

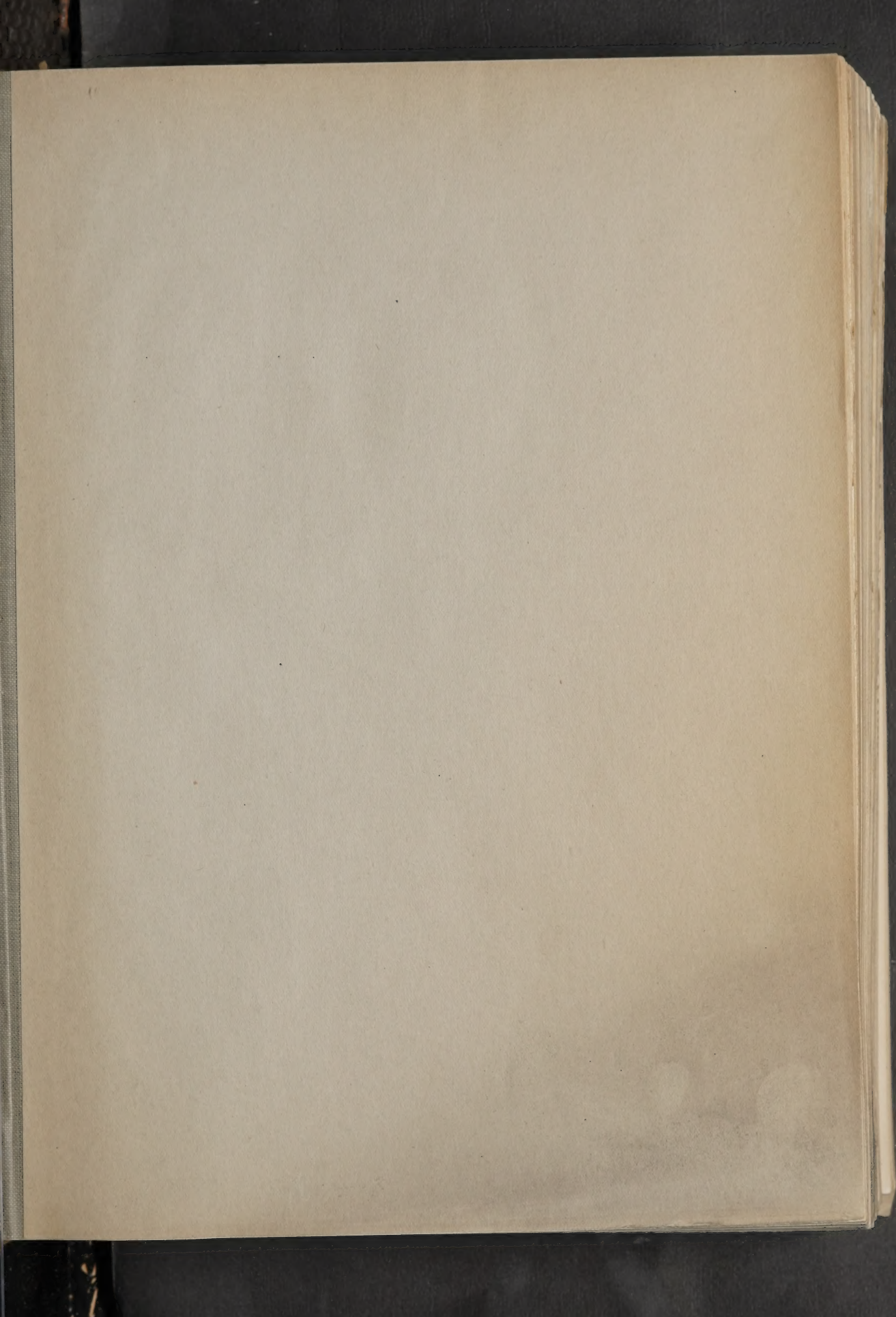




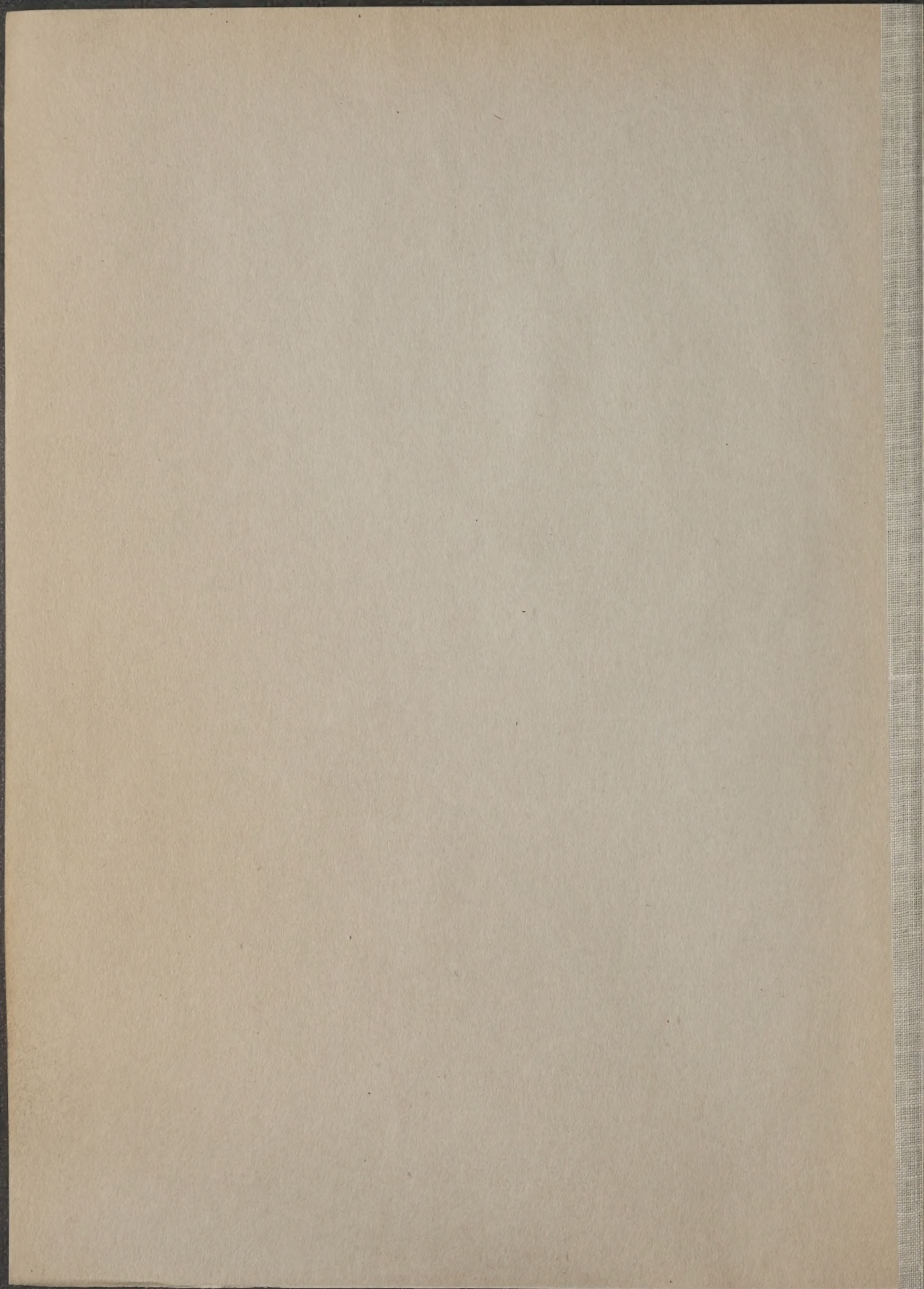
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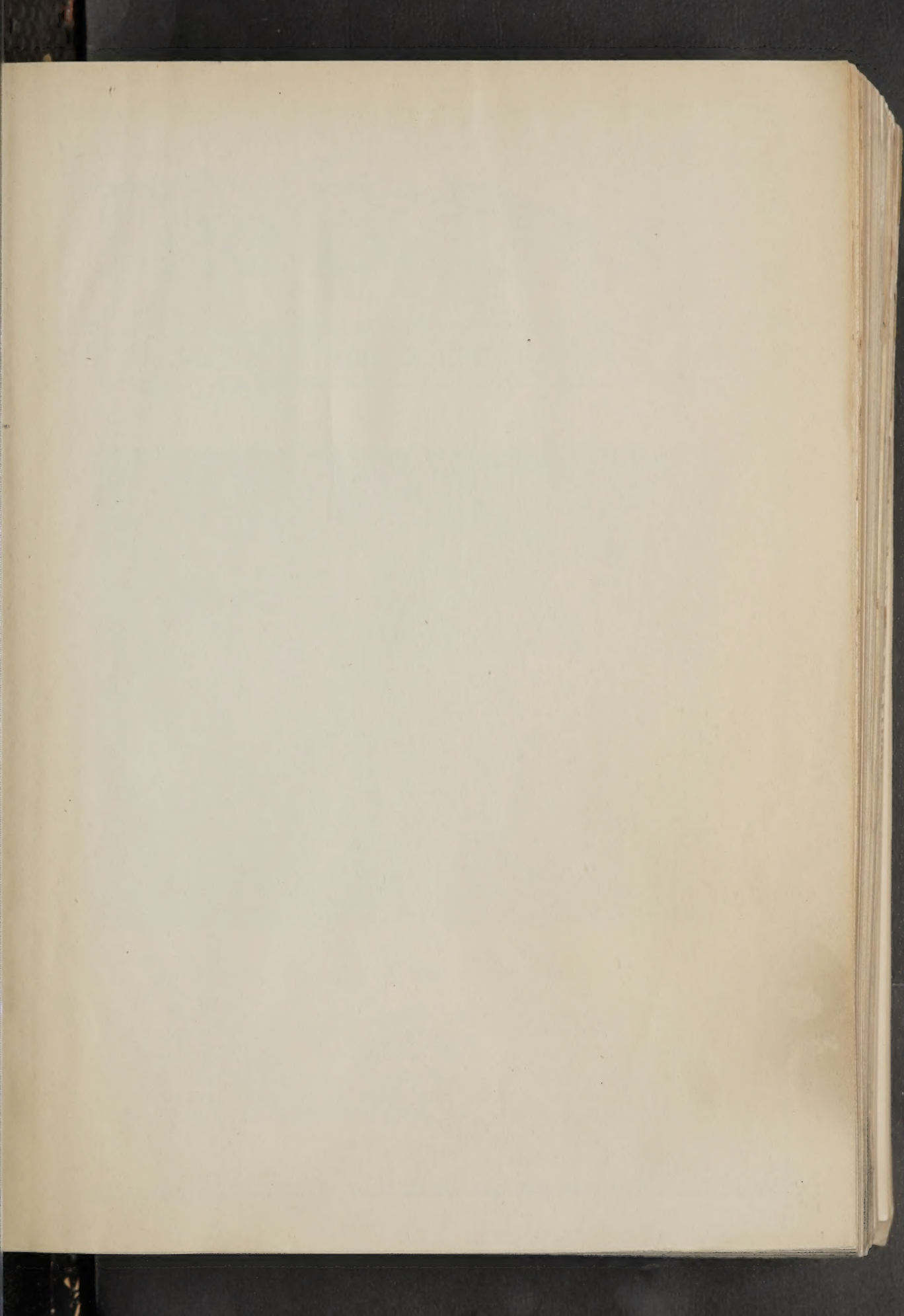




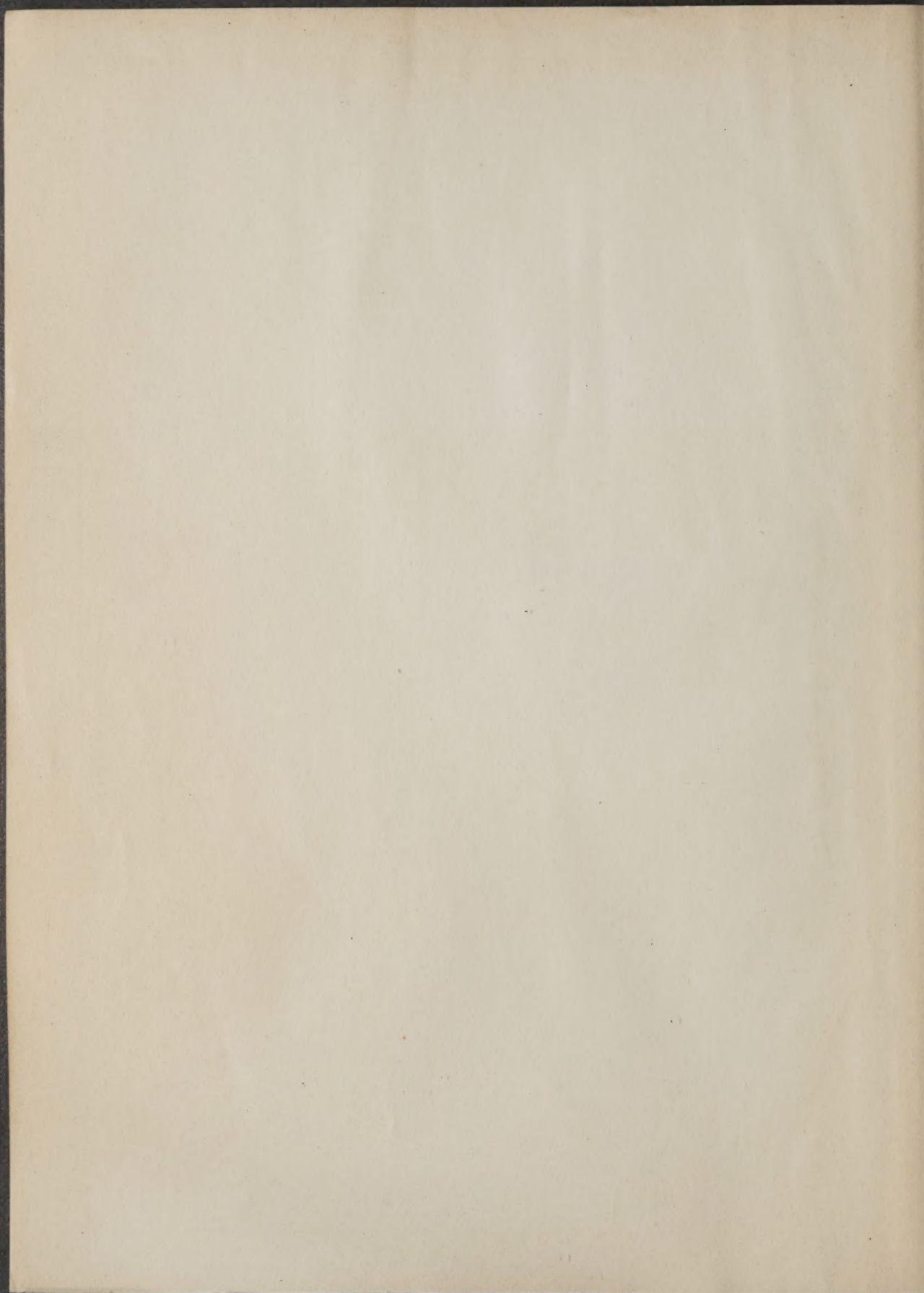














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Volume II

February 5, 1921

Number 1

# The Baptist

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Published Every Week by the Northern Baptist Convention



## The Future of the Philippines

THE young men in the above picture, which also includes some of the teachers, are fourth-year students in the Jaro Industrial School. They are all Christians and members of the school church. In the front row, beginning with the fourth figure from the left, are Rev. A. E. Bigelow, Jesus Dineros, one of the teachers, who was also elected school preacher, and Rev. H. F. Stuart. If you wish to see the tomorrow of the Philippines, study the faces in this picture.



# Supplies for Easter

Service  
"MY JESUS, I LOVE THEE"



This is C. Harold Lowden's new service, and Edith Sanford Tillotson has again written the poems. We believe it is their masterpiece, and if you want a service that gets somewhere as well as provides a beauty and charm that is unusual, we commend "My Jesus, I Love Thee." Prices: 7 cents each; 80 cents the dozen; \$3.25 for 50; \$6.00 the hundred. Excellent orchestration, \$1.50 the set.

Springtime and the Children. Six nature and Bible lessons for the Primary Department. Culmi-



nating in the Easter lesson. By Emma N. Waglie. 6 cents a copy; 55 cents a dozen; \$5.00 a hundred.

Easter Offering Envelope. An entirely new design lithographed

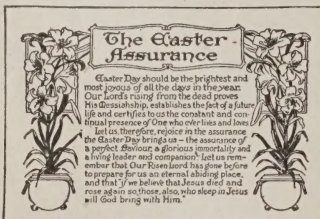


in colors on strong white paper; 100 envelopes, 40 cents.

Easter Lily Offering Envelope. A strong white envelope, 3 x 5 1/2 inches, with a lily design printed in purple, showing fifty lilies to be marked off as offering is made. A slot is cut in the face of the envelope to receive coin. \$1.25 a hundred.

No. 177 S. The Easter Assurance Post-card. 10 cents a dozen; 75 cents a hundred.

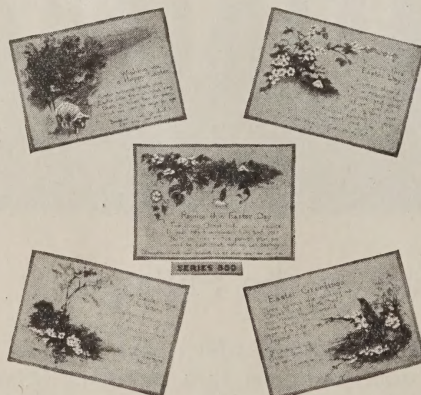
An appropriate Easter sentiment that pastor, superintendent, or teacher can use with good effect.



It is beautiful in design, and will prove a fitting remembrance at the Easter season.

## EASTER CARDS:

Series No. 800. A set of ten beautiful Easter Cards with suitable designs and Easter Greetings, appropriate Bible quotations and selected poetry. Each with envelope. Printed in beautiful colors. Size of card 3 1/2 x 4 1/2. 30 cents a set, postpaid.



Send for a copy of our illustrated Easter circular.  
Order from our nearest branch.

## AMERICAN BAPTIST PUBLICATION SOCIETY

Philadelphia Boston Chicago St. Louis Los Angeles Kansas City Seattle Toronto

## Fresh from the Field

Rev. Franklin D. Elmer, pastor of the First Church, Poughkeepsie, N. Y., has accepted a call to the church at Hamilton, the seat of Colgate University, and will begin his work there at an early date.

Regional missionary conferences are to be held in Minnesota as follows rather than as announced previously: St. Paul and Minneapolis, Feb. 20-22; Rochester, Feb. 23-24; Duluth, Feb. 25-27; Worthington, Feb. 28-March 1; Mankato, March 2-3.

Mr. Leonard Saxon, soloist and chorister, desires service with some evangelist beginning not later than June. Mr. Saxon, who is a Baptist, is at present studying music in Chicago and may be addressed there at 5714 Blackstone St.

Dr. A. H. Harnley began on Jan. 23 his pastorate of the Michigan Avenue Church of Saginaw, Mich. For the last year and a half he has been a member of the Wilmette, Ill., Church, whose pastor was formerly for several years the minister of the Michigan Avenue Church. Dr. Harnley has held important positions in Illinois, having been for eight years pastor at Austin and for some time state evangelist.

Last month Bates College, Lewiston, Maine, defeated Yale University in debate. On Jan. 15 the second debate of the season was held at Lewiston, with nearly 2500 people present. This time it was with Harvard University and as was the case a year ago, the decision was unanimous in favor of Bates. This makes thirty-nine victories out of fifty intercollegiate debating contests in the course of a little more than twenty years. It is needless to remark that Pres. Clifton Daggett Gray is proud of this unique record.

Dr. J. J. Muir, pastor of the Temple Church of Washington, was on Jan. 21 elected chaplain of the national senate.

The following note is from Dr. Chas. L. White: "The American Baptist Home Mission Society is not associated in any way with the management or support of the work among the Jews conducted by Rev. Armin A. Holzer, of Philadelphia, or by Mr. Leopold Cohn, of the Borough of Brooklyn. These missions are not a recognized part of any Baptist denominational agency."

During the past year, 126 persons asked for membership in the First Church, Sioux City, Iowa, thirty-three of these being by baptism. The budget is the largest in the history of the church but has been fully subscribed. Rev. G. W. Cassidy, is pastor.

Rev. W. W. Barker, after two years of field work with the Victory Campaign and the New World Movement, has accepted the hearty and unanimous call of the First Church, Woonsocket, R. I., and began his work there on Jan. 30.

Colporteur George Watt recently held a successful series of meetings at Summit, R. I. Thirteen decisions to accept Christ were reported.

Rev. H. Cotto Reyes, pastor of the church at Cayey, P. R., expresses his thanks for the organ which came to the church through mention of the need in THE BAPTIST. He is willing to testify that it pays to advertise in our national paper.



# The Baptist

Vol. II

February 5, 1921

No. 1

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## Our New Dress

THE BAPTIST appears this week in a new dress. The cover design and heads for the various departments were drawn under the direction of Mr. Henry T. Bailey, director of the Cleveland School of Art and one of the foremost educators in the country. The shells on either side of the heading on page five are the symbol of John the Baptist and of all evangelists. The little drawings on the other pages will interpret themselves.

## The Civilization of a Denomination

THIS is a real job, especially in a group as democratic, independent or stubborn as we are.

This is not a "knock." It is a fact. In this column we sometimes preach, but we never "knock."

The text this morning is to be found in the second chapter of Roger Babson, page twenty. It reads: "The greatest barometer of civilization is the ability of people to co-operate. The basis of co-operation is the consideration of the group as a whole, rather than any individual."

The modern prophet of business righteousness has given us a message which we as a denomination are just beginning to appreciate. It was the acceptance of the truth as thus expressed that led our denomination to conceive the plan and launch the enterprise of a denominational newspaper. It was that we might lay a broad foundation for denominational co-operation that THE BAPTIST came into being one year ago. It was that we might become fully "civilized."

This paper does not belong to a section or segment of the denomination. It is not the champion of any party or group. It is interested in evangelism, but not to the exclusion of education. It believes in the whole program of the denomination. It tries to keep first things first. It has consideration for the denomination as a whole rather than any individual enterprise.

But what I want to say is that the greatest civilizing force in the denomination is its periodicals. That is, these papers bring before the local churches the needy fields at home and abroad. With the common knowledge of common facts, the basis for genuine team-work is laid. "Consideration of the group as whole" becomes possible. Where there is no vision, the people perish. They degenerate. They lapse into selfishness, which is barbarism.

If this sermon is true, no more pressing obligation rests upon us than that of getting the facts to the folks—getting the periodicals to the people. Some churches have mastered the problem. Others are determined to do so. Others are still indifferent, "uncivilized."

AFTER all is said and done, the most effective methods used generally by the churches are the family canvass and the budget plan. The former plan is suggested by and follows the same lines of the now generally used every-member canvass for church finance. Here the four-minute men and women perform invaluable service. The pastor is always ready to lend his influence and help. The right folks must be secured for the actual work of canvassing. One great advantage of this method is that its results are cumulative. Each effort marks a gain in the results.

A large number of churches have used with some variation the budget plan. In some cases the church has by formal vote added to the church budget a sum sufficient to provide a copy of THE BAPTIST and Missions for every family in the church. A few churches have included the families in the congregation. In other cases the church has paid a part of the subscription price.



## Directions for Sending Packages to Foreign Missionaries

THE families and friends of our missionaries often have occasion to send parcel-post packages to the foreign field, and the question invariably arises as to postal rates and regulations. In order to facilitate the mailing of packages, the shipping department of the American Baptist Foreign Mission Society has compiled a brief but complete statement of general information:

In general, shipments by parcel post reach their destination much more quickly than if sent by freight, and are no more expensive. In consideration of this, it is advisable to break up large shipments and send the smaller units by mail. Wherever a package is sent, the following instructions as to shipping should be carefully carried out:

1. Wrap invoice of contents and value on the inside of package.
2. Make sure you have the full address.
3. Mark value on the outside of package.
4. Prepay all charges.
5. Write the consignee that you are sending a parcel and enclose duplicate of invoice which you wrap inside the package.

**China:** Packages via parcel post may be sent up to eleven pounds at 12 cents per pound, with the exception of Shanghai, where the mail is received through an American postoffice at the rate of 12 cents per pound or fraction thereof up to a limit of fifty pounds. Packages going through this post office may be insured, but no insurance may be placed on mail to other parts of China.

**Japan:** Packages may be sent at the rate of 12 cents per pound up to an amount of eleven pounds. No insurance is allowed on packages.

**Belgian Congo, Africa:** Packages weighing not more than eleven pounds may be sent via parcel post for 12 cents per pound or fraction thereof. In addition to the postage, there is a transit charge of 20 cents on each package. Packages cannot be insured.

**India:** Packages may be sent via parcel post up to eleven pounds at the rate of 12 cents per pound or fraction thereof. In addition to the postage, there is a transit charge of 24 cents for the first three pounds, 48 cents for the next four pounds, and 72 cents for the next four pounds. Packages cannot be insured.

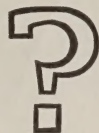
**Philippine Islands:** Packages up to fifty pounds may be sent by parcel post at the rate of 12 cents per pound. This is a United States possession and parcels may be insured.

If even one point of the above directions is omitted, it may cause infinite trouble for the missionary with the customs authorities. This always means delay and holds up the delivery of the package.

Sometimes old magazines, Sunday-school papers, old postcards and the like are sent to missionaries to use in their work, and they are very acceptable in most of the stations. However, if the sender fails to follow instructions regarding invoices, heavy duty charges are apt to be imposed which will very often amount to more than the intrinsic value of the goods.

If when sending a shipment, therefore, a person is not sure of the best method,

or if that particular case does not come under the above instructions, it is suggested that the sender write for information to the shipping department of the American Baptist Foreign Mission Society, 276 Fifth Ave., New York City, and give a general description of the package as to weight, measurement, contents, value and destination. Detailed directions regarding it will be sent by return mail.



What  
Does  
This  
Mean?  
—  
Guess!

Then Watch This Page

## A Call to Prayer

BAPTIST women, a wonderful opportunity is offered you, carrying with it, however, a great responsibility. Regional conferences are to be held in your state sometime in the near future—conferences for "information and inspiration." If you have not learned about them, write your state director of promotion. Every woman should feel a keen responsibility for the success of these conferences.

Organize prayer groups immediately, and ask these groups to meet frequently, either in some home or in the church, and pray definitely for the success of these meetings. Pray that the attendance may be large, and that the audience may be in a spiritual frame of mind. Pray that those whom He wishes to use may be present. Pray for the members of the team who are to be with you. Pray that a great spiritual wave may extend across the country. Pray that our heav-

enly Father may make our duty plain to us—the duty of each individual woman—and give us the courage and determination to do our part. Claim at this time the prayer promises of our heavenly Father.

MRS. HELEN B. MONTGOMERY.  
MRS. JOHN NUVEEN.

## Short Talks on Investments

BY LEE B. DOTY

### Inquiry—Calumet & Hecla

M. M. W.—This company has had an unusual history. Originally incorporated in Michigan in 1871, it and its subsidiaries are now said to own and control over 200,000 acres of land, principally in the upper counties of Michigan, with extensive and well equipped copper mines, several towns being located on the company's lands. It also has a smelter at Buffalo. During its history it has paid in dividends over \$1,550 per share against \$12 per share paid in by the stockholders.

After paying \$50, \$75, \$85 and \$55 from 1915 to 1918, the dividend was reduced to \$10 per share in 1919 and to \$5 in 1920.

The latest official report available is that issued a year ago for the year ending Dec. 31, 1919. It gives the following concise explanation of the situation met by the copper industry after the close of the war: "During the war the use of copper was restricted almost wholly to war purposes, and after the signing of the armistice, the buying of copper almost ceased. The sum total of unused copper held by the allied governments and unsold copper in the hands of the producers was greater than ever before in the history of the industry. Furthermore, the production of copper, stimulated as it had been by war requirements, was almost at its maximum. Because of these conditions, the year 1919 began most unfavorably for copper. The price dropped from 26 cents to 14½ cents per pound, and even at that low figure the demand was limited."

To meet this situation, the company reduced operations to a three-fourth time basis and in March cut wages 15 per cent. This, with men leaving for better wages in other industries, caused an unbalanced force, so that in May operations were further reduced to about 50 per cent of a normal basis. In June, as living costs had not gone down, wages were restored to the rates prevailing before the March cut.

The report shows the cost of production to have been for 1919 about 20 cents per pound. As a result, the year's operations showed a loss, and such dividends as were paid were from surplus acquired prior to 1913.

Figures for 1920 have not been published. Conditions in the copper industry are still far from satisfactory, as in most other lines of business. It is hoped that when the question of German reparations is decided there will be a larger demand for copper. Meantime, however, wages and costs of operation are still high, and the amount of future dividends will depend on whether demand and prices can be made to show a profit over costs.





# The Baptist



## The Man Ahead

THAT is a discerning thing which the new Christians in Africa say, as reported by Jean Mackenzie, for it proves that the "same Lord over all is rich unto all that call upon him," and that our Lord Jesus verifies his grace and power to any soul anywhere that trusts him. "The trail is hard and tangled," they say, "but there is a Man ahead of us." "Jesus in the lead," some one else has put it, recalling doubtless, that strange journey when he "set his face steadfastly to go to Jerusalem," "and Jesus was going before them, and they were amazed, and they that followed were afraid." The book of Hebrews tells the blessed story even more fully, for there occur these statements; "the captain (file-leader) of our salvation;" "as a fore-runner Jesus entered for us."

That Man Ahead leads us into strange places, even the "valley of the death-shade;" sometimes into places that try our souls and test our faith, courage, devotion and even virtue. But he always leaves us His tracks to walk in, and if he ever gets out of our sight it is because of our lack of faith and obedience; it is certain that we are never out of his. The fact is that he is both ahead

of us and by us and back of us and over us and around us, for "in Christ" is the characteristic formula of the Christian life. Nay more, and most blessedly, the Man Ahead is the Man inside, for our good news is "Christ in you, the hope of glory," and "I live, yet not I, but Christ liveth in me." He is the Man underneath and overhead and by me and around me just because he is the Man Ahead, in whose steps I walk.

O my soul, draw not back from following, turn not aside from planting thy footsteps in the tracks of Jesus! It matters not where the path may lead just now; we know where it leads in the end. It can only lead nearer him and nearer the goal. "Follow the markers," we tell him who would traverse some transcontinental trail. And has he not "left us an example that we should walk in his steps." "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us, looking away unto Jesus, the file-leader and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame and hath sat down on the right hand of the throne of God"—our Man Ahead.

## The Conferences Are On

THE regional missionary conferences planned by the General Board of Promotion are upon us. Nothing can take the place of personality. Many of the choicest Christian statesmen of other lands are numbered among the workers on the teams. They have vital messages which Baptists everywhere should hear and cherish. Theirs has been the privilege to face heathenism with all its vice and crime and degradation and offer the one panacea for its crushing ills—the gospel of our Lord Jesus Christ. They will tell you that the days of miracles are not passed. The greater things that Jesus promised are being exemplified by the Christ-life in thousands of human beings today. The Holy Spirit is still functioning in consecrated hearts and is conditioned only by our degree of faith and surrender.

It is impossible to bring the teams to other than central cities, where a large constituency may be most advantageously served. Local pastors will best serve their own people and fields by getting their largest possible delegation to the nearest conference. Give the people the vision. They can be trusted with the facts. The team leaders have been chosen by reason of their experience and fitness to render this large and inspiring service. Every conference will be a rich privilege.

As a denomination we have seen a great vision. God would never have permitted it if he had not thought that we were worthy of the task. He has already greatly blessed those churches which have answered the call worthily. He has even richer blessings in store for us if we will but prove our worthiness to be used of him.

Inevitably at the beginning, the machinery of the New World Movement was in evidence. But the spiritual end which has been in view from the first is now being stressed. The previous emphasis upon money has been for the sake of the present emphasis on evangelism and missions. These regional missionary conferences will be found to be true and strong allies of the evangelistic campaigns now being conducted in so many churches. Men who see the Lord moving in his churches at home will work and pray that the same thing may come to pass abroad. And those who catch the missionary spirit will be the truest evangelists at home.

## What We Share

THERE is one who has reminded us that in true charity the thing that counts is not what we give but what we share, "for the gift without the giver is bare."

Listen to this story:

"Two Indians, Lone Man and his wife Phebe, had learned of the starving children of the East. They offered their gift in these words: 'We read about the starving children across the big waters. We want to help. We brought a load of corn to town and sold it. We raise it ourself. We sell it for ten dollars. We want to give five dollars to feed dem starving childrens. Take this five dollars and send it for us.'"

The appeal of the suffering children of Europe sounds in our ears, the unspoken cry of the millions who are starving in China makes such an uproar that those whose hearts are sensitive find themselves almost appalled.



There will be gifts, large and small, from our people and our churches. The question we raise is whether these gifts are to be the dole we hand out to the needy beggar or whether they represent a real sharing of our possessions with men and women and children who are dear to the heart of our Lord. Perhaps we can form such estimate ourselves of the value of what we do, not by the size of our offering, but by contemplating what we have left after the gift has been made.

### Is Sunday for the Movies?

**T**WO methods of campaigning for any purpose are open to men. They may conduct an open straightforward effort towards their end. Or they may avoid this and in place of it try to blacken the character and motives of those who would oppose them.

Recently a rather bitter attack has been made on the men and women who believe that Sunday should not be given over to commercialism. They have been maligned and cartooned. They have been pictured as bigots and joy-killers. Purposes have been attributed to them of which they never dreamed. An effort has been made to cause them to appear ridiculous. This campaign has been carried on in print and picture. And the natural result has been confusion and some chagrin among well-meaning people who are as open to such propaganda as anybody else.

If any motion picture interests think that this is the best way of accomplishing their ends, if they imagine that by maligning and misrepresenting Christian men and women they will secure permission to do what they will on Sunday, they are at liberty to keep on with such efforts. But it is only fair to remind them that before now such methods have reacted on those using them. A part of the American people can be fooled for a time, but all the American people return to sanity after a time. And then woe betide the men or movements which have for their own gain attempted deceit and misrepresentation and calumny!

### The Baptist in Every Home

**I**NDUSTRIAL institutions in large numbers are trying to incorporate the Christ-spirit in their business policy and especially in their relationship with their employees. In trade and financial papers it is becoming a common thing for writers to speak of Jesus Christ and his teachings as a distinct element in industrial and commercial life. For several years at the annual meetings of the Associated Advertising Clubs of the World it has been the custom for representative speakers to occupy the pulpits of the entertaining city. This is the organization that has adopted "Truth" as its motto and slogan. Among the widely circulated secular magazines probably the American Magazine has given more space to distinctly religious articles than any other unless it be the Literary Digest. This is very interesting and encouraging and gives evidence of a growing public sentiment in favor of higher and better things.

In this connection it should be observed that the distinctly religious publications are being more widely read and circulated. Nothing can take the place of the denominational paper. Its place in the home is

vital. Through its columns alone can we keep in touch with our great denominational enterprises and agencies. Nowhere else can we learn of the doings of our denominational leaders, missionaries, preachers and consecrated laymen. The great Baptist world is laid out before us every week and there alone our ideals and better selves are cultured. The denominational paper is one of those vital forces that makes possible this mighty unity of effort in many lands, to the end that Christ's kingdom shall come and his will be done.

As Baptists has there been a reason for our existence? Do we realize what our fathers stood for and fought for? Are there not mighty reasons why we should carry on until the day of Jesus Christ? If we know our Bible as we ought and sense the poignant needs of the world as we should we shall certainly answer, "Yes." THE BAPTIST in every home will help to make us better Christians and better Baptists.

Everybody is looking for ideas and methods. THE BAPTIST would be glad to hear from churches in which there are being used effective methods of reaching and holding the young people. Hundreds of other churches will be interested in what you are doing. Thus the service you are rendering in your own church will be multiplied many times. You also will be interested in what others are doing. Why not sit down and write a brief, pointed account of your best methods?

### They Die While You Wait

**F**IFTEEN thousand people are dying daily of starvation in China. A good-sized town is wiped out every day. But it is not towns which are perishing: it is people possessed of the same loves and hopes and fears which we know.

This situation will get worse and probably reach its climax in March. What is to be done must be done quickly. Tomorrow another town full of people will have passed beyond the reach of human aid. While well-intentioned people stop to think what they can do, death claims its victims.

On the last page of this number, the General Board of Promotion makes an appeal. Read it! Read it quickly! Read it carefully! And then act! Our Baptist people can send their contributions to the treasurer of our Foreign Mission Society, and this money will be cabled at once to China. The money will get to work as soon as it is furnished.

### Steward or Owner?

**A** STEWARD does not own the property he has in his possession. He holds it for another and must at fixed intervals or at some date give an accounting.

Christian people are not absolute owners of what they have. They themselves and all they have belong to God. They came naked into the world and they go out in similar fashion. A diamond pressed in a dead hand means nothing. All they can take back to God is the soul which he gave. And the worth of that soul is a good deal dependent on the use they have made of material things while in the body.

The daily question of the Christian is not "How much do I owe God" but rather, "How best shall I use today these gifts which God has placed in my keeping?"



Some think that they have done all that can reasonably be asked when they have placed one-tenth of their income apart for religious purposes. Others feel that, when this is done, they have only made a beginning. And, to our shame be it said, there are those who feel that they can offer nothing in God's service until every last one of their own whims has been met.

Let no man call himself a steward and act as if he were an owner.

We are living in the weeks which have been set aside by the General Board of Promotion for the consideration of this whole matter of stewardship. Let us open our Bibles and see what Jesus said about it. What then were Paul's conclusions? And when we have found these, let us sit down and give the divine Spirit free play in our hearts and lives.

\*\*\*

Our request for the choice devotional articles which our readers have tucked away in their Bibles has called out a large number of clippings which will be published from time to time. Some of them appear in the present issue. There are yet more for which we are waiting. The invitation was addressed to you.

\*\*\*

Every day brings us letters in praise of the decision to popularize THE BAPTIST which we are increasingly

carrying into effect with every issue. Our aim is to produce a paper to please and help the great body of our readers. All suggestions and help towards this end is welcome.

\*\*\*

"We study that we may serve." That is a fine sentiment and ideal. It does not age but grows in effectiveness and vigor with the added years. This was one of the early mottoes or slogans of the Baptist young peoples movement.

\*\*\*

"Every disciple a soul winner," carried into effect, would bring in the kingdom within a generation or far less. What has been the record of the past year for your church? Has each member won another in twelve long months—fifty-two weeks—365 days? What has been the result for the kingdom of all those busy lives? What is their chief concern?

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President-Elect Harding has decided that there shall be this year no inaugural ball and has declined also to attend a charity ball which has been scheduled for the time at which the other might naturally have been held. Considering the state of the times and the feeling of great numbers of our churches on this matter of the public dance as at present practiced, the incoming president will find that he has made many friends by his action.

## This Week's Prize-Winners

### Live Pastors or Dying Churches?

**I**N times like these many a thinking Baptist is facing a dilemma. Earnestly desiring to stand for Baptist principles, he yet longs to see a more complete union of evangelical Christianity.

He sees in an over-churched town, the little Baptist church which cannot secure a live, magnetic pastor, and consequently has over it a pastor of another kind who leads a lost cause. He asks "Does this condition show wisdom and foresight?"

Some of our churches are letting down the bars of principle through a careless leadership and this is regrettable. On the other hand, in a community where the choice is whether to "support" several half-dead churches or to maintain one wide-awake organization, could not one be a better Christian, yea, a better Baptist, in an amalgamated church?

What is the remedy? Is it a question of church or of pastors? Candidates for the ministry cannot be too carefully sifted out. We deplore the crying need of good pastors, and the enticements of other callings; but aren't we concerned over the wrong end of the problem?

In our anxiety to have leaders, are not misfits pressed into service?

Here is food for earnest thought by our Baptist educators. Too many are essaying to shepherd flocks whose needs they cannot possibly comprehend. If we must perpetuate our Baptist organizations in small places, is it not imperative that such churches shall have pastors who shall command respect in the community and truly lead the flock?

Long live our Baptist heritage! Yet that heritage is but a part of the kingdom.

Williamstown, Mass.

E. HARWOOD NEAL

### The Sacredness of a Promise

**S**INCE our New World Movement campaign last May in which as a church we went over the top with our allotment, fully three dozen pledgors (all members in good and regular standing) have repudiated their pledges, either openly by word of mouth, or by action, ignoring statements and appeals. This spells, in great big letters, failure, unless redemption comes from some new and unexpected source.

When one gives his word, he assumes a sacred obligation and establishes a standard by which his moral weight or measurement may be unmistakably estimated. For a promise is a test of honor, a test of loyalty, a test of Christian character, which one had far better never make than make and break.

Eighteen years ago our little son, aged thirteen, lay upon his death-bed. One day he asked; "Mamma, why am I sick so much of the time?" I replied: "I do not know, Harry, but suppose you promise Jesus right now that if he will make you well this time, you'll be a good Christian and serve him the rest of your life." A look of seriousness, a moment's pause, and then these words: "No, I can't do that; I might not keep my promise."

Not to save the life which he knew was rapidly ebbing away would he make a promise which he might not keep.

O, that men and women, Christian men and women everywhere, might get that child's conception of the sacredness of a promise.

Chanute, Kansas.

MRS. W. M. GRAY



## American Children in the Orient

*Exciting surroundings, superstitious and ignorant servants, lack of association with children of their own race, and slender educational advantages hinder the development of American children. Should missionaries have children?*

BY A MISSIONARY FATHER

THE physical conditions among which missionaries' children are born on the mission fields are such as to make it unwise to keep them there beyond their early years. In Africa, India, China and the Philippines, the heat and humidity, and all that is involved in tropical conditions, prevent the development of healthy bodies and souls.

In opening a new field it is necessary for the missionary and his family to live in a tent or in a hut of some kind until material can be collected and a house built. When our work for the Garos in Assam was just beginning, Dr. M. C. Mason lived in a little straw and bamboo hut. One day his child was playing about on the veranda while he was at work in the hut. A cry caused him to rush out. He saw a wild elephant which had turned to be a "rogue," bent on destruction, coming up close to the veranda. He had no gun with him and no time to get one, so without a second thought, he picked up a stick and, rushing up to it, began to beat the man-killer over the trunk. The wicked brute was so surprised that it turned tail and ran. The doctor after it, beating its hind legs!

A man on tour in the district was living in a small rest house which had walls made of coarse matting. One day while the man was having dinner, the servant, who was passing one of the dishes and was standing back of his employer and rather close to the wall, felt something strike the clothing on his back. Turning part way, he saw that it was a cobra which had struck. Its fangs were caught in the clothing, and this held it from a second attempt.

"Stand still!" the man said quietly.

Getting a sword, he cut the snake in two—and finished his dinner.

We have often taken ticks, similar to the cattle ticks of this country, out of the children's ears, to say nothing of those taken from every other part of their bodies. Poisonous bugs, beetles, caterpillars, centipedes, scorpions, flies, mosquitos, lice, and roaches—all of these in some places, more than these in others, and less in a few fortunate places—create such physical surroundings

that the little bodies have no opportunity for a healthy development.

The cynical poet was wrong when he characterized all the people of an oriental country as follows:

"I looked o'er the land, 'twas a low-lying land,  
Its towns had no church house or steeple.

And its people were a low, lying people."

But the children in the picture typify conditions which cannot be

tend to be lost in the atmosphere of hopeless fatalism.

An illustration of the sights which tend to do this was seen in a beggar who frequented a busy corner in the city of Calcutta. He was a young man, probably twenty years of age. Leprosy had eaten away his nose and one side of his cheek, including his upper lip. His teeth were thus exposed, and his fingers also were gone. He would run along the sides of the



Missionaries' Children Abroad

avoided in many of these lands. It is necessary that certain care be exercised there which is not required here. Because a certain class of people must be employed as servants in the homes, the children come into intimate contact with ethical and moral conceptions which are infinitely lower than ours.

A missionary mother in China was dumbfounded one day when she found her little daughter doing worship to one of the gods, and this on the mission compound and also in good Chinese, with proper heathen ceremonial! She inquired where in the world she had learned all this, and was told that a little Chinese girl of her own age, who was a playmate, had taught her.

Such things as this can readily be corrected, but debasing habits and immoralities cannot easily be eradicated. Children cannot help but see things which harden the finer sensibilities. Even sympathy and pity

street cars at a place where they had to slow down for a crossing—holding up the stumps of his hands and showing the awful sore on his face and beg for money. Many similar sights are forced on the attention of all who live in the Orient, and the effect on child-minds is more harmful than on older persons.

In times of famine, the distress of the hungry and dying is seen by the children, especially when the missionary takes an active part in the relief of the distress. Epidemics of small-pox, plague and other such scourges which sweep through these lands year after year endanger not only the health of the little folks, but life itself. All these things add greatly to the weight of the responsibility of keeping children in an oriental country, and constitute an extra burden laid on lives and hearts that have almost all that they can carry in the burdens which come from undermanned fields and insufficient equipment.



In most of the fields where we have mission work there are communities of white people. With the exception of Africa, our work in the East is among peoples to which numbers of English-speaking men and women have been attracted—in some places for business, as in China and Japan, and in others for government service as well as for business, as in India. There is in each of these countries a community of mixed blood which usually seeks to retain the language as well as the customs of the white race. For these people and also for the children of such parents as cannot conveniently make arrangements for their little ones in the home land, there are schools where English is

the language and where the system is either British or American. These schools are usually in a healthful place—in a summer resort or hill station where there is as great an opportunity as possible for the children to have healthful surroundings. But healthful surroundings can never remove the unfortunate moral and ethical surroundings of these countries.

The dialect of English that is learned in these schools is certainly fearfully and wonderfully made. In India particularly it is very noticeable. The name of "chi chi bat" has been given to it. Were this the only thing that must be unlearned, it would not be so serious; but the fact that a whole system of morals

and ethics learned during the most impressionable years must be eradicated makes the problem one of real seriousness.

Many of our little ones are slower in their school work and general mental development after they return to this land than other children who have not had the handicaps of the East. But the knowledge that the vast majority of missionaries' children have developed into useful citizens is the great encouragement to the missionary parents who are facing the one real sacrifice of a missionary's life—that of separation from their children whom they love: separation because of that love, but also because of "the love of Christ which constraineth."

## The Minister's Megaphone

*The United States has in it a great undeveloped market for Christianity. The newspapers reach this market. Editors will help those ministers who help them.*

BY RAY MAYER

NOT so long ago a minister outside the Baptist denomination declared that the church was dead, but that religion was very much alive. In other words, the authority for this statement indicated that there was something wrong with the institution responsible for marketing the gospel of Jesus Christ. "Marketing" is a word related to the commercial world, and there are those who may not approve of linking it with Him. I use it advisedly, putting the construction upon it that one would employ in a broad, all-sweeping sense. I mean the bringing of Jesus Christ to the maximum.

I have no quick cure-all for the malady that caused the "death" of the church. In fact, the church is not dead. It is hitting on five cylinders and has a sixth in reserve. That sixth cylinder is the great, undeveloped market for Christianity in the United States. Christianity has not been given the advantage of its market. It has been restricted. How to reach that market? Through the minister's megaphone!

Many a man carrying golden messages of peace and happiness isn't shepherding to his full capacity for the reason that there are not enough people who know that he has those golden messages of peace and happiness. Some day he will realize the value of using the minister's megaphone, and he will talk to more men and women who have avoided him for the theater and the front verandas than he had ever hoped to swerve

into the right paths. The minister's megaphone today is the newspaper and the magazine.

I am not attempting to tell men who have spent years in the pulpit how to lure people into their churches. But I am attempting to tell them that I know that many of them have not used the minister's megaphone, or, if they have, that they have not used it effectively. I am trying to tell them how they may put the desire in the hearts of those who do not come within the reach of their voices. Create the desire for Him, and the pews won't yawn.

Too many ministers have regarded certain newspapers, especially, as being commercialized, poorly-edited, unreliable make-shifts, and for that reason have disregarded them absolutely. Not so the theatrical men, the motion-picture house administrators, and the cabaret people. No matter what their literary merit, their area of distribution is wide and is to be reckoned with. Underneath the veneer of commercialism is the sound underlying principle of accuracy and righteous living. The newspaper is one of the greatest instruments of Christianity if used judiciously and consistently. How to do it? As editor, reporter and advertising man, I have found out how the minister does it—the minister who does it successfully.

A clergyman does not need to be a rabid sensationalist, an orator or a pulpit "wonder" to gain the public recognition. By that I mean newspaper recognition, too; for that

which the newspaper recognizes, the public in turn usually recognizes, or at least the greater majority does. You can keep your church filled, you can accomplish the greatest good for the greatest number, if you do not neglect your newspapers.

I have heard so many clergymen—splendid, forceful men—say to me when I questioned them as to their ability to keep out of the newspapers:

"O, I have had too much of that sort of thing. It doesn't thrill me to have my name in the paper." Perhaps it doesn't. But it isn't whether or not it thrills you: it is whether or not you give the widest voice to Him whom you represent. Are your own likes and dislikes to be allowed to hamper your work? If proper presentation in a newspaper or newspapers of your work will fill your church, can't you afford to side-track any personal aversion you may have for publicity?

The newspaperman, from editor to reporter, works fast and has much to do in a short period. Time-savers are his hobby. If you make it easy for him to obtain the news of your church, he will print it in preference to that of the clergyman who makes it difficult to learn of the activities of his congregation.

I am able to quote you two opposing situations. A bishop was named in a large city. I sent a scholarly young man to the clerical head of the district. Apparently the visit had been anticipated, for when he arrived and stated the purpose of



his early morning visit, the religious leader left his breakfast and presented to the reporter data, written by himself in concise newspaper style, bearing upon the life and achievements of the appointee. He also had photographs ready. He was possessed of other information the newspaperman wanted. The man returned to the office of the newspaper in plenty of time to compile a lengthy and accurate story.

This is the second instance: A newspaper sent out a reporter on the day before Christmas to obtain greetings from the head of each denomination—greetings which should carry a message of religious good will to the large population of that city. All were willing but one. He quibbled, he criticized the idea, he criticized the newspapers, and he told the reporter how he should write stories. In fact, he was as disagreeable as possible. Finally, unwillingly, he wrote the greeting. This

was accomplished after twenty-four hours. The reporter was disgruntled. He carried the facts to the editor, and it was difficult after that for this man to gain entrance into the news columns of that paper, either for news of himself or his church. He had disregarded an opportunity to cultivate an organ reaching 100,000 persons.

I would advise every minister of the gospel to drop into the office of the newspapers in his town or city once or twice a year at least, arriving at about two o'clock in the afternoon if it is a morning paper, or about four o'clock if it is issued in the afternoon. These are the slack periods. The city editor will be glad to chat with him and to tell him just what he wants in the way of news from his church. I have heard newspapermen say after such a visit: "That minister seems to be a regular fellow." And he will remember

that personal contact and will ever prove of service.

The newspaperman of today is not the newspaperman that fiction has made him. Today he is a young, receptive man, usually married and with children. He does his work efficiently and leads a clean life. He has also to meet the demands of modern newspaper-making. He is in accord with righteous living and ways that are fair. He hates hypocrisy for he sees so much of it. The minister who fights for the things that are best, the average newspaperman will support.

Creed does not matter. Every editor realizes that, even if he would, he dare not discriminate. To do that would reveal his leaning. I know many of the men of the "fourth estate," and without exception they are not narrow.

The editors will help you if you will help them. And in helping them, you help *His* cause.

## "The Ministry's Danger Line"

*On the surface two brethren differ on an important subject. Are they one in essential meaning?*

BY HARRY L. BOARDMAN

THE writer of the article under the above caption, appearing in THE BAPTIST of Jan. 15 seems to involve himself in certain strange inconsistencies. His reasoning will scarcely bear a critical investigation.

The "danger line" is in preaching the "social gospel," which the writer declares has no existence. Yet in the same paragraph he defines the social gospel quite satisfactorily as preaching the gospel of Jesus with the *social emphasis* which it may rightfully have. Dean Mathews, in "The Individual and the Social Gospel," says: "We call the gospel as applied to groups of individuals, social conditions and social forces the social gospel only for the sake of using a convenient term." Mr. O'Donnell evidently believes in *such* a gospel, and this is the social gospel.

His distinction between preaching social righteousness and defending social theories and programs is superficial and invalid. Suppose an instance, common enough in history and experience, when social righteousness becomes identical with a particular social program. Had Mr. O'Donnell lived in the old anti-slavery days, could he have consistently preached social righteousness without espousing the cause of abolition? But this was simply a mighty, concrete "social scheme" for human well-being. One is led to wonder if

the writer has lived and preached all through the recent years of anti-saloon agitation in America without ever taking sides on this tremendous social question. Would he hesitate to support actively a "social scheme" having for its object the amelioration of child labor conditions in factories, or the guarding of a city's milk supply because, forsooth, sentiment is divided on the questions at issue? Selfishness and greed are quite content with a preaching of social righteousness which does not precipitate itself in the practical application of its principles in business and in life.

The writer's use of the League of Nations as an illustration seems most unfortunate for him. He says that the masses of the people are opposed to the league, and that therefore preachers were very unwise to advocate it as a social program. Even admitting that the masses are opposed to the league (which is by no means assuredly true), does the writer imply that it is a preacher's principal business to keep his ear to the ground to hear what "the masses" think about it before he proclaims his gospel of social righteousness? And must a minister glorify the "noble ideal" and wait for a perfect plan for its realization before he commits himself to a positive program of effort? On such a

basis, where is the room in modern life for the prophet with his venture of faith? The late Prof. William James long ago effectually exploded, in "The Will To Believe," the theory that one must decline to believe anything until he is absolutely assured of its truth.

Mr. O'Donnell would have all ministers refrain from effort in behalf of programs of social righteousness until assured that no mistakes are possible and that success is certain. Such a system of expediency will not get far in the present-day conflict with social wrongs; and the advocate of it *has already passed the danger line!* The "fundamental distinction" between "preaching social righteousness" and "defending social schemes" disappears in thin air when, as is often the case, social righteousness and social schemes coalesce.

Here, too, seems to lurk that ancient fallacy which would divorce religion from life. The minister as a specialist in religion is supposed to know little or nothing of political and social matters. A fairer position would be to hold that religion relates itself vitally to all life, including politics and the social order, and that a minister *cannot* be a *specialist in religion today* without recognizing religion's inevitable im-

(Continued on page 14)



## The Way of an Indian

*This untutored Indian believed God. When God bade him go and preach, he went. And the Spirit went before. The story has the flavor of primitive Christianity.*

BY COE HAYNE

NEAS-JE-GAR-GATH, an Indian wood carver converted in Canada, while in search of work on the Pacific Coast was preaching to a group of white people in the Union Mission of Long Beach, Cal., when a woman in the audience became convinced of his earnestness and determined to send him to some Indians in the northern part of the state.

"Neas-je-gar-gath," she said at the close of the service, "we want you to go and teach a band of Indians near Yosemite Valley. They know nothing about God, and you must go to them and teach God's word."

"Well, I don't know," said Neas-je-gar-gath. "I pray about it."

For two weeks Neas-je-gar-gath prayed over the matter. Then he spoke to the white woman. "I have talked to God, and he has told me to go. I don't know where that place is. I don't know how to get there. I have no money."

"We will buy your ticket to Madera, where you will get a train out to Raymond. Then you will have to walk thirty-five or forty miles to reach the Indians. You had better buy some things to take with you; for there is no store up there."

With money furnished him by his newly-found friend, Neas-je-gar-gath purchased a few articles for personal use and then secured a ticket to Raymond. He reached that place late at night. All the money he possessed amounted to \$1.50. He was a stranger. He stood out in front of the depot and prayed, and then he asked a man where the Indians lived.

"They live a long distance away," said the villager. "There is deep snow on the ground, and it is very cold. You cannot go there tonight. You had better go to the hotel."

For a night's lodging Neas-je-gar-gath paid half of his supply of cash. The next morning he stood on the street feeling cold and hungry. He did not know what to do. Then it occurred to him that he would better get something to eat. After breakfast this question came back to him: "How am I going to find Indians?"



A Christian Indian

He approached a man on the street corner. "I am a Christian," he said. "I am a missionary to Indians. Is there any Christian mans about here?"

The man pointed across the street and said, "I believe that man is a Christian."

The Indian accosted the man who had the reputation of being a Christian. "They tell me you are a Christian man. I want to go out here to Nippinnawasee where Indians live to teach them to be Christians. I got no money. Do you know of anyone going out that way?"

"The Indians were here about a week ago," said the white man. "That man over there is the constable, and I understand that he is going out to Nippinnawasee today. I'll ask him to take you along with him in his machine."

It was late in the evening when Neas-je-gar-gath arrived at Nippinnawasee. The man who kept the store told him that the first Indian house was at least three miles further on.

"Good-bye," said Neas-je-gar-gath to the constable. "Thank you for bringing me."

"If anybody bothers you, let me know," said the constable.

That made the Indian missionary feel good deep in his heart. He started out with his little grip containing a Bible, a song book, two pairs of socks and some towels. He carried half of a quilt rolled up. He walked upon the snow for two miles, when he saw a little Indian house. The sight of it brought a thrill of exaltation to his soul. At last he could begin the gospel to the Indians! It was the day he long had prayed for. He set down his grip and bed-roll and walked behind a clump of evergreens. Kneeling in the snow, he prayed God to help him.

"Lord, you want me to come teach Indians," he began. "I am here. I not know what Indians do or say when I go to house. Lord, go before and open way, so they take me in when I come."

Although he was cold, hungry and tired, when he arose to continue his journey (he had had nothing to eat since breakfast) he "felt good in his heart." He took up his grip and quilt and approached the house. Then his courage began to wane once more, and he stopped to pray. He felt anew the call to "Go on."

Presently two women came out of the house to meet him.

"Sisters, I am a Christian," said Neas-je-gar-gath. "I am an Indian all same as you. I have come to teach you and help you to become Christian. Shall I go in?"

"Yes, go in."

Because he was cold, he went close to the fire, and as he sat there, he told the women why he had come to the mountains to find his people. Presently two men were seen approaching the house in a wagon.

"They go to get whiskey," said one of the women. "Maybe come drunk. What you do when they come drunk?"

"I don't know," said Neas-je-gar-gath. "Pray, I guess."

"Maybe these men not like your being here."

The visitor prayed silently as he watched the men come closer. The women passed out of the house.

"Be careful," said one. "There is somebody here."



"Who is here?" demanded one of the men.

Neas-je-gar-gath went out of the house and told the men that he was their brother who had come to do the Indians good. He declared his desire to preach the gospel to the Indians of that region. One man whom he addressed was Jim Rowan, whose house he had entered.

"Brother Jim Rowan," said the preacher, "will you let me stay in your house?"

"We no got anything much, but I do best I can for you. You can stay."

The other Indian, nearly 100 years old, came in singing a ribald song, and Neas-je-gar-gath knew that he was drunk.

"I come to show you the good way," said Neas-je-gar-gath. "You get salvation in your heart, and you no want drink any more."

In answer to the preacher's request for something to eat, Mrs. Jim Rowan said, "We no got much, but we give you what we got."

Some cooked water-grass, called Indian cabbage, was set before Neas-je-gar-gath, and when he smelled it he cried within his soul, "Lord, help me!" He had never eaten this dish before. But he knew the Indian way. If he did not eat, he would not be received as a true Indian. Even if it choked him, he knew that he would have to eat some of the stuff. He took one taste. It was so bitter he wanted to spit it out; but he knew that he could not do that and he tried to swallow. His throat burned. Then he must eat another bite. He feared that he could not get that down. All the Indians were looking at him. He got down a little of the strong weed. "Now I will have to try another bite," he told himself. He swallowed a third piece of the water-grass. He felt that his throat was on fire.

"Mrs. Jim Rowan," said Neas-je-gar-gath, "I have seen that you are good in what you give me, but I can't eat any more of this. I don't want to make you mad. My heart is all right. I am an Indian all same as you."

Then the good man was given four crackers and a cup of coffee. It was all that he had to eat that night. But in right good spirit he read a portion of Scripture and then told Jim Rowan that he wanted to pray in his house.

"All right," said Jim Rowan, "but I don't know anything about praying."

The next day being Sunday, Neas-je-gar-gath said to his host, "Jim

Rowan, you take me to schoolhouse. A woman in Long Beach say I should preach there."

"All right," said Jim, who was rather the worse for whiskey.

After the sermon, Neas-je-gar-gath began to sing: "Hide me, O my Saviour, hide me." It broke Jim's heart, and he began to cry. Neas-je-gar-gath knelt down by his side and prayed for him.

"I am sorry for my sins," said Jim Rowan, and at that moment he gave his heart to Jesus. When he reached his home he told his wife the joyful news.

"I am glad to hear that," Mrs. Jim Rowan told Neas-je-gar-gath. "You see, I have only one arm. Whiskey took the other one when we came home from Wagona one night all drunk and run over the edge of bluffs. Wagon turn over and break my arm. I was drunk. I don't want any more of it. I am glad

Jim Rowan going to quit whiskey."

On Monday morning Neas-je-gar-gath said to Jim Rowan, "You take me round. I want to find all the Indians in this country."

So they went about finding Indian homes, and many people came to the service the following Sunday. The preacher asked all who wanted to be Christians to get down upon their knees, and all the Indians knelt. Then as Neas-je-gar-gath prayed he heard one after another say, "Jesus, come into my heart and take sin all out."

"Amen," said Neas-je-gar-gath. "That is the way to talk to Jesus."

Neas-je-gar-gath has remained among those Indians until the present day. You will find him in the California mountains working as the faithful associate of Mr. Brendel, who has done so much for the Mono tribes. They have been assisted by several young women missionaries.

## Harding Believes in Prayer

**I**N response to a request from the editor of THE BAPTIST that Senator Harding give through the columns of this paper some statement to the people of our churches, there comes under date of Jan. 20 from his secretary, Mr. Christian, this word:

"I regret to say that he has found it a matter of physical impossibility to find the time in which to prepare the message. For weeks past his every moment has been occupied in the despatching of emergency public business which would not wait and in holding the scheduled conferences of which you have read. . . . I enclose an article containing some expressions which Senator Harding has made relative to religious matters. It may be that their reproduction in some form will be helpful."

The statements referred to, and which thus receive personal endorsement, were made at the time Mr. Harding was made a Royal Arch Mason. They are as follows:

"During the last ten days I have been taken far back into the story of creation, and I have found it to be adding to my sense of religious devotion.

"Prayer grips the heart and adds to one's confidence.

"I believe in prayer. I believe in prayer in one's closet, for there one faces God alone. Many times the outspoken prayer is only for people's ears. But I can understand how those of old, in their anxieties, problems, perturbations and perplexities,

found courage and strength when they gave their hearts to the great omnipotent God in prayer.

"How many things are in the Scripture that we, in our worldliness, never discover!

"After all, men are very much alike. God made us all in the same image, and there is no difference in us except as we have developed; or when the weight of responsibility is shouldered on us, then God makes men equal to that responsibility. It is the touch of responsibility that makes human beings awake.

"The government of this republic has been adrift, and the inevitable result has followed. But I am not afraid because I know through courtesy, confidence and close adherence to justice one will have at his call the best minds and intellects in the great republic, and with their truth, advice and direction, we cannot go wrong.

"I trust that in the four years that are to come I shall be worthy of the honors you have conferred upon me, and that I will come back and look you in the face and be able to say, 'I have kept the faith.'"

When Mr. Harding takes the oath of office on March 4 as President of the United States, his hand will rest upon a Bible which is opened at the passage in Micah which reads: "He hath shewed thee, O man, what is good, and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"



## British Baptists in 1920

*English Baptists began 1920 in fear and trembling. They ended the year glad, exultant, adventurous and hopeful. Their deepest need is a quickened individual and collective conscience as to evangelism.*

BY JOHN CLIFFORD

WE HAVE just closed one of our greatest years. God has indeed done great things for us whereof we are glad, exultant, adventurous and hopeful. Of our three great years in this century, this will on several accounts take highest rank and produce, so we believe, the largest fruit.

We began 1920 in fear and trembling. The war had plunged us into many and serious difficulties. "The stock of moral emotion," says one of our historians, "in a nation is limited." Our stock had been so seriously drained that our people seemed incapable of moral ardor and of spiritual enthusiasm. Conscience was under the soporific influence produced by the war.

The churches shared in the lethargy, and nearly every society, large or small, was faced by a financial deficit. Deacons' courts were struggling to make both ends meet. Pastors' wives had to carry on as best they could with insufficient supplies. The pound was reduced to eight shillings and sixpence as a purchasing instrument. Church expenses were more than doubled. The overdraft at the Foreign Mission House was menacing, and all the signs pointed to an increase of it. Our people had not learned to think of their gifts to the work of God in the terms of the new and reduced value of money, and therefore it was only by a special effort that the situation could be effectively dealt with.

In this emergency our eyes were lifted to the hills from whence cometh our help, and God responded to our prayers and led us to call on our whole membership with one voice for 250,000 pounds—one-half of it to be spent on the foreign field, £100,000 of the other half to go to the fund for sustaining the ministry, £20,000 to go to the support of women's work, and the remaining £5000 to be used for furthering our evangelizing work in Europe.

That was the plan; but the unique feature was the complete union of the Foreign Mission organization and the Baptist Union of Great Britain and Ireland in the task. They came together. They were of one mind. They worked with one heart, and the people offered willingly and

with splendid self-sacrifice, so that they not only reached but passed the goal. For the first time in our history we have found complete unity—found it where it is always to be found: not in disputes, but in common and loving service for God and men. The magnificent success of this endeavor has fed our faith in God, in our mission and in our churches, and inspired us to step into the new year with high purpose, resolute will and inextinguishable enthusiasm.

The gathering in London in July last of the executives of the Baptist World Alliance, whilst of deepest interest to Baptists all over the world, was a special joy and inspiration to British Baptists. It was a delight to meet our fellow-workers from other countries, and to confer for nearly a week on the common and urgent task of carrying the gospel of the grace of God in its New Testament simplicity and strength to the peoples of Europe suffering as they do so gravely from the misrepresentations of the message of Christ given by a blinding and weakening ecclesiasticism. Brethren from the Southern and Northern states visited some of our churches, and the messages they gave us drew our hearts into cordial fellowship. As long as we live the memories of those meetings will abide a refreshing and gladdening inspiration.

The European work takes a new start. The unanimous and hearty

appointment of Rev. J. H. Rushbrooke as our chief commissioner was felt to be the carrying out of the will of God: the Head of the church has appointed him; and we shall all pray that his special gifts and consecrated soul may be used by the eternal Spirit, that the word of the Lord may be glorified through his ministry.

It will be remembered that the Lambeth appeal of the 252 bishops of the Anglican Church for union ruffled the surface of our lives. I cannot say that our churches took a deep interest in it. Mostly it was felt that, whilst the entirely new spirit it breathed towards the Free Church of England was to be welcomed, it did not carry us far towards a larger fellowship—a fellowship in service outside the churches—than we today enjoy. So far as I can find, it does not discover any change in us. But it strengthens the conviction that if we are faithful—and we must be faithful to Christ our Master and the Head of the church—discussion will result in the illumination and confirmation of the principles we hold; of the interpretation we have given of the New Testament, and of the manifest teaching of the Spirit of Christ in history; and, at the present time, of (1) the exclusive supremacy of Christ in and over his church, (2) the precedence of truth and goodness over mechanical unity because truth and goodness are *absolute values* (but mechanical unity is only incidental), and (3) of the necessity of freedom for the individual, autonomy for each group of His disciples, and deliverance from all state control.

I learn that some of our American friends are fearful lest we should fail to "stand fast in the liberty wherewith Christ has made us free." I am not altogether surprised. England is not America. The Anglican Church is a great *social* institution. It is the church of the king and court. Within it are "the seats of the mighty." It leads in all our special national functions. For three centuries it has fostered the separation of Englishmen into two classes; "Churchmen," so-called, and Dissenters; and its influence is very powerful. But Baptists are rooted and

### What Makes a Good Deacon?

*Most all of us have known a man who was an ideal deacon. What was there about him that made him so good?*

*Boil the story down and tell us in the fewest possible words just what it was that made him so valuable to the church—that endeared him to you.*

*We are going to print a page some of these days, not giving the names, but telling of the qualities which have made men notable deacons. Tell us about the one you know.—The Editors.*



grounded in the New Testament, and they know that "fidelity to conviction" is, as Lord Morley said years ago, "the mainstay of human advancement."

Our deepest need as British Baptists is the quickening of conscience as to our personal and collective obligation to lead our fellows into the conscious enjoyment of fellowship with God through Jesus Christ. We are evangelical, but insufficiently evangelizing. We affirm that we are put in trust of the gospel of Jesus Christ, but according to general testimony we are failing to discharge our trust with the zeal, the consecration and the thoroughness it demands. The complaint is widespread that the direct appeal to the *will* is not heard in our pulpits as it used to be. I cannot tell; I do not know. I only write of what I hear from many quarters—that men are not heard saying, Thou persuadest me to be a "Christian." There is reasoning, often most cogent, like that of the late Prof. Finney, which was directed to make the hearer feel that he was foolishly and wickedly illogical if he did not pass over to the side of God and cease from his rebellion against him; but it is followed by the powerful impact of the will on the personality of the hearer, leading him to bow at once to the claim of God and commit himself out and out to the Christian life.

But our work for the united fund has been associated with prayer and effort for a spiritual revival; and therefore we go forward grateful, dedicated and hopeful.

London.

### "Ministry's Danger Line"

(Continued from page 10)

pact on all life, and without being able to make the application of religious truth to life problems in every sphere. If the minister of today wishes effectually to discredit himself and his church in the estimation of the man on the street, all he needs to do is to let it be known that the "religion" in which he is a "specialist" is not concerned with the practical solution of the vital moral and social problems of our common life. Here again the ministry crosses the danger line.

And, finally, what of the writer's statement that "the kingdom which Christ came to establish is a spiritual kingdom, and not a temporal or social one"? A spiritual kingdom it is indeed, involving the progressive triumph of Christ's spiritual principles among men. But a temporal kingdom it is also—not in the

sense in which we speak of earthly powers as temporal, but in the very real sense that He came into the world and projected His kingdom in the sphere of time and time relationships. And a social kingdom it surely is, because His spiritual principles inevitably transform human society when given a working chance. And whatever may be the possible kingdom activities in "eternity beyond," certain it is that whatever contribution we may hope to make to the reign of Christ in this weary world, we shall have to make in this timely life.

The preacher's true message is twofold — salvation for the soul through Jesus Christ (individual), and salvation for the soul's environment through the operation of the principles of the same Saviour (social). As Pres. Faunce puts it so admirably in "The Social Aspects of Foreign Missions": "We shall supplement the evangelization of the individual by the preaching of a

social gospel. We shall hold that Christianity is concerned not only with the transformation of single lives, but with the creation of a social atmosphere in which single lives can unfold in beauty and power. We shall conceive that our aim is not only to rescue certain souls from a wrecked world, but to save the wreck itself, repair its broken spars, and send it on a happier voyage. We shall hold that the growth of Christian character is vitally related to civic betterment, to medical attendance, to intelligent philanthropy, to honest public service. We shall hold that the good seed needs the good soil, that the individual Christian needs a Christian civilization around him if he is to 'bring forth an hundredfold' in moral and spiritual achievement."

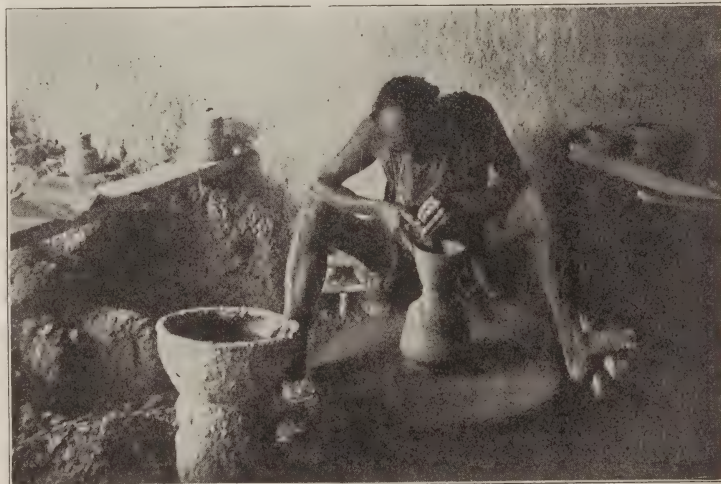
The danger line for the ministry of today is not in consistent and legitimate emphasis upon this sort of a social gospel.

Riverside, Cal.

## The Potter

*He works with clay; as clay, he himself is worked*

BY NELLIE G. PRESCOTT



**T**HIS Potter is sitting in his little, dark, one-room shop in Hopo, South China, making red clay rice bowls. One is on the wheel in front of him and others, completed, are on the shelf at his side.

He is a good potter—careful and conscientious; but a glance tells us that he is acquainted only with the clay of earth. He does not know that as he molds the soft, damp mass into a useful vessel, so he might be fashioned by God's hand into a man with a purpose and vision of life.

He has never heard the gospel. He does not know the Christian message.

When, under the New World Movement, the 228 new foreign missionary families and the 176 young women are all at work, perhaps even the potters who are busy with the clay of the ground will hear that Jesus Christ is the Saviour and his Father the great Potter of the world.

"As the clay is in the potter's hand, so are ye in mine hand, O House of Israel."

New York City.





# The Bulletin Board



## The Gospel According to You

Rev. F. R. Meyer once said, "We (Christians) are either Bibles or libels."

"You are writing a gospel,

A chapter each day,

By deeds that you do,

By words that you say.

Men read what you write,

Whether faithless or true,

Say! what is the gospel

According to you?"

## A Great Southern Church

Tentative plans have been drawn for the new meeting house of First Church, Dallas, Texas, which will be one of the largest in the South and perhaps in the country. The main auditorium will have two large balconies; the Sunday-school section alone will accommodate 5000, with B. Y. P. U. rooms seating 1200, large dining room and kitchen, parlors for socials, committee meetings, rest rooms, and other departments, which will be used for the comfort and convenience of the congregation. The building, when completed, will cover an entire block, including that part of the block now occupied by the present house of worship.

## Christian Endeavor Anniversary

The Christian Endeavor Society will celebrate this year the fortieth anniversary of its organization. Dr. Francis E. Clarke has seen this society grow from its beginning in the Williston Church, Portland, Maine, until it, or other organizations founded on the same principle, is found in every part of the world. Dr. Clarke has done his work so modestly and tactfully that he has today the respect and confidence of the entire Christian world.

## New Editor of Western Recorder

Dr. Victor I. Masters has been elected editor of the Western Recorder, Louisville, Ky., in place of Dr. J. W. Porter who has resigned in order that he may devote himself entirely to his church. Dr. Masters has done editorial work of a high order in the past and of late has been conspicuously successful as superintendent of publicity for the Southern Home Board. He began his work on Feb. 1.

## English Baptist Seminaries

The investigation being carried on by a committee of the Northern Baptist Convention of the teaching in our theological seminaries is reflected somewhat in conditions in England, where, on the part of some bodies there exists a suspicion of the soundness of the teaching of others. For instance, the presiding officer of the Pastor's College connected with Spurgeon's Metropolitan Tabernacle, at the recent annual meeting of that organiza-

tion, spoke in rather a pessimistic vein concerning the backsliding of other Baptist theological colleges, asserting that all eight of them are more or less penetrated with the higher criticism.

## Presbyterian Salaries Rising

A committee of elders which has been conducting a salary increase campaign in the churches of Pennsylvania reported at the synodical session recently that in the last three years 436 Pennsylvania Presbyterian churches have advanced the pay of their ministers. The average increase in each church has been \$460—a grand total of \$225,000 every year. Home missionary salaries are rising, so that less than fifty are being paid less than \$1200. Two hundred and fifty two out of 418 are receiving more than \$1500.

## Mrs. Asquith and President Wilson

In a recent magazine article containing further memoirs of Mrs. Asquith, the following reference is made to President Wilson: "I enjoyed hearing President Wilson at the luncheon given to him in the city on Dec. 28, 1918, more almost than anything I could have imagined. His is the kind of speaking I like best. Lord Hugh Cecil has white fire and is more brilliant and more elevated, but the President has a quality of his own which is impossible to put on paper. His refined, egotistical face, thin, slightly sensual mouth, and quiet but thrilling voice add to his unusualness."

## When Dr. Watson Forgot

The following good story is found in one of our exchanges, although no source is given: "In the early years of his ministry, the late Dr. John Watson, known in literature as Ian Maclaren, determined to preach without manuscript. He would take into the pulpit but a single sheet of paper containing a few notes. Sometimes his memory would fail and he would say: 'Friends, this is not very clear. It was clear in my study on Saturday, but now I will begin again.' His congregation was very sympathetic, showing not the least impatience. One Sunday morning at the close of his sermon a gaunt highland elder said to him: 'When you are not remembering your sermon, just give out a psalm, and we will be singing while you are taking a rest, for we are all loving you and praying for you.' Many years afterward, Dr. Watson, then an eminent minister known widely in two hemispheres, declared: 'I am in the ministry to-day because of the tenderness and charity of those country folk, those perfect gentlemen and Christians!'"

## Near East Relief Record for the Year

Mr. Cleveland H. Dodge, the treasurer of the Near East Relief, reported total

receipts of \$14,697,379.91 for the year at the annual meeting of the trustees held in New York Jan. 7. During the past year Armenians in America have contributed more than \$1,000,000 through the committee for the assistance of their own people. They have brought to America between 2000 and 3000 of their relatives, sending \$500,000 through the committee to be used as traveling expenses. Mr. Dodge stated that, including government flour, made available through Mr. Herbert Hoover and the American Relief Administration the total American relief operations in the Near East during the past year amounted to more than \$30,000,000, and the total since the beginning of the organization is something more than \$55,000,000.

## The Devil Prevents Preaching

In a recent address before a state convention in the South, Dr. A. T. Robertson of Louisville, Ky., is quoted as saying that Gothic church architecture is an invention of the devil to prevent the effectiveness of preaching. It is, he said, "a wonderful success" in accomplishing this end.

## Dr. Rushbrooke's Present Work

Rev. J. H. Rushbrooke, who was elected Baptist commissioner for Europe at the conference held in London last July, is undertaking his work with enthusiasm and encouragement. He hopes to do much to arouse the Baptists of the world to the need for the largest measure of fellowship with the Baptists of Europe, especially during these critical days. For the first few months in office he has been giving himself chiefly to the relief work, and is now giving some time to Czechoslovakia, Rumania and Hungary.

## Dr. John Clifford Honored By the King of England

The King of England has conferred on Dr. John Clifford the order of Companion of Honour, which is given only for merit and valuable public service. There are only twenty-eight Companions of Honour in all the British Empire. Of this new mark of distinction for Dr. Clifford the "Baptist Times and Freeman" says:

"There is something peculiarly fitting in the bestowal of such a distinction on Dr. Clifford, for it is the recognition of an outstanding feature of his life and character. Throughout the whole of his long public life he has walked with honour as his companion. His life has been one of singular beauty in its self-sacrificing devotion to great causes. Few men have engaged in more or fiercer controversies, but even his bitterest opponents have never dared to attribute to him any selfish or unworthy motive. And no one has ever



come to know him, however slightly, without learning to admire and to love him.

"In this gracious act of the King we may assume that Mr. Lloyd George has had a great part. He has been associated with Dr. Clifford in public life for many years, and though they have not always been in complete agreement, he has never failed to recognize his absolute sincerity and his dauntless courage. They have these qualities in common, and it must have been an unqualified pleasure to Mr. Lloyd George to pay this tribute to his comrade in many a great battle for freedom and for righteousness."

#### Foreign Mission Board Helps Europe

At the last meeting of the Foreign Mission Society board an additional \$25,000 was appropriated for relief work in Europe. This makes a total of \$75,000 appropriated for this work since November, and additional sums will be forwarded as contributed by the churches.

#### Moving Pictures in Church

Although there is debate as to the use of motion pictures in connection with church services, the use of them seems to be on the increase. Some testimony concerning the results is of interest. For instance, the First Presbyterian Church of Kalamazoo, Mich., has for a year been using motion pictures in connection with the evening service with the result that the auditorium, which seats between 1200 and 1300 people, has been unable to accommodate the crowds. According to the report, "more members have been received into the church, more children have been received into the Sabbath school, the gifts to the local church have been larger, and the gifts to missions greater than at any previous time."

#### Distinguished Guests from Abroad

Rev. C. E. Wilson, foreign secretary of the Baptist Missionary Society of England, Mr. Thomas Penny, a member of the board of that society, and Rev. Charles Padfield, a Baptist member of the Congo Bololo mission in Central Africa, reached New York recently. Immediately upon arriving in America, they were made the guests of the Foreign Missions Conference of North America, which was in session at Garden City, Long Island, where they had opportunity to meet representatives of nearly all of the foreign mission agencies of this country.

Sec. Wilson, Mr. Penny and Mr. Padfield came to America for the special purpose of attending a conference on Jan. 21 and 22 in New York City, at which representatives of most of the foreign mission agencies at work in the Belgian Congo joined in the discussion of numerous practical questions affecting the work of all the societies.

Our English brethren will visit Richmond, Va., for a conference with members of the Foreign Mission Board of the Southern Baptist Convention, and will also study the work of Hampton Institute, Virginia, with a view to securing suggestions with reference to the development of industrial training on the mission fields of Central Africa.

#### From Bible Examination Papers in India

Paul was let down in a basket from Jerusalem to Jericho.

God saw that Adam and Eve were perfectly happy in the Garden of Eden and he couldn't stand that, so he let in the serpent.

John the Baptist was clothed in the hairs of camels and ate worms.

Nabob planted a vineyard and put a fence around it; then he put a cherubim and serafim at the gate to keep out the cattle.

At first Moses did teacher work and then office work. One day he went to the Lord and asked him if he could have the job of leading out the children of Israel. But the Lord said: "No, Moses, I haven't any money to pay for that work." But Moses replied: "Lord these people are increasing by leaps and bounds and they need a bigger place." "Can't help that, Moses," said the Lord, "I just can't afford it." Then Moses said: "Oh never mind about the money, I have enough to live from hand to mouth, and I don't want any pay, I just want that work." Then to get rid of him the Lord let him do it. (Contributed by Mrs. E. N. Harris, Toun-goo, Burma.)

#### Conference on Christian Unity

From Feb. 2 to 4 a Christian Unity conference has been in session in the Second Baptist Church, St. Louis. The expectation has been that the attendance would exceed 1000 delegates, largely from the churches of the Middle West. This conference is unique in that it is strictly a Christian unity conference, being interdenominational, and each party having freedom to discuss the plans presented and the outlook for Christian co-operation. It includes movements for Protestant unity as well as movements for the unity of the whole church—Protestant, Anglican, Eastern Orthodox and Roman Catholic. It likewise includes theological, ethical and social approaches, as well as approaches by polity. It is, beyond any doubt, the most comprehensive presentation of Christian unity that has ever been made, and it is no surprise that it has awakened such great interest.

#### Episcopal Church Rejoices

The Living Church has the following to say concerning the financial campaign conducted by the Episcopal Church: "Nearly one million dollars flowed into the church's national treasury during December!"

"In a statement issued early in December, the treasurer of the Presiding Bishop and council reported that on the first of December there was due on account of Nation-wide Campaign pledges for 1920 the sum of \$1,124,128.

"The treasurer now announces that from Dec. 1 up to the close of business on Jan. 12 there was received on account of 1920 pledges about \$925,000.

"Out of these receipts there has been paid on loans \$305,000, or more than the amount borrowed during 1920 on current operating account, and a substantial working balance has been established to care for current disbursements.

"This is the most wonderful record that the American Church has ever made. It is the vindication of the Nation-wide Campaign. It is the demonstration of the fact that the heart of the Church is right. The church has resolved that the day of her pettiness has passed, and she has set out in dead earnest to do her real work in the world. No longer are we a church of detached or isolated parishes and dioceses. We are a vigorous, dignified national church."

#### You Can Rent Babies Now

Two American young women, doing welfare work in Poland under the Y. W. C. A., have "rented a baby" for six months, according to a letter just received from one of them at headquarters in New York. This novel action is the result of much thought on the part of the young women, they assure their friends. The mother of the baby could not afford to support the child during the winter, and as all asylums were full she was about to allow the child to be adopted when the Y. W. C. A. secretaries offered to take the child and pay for it until summer. The mother may be able to provide for it after that.

#### Closed Saloons and Open Colleges

"The closing of saloons is sending many young people to college." Thus declared William Jennings Bryan in a recent interview with a reporter for the Ohio State University Lantern. "Five years ago we spent three times as much money on intoxicating liquors as we did on education. A part of that money at least has been diverted to educational channels. Five years ago less than 10 per cent of all the pupils in the common grades entered high school, and not over 2 per cent ever went to college. If only 4 per cent now go to college, we can see why the university halls are filled to overflowing."

#### Intensive Survey in Buffalo

An intensive survey has recently been completed in Buffalo under the direction of the comity committee of the Buffalo Federation of Churches. The individual church was the unit of investigation and through the study, neighborhood by neighborhood, some interesting and important information was gathered. The total population of the sections studied is 158,000; of this number 136,000, or 86 per cent, are foreign-born or the children of foreign-born. It was also discovered that about fifty-four per cent of this entire population, or 85,000, were non-attendants at any religious service, Protestant, Catholic or Jewish. About 20,000 children, or 50 per cent of the estimated number of children of Sunday-school age in these sections, are not members of any Sunday school.

This condition is typical in all large cities and it is encouraging to know that the churches are beginning to realize that there is a city problem. Rev. E. H. Dutton, city missionary secretary of Buffalo, is chairman of the comity committee referred to above and Mr. H. R. Husted of the social service department of the Home Mission Society had active charge of the survey.





# The Open Forum



## THE SCIENTIST CANNOT HOLD HIS PEACE

I cannot let pass an extraordinary statement in a communication in THE BAPTIST of Dec. 18, 1920 (p. 1585), without a belated but earnest protest. The article, signed by J. W. Weddell, purports to be a contrast between what is called the "new theology" and the "old theology."

Item seven reads: "The new theology says that man is the product of *evolution*. The old theology says that man is *God's special creation*."

I had not thought it possible that there were educated people who still clung to the belief in the "special creation" of man. I presume that to be consistent Dr. Weddell also must believe in the "special creation" of every other living being. It would be passing strange if all animal life was the product of evolution up to the anthropoid apes and stopped there, leaving "special creation" for man alone.

I have taught anatomy and surgery for over forty years to several thousand students. It has been my life *business* to learn the *truth* and to teach it. The evidence from anatomy that the higher forms of life have developed during ages from the lower is absolutely incontrovertible. It is as convincing as the evidence for the Copernican system of astronomy, and I hardly think that anyone—barring Parson Jasper—still believes that the sun revolves around the earth.

One must always remember that the Bible is written, not in scientific language, but in popular language, just as even we say that "the sun rises in the east." Moreover, it is written in the highly imaginative form of the poetic East, rather than in the hard, matter-of-fact form of the more exact and prosaic West.

Copernicus published his new system in 1543. The old theology, ninety years later, compelled Galileo to renounce that system.

In 1553 the old theology burned Michael Servetus at the stake in Geneva. In 1903—350 years afterwards—an expiatory monument (on which appears our own Roger Williams) was erected in that same Geneva, the city of John Calvin.

Less than a month ago Prof. Michelson of Chicago announced that, by his new method, he has measured the brightest star in Orion and found it a sun 260,000,000 miles in diameter, while our pigmy sun boasts only 800,000 miles. The light now reaching our eyes from other suns so much more distant and probably even still far larger *must* have started on its earthward journey hundreds of thousands of years ago. But the old theology of Archbishop Ussher, in the middle

*The editors of THE BAPTIST are not responsible for any opinions expressed by contributors to this department, and reserve to themselves the right to terminate any discussion whenever they may think best.*—EDITORS.

of the seventeenth century, taught that the world was created in six literal days and only 6,000 years ago.

The archeological discoveries also indicate the same conclusion. We have written records, over 6,000 years ago, which show a highly complex civilization. The relics of prehistoric man, which I have myself seen in the natural caves in southern France, depict animals extinct in western Europe ages ago, and must, therefore, go back many thousands of years earlier.

The geological record confirms the anatomical, the astronomical and the archeological evidence of the fallacy of the old theology in matters of science, if interpreted literally.

The new theology wisely accepts what is fully demonstrated. To try to set up today science as understood by the old theology is not only setting up what is false, but is alienating intelligent people from the church.

Philadelphia, Pa.

W. W. KEEN.

## WALL STREET'S BROOM WILL NOT SWEEP BACK THE TIDE

IN THE BAPTIST of Jan. 15 the Wall Street Journal is quoted as saying that wages fell from \$8 per day to \$2 during the panic of '73. In the spring of '73—several months before the panic—the writer, then twenty-one, engaged his services to a brick yard for \$1.75 per day of ten hours—hard labor at that—and continued to work until fall, and no cut was made in wages then or any time thereafter.

Directly after the great rebellion, wages were high. I think carpenters, bricklayers, plasterers, etc., received about \$11 per day. This is nearly what wages for these trades are on the coast at this time. I have no recollection of how high laborers' wages did go, but I think the Journal is away above the mark.

The spirit displayed by this supposedly influential paper gets us nowhere. If said editorial represents the feelings and purposes of the constituency it aims to reach, the first step that should be taken is to restrict the franchise. It might model its operations somewhat after the "grandfather's clause" as adopted by our southern neighbors.

A second and important step to restore industrial peace would be to curtail our educational privileges, for beyond all question the ballot and the schoolteacher

are the prime factors in making the difference between the worker of today and the worker of fifty years ago.

Limit the worker's knowledge to the ability merely to read and write, or even cut that out, and teach him to say his prayers with a string of beads under the direction of a state-paid clergy, and all will be "quiet on the Potomac" so far as labor goes. It will be a man's job to bring it about, however.

Sacramento, Cal. W. H. CONLIN.

## "HIER STEHE ICH!"

If I may close for the defense—

I am sorry, as respects this thing we call the new theology, that I cannot say with some of my beloved brethren, *Non est*—there is "no such animal." He stalks abroad roaringly hereabouts; and conscientiously and courageously we preachers have got to meet him and withstand him or give up contending for the faith.

I am sorry, too, since I love peace and try habitually to be given to kindly speech, that I cannot, in this righteous contention which is thrust upon the ministry today, speak always gently and acceptably to all. But so be it.

Dr. Galusha Anderson, who was our teacher and guide in those good old days, was as strong a rhetorician as he was a theologian—it runs in the family, by the way—and he uttered his thunders calmly and courteously, like the Christian warrior-gentleman he was; but it was *thunder* all the same, and armed with forked lightning when he fought against error and for the revealed Word.

And so you will perhaps pardon one who aims at the truth if the doctrinal discriminations and antitheses in the twelve points in the issue of Dec. 18—partly my own and partly another's—be somewhat sharply drawn and swiftly put. It could scarcely be helped in such brief elliptical statements. It was spoken with directness, indeed, yet fraternally, "holding the truth in love."

We Baptists are the broadest people on the face of the earth, but, God helping us, we stay by the Book! Suppose we put it another way, for comparisons are always odious. Speaking not negatively, but positively and plainly, will it be agreeable to us all to say:

1. The Bible is *the Word of God*.
2. Jesus Christ is *the Son of God*.
3. The birth of Jesus was *supernatural*.
4. The death of Jesus was *expiatory*.
5. The life of Christ is *mediatorial*: the life he is living now at the right hand of the throne.
6. Christian life and character come down like the New Jerusalem *from above*, where Jesus is our Prophet, Priest and King.

(Continued on page 31)





## The Chimney Corner



### "A Hat for the Laundress, and—Something Else!"

MRS. Standish had her own idea about laundresses: they were women who washed and ironed your clothes down in the cellar, they cost you \$3.00 a day, and you gave them a Christmas basket in December. That was as far as her thought about them ever went, until November, 1920, when Prissy took a hand.

For Prissy's mother "washed" for Mrs. Standish every Monday as regularly as the day came around, until one Monday when she was sick—much too sick to raise her head from the pillow. So Prissy rushed the other children off to school, and even tried to find someone to go in her mother's place to wash for Mrs. Standish; but, as all the world knows, Monday is a day when laundresses are not sitting around doing nothing—so there was no one to be found. Therefore Prissy brushed her hair neatly and wasted five minutes laboriously writing something on little pieces of paper. Over and over she did it, but it never came out right, so finally she took the best of the lot and set off for the Standish home. For a long time she had had things to say to the Lady of That House—things that could not be trusted through a telephone at a corner drugstore.

Mrs. Standish's house was the prettiest one on Pleasant Street, and as Prissy rang the door-bell she loved to think it was her own mother who kept the window curtains so white and crispy. Yet all the time her heart was pity-patting against the yoke of her calico dress; and when the door opened she spoke to the maid in what can best be described as an "ingrowing" voice.

"I would have speech mit Mrs. Standish," she said, bobbing her head politely, "if you should to give her my calling-card," and she handed in her little square of ruled paper.

One regrets to state that the maid snickered at sight of its inadequacy. But Prissy looked at her sternly, saying, "Sooner she gets the card, she will to see me!" And she walked bravely indoors, as if she had come hundreds of times before.

Upstairs, Mrs. Standish took the piece of paper and read: "Miss Priscilla Alden Sin-," and, turning it over, found the ending on the other side: "-oski." She carried the paper down to the library, where Prissy rose and bowed.

"My mother, she couldn't to come for washings today. She's got a hot all over her, but sooner I tucks her back in bed she makes sleepings. It is better so, yes?"

Mrs. Standish waved the piece of paper: "And is this your name?" she asked.

Prissy nodded: "I am too long a name to fit on one side of the card—Priscilla

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

Alden Sinoski, I am. And I thought you should to know that we had come over, too."

"Come over?" Mrs. Standish repeated, rather puzzled; "come over where?"

"Why to America!" Prissy said, "in boats, like Myles Standish done. Didn't you to remember he was among the first immigrants on America?"

"Immigrant?" gasped Mrs. Standish. "Why, my dear child, you're crazy! If my husband could hear you calling his ancestors immigrants—"

Prissy looked at her soothingly: "O lady, it might be worsen, much worsen. Why, I am immigrant myself, didn't you know? You tell Mr. Standish it's all right when you get used to it. Only we come from Poland, not England."

Mrs. Standish swished her skirts: "But, my dear, we've been Americans 300 years before you ever left Poland."

Prissy clutched the arms of her chair and said the thing she had come to say: "But I am Americans, too, Mrs. Standish, and I want you should be Americans with my mother more harder. She got a big lonely sooner she goes out to do washings. All day long she is down in American cellars: she makes fine washings on American clothes and she eats American foods—but she ain't got no likings for America, and I want she should be Americans as proud as I am. All times she got only a big hate. Mrs. Standish, lady, you are the politest Americans she knows, so could you be more American mit her, please?"

Mrs. Standish simply stared: "Well, of all things!" she gasped. "What a comical child you are, Priscilla Alden Sinoski. Tell me, how did you get the first part of your name?"

Prissy sparkled like a case of lovely jewels: "Sooner I comes on America we live in a town where they got a place called a Christian center. Come Thanksgiving Day they gives a party on everybody in the neighborhood, and they reads a poem by a gentlemans named Longfellow, and the children were dressed up for actings the poem. Und suddenly there ain't nobody for being Priscilla. 'Where have she went?' they keep saying, und I was chose, quick! You should to see me, lady, mit a gray dress und a big white hanky round my neck like it was a shawl, und buckles-from-silver on my shoes, und a little white bonnet-from-cotton on my head. Und John Alden und Myles Standish both asked me for being their wife. Me, mind you! Well, I most died, from

happy! So I ain't never had no lonely in America since I learnt how those first Americans was immigrants just like me, und made sailings away from their old country for finding liberty und safety just like why we left Poland. I made myself be named Priscilla Alden ever since."

"Was that in this city?" Mrs. Standish asked.

"But no," sighed Prissy, "that was before my father began dying. When he finally did it, then we comes on this here town so my big bruder could do workings in a factory. My next-to-the-big bruder, he got himself made soldier for fightings in your war, und he died. In France, that was. So my mother she don't get no likings for America like she should. For my big bruder he talk all times about moneys; but say, you should see the kids! We play Prissy Alden all times what I ain't working. Jan, he's John Alden, und Nicky, he's Myles Standish. We play coming over—in the tub, you know; und I've learned them well that America's the land what makes immigrants into Americans, sooner they loves it."

Mrs. Standish found herself saying, "Priscilla, just what would you like me to do?"

Prissy beamed as if all the wishes in the world were coming true: "O, please, I want you should buy my mother a hat-from-velvet; here's the money all saved," and Prissy untied a corner of her handkerchief, displaying three crumpled dollar bills. "I want you should please get it a stylish hat, mit feathers to wave on top. All times she wears shawl on her head like she never get over being immigrant. Come Thanksgiving Day I have give my word how my mother und the kid should sit in your church und make thanks to God for giving us America."

"I'd love to buy the hat," Mrs. Standish assured her, "and, now, surely you want something yourself."

Prissy wriggled uneasily: "It's a silly something," she sighed, "but I heard tell how your church gives a thing called a pageant come Thanksgiving Day, for to show the landing of the Pilgrims. I heard tell how the children in the Sunday school is to make actings, und O—O, how I would be Prissy Alden all over again."

Mrs. Standish was embarrassed: "But, Priscilla, in a little New England town like this so many of us are actually descended from Pilgrims that this pageant is to be given only by children whose ancestors came over in the 'Mayflower'—"

Prissy interrupted passionately, "But ain't I said it: *We come over, too, lady!*



We ain't been born 300 years ago to make sailings on the 'Mayflower,' but sooner we hears of America we come in a big—yes, a bigger, quicker, finer boat than the 'Mayflower,' too."

So all Mrs. Standish could do was to ask the committee about it, and a woman descended from Elder Brewster said enthusiastically, "O, do let's have her! Why, she's more American than any of us!"

And that's how it happened that Prissy of Paradise Alley was a star in the Pilgrim's pageant on Thanksgiving Day along with all the New England children from Pleasant Street. Mrs. Sinoski sat

in the very front row, wearing her hat-from-velvet, and one could see for oneself that the "lonely" seemed to have oozed away. For she had suddenly discovered that once upon a time all these other people had been new in America, too. A little matter of 300 years' difference in time simply did not matter, Prissy said. And surely Prissy must know, for she had been a father and a mother and a general manager to the Sinoskis for a good many years.

Every woman knows that friendliness is the source of contentment. And Mrs. Sinoski had found it.

## The Young Reserves

### The Log of the Flying Pig

I THINK it was half way between meat and dessert that I began noticing things. There were certainly mysteries in the air! I could hardly wait until father rolled up his napkin and took his last sip of water, as he always does—even on occasions like this when *something* was certainly brewing, as they say in novels. When we finally pushed back our chairs, I tore out into the hall and cornered Bill on his way upstairs, and said in an agony of suspense, suspense (how do you spell it, anyhow?), "Well, didn't you notice anything?"

"Notice anything?" he repeated. Bill is very bright—in school. I often wonder that he doesn't shine more in conversation. He's at least a year older than I am, but no one would ever notice it in general ways, although he may be a speck taller and weigh an ounce or two more.

It didn't take me long to find that he hadn't noticed a thing—not one thing, although there had been spoils all through supper that had been very odd.

"You are all *stomach* at meal-time," I said severely. "Even your eyes are stomach."

"Well, now, Miss Detective," he said peevishly (as if he had a fever, you know), "what have *you* been noticing that's so strange?"

I might say right here that Bill and I play detective a great deal together. It's what he's going to be when he grows up, so we thought this youthful training would be valuable. I shall be able to help him until I get married, of course. Or maybe I won't even get married, if nobody asks me. That will be sad, but I shall try to make a new name for myself "detecting." There are a surprising number of details that only a woman sleuth can discover—as, for example, during our supper, when Bill had noticed nothing.

Well, there are two doors into our dining room, so I led Bill to the door we hardly ever use. Opening it a crack, I whispered into his ear: "Now, what about the side-board?"

He craned his neck to see the old buffet, and then he gave a low whistle.

"Empty!" he said in a stage whisper; "all the silver gone, tea-pot and everything! O—but maybe Agony is *cleaning* it?"

I smiled. I admit it was a superior smile. "Maids do not clean the silver at supper-time, but in the morning after breakfast."

"Do you mean to say you think it's been *stolen*?" he hissed excitedly. "Then why didn't mother and father notice it was gone? Or old Agony herself—surely *she* would have missed it, for there was a good bit of it, you know."

"Of course I know," I said calmly, "and I'm very much afraid that mother and father know, too. There's more in this than meets the eye, Bill! For if it had been stolen, surely they would show some sort of excitement, wouldn't they?"

"Uh-huh," Bill agreed, all ears.

"Well, they didn't. Father munched his supper just as usual, and mother talked. But did you notice anything unusual in the way they talked?"

Bill shook his head: "I give you my word, Peggy, I never noticed a thing."

I groaned. "You're deteriorating," I sighed (don't you dote on long new words? I do!) "You may even get *gout*, Bill, like the gentlemen in novels who eat too much. However, the curious thing is that mother and father would *start* sentences and then never finish them—just let them trail off. And when dessert came Agony passed the *china* cream and sugar things, and father said, 'O! I see you had to *pawn* the silver dishes after all? Then mother said, 'S'sh!' Didn't you notice *that*?"

"No," sighed Bill. "I was just hoping no one would see me pile on the sugar."

"Ah, me," I said gently, but lovingly. Boys are so dense!

Then Bill groaned. "Peggy," he said solemnly, "he's bankrupt! That's what's the matter. Bankrupt! And mother's pawned the silver. Isn't that what you think?"

"I'm afraid s-so!" I stammered. But suddenly I wasn't nearly as sad about it as Bill seemed. It sounded so romantic to be bankrupt! I made little pictures of myself going to school wearing the raggiest kind of rags, and being rescued by somebody dressed to look like King Cophetua

in a picture we have on the nursery wall.

But Bill is intensely practical—men are, you know, even when they are just boys; and he said bravely that as far as he was concerned he wasn't going to let father flounder in financial difficulties—his very words. Wasn't that a beautiful way to put it? It made me cry—it sounded so stalwart and strong.

"We will empty our banks," said Bill, "and take the money to father. Then tomorrow I'm going to find a job somewhere. Luckily school is over, all but one day more, which I can cut."

"But you aren't old enough to work," I objected. "Mother's on the child labor committee, and I know for a fact that all children must be at least *fourteen* before they can work, and you're only—"

"S'sh! Forget it," Bill said gruffly. "What difference do a few years make, more or less, when my family is pawning silver heirlooms to feed *me*? Me! Why feel my muscle, Peggy Hathaway."

I felt it. It was wonderful—for one so young, I mean. I couldn't help crying again.

Then we went upstairs to get our banks. They are the unfortunate iron kind that are awfully hard to open. Bill broke a nail file first and then bent father's best screw-driver while wedging his own bank apart. Mine was somewhat easier to open. All told, we had \$4.11 the first time we counted it, and \$3.86 the second time we counted it. So many slippery pennies made it confusing, you see. We put everything in a small white wash basin and carried it downstairs to father.

He and dear mother were talking in low tones on the sofa, but they stopped instantly as we came in. I might add that Timothy was in bed, of course. He is only four, but we are very, very fond of him, and he will figure largely in this story later on.

Well, when I saw dear mother and father on the sofa I nearly dropped my half of the basin. It was really very heavy, being mostly pennies. Of course Bill was to do the talking.

"Father," he began, clearing his throat. "Peggy and I—," and then poor Bill broke down and choked.

Dear mother looked so puzzled and so very beautiful. She inspired me to take the heavy basin and put it in her lap. "It's money for the housekeeping budget," I said in a thin un-Peggyish voice. "We don't want you ever to pawn another thing."

Well, mother looked at father, and father looked at mother. And then—they laughed. Mercy, how they did laugh! And it ended by my sitting in mother's lap, while Bill sat in father's, so they could tell us the *real* secret. They said it was the last time they would ever try to have secrets from us—we were too dreadfully clever and observing. (Wasn't that complimentary of them?)

And it was the jolliest secret possible. They had meant to spring it on us the day after school closed that we were going away on a most unusual vacation—

(Continued on page 31)





# The Devotional Life



## Life

WONDER why we come to earth,  
Why the mystery of birth,  
Why the days of living breath  
And the majesty of death?  
It is not for gold or raim;  
Not alone for toil or game;  
And sometimes it seems to me  
That this trip through life must be  
Ordered so that we may know  
One another here below.

Life's a get-acquainted spell;  
A chance to know your brothers well.  
It's a round of days and years  
Filled with laughter gay and tears,  
And of struggling towards a goal,  
As a trial for the soul.  
Here we come to learn of men;  
Here we come to see them when  
They are at their best and worst.  
Angels must be humans first.

Life's a get-acquainted trip,  
And the world a mighty ship  
Plunging on through storm and shine  
To some destination fine.  
Here we live and strive and grow  
So that we may come to know  
One another and be friends;  
And at last, when living ends,  
He has nobled served God's plan  
Who has served his fellow man.

Get acquainted with your kind!  
Open both your heart and mind.  
Stretch to them a helpful hand,  
Know them well and understand  
What it is they seek afar,  
And you'll find how fine they are.  
Do not live your life alone.  
Know your neighbor and be known,  
And, remember, night and day  
Angels grow in mortal clay.

—Edgar A. Guest.

## A Prayer for Today

ABOVE all, that I may not be a coward.  
That I may have courage—courage  
to be unmoved by the uncertainties of life,  
and without dread of loss, whether of  
friends, of health or of fortune. That I  
may come with a firm and a tranquil  
mind to the work of this day, fearing  
nothing—ready to meet bravely failure or  
deprivation.

That I may bring to the day's efforts  
good humor and a cheerful regard for all  
with whom I may come in contact. That  
I may not judge others hastily or with  
bitterness. That I may not be grasping,  
but content with a fair share of this  
world's goods, willing to let others have  
theirs. That I may be diligent in the  
performance of duties and cheerful in  
manner. That I may be earnest in the  
pursuit of right. That I may stand with  
open mind ready to receive the truth in

small affairs and in large—whether in  
learning new and better methods, or in  
receiving that philosophy necessary to a  
brave, tranquil, well-poised, well-harmon-  
ized life.—John Brisbin Walker.

## This Is Victory

WHEN you are forgotten or neg-  
lected, or purposely set at naught,  
and smile inwardly because you are  
counted worthy to suffer for Christ; when  
your good is evil spoken of and your  
wishes crossed, to take it in patient, lov-  
ing silence; when you are content with  
your food, your raiment, your climate,  
your society, your own circumstances;  
when you can truly love to be unknown  
and can forget your own services and  
achievements; and when you can stand  
face to face with the faults, imperfec-  
tions and spiritual insensibility of others,  
and endure it all as Christ endured it,  
*this is victory.*"

## Faces in the Clouds

IN ONE of the German picture galleries  
is a painting called "Cloud-land." It  
hangs at the end of a long gallery; and  
at first sight it looks like a huge, repul-  
sive daub of confused color, without form  
or comeliness. As you walk toward it  
the picture begins to take shape. It  
proves to be a mass of exquisite little  
cherub faces, like those at the head of  
the canvas in Raphael's "Madonna San  
Sisto." If you come close to the picture,

## My Purpose

REMEMBERING in this anniversary  
year that the first immigrants to  
America came seeking freedom and  
equality even more than wealth, and that  
the noblest heritage which they have be-  
queathed to us in their democratic atti-  
tude and spiritual faith, I hereby de-  
clare my steady purpose:

To seek to understand better the vari-  
ous national and racial inheritances of  
which our newer Americans are justly  
proud, and to cooperate with them in  
contributing the worthiest elements of  
all the past to the new America that is  
in the making.

To improve every opportunity for  
friendly, personal relations with my fel-  
low citizens of other race or religion,  
and to help forward, in every possible  
way, their understanding of our Ameri-  
can language, traditions and ideals.

To cooperate through study, prayer  
and personal conduct, in demonstrating  
that the practice of the principles and  
spirit of Jesus Christ in all human re-  
lationships is the surest way of securing  
real democracy in our own land and  
peace and good will among all men  
everywhere.

you see only an innumerable company  
of little angels and cherubim. How often  
the soul that is frightened by trial sees  
nothing but a confused and repulsive  
mass of broken expectations and crushed  
hopes! But if that soul, instead of flee-  
ing away into unbelief and despair, would  
only draw up nearer to God, it would  
soon discover that the cloud was full  
of angels of mercy. In one cherub face  
it would see: "Whom I love, I chasten."  
Another angel would say: "All things  
work together for good to them that love  
God." In still another sweet face the  
heavenly words are coming forth: "Let  
not your hearts be troubled: believe also  
in me. In my Father's house are many  
mansions. Where I am, there shall ye be  
also."—Cuyler.

## Utterance

CONDEMNED for silence? Yes, ah yes!  
Unspoken words have no redress;  
For who must bear this awful cost:  
*God sent a word, and it was lost!*

O, be not mine reluctant speech,  
To warm, to cheer, to guide, to teach;  
Nor may I selfishly withhold  
My grain of truth's unminted gold.

Not lightly, rashly would I speak,  
Nor waste the words through purpose  
weak;  
But e're sincerely would I say  
The truth I live, from day to day.

Past is the prophet age of power?  
Nay, truth unfolds like leaf or flower,  
And oft through humblest instrument  
Are God's new revelations sent.  
If any word thou sendest me,  
O God, let me speak it clear for thee;  
If none, then silence; but my prayer  
Is to be listening, listening e'er.

—James Buckham.

## Salvation

THIS salvation about which many are  
so strangely careless, is the great  
work that has engaged God from the  
counsels of eternity and will engage him  
to the end of time. And how should men  
labor for an end that is of such value in  
God's eyes! To be saved and sanctified  
ourselves, and to be also the instruments  
of saving others—of plucking brands from  
the burning, this is especially and emphat-  
ically the work of the Lord, one in which  
men are called to be fellow-workers with  
God—the true business of their life, in  
which they are to abound in all circum-  
stances and seasons.—Thomas Guthrie.

"If we succeed without suffering, some-  
one has suffered before us; if we suffer  
without succeeding, it is because some-  
one will succeed after us."





# Religious Education



## International Uniform Lesson for February 20

"The Wise and The Foolish Virgins"  
Matt. 25:1-13. Golden Text: Matt. 25:13

By JOHN A. EARL

### The Lesson Text

Two chapters intervene between the lesson on citizenship and this lesson. Matthew 23 is given entirely to analysis and anathema of the Pharisees. Jesus departs from parable and speaks in plain words against the irredeemable spirit of pharisaism. Chapter twenty-four groups together, according to Matthew's method, the eschatological sayings of Jesus. Beginning with reference to the impending destruction of Jerusalem, Jesus speaks of different consummations taking place between the judgment on Jerusalem and the end of the age. Then follow three parables, one of which constitutes the text of this lesson. The three parables are designed to emphasize the practical side of the predictions found in chapter twenty-four. The parable of the virgins is designed to stress the necessity for forethought and preparation in meeting crises and emergencies; the parable of the talents is designed to emphasize the necessity for industrious fidelity to duty in view of the things revealed in chapter twenty-four; and the parable of the sheep and the goats is a vivid picture of the principle of service which will govern the rewards and penalties of the final judgment.

### The Lesson Taught

Wisdom and folly are dramatized by the ten virgins who joined in the festive wedding procession.

### Wisdom

"Five of them were wise." The emphasis is upon the adjective. The question naturally arises: "In what did the wisdom of the wise virgins consist?" A casual study will reveal the three things which marked the wisdom of the five wise virgins. First, it was the wisdom of forethought: "But the wise took oil in their vessels with their lamps." That is to say, they not only filled the small lamp with oil, but carried a supply of oil in another vessel to replenish the lamp from time to time as needed. Like the modern motorist who starts on an overland journey and sees that his machine is equipped with extra tires, tools are all in place, and the engine well supplied with gas and oil, so these wise virgins considered the emergencies that were likely to arise and provided to meet them. That is the practical side of the "doctrine of the second coming of Christ." Believers in it should be marked by such wisdom of forethought that no emergency would find them unprepared. Second, it was the wisdom of prepara-

tion. The forethought led to action. They provided resources for the time of need. Their wisdom was practical because it found expression in preparation. If the bridegroom tarried, if he did not come as quickly as they had reason to hope, they would not be disappointed, and they would not be caught unprepared. Believers in the second coming of Christ should be the most resourceful of Christian people, because while they wait for his coming their lamps are trimmed and burning, lighting the darkness around them and guiding the traveler on his way. If they missed the bridegroom altogether, they would probably find later that inasmuch as they lighted the path of a little child they had done it unto him. Third, it is the wisdom of conservation. It looked like selfishness on the part of the wise virgins to refuse to share with their less fortunate sisters whose lamps were going out for want of oil; but it was not selfishness: it was sagacity. The wise virgins believed in the wisdom of conservation. To share with the "slacker" student your preparation for class work or examination is to do him an injury. Some things are non-transferable. Responsibility is one of them. The wise virgins were wise in refusing to "prop up" the tottering folly of the foolish virgins.

### Folly

In what did the folly of the foolish virgins consist? First, in unreasonable reliance upon a speeding-up process. They reasoned that the bridegroom would come quickly, and hence that there was no necessity for laying by resources, making careful preparation, and using the utmost conservation. It was enough for them to fill the lamp with oil. They could see no necessity for burdening themselves with an extra oil vessel. Possibly they rebuked the wise virgins and charged them with denying the promise of the coming of the bridegroom. Paul had to write a second letter to the Christians at Thessalonica to correct them and to direct them away from the folly of the foolish virgins. It is a great temptation to some people to neglect the oil while they wait for the fireworks—to neglect the hard work and sacrifice of producing Christlike men and creating a Christlike social order in the world while waiting for some speedy winding-up of affairs by the sudden appearance of Christ in person. Second, in taking a gambler's risk instead of honestly providing the resources. The chances were in favor of the speedy coming of the bridegroom. Then why go to the trouble and expense of taking oil in their vessels with their lamps? The very element of risk involved heightened the thrill of the

experience. If their calculations proved true, then they would be the wise virgins. Third, in vainly hoping that if the worst came their resourceful friends would assist them in the emergency.

What is the conclusion of the whole matter? "Watch, therefore, for ye know not the day nor the hour." The element of uncertainty in time should lead to the element of certainty in preparation. When the world war closed, America was preparing to carry it on for ten years if necessary. The very element of uncertainty as to how long it might last led the allies to renewed diligence in making preparation for a long period of warfare. That is the lesson of the parable. The day and hour of Christ's return are unknown; but the marching orders of Christ are not unknown:—"Therefore go ye and make disciples of all nations."

## Sunday-School Lessons for Adults

By F. F. PETERSON

TWO facts should be kept in mind in teaching adults: First, they are interested in the Christian principles in the lesson, and, second, they desire to know the modern application of these principles. They need to realize that the truth is not foreign to modern home, social, business and religious life. It is therefore the concern of the teacher to make dominant these ideas and their results.

One class spent three years in studying the life of Christ from a harmony of the gospel. This was followed by a year devoted to the Acts of the Apostles, six months to Hosea and Amos, and a year to Romans. The date, subject of the lesson, leading questions and Scripture passages for each quarter were printed on cards which could be slipped into the vest pocket. The following is an example of such a plan, worked successfully in a class numbering 650 men.

April 2—"Christ and the Sabbath": What was the original purpose of the Sabbath? What was Jesus' attitude and teaching? What is our duty to the Sabbath? References: Gen. 2:2, 3; Ex. 31:13-17; Mark 2:27; Luke 13:10-17.

April 9—"Christ and the Pleasures of Life": Did Christ forbid or encourage pleasures? What is right and wrong in amusements? What is the duty of the individual Christian and the church in this matter? References: Matt. 6:33; 9:14-15.

May 21—"What Does Christ Mean to Me?" A symposium. The session of May 21 concluded the study in the life of Christ and was most helpful.

The Sunday school should have a great compassion for the vast number of men and women without God or hope in the world. Here is an open field for largest service to the King.

(To be continued next week)





# Young People's Work



## Topic for February 20

New Work Our Committee May Do  
Revelation 3: 7-13

Committees in the young people's society are a good thing provided they are not "standing" committees. The discussion of this topic will reveal the weaknesses of the society organization and furnish opportunity for the presentation of larger activities. New work our committee may do! Which committee? Is it—

1. *The program committee?* While not wholly new, the committee should set itself to the task of preparing well in advance an adequate devotional and educational program for the society. The large number of failures of the past may rightly be marked up against this committee. If the committee is not equipped for the task, a few weeks' study of a B. Y. P. U. manual will help.

2. *The educational committee?* The B. Y. P. U. or young people's society of whatever name should be the training camp of the church. The Sunday school needs trained teachers and workers. Start a teacher training class; enlist members of the society in the Baptist trained leaders' course; ask the pastor to lead in

a discussion of Baptist principles and history; and put several new books in the library of the society.

3. *The missionary committee?* Make the largest possible use of the new missionary topics; institute a mission study class; write to Dr. W. A. Hill, secretary of the department of missionary education, 276 Fifth Ave., New York City, for leaflet of missionary libraries; inform the young people concerning the great missionary objectives of the denomination as put forth in the New World Movement.

4. *The social committee?* Plan something more than spinning the plate or dropping the handkerchief. Order a copy of "Ice Breakers," by Edna Geister, or some other good book on socials, and have something really interesting and new. Reorganize the welcoming and visitation work of the committee and make it effective. Make a study of the social affairs of community life and try to discover how they are affecting the religious life of the young people of the church.

5. *The music committee?* Reform needed here! More than reform—a revolution! Turn over to the sexton of the church a lot of the trashy song books used up to this date. They will make splendid kindling material for church

fires. Purchase copies of "The Hymnal for American Youth," by Augustine Smith. Do not always sing "Brighten the Corner Where You Are," for it is quite possible that some of the members with an over-supply of energy will not only attempt to brighten their own corner, but some one else's corner as well.

## Rally at Fresno, California

On Friday evening, Dec. 17, at the First Church, Fresno, there was a fine rally of Baptist young people from the San Joaquin Valley Association. Enthusiasm? Of course! Numbers? "Five Hundred," they said. Pre-Christmas doings are powerless to distract such a group of buoyant young Christians. Dr. John Freeman Mills and his societies were excellent hosts. After the yells and stunts, Pres. M. L. Askin dispatched important business in good order. Pastor Mills spoke a word of welcome. Director Millard L. Thomas conducted the devotional exercises on the subject of "Winning to Christ," showing the place which religious education holds in evangelism.

Dr. John Snape, pastor of the First Church, Oakland, was the orator of the occasion. He was witty, optimistic and

(Continued on page 31)



First Baptist Church,  
Tacoma, Washington.  
B.Y.P.U. "KID" PARTY

October 22, 1921





# Our Own Folks



## North Dakota Letter

By FRED E. STOCKTON

North Dakota Baptists had an interesting and inspiring week from January 9 to 16 inclusive. For three days of the week the pastors and field men were brought together at Grand Forks. Three things were undertaken.

### Religious Education

From Sunday to Tuesday inclusive, Dr. T. S. Young, national director of church vacation schools and week-day religious education, assisted by Rev. C. S. Osborne of Churidan, Iowa, conducted an intensive training school in this field. This was the first school of its nature held within our convention territory. Not only the Baptist churches, but those of other persuasions enjoyed the instruction of its sessions. The average attendance for the three days was nineteen. Sixteen persons attended ten or more hours. The interest increased constantly, so that we have good reason to believe that one or more vacation schools will be held in Grand Forks, and throughout the state. Definite steps have already been taken to procure time for week-day religious education within school hours. A second school was held at Fargo from Friday afternoon to Sunday afternoon of the same week. The attendance here was not so large, but we closed the sessions with the assurance that here also the vacation Bible school has gained friends. We are sure that the visit of Dr. Young and Mr. Osborne will prove of abiding worth, and has made the development of this work so much the easier for Rev. E. Wiese, the state director of religious education.

### Missionary Conference

One entire day was given over to the consideration of our missionary task and opportunities today. Special speakers for this day were Dr. R. M. West of the General Board of Promotion and Dr. A. M. Petty, district representative of the Board of Promotion, and Rev. John Alexander Frey of Riga, Latvia. The day was full of inspiration and information along the lines of our missionary activities. Mr. Frey is to remain in North Dakota for about one month, visiting many of our fields and speaking about religious and social conditions in Russia today. He is being greeted by large audiences.

### Evangelism

The last day of the conference—which was the retreat proper for the pastors and state workers—was under the direction of Dr. H. F. Stilwell, superintendent of the department of evangelism of the Home Mission Society. In many ways the week came to its climax during this day. Dr. Stilwell was assisted by Dr. R. M. West, who spoke on matters pertaining to the department of life work. Dr. West remained in Grand Forks over Sunday, preaching in the First Church, and on Friday and Saturday meeting many university students in conferences on the subjects of life work, and speaking at meetings of the Y. M. C. A. and Y. W. C. A.

Reports are coming in to the office from the pastors as they return to their work, giving expression of their enthusiasm over the inspiration received from the days spent together in the retreat and conference. We feel that better work will be done and each worker will be able to realize better the task of the whole denomination. The pastors of the state, by formal resolution, expressed their sincere appreciation for the co-operation of the societies and the messages brought to the conference by the several speakers.

## Colorado Letter

By W. F. RIPLEY

There is an evident quickening of interest in Bible-school and young people's work throughout the state, occasioned by the coming of Rev. L. I. Hanson from the Portage Street Church, Kalamazoo, Mich., as the director of religious education. He has visited a number of churches and has met with a most cordial reception. Constructive plans are being formulated for the development of this important branch of our denominational work.

### Building Enterprises

Necessity knows no law. Hence a number of our churches are meeting imperative needs.

At Ordway, where Rev. J. Sheridan Bunch has done a most aggressive work for the past thirteen months, the congregation recently entered a basement which will serve as the first story of the main auditorium of the completed building.

Pastor Huckleberry at Las Animas has led the church at that place in the construction of a basement which was used for the first time on Jan. 2. That church now has the most adequate equipment it has possessed in all its history.

At Brighton, where a church was recently organized under the leadership of Chapel Car Evangelist Blinzinger, the building enterprise goes forward with great promise. The new pastor, Rev. J. L. Hedblom, confidently expects the completion of a well-equipped building in the near future.

Still other churches are just at this time diligently consulting architects and studying plans with a view to the erection of buildings in the near future.

### Evangelistic Efforts

The church at Boulder has recently closed an excellent meeting. The pastor, Rev. John Skeen, had the assistance of Rev. Mr. Parker of LaPorte, Ind., as assistant in the music. Sixty-seven additions are reported, including many students and a number of the faculty of the state university.

State Evangelist Starring has just closed a good meeting at Ault and is now engaged with Pastor Lane at Grand Junction. He goes next to Fort Morgan.

State Evangelist Steadman is holding a meeting at Hooper, Rev. W. A. Goudie, pastor.

The church at Delta has had the assistance of Rev. Truman A. Varnadore in

special meetings. A large number of additions are reported.

The First Church, Colorado Springs, and the First Church, Pueblo, are both stressing evangelism, looking to the Easter season as a time when special effort for an ingathering will be made. Many of the churches are reporting frequent conversions and baptisms.

### Promotion Work

A number of the young people's societies are studying the Survey.

On Jan. 31 and Feb. 1 a missionary conference was held with the First Church, Denver. Mrs. Peabody, Dr. Brooks and Rev. W. H. Bowler were the principal speakers. The attendance, the spirit, the addresses and the fellowship of the conference were excellent. It is the general feeling that a real impetus was given to our denominational program. Later in the season conferences will be held at Delta, Pueblo and at least two other points.

## Sunny Southern California

By FRANK DURHAM

Of all the pictures that adorn the walls of our homes, perhaps the ones that claim our interest most often and hold us longest before them are those of people. The strength, the grace, the charm of personality, is unfailing, and living, acting folks are ever the interpreters of life. So I am presenting some of "Our Own Folks" in this letter.

### Dr. Selden W. Cummings

Having just rounded out an eight-year pastorate with the First Church of Pasadena, Dr. Cummings now goes to Boston as pastor of the Ruggles Street Church. The Pasadena pastorate has been greatly blessed of God, and 700 members have been received into the fellowship. The growth of the church and Sunday school has made it necessary to enlarge the plant, and plans for enlargement are already laid and will be carried out in the near future. Dr. Cummings has also stood among the foremost leaders in every movement for the benefit of the community, he has been in the councils of our state convention, and he has rendered valuable service as a member of the General Board of Promotion of the Northern Baptist Convention.

If the writer might speak a personal word from an experience of some years as an associate of Dr. Cummings at Pasadena, it would be to say that the members of the church have loved their pastor and followed him loyally. He never spared himself when he could render anyone a service; he carried his people on his heart; and in his preaching he kept close to the great central truths of Scripture, seeking always to exalt Christ and present him as Saviour.

At a recent meeting of the ministers' conference in Los Angeles, Dr. Cummings spoke helpfully to us. Many expressed sincere regret for our loss, while all rejoiced that he is following a deep conviction as he takes up his new work. Such a man can come to us, but he cannot



entirely go from us. His helpful spirit will abide with us here, though his work is henceforth on the other side of the continent.

Resolutions adopted by the church make the following reference to Dr. Cummings: "Since his coming to Pasadena he has won a secure and enduring place in the affectionate regard of the membership by his uniform, genial and warm-hearted Christian courtesy and by his generous and sympathetic ministry to the sick, the sorrowing and the needy. \* \* \* We honor him for his staunch loyalty to the Holy Scriptures as the word of God and to the fundamental principles of the church of Jesus Christ as set forth therein. \* \* \* With deep regret we contemplate the loss of his wise counsel and energetic aid in connection with the new building enterprise which now confronts us. \* \* \* We would not omit the faithful and self-sacrificing work of the wife of our pastor, who has proved herself a helpmeet indeed, sharing in large measure in his pastoral work and in the activities of the church. \* \* \* We feel that in yielding to the appeal of our sister church we are giving up one of the ablest pastors in our denomination."

#### Dr. Augustus H. Strong

Among the many stirring experiences which reward those who attend the Los Angeles ministers' conference on Monday mornings, none have lifted us to greater heights than that on Jan. 10. Dr. Strong, whose long life of service shines with such brightness, and whose influence through the Rochester Theological Seminary has set the truth of Christ so clearly before many students, now belongs to the whole denomination and to the kingdom at large as a kind of patriarchal leader among us. He was introduced as the speaker of the morning and gave a lecture-sermon on Psalm 138:2: "Thou hast magnified thy word above all thy name." Pointing out that "name" stands for God's manifestation of himself in nature, while his "word" is the revelation given through persons, Dr. Strong gave some illuminating contrasts: Scripture and nature; grace and law; a personally conducted universe as against impersonal laws; and Christ as God's last and complete Word in the revelation of himself to man.

The address was given with that perspicuity and passion which are the fruit of reverent devotion to the cause of truth and personal fellowship with Him who is the Way, the Truth and the Life. It was a great hour, and, as one of the by-products, every man present was inspired to get a new grip on himself and keep growing. Those who have followed Dr. Strong's writing through the years were impressed that he is still growing—that his system of theology is not something which was learned once for all like the multiplication table, and which can be repeated forward and backward forever the same, and always proved by a "proof text." No; it is a surer thing than that—a living thing: it is a man's statement to other men, telling them the convictions and assurances that have come to him from personal acquaintance with God.

#### Evangelist Stout at Whittier

Prof. B. P. Stout, who has been assisting Rev. E. M. Hulett in special evangelistic services at Whittier, is unique as an evangelist. Pastor Hulett speaks warm words of commendation. Prof. Stout gives what he calls sermons in songs, many times singing for an hour

with little comment. Or, again, he fits his singing to the pastor's sermon, this giving a most effective setting to the truth which is being presented.

People greatly enjoy the services, and the meetings are reported to be the most largely attended of any evangelistic services ever held in Whittier. There are results too. Over twenty-five united with the church, and thirty young people have taken a definite stand signifying their readiness to devote their lives to any field of labor, home or foreign, to which God may call them and for which they may be able to fit themselves.

The pastor is still gathering the fruit of the meetings. The Whittier Church has a program that is placing it among the best working churches in Southern California.

### Albany, Troy, Schenectady and Vicinity

By WILLIAM MORGAN HULL

The January meeting of the pastors of the Hudson River North Association was held in the Calvary Church of Albany. Dr. P. C. Wright of the Ministers and Missionaries Benefit Board spoke on the pension fund. Considerable interest was manifested, but when it came to actually joining, the first year's payment acted as a stumbling block to the large majority.

#### Our New Pastors

Since our last letter the four churches reported vacant have all called men, some of whom are already on the fields. Rev. George E. Manter has come to the Memorial Church of Mechanicville from the Lake Avenue Church of Hilton. This is the union of a good man and a good field.

The First Church, Troy, is happy over the acceptance of the pastorate by Rev. F. King Singiser, who has been serving as director of promotion for the metropolitan district. He will begin his work about Easter time.

Rev. H. J. Kingdon of First Church, Beacon, comes to the Millis Memorial Church of Troy, and Rev. G. A. Fairbank of South Glen Falls to the Hope Church of Albany. Both of these brethren are well and favorably known in this vicinity, and the pastors of the association are looking forward with pleasure to having them join us.

#### News from the Churches

The Memorial Church, Albany, David L. Jamison, pastor, has just held a quarterly business meeting. It reports twelve new members received and a balance of \$182 in the treasury, with all bills paid. The attendance at the morning service has outgrown the seating capacity of the building.

Calvary Church, Albany, J. G. Lauderbaugh, pastor, also reports large attendance at church and Sunday school. Several new members have been received by letter recently.

Pastor James Fisher has just finished his first year at Tabernacle Church, Albany. His report to his church shows, among other things, eighteen baptisms, ten weddings, twenty-two funerals and twenty-five addresses outside his own church. The church is in healthy condition, the treasurer reporting a 50 per cent gain in the receipts for current expenses as well as a large increase in benevolence.

The union evangelistic campaign of the Baptist churches of Albany will be in charge of Rev. M. E. Van Nostrand, chair-

man, Rev. James Fisher, secretary, and Mr. Arthur Roy, treasurer.

Pastor Robinson of Rensselaer reports a baptism on Jan. 9, and that one young woman of his congregation has given her life to missionary work. The observance of the week of prayer resulted in a great spiritual uplift.

Reports of continuous activities come to us from Stillwater, where J. H. Messenger is in the second year of his pastorate. Improvements costing \$1,200 have been made on the church basement and paid for. The church remembered the pastor handsomely at Christmas time.

At Second Church, Troy, the women's missionary society, as a "White Christmas" gift of service, has doubled the attendance at the church prayer meeting and promises to make it still larger.

The Calvary Church, Schenectady, under the leadership of Rev. Edgar C. Smith, has been making some gratifying strides. The entire indebtedness of \$4,150 has been paid and a lot purchased for a parsonage. During the past year the benevolent giving has been increased sevenfold and the current expenses 40 per cent. The pastor's salary has been practically doubled since he came to the field four years ago. Several have accepted Christ in the evening services during the past month. Two have been baptized and others are awaiting the ordinance. The Sunday school and B. Y. P. U. are in exceptionally fine shape.

### A New Day for Kalamazoo College

In the New World Movement financial campaign it was agreed that Kalamazoo College should receive \$1,000,000 from the \$100,000,000 which it was expected would be secured. It is now probable that from that campaign the college will receive approximately \$600,000.

The national and state promotional boards have agreed that those churches which did not meet their quota may now in their continuation campaign designate their pledges to Kalamazoo College. Pledges so made and designated may apply on the original quotas given the local church and state in the New World Movement campaign for \$100,000,000.

Mr. Frank B. Bachelor, who a few years ago was pastor at Coldwater and then for four and one-half years pastor at Ann Arbor, has been secured by Kalamazoo College to represent the college in its extension program.

In accordance with the new arrangement of designations approved by the national and state promotion boards, it is expected that by the presentation to churches and individuals of a well-defined plan of college extension, an additional sum of from \$600,000 to \$1,000,000 may be secured in the immediate future.

The president and trustees are now working out carefully the details of the proposed college extension. It is probable that a much enlarged and more varied line of study courses will be introduced. This will, of course, necessitate the enlarging of the teaching staff. It is possible and probable that the area of the college grounds will be considerably increased.

The plans contemplate the expenditure of approximately \$500,000 in new buildings. At the minimum, several buildings will be erected. It is hoped that within the next few years, if not immediately, we may have a woman's building, two



science buildings, a library and chapel, a men's dormitory, and a commons and recitation building.

Mr. Bachelor has an office in Bowen Hall, Kalamazoo College, Kalamazoo, and will be glad to receive from pastors, alumni, and any others, inquiries concerning fuller information regarding the extension program of the college.

## The Baptist Women's Foreign Mission Jubilee

By Mrs. T. E. Adams

The program of this historic celebration is passing from the skeleton stage to a tangible conclusion. In variety, interest and effectiveness, it is both in-

triguing and illuminating. It comprehends the introduction of several European and oriental visitors—our society's contribution to Christian woman leadership in world reconstruction. One is a physician from Burma, and another a college woman, with a B. A. degree, from India—a direct descendant of that Lone Star Mission which remained steadfast by tears and sacrifice and prayer. We have teachers and professional nurses from Assam, China, Japan and the Philippines. As if these were not enough, there will be a pageant and choral singing and exhibits—but you are invited to be present and see for yourselves.

The big celebration will be in connection with the meeting of the Northern Baptist Convention in Des Moines in June.

Rev. J. W. Brown is now the pastor at Mt. Home; Rev. J. R. L. Haslam, at Notus; Rev. Matthew Chamberlin, at Kuna; Rev. G. A. Morley, at Oakley, and Dr. George H. Young, at Twin Falls. These pastors are getting the work well in hand, and the churches without exception are happy in the new relationship.

THE USTICK CHURCH has succeeded in making the final payment on its parsonage and has already received the \$500 gift made by the Home Mission Society in co-operation with the state. The Blackfoot Church has purchased a new home for its pastor, Rev. E. O. Butler, and he is now in possession of permanent quarters. This makes twenty-six churches with parsonages and thirteen still without. Encouragement ought to be given until every church within the state possesses a home for its pastor.

THE STATE is being graciously blessed with a spirit of revival, beginning early in the fall and continuing without abatement up to the present time. A conservative estimate of the members already added to the churches would be 400. The state is fortunate in having on its field force men who have had considerable experience in evangelism. Four of these men are at the present time engaged in a series of meetings. Rev. E. L. Mills, state evangelist, is at Cambridge, Rev. A. L. Black at Nampa, Rev. E. O. Otto at Arco, and Rev. J. W. Croft Moreland. At Arco there have been fourteen professions, and one has been received by letter, two for baptism and one by relation. Rev. Matthew Chamberlin of Kuna is assisting Dr. L. A. Garrison at Eagle; Rev. A. V. Willey of Idaho Falls, Rev. W. F. Roberts at Gooding; and Rev. E. O. Butler, Rev. A. P. Ekman at West Firth.

## EAST WASHINGTON AND NORTH IDAHO

ONE OF THE MOST HOPEFUL things in the East Washington and North Idaho Convention is the large number of churches which are paying off their indebtedness to the Home Mission Society. Just recently three churches in Spokane made final payments of all indebtedness: the First Church, Rev. J. E. Smith, pastor; the Grace Church, Rev. A. F. Colver, pastor; and the First Swedish Church, Rev. C. G. Ericson, pastor. The Calvary Church (Negro), Rev. E. B. Reed, pastor, has purchased a new site and is making splendid progress. The Colfax Church, Rev. J. F. Day, pastor, recently received thirty-five into its membership. Ellensburg, Rev. R. V. Ashmun, pastor, is in the midst of a fine revival. Sixty decisions are reported to date. Rev. A. F. Colver, of the Grace Church, has received thirty-five at the regular services during the last three months. Coeur d'Alene, Rev. W. H. Gibson, pastor, has received forty members into the church since becoming pastor six months ago.

THE RESPONSE to the appeal for funds for European relief in this convention field has been splendid. More than \$2,000 has been received at the convention office for this purpose. General preparation is being made throughout the field for the regional missionary conferences to be held in February.

Rev. J. O. GOULD, student-pastor at the State University of Idaho, at Moscow, is getting his work organized and is meeting with splendid response on the part of the student body and the faculty. The Presbyterians and Methodists join with the Baptists in his support.

# Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.*

## Pacific Coast

### OREGON

THE McMinnville Church has been experiencing a gracious revival under the ministry of Rev. W. A. Waldo, pastor of the Corvallis Church. On Jan. 19, after two weeks, fourteen had been received for baptism. Dr. Waldo has been a great blessing to the church both because of his personality and because of his message. Over 400 members have been added during the three years of Dr. C. L. Trawin's pastorate. A series of sermons on "What Saith the Word of God?" has been announced, culminating at Easter.

### WESTERN WASHINGTON

A ONE-DAY MISSIONARY INSTITUTE was held by the woman's mission circle of the First Church, Seattle, Jan. 7.

Rev. J. O. BOVEE and wife of Kelso are conducting a series of evangelistic meetings with the Dayton Church. They are available for one or two more meetings.

Rev. D. M. McPHAIL, pastor of the First Church, Bellingham, has returned from his month's rest in California greatly improved in health.

THE KELSO CHURCH assumed self-support Jan. 1.

Rev. FRED BERRY, director of evangelism for Western Washington, assisted by Earl Cochran, gospel singer, conducted a series of meetings with the Everett Church, Rev. W. E. Henry, pastor.

Rev. R. W. KING, pastor of the Port Angeles Church, reports a continued spirit of revival, with frequent conversions. A rousing "get-together" watch-night service was held in the largest hall in the city on Dec. 31.

THE RESPONSE to the appeal for Christmas offerings for European relief has been generous. Nearly \$4,000 has already been received from the churches

and Sunday schools, while a number of the schools gave their offerings to Near East Relief.

### NORTHERN CALIFORNIA

THE ANNUAL MEETING on Jan. 5 of the First Church, Porterville, Rev. Frank W. Crawford, pastor, showed a good condition in the church, both financially and spiritually. On Jan. 2 two persons were received by experience and one by baptism.

### SOUTHERN CALIFORNIA

AFTER A SIX YEARS' PASTORATE at El Centro, Rev. Walter S. Reed has taken up his work with the First Church of Corona. During the six years at El Centro, the church was made self-supporting and the pastor's salary doubled. A new church edifice, was built which is entirely free from debt. A new parsonage was also built. Two hundred and fifty members were received, one-third of them by baptism. Mr. Reed was a member of the local school board and county Red Cross committee and president of the ministerial union, besides serving on many other important committees.

## Rocky Mountain States

### IDAHO

THE QUARTERLY BOARD MEETING of the Idaho state board was held Jan. 21. The report of Supt. A. B. Minaker showed that the quarter just closed had been one of great activity in all departments of religious life throughout the state. Many important changes have taken place, and despite the financial stringency, courage, hope and promise are in evidence everywhere. The quarter began with several of the churches pastorless, and, though difficulty is still experienced in locating men, during the quarter five of the churches settled pastors.



DR. F. W. CARSTENS, of Seattle, will become director of evangelism for the convention field Feb. 15.

DR. A. E. BAILEY, general superintendent, is taking a vacation—the first in four and a half years of service.

#### MONTANA

REV. DANIEL BRYANT began work with the First Church, Great Falls, on March 1 last. THE BAPTIST is just in receipt of a most enthusiastic letter concerning the work done in these nine months. At almost every service there are decisions for Christ; some of the membership has been renewed; many of the young folks have been baptized. Accessions to the church have been between forty and fifty. Big plans are made for the new year. The small church building will no longer comfortably seat the congregations and a new structure is an immediate need. Mrs. Bryant has, with her husband, won for herself a large place in the hearts of this people.

## Mississippi Valley

#### SOUTH DAKOTA

THE FIRST CHURCH, SIOUX FALLS, Rev. G. Elton Harris, pastor, has an inspiring program for the year, including advanced goals in evangelism, attendance at public worship, education, Christian service, training in Christian service, and social life. The deacons are trying to enlist a large number of people in these different lines of activity. On Sunday mornings the pastor is preaching a series of sermons dealing with the teaching of the Bible on fundamental questions of Christian life and faith.

#### MINNESOTA

REV. J. McFARLANE has been pastor of the First Church, Austin, for three years and a half, during which time 142 new members have been received. Disbursements for 1920 were \$7,441.46, of which \$2,122.94 was for benevolence. The pastor's salary has been increased \$200 for the coming year, this being the second increase during the pastorate. "Evangelism and Soul-winning" is the slogan in all departments of the church work.

#### NEBRASKA

##### Nebraska's New State Secretary

Nebraska Baptists deem themselves extremely fortunate in securing Dr. Walter I. Fowle to lead them in their Christian enterprises. He came to us Dec. 1 last, immediately upon the close of the work of Rev. Ray E. York. The choosing of a state secretary, as well as the choosing of a pastor, is often attended with more or less anxiety. But Dr. Fowle is so well known to our people that we feel confident in his leadership. He really belongs to Nebraska. Part of his youth was spent here, and after his college and divinity school work and a pastorate at Ames, Iowa, he came to Nebraska as the pastor of the important church at Grand Island. During the five years of his pastorate at Grand Island, he did a notable work and was prominent in the councils of the state. Since then he has been pastor of the strong church at Galesburg, Ill. We have won him back and are glad.

The position which Dr. Fowle occupies is that of executive secretary and direc-

tor of promotion. Rev. G. L. Sharp, formerly field secretary, becomes director of missions and evangelism.

Dr. Fowle is bringing to his work excellent judgment, a fine co-operative spirit, a contagious optimism, and business-like methods. His work in the past has been such as to bring him in personal relations with the leaders of the denomination, whose confidence he enjoys. We confidently expect for him a prosperous administration.

Lincoln.

C. J. POPE.

#### IOWA

REPORTS AT THE ANNUAL MEETING of the First Church, Muscatine, showed a membership of 1132, there having been 166 additions during the year, eighty-three of whom were adults. A total of \$25,000 was paid into the several treasuries, \$7621.18 being for benevolences. A committee is at work considering the remodeling of the present church edifice or the erection of the new structure. The salary of the pastor, Rev. W. H. Rogers, has been increased \$1400, and Miss Mary Newton has been employed to assist him in pastoral work.

FIFTEEN NEW MEMBERS have recently been received into the church at Centerville. The Sunday school, under the direction of A. P. Speers, is just closing a membership and attendance contest which has resulted in a large increase in the average number present. At the Christmas festival, the church presented Pastor J. O. Staples with a check for \$50.

THE FIRST CHURCH OF COUNCIL BLUFFS, Rev. J. Frederic Catlin, pastor, has organized a men's glee club of twenty-five members. It gave its first concert on Dec. 16. A women's glee club is being organized. Sixty-two new members were received into the church during 1920. Mr. Joseph Robinson, senior deacon, was laid to rest on Dec. 26. The church and Sunday school contributed \$150 for the needy Baptists in Europe. A teacher training class has recently been organized. Attendance at all services is the best for months.

THE SECOND CHURCH, COUNCIL BLUFFS, has recently been engaged in special services with Rev. T. J. Reese of Silver City as the preacher.

#### WISCONSIN

THE CHURCH AT HONEY CREEK dedicated on Jan. 20 a new community hall costing \$15,000. Seven months ago the church suffered the loss by fire of its house of worship and community hall. It was a crushing loss for the buildings were practically new. With remarkable spirit, however, the whole community rallied and, with the volunteer aid of adjoining towns, the new building was dedicated practically without debt. Work on the new house of worship will probably begin in the early spring. Delegations from Janesville and Delavan, as well as near-by towns, attended the dedication. The pastor, Rev. Ralph Barry, and his people are to be congratulated.

#### INDIANA

THE FIRST CHURCH, MUNCIE, on Jan. 5 gave to Dr. J. F. Fraser a farewell reception before he left for his new work with the Fourth Avenue Church, Louisville, Ky. Dr. and Mrs. Fraser were presented with a chest of sterling silver, and the women gave to Mrs. Fraser, in addition, a brooch. In the seven years of Dr. Fraser's ministry, 736 members have been received into the church, 439 of them by baptism, the debt on the church building has been

discharged, and a new organ has been installed. More than \$86,000 was pledged for the New World Movement. The church has been thoroughly organized. The spiritual obligations of church membership have ever been kept before the people. A record for church attendance has been established.

#### ILLINOIS

REV. A. A. GORDONIER resigned at La Moille on Jan. 16 and has accepted a call to the First Church at Paris, where he will begin work on March 1. Before leaving La Moille he will hold special meetings, with the assistance of Evangelist Frank M. Dunk, beginning Jan. 31. A men's class has just been started with a motto of "I will not flinch." The deacons (Mr. G. B. Dean, chairman) and the deaconesses of the church constitute the pulpit committee.

THE FIRST CHURCH, CANTON, last October called to its pastorate Rev. Chas. H. Gray, of Galesburg, to the place made vacant by the resignation in August of Rev. Geo. B. McKee. On Jan. 11 the annual meeting was held. Reports showed progress and great interest along all lines and especially in missionary subjects. A unified program, as suggested by the pastor and presented to the church by the board of promotion, was adopted. On the following Sunday morning an impressive installation service was conducted for the officers.

A SUCCESSFUL EVANGELISTIC campaign under the direction of Dr. Franklin W. Swift has just closed at the First Church of Irving Park, Chicago. There is general agreement that these were the greatest meetings of the kind ever held in the church. During the two weeks, 134 persons came to the front and definitely gave their hearts to the Lord. It was a most definite committal of life to the Lord Jesus Christ. Many others rededicated their lives and many personal workers developed.

#### MICHIGAN

REV. AND MRS. WM. DOWD, of Impur, Assam, while recuperating in this country, are staying at 503 Stanwood Ave., Kalamazoo. The college is justly proud of these two former students. Miss Elizabeth Hay from India is also resting a bit in this haven of rest for missionaries.

CARO CHURCH is much alive. It rejoices in the fact that Pastor Eldred Charles is its successful leader, and it enters heartily into his program. Caro is well established on the Michigan Baptist map.

PASTOR L. D. PETTIT, of Bellevue, has been co-operating successfully with the Methodist minister in a series of special meetings, which are held alternate weeks in the churches. Good results are reported from this Christian work.

THE FIRST CHURCH, LANSING, is carrying out an evangelistic program, leading up to Easter. At the annual meeting, the following facts were brought out: The church contributed during the year a total of \$40,533.85. Of this, \$25,550.98 went into the New World Movement. The Sunday-school membership, including the branches, is 836. New members received in the church and two branches number 125, making the total membership more than 1,300. The board of deaconesses reported 1,244 calls made. The board of deacons was increased from twelve to fifteen.



## KANSAS

ARRANGEMENTS are being made for an intensive training institute for the students of the Kansas City Seminary and the church workers of the city and vicinity. Special attention will be given to developing leaders and workers for church vacation school work and week-day religious education. It will be under the direction of Dr. Young, of Philadelphia, and the director of religious education in Kansas.

SEVERAL OF our churches have on new building enterprises at the present time, such as Caney, Great Bend and El Dorado. They propose to put some \$25,000 into the building at Caney, \$35,000 at Great Bend, and \$100,000 at El Dorado.

A NEW BUILDING was completed at Ellis recently, and it is reported that the dedication took place on Jan. 9. Rev. H. MacD. Thompson, of Hays, has been the foremost leader in this worthy enterprise.

MARYSVILLE has extended a call to Rev. H. G. Weir, of the Dover and Auburn churches. He has accepted and is just now entering upon his new work.

## OHIO

## Cleveland Association

The First Church has just published its annual report for 1920. It indicates one of the most progressive and prosperous years in all the splendid history of that organization. During the year, sixty-seven members were added, thirty-seven of this number coming from the Sunday school. The missionary spirit, is indicated in the fact that while some \$20,000 was expended on current expenses, \$42,000 was given for benevolences. The prospects are that during the current year the church will give toward the various missionary projects \$3 for every \$1 that it expends for its own maintenance. This church is being led out into genuine service by Pastor David Bovington.

The Calvary Church recently celebrated its twenty-fifth anniversary. It is a church without a problem—or, at least, this is how the chairman of the deacons' board described it at the silver anniversary supper held at the church on the evening of Jan. 12. During the twenty-five years, the church has had five pastors. Of this number, Rev. Mr. Stone, the first pastor, Rev. J. Ford, his successor, and Rev. J. S. McLendon, a present incumbent, were present to enjoy the festivities and to rejoice in the splendid progress that the church has made. Rev. Mr. McGuire, the fourth pastor, is in the West and could not accept the invitation for the occasion. Rev. Mr. Pilot, the well-remembered and much-beloved leader who preceded Mr. McLendon in the work, has passed on. Although Calvary Church does not send its benevolent contributions direct to the Board of Promotion, it has during the year made large increases in its benevolent gifts, the total for the year amounting to \$3500. A special effort is being made by the church to present the claims of the ministry and other direct Christian service to the young people who may hear the call. The high esteem in which the pastor is held was clearly indicated in the enthusiasm with which the congregation voted to increase his salary by several hundred dollars. Calvary Church, through its present pastor, is sounding an evangelistic note.

Splendid progress is being made in the organization and equipment of our Chris-

tian center in the Negro community. Through the co-operation of the Negro churches, the building is being comfortably furnished, and under the able leadership of Mrs. Anderson many activities have already been undertaken. The indications are that the present building will soon prove too small to accommodate the classes that are being enrolled and to provide space for the social work projected. At present a large number of these people are out of work, but the attendance upon their churches increases. It is hoped that through the Christian center standards of Christian and social activity may be established.

The association has in contemplation for erection during the coming year, a chapel for the Rumanian people to cost about \$30,000. It is also planned to co-operate with the Lakewood Church in the erection of a suitable edifice for that commanding location. In this project at least \$75,000 must be expended.

## Atlantic Coast

## NEW HAMPSHIRE

A SERIES OF CONFERENCES was recently held in the state at which the majority of the pastors were present. It was under the direction of the state secretary, assisted by Rev. York A. King, New England district secretary of evangelism. At these conferences the associations were organized to care for evangelistic work through church evangelism and the interchange of pastors. An instance of the value of this plan has already appeared. Rev. M. R. Foshay, of the First Church, Manchester, preached during a series of meetings at the Somersworth Church. A number of hopeful conversions was the result. On the two Sundays Mr. Foshay was at Somersworth, the pastor of the Somersworth Church, Rev. A. T. June, supplied the pulpit of the First Church, Manchester, and conversions resulted in this case also.

THE RESIGNATION of Rev. W. J. Setzer, of the Pleasant Street Church, Concord, to become pastor of the Worthen Street Church, Lowell, Mass., is regretted. Mr. Setzer will leave the church at Concord in fine condition. Large audiences have attended his preaching. The Pleasant Street Church is one of the New Hampshire churches that adopted the family group plan in its church work and found it one of the best methods ever introduced into the church work.

## Centenary Celebration at Claremont

The celebration of the one hundredth anniversary of the Claremont Church is worthy of note. Services began on Jan. 9, other meetings being held on the Tuesday, Wednesday and Sunday following.

The centennial sermon was preached Jan. 9 by the pastor, Rev. Wesley A. Paige, whose topic was, "A Century of Achievement and Blessing." There was a service of song in the evening, with an address by the pastor on "A Century of Song."

On Tuesday evening a church banquet was served. The church history was read by Dea. Walter Pierce, and addresses were given by two of the former pastors, Rev. R. B. Pattison and Rev. F. M. Swaf-

field. Wednesday night, at the anniversary prayer meeting, there was an address by Rev. F. M. Swaffield. On Friday night the church came together again and listened to greetings from the town, from the chamber of commerce, through its president, and from the other local churches, through their pastors.

Sunday morning, Jan. 16, the anniversary sermon was preached by Rev. D. S. Jenks, secretary of the New Hampshire Convention. The anniversary exercises were brought to a close in the evening, when an address, "The Church of the Future," was given by Rev. Virgil Johnson, a former pastor.

The Claremont Church with the other churches of the town, recently enjoyed a season of revival under Evangelist Reese. The pastor has already baptized fourteen persons, and there are others to follow. The church has been fortunate in securing the best of pastors in past years. The present work of the church gives evidence of virility, spirituality and progress.

## MAINE

REV. CLARENCE A. BUKER, pastor of the Boothbay and Barter Island churches, was taken suddenly ill at the morning service on Dec. 12, and was taken soon afterwards to St. Andrew's Hospital at West Boothbay Harbor suffering from pneumonia and complications. A long period of rest and recuperation will be necessary. He wishes to express his appreciation of the cards, flowers, letters and gifts which have brightened some of the long hours.

## CONNECTICUT

THE ROCKVILLE CHURCH held its annual church supper and roll call on Jan. 20. Dr. A. B. Coats, state convention secretary, was the guest of honor. The program consisted of an address by Dr. Coats and remarks by Rev. H. B. Sloat, state director of promotion, together with several musical selections. The work of the church has greatly prospered during Rev. R. W. Ferguson's pastorate of two and one-half years. The church is planning for an evangelistic campaign under the leadership of Rev. York A. King during February.

THE FIRST CHURCH, HARTFORD, held its annual business meeting on Jan. 17. The receipts for the year were \$48,009—an increase of \$13,000 over 1919. This church is now giving to benevolences \$29,383 annually, which means that it is giving thousands of dollars more to benevolences than to local expenses, and this amount will be greatly augmented before the present year closes. Forty-six new members were added during the year. The membership now stands at 930. The Tuesday night institute, which has been a part of the church program for several years, is largely attended this winter. Great interest is manifested in the classes in personal leadership, C. E. methods, and studies in the New Testament, the latter conducted by Dr. H. J. White, the pastor.

THE SOUTH CHURCH, HARTFORD, Rev. J. N. Lackey, pastor, has had an exceptionally good year. Reports at the annual meeting Jan. 20 showed receipts amounting to \$23,533.43, of which \$10,287.27 was for benevolence. Eighty-nine new members were added to the membership during the year, fifty coming by baptism. The church, in addition to carrying a generous insurance for the pastor and



furnishing a car, gave further appreciation of his work by adding \$500 to his salary. Beginning Jan. 27, the church is planning to conduct an intensive study campaign for six weeks in stewardship, missions and evangelism.

### MASSACHUSETTS

**THE FIRST CHURCH, LYNN**, prospers under the acting-pastorship of Dr. Alexander Blackburn while the pulpit committee leisurely hunts for a man. Dr. Blackburn seems young enough to delight the people with full and effective service everywhere, so there need be no undue haste. The congregations morning and evening are equally large, which is unusual, and the people are keenly responsive to a kindling minister.

**FIRST CHURCH, BEVERLY**, Rev. Carey W. Chamberlin, pastor, is one of our dependably solid and widely efficient churches. It is planted where people could hardly dodge it even if they were so disposed. But the large congregations in the spacious meeting-house prove it to be an attractive center. It is a steady work there. Pastor Chamberlin has everything in hand, and without spasm, spurt, or jerkiness, keeps up a normal pressure that makes a strong church still stronger.

**THE FIRST CHURCH, PEAODY**, Rev. Norman Bartlett, pastor, is rejoicing in a new, young minister, with an old head and a full equipment for work. It is a good, sizable, solid meeting-house, with plenty of people around it, and many of them are finding their way into it.

**THE EAST CHURCH, LYNN**, where Dr. A. E. Harriman is the long-time and up-to-date leader, is one of the most interesting churches in the commonwealth. Right down town in the heart of business stands the old meeting-house, which is always full of people every time its doors swing open. The new historic building has a way of renewing its youth and looking as if the people loved it. And they love their minister also; and well they may, for in the things that make a church a power, he is pre-eminent.

### EASTERN PENNSYLVANIA

Rev. C. M. D'Arcy closes his work at Lebanon the last Sunday in February.

THE STATE BOARD of promotion is arranging a series of eight regional missionary conferences, to be held at Connelville, Feb. 9-10, at Erie, Feb. 14-15, at Williamsport, Feb. 17-18, at Scranton, Feb. 21-22, and at four other centers. Through the associational boards of promotion, personal invitations are being extended to each church to be represented at these conferences. The state board is also laying special emphasis upon the Stewardship Period, Jan. 23 to Feb. 20. The goal for Pennsylvania has been set at "Four Hundred Stewardship Groups This Year." The plans of the department of stewardship of the General Board are being pushed, and a special enrollment card is being prepared as an aid in reaching the objective.

### Scranton and Vicinity

The Scranton Baptist Ministerial Association has had two inspiring meetings this year. At the first Rev. A. E. Plue of the North Main Street Church led the members in a devotional and inspirational service that was helpful to all; at the second Dr. Joseph A. Bennett, of Philadelphia, presented the truth concerning the citizen of the kingdom as shown in the Sermon on the Mount.

Reports from the different churches were interesting. Immanuel Church, under Dr. C. H. Rust, has just closed the year. For beneficence, \$13,000 was raised. The membership is close to 1,100. One hundred new members is the goal by Easter.

Calvary Church, Taylor, Rev. C. G. Langford, pastor, has been having evangelistic services conducted by Dr. Bennett and there have been more than 120 who have professed conversion. More than fifty were baptized on Jan. 23.

The Blakeley Church, Olyphant, Rev. Mr. Aber, pastor, has the expectation of seventy-five new members by Easter. Work for the young people is progressing. A large number of ex-service men are being deeply interested.

Rev. G. M. Reid, of Scranton First Church, closed his first year with a series of special services, and a goodly number of the Sunday school have responded to the invitation to accept Christ. A young man who has been an excellent worker in the church has just expressed his purpose to prepare for the ministry. The Bulletin of Jan. 16 says: "Our special meetings brought to all of us a new sense of God's presence and power."

Rev. Mr. Crippen has just moved to Clarks Summit from Vermont to become pastor at Summit and Clarks Green.

On Jan. 7 a reception was given the new pastor at Factoryville, Rev. T. Vassar Caulkins, and his wife. A large attendance manifested the interest of the church and community in the new relation. Keystone Academy boys added much to the occasion with their Glee Club songs and their academy-yells.

Rev. Theodore Heysham, of Norristown, at the invitation of the church and academy, delivered at Factoryville his interesting and instructive lecture, "The Birth of the Bible," on Jan. 13 and on the next night gave his recital of "Ben Hur," illustrated with sixty colored stereopticon slides. Both evenings were greatly enjoyed. Dr. Heysham is doing a fine work with his Bible lecture and chart.

Dr. Joseph A. Bennett braved the coldest day of the year to drive from Taylor to Keystone Academy to speak to the boys at chapel. He compared the plans of life of the devil and of Christ—life by bread alone, and not by bread alone, but by every word of God. His visit and his message will be long remembered.

### Belated World Surveys

#### WOMAN'S FOREIGN MISSION SOCIETY

It is difficult to state the *one* most significant advance step in 1920, for there have been many. It might, by some, be measured in money—a larger budget than ever before and a Jubilee thank-offering of \$365,000, oversubscribed in loving devotion by Baptist women in this fair land. Others might measure the step by the new buildings and equipment promised or provided, which include hospitals, school buildings, dormitories, missionary bungalows, Bible schools, a neighborhood house, a college hostel, automobiles, and even sewing machines and baby organs.

Still a third group would erect a milestone because during 1920 a larger number of young women than ever before in the history of the society have gone out to the Orient to carry to the girls and women over there the training, education, character and inspiration that only

the Christian woman possesses. In this connection may it be added that an increasing number of young women in our colleges, schools and churches are thinking of foreign service and asking to be considered for appointment.

The significant fact, however, in all these points of view is that they lead to one and the same conclusion. After all, the advance step is not here at home in anything that has been done or given through the society and its loyal supporters: it is over there—in Japan, China, Assam, India, Burma, Africa and the Philippine Islands—where the girls are crowding our Christian schools, the sick, our mission hospitals, the little children, our kindergartens and Sunday schools; where women are learning the true meaning of the words "home," and where every day hearts acknowledge the love and the saving power of Jesus Christ, and the world through the work of Christian women is brought nearer to the day when God's peace and righteousness shall reign.

The prospect for the new year? Never so bright, so momentous, so critical in the history of the world as it is today for the womanhood of every land. Never such eager desire, never such a feeling out beyond herself and her little world, never such opportunities for service have come to an awakening woman's heart as face us in 1921. There is only one answer to the question asked. The Woman's American Baptist Foreign Mission Society would "lengthen their cords" and "strengthen their stakes" to serve the women of the world.  
New York City. NELLIE G. PRESCOTT.

### NEW JERSEY

Last year was one of epochal spiritual progress in New Jersey. Under the masterful leadership of Executive Secy. Raymond M. West, now in service with the General Board of Promotion, Convention Pres. F. Wayland Ayer, and the convention staff, and through the pulpit persuasions and sagacious guidance of Christly pastors, thousands have responded with unparalleled enthusiasm and liberality to the call of the New World Movement. All previous high-water marks have been made low-water levels by this wonderful flood of sacrificial giving. Upwards of \$2,800,000 was subscribed toward the movement, and to date 82 per cent of the proportionate amount due has been paid in. As might be expected, the tabulated evangelistic results tell a thrilling story of progress. There was an increase of 44 per cent in the number of baptisms over the preceding year's record.

But statistics, however impressive, give only a suggestion of what really has been accomplished. Who can measure what eternal spiritual values have been added to the souls of our people? Thousands have really begun seriously to assume kingdom responsibilities. Many pastors speak with a deeper sense of the authority of the divine Spirit, and joyfully recognize a new inspirational response from the pews. Our people have come into a masterful sense of their ability to serve Christ in a great way. The assurance arising from a spiritual victory is theirs. Besides this, a type of theology that prompts its devotees to stand apart from the recognized Christian content of our New World Movement is now called upon to apologize for its existence.

Newark. THOMAS P. HOLLOWAY.



## What Some Churches Are Doing

A Department of Methods

### Brotherhood of Nations Supper

TO the men's club of the Calvary Church of New Haven, Conn., undoubtedly belongs the credit of inaugurating a phase of our relations with the "new Americans" which, if widely followed, will mark a distinct advance in assimilation and brotherhood. The foreigner has had many things done to him and for him, but not so much "with" him on a plane of equality. This thought prompted the holding of a supper on Jan. 3—the date of the regular monthly supper of the club—to which each member was requested to bring a guest of non-English-speaking nationality.

At 6:30 p. m., to the accompaniment of lively music, 130 men assembled at tables in the Bible-school room. Flags of all nations strung from wires between the pillars gave the room a gala appearance, and more flags stood in standards on the tables. The music changed to "My Country, 'Tis of Thee," in which all joined, and then paused, waiting for the pastor to ask a blessing. Instead of the pastor, this was done by Peter Lin of Nanking, China, a graduate student at Yale, who seemed to strike the keynote of the evening as he thanked God for the spirit of love and brotherhood which there prevailed, and prayed the Father that all his children in every country might be filled with the same spirit.

Scarcely had the coffee been served when "Pack Up Your Troubles in Your Old Kit Bag" was flashed on the screen, followed by "A Long Long Way to Tipperary." The room was then divided into two camps, and the two songs were sung at the same time in competition. Then followed more war songs and old favorites, ending with "The Battle Hymn of the Republic."

The president of the club, Charles T. Lincoln, one of New Haven's prominent business men and during the war a Y. M. C. A. secretary at Camp Devens, called attention to the unique nature of the meeting and humorously presented Pastor James McGee. Mr. McGee, in a few sprightly but earnest remarks, introduced the speaker of the evening, Dr. Frank L. Anderson, lately in charge of city mission work in Chicago, whose subject was, "The Making of an American." Dr. Anderson reviewed in a fascinating manner the mixture of races in Europe, beginning with the prehistoric Stone Age, followed by the Bronze and Iron ages, whose men each conquered their predecessors because of their more efficient implements of war. Referring to the British Isles in particular, the Celt was followed by the Jute, the Saxon, the Angle and the Norman, each of whom, already of mixed blood, in time intermarried with the conquered people and learned its language, making his own contribution thereto. The same holds true of the other peoples who have come here, such as the Italian and the Greek. Each is itself a mixture, so that the so-called American is a mixture of mixtures and the only real American is the Red Indian. The making of an American, then, began centuries and millennium ago in northern Europe, in the

fusing of blood and ideas which produced the predominant British stock that settled Virginia and New England. Soon came the French Huguenots, adding their sturdy and devoted spirit. When New Rochelle was first settled, this little band walked twenty miles every Sunday to New York in order to attend the old church in Pine Street, and then twenty miles home again. Then came the Dutch and the Germans, the latter settling in Pennsylvania, each adding their own peculiar contribution to our life and ideas. Then came the Slav's—one, in fact, having been a signer of the Declaration of Independence; and then the Italians, although an Italian, Christopher Columbus, got here before them all, unless the solitary Englishman whom history reports in Columbus' crew happened to step ashore first. And since then these peoples have been coming in millions from all quarters of the earth, fusing with each other in a way which may seem slow to us, but which is rapid in comparison with the 500 years it took to blend the Scotch-Irish before they emigrated to play such an important part in the creation of the new republic.

The result of all this will be, in the centuries to come, a blended race on this continent, in which a type will emerge just as distinctive as the Englishman or the Frenchman, both of whom were mixed races, as we have seen. At present there is hardly a thing done for us but is done by some man, woman or child who in comparatively recent years lived under a foreign sky. One time down in Parkersburg, W. Va., while waiting for a train, I noticed one of the waiters in the restaurant, whom I took to be from South India. After a while I spoke to him and asked him if this were not so. He admitted it, and we began to talk about the poems of Tagore. His eyes lighted up, and he told me more about Tagore than I had ever known and gave me a true insight into his poems. Here was a man with the soul of a true poet, though just now engaged in a humble occupation. At another time I engaged in conversation with a man blacking my shoes who I thought was a Greek. This proved to be the case, and he confided to me that he was studying for a university course and could read the plays of Aeschylus in classical Greek. Thus it is when we have the personal touch—and this is the one thing most necessary in our dealings with all these peoples who are making the American of the future. Make friends of them and reveal the spirit of brotherhood, and you will be amazed to find the wealth of feeling and often the learning and culture which underlie their present rough exterior.

After Dr. Anderson had concluded, a roll call was taken, each member and guest arising, and the members giving their names and the names and nationality of their guests, as well as autographing the same for the archives of the club. The following countries were represented: United States, Canada, British Isles, Denmark, Italy, Philippines, Norway, South India, Russia, China, Chile, Japan, Poland, Ceylon, Cuba, Porto Rico, Jamaica, Australia and Croatia.

This most enjoyable, not to say thrilling, evening, ended with more singing, the last song being "The Star Spangled Banner," and with a vote of thanks to Dr. Anderson, who is president of the new International Baptist Seminary at East Orange, N. J.

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## Our Music Corner

T. WM. LESTER

## TO THE BUDDING COMPOSER

**W**ITHIN the past ten days I have had three letters from as many different sections of the country asking for advice as to publishers and means of having musical works published. As one of the most prominent publishers in the country said to me last August, "I used to think that everyone I knew was busy writing moving-picture scenarios, but now I know it is songs, songs, then more songs!" And the same wail goes up from all the publishing fraternity.

Now, the publishing of music is the same as any other business—the product released must be salable and capable of returning a profit to the vendor. "Art for art's sake" has little weight with the men putting out our music. Virtually every house I know has some certain standards by which it limits its output, and most of these publishers are idealists at bottom. To know such men as William Arms Fisher of the Oliver Ditson Company, George Fischer of J. Fischer and Brother, Banks Davison of White-Smith, Walter Fischer, Gustav Saenger and F. E. Burgstaller of Carl Fischer, H. W. Gray of the company of that name, and Clayton F. Summy—to enumerate but a few—is to realize that these men, while of necessity ever watchful of the commercial interests of their great publishing houses, still maintain an unspoiled and vivid enthusiasm for the beautiful and artistic. A cordial welcome is always assured for the manuscript that combines artistic individuality with some consideration of what is possible and practical.

If a composer sends his or her manuscript to a series of three or four reputable publishing houses that are known to be interested in that particular type of material, and gets it back with the usual formal but kindly rejection slip, it behooves the budding composer to sit down and commune with the manuscript in search of reasons for this fate. Is the notation as simple as it could be? Are the ranges practical? Are the notes, the accidentals, and the expression signs as they should be? Is the framework worked out so that it is balanced correctly, or does the personal interpretation of the composer need to supply a false enthusiasm? Is the difficulty of the work all out of proportion to the results achieved? When one tears a manuscript to pieces in a brutally impersonal manner, many surprises are to be found. And we must all remember that an artist can take a mediocre work and make of it a pseudo-masterpiece. But true artists are few and far between. My song or what-not must sound well when done by the amateur or unskillful if it is to be of any commercial value. A great composer once said to me, "My boy, make it fool-proof!" In short, be absolutely certain that your exact thoughts are reproduced on paper so clearly that there can be no chance of mis-reading.

Above all, avoid those fly-by-night houses that coyly advertise "settings of song-poems," the publication of your manuscripts, etc. If the composer has plenty of money and can afford to pay for the luxury of seeing his name in print, well and good. Go to a reputable

publisher and guarantee the cost of publication, after taking his advice as to the grade of the work, with probable revisions. In this case you at least get some satisfaction for your money. But all too often the ambitious neophyte pays a good stiff price to some cash-in-advance organization for nothing but a few hundred poorly printed copies of music and a copyright. The company has no means of placing the composition on the market, and there is no chance for any return on the investment except from the proceeds of the few copies to be sold to friends and relatives.

If a composer is fortunate enough to have his works accepted by a publisher, the usual procedure is to make a royalty-contract, the publisher paying the composer a certain percentage of the list price on every copy sold and bearing all expense of publication and distribution. If so desired, the material may be sold for cash, thus becoming the absolute property of the publisher. If the works of a new composer find any public favor at all, he need not worry about future issues. As long as he keeps up his standard of self-criticism and plays fair with his own gifts, he can rest assured that the publisher will be only too glad to provide a profitable outlet for all the public can use. We hear much about the big profits the different companies have made from certain specific "hits," but little is whispered about the tremendous amount of money poured out on the shelf-decorators.

## ORGAN INSURANCE

**I**N a recent issue of that splendid journal for organists and those interested in church music, the Diapason, appeared the sub-joined letter from Roland Diggle, a well-known organist and composer of Los Angeles. The points brought up are so pertinent as to merit careful attention. The article is as follows:

### ORGAN INSURANCE

I wonder how many churches and organists have taken into consideration the large increase in the cost of organs when arranging for a renewal of a fire insurance policy? Two instances have lately come to my notice where the organs have been destroyed by fire, and the insurance on each, ample for duplicating the instruments four or five years ago, is now not much more than half enough for a new instrument of the same size and quality. The fault is perhaps largely with the church authorities. At the same time, a wide-awake organist will keep his eyes on such matters, for, in the event of the organ's being destroyed and the insurance on it only enough to build a smaller and, most likely, inferior instrument, it will be the organist who will suffer most.

I would urge at least a 50 per cent increase in the insurance as a general

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rule; but of course it is an individual matter for each organ, and all cases must be judged accordingly. Whatever you do, make the insurance high enough. If the church makes a fuss over the premium, and some of the smaller churches will no doubt do so, give an organ recital or concert and get the money yourself. It may be a lot of bother, but it would be better than to be out of a job, if your organ is destroyed.

## REVIEW OF NEW MUSIC

From the White-Smith Music Publishing Company, Boston:

"The Victory of the Cross," P. A. Schaecker.

"The Angel's Easter Song," P. A. Schaecker.

"From Gloom to Glory," Adam Geibel.

"Behold, I Shew You a Mystery," Frederick Maxson.

This list of songs should please the church soloist desirous of appearing with some other offering than the ever-present "Hosanna" of Granier on Easter morning. The two numbers by Schaecker are effective melodious settings of texts by Wm. A. Gardner—somewhat stereotyped as to musical material, but well adapted for use where simplicity is desired. Another asset is the fact that violin or violoncello parts can be had, thus increasing the festive feeling of the two songs. Music of much the same type is found in the song by Geibel. Textually, it has the decided advantage of a dramatic text by Isabel Small. The last title listed above—the song by that well-known organist and conductor of Philadelphia, Frederick Maxson—impresses one as a much bigger production than the companion pieces. Published only in one key, it should provide meaty material for a dramatic soprano or tenor voice. The text is scriptural, chosen so as to offer fine contrast and climax possibilities—which are well used musically by the composer. The accompaniment is set for organ, and the practiced hand of the routinized organist is evident. It is a song than can be highly recommended.

*The soul of music slumbers in the shell,  
Till waked and kindled by the Master's  
spell;*

*And feeling hearts, touch them but right-  
ly, pour*

*A thousand melodies unheard before.*

—Samuel Rogers.

## Obituary

**Trowbridge.**—Mary Pine Booth was born in Medina, Ohio, in 1843. She moved with her parents to Wisconsin, and in 1866 was married to Edward N. Trowbridge of Trempealeau, who died in 1900. She was a member of the Baptist Church at Trempealeau, Wis., then at Whitehall, Wis., where she lived for many years, and later at Boulder, Colo. On Jan. 14, she passed away at the home of her son, Dr. W. M. Trowbridge, of Viroqua, Wis., after a life of rare faithfulness and devotion. Of five children, two live to mourn her loss, Dr. W. M. of Viroqua, and Mary of Prescott, Ariz.

## The Open Forum

(Continued from page 17)

7. Humanity is God's special creation, formed after the image of the divine and meant for his glory.

8. Man is an actual and wilful sinner, fallen, through disobedience, from his high estate and utterly lost.

9. But by grace we are saved, being justified by faith in the atoning blood of Christ.

10. And the new life that is ours is by miraculous regeneration and sanctification through the Holy Spirit given to them who obey him.

11. The gospel is sent to redeem souls out of this present evil world, and set them apart to God.

12. Our hope is in the coming of Christ's kingdom—in Christian hearts today and presently in all the earth.

Here we stand. "If this is treason, make the most of it."

Oberlin, Ohio. J. W. WEDDELL.

## The Log of the Flying Pig

(Continued from page 19)

yes sir, the queerest, strangest vacation that anybody in our town ever had, for father had a canal boat in which he was going to take us for a cruise lasting weeks and weeks.

"Noah's Ark, I call it," laughed mother.

"Will we be gone exactly forty days and forty nights?" I asked.

"Yes, my dear," said father approvingly, for he always likes it when we show that we know the details of Bible stories. (How could we help it, when dear mother makes them so real?)

So now you see why the silver had been safely stored away, down at father's safe deposit bank. But until you read what I write next week you can't possibly understand what is meant by "The Log of the Flying Pig."

(To be continued)

## B. Y. P. U.

(Continued from page 22)

instructive. His challenge to the young people was impressive, compelling and timely. It is enough to say that Rev. J. V. Travis of Hanford was himself in leading the music. A pleasing violin number was rendered by Mr. Wilkinson. Refreshments and social fellowship closed the great rally. Like rallies were projected and located for the next four months.

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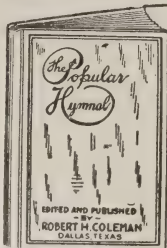
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## A Bowl of Corncobs, Roots and Dried Leaves

THIS was the meal set before 200 wealthy men and women in New York on January 27. The bowl contained a full day's ration for each of fifteen million people in North China today.

The New Yorkers were afterward served with chicken and meringue glacé, for even American generosity draws the line on eating root hash.

But no chicken and meringue glacé are served the starving Chinese. We must, however, see that they get millet and beans and other nourishing food to keep them alive.

Conditions baffle description. Let Bishop Lambuth, who has just returned from China, tell a part of the story:

"In one village 80 animals were in use prior to the famine; now only 20 were left and they were about to be slaughtered or sold. In another 30 animals and only 3 left. The people had pawned or sold their clothing in the face of the coming winter. They said they would rather freeze than starve. I took a photograph or two in which boys were almost stript of their clothing.

"As to the food itself, or what is being used for food, I found just six weeks ago that what they had would not last more than 3 or 4 weeks—that consisted of nubbins of corn with 15 or 20 grains to a nubbin. These grains were not well formed and were watery. In the famine area the ear is not the length of your index finger and has an average of only 15 or 20 grains. The millet was empty, a mere husk, with no head. The people were eating ground corncobs mixed with leaves of elm, poplar and ash trees, and the little berry that grows on the ash tree. Also potato tops where they could beg or steal them. These were soon disposed of. I found them eating thistles. I asked a farmer one day: 'Why are you eating this stuff?' It was being prepared by his wife. He replied: 'There is no help for it.' Then he added: 'I couldn't get my animals when I owned any animals to eat the food I am putting into my own stomach and that is what is being eaten by my family. You well know the consequences.'"

March will be the crucial month. These millions of people will then have become so weakened that unless they have more food they will perish.

Immediate action is necessary. Send money promptly to Geo. B. Huntington, Treasurer, American Baptist Foreign Mission Society, 276 Fifth Avenue, New York City.

### *The Second Mile*

*This amount does not count on the One Hundred Million Fund. But we must not let our great denominational enterprise prevent our doing our utmost. This is "Second Mile" service.*

1 cent will buy a meal;  
3 cents will save a life for a day;  
\$1 will save a life for a month;  
\$2 will save a mother and babe for a month;  
\$5 will save a family for a month;  
\$10 will save a mother and babe till harvest;  
\$25 will save a family till harvest;

*The General Board of Promotion of the Northern Baptist Convention,  
276 Fifth Avenue  
New York City*



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Volume II

February 12, 1921

UNIVERSITY OF Number 224

# The Baptist

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the Northern Baptist Convention

## EVANGELISTIC NUMBER



*Where Clough's Telugu Converts Were Baptized*

### A Prayer for the Friends of Christ

LORD JESUS, in mercy thou hast called me out of darkness into thy light. Thou hast saved me by thy grace, forgiving my past and making me a possessor of thy Spirit. Thou hast given me peace with God--aye, the very peace of God within. Thou hast given me a sense of power to resist evil and to do thy holy will.

Thou hast put a rainbow in my sky pointing with certainty to an immortal life with thee beyond the grave. My past lies bathed in the light of thy love in forgiveness, my present in the light of thy love in saving energy, and my future in the light of this same love in the certainty of hope.

To what end is all this? It is that I may be an effective messenger of thy grace to my fellows. I would not disappoint thee. Help me to fulfil this high vocation. Awaken within me a concern for others which shall reproduce thine own shepherd care. Teach me the tact of grace: to be bold without being officious, intense without being fanatical, wise in the things of God and the soul without being pretentious. Teach me how to introduce others to Christ by introducing Christ to them. As a good salesman help me to secure decisions that shall change the whole course of lives.

O Lord Jesus, help me to win for thee the reward of thy sufferings.

JAMES A. FRANCIS.



## Fresh from the Field

Regarding an appeal being circulated in the territory of the Northern Baptist Convention from the deacons and pastor of a church in Arkansas for aid in building a new Baptist church, Dr. Charles L. White of the Home Mission Society says: "Arkansas is in the Southern Baptist Convention, and appeals for church edifice work in that state should be made only to Southern Baptists."

The First Church, Mason City, Iowa, Rev. A. W. Tandy, minister, is receiving additions to the membership almost every Sunday. The Sunday school crowds the building, there is a constantly growing prayer meeting and all departments are on the increase.

For the last four months, Evangelist Williamson and Mrs. Williamson of Pitman, N. J., have been working in Iowa. They will finish their engagements there on March 6, and will be available for other churches after April 17.

Evangelist Geo. W. Taylor recently closed a successful meeting with the First Church, Baraboo, Wis. There were more than 150 decisions. On Feb. 1 he began meetings at Evansville, Wis.

Rev. J. B. Sims has resigned at the Smith Center and Oak Creek churches in Kansas, and is moving to Oklahoma.

Rev. W. E. Davis of Chanute, Kans., has resigned to accept the pastorate of the church at Cameron, Mo.

Rev. Russell G. Van Royan and Rev. Edgar Earl Hicox were ordained on Dec. 30 at the State Avenue Church in Kansas City, Kans.

Rev. Franklin A. Stiles has resigned as pastor of the First Church, Lima, Ohio, and will on March 1 take up his work with the First Church of Middletown. He has done a splendid work in Lima, both in his church and in the general life of the community. The church has about double the membership it had at the beginning of his pastorate.

One week of evangelistic services begun on Jan. 9 at Branford, Conn., was extended to three. Sixty out of eighty-five local members were in attendance, together with an equal number of non-members and friends. The pastor gave the message, and most of those present took part as occasion was offered, testifying to a quickened Christian life and a clearer vision of the immediate task to which the church stands pledged.

Rev. A. P. Howells is during February the supply at the First Church, Douglas, Ariz. During January he was with the church at Colton, Cal.

After having been with the Anti-Saloon League for several years, Rev. J. L. Watson has resumed evangelistic work and at present is conducting meetings at Newark, Mo.

Dr. and Mrs. A. T. Robinson, tithing evangelists, of Lansing, Mich., are spending the winter months in Detroit churches at the request of the Detroit City Union. In the Second Church recently, 150 signed a tither's pledge for the first time. The lectures are illustrated by still and moving pictures.

At the Morgan Park Church, Chicago, the Christmas European relief offering amounted to \$710.83, which is by far the

largest sum contributed by any church in the state.

Under the auspices of the Interdenominational Committee of the Central West for Missions, an all-day meeting is to be held on Feb. 18 in the Woman's Building of the Moody Bible Institute. This is the annual day of prayer for missions.

Rev. Geo. H. Thompson, the evangelist, of Waterloo, Iowa, will hold a meeting with the First Church at Fort Collins, Colo., from Feb. 6 to 27.

## What Some Churches Are Doing

*A Department of Methods*

### Call to Evangelistic Work

THROUGH its committee on evangelism, the Presbyterian General Assembly has issued a call to the Christian men and women in the pews. A portion of it is reprinted here in order that our Baptist people may become familiar with the practical and helpful program which is presented in another of the great Christian denominations:

The call of Christ to pastors and members is threefold.

#### I. Prepare

But how shall we prepare? We must prepare ourselves and our households, that no hindering thing may keep Christ from having his way either in our hearts or in our homes.

One who for years has proved himself to be a great lover of men and a keen observer of human life has recently said: "It is an appalling thing to me to observe Christians and to find that many who in their youth had a zest for Christian service seem in their maturer years to have become insensible to the calls of the Holy Spirit, and in consequence are losing much of the fineness of life." The sad thing about it all is that these same people seem to be unconscious of their loss.

What good thing has disappeared from our hearts? Is it the warmth of true devotion? Is it meditation on God's Word? Is it the habit of constant prayer manifesting itself as we walk the streets, as we serve in our hours of labor, and as we worship in the place of prayer? Is it the consciousness of God's approval of our lives and habits? And what have we lost in our homes? Is it love for one another? Is it patience under provocation? Is it care in culturing our children? Is it reverence? Is it the family altar? These all must be restored in our hearts and in our homes if we are still to count ourselves disciples of Jesus Christ; if we are to continue to cherish in our hearts a sure hope for eternity; if we are to render spiritual service for Him.

#### II. Pray

We are to enter with Christ into the work of intercession for men and objects entirely outside of our own interests. The supreme test of a Christian's life is to be found just here. Is there in his life enough of love for men, faith in God and perseverance of spirit to enable him to begin and continue the work of intercession?

Companionship with Christ in the work of intercession inevitably leads us to do two things:

1. It will fix our minds upon the objects of intercession in order that we may

come to God with a definite, daily, devoted sacrifice of prayer to him on their behalf. No greater service than this can be rendered by any redeemed man. Mr. Mott has said that "the history of the church and Christian experience alike show conclusively that those who have accomplished most in extending the kingdom of God are those who gave to prayer for others and for interests outside their own lives the foremost place in the use of their time and strength."

2. The work of intercession brings us also face to face with our fellow men that we may intercede with them on God's behalf, even as we have interceded with God on their behalf. We need not hope to exert any strong influence upon men except we have first interceded in prayer for them. It is our contract with God and our partnership with Jesus Christ in intercession that will give us love, sympathy, understanding, freedom from fear, tact, winsomeness, and the ability to speak the right word in the right place when we appeal to others to give themselves to God.

#### III. Present Thyself

When we have prepared for service by cleansing our hearts, and disciplined ourselves by the service of intercession, we are inevitably led to the conclusion that we must once and for all yield ourselves to God for active service; or, as Paul commands Timothy, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

What is the work that God is calling us to do who worship him in our homes and in the pews?

1. *We are to present ourselves to the church, through its leaders, for immediate and definite service.* It will not avail us to say that we are too busy for any service in the church, for time is a gift of God as much as life or treasure, and we are stewards of time as we are stewards of material things.

2. *We are to present ourselves informed and ready for work.* We are to find out what are the plans of the pastor and the church; what are the opportunities that lie about us in our immediate neighborhood and in the community; and we are to decide who are the men and women to whom we may speak concerning the call of Jesus Christ.

3. *We are to present ourselves, having acquainted ourselves in some measure at least with the Bible that we may "handle aright the word of truth, as a workman that needeth not to be ashamed."* One can answer from the Bible, and from his own living experience of fellowship with Christ, any question which may come to him from a sinful, hungry heart, about the way to find forgiveness and life and peace.

4. *We are to be true to our enlistment pledge as a good soldier should be true, for "no soldier on service entangleth himself in the affairs of this life that he may please him who enrolled him as a soldier."* Of course one must be occupied in the affairs of this life, but he need never be "entangled" by them.

5. *We are to be persistent.* The work of winning people one by one calls for superhuman patience, but this need not lead us to despair, for that is exactly the kind of patience which God gives us for his work. God expects to deal with others through us, or he would not have called us to the work of preparation and of prayer, and he would not have led us to present ourselves before him for service.



# The Baptist

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February 12, 1921

No. 2

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## Church Clubs, Attention!

OUR club raisers are doing a great piece of work in securing the renewals this year. Attention is here called to a few of the large lists just received. We have increased our office force to meet the rush and can promise you prompt service. Make us earn our money. Send in your club at once.

## Tonic

THE board of deacons has guaranteed a subscription list of at least 10 per cent of our membership, which is 1,064, and I am enclosing herewith the first of the new list of subscribers" (Fanny M. Brant, pastor's secretary, First Church, St. Paul, Minn.). This is a "repeat" order, plus.

"As this 'bulletin' indicates, I'm on the trail of renewals and new subscriptions. I expect to mail my list by Jan. 31, so don't worry about Fargo First" (Ralph W. Hobbs, Fargo, N. D.). This church last year had the banner list of the near Northwest, and still Dr. Hobbs is after new subscriptions! It is great to be alive just to see the new spirit in the denomination.

The lure of new subscriptions is not to be found alone in the bracing atmosphere of North Dakota. It is effective almost everywhere—East, West, North and South.

OF the large club lists received within the past week or ten days, in which there is a very noticeable number of new subscriptions, we will call attention to the Jefferson Street Church, Los Angeles, the First Church, Corvallis, Wash., South Bend, Wash., Santa Ana, Cal., Mapleton, Minn., Kankakee, Ill., Wellington, Conn., Newburyport, Mass., Lewisburg, Penn., Dover, Me., Granville, Ohio, Lewiston, Me., and Niobe, N. Y.

We are constrained to say something about Niobe. The pastor is George R. Holt. He cultivated cabbage and produced culture. Here's the secret: He planted a garden. The husbandman, according to the Scriptures, was first partaker of the fruits. His garden yielded abundantly. He set aside the cash returns from the plot of ground for Christian work. The church gave a thank-offering on Thanksgiving Day, a small part of which was added to the pastor's garden money, and presto! This rural church had twenty-six subscriptions to THE BAPTIST and a like number to Missions. Brethren, Pastor Holt must have had a great garden. We venture to prophesy that he is laying the foundation for an even more productive church.

AS far as we know, the Michigan Convention stands alone in one particular: It has a fund the income of which is to be used to provide missionary pastors and others with THE BAPTIST. The fund is the gift of a prominent layman who was formerly president of the convention. We quote from the terms of the bequest: "Believing in the Lord Jesus Christ as the Son of God and the only name under heaven given among men whereby we must be saved, and in the Bible as the Word of God and the only authoritative revelation of his will and purposes concerning man, and in the CHRISTIAN PRESS as the promoter of his kingdom of righteousness and peace, Christian intelligence and solidarity, I hereby give," etc., "to the end that such churches may be kept in closer touch and sympathy with our denominational aims and interests, methods and progress." This man not only believes in, but is ready to pay for such service. A dozen of our other state conventions are now providing their missionary pastors with THE BAPTIST. They do it as an investment.



## Statement as to Table "A"

TO THE \$47,689,636.65 reported by the states as pledged toward the \$100,000,000 should be added \$4,000,000.00, the anticipated income of all organizations during the five-year period from legacies, matured annuities and income from invested funds; \$17,789.85 reported from mission fields, and \$82,000 in special gifts, making a total credit on the fund to Dec. 20, 1920, of \$51,789,426.50. There are other funds which will count but which are not reported now because we do not have definite statements regarding them.

This total is less than was reported at the Buffalo meetings of the Northern Baptist Convention. The decrease is accounted for by the fact that in order to enable him to accomplish the purposes he has in mind, one donor has requested that certain gifts made by him to the American Baptist Foreign Mission Society, the American Baptist Home Mission Society and the Ministers and Missionaries Benefit Board, which were included in the totals reported at Buffalo, be not counted on the \$100,000,000 fund.

A subscription of \$2,000,000 made unconditionally and another subscription of \$2,000,000 conditionally—\$4,000,000 in all—have been received toward the \$100,000,000 fund from the same source. The unconditional subscription of \$2,000,000 is included in the \$51,789,426.50. The conditional \$2,000,000 from the same source, as well as a conditional subscription of \$1,000,000 from another giver, may be counted as follows: one-half of the amount when the total subscriptions aggregate \$62,500,000, and the balance when \$87,500,000 is raised.

It will be necessary, therefore, to secure additional subscriptions amounting to \$45,210,573.50 in order to reach the \$100,000,000 goal.

Next week we will publish the receipts by states to Jan. 20, 1921, showing what the receipts of the two home mission societies, the two foreign mission societies and the Publication Society have been for the first eight months of the fiscal year as compared with the receipts for the same period during the three previous years, and also answering the question raised by one of our most influential laymen: "Do you really mean business? Are you going ahead to raise the balance of the \$100,000,000?"

J. Y. ARCHISON,  
General Director.

## Statement Concerning the Foreign Mission Society

WITH the advice and approval of the officers of the General Board of Promotion, the board of managers of the American Baptist Foreign Mission Society makes to its constituency the following brief statement of its actual financial condition:

The financial requirements of our society for the current fiscal year amount to \$2,735,976, made up as follows: Balance not provided for in the year 1919-1920, \$808,023; approved operating budget for the current year, \$1,761,287; special addition for European relief, \$166,666. The total receipts applying on these requirements for the first eight months to Dec. 31, 1920, have been \$853,316. The balance yet to be provided is \$1,882,660. The receipt of its full allotment as based on the payment of all pledges to the

(Continued on page 60)

## New World Movement Pledges and Receipts

TABLE A

This report, as of Dec. 20, 1920, is compiled on the basis of a form of report adopted by the General Board of Promotion at its annual meeting held in Minneapolis, Dec. 1 and 2, 1920.

I States in order of highest percentage of quota subscribed.	II Quota of \$100,000,000 fund apportioned to each state	III Amount pledged to Dec. 20, 1920, plus benevolence credits for fiscal year April 1, 1919-May 1, 1920.	IV Percentage of quota paid or subscribed to Dec. 20, 1920.
North Dakota .....	\$ 200,000	\$ 200,283.99	100.14
Arizona .....	215,000	215,105.00	100.04
Wyoming .....	118,000	92,668.00	82.
Vermont .....	650,000	482,126.20	74.2
Washington, E. ....	626,000	416,142.93	66.5
Montana .....	200,000	132,000.00	66.
District of Columbia ..	200,000	128,973.00	64.5
New York, Metrop. ....	10,000,000	5,870,468.00	61.7
Missouri .....	1,000,000	611,917.17	61.2
New York State .....	7,606,000	4,634,628.73	60.9
Idaho .....	287,000	173,102.61	60.3
Nevada .....	51,000	30,000.00	58.8
Michigan .....	3,500,000	2,000,000.00	57.1
Rhode Island .....	1,320,000	750,000.00	56.8
Massachusetts .....	7,877,000	4,307,313.00	54.7
South Dakota .....	640,000	350,000.00	54.7
West Virginia .....	1,045,000	1,045,000.00	52.7
New Jersey .....	5,341,000	2,803,804.14	52.5
Washington, W. ....	830,000	434,713.00	52.4
California, N. ....	1,654,000	859,500.00	51.9
Indiana .....	3,500,000	1,814,072.21	51.8
Pennsylvania .....	8,968,000	4,596,650.56	51.3
California, S. ....	1,849,000	1,849,500.00	50.4
Connecticut .....	2,255,000	1,107,196.36	49.1
Oregon .....	1,045,000	501,000.00	47.8
Colorado .....	1,301,000	610,000.00	46.8
New Hampshire .....	1,107,000	518,000.00	46.8
Ohio .....	7,000,000	3,220,167.36	46.
Wisconsin .....	1,540,000	726,549.00	40.7
Maine .....	2,050,000	796,000.00	38.8
Delaware .....	150,000	58,048.61	38.7
Iowa .....	3,270,000	1,261,425.48	38.6
Illinois .....	7,108,000	2,593,784.00	36.5
Kansas .....	3,085,000	1,125,000.00	36.5
Nebraska .....	1,506,000	547,600.00	36.4
Minnesota .....	2,640,000	903,229.30	34.2
Utah .....	75,000	25,668.00	34.2
Total .....	\$94,559,000	\$47,689,636.65	50.77

TABLE B

I States in order of highest percentage of payments of pledges:	II Amount paid on \$100,000,000 fund during fiscal year April 1, 1919-May 1, 1920.	III Amount due on pledges to Dec. 20, 1920.	IV Amount paid on pledges to Dec. 20, 1920.	V Percentage of amount on pledges paid Dec. 20, 1920.
Nebraska .....	\$ 62,966.91	\$ 76,888.87	\$ 76,415.57	99.10
Illinois .....	100,160.00	395,623.04	363,438.01	93.13
Rhode Island .....	23,505.00	115,261.22	96,084.26	83.45
Connecticut .....	56,384.00	166,715.40	138,301.77	82.87
Maine .....	65,999.00	115,817.30	96,145.97	81.48
District of Columbia ..	20,942.31	20,942.31	17,819.82	78.64
Kansas .....	71,348.00	167,165.93	129,560.81	77.50
Minnesota .....	90,857.00	128,835.98	100,018.96	77.40
New York Metrop. ....	785,887.00*	1,170,149.87	903,704.03**	77.23
Iowa .....	130,235.39	179,467.62	178,785.84	76.22
North Dakota .....	5,582.09	30,890.31	23,345.49	75.67
Wisconsin .....	37,596.17	93,439.63	70,406.29	75.33
Indiana .....	102,989.39	271,469.87	203,464.25	74.95
Nevada .....	4,278.84	2,177.45	2,177.45	74.28
Massachusetts .....	184,941.00	654,125.84	477,495.17	73.16
New York State .....	374,756.74	675,845.04	496,108.68	66.52
Pennsylvania .....	254,478.07	688,902.39	461,817.69	65.63
Washington, W. ....	27,805.00	64,557.57	42,061.30	65.15
New Jersey .....	126,327.88	444,834.39	316,874.23	65.09
West Virginia .....	40,237.00	159,092.20	102,639.92	64.51
Oregon .....	11,790.00	77,456.34	46,425.61	59.93
Vermont .....	38,453.86	70,390.32	41,127.55	58.42
Michigan .....	93,906.00	302,409.14	178,619.74	57.52
Colorado .....	29,165.00	92,151.70	52,760.06	57.25
New Hampshire .....	61,800.00	82,243.32	69,122.42	57.15
Delaware .....	8,311.00	7,891.06	4,355.54	57.14
Idaho .....	10,422.00	25,809.85	14,720.92	57.00
Ohio .....	110,056.34	493,430.00	346,712.23	56.24
California, N. ....	140,328.00	136,362.98	76,013.55	55.74
Arizona .....	9,799.85	32,572.32	15,634.80	55.08
Wyoming .....	4,513.00	13,986.05	7,513.77	53.72
Montana .....	20,414.00	20,414.00	10,533.95	51.60
South Dakota .....	20,000.00	52,355.77	25,982.04	49.62
Washington, E. ....	26,989.00	61,740.76	50,422.46	49.17
Utah .....	2,092.00	3,740.42	1,829.40	48.91
Missouri .....	—	97,083.01	37,887.04	39.02
Totals .....	\$3,069,595.90	\$7,471,567.37	\$5,424,713.03	72.74

\* Includes large payments on pledges to New World Movement credited to fiscal year ending April 30, 1920.

\*\* Includes funds in transit applicable to the first six months of the current year but received after the books were closed Dec. 20, 1920.





# The Baptist



## Wanted—A New Apostle!

LIKE every other field of human activity religion has become divided into specialties. We have men who have given themselves to the tasks of stewardship, to the tasks of life enlistment, to the tasks of social service. Men have become specialists in foreign missions, in home missions, in education and in church efficiency.

It is well that our gifts are so diversified. The church is debtor to great lives dedicated to all of these splendid tasks. Indeed, men have been so efficient in and so devoted to some of these tasks that they have become known as apostles to this and that, and died in their labors with the blessings of thousands lingering in their fading consciousness.

We need a new apostle, an apostle who will not only tell us something, for we all know enough if we but stop to think, but an apostle who will stir us to holy action. I refer to the apostleship of the Christian home. Here is a field that is practically untouched. There will be no crowding, except for the services of such

an one. He will be a voice crying in the wilderness.

A well-known leader in Baptist life stated recently that he had searched the hymnologies of all denominations and those not denominational and could not find one hymn dedicated to the Christian home. There were hymns for church dedications, funerals, marriages, baptisms, reunions—in short, for almost anything and everything; but not one hymn dedicated to the Christian home.

There are lots of Christian folks, living together, and living a very good average as Christian practice goes. But how few homes there are that are Christian homes—that is, organized with intention to show forth the Christian spirit, practice, and accomplishment!

We are great crusaders in this new age. We are ready to take a tilt at any vice or hint of vice. And yet, we are allowing to pass from our midst one of the most vital agencies for righteousness that God ever gave us. O, for an apostle with a burning zeal for the Christian home!

## Evangelism

THIS week's issue of THE BAPTIST is devoted largely to the subject of evangelism. No explanation of this is necessary. The subject is occupying the minds and moving the hearts of people in all of our churches and will continue to do so.

The articles presented are worthy of a careful reading. The short stories of interesting conversions are original documents of the utmost importance and interest. Teachers and parents will do well to encourage the young people to read them. These stories remind us again that we serve a living God who moves in the hearts of men and whose coming changes darkness to light, failure to success, and despair to hope. A man's faith and courage grow as he observes how the earth is thus touched from time to time with the light from heaven.

Evangelism is a plain Christian duty. Christ bids all his followers to be evangelists. The professional evangelists undertake the task in one way. Every pastor intends in his heart to be practicing always what has been called church evangelism. There is no Christian upon whom it is not incumbent to go find his brother and bring him to Jesus. If the New Testament makes anything clear, it is that we are saved to serve, and that the first part of our service is the proclamation of the good news of the gospel that Christ is able and willing to save to the uttermost all that come to God through him.

Evangelism is also a privilege. Nothing brings us closer to our Lord than the attempt to win others to him. Nothing brings us closer to the men and women

about us than a real effort to give them the joy which Christ has brought into our lives. It has been said of joy that, "He who joy would win must share it: happiness was born a twin." It is also true that he who would know the full joy of his Lord must share it: such happiness is found as it is bestowed on others. He that winneth souls is wise—and also happy.

The period between now and Easter should witness in Northern Baptist churches the greatest ingathering in their history. Why not? God and his power abide. The name of Jesus is potent. The only question seems to be whether those who call themselves children of God shall be found faithful.

## The Foreign Mission Society Needs You

FOR THE current year the Foreign Mission Society needs \$2,735,976 in order that its work may be carried on in anything like a proper fashion. Of this \$808,023 is to take care of a deficit, \$1,761,287 is for the operating expenses of the year, and \$166,666 is for European relief.

In the eight months to Dec. 31, there was received \$853,316. By May 1, the further sum of \$1,882,660 must be in hand. The amount received in the eight months was far above the normal. So must the receipts for the latter part of the year be exceptionally large.

Such figures are worth studying. But they all reduce themselves to this, that if the amounts pledged in the New World Movement and due this year are paid, the society can provide for its work as planned and make a substantial reduction in its deficit. If these pledges are not paid, there is likely to be an increase in the society's indebtedness.



That puts the matter squarely up to the individual. If he keeps his promises, the work moves on. If he does not, the work is crippled. He may emphasize in his own mind the importance of his neighbor's keeping his pledge. That neighbor is thinking in the same fashion of him. And both are right. If John and his son and wife and his neighbor and the church and all the churches do what they have agreed to do, all will be well. If they do not, if there is failure anywhere, the work of the Lord will be stayed, and money will be spent in paying interest which might better be used in paying men and women to preach the gospel.

How would the New World Movement get on, how would the work of the kingdom get on, if all the Lord's men and women were doing what you are doing? Have you loved the Lord enough to keep your promises to him and to attempt a really big thing for him?

### Do I Belong to Myself?

**TO WHOM**, as a Christian man, do I belong? To myself? To my family? To the man for whom I work? To the man or woman I am going to marry or have married? To my task? Or to what?

There are men in this world who frankly are owned by their business; it claims all their thought and energy. There are women who are the bond-slaves of their social interests; all else is put into a second place. There are people who work merely in order that they may play; when the day's tasks are over, then, according to their own claims, they begin to live. Most young men and women pass through a period when they absolutely belong to some other to whom they have given their love; we older people laugh at them, but at the same time have a fondness for their affliction.

But to whom does the Christian belong? Ask the question of some eminent Christians and you get no uncertain answer. Paul said that he belonged to Christ. "I live," he said, "yet no longer I, but Christ liveth in me." And in the line with him have been men like Luther and Wesley and Moody and Carey and Judson, path-breakers and foundation-layers in the kingdom of God, and a host too numerous to mention, to whom the world looks with joy and pride. All of these people had lost themselves, but they all bore glad witness that they had at the same time found themselves. In surrender they had discovered perfect freedom.

Is it true that we belong to Christ, to God? Do we really believe that? Do we act as if we believed it? Do we govern our thoughts and control our actions and use our money as if God was the owner and we only the steward? Words are of comparatively slight account: it is facts that count in the world. And a mighty fact this is of which we are speaking.

If this question of ownership were really settled and settled beyond dispute, many other important matters which now vex the world and the church would be settled with it.

O Lord, grant that I may not be one of those who say "Lord, lord," and then act as if they were their own masters. Make my words and my life to agree. May I assert my claim to be master of my own soul only to lay that life at thy feet. Teach me the joy of surrender. Let me know the blessedness of being Christ's man.

And may there come to me that peace which passeth all understanding as, with my hands in the hands of my Lord I say, "Nevertheless, not my will, but thine be done."

### Are We To Go to Rome?

**HERE** is an obscure line in a recent Associated Press despatch emanating from no matter where: "Mr. Egan, late minister to Denmark, may be the first U. S. representative to the Vatican."

The line appeared in a paragraph of generous approval of President-Elect Harding's expressed intention to disturb as little as possible the present personnel of the diplomatic service of the United States. In such a paragraph it had the unmistakable look of a "feeler." Would the public take notice of it? If so, in what mood would they take the suggestion? If nobody says anything, may we not conclude that public opinion is asleep on the subject? If some narrow sectarian makes a noise, it will be easy to cry him down for raising the religious issue on the eve of a great administration.

If the line was a "feeler," how do Baptists feel about it? If it was an authoritative announcement of policy by the incoming administration, it is pertinent to ask, How does the country feel about it?

It will be answered that Great Britain does it. Mr. Lloyd George has recently explained that Britain's representative at the Vatican since the beginning of the war has rendered useful service and that he will be continued.

We propose a question, and we should like it to ring from coast to coast, "When did the Vatican become a civil government, a Court, entitled to a diplomatic representative from the United States?" We do not believe that our government has so far forgotten its fundamental principle of the separation of church and state as to send a diplomatist to represent us in the councils of a church.

Milton, we need to hear thee speak again!

### Divorce Is Not Right Because Common

**ONCE** upon a time a divorce startled people. The divorced man or woman was a novelty in the community. He was also more or less of a social outcast.

Such days are no more. Divorce is now the most hideously common thing. One seldom stops to inquire if perchance another has been divorced. The breaking of marriage vows is one of the things which people have first abhorred and then embraced. It can hardly be said, as it was in Rome, that there are women who number their years by their husbands. But there are some who have made a beginning.

Figures on divorce are so common that we shall not present any here. They do not mean much to most people. But they are many times larger than they ought to be. Men and women are getting used to the idea of divorce. The thought is gaining ground that, as one can put off a pair of shoes if they pinch, so one is at liberty to get rid of a husband or wife if he does not "fit." And people lose the discipline which would come if an uncomfortable situation were faced and lived through.



A good marriage brings much happiness. But marriage does not exist for the sake of happiness alone. On one side it is a school in which people learn the lessons which make them real men and women. On another side, it is the institution which creates the family. And families should be permanent if God's plans are to be realized. Divorce is even more demoralizing to the children than it is to husband and wife.

We do not say that there should be no separations or divorces. It may sometimes be necessary for men and women to live apart. Our Saviour recognized at least one cause for divorce. But we do say strongly that in order to preserve the integrity of the home, which occupies an important place in God's plan for men, our churches must take a serious view of divorce. Marriage is a sacred thing, the family is a holy institution, and no Christian should take a light and flip-pant view of either, or share the prevalent looseness of thought regarding them.

The man who carries a revolver will some day be tempted to use it. Nations armed to the teeth are certain sooner or later to find occasion for a quarrel. Militaristic policies are largely responsible for the present-day woes of the world. Nations do not arm primarily because they are suspicious of each other; they become

suspicious because they are armed. A large army and navy leads to dreams of world empire. And world empires are won by war. The United States spends 93 per cent of its income on wars, past, present or future. If it is the purpose of the new administration to attempt to bring about disarmament by international agreement, then Christian churches should from now on, give themselves to prayer, and back their prayers by their works, to the end that this mighty advance towards the application of Christ's teachings to the relations between nations may actually be made.

While some people give themselves to debate on the question, "What is the Bible?" all of us can use the Bible day by day as food for our spirits. It may be to us also a picture gallery in which we shall find the portrait of God as given both in the words of inspired men and supremely in the face of Jesus Christ.

"He first findeth his own brother Simon, and saith to him, We have found the Christ, and he brought him to Jesus." This is the pattern, the method, the spirit for every member of every church.

Some interesting material on the subject of evangelism, crowded out of this issue, will appear next week.

## This Week's Prize-Winners

### Our Baptist Heritage

BAPTISTS inherit a pioneering spirit that is ever reaching forward to newer revelations of age-old truths embedded in the Book. We inherit the inspiration of illustrious men whose pioneering spirits paved pathways to progress. We inherit the standards of religious geniuses who, seeking independently and alone in different centuries and in different countries to learn the truth, emerged from their seeking ready to die for Baptist convictions.

Balthazar Hubmaier, famous Catholic orator, studying the New Testament to refute the rising Reformation, went beyond the reformers and became a martyr Baptist.

Alexander Carson, Irish Presbyterian, impelled by his studies in the New Testament, surrendered a comfortable living to become a humble Baptist pastor and author of an epochal treatise on baptism.

Carey, son of a parish clerk, hater of dissenters, studying to understand the Bible teaching, suddenly and without human instruction entertained Baptist views.

Judson, sailing as a Congregational missionary, prepared to refute the Serampore Baptists but instead broke with all his associations to become the inspiration of American Baptists.

Add to this heritage Bunyan, Roger Williams, Onken, Clough! These all pioneered, which is the genius of Baptists; eschewed all authority save the Bible, which is the independence of Baptists; and arrived at a unanimity of essential convictions, which is the glory of Baptists.

Now our generation reincarnates this trail-blazing genius in the New World Movement, and seeks, in a spirit of daring undreamed of a decade ago, to plant

missionary pioneers at strategic outposts of Christendom. Our peculiar Abrahamic propensity, the dynamic of our denomination, is inevitably pushing us onward.

El Paso, Ill.

HERBERT HINES.

### Food versus Armament

AMERICAN relief of the war-stricken people of Central Europe is not only the clearest proof of the sincerity of our friendship, but also the surest means of national defense. It is the supreme opportunity to demonstrate our international good-will.

The cry of the three and a half millions of starving children is a direct appeal to America. No other country is able to relieve them. Our first impulse to succor them springs from Christian love. But good policy also demands it. For the friendly relations that will naturally follow the generous response to their need will prove a more effective defense than warships and armies. We shall not only save the lives of these helpless children, but awaken a feeling of friendship wherever this act of kindness is made known. The friendship of our neighbors for us is a better protection than the mailed fist.

In this and similar acts we shall best point the way to that new international spirit, which we are hoping will be established. The ready response to this appeal is really inspiring. It shows that we as a people believe in the new spirit of good will among the nations, the sentiment that was so aptly expressed by Mr. Herbert Hoover recently, when he said:

"I would rather have the good-will of other nations than armament great enough to overcome them."

Granville, Ohio.

W. A. CHAMBERLIN.



## Music in Evangelism

*The happiest person living is the consecrated Christian. He sings at church and at work. Few cannot be reached by song, especially if in the soul of the singer there are faith, conscience and love*

BY CHAS. H. GABRIEL

WHEN God made music, he made it to be used as a vehicle for his praise and for the delectation of humanity.

The sweetest music of the universe, to the mother's ear, is the droning "a-a-ah" of the babe she holds in her arms; and its first little song, sung in baby dialect, is a symphony of beauty to her.

Almost every great reform that has gripped the world has used the persuasive powers of song, and the church universal has been more strengthened and cheered by its ministry, perhaps, than by any other means. Music overleaps the bounds of denominational hedges and becomes the possession of all mankind.

Some have claimed that a line of demarcation between sacred and secular music cannot be drawn.

Any real music is good music if listened to in the right spirit. It is the text and the spirit of its interpretation that draw the line. A cheerful "Sunshine in the Soul" drives the clouds away. "Hold the Fort" stimulates the despairing defender of righteousness. "The Son of God Goes Forth to War" stirs the slumbering patriotism of the church militant, while "I Need Thee Every Hour" keeps us near the cross and makes us realize our dependence upon Him.

Music in evangelism is helpful, unique, necessary.

### HELPFUL

because it arrests and controls the thought of the congregation. In the audience are those whose hearts are heavy with sorrow, care and trouble. Others are fretting under the hurt of real or imagined neglect or injustice. Some are there out of curiosity, or even to mock. Anger, remorse, revenge, despair—almost every human emotion and desire are present in the heart of someone. Music, rhythm and sentiment of the right sort will assimilate and centralize this great conglomeration of mental aversion and agitation, and fit it to receive the message from the pulpit.

It quiets the natural commotion of an audience by pleasing the ear and attracting the attention. It is restful, physically and mentally. It

breaks down all social barriers. The society leader and the plebeian are guests of the same Host. The professional musician and the amateur sing in the same chorus of praise without stress or criticism. High, low, rich, poor, saint and sinner—each is on the same level with the other in the house of the Lord, and music more than sermon produces this mental state.

### UNIQUE

in that it is an attractive invitation and entertainment. Some are pleased with one song and some with another. An individual on the street hearing music and seeing a crowd will stop to investigate. If he likes the music, he lingers; if not, he goes on his way. So with the song in evangelism; it pleases and draws attention. Music unites and concentrates the thought of an audience upon one subject or theme, and that is the soul of power.

### NECESSARY

since sacred music with its sentiment innately transports the thought of the listener into its own realm of

hope, joy and peace. It is indispensable in modern evangelism. Many a truth has been indelibly engraved upon hearts immune from sermons. The sermon is soon forgotten, but the song that impresses endures for a lifetime.

As the soldier responds to the bugle call, so the human heart answers to the appeal of music. Some may scoff at the Christian sentiment expressed in a song that pleases their ear, but the thought, kept alive by the memory of the melody to which it belongs, often lives on to woo and win.

The happiest person living is the consecrated Christian. He sings at church, in the prayer meeting, in the Sunday school, and at his work. Many a life has been regenerated and a legion of wanderers brought back to the fold by hearing the call of the gospel through a simple song sung by a fellow workman on the street or in the shop. All people cannot be brought under the influence of sermon, but few there are who cannot be reached unawares and unexpectedly by song.

The amount of money spent annually by each one of the different denominations of the Christian Church possibly exceeds one million dollars. The budget for this purpose is liberal, but—money alone will never make church music a success. Some churches resort to all manner of means to secure musical "attractions" for their evening services, not realizing the fact that no musician will go to church to hear music, in its true sense. He knows the artist will not be there. If he goes at all, he goes to hear the gospel either in sermon or in song—not to listen to some "soloist" display the acquired ability to soar in flights of pyrotechnical solfeggios, or indulge in spasms of trills and tremolos.

Why, then, should the house of the Lord be turned into a concert hall in the endeavor to attract large audiences? Art should be recognized and encouraged in the church, and the nearer it is to perfection the better; but it must be accompanied by faith, conscience and love in the soul of the singer if spiritual results are realized.

## Gipsy Smith Says:

*THE Word of God is as essential as prayer to the one desiring to live the Christian life. When I pray, I talk to God. When I read his Word, he talks to me. That is why the psalmist said, "Thy word have I hidden in my heart that I might not sin against thee." The Bible should be put before the newspaper and novel. No day can be what it ought to be unless the soul has, first, its moments with God in prayer, and, second, some word from that Book which is the only book in the world that dares to say, "Thus saith the Lord."*

*Socrates said, "Know thyself." Marcus Aurelius said, "Control thyself." Jesus of Nazareth said, "Deny thyself." The unselfish life is the life that Jesus Christ lived, and no sane person in all history can say anything against it. And out of that sacrificial life, lived and died for others, Jesus Christ is saying to you and to me today, "Follow me." The biggest sin in the world is selfishness.*



## Church Evangelism

*If we have enough prospects and see them often enough in the right way, and have a good enough article, we must eventually make sales. Pastoral evangelism wins, teaches and trains people*

BY A. W. BEAVEN

**T**HERE are two types of evangelism—professional and pastoral. While this article recognizes the immense value of the professional, it deals more particularly with the pastoral.

In pastoral evangelism there are three phases: Winning people, teaching them, and developing them in service.

In winning people, it is well to contemplate the general dictum of the salesman. If we have enough prospects and see them often enough in the right way, and have a good enough article, we must eventually make sales.

In creating a prospect list, the following are valuable sources from which to secure the names of those who are unchurched or non-Christian: Children from the Bible school; young people and adults from the organized classes; parents of Bible-school pupils; non-church members of the congregation; people of the neighborhood discovered as a result of canvasses or visitation. Sometimes additional names can be gotten by asking the congregation on some Sunday morning to write the names of people living near them who have no church home.

### STEPS OF APPROACH

After obtaining such a list, a certain amount of preliminary work or seed-sowing can be done by mail. It might be, at first, by general invitation to the church services and announcement of special services. A little later, a letter might follow stating the need of every family of a church home, with its religious habits and religious instruction, etc. Still later, a more personal letter may be sent presenting the claims of Christ on the individual and the need for confession of faith. And still later, an announcement may be made that on certain evenings the pastor will be glad to meet all those who are thinking of confessing Christ or uniting with the church in any one of the various ways, in order to give them an opportunity to ask questions and to enable the pastor to inform them as to what would naturally be involved in taking such a step. It should be understood

that attendance upon such a meeting does not bind one to unite with the church, but simply indicates interest.

### THE INSTRUCTION CLASS

This instruction class might meet two or three consecutive evenings, and might involve a certain amount of instruction in the simple essentials of the Christian life: What it means to be a Christian; how a person starts; how he should confess it; what the church is; how it helps the new Christian; how the new Christian can help others through it; an explanation of baptism, the Lord's supper, and the

inoculated with the idea of evangelism, the spirit of prayer, and a consecration to the work. A fall retreat for such workers, with the plan outlined and time given for preparation and instruction, is exceedingly valuable. This gathering should include the deacons and deaconesses, the trustees, the Bible school, teachers, and others who would make good personal workers.

The week of prayer can be used splendidly for more intensive preparation of these workers and the heads of all organizations, when the evangelistic responsibility can be laid upon them all.

In addition to this, it is a good idea definitely to organize these workers into groups, each group having a chairman. Perhaps have a certain number of districts in the parish. To these people, all names of prospects can be assigned for visitation, and new names, when found, can also be turned over to them. Regular meetings of these groups should be held for prayer and for reports on names. Ofttimes these meetings may take the form of cottage prayer meetings to which may be invited the people in the district who are interested.

### A WORD FROM THE PULPIT

It is needless to say that the pulpit messages for the pastor, along the lines both of instruction in personal work and of exhortation to decision for the Christian life, must parallel the other program that is being carried on, and that there must be developed on the part of pastor and people, through prayer, study and conference, a genuine eagerness for decisions and forward steps.

Pastoral evangelism must necessarily include determination after people have made a decision and confessed Christ in church membership, to see that they are taught and built into the life of the church. There should be a group of people whose definite duty it is to take charge of new members for at least a year. Each member of this organization should be responsible for not more than two new members. He should not only meet the new members, but take them into the

## Bulletin Board Suggestion

*TRY the following on your outdoor bulletin board this week: If you feel shaky, get strong by going to church next Sunday. You will find strength in God's house.*

steps a person normally would take in uniting with the church. A group of personal workers should assist the pastor on these evenings. Part of the time should be given to prayer, and the meeting should close with a decision time. These group gatherings in some cases might easily be held at the Sunday-school hour, the people coming from various classes; or they might be held immediately before or after the Wednesday evening prayer meeting, or on a separate evening. The culmination of these classes might occur three or four times a year, possibly at a New Year's Eve baptismal service, in connection with the Christmas service at Easter, and on Children's Day.

### THE PERSONAL FACTOR

Personal work and the personal interest, however, are absolutely essential to the success of this type of work. The mail will never do it alone. It is imperative, therefore, that the people of the church who must be depended upon with the pastor for personal work must be



group gatherings, introduce them to the people; and see that they are put into Bible classes and other organizations with which they might like to unite, and with groups where they will become members, feel at home and receive the instruction and

preparation for service that they may need.

Pastoral evangelism must of course provide also for a follow-up of these same people year by year. It should be the duty of some other group in the church to divide the member-

ship into groups of not more than eight or ten families each, so that one person in each group might maintain year after year pastoral interest in and oversight of the people in his group.

Rochester, N. Y.

## The Evangelistic Methods of Jesus

*Eight principles marked evangelism as practiced by Jesus.  
If these are applied, results are as certain now as in his day*

BY WM. R. SCHOEMAKER

**W**HAT were the things considered essential in evangelism by Jesus? This is the most important question we can ask regarding this vital subject. Jesus' answers in theory and practice are quite clearly stated. We need to bear them constantly in mind if we would meet success and win his approval. These fundamental principles are:

1. *Adequate personal preparation:* Both in precept and practice Jesus is perfectly clear on the spiritual preparation necessary to do evangelistic work. This spiritual preparation is twofold—constant fellowship with God in prayer, and continuous power from God through the Holy Spirit.

Jesus himself was constantly in prayer. He prayed all night before choosing his twelve apostles—his first and most intimate group of evangelists. One of his last prayers was to aid and inspire them in their gospel work. He insisted also on the essential need of the Holy Spirit in the accomplishment of evangelistic work. It was in the power of the Spirit, received at the time of his baptism, that he accomplished his great evangelistic task. It was the one thing that he required his apostles to tarry for before they entered their vocation as evangelists. Prayer and the Holy Spirit are just as essential in our preparation for successful evangelism as in theirs.

2. *Public preaching:* This had the first place in Jesus' practice and precept in the promulgation of the gospel. In our emphasis on other forms of evangelistic work we need especially to remember this. Jesus proclaimed the message to the multitude. He did this in a kindly, tactful, but fearless way. He preached the good news of the shepherd seeking the lost. He sought to bring living water to the thirsty, and the bread of life to the hungry. Yet he was just as fearless in pro-

nouncing doom upon the unbelievers. His parables of warning are some of the most vivid of his teachings. His scathing pronouncement against the Pharisees in the twenty-third chapter of Matthew has scarcely a parallel in Christian history.

3. *Personal evangelism:* Jesus constantly used the personal method of evangelism. In this way he supplemented or complemented his public preaching. By this method he not only brought the gospel message to Nicodemus, the woman at the well, Zacchaeus, and the thief on the cross, but to scores and probably hundreds of others. When he sent out the twelve and the seventy, it was not only to preach, but to do personal work. Two by two they

were to go and tell the gospel story. The personal method must always have an essential place in the promulgation of the gospel. All followers of Jesus can do personal work. To do the most effective work, the personal workers must be organized. This is what the Master did with his disciples.

4. *Social evangelism:* Jesus made his great social world minister to evangelism. This is the most difficult kind of evangelistic work in our day. It was at a feast in Levi's house that Jesus came into personal contact with publicans and sinners. It was at a feast in Simon the leper's house, with Lazarus as a guest, that many believed on him. It was at a dinner in a Pharisee's house, when he was anointed by a sinful woman, that he preached the gospel of forgiveness. It was as a guest in the home of Zacchaeus that he brought salvation to that house. We need again to make our social life and the social life of our people, especially our young people, minister to the great cause of evangelism.

5. *Philanthropic evangelism:* By this is meant the carrying of the evangelistic message through deeds of brotherly kindness and mercy especially to the sick and afflicted. Jesus purposely linked his preaching and healing ministries together. He cured a nobleman's son, and salvation came to the whole household. He healed the man born blind, but did not abandon him until he had opened his spiritual eyes.

We as Jesus' followers must make this world of physical and mental suffering minister more largely to the proclamation of the gospel. Medical missions have realized this on foreign fields. We must do the same at home. The time of sickness is often the best time to reach a whole household.

6. *Aggressive evangelism:* Jesus constantly carried the evangelistic message to those who needed it. We

### A Sonnet

**G**OD speaks to hearts of men in many ways:

*Some the red banner of the rising sun*

*Spread o'er the snowclad hills has taught his praise;*

*Some the sweet silence when the day is done;*

*Some after loveless lives at length have won*

*His word in children's hearts and children's gaze.*

*And some have found him where low rafters ring*

*To greet the hand that helps, the heart that cheers;*

*And some in prayer, and some in perfecting*

*Of watchful toil through unrewarding years;*

*And some not less are his who vainly sought*

*His voice, and with his silence have been taught—*

*Who bear his chain that bade them to be bound,*

*And at the end, in finding not, have found.*

—ENGLISH SPECTATOR.



wait until they first in some way come to us. In all his missionary journeys Jesus went where people were—home, market, seaside, roadside, wellside, etc. In a natural and normal way he presented the gospel message to all whom he could in any way interest. He used no spectacular means for drawing the crowds. On the contrary, he seemed constantly to avoid the spectacular. He made the gospel its own best advertiser. We in our day are coming to see that this is absolutely necessary if we are to have sane and effective evangelistic methods.

7. *Universal evangelism:* Jesus was interested in the salvation of all classes. In fact, with him there were no classes except two—the saved and the unsaved. He was as

interested in the rich young ruler as he was in the poor widow; in the educated Nicodemus, as in the uneducated, sinful woman at the well of Samaria. His compassion for the lost was manifested to all. He was also supremely interested in the salvation of children. In this he had to overcome the opposition even of his own disciples. One soul was as valuable as another with the Saviour, and the value of every soul was infinite. All alike needed salvation.

8. *Organized evangelism:* Jesus trained and organized his followers to do evangelistic work. He did not leave them to do it in a haphazard way. He gave his twelve disciples, the inner circle, an extended course, theoretical and practical, as a preparation for leadership in this great

task. He took a still wider circle of seventy and gave them practical instruction in soul-winning. He went still further and used all believers as his messengers of the gospel. He made a herald of the sinful woman of Samaria. He sent the Gadarene demoniac home to tell what the Lord had done for him. By the great commission he laid the task of evangelism on every disciple, great and small.

These eight fundamental principles of evangelism are just as essential in our day as they were in the first century of the Christian era. We need to apply them to our own day in a sane and practical way, and the results are as certain as they were in that early day.

Denver, Colo.

## Sunday-School Evangelism

*Sane and permanent evangelism is based upon the facts and teachings of the Bible. It also recognizes that there are definite "seasons of the soul." Sunday-school evangelism keeps both these facts constantly in view*

BY ALBERT H. GAGE

**E** VANGELISM is the natural atmosphere of a Sunday school. The good news of the heavenly Father should radiate from every teacher, illumine every lesson and inspire the conduct of every scholar.

### THE IMPORTANCE OF TEACHING

Sunday-school evangelism recognizes the place and importance of teaching. When in the beginners' department the superintendent is telling the stories of the heavenly Father who loves and cares, she is laying the foundations of a living faith. When a junior teacher is presenting the facts, history and geography of the Bible, she is doing the work of an evangelist. And when a teacher takes a group of young men or young women who are already Christians and helps them to understand and follow more perfectly Jesus' way of life, she is completing the work of an evangelist. There can be no sane and permanent evangelism that is not based upon the facts and teachings of the Bible. On the other hand, it is to be expected that the wise and effective presentation of biblical truths will result in personal decisions for Christ as Lord and Master.

Sunday-school evangelism recognizes that there are definite "seasons of the soul." There are three definite times when God's spirit strives most earnestly with the human spirit. During these periods more than 90 per cent of all conversions occur.

The first period of religious awakening comes around the twelfth year. For the child who has been taught in home and in Sunday school, it is perfectly natural to accept Jesus and become an active member in the church. It is surely a wise providence that provides Jesus as the personal helper and friend for a boy just before he enters the period of rapid growth, of great temptation and of misunderstandings.

A boy gave the following testimony before a board of deacons: "Jesus was twelve years old when he decided to help God. I am twelve years old. I have decided to do what I can to help God." This statement is characteristic of the religious life and attitude of a twelve-year-old boy. It seems both the right and the natural thing to be a Christian. If we were doing better work in our Sunday schools we would win more of these fine boys and girls in this first period of glad, wholesome religious awakening.

### AN AWAKENING AT SIXTEEN

At the close of the period of rapid growth—about the fifteenth or sixteenth year, there is another religious awakening. This time it takes a different form. There have come new social and emotional experiences. Now your boy and girl are influenced either through their heart or through their companions. They accept Christ through some appeal that has touched their heart or

through the influence of some of their closest friends, or through both.

A boy of fifteen who was known to be a Christian was asked to be one of those to be baptized on Sunday night. His reply was, "I don't want to be the only boy." This was perfectly characteristic and illustrates the strong social ties of this age. In the same church, when a certain young woman decided to confess Christ openly, at once several others in the same Sunday-school class said, "We will come too." If we were doing better work in our Sunday-schools we would have larger and better organized classes for our older boys and girls.

### THIRD WAVE OF RELIGIOUS INTEREST

Again around the twentieth year the wave of religious interest rises. But this time the appeal is personal, individual and intellectual.

A young medical student joined an organized young people's class in a Chicago Baptist church. He was elected secretary of the class and also pianist of the school. After several months of service and of study, he presented himself voluntarily before the church for membership. He said: "When Mr.— was here he told us that there were three periods of life when religious interest was highest, and that most people who became Christians accepted Christ during one of these periods. I did not believe him. It made me

(Continued on page 48)



## What Hath God Wrought?

*Stories on "The Most Interesting Conversion I Have Known" were asked of a number of pastors. Here they are, written by men of today concerning men of our time, and all showing the gospel's transforming power*

### A Boy's Decisive Victory

**Y**EARs ago—it doesn't matter how many—a boy of eleven sat in a back seat in a little prayer meeting in central Michigan. The invitation to stand for Christ was given. No one could appreciate the agitation of that boy's heart. He wanted to stand, but couldn't. A mysterious weight held him down. A good woman in front of him, evidently divining his condition, turned and gave him an encouraging nod. With a Herculean effort he struggled to rise, and as he left his chair a strange exhilarating reinforcement seemed to sweep over him and take possession of him, lifting him to his feet in spite of himself.

The boy was young and inconsequential, even in that little group, and others saw nothing momentous or dramatic in the simple incident, but in that young heart, it was a decisive battle and victory. Somehow he had broken out of himself and had experienced the tingling, energizing power of Christ. He made many mistakes afterwards, and he had much to learn; but the currents of his life were swung into a new channel. The memory of that incident still lingers through the years and reassures the reality of Christian experience.

A. WATSON BROWN.

Sacramento, Cal.

### Christ Calls an Attorney-General

**E**VERY Baptist in Oregon knows and reveres the name of Rev. Andrew J. Hunsaker, pioneer. Quite recently he passed his 87th birthday. Rarely does he miss a service of the church. His prayers are a benediction, and his continued interest in personal work is an inspiration. When he speaks, young and old are at attention. The following notable conversation came under his observation years ago:

It was in the year 1888, and Mr. Moody, that prince of preachers and personal workers, was holding meetings at Walla Walla, Wash. One evening he made a startling challenge, in substance as follows: "I want God to get glory to himself by raising some Lazarus from the dead. I want the name of the most difficult case in the Northwest—a person whose conversion will cause men to give all the glory to God."

Mr. Hunsaker came to Mr. Moody with the case of the most notable citizen of the far West. Mr. Moody was visibly affected, saying, "You are the second person to present that name. I am going to help you. Have faith in God." According to his later confession, it was at that very time that a certain great man began to be troubled about his soul.

In 1853 George H. Williams came to Oregon as chief justice for the territory, under the appointment of Pres. Pierce. Later he served as one of the leading members that framed the constitution for the state. In 1864 he was chosen United States senator from Oregon. His ability was so marked that in 1873 Pres. Grant gave him the position of attorney-general in his cabinet. A few months later he was nominated as chief justice of the United States supreme court, but, learning of some opposition, he prevailed upon the President to withdraw the nomination.

During all these years Judge Williams had manifested no interest in religion. Rough in both the content and the form of much of his speech among men, he was one of the most profane men I have ever known. An outspoken unbeliever, no more unlikely candidate for the kingdom of God could have been found in the whole country. At such an hour, Mr. Moody came on to Portland. One evening during the progress of his meetings, the whole congregation was electrified by the appearance of Judge Williams moving to the front of the platform and, with the humility of a little child, bearing witness to the marvelous love of God. In substance he spoke as follows:

"In my lifetime I have made a great many speeches, many of them from this platform. I have for some days been troubled about the Christian religion. When I heard that Mr. Moody was coming here, I made up my mind that I would attend the meetings. At first I thought I would slip in and take a back seat in the congregation, but when I came in I decided to take a place on the platform and identify myself with the meetings. This was my first victory.

"Yesterday Mr. Moody came to my home, and, after a few personal

words, I knelt in prayer with him. This was the first time in all my life that I had bowed my knee to either God or man. This was my second victory. Now I am standing before you to confess Jesus Christ as my Lord and Saviour. I run, I fly to the arms of Jesus and acknowledge Him as my Lord and Master."

This notable conversion made a profound impression throughout the Northwest. Men of affairs were led to think more seriously of and to act with greater respect toward the religion of Jesus Christ. Verily the gospel is the power of God unto salvation to everyone that believeth! May God help us to claim its promises!

C. L. TRAWIN.

McMinnville, Ore.

### An Indian Conversion

**H**E was a resident of Madras, of an unusually high family. His father had died, and he had been raised in the home of a rich uncle. This uncle was a man of high position in his city and also in the legal profession.

The great majority of conversions in India come as the result of personal work on the part of missionaries and native workers. This young man, however, had never attended a Christian meeting, nor heard a Christian address, nor talked with a missionary or a Christian worker. He was studying in a Hindu college in Madras and came into possession of a copy of the Bible. At first it interested him, and then it charmed him, and later it convinced him of the necessity of a different life. He went to the missionaries of Madras, and they, knowing the bitter persecution that would follow, sent him to Ongole. The missionaries in Ongole wanted to be perfectly certain that he had "counted the cost," for they knew what he would have to meet. They took him under instruction, but declined to baptize him until he should be perfectly sure that he could stand the test.

They notified his people in Madras of his intention, and every day his eminent friends from that city came on the train to Ongole to beseech him not to disgrace them; but he was firm and, renouncing his caste and inheritance, was baptized.



Persecutions came, but he never regretted his stand. He went to Burma, fearing the danger to his life, which he understood all too well, and there lived a noble Christian life until he died. W. T. ELMORE.

Lincoln, Neb.

### "I Am Ready"

IT was not in a revival meeting, nor even in a church service, that one of the most interesting conversions I have experienced occurred, though doubtless the public services contributed their part.

The subject was a man who stood high in community and business life. His charming wife and two children were active church members. He was taken sick with a slight attack of the grip, and the pastor paid him a visit, being careful to select a time when he was alone. After a pleasant conversation, the pastor said, "Mr. —, I covet you for the work of Christ and the church." Looking the pastor straight in the eye and calling him by name, he said, "When I get ready to join the church, I'll let you know." Not knowing whether this was an indication that he resented the solicitation or whether it meant that he had been seriously thinking about it, the pastor replied, "Very well, Mr. —, then I shall expect you to speak to me about it one of these days; and all you need to say when you reach the conclusion is, 'I am ready.'" The pastor prayed earnestly for that moment to come. One evening a few weeks later the church phone rang, and the pastor took down the receiver to hear the man at the other end of the wire say, "I am ready." Soon after, he and his younger son went down into the baptismal waters together. He is now one of the most useful and influential men in a large and prominent Baptist church. J. E. SMITH.

Spokane, Wash.

### A Miracle of Grace

ONE day, a few years ago, I received a telephone call asking me to come immediately to the county jail. On arriving there, I found that a notorious thief desired an interview. His name was Fenton, and he had been arrested for stealing. He gave me his confidence and began to tell me his life story, which was one of the most interesting I have ever heard. He had been brought up in a Christian home in Canada, but at the age of twenty-one had begun to steal, and for twenty years had followed the career of a robber. He had already

been in three penitentiaries and many jails. He was now facing a sentence to the fourth penitentiary unless I could prevail on the judge to co-operate with me in trying to save him from the sentence and his wicked life. Everybody thought it was a useless case, and the judge himself felt that it was almost impossible to save such a well-known crook and a thief of that particular type.

After his trial, he was given a short sentence to the work-house, and then was paroled to me. In the course of a few weeks I had the joy of leading the man to Christ, and soon afterwards baptized him. His salvation was a miracle of grace because of his long life in crime and the fearful record that he had made. For three years I have watched this spiritual transformation go on, and today Mr. Fenton is a well-known lecturer, telling the story of his life in an address entitled, "The Cause and Cure of Crime." He addresses many churches, is frequently heard at business men's clubs, and sometimes speaks to working men's organizations, when thousands hear him. He has already won hundreds to Christ and the Christian life.

Cleveland, Ohio W. W. BUSTARD.

### A Stalwart Engineer

ONE conversion in my experience towers in the landscape of my mind like Pikes Peak, sun-kissed with the light and power of God. It took place in the old Clark Street Mission, Chicago, where I witnessed many a modern miracle of "Twice-born men." The subject of my sermon that night was, "Under Love's Wings," and the text was "How oft would I have gathered thy children together as a hen gathereth her chickens beneath her wings, and thou wouldst not."

The point that touched the heart of this particular man was that no chick is so soiled by grime and dirt as to be refused shelter 'neath the mother's wings. He came down the aisle, in response to the invitation, still under the influence of drink, a stalwart man on whose face sin had walked rough shod, leaving only a wreck of his former strength, like a giant tree struck by lightning. He bowed in tears before the redeeming Christ, and his great frame shook with sobs as the whip of conviction thrashed his conscience; and he arose a new creature in Christ Jesus, changed by the Spirit's power into "a human peak, quivering with a thousand mornings."

This was his story in brief: He had been an engineer on the Penn-

sylvania Railroad, with a wife and two children sheltered in a humble yet happy home. But strong drink, with its bloody talons, had torn up the home nest, scattered the nestlings, and thrown him over the precipice.

That night he told me that he was going back and gather his family together under the wings of love.

He went out of my life "like ships that pass in a night," but he traced me to Lima, and after about a year he wrote me a letter saying that he was happy with his family again, was back on his old engine, and was abiding still under His wings.

FRANKLIN A. STILES.

Lima, Ohio.

### What a Printed Invitation Did

SOME years ago, in a small-sized city, four churches joined in holding a series of evangelistic meetings. The meetings were held in each church for one week. A day or two before the meetings began, notices were scattered in the homes of the entire city, accompanied by an invitation to attend.

One family at least did not tear up the notice, but read it. This family had not been in touch with any church. The father, upon coming home from work, was shown the messenger. He read it thoughtfully, and then said, "Where is that church?"

Though he had lived in the city for a good many years, he did not know where the church was, and neither did his wife. But interest was aroused. After supper the husband said to his wife, "Let us go to the church and see what is doing there."

They found the church; they heard the gospel; and they went home serious. The next night they went; and when the invitation was given to go into the inquiry room for prayer and conversation, they were among the first to go in. It was a privilege to talk and pray with them. The Lord opened their hearts. They went home that night rejoicing in the peace of God. They brought the children with them night after night, until all the members of the family old enough to accept Christ came into the kingdom.

It went like wild fire through the city that Mr. — had been converted. Why? Because he was so well known, because he was known as one of the greatest gamblers of the place. He was never known to go to church. He earned much money, but it all went into the gambling pool. But men liked him.



He had many good qualities. Men believed in him despite all his faults. When it was said that Mr. ——— had been converted, men said, "There must be something to it." I baptized this brother, with most of the family. He became an honored citizen and, in due time, a respected officer in the church.

Let us not despise little things.  
Bozeman, Mont. E. R. CURRY.

### Strength for Confession

**I**N the spring of 1919, at Indiana Harbor, Ind., we found a poor sick Hungarian man, with a large family. His illness was incurable. The pastor and the missionary, working together, relieved the suffering and persuaded the man to read the Hungarian Bible. For months while he lingered it was constantly at his side.

After he had been confined to his room for weeks, one night he came to a Hungarian prayer meeting at Katherine House, our Christian center, and told the story of his conversion, which in substance was as follows:

"Last night as I slept, the Lord Jesus stood by me and told me to come here and confess him and be baptized. When I said I was too ill, he said, 'I will give you the strength to do as I say.' So I am here."

The story seemed strange to the little group of Hungarian Baptists, and they wished to see "some fruits in his life," so he was not received. The following Thursday night he was not received. The following Thursday night he was there again with the same testimony. This time he was received; and on the next Sunday afternoon I baptized him in the American Baptist church, whither he had walked a distance of about half a mile.

When I said to him after his baptism, through an interpreter, "Jesus will give you strength," he said in reply, "Only for this, my dear brother." He went home and to his bed. He was never with us in the church again. Some weeks later we laid him away, and on that occasion Bro. Elias Revy, the Hungarian missionary, preached from the text: "And it shall come to pass that at evening time it shall be light." True, indeed! A great Light had shone into his poor soul and led it out of the error of vain dependence on the knavery of priestly efforts and into the presence of Christ himself. He was saved.

ROLLO C. SPEER.  
Bloomington, Ind.

### Ready for Either Home

**T**HE task of choosing the most interesting conversion is like trying to choose a favorite text from the Bible: much depends upon the point of view, the circumstances and the individual mood.

In response to the public invitation, a little lad of eleven years expressed his desire to become a Christian. I remember clearly the impression on my mind: He looks so young and so small. At the close of the meeting I talked with him and opened up the Scriptures, showing him the simple plan of salvation. He said to me; "I have been thinking about being a Christian for some time, and I have decided that if I am old enough to do wrong I am old enough to do right." And the lad showed an intelligent grasp of the gospel. With the consent of his parents, who were not church members, he was received into the church by baptism.

Soon afterwards the lad was taken sick with diphtheria. His father was a doctor, but in spite of all that love and skill could do, the lad succumbed to the disease. Just before his death he said to his mother, "Mama, I am going home." The broken-hearted mother said, "Willie, my dear, you are home. This is your home." Willie replied, "I don't mean this home; I mean that home yonder." The mother said to me in the hour of her sorrow, "I am so glad that Willie became a Christian and was baptized and received into the church." Not long after, the mother confessed her faith in the Lord Jesus Christ by the public act of baptism. CHARLES ELDRIDGE.

Coffeyville, Kans.

### "Wonderful What Faith Can Do"

**I**T has been given me to see many conversions, but the most interesting I have seen was that of Jack Hunter. After a violent quarrel, he and his brother engaged in a pistol duel and Jack was fatally wounded.

On Sunday morning, at Jack's request, his physician called me to the house. Going there in haste, I saw that he had only a short time to live. After passing the time of day, I said, "Well, Jack, how is it?" and he replied, "It is all right. I have made my will, leaving everything to my wife." Then I said, "Jack, we are all hoping and praying that you will recover, but in case you do not, how is it with you?" Turning his face away for a moment, and then looking up at me, his face filled with

despair, he said, "It is mighty dark to me. There is no hope."

I then read to him John 3:16, I John 1:9, Rom. 10:6-13, and Matt. 6:14, 15, and tried to make plain to him the way of the Saviour who would forgive sins and receive the sinner unto himself. After we had talked for some time, I knelt by his bedside, and as I prayed he repeated the words after me. When I had finished, he offered a prayer of his own. Looking at him, I saw that the dark cloud was lifted, and the light on his face was such as one is not often permitted to see. With a smile, he said to me, "It is all light now. The darkness is gone. I see clearly. It is wonderful what faith in Christ can do."

He went that afternoon to meet Christ face to face; but before he went, he gave a beautiful testimony for his Lord.

A. W. TANDY.  
Mason City, Iowa

### A Fight for God and for His Own Soul

**B**ROTHER VICTOR one Sunday morning went by our church on the other side of the street. It was just before service time. He suddenly stopped and watched the people going in and by the church. He had just left his home after some harsh words to his wife and children. The family lived with the wife's father and mother. They were all Roman Catholics.

Victor had not been to church for fifteen years. He was unwashed, unshaven, unkempt, and had on his working clothes. Victor was a rough fisherman. As he stood opposite the church, he was nervously chewing a good-sized cud. The golden juice of the weed was quite visible at the two corners of his mouth, and some had trickled on his square and determined chin. His cap was on the back of his head—to indicate, no doubt, that he did not care for anybody. He was a bully in the arena. He was six feet tall and was very bony and muscular.

On the doorsteps of the church, a few of our men, well dressed and apparently happy, were talking together when they noticed the strange and rough-looking man listening to their conversation. One of them, considered very bold, had the audacity to beckon to the stranger to come into the church and hear the minister preach. I had already taken my place at the pulpit to open the service when I saw that great giant of a man, with breast half bare, take a seat in the rear of the church. A man came up to the pul-



pit to whisper in my ear that a "rough one" was in the church.

The subject of my sermon was "The Lost Sheep." The Good Shepherd was the Lord himself. The sheepfold was the church. The sheep, well taken care of and protected from wild beasts, were the disciples of the Saviour. The lost sheep in the wilderness was the human soul wandering outside the kingdom of God and suffering in the kingdom of Satan. After the service I shook hands with the man and invited him to come again. He said he would; and though the smell of alcohol was in his breath, he was able to see and say that the lost sheep was himself. To the surprise of us all, he was in the church at the evening service. He was completely sober, was washed and shaven, and had on a white collar and his Sunday clothes. He kept on coming regularly. He became the janitor of the church, and took a great interest in the work.

The crisis came at baptism. He was to be baptized at a certain Sunday evening service. At the morning service of that day he came to me and said, "Mr. Cayer, you will have to excuse me \* \* \* I cannot be baptized tonight." "What is the trouble, my dear brother?" I asked. To use his own language, he said to me, "My home is turned into a hell, and the devil is in it. If I go be baptized, my wife and children all leave me, my father-in-law go make me move out of his house, and Black Devil, brother-in-law, go to kill me. I better wait for some other later time." I simply said to him, "My dear brother, this is a war between God and the devil. You are a strong man. You used to fight for the devil once. Now you are asked to fight for God and your soul. If you are defeated today, perhaps you will be defeated again later, and finally defeated in hell. If you win today, you may win again later and save all your family." This took place before the morning service. The man was much agitated during the service. I noticed that he was biting his lips often, and that he was now and then passing his big bony hand over his forehead and through his hair. The conflict of destiny was taking place in that man's soul while I was preaching on the beatific vision of the soul suffering and dying for Christ, as Christ had suffered and died for us.

At the close of the service the man was ready not only to fight for God, but also to endure persecution and to suffer martyrdom. The victory was won! I shall never forget the

impression he made on me that memorable Sunday morning when, holding my hand in his two big hands, and all vibrant with holy emotion and heroic determination, he said to me, very meaningfully and deliberately, "I—go—be—baptized—tonight—though—all hell is here, my wife and children leave me, and my brother-in-law kill me. I—go—be—Christian Baptist." He *was* baptized. His wife followed him about a year later.

P. N. CAYER.

New Bedford, Mass.

### The Greatest Audience—One

IT was years ago, when a student at the Divinity School of the University of Chicago, that I met Joe and learned a great lesson, the secret of efficiency in evangelism. A conference upon evangelism was being held at the old historic Second Church.

Preceding the evening session, under the leadership of Dr. M. P. Boynton, at a corner a block from the church, a street meeting was conducted. There was a good crowd and much interest as, standing upon a chair at the curb, the pastors of the Chicago churches told briefly, one after another, their experience of the gospel of the saving Christ. I was near enough to the center of things to have touched each speaker, and with an overflowing heart I envied each his chance, but knew that no such opportunity would be mine, an unknown theological student.

The time of the appeal came, and with it, to my heart, the convincing message of the Spirit: "The Lord does not need you to speak from that chair, but to speak to someone on the edge of the crowd." I did not hesitate. I sought out one only to be rebuffed, another only to be spurned, and a third to find a hungry-hearted man. It was Joe Hudson, ragged, dirty, unkempt—whose hand gripped mine as he said, "I want to get next to Jesus Christ." Ere I bade him good-night he had promised to come the following evening to my room at 150 South "D," when we would more thoroughly go over the matters involved in his decision.

At noon the following day, at a time when usually I would have been away—something kept me. You may wonder what: I have never wondered since. I heard timid steps in the hall and a timid knock at my door, and when I opened the door, there stood Joe. "Why, Joe," said I, "I thought you were going to get that job, and that I would not see you until seven." "Well, I did not

get it, but"—as he put his hand to his heart—"that does not worry me: I want to get this straightened out." We sat down together and talked things over, to discover in his life the memory of a sainted mother, whose prayers that day were having their abundant answer. The great decision of Joe's life was sealed in faith as we went to our knees at the throne of God.

When we arose I said, "Now, Joe, we have settled the main thing. Let us talk of another. You want to get a job. Wouldn't you like to use the shower baths—the boys are all out to lunch?" "Say, you bet I would. I wish you had seen the place I slept in last night." "A 10-cent lodging-house, was it not, Joe?" A nod was the answer, speaking volumes of the lack of self-respect cheap lodgings bring in their wake.

While Joe was in the shower I looked at the garments he had worn. I will not describe them. They beggared description. I was a poor theologian, but when Joe returned—and I'll say to his credit that he had used half a cake of soap, the remainder of which, with the towel, I afterward threw away—I had laid out on the bed a clean shirt and collar and tie. "Joe, I am going to loan these to you, and when you are ready, we will go out to lunch." He replied, "Say, I don't want you to think I'm that kind—beating my way." "No, Joe, but you will let a friend have the privilege of friendship, will you not?"

Of the successful finding of a good job; of the subsequent increase of wages with honest work; of the resultant reunited family—for sin and wretchedness had sundered home ties; of letters in my possession from that thoroughly redeemed home, its inmates loving one another and God, and being supporters and members of his church—of all this I need present here no detail. But the man who that day, after we had lunched together, walked off the campus of the university was Mr. Joseph Hudson, if you please, with head erect, with life changed, with self-respect restored—a new creature in Jesus Christ; while the man with halting step and timid knock who came to my door was a down-and-outer, Joe Hudson.

And the lesson I learned? God did not want nor need me on that chair by the curb, with the others speaking therefrom to the crowd, that preceding night as he did want me and need me to speak to the one on the edge of that crowd—a hungry-hearted man: the greater audience,



after all. It reminds me of the suggestion contained in that text written of Phillip and the eunuch: "And opening the Scripture, he preached unto him Jesus"—where the preacher was a man, where the audience was one, where the subject was Jesus Christ, and where between the one speaking and the one hearing there was an open book, the Scriptures. I have always believed that out of that street meeting I got a bigger dividend than anyone who spoke there that night.

Delavan, Wis. R. L. KELLEY.

## Sunday-School Evangelism

(Continued from page 43)

mad. But the more I thought about what he said and compared it with my own experience, the plainer it became to me that he was right."

Sunday-school evangelism is based upon the two principles of instruction and the definite periods of religious interest. There need, however, to be careful and prayerful opportunities given from time to time for the personal acceptance of Jesus Christ as Lord and Saviour. A de-

claration day service at Christmas, New Year's, Easter or Children's Day may be conducted with great profit. Such a service needs careful preparation. Decisions can often be made personally or by classes with their teacher or by departments. Never expose your school to some zealous person who does not know nor love boys and girls and young people. Have definite pastor's classes for instruction of the new converts. Arrange the school so as to conserve the new life and develop it into the fullness of the Christlike life.

## My Best Revival Meeting

By J. C. MASSEE

THERE were in my experience two "best" revival meetings—totally different, yet strikingly similar.

The first was in Mansfield, Ohio, in the winter of 1900 and 1901. It began in the Sunday school. The pastor had given the invitation; but there was no response. A girl fourteen years of age moved across the aisle and spoke a quiet word to a friend, who yielded and came forward. She went to another and another with the same result, until she had won five that morning. The sixth later joined them. Two of the six have become missionaries. The revival spirit spread. It developed into a meeting which continued throughout the entire month of January. The pastor did the preaching, and one of the young men of the church conducted the opening service each evening, reading the Scripture and praying. There was generally no conference between the pastor and this leader. It was soon manifest, however, that the Holy Spirit was directing, for day after day the leader and the pastor chose the same Scripture for the evening service. The whole meeting centered around one song, "I Surrender All." For the greater part of the month the thermometer was below zero. Snow and ice were everywhere. The pastor, becoming sick with the grippe, spent his days in bed, but preached in the evening. The meetings were well attended. Backsliders were reclaimed and many were converted. The reaping from this meeting went on for eighteen months. Evils of long standing in the church were corrected, and a spirit of fraternity was born which lasted for years. That spirit tied the hearts of the church and the pastor together with a tie that binds with

tender firmness and strength until this day. It was a meeting which the pastor and the people conducted under the leadership of the Holy Spirit. I feel its glow again as I write.

The second meeting, also the best, was at Dayton, Ohio, five years ago. The pastor preached for three weeks. The congregations were never larger than 300. There were sixty-six additions to the church membership, and also other conversions. The work was quiet and deliberate, but gracious to the last degree.

It is to the method there that I would call attention. On five Sundays special appeals were made in the Bible school by departments. We began with the juniors all together one Sunday. They were of tender heart and easily reached by the gospel invitation. No appeal to the emotions was made. There was a simple, earnest explanation of *the way*, and quiet prayer, and then a gently voiced invitation to the children was given. They were sent home to tell their story of conversion. Much was made of it from the pulpit. An announcement was made that on the next Sunday a similar meeting would be held for the intermediates; on the following Sunday, a meeting for seniors and adults; on the next Sunday, one for grown women of the school; and on the final Sunday, a meeting for all men's classes. A personal letter was sent to each member of each class advising him of the plan and purpose, and invitations were given that day. None were caught by guile, but were forewarned. Only a few stayed away, and most came expectant. The gospel message was given, the gospel invitation extended, and the gospel belief followed. Those who accepted the invitation were further

instructed in the duties of baptism, church membership and Christian service. Children under fourteen were taken into catechetical classes for from two to three months before being baptized.

While this work was being done on Sunday, meetings were held each evening in the week; the invitation always being given. Monday evening was known as "everybody's night"; Tuesday evening, as "mothers' and fathers' night"; Wednesday evening, as "church night"; Thursday evening, as "strangers, visitors' and backsliders' night"; Friday evening, as "young people's special night"; and Saturday, as "rest day." The pastor preached, and we had a special evangelistic singer. Those who accepted the invitation were sent, according to their choice, into the inquiry room, to the left, to meet with the deacons to be approved for church membership, or to the right, to meet with the teachers or pastor, for further instruction and prayer that they might know the way more perfectly.

I believed then and I believe now that as to method this was the sanest revival I have yet conducted, and that as to results it was the most satisfactory also. This kind can be accomplished only by prayer and in an atmosphere of constant, perennial evangelistic preaching and gospel invitation. For years it has been a rare experience in my ministry to have a Sunday in my own church without confessions of faith in the Lord Jesus Christ. This is brought about by a simple presentation of the old gospel and a humble reliance upon the Holy Spirit for results, followed by an earnest and imperative invitation for men's acceptance of Christ as Saviour and confession of him as Lord.





# The Bulletin Board



## DR. MANNING ELECTED BISHOP

In the Episcopal Church, the diocese of New York is probably the most influential. The election of Dr. William T. Manning as bishop is therefore an event of interest to all other denominations. The sessions of the convention which culminated in the election on Jan. 26 were enlivened by an attempt of the Hearst papers to pillory Dr. Manning as a "reverend Britisher." He was indeed born in England, but has lived in the United States practically all his life and has been known for his active Americanism. Since 1908 he has been rector of Trinity Church in New York City—probably the wealthiest parish in the world. Dr. Manning is liberal in theology and greatly interested in Christian unity movements.

## METHODISTS MOVE TO CHICAGO

The headquarters of the Council of the Boards of Benevolence of the Methodist Church has been moved from New York to Chicago, opening in the latter city on Feb. 1. The mission boards and the Book Concern are to remain in New York for the present. This removal comes about through the discovery by Methodist leaders that their chief constituency is in the Middle West and that these people regard New York as being a long way off.

## DRUGGING CHINA

Years ago there was intense indignation among church people in the United States because of the discovery that the British government had practically forced opium upon China.

That indignation should now turn upon ourselves, for customs records show that within a short period of five months enough morphia and opium were shipped from the one port of Seattle to give one dose to every man, woman and child in China. These narcotics were shipped to Japan and carried through China largely by Japanese peddlers and druggists.

The Jones-Miller bill, now before Congress, is intended to shut off participation by the United States in this traffic.

## MR. HARDING ON UNITY

British papers are quoting a letter from Mr. Harding in which he speaks of bringing the English-speaking peoples of the world into closer amity and understanding, and goes on to say: "I am impressed not so much by the glory that the English-speaking peoples may take to themselves as by the profound duties God has thrust upon them—the duties of being restrained, tolerant and just. These duties will find their greatest recognition in united and unshakable friendship, understanding and oneness of purpose—not for the exclusion from the brotherhood of others, but for a better brotherhood flowing towards others." He believes that

when there is developed a workable association of nations for preventing wars, the unity of the English-speaking peoples will play no small part in promoting a world-wide fellowship of nations.

## ASKS REDUCTION OF ARMAMENTS

At its recent meeting at Garden City, Long Island, the Foreign Missions Conference of North America passed the following resolution: "Meeting at an hour when plans are being proposed that look toward the reduction of armaments and the endeavor to reestablish this shaken world with its outlook toward peace rather than toward war, this conference wishes to voice its prayerful hope that wisdom, power and success may attend these proposals.

"In registering this expression of its eager desire, the conference is confident that it speaks not only for itself but for the great mass of its constituencies at the home base and no less for its thousands of representatives in all the great lands of the world."

## WHAT IS YOUR ADDRESS?

The Board of Promotion endeavors to keep the addresses of the pastors in the territory of the Northern Baptist Convention. The denominational papers are watched for announcement of changes of pastorate. State directors are asked to assist the board. The greatest help could come from the pastors. Pastor—when you move to another field, will you write to the File Clerk (or any clerk or anybody), Board of Promotion, 276 Fifth Ave., New York, N. Y., and say: "I have left ——. My present address is ——".

## BAPTIST HOPES RISING IN ENGLAND

Since 1905 there has been an unbroken record of decreases in the membership of English Baptist churches and Sunday schools. The Handbook for 1921, just published, seems to show that this ebb has been stayed. The membership was all but maintained for the year, while the number in the Sunday schools shows a considerable increase. The figures in the Handbook are really made up to the end of 1919 and do not therefore take into account the spiritual results of the United Fund Campaign. The 1100 baptisms reported at the end of November are believed by many to be the first-fruits of a great spiritual harvest. The Handbook for 1922 may therefore show a good increase in the number of church members.

## PASTOR CONDUCTS LUMBER-CUTTING

As a practical attempt to help men out of work, Rev. M. R. Sheldon, pastor of the First Church, Bucyrus, Ohio, has gone into the firewood business. He has secured the offer of a number of acres of wooded land near the city, the owners of which wish the land cleared, and put

men to work under the superintendence of a capable foreman. The wood is cut into stove lengths and sold in the city. About a dozen men can be used in this way, but Mr. Sheldon has found it possible to put some of the applicants in touch with other jobs. That such effort does not interfere with the spiritual work of the church is shown by the fact that in the first year of the pastorate, which is just closing, there have been forty-five additions to the church.

## A GOOD SERMON

The Church Times gives the following as the marks of a good sermon: "It must be filled with the personality of him who preaches it; in other words, it must convey the impression of internal conviction and personal sincerity."

## CORRESPONDENCE COURSES FOR PASTORS

The Christian Work is planning a series of correspondence courses which promises to be of general interest. The first of the series is one on town and country church methods which Dr. Edmund deS. Brunner will direct. The course has ten lessons which take up country church problems; organization and finance; the survey of the parish; religious education for the local church; worship, evangelism, preaching; special work for men and boys, women and girls, New Americans; leadership training for local and life work; the new country church building; the church's obligations to the community; building the program of town and country church.

Associated with Dr. Brunner, who is now executive secretary for rural work of both the Federal Council of Churches and the Home Missions Council, is an Advisory Council of Home Mission Board Executives, most of them directors of town and country church departments, several pastors, and two laymen.

While the course is designed for the pastor, lay workers will find it valuable.

## WILL THE SUNDAY SCHOOL DISAPPEAR?

Prof. Allan Hoben of Carleton College is quoted in the Morning Tribune of Minneapolis as saying: "I hope to see the day when the Sabbath school will disappear entirely from the church. It does more harm than good to children because it tends to draw them out of the regular church services. Investigation of the influence of Sabbath schools upon children has shown that they have actually reduced their spiritual morals." Many of the teachers, he says, are unfit and therefore teach many errors. The newspaper account does not represent Prof. Hoben, however, as in favor of abolishing religious education. On the contrary, it represents him as wishing that this important work would go back to the family and into the public school.





# The Chimney Corner



## The House of the Giraffe

THERE is a house not very far away—a pretty house with all the appointments that a pretty house ought to have; but it is, none the less, the House of the Giraffe. For whenever a child inside those four walls asks, "Why this?" or, "Why that?" the mother, who is as pretty as the house, says gently, "You wouldn't understand, dear. Just do as I say." And the gentleness turns into impatience, the impatience into exasperation, and the exasperation into threats when the "whys" are repeated and repeated. So the children's questions dangle in mid-air, or perhaps are kissed away by the pretty mother, who adds light-heartedly: "Run out and play now, but remember what I said."

So the children leave the House of the Giraffe to play in the garden, but they keep right on wondering about things.

There is more than one House of the Giraffe in town—in any town: very nice houses, many of them, with hardwood floors and two bath-rooms and electric lights. But the children might as well be living in frontier log cabins for all the actual good that modern plumbing and wiring does their souls, for they are hungry—hungry for the reason why.

He had such houses in mind, perhaps, when He made that request way down across the centuries: "Feed my lambs." And the mother who spreads thick slices of bread with butter and jam does not always realize that she is starving her children with the single statement: "You would not understand, dear."

What do you suppose goes on inside small brains when that verdict is pronounced at every prohibition? Mentally they must form little pictures of the Reason Why hopping up on some shelf, way beyond the reach of even tip-toe soaring.

That matter of obedience, for instance—implicit obedience. "I wont! I wont!" screams Jack; then, in that tragic fairness of curious childhood: "Why should I, anyhow?"

"Because I say so, dear."

And even if the word is not spoken, it hovers in the air: "You would not understand." So that in any House of the Giraffe two things seem almost bound to happen in regard to obedience. The illuminating Why being lodged on its inaccessible shelf, there is a stubborn dislike for toeing a needless line of procedure, and a flaming determination to break over the minute adult backs are turned. Whereupon another generation is started on the bias that parents are "too awfully old-foxy for words." By the end of the teen age there will be a trusted teacher somewhere to be confided in: "My mother and

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

father don't understand things." And so the tables get themselves turned!

Etiquette, too. Now you must admit that etiquette seems like a tiresomely staid little social commodity, brewed years ago by tame grandparents who never had movies or high-school frolics or taxis to dash around town in.

"O mother, how perfectly pokey of you! All the other girls are going to the party with boys—yes, in autos. What's the harm? Why can't I go?"

"You wouldn't understand, Helen, but it's one of those things your father and I will never permit. Just make up your mind to that, dear."

The above is quoted verbatim. It happened in a House of the Giraffe, where the real reason that makes certain elements of etiquette a moral necessity were so high up in the air that nobody could eye them with understanding—except, of course, the tiresome complacent giraffes themselves.

For it all boils down to the frightful fact that in this day and age the parents who exact complete obedience without explanations are in grave danger of becoming as inapproachably aloof as giraffes. Why not? Surely they built their own house. In deserted solitude let them eat all that exalted wisdom stored up above youthful heads. Even the family pet gets the delicate attention of having its saucer of food conveniently placed on the floor beside the stove. Only children in the House of the Giraffe go hungry.

So look in the mirror and ask, "Dear me, am I a giraffe? Am I?"

This is no whimsy: it is too uncomfortably solemn. Five out of every ten girls or boys in a high school will convince you of the truth, and four out of every ten children in the nursery. Keep your ears open in the presence of parents and children. "Because I say so" bespeaks the Tyrant Giraffe. "You wouldn't understand" bespeaks the Baffled Giraffe. And no doubt there are species all the way between—dear, amiable, helpless species who cannot buckle down to the fact that their job is feeding lambs instead of transforming themselves into giraffes.

How very companionable it would be to

## "A Child and I"

*THE only crown I ask, dear Lord, to wear*

*Is this—that I may help a little child.  
I do not ask that I should ever stand  
Among the wise, the worthy, or the great;  
I only ask that softly, hand in hand,  
A child and I may enter at thy gate.*

take down some of those select bits of giraffe wisdom and serve them up in morsels tempting enough to feed to hungry minds!

"Sweet reasonableness" (Matthew Arnold's synonym for Christianity) sits behind the eyes of half the children in the world. They know they are *people*, and they respond to being treated as *people*. It's only this incomprehensible giraffe business that perplexes and then alienates them.

It is true that in a clash between authority and insubordination, the sweet reasonableness vanishes into thin air! That is hardly ever a time to talk things over satisfactorily. Even parents are prone to lose the same point of view. This article is a plea for inoculation—beforehand! "Shoot" honor and religion and obedience and etiquette into the system by means of a hundred secretly-administered pricks.

There is nothing more subtly flattering than to be taken into somebody's confidence—somebody older, somebody with authority. Very well, suppose you are a parent with a dream of your family's conduct in your mind's eye: Talk it over as man to man—indirectly, by stories, by comments on the blunders or successes of others; directly, by painting a picture of the future. An intimate philosophy of history: God; father; mother; you, our child; our hopes.

There is a quaint charm in entering a home where the children say "we"—meaning mother and father and I: beings on the same plane, with common interests. In the House of the Giraffe parents are referred to as "they."

Once more the Friend of Little Children speaks across the centuries: "Feed my lambs." So with whatever ingenuity we possess we begin devising means of explaining fitly the beauties of the Reason Why.

## Always Doing One's Best

THIS habit of always doing one's best enters into the very marrow of one's heart and character; it affects one's bearing, one's self-possession. The man who does everything to a finish has a feeling of serenity; he is not easily thrown off his balance; he has nothing to fear, and he can look the world in the face because he feels conscious that he has not put shoddy into anything, that he has had nothing to do with shams, and that he has always done his level best. The sense of efficiency, of being master of one's craft, of being equal to any emergency; the consciousness of possessing the ability to do with superiority whatever one undertakes, will give soul satisfaction which a half-hearted, slipshod worker never knows.—Orison Swett Marden.



## The Young Reserves

### "The Log of the Flying Pig"

#### CHAPTER II

THE night that mother and father told us about the cruise we were going to have in a canal boat, I don't believe either Bill or I slept a single wink—not right away, anyhow.

No sooner was I in bed than I realized I had forgotten to ask the most important questions. Where were we going? How do people lie down to sleep in a boat like that? Where is the cooking done? And how about old Agony—would she dare go?

I might add that we are all very fond of Agony. She is our colored maid. Her real name is Agnes, but she's such a groaner and moaner that way back in the days, years ago, when she first came to work for mother, somebody called her Agony, and the name has stuck. We mean no disrespect by it, for she's one of the family now. It's no worse, really, than my being nicknamed Peggy (which isn't my real name at all, as you may have guessed). But the point is that while I lay in bed it occurred to me that Agony would never, never do in an ark. You see, she is so very big! Unless it should turn out to be a larger ark than I supposed, she could never fit in—except, perhaps, with the help of a shoe horn! And then if she did much moving around she might rock the boat—make it *list* in that unpleasantly tippy fashion. Dear mother is rather timid in boats when people rock them, so we never do—never. Therefore, how could we ever take Agony? There was more to my thoughts, but I fell asleep in the middle of them.

And breakfast was one grand babble. It was so hateful to have this last day of school when there was the ark to prepare for. Usually last days of school are very heart-breaking, I think; but not this year. I never asked so many questions in my life as at breakfast; and mother got so mixed that she said "Yes" in all the "No" places, and "No" in all the "Yes" places, so that Bill and I spent the entire morning in school feeling curiouser and curiouser, as Alice in Wonderland once said. I think school lasted hours longer than usual in spite of the same old clock ticking on the wall. Anyhow, we *finally* flew home; and, sure enough, there was my own little trunk waiting for me to finish packing. Mother had done most of it.

"You'll only need your everyday dresses, Peggy, and your dark sweaters. Get your rubbers and sneakers and bath-robe, and collect your hair-ribbons and hankies. And when you get all your absolutely necessary belongings stowed away, I've a new job for you. See this nice big straw hat I bought for you? It's just a farmer's hat from the 5 and 10-cent store, but I think it would be fun to paint some flowers around the crown, don't you?"

Well, didn't I? That's just like my mother. She's so deliciously unexpected. Of course she's an artist herself, and she

wishes I had real talent. But I haven't much. However, I knew how to daub the most entrancing poppies and daisies and buttercups around the crown with her oil paints, and it wasn't until I was all through that it dawned on me that this was her clever way of keeping me out of mischief for several hours. With Timothy trotting around underfoot all day, and Agony losing her head every ten minutes (not really, but *almost*!), and Bill doing excited summersaults all over the house, no wonder she wanted me quiet for once in my life.

The hat looked perfectly lovely, I thought, when I paraded in to show it off. Mother said the wide brim would protect me from the sun, for I freckle so badly that Bill says I look like a map of the Pacific Ocean dotted with little islands. We have a game naming them: "This is Aniwa," says Bill, and then instantly I must name who it was who went to that island and converted the cannibals: John G. Paton, as of course you know. Doubtless he's a hero of yours, too.

Timothy was much impressed with my hat.

"Did Mrs. Noah wear a hat wif a bwim?" he asked. I might add that we're very, very fond of Timothy, but he's only four and says such odd things. You mustn't mind them. We just smile and love him more than ever. Besides, mother has made the Bible stories so real to him that he thinks the Noahs lived only yesterday instead of centuries ago.

Mother told us at supper about the dearest, queerest thing that Timothy did while we were at school. She missed him for over an hour, and the house was so quiet she was afraid something was wrong, because up to that time he had been tagging her like a shadow. So she went into the nursery, and what do you suppose? Right across the nursery floor he had a funny procession of his toys all ready to go into "our ark," as he calls it. But he was standing with one hand very anxiously clutching his dear little chin.

"They won't go in wight, muvver," he gasped, running to mother's arms. "See—only *one* elephant, and *one* lion and *one* doggy. But, muvver, there's *two* pencils and *two* stowly-books and *two* Easter eggs. Will God care?"

Now, wasn't that dear? You see, mother had made it so real to him before that God wanted Noah to have two of every living thing to go into *his* ark, and Timothy does want to please God so much. Sometimes Bill and I wish we were as good; but, as Bill says, we've been born so much longer that our minds are too full of other things—queer, unnecessary things, no doubt.

All afternoon I was so busy filling up the corners of my trunk with the various clothes and play-things I was sure I would need for forty days and forty nights, that I had little time to think of Bill. But

after supper I went into his room and stood rooted by the door. You never saw such a cyclone of things! It was as if a bomb had exploded and scattered everything. But to Bill it was all very orderly indeed, and he stood in the middle and pointed out the ruins like some general of the war in Europe.

"My compass!" he exclaimed, digging it up from a pile of stuff.

"What'll you want that for?" I asked.

"Isn't that like a girl?" groaned Bill. "Why, to *steer with*, stupid! Father's the captain and I'm first mate."

I drew myself up as slim and impressive as possible as I said, freezingly, "Canals run in straight lines, between narrow banks, and I consider that you are being absurdly nautical to clutter our ark with a compass."

Bill grinned: "Crazy! Well, here's my fishing tackle, although father says there won't be anything but minnows and tadpoles in a canal. Here are my bathing things, my scout things, my specimen pins and mounting trays—for I'm going to collect bugs for our zoology class; and here's my butterfly net, too, and of course my baseball stuff. And here are our rainy afternoon games. There are my neckties and one extra collar button. And here's a notebook and mother's fountain pen for noting latitude and longitude, and all other kinds of observations, for father says I should keep a log of the 'Flying Pig.'"

I sat down on the floor with a thump: "Keep a *what*?" I cried.

"A *log*," he repeated. "That means a sailor's record of a ship's progress."

"Oh!" I said, dazed. "And what was that about the pig?"

"Didn't you hear? Why, father says there's a name painted on the side of our canal boat: 'Flying Pig,' it reads. 'Flying Mule' would be more to the point when the donkey balks."

"What—a donkey?" I gasped, for things were getting curiouser and curiouser.

"A donkey, of course, and a donkey-driver. The boat's got to *go*, hasn't it? And sometimes I'm to drive the mule myself—father said so. I guess no boy in town ever went off on such a lark as this!"

"I can't wait for tomorrow," I sighed. "Do you suppose Noah was half as excited about the ark?"

But Bill was stuffing his belongings into his trunk so higglety-pigglety and making such a commotion that he only grunted.

But when I was in bed, with the lights off, I had to admit that of course in Noah's case there was to be a flood, and he must have felt dreadfully about losing his neighbors—even such scallawags as they were. Whereas we will be coming back to *our* neighbors more interesting than ever—like Artic explorers or wild animal hunters, for we will be full of the adventures of the 'Flying Pig!' Next week I'll tell you what happened next.

"I wish I was a little fish," said Jack. "Father says the ocean is full of currents, and I like currants better than anything, except bananas, apples, oranges and sweet potatoes."—The Philadelphia Record.





# Young People's Work



## Topic for February 27

A WONDER WORKER—MARILLA BAKER  
INGALLS

Matt. 28:19-20; Rom. 1:14-17; 10:12-15

Among pretentious missionary biographies you will find none of Marilla Baker Ingalls. Because of her expressed wish, no memoir of her was written. A brief sketch of her life, "By the Banyan Tree," prepared by Grace Mitchell Everts, was issued some years ago for a limited circulation among those who loved her and had helped in the work to which she gave her life. From this and from numbers of the former Baptist Missionary Magazine is gathered this account of her eventful and remarkable life.

Eventful and remarkable it was in an unusual degree, and much more: it was consecrated, faithful, fruitful, great in service, great in sacrifice, and great in results.

1. *The beginnings*: Marilla Baker, the eldest daughter of Selah and Sally Baker, was born in Greenville, N. Y., about 1827. We see her as a merry, light-hearted child, loved and loving, reading from the Bible to her blind grandfather, and showing at an early age a surprising knowledge of the book. One day at church a stranger, a missionary from Burma, addressed the people. On the desk before him was a little white idol from Burma. The small maiden listened with rapt attention and sympathy, and announced afterward to her companions that if she wore grown up she would go to Burma and tell the people that that idol was no god.

2. *Womanhood*: But neither mission band nor Farther Lights nor woman's society was there to tend that tiny seed sown in a heart brimming over with love and laughter and joyous life. As the years passed, no girl ever loved a good time, a pretty dress or a tale of chivalry and romance more than Marilla Baker. But there were nights when, closing her chamber door on all the fun and frolic of the day, the young girl thoughtfully turned the leaves of the great Bible book lying on the light-stand and, snuffing the candle, looked long at the pictures of the gods; and when she came to the picture of the idol that had spoken so strongly to the little child, she bowed her head in silence and watered the seed with prayers and tears of pity for the poor Burmans.

One day Lovell Ingalls, a missionary from Burma, came to her stepfather's house in Wisconsin. The daughter at first gave him scant welcome. He was grave and quiet, twenty years her senior, and a widower, whose wife and two children were buried in that far-away land. Before long the maiden's warm heart was touched by his story; pity grew to love, and in 1850 they were married.

*This page is for all Baptist young people's organizations. Send news items on activities, organization, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

The mother of the bride watched the ceremony with many misgivings. "Marilla, her daughter, whose dancing feet were never still, whose merry laugh was never quiet; Marilla with the sparkling eyes, the nodding curls, the quick retort; Marilla, with all her love of a dainty dress, a feather, a flower, crying her heart out over a favorite novel and throwing all responsibility and care to the winds; Marilla, the wilful, married to a missionary twenty years her senior and facing the unknown future with liveliest expectation!"

And yet those very qualities of vivacity, wit, enthusiasm and buoyancy, consecrated to the Master's service, were the means of drawing the attention of the heathen people among whom her life was spent, and of winning many souls to frust the Saviour whose presence filled her with joy and love.

3. *Widowhood*: Five years of happy married life and service for others passed quickly in their Burmese home. Then Mr. Ingalls, worn out with arduous and unremitting work at the age of forty-eight, died at sea, between Calcutta and Rangoon. Before he passed away, he said to his young wife: "I am glad I have given my life to these people, and if God does not close the way, work on, work on for the Burmans." And work on she did, through discouragement and trial, through good times and bad times.

4. *Her life work*: After a short visit to America to bring home for education her husband's daughter by his first wife, she again sailed for Burma. Against the advice of many friends and fellow workers and missionary leaders, she chose to go alone to the jungle village of Thonze, in lower Burma, where there were only two or three Christians. Here she began the great work of her life—away from white companions, five days' journey from doctor or friend, and without most of the comforts of civilized life.

The "Guide Book" (1917-1918), speaking of the Thonze Mission, says: "The mission compound here is a large tract of land obtained by the late Mrs. Ingalls, but now held by the Foreign Mission Society. There is a station day school, and the work is largely for Burmans. A motorboat is found useful in the evangelistic work. Population in field, 350,000; churches, three; church members, 555; baptisms, thirty-three; schools, two. Buildings: Mission house, chapel-school

building, dormitory, teachers' and preachers' houses."

Up to the last, this faithful worker labored for the people to whom her life was given, and near the close of 1902 she quietly fell asleep in Jesus and was buried, according to her wish, in the little jungle cemetery. (Adapted from Service.)

## News

### WESTERN WASHINGTON

Rev. T. H. Hagen, director of religious education, says in writing about the state B. Y. P. U. rally held in the First Church, Tacoma, on New Year's Day:

"I think I am safe in saying that the rallies have been growing in interest and numbers since I came to the field, but this year's rally was the biggest of them all. A conservative estimate is that at the afternoon program there were 500 young people present from the unions in our field. By actual count, 435 sat down to the banquet after the afternoon program. Despite the fact that a football game was being played at Everett between the Everett High School and the East "Tech" of Cleveland, the Everett unions chartered a special car and came seventy-seven strong. They had arranged to have telegrams sent them at the close of each quarter giving the score of the game, and there was an outburst of cheering when the game ended with Everett defeating Cleveland. The New Year's rally of 1922 will be held in Everett."

### MICHIGAN

The B. Y. P. U. of the First Church, Cadillac, held its fourth annual "pep banquet" Nov. 19 in the parlors of the church. The attendance went beyond expectations. Large delegations came from Boon, Reed City and Manton. An interesting program was rendered.

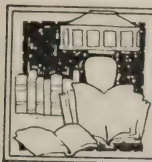
Rev. H. S. Grandholm, pastor of the church, acted as toastmaster, and Dr. H. Ford of Traverse City gave an inspirational address that was much appreciated. Echoes were heard from the other young people's societies represented.

### ELEMENTARY WORK IN NEW YORK

"The work of my department continued with only slight abatement while we were moving our home to Binghamton. I am now able to give much more time to state duties, which had become necessary if the growth of the department was to be stimulated.

"Because it has already been demonstrated what can be accomplished by efficient leadership in an association, we are proceeding as rapidly as is consistent with the careful selection of such directors throughout the associations of the state, affording special training where necessary to secure the highest type of competent leadership."—Mrs. Frederick W. Tomlinson.





# Religious Education



## International Uniform Lesson for February 27

THE REWARDS OF FAITHFULNESS

Matt. 25:14-30. Golden Text: Matt. 25:23.

By JOHN A. EARL

### The Lesson Text

With his going away and his coming again in mind, Jesus continues his parables. The parable of the virgins emphasized vigilance. This parable stresses faithfulness. The parables are strictly oriental, and their setting is in the first century. The servants mentioned in the text were slaves to whom their master transferred the responsibility of administering part of his business while he went away for a visit in another country. He distributed responsibility according to his judgment, of the ability of each servant. After the responsibility had been transferred, it was the duty of each servant to administer the trust in such a way as to make the business pay dividends.

### The Lesson Taught

Transferring the task, assuming responsibility, and shirking service are three of the main points of the lesson.

### Transferring the Task

The picture clearly teaches that which has ample corroboration in the New Testament, viz.: Jesus purposed to extend his kingdom through men whom he had chosen to carry on the work which he began. In plain words he said to his disciples, "As my Father sent me into the world, even so send I you into the world." And later he promised them the aid of the divine Spirit in order that they might be his witnesses unto the uttermost part of the world. The business atmosphere and principles of the parable should not be so spiritualized as to lose the substance of its teachings. Why not take the parable just as it is and let money in it mean money and business mean business? Does not the task of extending the kingdom of God in the world take money, and should not many of the servants of the Lord be set apart to make money honestly and give it away religiously for the support of those who must give all their time to teaching, preaching and healing? The parable needs no interpretation if the talent is allowed to represent money. Jesus has transferred the task of getting the money for the kingdom to men whom he selects for that purpose, and he holds them responsible for doing business in a businesslike manner as his stewards in his absence. Jesus has no other way of getting his kingdom supported. He is not here in the body to direct the affairs of great corporations, to earn a salary, or work for wages. Therefore he must depend upon his servants to trade with their talents and make money for him.

This is just as much a "holy calling when taken seriously as the call to the gospel ministry. The Christian business man is also a minister of Christ. The Christian laboring man is another minister of Christ even though he may not have had the hands of the elders laid upon his head in ordination.

### Assuming Responsibility

Two of the three servants assumed their responsibility. They were given a trust, and they proceeded at once to administer it. They did not quarrel over the difference in the amount each possessed. The man with \$5000 and the man with \$2000 were equally responsible for making the most of what they had. Sometimes the man with less than his more fortunate brother acts as though his responsibility were less. But in this he makes a mistake, because each man is responsible according to his ability, and no more. This is the point at which the tithe breaks down. The New Testament principle is, "Let each one give according as he hath been prospered." The tithe is a starting point for all, but not a stopping point for many. The fact of the parable is that all belonged to the Lord. The servant is the trustee. He is responsible for such investments as will produce not 10 per cent, but 100 per cent. The servant with the five talents and the servant with the two talents doubled the original investment. That was in the long ago before the days of big business. Today doubling the original investment is not considered much in business. Even bank stock, which is the most conservative of investments, trebles and quadruples in a short time. If business men would put their powers to make wealth at the disposal of Christ, the world would soon be evangelized.

### Shirking Service

The sad note of the parable is found in the wail of the man who hid his talent in the ground. He gave back the original investment to his master. Why, then, should not the master have been satisfied? Because the servant himself was an investment of the master, and both man and money had depreciated because of the failure to serve. The servant had depreciated in value to his master because he maintained the wrong attitude of mind. His attitude of mind was negative and false and selfish. The talent was a secondary consideration; the servant was everything. That is the reason for Paul saying to the Corinthians when he took a collection for the poor in Jerusalem, "I seek not yours, but you." Jesus called the one-talent shirker an "unprofitable servant." Judged by this standard there are multitudes of "valueless investments in men." The outer darkness is the only fellowship for which they are fitted. "To him that hath shall be given."

## Sunday-School Lessons for Adults

By F. F. PETERSON

(Continued from last week)

A CLASS of women wished to make a careful study of the mystery of human suffering. The Book of Job was made the text, with Moulton as commentator. Five solutions were found, and a group of women became responsible for discovering everything possible connected with each solution.

Group one investigated "Suffering as heaven's test of goodness."

Group two: "The very righteousness of God is involved in the doctrine that all suffering is a judgment upon sin."

Group three: "Suffering is one of the voices by which God warns and restores men."

Group four: "The whole universe is an unfathomed mystery, in which the evil is not more mysterious than the good and the great."

Group five: "The proper attitude of mind towards the mystery of human suffering. The strong faith of Job, which could reproach even God as a friend reproaches a friend, was more acceptable to him than the servile adoration which sought to twist the truth in order to magnify God."

It is evident that such a study as outlined here, if thoroughly undertaken, would open up many questions in theology which would call for a careful study of the Bible and current thought. That is precisely what happened.

A men's class spent a year in the study of Proverbs. The teacher assigned to several men such questions as, "What proverbs in today's lesson are most appropriate for the home? For business? For sons and daughters? For fathers and mothers? For wives? For husbands? For lawyers, doctors and teachers? For labor? For capital? For amusements and society? etc. Each man was to keep a list in a blank book which was occasionally read in class. This year's work was most profitable.

Oftentimes a debate can be arranged. Two or three people can be given special assignments to report the following Sunday. Very little time needs to be devoted to geography, customs, or ancient political relations. The teacher can easily give the proper setting.

It is well to restrict the discussion. If a person has spoken once, he may not speak again until others have had an opportunity. Look out for the "hobbyist," the "crank" and the "garrulous." Encourage discussion. Do not let it go too far afield. Begin and end promptly, leaving some things still to be said.

(Continued on page 63)





# Our Own Folks



## Wisconsin News and Notes

By ROBERT W. SHAW

### A Notable Pastorate

On Jan. 19 the First Church of Racine held its annual meeting. It was a notable gathering because it also celebrated the tenth anniversary of the coming of Dr. Henry Clarke to the pastorate.

During these ten years Gorton Hall has been erected at a cost of \$110,000; the church property has been revamped at a cost of \$10,000, and \$30,000 has been added as an endowment. The present property valuation of the church is nearly a quarter of a million. In these ten years there have been 513 additions to the membership, 247 of which came by baptism. The present membership is 700, a net gain of 250. The church has the largest Baptist Sunday school in Wisconsin and the largest Christian Endeavor Society in the state.

This year has been the best in many ways in the history of the church. During the evening the church presented Dr. Clarke with a pair of socks, but stowed away in them was \$275 in gold. Dr. Clarke has a warm place in the hearts of his ministerial brethren of the state. At the present time he is chairman of the board of managers of the state convention, as well as a member of the executive committee.

### A Unique Revival

At Eau Claire, where E. R. MacKinney ministers, a unique effort of evangelism has been going on. One of the ministers began a meeting in his own church, and after one week another church joined in, and then the third church, and the fourth week a fourth church. The meeting moved from church to church with good interest. Each evening a five-minute sermon or talk was given in the picture theaters, and the reception there was cordial and gracious. Mr. MacKinney says, "Seldom have I spoken with greater freedom than in these theater meetings." And he says that the other ministers testify to the same thing. They also published a sermon each day in the city papers. This unique experiment has not only brought the churches closer together, but it has demonstrated to the people a practical plan of co-operation in evangelism.

### Some News and Notes

Daniel Shellpuk, who has been doing work among the Russians of Milwaukee for several months, recently had the privilege of seeing the first fruits of his labors baptized.

Charles Wagner, pastor of the German Church at Watertown, has resigned to take up the work with the German Church at Ellinwood, Kans. Rev. Christian Dipple has resigned at North Freedom and gone to Emery, S. D.

Rev. A. T. Erickson of Green Bay has recently been on the operating table for appendicitis. He is out again and recovering his strength.

The church at Bancroft recently burned its mortgage on the parsonage. It has taken heroic work and sacrifice to keep this

work going, but the membership is that kind and has gone forward with faith and courage.

Pastor Protsman and family of Merrill have been passing through deep waters. A promising son nineteen years of age has been ill for some time, and paralysis has developed. They have hopes of his recovery, though it will take many months.

### The Regional Conferences

The regional conferences have been on this week in Wisconsin, and the reports indicate that a new spirit is taking hold of our Baptist people. There is the conviction among many of the brethren that we should endeavor to recover our morale, and then, with the growing consciousness of our unity, we should endeavor to put over the big drive and gain the victory both spiritually and financially.

### Boston Letter

By CHARLES H. WATSON

#### Evangelism

Concentrated attention to normal and effective forms of evangelism is occupying Boston ministers of all faiths at present. Interest has completely swung away from some past forms of evangelism, that is certain. It used to be assumed that nothing much was to be done or expected without what were called "special meetings," planned in cold blood, under a "professional" evangelist, who was to come on with his "kit" of hysterical antics, cataclysmal stratagems and financial frenzies. Naturally the hippodrome and tabernacle method got into vogue and came to be heavily overdone.

The prevailing conception of evangelism now is so reasonably different from all that, so promotive of spiritual health in the average church, we are made to wonder that we ever allowed the emphasis to swing away from the local church so as to magnify out of proportion the peripatetic evangelist. That picturesque spell-binder has seen his best days.

#### The Evangelistic Minister and Church

It is not the unexpected, but the inevitable that has happened. Religious excitement is short-lived. The machinery and the mechanism that were built up to produce it are only on the way to the scrap-heap. When they cease to excite, they are undone, and that is only a question of time. But the evangelistic minister and the local gospel church are not only of time, but of eternity as well. "Building Up the Body of Christ" has come to be the slogan now. There is never anything hysterical nor epileptic about that; but devoutness and consecration in both church and minister seek for the spiritual quickening that may be continued in religious education and intelligence.

The recent notable gatherings in Boston were significant because of their majoring of the church and the minister and their silence concerning the professional evangelist. It begins to look as if the modern church had attained unto a new expectation—one of growth in grace, instead of paroxysmal excitation. For this let us devoutly thank God!

### Maria Hale Gordon

The translation of Mrs. A. J. Gordon has awakened tender memories of the golden days of the Clarendon Street Church where the whole Christian community was blessedly conscious of her saintly husband and of her own sympathetic consecration to church enterprises and great social reforms. It was a rare benediction to sit in the old church during the funeral service and recall the former glories that irradiated the sanctuary when twenty-six years ago mourners thronged it at the funeral of Pastor A. J. Gordon. That memorable scene of triumph through tears can never be forgotten by those who shared it. The last exultant expression of Dr. Gordon was, "Victory!" At Mrs. Gordon's funeral, every utterance echoed the word. The same triumphant hymns were caught up again by the throng.

Pastor Freda presided. And it was befitting that Arthur H. Gordon of Buffalo, the son, should be the voice. With admirable propriety and self-restraint, and a very tender touch of intimacy, he spoke from the heart of the family life. He assumed, as did we all, that it was the time so to do, and that the beautiful life of his parents was also shared by the larger family in the church and community. His modest sincerity and spiritual calmness served him perfectly in what might have been a trying experience. It was good to be there. An aged minister said to the writer on the way out, "Heaven seems very near!"

### New England Baptist Library

At the thirteenth annual meeting of the library, held Jan. 27, a good year was reported. The foreign mission section of the library, which had to be removed to New York with the offices, has almost entirely been made good by gifts and purchases, and a large addition has been made to the modern sections of religious education, social service, Sunday-school administration and development, and homiletics. Dr. F. F. Peterson's stimulating leadership in office efficiency and inspirational assemblies is awakening a noticeable interest in the fresh and attractive literature now being created by able leaders in what might be called popular Christian education.

### A Bit of Optimism

After holiday compliments come January bills and all civic and religious "reminders." And when New England storms dip into zero temperatures, melting the costly coal in our "bins," and when always the subtle anxiety that the war has left harnesses the mind to depression, it is good to glance at our calendars with their tonic quotations. Here, is one from Whitman: "It is no small matter, this round and delicious globe, moving exactly in its orbit forever and ever, without one jolt or the untruth of a single second." And this from Justice Oliver Wendell Holmes: "There is something in this universe of ours besides our fears." Are these modern prophets speaking comfortably to Jerusalem?



## St. Louis Letter

By W. E. DARROW

## The Delmar Church

The Delmar Church held its annual meeting on Wednesday evening, Jan. 12, with about 300 in attendance. During 1920 the church added 100 to its membership—twenty-six by baptism, sixty-four by letter and ten otherwise. There has been a loss of fifty-four members, the membership at the time of the annual meeting being 476. Home expenses amounted to \$12,032.30 and contributions to missions, to \$13,193.95. The average Sunday-school enrollment for the first nine months was 276, and the average attendance, 175; and for the last three months the average enrollment was 333 and the average attendance, 248. At the annual meeting, Rev. Mr. Marsh of the Northern Board and Dr. Bryan of the Southern Board were adopted as the church's missionaries. The plant of the church, located in the west end of the city, cost over \$100,000. It was dedicated in 1919. Rev. Lewis M. Hale is pastor, and Miss Laura Lee Patrick has recently come to the church as his assistant.

## Pastoral Changes

Rev. Grover C. Schwartz has been called as pastor of the Tabernacle Church. Rev. Oliver Shank is now definitely located as pastor of the Fourth Church. Rev. L. R. Call has entered upon his work as director of religious education for the Second Church.

## Notes and Comments

The building recently purchased at Tenth and Carr streets for the housing of the Italian work, and for a larger Baptist effort in the heart of the downtown district, is being rapidly improved.

The Jewell Church is now without a definite place for the holding of its meetings, having been compelled to move out from the hall it had rented for the purpose. It has purchased a lot on the corner of Virginia Avenue and Osceola Street, on which it hopes to build in the near future.

On Jan. 11, at the annual meeting of the Immanuel Church, Rev. E. L. Pinkerton, pastor, the mortgage which had been on the property since 1892 was burned. All bills are paid and the outlook is encouraging.

## A Superb Regional Conference

By D. D. MAC LAURIN

The first of the regional conferences under the direction of the General Board of Promotion was held in the First Church of Madison, Wis., Jan. 31 and Feb. 1. This region embraced four associations in this part of the state. The conference was one of the most successful meetings any of us ever attended.

The team furnished was superb. The speakers were Dr. Lemuel C. Barnes of New York, Rev. John Tilden Latta of Burma, Miss Martha Troecke of New York, Miss Brimson of Chicago and Dr. M. D. Eubank. Better presentations of the great cause in its manifold aspects could hardly have been made than these made. The addresses of Mr. Latta were new in conception and delightful in execution. He led the people to see vividly the kind of work which our missionaries are doing among a people whom he described in an entertaining fashion. It was not the old-type address by the old-type missionary. Everybody knows the fasci-

nating story which Miss Troecke tells of her thirty years' experience in Ellis Island while ministering to the lonely and weary and tested people who flock to these shores. The one, however, who captivated and enchanted and thrilled the audience was Dr. Eubank. The writer has heard for a good many years our foremost missionaries, but he never heard an address so captivating and informing as that with which Dr. Eubank closed the conference on Tuesday evening, Feb. 1.

Of course his subject was "China" and the Chinese man.

This is a strategic movement on the part of our General Board of Promotion. If all the churches in all our conventions could be brought under the inspiring sway of the eloquent facts presented in burning words, as in this convention, our new day would be on us in a minute.

The First Church in Madison was glad to be host to her sister churches and these servants of God in this great interest.

## Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.*

## Atlantic Coast

## NEW HAMPSHIRE

A LEAGUE OF CHRISTIAN Stewards in every church by Feb. 20.

NEW LONDON has enjoyed the work of the fruitful pastorate of Rev. Ira M. Baird for eight years and more. Mr. Baird baptized seven persons into the fellowship of the church Sunday morning, Jan. 16, and at the evening service gave the hand of fellowship to eighteen. Thirty-one have been baptized since June 1, and during the eight years of his pastorate 174 have been baptized. A considerable number of these have been students at Colby Academy. For many years a strong evangelistic atmosphere has prevailed here.

Rev. R. L. KIMBALL has resigned at Berlin to take a pastorate in Vermont. He took up the work at Berlin in 1917, and his departure is much regretted.

Rev. A. G. LITTLEFIELD, formerly pastor at Suncook, was installed as pastor over the Newton Church by appropriate services on the evening of Jan. 19. The Newton Church was organized in 1750, being the first Baptist church organized in New Hampshire.

## RHODE ISLAND

A LEAGUE OF CHRISTIAN Stewards in every church by Feb. 20.

THE CENTRAL CHURCH, Dr. C. M. Galup, pastor, has been given a beautiful new church window by Mr. and Mrs. Charles F. Eddy. The window was formally received and dedicated on Jan. 16. Its delineation and colorings are fine, and it harmonizes splendidly with the windows previously installed. The subject is "The Adoration of the Magi."

Rev. W. W. BARKER, formerly connected with the General Board of Promotion, began his pastorate with the First Church, Woonsocket, on Jan. 30.

OUR RUSSIAN BRETHREN, under the leadership of Bro. Joseph Puhovsky, missionary, had an attendance of 150 on Sunday, Jan. 30, at the First Church, Providence, where services are held weekly. At the close of the service, one Russian was baptized and the Lord's supper was observed.

ON JAN. 31 THE EVANGELISTIC committee of the convention, Rev. Charles H. McColey, chairman, and Rev. J. J. Williams of Central Falls, secretary, held an all-day evangelistic conference under the leadership of Rev. York A. King. About 100 were present. The day will not soon be forgotten, and the brethren voted to pray and labor for 1000 baptisms by Easter.

OUR CHURCH AT BLACKSTONE has voted to federate with the Congregational Church, each church maintaining its own organization for the present, and they have called Rev. C. B. Osborne of Pascoag, who will assume the pastorate of the federated church early in March.

OUR CHURCH AT CHEPACHET has voted to federate with the Congregational Church, and Bro. W. E. Dennett is the acting-pastor of the combined churches.

A CALL HAS BEEN extended by the Second Church of East Providence to Rev. F. L. Cleveland of Fall River, Mass. Bro. Cleveland has accepted the call and is expected to begin his pastorate in East Providence on the first Sunday in February.

## VERMONT

A LEAGUE OF CHRISTIAN Stewards in every church by Feb. 20.

## Conference of Baptist Ministers of Vermont

The conference of pastors of the state and others interested in the work of our churches was held at Burlington Jan. 17-18. The expenses were paid by the state convention, and this made it possible for many pastors to attend who would otherwise have been compelled to remain at home.

The sessions opened on Monday evening in the edifice of the Burlington Church. Rev. William Frederick Wilson, pastor, and continued through Tuesday evening. Dr. Davison presided on Monday evening. He asked the question, Why are we here? and in answering it said that the church of Christ is seeing some of its cherished institutions losing ground, and that it must find a solution of its problems, for God has put it here to conquer the world in the name of Christ. If this solution is found, it will be through the combined thought and effort of all who are called to serve. One of the problems is the raising of the \$100,000,000, and God must have this in sight before he can do



what he wants to do with us and through us.

The first address was given by Mr. Henry Bond. He told of his deep love for the church, and of his desire that it shall find the place in the world's life that God has for it, and that it shall put the emphasis where Jesus did. Perhaps if the church would compare its standards with those of Christ again and make a few corrections, its power would be manifest in larger measure. All through this conference much stress was laid on prayer by every speaker, and by none more than by Mr. Bond.

The second speaker, Rev. Clark Brownell of Brattleboro, conducted a devotional service. He spoke of the need of the prayer power that conforms the life to God and not to selfish ends. Prayer must be a fundamental personal experience with God; it cannot be handled through a middleman. Prayer is always transcendental, and it raises one toward God.

On Tuesday morning Dr. Davison introduced Rev. and Mrs. A. F. Ufford of China, formerly of Fairfax, who are on a furlough. Dr. Ferguson of India was then presented and gave a fine address on the problem of the church of Christ and its relation to the world. Miss Beulah Bates, superintendent of the religious and missionary work among the young people, spoke of her work. Remarks were made by Prof. MacFarland, the new principal of Vermont Academy, which will open next fall. After the introduction of the various state workers, the roll call of the churches was taken, sixty-two churches responding.

On Tuesday afternoon Dr. Aitchison, after a few general remarks, gave an opportunity for the asking of questions; and for an hour and a half the pastors threw them at him in "bunches," and the doctor was there "with the goods."

At the last session the report of the committee on findings was given and adopted. The first speaker of the evening was Dr. Ferguson of India, who spoke on his work and the work of Christ throughout the world. Dr. Aitchison then spoke, taking up some phases of his work and that of the General Board of Promotion. He placed much emphasis upon prayer in its relation to our program. Rev. W. F. Sturtevant of the state convention conducted a closing devotional service. This was one of the best conferences ever held in our state.

FRANK S. TOLMAN.

#### NEW JERSEY

A LEAGUE OF CHRISTIAN Stewards in every church by Feb. 20.

THE SCHEDULE FOR the New World Movement conferences to be held in this state has been finally arranged. They are as follows: Paterson, First Church, Jan. 31, Feb. 1; Newark, Peddie Memorial Church, Feb. 1, 2; Trenton, Central Church, Feb. 3, 4; Orange, North Church, Feb. 14, 15; Camden, First Church, Feb. 15, 16; Bridgeton, First Church, Feb. 17, 18. For Paterson, Newark and Trenton the team of speakers will consist of Dr. Gilbert N. Brink of the Publication Society; Dr. Emory W. Hunt, president of Bucknell University; Rev. W. F. Stait, medical missionary from Nellore, South India; Mrs. Howard Wayne Smith, president of the Atlantic District, and Mornay Williams, a member of the foreign mission board. Dr. F. W. Padelford, Dr. Emory W. Hunt, Dr. George A. Huntley of Shanghai, China, and Mrs. C. A. Brooks of the European relief commission make up the team for the other conferences.

THE FIRST PEDDIE ASSEMBLY rally for 1921 was held in the Roselle Church on Jan. 18. The assembly "song master," Prof. C. Harold Lowden, led the singing; Rev. C. E. Tilton and Rev. C. E. Goodall gave addresses; Dr. Harry S. Myers of the curriculum commission spoke on "The Value of an Assembly for Leadership Training," and Mr. O. F. Laegeler presented the 1921 assembly program.

THE NORTH JERSEY Baptist Ministers' Conference was entertained by Rev. Frank Smith and the women of the Central Church, Elizabeth, Jan. 23. Dr. Joseph Twomey of the Peddie Memorial Church, Newark, gave a heart-stirring address on evangelism.

REV. WALTER J. SWAFFIELD of the Park Avenue Church, Plainfield, is just completing a series of Sunday evening sermons on "The Great Days in Great Lives." He has shown the texts that were epoch-making in the lives of heroes like St. Augustine, John Bunyan, William Carey, Charles Haddon Spurgeon, George Muller, John Milton, Dwight L. Moody and Robinson Crusoe.

THE CLINTON AVENUE CHURCH of Newark, Rev. Archer B. Bass, pastor, has had a good year thus far. Under the inspiration of the New World Movement, one of its choice young women, Miss Ethel Lacey, realized her long-cherished desire to be a missionary, and she is now in Shanghai, China, the church paying her salary. Benevolences amount to about five times what they did before the campaign drive of last spring. On Nov. 7 the hand of fellowship was given to ten new members, on Dec. 5, to nine, and on Jan. 2, to eight, six of the latter coming by baptism. The church has more than reached its quota of subscribers to Missions, and plans are under way to increase the number of subscribers to the weekly denominational publications. Activities of the Sunday school and the young people's department are numerous and varied. The outlook for the future is bright.

THE MT. PLEASANT CHURCH, Newark, has been co-operating with the Gypsy Smith campaign, and consequently all the ordinary social and business activities of the church were omitted during January. Pastor Powell has been addressing noon meetings and overflow meetings. Plans are being made for follow-up work.

#### The State Superintendent of Promotion

At the last meeting of the board of managers of the New Jersey Convention, on the unanimous recommendation of the state board of promotion, Rev. Joseph Earle Edwards was called to be superintendent of promotion of the state convention activities. Mr. Edwards has accepted the call and has resigned his pastorate of the First Church, Connellsville, Pa. Mr. Edwards is pre-eminently qualified to work out to a completion, if the Baptists of this state support the New World Movement in an adequate manner, the goal for New Jersey accepted by our convention.

Mr. Edwards is the thirteenth Baptist minister in the family line, running from Absolum Earle, the Oyster Bay evangelist, and I. N. Earle, formerly the Bible lecturer, to Chas. C. Earle, now at the Bethany Church, Wilmington, Del., who is his mother's brother. He was licensed by the Delaware Avenue Church, Wilmington, in 1907, and was ordained in the Hope Church, Wilmington, which church he served while in the seminary,

in 1911. He was educated at Bucknell University and Crozer Seminary, and in his school work he made a fine record. He resigned the pastorate of the Hope Church, to become pastor of the church at Greenville, Pa., where his work covering about seven years was greatly blessed. About one year ago he was elected pastor of the strong church at Connellsville, Pa. In the New World Movement activities he led his people in a victory which is known throughout the denomination. He has set a new pace in arousing church members to a realization of God's command for world salvation, in stimulating the people to hitherto unknown liberality in giving of means and time, and in educating the young and middle-aged and old in the spirit and program of our present missionary endeavor as Northern Baptists. Mr. Edwards has the gift of publicity. In devising novel ways for arousing interest in church activities and in the great denominational objectives, he is in a class by himself.

Thomas P. Holloway, executive secretary of the New Jersey Convention, says: "I have known Mr. Edwards intimately since his seminary days, and can confidently assure our Baptist constituency that he knows Whom he has believed and is persuaded that we have a great God who calls for us to enter on large spiritual adventures with a faith that can remove mountains of difficulty and make smooth highways for the activities of the kingdom where stony and broken trails existed before the divine Road-builder accomplished his task."

#### West New Jersey Association

On Jan. 25, at the Memorial Church of Salem, in accordance with the advice of a regularly called council of the association, Bro. Arthur B. Fowler was recognized as a regularly ordained Baptist minister. He is a graduate of Princeton University and Seminary. He has seen service in Syria as a Presbyterian missionary; and there the question arose as to the baptism of his children—whether the missionary should administer it or the native worker. He went to the Bible for enlightenment, but found none so far as this question was concerned. Instead, he became convinced of the necessity of immersion. Returning to this country, he was later baptized by Pastor H. R. Myers of the Memorial Church. In the afternoon the ministerial union listened to a helpful address by Rev. Geo. R. Baker on "Publicity." In the evening a meeting in recognition of Bro. Fowler's coming into the denomination was held, with an address by Prof. Isaac G. Matthews of Crozer.

#### NEW YORK

A LEAGUE OF CHRISTIAN Stewards in every church by Feb. 20.

THE LAKE AVENUE CHURCH of Rochester has this fall had a wonderfully successful season of work. The Sunday school, on which the church has been centering, has increased its membership approximately 35 per cent, has doubled its efficiency and has increased its teaching efficiency three-fold. The morning congregations have been greater than ever in the history of the church. The evening congregations have several times overflowed the church building. The pastor has given for the past eight years each fall a series of Fireside Sermons dealing with the value of religion in helping to solve the problems of home life. These sermons have become an institution in



the city, and this year in November and December, when the series was being given, people were turned away each Sunday night. At the Christmas White Gift service gifts totaling \$2125 were made by the Sunday school classes for various benevolent objects. The gifts for European relief have amounted to \$1850. At the close of the Christmas service the committee, on behalf of the men of the church, presented the pastor with an enclosed automobile for his parish work, as a token of their appreciation of his work. The associate pastor, Rev. S. W. Beaven, has been granted a leave of absence for several months to spend the time with his brother, Rev. Webley J. Beaven, at San Diego, Cal. The church observed the week of prayer with special meetings under the heading, "Forward Step Week," closing with a young people's rally at which the pastor presented the claims of the Christian callings and Christian service. A number of the young people of the congregation are considering definite forms of Christian work. The church will celebrate its fiftieth anniversary Feb. 6-13; and as part of the services of that week a dedication service will be held for the new chimes being presented to the church by Hon. Clinton N. Howard in memory of his son, John, who gave his life in service.

THE SUNDAY SCHOOL of the First Church, Iion, has met every requirement of the state Sunday-school association and also of our denomination and now stands as a 100 per cent school. Mr. F. W. Coleman has been superintendent for more than forty years. The junior, intermediate, cradle roll, beginners' and primary departments are all well organized. Recently two new young men's classes were formed. The teachers' training class is in its second year, and a new department, made up of about thirty boys and girls just graduating from the intermediate department, is taking up one year's work in teacher training under a paid instructor. Missions are featured in all the work of the school. Ten French orphans have been supported for two years at a cost of \$730. The "White Christmas Gifts" for five years have been mostly for the Armenians. The school has pledged \$1000 for the New World Movement. The total membership, including the home department, is 810.

JUDGE HARVEY REMINGTON of Rochester has been elected a member of the executive committee of Keuka College. The college buildings are being repaired in readiness for next fall. A splendid faculty of experienced Christian teachers is being prepared. Dr. Homer C. Lyman is to be at the head of the department of Christian leadership and social science; Prof. H. D. Winters is to head the department of ancient languages and history; and Pres. Norton will be at the head of the department of mathematics and science. Already students are applying for admission, and the outlook is encouraging.

THE OPENING MONTH of the new pastors' department of the Bible Teachers' Training School, New York City, has proved a marked success. The group of pastors registered for February is half Baptist and includes ten different states. The courses include three classroom hours each week upon Jeremiah, three hours on Mark, three hours on Revelation, two hours on biblical criticism, and one hour a week each upon personal work, religious education, voice culture, church advertising, and studies in church efficiency.

With additional special lectures by national religious leaders, this makes up a total of at least seventy hours of classroom work within the month.

THE THREE HUNDRED AND EIGHTH MEETING of the Baptist Social Union of New York City will be a dinner at the Hotel Astor on Thursday evening, Feb. 17, and will be in the nature of a welcome to the official representatives of the women's societies who now make New York their headquarters. Mrs. Helen B. Montgomery, president of the Woman's Foreign Mission Society, and Mrs. John Nuveen, president of the Woman's Home Mission Society, are to be the guests of honor and the speakers. All women missionaries in the vicinity of New York are to be the guests of individual members of the union. The hope is expressed that the president of every missionary society in the metropolitan area may be present, inasmuch as it is felt that nothing is more vital at the present time than an adequate recognition of the part which the women societies play in denominational affairs.

REV. FRANKLIN D. ELMER is expected to take up his work at Hamilton early in February. He is a graduate of Brown and of the University of Chicago. Since graduation he has been assistant at the Mt. Morris Church, New York City, and pastor at Winstead and at Poughkeepsie. He is connected with a number of our national organizations and has been prominent in religious education and Boy Scout work. It is thought that he will do valuable work among the young men at Colgate. Dr. William M. Lawrence has of late been acting-pastor of the Hamilton Church.

CALVARY CHURCH, NEW YORK CITY, has recently completed a successful drive for additional funds for current expenses. Ten thousand dollars in addition to the present income was the mark set. As a result, for the first time in several years the church will have an income that will cover its large budget. An increase in missionary income was also obtained. New members are constantly being received. At the recent annual business meeting it was voted to allow only members of the church of full legal age to vote in the corporate body. Under the New York state law, contributors to Baptist churches may vote in the corporate meeting of the church unless the latter orders otherwise. Two new departments of church work have recently been organized.

#### WESTERN PENNSYLVANIA

A LEAGUE OF CHRISTIAN Stewards in every church by Feb. 20.

A REVIVAL CAMPAIGN has recently been conducted at the Union City Church, Rev. H. W. Jones, pastor, by Rev. Harlow W. Parsons, with Albert Heinz and his wife as leaders of the singing. As a result, the church has been greatly stimulated, and forty-six persons were baptized on one day. The church cordially recommends Bro. Parsons, both as a worker in the regular services and as a worker among young people. The annual meeting was held Jan. 3, and showed all bills paid and a balance in the treasury. Eighty-three persons united with the church during the year, seventy of them by baptism.

CARMEL CHURCH, SEAGERSTOWN, Rev. M. V. S. Gold, pastor, reports good progress. An all-day Thanksgiving service was held. At Christmas, the church presented the

pastor with a nice knee robe. During the year a new lighting plant has been put in the church building.

#### EASTERN PENNSYLVANIA

A LEAGUE OF CHRISTIAN Stewards in every church by Feb. 20.

THE FOLLOWING MINUTE is sent THE BAPTIST by the board of managers of the Baptist Home of Philadelphia: "We are called at this time to notice the passing home of Mary Peltz Weiland (Mrs. Henry A.), who was for many years closely associated with the work of the Baptist Home. She served as vice-president and as chairman of the house committee, and in both of these offices rendered the board of managers and the home valuable service. As chairman of the house committee, she, during the vacation of the matron, gave personal supervision to the housekeeping, spending a portion of each day in the building. She dearly loved the work, and her active and helpful interest continued as long as time and strength permitted. We desire to place on permanent record the appreciation and esteem in which Mrs. Weiland was held by all of her co-workers."

### Mississippi Valley

#### OHIO

A LEAGUE OF CHRISTIAN Stewards in every church by Feb. 20.

#### Dayton Association

The pastors held an interesting meeting on Jan. 10 at the First Church, Dayton. The paper for the day was by Pastor J. M. Cosby, on "How To Interest the Young People in the Church Service." It was helpful and provoked discussion. The reports of the churches revealed various activities.

Pastor Bagby received one by letter and one by restoration at Colorado Avenue. Congregations are good. Pastor J. C. MacFarlane and his young people conducted an evening service which greatly delighted the people at Colorado Avenue.

Pastor Henry Brandt at Troy is much encouraged. The report at the annual meeting revealed that the contributions of the church to missions had increased fourfold. There is a substantial balance in the treasury. More than \$100 was given for European relief. Special meetings are now being planned.

Pastor Sloman at Third Street received four by letter and two by baptism and five confessions at the evening service. Bro. Sloman is an aggressive leader for the Baptist young people of Dayton. He has arranged a great rally to be held Feb. 11.

Pastor Slocum of the First Church baptized two persons. The men's Bible class has almost reached the 200-mark in average attendance. The morning congregations are growing. Dr. Slocum's preaching is attracting strangers to the church.

At North Dayton the Bible-school attendance is 296. There is great need of more room, one class of boys being taught on the steps leading to the baptistry. Congregations are excellent. There were two conversions. Some of the workers are teaching a Bible school at a private home for children, with an enrollment of twenty-two.



Pastor J. M. Cosby of Tippecanoe City is seeing a steady growth. The annual meeting was a time of rejoicing. For the first time in years, all indebtedness was paid. The church is ready for special meetings in which it is to have the help of Pastor Fletcher as song leader and Pastor Brandt as preacher.

Pastor Johnson of Linden Avenue has the hearty support of his church, which is becoming a community church to which strangers in the neighborhood like to come. One was received by letter and one by baptism. Pastor Johnson and Pastor MacFarlane exchanged pulpits one Sunday morning. It was a delightful experience for the preachers, and for the congregations also. Pastor Johnson has interested a number of the members in a Sunday evening church-going league. About 150 have signed a card, and there have been some gratifying results.

Pastor MacFarlane at Memorial led the church into a banner year, as the report at the annual meeting showed. The church gave more than \$100 for relief work in Europe. Four were received by letter.

Pastor Patt of Sidney finds finances in an excellent condition. This is his second pastorate at Sidney, and he is doing effective work and is beloved by church and community.

Pastor M. F. Scruby at Haynes Street is enlarging the Sunday-school equipment by adding a classroom. He was recently in Virginia for a special meeting.

Pastor Furrow just closed a splendid day at Union by baptizing five persons. He also conducted a meeting at Mt. Pleasant at which eight persons united with church.

Pastor Fletcher at Fletcher baptized nine persons. Pastor Cosby had given the pastor fine assistance in a two weeks' meeting. The church gave \$80 for relief work in Europe.

Pastor O. E. Hall at Summit Street has solved the evangelistic question in his own church by setting aside the first three months of each year. Nearly fifty people have consecrated themselves to do personal work, and good results are being realized each Sunday. Four were received by letter and one by experience.

Pastor Albert Read of Xenia received one by letter. PHILIP BAUER.

#### IOWA

A LEAGUE OF CHRISTIAN Stewards in every church by Feb. 20.

A TEN-DAY EVANGELISTIC campaign at the First Church, Pella, Rev. A. C. Droz, pastor, conducted by Dr. Franklin W. Swift, came to a close on Jan. 30. The community, which is overwhelmingly Dutch Reformed, was stirred as it has not been for many years. More than 100 persons professed conversion, and fifty have been received for membership after baptism.

#### ILLINOIS

A LEAGUE OF CHRISTIAN Stewards in every church by Feb. 20.

THE CORNELL CHURCH, Rev. F. T. Klotzsche, pastor, began the new year with revival meetings. The pastor was the preacher for the first few evenings and then for two weeks and a half Rev. F. M. Dunk delivered the message. The church is revived, and there have been several additions.

SPECIAL MEETINGS were held the first two weeks in January in the church at Villa Grove, Rev. L. E. Ellison, pastor. Rev. Geo. H. Yule was the preacher. There were about forty-five confessions,

and practically all these people will join the church. An impressive high-school service was held on Jan. 13.

REV. J. T. FINNAN, pastor of the First Church, Elvaston, Ill., is leaving that field on April 1. He desires to locate in a Baptist church in the suburbs of a large city.

REV. JOSEPH C. DENT conducted evangelistic meetings with the Downer's Grove Church, of which Rev. John Stewart is pastor, Jan. 2-16. Many young people, mostly from the Sunday school, came forward in response to the appeal. Pastor Stewart is appreciative of the evangelist's work.

THE FIRST CHURCH, CHICAGO, is located in a fine residential section of the city at 935 E. Fifth St., and is winning the interest and support of the people of the neighborhood. When the pastor who succeeds Rev. F. E. R. Miller arrives on the field, he will find a well-organized, united



CHRISTMAS DECORATIONS AT THE WINNECONNEE CHURCH, WISCONSIN

and forward-looking people. The membership is 509, and there are no debts. During the past year, \$16,789.52 was raised for church expenses and \$7,273.05 for missions and benevolences.

REV. A. B. MERCER, after a successful pastorate of five years, has left the First Church, Kankakee, for the First Church, Niagara Falls, N. Y. His work and personality have left a lasting imprint on the church and community. Substantial improvements on the interior of the building have been made during the year, and the people are eager to secure the right man to continue the work.

#### Northern Baptist Theological Seminary

The annual reception given by the seminary on Monday evening, Jan. 17, was an event of more than passing interest. The Baptist ministers' conference of Chicago was the guest of the evening, and a large number of ministers and their wives, with many friends of the seminary from Chicago and vicinity, numbering some 300, were present.

The occasion was made memorable by its being the first opportunity given the public for an inspection of the new seminary building, located at 3040 W. Washington Blvd. A genuine surprise awaited

those who for the first time were shown through the building. It had been thought scarcely possible for an institution so recently organized and with nothing in a material way to begin with, to have acquired so splendid a property and been able to finance it successfully.

The building itself, a large, three-story mansion built by a man of wealth, and which at the present time would cost at least \$260,000 to duplicate, is thoroughly equipped and finely arranged for the use now being made of it. The third floor of the building, which is one room, is finely adapted for chapel and public services; and it offered comfortable accommodation for all who were present on this evening. In addition to the building, the property includes a large and well-located corner lot.

Following the opening reception, Pres. George W. Taft of the seminary called the conference to order and in a felicitous greeting expressed the gladness the seminary felt in welcoming the guests of the evening. Prayer was offered by Dr. J. S. Bromley of Pennsylvania. The two men present who doubtless had most to do with the organization and successful continuance of the seminary were Dr. John H. Byrtie and the present treasurer of the school, Thomas J. Bolger. Being called upon for remarks, they told of the remarkable way in which the seminary had been led under the spirit of God, and how support had come in a marvelous manner when it was most needed.

There is now a fine body of more than eighty students and an efficient teaching force. Members of the faculty were introduced and responded briefly.

The address of the evening was given by Dr. A. S. Carman, now one of the instructors in the seminary and also president of the ministers' conference. In an able, interesting and enlightening way he discussed the question, "Is the Ministry Worth While?" It was a heartening message to those present. A social hour followed, the visitors being received by the hostess, Mrs. Taft, and served with refreshments. The seminary begins a new year under most favorable auspices.

A VISITOR.

#### WISCONSIN

A LEAGUE OF CHRISTIAN Stewards in every church by Feb. 20.

SINCE THE LATTER part of October Rev. E. G. Hamley has been acting-pastor at Winneconne. Attendance at the Sunday school has increased from twenty to forty, and at the church service from thirty to sixty. The Sunday school at Christmas time gave a fine program to a full house. A picture of the tree and decorations accompanies this note. An orchestra of five pieces helps in a thirty-minute song service on Sunday evenings. A class of candidates is being prepared for baptism on Easter Sunday.

#### MICHIGAN

A LEAGUE OF CHRISTIAN Stewards in every church by Feb. 20.

THE PARR MEMORIAL CHURCH of Petoskey gave a reception recently to Rev. E. J. Parsons, its new pastor, and his family. Work is opening up well. A boys' Bible class of twenty-eight members and a brotherhood have been organized. A junior chorus choir and a personal workers' band are recently introduced features.

UNION EVANGELISTIC MEETINGS were held in the church at Rives Junction from Jan.



2 to 16. Littrell and Moody were the evangelists. The churches and community were much stirred. Seventy confessions were made. Rev. H. H. Andrews, the pastor, heartily commends these workers.

THE FIRST CHURCH, CADILLAC, is forging ahead under the leadership of Rev. H. S. Grandholm, a young man with a forward-looking program. In October a regional conference of Baptist ministers and laymen was held in this church. On Nov. 19, a B. Y. P. U. meeting was attended by over ninety young people from various parts of the association. The church raised one of the largest Red Cross roll call memberships reported in Cadillac, and responded to the call for help for the suffering children of Europe with \$253. The apportionment to the New World Movement has been fully met. Mr. Grandholm has recently held two weeks of special meetings in the mission and plans a campaign in the central church before Easter.

THE FIRST CHURCH, DETROIT, Dr. T. J. Villers, pastor, held its annual business meeting on Jan. 20. The reports showed that \$41,650 had been raised for benevolences, \$24,230 for current expenses and \$4000 for other purposes. New members received during the year were: By baptism, seventy-seven; by letter, seventy-eight; by experience, twenty-two. The membership is now 1725. The church has three missionaries on the foreign field, one on the home field, and two young men studying for the ministry.

#### NEBRASKA

A LEAGUE OF CHRISTIAN Stewards in every church by Feb. 20.

THE CHURCH AT BROKEN BOW recently held a three weeks' meeting in which the pastor was assisted by Rev. R. Richards, pastor of the church at Ansley. As a result, twenty-seven persons have been baptized and two have been received by letter and two on their experience. Eleven more await baptism. Last year the pastor baptized twenty-eight, and others were received by letter.

WORK AT GRAND ISLAND COLLEGE has been moving along well. The football team boasts of a season without a defeat, and the oratory and debating teams hope to have as good a record. Of the student body, 31 per cent were on the honor roll, which means that they passed their subjects with a rank of 90 per cent or more. The average for our colleges the country over is about 10 per cent. Many notable addresses have been given at the chapel services. Particular mention is made of those given by Dr. Allyn K. Foster, whose work has resulted in a marked change for the better in the life of more than one student.

#### KANSAS

A LEAGUE OF CHRISTIAN Stewards in every church by Feb. 20.

AT WANEGU, Pastor J. E. Naylor and his father, Rev. John Naylor, have been conducting a successful revival. The latter, who was for eighteen years pastor at Williamsville, N. Y., but who has come to Kansas to make his home, did the preaching. On Jan. 23 the pastor baptized twenty-three converts, making thirty who have recently been added to the church.

THREE HUNDRED PERSONS attended the quarterly "get-together" social of the First Church, Coffeyville, on Jan. 27. The report of the chairman of the finance com-

mittee said: "The past year has been the best in the history of the church. The First Church is under many obligations to its pastor, Dr. C. D. Eldridge, for this healthy growth. He has ever been on the alert to serve the church and community."

REV. T. H. CLARK, of El Dorado, the missionary for the oil fields, has done an outstanding work among the oil camps during recent months. There have been several conversions under his ministry, and he has done a signal work in visitation among the people.

REV. W. M. MARTIN and wife are just now beginning meetings with Pastor Paul J. Gates at Garden City. The outlook is good for a gracious meeting.

REV. H. D. HUGHES has been backed by the state convention in holding evangelistic meetings in the smaller churches in the northwest part of the state. He has had some good meetings.

REV. J. J. GRIFFIN, field secretary of the southwest district, is now assisting Pastor C. E. Hanes, of Great Bend, in special meetings.

REV. H. G. FRASER, of Ottawa, Mrs. B. F. Tilley, of Emporia, and the director of religious education are now holding brief conferences or institutes in the south central part of the state, in Herington, Peabody, Clearwater, Coats, Protection, Ashland, Wellington, and Anthony.

REV. W. H. LEYBURN, special worker in the southeast part of the state, has been doing a fruitful work during the past several months, coming in touch with the weaker churches and helping to get them going again. He has also helped to start some new interests, as, for instance, at Longton, where a new church has been organized.

REV. WALTER E. TANNER, the missionary in the Southeast Association, has held some good meetings among the churches in that section of the state. He makes his home at Erie.

THE EVANGELICAL MINISTERS of Topeka have taken action looking towards the organization of a community council of religious education, with a view to putting on week-day religious education in the community, to begin by next fall. The same matter is being considered in Kansas City.

## Rocky Mountain States

#### COLORADO

A LEAGUE OF CHRISTIAN Stewards in every church by Feb. 20.

THE FIRST CHURCH, GREELEY, celebrated its fiftieth anniversary on Jan. 9. Of the original twenty members, only one is now living. The Baptists built the first meeting-house in the community and secured the bonus of \$500 offered by the Denver Pacific Railway Company. This building, costing \$6500, was dedicated in 1871. Rev. W. W. Everts, then of Chicago, preaching the dedicatory sermon. Dr. F. B. Palmer of Denver gave the message in the morning and in the evening; letters from former pastors were read; and there were other services of a reminiscent character. The present edifice was dedicated ten years ago, during the pastorate

of Rev. D. D. Forward, at a cost of \$43,000. The \$12,000 mortgage, representing the last indebtedness on the building, was burned during the present celebration. The present pastor is Rev. D. I. Coon, and the membership is something over 600. More than 100 members were received during the past year. Recently the church sent out its first foreign missionary, Miss Alice Glazier, who has gone to Madras.

AFTER A SUCCESSFUL PASTORATE of eight years with the First Church, Longmont, Rev. J. L. Hedbloom has taken up the work at Brighton, where a church has just been organized and where a new modern building is under construction. Bro. Hedbloom has occupied a strong place in Longmont, being greatly esteemed for his Christian spirit and as a preacher. He will do a strong work in Brighton.

#### IDAHO

A LEAGUE OF CHRISTIAN Stewards in every church by Feb. 20.

THE PUBLICATION SOCIETY has appointed a Bible worker for Idaho, and Rev. Robert Kaplan and wife are already on the field and actively engaged in the selling and distribution of Bibles.

CENTRAL ASSOCIATION B. Y. P. U. officers recently held a B. Y. P. U. rally in Twin Falls. Many delegates were present, and all report a profitable and enjoyable time.

A SERIES OF KINGDOM rallies under the auspices of the General Board of Promotion is to be held in Idaho, beginning at Pocatello Feb. 4. Other rallies will be held at Caldwell, Feb. 14 and 15, and at Twin Falls, Feb. 16 and 17.

THE BOISE CHURCH is enjoying a period of prosperity and steady growth. Nearly 100 members have been received since Dr. Floyd I. Beckwith assumed the pastorate May 1. Mission study and teacher training classes and a class for personal workers recently begun are evidences of the activity of the church under the strong leadership of its pastor. This church will enter into the city union evangelistic meetings which begin in February and will continue until Easter.

THE WORK AT HAILEY, under the wise leadership of Pastor W. H. Vodra and Miss Mary Ayres, missionary, is steadily forging ahead. Progress is being made so rapidly that the members and friends have offered to pay the share of the pastor's salary assumed by Picabo and have asked that he be released for full time at Hailey. They have a program now in operation which opens the church each night in the week.

PASTOR A. C. LATHROP of Emmett reports an annual meeting in which it was shown that a long-standing obligation had been met and that all departments of the work were in good condition.

THE CALDWELL CHURCH has installed a heating system costing over \$1000. Pastor A. F. White reports an ingathering of souls, a spiritual quickening of the church, and all branches of the church life encouraging.

IN A BIT OF SATIRE, "How the New World Movement Killed Our Church," Pastor A. V. Willey of Idaho Falls shows that this has been one of the best years in the history of the church. All departments have a balance in the treasury, and recent remittances on New World Movement pledges amounted to \$1418.



## Pacific Coast

### SOUTHERN CALIFORNIA

A LEAGUE OF CHRISTIAN Stewards in every church by Feb. 20.

RESOLUTIONS PASSED on Jan. 10 by the Ministers' Association of Los Angeles, regretting the removal to Boston of Dr. Seldon W. Cummings, pay him this tribute: "In our general work in Southern California, Dr. Cummings has been one of the leading advisers. Regardless of the fact that he had a large church that called for all his time, he never has refused to meet with boards and committees connected with the larger work, and his counsel and judgment have been great factors in helping to establish the Baptist cause in this great Southwest. There is no man who has done more for the Baptist denomination in Southern California

than has our own Dr. Cummings. Not only has he given us his wise counsel, but he has aided us all in real spiritual living and Christian fellowship. Almost every church in our large district has been touched and helped by his strong personality. Memorials of him are scattered over all Southern California, so we shall be reminded of him constantly, and shall miss him in a thousand ways."

### OREGON

A LEAGUE OF CHRISTIAN Stewards in every church by Feb. 20.

DURING THE YEAR just closed Rev. D. Loree, missionary for the Grande Ronde Association, has been in evangelistic meetings in which sixteen have professed conversion. He has baptized forty-six, most of them converted in meetings held by Rev. M. G. Bentley. He has preached 185 sermons, made 488 visits, traveled 6,998 miles by rail and 3,125 by auto or other conveyance, been in thirty-five prayer meetings, and had a part in wiping out the debt on one church edifice.

### WESTERN WASHINGTON

A LEAGUE OF CHRISTIAN Stewards in every church by Feb. 20.

THE FIRST CHURCH, Seattle, received 253 new members during the year just past, making a present membership of about 1200. At its annual meeting the church adopted a budget of \$62,000 for 1921, including \$25,000 for general expense, \$12,000 for the building fund, and \$25,000 for the New World Movement. On Sunday evenings crowds of young people are listening to a series of sermons on the subject, "Love, Courtship and Marriage."

### EAST WASHINGTON

A LEAGUE OF CHRISTIAN Stewards in every church by Feb. 20.

#### The Pullman Church

The Pullman Church entered into a permanent organization in December, 1914. The following April the church called a council "to investigate the needs of a Baptist church in Pullman and ascertain whether the Pullman Baptist Church was properly organized." This council approved the organization and welcomed it into the denomination. Leading officials of the denomination have visited the field and agreed that Baptists need a strong and distinctive work here, where is located one of the great state educational institutions with 2,000 students. The East Washington and North Idaho Convention has approved and aided the Pullman Baptist Church from its beginning.

As a result of careful investigation and a growing conviction of the opportunities and needs at Pullman, the denomination through the convention board has voted to support the work in Pullman in a larger way than ever before. At the state convention held in Spokane in June, a resolution was passed declaring it to be the judgment of the convention that at least \$25,000 should be invested in a new building for the Pullman Church. The convention board appointed a committee to co-operate with a similar committee of the local church to select a new site and plan for the erection of a new edifice.

This joint committee has already secured an excellent site, two blocks from the college campus. The house which stood on the corner lot has been moved to the inner lot and fitted into a parson-

age, leaving the other two lots clear for the new building.

The church at its annual meeting on Dec. 31 reported a year of healthful growth. Thirty-two new members were added. In the New World Movement the little church was given a quota of \$6,400, which meant \$125 per capita. It subscribed \$7,400. During the year it met promptly all its current expenses. The church school has had a steady healthful growth.

Just now the need of a new building is felt keenly. The old building is poorly located, leaky, fire-scorched, weather-beaten, and unattractive within and without. The church will be seriously handicapped until it does secure an adequate building. The urgent need now is that the denomination shall furnish a sufficient amount of money so that the building enterprise can be carried on without delay. Rev. W. E. Monbeck is pastor.

### Statement Concerning the Foreign Mission Society

(Continued from page 36)

New World Movement which are due this year will enable the society to provide for the work of the current year and to make a substantial reduction in its deficit. A shrinkage of any considerable percentage from the full allotment may mean an increase in the society's indebtedness. These facts call for certain explanations.

The large sums called for by the approved budgets of the society for last year and this year are not due to new work or to expansion of old work, but to the increased cost of carrying on missionary work. The high cost of everything throughout the whole world has made it necessary to increase the salaries of missionaries and native workers in all fields, in order to keep them from real privation. Building enterprises to which we are in honor committed have proved far more expensive than we or the missionaries or anyone else could have anticipated. The loss in putting our appropriations into the local currency, especially in India and China, because of unfavorable exchange, has been heavy, though very recently there has been some improvement in this condition. Any considerable reduction in the amount of the approved budget for last year or this year would have meant disastrous retrenchment in the work already under way.

The large and burdensome deficit of \$808,023 reported at Buffalo was incurred on a budget approved by the convention and was due to two principal causes: First, the changing of the date for closing the fiscal year from March 31 to April 30, which meant the addition of an extra month's appropriations to the expendi-

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tures of the year, and the extraordinary loss on account of unfavorable exchange were responsible for nearly one-half of the deficit. Second, the intensive efforts usually made in the last two months of the year by our society in common with the other co-operating societies and boards of the convention to secure the funds needed to meet the year's requirements were omitted. It was the judgment of nearly all concerned that emphasis upon the customary intensive efforts in the interest of the current budgets might affect unfavorably the New World Movement campaign to secure subscriptions to the \$100,000,000 fund during the week of April 25 to May 2. It was also the earnest hope that the immediate cash payment in connection with the New World Movement pledges would more than make up any deficits. The amount so realized in cash payments before the closing of the books on May 12, however, was not sufficient to meet the full requirements, and our society was forced to report and to carry over into the new year a deficit of \$808,023.

Receipts of the society from the New World Movement Fund for the first eight months of this year are much larger than ever before for the same period, namely, \$687,461 as compared with \$371,553 last year and \$327,167 the year before. For this generous and encouraging response of the churches the board of managers expresses its grateful appreciation. It should be noted, however, that the total receipts of the society to date, as previously stated, including income not applying on the \$100,000,000 fund, represent only 44 per cent of the current year's budget apart from the deficit and but 31 per cent of the total requirements of the year, including the deficit. We need to receive in the four months that remain more than the sum we have received in the past eight months in order to provide for the current year's budget and avoid adding to our deficit. We need to receive more than twice as much as we have already received if we are to provide for the current year's work and the deficit. A serious feature of this situation is the fact that the society is compelled to borrow large sums of money to meet its expenditures and has already paid more than \$25,000 in interest on these borrowed funds.

The board has appointed a committee of review which is making painstaking investigation to ascertain whether expenditures at home and abroad can be cut down without endangering the success of our enterprise. We are planning every possible economy short of such as would really cripple our work.

We are confident that Northern Baptists are unwilling that the American Baptist Foreign Mission Society should make any large reduction in the budget which in this new era of high costs scarcely allows the society to maintain its present status in the foreign field. We believe also that the denomination is so deeply interested in the work which this society and all of the other missionary agencies are accomplishing in their respective fields of activity that when the facts are known the necessary funds will be forthcoming. We earnestly appeal to all the friends of our work to make prompt and full payment of their pledges to the New World Movement, and to aid in securing new and larger pledges and large cash contributions apart from the pledges, in order to prevent the necessity for any retrenchment on the foreign field during

this critical period through which we are passing.

Such a payment of pledges and securing of new ones would rescue not only the Foreign Society, but all our sister missionary organizations, most of which are struggling with a somewhat similar financial burden. We wish to share alike with them on the established proportional basis.

On behalf of the board of managers and by its order:

FREDERICK L. ANDERSON, Chairman.  
For the General Board of Promotion:  
JOHN Y. AITCHISON, Director.

### At the Regional Conferences

#### UTICA, NEW YORK

The first of the series of eighteen missionary conferences planned for the state of New York, exclusive of the metropolitan area, was held in Utica, Jan. 31-Feb. 1. The meetings were held in the Tabernacle Church. At all the sessions the attendance was unexpectedly large.

A fine spirit prevailed throughout the conferences. This was due in no small measure to the emphasis which was placed on the devotional hours. These occupied a considerable portion of each session and were conducted by Dean J. H. Vichert of Colgate Seminary, Rev. C. J. Oxley, pastor of the Park Church, Mrs. Norah L. Kenney of Utica and Rev. A. H. Hooper, the new pastor at Poland. The "missionary team" consisted of Rev. R. E. Farrier, Mrs. W. A. Montgomery, Rev. W. R. Taylor of West China, Mrs. Benjamin Starr, Rev. Sumner R. Vinton and Rev. Frank W. Padelford.

At the session on Tuesday morning, Dr. Padelford led a conference on the New World Movement. The progress and the achievements of the movement up to date were outlined, and then an open discussion, with many questions and answers, followed for an hour and a half.

In the afternoon Benjamin Starr conducted a conference on stewardship. Mr. Starr, a business man, is rendering a great service to the churches by his messages on stewardship.

The missionary addresses were given by Mr. Taylor, Dr. Padelford, and Mrs. Montgomery, who was in demand at every session and who made a profound impression. Mr. Vichert gave two of his impressive illustrated lectures which are becoming familiar to so many Baptists.

The conference was most profitable. It cleaned up many questions, and brought new visions of our tasks and our achievements.

#### CONNECTICUT

The six regional missionary conferences held to date in Connecticut have been marked by spiritual power, with deep interest on the part of delegates. Each conference passed resolutions endorsing the advance missionary program and urging churches to complete their quotas to the New World Movement at an early a date as possible.

#### MAINE

Reports from the first of the Maine New World conferences overflow with enthusiasm. State Director E. C. Whittemore telegraphed as follows: "Bangor conference of remarkable power. Ministers assert it greatest they ever attended. Will have excellent results." That this was not the report of an over-enthusiastic leader is evidenced by a night letter to Dr. Aitchison: "Pastors and laymen of largely attended regional conference express their appreciation of the genial presence, the Christlike spirit, and great ability of representatives from na-

tional headquarters who have brought such informing, inspirational and statesmanlike addresses. Our people were lifted to a higher plane and their vision enlarged. We heartily commend regional missionary conferences as effective agencies to bring results of greatest value to the kingdom of God. This is sent by vote of the conference."

#### MASSACHUSETTS

The Massachusetts conferences were well and representatively attended. The reports of interest in the New World Movement and of efforts for its success are excellent. In one conference, at the conclusion of the open forum the house voluntarily and enthusiastically voted its confidence in the General Board of Promotion. State Director Reid and the team are co-operating splendidly.

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## Our Music Corner

T. WM. LESTER

### ORGAN MUSIC IN THE THEATER AND THE CHURCH

WITH the present vogue for organ music in the "movies" and theaters has come the knotty problem of finding a line of separation between the pieces played for entertainment in such places and music suitable and exclusive enough to be fitting in divine worship. If a person has the slightest weakness for a melody, he certainly cannot hear "Humoresque" used as an offertory in church and not be put in mind of a certain popular film-drama of the moment. Certainly this diversion cannot be of any great aid to the religious motive of the occasion! The problem of a more careful differentiation between the types of organ pieces suitable for secular or sacred use is set forth as follows by a writer in Musical Opinion, a London journal:

Organists in America are getting a bit worried because so many of their pet voluntaries are becoming standing dishes at the picture theaters and are thus losing their fitness for church use. Some of us here have met with the same difficulty, and have had to scrap the Rachmaninoff "Prelude" and such popular recital numbers because they have become almost identified with the cinema. But I don't think many of us have been hit as to voluntaries. Of course it all depends on your idea of a voluntary. If you are in the habit of speeding your congregation homewards with the Raff "Cavatina" or the Sibelius "Valse Triste" or the Mendelssohn "Spring Song," you must not be surprised to find your brother at the picturedrome cutting you out. On the other hand, if you differentiate as you should between organ music to be played (a) as voluntaries, (b) at recitals given immediately before or after a service, (c) at recitals in church apart from a service, and (d) at recitals in a concert hall, you will be safe. For your voluntaries will naturally have been of a type for which he of the picturedrome will have no use. It is amusing to note that one of the organ pieces commandeered by the cinema players in America is a certain andantino in D flat to which I fancy most English organists will say they are heartily welcome. A glance at the column of recital programs shows such a poor choice of music that we need not be surprised at the church players finding their field invaded. If they want to hold their own, they must play better stuff.

The extraordinary development of organ music for "screen" purposes, brought about by the building of large and really magnificent instruments, and by the employment of executants of the first class at very liberal salaries, has naturally resulted in a standard of playing that is high and constantly getting higher.

The line of demarcation, as shown by "a," "b," "c," and "d" in what we quote, is clear enough: the trouble will be to get organists to "toe" it.

### BAPTIST MUSIC

A LARGE four-manual Austin organ has been installed in the First Church of Birmingham, Ala. The instrument is one of the largest in the South, and the only four-manual organ in the

state. The opening recital was given Dec. 19 by the regular organist, Edwin Lyles Taylor, F. A. G. O., who displayed the organ and his own fine equipment in a program which included the "Overture to William Tell," "Spring Song" by Hollins, "The Swan" of Saint-Saens, "Toccata in G" by Dubois, "Christmas in Sicily," Yon, "Fugue in G Minor," Bach, "The Storm," Taylor, and the "Grand March from Aida," Verdi. In addition to his duties at the church, Mr. Taylor directs the musical department of Howard College, in Birmingham.

From the Diapason, the official journal of the National Association of Organists, we clip this report: "One of our new members, Paul E. Thomson, A. A. G. O., sends programs from the First Baptist Church of Dayton, Ohio. They are of fine quality. With a chorus of fifty, he gave John E. West's 'Story of Christmas' Dec. 19. On Dec. 11 he gave a recital, including such numbers as Faulkes' 'Allegro Symphonique,' de Bricqueville's 'Etude for Pedals Alone,' and Shelley's 'Fanfare.' Miss Lucy Markham Chinn, A. A. G. O., one of our most enthusiastic and energetic members, gave at her church, the First Baptist of Frankfort, Ky., the following program in connection with her Christmas service: 'Vivace,' from the 'Sixth Sonata,' Bach; 'Giles Farnaby's Dream'; 'Second Meditation,' Guilmant; 'Praeludium,' Jarnefelt; 'Andante Cantabile,' Dethier."

The new Moller organ recently installed by the First Church of Hutchinson, Kans., is adding greatly to the musical side of the church life. It is a two-manual instrument, with electric-pneumatic action and Lemare type console, and has eighteen speaking stops and an ample supply of couplers and combination pistons. The dedication recital was given by William Lester, organist, assisted by Margaret Lester, soprano, before an audience that more than filled the large edifice. Mrs. J. C. Newman is the regular organist at this thriving church.

Ernest R. Kroeger, A. G. O., gave an organ recital under the auspices of the Missouri Chapter of the American Guild of Organists in the Delmar Church, St.

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Louis, Dec. 5. His program contained the following numbers: "Sonata in F Minor," Mendelssohn; "Ave Maria," Schubert; "Gavotte in F," Martini; "Lamentation," Guilmant; "Serenade Romantique," Mansfield; "Allegretto from Seventh Symphony," Beethoven; "Andante Tristamente," Kroeger; "Melodie du Soir," Shelley; "Toccata in G," Dubois.

REVIEW OF NEW MUSIC

From the Clayton F. Summy Company, Chicago:  
"Lazarus," a sacred cantata, by Clarence R. Kaul.

Choirmasters alert for a service cantata marked by reverent warmth of melody, simplicity of outline, and well-knit dramatic interest will do well to examine this thirty-minute-long "meditation on the Miracle of our Saviour, as related in the eleventh chapter of the gospel according to St. John." The cantata is laid out on effective lines, enlists the efforts of a quartet of solo voices, chorus and organ, and is an admirable translation into tone of the incidents of the text. While mostly homophonic in its technical handling and simple in its harmonizations, many definite proofs of its writer's experience and musicianship are to be found in its pages. The orchestra score and parts may be rented from the publisher.

From Arthur P. Schmidt Company, Boston:

"Give unto the Lord, O Ye Mighty," Harold Vincent Milligan.  
"Rest in Thee," C. P. Scott.  
"Stars of Evening," Paul Ambrose.

The first anthem of this set is interesting in its rhythmic structure as well as in its modal coloring. In the hands of a well-routined chorus with the complement of a modern organ, it should prove extremely effective. The other two numbers are more conventional in their make-up, and probably will be more widely used on that account. Notable in the Scott anthem is the well-set solo for alto. The Ambrose piece is marked by much melodic interest and gives splendid opportunity for choral shading. It is a welcome addition to the list of easy evening anthems. It is set for a four-part chorus of mixed voices, to be sung without accompaniment.

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**Summary:** Can you afford to take increased income at the expense of too great risk of your principal?

The above suggestive list of questions is reproduced from an advertisement of the Herkimer County Trust Company, Little Falls, N. Y., commented on in the Burroughs Clearing House for January, and reprinted in the Prentice Hall Digest.

Sunday-School Lessons for Adults

(Continued from page 53)

Men and women like to discuss religious subjects. They covet the teaching concerning the "truth" which is thoughtful and thought-provoking, warm and human. No one flinches from even the sternest phases of the gospel if it is taught in love.

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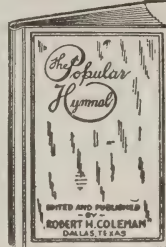
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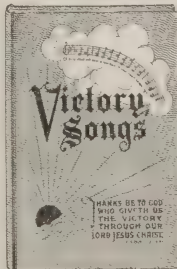


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\* \* \*

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\* \* \*

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**The General Board of Promotion of the  
Northern Baptist Convention**

276 Fifth Ave., New York City



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Volume II

February 19, 1921

Number 3

# The Baptist

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YOUNG CHINA IN ITS ANCIENT BABY CARRIAGE LOOKING TOWARDS AMERICA

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BISHOP W. B. LAMBUTH.



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## AMERICAN BAPTIST PUBLICATION SOCIETY

Philadelphia Boston Chicago St. Louis Kansas City Los Angeles Seattle Toronto

## Fresh from the Field

The Twin Cities, St. Paul and Minneapolis, have recently held a series of conferences of great value for pastors, church officers and committee chairmen. Dr. Potat and Agar gave ten days to the cities, laying down the principles of stewardship and elaborating the plans and programs of church efficiency. Dr. Agar will return later to put through in the churches an up-to-date every-member canvass for the local church maintenance and the New World Movement.

Dr. John H. Byrne, member and deacon of the Second Church, Chicago, since its dedication in January, 1865, came to the office a few days ago and paid his fifty-fifth subscription to a Baptist periodical. He had first the Christian Times and Witness, edited by Justin Smith, then the Standard and now THE BAPTIST. Although eighty years of age he is yet active practice and serving the denomination in responsible positions.

The Calvary Church, Cleveland, Ohio, Rev. H. Lee McLendon, pastor, has just celebrated its silver anniversary. The church invited the former pastors and their wives, together with the Baptist pastors of Cleveland and their wives, to be its special guests for the occasion. Dr. W. W. Bustard of the Euclid Avenue Church, Cleveland, delivered one of the principal addresses. A special committee of nine arranged for the two days' celebration. The reports at these meetings showed that the church was never in better condition. There are conversions or additions at nearly every service. The church added \$400 to Pastor McLendon's salary.

Rev. Geo. W. McDaniel has been with the First Church, Richmond, Va., sixteen years. During the past year the church has voted to move to an up-town site. Land has been secured and a committee is at work on plans for the building which they are planning shall be a credit to the city and denomination. During the year also the members paid in \$106,608 on the 75 Million Campaign conducted by the Southern Baptists. The church is vigorous and prosperous and looking forward to the best years in its history.

The Central Church of San Francisco is planning to build soon. Under the able leadership of Rev. D. M. Dawson, the church prospers despite the adverse conditions that prevail in San Francisco. The pastor has had the joy of seeing the mortgage burned, extensive alterations made and paid for, and the membership doubled during his ministry.

Spelman Seminary, Atlanta, Ga., is planning to observe its fortieth anniversary April 6-8.

Rev. R. H. Seitner, pastor of the church at Arco, Idaho, is rejoicing over the results of a revival meeting conducted by District Missionary E. O. Otto. The gains were twenty-nine professions and six others. This gives the church twice its former number of members and will make necessary a larger building.

W. Earle Smith, director of young people's work for the Pacific coast, has accepted a call to the pastorate of the First

(Continued on page 96)



# The Baptist

Vol. II February 19, 1921 No. 3

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## And He Is from Missouri

"I WANT to unburden myself. The first thing I want to tell you is that you are giving us a splendid paper. I have asked myself how it could be made any better, and my answer has always been, 'I don't know.' This is quite a confession from a dyspeptic, hypercritical old grouch like me" (David Cole, Kansas City).

## What Do You Think of It?

"WHEN W. L. Ferguson, our missionary in South India, was a boy in his Iowa home, the Standard was a regular visitor in that home. His father, John Ferguson, was of good old Scotch Covenanter stock. On Saturday night all books and newspapers were put away for over Sunday. When the Standard first began its visits, the father discussed thoroughly the question of the propriety of letting the young folks read the paper on Sunday. Suffice it to say that the denominational weekly gained a place beside the Bible and hymn-book as good Sunday reading. Yes, and incidentally a missionary was schooled for a great work in a foreign land.

\* \* \*

The young people of the First Church, Trinidad, Colo., have secured in cash almost enough money to provide THE BAPTIST for the reading rooms of about a score of mining camps in the out-lying districts. Do you think the miners will appreciate this evidence of interest on the part of these Christian young folks? It is needless to say that Pastor Heydon has a live church.

\* \* \*

Dr. J. C. Massee of the Baptist Temple, Brooklyn, N. Y., in a recent letter to the editor says: "Permit me also to express my gratification that you have been appointed editor. I wish I might sit down and talk over with you the paper as an ultra-conservative sees it. I must express to you my conviction that the general conduct and tone of the paper has been seriously improved, and congratulate you upon that success."

\* \* \*

"Enclosed find our check for \$143—the first installment of our new list for THE BAPTIST." (First Baptist Church, Los Angeles.)

\* \* \*

"I am convinced that Grace Church, Spokane, will put THE BAPTIST in every home by spring." (John R. George.)

The ministers' conference in Spokane subscribed for THE BAPTIST for the public libraries.

\* \* \*

Theodore Maynard, a traveling salesman, found his way to the First Church, Eugene, Ore., on a recent prayer meeting night. He writes that the board of deacons, under the direction of the church, selects a list of non-resident members and sends them THE BAPTIST. He adds: "This is one of the most practical and effective ways of reminding the non-residents of the Christian and denominational tie that binds them to the church. Its spiritual and educational value cannot be overestimated."



## Regional Conferences Create New Spirit

By ERNEST L. PRIEST

PROMISES of a new spirit throughout the denomination resulting from the regional missionary conferences are contained in reports from centers where the conferences have been under way for two weeks. Churches are experiencing a renewal of enthusiasm, while interest in missions is being deepened.

From several states, both in the East and in the West, come reports of record attendance at the meetings, and pastors and laymen are taking with them, on their return to their home churches, a broader vision and new courage to meet the challenge. Speakers from the mission fields, both home and foreign, are being given keen attention, while those who are in touch with the great opportunities and needs, both at home and abroad, are making a deep impression upon their audiences.

Fine tribute is paid to the work of Dr. Charles A. Brooks and Mrs. Henry W. Peabody in a night letter from the Northwest which says: "Team meeting splendid response everywhere. Fine and fruitful day in Spokane Sunday. Splendid opening with full house in Seattle tonight. Dr. Brooks and Mrs. Peabody doing wonderful work and winning audiences."

From Boise, Idaho, Rev. W. H. Bowler, one of the field representatives, writes his impressions as follows: "It has been admitted locally at all places that these have been the most largely attended missionary conferences ever held. The Denver meeting was particularly good, and the attendance was the largest we have yet seen. I am sure that in all places so visited the conferences have made a profound impression. If the conferences all over the country are as productive of good as I feel certain our conferences have been so far, then beyond any question these regional conferences are creating a new spirit throughout the denomination."

With almost no exception a wonderful support has been given by the secular press to the conferences, for in the towns and cities where the meetings are being held the local papers are sending their own reporters to interview the members of the teams besides reporting the conferences.

### A Word from Wyoming

THE regional conferences are on in Wyoming. On Feb. 1 and 2 one of these conferences was held in the Cheyenne Church. No one who attended that meeting regretted a dollar expended, although some had to travel more than 500 miles to attend. They were mountain-top days, with a practical point directly visible. Dr. Brooks, in his great address on his European trip, left an indelible impression. Mrs. Peabody, Dr. Ripley of Colorado and Dr. Bowler also made their presence felt.

Those who did not go to this conference are not shut out yet. Two more are to be held in the state: In Sheridan, on Feb. 18 and 19, for the northeast section; and in Worland, on Feb. 20 and 21, for the Big Horn Basin. All pastors should attend, and they should bring some new blood with them besides the "old convention-goers." Get more Baptists in Wyoming on fire for the cause! The best way to do this is by putting them in touch with these meetings of power. The speakers at these two conferences are Dr. Rider of Los Angeles, Dr. Lynch from Africa and Mrs. Wadsworth.

## A Plea to Baptist Women

WE feel impelled again to urge you to hold special prayer services for the success of the regional conferences. Many of these conferences are now being held in different parts of the country. Prayer will prepare the heart to receive the blessing our heavenly Father is anxious to bestow upon his children at this time. Prayer will also prepare the heart of the unbeliever and the indifferent one to receive His message. The blessing is ours for the asking. Will you ask?

MRS. HELEN BARRETT MONTGOMERY,  
MRS. JOHN NUREEN.

## Foreign Mission Society Board Meeting

By C. J. POPE

THE announcement of a meeting of any board of managers conveys the impression to the ordinary mind that a mass of matters is to pass in review which is of no particular interest to anybody except to those who constitute the board. Not so are the quarterly meetings of the board of managers of the Foreign Mission Society. The writer has had long experience on convention and college boards. But these meetings are unique in his experience. They are not physically wearisome by being protracted into unseasonable hours. The business to be considered is carefully prepared and succinctly stated. The items have to do with great human values which hold the mind keen and alert. The seasons of fervent prayer warm the heart. The earnestness and care in discussion show that men are conscious of a great trust imposed. Problems are faced with such evident need of God's

guidance that there is the constant feeling out for his hand. The emphasis placed upon the salvation of men everywhere kindles anew a passion for souls. The insistence that the work of the missionary is to make the divine Lord supreme and known to men everywhere begets confidence. The reports from the fields fill the heart with a bounding gladness. The presence and addresses of missionaries on furlough fan the fires of devotion. The testimonies of young people applying for appointment open the fountain of thanksgiving and praise to Almighty God that his Spirit still draws with irresistible power our strongest and best to the work of saving men. These are great experiences through which to pass in the space of two short days.

The board holds monthly meetings, but those held quarterly are of special importance. The last was in Pittsburgh, Feb. 8 and 9. Dr. Galpin and his people gave every consideration and attention to the meeting in the fine building of the First Church. The sessions were open to the public, as is always the case, and a goodly number attended the afternoon and evening meetings. The secretaries and missionaries gave a vivid bird's-eye view of our missions in Burma, Assam, South India, Bengal-Orissa, China, Japan and Africa. Cheering reports, problems, need of men and equipment, the uncounted millions without knowledge of the Saviour, famine, political unrest, rays of promise of Christianized nations, filled up the picture.

On Thursday evening a remarkable meeting was held in the main auditorium. Drs. W. L. Ferguson of South India, J. T. Latta of Burma, F. P. Lynch of Africa and William Axling of Japan were

(Continued on page 96)

## New World Movement Pledges and Receipts

TABLE C

This report is issued as of Jan. 20, 1921, and is compiled on the basis of a form of report adopted by the General Board of Promotion at its annual meeting held in Minneapolis, Dec. 1 and 2, 1920.

I	II	III	IV	V
States in order of highest percentage of payments on pledges:	Amount paid on \$100,000,000 fund during fiscal year April 1, 1919-May 1, 1920.	Amount due on pledges to Jan. 20, 1921.	Amount paid on pledges to Jan. 20, 1921.	Percentage paid of amount due on pledges Jan. 20, 1921.
Nebraska .....	\$ 62,966.91	\$ 88,542.45	\$ 87,741.93	99.23
New Hampshire .....	61,800.00	82,347.74	81,860.04	98.22
Iowa .....	130,235.39	206,668.41	202,326.46	97.90
Illinois .....	100,160.00	455,585.10	428,287.65	94.01
Maine .....	65,999.00	133,371.18	116,482.38	87.34
Connecticut .....	56,384.00	191,983.35	166,986.60	86.98
Minnesota .....	90,857.00	148,420.36	127,537.43	85.94
Kansas .....	71,368.00	192,502.22	162,169.56	84.24
Rhode Island .....	23,505.00	132,730.64	109,555.38	82.54
New York Met. ....	*685,887.00	1,283,762.95	1,055,246.04	82.19
New Jersey .....	126,327.88	489,175.05	395,498.11	80.85
New York State .....	374,756.74	778,278.61	606,331.84	77.91
Massachusetts .....	184,941.00	753,157.36	590,187.00	78.36
District of Columbia .....		241,116.40	18,671.68	77.42
Wisconsin .....	37,586.17	107,601.71	81,870.76	76.09
Washington, D. C. ....	26,969.00	74,491.17	56,211.26	75.46
North Dakota .....	5,582.09	35,671.87	26,012.37	73.13
Indiana .....	102,989.39	312,614.86	221,877.01	70.97
Ohio .....	110,056.34	568,217.28	397,661.49	69.98
West Virginia .....	40,237.00	183,204.80	127,548.17	69.62
Washington, W. ....	27,805.00	74,342.09	50,905.77	68.48
Nevada .....	11,790.00	54,811.00	3,720.36	67.88
Oregon .....		88,378.67	60,093.59	67.24
Idaho .....	10,422.00	29,721.64	19,421.42	65.33
California, N. ....		157,030.65	100,670.64	64.11
Michigan .....	93,906.00	348,243.37	221,147.67	63.50
Pennsylvania .....	254,478.07	793,314.82	550,911.00	61.64
California, S. ....	140,328.00	312,265.72	192,271.39	61.57
Vermont .....	38,453.86	81,059.06	49,705.46	61.32
Colorado .....	29,165.00	106,118.55	64,316.34	60.61
Delaware .....	8,311.00	9,086.95	5,609.35	55.13
Wyoming .....	4,513.00	16,105.92	8,859.59	55.01
Arizona .....	9,799.85	37,509.22	20,236.49	53.95
Montana .....		23,563.37	12,487.79	53.00
South Dakota .....	20,000.00	60,291.00	30,443.54	50.49
Utah .....	2,092.00	4,307.34	2,084.74	48.40
Missouri .....		111,797.24	45,817.00	40.98
Totals .....	\$3,009,681.69	\$8,502,960.12	\$6,498,165.30	76.42

\* Includes large payments on pledges to New World Movement credited to fiscal year ending April 30, 1920.





# The Baptist



## An Envoy for Christ

THE Apostle Paul placed a high value upon his calling in Christ Jesus, as should every one who has had a real soul experience. There is every reason for believing that he was sincere in his persecutions of the early Christians. His home training, his college education, his sect affiliation, his dynamic nature all tended to make him a persecutor of whom his victims were in terror. But when Christ spoke to him on his way to Damascus, there came into his life a new vision, a realization that the despised Jesus was his divine Lord. That moment is vital in any man's life when he passes beyond the intellectual conception of the Christ and comes to know him by faith and experience as master of his life.

Paul has many expressions in his various letters to the churches endeavoring to convey in written language the depth of meaning that this transforming experience was to him and might be to them. One of these is found in II Cor. 5:17: "There is a new creation whenever a man comes to be in Christ; what is old is gone, the new has come. It is all the doing of the God who has reconciled me to himself through Christ and has permitted me to be a minister of his reconciliation. For in Christ God reconciled the world to himself instead of counting men's trespasses against them; and he entrusted me with the message of his reconciliation. So I am an envoy for Christ, God appealing by me, as it were—be reconciled to God. I entreat you on behalf of Christ." (Moffat's translation.)

The authorized translation has it "ambassador." It is indeed a great distinction to be named an envoy. Our minister to the Court of St. James or to any other coun-

try speaks for our government and is our government personified. Do you wonder that elsewhere Paul refers to the "high calling in Christ Jesus"? Thus it should seem to any ambassador of our Christ.

Myron T. Herrick was named by the President as ambassador to France. He had a high sense of the honor and privilege bestowed upon him and used his large powers, experience and fortune to represent adequately his country in Paris. The great world war came on. He was called upon to assume the responsibility of the embassies for the nations at war with France. Thousands of Americans and others, touring upon the continent, turned to him for advice and aid. He alone of all the ambassadors remained at his post when the threatening drive on Paris came. Later he was relieved and came home assured that he had done a great service to his native land. It leaked out in after months that not only had he performed a prodigious task, expending every cent the United States had allowed him for salary and expenses, but that he had also spent \$400,000 of his own fortune.

Does your ambassadorship mean ought to you? Is it a high calling in Christ Jesus? Have you a fellowship with him that you prize above all else? Has he said "go" to you? Where? It may be to a down-town city parish, a rural church, a foreign field, a class of boys or girls, or to be a Christian mother in a home, or a business man. You should know. If you realize that the task is His will, the place to which you go will be the happiest spot in all the world. Are you willing to pay the price?

## Blessed Are Those Who Stick to It

THIS is the story of two men. One was gifted with a brilliant mind. He was eternally full of new ideas and always starting something which he seldom finished. The other was patient and plodding, not lacking in thought and ability, but possessing even more the ability to stick to a thing until it was carried through to completion. If the other man dwelt with the stars, this man had his feet firmly fixed on the ground. In at least one instance, the first man was on the point of failing in some great enterprise when the latter took hold of it and achieved a brilliant success. Thank God for the men who dream, but blessed be those who stick to their job, for by them the work of the world gets done!

The qualities of the second man are to be commended just now. We Baptists have a perfect genius for starting things. We launch mighty movements with a whoop and hurrah. But do we always get our second wind? Do we always make the second mile? Or does it happen occasionally that when the new enterprise strikes

hard going, when the patient, constructive, unnoticed work needs doing, we get weary and wait for some undiscovered "George" to come to our relief, beguiling our waiting by offering a few criticisms?

There is danger in monkeying with the machinery of any enterprise. Many an automobile engine runs well until the owner tinkers with the carburetor. The same may be said of denominational enterprises. Constant tinkering may easily be fatal to good work. The adoption of a big program is good, but it means nothing unless people are willing to allow sufficient time for its working. To reverse one year the action of a previous year and to start new plans before old plans have been given a real chance is a policy at which any sane business man would laugh in scorn.

At Denver Northern Baptists had a great vision and adopted a magnificent program. Every part was worked out in prayer and with a desire to advance the kingdom of our Lord. The evangelistic, stewardship, publicity, educational and other features were all shaped, as men believed, under the guidance of the Spirit. Progress has been made on the program. The



coming months are to show new and striking gains. But in order for the largest success, two things should be emphasized.

The first may be put in the form of an exhortation. Let's stop fussing at our men and our machinery! These men have been given a big task and they are spending their very lives on it. Give them a chance. Let nobody throw bricks! A brick offers no solution. To make changes would be to introduce confusion. To keep men anxious by fussing at them takes the heart out of the best of mortals. Let's say to our leaders: "God bless you. We intend that you shall have every opportunity to bring things to pass. We shall pray for you daily and help you with all our ability."

And the other thing is to remind ourselves of the grace of continuance. We are now to show whether we can ourselves do patient, painstaking work on a great task. The tumult and the shouting dies. But the big job is with us. It can be done. The call of the hour is for people who will stay with it whether the going be hard or easy until the end is reached, for people who will not insist on riding but who will get out and push when a hard place is discovered. Baptist democracy is on trial. Can it be efficient in a big and practical way? Or are we governed by a series of mass meetings which are unable to relate themselves in a vital constructive way with each other? What we do in the next few months will furnish the answer.

### What Is Independence For?

FOR better, for worse, we Baptists are committed to individual and local church independence. And we can quote Scripture in support of our rights: "Ye, brethren, were called for freedom." (Gal. 5:13.)

The penetrating question is, What are we going to do with our independence? There are two courses open to us. One is to detach ourselves from the brotherhood, stand off in isolation from it and its work, glorying in our independence. The other course is to use our freedom in surrendering our independence to join the brotherhood in all it is trying to do for the glory of our common Lord. This is the finest and final consecration of our right to be independent. And it is what Paul meant when, to the statement quoted above, he added, "through love serve one another." Or, as Sabatier summarizes the passage, "Made free by faith, make yourself slaves by love."

### Religious Book Week Number

DO religious books have the same place in the home they did some years ago? A difference of opinion seems to exist on this subject. Can anything be done to encourage families to give place among the popular magazines, detective stories and the like which litter their library tables, to books on religious subjects? To encourage such a result the week of March 13-20 is to be observed all over the United States as Religious Book Week.

The issue of THE BAPTIST for March 5 will, accordingly, be a Religious Book Week Number. It will contain articles by prominent people dealing with the place of religious books in the home, an article dealing with the minister's reading, contributions by various laymen telling what books they would like their pastors to read

and by a number of ministers telling what books they would like their laymen to read. There will also be information regarding the religious books which during the past year have been "best sellers." This will be a live number and you will not wish to miss it. You might do some good missionary work, also, by sending copies to your friends. How many will you have?

### Power in the Regional Conferences

REPORTS from the regional conferences are that they are proving to be meetings of great power. New England tells the same story in this respect as comes from the far West. And the states in the middle of the country confirm the estimate of these others.

Interest in the great work of missions is intense. People appear to be hungry to hear of the Lord's doings both in this country and in all the lands in which our representatives are working. They are glad to have the New World Movement translated into terms which they can so readily understand. It is a joy to them to mingle their prayers for the largest success of the work to which Jesus has sent them. And misunderstandings are cleared up not only by the giving of such information as is asked for but also by the clearly-felt presence of the Holy Spirit.

Such meetings as these might well have heralded the beginning of the New World Movement. Now that they have been started, they should at least be annual affairs, and should reach sections which in this first campaign have not been touched directly. Pastors and church members who can possibly attend the gathering which is nearest them should by all means do so. Let all go in a spirit of prayer and with an absolute consecration to the Lord's will as that has been and shall be made known and the result will be a quickening of life which will show itself not only in their own souls but also in the evangelistic movements which are now claiming so much attention in all our churches.

### An Alert Christianity

IN many respects the times are out of joint. The great war upset world conditions in an almost unimaginable degree. Drought in China, with its inevitable accompaniment of famine, added to the horror and the suffering. Communism in Russia has made that nation an object of dread to surrounding peoples. All the European nations are struggling to rehabilitate themselves. Even in the United States readjustment has thrown out of work many thousands of men and women, including not only the inefficient but also many skilled workers.

An alert Christianity finds in these conditions its opportunity. By this is not meant that the church has as one of its duties the bringing to world conditions of particular remedies. But Christian men have such an opportunity and the church, through all its ministries, is to inspire and instruct them.

Giving for the needs of China or Armenia or the suffering in Europe should bring these peoples nearer and develop a sympathetic touch in which the impartation to them of our spiritual ideals will be possible. The knowledge of the present and possible effect of a distracted Europe upon our own social and political institutions should lead to an attempt to realize brother-



hood on an international scale in a larger degree than in the past. A study of present unemployment and unrest in the United States should not lead, as it is doing in some cases, to a campaign which discriminates against union labor, but should rather work out in a movement for a greater productivity on the part of all workers and for justice to all, whether these are in or out of union relationships.

Men say easily that the gospel of Jesus is the only solution for the world's ills. And that is correct. But the gospel of Jesus is not only to be preached by word of mouth but also to be lived in the sight of all men. And that means that Christians are to carry with them, wherever they go, the spirit of Jesus, and are to attempt to make the teaching of Jesus a living factor in the making of a new world. Was there ever such an opportunity for an alert Christianity. It is not often that the institutions of society are dissolved and remade.

Not in every generation do we start to build afresh. The very unusualness of the situation is a challenge to faith and to zeal.

\* \* \*

The pope protests with ill grace against the presence of Baptists in Rome so long as the Catholic churches of that city are ordinarily so nearly empty and the spiritual needs of its people so feebly met. Moreover, there seem to be many people in Rome and in all Italy who have a real hunger for a true evangelical faith.

\* \* \*

The mood for disarmament seems to have partial possession of Congress. The time, therefore, is opportune for urging upon its attention the desirability of speedy action looking towards the limitation of armaments by international agreement. Your task is with your own congressman.

## This Week's Prize-Winners

### A Christian Must Be Tolerant

"TOLERANCE is the rarest thing in the world, and the most needed," for intolerance has fathered the horrors of religious and secular injustice through all the ages. The most pitiable tragedies the world has known have followed directly in its train. Intolerance brought the poison cup to Socrates; it nailed the Christ to the cross; it slaughtered his followers on St. Bartholomew's Night, and it swept Germany's brute selfishness into its attempt to wreck the civilization of the world. And nowhere is the menace of the intolerant spirit so great as in the realm of religious thought.

Naturally and instinctively we are conservative with regard to the matter which involves the most vital thing in life—our relation to our Maker; and for that reason it is the hardest thing in the world for man to get outside his own individual viewpoint and inside that of his brother when it comes to a question of doctrine and dogma.

But, if we are to be Christian, we must be tolerant, for there are so many angles of vision, so many ways of voicing the one truth, and so many, many chances to misinterpret our neighbor's view and to do him an injustice. With all the powers of seathing denunciation which Christ could use when the occasion demanded, and positive as he could be in condemnation, yet he was always searching out and meeting with sympathetic comprehension the faintest indication of sincere search for truth, however blundering it might be.

His tolerance, however, did not always leave opinions undisturbed; nor may we always leave our fellow unmolested in what we conceive to be error. But several things ought to be true of our own attitude before we take the responsibility of uprooting our neighbor's views. First, we must be very sure that we have something better to offer than the thing the other fellow already possesses—something better fitted to meet his own particular need. In the light of the history of religious thought, can we always be sure that our own present view is the last word in the revelation of truth? Also, it is only by being able to put ourselves into the place of the other fellow where we can get his angle

of vision that we can hope to find any common ground and accomplish any helpful exchange of thought. Are we capable of that? It's not easy! Then, just one slightest trace of condescension, or the "I am holier than thou" attitude will destroy all possibility of anything but rancor resulting from our effort. Have we cleansed our heart of all but love and humility? Finally, if we are sure that our attitude measures up to this ideal, will we always be so very, very sure of the infallibility of our own position on all points, or will we on some occasions be willing to give the other fellow the benefit of the doubt?

Oakland, Cal.

ADELA J. BALLARD.

### Let the Bible Teach

MY father believed in George Eliot's religion, and I am much like him," said a student after Fred B. Smith's meetings. He then began to tell what he thought of Christ. "Have you read the life of Christ?" No, he had not.

The ministers of the town were discussing what they would use in the Bible classes which were being formed among the students. One suggested one book and one another.

Why not teach the Bible? We talk too much about the Bible without knowing what is in it. We do much cheap modern moralizing with a single verse of Scripture for a text instead of uncovering the very foundations of morals in the prophetic teaching. We cast suspicion on the Bible by explaining and defending too much. We chop the Bible into mince meat Sunday by Sunday and leave the mind in utter confusion as to its larger contents. We need to teach in larger portions; as some one has said, "We need to take the long view." The Bible will do its own work if people know what is in it. What does the life of Abraham teach, the life of Jacob, the life of Joseph? What is the significance of Amos, Hosea, the book of Jonah, the book of Job? We need to throw away our book crutches as much as possible. People must be stimulated to read the Bible by being made aware of their ignorance of its contents. Give the Bible a chance.

Vermillion, S. Dakota.

CRAIG S. THOMS.



## President-Elect Harding as a Churchman

*His mother wanted him to be a preacher. He preferred to be an editor. Most editors preach more or less. So did he, and so does he now. His life of loyalty as a layman also has its significance*

BY ALBERT SIDNEY GREGG

"WARREN GAMALIEL, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

When Rev. G. L. Hahnawalt, pastor of the Methodist Church at Caledonia, Ohio, repeated these words of the baptismal service, he did not suspect that he was baptizing a future president of the United States.

Warren G. Harding at that time was a lad of fourteen. He had gone forward with others in a revival conducted by Mr. Hahnawalt. One could easily moralize at length on the faithfulness of this village preacher, who has since passed to his reward, but that must wait for another time.

### BORN IN A RELIGIOUS HOME

Young Harding had the advantages of a Christian home. His father, Dr. G. L. Harding, was an ardent Baptist, and his mother was an equally earnest Methodist. They kept open house for preachers of all denominations and were looked upon as religious leaders in Caledonia.

Mrs. Harding wanted Warren to be a preacher, and felt that her desire was to be realized when he yielded to the persuasions of her pastor. But his father gave him a taste for a different calling by helping to start a village newspaper, on which the boy became a typesetter and which fired his ambition to become an editor.

After the removal of the Harding family from Caledonia to Marion there were some religious readjustments, and Warren joined the Free Will Baptist Church, of which he was an active member until the Free Will congregation merged with the Trinity Baptist Church. Mr. Harding continued as a member of Trinity and for years has been a trustee of that church.

Mr. Harding, acting as a pulpit committee of one, picked the present pastor of Trinity, Rev. T. H. McAfee, some five years ago, and the way he did it throws considerable light on his religious character.

Soon after his election to the United States Senate he went to Portsmouth, Ohio, at the invitation of a Methodist friend, to give a lecture. He stayed over Sunday and

talked to the Methodist Sunday school, after which he said to his host:

"Now, if you are through with me, I would like to visit the church of my own denomination."

"Very well, I will go with you."

They slipped into the service without attracting attention and listened to a sermon on "When a Man Meets His Own Life in Judgment." Mr. Harding was favorably impressed. After the service he talked with the preacher, Dr. McAfee, and thanked him for the sermon. Then he inquired:

"How would you like to come to Marion as pastor of Trinity Church? The pulpit is vacant, and I know our people would be glad to have you serve them."

"I am not a candidate," replied Dr. McAfee, "for my work here is not done; but I would like to preach for you some time."

"That would be fine. We'll arrange the date later."

In due course Dr. McAfee filled the engagement at Marion, with the result that he was given such an urgent invitation that he finally accepted the Trinity pulpit. During the five years that have elapsed, Dr. McAfee has always found Mr. Harding ready to help with his presence, his counsel and his money.

### SHE WOULD COMPEL GOD

One Sunday morning soon after the nomination of Mr. Harding for the presidency, Dr. McAfee preached on "Compelling God To Do Certain Things." This rather startling theme was based on the story of Rahab and the spies, in which she made a covenant with them to save her life for hiding them. His main point was that by claiming God's promises and meeting their conditions, a believer could compel God to do certain things.

Mr. and Mrs. Harding heard this sermon and liked it. Even after Mrs. Harding had entered her automobile she beckoned to Dr. McAfee, who came over to the car.

"I want to talk with you some more about what you said," she exclaimed. "It makes me want to pray more than ever."

"Yes," commented Mr. Harding,

who was standing by, "she would compel God to do certain things." Just what the "certain things" included he did not say.

Soon after he delivered this sermon Dr. McAfee suffered from a stroke of paralysis which affected his entire right side and compelled him to give up his pulpit temporarily.

### RELATIONS WITH HIS PASTOR

Once a week thereafter, whenever he was in Marion, Mr. Harding made it a point to call on Dr. McAfee and cheer him up a bit. He did this all through the campaign, and during the exacting weeks when "leading minds" were visiting Marion to unburden their wisdom on the president-elect. Some times he would take along a distinguished visitor. On one occasion he was accompanied by Will Hayes, chairman of the Republican National Committee, who teaches a Bible class in an Indianapolis Presbyterian Sunday school and who found his wife at a prayer meeting. Not only has Mr. Harding remembered Dr. McAfee in a personal way by visits and letters, but when any good thing was presented to the Hardings a share of it was sent to the pastor. Gifts of fruit especially were thus divided. Dr. McAfee has been steadily improving, but it may be a long time before he is himself again. In order to give him an opportunity fully to regain his health, Mr. Harding has arranged to pay for a pulpit supply for a year. Perhaps these kindly and sympathetic remembrances have had something to do with Dr. McAfee's progress toward recovery.

Mrs. Harding is a member of the Epworth Methodist Church in Marion, of which Dr. Jesse Swank is the present pastor. Mr. and Mrs. Harding frequently attended the Methodist service in the evening. They have always been generous in supporting whatever came along in the work of Epworth Church, and at least twice when the Methodist annual conference was held there, they kept several preachers in their home.

To a former pastor Mrs. Harding recently confided:

"We are praying more since the



responsibilities of life are getting heavier."

She also intimated quite strongly that she regards the election of Mr. Harding as an act of providence and therefore a sacred trust.

Incidentally it may be remarked that George B. Christian, Jr., who has been Mr. Harding's secretary for the past six years and who will probably be appointed secretary to the president, is a Presbyterian.

In December a Presbyterian laymen's convention was held in Marion at which William Jennings Bryan was the leading speaker. Mr. Harding was introduced and spoke for about five minutes during the preliminaries. What he said is very significant. His little speech is herewith given as it appeared in the *Marion Star* of Dec. 18:

"Not that I have a message, but because this meeting is in our city, I wanted to have an opportunity to

greet you and say one or two things which give interest to religious work.

"I want you to believe that there is an individual who believes in the reconsecration of a religious republic.

#### NO CIVILIZATION WITHOUT RELIGION

"I have for my inheritance a Christian belief, and I have in my veins the blood of Christian parentage. I have been preaching to my fellow countrymen the gospel of reverence. I don't believe we can have the highest type of civilization without its religious strain. We need its influence and we need its discipline.

"Sometimes I think the world is adrift from its moorings of religion, and I know it will help if there come a great renewal of faith. I am trying to bring into practice in America the government which emanates from the meeting of minds. I don't think of any higher concept in

the world than just government, and I don't see how a government can exist in the world without coming in contact with God.

"I couldn't hope for a happy relationship among nations if there is not the same current of recognition of the Supreme Being. America will take her place in making a world peace and answer every American aspiration without the surrender of one thing we hold dear as Americans. When it comes to an association of nations, I do not think that any association can be successful in which God is not recognized.

"I don't intend to come as the finest example of what a man ought to be," said Mr. Harding in conclusion, "but I rejoice in the inheritance of a religious belief, and I don't mind saying that I gladly go to God Almighty for guidance and strength in the responsibilities that are coming to me."

## Volcanic Outbursts

*This account of an interesting reaction of nature and human nature—providence also—came from El Salvador under date of October, 1920, in a letter to the veteran secretary of the Home Mission Society, Dr. Lemuel C. Barnes, who has given permission for the readers of THE BAPTIST to share it*

BY VIOLET C. HUMPHREY

THERE are no American women here with whom I can visit, and when one comes to visit us it is a great treat. Miss Covington, our missionary from San Salvador, was here last year and we went to the top of the volcano with her and ate our lunch in the crater. It was a two days' trip, a 7000-foot climb, almost all on mule-back. In the crater we found a large cross put there by the bishop of San Miguel. A large number of fanatical women went with the bishop to bless the volcano and ask the Virgin to keep it from eruption. The cross was made of pieces of lava that flowed out of the volcano years ago.

#### ERUPTIONS DUE TO PROTESTANTS

A few weeks ago the volcano became very active and the priests and people were quite alarmed. The smoke was so dense that no one could get up there. All the saints and the Virgin were called upon to prevent a catastrophe. The priests finally said that the only remedy was to get us out of the country. The ignorant Indians took up with the idea, as also did many fanatical women, so that when Mr. Humphrey went to Guatajagua, an Indian town, to preach he was in some danger. He

preached two nights and left the following morning at 4:30, not knowing what the people might do.

The priest called the Indians together and told them to drive him out, with stones, machetes, etc. They went to the homes of the believers to look for him and would not believe it when told he had gone. They were some forty in number. The mayor, who is a believer in the gospel, afterward sent two men to tell Mr. Humphrey of the riot caused by the priest and Mr. Humphrey advised the *presidente*, who at once sent orders to the governor to suppress all such uprisings and to give our believers liberty of service. The priest is in hiding because the authorities are after him.

This is the second time that a priest has done this. The other priest spent three weeks in jail. He was condemned to three years' imprisonment, but the Catholics got him out on bail and then smuggled him off to another part of the country. We heard that the poor fellow died a drunkard. These two cases have helped to gain us many friends and the believers are more valiant at every attack.

The volcano quieted down for a few days. After the rains had

washed away the ashes the cattle were able to eat the grass. The people were quieting down too, and the priest's desires were not realized.

We have many friends among the people in the market, but there are also many fanatical women there. The priest sees that we gain ground daily with them. I go and sit in their little stalls in the market, show them the Bible pictures, and read to them from the Catholic and Protestant Bibles, and even the Catholics, many of them, are my warm friends. When we do not go to the market for a week they say they feel it, as we take them tracts, *Manzanas de Oro* and Bible verses, pretty cards with pictures, etc. Sometimes we even sing to them. When Miss Covington was here we went and sang together. The priests do not know how to get rid of us.

#### A CATHOLIC FIESTA

Last Sunday they tried a new way. They celebrated the "Sacred Heart of Jesus," a feast day. At every stand in the market they put palms and tied to the palms the picture of Christ with the bleeding heart on the outside of his body. Candles were burning on each side of the pictures. Ribbons and vases



of flowers were all about and the market was trimmed up as if for Christmas. Everybody went to see it, Catholics and Protestants, because it was something new, and several people told me we ought to see it as we might never again see such a fiesta here.

I went with a very earnest Christian woman from Nicaragua. Her son-in-law is a Turk and lives with her. He has a stand in the market. He turned Catholic a short time ago so as not to lose his business. We went in very respectfully, greeting our friends, both Catholic and Protestant, in a most sociable way. Her son has a stand and as he is employed by the Turk, had to be there. He stood in the crowd with his hat on. I said, "Ernesto, remove your hat out of respect for the religion of others. You may offend by not doing so." He took off his hat and we passed very peaceably through the market and were turning into the entrance to go out when some one shouted:

"The devil Violeta! Put her out!"

Others took up the words and the religious feast turned into a "mob of demons" as nearly as one could express it who was on the inside. The people began to throw garbage, parings, cocoanut shells, stones, and anything at hand. The crowd pressed upon me and my friend, and almost sent her on her face in the street. At this I turned about and with my umbrella drove them back. This I did twice. A stone as big as four fists fell at my feet, just brushing my dress. This I picked up and started for a policeman.

#### HOW LAWLESSNESS REACTS

When they saw me pick up the stone they got out of the way. Five police then came running to our aid. We were not injured in any way. A bit of *anaguacate*, or something like it, struck me in the temple but made no bruise.

A number of Catholics were struck by missiles from their brethren meant for "the devil Violeta" and

they were furious. They went to the police complaining of such "gross uprisings." The padre who was blessing the saint and the articles on the counters did not appear.

On the way home I received several insults but got there safely. The next day I had the honor of a visit from the governor and the chief of police who were very much upset by the affair. I told them that I wanted no arrests made, that only proper education of the masses could do away with such abuses.

Monday the volcano burst out with more smoke than ever and now the Catholics say that it is no good trying to do anything, that the volcano of San Miguel is rebellious and has turned *Protestante*.

Our services have been much better attended because of what happened at the market. Mr. Humphrey thought at first that I was very unwise to go to such a gathering, but now he says he is sure the Lord led me to go. We have many more friends than before.

## Advertising the Church

*The demand for the gospel has to be created, and no selling force ever had a bigger task than that of persuading this generation that God has formed us for himself and that our hearts are restless till they rest in him*

BY GEO. E. BURLINGAME

A HIGHLY successful business corporation in Chicago, in the early days of its career, announced this program: "Our salesmen will go anywhere, at any time, in any weather, to talk business." This ringing declaration of an aggressive and tireless purpose to reach every possible buyer, was a large factor in the success of the enterprise. Let me quote from a striking display ad in a big city newspaper:

#### MORTALITY AMONG RETAILERS

"The mortality rate among retailers is appalling. Statistics show that 93 per cent fail. Sixty-three per cent do not last five years. The average life is but seven and one-tenth years. The average jobber lives but seven and five-tenths years.

"Conservatism is the key-note among jobbers. Adherence to old methods and a reluctance to adopt up-to-date, aggressive policies is responsible for the demise of many a promising business.

"Manufacturers—great and small—show even less vitality. Their length of life averages only seven years. It is evident that the majority of business undertakings ulti-

mately fail. Success is the exception, indeed, not the rule."

This diagnosis is authoritative, expert and trustworthy, even as it is astonishing. Consider it in the light of a statement issued by Bradstreet's Commercial Agency, based on statistics:

"Eighty-four per cent of the business failures in the United States last year occurred among firms which did not advertise."

Advertising undertakes to create and stimulate a demand for the commodity involved; to promise a supply to meet that demand; to make known where and how the supply may be found; and to lure the possible customer by every legitimate inducement, until he responds to the advertiser's appeal and becomes a customer.

Business men fail because they assume that sufficient demand exists without any stimulus; that their ability to supply that demand is a matter of general knowledge; and that they have a monopoly of the commodity involved: whereas, in fact, the demand may not exist or may not be compelling; the possible customer may not know where to

secure what he desires; and while looking for a supply he falls upon or is lured into another seller's shop. The non-advertiser failed by reason of his presumption—rather his presumptions, his false presumptions, namely, "Everybody wants it; everybody knows I've got it; and therefore everybody will come to me for it." They don't want it until the seller creates the demand; they don't know he has it until he has told them over and over again; and they will not come to him for it if some other seller creates a more compelling lure and makes his own name and place household words to which the ultimate buyer instinctively responds. Eighty-four per cent of the business failures last year were of firms which did not advertise. Presumption, ill-founded presumption, killed them.

#### BOOKS WITH A MORAL

My mail has just brought me from New York a package of cute little books in red cover, hardly larger by measure than two postage stamps. For weeks a New York City bond house has been running immense dis-

(Continued on page 76)



## The City and the Christ

IN haunts of wretchedness and need,  
On shadowed thresholds dark with fears,  
From paths where hide the lures of greed,  
We catch the vision of thy tears.

From tender childhood's helplessness,  
From woman's grief, man's burdened toil,  
From famished souls, from sorrow's stress,  
Thy heart has never known recoil.

The cup of water given for thee  
Still holds the freshness of thy grace;  
Yet long these multitudes to see  
The sweet compassion of thy face.

O Master, from the mountainside,  
Make haste to heal these hearts of pain,  
Among these restless throngs abide,  
Oh, tread the city's streets again—

Till sons of men shall learn thy love  
And follow where thy feet have trod;  
Till glorious from thy heaven above  
Shall come the city of our God.

—Frank Mason North.

## A Sunday Evening Which Young People Like

*This article tells how the Hyde Park Church, Chicago, is meeting the problem of the young people and the Sunday evening service*

BY FORREST A. KINGSBURY

IN SPITE of its peculiar advantages, the city church in a residential district shares with others certain perplexing problems, among them the maintenance of the Sunday evening service and the making of a responsible place for and meeting the peculiar needs of the younger people of the church and community. This sketch describes the way in which one church is seeking to solve these two problems.

### THE SITUATION

A survey of the conditions prevailing in the church and community served by the Hyde Park Church of Chicago last autumn revealed these definite factors in the situation: A large body of young men and women, students in the university or Y. M. C. A. college or employed, living as a rule in dormitories or single rooms, and without home life; a large body of young married folk who find in Hyde Park an attractive home neighborhood, but with a limited range of friends; a young people's society serving those of high-school age and slightly older held together largely by the heroic efforts of a faithful few; such abundant leadership among the older members that the majority of younger people (i. e., those under forty) do not find themselves pressed into service as in most churches and do not come to feel a deep responsibility for the church beyond financial giving or rare opportunities for special serv-

ice, and do not feel that any part of the church is distinctively their own; finally, the prevalence of countless competing attractions of every sort which, except on special occasions, have kept attendance at both young people's society and Sunday-evening service far below the point it should hold.

After detailed consideration of the plan at numerous conferences of representative younger people, and its careful preliminary presentation by Pastor Gilkey on four successive Sunday evenings, the Young People's Church Club of Hyde Park—the "Y. P. C. C."—was launched on the last Sunday of October in an effort to meet the conditions described. The Sunday evening program as now followed, is as follows: Seven to 7:50, meetings of discussion groups; 7:50 to eight, community singing; eight to 8:30, the pastor's half-hour; 8:30 to ten, social gatherings at neighborhood homes.

### FLEXIBLE DISCUSSION GROUPS

The discussion groups are nominally six in number and in some cases constitute a transference of classes from the morning Sunday-school hour. One group comprises the young people's society; another consists of young men, two of young women, one of young married people, and one of those whose interests are in literature, art, science, travel, and related subjects, and which is called the "art-geographic" group.

Once a month (sometimes oftener) these groups meet in joint session for a special lecture or musical program; normally they meet separately, or two or three groups in combination, for discussion of some topic of common interest. Each group chooses its own topics, and feels free to conduct its session in the way that is of largest interest and value to its own members. In fact, freedom from an inflexible, externally-imposed program is one of the advantages this plan claims.

### A RELIGIOUS ADDRESS

At 7:50 the groups adjourn to the church auditorium for a brief community "sing," under the leadership of the choir director, Mr. Frank Parker, the program embracing patriotic and favorite home songs as well as hymns, and leading into the "pastor's half-hour" at eight o'clock. After responsive reading, prayer and offertory anthem, there is given a brief, distinctively religious address by Dr. Gilkey or Dr. Crandall, which terminates at 8:30, "as advertised." In fact, a public warning is given, three minutes before the end of the discussion-group session and the pastor's talk, by "winking" the lights.

At 8:30 the congregation divides itself into three groups, one consisting of the young married people and the "art-geographics," and the other two of younger unmarried people, and each proceeds to a home in the



neighborhood which has been thrown open for the occasion. Here a social hour-and-a-half is spent, with music, getting acquainted, refreshments, and general neighborliness.

Another feature of the Y. P. C. C. is the weekly "newspaper," the two-page "Midge," which is distributed to all comers and which, while primarily a bulletin for announcing the discussion topics and program for the evening and the following Sunday, serves to convey information concerning the numerous week-night parties and social gatherings of all sorts which the groups or the club as a whole foster, and as a medium for such bits of whimsicality or personality or philosophy as will add to the interest of the little sheet.

The Y. P. C. C. is directed by a "council" of some fifteen members, representing the various interests and groups, and which confers each Wednesday evening, at the same hour but independently of the deacons' meeting. The financing of the activities is underwritten by the church, which has guaranteed the young people a definite budget for ordinary expenses. The increase in the offerings above the usual amount received on previous Sunday evenings, along with certain special contributions, provides for advertising and other extraordinary expenses.

#### THE PLAN BRINGS RESULTS

During the past three months the attendance at the discussion groups and at the following service has held its own or steadily increased, and the evening congregations are larger and more spontaneously interested than before. Many who formerly felt no especial responsibility for attendance now report that they look forward to Sunday evening as an occasion to be missed under no circumstances; enthusiasm for the plan, while not of the "boom" sort, is profound, and conviction is general that the plan is proving a genuine solution of the problems it attempted to meet. The home parties have multiplied acquaintances and friendships many fold, even for those whose acquaintance was already wide; while for the many young people who do not see the inside of a home from one Sunday evening to the next, they are a veritable blessing. The loneliness of the city is not dreaded as formerly; one finds that seeming strangers become genuine friends with common interests. Finally, the younger people know that there is a place in the life of the church distinctively for them and for whose maintenance and prosperity they are responsible.

Of course, few churches are so situated that the bodily adoption of such a program is desirable or feasible. But many of the elements—the evening discussion groups replacing the morning classes, the community singing, the early closing

hour, the home parties, the opportunities and stimulus for friendliness—each suggest certain values thereby gained, whether the church be large or small, in city, village, or college town, whether they occur weekly, bi-weekly, or monthly.

## Advertising the Church

(Continued from page 74)

play ads and column readers in the interest of a "thrift" movement, and offering to send free to all applicants a supply of "Thrift" books. Here they are: fourteen pages of fresh and terse homily on thrift, and then suddenly at the end you run plump into this final sentence, for which all those newspaper ads and these two million little red books were printed: "The facilities of the Blank Organization are freely placed at the service of anyone who wishes to invest systematically or who seeks information or advice on an investment problem." The name and address of the bond company in full are appended. What has been thus accomplished? First, a veritable thirst for thrift has been created and coaxed and intensified by the cumulative propaganda, all of it modestly signed and frankly owned by the bond company. Then lines have been thrown out, well baited, and every nibble yields a name and address of a possible customer and investor whom the company will file in its mailing list. From this list and the further extension of the clientele thus established, the company will recover its advertising expense and draw its new business.

#### WHY CHURCHES FAIL

Churches fail for various reasons too numerous to list here. Many of them fail as business firms fail, because they do not advertise. They sin presumptuously, and so their carcasses fall in the wilderness and they fail to enter into the promised land because of their unbelief in printer's ink. They assume that people demand the gospel, and that everybody knows where the church is and what it is here for, and what it offers. They assume that they have more or less of a monopoly of the supply, especially if they are Baptist churches. Fatal errors! for the mind of man, and emphatically the mind of the post-Versailles man, is so consumed with material and temporal and worldly concerns that he does not even realize that there is a gospel, much less that he needs it. The demand has to be created, and no selling force ever had a bigger task

than the task of persuading this generation that God has formed us for himself, and that our hearts are restless till they rest in him. Moreover, the church must make a straight road from the buyer to its threshold and light up the whole path until it is a veritable Great White Way of luminous and alluring invitation and appeal along which the awakened inquirer will be led and in which he cannot lose his way.

#### SET FORTH JESUS CHRIST

The whole philosophy of church advertising is implicit in this trinity of fundamental principles set forth to contravene an evil trinity of fallacy and error. Jesus Christ and his glorious gospel of redemption must be openly set forth to challenge the attention and awaken the interest and compel the inquiry of the unbeliever. His Name must be carried (to use our Lord's own striking words in Acts 9:15) broadcast over the world until it has literally become in every language the Name which is above every name on the face of the earth. The church which thus proclaims him and awakens a desire for him must also be able to reveal him and witness of him through its ministry, its testimony and its fellowship.

The church whose outlook on the world is that of a light-house rather than that of an ice-house (in fact, an ice-house *has no outlook*) will maintain a perennial campaign of advertising: first, to compel the people to see that Christ Jesus came into the world to save sinners, and that they need him; secondly, to make that particular church a household word in the community and its location as familiar as the postoffice or the bathing beach.

Methods and specific devices are a matter of detail and vary with local conditions—and cost of paper stock and printer's ink! If every church will accept the basic principles and allot a definite and adequate amount in the budget for advertising, the investment will produce thirty, sixty and even one hundredfold for the kingdom.



# How Cupid Broke into the Gauhati School

BY MAY A. NICHOLS

SOME time in November a young man wrote to the superintendent of the school asking for a wife. He had a good government position, but if he married a girl from his own village, a Garo, he would have to go to her home and live, as that is the custom among so many of the people here. He asked for an orphan, for then he would not have to give up his position.

He gave several references and the replies were very satisfactory. There was a girl here that had passed the fifth standard who was not a brilliant student and would never make a teacher but who was a fine little housekeeper, and a good Christian girl. She was way past the years when an Assamese girl marries and so it was thought that she was just the one.

## THE MAN APPEARS

The week before Christmas the young man appeared and wanted to see the girl. It was arranged that the matron was to send the girl to the cook house for a basin and the young man was to stand by the well and watch her go past. He then had a talk with Miss Holmes, and the young girl was called and they were introduced but never said a word to each other. Miss Holmes did all the talking and then Proba went back to the cottage. The young man said that he would like to hear the tone of her voice to see if it had a sweet or harsh tone. So it was arranged that he was to come to the office the next day and Proba would be there in conversation with Miss Holmes and he could listen outside the window and see if her voice was to his liking. He did some inquiring about her and finally the bunderbus was made, both sides agreeing although they had not spoken to each other, and the wedding was set for Monday of Christmas week.

## THE WEDDING GIFTS

Here at Satri Bari the young men are asked to give the money for the wedding dress as most of the girls are poor, and so he gave the twenty rupees. The teachers had great sport buying the wedding dress and they also bought some brass for a wedding present: two plates, a spoon, a bowl for milk and one for water and a sieve for washing the rice in, and some granite cups and

To M—

*THE twenty-seventh day of  
gay and flowery May  
Will happy wedding Paul's  
witness;*

*He has the pleasure true for  
presence yours to sue*

*At his the sacred rite to grace.*

*He thinks it favor great and  
deems him fortunate,*

*To find this token of your  
love,*

*For joy bliss of union for him  
and life's companion*

*Together ask from heaven  
above.*

A WEDDING INVITATION FROM ASSAM  
The young man is proud of his bride, proud  
of his English, and proud of his poetic gift

saucers. A fine outfit for a bride,  
for brass to them is a bank account!

## THE TROUSSEAU

Her dress was of native silk and beautiful. It consisted of a mekala or skirt, made of two breadths of silk sewed together and hemmed at the top and the bottom. It was not gathered into a waist band but bound straight around the waist with a deep fold in front. When at work or in the house this is the only thing that an Assamese woman wears. Then she has a ria, a strip of cloth two or three yards long bound closely about the chest and shoulders with the ends hanging down the sides. This ria was of a beautiful cross bar pattern with colored borders. She then had a sador, a broad scarf about the same length as the ria worn over the head, one end hanging down nearly to the feet and the other thrown gracefully over the left shoulder. She wore a white flower in her hair and she did look sweet.

## WHAT THE GROOM WORE

The groom wore a white suria or dhoti, a strip of cloth three or four yards long, one end girded closely about the body and the other laid in folds in front reaching down to the feet. He also had a shirt which he wore on the outside, and then a coat. So many of the men, especially if they have been to school and have some education, wear the English coat. Then he had a sador or scarf of beautiful orange-colored cash-

mere with a fancy embroidered border thrown loosely over the shoulders, crossed in front and the ends thrown back over the shoulders. He wore shoes and stockings. Ordinarily the men do not do this but this groom was no ordinary man. Proba did not wear shoes, for the women never do unless it is wooden sandals when they go out of doors. He wore no head dress although the men often wear a pugori or turban, a strip of cloth two or three yards long twisted and bound around the head.

As this was a Christian wedding all the native Christians were invited. The girls of the school dressed in white marched ahead of the bride with her confidential friend as her bridesmaid (in this country all the girls in the school have one girl as a bosom friend and they always remain true to each other).

## THE BASHFUL BEST MAN RAN AWAY

But the poor groom! He had brought a friend from his village but when the latter saw all the girls and noted the plans for the wedding, he was frightened to death and refused to act as best man. So the groom marched alone. The wedding march was played, "God Save the King" was sung by the girls, and then the wedding ceremony was performed by the native pastor. We all had a chance to congratulate the bride and groom. Generally the bride faints and makes a terrible fuss but not so at this wedding. Proba was very sweet and happy and the groom wore a smile that is indescribable.

The tea was furnished by the groom and was served on the lawn to all the guests. We had tea, huge buns, sweets (candy) and oranges. The men all sat on one side of the lawn and the women sat on the other. The bride never ate at all but she took some of the food away to eat by herself, as is the custom. In fact, in the home the women never eat until the men have finished.

As the groom had a leave of absence for a few days they decided to stay and so went to housekeeping in the native guest house on the compound.

Proba embodied such a sweet thought in one of her prayers at the morning prayer circle on the morning of her wedding. She said, "O God, this is a big world and I am only a little light and do not forget me."



It seems that they are the only Christians in the village where the groom is working on a contract job and Proba wrote that every night the natives came and asked them to read to them and to sing out of the green book. The women come so much during the day to see her home, which I am sure is a model of neatness, and to hear about the place where she has been living that Proba

says she can hardly get her work done. She asks the girls to pray that she and her husband may be as looking glasses reflecting Jesus Christ to the people of the village. Her husband also wrote saying, "I am very happy with the wife that thou gavest me."

A few more things about the people. The women are very fond of jewelry and wear all kinds of rings

on both the fingers and the toes. They have any number of bracelets and anklets, ear ornaments and often a ring in the nose. They put their money into jewelry rather than into the savings bank. The hair is very black and dressed with lots of cocoanut oil, combed straight back and twisted in a knot behind. They have a way of twisting the hair up so that they do not need hair pins.

## A Needy World Challenges Youth

*A young person, filled with the great idea of God's kingdom and possessed with the ambition to spread it abroad, has before him the greatest opportunity which the world holds for man*

BY H. G. WESTON SMITH

THE NAMES and pictures of the young people who have given their decisions to enter some form of specialized Christian service are featured not because they have done something that is more than they *should* have done, but rather to let all of you young people in the territory of the Northern Baptist Convention know something of the way in which a few of the far-seeing ones of your number are estimating the opportunities ahead of them.

It is the strongest and best of the high-school and college students of today who are most needed in the work of promoting the kingdom of Jesus Christ. If you look upon yourself with the desire to do the biggest and most-and-longest-to-be-enjoyed things, then you must think seriously of the call to Christian leadership. Some of you New Jersey young people who have been to Hightstown for the summer assembly, you strong folks from Idaho and Washington and California and Colorado and Pennsylvania and Maine—it is positively the greatest enterprise that has dawned upon the vision of human folks!

"The tumult and the shouting dies;  
The captains and the kings depart;  
Still stands thine ancient sacrifice,  
An humble and a contrite heart."

The day of the real power of the gospel message is only dawning. What some have believed to be the twilight before the setting sun is only the twilight that quivers before the dawn of a new day. The real effectiveness of the gospel is destined to be recognized more and more with each passing year. The leaders in every phase of life are having their bright hopes dashed to earth so universally, if their bright hopes are

not undergirded by the essentials that Jesus gave, that they are finding the gospel an absolute necessity.

I begged these young people whose pictures appear on the opposite page to tell me something to report to the young people of the Northern Baptist Convention. They rebelled against it. They said that they did not want their pictures and words shown to everyone. But the rebellion was quelled, and they made the following statements—in the same spirit in which they would make them in our young people's meeting on Sunday evening or in the quiet of my study:

"We often hear the remark: 'Women set the standards which others follow.' Suppose, then, that each one of us seriously asked the questions: What are my standards? Would it honor me if someone else would follow them? Are my standards Christ's? Unfortunately, many answers would be in the negative. Today the great need of the

### Only One

ONE small life in God's great plan,

How futile it seems as the ages roll,

Do what it may, or strive how it can,

To alter the sweep of the infinite whole.

A single stitch in an endless web,  
A drop in the ocean's flow and ebb!

But the pattern is rent where the stitch is lost,

Or marred where the tangled threads have crossed;

And each life that fails of its true intent

Mars the perfect plan that its Maker meant.

—Susan Coolidge.

world is Christian women ready to instill Christ's principles into those who do not have them. From every hand the call comes for young women who will dedicate themselves to a life of service either at home or abroad. Are we willing to answer this call of Christ and the world?"

MARY COOK.

"Today as never before the world calls and challenges men who are strong in body and who are looking for hard things to do. No field appeals like the mission field to a live manhood and womanhood: adventure, work, pleasure, travel, world vision, new associations, and many other phases of life face those willing to stand in the open and say, 'With God's help I'll go.' The world calls. Nations are calling."

HARRY V. THOMAS.

"If the world is to be won to Christ, it must be won by Christian preachers and teachers. The preacher sets up ideals. The teacher acquaints oncoming generations with the great ideals that are proclaimed by the preacher. Preacher and teacher unite in transforming the world. The minister of the gospel of Jesus goes hand in hand with the religious educator. What life can be lived better than the life that is given to lift mankind Godward?"

HAYDEN L. STRIGHT.

"These purposes show how some of our time is spent: To protect girls and women traveling alone; to give girls clean and wholesome fun; to assist girls in securing employment; to maintain an open Christian home for all girls on Sunday afternoon; to extend to all girls the privileges of the 'opportunity school,' club and library, and to provide all sorts of good times."

GLADYS MAY WINEOW.



# Young People Believe

*In Christ's Great Enterprise!*

## DO YOU?

***Money? Talents? Strength? Consecrate Them to God!***

### Five in a Church of 380 Members

*In or Preparing for Specialized Christian Service,  
And Several Others Seriously Considering It.*



**HAYDEN L. STRIGHT, A. B.**  
Specializing in Religious Education,  
Boston University

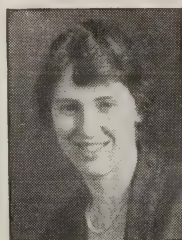


**HARRY V. THOMAS**  
Senior, Bucknell University. Headed for  
Johns Hopkins. Medical Missions



**GLADYS MAY WINEOW**  
Overseas Work with "Y. M." Now  
in "Y. W." Social Service,  
Minneapolis

Read the testimonies  
of these young peo-  
ple as reported on  
preceding page, by  
their pastor, Rev.  
H. G. Weston Smith,  
Greenville, Pa.

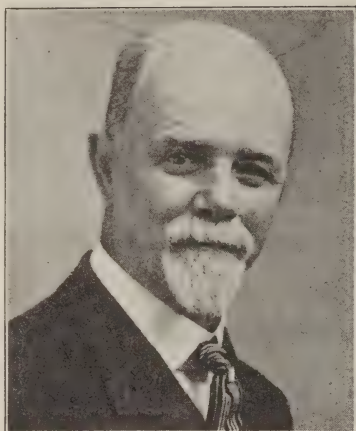


**MARY COOK**  
Senior, Thiel College. Christian  
Service, Foreign or Home

Picture and name  
of the fifth student  
withheld. She is  
in high school and  
"ready to serve  
where, all in all, it  
seems best to serve."

***God, Give Us Others!***  
***And Make Us Worthy of Those Thou Hast Given!***





JOSEPH CLARK

### Joseph Clark

**F**IFTEEN Baptist missionaries now on the foreign field have completed forty years of service. Among these is Rev. Joseph Clark, the pioneer of Belgian Congo, who recently celebrated his fortieth anniversary as a missionary in the Dark Continent.

Mr. Clark is a native of Scotland. Early in life he was left fatherless, and, like other boys in similar circumstances, his education was acquired only after long years of strenuous work and study. From his earliest years he felt himself called to foreign mission service, and in 1879, after his graduation from Harley College in London, he sailed to Africa. In 1884 the Livingstone Mission was transferred to American Baptists and Mr. Clark became its mission treasurer. During his third term of service he toured the interior of Belgian Congo and opened the mission station at Ikoko. Conditions at that time were entirely different from what they are now. There were no maps and no guides whom a missionary could trust, and the region was in possession of cannibals. Often in touring Mr. Clark was misled by false guides and his goods were stolen, and many times his life was in danger. His Scotch ancestry may account for his tenacity during those early years of hardship, but only an over-ruling Providence can explain the preservation of his life. In 1915 the headquarters of the work at Ikoko were transferred to Ntondo, a station fifteen miles south, where climatic conditions are more healthful.

This Baptist is today known far and wide throughout central Africa as a friend of the African, a remarkable missionary and an unashamed ambassador of Jesus Christ. Last year on his field 112 converts were baptized. During his long service Mr. Clark has seen the work make encouraging growth each year, until today more than fifty native evangelists and teachers are under his direction and more than 500 church members are enrolled, while thirty-three Sunday schools are maintained with an enrollment of 1500 pupils. During Mr. Clark's last furlough in America, a translation of the Gospels

## Who's Who Among Baptists

*A Review of Contemporary  
Denominational Biography*

BY WILLIAM B. LIPPHARD

which he had completed before leaving Africa was set in type and published under the direction of a capable Christian assistant, whose parents were members of the cannibal tribes in control of the region when Mr. Clark first came to Ikoko.

### Frank King Singiser

**L**AST October the First Church of Troy, N. Y., celebrated its hundred and twenty-fifth anniversary. Few churches in the United States can show a similar record of service for the kingdom. This historic church has recently called as its pastor Rev. F. King Singiser, a man of world experience, who begins his work in March.

Mr. Singiser is a native of Pennsylvania and a graduate of the University of Rochester and of Rochester Theological Seminary. Following his seminary course he served as pastor at Montevideo, Minn. and as principal of Windom Academy from 1906 to 1909, and then went to Pittsburgh as pastor of the Knoxville Church. Both he and Mrs. Singiser from their earliest years have been deeply interested in foreign mission work, and when in 1913 an opportunity of service in Burma was presented to him, Mr. Singiser heard and answered the call, sailing in the fall of that year for Rangoon, where he became pastor of the largest English-speaking Baptist church in the Orient, serving also on the faculty of Judson College. During the war he was active in recruiting volunteers in India for the British army and was a member of sev-



FRANK KING SINGISER

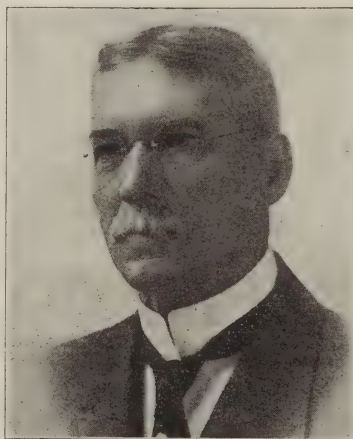
eral important government commissions. He has traveled extensively in Asia, visiting mission stations of the leading Protestant denominations in India, China and Japan, and has thus secured first-hand knowledge of missionary problems.

In the fall of 1919, owing to health conditions in his family, he returned to America. Immediately upon his arrival he was engaged for active deputation service, visiting practically all sections of our constituency and presenting most effectively the cause of missions at conferences, associations and conventions. Because of this efficient service he was appointed metropolitan director of promotion for the New York District in 1920, and he has filled the difficult position with unusual success. During his sojourn in America Mr. Singiser has constantly been looking forward to renewing his work in Burma, and until a few weeks ago was hoping to return to the Orient in the spring, but family conditions have made this impossible. The metropolitan board has graciously released him for his work at Troy, while the church returns the courtesy in permitting him to serve the board throughout the spring campaign.

### Frank Peterson

**F**IFTY-FIVE years ago, after serving in the Ninth Iowa Cavalry, a Swedish youth named Frank Peterson received his honorable discharge from the Union Army and entered Chicago University, including its Divinity School. He had come to America from Sweden as a boy five years of age and with his parents had settled in Rock Island, Ill., in the days when there were no railroads west of Chicago. In 1875 he was ordained and became pastor of the Swedish Baptist Church of Worthington, Minn. He has accordingly completed forty-six years of service in the Baptist ministry. In view of the strenuous work which he has done in recent years, Dr. Peterson is evidently still in the prime of life.

In 1881 he became pastor of the First Swedish Church of Minneapolis. During the ten years of his pastorate, this influential church grew so rapidly that al-



FRANK PETERSON

(Continued on page 95)





# The Bulletin Board



## THE BABIES LIVED

Dr. G. A. Huntley of Shanghai tells of the amazement of the natives in Kinkwa when babies were bathed. Dr. Huntley and other representatives of our Foreign Mission Society were given the use of one of the largest temples in the city, for their health lectures and demonstrations. The mandarin had made the attendance of school children compulsory. The use of mosquito netting to protect infants was explained. Charts on feeding were shown and the necessity for bathing was explained in a lecture. At one session a request was made for a real live baby to use instead of the manikins. Three women offered their babies. These were bathed and returned to their mothers. A local paper published as news the item. "The three babies which were bathed in the public meeting in the temple three months ago are still alive and apparently well, in spite of their treatment."

## RELIGION IN AMERICA

Rev. S. W. Hughes, who recently made a visit to the United States, has been giving the London Baptist Association his impressions, some of which are of concern to us. He thinks that America is a very religious nation, and that this is going to count in the future of the world. It has gained much from the tremendous interest in Sunday-school work. It is important to notice, he says, that while the Roman Catholic Church has advanced, that advance is not to be compared with the great Protestant advance of the last ten years.

Nobody can visit America, he thinks, without realizing the weaknesses of the religious life there. Prominent in this particular is the divorce of spiritual doctrines from the ethical and social expressions of the gospel. America has produced too many millionaires. American religious life stresses denominationalism too much. There is a great lack of effective co-operation between the various branches of the church. Whatever critics might say about the National Free Church Council in England, there is no doubt that America wants something very much like it.

## CHICAGO Y. M. C. A.

Exceptional progress in religious work was one of the outstanding items in the annual report of the Chicago Y. M. C. A. as issued by L. Wilbur Messer, the general secretary, for the year 1920. This report showed that the total attendance at religious meetings in 1920 was 170,931, a gain of 45 per cent over 1919. The number of men and boys to "begin or renew the Christian life" was 2946, an increase of 941, or 47 per cent over 1919. The number of workers supplied to churches and church agencies was 2552. The en-

rollment in the Association's schools was 4489, a gain of 20 per cent over 1919. The increase in the average daily attendance at the various "Y" buildings in 1920 was more than 13 per cent. The report shows that during the year the occupancy of the Y. M. C. A. hotel on Wabash Ave. has averaged 97 per cent capacity and that through the social service of the hotel 1491 men and boys were given financial loans to the amount of \$6043, of which 90 per cent has been returned.

## COMPOSITION ON DRINKING WATER

"Water to drink should be most clean and we can get nice water from in the wells rivers tanks and streams. We should keep our cooking pots clean with water. We get diseases by using the dirty water. Rainy water is pure so it is nice to collect it when we get a chance. From the water of seas we will get salt. Water is used for many purposes, especially for navigation, cultivation, washing cooking and drinking. Some people spoil the good water by washing their dirty clothes in it so we should check them. The English people became great by the sea alone. We get good fishes from water. There are factories established by the help of water. By condensing water we get ice. If we consider farther about this matter we come to the conclusion that every work is done by the help of water." (Written by an Indian school girl and submitted by Mrs. E. N. Harris.)

## A THWARTED PLAN OF MASSACRE

At an evening meeting held in the Ongole district not long ago, Rev. J. M. Baker and his gospel band greeted the natives who came in crowds. The latter listened to the first speaker with interest, and then quietly one by one they left their places and disappeared, there being finally almost no women and children left, and about half the original number of men. There was a tenseness and a feeling of unrest dominating the people. The meeting finally came to a close, and after a word of greeting to the men standing near Mr. Baker started for home, lighting his way along the dim path with a lantern. Suddenly a Christian lad appeared at his side from out the darkness, and whispered that the big Ryot had ordered an armed crowd to prevent the passing of the band through the town street. Making the lantern gleam its brightest and clutching the heavy Clough staff firmly in his hand, the missionary strode forward, signalling the Christian boys to fall in behind him on the path, and started a victory hymn. The boys joined in, and when a bend in the road revealed the waiting mob, the song was at its height. There were perhaps twenty-five Christians, and at least four times that many in the Ryot's mob, yet the little

band pushed onward, and as they reached the mob, it slowly parted, leaving clear the center of the town road. As if in a trance those men stood rooted to the spot, their eyes wide with wonder, their hands gripping loosely their clubs, and their tongues silent as the grave! "On and past we went," writes Mr. Baker, "like the children of Israel through the Red Sea. You ask what was or is the meaning of such action? The Ryot does not know; his hirelings do not know; none of us know. Of this only are we sure—a bloody massacre was planned by a man mad with hate, but it ended in shame and chagrin to all who had a part in it and brought home to that Christian group in added force the glory of God's care!"

## A HIGH-PRICED BIBLE

One of the highest prices paid at a recent auction sale of books in New York City was \$3700, which was given for Martha Washington's family Bible. This book was printed at the Clarendon Press, Oxford, England, in 1783, and has her autograph in three distinct places in the volume. The fly leaves at the front of the book contain the manuscript record of Lawrence Lewis, George Washington's nephew, and his wife, Eleanor Parke Custis, Washington's adopted daughter, and the births of their eight children.

## POLITENESS PRIZES

Sometimes Americans adopt ideas which have been "made in Germany." This appears to be the case of the politeness prize which was first offered for a week by a German newspaper, but which recently has been exploited by a Chicago newspaper. Each day a prize of \$50 was given to the politest person the reporter met. And the story on the following day was real "human stuff." There are those who say that the prospect of this prize has made a difference for the time in the manners of various classes of people in the great city. Those who do not secure a prize will perhaps do well to remember that politeness is its own reward.

## AMONG THE MONO INDIANS

Mr. Brendel has been working thirty years among Indians in Oklahoma and California. He has learned to see things with the Indian's eyes and to put things in a way to be understood by utterly uneducated heathen. For the past seven years he has been working with a particularly needy group of Indians. In the early fifties the Mono bands as well as other tribes were driven by white man back into the mountains where they had no means of self-support. The social as well as the moral emancipation of the Mono has been the task undertaken by Mr. Brendel as well as by the women missionaries who began the work.





# The Chimney Corner



## The Quintessence of Silence

HIS eyes shone with a startling blueness whenever his hand strayed into his trouser's pocket to feel a particular something newly lodged there. Suddenly he noticed that the very street-car wheels knew all about it, for they hummed a disconcerting little tune as they rolled along the tracks: "Found a little ring, found a little ring!" they mumbled monotonously. "It's gold, it's gold! When it's sold, when it's sold, what'll I buy? what'll I buy?"

He looked around the car in an agony of guilt to see what the other passengers thought of a little boy who found gold rings on the sidewalk and went straight down-town to sell them. O, why were the tell-tale wheels shouting about it so noisily? Surely the mayor or somebody ought to put his foot down, for what's the use of practically owning a whole city if you can't keep secrets to yourself. It was embarrassing (yes, that was the word—embarrassing!) to have small private thoughts put into words so publicly.

Yet—

Well, actually! how curiously deaf people were. Not paying a bit of attention—like granny: when you told her the news, she kept right on knitting and might break out any moment with the most inappropriate remarks. This the lady across the aisle was now doing: "If I get three-quarters of a yard and cut it bias, I think I'll have enough, don't you?"

Imagine talking biases—whatever they might be—when the air was buzzing with: "Found a ring—It's gold—When it's sold, what'll I buy?"

Ah, well! it was a good thing they were not noticing, for people with gold rings that didn't belong to them might—yes, indeed, they really might be clapped into prison. It was uncomfortable to consider: also there was the equally uncomfortable thought of somebody's finger feeling cold and chilly, and somebody's eyes missing the beautiful accustomed glitter of sunlight on gold. "It's gold, it's gold. When it's sold, when it's sold, what'll I buy? what'll I buy?"

"O, keep still!" groaned Harry, miserably.

"Hub?" muttered the quiet Gray Man beside him, dropping his newspaper to stare at the startled blue eyes raised to his.

"I—I beg your pardon," stammered Harry. Horrors! was he aiming to call everybody's attention to himself? But, no, part of them continued talking biases and part of them were lost inside of newspapers in spite of singing carwheels: "When it's sold, what'll I buy? what'll I buy?"

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

Well, what *should* he buy? That was the question. Gold rings ought to be worth—well, \$10? A young fortune! One could go to Washington to spend the whole day for less than that and come back in the evening with flowers for mother. But, of course, having been to Washington once, the best of that thrill was lost forever. Something else—

Most boys would have bought baseball bats and been done with it. But Harry knew—and now you and I know, too—that he did not care for things like that. If you must get down to facts, things like Mr. Tyness made pleased him more: with trees in front, and rain-puddles reflecting blue patches of sky, and cows meandering home at sunset time. Why, yes, *pictures*. What did you suppose, when father was a painter himself? Of course he will feel obliged to tell you how father died years and years before he was born—even before the beguiling Betty was born; but this can hardly be true, as you must already have guessed. A mere matter of years and months is nothing when you are only eight and have important things like gold rings lurking in your trouser's pocket.

Always coming back to that little gold ring: What'll you buy? what'll you buy? Well, supposing there *was* \$10 worth of ring, why not buy—a picture? O dear little funny new thought, what delight! A picture all one's own, to hang on the empty, empty wall opposite the bed, to stare at in the time between getting awake and getting up!

Still, there were other pictures in the house: father's, now; and Mr. Tyness's. What would they get to thinking if they saw that their pictures were not enough for such a little little house? Dragging in somebody else's \$10 splashes of color, eh?—O, how rude that would be! Impolite was no word for it! Certainly a picture would *not* do—no, not even to cover the peeled place on the empty wall.

W-e-l-l, there was always food. How about quarts and quarts of something or other, very cold and delicious, for such warm summer days? Nice. But brief—much too brief! Surely he ought to choose something that would last, \$10 being so unpleasantly scarce. No sooner had he stipulated this with himself than the Bias Lady across the aisle raised her lorgnette to read her shopping list, and all his dreams dropped dead in Harry's mind, for through a sickening spasm of sudden insight he knew exactly what to buy.

Granny, now. Can't you remember how she has been sitting for years and years

at the window, side-view, like Whistler's "Mother"? Surely you've seen her fumble with the newspaper, then fumble with her spectacles as she murmured: "Sake's alive! I must be getting me new specs, though Emily can't be laying by \$10 any too easy these days. But to be both deaf and blind—sake's alive!"

Well, "Emily" needn't do that laying by, for here's \$10 right in his trouser's pocket—all but the mere changing of it into crinkly dollar bills. And if the ring should be worth a trifle more, maybe—But it was Main Street at last, and he stepped solemnly off the car. The wheels were silent as he did that stepping, and he was grateful. For there were policeman at intervals all up and down Main Street—amazingly keen-looking persons—and when once your mind is screwed to the point of turning a gold ring into spectacles for granny, policemen had better not come interfering.

The great problem now was where to take his treasure, for he never had had experience in selling gold rings to advantage before—but of course you have guessed that already!

Besides, he wandered along in a pleasant day-dream. Since it was a settled fact that it must turn into something as unromantic as spectacles, he clutched it in his fingers and pretended all the things he really would rather have it become. But he does not wish those things to be named here—not even after all these years! Moreover, they were not the things you might guess a small boy would crave. But finally he dropped the dreams—deliberately. It was as if you had heard him say to himself, "When I cross the next curbing there must be an end to all this fuss."

Fuss! You notice how lofty a soul he was developing even at the age of eight? For the "fuss" covered all those legitimate things he wanted with such abandon: the things he does not even wish named for your benefit. He put them away from him, as you and I put Satan on occasion. Get thee behind me, sir! But he will not always "get"—at least, not for me; and he would not for Harry. Subconsciously the other images shimmered enticingly underneath each pane of granny's spectacles-to-be. But he tried not to peer through.

Then he found the Very Store. He says he knew it was the proper place because the old gentleman leaned over the counter, and he was wearing a skull-cap. It seems that, according to Harry, a skull-cap is a symbol of symbols to show you the spot to sell gold rings.

"I have something to sell," said Harry calmly, as if he had done this rash thing for years, and he proceeded to fish up the ring from his trouser's pocket—deep down it was, where gold rings ought to be.



The old gentleman laid it on the palm of his hand, and somehow, even then, Harry says he *knew*. But he watched in silence as the clerk gravely reached for a bottle and a little feather. Very little feathers, like very little straws, show which way the wind blows. The feather went first into the bottle and then on the ring.

The old gentleman handed it back to Harry: "It is brass, my boy," he said collectedly.

But Harry was not collected. He scattered—or, rather, spectacles scattered, and all those dear queer things he will never mention in so many words. Away they flew to the unhappy hunting grounds of sad lost wishes—and all because one small brass hoop looked so supremely golden.

"Are you sure?" asked Harry, weakly.

"Absolutely," he replied, corking the bottle, ready for the next customer with a gold ring.

"Thank you!" Harry managed to say, and he even bowed as he turned to walk out—with the ring in his pocket, mind you! But I must not fail to mention his undercurrent of deep thanksgiving that he had had wit enough to choose this particular old gentleman. Skull-caps had certainly proved the symbol: without them there might have been some flippant young person to wink and nod and snicker when rings turned brass in the twinkling of an eye at the touch of a foolish feather. There was balm in Gilead in the dignified words he had exchanged, and in the respectful lowering of polite eyes to cork a bottle rather than to pry into how it felt when all is not gold that glitters.

Harry stood on the street. A policeman chanced to walk toward him. "I am not afraid now," he sighed to himself, sadly. He had not realized how sweet the thrill of fear could be.

Then he remembered granny. Sweet old soul, she was never to know of all this, of course; but he must do something for her to make up for what was to have been. There were eight pennies in his pocket—the *other*—pocket. Three of them must be kept for the long ride home in the trolley; the other five should be for granny.

Now surely you have observed that there is no place where 5 cents can cut as wide a flourish as in a five- and-ten cent store. Even the unsophisticated Harry knew that much, and his eyes sought for a familiar redness of front along Main Street until they found it.

Once inside he did some tall thinking: how this must be a special tribute—something sure to please a lady whose ears and eyes were almost useless. Ah, of course—there was her *nose*—

So presently he asked for the sweetest smell there was, please—for 5 cents. The girl with the side-puffs stopped patting them long enough to hand him a tiny bottle labelled, "Orange Bridal Wreath."

"That's the swellest we got," she said with a bored yawn.

He took it and went out into the mid-day rush of traffic. But it was as if he were stranded on a desert island. Waves of disappointment swirled around him;

he was cut off from hope. To be taking granny "Orange Bridal Wreath" made life hardly worth the living.

But granny said she liked it—just in that flat unsurprised way; and then she put her wits together and thought that this was really a signal honor he had conferred on her: for was it a birthday? or a holiday? or any known anniversary? Well, then, something more was demanded of her in the way of gratitude, so with some emotion she assured him that she had never smelled anything so very, very

fragrant. But Harry noticed that she corked it without putting so much as a tiny drop on her handkerchief. No, this was not like spectacles would have been, although he had spent his last penny on her.

All his life he remembered the bitter sharpness of that silent moment. Yet in the sight of his little guardian angel this was an odor of a sweet smell—a sacrifice acceptable, well-pleasing unto God. And I think it was written in heaven over against his name.

## The Young Reserves

### The Log of the "Flying Pig"

#### CHAPTER III

OF course I supposed I would wake up with the sun on the morning we were to leave for our canal-boat trip, but breakfast was actually on the table before anyone thought of me. And there I was, asleep! Bill was so disgusted with me. I said nothing, although I could have spoken volumes, for I don't mind telling you in confidence that once he slept through a whole circus parade that went past our house, and never saw a single elephant or clown or bare-back rider or *anything*—which was a noisier, more exciting thing to miss than a tame breakfast! I hurried into my clothes and really missed nothing, after all, for downstairs everything was at sixes and sevens, as the saying is, because Agony had collapsed into the most comfortable kitchen chair and declared she was "like to die most any moment."

This was rather dreadful. But in a whisper mother explained it to us: "She's really frightened stiff about going on the boat, poor dear. I'm afraid she's decided that the only way to escape the boat will be to appear sicker than sick, so we might just as well make up our minds to go without her and not laugh at her fears, although I'm sure I don't know how we'll get along without her."

Opening my napkin quietly and jabbing into my orange I said casually, "Haven't you forgotten about *ME*? Didn't I have cooking lessons all last year and get an 'A' for my apple sauce? Well! I'll cook for forty days and forty nights and think nothing of it!"

Father choked. He does that sometimes, whenever I offer to do unusual things in an offhand manner—the kind of things children ought to offer to do in a family like ours, where there isn't much money but a great deal of love. Dear mother always takes these sudden offers so differently. This time she looked at me for a startled moment out of her beautiful eyes, and then said; "All right, Peggy, you may." And I could see she really hadn't taken me into account before, so I began to feel very important indeed until Bill called me the "chief cook and bottle-washer," which made me wonder why, at sublime moments, boys always say something supposed to be funny.

After breakfast I washed up the dishes,

and kissed Agony on her nice brown cheek. "Cheer up, old dear," I said hopefully. "I'm going to be cook on the trip, and you can have a lovely time at your son's wife's house being just as sick as ever you want to be! Only I'd perk up and be well if I were you. And, please, how do you make snow pudding for Sunday dessert? Is it the same recipe in summer as in winter?"

"Land sakes, Miss Peggy," she groaned, "surely your ma ain't goin' ter let a little whiffet like you cook for all them big eaters? You'll be wore to a shadow!"

I kissed her again on the other cheek, and thought that home missions really *does* begin at home half the time. Then I collected all the cook-books and the long-handled spoons and the alarm-clock. These I wedged into my trunk around the brim of the straw hat I painted yesterday. And at eleven o'clock we locked the doors of our dear, dear home, waved good-bye to the envious neighbors who would have loved to be Noahs themselves, and climbed into father's Ford. A truck had taken our boxes and trunks about breakfast time, so off we started for the "Flying Pig."

I fairly *throbbed* all up and down inside me, I was so thrilling. Timothy, too. He kept remembering the most absurd things all the way along and kept shouting them at father. "O, I forgot, I just must take two fwogs into our ark," he cried. Father drives a little as if he were the wild west wind when once he's away from traffic, so after Timothy's *fourth* reminder he called over his shoulder that we'd have to worry along without two frogs, or two crows, or two bees, or two spiders, or two anything else that he might remember before we reached the canal.

And finally we reached it. There aren't words in the dictionary to describe that boat! I shall never forget when I first saw it. My throat felt as if I had swallowed marbles, I was so excited; and it seemed to me that the top of my head must have blown off, I felt so cool and exalted up there where by hair-ribbon ought to be!

I was a mite disappointed because it was *not* red and green, with giraffe's heads poking out of the port-holes, as in toy arks; but of course after the first moment of dismay I realized how utterly absurd I had been to expect such Bible quaintness. Our ark was a sunburned

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# The Devotional Life



## How God Loves Us

By ARTHUR S. BURROWS

SINCE the beginning of time, God's thought toward our sinful race has been love. The evangelist John voiced the fullness of God's love: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him." Twenty-one wars still proceed in our world. Six leading European nations also still contest for territory and for supremacy of the seas. Yet will the pierced Hand of Calvary prevail over the mailed fist.

Divine love is the only conquest of the human heart. God is love. Human life is sin-stricken. The trail of the serpent is seen throughout the ages. Our world has suffered sin, deception, transgression, affliction, sorrow, inhumanities, wars, the confounding of the civilization of one century by the barbarism of the next century, tears, helplessness, and cries in the night! Amid all has been heard the voice of the gospel of the Redeemer: God so loved the world!

Who can fathom the depth of God's love for us in the little word "so"? God loves us with everlasting love, and with loving kindness would he draw all mankind unto himself. God is rich in mercy toward all them that call upon Him in truth. Human dogmatism condemns heathen and pagan and materialist and rationalist and sinful man and outcast woman. God sees every soul through the compassionate eyes of his Son, Jesus Christ. Here is the infinite yearning of God, our Father: "All souls are mine: look unto me, all ye ends of the earth, and be ye saved!"

"His is the eye that never sleeps beneath the wing of night;  
His is the ear that never shuts when sinks the beams of light;  
His is the arm that never tires when human strength gives way;  
His is the love that never fails when earthly loves decay."

The first religious teaching of the human mind was that there is no remission of sins without the shedding of blood. From the beginning of time blood sacrifice has dominated human religion. The pagans of Hinnom Valley gave a living child to the fire god, Moloch. The priest of Llama in Tibet performed perilous self-sacrifice by disembowelling. Both of these were the ignorance of superstition, and yet were worship. Christ's death on the cross defines God's love for the world. God so loved that he gave his Son. Christ so loved that he gave himself. The cross of Christ is not spectacular: it is infinite

purpose to bear away the sin of the world. It is not tragedy: it is atonement—to bring the sinner unto God with repentance and faith. The human peril is sin: the wages of sin is death. God commended his love toward us while we were yet sinful: Christ came to seek and to save the lost. Salvation is the difference between perishing and eternal life: mind perishing; rectitude perishing; morals perishing; love perishing; the way lost; hope lost. Salvation is love: not that we loved God, but that he loved us and gave his Son to die for our sins.

You may have refused the love of God many times and in many ways: yet God still loves. People reject the peace of God: yet God says, "Whosoever believes on Christ shall not perish, but have eternal

life." Our Lord commissioned his disciples to preach the gospel to every creature. Imagine Peter asking, "To every creature, Lord?" "Yes, I mean that you are to offer salvation to every creature." "To them that crowned thy head with piercing thorns, Lord?" "Yes." "To the Roman soldier who pierced thy side?" "Yes." "To them that spat in thy face?" "Yes." "To them that struck thee and mocked thee?" "Yes, Peter, to everyone." "Whosoever believeth hath eternal life."

What is believing? It is taking Christ at his word. Judge Pollard of St. Louis says that it is greater to save one sinner than to punish the ninety-and-nine. Our Lord means just what he says. Sinners are either perishing or being saved. Christ seeks souls to save them. One great sinner said, "Create in me a clean heart, O God, and renew within me a constant spirit." Whoever can pray like that will try to live the forgiven life.

When is the divine forgiveness? "Now is the acceptable time; now is the day of salvation." Love is now. Forgiveness is now. A man served his one-year sentence for crime in Columbus, Ohio. Eighteen years after, a full pardon came to that man, signed by Pres. Benjamin Harrison. Somehow it had been delayed. Divine pardon is immediate. When one receives divine forgiveness, it is given for the asking. The evidence is that the soul begins to work out that salvation by repentance, studying and applying the principles of the gospel. In a New York cemetery is a headstone on which is inscribed, "Forgiven!" No sculptor's art embellishes the stone: only the word "Forgiven!" No revelation of human frailty: just the word "Forgiven!" No date of birth nor of departure: but that soul rests in God as revealed by the one word, "Forgiven!"

The power of the divine love is the sure salvation of the believer on the Lord and Saviour, Jesus Christ. An apostle asks, "If God spared not his own Son, but freely delivered him up for us all, how shall he not with him also freely give us all things?" Noble old John says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God." A waiting martyr says, "The perfect love of God casteth out fear." Earnest Jude declares to the church, "Keep yourselves in the love of God."

Everyone ought to believe the gospel and receive the love of God. God sent not his Son to condemn, but to save. The purest treasure of the soul is the love of God. The intellect cannot comprehend God. God comes to the believing heart with heaven's dawn. He transforms the honest mind with spiritual renewal. He dwells within the conscience by the Light of Life. God so loves. Let him love you.

## To Whom Shall the World Henceforth Belong?

TO whom shall the world henceforth belong,  
And who shall go up and possess it?

—To the Great-Hearts—the Strong  
Who will suffer no wrong,  
And who shall go up and possess it?

—To the Men of Bold Sight  
Whose souls, seized of Light,  
Found a work to be done and have done it.

—To the Valiant who fought  
For a soul-lifting thought,  
Saw the fight to be won and have won it.

—To the Men of Great Mind  
Set on lifting their kind,  
Who, regardless of danger, will do it.

—To the Men of Good Will,  
Who would cure all Life's ill,  
And whose passion for peace will ensue it.

—To the Men who will bear  
Their full share of Life's care,  
And will rest not till wrongs be all righted.

—To the Stalwarts who toil  
'Mid the seas of turmoil,  
Till the Haven of Safety be sighted.

—To the Men of Good Fame  
Who everything claim—  
This world and the next—in their Master's great name—

—To these shall the world henceforth belong,  
And they shall go up and possess it;  
Overmuch, overlong, has the world suffered wrong,  
We are here by God's help to redress it.

—John Oxenham.





# Religious Education



## International Uniform Lesson for March 6

JESUS AMONG HIS FRIENDS

Matt. 26:1-13. Golden Text: Mark, 14:8

By JOHN A. EARL

### The Lesson Text

Matthew and Mark put the anointing two days before the passover, or after the temple incidents and teaching; John puts it six days before the passover. Probably the report of Mark is correct because his gospel follows chronological sequence, while John's gospel was written to prove that Jesus was the Son of God, and hence follows evidence rather than the sequence of events. Luke omits mention of this anointing, but he vividly describes another anointing by the sinful woman (Luke, 7:36-50).

### The Lesson Taught

The two paragraphs constituting the text of the lesson present a striking contrast. Jesus is not only among his friends but also in the midst of his enemies.

### Jesus among His Enemies

The Romans had no direct interest in Jesus. They were neither enemies nor friends,—they were indifferent. If they took any notice of what was going on, they doubtless regarded it as a Jewish affair which would soon blow over like other affairs of a similar nature. It is true, Jesus was crucified under Pontius Pilate; but Pilate was the political tool of the Jewish leaders, and so far as Pilate was concerned Jesus was put to death by Roman soldiers to satisfy the demand of the Jewish authorities. The real enemies of Jesus are described by Matthew in verses 1-5 of the lesson. They were Caiaphas, the high priest, and the other priests and elders who constituted the Jewish Sanhedrim. For more than a year they were organized to bring about the death of Jesus. But he had just as systematically kept out of their reach. His return to Jerusalem was both their opportunity and embarrassment. He was going in and out of the city openly. Each day in the temple courts he predicted the downfall of Jerusalem, offered himself to the people as their rightful Messiah, pronounced judgment upon the leaders and doom upon the institutions of Israel. But they feared to do anything openly because Jesus was looked upon by many of the people attending the passover as a prophet. Hence the leaders plotted in secret, and discussed the question how they might best accomplish their ends by the under-ground route. All the time Jesus knew that they would bring about his death by persuading the Roman governor to crucify him. But he went calmly on from day to day teaching the people, healing the sick and preaching the gospel of the kingdom. His supreme hour had

come, and he was conscious of it. The plotting leaders little thought when they faced the embarrassment of taking Jesus openly during the feast that they would receive help from an unexpected source. They had not counted on Judas.

### Jesus among His Friends

When enemies are powerful and subtle, and determined to accomplish their purpose against one, it is good to have friends. It is a relief to turn away from the heartless religious leaders sitting in the ornate council chamber and coolly planning to put an innocent man to death, and find ourselves in Bethany with true friends like Lazarus, Martha and Mary. Again we find Martha expressing her love for Jesus in her own practical way, for John tells us that they made a supper, and Martha served (John 12:2). But Mary was the poet of the family. Martha had foresight and she thought of the supper; but Mary had insight and thought of the anointing. The foresight of friends is wonderful. It is a reflected ray from the light of God's providence. We all have been the recipients of pleasant surprises born out of the foresight of friends and loved ones. But how few have insight to see the heart, to sympathize with the soul as it passes through the deep waters, and yet does not reveal by outward signs of distress that anything is wrong. The disciples had hind-sight. Again and again it is recorded that they interpreted the events of the life, death and resurrection of our Lord after the events had taken place, but they did not once anticipate an event or participate in the experiences through which the Master was passing.

The truest and most spiritual friendship is illustrated by Mary. Hers was the insight of love. Months before she had sat at his feet, loving and listening and learning, while practical Martha lost her poise and courtesy in the annoyances of the household. Now that the supreme hour of Jesus approaches, Mary with true insight anticipates it with her supreme gift of love. She anointed him for his burial. Martha doubtless thought that Jesus would come often to Bethany and partake of her hospitality; and the disciples had neither imagination nor common observation. The precious ointment given to Jesus at the promptings of love was regarded by them as a waste of money. Blind to the approaching crisis in the life of their Master they did not appreciate the fine action of Mary. But Jesus appreciated it, and never sweeter words fell from his lips than when he said, "She hath done what she could, and whosoever the gospel is preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her." The words of praise were earned because Mary expressed the insight

of love in seeing, in part at least, what no one else saw—the approaching death of her Lord. But she doubtless saw beyond his death to his glorious resurrection, for had not he said to her when he raised her brother from the tomb, "I am the resurrection and the life." As the flowers had died to make the fragrance of the ointment possible, so the death of Jesus would issue in the eternal fragrance of the resurrection.

## Adult Class Activities

By F. F. PETERSON

IS the adult class a selfish organization? Does it do enough to warrant all the special privileges it often receives? There are some Sunday-school workers who constantly criticize it. "Should the class give but half or one-fourth of its income to the general work of the school?" is a perennial question. "I can't get any teachers out of that men's class," is another objection. It is only when we see how much these classes constantly accomplish that their true value can be appraised. If the class gives but one-half of its money to the school, it is probably expending the rest wisely. There are many classes which do furnish teachers for the school. In fact, these adults are true exemplifications of the spirit of Christianity that we only have what we give away and only keep what we share.

The activities of these classes fall naturally into evangelism, church, community and world service. One men's class maintains an open-air Sunday afternoon service in a slum section the year around. A baby organ is put on a truck, eight or ten male singers and a good speaker furnish a forty minute service of power and influence. Gospel bands formed in the class often go out to churches and school houses and hold meetings. Some men's classes are responsible for shop and factory noonday meetings. The Baraca secret service and personal evangelism with unconverted members of the class have been most fruitful. Scores of women have been brought into the church through the women's classes. One woman's class increased its membership from eight to 125 in five years and was instrumental in bringing scores to Christ and into the church. Not only did the women do this but they also built this group solidly into the church life. There should be a strong evangelistic committee connected with every adult class.

Fifteen hundred gallons of stout, brandy and whisky were sold in one year in a dry city through the local drug stores. The men's classes cleaned up that situation. They now are engaged in law enforcement. Old ramshackle buildings had become not only an eyesore but a moral menace in the centre of the town. The

(Continued on page 93)





# Young People's Work



## Topic for March 6

THEY KINGDOM COME. III. IN MY CHURCH  
Matt. 6:7-15 (Consecration Meeting)

In January we dealt with the coming of the kingdom "In My Heart"; in February, "In My Home"; and we now have the topic, "In My Church." We have the same Scripture lesson as used February 13. The subject treated in the text is prayer. Again and again we come back to prayer as a vital and necessary thing in the lives of individuals and institutions.

1. *The task of the church:* Certainly its first business is not of self-preservation. It is a "serving" institution. Mr. Fosdick says: "Still another familiar source of a religious life divorced from practical goodness and daily usefulness is the segregation of the church, setting it apart from life, as though God dwelt in a temple instead of living in the struggles of humanity." (See Hosea 6:4-6.) The church is an aggregation of individuals. It is no abstract thing. In order that the tasks be done, each and every member must have an evangelistic passion coupled with a truly sacrificial spirit.

2. *The loud-mouthed critic:* The failures of the church furnish ammunition for her critics. When a minister goes wrong, some enthusiastic worldling shouts, "Look at the church." Occasionally a man leaves the pulpit and begins to proclaim the hypocrisy of the church. Such departures from the ministry find as a basis one or more of the following reasons: 1. A realization of the fact that he is not a God-called man. Common honesty demands that he quit. 2. The reaching of a theological and philosophical position which makes it impossible to accept church practices, modes of thought, etc. When a man can no longer preach the truths of the Bible and minister to human needs through the church, he should quit. 3. A breakdown in morals. The man who thus leaves the ministry should keep his mouth shut and quit raising the cry of hypocrisy.

3. *Within the family:* The best of families sometimes have their little difficulties. This is true of the church. A fine spirit of devotion to Christ will overcome difficulties; but there are still a few people living in the world who feel that their main business is to make trouble for the preacher and buck advance programs, always keeping on hand the necessary "live coals" to start the fires in case combustible material should come within their range. May our heavenly Father give sufficient grace to our pastors and churches who are so afflicted!

4. *Onward with Christ:* The kingdom of God is coming in and through our churches. The New World Movement of Northern Baptists is an illustration of a great people advancing under the leadership of God's spirit to meet the heart-

*This page is for all Baptist young people's organizations. Send news items on activities, organization, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

breaking needs of the world. Unitedly we pray that the great Head of the church shall lead us through these troublous days to great achievements for his name's sake.

## News

### OHIO

W. A. Holmes writes:

"While our Ohio work moves steadily forward, we fall short of our ideals. Religious education is being emphasized in state and associational meetings. Our state convention meeting at Norwalk in May was marked by a fine rally of our young people and a supper with messages by different people, including Dr. James A. White, and a stunt by the W. W. G. girls.

"Ohio was largely represented at Buffalo, and our delegates in the Toronto B. Y. P. U. A. convention numbered 130. We are all joining with the Cincinnati young people in great preparations for the Cincinnati B. Y. P. U. A. convention of 1921. Wish all of you could be there. Let the Ohio director know beforehand, and he will plan a 'get-together' meeting.

"Our assembly was a great success, with over 800 enrolled and a fine program. The courses included work for Sunday-school workers, young people's society leaders, mission circle workers, and pastors. We granted 140 certificates for attendance and note-book work. Many more took notes, but hesitated to hand in their books for examination. We expect to be in line on the three years' cycle of work.

"Our Ohio B. Y. P. U. and Ohio Life Service League, organized in connection with the assembly, are doing good work. The Life Service League now has almost 200 members.

"Five Denison (Baptist college) gospel teams are doing a great work in churches over week-ends. Every team has been carefully trained on the points of endeavor in our young people's work.

"Our teacher training campaign has been fairly successful, but we hope to get many more classes organized this winter. Some of our churches are finding the 'church night' plan successful. Our people are well represented and in a few cases surpass others in the work in city training schools. Week-day religious education is being agitated. We promoted seven new church vacation schools last summer with fine success and expect to have more this next year. We have more interest in missions in our schools and larger missionary giving.

"Two big institutes recently held—one in Toledo and one with the Rio Grande College were highly successful. At Rio Grande, a small Baptist school, almost every member of the faculty and almost every student were present day after day. "Best wishes to all for a bigger and better work this coming year."

### IOWA

At seven o'clock Thanksgiving morning the Baptist young people of Des Moines gathered together at the Calvary Church for a prayer meeting. Rev. H. O. Meyer of the Calvary Church presided, assisted by Dr. Best of Forest Avenue and Rev. A. G. Lagerquist. The young people of the Swedish Church furnished a chorus choir. At the close of this witness meeting, Mr. Meyer asked for the report of the nominating committee which had been appointed on Nov. 9 at a rally meeting at which Dr. James A. White, our B. Y. P. U. A. secretary, had presided. The names presented for officers of a new city union of Baptist young people were as follows: Mr. Wm. H. Scheel of Calvary Church, president; Mr. A. R. Colvin of First Church, vice-president; Miss Birdie McRae of Forest Avenue Church, secretary; and Mr. Albin Lindquist of Swedish Church, treasurer. A constitution drafted by the committee was carefully considered and adopted, and the officers recommended were elected to office.

The new officers gave short speeches, and after a short business meeting the whole assembly was served breakfast by the Calvary young people. Everyone seemed to feel that he had received a spiritual uplift by participating in the formation of this most needed organization among our young people.

Rev. H. O. Meyer was elected advisor for this new organization.

### MONTANA

"The work in Montana, like Pilgrim of old, is moving forward in spite of crop failure and the closing of our copper mines, etc. Some of our churches have been obliged to close, but still there is a spirit of optimism. Many of our schools cannot afford libraries, and so we have the state workers' library. In this way our officers and teachers may keep in touch with new methods and ideas. This year we are especially working to interest the people in the church vacation school and hope in this way to accomplish much" (Charles H. Burrill).

No large success is possible without the spiritual undergirding of conscious and developed co-operation from God. Prayerless plans will be as ineffective as currentless motors. \* \* \* There are two conditions of success: the sense of universal obligation and unflinching fellowship with God.—William Horace Day.



# Our Own Folks



## Philadelphia Letter

By ARTHUR C. BALDWIN

The principal Baptist happening during the last month has been a well-planned program of two-day conferences given by our local promotion board. Life work was the particular theme. The city was divided into three districts and the two-day program given in each. Dr. Raymond M. West was assisted by Mrs. Helen Barrett Montgomery and Franklin P. Lynch, M. D., of Mukimvika, Congo. Life work became an immediate issue with several hundred of our choicest young people.

Probably there is something to be said on the score of pressure and of the utility of many decisions made under such circumstances. Yet we make drives for other kinds of work. When we need armies and vast funds we go directly to the ones who can help and ask for their enlistment. Where are the hundreds that our foreign missions need during the next few years to be found? Often life decisions are made before the college period. We must reach homes, parents and young people of high school age with the facts of the great call and opportunity. This was the purpose of these conferences. The appeal was given clearly and with great wisdom. Only the years can tell how effective it was. If such conferences are multiplied the country over, your correspondent believes they will prove a great power.

Baptists are favored here also by the presence during the same week of Mr. Henry Bond, who addressed groups of churchmen concerning the church's financial affairs. Mr. Bond is a prince, a layman, ordained of the Spirit, who speaks with authority. Dr. J. Y. Aitchison and Dr. Hugh A. Heath addressed the ministers' conference. Dr. Franklin P. Lynch and Dr. George A. Huntley, missionaries, made many addresses among the churches. It was a rich week.

## Baptist Work in the U. of P.

The Baptist work in the University of Pennsylvania continues to encourage us. There are something like 300 Baptist boys registered as such at the Christian Association. This is a smaller number than several other denominations. However, in the Christian work these Baptists have a very large place. The third Sunday of January, about seventy young men went to Reading under the auspices of the Christian Association. They made addresses in every church, attended the young people's meetings and altogether made a decided impression for Christ. Seventeen of the seventy boys were Baptists. Some of the most effective addresses were made by Baptist boys. We are told that the most effective student committee in the university is the Baptist committee. We rejoice not because it is the best, but because it is effective. It has a little informal prayer meeting every Tuesday at a morning hour. An average of ten attend, and not the same ten by any means. At the open house in the Chestnut Street Church in January,

Dr. A. K. Foster made a strong address to 125 young men and women.

This great and growing work needs added support. Mr. Igler, student-pastor, should have what other student pastors have or are promised in the near future—a Baptist house near the campus. One of the pressing demands here is \$15,000 for a Baptist home to house this important work.

## Buffalo Letter

By E. H. DUTTON

### New Hebrew Mission Building

On Jan. 18 the new Hebrew Mission Building of the Buffalo Baptist Union was dedicated. A week's services were held, led by visiting Christian Hebrew leaders. The building is a substantial handsome, square, brick structure in the heart of the largest Hebrew settlement in Buffalo, and is splendidly adapted to the various forms of work contemplated, including facilities for chapel services, auditorium, gymnasium, class work of every sort, dispensary, and living quarters for the missionary and his family. The immediate field of opportunity for Supt. A. B. Machlin and his volunteer helpers is a community of 20,000 Hebrews, less than 2000 of whom are connected with any synagogue. It is hoped that Baptists throughout the country who have been contributing to Jewish work will assist in the developing of this enterprise under the auspices of our own denomination and administered most carefully by the Buffalo Baptist Union. The cost of the property, together with additions and improvements, is a little more than \$15,000. The budget to be provided for 1921 is \$5500 for operating expenses and \$2500 on account of the indebtedness upon the property. The outlook for a great work is promising.

### Prospect-Hudson Neighborhood House

On Feb. 3 the new Prospect-Hudson Neighborhood House was formally opened and inspected by the Baptists of Buffalo. The property consists of a large brick building formerly used as a church, which provides an auditorium, a gymnasium, and reading, game and club rooms, besides an apartment for the women missionaries; and a two-family house adjoining, occupied by one of our missionary families and the family of the janitor. It is located in the center of the best residence and business section of the district, the population of which is made up of approximately 25,000 Italians and 5,000 people of other nationalities. It is midway between the Prospect Avenue and Hudson Street Baptist churches—the only Protestant churches serving this great needy neighborhood. The members of these churches contributed liberally toward the expense of reconstruction and equipment, amounting to nearly \$7000. The original cost of \$17,500 has been assumed by the Buffalo Baptist Union; but it is hoped that our general societies will assist in the final payments in connection with the service program projected for the entire district, which is peculiarly a Baptist mission field. The head worker is

Miss Julia Morey, and her assistant is Miss Margaret Denton. Both of these girls are graduates of the Chicago Missionary Training School, class of 1920. Rev. H. J. Vander Linden will be responsible for the young men and boys. In this great Italian district the missionary work of Rev. G. Basile, who comes to Buffalo from New Haven, Conn., will center largely in the Neighborhood house.

## The Herald

The January issue of the Herald of the Baptists of Buffalo is an attractive six-page sheet reporting on the interesting features of the work of the Buffalo Baptist Union.

In "Connecting Links" an announcement is made that several strong churches have formally adopted weaker churches or missions, by which action they will establish a relationship securing for the weaker group adequate supervision and personal service.

Mention is made of the hearty response of the Buffalo churches to appeals for contribution for European relief, the Lafayette Avenue Church giving \$1143, the Parkside Church more than \$500, and the Hamburg Church more than \$132.

The Baptist Union Choral Society also is described: an institution unique in the activities of our city mission organization. Members of the choirs and singers from all of the churches of the city meet together each Sunday afternoon at four o'clock for half an hour's program by one of the choirs and forty-five minutes of musical work for everybody under the direction of Mr. R. H. Fountain, leader of the choir of the Delaware Avenue Church.

The ordination of Mr. John Muntz took place on Jan. 20 in the First Church, Rev. E. M. Wadsworth preaching the ordination sermon. Mr. Muntz for years has been one of the most devoted and helpful laymen in the Baptist churches of Buffalo. For the rest of his life he intends to devote himself entirely to the work of a pastor, having assumed charge recently of the Baptist work at Forestville, N. Y.

The First Church, following up its great campaign, provided more than \$50,000 for its long-standing indebtedness; and has now purchased a parsonage and put \$2000 at the disposal of the pastor for an automobile and its up-keep. A number of persons are awaiting baptism, and the serious purpose of the membership is to reach a goal of 100 new members before Easter.

## Des Moines University

The above is the new name of Iowa's Baptist college. After much delay and many conferences, the consensus of opinion seemed to crystallize on Des Moines University. At the annual meeting of the Iowa Convention held at Keokuk in October, it was voted by the delegates to ratify the recommendation of the college board of trustees to amend the articles of incorporation and call the new college—which is a merger of Des Moines Col-



lege, Highland Park College, Burlington Institute, Sac City Institute, and the Baptist interests of Central College—Des Moines University. The necessary changes have been made in the articles, and the institution is proceeding under the new name.

L. D. Osborn, formerly president of Des Moines College and for the past nine years head of the extension department of the University of Colorado, has been serving the college as dean since the first of October. Recently the trustees elected him as chancellor of the university, and he has accepted the position. He will have charge of the internal affairs of the college.

After more than nine years of strenuous work in behalf of education in Iowa, Pres. John A. Earl is taking a much-needed rest from college duties; and as the best rest is a change, he is serving the First Church of St. Paul, Minn., as acting-pastor for the winter.

J. R. Vaughan, the business manager and treasurer of the university, is a tower of strength. Under his able administration the business affairs of the college are in excellent condition despite the fact that money stringency and the slump in business have seriously affected the income.

There are at present 721 students in the different departments. A strong faculty ably assists Chancellor Osborn in his arduous task. The buildings are being steadily improved, new equipment is in evidence, and the spirit of the university is its greatest asset.

### Handwork Exhibits

More and more are we convinced of the educational value of the handwork exhibits at the Northern Baptist Convention, and our Des Moines exhibit promises to be no exception in this particular. However, it has seemed best in the opinion of our leaders to raise the standard of efficiency, and after careful consideration they have decided to submit the following regulation:

1. No piece will be received at the Northern Baptist Convention except through a state worker or the chairman of a state handwork committee. While each state is free to arrange as seems best, we suggest the following plans:

(a) That the local school hold an annual exhibit of all handwork. This can best be done by departments, allowing each to present its material in the most attractive way. This might be accompanied by a demonstration for parents and friends, and should be a real event of the year. It will serve as a splendid incentive to the children if announced in advance.

(b) The best piece in the local exhibit should be sent to the association gathering under plan of the association director, who will help the amateur to give it careful study.

(c) Competent judges will decide the pieces to be forwarded to the state exhibit from which the twelve shall be chosen for the national exhibit.

2. If you send more than twelve pieces, the twelve for award must be indicated. Do not expect others to select the twelve for you.

3. All pieces must be uniformly mounted (cardboard seems best for this) and must bear the name, address, age, grade, name of church, school, town, and state. Printed forms to be filled out will be sent to the state elementary director and the state director of religious education, who will forward them to the local school.

4. Each piece must have a sheet attached containing a written statement as to the amount of work done by the teacher and that by the pupil. Only so can fairness be assured.

5. Each piece exhibited will be stamped by the American Baptist Publication Society as a mark of recognition.

6. The children making the twenty best pieces will receive a letter of acknowledgment from the national office of the American Baptist Publication Society. We reserve the privilege of retaining these twenty pieces.

7. The state winning highest honors will receive a beautiful silver cup, to be returned a year later. Any state winning the cup for three years may hold it permanently.

8. The state winning second honors will receive honorable mention.

9. While the work of the intermediate department will not be considered in making awards, we welcome a limited amount of choice material from each state and will make honorable mention of the best.

10. Handwork in the form of devices will be gladly received, but without reward.

*How the award is made:* 1. The points of efficiency are: (a) Neatness; (b) completeness; (c) accuracy; (d) expression of the pupil; (e) proper grading of the pupil; (f) originality. 2. The twenty best pieces are determined first. After this careful examination it is possible to determine accurately as to the best state exhibit. 3. Variety of material will be considered.

All material should be in the hands of the state director of children's work not later than May 15. No assurance can be given to exhibits sent later than June 1.

### Important Documents Given Away

The Northern Baptist Convention has on hand the following publications. It becomes necessary to dispose of them as quickly as possible on account of changes which must be made by the American Baptist Publication Society, which attends to the distribution of these documents. If you wish any of these documents, you may have them for the price of the postage.

The Handbook of the Convention for 1919—404 regular copies, and twenty-eight interleaved. Postage 12 cents.

Pamphlet on "Relations of Baptists to Other Christian Bodies," 12,000 copies. Postage ten cents per hundred copies.

Annals: 1909—fifty-six paper; 1910—123 cloth and forty-four paper; 1911—forty-seven cloth and five paper; 1912—one cloth and forty-one paper; 1913—thirty-nine cloth and 188 paper; 1914—sixty-three cloth, 110 paper and five interleaved; 1915—fifty cloth and sixty-two paper; 1916—three cloth, thirty-four paper and six interleaved; 1917—145 paper; 1918—one cloth. Postage 28 cents.

All orders for any of this literature should be sent to the American Baptist Publication Society, 1701 Chestnut St., Philadelphia, enclosing post-office money order for postage.

## Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST.*

*Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.*

### Mississippi Valley

#### OHIO

THE FIRST BIRTHDAY of Station F Alumni Association was celebrated on Tuesday evening, Jan. 25, at the Ninth Street Church of Cincinnati. Supper was served by the Berean Philathea Class, Miss Butler, teacher. The speakers of the evening were Dr. J. F. Herget, pastor of Ninth Street Church, Mr. Horace Drake, superintendent of the home Sunday school, and Mr. Rudy Abrecht, who is connected with the Y. M. C. A. at Hamilton, Ohio. The annual business meeting was conducted, and officers elected for the year 1921. This alumni association was organized on Jan. 29, 1920, the members, who now number over fifty, being former and present workers of Station F Sunday school of the Ninth Street Church.

#### "Get-Together" of Toledo Association

At the First Church, Toledo, on Feb. 2, more than 200 Baptists, all but forty of whom were from the Toledo Association, had a "get-together" meeting under the auspices of the association and of the Toledo Baptist Union. E. H. Voss spoke on "What I Expect of a Pastor." Rev.

L. B. Stiver, speaking of "Happenings at the Second Church," told of forty conversions secured in the quiet normal workings of the church. Dorman Richardson spoke on the young people's work in the association; Rev. T. G. Erler spoke on "What Can Toledo Churches Do for the Outside Churches?" Rev. Albert King Morris spoke on "The Church and the Times"; and John D. Rhoades spoke on "Building Up the Weaker Churches," proposing the organization of teams of laymen who would go out in groups of five and hold a Saturday and Sunday meeting with pastorless churches. W. Jasper Howell, moderator of the association, was toastmaster.

#### IOWA

THE BAPTIST YOUNG PEOPLE'S UNION of Des Moines started its 1921 city program with a big rally and social at the Forest Avenue Church Friday evening, Jan. 28. Approximately 300 young people, representing the different Baptist churches of the city, were present and pledged themselves to get behind the city union and its proposed program. It was the first quarterly rally and the beginning of a contest between the different societies of the city. At the next rally, a large banner will be presented to the society doing the most effective B. Y. P. U. work during the intervening time, and this ban-



ner will be contested for at every quarterly rally hereafter.

Mrs. EMILY MALCOLM WHITNEY, for many years a faithful and consistent member of the church at West Union, died at Fayette on Jan. 20, at the age of ninety-three.

#### NEBRASKA

THE EVANGELISTIC NOTE has been dominant in a large number of Nebraska churches this winter. Dr. Wilson Mills has been giving continuous and most successful service. The Eudell churches, Loup City, Pawnee City, Maxwell and Glenvil already rejoice in great victories and the calls continue to come in for the help of this man who is much beloved in the state. Chaplain White is another who has done heroic service. No church has been too small for him to visit and no task too hard for him to conquer. Just

Bro. York, Bancroft and Gould when Secy. P. O. Silvara closed his work as field secretary to take the important field at Arnold. This will become a demonstration center for rural work, and much should be heard of this pastor and church in coming days. The other field secretary, Rev. G. L. Sharp, has been given enlarged responsibility as assistant to the state secretary. Rev. I. W. Edson becomes a district missionary.

#### New Church Edifice at Norfolk

The First Church of Norfolk recently dedicated its new church edifice after many years of looking forward to its erection. The campaign was started in 1916, while Rev. J. S. Harris was pastor. In October, 1917, Rev. F. W. Benjamin became pastor, and with the assistance of Dr. Divine the first campaign was completed in April, 1918.

This is the only church in the neighborhood, and the meeting-house is in splendid repair; but there are only two or three members left. The outlook at the present time is hopeful for building up a strong interest in that place. A theological student is supplying the church every Sunday.

A MID-WINTER MEETING of the Wabash Valley Association was held at Olney the middle of January. The attendance and interests were good. Mrs. W. P. Topping of Elgin, Mrs. Peterson of Chicago, Dr. A. E. Peterson of Chicago, Rev. L. H. Koehler and Supt. E. P. Brand of Normal were present from outside the association. The churches of the association seem to be doing good work. One field is yet pastorless which is willing to give fine support when the right man can be secured to take charge of two churches.

A MEETING OF THE PASTORS and laymen of the Bloomington Association was held on Jan. 31 in the Y. M. C. A. building in Bloomington. After dinner, about three hours were spent in addresses and discussion. Dr. Potat of the General Board of Promotion was present and gave a helpful address and answered many questions.

ALL THE MISSIONARIES and evangelists of the state convention are kept busy at this time and seem to be having good success wherever they hold a meeting or conduct an every-member canvass. The outlook for the denomination in the state is bright at this time.

#### Chicago Ministers' Conference

The program for the three months beginning Jan. 1 is as follows:

Jan. 3: Rev. A. E. Peterson, on "Illinois and the New World Movement."

Jan. 10: Dr. Howland Hanson, on "Our Baptist Faith: Is It To Continue an Inspiration or To Become an Inquiry?"

Jan. 17: Dr. A. S. Carman, at the evening session at the Northern Baptist Theological Seminary, on "Is the Ministry Worth While?"

Jan. 24: Rev. Henry Topping of Japan, on "Japan's Attitude towards America."

Jan. 31: Union meeting with the Church Federation, with Dr. C. L. Goodell as speaker.

Feb. 7: Prof. John F. Lyon of the McCormick Seminary, on "Some Outstanding Books of 1920 for the Minister's Library."

Feb. 14: Dr. Josiah Sibley, pastor of the Second Presbyterian Church, on "The Responsibility of the Church for Religious Education."

Feb. 21: A symposium on "Soul-Winning," conducted by Rev. A. H. Gage and Rev. J. W. Hoyt.

Feb. 28: Prof. Gerald B. Smith of the University of Chicago, on "Tendencies in Modern American Theology."

March 7: Rabbi Tobias Schanfarler of Kehilath Anshe Mayriv, on "What the Jew and Judaism Stand For."

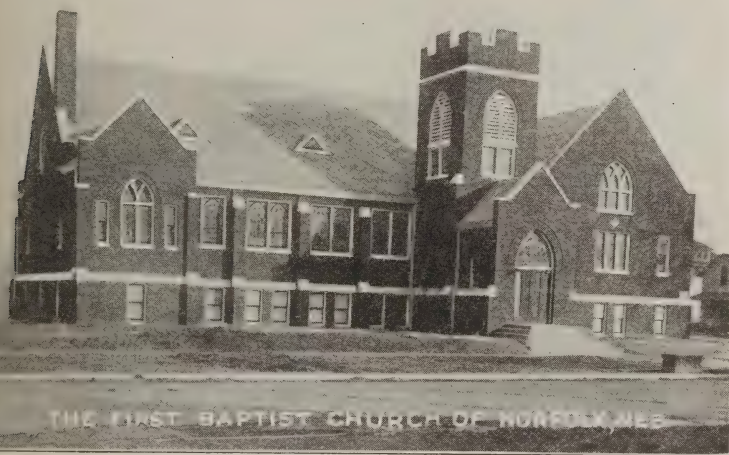
March 14: Dr. Carl D. Case, on "When Is a Minister Justified in Leaving the Ministry?"

March 21: Bishop Thomas Nicholson of the M. E. Church, on "The Mission and Work of the Modern Church."

March 28: Rev. John Timothy Stone, pastor of the Fourth Presbyterian Church, on "The Minister's Alertness."

April 4: "The Most Embarrassing Moments in My Ministry," by several of the brethren.

April 11: Bishop Chas. P. Anderson of the Episcopal Church, on a topic to be announced later.



NEW CHURCH EDIFICE AT NORFOLK, NEBRASKA

now he is surprising everyone by the way he has turned despair into hope at Red Cloud. Evangelist Hayworth has held meetings at Wellfleet, Grace Church, Omaha, Ansley and Osco, and in every place the churches reported splendid meetings. Pastor R. Richards of Ansley has shown remarkable gifts along evangelistic lines, going into the rural fields near his church with the gospel message and winning many to Christ and the church. He recently helped Rev. L. R. Bobbitt of Broken Bow in a meeting in which over fifty confessed Christ.

TWO PASTORS, A. F. HOWELL and C. A. Irvin, rejoice in enlarged houses of worship. Secy. Fowle helped Bro. Howell in the dedication at Guide Rock Jan. 2, and Bro. Irvin at Wilsonville Jan. 9. Wise use of money invested and houses well adapted to social and religious work made the people rejoice in what they had done.

NEW PASTORS: C. E. HAMILTON at Chadron, A. O. Broyles at Beatrice, J. M. Cornelius at Glenvil, E. A. Powers at Lewellen, J. A. Leonard at Juniata, B. J. Minort at Alliance, and W. H. Hughes at Sumner, all enter their new fields of labor full of hope and with the enthusiastic support of the people. Every man faces a great field; every church has a good pastor.

CHANGES CONTINUE in the list of state convention workers. The state had hardly become accustomed to the absence of

Actual operations were not started until the spring of 1919, and the uncertain labor conditions did not make for fast work. The original plans were drawn by Harry Jones of Minneapolis. While it is not a large building, it will take care of 500 in the auditorium and will accommodate a Sunday school of from 500 to 600. At the time of dedication, pledges were given by the members to cover the balance of the cost of the building, including a pipe organ. The church property, including the lot, is valued at approximately \$60,000.

Since Bro. Benjamin's coming, the membership has steadily increased. During 1920, forty-two members were taken in, twenty-five by baptism. On the first Sunday in 1921, twelve persons presented themselves for membership, and fifteen more are ready to come in.

#### ILLINOIS

THE WAUKEGAN CHURCH, of which Rev. W. C. Rutherford has been pastor for about five years, is perhaps doing the best work in its history. As the Sunday school crowds the capacity of the building, it is hoped to put on additional Sunday-school rooms in the near future. The auditorium is large and will accommodate the church for many years to come. Bro. Rutherford and his wife are highly esteemed by the people.

SUPT. BRAND RECENTLY spent a Sunday night with the Russell Church—on the extreme northeastern border of the state.



## KANSAS

THE WEST SIDE CHURCH, WICHITA, reports a successful meeting held under the direction of the pastor, assisted by Rev. J. H. Hickerson. There was no sensationalism in the methods. Much personal work was done by the converts and older members. Forty were added to the church, thirty of them by baptism. The membership is now over 500. It is rich in young people. The church now worships in its Sunday-school unit, which has a seating capacity of 700. In the future it will add an auditorium, seating 1200. Rev. Edgar Hays Cook is entering upon the second year of his pastorate.

PASTOR C. T. ILSLEY and the church at McPherson are rejoicing in success. The annual meeting was held Jan. 3. All bills for 1920 are paid, and a balance is in the treasury. The close of the associational year showed an even hundred added to the church, sixty-seven of them by baptism. Special evangelistic effort will be put forth before Easter. The growing Sunday school made necessary the remodeling of the church, a gallery seating 100 being built. Including repairs on the parsonage, \$1800 was required, and this has all been paid.

REV. E. B. EBEL, until recently pastor of the First German Church of Boston, is now a professor in McPherson College. He is giving monthly lectures on personal work and soul-winning to the young people of the McPherson Church, and, with his wife and two sons, is greatly increasing the working force of the church.

REV. W. A. HOLLADAY reports that Peabody raised \$150 for European relief at Christmas. Ten were baptized recently as a result of the meetings conducted by Rev. Geo. F. Barton.

THE NEWTON CHURCH had its meeting and supper December 30. All reports indicate substantial growth during the year. One hundred forty persons were present. The total raised by the departments for all purposes was \$7,459.93, \$3,553.32 of which went for benevolences. Pastor Alpha Ingle is leading this church in a three months' new membership drive ending Easter Sunday. This is his fourth year at Newton.

ON FEB. 9, 1920, the pastor of the Hays Church preached at Ellis. On March 18, the Ellis Church was organized. In its membership were seven members of the old church, to whom nine others were added by letter and twelve by baptism. On Jan. 9, 1921, a \$3,000 building was dedicated free of debt. This is the basement of a building which, when completed, will be worth \$23,000. Rev. Farum St. John, of Denver, preached the sermon, and Rev. H. MacD. Thompson, who led in the organization and building enterprise, raised the \$1,100 which was still owing.

REV. BENJ. F. TILLEY of Emporia is assisting Pastor O. F. Potter of Bronson in a meeting. Pastor Potter assisted Pastor Tilley in a similar service at Emporia recently, leading in the singing while Pastor W. A. Elliott of Ottawa did the preaching.

THE WORK AT GOSHEN has been greatly revived lately under the leadership of Rev. T. H. Southall of Coats. He had the assistance of Rev. Mr. Nanoe of Oklahoma recently in an evangelistic campaign there, with a large number of conversions, mostly young people. They are now

planning to organize a B. Y. P. U. and so help to conserve the work. The church will call a man for full-time work as soon as a suitable person can be secured.

REV. R. L. MEIGS, the new pastor at Ashland, is building himself into the life and work of the church and community. He came into the state from Oklahoma and is attacking the problems at Ashland with vigor and purpose.

MR. H. A. MANEWAL, a layman of the Ashland church, is proving himself to be an effective evangelist. He recently assisted in a meeting at Santana and had more than forty converts, mostly adults. It is understood that since we do not have a church there a number of them will join the church at Plains.



EDIFICE OF CALVARY CHURCH, OMAHA, NEBRASKA, NOW UNDER CONSTRUCTION

REV. H. LEROY GOODWIN, until recently pastor of the Milton Church, is in special meetings at Harper. There have been several conversions. The church has been without a pastor for some time and will likely call Mr. Goodwin when the meeting is over.

REV. M. G. BARLOW is encouraged with his work at Wellington. The carpenters are at work on the interior of the fine new church building, and it is understood that it will soon be completed.

REV. W. R. SMITH of Lorraine has recently become pastor of the church at Valley Center. This is one of the struggling churches in that part of the state, but the interest is reviving now.

THE CHURCH AT STAFFORD is growing nicely under the leadership of Pastor W. H. Briggs. There have been fifty-four additions since the first of December.

REV. B. S. SUNDSTRUM of Sterling has the assistance of Evangelist Schuessler and helpers in what is proving to be a great revival for the community. Early in the meeting there were some forty or fifty conversions.

AT GYPSUM, Rev. J. D. Watkins, pastor, fourteen were baptized during January and five have been approved for baptism. Four deacons have recently been ordained, making six in all. Attendance at all services is increasing, and the outlook is hopeful.

## MICHIGAN

DR. ANTHONY C. HAGEMAN, who has been director of the financial campaign for Hillsdale College, has been elected acting-president of the college in place of Dr. J. W. Mauck, who is to spend the winter in California. Dr. Mauck has served the college for almost twenty years, and every body in the city and all the friends are sorry to have him give up the active management. Dr. Hageman was born at Independence, Iowa, in 1873, left school at the age of fourteen, and was for ten years engaged in business. Then he spent three years in the academy, four years in Des Moines College, and three years in Rochester Seminary. In 1919 he received the degree of D. D. from his college. Since

he left the seminary he has been engaged in the pastorate and in general denominational and educational work.

AFTER EIGHT SUCCESSFUL YEARS, Rev. B. McDermand has closed his pastorate with the Jefferson Avenue Church, Detroit. The church has grown from a membership of thirty to one of more than 300, and the Sunday school has grown from forty to 200. Mr. McDermand has been successful in attracting men to his services. He is to continue to live in Detroit. The Jefferson Avenue and Clinton Avenue churches are to merge and erect a new building.

THE FIRST CHURCH, LESLIE, has had a good year. The U. of M. evangelistic band was with the church in November, and there were a large number of decisions for Christ. Some have been baptized. A large ingathering is expected before Easter. The church has thirty tithers and has paid in about \$750 on the New World Movement. The Sunday school has an average attendance of about 100.

PASTOR WM. E. HALL, of Prescott, finds a bunch of "busy bees" at his Twining center. With a seating capacity of seventy-five, the average attendance at the Sunday school is sixty and at the church service seventy.

MUSKEGON HEIGHTS has purchased a new parsonage, where Pastor Lyons is happily settled. He finds a hopeful spirit



prevailing, and things are going in the right direction. The Sunday school has nearly reached the 200 mark.

GROWING CONGREGATIONS have cheered the heart of Pastor Archie J. Graham at Manton. General repairs on the church have been made, and a new pipeless furnace and a baptistery add to the comfort and joy of the people.

THE REAL FUTURE of the church at Marquette rests with the fine band of young people who are being trained by Pastor Roy E. Whittemore.

NORTHVILLE has received twenty-one new members into the church during the first year of Rev. H. Grimwood's service. Church and Sunday-school attendance has doubled, and the benevolent contributions are ten times the amount given for the past several years. The women bought a new furnace and have \$1,000 banked as a starter toward a future church home.

REV. F. I. OSBORN baptized seventeen into the Morenci Church recently. Three others have joined on their Christian experience.

THE BELDING Sunday school feels specially honored in the fact that its superintendent, Fred L. Warner, has been chosen speaker of the house of representatives of Michigan. W. A. Biss is the leading and pushing pastor.

SINCE REV. I. M. COMPTON came to the Alpena Church from Brattleboro, Vt., he has created a new optimistic atmosphere. New members are coming in, the Sunday school is growing, and the women have reorganized, a live missionary society being the result.

THE COMMITTEE for the Michigan Baptist Summer Assembly has made preliminary announcement of some plans. The place is Kalamazoo. Dates are July 21 to 29, inclusive. The attendance should be all who can attend, and more.

PASTOR LAWRENCE MEAD, who was recently ordained at Grand Ledge, is continuing his splendid work there. The Sunday school has an attendance of over 270, while the average number at the prayer meetings has been 125.

A ROYAL WELCOME was extended to Rev. E. J. Parsons by Parr Memorial Church Petoskey, and, in fact, by the city, regardless of creed. At the reception, the schools, churches and business men of the city voiced hearty welcome.

SIXTY-FIVE MEMBERS of the Morenci Church sat down at the annual supper, which was followed by roll call and reports from the several departments. Rev. I. G. Nickerson's heart was rejoiced by the encouraging features of the year's work.

## INDIANA

PASTOR E. A. SZULZ, who is entering on the seventh month of his pastorate at Madison, is rejoicing in the progress of the work. For nine successive Sundays here have been additions at nearly every service. Up to date twenty have been baptized, six more are awaiting the ordination and twenty others have been received by letter. The Sunday school has set as a goal an attendance of 500 by Easter and the goal is almost reached. A general conference is to meet here March 1-4, when a large attendance from the churches of the neighboring towns is expected.

## Atlantic Coast

### NEW YORK

THE WASHINGTON HEIGHTS CHURCH, New York City, reported at its annual meeting that the largest amount in its history had been raised for both benevolences and current expenses—\$8000 for the former and \$15,000 for the latter. Rev. Harold Pattison, pastor of the church for the past ten years, is one of the popular preachers of Washington Heights. Sunday mornings Dr. Pattison is speaking on the great foundation beliefs of the Christian faith. In the evening service a series of biographical addresses is being given, including addresses on Lincoln, Washington, Franklin and Roosevelt. The Good Friday service is always one of unusual interest and helpfulness. Seven ministers of different denominations take part in the service, each giving a brief address on one of the seven last words from the cross. The Boy Scouts celebrated their first anniversary by a "father and son" dinner Feb. 11. New members are received into the church at each communion. Without special appeal or offering \$300 was voluntarily given by the audience a few Sundays ago to aid the starving children of Europe.

### MAINE

DR. ALLYN K. FOSTER, student secretary of the Board of Education spent four days, Jan. 23-26, at Colby. On Sunday afternoon he addressed a gathering of students which filled the college chapel to overflowing; on Tuesday evening he addressed the student Christian association; on Wednesday evening he visited each of the Greek letter societies in their halls and made brief addresses. Each day he spoke at the chapel exercises and to selected groups of students, and held conferences with individual students. Dr. Foster won the interest and respect of Colby men and women from the start, and his visit has greatly stimulated the religious life of the college.

TWO NEW NAMES have been added to Colby's roll of missionaries. Mrs. Clara Winslow Moldenke, '13, recently sailed with her husband for India, where they will serve under the direction of the Lutheran church. Norman W. Lindsay, '16, recently entered upon work in Algiers, North Africa, under the direction of the Methodist Episcopal Board of Foreign Missions. His labors will be among the Kabyles, the native white race of Algiers.

### NEW JERSEY

THE FIRST CHURCH, Bayonne, is enjoying continued numerical growth and spiritual prosperity under the leadership of Pastor C. H. Rannels. At the January business meeting all obligations were reported met, with a balance of \$335.85 in the treasury. The church therefore ordered electric lights installed in the parsonage. Baptisms have been frequent. Sunday, Feb. 6, was a red letter day; the Bible school had its highest record of attendance in recent years, five received the hand of fellowship at the communion service, and one was baptized at the evening service, while the attendance at both church services was exceptionally large.

ON MONDAY EVENING, JAN. 31 the Camden Association held a recognition service for Rev. Thomas N. Martin, the new pas-

tor of the Fairview Church, Camden. Fairview is a permanent village built by the government during the war to house the workers of the New York Ship Building Corporation of Camden. There are about 5000 people in the town, and the only religious work besides the Baptist is done by a small Methodist group meeting over a store. The Baptist work has a good building and a pastor. The Home Mission Society and the state convention jointly erected the building and placed the pastor on the field.

UNDER THE LEADERSHIP of Pastor David A. MacMurray, the annual business meeting of the First Church of Asbury Park was held on Feb. 2, 125 attending the supper and meeting. The report of the pastor for the various departments of the church showed a steady advance all along the line, each department well organized, and a bright outlook for the future. For the first time in the history of the church the current expenses for the year have been met by receipts from the envelope and plate collections, without the necessity of taking up a special collection. The allotment for the New World Movement of \$31,056 has been accepted, the church indebtedness of \$17,500 added to this allotment, and a plan adopted to divide the \$48,550 into four equal amounts. The first quarter was oversubscribed by \$1200. The remaining three-fourths will be undertaken—one-fourth each year—during the coming three years.

### MASSACHUSETTS

#### Boston West Baptist Association Institutes

A committee consisting of Prof. J. P. Berkeley of Newton, Evelyn Griffith of Sharon, Rev. Miles W. Smith of West Roxbury and Dr. C. H. Halliwell of Norwood has planned for three associational institutes for Sunday-school workers in February and March. The first begins Feb. 10, at the First Church, Norwood, and includes the churches of Norwood, Dedham, Sharon, Canton, Foxboro and Westwood. Prof. Berkeley, Rev. F. F. Peterson, state director of religious education, and Miss Gertrude Hartley, assistant director, constitute the faculty. Prof. H. K. Rowe of Newton will deliver the concluding address.

On March 2, 9 and 16 the second institute will be arranged for the churches of Newton, West Newton, Newton Center, Needham, Brookline, Brighton and Hill Memorial. The place of meeting will probably be at the Newton Immanuel Church.

On March 23, 30 and April 6 a third institute will be held for the churches of Jamaica Plain, Hyde Park, Stratford Street, Jamaica Plain German, Dudley Street, Ruggles Street and Center Street churches at some central place. The Boston West Sunday-school Convention and the Massachusetts Baptist Convention are co-operating.

#### A State Religious Education Program

The department of religious education of the state convention has completed a program for the state which will be put into operation at once. The conspicuous feature will be institutes and conferences both with individual churches and with groups of churches in the larger centers.

On Feb. 15th, at the Clarendon Street Church, the initial meeting for organization of a Baptist workers' union was held. This union will include all the valuable elements contained in the old Boston Baptist Superintendents' Union with the addition of many more modern and vital



principles of present-day religious education. The constituency will be the pastors, superintendents, Sunday-school officers and teachers of the Baptist churches of the seven associations in the eastern part of the state. The program covers a meeting each month of educational classes, followed by an address delivered by some conspicuous Baptist educator and closing with conferences on special phases of Sunday-school and religious educational work.

There will be organized five or six commissions which will make special investigation of important matters relating to religious education, and about which some fuller experimentations need to be developed and decisions made before being adopted by the churches.

A city school of religious education will be launched about March 15 for the Sunday workers of the four Boston associations. The second semester will come in the fall and early winter. Special emphasis will be laid upon Bible study, denominational history and developments, religious education and missions.

The state programs include institutes at North Attleboro, special courses for high-school pupils at Melrose and a three days' institute at Leominster in March.

For the young people of the state, the study of three books during the year is planned. "How We Got Our Bible," by Smythe, is the one to be used this spring, to be followed by a study of the "Gospel of Mark" in the fall. A state organization for the young people is being perfected.

As in other years, the daily vacation Bible school will have a large place in the summer's work. During May and June, a school of instruction for D. V. B. S. leaders will be held. Funds have been appropriated by the American Baptist Publication Society to maintain more than double the number of schools of last year.

## Rocky Mountain States

### MONTANA

AT WHITETAIL, under the leadership of District Missionary I. B. March, the last note has been paid on the edifice debt and the congregation is entirely free from financial obligation.

AT HAVRE forward strides are being made. Rev. Frank D. White is leading the church in a complete reorganization and church edifice campaign. A remodeled building has been redecorated and is being furnished with oak pews. No debt has been created.

AT ROUNDUP Rev. Russell B. Thomas has the joy of seeing the beautiful brick edifice which has stood in an unfinished condition for three years now being completed. A modern baptistry, furnace and other features are installed. The church has worshiped in the basement but hopes to get into the main auditorium by spring.

AT BUTTE First Pastor C. A. Cook is leading the church to a great victory. Less than four years ago, when Dr. Cook was called, the building debt was over \$24,000. The balance unpaid at this date is less than \$2000. Eight hundred dollars of this is subscribed. While the city is suffering from an intense industrial depression, the church goes forward to new victory.

THE CHURCH AT MILES CITY has been pastorless since July 1; yet it has enlarged its building, paying cash for improvements. Regular services have been maintained by the members. Forty new members have been received into the church during the last three months. At the present time Mrs. G. V. Woolsey, a talented and consecrated laywoman, is acting as supply pastor under regular appointment by the state convention board.

AMONG THE NEW PASTORS that have not been reported hitherto are Mrs. G. V. Woolsey, Miles City, Rev. J. H. Spencer, Laurel, Rev. Frank D. White, Havre, Rev. Randolph Rector, Lewistown, and Rev. Erik G. Gronlund, Swedish Church, Great Falls.

REV. J. S. UMBERGER, an evangelist from the department of evangelism of the Home Mission Society, has been in the state since Aug. 1. Successful meetings have been held at Whitetail, Roundup, Lodge Grass, Pryor, Valier, Dillon and Kalispell. He is engaged for meetings at Anaconda and with churches in the Bitter Root Valley. Many candidates for baptism have resulted from these meetings and valuable members received at every point.

SINCE SEPTEMBER the convention has had a general field missionary in the person of Miss H. Mary Sundell, an appointee of the Woman's American Baptist Home Mission Society. Miss Sundell has done constructive work at Glasgow, Great Falls, Swedish, Great Falls Negro and Eureka churches. She goes on March 1 to Butte and Anaconda for a survey of the city missions in those two cities, with special attention to the foreign-speaking and Negro work.

IN RESPONSE TO A CALL published in our denominational papers, Secy. Cress has received large quantities of bedding and serviceable clothing for needy families in

destitute sections of the state. This has been forwarded promptly to our district missionaries and distribution has been made intelligently. The mildest winter in many years has lightened the lot of the Montana farmers who have suffered greatly in recent years from drought.

PLANS ARE ALREADY UNDER WAY for the annual meeting of the state convention with the First Church, Butte, May 17-19. Mr. Sumner Vinton, with his marvelous pictures, Dr. W. B. Hinson of Portland, with his "Quiet Hours With Jesus," and many other splendid features will fill the program. Rev. and Mrs. D. L. McGriff, Negro workers at Great Falls, will render many of the old Negro "spirituals," as they did last year at Helena to the delight and edification of all.

## Pacific Coast

### SOUTHERN CALIFORNIA

THE FIRST CHURCH OF VAN NUYS, Los Angeles, was organized about five and a half years ago with thirty-eight members; it now has 150. Rev. Carl Bassett assisted the pastor in meetings in December, as a result of which there were seventeen additions to the church. The church doubled its apportionment in the New World Movement. The Sunday school sent \$100 to the European relief fund, and the woman's society also remembered the Near East and Chinese sufferers. The new house of worship will not comfortably seat the congregations, and a larger edifice will be needed soon.

### NORTHERN CALIFORNIA

THE FIRST CHURCH OF CHICO, under the leadership of Pastor Berry, is making for itself an enviable record. This church now consists of 247 members, all of whom are loyal to their church and denomination. Every day in the week some part of the building is in use for some of the church activities. A teacher training class, with an enrollment of forty-one, is being taught by the pastor. Eleven of these recently took the Publication Society examination and all secured a rank of A or A plus. By co-operation in the New World Movement the church is now giving, and without apparent effort, double its former contributions to missions. Pastor and people are united in a plan of evangelism, and there is a steady ingathering of new members. An orchestra furnishes music Sunday evenings and on special occasions. Special meetings are to be held the latter part of March.

REVIVAL MEETINGS, continuing for three weeks, began on Jan. 2 at Oroquieta. As a result, three members were reclaimed and one was added by letter, two by experience and twenty-two by baptism. Others are waiting baptism. Rev. C. C. Van Gorkom is the pastor.

AT THE FIRST CHURCH, OAKLAND, 139 members were received during the past year, making a present membership of 966. The church raised \$16,000 for current expenses and \$12,000 for benevolences. The mid-week meeting averages from 150 to 200 in attendance. The enrollment of the Sunday school is 750. The women's auxiliary reports 1300 calls made and \$1600 pledged towards the New World Movement. The church voted to send the pastor to the meeting of the Northern Baptist Convention at Des Moines with expenses paid, and this is to be an annual feature.

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## The Log of the "Flying Pig"

(Continued from page 83)

brown, and across part of the enormous deck father had put up the jolliest striped awning, under which set our own five wicker porch chairs; and even our old Nantucket hammock was there, swinging from its iron supports.

There was a darling little gang-plank slung across from the bank to the deck—very, very narrow, however, and father had to carry Timothy over.

I never in my life wanted to be in so many places at once. I longed to go with Bill to meet our mule, who was carelessly switching his tail, looking bored to death and utterly indifferent as to how we looked! But more than the mule I wanted to see inside our ark, so I stepped carefully along the gang-plank. You mustn't suppose all canal-boats are like ours, for mother says ours is a "glorified" one; which means that down in the cabin the muslin curtains at the funny port-hole windows and the grass rugs on the floor all came from our own home; and the bunks in their cretonne covers were especially chosen to look gay and summery. I flew around like a squirrel in a cage, for everything was brand new to such a "land-lubber." Father was really rather disturbed at me, because when he was midway of moving a heavy box down into the cabin I stooped to kiss the back of his neck, crying, "You're the grandest dear that ever was born!" Of course I meant because he was starting us on this marvelous adventure.

Father choked (remember my telling you how often he does?), and our new hired man who was at the other end of the heavy box winked at father and said: "Now ain't brats the killingest?"

Brats, indeed! I walked off in my most dignified way and inspected the kitchen. It was about as big as a minute—or two minutes at the most! I don't believe Agony could have fitted into it at all.

Mother is the most methodical person, and several days earlier she had arranged things in the most convenient fashion on tiers of cunning little shelves that ran across one wall of the "kitchenette": jams and jellies, highest up; cereals and coffee and cocoa, next shelf; canned vegetables—just a few, for of course we hope to buy these in little villages along the way, all fresh from somebody's vegetable patch. I thought that nothing could be greater fun than cooking in such an amusing play-kitchen. Then to prove I was responsible for satisfying six hungry stomachs (I never counted in the mule—more about him later on, alas!), I ran for my alarm clock and discovered it was noon. So without saying a word to anybody, I sliced a whole loaf of bread and buttered the slices. Then I selected a jar of strawberry jam from a shelf and made sandwiches. I put the sandwiches on a plate, and the plate on a tray, on which I also arranged six glasses, filling them with milk. Then I walked gingerly up the two crooked steps to the deck, balancing the tray in my hands. And there was mother just throwing herself down in a porch chair as if she were too tired to open her eyes.

"Luncheon is served, madam!" I announced in a delightfully stiff butler-ish voice, and she jumped wide awake in a minute to drink some milk and nibble some sandwiches. She said afterwards that everything tasted like nectar and ambrosia. Doubtless you don't know what they are. I don't myself. Only it's an educated way of saying "the best stuff I ever ate."

We all sat around on deck, under the gay flapping awning, and gobbled. The hired man gobbled louder than any of us, but we pretended not to notice. I kept wondering if he still considered me the "killingest brat," now that I had fed him in time of need.

Right in the middle of our silent meal Timothy drew himself out of his glass of milk—I do wish he wouldn't try to get right inside it, like the dormouse into the teapot in "Alice in Wonderland"—and cried (with a comical white mustache of milk all around his lips), "Muvver, did anybody remember to bwing a dove into our ark?"

Isn't he too queer? Of course he's only four, and he can't get over the fact that if we're being real Noahs we'll need a dove to be sent out scouting.

At two o'clock we did what Bill called "weighing anchor." Only that is absurd, since there was no anchor: the ark was tied to a tree on the bank, and Jake simply untied it. Then he slapped the mule, and the mule flapped her ears, and off we started. A jolly little breeze rippled the awning; dear little blue waves lovingly patted the sides of our ark; and as I unpacked my trunk I kept wondering if anybody else in the whole wide world ever had such a curious adventure as Bill and I were sure to have—although how could I know so early in the trip what pesky things mules were, or how meals-for-six three times a day would actually seem to come due every other hour, or how frightfully astonishing a real flood could be? But (as they say in grown-up books) we are getting ahead of our story! Next week there'll be real news.

## Adult Class Activities

(Continued from page 85)

men's and women's classes secured their demolition but not without some fight. Ten per cent of the votes in local primaries were thrown out because of defective ballots. Classes inaugurated a campaign of education by leaflets distributed to all voters. When an extravagant city government proposed a fine city hall at the expense of adequate school facilities, men's classes used their influence in securing better school buildings. All political candidates are given hearings during the prelude period of some classes. There should be a committee on community welfare in each group of adult classes.

No better service in the church is conducted than the monthly men's and women's night the second Sunday of the month. The men furnish the music. The women are the ushers. The committees canvass for new members for the classes and converts for the kingdom. The boys' and girls' camps during the summer are

sponsored by some classes. All Scouts and boys' and girls' clubs are maintained by others. Often the two largest men's and women's classes become the visitors in the every member canvass. The number of teachers and substitute teachers which can be secured from these groups is limited only by the patience and tact exhibited of the Sunday school officials. Young men's classes especially are often loathe to surrender any of their members for this service. But co-operation can be secured in time. There should be a committee on church co-operation in each adult class.

Space will not permit further enlarging upon the benefits which accrue through the adult classes. Fresh air funds, Red Cross drives, Near East Relief, missionary support and many local philanthropies result from their service. But again there must be the utmost democracy, candor, co-operation and sympathetic leadership if success is assured. They live by the service they render and their service is valuable in His sight.

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## Our Music Corner

T. WM. LESTER

### SOME EASTER SUGGESTIONS

A western reader writes for some assistance in the choice of his Easter music—more specifically, a list of cantatas possible and effective when done by a chorus-choir of untrained (that is, not professional) singers, with organ and piano accompaniment. A good quartet of soloists is available, as are a few solo instruments (violins, violoncello, cornet and clarinet). A list of short choral works to be given during Lent is also asked for. Works by American composers are to be given the preference.

Of cantatas suitable for the lenten season I would suggest:

"The Man of Nazareth," Rogers; "The Thirteenth Psalm," Bargiel; "Galia," Gounod; "The Conversion," H. A. Matthews; "The Triumph of the Cross," Matthews. Published by G. Schirmer.

"Galilee," Andrews; "Out of Darkness" (Psalm 130), Gounod. Published by H. W. Gray Company.

"Lazarus," Kaulf. Published by Clayton F. Summy Company.

For the Eastertide, choice could be made from the following list of successful works, which have been used quite widely during the past few seasons:

"The Glory of the Resurrection," Spross; "The Great Miracle," Grimm. Published by John Church.

"The Risen Christ," Otis. Published by Clayton F. Summy.

"The Resurrection," Venth; "The Triumph of the Greater Love," Lester. Published by Carl Fischer.

"Alleluia, Hail with Gladness," Galbraith; "Christ Triumphant," Huhn; "Darkness and Dawn," Peace. Published by A. P. Schmidt.

"The Resurrection," Stone; "When Christ Arose," Jordan. Published by White-Smith Company.

"The Light of God," James; "The Golden Syon," Lester; "The Paschal Victor," Matthews. Published by H. W. Gray.

"The Resurrection," Stanford; "The Crucified," Nevin; "Eastertide," Borch; "Christ Triumphant," Clough-Leigher. Published by Ditson.

"The Life Everlasting," Matthews; "Death and Life," Shelley. Published by G. Schirmer.

### MUSIC IN THE CHURCH

THE following editorial reprinted from the Church Times of London, England, presents some ideas relative to the purpose and place of music in the church. The viewpoint is so sane and definite that we are glad to aid in giving it wider circulation:

"A critic has taken us to task for dwelling so much and so often on church music. He says that people who stay away from worship will not be brought in by music, however good. We do not recall ever having said that they would. But there is another way of considering the question. Is there any reason why we should incur the risk of keeping people away or of driving others out by reason of the musical atrocities to which they must submit if they come or stay? The case of the well-disposed but musically sensitive person cannot safely be disregarded. Nobody—not even our critic, we should think—would for a moment contend that the

church services, musically considered, come anywhere near to the ideal. To improve them would certainly be worth while; even the extra trouble it involved would be well expended. For there is no use in singing if it has no joy in it; still less is it right to cause pain that could so easily be spared them to people whose nerves are jarred by uncouth sounds and whose taste is offended by musical ugliness. It is in the interest of the regular worshiper that we go on demanding reform. Good music—by which we do not necessarily mean elaborate music—we desiderate, not as a lure to attract the 'blue-domer' and other 'varriers from church,' pious or otherwise, but as an uplifting aid to worship and devotion."

### REVIEW OF NEW MUSIC

From the White-Smith Music Publishing Company, Boston: .

"Easter Morning," Malling.

"Easter Morning," H. L. Baumgartner.

To the organist who is in search of effective service numbers for his Easter service we advise attention to the above publications. They are churchly in mode and mood, and quite fitting for the purpose intended—that of providing adequate and fitting preludes to divine worship on the occasion of the celebration of the resurrection.

The piece by the well-known Danish composer is the more straightforward of the two. Beginning with a characteristic figure for a soft reed stop on the swell, developed into a melodious theme on the great manual (registered for soft flute), it suddenly bursts out with all the majestic volume of the full organ. Then follows a development section where both themes are presented, closing with a massive climax that well represents the joy inherent in the thought of Easter morning.

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The second number is more diversified in its material and more pretentious in the program suggested. Five illustrative sub-headings provide a skeleton narrative. It is suggested that they be printed on the program or bulletin for the aid of the congregation: (1) "Hush of the Early Morning;" (2) "The Walk to the Sepulcher;" (3) "The Fright of the Women;" (4) "Speech of the Angel;" (5) "Return of the Women from the Sepulcher." The music is well set for organ, is of no great technical difficulty, and is poetically illustrative of the subject headings. Altogether, this number is a worthy novelty that deserves use both for its utility value and for its poetic content.

## Short Talks on Investments

BY LEE B. DOTY

## Stock in Mortgage Companies

A FUNDAMENTAL difference exists between investment in stocks and investment in mortgages or bonds. In buying stock, the investor simply acquires a share or partial ownership in the business; the company is under no obligation to redeem any stockholder's shares and his only course, in case he wishes to get his money back, is to find a purchaser and sell his stock. On the other hand, when one buys a mortgage or bond, he obtains a debt of the company which issues it—in other words, the promise of the company to pay the holder a certain sum of money at a certain time, with a certain income, meantime, in the form of interest.

If a company fails to pay interest on its indebtedness, the bondholders have an immediate remedy; they can foreclose on its property. Occasionally the bonds allow the company a few months grace, but not usually. Dividends on stock, however, may be omitted whenever the directors of the company deem it wise to discontinue them for any reason, either to conserve cash resources or because earnings have fallen off. In such case, the stockholder has no recourse: he cannot compel the directors to declare or pay a dividend.

Because bonds and mortgages have a claim on the assets and earnings of a company superior to its stock, the price of the latter, when there is a market for it, fluctuates according to the earnings of the company. Much depends on the management. If the company has been built up around the personality of a strong leader, the prudent investor will make sure that he has capable lieutenants who may be expected to carry on successfully in case of his death.

From the foregoing, it will be seen that, unless one has means sufficient to justify taking some risk of loss, it is far better to confine one's investments to good mortgages or bonds, at an assured rate of return, than to venture his funds in non-redeemable stocks, usually with some uncertainty as to income.

## Who's Who among Baptists

(Continued from page 80)

though two other churches were organized out of colonies of the mother church, the total membership at the close of his pastorate was 600, whereas there had been less than fifty at its beginning. Since 1890 Dr. Peterson has been in secretarial work, serving first as district secretary

of the Foreign Mission Society for the Northwestern District and later as joint secretary for the Home and Foreign Mission societies—the first joint representative so appointed—and since 1919 as general representative of the Board of Promotion. His service thus covers a period of years notable in the denomination for its honored leaders, such as H. L. Morehouse, H. C. Mabie, S. W. Duncan, J. N. Murdock and others.

Dr. Peterson has also served the denomination in a wider capacity, through his membership on numerous boards and committees, including the Minnesota State Convention, the Pillsbury Academy, the Bethel Academy, which he has served as chairman since 1903, and the Swedish Baptist General Conference, of whose board of directors he is president. It is a long, faithful, efficient and honorable record which he holds—a joy to his contemporaries and an inspiration to the younger denominational leaders.

## Obituary

GEORGE HITE WILLIAMS

George Hite Williams, who departed this life to be with Christ Jan. 4, 1921, was born in St. Clairsville, Ohio, April 24, 1851. With his parents, he moved to Iowa in 1856 and settled in Homer, where he grew to manhood. He was married in July, 1871, to Miss Harriet Brewer. He was converted, when nearly forty years of age, in a series of special meetings at the Homer Baptist Church, conducted by Rev. Adam Groesbeck, now a missionary in China. He was baptized early in 1891 by Dr. John A. Earl. Brother and Sister Williams lived the simple and noble life of farmers, and raised their children, who are now all members of the church, under those healthful conditions. In January, 1903, they moved to Fort Dodge, Iowa, where Mr. Williams was called to act as secretary of the Farmers' Mutual Insurance Company, which position he held up to the time of his death. His connection with the First Church, Fort Dodge, Iowa, began soon after he moved to the city. He served the church at different times as deacon, trustee, treasurer and Sunday-school teacher. Never did a church have a better treasurer. He was one of the best of Sunday-school teachers, an ideal deacon, and an efficient trustee. He was a worthy Christian brother, greatly beloved and highly esteemed, a true husband and father, and a successful farmer and business man. His gifts to his church and the missionary work of our denomination were most generous. Besides the bereaved widow, Mrs. Harriet Williams of Fort Dodge, the two sons, J. Frank and George H., both of Duncombe, Iowa, and the two daughters, Mrs. C. E. Mulholland of Kanawha, Iowa, and Mrs. Homer White of Alliance, Neb., his departure will be deeply mourned by the entire church and the community. Thursday morning, Jan. 6, funeral services were conducted at his late home by his pastor, Rev. B. M. Osgood, and in the afternoon, with appropriate committal service, his body was laid to rest in the mausoleum of the Webster City, Iowa, cemetery.

B. M. O.

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## Foreign Society Board Meeting

(Continued from page 68)

the speakers. Each address had a distinct individuality, and each speaker showed that he had a statesmanlike grasp of the conditions in the empire which he represented. They were all in the full manhood of life, vigorous, sane, fervid and intelligently alert. It was a striking exhibition of the leadership which we have in these lands.

The same impression was produced again on Wednesday morning when Drs. C. A. Huntley and A. F. Ufford of the East China Mission told of the work there, emphasizing especially the striking changes in social customs and the attitude of the increasing student classes toward political and social policies—all due to the leavening influence of the gospel of our Lord.

The dimensions of the work done by the society can be imagined from the fact that the treasurer, Mr. Huntington, paid out over the office counter during the month of January more than \$300,000.

Probably the most impressive moments were when four young people presented themselves for appointment to foreign service. Mr. Paul F. Cressey, who will be graduated from Denison in June, was designated to teach in the academy at Hangchow, China, for a term of three years. He will then return for further preparation. He is a great-grandson of Jonathan Goings. Mr. George E. Blackwell, who is a graduate of Colgate University and of Newton Theological Institution, and who is now pastor at East Freetown, Mass., will go to South India or Burma. One of our vigorous young pastors and his wife were appointed to the charge of the English-speaking church at Moulmein. The testimonies of these young people, the charge given them by Dr. F. L. Anderson and the prayers of consecration filled an hour long to be remembered. A young layman who had come in from a neighboring church said that nothing had so "gripped" him in all his life.

These were some of the outstanding features of the meeting. It was a sample of what takes place every three months. Lincoln, Neb.

## Fresh from the Field

(Continued from page 66)

Church, Ontario, Cal., and will begin his work March 1. This is one of the finest fields in the state for aggressive effort. Bro. Smith is preeminently a young people's pastor and will have here large opportunity.

The pastor of the Roselle, N. J. Church has been preaching an effective series of sermons based on the first two chapters of Mrs. Montgomery's book "The Bible and Missions."

Rev. W. E. Matthews, Broadway Church, Winnipeg, Manitoba, has been chosen president of the Baptist Union of Western Canada.

The students of the Newton Theological Institution are offering their services for evangelistic campaigns in the churches during their spring vacation, March 13-20 inclusive. They will be sent out in teams of from two to four men, including an experienced preacher and also a singer as far as this is possible. Entertainment for the men will be the only expense to the local churches. Pastors desiring the services of one of these teams should apply

at once to Paul E. Alden, 73 Institution Ave., Newton Center, 59, Mass.

The year 1920 was the biggest and best of all the years for the First Church, Shreveport. There were 408 additions to the membership, giving a present membership of 2032. The cash contributions for the year amounted to \$187,287.79.

During January there were forty-two accessions to the First Church, Denver, Colo., all of whom came through the regular meetings without special services. During the eight and one-third years of the pastorate of Dr. A. H. C. Morse, 1600 new members have been received.

## A Reception and a Farewell

BY WILLIAM B. LIPPHARD

TWO EVENTS of unusual interest to Baptists and of international significance occurred in New York recently. At a special meeting of the foreign mission board on Jan. 25, eleven missionaries, seven being new appointees, were present who on the following day sailed for their respective fields. Their departure is another answer to the call of the New World Movement for the consecration of life as well as of means in carrying out our larger denominational program. A solemn and inspiring farewell service was conducted by Dr. Carter Helm Jones, vice-chairman of the board. At the same meeting, Foreign Secy. J. H. Franklin introduced Rev. Charles Padfield of the Congo Bololo Mission, Rev. C. E. Wilson, secretary of the English Baptist Missionary Society, and Mr. Thomas Penny, a member of its board of managers, who had recently arrived from London for special conferences regarding the work of Baptists in Africa, in India and in the Bahama Islands. Rev. Robert Dubarry, secretary of the French-Speaking Baptist Union, who has been in America for several weeks and who shortly returns to France, was also in attendance.

Dr. Charles L. White extended the

## An Open Letter to Pastors

IN an open letter to pastors concerning the Stewardship Period, Jan. 17 to Feb. 20, Dr. E. M. Poteat, after suggesting study groups, special sermons, paragraphs in church bulletins, etc., says:

"A goal which I am trying to fix attention on is: A League of Christian Stewards in Every Baptist Church.

"Such a League in your church, formed after careful study and prayer, will quicken its entire life. Take your own course in forming it, but help yourself by forming it, and hearten us all by reporting what you have done, to your friend and brother. E. M. Poteat."

## The Stewardship League of the Northern Baptist Convention

I desire to be enrolled in the League of Christian Stewards. I agree regularly to set aside a definite proportion of my income, as God prospers me, to be used in my church, my community, and in all the world, for the purpose of advancing the kingdom of our Lord. (II Cor. 9:6, 7.)

Date .....

Signed .....

(Fill out and return to Rev. E. M. Poteat, 276 Fifth Ave., New York City.)

greetings to the visiting Englishmen on behalf of the denomination, while Mr. Mornay Williams, senior member of the board of managers, welcomed them on behalf of the board. Mr. Williams paid tribute to the British hospitality which he and Mrs. Williams enjoyed during their recent year in England. As was to be expected from a statesman, ex-Gov. Carl E. Milliken of Maine emphasized the international significance of the meeting and showed how the United States and Great Britain were holding the world steady at this hour of fearful turmoil and unrest. On behalf of the pastors of Greater New York, Dr. David Miller of the Sixth Avenue Church of Brooklyn welcomed the visitors, and called attention to his own happy ministry in America since coming from Scotland. In her address, Miss Nellie G. Prescott of the Woman's Society spoke particularly to the missionaries about to sail, and assured them that the prayers of the Baptist women of America would follow them to their new fields. Secy. J. C. Robbins emphasized the remarkable administration of the British government in India, assuring the visitors that the flags of the two nations were enshrined in the hearts of all our missionaries among the 315,000,000 people who live in India. He told what had been done by missionaries in recent years, particularly during the time of the war, and to the young missionaries he said: "India has been called the jewel in the crown of the British Empire. It is your privilege to help make India a jewel in the crown of the King of Glory."

Dr. Jones then introduced the four visitors. Mr. Padfield called attention to Baptist success the world around—due to keeping the supremacy of Christ to the forefront. Baptists of England are proud of co-operation with American Baptists, and he confessed that he had never been so proud of being a Baptist as on this occasion. Mr. Penny, a Baptist deacon. in a remarkable address gave his impressions of America. He expressed his astonishment at the bigness of America's heart in meeting the needs of the stricken people in Europe and now the needs of those suffering from the China famine. He told of the loyalty of British Baptists to their missionary needs, stating that in response to the challenge of their own recent Victory Campaign, in the face of difficult conditions, they subscribed 18,000 pounds more than had been requested. Mr. Wilson called attention to the enormous task which confronts missionary activity in British India, Africa and in the Bahama Islands—the three great fields in which the American Baptists co-operate with English Baptists. The Bay of Bengal, surrounded as it is with Baptist missionaries, has well been called the "Baptist Bay," and the great Congo River may well be described as the "Baptist River of Africa."

The last speaker was Dr. Ola Hanson, a member of the party sailing on the following day. He had seen thirty years of service among the wild mountain tribes of the Kachins. When he began service they had no alphabet, they were warlike and troublesome, and gave the British government considerable anxiety. Today they have a written language, thousands of them worship the same Christ as we worship at home, and no tribes in India are more loyal to the British administration. The benediction was pronounced by Dr. John M. Dean of the Calvary Church. The party of eleven missionaries sailed from New York on Wednesday.



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Volume II

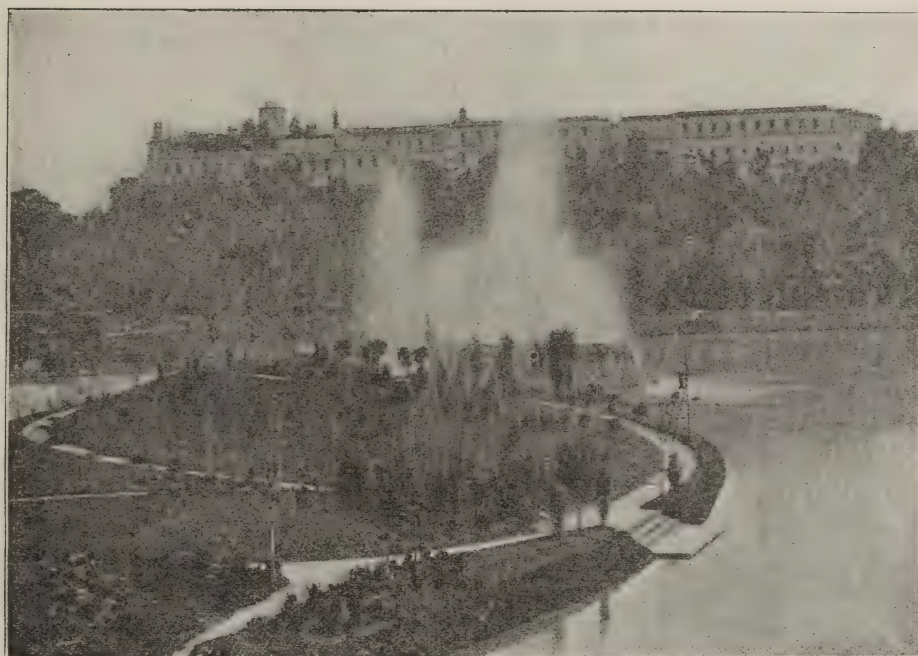
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FEB 26 1921

# The Baptist

Published Every Week

by the Northern Baptist Convention



CHAPULTEPEC CASTLE—THE HOME OF MEXICO'S PRESIDENTS

## Following Baptist Trails in Mexico

AT present Mexico is at peace and little is heard of the operations of bandits. With the fall of Carranza, all attacks upon trains ceased. We cannot expect the country to be delivered at once from all its evils, but there is encouraging improvement. The only real assurance of permanent redemption is in the building up of strong groups of believers with a Christian conscience. Baptist progress in the republic is vividly depicted in C. S. Detweiler's article appearing in this issue.



## Fresh from the Field

The First Church of Nampa, Idaho, is in search of a pastor. It is a good church of 200 members. Any interested may address Mr. Wm. Edmunds.

Rev. Parker Smith, pastor of the First Church, Parker, S. D., is to help the First Church, Holyoke, Colo., Rev. Frank E. Gray, pastor, in special meetings, beginning March 6.

Dr. Loren A. Clevenger has just completed a series of meetings with the First Church, Wakefield, Mass. As a result of his wise methods of evangelism a training class of thirty-five is now being conducted by the pastor. The church has been quickened and there have been numerous adult conversions. Rev. Fred-eric S. Boody has led this strong church for seven years.

Rev. W. F. Wagner has been holding special meetings recently in the First Church at Arthur, Ill., of which he is pastor. On Feb. 1, ten had been received for baptism. He has been assisted in the music by Bro. S. R. Stine and wife from Nashville, Tenn.

More than seventy churches have recently availed themselves of the services of the General Board of Promotion and added a stereopticon to their equipment. The saving to the churches has been a considerable item but the increase of power made possible by adequate equipment means greater thoroughness in doing the work of the church.

Rev. Carl D. Case, pastor of the First Church, Oak Park, Ill., has installed a bus line that runs every Sunday morning from Humphrey Ave. and Jackson Boulevard to the door of the auditorium in the Masonic Temple.

Rev. A. A. Todd, pastor of the First Church, Jacksonville, Ill., died on Feb. 15 after a two weeks' illness of sleeping sickness. He had been in the ministry for more than twenty-five years.

Mr. Horatio N. Brockway, father of Miss Meme Brockway, so well known in the elementary work of our denomination, died on Sunday morning, Feb. 6, while attending church in Los Angeles.

Word has come of the sad death of Rev. Chester Shaw on a train in Iowa on Feb. 15. He was the older son of State Supt. Shaw of S. Dakota.

Rev. F. Allison Currier is now in his fourth year as pastor of the First Church, Millinocket, Maine. Congregations have so increased that it is now necessary to increase the seating capacity of the church. The gallery of the church is therefore being finished and will add about 100 seats and also furnish some additional class rooms for the Sunday school.

The offering of the Second Church, Chicago, for the European relief was \$824. There may be others in the state which did even better but reports of them have not reached this office.

Evangelist Edwin S. Stucker of Ottawa, Kansas, with his associate, Foster C. Jones of Whiona Lake, Ind., will assist Pastor H. C. Whitcomb at the Calvary Church, Omaha, Neb., from Feb. 20 to March 6. These evangelists are not now engaged for later dates.

Rev. W. D. Goble of Fitchburg has been called to the First Church Cambridge, Mass.

Rev. J. A. Moe has just finished his second year at Urbana, Ohio. Conditions are prosperous and attendance at all services much increased over previous years. Gifts to missions have been doubled and the budget for current expenses, which is 40 per cent more than in other years, has been subscribed. A go-to-church campaign, leading up to Easter, is under way.

Rev. J. G. Grace began work with the Chicago Heights Church, Ill., on Feb. 13. He was formerly pastor at Ogunquit, Maine.

Dr. Wilson Mills of Kansas City directed a series of meetings in the Pawnee City Church, Neb., just before the holidays. Seven boys and girls from the Bible school made decisions and three adults were received by baptism and one by experience.

Pres. Arthur J. Roberts announces that the amount of the "Christmas Fund" at Colby College for 1920 is \$5980. This fund is contributed yearly by the graduates and friends of Colby towards the current expenses of the college, and has served to lessen the annual deficit, or to meet that deficit in full. The number of contributors this year is reported to be unusually large, which is one of the most encouraging features of the report.

## What Some Churches Are Doing

*A Department of Methods*

### Some Useful Church Committees

THE First Church, Morrill, Kans., last summer adopted a new organization for the sake of greater efficiency in its work. It appointed at that time a committee on religion education, a missionary committee, a reception committee and a publicity committee. The committee on religious education is sub-divided into five smaller committees whose duties are specified as follows:

The duty of the committee on organization is to promote and effect organization whenever and wherever needed.

The duty of the committee on study courses is to determine the material of instruction in all departments of church education.

The duty of the committee on worship is to study and prepare plans for improving the character and quality of worship.

The duty of the committee on social service is to oversee and direct the plans of expressional activities for community betterment.

The duty of the committee on recreation is to supervise athletics, excursions, play and all social activities.

The duty of the missionary committee is to disseminate missionary literature, quicken missionary interest and zeal and cultivate the missionary spirit of the church in every way possible.

The duty of the reception committee is to receive strangers and see that no one goes away without a cordial greeting.

The duty of the publicity committee is to promote methods and plans of advertising.

The finance committee is to be composed of the board of deacons, whose duties are clearly outlined in the New Testament scriptures.

The duty of the board of ushers is to see that the audience is easily, conveniently and comfortably seated with the least possible disturbance.

A letter was sent to each member giving the names of these committees and their members and containing the reminder that the success of the organization depends on the support of each individual member.

### Prayer-Meeting Helps

A WELL-KNOWN pastor says that an experiment tried in his church showed such desirable results that he recommends it strongly. His people are very sociable and the minutes preceding the opening of the meeting are generally characterized by a buzz of animated conversation. It occurred to him that possibly the devotional spirit would be encouraged if his people were to avoid the general conversation. He asked them to try it during the week of prayer, and they did so with most agreeable results. The difference in the tone of the meetings was marked, and the advantage was so apparent that they agreed to follow the same plan during the second week of meetings. It should be added that the pastor suggested to his members in the church bulletin and from the pulpit on Sunday that they spend the time in quiet meditation and silent prayer and in that way be more ready for the public devotions to follow. \* \* \*

One pastor succeeded in building up a live and large church prayer meeting in a simple way. He frequently put public emphasis on the necessity of church prayer; and then followed this up by talking with his members about it and getting them individually to promise that they would promptly take advantage of the opportunity given at the next prayer meeting. He would thus get a number of his members into the habit of public prayer and his meetings would be full of interest from the good start thus secured.

### Laymen in the Pulpit

THE following communication from J. D. Morse of Gifford, Ill., was received in connection with the editorial contest. But it is more properly concerned with methods, and the editors have permission to use it here. In his accompanying letter the writer says of the idea "It is workable in small churches, as we have tried it out here."

"What a wonderful opportunity! Think of it—an editor of such a paper as THE BAPTIST! How we swell with pride. Then we hear Paul say, 'And some are puffed up,' and down we come again. But that, after all, is the price we pay for grasping our opportunity—and a small price it is considering the many advantages.

"Now, then, Mr. Pastor, suppose you borrow the idea from THE BAPTIST and invite some of the members of your congregation to occupy your pulpit some Sunday evening, and you, Mr. or Mrs. or Miss Member of the congregation, as the case may be, or all three of you, grasp your opportunity. Fail? Sure; but you have done something, and the next time you are asked 'I'll warrant you will be better prepared—at least, you will better appreciate your pastor's position.'"



# The Baptist

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February 26, 1921

No. 4

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## How One Business Man Has Fun

"I FEEL that THE BAPTIST is getting to be a wonderful paper and a regular assistant pastor. One of my greatest delights is to 'corner' a member and preach THE BAPTIST. I can do it with so much satisfaction, for I know how much they will enjoy the fifty-two visits when they have decided to give me their subscription" (J. O. Ernsberger, manager of the Lansing Company, San Francisco).

## He Introduced Them to The Baptist

"WE direct the reading of large numbers of our patrons without ever seeming to do so," said a librarian in an up-to-date public library. "By the use of book displays, bulletin boards and personal suggestion, we determine which books and periodicals will have the largest use." Who can measure the influence of such a librarian in a community, especially upon the youth of that community?

We have letters from time to time in which we find the plaintive note, "Our young folks do not read the paper. They are not interested in good things as we wish they were." Some folks seem to think that the last word has been said when they have told us what some other folks don't do.

Some folks don't read their Bibles. Is the Bible at fault? Do they need a different kind of a Bible to suit better their taste? Is it the Bible or the folks which need changing?

It seems to the man about the office that the author of the plan below has his head for some purpose besides holding his hair. There is no whine here.

Some few of a large list of subscribers to THE BAPTIST in El Paso, Ill., thought they would not renew because some of the young people did not read the paper. Pastor Hines did not argue with them in order to change their minds. He did away with the alleged reason for the impending tragedy. He introduced into his young people's society a "journal report." Each week there is assigned to some young person the task of finding the best current or special article in our periodicals bearing upon the work of the denomination or kingdom. A report is made at the meeting the following Sunday.

The plan has resulted in more variety in the meetings. It has led many of the young people to read the paper regularly. On a recent Sunday night there were four spontaneous references to THE BAPTIST by those taking part in the meeting. The older folks are pleased. *The subscriptions are renewed.* All of this goes to show what can be done to encourage helpful reading.



## "Do You Mean Business?"

"Do You Expect To Go Ahead and Raise the Balance of the \$100,000,000?"

IN answer to the timely questions raised by some of our most devoted and influential business men, we wish to say, "Yes, we do mean business. We are going ahead to raise the balance of the \$100,000,000!"

1. *Because* the need for the \$100,000,000 is not less, but far greater today than it was when the Survey was made over two years ago.

2. *Because* Northern Baptists have the money and are abundantly able to give the full \$100,000,000 and more. When all our churches respond in proportion to their means, as about 1800 churches have already done, we shall reach the goal.

3. *Because* there is an increasing number of people who, together with our missionaries, share the conviction that through our united efforts in the New World Movement we are developing a richer sense of the presence and power of Christ.

4. *Because* back of every dollar of this need is the work; back of the work, the workers; and at the heart of the work and the workers is Christ, whose redeeming love is yet to be revealed to countless multitudes of men, women and children.

5. *Because* Northern Baptists are not quitters. While some have been slow to start, it is inconceivable now, since all our churches have had time to learn the spirit and purpose of this movement, that any should fail to do their full part. Has not the hour for united action struck?

J. Y. AITCHISON,  
General Director.

*Note:* Next week this page will contain a chart showing the increase in giving on the part of many churches which have subscribed their quotas in full, and also a chart showing the amount which would be available to date had all our churches responded on the same pro rata average of giving.

## What N. W. M. Success Means

By HELEN E. SCOTT

TO the workers on the various mission fields, those paragraphs published each week in *THE BAPTIST* which report the progress of the churches in the New World Movement are of keenest interest. It is truly a vital matter with us as we wait in the midst of these rich opportunities—wait for the equipment and reinforcements which are dependent upon the success of the denomination in this great movement.

Here in Osaka (Japan) the changing conditions of the past few years have landed us in the midst of a great industrial population—the greatest in the East. With thirty miles as a radius and a central point in Osaka as a center (about half a mile from our home), the circle drawn would contain the largest population of any similar area in all the Orient.

Last year (1919) there were born in Osaka 33,714 babies; but when you know that during the same year more than 11,000 children died, under five years of age, can you not imagine some of the heart-rending conditions which exist here?

As we have mingled with the young people who come in throngs to this great city to make a living, leaving their home ties behind, with all the restraints of the old life, we have found them eager for

friendship and hungry for better things than they have known heretofore. And we long to lead them to a knowledge of the Friend and Saviour of their souls.

As we missionaries have been summing up the situation,—present and immediate future—we believe that we must lay plans at once for an institutional church in Osaka, one which shall be open to these people every day in the week.

Today in this most strategic center the need is tremendous, the opportunity glorious; but even in this critical hour we must wait for the word to advance—wait until the gifts of the Baptists in America make it possible.

## Pledges and Receipts

IN the statistical table printed last week, there were five blank spaces in the first column showing the amount paid during the fiscal year April 1, 1919-May 1, 1920. The figures for these states are as follows: District of Columbia, \$11,336.97; Nevada, \$561.62; Northern California, \$25,500.63; South Dakota, \$20,000; Missouri, \$1122.16. These figures give receipts from Jan. 1 to May 1, 1920. The Board of Promotion has been unable to secure from these states a report of their receipts prior to Jan. 1, 1920. With the addition of these sums, the total amount paid to May 1, 1920, amounts to \$3,057,253.09, and this amount should be substituted at the bottom of the first column for that printed.

## The Best Conference Ever

MRS. W. L. THOMPSON, president of the Columbia River District, writes of the regional conference recently held there: "I think these conferences were the best planned, the best carried out, and the most helpful of any conferences we have ever had in Seattle. The conference team arrived Monday at 11:45 a. m. At 12:30 we had a little reception and luncheon for the Baptist women of the city in the social hall of the First Church, and Mrs. Peabody talked to us inspiringly about the great program of the New World Movement. There were about 200 present. At 2:30 she spoke in the auditorium to the women of all denominations, on our union colleges and schools in the Orient. They were two wonderful addresses. In the evening at 6:30 Mrs. Shank gave a beautiful dinner party—eighteen covers—for the whole team. We had a delightful time of Christian fellowship. At 12:15 Tuesday Mrs. Peabody spoke to the student volunteers in the university. At 1:30 there was a luncheon at the Japanese Woman's Home, the luncheon having been prepared by a cooking class of Japanese women under the direction of Miss Esther McCullough, the English teacher. All these appointments were outside of conference hours, so you can see how busy the woman member of the team was."

## Detroit Also

A CORRESPONDENT writes: "The regional missionary conference for Detroit has proven a great educator and blessing. We marvel how the team can bear up under the strain of the service the members are called upon to render. The whole program of the New World Movement was stressed, but especially the central purpose of evangelism. State Director Hudson is making himself a vital part of all these conferences and at the same time keeping up his administrative work at Lansing. He is a wonderful worker and is accomplishing remarkable results."

## Four Automobiles

FOUR automobiles already made possible by the New World Movement for the Woman's Foreign Mission Society workers in Mandalay, Burma; Mahbubnagar, India; Gauhati and Nowgong, Assam. Hear what they say over there about these cars!

*Mandalay:* Over 250 girls in the girls' normal high school this year (a record breaker!). Only 110 are boarders; therefore 140 must be brought to and from the school each day. The Buddhist schools have autos, and now we are to have one.

*Mahbubnagar:* An ambulance to bring in the very sick patients from the surrounding country in place of a big basket swinging from a pole resting on the shoulders of two coolies.

*Gauhati:* A Ford touring car and a covered trailer. So now the high caste girls will come to school, for they can thus come in purdah and so not be defiled.

*Nowgong:* School or no school is the question. Its answer depends on covered conveyance to and from school. Caste must not be lost. Over 200 children were in attendance last year, and that number can be doubled with the auto.

## How To Use the Book of Remembrance

FIRST: Use it. Any use of it is better than none at all.

2. Doubtless the form of publication in monthly instalments, a month in advance, in Missions is an obstacle to its regular use. But we need not on that account content ourselves with running our eye over it when Missions comes and then forget it.

3. Its name implies that it is a reminder. It invites us to keep our work and our workers in mind and to carry them on our hearts to the Throne. And it invites us thus into a great fellowship of prayer.

4. But it cannot keep us in mind of these things unless we give it a conspicuous place. A good place for it is in the Bible we use in family worship and in our private devotions. The brief Bible studies might be the starting point for further study of the passages cited, and this should lead on to a greatly amplified prayer life.

5. Above all, and of more value than anything else, is the power of unit prayer. In no other way can we grow a sense of comradeship with our missionaries round the world and with our Lord and theirs. In no other way can we develop the fellowship of all our people at home and abroad, which is the condition of the blessing of God on all our work.

## "The Ever-Living Christ"

A New Easter Exercise and Pageant

IN addition to a beautiful order or service entitled "The Ever-Living Christ" and a simple exercise to be used at Easter at the close of the foreign mission period in the Sunday schools, a pageant of extraordinary merit is being printed for those schools which are looking for something more elaborate.

It is divided into two parts. Part I represents the three Wise Men who had followed the star of Bethlehem, coming to Jerusalem to inquire about Jesus, of whose mighty deeds they had been hearing. They

(Continued on page 128)





# The Baptist



## The Secret

IN ONE of our northern cities is a Bible class numbering more than 2000 young women. A few years ago it enrolled less than a dozen. When asked how this growth had been brought about, the leader laid emphasis first upon prayer. She said in substance that she never undertakes anything without talking about it with her Father in heaven. It is as natural for her to talk to him as to her earthly father, and when she does so she is as conscious of his nearness as she is at other times of the bodily presence of her father in the flesh. So first she talked this matter through with God. Then she got the young women in the class to join with her in prayer for four minutes each morning and evening. "The rest," she added, "was easy." Admittedly this leader has many exceptional qualities. But her secret is one which any Christian may possess.

The idea of this teacher is that anything is possible with God. Nothing is too hard for him. And the seemingly impossible becomes a fact when men and women live in his spirit and form all their plans only after seeking his will. Prayer is the key which unlocks the door to power. It is the inner secret of success in all religious work.

If individual Christian lives are to be rich and complete, if plans for winning men to Christ and to the church are to show real results, if the great aims of the New World Movement are to be attained, it will be because we are all in the attitude of prayer. He who touches the throne will at the same time touch the heart of man. Jesus prayed. He prayed often. He spent whole nights in prayer when important events pressed him. The disciple is under no less necessity than his Lord. When we appreciate that at the best we are human and finite, that our greatest resource is God, that the task is his and that we have the high honor of being workers together with him and that whatever is done must conform to the divine plan if it is to suc-

ceed, our constant striving will be to come into harmony with him and to know his will for us.

Sometimes it happens that our own plans and purposes bulk too large in our minds, that we take upon our own shoulders too great a share of responsibility, that Christ and his power and will have too small a place in our calculations. Then we should stop until we recognize again our inability, impotency and unworthiness, our tremendous need for God and his righteousness and power. It was not an incidental command that Christ gave his disciples that they were to tarry at Jerusalem until filled with power from on high. That is a perpetual command. We fail when we neglect it. We bring disgrace rather than honor to his name when we rush on in our own conceits, even in a worthy cause. Every individual and church needs power, not man-power nor financial power, but divine power—the power which alone the Holy Spirit can give and does give when we comply with the divine requirements.

No man can observe the movings in the churches of our Northern Convention without seeing that there is an increasing recognition of this fact. Now and then the feeling is expressed in some significant utterance. Our churches are engaged in a magnificent program. But programs get us nowhere unless they are filled full of God. Organization is of little avail unless it is organization of individuals and churches which are in touch daily with our Father above, which know what it means to be "in Christ" and which are serving men here and abroad because they are looking on the world with their Lord's eyes and are touched with his compassion.

The modern world loves crusades. It delights to tilt with vast evils and to solve age-long problems. Will it stop long enough to hear the Christ saying, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you"?

## A Federal Department of Education

SIGNS multiply that the Knights of Columbus are to be active in politics, especially in lobbying for or against measures which are approved or disapproved by the Roman Catholic priesthood.

An instance of this may be seen in the reported statement of Supreme Knight James A. Flaherty that a nation-wide protest is being organized against the Smith-Towner education bill. This bill provides for a federal department of education and appropriates \$100,000,000 for the promotion of educational activities in the various states. Of the total, \$7,500,000 would be used in a fight against illiteracy and a like sum would be spent for the Americanization of foreign-born residents; \$15,000,000 is set aside for a federal program for training teachers and \$20,000,000 for health education.

Mr. Flaherty asserts that the bill is an attempt to introduce politics into education and finally into religion, constituting in the latter phase a menace to the parochial school system of the Roman Catholic Church. "Under the cloak of introducing a socialistic paternalism in the federal government," he says, "the measure aims ultimately to have all private and public education at the mercy of a federal bureaucracy. It is absolute Prussianism and expensive Prussianism. This bill, if enacted, will simply provide another large crop of political plums. The Knights of Columbus oppose it not so much on religious as on patriotic grounds. It will bring about collision between church and state, which is just as much to be avoided as a union between the two."

In answer Senator Smith of Georgia asserts that the only opposition to the bill comes from certain organ-



izations within the Roman Catholic Church. "This bill," he says, "seeks only to Americanize aliens resident in this country, to secure teachers for rural schools, and to properly safeguard the health of school children."

The fact that there is almost unanimous approval of the bill on the part of educators all over the country, that the various states see in it no attempt on the part of the federal government to assume functions which do not properly belong there, and that the aims set forth are admittedly excellent, has long before this convinced most of us that the bill should pass. The purpose is not to lessen democracy in education but to increase real democracy. Its intent is to give American children everywhere something like equality of opportunity in education, to see to it that the scholar in the little country school stands nearer on a level in this regard with his cousin who has all the advantages of the big city school. In the past there has been a ridiculous disparity in this regard and remedy can only come through some federal legislation such as is proposed. The further purpose to give illiterates in this country a greater opportunity can be opposed only by those who in some way find illiteracy or inability to speak the English language an advantage to their organization.

The words, "a menace to the parochial school system," touch the heart of the opposition. But we do not believe that intelligent Catholics wish to admit that educational standards in their schools are not now or cannot be made high enough to conform to any standards which may grow out of such a federal experiment. And we are sure that Protestants will not relish the covert threat contained in the hint about a possible collusion between the church and state. They will hardly agree to an understanding under which trouble will come if in any respect the wishes of a hierarchy are opposed.

The only opposition to this bill seems to be ecclesiastical. If there is to be lobbying by the Knights of Columbus against it, there may be others who will feel like showing their senators and congressmen that the country as a whole approves of the ends sought. Such a bill should not be defeated because those who believe in its purposes are silent.

### The Road to Interracial Trust

**D**R. DATTA is one of India's great Christian leaders. In a recent letter to an American friend, he is reported to have said: "There is hardly any interracial trust and goodwill."

How well he has characterized present conditions! A list of countries where his statement is true would read like the contents of an atlas. Whatever interracial trust there is has come from the personal devotion to Christ as Lord of those who now possess the spirit out of which comes abiding goodwill. Such trust is not political nor economic but religious. It is not merely religious; it is Christian. It is not merely nominally Christian; it is found in those and comes from those who in a vital way hold Christ as personal Lord.

The New World Movement is a positive, progressive effort enlisting all Baptists who desire interracial trust in a campaign to secure additional Baptists, to per-

sue all to have Christ as Lord and to send the news of Christ as Lord to all who do not know him.

The peace of the world is endangered as we hesitate to complete such pledging to the movement as is necessary if we are to do our estimated share. The success of various attempts of governments to disarm and of organizations of many kinds to bring peace and harmony among nations are largely limited by the amount and quality of interracial trust which we can make virile. An ounce of positive, active belief in Christ as Lord is worth a pound of nominal Christian belief. The races call. God waits for us.

### The Question of Immigration

**W**HENEVER the question of immigration comes up in Congress there begins a debate which makes clear the fact that there is yet much misunderstanding of the subject. There are several possibilities and all of them need consideration.

First, there is the policy of leaving the law as it is. "Economic forces have guided our immigration thus far. Let us go on as in the past." Some are saying, "When hard times come, immigration automatically stops and many return to their foreign homes."

Second, there is the policy that would stop all immigration for a number of years. "Let us keep them all out and Americanize those who are here."

Third, there is the policy of regulation. "Let us admit, only as many as we can employ and assimilate." When bad industrial conditions develop, reduce immigration and if need be, absolutely stop it. This is a flexible or elastic plan.

As the discussion proceeds, this third plan seems to be finding increasing support. It has two forms. The first, embodied in the Johnson bill of February 4, 1920 (H. R. 12320), would leave decisions as to the amount of immigration to the Secretary of Labor under certain restrictions.

The second form is that sponsored first by Congressman Welty in May, 1920, and in December, 1920, somewhat changed, by Senator Sterling (S. 4594) and Congressman Vaile (H. R. 15164). All three bills propose an Immigration Board which shall make scientific investigation of facts as to industrial and economic conditions and as to assimilation. The board is directed to admit annually from each people only so many as it believes in the light of the facts can be wholesomely assimilated and steadily employed without endangering normal American standards of living and labor.

Selfish considerations often enter into the matter. Thus employers may wish unrestricted immigration because it will furnish cheap labor, while organized labor may wish restrictions so that wages may be kept up because workers are scarce. It is conceivable that some churchmen, also, might wish immigration to be without restraint because of the annual additions which come thereby to the church population of certain communions.

Present indications are that Congress will not approve a stopping of immigration. And yet some form of restriction is sure of passage if not at this Congress, then at the next session. At the present writing much favor is given the plan which would admit each year



a number of immigrants equivalent to a fixed percentage, say 5 per cent, of the number of people from that country now living in the United States. There have been among our missionary-statesmen for years men who have been urging just this plan.

The essential question is that of assimilation. Experience in the war proved that many people come to the United States and never become in any respect Americans. They form parts of foreign communities in the nation, and are therefore a constant menace to American institutions. There is room in the United States for all who can within a reasonable time take their proper place as Americans: there is no room for those who cannot. The open door should be forever closed to those who look upon America, not as an opportunity for life and freedom but as a field upon which to exploit old-world ideas and hatreds. The plan finally adopted should take due notice of this. America must be true to itself even if in so doing it is compelled to close its gates to millions who wish to pour through them.

### Stop the Leaks

THE church covenant generally adopted by Baptist churches in the territory of the Northern Convention has this final pledge which each church member solemnly takes:

"We moreover engage that when we remove from this place, we will as soon as possible unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word."

## This Week's Prize-Winners

### The Stewardship of Knowledge

FORAGING through the shelves of a great university library my eye fell upon the caption, "The Moral Obligation to be Intelligent." The emphasis is in point. There is a compelling spiritual obligation as well that Christians be sympathetically intelligent as to the facts concerning God and his world.

We are stewards in this regard quite as much as concerning time, talent or possessions. Poor stewards indeed are we if we sit back in sluggish indifference or pre-conceived prejudice, unwilling to look all the facts in the face. As disciples of the Great Teacher it is ours to seek out the facts, whether they be ugly or beautiful, and let their reality have access to our consciences. One of the flimsiest excuses ever uttered by the human tongue is: "I didn't know!" Though courtesy restrains us, we always feel inclined to say, "Why didn't you know? That was your business!" The sin of those unfortunates, who when called into account hear Him saying: "I was hungry and ye gave Me no meat," is openly betrayed by the empty excuse, "When saw we Thee hungry?" They hadn't been cordial to the facts as they were. They hadn't been zealous to be good stewards and keep in touch with the real things. Eyes had they but they saw not! The church of God will go forward, conquering and to conquer, in the measure in which her people are moved by the spiritual obligation to be intelligent.

Malone, N. Y.

IVAN M. ROSE.

In the case of thousands of members of Baptist churches, there is an appalling disregard of this obligation. In most cases, the people themselves are responsible for this. And yet it is possible that an occasional pastor is not guiltless in a matter which is causing a serious leak in our denominational numbers.

No one who professes to be a Christian will dispute the value of the church and of church membership, but this judgment is based upon a vital active membership and not upon a non-resident type of fellowship. Membership in name only is a travesty upon a sacred relationship honored of God. There is need of a clear recognition of the fact that such membership, even for sentimental reasons, is a loss rather than a gain both to the church and to the individual. In the long run, pastors and deacons will be doing good service by encouraging all non-resident members to affiliate themselves at once with churches in the places of their residence.

\* \* \*

There is a suspicion abroad in the land that the small group of men who control the production of films for commercial moving picture houses have inspired much of the current talk about "blue Sunday laws" and the indignant outcry against such, in order that in the reaction they may be able to bring about Sunday legislation which shall help to line their pockets with gold. The mere suspicion should help to make Christian people as "wise as serpents" in dealing with this whole matter.

### Smiling Back at God

"AT the heart of all our trouble and sorrow let unconquerable gladness dwell."

In a framed snapshot before the writer stands a man with white head bared, and hat held high in a long-familiar and characteristic salute of glad recognition. The little camera caught a smile which it had taken a long life of discipline to perfect; a smile radiating cheer and courage and strength; a smile which bore the slow, sure reflection of the Source of all its joy.

Under its earlier influence a little child stood one day before a closed door swallowing the tears of the helplessly misunderstood, and struggling to control the muscles of her face and achieve a smile. Hesitating, she stood hand on latch. "This must be what it means to become a woman," she told her small self, and passed through the door, head up and smiling.

There are many closed doors through which we must inevitably pass, doors of pain, sorrow and adversity; and there are those who watch our progress and judge somewhat of our God by the smile we gave Him in passing. Is it one of everlasting endurance and patient resignation, or are we giving our Father—even though it be through tears—the smile of courage and trust and "unconquerable gladness?"

"Where grows the golden grain?"

In a furrow cut by pain."

Newton Center, Mass.

GRACE MITCHELL EVERTS.



## The Three Great Things in Life

*Ransom E. Olds, a well-known automobile manufacturer of Michigan, in the authorized interview which is given below, urges that employers revolutionize the world for good. He says he lives for the good that he can do*

AS a manufacturer employing thousands of men, I believe that the only way to revolutionize the world for good lies in the hands of the heads of industry and employers in these United States. The reason why America has been so wonderfully successful is because we have had men who wanted to do great things. The American business men are a hard-working class of men. To reach success, their minds are on the job, not for eight hours per day, but in most cases night and day. I have become more tired and weary over business problems than I ever did while working at the bench.

### A SLOW START

My father and mother endowed me with the principle of the Golden Rule—to live and let live, to deal with men as I would like to be dealt with if I were in their places. When I started to learn my trade at 50 cents per day for the first year, and later when I finally secured a foothold in business and had seven men working for me, I had to borrow many times and do without money myself in order to pay them. Little by little I took up the slack in the rope, and finally, after years, began to see daylight. When I could see enough daylight ahead to support a wife, it was my good fortune to marry a devoted, Christian-principled girl, and we started out together on life's pathway. She had always attended church, but I hardly knew what the inside of a church looked like. While working at the bench I agreed with all my fellow workers and pals that the church-going people were a lot of hypocrites and only wanted to get me in for what they could get out of me; but to please my wife—which every married man should try to do—I went with her to church.

### DISCOVERS GOOD CHURCH PEOPLE

I went to church four or five years before I could really believe that there were so many good people inside of the churches. Gradually I became convinced that their guiding thoughts and teachings were to do good—to help those that were worthy of help and good fellowship. I tried to make myself believe that this could not be true, but finally

just had to see the real meaning of the work of the church and the teachings of Christ. Then it dawned on me that I was doing wrong to stay on the outside and that my place was on the inside—to take my part and lend a helping hand. I finally wanted to belong to such a wonderful organization for good and right teachings and counted it a great privilege.

We have heard a great deal about

### Love—Labor—Religion

I BELIEVE in three great things in life—love, labor and religion:

Love—that divine gift that annihilates time and distance and disposition, and that gives to us the way to forget self while doing for others. It is in us before we come into the world, is all that we can take out, and is the best we can leave behind us.

Labor—the honest endeavor of head, heart and hands, through which we give expression to a desire to accomplish something worth while in the world.

Religion—faith in the ever-presence of God, the Source of all good: our Hope and Comfort that gives us courage in life, destroys the fear of death, and has prepared a greater reward than anything we could conceive of here on earth.

Ransom E. Olds.

the troubles between capital and labor. If all on both sides were Christian-principled men, do you suppose you would hear anything?

In my acquaintance with the business world I have been brought in contact with thousands of manufacturers and business men from Maine to California. I find that about nine-tenths of them are Christian men. Now, suppose that all of our employers in the States would put up a notice to their employees to the effect that their companies would favor church-going or Christian-

principled people. Would not this be a wonderful starter for good?

I am not in favor of forcing religion on anyone. Whether any man, woman or child should become a church member or a Christian is entirely for him to decide, but I do believe that we should use our influence to get him to know the truth and to see what the church is doing for the world and the people of this land of ours. To meet the church members as brothers and sisters on an equal plane would give him a different look at life and would help him to be happy and contented and to learn how to apply the Golden Rule. The church society has not always been perfect, but generally nine-tenths good is a fair average.

### THE WORLD'S ONLY HOPE

The only hope to save the world from its present chaos lies in getting the people to see or realize what true Christian principles will do for them. Our schools and colleges are teaching too much the idea that the world owes men a living. It should rather teach that the world owes them nothing without honest work and endeavor on their part. Not until they understand this are they entitled to promotion or success. It is the only permanent foundation to success and a life worth while.

Mr. Employer, let us all arrive at a common basis where we can let our light shine and use all the influence we have for the good of all. Let us benefit our employees by showing them the way.

### JOY IN CHRISTIAN DEEDS

All there is in life for me now is the good I can do the world. I could have retired perfectly independent years ago; but the joy I get in business is to furnish a livelihood for men who want to help themselves honestly. The army of men coming from our factories—knowing that I am helping them to earn an honest living and to get ahead in the world—is more to me than all the dividends I receive. I want to help the honest man and those that are ready to do the right thing. I want to help the upright man to succeed, that he may properly care for his family and loved ones. The wonderful joy I have in doing Christian deeds is my happiness.





SALTILLO—WHERE THE MEXICAN BAPTIST SEMINARY IS LOCATED

## Following Baptist Trails in Mexico

*The Baptists of Mexico are a Bible-loving folk, well grounded in the fundamental doctrines of our faith. In the building up of such strong groups of believers with a Christian conscience lies the country's hope*

BY CHARLES S. DETWEILER

WE entered Mexico at Nuevo Laredo, which town, since the advent of prohibition in the United States, has more than ever taken on the appearance of a rough frontier settlement. Non-conforming Americans who cross the line in search of personal liberty have made this and other border towns notorious for drinking and gambling. But the forlorn feeling of finding ourselves in these uncongenial surroundings was soon dispelled by the hearty greetings of our Baptist pastor and, a few hours later, by meeting our church members in their weekly prayer meeting. There were sixty or seventy people of like faith, many of whom were poor in this world's goods, but able to share with their American visitor the things of the spirit.

Senor Cavazos, their pastor, has been twenty-nine years in the service of the Home Mission Society, and during that time, on his meager salary, has succeeded in raising a family of eleven children, who are with him heart and soul in the cause of Christ. Certainly his family is a great reinforcement to his ministry. If we were to count in the number two sons-in-law, he could claim thirteen children, and in addition there are some grandchildren. An unmarried daughter is principal of the large public school of Nuevo Laredo, and a son-in-law is a prominent merchant. All of this easily leads one to meditate on the far-reaching results of our missionary enterprise in the formation of a new Christian

community with new institutions and traditions.

The day before my arrival Senor Cavazos had returned from a visit to some of the Baptist churches along the railroad line, in company with our general missionary, A. B. Rudd. From Monterey northward to the border and eastward to Tampico is the section where the Baptist cause is strongest and where our churches have been longest established. One village, Santa Rosa, is practically Protestant. In Villadalmia the mayor and several of the leading citizens called upon Dr. Rudd on the occasion of this visit and asked him to give a temperance address at a meeting which they would organize.

### EFFORTS TOWARD SOCIAL REFORM

Though one sees no immediate prospect of the triumph of prohibition in Mexico, it is interesting to observe the first efforts toward social reform. One day the following notice appeared on the front page of the leading paper of the capital:

#### MUSIC VERSUS BULL-FIGHTS

Tomorrow—Tuesday—at 7:30 p. m., in the amphitheater of the National Preparatory School, the distinguished artists, Carmencita Perez and Senor Taltavul, under the patronage of the National University will give a concert of Spanish chamber music. The public of this city, which each Sunday affords the shameful spectacle of crowded grand-stands applauding like demons the cowardly martyrdom of a noble animal, ought to attend the concert of Tuesday night in order to begin the process of purging their soul from its villainy. The mem-

bers of the Spanish colony ought to patronize this concert, which for a few moments will redeem the Spanish name from its infamous connection with bull-fighting; and those who are fond of good music ought to go to listen to the first-fruits of an art which tomorrow will invade the world with a force like that of Russian music, for these two races, the Slavie and the Spanish American, are the only two youthful races—the two races of greatest importance for the future of humanity.

JOSE VASCONCELOS.

Rector of the National University.

On another page of the same paper there was a carefully prepared article on the cost of the lottery to Mexico. There are nine authorized lotteries flourishing in the republic, and figures were given to show that a total of twenty million pesos, or ten millions in American money, are spent by the people of Mexico each year on these lotteries. When one considers the wretched condition of the public schools and the neglect of public works for lack of funds, these twenty million pesos represent an inexcusable drain upon the resources of the people.

Monterey is the strongest evangelical center in Mexico. Here are three self-supporting churches, of which the Baptist is the oldest and strongest. It was a pleasure to attend its well organized Sunday school in the morning and to speak to a crowded house in the evening. Out of this church have come our leading pastors. Although our church is the strongest, we have by no means the best or largest build-



ing. The church has outgrown its present quarters and is collecting money toward a new building. In addition to a budget of about \$2500 per year for pastor's support and missions, the church raised last year \$1000 extra toward the new building which they ought to have in the near future.

Saltillo, the next important station on the railroad, is in the territory of the Southern Baptist Mission. Here is located the seminary for training young men for the ministry for both Northern and Southern missions. This year there are thirty-nine students in attendance. On Wednesday night we spoke in the church to an interesting congregation. Besides the usual complement of church members, there was on one side of the church our fine body of young ministerial students, and on the other side, by special invitation, an equally large representation from the Methodist girls' boarding school. It is not surprising that some of our young men after graduation find their wives among the girls of this school.

#### NEED OF ADDITIONAL SCHOOLS

As a result of our three years' experience in the support of one common Baptist seminary, we have come to the conclusion that it is necessary to establish a boys' preparatory school, because most of the young men who come to the seminary require considerable academic work before they are ready for their special biblical studies. It was the sentiment of all the leaders of our work that as soon as possible we should have a similar school for the training of young women as teachers and Christian workers. When one sees the difference on the mission field between those pastors whose wives have been educated in Christian schools and those who are not so fortunately married, one can appreciate the wide outreach of our work, which includes the building up of Christian homes as well as Christian churches.

All of the cities of Mexico have had a phenomenal growth during the last ten years. Due to revolutionary disturbances, multitudes have flocked in from the country. It is estimated that Mexico City has now a population close to a million. There are but three evangelical denominations carrying on an active missionary propaganda—the Methodist, Presbyterian and Baptist, and we regret to state that the Baptist is the weakest numerically of the three. The Methodist is the strongest in number and equipment. It

has two churches, one of which has a congregation that is more than twice as large as any other in the city. We Baptists could not ask for a better location nor a better field—in a large district that includes all classes of people. Our only regret is that our equipment is so small that we are not beginning to meet our opportunities. After one-third of a century of effort in the capital we have nothing to show save a church of about 300 members. We are not ashamed of the church. It is made up of people of unusual intelligence and influence. In our membership are a number of public-school teachers, two young men who are medical students, two who are civil engineers, one who is chief government statistician, one who was a general in the revolutionary army, and one who is now a leading senator in the present congress. The church maintains a number of missions, and each Sunday morning one of the officers of the church reads off a long list of members, assigning three or four young people to attend and help at one of the seven or eight missions in the outlying suburbs. Our Sunday school is not larger because we have no more room for expansion. The evening congregation now fills the church building. It is hoped

that help can be secured to enlarge the present building. In the crowded tenement district in which the church is located, there is an urgent call for some form of social settlement work in the name of Christ. Here are hundreds of children roaming the streets without schools and without playgrounds. What might be accomplished if only we had a medical clinic and a kindergarten and a day school! And then, in addition, the playground activities furnished by the Y. M. C. A. in co-operation with us! It is high time that we Baptists wake up to our opportunities in this great city and fill a larger place in it.

#### BEST EQUIPPED HOSPITAL IN MEXICO

One does not have to move long in missionary circles before hearing the praise of our Puebla hospital. A prominent member of the government recently took his wife from the capital to Puebla to put her under the care of Dr. Conwell. He said that he had heard that we had the best equipped hospital in Mexico as well as the best surgeon. After looking over our plant, he readily conceded the former claim. He left his wife, he said, and hoped that after her treatment was completed he could confirm the second statement. We have no doubt of the result. This hospital is making friends for us and breaking down rapidly the opposition of the Catholic clergy.

In Puebla also the Woman's Society has a day school and the beginning of a normal and Bible training school. Our church here is flourishing and is a source of embarrassment to us because of its insistence upon the need of a larger building. Building operations are costly, and we shrink from the large expenditure that is necessary if we are to put our work on a proper basis in this city; but some day soon we must face the issue. A good hospital and school create evangelistic opportunities, and a large church building thus becomes a necessity.

From Puebla we went still further south to Tehuacan, and met an interesting congregation of the common people, mostly of Indian extraction—earnest, simple-minded souls. Everyone, with a Bible open, was following the speaker as he expounded the Word. Indeed, were we to carry away one outstanding impression of the Baptists of Mexico, we would say that they are a Bible-loving folk, well grounded in the fundamental doctrines of our faith.

At present Mexico is at peace and  
(Continued on page 110)

#### Interesting Prayer Experiences

**A** LAYMAN asks if THE BAPTIST wishes stories of interesting conversions from those who are not ministers.

*We surely do. The only reason that we do not send personal letters to a multitude of such men and women is that we do not have their names. We hereby give a general and also personal invitation.*

*On another subject also we wish short stories. Have you a story on "An Interesting Prayer Experience"? If so, write it out in from 250 to 300 words. Rewrite it until you have told your story in the most vivid way. Then mail it to us. After a few such are on hand, we shall print them.*

*There are whole volumes of inspiring material of this kind in the minds of our church members. Will you not share with the rest of us? This is a part of your Christian service.*

THE EDITORS.



## A Plain Statement of China's Plight

*The following statement is prepared especially for the readers of THE BAPTIST by the China Famine Fund. If desired, relief contributions may be sent through the American Baptist Foreign Mission Society, 276 Fifth Ave., New York City, marked, "For China Relief"*

**T**HE famine that has devastated five provinces of northern China and doomed some 15,000,000 people to death by starvation, unless helped by the outside world, is rapidly approaching its worst phase.

Two and a half months of bitter winter weather, endured without warm clothing, without fuel and shelter and without nourishing food, has undermined the resistance of the majority of the sufferers to the point where only actual relief carried on by outside nations can save them.

### CHURCHES THE ONLY HOPE

Church co-operation reached a high level, which is sure to be maintained till the famine calamity is overcome, in the nation-wide observance of China Famine Sunday—a day observed in thousands of Northern Baptist churches with special prayers for the victims and collections in their behalf. The greatest hope for the starving Chinese is bound up in the churches of the United States, which through their mission work have developed an interest in and a feeling of responsibility toward China. But so tremendous is the need that to save the situation in China every church and



A FATHER SELLING HIS SON FOR THREE BALLS OF DOUGH

Sunday school member in the nation would have to assume the stewardship of one hungry Chinese.

The relief work undertaken by the American Committee for China Famine Fund—the committee of 130 representative men and women appointed by Pres. Wilson—for a long time has functioned with remarkable efficiency. Churches and auxiliary societies, merchants' associations, national clubs, and Chinese groups have organized committees to co-operate. An all-American committee has been appointed in Peking to take charge of all funds raised by the committee here, to apportion it

among the various field relief societies, to audit it and account for it. Funds are being cabled to this committee, and money is turned into actual relief within a few days' time.

### MISSIONARIES ARE RELIEF WORKERS

The personnel of the relief societies working in the field is comprised almost entirely of missionaries. So much depended on having the right sort of people working in this capacity that the relief societies sent an appeal to missionaries all over China asking them, where possible, to come north and give assistance. The response to this appeal furnished an adequate number of workers.

These societies—six in number—were operating to their full financial capacity before the appointment of the American Committee. But because of the tremendous scope of the work their efforts were greatly limited. Now with the backing of the American Committee, they are every day broadening their work, making each dollar allowed them save a life for a month.

The North China International Society for Famine Relief last September surveyed the entire famine district, and the result of its investigation has formed the basis for all relief efforts now being carried on by the various societies in the field. This survey showed that there were in the famine area 14,284,000 persons wholly dependent on relief ef-



RECEIVING FOOD AT AN INTERNATIONAL FAMINE RELIEF COMMITTEE STATION



forts, these sufferers being divided among the various provinces as follows: Chihli Province, 8,076,500; Shantung, 3,106,000; Honan, 2,508,500; Shansi, 451,000; Shensi, 106,000.

The committee men in Peking report that China is doing her utmost for her stricken people. Railway tariffs have been raised, and the increases applied to relief. The Chinese merchants of Shanghai alone have contributed over \$2,000,000 to relief work. Chinese merchants of the Straits Settlement are reported to have given \$1,800,000 for the help of suffering countrymen. Li-Hsun, late governor general of Kiang-si, left \$500,000 for this purpose. And the Chinese students throughout the country have borrowed the American "tag day" in order to save the lives of famine victims.

The last-named effort shows how thoroughly the Chinese who have attended school in America have picked up our customs. At a "tag-day" held in Peking recently by the students of thirty-five colleges, 300,000 tags were distributed. Airplanes dropped appeals. There was an automobile parade and half a dozen other kinds of parades. Everything done was typically American, including the manner in which passers-by were button-holed and made to give to the famine fund.

#### AMERICA THE NATURAL HELPER

Millions have been raised in China, but the extent of suffering is so great that native relief efforts will not cover one-tenth the need. Help must come from the outside world, and the greatest part of this help must come from America.

It is fitting that America should assume the major part of this burden, as there has been a relation of friendship between the American and the Chinese people and their governments which the Chinese have never extended to any other people or government. America, through her mission efforts, has given to the Chinese for purposes of education, and health some \$12,000,000 in a single year. She has built hospitals, schools and churches. She has assumed a great responsibility toward China. The holding of this responsibility demands its fulfillment.

The Chinese did not look abroad for help until they found themselves unable to cope with their situation. For three seasons the Chinese farmers, who comprise nearly 90 per cent of the population of the stricken area, struggled bravely against adverse conditions before they admitted defeat. A single crop failure in China precipitates a condition which

would be termed famine in any country of the Occident. Yet the Chinese have known three of these failures in succession, following closely upon a flood that did damage estimated at \$100,000,000.

A condition unparalleled in world



RELIEF ON THE WAY

history has followed. An area containing more than 100,000 square miles is as barren as a desert. Forty million people are without nourishing food, protective clothing, fuel or shelter. Of these, 14,000,000 are doomed to perish within the next

couple of months unless we save them. The death rate has mounted into thousands per day.

For more than six months the bulk of the people have subsisted on leaves, grass, chaff and bark. They have tried to emigrate, but adjacent provinces, in self-protection, have been compelled to turn them back. Winter has immeasurably increased their sufferings. In their despair they are now killing their children and committing suicide. In many instances people are driven to such a point of desperation that they are selling their children as the only means of saving their lives.

Percy C. Leslie writes: "Children are being sold—usually girls, of course; and a wife has been reported to us as being sold for 40 cents. One family of five parted with a girl for \$5 and started out in search of some place and plan to live. The mother became so disheartened that she beat to death her two remaining children and then took her own life. The man, driven to extremities, returned home and hanged himself. So perished the entire family."

And this is typical of a hundred reports which have come from reputable sources in the famine area. Distress such as has never been known in this country and hardly in any part of the world before is spread through five great provinces. Unless America comes quickly to the aid of her sister republic, what Charles R. Crane, American minister in Peking, has described as "the world's greatest calamity" is inevitable.

## Finding the Mark

BY GEO. E. BURLINGAME

THE Naval Ordnance Department announces that the mathematicians of the department have worked out a formula effecting a slight change in the form of the projectile used in the six-inch naval gun, with the result that the range of the gun is increased by two and a half miles.

One of the problems which perplexes and baffles the preacher is how to make his preaching of the gospel effective. If it constantly or frequently falls short of the mark, a careful study of the problem of formulating the message may result in such changes in form as will increase the range of the projectile.

That prince of preachers, Paul, persistently formed his message around the cross. "The word of the cross is to us who are being saved

the power of God." The heart of his gospel was "the word of reconciliation."

The first disciples who ever followed Jesus were led to him by a testimony concerning his sacrificial atonement for sin. The amazing paradox of a Lamb bearing a burden inconceivably great—the sin of the world—inspired faith in those two pioneer Christians who heard John speak and followed Jesus. Many and diverse, even derogatory and discreditable, were the opinions expressed concerning Jesus in the days of his flesh. John the Baptist with rare spiritual insight discerned his true character and declared the real significance of his presence among men: "Behold, the Lamb of God, that taketh away the sin of the world."



# The Adrian Plan of Evangelism

*An outline of the plan used in a successful evangelistic campaign is presented here. The writer believes that right methods will bring results anywhere*

BY THOMAS J. HOPKINS

**R**EVIVAL! This is what the churches of Christ need all over the country. The First Church of Adrian, Mich., has just experienced such a blessing, and the plan pursued is here outlined by the pastor with the modest hope that it will encourage other leaders and churches to engage in similar efforts. All ages have felt the impact of the evangelistic spirit, and people ranging in age from ten to seventy-six have made profession and have been or will be baptized. Many Baptists who have been associated with the church for years in labor and worship, but who for some reason had not transferred their membership, have done so in recent days; and so have Christians of other communions who had worshiped with the church for long, but had never united with it.

## GETTING READY

Such meetings are always preceded by preparation. Realizing this necessity, the pastor came home from his August vacation with definite plans for the whole year, including the series of meetings which have just closed. A continuous effort was made to deepen the spiritual life of the church, especially in the mid-week meetings and Sunday services. In the week-day services several series of studies were given: one on "The Prayers of Jesus," intended to strengthen the prayer life of the people; and another on "The Social Life of Jesus," selected to show how the Saviour introduced religion into the common relationships of life. And the pastor preached on such subjects as, "Can We Know God?" "The Hand of God in Great Hours," "The Cost of Discipleship," "Redeeming the Time, or, The Present Opportunity," and "The Untroubled Heart." Coming closer to the time of the special effort, he preached on such topics as, "The Cross and Crown of Evangelism," "The Uttermost Service," and "The New Year and the Old Vow." He gave snatches of such sermons to the Bible school also and in the young people's societies, so that by the time the series of meetings began the whole church was aroused and ready.

At the business meeting immediately preceding the special services, the pastor asked the church whether

it felt like asking all organizations, societies and individuals to give the meetings the right-of-way by having no conflicting gatherings or social functions. The church went on record with a strong request, which was cheerfully acceded to. Then the minister asked all such organizations to call an early meeting for the purpose of deciding in what definite way they would assist the services. Window cards were placed in the stores, hotels and other public places, and invitation cards were given out for the use of all. A large young people's choir was organized; the Bible-school orchestra was asked to assist with the music; and the church requested one of its own members who leads the singing in the Bible school to take charge of the music during the special effort. And all was set for a home talent revival.

The services were held in the large chapel, and the first night it was filled with people. Special musical numbers were provided for each meeting, and always some gospel hymn was impressively rendered, for such meetings are not very well served by classical music and vocal gymnastics. The pastor began calling for groups at the first service, and several leaders stood and announced the ones that were present in a body. Each night this was repeated, and there were always several organizations in attendance. This feature helped to assure the large audiences.

## PREACHING TO THE CHURCH

Before the meetings began the minister stated that, God helping him, he was going to preach to the consciences of men and women, and he did this. His messages for the first few nights were to the church, on such subjects as, "The Permanent in Pentecost," "Are There Holes in Our Nets?" and "Binding the Hands of Jesus." After some of these discourses the pastor called for testimonies, but insisted that anyone who could not say more than, "I have been a Christian for forty years: pray for me that I may ever be faithful," should remain silent till he could find a testimony which was a leaf from some recent experience. He said, "People ask, 'What is the matter with the prayer meeting?' I say that nothing is the matter with

it. It is the people. When they have something to say, the mid-week meeting will be the most interesting spot in town. When a man can get his nose out of the newspaper long enough to read his Bible a few minutes before he starts to prayer meeting, and meditate upon what he has read and pause a bit to pray, such services will take on new life, and people who neglect them now will be unable to stay away."

## FISHING FOR MEN

By this time we were ready to turn our attention to the unsaved. The pastor selected a number of people to meet with him for conference. He said that he wanted personal work to be unobtrusive; and therefore he advised that people be seen between services, or that the workers come to the meetings with those they wanted to help, or that they take a seat by the side of a friend to whom a word could be said at the proper time. The pastor assured the audience that he wanted to be absolutely fair with everybody, and that no one would be embarrassed in any way. The result was that people attended the meetings who had never been seen before in such gatherings.

It is the minister's judgment that sinners cannot be made to appreciate the gospel till they are made to see the law. One man has said that this generation needs to make a pilgrimage to Sinai. With that statement the writer is in fullest agreement. Men need to see once more the cloud which was the frowning brow of the Almighty, the lightning which was the flashing of his anger, and to hear the thunder which was the utterance of his deep emotion. So the pastor preached first on such topics as, "Are Your Sins Forgiven?" "The Great Separation," and "The Leper and the Lord." After people were under conviction, he cheerfully turned to such topics as, "The Storm-Still of the Mind," "Taste and See, or, Tested by Experience," and "The Miracle of the New Man."

It was not long till Christian people began reconsecrating themselves, giving public evidence of it by standing or by lifting their hands. Christian people who had not as yet identified themselves with the church and whose attachments were outside



the city were urged to give the pastor their names to be read from the platform, if they intended to transfer to the Adrian church. Several did this, thus putting their larger influence with the church in its effort to reach the unsaved. It was not long before the outsider began to move also. The meetings were intense, not with excitement, but with interest. The Spirit's presence could be felt in every service. One night a traveling man, a Gideon, not only said "Amen" himself, but led the audience in saying it with him. The interest was high when the meetings closed, which will make it incumbent upon leader and people to sound the evangelistic note in the regular services of the church up to and including Easter.

#### AT THE END

The results of a meeting such as the Adrian church has had cannot be fully tabulated. The pastor has as yet made little effort to count heads, but there will be a large number. A class will be formed out of the junior department of the Bible school, and all who go through with the study and conferences and exhibit sincerity, coupled with understanding, will be baptized later on and added to the church. One of the

best results is the fact that the church is now more fully committed to evangelism as presented and accentuated in the effort. The Adrian church is and has been for a long time a good church, and has always done good work; but such evangelism has not been one of its tried and trusted methods. The city itself, while it is a place of churches and church-goers, especially on Sunday morning, is comparatively indifferent to evangelistic efforts. Most of the churches are practically deserted at night, which is the best time for reaching the outsider. This pastor has always believed that the normal mood of a church should be evangelistic, that the church should be winning people all the time and that, in addition to this it should make special efforts at seasonable periods in each year.

Now the few who in the church had the evangelistic passion have multiplied into an army. This preacher believes that any other church can be similarly led with tact and persistence and sound methods. One cannot blame churches for not wanting certain kinds of revival efforts. Would anybody want them? There are kinds of evangelism which need redemption themselves. Such brands have hurt the splendid busi-

ness of soul-winning. But here's to the pastor who has the fine ideal and who adheres to its claims till the object of his desires is crystallized in a change of conviction and attitude on the part of God's people, whose hearts are right and who only need to be shown. The normal utterance of the church is, "My heart's desire and prayer to God \* \* \* is that they may be saved."

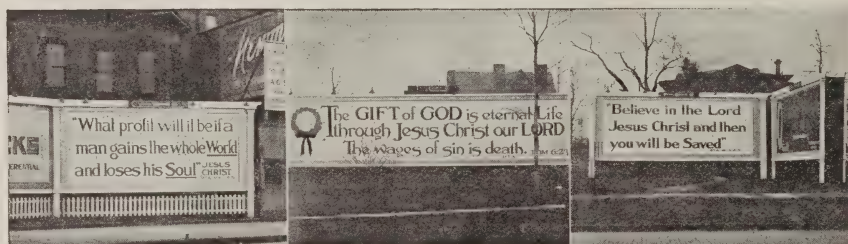
#### Following Baptist Trails

(Continued from page 106)

there is little heard of the operations of bandits. It is a remarkable fact that with the fall of Carranza there ceased at once all attacks upon trains, and since that time it has been possible to travel freely in all parts of the republic without fear of assault. What has become of the bandits? There are whispers that some of them are occupying positions of importance in the new administration. It would not be strange if the new president should follow the tactics which Porfirio Diaz used so successfully, and convert many of these bandits into officers of the law. We cannot expect Mexico to be delivered at once from all its evils, but there is improvement enough to encourage us.

## Bill-Boards and Bible Texts

BY ALBERT SIDNEY CREGG



**A** FITTING use has been found for some of the bill-boards in Cleveland. They now carry gospel messages in place of advertising that has little to do with the gospel. The boards vary in size from 10x50 to 20x30 feet, and the letters are two feet high. They are illuminated at night by overhead lights set in reflectors. It is estimated that a quarter of a million people see these texts each twenty-four hours.

It is impossible to go along the streets where these bill-boards are located without noticing them. The main bill-board is in the midst of theater advertisements and is easily visible from the Public Square,

which is the center of all things in Cleveland. It bears the selection: "WHERE WILL YOU SPEND ETERNITY?"

"THE WAGES OF SIN IS DEATH, BUT THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST, OUR LORD"—Romans 6:23.

There are other boards with texts on them at Woodland Avenue and Fifty-fifth, Euclid and Fifty-fifth, and at Euclid and Ford Drive. Additional locations are under consideration. Each board bears a different text, which is changed quarterly.

The expense of this undertaking is borne by a person of wealth whose

name has not been given to the public. F. M. Barton, editor of the *Expositor*, made the contracts with the bill-board people and pays the bills. He has been warned that if he tells who is doing it there will be no more money forthcoming. He says that it will cost about \$5000 to keep the texts on the boards for a year. A similar plan of "bill-board" preaching is being carried out in St. Louis and Philadelphia. One effect in Cleveland has been to draw the fire of critics who think the sign-painter has misquoted the Bible, and of others who are sure the texts were chosen for their especial benefit so they would quit their wicked ways.





# The Bulletin Board



## The Blue Law Clamor

A sane editorial in the Philadelphia North American on the Sunday question closes thus:

"The clamorous cries that are heard about a threatened revival of the blue laws and passage of a constitutional amendment to enforce a Puritan Sabbath are merely propaganda by the liquor interests and the promoters of commercialized amusements. Their warning that the crusade may follow the course of the triumphant prohibition movement is absurd. Prohibition was for years the demand of the religious forces, but it came to realization only when the overwhelming facts of economics had created an irresistible sentiment in its favor. There is not, and will not, be any such force behind any blue law program."

## Have You Read the Bible?

Some time ago the British Weekly contained a discussion on the subject, "Books We Think We Have Read," in which something was said about Bible reading. Dr. A. T. Robertson of the Southern Theological Seminary thereupon wrote that he had placed the matter before his large New Testament English class, 250 in number, and found that less than one-third of them had ever read the Bible through. Probably the same thing is true of the students in our colleges. How is it with the active members of the churches? Certainly preachers and Christian workers should have an accurate working knowledge of the entire Bible.

## Unexpected Result of Prohibition

Complaint comes from St. Louis that as a result of prohibition there are not now enough dead bodies for use in the medical colleges of that city. Fewer paupers have died in the cities than in any previous years. This winter also there have been fewer unidentified drunks frozen in the alleys back of saloons, where they had been kicked after their money ran out, or in the park, where they had stopped to rest. So the schools find it hard to get bodies for dissection purposes.

## On the Defensive

A writer in a recent number of Unity tells of attending church during the summer months of 1920 at a summer resort on the Maine coast and hearing sermons by ministers of many different faiths. Some of them were orthodox and some were liberal. After a time he became aware of an interesting but disquieting feature which seemed to mark all the sermons. "In their preaching," he says, "they were men who were on the defensive. These preachers seemed to think it their duty to defend, to justify, to vindicate. Through their utterances sounded the note of alarm. . . . We remember with gratitude one preacher who, with clear eyes set to the

front, offered his message without apology." He is convinced that this experience throws some light on "how terrific has been the assault of the modern mind upon the traditional tenets and practices of Christianity, and how successful has been this assault in beating down even the best defenses of the church." He concludes by asserting confidently that the churches and ministers are not defeated unless they will themselves have it so.

## Do You Want Foreign Student Speakers?

The foreign student council of the Chicago Y. M. C. A. is prepared to furnish speakers from among its foreign students for churches, schools and civic organizations. Competent speakers from many different countries are available, for missionary societies, young people's organizations and Sunday schools. As a rule, notice should be given about ten days previous to the meeting. In most cases these speakers do not expect more than carfare, or, if their address is given in connection with a dinner, the courtesies of such an occasion. Address L. C. Hollister, Room 1600, Central Y. M. C. A. Building, Chicago. Phone Central 6789.

## A Call to Repentance

The editor of the Business Chronicle, a financial journal published at Seattle, Wash., is the latest to essay the role of John the Baptist. Listen to him:

"What a sick world needs just now is an old-fashioned religious revival and a baptism of pentecostal fire. A little more regard for the sacredness of contract, and then a lot of self-denial and intelligent expenditure of both time and money. Kick out the sociological quacks, read the Sermon on the Mount, and go back to work. All will yet be well—for those who survive."

This advice was not directed at preachers, but it may have some significance for them.

## Send for a Copy

The Program Number of the Bible Society Record contains a fascinating report of the various agencies in all parts of the world of the American Bible Society. This number is intended for popular distribution. A copy will be sent free to any one making request. Address the American Bible Society, Bible House, Astor House, New York City.

## Gospel Ship Has Electric Lights

Recently Rev. John A. Foote, temporarily in charge of the gospel ship on the Inland Sea, Japan, wrote: "The greatest need at this time is an electric lighting plant for the boat. A new set of awnings which are necessary can be made from the old sails, but the electric lights must be purchased. It is a real need, and we are hoping that through the kindness of some one it will be met before long." It

is gratifying to note that this appeal was heeded. Shortly after Mr. Foote wrote the letter, Mr. B. S. Pearsall, a prosperous manufacturer of Elgin, Ill., came forward with an offer to equip the ship with an adequate electric lighting system.

## Baptists in Siberia

There are not less than 450 Baptist churches in Siberia, with a membership within the Siberian Baptist Union of 200,000 to 300,000. In many villages the whole adult population is seeking baptism, expelling the priests of the Greek Church, and pleading with the Baptist leaders to send preachers to take their places.

## What Will Baptists Do about It?

In Himeji, Japan, the Baptists have one of the most beautiful schools in any country. Unfortunately, it is being rapidly hemmed in by a government school and a large factory which has recently installed powerful motors. This makes it impossible, because of the noise and crowded conditions, for the school to remain longer in this location. A fine piece of land has been secured in another part of the city at a reasonable price. The Woman's Society has been able to meet more than half of the cost, but must have immediately \$6000 to complete the purchase. To insure the future permanence of the school, which is one of our strongest evangelizing agencies in Japan, it has been necessary to incur this expense.

## Regarding Russians in Germany

More than 100,000 Russians, formerly war prisoners, have remained in Germany. At least 100,000 more have fled from Russia to Germany since the war. Among these people something like 200 converts out of the war camps are now preaching the gospel. Perhaps tens of thousands of Russians were converted in the war camps. The Evangelical Tract Society in Kessel furnished five Testaments and other literature for every Christian war prisoner returning to Russia.

## A Wonderful Achievement

Published figures show that the missionaries of the Home Mission Board of the Southern Convention baptized 95.5 per cent as many converts during the last seven years as they baptized in all the years since the board was organized up to seven years ago. From 1845 to 1903—fifty-eight years—there were 10,586 missionaries of the board commissioned. During this time they established and worked in 38,793 home mission stations, and baptized 82,742 persons. During the next ten years—1903 to 1913—practically the same missionary force was in the field, at work in 27,498 stations, and their labors resulted in the baptism of 187,299 converts. During the last seven years—1913



to 1920—almost exactly the same number of missionaries have been at work in 25,094 stations, with 255,210 baptisms to their credit!

In the first fifty-eight years Southern Baptists contributed for home missions \$3,520,000. During the next ten years they gave a total of \$3,584,000. Within the last seven years the total grows to the amazing sum of \$5,337,000! In other words, Southern Baptists have during the last seven years given three-fourths as much to home missions as they did in the sixty-eight years preceding.

#### "A Great Heart of the South"

We have just received and immediately read "A Great Heart of the South," which is a biography of Dr. John Anderson, a medical missionary to China. It is a charming book by Mr. Gordon Poteat, teacher of New Testament in the Baptist Seminary at Shanghai. It is easy to read and will enlarge the heart of anybody who reads it. We commend it to young and old, and believe that it will prove a better missionary document than almost any missionary study book. This young man was a genuine missionary before he went to China. He is a real human and a true man. His work was cut short by accidental drowning before he had been two years in his chosen life work, but his influence survives. The book is priced at \$1.25, and is published by Doran.—Baptist Record.

#### Religious Book Week

The suggestion is made that during Religious Book Week, March 13-20, pastors should preach on some theme showing the influence on character and life of religious reading, and should perhaps name to their congregations the five books which have influenced them most, or perhaps an even larger number, which people would do well to own and to read. Many great men have acknowledged the influence of particular books in their lives, and stories concerning these might be used in the Sunday school or the young people's meeting. People's reading is of the first importance, and the church has an opportunity, if it will use it, to help shape the character of such reading.

#### After Thirty-seven Years

The following paragraph from L. W. Cronkrite paints so vividly the progress of Bassein, Burma, that one cannot help but feel the thrill of it as he reads:

"Just thirty-seven years ago the writer left Bhamo in upper Burma, where he had spent his first two missionary years laboring among the Kachins, work then wholly new, and where he had witnessed the first two baptisms ever ministered among that people. In December, 1883, there were just eleven Kachin Christians in the world. There were no books in their language; there were no schools; the natives had no idea of sanitation and cleanliness, and their bodily untidiness was almost indescribable. This year at Mandalay I met 208 delegates, men and women, all neatly dressed, from the Kachin church of today—and there were more than a thousand other Kachin Christians in the hills whence these delegates

came. They now have much of the Bible in Kachin and I saw them use a Kachin hymn book with 370 hymns in it. They have a dictionary, a grammar, school books and a newspaper.

At the convention there was a choir delegation of twenty-one young people from the Lahu country, the section near China, and very far away, who had walked 300 miles, in addition to having a long ride on the train, to attend the meetings. Can you grip this next—you good people who were never out of sight of a church steeple? (Only a score of years ago almost nobody knew that such a race existed.) Twenty years ago there was not a Christian Lahu on the planet, nor ever had been. Today our Lahu church has over 12,000 members! Across this country of Burma our God is marching on!"

#### Chicago Tract Society

The annual meeting of the Chicago Tract Society was held on Jan. 17. The new secretary, Rev. G. K. Flack, who takes up the work as successor to the late Dr. Jesse W. Brooks, was introduced. Emphasis was placed upon the need of suitable literature in all foreign languages to counteract the dangerous propaganda by radicals and revolutionists as well as that gotten out by false religious teachers, many of whose standards of morality and whose practices are far below the American ideals and Christian standards. During the year, thirty-two missionaries, speaking twenty-seven languages and distributing Christian literature in thirty-eight languages, have been in the employ of the society.

#### Dr. Garvie on Training Ministers

Dr. Garvie, in his speech at the opening of the new Congregational Theological College at Edinburgh, made some rather daring suggestions about the future training of ministers. He had, for example, come to the conclusion that ministerial training hitherto had been too linguistic. With all respect to Greek and Hebrew, it was possible to claim so much of the time of the student for linguistic studies that other studies that were important to fit them for the ministry were allowed to fall into the background. A much larger place should be given to practical training, and especially to training men to be effective preachers without a manuscript. Dr. Garvie also attached great importance to the study of social problems. The church would need to be ready to stand in jeopardy and to take hazards in dealing with the great social problems of today if it was to exercise its influence on the world.

#### Lenten Preaching

The Continent (Presbyterian) has an interesting editorial in its issue of Feb 17 on the subject, "Shall We Observe Lent?" It notes the common objections that the season is a Catholic observance, etc., and finally concludes:

"From whatsoever cause it may be, Lent today appeals singularly to the imagination of the American masses. Asked at 'Lenten services' to listen to the gospel of man's need and Christ's salvation and the saved man's debts of duty, the people are found readier to hear than at any

other period of the yearly calendar. And surely it would be a sad shortcoming for any church, when men are prepared to listen, not to have anything to say—or stubbornly to reserve what it knows it ought to say for some other occasion of its own whimsical choice. In a word, if in your community people seem to expect churches to hold special services during Lent, then by all means hold them."

Baptist churches are very generally using the season before Easter as a time for special evangelistic services.

#### Forty-two Nationalities in the University of Chicago

The present year marks the largest enrollment of foreign-born students in the history of the University of Chicago. There are 463 such students, representing forty-two countries. Russia leads with 100, while China comes second with seventy-five. Canada and the Philippines follow next in order with forty-four and thirty-nine respectively. Other countries represented are: Japan, thirty-four; England, twenty-seven; Germany, eighteen; Hawaii, eleven; Poland, eleven; Sweden, ten; Italy, seven; Scotland, seven; Bohemia, seven; Austria, seven; India, six; Greece, six; Norway, five; Mexico, five; Rumania, five; Finland, four; Hungary, four; Armenia, three; Syria, two; France, two; Palestine, two; Porto Rico, two; British West Indies, two; Turkey, two; Denmark, two; Ireland, two; and Guatemala, Alaska, Lithuania, Slovakia, Panama, Costa Rica, Egypt, Korea, New Zealand, Belgium, Spain, and Caucasia with one each. Efforts are being made by the Y. M. C. A. and Y. W. C. A. of the university through their friendly relations committee, co-operating with churches and other agencies, to extend all possible courtesies to these students. It is hoped that in this way they may come to know the best things in American life and become better acquainted with one another.

#### Shortage of Episcopal Ministers

The Living Church devotes a recent editorial to the matter of the shortage in the ministry. Apparently the Episcopal Church is suffering from the condition which afflicts other denominations. We quote:

"The shortage is acute. According to the figures in the last Living Church Annual we have 5987 clergy, of whom not to exceed 5000, and probably less, are engaged in parochial and missionary work; and we have 9031 parishes and missions to be served by these 5000. Worse still, last year's gain in parishes and missions was 445, while the gain in clergy was but twenty-seven. The fact that the clergy are aided by 3139 lay readers makes it possible for fairly regular Sunday services to be maintained in nearly all the parishes and mission stations, and the clergy divide themselves among the layman churches and give the sacraments as frequently as they can. It is a makeshift, but it keeps things going; how inadequately appears from the fact that our communicant list scarcely grows at all, and in many dioceses the increment does not equal the annual loss by death and otherwise."

In 1916 the five eastern seminaries of this church had 256 students; today they have 179 students.





# Religious Education



## International Uniform Lesson for March 13

THE LORD'S SUPPER

Matt. 26:14-30. Golden Text: 1 Cor. 11:26

By JOHN A. EARL

### The Lesson Text

The Lord's supper, as it is popularly called, was instituted on Thursday of Passion Week according to the accepted chronology. The next day Jesus was crucified. Thursday was also Passover Day. The Passover was to the Jews what the Fourth of July is to modern Americans. It was their national birthday commemorating deliverance from Egyptian bondage, and observed for generations and still observed by all loyal sons of Israel. It was natural, therefore, for Jesus to merge the commemorative supper of the Passover into the commemorative supper of the new covenant.

### The Lesson Taught

The Lord's supper is a symbol of commemoration and communion.

### Commemoration

All language is made up of symbols. The letters of the alphabet were originally symbols, and words are symbols. The soul seeking to express itself needs symbols which words cannot supply. Therefore the richest language of the soul is found in the two ordinances of the church—baptism and the Lord's supper. The Lord's supper is the language of commemoration. The broken bread and the wine poured out are a perpetual memorial of the sacrifice of Jesus which culminated on the cross. When Jesus said, "This is my body," he doubtless meant that the bread was to be commemorative of his body; and when he said, "This is my blood," he intended that the wine should speak to them as a memorial of his blood. It is deeply regrettable that religious teachers became such literalists as to take the wine for the actual blood of Christ, and thus foisted upon a large section of Christendom the crass magic of the mass. It would be as sensible to say that the stars in our flag are the actual states. Paul caught the true significance of the supper when he wrote to the Corinthians instructing them to observe it "in remembrance of Christ."

It commemorates the eternal law of sacrifice which reached its highest historical expression in the cross of Christ, and it is a memorial of the new covenant which superseded the old covenant of Moses. It speaks the language of grace. It is the pictorial representation of that text, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor that

ye through his poverty might become rich." It is a monument of love incarnated in Christ, and of righteousness revealed in Christ, and of redemption wrought in Christ, and of Christ himself freely and joyfully giving his life for the salvation of mankind. All other commemorations pale before this one. Christ-mas and Good Friday and Easter and Ascension and all other holy days in the ecclesiastical calendar may be chronologically commemorative of great events in the life of our Lord; but the sacred and orderly observance of the Lord's supper, with its simple elements and rich symbolism, is spiritually commemorative of the very heart of God.

### Communion

It must ever be remembered that the Lord's supper was originally an oriental symbol. Social eating and drinking among orientals meant more—incalculably more, than it could possibly mean among western races. It meant with them the closest bond of friendship. That is the reason the early Christians were exhorted "not to eat with a brother who walked disorderly." In the light of the sanctity and fellowship symbolized in the upper room supper, the treachery of Judas was all the more devilish. No wonder the disciples in consternation and dismay exclaimed, "Lord, is it I?" when Jesus made the startling statement that one of the men eating with him was a traitor. Judas by eating with Jesus violated every law governing an oriental guest. His spirit and act were the quintessence of treachery. The Passover was an honored institution of fellowship, and the Lord's supper instituted on the night of the Passover feast symbolized the closest communion among men. Therefore, as the record has it, "Satan entered into the heart of Judas" at the supper, for nothing but the Evil One will account for such a diabolical act.

"The breaking of bread," in the church of the Acts of the Apostles, was the symbolic expression of the fellowship of believers with one another, as "the prayers" were the expression of the fellowship of believers with God (see Acts 2:42). But the fellowship or communion was the one great thing which the coming of the Spirit at Pentecost had produced. Paul in writing to the anti-social members of the church at Corinth reminds them that "the cup of blessing which we bless is a communion of the blood of Christ, and the bread a communion of the body of Christ" (1 Cor. 10:16): that is to say, it is a fellowship based upon the sacrifice of Christ. This fellowship is the type and norm of universal brotherhood which is so much in the mouths of men today. No fellowship is possible or permanent apart from the sac-

rificial spirit. The sacrificial spirit is incarnated in the bread and wine of the communion. Therefore the Lord's supper in the calendar of church events should be the one solemn and joyful service of public worship through which the true fellowship of the Spirit finds utterance in the fitting and expressive language of the soul.

## When Is a Sunday School Graded?

By F. F. PETERSON

THERE seems to be considerable confusion in the minds of many of our Sunday-school workers as to what constitutes a graded church school. The mere grouping more or less loosely of pupils of the same size or approximate age is not sufficient. Use of the new uniform lessons does not make a graded school. These lessons are confessedly a compromise between the old uniform and the graded idea. They do not recognize with enough detail the essential mental and spiritual differences existing in the various stages of child development. Mere abbreviation of Scripture passages and changing of the subject of the lesson do not in any case alter the heart of the lesson, which may be splendidly adapted to one age and not to another. In an attempt to select only such lessons as may have universal application, the committee has greatly restricted the range of biblical truth presented. The graded school uses other lessons than these.

It must be confessed that the present graded lessons may not be the final word on curriculum. But for actual results in biblical knowledge, scope of truth taught and spiritual results, experience shows them to be superior to any other lessons. In the next few weeks there will be discussed the value of the graded school, the methods of grading and the changes necessitated by such grading.

At the outset we should know when a school is graded. A school is graded when it is departmentalized. The departments of a graded school are as follows:

Cradle roll—to the fourth year; beginners'—four and five years; primary—six, seven and eight years; junior—nine, ten and eleven years; intermediate—twelve (optional), thirteen and fourteen years; senior—fifteen, sixteen and seventeen years; young people—eighteen to twenty-four years; adult—those matured.

This graduation is called the three-cycle plan. Formerly the twelve-year-old was considered in the junior department. But with this child developing more rapidly, today it is thought wise to put him in the older group with which he is associating more and more.

(Continued on page 128)





# The Chimney Corner



## The Madonna of the Corn-cobs

YOU will not be connecting corn-husks with prodigal sons from this time on, for when once Chee Moo has slipped into your heart, as into mine, you will feel with an unforgettable thrill that it is not every day one may meet a madonna face to face; and you will know she is a madonna even if she is not exactly as Raphael painted them: for who is to say that the baby must always be held in the crook of an arm, with a softly veiled head bending over him? If Chee Moo chose to strap hers on her back, it was simply from custom immemorial, and also because her arms had other duties.

The mother of a savior—ah, if a high hope, a poignant dream, an endless pain—"Though Christ a thousand times in Bethlehem be born, And not within thyself—thy hope will be forlorn. The cross of Calvary thou lookest to in vain If within thyself it be not raised again."

And Chee Moo, like the Virgin Mary of old, "kept all these things and pondered them in her heart."

Aside from this mysterious pondering, her life was essentially different from 10,000 other Chinese mothers, married in their middle teens. But it is well to bear in mind that the source of the brooding dated back to a short cycle of stupefied days in a mission school. Utterly unwilling to attend, she had nevertheless been swept inside those doors. Convinced that learning was beyond her, she simply "sat"—a stolid, solid little lump of Chinese clay. But there is a Potter who can mould anew; and in those six short months, unseen by human hands, he did his skillful best with Chee Moo. Not that she ever could actually read or write or add—there was barely time to master such practical arts; but as long as she lives she will never forget the surprise of that moment when she first saw a roomful of other girls reading—Chinese girls like herself—and not only reading straight ahead, but knowing enough to turn the page at the proper time. Now that was learning for you! The crisp flapping of those pages did as much for her soul as the magic of hymns, the fragrance of cleanly lives, and the quiet hum of prayers. The teachers were patient with one so utterly clumsy and hopelessly dull. She lacked the skill to put into words those strange desires surging in her heart. No one knew the polished beauty growing underneath her crude exterior, like some rare mother-of-pearl. So when she failed to return the following term, the teachers said it was as well: the new girl who filled her place was clever.

Braced by this short contact with a new world, Chee Moo was married into

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a stiffly conservative family. She was much complained about: her feet were ridiculously big; her trousseau was lamentable; her tongue-tied lips belied the queer light in her eyes—bah, what a choice the go-between had made! And her first child was a girl. The bored father named her Slightly Undesirable, as a delicate hint to the gods about female children in general. Then came a second daughter. Wrathfully he named her One Too Many, and beat Chee Moo for pampering the little cooing bundle surreptitiously. Then in regular yearly succession came three other daughters: Big Nuisance, Another Mouth and Miserably Mocked—this last because the tantalized family had given a gorgeous feast to the gods shortly before the arrival of number five, and when one has paid good cash, one expects a return.

Yet Chee Moo, at the age of twenty, surveyed her five plump daughters with secret pleasure. Not a day passed but she concocted sweet visions of these little creatures writing on sheets of paper, crisply flapping the pages of books, tilting back their yellow faces and singing of the gentle Jesus—but with every vision she wondered how it should ever come to pass. Her own career in education was considered a fatality. The family would hardly countenance turning out five more such incompetents. Then came the birth of Wonderful Ability; in her eyes exactly such a gurgling, cooing bundle as the other five had been, but the grandparents and the proud father and the very neighborhood went wild. A son! A son was born! "And his name shall be called Wonderful . . ." There was a feast such as had never been under that roof-tree, with quaint presents—caps trimmed with little looking-glasses to drive away the evil spirits, and small shoes with furry cat's paws to keep the little boy from slipping. It was all sheer nonsense to Chee Moo, who said patient, tender prayers to the unseen god of the Christian school, and who regarded this sixth child with curious envy. Ah, those five other unloved babies, were they not exactly as precious?

And then one day, in the midst of the perpetual admiration which fawned around his tea-rose face, Chee Moo saw astonishingly the unutterable advantages of having a son: he could become—a savior—nothing less. Over and over she considered it. The word of an elder son, was it not almost law? Well, as he grew up she would breathe into his ear such opinions, such desires, such visions that he would save the five little unloved

daughters from her own wasted fate. She would fill him full of argument for female education, full of seasoned judgments, until he would put his honorable foot down hard, refusing to let five stupid, empty-headed sisters idle useless days in an inner courtyard. O, she would find the words, never fear—the very words. True, she was stupid; but there were years and years ahead. With zealous passion she clutched him to her breast, and the others failed to notice that the wistful brooding in her eyes came only as she watched her aimless daughters hobbling on bound feet round and round that inner courtyard.

And then, the famine! She had not counted on any grimmer foe than family opposition. But hunger proved no respecter of madonnas with pondering hearts. Cruelly the fall and early winter wrenched prop after prop away from her brooding. First there was no rice. Then there were no beans. The family pig was led to market and sold. There was no tea, and no soup. They sold the cooking utensils and the furniture. They chopped up the wheelbarrow for firewood, and burned the very gate-posts. It grew ghastly. For weeks she foresaw the inevitable verdict: "There are too many hungry mouths under this roof-tree." That could only mean that Miserably Mocked must be sold—

"No! No!" she cried, "I will eat a little less myself."

"You can't eat less than you are eating now," they taunted her with fiendish spleen, for by January, 1921, there were only corn-cobs left. One ate them mashed in a bowl, with leaves and roots—unsavory, watery, horrible! It was the result of no rainfall, two harvests failing.

Patiently she pleaded, guilefully, and then frantically, but to no avail. With horror in her heart, she saw the wan little Miserably Mocked carried off in a basket. There was food the next day, such as it was—almost the last for sale even in the near-by town; but she could not swallow anything so dearly purchased. The horror of it was that she knew too well that there were four girls left. Girls were coin in the realm. She used to stand in the doorway and watch them—their quaint pig-tails dangling down their backs, their ragged clothes unbelievably patched (actual garments had long since been sold), their pinched little faces so appealing.

"I've got an awfully all-gone stomach," One Too Many would whisper to her mother, rubbing a puny hand over the all-gone spot.

"S's'h!" the poor woman would hiss in an agony of fear. "Can't you make believe you've had an honest-to-goodness bowl of rice, honey? Just close your eyes all four of you, and gulp hard—hard!"



Like this—as if it were a mouthful. Then think of something else right away. Pretend you're little schoolgirls, in a row—bright little pupils in the school of the Christian's God. Here's a bit of bark to chew on, but don't—*don't* tell the Honorable Ones of your hunger. They might—"

Her voice trailed off. She could never put this dread into words. Yet the four little sisters understood. So they huddled closer together in the wintry sunshine, shivering, their arms around Wonderful Ability—he who was to be their savior, if—

It went from bad to worst. One cannot eat such food forever. All through that village, and a hundred others, people drowned themselves in wells, and children died, among them Big Nuisance. The Madonna of the Corn-cobs had such a stricken look on the day when the missionary came to inspect that village, officially, that he made particular inquiries of her, and the dream of a life-time

was told brokenly. "They were to have been *scholars*," she wept, pointing to the little weakened children.

With warm sympathy he comforted her with the wonder of heaven where the Son of God would have already gathered such little wandering souls to teach them himself. This was news she had not dared to dream; but pain lingered in her eyes. There were still three left on earth—starving bits of humanity.

"I know!" he said, and hurried away to send his report post haste to America. Even as he wrote it a whimsical verse of Stevenson's chanted in his ear:

"It is very nice to think  
The world is full of meat and drink,  
With little children saying grace  
In every Christian kind of place."

Ah, but were they? *Were they?*

And at the end of his report, as a tragic reminder of fifteen millions about to die before spring, he added:

"Who gives an alms feeds three:  
Himself, the hungry neighbor, and Me."

puffy cereals from boxes that need no cooking. Sometimes for supper we would "hitch our ark to a star," as father called it, and go off into the cool sweet woods for a picnic supper. It was like a little slice of heaven-on-earth in there, with the sleepy birds twittering sleepily and the sunset turning the ferns into gold leaves. In our church there are two dear old shut-in ladies to whom I take magazines and nasturtiums from the garden and things like that when I'm home. As I feared they might be missing me a wee little bit, on one picnic I took two tin boxes with me into the woods, lined them with soft damp moss, and then filled them with tiny ferns growing right out of the moss. Mother helped me pack the boxes properly, and then we sent them to my Old Dears by parcel post. And would you believe it, those ferns lived until *after* Christmas?

Daytimes were exactly as much fun as evenings, only busier. Father and Bill played ball along the mule path with Jake. Then in clean shallow places in the canal we'd all go in bathing. Mother and Timothy picked flowers on shore, so that we always had a centerpiece for my meals; and sometimes, if we couldn't tell the name of a certain flower, we couldn't have another mouthful until we'd looked it up in the botany! This was great fun, for we were always ravenous at meal-time. Bill filled specimen boards with the queerest bugs that ever walked on six legs (or four, or however many they have). I don't like bugs very well, and I hate to see the beautiful moths skewered with a pin. But Bill loves them so himself that he is never cruel, and I think that if he never becomes a detective he will make a wonderful naturalist—like David Livingstone, you know, who walked into the deepest jungles in the heart of Africa and had more adventures than anybody else I ever knew. I suppose, of course, you've read "Livingstone the Path-finder," haven't you?

So we spent brim-full days and wonderful nights, until one noon when Timothy drew himself out from his glass of milk, leaving a comical white mustache around his lips as he said to father, "Say, Mr. Noah, I'm waiting for that flood!"

We were so amused! But that night it didn't seem nearly so funny, for it was suddenly like the story in the Bible—the rains descended and the storms blew and beat upon that house (boat). This was toward midnight. We were awakened by hearing the wicker chairs blowing around over the deck like giants fighting each other; and then the awning flapped wildly, and the wind began rolling cans and cups off the shelves in my neat little kitchen. We flew around closing port-holes and lashing the chairs together, while the rain slithered against the deck and awful thunder banged against more thunder up in the sky. We huddled together in the cabin, and I was afraid it might be the end of the world. I cried. But just then the frightful

(Continued on page 127)

## The Young Reserves

### The Log of the "Flying Pig"

#### CHAPTER IV

NO doubt you are a boy reader and wishing that Bill was writing this story instead of me. I don't want to seem at all conceited, but maybe you won't mind me so much after you cast your bright blue eye (that's quoted from a professor father knows) over the following abstract from Bill's "log," first page:

"June 25—Set sail on canal boat the 'Flying Pig,' 2:17 p. m., thermometer registering 87° (F.). Ship 30x73 feet. Draws two feet water. Cabins small; deck space fair. Mule has fleas. Kicked me with hind legs."

The rest of Bill's "log" is exactly as jerky and technical. Who cares about *thermometers* anyhow? But Bill's diary is simply plastered with temperatures, for he insists that is very important from a sailor's point of view. I know there is much room for improvement in what I write, but at least I manage to make real sentences in between the periods.

Both Bill and I had supposed our ark would travel rapidly—that the banks would really fly past, so that we would grow dizzy watching them! But with one provoking mule ambling lazily along the tow-path, the banks can simply be *memorized* before they disappear. Indeed, the following is one of our favorite games after supper: We sit on deck side by side. Father indicates two trees fairly far apart, and when we come to them we are "all eyes" trying to see everything there is to see. Then father whistles, we shut our eyes, and each tells what he saw. You would suppose we would all see exactly the same things, but our lists vary amazingly. Mother is the most observant of us all, but Timothy manages to spot the most tucked-out-of-

sight objects. Once he saw clothes-pins on an empty clothesline, way off across some vegetable patches, and another time he saw a robin getting a cherry off a tree; but his dearest queerest "sights" are fairies sprinkling diamonds on top of the waves, or little angels dabbling up the sky with sunset dyes!

Bill and I are keeping bird lists of the birds we see. Here is mine (perhaps you recognize the same birds when you see them): Crow, robin, flicker, woodpecker, swallow, bluebird, yellow warbler, wren, swallow (they sit on the telegraph wires and look exactly like notes of music on a score! Don't you suppose that if we *played* them on the piano they would sound like "Praise God from whom all blessings flow?" I do!), goldfinch, cat-bird, phoebe, cedar wax-wing, owl, oriole, grackle (they sound exactly like rusty wheelbarrows creaking along!), bobolink, gull, and sparrowhawk. Bill's list is even longer because he does not have to do the cooking!

I may as well tell you about my adventures as a cook and get it over with. I'm not proud of myself. In the first place, cook-books tell the most "whopping" lies—really they do! Wouldn't you suppose that *minute* muffins and *minute* tapioco could be made by a hop o' my thumb, in the twinkling of an eye? *Not a bit of it!* I know, because I've been trying all the recipes that sounded quickest; but they take hours—simply hours, and taste peculiar when they're done. So mother came to my rescue and said we were to live on fresh vegetables bought from some "Mrs. Wiggs of the Cabbage Patch" in the villages through which we pass; also quarts and quarts of fresh milk, fruit, and all the things that make people healthy (and wealthy and *wise*!). Breakfast was no trouble at all—just fruit and one of those nice





# The Devotional Life



## My Father Knows

*"Your heavenly Father knoweth that ye have need of all these things."*

By WILBUR FISK TILLET

(This new hymn on God's providence is especially adapted to being sung to the familiar tune by Geo. C. Stebbins entitled, "Saved by Grace," which is found in many hymnals.)

MY Father knows my every want;  
No help he ever fails to grant  
When'er I seek his mind to know,  
His will to do, his love to show:  
He knows, he knows, my Father knows,  
And safe his child where'er he goes.

My Father sees my every need,  
His watchful eyes scan every deed;  
Nor can I wander from his sight  
Whose presence fills my life with light:  
He sees, he sees, my Father sees,  
And from all ill his child he frees.

My Father hears my every cry,  
His listening ears catch every sigh;  
Nor can I call to him in vain  
Whose power and love my life sustain:  
He hears, he hears, my Father hears,  
No prayer of faith escapes his ears.

My Father cares, he cares for me,  
However low my lot may be;  
However great, however small  
My burdens be, he cares for all:  
He cares, he cares, my Father cares,  
His children's burdens all he bears.

My Father loves with love so strong,  
It fills my heart with grateful song;  
Nor life nor death nor depth nor height  
Can hide me from his loving sight:  
He loves, he loves, my Father loves,  
And safe his child where'er he moves.

My Father knows, my Father hears,  
My Father sees, my Father cares,  
My Father loves because he knows,  
And knowing all, his love o'erflows:  
He sees, he hears, he cares, he knows;  
With love for all his heart o'erflows!

## A Wise Son

*"A wise son heareth his father's instruction." Proverbs 13:1.*

THE nation has no asset greater than a generation of wise sons.

Behind a generation of wise sons must be another generation of wise fathers and mothers.

Some sons do not profit greatly by listening to the instructions of their fathers because their fathers do not incarnate wisdom in their own lives.

The world quickly marks the son who is wise enough to listen to the instructions of a good father or mother.

Sons may think they know more than their fathers, only to wake up later to find that they knew a damaging amount of worthless things.

Son, listen! If your father has lived a valuable life, allow him to tell you how he did it.

Son, listen again! If your father has made a miserable failure in the sphere of the best things of life, let him warn you, and save you from making as big a fool of yourself.

Father always has something worth giving a son, but only a wise son has sense enough to receive it.

Son, do not go out into the world and buy father's experience. Let father give it to you.—Allen A. Stockdale in Association Men.

## Which Is His Body

*"The church, which is his body."—Ephesians 1:22.*

IT is a deeply solemn thought, and one quick with inspiration and hope, that the Spirit of the living Christ seeks re-incarnation in the fellowship of those who believe in him. In vital reality he would be embodied in the corporate life of our own day. His Spirit would be the breath and motive of all our movements, "the very pulse of the machine." The scriptural metaphor is no remote figure of speech, dimly hinting at the wonderful possibilities of the children of men. It is literally and scrupulously true. The Word is even now seeking to become flesh. The divine Spirit is seeking and claiming human forms in which to manifest his truth and grace. And this mystic embodiment is to begin with his church. The church is to be to the living Christ what the human form of Jesus was 2000 years ago. The church is to live Christ, to express Christ, to give Christ's Spirit visibility in human life and service. The features of its face are to be the lineaments of his countenance. Every line is to be a sign, and the sign is to be rich and weighty in divine significance.

It is an overwhelming claim, and even to whisper it seems a grim presumption. But nevertheless it is true, and the truth can make us free. The embodiment may be only partial, and this because the human surrender is mean. The Lord's consecration may be full while ours is only fragmentary and broken. There may be little or no room for him in the inn. But however incomplete is the embodiment, it is nevertheless most real. The grace of the Lord Jesus can be seen in his church. His holiness may be seen in many a stalwart virtue. His love may be seen in countless campaigns of chivalry and eagerly accepted sacrifice. Christ's pity can be felt in its compassion. His Spirit, going out after that which is lost, can be seen in countless midnight quests, and in prolonged search upon the mountains. The church has her failings, she has her reluctances, she has her petty meannesses, she is often wayward and indolent, and she has many sins, but whosoever will look frankly into her life will find the

presence and the goings of the Son of God. He is embodied in countless fair and strong lines of character, and every virtuous feature is the shining of his face. But our risen Lord is in his body, the church, in order that through the church he might become embodied in everything. That is the vast and majestic purpose of the incarnation. He embodied himself in humanity, in order that humanity might embody him in every human interest. In the completed work of his passion everything is to be his body. Every form of human intercourse is to be his body; his will is to be its pulse; its kindling love is to be its inspiration. Common labor is to be his body just as all his own earthly labor was his Father's business. Daily work is to be directed by his Spirit, and all its counsels and purposes are to be drawn from his wisdom. Yes, the lines of labor are to reveal the countenance of the Lord. Such is the process and progress of the incarnation. It is the filling of earth's water-pots with heavenly wine. It is the seizure of all the forms and fashions of human activity and so charging them with his Spirit that they vibrate with his life and express the riches of his truth and grace.—J. H. Jowett.

## A Spiritual Magnet

IT is related of Fenelon that he had such communion with God his very face shone. Lord Peterborough, a skeptic, was obliged to spend the night with him at an inn. In the morning he rushed away, saying, "If I stay another night with that man I shall be a Christian in spite of myself." Fenelon's manners were full of grace, his voice full of love, and his face full of glory. The invitation, "Come to Jesus," was in every act. He was a "spiritual magnet." "That," says the Record of Christian Work, "is what God wants us all to be. That is what we all can be, by just yielding up all to him and letting him live again in us. Under no other condition can this transforming power fulfil its mission to our souls. Are you ready for it?"

## Prayer

THERE are men moving toward us, money being loosened out for our use, strong wills that are beginning to bend, hearts softening in the inner heart of them, keys already turning in doors that are about to open, as a result of prayer, of which today the praying ones know nothing yet by actual outer experience. A perfect network of unseen lines—in some cases stretching clear around the globe—is converging toward each one of us who prays, weaving out the answers to our petitions. Let us practice more the looking at things we cannot see through faith's eyes.—S. D. Gordon.





# Young People's Work



## Topic for March 13

### WHAT IS REAL RELIGION?

James 1:19-27; John 17:3

*"And in this consists the life of the ages—in knowing thee, the only true God, and Jesus Christ whom thou hast sent."*

1. *James' definition:* "The religious service which is pure and stainless in the sight of our God and Father is to visit fatherless children and widowed women in their time of trouble, and to keep one's own self unspotted from the world."

2. *Obedience a test of real religion:* "But prove yourselves obedient to the message, and do not be mere hearers of it, imposing a delusion upon yourselves. For if anyone listens but does not obey, he is like a man who carefully looks at his own face in a mirror. Although he has looked carefully at himself, he goes away and has immediately forgotten the sort of a man he is. But he who looks closely into the perfect law—the law of freedom—and continues looking, he, being not a hearer who forgets, but an obedient doer, will as a result of his obedience be blessed."

3. *Guarded conversation another test:* "If a man thinks he is scrupulously religious, although he is not curbing his tongue but is deceiving himself, his religious service is worthless." What a lesson for the gossip in a modern church!

4. *Something practical for every day:* Mr. Fosdick says: "There are people who are religious, but whose piety does not involve goodness, nor their faith justice, nor their worship humaneness. \* \* \* With the religious part of their nature they believe that God loves all men, while with the practical side they themselves neglect, mistreat and condemn men. We still need the advice which was given to David Livingstone by an aged Scotchman: 'Now, lad, make religion the every-day business of your life and not a thing of fits and starts.'"

5. *A backward glance:* Prof. Rauschenbusch says: "Religion in the past has always spent a large proportion of its force on doings that were apart from the real business of life, on sacrificing, on endless prayers, on traveling to Mecca, Jerusalem or Rome, on kissing sacred stones, bathing in sacred rivers, climbing sacred stairs, and a thousand things that had at best only an indirect bearing on the practical social relations between men and their fellows."

6. *Looking ahead:* "We have on the one side appalling human need, and on the other an immense amount of religious motive power and zeal which are not harnessed to the problems of human welfare. Even yet one of mankind's most

*This page is for all Baptist young people's organizations. Send news items on activities, organization, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

insistent needs is the interpretation of religion in terms of service and the attachment of religion's enormous driving power to the tasks of service" (Fosdick).

## News

### DETROIT, MICHIGAN

"Four years ago Detroit had two Negro Baptist churches. Today we have no less than twenty-eight. Most of these churches are under the pastoral care of men without any training, general or theological. Their ignorance is appalling. My department invited the men in charge of these churches to meet the director for an hour of study preceding their regular weekly conference on Tuesdays. The course followed was an adaptation of the one offered by our correspondence division under the title, 'Practical Evangelism.' The interest in the study was so great that upon the request of the class the time was changed to Thursday so more time could be given. We now spend three hours together instead of one. The first period is given to a lecture on some practical subject and corresponds to a course in homiletics; the second hour is a continuation of the class in 'Practical Evangelism,' and the third and longest period is given to a consideration and outline of the 'Great Doctrines of the Bible.' From fifteen to twenty men attend this class regularly. Their hunger for knowledge is gratifying, and the interest in the class leads the education committee of the union to place value upon this unique type of work. Already three of the younger men have enrolled for resident study in schools adapted to meet their needs" (Arthur V. Allen).

### WEST VIRGINIA

"Since my prolonged illness of last spring and summer, I have stressed teacher training in West Virginia, with the result that fifty-nine classes have reported as active within the past twelve months. Twenty-four of these came during and since the October drive. Other classes are in sight, and our goal for the year is 100 such classes.

"For years we have also stressed the standard of excellence, and last spring reported thirty-six schools as having reached the goal. We have an assembly that has been a splendid factor in our denominational work for a dozen years, and last year we launched also a 'Baptist girls' encampment' to supplement the assembly" (A. B. Withers).

### NEW JERSEY

"New Jersey had one very successful major institute at Camden, N. J. At least three minor institutes are planned, with several intensive institutes on vacation Bible schools and junior society methods.

"Our summer assembly was a great success. Our total registration was 285, with 222 full-time delegates, and 155 of these received certificates. Our assembly program for 1921 is about ready for publication. We have acted favorably on the suggestions put forth by the committee on the standardization of the summer assembly.

"Leadership training has taken on new life in New Jersey. In 1919 we had but six Baptist leadership classes, reporting thirty-seven pupils. In 1920, up to the time of the leadership training enlistment campaign, we had eight classes with an enrolment of fifty-three pupils. Today we have thirty-one definite classes with an enrolment of 284. In addition to this, ninety-four are preparing for leadership in fourteen community schools, making a total of 384 enlisted and actually engaged in leadership training.

"New Jersey had eleven vacation Bible schools, and hopes to have twenty-five next year. Work in general is hopeful" (O. F. Laegeler).

### ILLINOIS

L. H. Koehler writes as follows:

"Two churches, working over my suggestions relative to too many topics and testimonies in proportion to study and service, arrived at the following:

"1. Y. P. meet at 5.30 for good social time.

"6.00-6.20—Luncheon of cocoa, sandwiches, etc.

"6.20-7.00—Study classes—two classes for fall period and four for winter period. Texts: 'Christianizing Community Life,' 'Following the Sunrise,' and 'Making Life Count.'

"7.00-7.25—Meeting for worship, prayer, and testimony.

"2. A combination evening service:

"7.00-7.10—Devotional service.

"7.10-7.35—Study classes, five in number, with average attendance seventy—in small town where thirty had been a very large attendance in the society. Bible: Life of Paul. Doctrinal: 'The People Called Baptists.' Training: Standard teacher training course. Evangelism: 'Studies for Personal Workers.' Missionary: Travelogues through mission fields.

"7.35-8.00—Devotions and business. Secretary report on each class, and a brief report or review from three members of each class.

"8.00-8.30—Sermon by pastor to all."





# Our Own Folks



## Pittsburgh Letter

By FREDERIC TOWER GALPIN

### The Mid-yearly Meeting

At the mid-yearly meeting of the Pittsburgh Association held with the Lorenz Avenue Church, Rev. A. P. Mihm of Temple Church, South Side, was elected clerk. He may be addressed at 75 Onyx St., Mt. Oliver Station, and succeeds the popular Rev. W. Ward West of Sheraden, who insisted on being replaced. Very warmly received was the morning address of Rev. A. J. R. Schumaker, our director of religious education, and the afternoon speech also of Executive Secy. Chappell. The evening speaker, Rev. Floyd L. Carr, new pastor at Wilkinsburg, rendered distinguished service in helping the delegates to plan large things for the Master in intensive efforts leading up to Easter. Bro. Carr himself has a class of about seventy personal workers meeting each week. Others specially called on to speak during the day were the pastor of the entertaining church, Rev. Leonard J. Ramsey, Rev. H. J. Whalen of Greensburg, Rev. F. W. Stanton of Knoxville and Rev. Royal N. Jessup of Shady Avenue, who conducted the convention prayer service. Mr. Henry E. Cole, the chairman, pressed into service during a symposium on the New World Movement Mr. Frank H. Robinson and Rev. Ralph Safford, Rev. Eugene Neubauer and Rev. Charles E. Decker. Dr. W. A. Stanton, orphanage and home secretary, spoke in a happy vein. The audience had the privilege of meeting Miss Leta Stevens, new Americanization secretary, lately come from New York City, and heard with delight of progress made at Forty-sixth Street and Rankin under Miss Lulu Wimpelberg and Miss Luella E. Adams and of the gratifying response to Rev. W. P. Wheeler, first settled pastor at Saltsburg.

The business reports revealed that the association grants aid to a greater number of pastors than ever before, twenty-seven in all, eight of whom are foreign-speaking. Thus \$1300 per week is expended. Swedish First Church has been aided to secure an adequate house of worship, and the Slovak Church at Creighton to improve and beautify the interior of its edifice. Steps are taken for a new work at South Library and at Homestead Park, located west of that city. Lorenz Avenue has made such valiant headway through the years that to it, in the person of Dea. Ben I. Davis, eminent labor editor and devoted trustee of the Lorenz Avenue Church, the association presented a deed to the Lorenz Avenue property, which had been held since the inception of the work under the First Church.

### Evangelism

Evangelist H. Edgar Shade reports thirty-one professions at Oakmont, his boyhood home, obtained in a short series early in the year. Turtle Creek, M. Neilson, pastor, has received eight new members and has a growing B. Y. P. U. and Sunday evening audiences. Mt. Washington's pastor, Charles Embrey, baptized

five recently, and twenty more are in a preparatory instruction class. Five of the young people of that church are away at school studying for the ministry. Carron Street African Church, situated a few blocks west of East Liberty Station, has been much helped by Evangelist T. S. Johnson of Boydston, Va. In the early stages of the series, twenty-four conversions are recorded. Waynesburg, Dr. A. J. Morris, pastor, has arranged for special meetings with Evangelist W. J. Cambron, whose headquarters are near Cincinnati, at Fort Thomas, Ky. Mr. Cambron, in his last meetings near Parkersburg, W. Va., saw seventy-two start the Christian life, most of whom were men. Carrick, just over Pittsburgh's corporate boundary line, also has had a far-reaching revival. Saltsburg received five by baptism. Rev. J. E. Norcross is called to assist in protracted meetings at Wilkinsburg. State Director A. B. Strickland made a fine and valuable impression by his excellent conferences on evangelism. Rev. J. C. Longanecker has been chosen as district evangelist for the Beaver Association.

### Y. M. C. A. Americanization

The man in charge of Americanization activities among Italians of the East End is Mr. Rocco Cerchiari, a Colgate graduate and valued member at Shady Avenue Church. Several of the people of that church assist him from time to time in Friday night community meetings held in East Liberty Carnegie Hall.

### Lay-Predaching

Two men of Greensburg, Mr. J. J. McIndoo and Hon. J. G. Walkinshaw, now look after Big Sewickley, which interest Dr. George Bailey helped to a new lease of life over a year ago. Their pastor, Dr. H. J. Whalen, says, "I believe in such workers. It is only thus that some fields may be looked after. But for God's sake let us keep them laymen, not ordaining men, however excellent, who go off somewhere for a six weeks' course—men that we would respect more and who would do greater good as laymen." Bro. Gibson, a mill-worker of Ambridge, likewise serves New Sewickley, near Rochester.

### Ministers' Meeting

Rev. J. A. T. Marsteller becomes the new president, just after having filled a term as vice-president. Notably strong papers were given in January by Dr. C. E. Hemans, Homestead's pastor and former state superintendent in one of the Dakotas. His theme was "The Labor Problem—Its Solution." He gave his hearers the benefit of his own investigations in the great industrial center where he labors. He feels that some mill-workers are misled by a portion of their leaders. Rev. A. P. Mihm, in a homiletic paper full of good things, deprecated the tendency to twenty-minute sermons. "A short sermon tends to produce a short conscience," Dr. N. D. Hillis, Rev. James E. Darby and Rev. A. M. Gregg are announced as coming speakers.

## Detroit Doings

By A. H. FINN

Evangelism is uppermost in the work of all Detroit churches. I cannot attempt to give a roll call: Birkett reports fifty new additions, and Wyandotte nearly as many; Highland Park is in the midst of a large ingathering; Beulah reports seventy new members within the past three months; Woodward Avenue and the First Church are having constant additions; First German, Scotten Avenue and many others—every church, in fact, is reporting gracious results from faithful ministry and earnest prayer.

The work among the Negro Baptists is prospering notwithstanding the industrial reaction. All churches are crowded. The Detroit Baptist Union is doing everything within its power to aid in housing these needy congregations. Already eight congregations have received aid, no less than \$100,000 being involved.

Work on the new building (the chapel and Bible-school unit) for the proposed Jefferson-Lakeview Church, which is a consolidation of the Clinton Avenue and Jefferson Avenue churches, is being pushed, and the building is expected to be ready for occupancy in May. Dr. C. M. Carter will be the temporary during the amalgamation period. More than 200 unknown Baptist families have already been discovered in this new residential district. This promises to be one of the strongest churches in Detroit.

The Hudson Avenue Church has called Rev. Robt. White of Brantford, Ont., as pastor. He comes March 1. Many will remember his good work in and about Philadelphia. The Hudson Avenue people have a great building project on, with a change of location to Grand River and Clarendon.

The Maranatha Church has called Rev. Mr. LaRue, but the date of his coming has not been announced. Rev. W. R. Swartwout is serving as *ad interim* pastor.

Our Polish Mission has been organized into a church of approximately 100 members, with Rev. Jos. Rzepecki as pastor. The pastor is doing a fine piece of work.

The Hungarian Mission east of Highland Park is now housed in its own property, the title being in the possession of the Detroit Baptist Union, which made the purchase possible.

Bethel is the chosen name of the newest Baptist church in the Detroit metropolitan area. It is located in one of the newest residential sections north and west of the Royal Oak Church, on Monier Road. Sunday, Feb. 13, its new house of worship was dedicated. The church was organized in September, lots were purchased in October, and in November a start was made on the chapel. The building was crowded on dedication day. In the morning, Rev. George Dawkins, pastor at Royal Oak, who had been shepherding the new flock, preached. In the afternoon the Detroit Baptist Union officers had charge of the services, with Rev. Z. D. Brown of India and the choir of the Royal Oak Church as the special attraction. In the evening Supt. Gleiss preached.



## Light on Two Racial Problems

BY AUGUSTINE S. CARMAN

An event in recent Chicago Baptist history throws welcome light on two ominous race-problems which have been outstanding features even in this time when world problems are endemic. One is the problem of the Jew, and the other is that of the Negro.

### Antagonism to the Jew

Antagonism to the Jew is not of Christian origin, for it far antedates the Christian era, appearing in all its virulence in pre-Christian Rome, Alexandria and other ancient cities. Just now, however, the Jew is being charged with responsibility for pretty much everything, from Bolshevism to the boll-weevil; and in that startling new book, "The Rising Tide of Color," we are notified that the colored races constitute a threat to all civilization. Chicago has first-hand evidence tending to mitigate both fears.

activities. With its pastor, Dr. L. K. Williams, it stood sturdily for sanity and peace during the race riots of 1919, and the church held a continuous prayer meeting during those days of peril.

### Jewish Temple Now Negro Church

The Pilgrim Church has just entered a splendid edifice, formerly a Jewish temple, the Kehilath Anshe Mayriv. The pastor, Rev. S. E. J. Watson, ministers to about 2000 members, and the church is adding about 1000 annually. Since May 1, 1920, there have been 2112 accessions. This church, like the Olivet, is doing powerful service for the right development of the race at a critical time, and the recent transfer of the temple property gave striking evidence of a noble spirit on the part of its Jewish owners.

When these Orthodox Jews sought a new location, they were offered by a business firm \$75,000 in cash for the property without its pews, fine carpets and splendid organ. One of the members proposed

ident of the congregation, a layman, offered the closing prayer, thanking God for establishing them in a congregation and blessing them for thirty years, and praying that the divine blessing might accompany them to their new temple. Then he prayed *that the same blessing might rest upon those representatives of an oppressed race who were to succeed them.* This noble spirit characterized all of the complicated negotiations and was matched by the courteous spirit of Dr. Otto and other representatives of the Executive Council.

This second great enterprise mediated by our Executive Council on behalf of our host of Negro brethren, and involving the largest cash transaction ever undertaken by the council, is a splendid achievement in itself; but it is even more significant for its welcome light on the two momentous racial questions and for its incidental revelation of an unexpected spirit of religious comity which warms the heart and should quicken the conscience.

## Activities at the Fifth Avenue Church, New York

### A Striking Contrast

An interesting feature presenting a striking contrast was witnessed at a recent communion service in the Fifth Avenue Church, New York City. Dr. Stephen Smith, who reaches his ninety-eighth birthday this month, was received into its membership. Dr. Smith has been one of the prominent surgeons of the country. He had been baptized by his son-in-law, Rev. Walter Mason, formerly a missionary in Assam, a number of years ago, but had not become a member of any church. He made an interesting and discriminating statement to the officary of the church, viz: "I wish to join a church which will allow me the freedom of interpreting Christ for myself. I may not interpret him exactly as you do, nor agree with Luther or Augustine; I may see him a little differently from the picture held by some writers of sacred Scripture. But I must study him with such faculties and aid as God has given to me; I must experience him for myself and be loyal and obedient to such light and experience as I have." He was assured that the church was welcoming just such adventurers of faith.

At the same service the pastor, Dr. Cornelius Woelfkin, baptized and received into the membership of the church, John D. Rockefeller, 3rd, Nelson Rockefeller and Laurance Rockefeller, three young sons of Mr. and Mrs. John D. Rockefeller, Jr. These lads surprised the committee of deacons not only by their knowledge of the Bible and real experience of religion, but by their interest in and acquaintance with missionary biography and service. They are naively original in the exercise of prayer and give evidence of becoming worthy successors to consecrated Christian parents and grandparents.

### Splendid New Building

The Fifth Avenue Church began its building enterprise just as the war became imminent. Had the work been started a year sooner, or had the war been delayed six months, the church would now be in its new building. The increase in all prices will make the building cost just twice as much as the original estimate. Without reckoning the land value of the new site, the building, completely furnished, will cost \$1,160,000. The value of the land is \$460,000. The site is paid



EDIFICE OF THE PILGRIM CHURCH (NEGRO) CHICAGO

One of the optimistic facts is that a Jewish citizen of Chicago, Julius Rosenwald, has for several years been giving \$25,000 to each American city which would add a reasonable sum toward the establishment of a Negro Young Men's Christian Association, and that the country is already well dotted with the institutions resulting from his wise philanthropy.

### Largest Baptist Church in the World

Another fact is that the heart of Chicago's black belt has now acquired, under the leadership of the Baptist Executive Council, two institutions exerting more direct, widespread and powerful influence for the proper development of the Negro race in this region than any other human agency. They are two Baptist churches, representing the denomination with a larger Negro constituency than all others combined. Indeed, the Olivet Church, with some 10,000 members, is the largest Baptist church in the world; and with its two great edifices, its four simultaneous audiences, and its score of paid workers, it is a marvel of varied religious and social

that they should try instead to dispose of it to some congregation, even if not of their own faith, which would use it still for the worship of God, and that they should give to such a congregation the organ and other equipment, worth \$25,000 or more. This was favored by the congregation. The Pilgrim Church and our Executive Council heard of the opportunity and had begun negotiations when another denomination offered \$85,000 in cash for the property. The Jewish brethren, however, refused to consider another offer while negotiations with the Pilgrim Church were pending, even extending the option of the latter when through no fault of theirs it had expired. At length, through the pledging by members of the Executive Council of their own securities to the amount of \$23,500 as collateral for a loan, and by the direct gifts of the church, the council, the state convention and the Home Mission Society, the splendid property was secured at the original figures.

The farewell service at the temple came on the last Jewish sabbath of 1920, which was our Christmas Day. The pres-



for, and \$760,000 is in hand for the building. On Monday night, Feb. 7, the church enthusiastically voted to raise the balance of the money and complete the church building as soon as possible. Mr. Rockefeller and his family, besides giving dollar for dollar on the church subscription, have donated a Laura Spellman Rockefeller Memorial Fund of \$212,000. Work of construction is already under way at the corner of Park Avenue and East Sixty-fourth Street, the site of the new building. A church plant furnishing adequate modern facilities for all the varied activities is provided for in the plans.

The financing of this building project has gone on without in any way hindering the benevolent and missionary work of the church. The treasurer of benevolences reports \$210,804.94 paid during the year to the New World Movement and \$19,950 for other benevolences.

An interesting incident of the annual dinner of the men's class held on Jan. 21 was the wholly unexpected action of the men present in making an offering to the Hoover Relief Fund of \$2103. This contribution was made immediately following the address of Mr. Herbert Hoover, one of the speakers of the evening, who later announced that Mr. John D. Rockefeller, Jr., the toastmaster, had made a contribution of \$1,000,000.

#### Visitors Welcome

The people and ministers of the Fifth Avenue Church greatly appreciate the privilege which is theirs from week to week of greeting the many visitors to the city who attend the Sunday morning services of the church. The men's class also shares this opportunity and gladly welcomes the men as they come to New York from all sections of the country. It will be an added pleasure when the new building is completed to continue to extend the hand of fraternal greeting to the Baptist friends who come to the city.

### Wisconsin News and Notes

By ROBERT W. SHAW

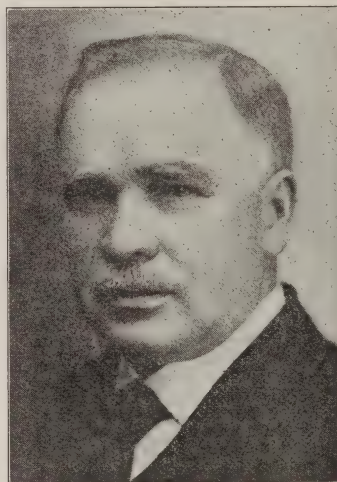
#### The Baptist Annual

The Wisconsin Baptist Annual is just off the press, and it is a splendid production. Owing to the increased cost of printing, some items formerly published were omitted this year. But the value of the annual was not lessened by the omission. The summary for the year shows a substantial increase in the membership of the state, considerable of the gain coming by baptism. However, more than 7000 of the members, or almost a third of the entire number, are reported as non-resident. But to offset this, no doubt there are many unattached Baptists in Wisconsin who should be attached to some of our good churches. The Sunday schools show a gain in the home and cradle roll departments, though some loss is reported in the main schools, due mostly to the fact that churches did not get their reports in on time. When will Baptist churches come to know the value of getting their reports to the proper departments on time?

#### Dr. Ashworth's Going

On Feb. 15 Dr. Robert A. Ashworth and family left for Yonkers, N. Y., where he assumed the pastorate of the Church of the Redeemer. For the past three weeks not only the Baptist people, but

others too, have been trying to make them understand that they will be missed in Milwaukee and Wisconsin. Dr. Ashworth's long pastorate and his interest in everything that was for the good of the denomination and the kingdom of God have made it difficult for his friends to surrender him to another state. And the same thing can be said of Mrs. Ashworth. The women's organization held a reception for Mrs. Ashworth and presented her with a string of pearls. And the city union, the Baptist ministers, the general ministers' organization and the First Church all expressed their appreciation of Dr. Ashworth by giving him receptions and gifts. Dr. H. O. Rowlands will act as stated supply at the First Church until a pastor is called.



REV. JOHN ALEXANDER FREY

#### Interesting Pastoral Methods

Dr. W. T. Dorward of the Tabernacle Church, Milwaukee, has been developing interesting methods in his pastoral work. On Sunday he announces that he has certain evenings open "with or without." "With or without" means with or without supper, with or without Mrs. Dorward. He is finding access into many homes for an evening in which he finds time for a real pastoral visit instead of a call. Out of this has come an interesting series of sermons on "The Hard Sayings of Jesus." He picks these up in his evening visits. So far he has given sermons on "Go Sell What Thou Hast," "The Rich Man, the Camel and the Needle's Eye," "The Saying on Eternal Sin" and "The Door Was Shut." He says that his people are deluging him with hard sayings of Jesus, and he has his preaching job cut out for months.

#### The South Church

This is the church in Milwaukee where the writer ministers. It is in its forty-sixth year, and what a history it has had! Some of the ablest men in the denomination have served it; but for the past eighteen years it has steadily declined in membership, due to the encroaching factory districts and the incoming of new Americans. A recent survey shows twenty-four nationalities in the neighborhood of the church. It is in the polyglot section of the city. But for the past six months the work has gone forward

with so much interest that we are all amazed. Today the church is touching as many people outside the church as in its membership. On a recent Sunday the annual "Go to Sunday School and Stay for Church Day" was observed. The goal for the Sunday schools—there are two of them—was 250, but the count showed the goal exceeded by thirty-two. The Milwaukee City Union and the home mission societies are co-operating in trying to bring back to this church its former glory. What was once considered a useless field is coming to be seen as the greatest mission field in Milwaukee. We are going forward with courage and believe that great results will be achieved in this co-operative work.

#### The City Union

The work of this society has gone forward rapidly this year. In fact, the Baptists of Milwaukee are now fully awake to their great opportunity in city mission work. But the Baptists of Milwaukee are few in number and made up of people in the ordinary circumstances of life. There are foreign-speaking opportunities without number in addition to those in the newer sections of the city. And nearly every Baptist church in the city could do a bit of real missionary work if it had the workers and the funds. Our tasks challenge us in Milwaukee.

#### The Grace Church

This is the baby church of the city; but today its opportunities are increasing in a residential section. Recently it took steps to raise funds for a new organ, and most of the money has been pledged. Pastor Phelps and his wife are doing a substantial work in their neighborhood.

#### Some Evangelistic Meetings

A number of evangelistic meetings have been held in the state. Pastor Kamm of Milwaukee assisted Pastor Reitz at Berlin in a good meeting. Pastor DeVries of Wisconsin Rapids reports that the Taylor and Roth meetings resulted in sixty decisions. Eighteen have been baptized and others have been received by letter. Pastor Soltys of the Christ Polish Church recently had a four days' spiritual uplift meeting, Pastor Schilke of Pound doing the preaching. This work now goes forward in the English language as much as possible.

### Rev. J. A. Frey Visits North Dakota Churches

Rev. John Alexander Frey of Riga, Latvia, Russia, who is now in America, is spending six weeks with the Baptists of North Dakota. During the first three weeks of his stay Mr. Frey visited eighteen of the larger churches of the state. During this time he delivered forty addresses, speaking before the state university, and various other educational institutions of the state, as well as at gatherings in the churches. Liberal offerings were made in all the churches to cover the expense of bringing him from New York to North Dakota.

North Dakota Baptists have been delighted with the wholesome messages of Mr. Frey, who has suffered financial losses, as well as been exiled to Siberia for two years, and several times imprisoned in his native country. Mr. Frey speaks with authority on present conditions in Russia and Europe. He is at present spending some time with the Russian churches of North Dakota.



## Church News by States

**I**N each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.

### Atlantic Coast

#### MAINE

REV. SAMUEL JOHNSON of Hartland has accepted a call to the First Church, Winsted, Conn., and will enter upon his duties April 1.

THE FIRST CHURCH, RUMFORD, observed its quarter-centennial on Feb. 6. Addresses were given both morning and evening by Rev. Clifton D. Gray, president of Bates College.

ALTHOUGH THE FIRST CHURCH, Atlantic City, Rev. Hinson V. Howlett, pastor, had made other plans for Christmas giving before the relief for European Baptists was announced, the people made a free-will offering of considerably over \$100.

THE REGIONAL MISSIONARY CONFERENCES held at Portland, Bangor and Houlton were of remarkable value. The pastors of the state, despite the high rates of fare on the railroads, were present in large numbers and were so impressed with the magnitude and the urgency of the world task that they went home with a new determination that their churches should keep in the front line. The Maine team consisted of Dr. Franklin, Rev. R. M. Crawford and Mrs. Mary Bloomer of the Woman's Home Mission Society. Dr. Franklin made the people feel that Christianity is a world matter which concerns every church and every Christian. Mr. Crawford gave the most vivid and thrilling pictures of real paganism, while Mrs. Bloomer gave a brilliant and encouraging story of what home missions, especially as administered by the Woman's Society, are bringing to pass. The conferences will mean a deepening of the spiritual life that will register itself in increased mission support. Dr. E. C. Whittemore, promotion director for Maine, had general charge of the conferences.

CHINA RELIEF: Many Maine churches are responding to the call for aid. The United Church, Lewiston, leads in the amount, having raised \$971. Waterville raised over \$400. The Christmas offerings for European Relief now amounts to over \$7000.

WASHBURN: This live church with a live pastor, Rev. Raymond W. Cooper, is moving forward in every department. Congregations are large, and the Sunday school and the C. E. Society are the largest in their history. Eleven have been baptized recently. The church has subscribed over \$3000 to the New World Movement and will continue to canvass.

CARIBOU: Increasing audiences greet the pastor, Rev. J. H. Trites. Plans are being considered for the erection of a building for the Sunday school.

PRESQUE ISLE: Pastor Ranger is gladdened by the increase of interest and conversions among the young people. The splendid new parsonage is proving of great service in the work of the church. A recent visit of Director of Religious Education Henderson was highly appreciated.

CHARLESTON: The coming of Dr. T. J. Ramsdell, pastor-elect, is eagerly awaited. Dr. Ramsdell has served important churches at South Paris, Caribou and Calais ably and always helpfully. He has been prominent in all the denominational work of the state and has been president of the convention. A thoroughly trained student himself, Dr. Ramsdell has always been interested in the schools and will find a field of congenial service in Higgins Classical Institute. And, by the way, Maine schools are pretty well pastored just now, with Kingsley at Hebron, Converse at Pittsfield, Speed at Houlton, Finnie at Lewiston, while Waterville, though pastorless, has the virile and searching sermons of Prof. Hannay.

#### VERMONT

REV. WILLIAM FREDERICK WILSON, pastor of the First Church, Burlington, has been away, with Mrs. Wilson, for a two weeks' rest at the Bancroft Inn, Plainfield. He has just returned rested, refreshed and strengthened. During his absence the pulpit was supplied one Sabbath by Rev. Austin T. Kempton, who preached in the morning and in the evening delivered his drama sermon, "Paid in Full" before a large audience. The second Sunday Principal Raymond McFarland supplied the pulpit, speaking on "The New Vermont Academy." The church has sustained a very great loss through the death of two of its members. Mrs. Helen S. Phelps had been a member of the church for fifty-eight years, was formerly a teacher in the Bible School and president of the Ladies' Aid Society, and was a loyal worker and generous giver. Miss Reta Luella Baker, a young woman in her seventeenth year, had been a member of the church nearly six years. She was of a sweet, cheerful disposition and was an all round, willing worker in the Sunday school and Young People's Society.

THE FIRST CHURCH, BENNINGTON, reports 1920 as the banner year, as shown by reports at the ninety-fourth annual meeting. The receipts as given by the treasurer, Dr. F. S. Pratt, showed a total of \$14,313.15. The church school is thoroughly graded and holds monthly teachers' meetings. Fourteen members of the school attended summer conferences. A very successful school of missions was held in December, which was the fourth one thus far planned and conducted by the pastor, Rev. W. G. Towart.

THE HUNTINGTON CHURCH, Rev. Thomas Adams, pastor, has suffered a very great

loss through the death of Deacon Romeo A. Norton, who had been a member of the church for forty-one years and six months, church clerk for thirty-seven years and deacon for thirty-four years. His death was caused by a fall on the ice when he received injuries from which he died very suddenly.

THE RANDOLPH CHURCH, Rev. F. S. Tolman, pastor, has recently received three by baptism.

REV. E. J. SMITH, pastor of the churches at Fair Haven and Hydeville, is proving himself the right man in the right place. At the annual meeting of the Fair Haven Church held recently, gains were shown along all lines. The reports showed an increase of twenty-four in the membership, while the financial condition was the best ever, the church having raised \$2898 for current expenses and over \$700 for missions. The pastor was presented a check for \$100 as a mark of the appreciation of the church for his services. The Hydeville Church also presented the pastor with \$50, and has raised during the past year three times as much money as ever before.

THE NEWPORT CENTER CHURCH, Rev. George H. Chambers, pastor, has suffered a severe loss through the death of one of the efficient young members, Mrs. E. B. Dickinson. She was one of the singers in the choir, a worker in the Sunday school and was always present at the services of the church.

THE ANNUAL MEETING of the Union Church, St. Johnsbury, Rev. A. S. Woodworth, pastor, showed all departments of church work in an encouraging condition, with all bills paid and a small balance in the treasury.

THE EAST RANDOLPH CHURCH, Rev. Frank Place, pastor, recently received six by baptism—three men and three women.

THE DEPARTMENT OF MISSIONARY and religious education of the Vermont State Convention, under the direction of Miss Beulah B. Bates, is accomplishing a splendid work. Fifty-five Sunday schools used the graded home mission stories and eighty-five Sunday schools are now using the foreign mission stories. Fifty-three churches have already entered the reading contest. There are now about 550 individual readers and over 1500 inspirational and missionary books have been read. To illustrate: the East Dover Church, Rev. C. O. Dunham, pastor, has forty-seven resident members. This church has thirty-eight readers who have read 130 books.

#### MASSACHUSETTS

REV. HERBERT S. JOHNSON is supplying the pulpit of the First Church, Brookline, during the absence of the pastor, Rev. A. C. Archibald, who is seeking the restoration of his health on the Pacific Coast.

DR. ALEXANDER BLACKBURN closed an acting-pastorate of four months with the First Church, Lynn, on Feb. 13. Four were baptized on that day. He hopes that a good pastor for the church is now in sight. Dr. and Mrs. Blackburn left Boston on Feb. 16 for a trip which will include portions of the South and the whole Pacific Coast. He can be addressed for a time at Palo Alto, Cal.

OVER IN EVERETT, the Glendale Church is having a unique experience of continuous blessing under the acting pastor-



ship of Dr. Edward P. Tuller. Dr. Tuller has just completed his third year of an acting relationship that has proven active beyond anything they had expected. Sometimes a church gets the notion that an acting-pastorate is merely marking time until something active can happen. But other churches like this one at Everett have learned the permanent value of a minister fully equipped with brains, training and seasoned experience. In an acting-pastorate, meddlers are apt to be quiescent, thinking the relation is but temporary. Meanwhile a strong man will break into a pace of freedom and advancement, and the church get blessed in every way, as has this church at Everett.

#### RHODE ISLAND

REV. FRANK GARDNER, pastor of the church at Phenix, has recovered from his illness and has already held a series of evangelistic meetings with Evangelist Lewis E. Smith, preacher and singer. Eight were received for baptism and five by letter. Bro. Smith always leaves a feeling of desire for more of his services.

PASTOR AND MRS. YEOMANS of the Wickford Church tendered a reception to the thirty-six new members received during the year. The church has again increased the pastor's salary.

BRO. E. L. THORNTON of the Allendale Church reports that the work is progressing and that since he began his labors with the church eight have received the hand of fellowship, six of them by baptism.

REV. F. L. CLEVELAND of Fall River has accepted the call of the Second Church, East Providence and began his labors with the church on Feb. 3.

THE CHURCH AT HOPE VALLEY has called the Rev. F. S. Struthers who was formerly at Blackstone, and it is expected that he will accept and begin his labors with the church soon.

REV. C. L. CHARRON of Lowell has been appointed the French missionary for Woonsocket and Manchaug and began his labors on Feb. 6.

REV. AUGUSTUS DEVOS, who has been French missionary at Woonsocket for eight years, has been transferred to Providence. Mr. Devos will have not only Providence, but the surrounding suburbs under his care, and it is expected that he will conduct services in several churches in the near future.

#### NEW HAMPSHIRE

ORDINATION SERVICES were held at the First Church Bradford, Feb. 3 for Mr. F. W. Rollins, pastor of the church. The council was organized as follows: Moderator, Rev. W. C. Myers of Concord; clerk, Mr. Walter Fox of Penacook. After careful consideration the council voted unanimously in favor of ordination, and adjourned for the afternoon session. At the service of ordination in the afternoon the Scripture was read by Rev. H. I. Kemp of North Sutton; the ordination sermon was by Rev. W. C. Myers; the ordination prayer by Rev. H. L. Caulkins of Hopkinton; charge to the candidate by Rev. E. J. Abar of Contocook; charge to the church by Rev. D. S. Jenks, secretary of the state convention. Mr. Rollins has formerly been engaged in evangelistic and pastoral work in Maine. He recently came to the Bradford church from a pastorate with the church at Kenduskeag, Maine.

REV. J. BRUCE GILMAN, for twelve years pastor of the First Church at Nashua, resigned Feb. 13 to accept the pastorate of the church at New Brunswick, N. J. New Hampshire is sorry to lose Mr. Gilman. For a long time he has been identified with important denominational affairs in the state. He is at present first vice-president of the state convention and would naturally in due time have served as president. The church at Nashua has continuously prospered and grown since Mr. Gilman came as pastor. Under his ministry the church has become the largest Baptist church in the state and the Sunday school the largest of any denomination in New Hampshire. Mr. Gilman closes his work in Nashua March 31.

#### CONNECTICUT

THE VALUE OF THE EVERY-MEMBER canvass idea has been demonstrated in the experience of the First Church of New London. The church constituency was canvassed in the interest of the church school with the result that seventy-six new scholars were received in one month and the steady flow of new scholars continues. The attendances at the school are the largest in its history being over twice the average of a year ago. The pastor, Rev. Chester H. Howe, has formed the children into a "Go-to-Church Band" which has enlisted the attendance of a large percentage of the children at the morning service of the church. The evening services have grown in popularity until the crowds have overflowed into the galleries of the church.

#### NEW YORK

##### Fiftieth Anniversary at Lake Avenue, Rochester

The fiftieth anniversary of the founding of the Lake Avenue Church of Rochester was celebrated Feb. 6-13. Addresses were given by Dr. Henry C. Vedder of the Crozer Theological Seminary, Mrs. Wm. A. Montgomery, Dr. C. A. Barbour of the Rochester Theological Seminary, and by the pastor of the church, Dr. A. W. Beaven. Messages were read from Dr. Robert Stuart MacArthur and Dr. Johnston Myers.

On Sunday afternoon, Feb. 6, in the residence of Mr. and Mrs. R. B. Kemp, a service was held to mark the inauguration of the Boulevard Branch of the Lake Avenue Church. The new chimneys which had been presented to the church by Hon. Clinton N. Howard in memory of his son, who gave his life in service, were dedicated in the evening, Mr. Howard giving a memorial address on, "A Voice from the Sea."

Members who have come in during the past year pledged approximately \$7500 to the building fund as their gift to the anniversary exercises.

The services have been of deep interest to the church and to the community as well.

##### An Old Church Being Remade

There has been a real revival in one of the difficult fields in New York City. The Strong Place Church, one of the old churches, was formerly wealthy and aristocratic, but is now surrounded by foreign-speaking people. Most of the members live long distances from the church. With fine loyalty and grim determination the "faithful few" decided to remain in the old place and meet the new situation by ministering to the new people. A community work was begun, especially among the children by means of a recreation

room, playground, daily kindergarten, industrial school, children's meeting and other activities. These avenues of approach gave entrance to many homes.

In January Rev. H. Wyse Jones, state evangelist, conducted services for three weeks. There were some beautiful conversions. Eighty-two people went forward to confess publicly their sense of sin and their acceptance of Jesus Christ as Saviour. There were many genuine rededications, and nineteen young people gave their lives to Christian service.

The church recently purchased lots for a fine large building for Christian institutional activities, and expects to do an extensive and intensive community work.

Pastor Floyd H. Adams and his people are deeply grateful for all these blessings and appreciate the co-operation of the numerous friends of this historic church. During the special services a fine fellowship was expressed by other Baptist churches sending delegations of members on various nights to add numbers, enthusiasm and spiritual power.

#### EASTERN PENNSYLVANIA

THE CALVARY CHURCH, Taylor, Rev. Claude G. Langford, pastor, held three weeks of special services in January. Dr. Joseph A. Bennett of Philadelphia was the preacher, and he greatly commended himself by his strong message and sane methods. On Jan. 30 thirty-one candidates were baptized, and many others have been received for baptism. The church has been doing large things and will almost immediately spend \$10,000 in a new building to accommodate the growing Sunday school.

THE FIRST CHURCH of Wellsboro is engaged in a "campaign of personal evangelism," which began Feb. 6 and is to culminate Easter Sunday, with the avowed object of winning at least fifty persons to Christ and into membership in the church. Under the pastorate of Rev. C. W. Maceorge the church is prospering. The Sunday school has passed the 300 mark in attendance and all departments of church life are active.

SUMMER ASSEMBLIES this year will be as follows: Factoryville (Keystone Academy) July 4 to 11; Ridgeview Park, July 11 to 18; Collegeville, Aug. 22 to 29. Efforts are being made to have these assemblies of the highest order in both their educational and recreational aspects. Bible-school and young people's workers are urged to plan to attend.

THE CHURCH AT BANGOR, Dr. David R. Francis, pastor, is preparing for a series of evangelistic meetings in March. Four young people were baptized and received into the church recently. The death of Deacon Albert Strunk is a great loss to the church in its spiritual and financial work.

THE CHURCH AT MANSFIELD is expectantly awaiting the coming of its new pastor, Rev. D. J. Griffiths, who begins his work in March. He will find the church in splendid condition, in no small part due to the work of Dean Arthur T. Belknap, of the Normal School, who has been stated supply. Prof. Belknap is a real addition to our Baptist forces as he has had wide experience both as a pastor and educator.

PASTOR G. ALBANESE of the Scottdale Italian Mission is much encouraged with the condition of the work; \$1200 has been raised and expended in improvements to the chapel. Two new members have been received recently and six more are under



preparation. Mr. Vittorio Aghetto, who graduated from Colgate University this year, has been called by the Home Mission Society to work in New London, Conn. He is the third member of this little mission to go into missionary work.

THE CHURCH AT ST. PETERS is rejoicing in a successful series of evangelistic meetings in which Pastor Jas W. Kirby was assisted by Rev. Frank Kates of Philadelphia. Nine indicated their desire to live the Christian life.

REV. T. L. JUSTICE, of the East Brandywine Church, has resigned to accept a call to a church in the South.

THE CHURCH AT SMITHPORT is rejoicing in the return to the pulpit of its pastor, Rev. Noble I. Mack, who has been laid aside because of a surgical operation.

REV. J. WILSON BROWN closed his pastorate with the Galeton Church Jan. 30. Twenty were baptized at the service that evening.

#### WESTERN PENNSYLVANIA

SINCE REV. D. M. LENOX took charge at Coraopolis last November, the work has moved steadily forward. Renovated and redecorated, the building never presented a handsomer appearance. On Friday, Feb. 11, a house warming was held with Mr. W. C. Chappell of the Pittsburgh Association as the principal speaker. Although no money was solicited, the entire amount needed for the new improvements was provided, 80 per cent cash.

AT SWISSVALE new electric lights and interior decoration have made the house of worship more attractive. The people are loyally following the leadership of Pastor N. J. Mecklem.

THE PASTORATE OF REV JOSEPH YULE at Crafton has opened encouragingly; twenty-three new members having been received in recent weeks. The church is filled at the Sunday services.

AT FORD CITY a revival is in progress conducted by the pastor Rev. A. B. Bowser.

UNION CHURCH, SOUTH SIDE, PITTSBURGH, though without a pastor, meets its financial obligations regularly. Eight hundred dollars has just been forwarded in support of the New World Movement, and a recent offering for European relief brought \$250.

AT THE ALLISON AVENUE CHURCH, Washington, Rev. L. L. Bradley, pastor, earnest preparation is making for the evangelistic meetings to be conducted by Dr. Whalen of Greensburg, March 7-20.

A BROTHERHOOD was recently organized at the Sewickley church under the leadership of Mr. C. T. Wuertemberger. The church has doubled its giving through the New World Movement. For the Hoover fund \$189 has been raised. Rev. J. S. Stone is pastor.

SIX NEW MEMBERS have just been received by Pastor L. F. Taylor into the Tarentum church, five by baptism. The church contemplates building in the near future.

A THREE WEEKS' REVIVAL has just closed at the Johnston Avenue Church. There were ninety conversions, and the church has been quickened. Feb. 6 marked the first anniversary of the pastor, Rev. W. Spencer Skinner. He has received into the church eighty-three members, sixty-seven by baptism.

THE SWEDISH CHURCH of McKeesport reports a visit from Rev. and Mrs. John Steffan as having brought great inspiration to all, old and young.

DURING THE MONTH OF JANUARY the church and Sunday school at Canonsburg, Rev. W. J. John, pastor, raised \$70 for the Baptist Orphanage and Home and \$200 for the Near East relief fund.

FIVE CANDIDATES were recently baptized by Dr. James S. Braker at the First Church, McKeesport. The church is preparing for special evangelistic meetings. A tithing club of 100 is being organized. Last year \$22,000 was raised for all purposes, \$12,000 for "others."

A RECEPTION was held at the Mt. Lebanon Church, Thursday evening, Feb. 10, for the new pastor, Rev. A. F. Purkiss and his wife. Rev. W. C. Chappell represented the association and Dr. F. T. Galpin brought the greetings of the First Church, the mother church, while Rev. M. B. Sloan and Dr. H. W. Ewalt welcomed them on behalf of the church. Pastors of other denominations in Dormont were present and expressed the cordial welcome of neighboring churches.

NEWS ITEMS FROM WESTERN PENNSYLVANIA, and especially from the Pittsburgh Association, should be sent to Rev. A. J. R. Schumaker, 832 Bigelow Blvd., Pittsburgh.

#### WEST VIRGINIA

THE TWENTIETH STREET Church, Huntington, has during the past year received eighty-seven new members, fifty of them by baptism. The Bible school had an average attendance of 462 and raised for all purposes \$1000. The men's class taught by the pastor had during January an average attendance of ninety-six. In the new year attendance upon the whole school ranges from 650 to 685, the largest so far. Church expenses are promptly met and benevolences are larger than ever before. A new building is greatly needed.

## Mississippi Valley

#### OHIO

REPORTS AT THE ANNUAL MEETING of the Tippecanoe City Church, Rev. J. M. Cosby, pastor, showed all bills paid for the year and the discharge of a note for more than \$1200 which had been standing against the church for several years. The pastor closed his first year's service with the church on Jan. 30, on which day the hand of fellowship was extended to twenty, making twenty-eight received during the year. A series of special meetings ended on that same day. The Bible school had an attendance of 112 recently.

AT GRANVILLE recently the church witnessed a new demonstration of "international Christianity." Young people were baptized as follows: Mr. Isami Nakamura, a Japanese student in Denison University; Miss Laura Sellers, a school-teacher recently graduated from Denison; Watson Rogers and Edward Marshall, sons of missionaries whose parents are in Africa and Burma. At the same time an offering of \$400 was taken for China relief.

THE TENTH ANNIVERSARY of the pastorate of Rev. Herman Lang at the First Church, Ashtabula, was observed with elaborate exercises on Jan. 30-31. During these ten years Mr. Lang has baptized

308 people and received ninety-eight by experience and seventy-two by letter. The present membership is about 500. Soon after the beginning of his work in Ashtabula, Mr. Lang led in the erection of a new church plant which is now estimated to be worth at least \$80,000. An evangelistic campaign is now under way.

THE FIRST CHURCH, HILLSBORO, has received since the first of October nineteen new members, the result of personal pastoral work. During the past year the Sunday-school attendance has increased over 50 per cent. This church, which was one of the first to exceed its quota in the New World Movement, has given \$162 to European relief and \$106 to the China famine fund. A boys' club, known as "Comrades of the Cross," is a feature of the work. An orchestra is being formed out of this club.

ON FEB. 13 a revival closed at the New Lexington Church. The pastor, Rev. Chas. Walsh, held preparatory services for five evenings after which Rev. Hugh King of Jackson, Miss., preached for nine evenings. The results are a quickened church and eleven baptized, most of whom are the heads of families. In the last three months the church has raised \$1800, one-half of which is in cash, towards the securing of a parsonage.

REV. CHAS. E. STANTON has resigned as director of promotion and will on March 1 enter upon his new duties as assistant pastor of the Sandusky Street Church at Pittsburgh, Pa.

#### Portsmouth Doings

On Jan. 11 the First Church gave a reception to the new pastor, Rev. Stewart Tillis. Congregations are increasing. A male chorus and orchestra have been organized. Conversions are frequent.

On the same evening, Calvary held its annual roll call and business meeting. All current expenses have been met and there has been a marked increase in gifts for missions. There are frequent candidates for baptism. Mr. and Mrs. Kayser were presented with a library table at Christmas. The new church edifice will soon be completed.

Rev. Robert Allbaugh is just completing his first half year at Immanuel Church. During this time thirty new members have been received. A thorough canvass for the New World Movement is soon to be made.

William H. Overstreet, a member for seventeen years of the First Church, and now pastor at Sciotoville, was ordained at the latter place on Nov. 15 last. The sermon was preached by Rev. E. E. Barnhart, and others who had part in the services were Rev. Robert Allbaugh, Rev. L. N. Kayser, Rev. S. P. Sapp, Rev. F. P. Chase, Rev. M. H. Bridwell and Mr. T. D. Smith. Twelve new members are reported from this church. A missionary society has been organized. On Jan. 27 evangelistic services were begun under the leadership of Rev. Chas. E. Neighbor of Elyria.

#### IOWA

THE BOONE CHURCH, at a recent meeting called for the purpose of presenting the needs of the church in the line of repairs, subscribed \$3000 to take care of the work. Members who were unable to be present will be given an opportunity to subscribe. The repairs, which include a new steel ceiling, hardwood floors and decorations, will be made prior to the installation of a new pipe organ, which will arrive in May or June.



## MINNESOTA

THE QUARTERLY MEETING of the Women's Baptist Missionary Union of Minneapolis, was held at the Elim Swedish Church Feb. 9.

## MISSOURI

REV. ALVIN G. HAUSE, who went from the Kansas City Baptist Theological Seminary two and a half years ago to the Maywood Church, Kansas City, reports that the church is making rapid progress along all lines. The B. Y. P. U. is a 97 per cent society, winning the city B. Y. P. U. banner at the recent quarterly rally. The Bible-school attendance has increased from seventy-five to 200 during this pastorate. Recently at a combined Bible-school and decision day service twelve boys and girls above the junior age surrendered to Christ. Pastor Hause conducts children's services two Sunday mornings each month. The rapid growth of the Bible school is making imperative a new building or an addition to the old one. The Sunday night evangelistic services constantly bring conversions, and baptisms are frequent. Mr. Hause was a newspaper man before being called into the ministry.

## NEBRASKA

THE REGIONAL MISSIONARY CONFERENCES held in Omaha, Lincoln, and Grand Island the week of Jan. 24-29 were a great inspiration. Dr. Brooks, Mrs. Peabody, Dr. Bowler, and Rev. Henry G. Smith were the speakers from outside the state. Dr. Brooks as team leader stirred every one mightily by his message on Europe's need. Mrs. Peabody not only spoke to splendid denominational and inter-denominational groups of women, but captivated all in her addresses in the general meetings. Dr. Bowler is always a welcome visitor in the state. He glows with missionary enthusiasm. The reports of the findings committee are being sent to all the churches of the state and serve to crystallize and make permanent the impressions of the conferences.

REV. HENRY G. SMITH of Berwick, Ill., was in the state and helped in the conferences. So delighted was the Second, formerly East Lincoln, Church with his message that it extended a call to him to become pastor and he will take up his work there March 1. The field has great possibilities.

DR. CASSIDY of SIOUX CITY is conducting special meetings with the Grand Island Church. Already he has won the hearts of his hearers and some have decided for Christ.

REV. E. H. CLARK, formerly of Montana, is now located at Albion where a large opportunity is presented in this fine county seat town.

THE REMOVAL of REV. SAM MILLER from Peru to Union leaves this church in one of our normal school towns without a pastor. Many removals have left this church few in numbers, but it is a determined band of workers and the state secretary feels that something must be done to continue work in this strategic place. Kearney is another of our normal school towns without a Baptist pastor, but it is hoped soon to have a man to lead in the work.

REV. R. B. FAVORIGHT is about to leave Fremont for Jersey City, Ill. This helps to repay Illinois for the men it is giving to Nebraska, but Nebraska will miss this

splendid brother. No pastor had a more united church back of him than Mr. Favoright.

REV. W. H. HUGHES has accepted the call of the Sumner Church, after capturing the hearts of the people in an evangelistic campaign rich in spiritual results.

REV. J. D. BRIGGS has been asked by the Oxford Church to return to Nebraska after spending some time in Missouri. All hope he will come and stay.

REV. W. F. ROBBINS of Central City has the sympathy of all in the loss of his fifteen-year-old son, Mark. He was a fine Christian boy, a volunteer and power for right in school and church. With Mrs. Robbins in the hospital, Bro. Robbins' cup of sorrow seems overflowing, but his Christian faith does not waver.

REV. C. F. HOLLER of Trinity Church, Omaha, is holding a splendid revival campaign at Blair. Rev. C. F. Foreman has been pastor here for six years and has done a great work.

THE BUILDING SPIRIT is abroad in Omaha and almost every church is laying plans for an enlarged building. Calvary is now in the basement of the new building which will be rushed at once to completion. A simultaneous evangelistic campaign of the Baptist churches has done much to strengthen them. Pastor Barton of Immanuel Church is meeting with great success in the use of moving pictures to help in building up a mid-week educational program.

POLK, AN AGGRESSIVE RURAL FIELD, is showing great progress under the leadership of Pastor Neal. Forty-seven new members were received last year, over \$6000 was raised for local work, and over \$14,000 has been pledged to the New World Movement. The church believes that THE BAPTIST, which goes into every home, is a great aid in the general advance.

FAIRBURY is more than happy under the leadership of Bro. Wyrick. It reports: "Best prayer meetings in years. The pastor insists and demands that people come to church. He is right. If they come, they are interested, contribute, and souls are saved."

## ILLINOIS

REV. CHARLES DURDEN was formally installed as pastor of the First Church, Galesburg, on Feb. 10. Dr. W. H. Geistweit, a former pastor of the church, preached the sermon.

THE FIRST CHURCH, FREEPORT, Rev. Frank G. Sayers, pastor, has been enjoying an almost constant revival since September. The pastor has been preaching expository sermons of an evangelistic type and has been supported by a well-trained chorus. A special campaign is to be conducted from April 3 to 17 by the Harry von Bruck party. The church recently gave \$447 to European relief and \$100 to the Chinese sufferers.

REV. D. L. LAMKIN, pastor of the Olney Church, writes of some great meetings which have just closed there, in which he was assisted by Bro. Hoekstra of Fairfield, who led the singing: "Though the services stopped, the revival has gone on. In all, I have baptized about thirty, and others will be baptized next Sunday night."

THE BEREAN CHURCH of Chicago on Sunday Feb. 6, entered its new house of worship, a building costing approximately

\$65,000 and erected largely by the people themselves. Berean is one of the large Negro congregations of the city, having upwards of 1000 members. Dr. W. S. Bradden, the pastor, began work with this church when it was a small company of about fifteen. He saw in the completion of this building the fruitage of twenty years of faithful service. The dedication sermon was preached by Dr. Benjamin Otto, superintendent of the Baptist Executive Council of Chicago.

THE CHURCH at GIRARD has had its full measure of prosperity for the past months. Fifty members were added to the church during the past year, twenty-eight of the number by baptism. At the annual meeting which was held recently over \$1600 was raised, and this amount has now been increased to practically \$2000. The house will be thoroughly renovated. Best of all, two of the young people have dedicated their lives to definite Christian service. One of the number is now in college preparing for the foreign field. Rev. Jesse R. Hastings is the pastor.

SINCE OCT. 1 there have been added to the First Church, Clinton, 139 members, seventy-nine of whom came by baptism. Two large Bible classes have been organized, together with a woman's missionary society. Rev. Stephen B. Dexter, formerly associated with Dr. Biederwolf, the evangelist, has been pastor during this period. The walls of the meeting-house have recently been refrescoed, and the interior woodwork refinished. A new era of usefulness seems to be opening before this church.

THE WOMAN'S MISSION UNION met with the Hyde Park Church on Feb. 8. The program was unusually interesting. Following the opening exercises, literature was presented by Mrs. Replinger. Reports were given by committee chairmen, and a program rendered showing the advance of the Children's World Crusade, conducted by Mrs. C. H. Parkes, Belden Avenue Church, and Mrs. J. J. Ross, Second Church. A demonstration was conducted by Mrs. Edwin S. Osgood and children of the Hyde Park Church. Four hundred and fifteen women were served at luncheon. The afternoon program was as follows: Dr. A. E. Peterson spoke on "Things You Want To Know." Mrs. H. E. Goodman announced that the Golden Jubilee was to be held May 15 and 16 in Chicago in connection with the Central District, the mission union acting as hostess. The address of the afternoon on the subject, "A Pocket Full of Gold," was given by Rev. A. C. Bowers, missionary to Assam. The devotional hour was led by Mrs. M. S. Lamoreaux.

## MICHIGAN

REV. J. E. LITTELL is in his fifth year as pastor at Plainwell. The Sunday-school enrollment is 355, and 100 names are on the cradle roll. The B. Y. P. U. has eighty-seven members. Receipts from all sources last year were \$5300, with \$5160 expenditures. Of this, \$2200 is on the New World Movement pledge.

TWENTY CONVERSIONS resulted from the evangelistic meetings conducted by Rev. Thomas Marsh of Pontiac at Capac. Pastor George Waid feels a new spirit of consecration and devotion, and heartily expresses his gratitude for the sane, practical and helpful meetings.

THE WORK at ST. CHARLES is being revived under the faithful work of Pastor A. P. McDonald. The Sunday school has



gone over the top by eighteen, and it is hoped to keep the record up. The women recently gave a supper for themselves and their friends, with no charge for it.

**STATE DIRECTOR OF EVANGELISM** F. L. Currey has just closed a gracious revival campaign at Charlotte. Large crowds attended the services, many being turned away. The interest was intense and about forty accepted Christ. Mr. A. E. Greenlaw, soloist, assisted during the campaign.

**AT THE FIRST CHURCH** of Otsego, some eleven have been baptized recently, and several have been received by experience and restoration. Rev. J. R. Estes of the First Church, Muskegon, was with the church for two weeks and rendered splendid service. The prayer meetings are fine and the congregations large. Several more are to be baptized soon.

#### Woman's Mission Society of Michigan

The executive board of the Woman's Mission Society of Michigan met on Feb. 8 at the Woodward Avenue Church, Detroit. Mrs. N. H. Bowen emphasized the coming conferences in Michigan. Leaflets regarding the Easter thank-offering will be sent out soon. It is hoped that a leaflet and gift box will be placed in every Baptist home. Boxes may be secured from the state promotion headquarters free of charge, and all money received through the boxes will be credited on allotment. Every Friday noon all officers and office helpers at promotion headquarters meet for prayer. The Central District annual meeting will be held in Chicago the week of May 18, and the East Central and Northwestern districts are invited to attend. Miss Howell, children's secretary-director, reported having secured Mrs. C. H. Wilbur of Jackson as associational secretary. The home box and supply committee reported goods and money to the amount of \$437.85. The foreign committee has sent \$120 in cash and a barrel of fruit to the home for missionaries' children. Three shipments of White Cross work overseas and three to home centers were reported. Mrs. C. H. Brennan and Mrs. Lloyd W. Bates were chosen trustees to fill vacancies. The resignation of Mrs. T. J. Villers was accepted with regret.

JANET BURGESS.

#### KANSAS

**PASTOR SOUTHALL** is doing a fine work with his church at Coats. The church is greatly overshadowed by a large Methodist church, but more and more attention is being given to our Baptist work there.

**PASTOR G. H. BRANHAM** is wonderfully pleased with his work at Clearwater. He has a good new building with a comfortable parsonage and is building himself into the work splendidly. He had the assistance of Evangelist Bennett and Singer Ream recently.

**PASTOR E. H. H. TUBBS** of Protection is winning his way into the hearts of his people. The church there is in great need of a new building. Protection is in the midst of a rich growing community, and with a large Baptist constituency we should soon have a strong church there.

**SPECIAL MEETINGS** have been on in Onaga lately. The pastors took turns in preaching. The Christian people were greatly refreshed and there were a number of powerful conversions. Rev. B. Smith Harvorth is the pastor of our church there. He has not been ordained yet.

**PASTOR J. P. WOODS** has become well entrenched in the interests of his people at Anthony. He conducted a splendid evangelistic campaign with the church recently, with more than forty conversions.

**REV. R. S. CHITTUM** is doing a substantial work at Wilmore and is encouraged with the outlook. He is greatly handicapped now, since his wife has had a slight nervous shock and is not for the time able to help in the work.

**PASTOR E. H. COOK** of the West Side Church, Wichita, had the assistance of Rev. J. H. Hickerson in special meetings recently.

**FIELD WORKER W. H. LEYBURN** has held a successful meeting since the first of the year with the Pleasanton Church. There have been several professions and a number of additions to the church.

**PASTOR O. L. WEIR** has had Evangelist Montgomery in special meetings for two weeks since the first of the year. A goodly number of people took a stand for Christ, and most of them came into the church.

**THE ALTAVISTA CHURCH**, Rev. J. E. Woods, pastor, closed on Feb. 6 a three weeks' revival conducted by Horace W. Cole of Hutchinson, assisted by Chester Guthrie of Manhattan as singer. Sixteen were baptized and twenty-six were received into the church. Of special power were men's meetings conducted in different places of business and daily chapel services at the high school. Among those converted were the pitcher and catcher of the Sunday baseball team.

## Pacific Coast

### WESTERN WASHINGTON

**THE WORK OF THE Liberty Park Church**, Spokane, has taken on new life since the coming of Pastor Charles McHarness, who left a successful pastorate at Weiser, Idaho, last May. The field, however, had been made fallow by the work of Rev. F. E. Hudson, who for four years labored faithfully with the church, and who is now on the sick list, residing with his son in Portland, Ore. In nine months the resident membership has increased from sixty to ninety, and the Sunday school has increased 80 per cent, 177 being in the school on a recent Sunday. Every Saturday evening about sixty boys gather at the church to study electricity, photography, cartooning, athletics and wireless telegraphy, the courses being handled by competent teachers who have donated their time. Sunday morning the "Go-Get-'Em Club" of boys is out early to invite boy friends to the Sunday-school service. Ten persons received the hand of fellowship on a recent Sunday, and several are awaiting baptism. The church subscribed \$5000 to the New World Movement.

### SOUTHERN CALIFORNIA

**BRO. A. D. ELLINGTON**, formerly a Methodist, was ordained at the Grace Church (independent), Los Angeles, on Feb. 1. He is to work under the American Sunday School Union. Five new members have been received into the church since the first of the year.

**SAN DIEGO HAS BEEN GREATLY** stirred recently by meetings conducted by Mrs. Aimes S. McPherson. The greater part of the time she has occupied a down-town

building which seats about 3000 people. She has also held services in various churches, including the Baptist. Several thousand claim to have been converted during these services. Mrs. McPherson was born in Canada and was for several years, with her husband, a missionary in China.

**REV. J. HARVEY DEERE**, pastor of the First Church of Pomona, gave the hand of fellowship to eleven persons on Feb. 6, and baptized twenty at the evening service. Rev. F. O. Belden assisted Dr. Deere in special meetings for a few weeks with excellent results. Dr. Deere entered upon his third year as pastor with a hopeful outlook. This church is one of the strong and aggressive churches of the state.

### NORTHERN CALIFORNIA

**THE CHURCH AT FOWLER** has been holding evangelistic meetings under the leadership of Dr. J. E. Conant, assisted by Mr. C. A. King, soloist. Large crowds have been attracted every night, and on one evening there were thirteen baptisms.

## Directors of State Boards of Promotion

(Star indicates that Director is also State Convention Secretary.)

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## Our Music Corner

WILLIAM LESTER

### FOR THE CHOIRMASTER

CONTINUING our suggestions for  
Easter music, we list below some  
numbers that have been used so widely  
as to stamp them as worthy of recom-  
mendation.

First we list *vocal solos* with piano or  
organ accompaniment:

"Day of Days," Van de Water; "The An-  
gel's Message," Loud; "A Song of Victory,"  
Read. Published by Oliver Ditson Com-  
pany, Boston.

"Christ the Lord Is Risen," Foerster.  
Published by Clayton F. Summy Company,  
Chicago.

"He Is Risen," Stewart. Published by  
John Church, Cincinnati.

"Sing the Resurrection Day," Lester;  
"Christ Triumphant," Terry. Published by  
H. W. Gray, New York City.

"Angels, Roll the Rock Away," Scott;  
"The Women at the Tomb," Warner. Pub-  
lished by Huntzinger and Dilworth, New  
York City.

"Shout, Ye Seraphs," Ward-Stephens;  
"As It Began To Dawn," Coombs; "As It  
Began To Dawn," Harker; "Easter Even,"  
Bartlett; "Resurrection," Andrews. Pub-  
lished by G. Schirmer, New York City.

Of *solos with obbligati* of cello or  
violin we choose:

"Be Ye Glad," Ambrose. Published by  
A. P. Schmidt, Boston.

"Behold the Risen King," Dressler. Pub-  
lished by Oliver Ditson.

"Easter," Shelley; "Come, See the Place  
Where Jesus Lay," Bartlett; "Easter  
Dawn," Woodman. Published by G. Schir-  
mer.

"Behold, I Shew You a Mystery," Max-  
son; "The Angel's Easter Song," Schnecker.  
Published by the White-Smith Company,  
Boston.

Effective *duets* are to be found below:

"The Conqueror," Coombs; "Easter Ves-  
pers," Shelley. Published by G. Schirmer.  
"Christ Victorious," Roberts. Published  
by Theodore Presser, Philadelphia.

"The Resurrection Light," Stewart. Pub-  
lished by White-Smith.

"Rejoice, Rejoice," Lester. Published by  
Carl Fischer, New York City.

"We Declare unto You Good Tidings,"  
Huhn; "God Hath Sent His Angels," Gal-  
braith; "Glory, Glory to Our King," Mars-  
ton. Published by A. P. Schmidt.

*Carols* for the Easter season are not  
as plentiful as for the Christmas time.  
The most usable are as follows:

"Christ the Lord Is Risen Today," Evans;  
"Easter Carol," Adams. Published by  
Clayton F. Summy.

"Ring Jubilant, Ye Pealing Bells," Nor-  
ris; "O Bells in the Steeple," Norris; "Alle-  
luia, Christ Is Risen," Norris. Published  
by G. Schirmer.

There are several series of carol booklets  
published by the firms of H. W. Gray, B.  
Schirmer, Novello, etc., that afford a mine  
of good material for responses and inter-  
ludes for Easter.

Easter *anthems* with which I have had  
good success are listed below. The first  
series is suitable for chorus-choir use:

"He Is Risen," Lansing. Published by  
A. P. Schmidt.

"A Joyous Easter Song," arr. by Dickin-  
son; "The Risen Christ," Noble; "I Am  
the Resurrection," Kinder; "Why Seek Ye  
the Living," Converse; "On Wings of Liv-  
ing Light," Matthews; "By Early Morning  
Light," arr. by Dickinson; "An Easter Hal-  
lelujah," Vulpius-Dickinson; "All Hail, Dear  
Conqueror," Adams; "I Heard a Great  
Voice," Cobb. Published by H. W. Gray.

"Awake, Glad Soul, Awake," Lester.  
Published by White-Smith.

"Now Is Christ Risen from the Dead,"  
West; "Him Hath God Exalted," Simper.  
Published by Clayton F. Summy.

"Jesus Lives," Spinney; "Victory," Shel-  
ley; "Light's Glittering Morn," Parker;  
"Christ, Our Passover," Schilling. Pub-  
lished by G. Schirmer.

Somewhat more elaborate are the fol-  
lowing:

"O Sons and Daughters," Andrews; "Be-  
hold, Ye Despisers," Parker; "In the End  
of the Sabbath," Targett; "Most Glorious  
Lord of Life," West. Published by H. W.  
Gray.

"The Lord Reigneth," Sowerby. Pub-  
lished by the Boston Music Company.

"As It Began To Dawn," Bochau. Pub-  
lished by Clayton F. Summy.

"Yes, the Redeemer Rose," Mansfield.  
Published by A. P. Schmidt.

"When the Sabbath Was Past," Bartlett;  
"Hail, Dear Conqueror," James; "There  
Stood Three Marys by the Tomb," Mat-  
thews. Published by G. Schirmer.

For the *organist*, a few occasional  
pieces are:

"March on Easter Themes," Andrews;  
"Transcription of Worgan," Lutkin; "The  
Ebon Lute," Lester. Published by H. W.  
Gray.

"Easter Morning," Malling; "Easter  
Morning," Baumgartner. Published by  
White-Smith.

"A Song of Gratitude," Cole; "Easter  
Morning," Dunham. Published by A. P.  
Schmidt.

"Paeon Heroique," Diggle; "A Song of  
Joy," Stebbins. Published by John Church.

### REVIEW OF NEW MUSIC

From the Boston Music Company, Boston:

"Arioso," Bach-Engel.

This beautiful Bach melody, harmonized  
and arranged by that fine musician, Carl  
Engel, and then transcribed for organ by  
Edward Shippen Barnes, should prove a  
welcome addition to our stock of sincere,  
appealing, convincing short organ volun-  
taries. If your congregation shies at the  
august name of Bach, try them with this  
bit of noble music. They will come back  
for more. Of no great technical demands,  
and not overly elaborate as to registration,  
here is something much worth while.

From the Clayton F. Summy Company,  
Chicago:

"Unto Thee, O God, Do We Give Thanks,"  
Rogers.

"Praise the Lord," Wooler.

"Christ the Lord Is Risen Today," Waith.

"Christ the Lord Is Risen Today," Evans.

"Now Is Christ Risen from the Dead,"  
West.

"A Psalm of Eastertide," Hull.

"As It Began To Dawn," Bochau.

Here are a series of anthems either writ-  
ten specially for Easter or of such joyous  
spirit as to be suitable for that season.  
The first two are good, sturdy choruses  
of the traditional English school of Gadsby,  
Stainer, Goss, et al. type, easy in point  
of technique, and obviously designed for  
the chorus-choir. The two settings of the  
Wesley text are more in the nature of  
carols—short, brilliant, march-like numbers  
worthy of use as processions. With the  
three last titles we come to consider the

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customers. You start by investing less than \$10.00  
for supplies. Mary Elizabeth started her candy  
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specifically Easter numbers. The West anthem is brilliant, melodious and easy, with graceful solo interludes. The Hull product is a trifle more unconventional, quieter in musical guise and sentiment, and of no particular difficulty. Perhaps the best of the series is the closing title. Here is a splendid composition, giving fine opportunity for dramatic expression, yet not presenting any troublesome corners to turn, in spite of its frequent use of modern harmonizations. With the suggested addition of a harp or piano, it should gain greatly in effect.

From the White-Smith Music Company, Boston:

"Rejoice in the Lord," Clough-Leighter.  
"Awake, Glad Souls, Awake," Lester.  
"It Is a Good Thing To Give Thanks," Waghorne.

The three are effective anthems fitting to the Easter season. All are quite modest in their demands vocally, melodic in texture, and diversified by appropriate solo bits, stirring in the devotional message set forth. The first two titles are effective for both quartet and chorus. The last is on broader lines, more adapted to larger choral masses.

The First Church of Lincoln, Neb., is putting in a large three-manual organ from the factory of George Kilgen and Son, St. Louis, Mo. Dr. John Mills Mayhew is the organist of the church, and he is responsible for the specifications of this instrument.

## Short Talks on Investments

BY LEE B. DOTY

### Speculating Made Easy

AN EASTERN reader of THE BAPTIST recently read a pamphlet issued by a brokerage house which set forth the possibilities of increasing one's income by putting up stocks or bonds as margin for the purchase of additional securities. Our friend now owns about \$3000 worth of marketable stocks and a bond, all listed on the New York Exchange, and asked for further particulars. In reply, it was suggested by the broker that he send his present holdings to the latter with an order to buy additional shares in three companies and purchase a good railroad stock. The transaction would require about \$11,000, which the broker would carry as an account on his books, holding as security the purchased stocks and those furnished by the buyer. Assuming that all the companies continue dividends at present rates and that the purchaser would not have to pay over 8 per cent on his \$11,000 indebtedness to the broker, the figures indicated that his income would be increased \$135 per year, not to mention the "profit making possibilities in the market" which the broker did not fail to suggest.

This is a typical speculative operation. All of the stocks which the broker advised purchasing are in well-established dividend-paying companies. He went on to show that it would require an average drop of ten points before the purchaser would be called on to furnish additional collateral. The comparative conservatism of the speculation was dwelt upon, with the inference that later on the ample margin might justify additional purchases.

Now for some of the contingencies that the broker did not mention:

In the first place, when a broker receives securities from a customer on a

marginal transaction, he has implied power to pledge these securities for his own obligations. In fact, the bulk of stock exchange transactions are financed by the brokers' borrowing from the banks and giving the latter as security such stocks or bonds as the brokers may have in their possession. Now, in case the broker becomes insolvent, the bank, being in possession of these securities, may sell them to satisfy the broker's indebtedness, and has a claim superior to the original owner who has entrusted his securities to the broker. The writer has in mind a number of cases where purchasers on margin have been caught in such a predicament and now hold merely a claim against the bankrupt brokers' estate.

But granting that the broker is responsible, what else may happen? It must be borne in mind that the broker carries the customer's indebtedness on an open account. It is, in effect, a demand loan: the broker is under no obligation to carry it indefinitely. If circumstances require it, he may demand that the customer pay the amount due and take up his stock. For the ordinary purchaser, especially one who has already used most of his resources, this necessitates arranging for a loan at the bank—not always an easy thing to do, especially when banks are discriminating as to what loans are essential and what are non-essential. The broker is bound to give only "reasonable" notice, and if the purchaser fails to pay his account and redeem his stock, the broker may sell it, being accountable to the owner for whatever surplus is realized.

While 8 per cent would appear to be an ample rate for the broker to charge his customers, the rate sometimes is much higher. In New York the law provides that demand loans of \$5000 and upward on stock exchange collateral may be made at any rate. It has been known to go over 100 per cent, and within the past few years there have been several occasions when it has been over 20 per cent. Stock exchange rules do not permit a broker to charge a customer less than he himself pays in interest. The result has been that many a speculative account has seen its theoretical "increased income" turned into a loss in recent years through high charges for interest.

An old adage runs to the effect that there are two classes of people who should never speculate—those who cannot afford to lose, and those who can. About a year ago, in one of the popular magazines, a writer declared that in over thirty years in Wall Street he had known hundreds, possibly thousands, of speculators; yet he could recall only one case where the speculator had been able to keep what he had made.

### The Log of the "Flying Pig"

(Continued from page 115)

clatter woke up poor little Timothy. Right through the darkness we heard him chirping cheerfully to himself, "I guess it's God's flood!" He had expected it, and it had come. And there I was, a great big girl, afraid of rain. I was ashamed of myself.

But the next morning when father saw what the flood had done to our boat, he turned actually pale under his becoming new tan, for we were—adrift! It was simply thrilling.

(To be continued)



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## Notable Address by Shailer Mathews

By CHARLES H. WATSON

It was the fourth lecture on the Stephen Greene Foundation at Newton. It was given, as usual, in the Baptist meeting-house. Dr. Mathews took as his subject "The Christian Faith and the Community."

### The Discovery of the Community

Befittingly the lecturer began with a simple and just tribute to the far-sighted and social spirit of Stephen Greene. He then declared that the nineteenth century discovered "society," and the twentieth century is discovering the "community."

We deal now not with abstractions, but with the community spirit which emerges from the social mind, in which customs become morals, and morals either justify or condemn. The generation that fought the war has seen admiration for the generation that brought it on. The church of the past bequeathed a morality insufficient for the church of the present. The Ten Commandments and the Sermon on the Mount cannot be limited to individuals. We are acting as social classes, and community units. The modern church must concern itself with economic conditions just as Moses did with stealing and perjury. Our faith must be in Him who came not to condemn but to save. He is the Lord of the improvable and improving world; and by her working faith in him the church becomes his social engineer. Then such moral problems as the movies, the commercialized play and dance hall, the social problems of prohibition, living wage, rights of workingmen and employers, are for the church to solve by first-hand knowledge, vital sympathy, and confident leadership, else she will lose her religion.

### The Church Saves from Above

The church must save from above. Her primary service is regeneration. She must make spiritual ideals supreme. Disbelief in the practicability of Christian ideals is the deadly and fundamental heresy. The great Christian creed that the cosmic God is good and fatherly; that justice, sympathy and good will are divine; that nemesis awaits self-seeking and self-indulgence; that blessedness comes to him who lives the life found in Jesus Christ; that forgiveness is a social force of vast effectiveness—this is a creed that calls for imagination, daring and faith. It is a faith that makes for hope and for progress. Communities languish, nations perish, and churches cumber the ground when these great fundamentals are disbelieved. The kingdom of God cannot be built out of communities which are not moved by the faith and the spirit of Jesus Christ. The working confidence with which to face the tragic present and the fateful morrow was uttered long ago: "This is the victory that overcometh the world, even our faith."

The large, representative and appreciative assembly evidently expected the illumination of a subject in which Dr. Mathews had proved himself expert. Their close attention for an hour and a quarter attested the fulfillment of their expectation. The speaker firmly laid hold of the roots of Christian obligation as disclosed to us in Christ and the Bible. In that he rang true to the spirit and endeavor of the old seminary on the hill. One of our solidest Baptist educators on the Pacific Coast once said it all to the

writer: "I have great respect for Newton. It is sound, progressive, true to the spiritual content of the Bible, and never 'top-sided.'"

## "The Ever-Living Christ"

(Continued from page 100)

are met first by a tax-gatherer and a soldier, who inform them of his crucifixion, and then by the disciples, who give an account of his resurrection. The Wise Men leave, believing that Jesus lives forevermore.

Part II represents three modern Wise Men: a statesman, a scholar and a business man coming to ask whether Christ can enter into the policies of nations and direct the stirring events of today. They first meet the profiteer and the militarist, who declare that his teachings will not hold today. A missionary enters, who conducts the Wise Men to a Christian hospital in China, a Karen Sunday school in Burma, and a Christian center in an American city. They leave, affirming their belief in the power of Christ to live in each man transformed, changing ruthless competition and greed into unselfish service.

The exercise brings out the theme in less elaborate form than the play prepared for the department of his education by Rev. C. N. Arbuckle in collaboration with Dr. and Mrs. J. P. Berkeley of Newton Center, Mass.

## When Is a Sunday School Graded?

(Continued from page 113)

For years we have recognized three stages in adolescent life, but have not grouped according to the psychology of the individual. Early adolescence corresponds to the transition period of life and becomes rightly the intermediate department. Middle adolescence is the high-school age, the assimilation period of life, and should be considered the senior department. There is a decided difference between the other ages of adolescence and the young people's group. Therefore the young people's department has been established. When a school is departmentalized as indicated, it meets the first graded requirement.

Second, a school is graded when the children of the same age and mental capabilities are grouped in the same class. Certain physical developments of human life are the result of age. The intellectual development of the child tends to expand his social horizon. So it is necessary to consider both age and mental capabilities in grading.

Third, a school is graded when the teachers are selected to suit the child. Graded teachers are as necessary as graded children and graded lessons. He who can teach junior boys well may not be at all adapted to junior high-school boys. His niche is fixed to a degree.

Fourth, the school is graded when the curriculum is graded. This means, of course, graded lessons of some sort. What is used is determined by the ability of the child to understand, by the spiritual needs at his particular age, and by the dominant characteristics of life at its various stages of development.

Fifth, the school is graded when there is annual promotion. No one ever should be graduated from the church school. But

all need to realize that here is a school with standards and possible achievements which can be recognized at the commencement day. June and Children's Day or September and rally day are best adapted to this purpose.

Sixth, a school is graded when it is kept graded. Closest supervision should be made of each department, and every new pupil must be made to conform rigidly to the system. It is not always easy to grade. It is not easy to do any important educational task. Sometimes it seems that no task in the church is so baffling, for we deal with ideas and ideals more than with organization and statistical exactitudes. But brains, perseverance, tact and gumption will work wonders. "When I was a child I spoke as a child, I thought as a child, I understood as a child." We attempt simply to get the child to speak, think and understand the Christian religion as a child can and will.

## Book Reviews

### "Pagan and Pagan."

Elizabeth Corbett. New York: Henry Holt and Company.

No one will deny that this book has decided literary merit, although readers who do not enjoy expositions of the sex problem will stop there in their approval. The leading characters are a young painter and two young women—one a "pagan" and the other a so-called "puritan." Between these two the painter oscillates. The conclusion, although not altogether satisfactory, is probably the only logical one.

### "The Personality of God."

By James H. Snowden. Pittsburgh: Western Theological Seminary, 1915.

Mr. Beecher said that he "died" in the existence and personality of God in spite of all the volumes written to prove it." Doubtless he had in mind the masses of endless arguments and evidence that were in his day burdening the student and reader. These days practical religious teachers and preachers no more argue for the existence of God than do astronomers for the existence of the sun. God is his own evidence in nature and in the heart of the believer. Still the personality, nature and character of God are subjects of living interest and discussion by believer, doubter, theist, deist and atheist. Seldom has come to our notice a more convenient readable and enlightening book on this great subject than this one by Prof. Snowden. No doubt these lectures have passed the keen inquiries of the classroom, where all manner of questions and objections were discussed and sifted, so that the volume represents considerations of the modern phases of difficulties as presented by friend and foe. Perplexing metaphysical and abstruse philosophical apologetics give room to answer practical questions and help solve problems in terms that can be understood by readers untrained in the theology and philosophy of professional schoolmen. The book is a classic adapted to the mind of the diligent student and the religious "seeker for God." The latest phases of doubts and objections are considered and examined with all fairness.



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Number 5

# The Baptist

Published Every Week by the Northern Baptist Convention

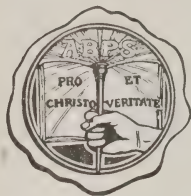
RELIGIOUS BOOK WEEK NUMBER



And books we know,  
Are a substantial world, both pure and good  
Round these, with tendrils strong as flesh  
and blood,  
Our pastime and our happiness will grow.  
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## Religious Book Week—March 13-20



### *An Oriental Parable of Present Day Significance*

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A physician's contributions to the statement of natural laws in the spiritual world. Through science "undreamed-of natural secrets have become the commonplaces of popular information." Dr. Lerrigo has drawn upon one department of this widely disseminated classified knowledge in an attempt to indicate the wealth of possibilities of teaching by means of parable the truth concerning the life processes of the soul.

### Do the Dead Still Live? or, The Testimony of Science Respecting a Future Life

By DAVID HEAGLE, Ph., D.D.

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The author has sought to present in up-to-date structure the entire argument for immortality, drawing from all possible sources, not only using the familiar contributions to assurance furnished by philosophy, poetry, and the Scriptures, but finding exceedingly important material of more modern origin in the fields of science, especially in biology, physics, physiology, and psychology. The spiritistic phenomena, brought into renewed prominence as a psychological by-product of the great war, come under review.

### Friday's Footprints

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# The Baptist

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## Look for It Next Week

ONE of the very best things planned for this number was an article by Prof. John R. Brown of Rochester on the subject, "Religious Literature—Then and Now." The article is written and in our hands and is just as stimulating and thought-provoking as we anticipated. But unfortunately it reached us just too late for inclusion in the present number. It will therefore appear next week. Watch for it.

## Religious Books

WE have in this column "occasionally" reminded our readers that THE BAPTIST is a religious book published in fifty-two installments. Its editorials are written, its departments conducted, its articles selected, and its news gathered with the one purpose of equipping and inspiring men and women to become better church workers.

Perhaps its greatest service is that of a sign-board. It points to the work which needs to be done, the methods successful individuals and institutions are employing, and to men and women whose examples are a challenge.

This number is a religious book number. It calls attention to the place books have in molding our lives. Of the making of books there is no end—good books, bad books, useful books and useless books weigh down the bookshelves. It is a real task to select a good book for a young man or for a young woman. With this in mind we asked an experienced man to name a half dozen recent books for young men.

He said that Dr. Fosdick's books are probably first. More than a half million have been sold, and the sale is increasing. "Among the best are 'The Meaning of Prayer,' 'The Meaning of Faith' and 'The Meaning of Service.' The last named is just off the press. It costs \$1.25. Every young man should read 'The Dynamic of Manhood,' by Luther Gulick. It costs \$1.25 and is a sane treatment of the dominating force in a man's life—love, and its four chief channels of expression—toward friend, woman, children and God."

We made the same request of a woman who is giving her life to serving young women. "There are so many good books coming from the press I hardly know what to say. The Inch Library is very helpful. Three sets of nine pamphlets each are written especially for girls. These cost 60 cents per inch. They deal with all phases of a girl's life. Then there is 'Courage: Today and Tomorrow,' by Jeanette Marks. This gives a working philosophy of life full of cheer and inspiration. The book costs \$1.35."

There are two new books which seek to prepare girls for their new responsibilities in the state which are very good: "The Young Woman Citizen," by Mary Austin (\$1.35), and "Christian Citizenship for Girls," by Helen Thoburn (paper 25 cents, cloth 50 cents).

"All Night with the Stars," by Louise Brown, is a simple lesson in astronomy, but it takes one where God may easily be found (cloth 50 cents).

Any of these books can be secured at your nearest branch of the Publication Society. The prices are net and postage should be sent.



## A Great Inspiration

By JOHN Y. AITCHISON

THE missionary conferences are proving to be a great inspiration to our people. From every quarter pastors and church leaders are expressing the highest appreciation of the plan and seem eager to know more of the work of the mission field and the needs back of the hundred million dollars. Our missionaries are telling wonderful stories of the triumphs of the gospel on the mission fields at home and abroad. Comparative statements showing the condition of the mission fields today and thirty or forty years ago reveal the wonderful, almost superhuman results which have grown out of the service of our own missionaries.

Experience in connection with these conferences has demonstrated more clearly than ever to the General Board of Promotion that the future promotional program must be along the line of missionary achievements and a definite statement of the needs and of the opportunities which are developing in the various mission fields.

Splendid support has been given by pastors and church leaders during this series of conferences. Our gratification is great that churches in all quarters have shown such zeal and fervor in mission interests, and that they have declared their intention of re-doubling their efforts, in order to secure their full quotas in the New World Movement. Letters which have come to us from as far east as Maine and from as far west as California tell more clearly than any words of mine could do how general is the interest awakened by the missionary conferences.

Illinois reports "an intense kindling of the flame of consecration and sympathy, as the conferences proceeded." "The most thoughtful men at Alton said, 'If the other 150 conferences rise to the height of the one at Alton, it is a sure conviction that these conferences will be the greatest contribution to the denomination and to our great purpose that has occurred among us for a great while,'" comes word from that state. "The feeling is expressed that the results of these conferences will grow with the years of the next decade, rather than fade. The blessing of God upon the meetings was evident from the very first song that was sung. The speakers say that they went to throw fuel on a fire, rather than to kindle one. Dr. Franklin was at his best, and Dr. Ferguson is a host in himself, while the women were unusually strong speakers."

"The Michigan conference is a splendid success!" tersely communicates that state.

"The Fresno conference is one of the largest and best in the series," writes a member of the team in California. "Definite plans have been adopted to put that association over the top. Great results are expected. Our team is united in the belief that tremendous good will come from these conferences."

"New Jersey votes unanimously for missionary conferences and asks when they will come again," a member of that team reports. "At all the conferences, the spirit was excellent. Interest centered in the open discussions of the progress and plans of the New World Movement. Questions were freely asked and frankly answered. At each point particular pains were taken to show the large and influential plans which the women of the churches may and should have in the new missionary methods. The women manifested particular interest in the plans

for the Easter thank-offering and were pleased with the new missionary boxes, designed by Mrs. Aitchison and Mrs. Pratt. In each conference appreciation was expressed for the light which had been thrown upon many questions about the New World Movement upon which there had been misunderstanding and confusion. A number of different people contributed to the interest of these conferences. Mrs. C. A. Brooks, Miss Harriet Smith, Dr. Hunt and Dr. Padelford spoke at each place. Dr. Huntley and Mr. Vinton spoke at Orange, and Mr. Vinton at Bridgeton also."

One woman in another place declared, "I go with a very different conception of the New World Movement." One pastor, who has been remaining silent, is now loud in his praises of New World Movement.

"The conferences are demonstrating how hungry the small churches are to hear more of home and foreign work and to know all about our denominational interests," writes Iowa.

Dr. E. R. Pope, director of promotion for Minnesota, characterizes the missionary conferences as remarkable for their fine spirit and marked spiritual tone.

"Great interest aroused," reports Wyoming. Good meetings. Team working splendidly."

"Without exception, each conference was characterized by a very spiritual atmosphere," Wisconsin declares. "Questions were fully discussed and strong, telling missionary addresses given. Great feeling is expressed in these local church conferences. The state is planning a series of one-day conferences, with Dr. Hulbert, Dr. Eubank and Miss Elsie Kappen."

"Tremendous good being accomplished by these conferences," Oregon says. "The

conferences heartily pledged their efforts to complete Oregon's task."

"Erie conferences were of unusual interest and power," comes the word from that Pennsylvania city.

A. A. Forshee reports a successful conference in Kansas City, in a letter to Mrs. L. Jessie P. Bishop, secretary of the speakers' division. "This is just the sort of thing we need!" men said to Dr. Robbins at the close of the conference. "I am going back to my church to put the thing over!" another man said.

"I believe that this will mark a new day for our cause in West Virginia," Dr. G. E. Bartlett, state director of promotion writes. "I am trusting that the other states are having similar results."

As an instance of the splendid feeling that has permeated these conferences may be mentioned the following resolution, adopted at a meeting of the ministers' conference of the Mongahella Association, with R. A. Austin and J. C. Madden on the committee:

Resolved: That it be our goal to attain by every church in our association 100 per cent in the standard set by the Board of Promotion of the Northern Baptist Convention.

The laymen, at a subsequent meeting, heartily endorsed the action of the pastors' conference and pledged their hearty co-operation in carrying it out. At the men's conference, this action was taken:

Resolved: That we heartily endorse and approve the plan of our Board of Promotion to complete the raising of the hundred million dollar fund, and pledge our increasing loyalty in bringing it to final consummation.

We desire to express our appreciation of the services of the executive officers of the state and of the General Board of Promotion and our sense of fellowship with them in great enterprises.

Surely "a sense of fellowship in great enterprises" has come to all of us through these missionary conferences.

## A Remarkable Record for Pennsylvania

THE REPORT OF SOME OF THE PENNSYLVANIA CHURCHES WHICH SUBSCRIBED THEIR FULL QUOTAS TO THE NEW WORLD MOVEMENT.

ONE HUNDRED and twenty-five churches whose record is tabulated below have subscribed their full quota to the New World Movement. These churches represent every association in Pennsylvania excepting one. They have not been picked out especially in order to make a good showing. All the churches whose record we have are included in this statement.

Many of these churches contributed very little to world-wide missions during the fiscal year 1919-1920. Several of them did not give anything.

Some of the foreign-speaking and mission churches have made exceptionally high per capita subscriptions.

These facts have been furnished by the state director of promotion, Dr. William G. Russell.

Association	Number of churches pledging their full allotment	Total amount pledged by these churches	Total amount contributed by these churches April 1, 1919-May 1, 1920	Total amount contributed by these churches in nine months—May 1, 1920, to Jan. 20, 1921
Abington .....	1	\$ 1,000.00	\$ 23.00	\$ 111.00
Allegheny River .....	2	1,302.02	409.13	1,004.29
Beaver .....	3	19,304.09	541.47	957.53
Bradford .....	1	480.00		42.56
Bridgewater .....	1	3,631.98	118.02	418.77
Central Union .....	5	100,141.56	5,319.92	16,706.03
Center .....	1	17,149.68	561.34	2,535.30
Clarion .....	2	5,261.10	1,193.59	641.00
Clearfield .....	3	15,292.50	504.18	1,445.00
French Creek .....	2	83,967.17	3,590.33	11,158.60
Harrisburg .....	4	34,077.51	2,260.01	4,562.52
Indiana .....	2	6,275.34	85.60	1,034.51
Monongahela .....	11	141,588.23	5,775.02	25,078.63
N. Philadelphia .....	10	146,895.41	7,788.32	18,723.22
Northumberland .....	8	168,304.45	7,563.23	19,773.22
Oil Creek .....	1	58,875.37	2,740.24	7,585.70
Philadelphia .....	13	282,369.81	11,974.81	35,219.90
Philadelphia (Cont'd) .....	20	439,313.93	42,543.34	111,341.48
Pittsburgh .....	16	251,166.28	19,829.98	30,618.36
Reading .....	4	23,181.76	1,168.59	2,877.89
Riverside .....	3	56,248.52	2,891.61	7,089.42
Ten Mile .....	1	14,241.45	380.65	2,555.35
Wayne .....	1	1,798.00	55.72	63.60
Welsh .....	1	3,900.00	123.00	546.00
Wyoming .....	4	28,104.94	671.63	3,364.04
Totals .....		\$1,981,304.10	\$103,556.58	\$270,234.63





# The Baptist



## Was Jesus a Swede?

IN ST. PAUL, Minn., there is an aged member of one of our Baptist churches who insists that Jesus was a Swede. And in proof she declares that the Bible is written in Swedish and that every one of the words of Christ is spoken in the same language. What possibly could be clearer?

Before this it has been pointed out that when Jesus was painted by Italian artists in the wonderful past, it was an Italian face which looked out from the canvas. In these later days, we have seen the Chinese painting Chinese Christs and the people of India giving us Indian Christs. Now and then one of our moderns makes an attempt to give us a Christ with a Jewish type of face, but in almost every case it is possible to tell from the picture the nationality of the artist.

This is something like the miracle of Pentecost. Then every man heard the gospel preached in the tongue in which he had been born. Now every man sees the Christ as one of his own people. He is never a foreigner. He is always one of us and yet always more than any one of us is or ever can be.

This cosmopolitanism of Jesus is one of the things about him which captures our imagination when we stop to think of it. There are few other leaders of whom it is true. Confucius is forever a native of China and Mohammed belongs to the East. Multitudes of the men and the women who come to us from England and France are distinctly of a different type from ourselves. But Jesus is always one of our own number.

The aged Baptist is right. Jesus is a Swede. But he is more: he is also a Frenchman and a German and an Englishman and a Japanese and an Indian. He is

man, typically and representatively man always and everywhere. Humanity has its summing up in him. He reaches out his arms to all, and whosoever will may come to him and feel no sense of strangeness.

It is a glorious thing for our aged friend to be able to go to the Master and feel that he can understand all her troubles and ambitions and disappointments and successes because he too is a Swede. But it is no less delightful that the silver-tongued Negro preacher whom we know can go to a Christ who knows the Negro heart and answers to it. And is not the inspiration of those who carry the gospel to all lands found in the fact that the people to whom they go may find the missionary a foreigner but will never think of the Christ as a stranger? Thank God for a Christ who belongs to us!

*O Lord Jesus, we who speak many tongues, whose faces are of different colors, whose traditions are utterly different, come together at thy feet. Surely thou art one of us. In thy presence race and color are forgotten. For as thou dost speak to the one heart so dost thou also speak to the other. In thee all we have willed or dreamed of good is found. In thee all our best visions of manhood and womanhood become fact. And we are all thine, and thou art calling us all to thyself. Bless us, we pray thee, with thine own spirit. Teach us how to rise above the level of race. May all that is human be dear to us also. In the name of a Christ who loved all and belongs to all may we become lovers of our kind, sharers of thy task of uniting all men in the bonds of love.*

## When Did You Buy a Book?

THE spoken word always has power. Let a great preacher or orator arise anywhere and the crowds flock to hear him. But, in an unprecedented way, this is the day of the picture and of the printed page. The moving picture houses are crowded; the industry itself has reached vast proportions. Newspapers and magazines reach almost every home in the land. Even increased costs have not materially lessened the demand. Has the sale of books kept pace? When did you last buy a book? If the sale of books has not increased proportionately, is this because of the price or because the magazines have so largely filled the demand for reading matter?

When a man stands by a modern news-stand he realizes that there is reading in plenty. But what kind of reading? What are on the pages to which people are giving their attention? These questions are of the greatest importance to the individual and to society. Character is formed by the image one holds in his mind. Such images are the product of what one sees and reads.

Do parents turn aside long enough from their favorite magazine to consider the books the children have secured from the library? Is their own reading of a sufficiently good type so that they could venture criticism or suggestion.

The week of March 13-20 is being observed as Religious Book Week. Attention is being called to religious books and to the desirability of having such in the home. There are homes which have almost no books. But the great majority have at least a few. Among those few should be some of a religious character. The cost of a good book is not more than is paid for a good lecture ticket or for two pounds of candy. And the book remains a valued possession to be read not once but several times.

On books of this kind great souls have been nourished. Books of the first value have been spiritual food and drink. Whenever the story of any great man is told, there is certain to be mention of a few books which helped to shape his character. It makes a difference what is read. Great souls are not produced by yellow literature.



In this issue are articles of the greatest value dealing with this subject of a person's reading. They are of concern to pastor and layman, to parents and children, to the middle-aged and the young. We bespeak for them a thoughtful reading. For this matter of books in the home enters deeply into many matters of the utmost spiritual importance.

### God Give Us Men!

**T**HE foundations of the Republic are laid in the lives of men who are true and unselfish and religious.

February brought us the birthdays of the two greatest Americans—Washington and Lincoln—and in our schools and churches and newspapers there was sounded the praise of these men and of the principles for which they stood. Washington was rich and Lincoln was poor, but inasmuch as both were rich in faith and in life, no contrast is made between the two on this account. Indeed one is compelled to remind himself of the wealth of the one and the poverty of the other, for so strongly does attention center on the men themselves that their circumstances are lost sight of.

So long as America can produce men with the spirit which was in these two her destinies are sure. Both of them had problems hard enough to make body and soul weary; both of them were beset by enemies; both of them were victims of malicious propaganda and of circumstances which seemed at times likely to prove too strong for them. But both believed in God and in themselves, in the people and in the principles of liberty, in the worth of a life which is given unselfishly for men. And living out their beliefs, they won. Washington died at home in peace; Lincoln died by the assassin's bullet; but both of them died as conquerors.

The United States is not so much territory or so much wealth; it is people. Its future depends upon the kind of people who make up its citizenship. Make the ideals of Washington and Lincoln supreme and all is well. Forget these ideals and America will have lost its mission to the world. The nation is praying for prosperity. It had better be praying for men—men of the type we have been remembering, and bringing up its children in the love and spirit of men like these.

### Looking towards Des Moines

**T**HOSE who are planning to attend the Des Moines convention in June should speedily get in touch with Mr. F. E. Goodell, 3620 Adams St., Des Moines, who has charge of assignments. The earlier applications are received, the better they can be handled.

This convention promises to be great in numbers, in interest and in enthusiasm. Reports from all parts of the country indicate that our Northern Baptists are waking to the vision of the world task, and that there is beginning a noteworthy consecration of money and of life. The Des Moines convention will be another step towards the tremendous objective which has been placed before us and which is constantly becoming more thrilling as we see its outworkings. There will be reports concerning money but even more will there be reports of the Christian faith and zeal out of which all contributions come.

Why are we going to Des Moines? To fellowship with the saints, to review the labors of the past year, to re-

count the mighty things which God has wrought, to consecrate ourselves to a larger, better service in the new year, to enjoy a brief period on the mountain top with our Lord before we return to the struggle with sin in the valley.

There is also another thing which will take us to Des Moines and that is to experience a sense of the growing Baptist solidarity. Our "rope of sand" organization is a marvel in the eyes of our brethren of other communions. There are times when we ourselves wonder whether it is going to hold, but always when we have talked over our differences we come to realize that we have so many things in common—and all of them vital things—that we return to our homes rejoicing in our liberty and in the gracious spirit of co-operation and unity which has become manifest. Our unity is not primarily in an outward form but in an inner spirit—we are one in Christ Jesus.

### The Gift of a Lovely Thought

**F**OR a text and sermon we take the following from the Universalist Leader:

"Associate reverently, and as much as you can, with your loftiest thoughts," wrote Thoreau, and Sir Philip Sidney seems to tell us what reason must have been in the naturalist's mind, when he says, "They are never alone that are accompanied by noble thoughts."

Noble thinking is next to noble living. Perhaps we should speak more exactly and say that noble thinking precedes noble living. If any of us on our wanderings and eternal journeyings should chance upon the kingdom of Heaven we might well say with the dreaming Zoroaster, "Taking the first footstep with a good thought, the second with a good word, and the third with a good deed, I entered Paradise."

But noble thinking is nothing extravagant, elaborate or in any way pretentious. In reality it is a part of the simple life. Noble thoughts are a form of riches within the reach of each and all, and their value cannot be measured or estimated.

One of the great values attached to these riches is that the more we give them away the richer we ourselves become. So truly did George Macdonald believe this that he wrote:

"If instead of a gem, or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give."

And now for an application, we remark that one of the easiest and best ways of passing along a noble thought into the heart of a friend is to send him *THE BAPTIST* for a year, or make a present to him of some loved religious book.

### Knowing Where We Stand

**O**NE OF the large churches of the Middle West has recently voted to place in every home represented in its membership a copy of "A New Baptist Church Manual," issued by the Publication Society. The booklet is comparatively small, but contains many things with which every Baptist should be thoroughly familiar.

We Baptists stand for certain Bible principles and teachings for which our fathers have suffered much. The fact that we enjoy the rich heritage of their struggles should lead us at the very least to seek a thorough understanding of those fundamentals. Other churches may well follow the example of this particular church,



using either this pamphlet or the little volume recently issued by J. S. Kirtley or some similar work. Let us be thoroughly grounded in the faith once for all delivered to the saints. Let us see that our children know the meaning of what we are doing in our Baptist churches so that they shall be able later to give a reason for the faith that is in them.

### A Critic from India

ONE OF the greatest obstacles to missionary success, we have often been told, is the life of so-called Christian countries. And so long as lands nominally Christian permit and even encourage practices on which these other lands look with abhorrence, this is certain to be the case.

There has been visiting in Boston a young woman from India. She is a Brahmin of the highest caste and so particularly favored. Her statement, therefore, that she would not care to become a Christian and that she prefers the Hindu religion does not mean much, for she is not one of the real victims of the social system for which her religion is responsible. Nor can she be hedged in, as the majority of Indian women are, or she would not be visiting in the United States. One cannot judge a religion from such an exponent of it.

But there is a criticism she makes that has some punch to it. She is amazed and shocked by what she calls the "immoral clothing" our women wear and the "shocking dances" in which they take part. She cannot understand why the authorities permit it. If she tried to introduce dancing in India, she says, her people would lose all respect for her. Anybody who knows the position of women in India can readily believe that.

The Chicago Journal of Commerce, commenting on this young woman's views, says, "Her theology may be all twisted, but her moral sense and devotion to propriety cannot be questioned." And to that most of us can say, "Amen." There are many things in our manner of life in this country of which Christian people cannot be proud. The least they can do is to be an example to these foreign people in all godliness and sobriety of behavior.

### Spiritual Dyspeptics

THE man who over-feeds and neglects exercise invites dyspepsia. The Christian who feeds his spiritual emotions and lets his mind kindle under the words of preacher or evangelist and forgets what James said about "pure religion and undefiled" invites spiritual dyspepsia. Doctrine is necessary, but heaven defend us against those who are over-long on doctrine and short on practice. The possession of the true doctrine should always result in Christlike action. Fervor is beautiful, but a coal may burn itself to ashes and never come into the place where it is of real service.

There is such a thing as practical religion. Here, for instance, is a woman who is confined to her house because she must care for a small baby: pure religion would in some cases send its possessor to care for that baby in order that the mother may have a few hours' outing. A small boy who has been sick sits at the window and longs for somebody with whom to play checkers: he is sure of the Christian goodness of the person who comes in to play with him. A man is fixing a bit

of his roof and having rather a hard time of it: that neighbor who lends his assistance shows himself a good missionary. How the possibilities multiply as one thinks of them! Was this also included in Jesus' meaning when he said that in doing a service to some needy one we were doing it unto him?

The Christian needs exercise. He will find it in connection with our great missionary enterprises and in church work. But he will find it also in lowly service done in the name of his Lord. Individual Christians may not realize that they have become spiritual dyspeptics. But their neighbors know and count the other person's religion vain. The surest remedy for such a condition, whether known or suspected, is action. First, prayer and a feast on the Word and meditation, then the doing of all manner of kindly things in Christ's spirit—a method suggested by the Great Physician.

### Announcement

ON MARCH 1, Rev. U. M. McGuire, for many years editor of the Indiana Observer, joins the staff of THE BAPTIST as Associate Editor. The able work he has done on the Indiana paper is the surest prophecy of the gifts he will bring to the service of our denominational organ.

## This Week's Prize-Winner

### Baptists and the Big Cities

THE diagnosis made by Mr. Bryce of the government of American cities may be easily applied to our Baptist work in the great urban centers, for here is probably disclosed *our most conspicuous failure*. Both are in a sense failures of democracy, though we should be slow to admit that these failures are inherent in democracy. Here, it may be, the cure of the ills of democracy is "more democracy." In the case of the Baptists in their dealings with city problems, the remedy is in that necessary implication in all sane democracy, namely, co-operation.

The two most pressing church problems for the cities are the *down-town* problem and the *suburban* problem. The first has been made more acute by the development of the second. To minister to the surging populations of foreign peoples who are taking the heart of the great cities, and also to the growing young American families who for the sake of cheaper rents, better environment for their children, and other more or less valid reasons, have settled on the outskirts of the great cities—these are the tasks which Baptists can accomplish only by voluntary, but patient, persistent and thoroughly-organized effort.

Recently-published figures show for the first time that the majority of the people of the United States are urban—51 per cent of them. The next census will no doubt reveal a continuation of this steady relative growth of the cities. Baptists have been largely a rural people. Shall we be satisfied to let the cities go by default?

Nietzsche said contemptuously, "Spit upon the city and pass by." Jesus stood and "wept over the city." Whose counsel and example shall we follow?

Chester, Pa.

EDWARD B. POLLARD.



## A Man and His Books

*Books are the open avenues down which great ideas and inspirations move to the abbey of man's soul*

BY HARRY EMERSON FOSDICK

IT IS a great pity that when all of us are reading so much of the time, and when, as someone has put it, "life is a blur of printed paper," there are not more who make it a religious duty to acquaint themselves with the great dynamic literature of the spiritual life.

When one considers how much we do read, how reading creeps in at all the cracks and crannies of our lives, how our ideas are shaped and our views of life suggested by our reading, how the possibilities that lie in books to ruin or exalt man's life are open for a few pennies to all of us, one must agree that few questions are more important to the culture of the spiritual life than the question of a man and his books.

Great books are the finest of all democrats. They come to us all alike on equal terms. If St. Augustine or Wesley or Phillips Brooks were alive, only a few of us could see them and hardly any of us could have private seances with them. But this is not true of their books. Though we are so poor that we must

buy them in paper covers, they will repeat their message again and again. If we forget their truth, we can come back next evening and they will tell it to us once more.

If kings and queens were waiting to talk with us, if noblemen and princes were holding audience till we should come, how long would we stop to barter gossip with the corner loafers? And yet we do just that when we read the cheap and temporary trash of superficial minds, while all the while the great books of the spirit are waiting for us. "Do you not know," cried Ruskin, "that if you read *this* you cannot read *that*?"

Some people read to get information about their business. They use their books as Pharaoh used his slaves—menial drudges to help build the pyramids of their success. Some people read to keep abreast of the times. It is a hurrying age in which we are kept panting, out of breath, in our endeavor to keep up the pace. Books, like wings on the heels of Mercury, marvelously increase our

ability to keep abreast of our swiftly moving time and not to be utterly belated in the rush of movements and events.

Some people read because they are expected to, and because a stigma attaches to the man who has not read the famous or the latest books. There are a few clubs by the duress of which we are more driven than that appalling question, "Have you read —?" But while such motives as these lie behind the reading of multitudes of people, there are some folk still left who look to books as one of the great sources of enrichment to their spiritual life.

Books are the open avenues down which, like kings coming to be crowned, great ideas and inspirations move to the abbey of man's soul. There are some folk still left who would understand perfectly what Fenelon meant when he said, "If the crowns of all the kingdoms of the empire were laid down at my feet in exchange for my books and my love of reading, I would spurn them all."

## The Place of Religious Books in the Home

*We are careful about the children's food: what about their reading?  
Religious books of the most virile sort should be within reach*

BY EMORY W. HUNT

WE HAVE a comfortable confidence in heredity. We believe unquestionably in our family. Because they are *our* children, we are sure that they will ultimately turn out all right.

Of course we are careful about their food. We sterilize their milk while they are babies, and we give them good advice about their diet later.

Does human experience justify our confidence that the higher values will be automatically preserved? We do feel that we should cultivate their taste for music and for art. Should we not take as much care to develop and correct taste for reading? Surely if ours is a religious family there will be a place in it for some religious books.

In what we call our complex life, everything good is subjected to pitiless competition. We no longer go to church because there is no other

place to go. We do not read religious books because there is no other kind within reach.

We depend upon the board of the public library to censor the multitude of books which are placed before our children; but the board is as busy as we are.

We take care to quarantine our children against diseases of the body; but we feel that it is impracticable to quarantine them against books and magazines which permanently disfigure the life. The religious family cannot transfer to any other the responsibility for the culture of the taste for the good in literature.

Many have felt a need for the production of a better quality of religious literature for the young. Our Sunday-school libraries have held many stories of which the hero was "a blameless prig." We need to have ideals of character placed before our

youth which are more than good—are good for something.

The Christian life calls for courage, for strength and for initiative. These are the qualities which appeal to our healthy children. The finest elements of character are attractive, and the worst are unattractive. Their portraiture should make them appear so.

No materials for such work are so rich as the biblical literature and the records of Christian life and history.

In our day also there has been a more thorough study of the developing mind and an appreciation of adaptation to the different stages of that development. As a result, we have collections of stories fitted for the different ages of that growth. Nothing should interest Christian parents more than the results of such study. The development of a taste for the right reading, by fitting



the right food to the right time, is the surest safeguard against the wrong, both in reading and in companionship.

Nor are we by any means destitute of such books. Foster's Bible stories are of perennial interest and value. Their covers have been worn out while they have formed the taste

and have passed into the fiber of three generations of children fortunate enough to be reared in homes where they were known. And all the way from Foster to Boreham—the Baptist minister in the antipodes, the supreme religious essayist of our day, who leads us "through nature up to nature's God"—we have

books which should keep us too busy for that which is worthless or degrading.

Our young people are going to read. We must have time to know and to direct what they read. The place of truly religious books in the home should be within easy reach.

Lewisburg, Pa.

## Religious Books for Young People and Children

*There are books so interesting that all others become dull in comparison. This is to introduce a few to the young people*

BY MARY E. BAMFORD

FIRST, each child or young person should have his or her own personal copy of the Bible, and should be brought up from childhood to read a portion of Scripture daily. Then grown people will not have to go to a librarian as a man came to me once in the reference department of a city library, asking me to show him where the story of Joseph was to be found in the Bible he held. Neither will a girl of sixteen or so come to the library and ask, as a girl did of me, "Where can I find the myth of Naboth's vineyard?" "Why?" I exclaimed, "that isn't a myth! That's history!" and I found her the twenty-first chapter of I Kings.

Next, a child or young person should be familiar with "Pilgrim's Progress." One Sunday I handed to a young married woman in my Sunday-school class a copy of "Pilgrim's Progress," asking her to read aloud a certain part that bore on our lesson for the day. She began to read, then stopped a little laughingly to say, "How queer it sounds!" Evidently she was not used to the diction of John Bunyan. I remember how, when a young person, I used to pore over "Pilgrim's Progress" Sunday afternoons. Good is it for young folks to know Christian and Faithful and Great Heart and Giant Despair and others of that immortal company.

Third, a child will read a good deal of missionary literature if it is served up right. Have I not four junior missionary books right now in the hands of eleven, twelve or fourteen-year-old girls in our Sunday school—the simple expedient of circulation being that on the back fly-leaf the words, "I have read this book," are written, and under those words each girl signs her name after reading the book? Those children have nearly read into old-book-age two paper-covered copies of Charles Lincoln White's "Children of the

Lighthouse," which I consider the best home mission junior book he ever produced. "Lamp-Lighters across the Sea," by Margaret Applegarth, and "Mr. Friend O' Man" are the other books I have started among those girls. The following missionary books are good:

### My Guide

THERE is no path in this desert waste.

For the winds have swept the shifting sands;

The trail is blind where the storms have raced,

And a stranger, I, in these fearsome lands.

But I journey on with a lightsome tread;

I do not falter nor turn aside;

For I see His figure, just ahead—

He knows the way I take—my Guide.

There is no path in this trackless sea,

No map is limned on the restless waves;

The ocean snares are strange to me

Where the unseen wind in its fury raves;

But it matters naught; my sails are set,

And my swift prow tosses the seas aside;

For the changeless stars are steadfast yet.

And I sail by His star-blazed trail

—my Guide.

There is no way in this starless night;

There is naught but cloud in the inky skies;

The black night smothers me, left and right;

I stare with a blind man's straining eyes;

But my steps are firm, for I cannot stray;

The path to my feet seems light and wide;

For I hear His voice: "I am the way!"

And I sing as I follow Him on—

my Guide.

—Robert J. Burdette.

"African Adventurers," by Jean Mackenzie.

"Uganda's White Man of Work," by Fahs.

"Friday's Footprints," by Applegarth.

"The White Foreigners" (American Tract Society).

"Ann of Ava," by Hubbard.

"Under Marching Orders," by Hubbard.

"Winning the Oregon Country," by John Faris.

"White Heroines of Africa" (English publication).

"Yarns of Heroes in India."

"Yarns of African Pioneers."

"Kiowa," by Isabel Crawford.

"Giovanni," by Anita B. Ferris.

"Called to the Colors," by Martha Van Marter.

"Around the World with Jack and Janet," by Norma Waterbury.

"Helping the Helpless in Lower New York," by Bainbridge.

"Story of Antonio the Galley Slave," by Arrighi.

"Jack of All Trades," by Applegarth.

"Mr. Friend O' Man," by Stocking.

"Good Bird the Indian," by Gilbert Wilson.

"In and Out of Homes in India," by Lee.

"Junior Mission Stories," by Applegarth.

"Life of Adoniram Judson."

Years ago, when my young grandfather became a Christian, he took his copy of "Robinson Crusoe" and buried it in the earth. In those stern days he thought he could not follow Christ and read "Robinson Crusoe." Our thoughts as readers and as Christians in these days are different. Yet let not the parent who spends her Sunday afternoons reading the Ladies' Home Journal, without a look at the library book her young daughter is reading, hold herself entirely unaccountable for the lack of Christian knowledge in her household.



## Books I Should Like My Pastor To Read

*The layman often sees life from a different angle than does the pastor. Consequently he stresses other things. His opinion concerning worthy books for the pastor ought therefore to be suggestive*

LETTERS requesting a short article on the subject, "Books I Should Like My Pastor To Read," were sent to a group of representative laymen. Only one article has been received. The answers from the others are interesting.

One says: "My strong points never ran toward writing articles for any newspaper. Aside from that, I am extremely busy at the present time." And yet he can put into words most pungent suggestions regarding business matters.

Another writes: "The fact is that my pastor and I read very different books and have very different ideas. I fear that such an article by me would be regarded as a criticism if not an attack upon him, and I do not wish to stir up trouble." If we were in the active pastorate, that man's list is the very one we should want to read.

A third responds: "Any article on such a subject as you suggest is so entirely out of my regular line of thinking that I would not under any circumstances venture to write anything on that subject. In fact, should I do so, what I said would be of no value, inasmuch as those to whom it would be directed are so much better qualified to pass judgment upon that particular subject than I could possibly be." And to think that we chose this man because those who know him so greatly value his judgment!

We cannot help wondering if it is possible that the majority of our laymen have been neglecting religious books or other books of first importance. But that cannot be. It must be that they are yet somewhat in fear of their ministers or are too modest to express their opinions. Indeed, Mr. John E. Carr of Benton Harbor, Mich., sends us an opinion which touches on this very matter:

He is an up-to-date fellow—my pastor, I mean; and being a man among men, it is a task to tell him what he should read. He spends a good portion of his income for literature and library timber (if not lumber), and consideration must be shown in asking him to dip too deeply into his salary for my edification; but the pastor who reads the worth-while books can and usually does command a salary that will be more than interest on the expenditure. I note that it is "my pastor" we are advising, with emphasis on the "pastor." A pastor of the ideal measurements requires broader reading

than a preacher. Why? Because in the pulpit the speaker is quite supreme, but in mingling with people he needs to have reasons backed by information. The intellectual can get further every time than he who is not well read.

But as to the books: Some need to read the Bible—and this is no joke. He who questions it has only to look over the announced Sunday subjects in any city's Saturday newspaper. We want our pastor to absorb as much of Roger Babson's books and current writings as he can, that he may show that he understands something of what we are up against in these re-adjustment days. Business men should have optimism in fair-sized doses on Sunday to carry them through the trials of the week. "The Americanization of Edward Bok" is worth any minister's time. And as a fourth suggestion I would say that DeWitt Hyde's "Gospel of Good Will" will greatly help to brighten up the minds and hearts of its readers. It is my candid belief that our pastors are well read and much better informed than a large percentage of the laymen to whom they address themselves in an interesting manner week in and week out.

A short time ago Zion's Herald, a Methodist publication, conducted a symposium on this subject, and some of the responses are suggestive. One man says:

I gladly recommend to my minister or any other minister the following books:

1. The Interchurch World Movement's "World Survey," (two volumes.)
2. Thayer's "Life of Roosevelt."
3. Cohen's "An American Labor Policy."
4. Fiske's "Boy Life."
5. Gladden's "Present-Day Theology."

Number one should be in the library of every minister because it is the only au-

thoritative work giving a bird's-eye view of the world situation.

All preachers should read a good biography of Roosevelt because no other man since Lincoln has left a deeper impression on the heart of America.

Number three contains only 105 pages; yet it sums up in a clear and illuminating way the fundamentals of the industrial problem. It inclines neither to capital nor to labor, but takes a middle ground.

Number four is one of the helpful books on the boy—the greatest problem in the church today.

Number five is one of the books of the past decade that interpret the Bible in a broad and generous manner, and in the light of this century and not in the light of some previous century.

Another offers this:

I am going to suggest books which I myself have recently read and from which I have received much enjoyment and, I believe, some benefit:

"A Labrador Doctor," by Grenfell.

"Theodore Roosevelt's Letters to His Children," and "Theodore Roosevelt and His Times," by Bishop.

"The Education of Henry Adams."

"Life of Mrs. Robert Louis Stevenson."

You will note that I include no fiction, but I sincerely trust that my minister reads some, especially on Mondays and holidays.

Yet another, a woman, suggests this list:

"The University of Chicago Sermons."

"Ambassadors of God," by S. Parkes Cadman.

"The Life of Phillips Brooks" or "A Labrador Doctor."

"Relation between Religion and Science," by Agnes Stewart Woodburne.

"Understanding the Scriptures," by Bishop F. J. McConnell.

A man who thinks that he has sent in a rather radical list suggests these, his idea being that ministers should be familiar with the things his people are discussing:

Eddy: "Science and Health."

Wells: "God the Invisible King."

Spargo: "Bolshevism."

Doyle: "The New Revelation."

"Bhagavadgita" (from "Mahabharata.")

Another thinks it not unlikely that any or all of the following books will prove helpful and stimulating to ministers:

"The Meaning of Prayer," by Fosdick.

"Understanding the Scriptures," by McConnell.

"Beacon Lights of Prophecy," by Knudson.

"Social Teachings of Jesus," Mathews.

"A Labrador Doctor," by Grenfell.

### A Living and a Life

BUSINESS is a religion, and religion is a business. The man who does not make a business of his religion has a religious life of no force, and the man who does not make a religion of his business has a business life of no character. The world is God's workshop; the raw materials are his; our hands are the members of Christ; our reward his recognition. Blacksmith or banker, draughtsman or doctor, painter or preacher, servant or statesman, must work as unto the Lord, not merely making a living, but developing a life. This makes life sacramental, turning its water into wine. This is twice blessed, blessing both the worker and the work.—Maltbie D. Babcock.



## Books I Should Like My People To Read

*Among all the religious books of the day, selection is not easy.  
A group of pastors offer lists which will prove suggestive*

THE list I send is not very long and may not be essentially modern. But books that stimulate devotional thought and that in a measure meet modern situations are always helpful.

1. "The Meaning of Faith," by Fosdick: His chapter on "Faith's Intellectual Difficulties" has been found especially helpful.

2. "My Son," by Corra Harris: This is a shrewd delineation of some of the needs in the modern ministry, both of the man in the pulpit and the man in the pew.

3. "Religion and Business," by Babson: The book speaks for itself.

4. "A New Mind for the New Age," by King: A book to be thoughtfully read.

5. "Hypatia," by Kingsley: The chapter entitled "The Prodigal's Return," in which Raphael Aben-Ezra tells the story of his conversion to Christianity, has proved of especial value to students of this present day.

Fargo, N. D. RALPH W. HOBBS.

IT is difficult in this day of "movies" and other worldly pleasures to persuade people to read the books they should. I am suggesting those which I consider most worth while.

As the home is the heart of civilization, I suggest the following books for the family:

1. The Bible.

2. "Quiet Talks on Home Ideals," by Gordon.

3. "Religious Education in the Home," by Cope.

4. "Misunderstood Children," by Harrison.

For general education:

1. "Educational Values," by Bagley.

2. "What Do We Mean by Education?" by Welton.

3. "Talks to Teachers on Psychology," by James.

4. "Introduction to Psychology," by Ellwood.

5. "The Essentials to Character," by Sisson.

For Sunday-school and church workers:

1. "Education in Religion and Morals," by Coe.

2. "The Child and His Religion," by Dawson.

3. "The Natural Way in Moral Training," by Dubois.

4. "Moral and Religious Challenge of Our Time," by King.

Missionary books:

1. "Foreign Magic," by Cochran.

2. "A Better World," by Dennett.

3. "The Bible Message for the Stranger within Our Gates," by Harrison.

4. "The New Social Order," by Ward.

5. "The Bible and Missions," by Montgomery.

As to inspirational books, there is nothing more inspiring than biography.

J. H. SKEEN.

Boulder, Colo.

IT is essential that the laymen of today keep pace with their pastors along lines of religious thinking. Religion is no longer a thing of the pulpit and Sunday, but must be woven into the very texture of our every-day living at home and abroad. There is no excuse for the laymen to plead ignorance today or complain that religious books are written for the clergy only. Men like Fosdick, Pres. King, Shailer Mathews and Rauschenbusch have rendered a great service with their pen and brought religious subjects before the people as never before.

Every pastor wishes his laymen would read their Bibles more than they do. That is the place to begin. A help to appreciate that book better would come from the study of a book like J. Patterson Smyth's "How We Got Our Bible." Too many take it for granted that our Bible has been handed down to us in its present form. Dr. William Newton Clarke gives us an interesting account of his own experience with the Bible in his charming book, "Sixty Years with the Bible." Few men have written in a more fascinating manner than Dr. Clarke.

The subject of the church always affords an interesting discussion. Laymen should be vitally interested in it. Dr. Albert Parker Fitch has recently written a book called, "Can the Church Survive in the Changing Order?" This is a timely subject and of special interest to all Christians. It is a small volume, but is packed with stimulating material. Dr. Fitch says the answer to the question depends on the extent and character of the church's faith. The church will survive just in so far as she really believes in her Master, his message and herself.

Fundamentals seem to be the order of the day. This subject is in

the air, and we might just as well accept it. I set myself the task of preaching on fundamentals from January till Easter. The interest grows weekly. I believe that if we all preached them and our people studied them more there would be many less "isms" than there are at present. In this connection I found helpful Dr. Jefferson's book on "Things Fundamental." It is a good book for laymen to study. Paul said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." That advice was to a layman. He also wrote to one of the churches, "Prove all things; hold fast to that which is good." The layman should be able to think and reason for himself. Another helpful book on this subject is Dr. Richard La Rue Swain's "What and Where Is God?" which is a human answer to the deep religious cry of the modern soul.

There are five other books worth while for laymen: Of "Decision of Character," by Foster, Dr. Mott, who wrote the introduction, says that few books have influenced him like this one. All church officials should read and study Dr. Agar's book on "Church Officials." The committee on the war and religious outlook has issued a book called "Religion among American Men." This is the first of a series, and it should be studied by the pastor and his men. "Social Christianity in the Orient," by John E. Clough, is as interesting as any of Paul's fascinating letters. "Jesus' Ideal," by Dr. William Newton Clarke, furnishes a safe guide through the present storm and stress.

WM. G. TOWART.

Bennington, Vt.

I wish for my people what I wish for myself: that we might feel the stimulus of the best books. I shall mention but a few, and these varied in aims:

1. "The Meaning of Service," by Fosdick: Mr. Fosdick's previous books on prayer and faith are so deep-toned as to free him utterly from the charge sometimes made of over-emphasis on the service aspect of life. Such chapters as "Service and Christianity," "The Peril of Uselessness," "The Abundant Life" and "Victorious Personality" will lead any earnest person to the highlands where the sun shines and where vic-



tories are won. This book is a spiritual tonic.

2. "Lest We Forget," by Black: The title tells the problem and task. What wide-eyed or clear-visioned man or woman does not realize our present peril? How discouraging the moral confusion and spiritual blindness in these two years and more following the world war! The chapters on "The Moral Issue" and "The Binding of the Nations" lead us to basic factors in our world.

3. "What the War Has Taught Us," by Jefferson: This book comes close to our personal problems, showing the destructive power of sin and how Christianity is indispensable if our world is to avoid disaster.

4. "A National System of Education," by Athearn: All interested in religious education should read this book. It shows how big is the task ahead. Prof. Athearn is daring in his method of solution: that a system of religious education comparable to

our public-school system must be constructed by the Christian church.

And we should all read and re-read Bertha Conde's book on "Evangelism." It has been out a few years, but is so true and fundamental as to be used year after year. It were fortunate if every Sunday-school teacher and personal worker could be feeding on this book from this day on to Eastertime.

CLARENCE W. KEMPER.  
Lansing, Mich.

## A Pastor's Reading

*Religion is the most interesting fact in human experience. The minister is an expert in religion. His primary task, therefore, is to master the documents of the Christian faith—the Scriptures*

BY E. M. POTEAT

THERE lies before me an announcement card. It names the dates and topics of a series of addresses on religion. The town hall is the place. People throng to hear. They do not throng the nearby church. Why this difference? Yes, one is conventional, and the other is unconventional. One promises something new, and the other will stress the familiar. One audience is made up of sensation mongers, and the other is made up of simple-hearted Christian people. It is easy to content ourselves with this statement of the difference, but I do not believe it wise to do so. There is something else here.

### EXPOSITION ALWAYS ATTRACTS

Consider! religion is the most interesting fact in human experience. It is for this reason that expositions of new religions attract the multitude. And explanations of religion, if only they explain, meet a deep need. The throngs of bright people who attend the Wednesday night services of Christian Science churches, for example, constitute a social phenomenon which we have not explained when we have cried out against the preposterousness of some of their beliefs. I may as well confess that I have attended two of these week-night meetings—one in Boston, at the Mother Church, and the other in New York; and I need not conceal my amazement at the crowds. There must have been 2000 in the Boston meeting, and in New York, though I arrived a half hour before the "lecture" was to begin, the house was full, with 900 people already seated. With some maneuvering I got past the guardian of the already closed entrance.

I am not satisfied to say "a fad";

and at any rate my quick recollection of the half hundred at last week's prayer meeting at our church gives me pause. Why were we so few and they so many?

I venture the following suggestion in answer: People assume that they understand Christianity. That is one thing. And another thing is that preachers do little to dispel this assumption. On the contrary, they support it by excellent discourses which are full of good advice, but which rarely attempt to explain the Christian religion. One envies the preachers who carry Christ to non-Christian lands. There people say eagerly, "Tell us about your religion." People do not say this here because all their lives they have seen church buildings and have at least occasionally heard sermons; and accordingly there is nothing to pique their interest. But let a new religion send an expositor to the town hall, and lo! people we preachers may have inwardly accused of a wholly secular interest and outlook show that they are interested in religion.

Let no one misunderstand me. I do not forget the thousands of preachers who labor faithfully to make our religion plain. But their faithfulness does not alter the fact that the multitude thinks Christianity a stale subject, and, further, that this multitude is profoundly ignorant of what the Christian religion is. Prof. Royce of Harvard wrote books on philosophy for thirty years before he tackled the problem of Christianity; and then he found that Paul was a greater thinker than Kant—"the subtlest intellect of all time," as Coleridge said. Whatever the cause, and whose fault soever it is, Christianity is the newest theme,

even as religion is the oldest and ever newest theme to which men can give their minds.

What has all this to do with the pastor's reading? Much every way. He is a specialist in religion, and in particular he is held to be an expert in the Christian religion. In his reading he must seek to justify this estimate. This means that his primary task is to master the documents of the Christian faith—the New Testament Scriptures. Here is a strenuous labor which will keep his mind on the stretch the rest of his days. An old Greek father used to say, "There is a street in hell kept paved with the skulls of lazy ministers." Let the man who sets out to master the New Testament understand that he is entering upon a life-long undertaking; and let him make up his mind to scorn delights and live laborious days.

### MASTER OF THE WRITINGS

Alas! he may be under the illusion that he already knows these writings. Has he not read them through? Yes, and he may have read them again and again; but he was in search for texts on which to hang his own favorite ideas. Said Shakespeare, "In religion, what damned error but can bless and approve itself with a text!" This sort of thing involves no attempt to gather the contents of a series of books which, whatever else may be said about them, must remain the primary deposit in the form of literature of the influence of Jesus in this world. The men who wrote them were of the first Christians, and their experiences as here recorded must continue to be the norm of Christian experience for all time. How then must the pastor go about mastering them?



1. If he is under the illusion al-  
luded to above, he must renounce it  
and in humility acknowledge that  
he is coming to the fountain "imme-  
diately where it springeth" to be  
filled with heavenly wisdom.

2. He will expose himself to raw  
contact with these primitive Chris-  
tian minds, and he will do this not  
with a primary interest in his peo-  
ple, but for his own enrichment.  
That is to say, he will not come as  
a critic or judge of the writings or  
as a student of them for the benefit  
of other people, but rather as a  
thirsty man to the fountain.

3. This raw contact is not always  
easy to achieve, for we wear as a  
sort of non-conductor one or more  
layers of asbestos which must be  
stripped off our minds before John  
and Paul and Matthew can reach us.  
Many of us have been brought up  
in Christian homes, and we retain  
from our childhood a reverence for  
the Bible which itself may be a hin-  
drance to fresh contact with it.  
The Negro cook who had been given  
a Bible as a Christmas present was  
asked a few days afterward what  
she had done with it. She said,

"Dat Bible is in de bottom of ma  
trunk and dar ain't nobody never  
gwine to touch it."

The other layer on our minds  
which makes direct contact difficult  
is the system of theology which we  
have adopted. For once such a sys-  
tem is adopted the temptation is all  
but irresistible to study the Scrip-  
tures with a view to finding support  
for the system. A man who is look-  
ing in Paul for the support of his own  
views is hardly in the mood to find  
out the views of his brother Paul.

#### VERSIONS GIVE LIGHT

4. I would strongly urge the read-  
ing of the New Testament in as  
many versions as can be found; and  
of course no version can take the  
place of the original Greek. Many  
preachers who consult their Greek  
only when working on particular  
texts would find the New Testament  
growing alive in a new way if every  
day they made a faithful study of  
even a brief passage. Twenty-two  
verses each day would complete the  
New Testament in a year.

5. In general, expositions, the  
most thorough-going and scholarly,

are the best reading for the pastor;  
or the kind of study which issued in  
such expositions as Maclaren, on  
Colossians, for example. The su-  
premacacy of Scottish preaching in  
our day is without any question at-  
tributable to their patient and schol-  
arly exposition of the contents of  
the Christian books. And I, for one,  
see no other way to awaken fresh  
interest in Christianity but for its  
preachers to assume that people do  
not understand our holy religion  
and set about, in some such way as  
I have suggested, to make them un-  
derstand it.

6. I do not rule out other reading.  
Of making many books there is no  
end, and sometimes the minister is  
tempted away from his *Source Book*.  
Dr. Alexander Whyte, of Edinburgh,  
who recently died, was, as one ad-  
mirer said, "the most widely read  
man he ever knew." But his own  
counsel to the students in New Col-  
lege and to brother ministers every-  
where was, "Read only the best."  
It was Emerson who said, "There  
are good books, and it is possible  
to read them because they are so  
few."

## The Best Sellers of Recent Months

*The following responses have been received from the agencies  
of the American Baptist Publication Society in answer to an  
inquiry concerning the books which had been the best sellers*

#### KANSAS CITY

"The Ideal Man," by J. P. Greene.  
"Study of the Holy Spirit," by  
T. P. Stafford.  
"Meaning of Service," by Fosdick.  
"Religion and Business," by Bab-  
son.  
"Religion of a Layman," by Brown.  
"Personality of God," by Snow-  
den.

W. J. SMITH.

#### CHICAGO

"The Meaning of Service," by Fos-  
dick: This is another of those valu-  
able little books in the "Every-day  
Life Book" series. It should be in  
every Christian home in America,  
and should be read by every mem-  
ber of the family.

"The Fundamentals of Prosper-  
ity," by Babson: This is a small vol-  
ume which can be read in an hour,  
but which contains more meat than  
a great number of books many times  
its size. It is a splendid book for  
young men.

"You and Your Church," by J. S.  
Kirtley: This was written with the  
young people of the church in view.  
It is a timely book and deserves a  
wide circulation.

"The Highways of Leadership," by  
Slattery: We can especially recom-  
mend this to Sunday-school teachers  
and to all workers with the young  
people in the churches.

"What and Where Is God?" by  
Swain: This is a human answer to  
the deep religious cry of the mod-  
ern Saul. Douglas C. MacIntosh  
says: "A better book to put into the  
hands of the religiously perplexed  
and doubting has not been written  
for many a day."

"Religion and Business," by Bab-  
son: It is a remarkable fact that  
two out of the six best selling re-  
ligious books should be by the same  
author and by a business man.

CHARLES L. MAJOR.

#### PHILADELPHIA

"Meaning of Service," by Fosdick.  
"Purpose in Prayer," by Bounds.  
"Bunch of Everlastings," by Bore-  
ham.

"With Grenfell on the Labrador,"  
by Waldo.

"Evangelistic Sermons," by Porter.  
"Friday's Footprints," by Apple-  
garth.

H. E. CRESSMAN.

#### ST. LOUIS

"A Quest for Souls," by Truett.  
"A Bunch of Everlastings," by  
Boreham.

"Hope of Glory," by Dargan.  
"The Ideal Man," by Greene.  
"Religion and Business," by Bore-  
ham.

"Come Ye Apart," by Jowett.  
M. M. PEANICK.

#### BOSTON

"Friday's Footprints," by Apple-  
garth: A much-needed book of mis-  
sion stories for juniors.

"Do the Dead Still Live?" by  
David Heagle: A testimony of sci-  
ence respecting future life.

"Newton Chapel Addresses," by  
members of the faculty of Newton  
Theological Institution.

"Meaning of Faith," by Fosdick:  
A book to expound the vital signifi-  
cance of faith in Jesus Christ.

"Quiet Talk Series," by Gordon:  
As devotional books, this series is  
without equal.

"World Stories Retold," by Sly:  
A book that may be used by mothers  
and Sunday-school teachers.

W. A. KINZIE.



## What Baptists Stand For

*As part of a symposium given at the Middle West Christian Unity Conference held in St. Louis, February 2-3, on the subject, "What Does My Denomination Mean by 'the church' and 'Christian unity'?" Dr. W. H. Geistweit represented the Baptists. His suggestive statement is here reproduced*

BY WILLIAM HENRY GEISTWEIT

**I**N CONSIDERING "the church" from the Baptist viewpoint, with the possibilities involved in church unity, the simplicity of our denominational conception makes the task both easy and difficult.

At the outset is the simplicity of organization. While there is a denominational consciousness, there is no denominational authority. Each local Baptist church is an independent unit: it is simply a group of people associating themselves for worship and work. Their association with other churches of what they call "like faith and order" is spiritual, not organic, in the full meaning of that word. While they have a common faith—expressed in the usually accepted statements of evangelical Christianity, they do not express these fundamentals in fixed authoritative creedal forms. This grows out of the insistent and persistent conviction of our people that the human soul stands in immediate relation to the heavenly Father through Jesus Christ, without the interposition of any person, ordinance or sacrament. This stressing of the spiritual character of all church movements, with a steadfast refusal to accept any form or organization that even remotely intimates ecclesiastical authority, is the outstanding position our people take when any question of unity is under discussion.

This spiritual interpretation of the church, this refusal to submit to any authority—ecclesiastical, sacerdotal, ceremonial—carries with it another right for which our people steadily stand: the right of private interpretation of the Scriptures. Our people not only contend for this right, but insist that it is the bounden duty of each member to read and interpret for himself. Our people fully accept the Scriptures as containing the absolute law of Christ's reign on the earth. We acknowledge the complete lordship of the Christ, in things personal, social and ecclesiastical. We can accept no intermediaries or mediators.

This interpretation develops another consistent position of our people: The church being a spiritual body, it follows that its members

become so by conscious, voluntary action on their part; that they are therefore all believers before God, equal in every particular; that distinctions, if any seem to be, are distinctions of service, and not through divine favor or ecclesiastical bequest. This creates a perfect democracy in the government of the local church. Our ideal of the ministry is simply that some regenerated believers are called of God to give their whole lives to distinctively Christian service; that ordination is merely a recognition of function and not the impartation of special power or grace; and that its regularity and validity depend upon God's endowment of the person and not upon human devices for continuity of ministry.

This spiritual interpretation of the church, this regenerated body of believers, this steady insistence upon what one of our number has pertinently expressed as "the soul's full competency before God," looks upon ordinances as purely confessional and not sacramental. Baptism is a confession before the world of an ethical death to an unchristian world order and life. It symbolizes things fundamental: the death, the burial and the resurrection of our Lord Jesus Christ. The communion is a commemoration of the death of Jesus and a symbol of our personal participation in his redemptive blessings and service.

Perhaps another word is needed to express the attitude of our people

(Continued on page 157)

## The Colporter-Missionary



**T**HE colporter-missionary is always ready to assist the pastors in his territory. Rev. R. L. Williams, colporter-missionary for northeastern Colorado (at left), was caught by the camera while holding a conference with Rev. Leroy W. Ellis (center) of Deer Trail and Rev. James C. Matthews of Vona, Kit Carson County. They were planning a year ahead for the success of the eastern Colorado Baptist asso-

ciational meetings. Mr. Williams' territory comprises fourteen counties and contains 23,000 square miles.

The automobile in the picture is the latest accepted type for colporter-missionary work. The cabinet in rear is equipped with trays for books and papers and has compartments for a complete camper's outfit, including cooking utensils, blankets and tent.



## Books—The Silent Servants of Man

### "Friday's Footprints."

By Margaret T. Applegarth. Philadelphia: The Judson Press. \$1.50 net.

Few young people will fail to find a trip around the world a fascinating experience, especially when the tour is conducted by so interesting a story-teller as Miss Applegarth, who seems always to have on hand the exact story needed to make the people of the particular country on which attention is centered seem living creatures. In this volume are thirty-nine such stories, and one is taken to practically all of our mission fields. We venture to predict that if the older people get hold of this volume the children will have to wait for it.

### "Fundamentals of Prosperity."

By Roger W. Babson. New York City: Fleming H. Revell Company. \$1.

The name of the author is a household word as a student of and writer and lecturer on statistical and economical problems. On those subjects he is held as a foremost authority. The volume before us is a collection of short addresses that were doubtless delivered before industrial clubs and financial bodies. The author combines the economical, industrial, ethical and religious factors of statistics in an almost startling manner. As a rule, financial and economic interests are discussed from prudential and utilitarian viewpoints. With this author the ethical and religious forces find a predominant importance, not only because they are right, but also because they are essentials of material prosperity. His propositions are proved not so much by deductions from great ethical principles as by inductions from statistics and facts in the business and industrial world. Lecturers, teachers and preachers will find here useful data. While Mr. Babson's direct activities are along the line of statistical economics, he is religious to the measure of a prophet.

### "The Power of Prayer."

A selection of essays delivered in St. Andrews University, Scotland, under the "Walker Trust Endowment." Edited by Dr. W. P. Paterson. New York City: Macmillan Company. \$4.

This is a pretentious volume of more than 500 pages containing twenty-two elaborate papers or essays by eminent teachers, preachers and church leaders in Europe and in America, representing thirteen different religious faiths, and selected out of more than 1600 prize essays. It is an encyclopedia on the subject, and it is impossible to review such a work adequately in limited space. The best we can do is to append some of the subjects considered: "Prayer and the Contemporary Mind," by the editor; "Its Meaning, Reality and Power," by Samuel McComb, Baltimore; "Prayer and Experience," by the president of the Unitarian College, Manchester; "Scope and Limitations of Prayer," by Ed. J. Hawkins, Exeter; "A Modern Apology," by Pasteur Bourquinn, Switzerland; "The Autobiography of an Evangelist," London. Different and contradictory views are presented with consummate ability, liberal

and conservative. Bible, science, experience, theology and reason—all contribute to its pages. The book cannot but interest and educate the reader.

### "You and Your Church."

By J. S. Kirtley. Philadelphia: The Judson Press. \$1.25.

Dr. Kirtley is known not only as one of our strongest preachers, but also as lecturer, writer and author of exceptional merits. We consider the volume before us the most practical, the best prepared and the most needful of all his books. It is to educate the convert in the doctrines, duties and privileges of his church life—a task sadly overlooked by the modern pastor and church. It would be a splendid investment on the part of the church to present a copy of this book to every member on receiving the right hand of fellowship at his first communion. The book starts out by explaining what it means to become a Christian and to join the church. It then recites what the new member will find in his new home—its privileges, tasks and opportunities. Part III treats of the part the member shares in all the church life. It is written in clear, incisive and devotional style, closing with mention of the difficulties and encouragements the member will meet in his new relations. We cannot too highly commend the book. 'Tis a veritable classic on the subject it considers.

### "Wanted—A Congregation."

By Lloyd C. Douglas. Chicago: The Christian Century Press. \$1.75 net.

Of all recent books dealing with the problem every minister faces—that of gathering a congregation which will stick and have always the worshipful spirit—this is one of the most interesting. A man who has actually done the thing of which he speaks pictures the process and the methods by which the result was brought about. No minister can read the book without getting at least some hint of the road over which he must pass to the success of which he has dreamed.

### "Sources of Effectiveness in Public Speaking."

By Prof. C. Edmund Neil. Boston: Hinds, Hayden and Eldredge.

Public speaking is vital to a democracy, and Americans have every reason to foster the art. In this book the principles are enunciated with great clearness and cogency. The author uses the psychological approach entirely. The use of the voice depends on the vividness of the conception, and this in turn on the freshness of the sensation and the imagination, which is defined as "the senses working in *absentia*." Tone-texture, inflection, movement, and vocal purity and endurance are the products of right emotional and purposive states. These mental states should be the aim of one's practice, and the author gives copious "experiments" through which the student arrives at mastery of himself, his subject and his hearers. The end of all true oratory is persuasion; and the persuasive speaker is he whose personality has been so en-

riched and mental powers so well trained that the vocal organs become the flexible instrument for achieving the speaker's purpose. Prof. Neil has recently gone to Newton and to Boston University after many years of successful work at the University of West Virginia, where his principles have had a thorough testing. His book marks a new stage in our understanding of the secrets of oratory, and no student of the subject can read it without enlightenment, enjoyment and profit.

### "The Ideal Man."

By President Emeritus J. P. Greene of William Jewell College. Philadelphia: The Judson Press. \$1 net.

Anyone who ever heard Dr. Greene preach or make a public address will realize what riches of literary merits, common sense and spiritual pabulum to expect in a volume like this one, whose only fault is its smallness. He considers, pictures out and presents the ideal man in respect to his intellectual character, moral stature, and his spiritual life—all congested into the normal full-orbed ideal man. The volume contains but fifty-seven pages, but it is all good gold.

### "The Truth of Christianity."

By Lieut.-Col. Turton. London: Wells, Gardner, Darton and Company. 2/-.

This is the ninth edition of this work. It is divided into three parts: Natural religion, the Jewish religion and Christianity. It combines treatises on theism, biblical inspiration and theology and evidences of Christianity. Its point of view is distinctly and emphatically conservative. To a graduate of a theological seminary the contents are not unfamiliar; but as a digest of volumes on those subjects it is wonderful how much the author has been able to congest into this volume. He does not pretend to classic scholarship or original research into the questions he discusses; but in clear, concise language he presents facts, criticisms pro and con, history, arguments and reasonings that are of rare merit. His conservatism we think leads him sometimes into undue literalism in discussing Bible criticism; but he is just and fair to opposite views, and presents the objections to his own views with all courtesy and answers them fairly. Discussions great writers would present with obsessive scholarship, this author presents in unpretentious language and in forms the lay reader will enjoy and understand, though they are concerned with the profoundest problems of theology and criticism. No wonder the volume is so highly commended by editors, prelates, teachers and other religious leaders of various faiths. The Roman Catholic papers advise that it be placed in the hands of every Christian. It would make an excellent class-book in a seminary or for a study class. While not accepting all its conclusions, we heartily commend it as a book of unusual merit and of deep religious interest. The admirable index at the close of the book is a valuable assistance in studying the volume.





# The Bulletin Board



## Abating the Liquor Nuisance

On Feb. 7 Federal Judge Landis ordered the property housing thirteen Chicago saloons closed for a year because of violation of the Volstead Act. Up to Feb. 1 the attorney general had filed 247 suits under the nuisance section of the prohibition law, and many more have been filed since. Tying up property for such a long period as a year is proving a most effective method of abating the liquor nuisance.

## Education in the United States

The report of the house committee on education, recommending the passage of the Smith-Towner bill to establish a federal bureau of education, states that the United States ranks ninth among the nations of the world in the general educational level of its people. We are trailing behind most of the civilized world, the report says, in point of educational advantages. Illiteracy is a national and not a sectional problem. We are now reaping the results of an unrestricted policy of immigration. The measure offers a means of correcting the present inequality of educational opportunities and of dealing with illiteracy among adults. It also proposes comprehensive Americanization plans.

## The Stage Door

A clergyman wrote to Edwin Booth asking if he could not be admitted to his theater by a side or rear door, as he preferred to run no risk of being seen by any of his parishioners. The distinguished actor replied: "There is no door in my theater through which God cannot see."—The Outlook.

## The Bible at the Inauguration

There is no law compelling the president to place his hand upon a Bible when taking the oath of office. The custom has prevailed, however, since the time of George Washington, who, stepping out on the balcony of Federal Hall, Wall Street, New York, in full sight of the assembled multitude, laid his right hand on the open book while repeating the constitutional oath, and then reverently kissed the page. State Chancellor Livingston turned down the corner of the page towards the words of Genesis 49:24: "His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." This custom has never been violated by a president-elect. The Bible is usually opened at random by the clerk of the Supreme Court; a record is made of the passage kissed, and the book presented to the president's wife. Cleveland used a little red Bible given to him as a boy by his mother. Roosevelt placed his lips to the words of James 1:22: "But be ye doers of the word, and not hearers only." The Bible was opened for

Pres. Wilson almost at the middle. He kissed the page at Psalm 119:46: "I will speak of thy testimonies before kings and will not be ashamed." The Book will be opened for Pres. Harding at Micah 6:8.

## The Place of Stewardship

Every re-reading of the New Testament impresses one the more deeply with the fundamental place of stewardship in the Christian system. It meets a discerning student on every page. The stewardship idea is surely scriptural. Accordingly, it is the only practical way of financing the great projects of the Christian church. Moreover, it is democratic. It avoids the dependence of the church solely or chiefly on the rich, who may be tempted to dictate where they give so largely, and distributes the burdens and the opportunities from the richest to the poorest man on at least an approach to an equitable basis. A sane and genuine program of Christian stewardship should and must become a part of the program of every Christian church.—Bishop Thomas Nicholson.

## It Happened in India

During the two years of his father's furlough, the young son of a missionary had been used to hearing his father preach in English and rather prided himself upon the fact that he "understood a lot." On the first Sunday of their return to India, he heard his father discourse in the vernacular. He rushed home to his mother with all the indignation a five-year-old can muster and exclaimed:

"Mother, father doesn't preach the true gospel any more. I couldn't understand a word of it!"

A theological student in India was fond of embellishing the Bible stories which he told, but his efforts in that direction were frowned upon when he related the resurrection of Lazarus in this fashion: "And the lord told Lazarus to come out, and when he heard that word he put up his umbrella and came right out of the tomb." (Contributed by Mrs. E. N. Harris, Toungoo, Burma.)

## Southern Collections to Date

Baptists of the South have to date collected in their big campaign the sum of \$16,851,100.68. This sum includes the payments in the various states through the convention year closing with Nov. 30 in the majority of the states, although for Texas it includes the payments to Jan. 1. As a preparation for a spring round-up campaign for the collection of pledges, the women will observe the week of Feb. 27-March 6 as a week of prayer, giving emphasis to every phase of the campaign in addition to their annual observance of this week in behalf of home missions, while on March 2 the entire membership of all the churches is asked to spend the

day in prayer for divine guidance and blessing. The remainder of March will be given over to enlistment work and stewardship teaching, while April has been designated as loyalty month, during which an effort will be made to induce every Southern Baptist who has subscribed to the campaign to pay his pledge to date, and everyone who has not subscribed to make a cash offering to campaign objects.

## "Do-A-Kindness-Day"

Taking a leaf from the Boy Scouts, who have for their motto, "Do a good turn daily," the Y. W. C. A. has designated May 21 as "Do-A-Kindness-Day," thus celebrating the memory of its founder Miss Grace Dodge. Miss Dodge, during a life long devotion to girls, made many large gifts to the association. The purpose of the day, which is her birthday, is to interpret her life and work to the public.

## To Counter the Y. M. C. A.

Evangelista of Rome prints an account of a banquet to the *Knights of Columbus* during their recent European pilgrimage. It was held at the Grand Hotel—a function of "supreme elegance," tables flashing with silver, crystal, and flowing champagne. The feature which will interest Americans was the speech of Mgr. Cerretti, in which he voiced the wish of the holy father that the "most noble" Knights should "immediately undertake active propaganda at Rome to counter the activity of another great American association, heretical and Protestant." The reference was to the Y. M. C. A. The appeal was, according to reports, frantically applauded.—Record of Christian Work.

## Dr. Rushbrooke's Observations

Dr. J. H. Rushbrooke recently returned to London after a month's visit to Baptist churches in Central and Eastern Europe. In Czecho-Slovakia, the most promising of the new states, he observed distinct signs of a growing restlessness and anxiety as to the future. The Communist rising of a few weeks ago was easily suppressed, it is true, but it is by no means certain that the trouble is at an end. In Rumania the position of the Baptist churches is rapidly becoming intolerable. Persecution has not diminished; indeed, religious freedom is being steadily suppressed, and the Baptist ministers and churches are being treated with great intolerance. In Transylvania, the new territory acquired by Rumania under the Treaty of Versailles, practically all our churches have been forcibly closed. Mr. Rushbrooke has brought back a mass of new evidence on this question which will enable the Baptist World Alliance to make strong representations in the proper quarters.





# Religious Education



## International Uniform Lesson for March 20

JESUS ON THE CROSS

Matt. 27:33-50. Golden Text: Rom. 5:8

BY JOHN A. EARL

### The Lesson Text

For the details of the crucifixion we are dependent upon the four gospels. In the epistles of Paul the cross becomes a symbol of salvation through sacrifice. The cross was one of the instruments of Roman execution, the sword being the other. Slaves were usually crucified, and the Jews, being regarded as slaves by their Roman masters, when guilty of crime were nailed to a cross and left to die thereon. Jesus met the common fate of a criminal slave, and that there might be no doubt of his status as a criminal, he was crucified between two thieves.

### The Lesson Taught

Jesus delivered, despised and desolate are three things written on the cross in addition to the words, "*This is Jesus, the King of the Jews.*"

### Delivered

The cross was the culmination of several forces working together to put Jesus out of the way. The late lamented Walter Rauschenbusch in his "Theology for the Social Gospel" gives five causes to account for the crucifixion of Jesus. The first, earliest on the field and latest on the watch, was religious bigotry. Soon after the first year of his public ministry, Jesus, by his open disregard of the regulations concerning the Sabbath, fasting, the distinction between clean and unclean in foods and fellowship, brought down upon himself the organized anger and persecution of the religious leaders. They became obsessed with the passion for his death, and with diligence worthy of a better cause rested not until they saw him nailed to the cross and lifted up between two thieves. Religious bigotry was the worst foe Jesus had to meet in the days of his earthly ministry and in the days of the ministry of his Spirit. The other causes were graft and political power, the corruption of justice, mob spirit and action, and militarism. All these causes grew out of the sins of organized society. It is a doleful picture revealed as we read the story of the crucifixion of Jesus, and as we remember that the sins of organized society then are the sins of organized society now. The picture would be wholly without relief were it not for the redemptive element in the death of Jesus. Peter spoke better than he knew when he said, "Jesus of Nazareth being delivered up by the determinate counsel and foreknowledge of God" (Acts 2:22-24). There was a

divine purpose in the death of Jesus. This is the element in the crucifixion of our Lord which eclipses all its horror of human injustice and brutality. Had Jesus been simply the victim of Jewish bigotry and Roman injustice, his death would have been in vain.

### Despised

The whole lesson is an eloquent description of the words of Isaiah: "He was despised and rejected of men, a man of sorrows and acquainted with grief." Peter must have had the cross in mind as he wrote: "When he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously." The people passing on the road that led into the city reviled Jesus, the priests mocked him, and the thieves reproached him. The thieves despised him because he did not save himself and them; and the priests taunted him with the reminder that the one who had threatened to destroy the temple, pledging himself to build it again in three days, was now so helpless that he could not save himself. Everybody seemed to take a fling at the sufferer because all his power seemed to be at an end. They made the common mistake of the church throughout its history in making omnipotence the test of Christ's deity. We have Unitarianism because the orthodox church insisted upon miracles as the test of Christ's divinity; and many thoughtful people, unable to harmonize the weary man at the well with the omnipotent God, gave up the puzzle and denied his deity. The deity of Jesus has only one test—perfect love. It was perfect love that refused the sword in Gethsemane, spurned the stupefying cup on the cross, and cried out, "Father, forgive them; they know not what they do." It was perfect love that enabled Jesus to endure the cross and despise the shame. The perfect love expressed in John 3:16 is the only gospel for a world lost in sin. On the grounds of power the people who despised the Christ on the cross were justified. "He was crucified in weakness." But on the basis of love perfectly revealed in human flesh, there was no justification for a single fling at the suffering Messiah.

### Desolate

No longer do we debate the question as to whether Jesus were actually forsaken on the cross, as his words seem to imply. It is enough to know that the desolation of his soul shut out the face of the Father. Here we must hesitate and stand aside, because we do not know what this desolation of soul means unless we have entered by actual experience into the fellowship of his sufferings. If we too know something of the bitterness of religious bigotry and its unrelenting spirit of per-

secution; if we have been betrayed and denied by our friends when we needed their loyal sympathy and support; if our motives have been maligned, our actions misunderstood, our love spurned; if powerful money and political interests have combined to crush us in our attempt to render unselfish service—then we may know a little something of the desolation of Jesus when he cried out, "My God, my God, why hast thou forsaken me?"

## An All-Day Sunday with the Children

BY E. M. STEPHENSON

For more than half a century Children's Day has been challenging the churches to pay a more rational attention to the religious education of their children and youth.

This celebration has taught the churches that children need, for their own development on the religious side, to participate in the public services of the congregation, and on the other hand has plainly demonstrated that only those churches *who live with their children* are sure of *children to live with*.

All denominations acknowledge the many blessings which this second Sunday in June of each year has brought to them, and all are planning for a larger participation than ever this year.

Baptists of the Northern Baptist Convention are offering something new in the form of a program for June 12. This year a program has been arranged by the department of religious education which is intended to suggest to our schools how to make use of what they already have acquired in their work of teaching and training the scholars.

For example, every department has a lot of memory songs and memory scriptures which congregations delight to hear recited. The school, too, has its mottoes, and patriotic pledges in salutation of the flag, patriotic hymns and songs, and religious exercises of its own of highest merit. The program shows how to put this material before the congregation in impressive form.

There will be available an exhibit of the newest venture in religious education—the *church vacation school*—and announcement of the possibilities of such a school in many fields.

From time immemorial the Children's Day offerings have gone to the American Baptist Publication Society for the support of its educational and missionary activities; but under the new arrangement all money collected will pass through the treasury of the local church to the General Board of Promotion. As in the past, this money will apply on the apportionment of churches sending them in.

The Publication Society will issue the programs, and they may be ordered from its headquarters, 1701 Chestnut St., Philadelphia, or from any of its branches, or from directors of religious education.





# The Chimney Corner



## The Confession of "Fetch-and-Carry"

YES 'm, I've give notice. O, no'm, she ain't been unkind to me! Quite the *contrary*. I'm just quitting while the get-a-way is good.

No'm, she give me a dandy little room, fixed every bit as well as her own daughter's. Though that ain't saying much that's extra. Only I've been doing general work for going on ten years now. It's been fetch-and-carry here and fetch-and-carry there, until now at last I've struck the real comforts of home; for at Lawyer Davis' did I get a nice undarned dresser cover for me bureau with all the knobs on? or a decent mattress? No'm, I *did not*! Theirs was the kind of mattress makes you fall asleep dreaming you're on one of them *straw-rides* when your best feller has a mad and you wish to goodness you hadn't come—if you know what I mean. Not a night's decent rest after fetching and carrying all day; but at the parsonage it's different. And Mis' Lawyer Davis didn't hand me out no pleasantries about the day's work like Mis' Rev. Sayre does; neither did Mis' Prof. Thompson, nor Mis' Grocer Spruce, for that matter. You've got to lay it to those there parsons for being *genuinely* human. But I just can't stand it another minute. I gotta leave.

O, yes'm, it's a nice enough house—sort of a pill-box of a place, with a chimney slapped against one side. Take it from me, though, that trustees is nutty landlords. Even Rev. Sayre let out a heart-to-heart on this subject onct when the church folks didn't hanker to pay for a plumber to plumb a very bad leak. Says Rev. Sayre to Mis' Rev. Sayre, says he, "Dot, I'd rather pay rent to worldings than live free on the angels!" It seemed to me an awful cute way of saying it. They's both very humorous with their remarks. But it's things like the above that take it out of a sensitive girl like me.

Why've I gotta leave?

Lissen! When I was hired out to Mis' Lawyer Davis it was so plain as the nose on your face that *he* had his evenings to himself. His clients wasn't forever feeling that they owned him and his fambly and all their time. Every afternoon Mis' Lawyer Davis put on her sprigged taffeta and sat by the front winder to snoop on the neighbors and to tat, or maybe she'd prink up a speck more and play cards somewhere—like ladies should.

But, believe me, Rev. Sayre's fambly ain't built on that principle. Every blinking member of that church must get called on every year. But this he had ought to do, of course. For sick or well, I lay that a parson had ought to know whether people's go-to-meeting

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

clothes on Sundays is double-crossing their stay-to-home habits on Mondays. It's a cinch that any old bird can perch in a pew on Sunday, but *can he fly straight out doors?* So parsons had ought to make the rounds every so often to see what dope to hand out the next Sunday. But, say, would you swallow it? They expeck Mis' Rev. Sayre to ring their doorbells, too. Sure! beating it to every house where there's sickness or sorrow or newcomers or whatnot.

The things she *don't* do you could write on the head of a pin! I hadn't been fetching at the parsonage very long before I says to her one day, she having been unusual nice to me about mending my next-to-the-best dress. "Say, Mis' Sayre," says I, real bold, "I'd chuck them continual matinees of yours if I was you, and lay me on the sofa to read, or darn, if you *must* work."

"Matinees?" says she, real puzzled-like.

"Sure," says I, "them perpetual afternoon doings at the church—ladies' aiding or misshunairy meetings and such. And if you know what I mean, Mis' Sayre," says I, "I'd blow my wad for a new hat or silk hose onct in a while 'stead of wasting the whole plunk on them leapers in India. Now, Mis' Lawyer Davis, say, she weeps and carries on, but she ain't a scratch on you as far as giving real dough goes! Yet Lawyer Davis must get double what—"

"That will do, Carry," says she, so gentle that I can't take no offense with being shut up for gossiping.

Well, I've kep' my eye peeled and seen the jobs them Church folks is willing to let lie on her.

Them misshunairy programs, now, they means wading through more books 'n I ever seed lying open at one time before. Yes'm, she helps all the performers regular every month. And that ain't a patch on the jobs she does for kids, for she runs the primary and paints big wall calendars, with flowers and "consider the lilies" on 'em at Easter, or holly and "Peace on earth" at Christmas, and so on through the year. Well, onct Mis' Life Insurance Tripp says to her, "Seems to me you really had ought to take some drawing lessons, Mis' Sayre, if you aim to *elevate* the little tots!" And she laughed, she being awful high-brow, unable to understand what the new picture is about. So when she left, Mis' Sayre she cried and tore up the drawing. But Rev. Sayre he kissed her and said, poetical-like, "Be not weary of well doing, or you'll reap the morning dew."

Daubing calendars is only one of her jobs for them primaries. She grows things for them in pots so they can see how God is Love. She calls on the sick kids, ropes in new ones, gets the brand new babies into a band, and has Valentine parties for their mommers. And as for collecting teachers, it's—her continual task. She'll lure them to the parsonage with coffee and doughnuts, and teach them how they had ought to teach. But although they eat out of her hand, so to speak, they nearly drive her crazy on Sundays. The least little snuffle in their noses keeps 'em home!

Then there's the See Double-You See. That's for kids, too—a crusade of some kind. Not in all that congregation was there a lady with time free from tating or bridge to make them kids See Double-You See (whatever that means; mebbe you know—I don't). So Mis' Sayre says to Rev. Sayre at supper that she guessed it was up to her to organize and run this here crusade stunt. Says he, real stern, "Dorothea Sayre, you mustn't! You're entirely too busy already."

"Tell me something *new*," says she, or words to that effect. So she organized. And I understand the crusade is a howling success and an ornament to any church.

You've got to hand it to her for energy. For I give you my word she's back of something else for older girls called the Double-You Double-You Gee. Not that she has to run the whole show, for the girls are supposed to do it. But you know girls! Blow hot one second, and blow cold the next. So she keeps 'em regulated, so to speak, and sicks 'em on to give plays, and pack boxes to send to the ends of the earth, and work out nice programs, like she is also helping their mommers.

This ain't all—not by a long shot. For she often has to speak up in prayer meeting, poor woman. There'll be a silence so horrible silent that you can almost *hear* the purple brim of Mrs. Lawyer Davis' hat announcing that it had just been did over with colorite! Rev. Sayre will be sitting up in front looking uneasy, waiting for the deacons and such to spiel a few words (as would have been only natural, seeing they'd ought to have been practicing his last sermon all week). But the deacons is tightglued to their seats, and neither sitting nor standing do they bust into conversation as they had ought. So Mis' Rev. Sayre will rise up and say a few words.

Before I worked at the parsonage I've often heard my other fambles criticize Mis' Sayre because she spoke so low, and onct Mis' Lawyer Davis says disdainful; "Perhaps it's just as well we *couldn't* hear."



But after all these months of living with a real honest-to-goodness Christian, I give you my word that if Mis 'Sayre was to sell safety-pins to naked cannibals they'd appreciate her and cry for more. She's that kind of a skirt. So I just gotta leave. I'm too softy!

Why when I'm fetching and carrying on sermon mornings I tip-toes around like I was Nazimova in some outlandish dance—real stealthy-like. For when I first come, Rev. Sayre says to me: "Carry," says he, "I hope you'll never have to interrupt me when I'm pegging away here, studying. I might lose a perfectly good idea, you know!"

"Sure!" I says, "I'll treat you gentle, sir," says I. And I've kep' my word. Not a mouthful of ideas have I ever spoiled for him. Every week I've seen him promenaded that study carpet like he thought it was the park in springtime,

with his best girl hanging on his arm—up and down, up and down, his lips moving spirit-like.

"That'll be some sermon," I'd think, dusting real quiet in the hall. "That'll fetch folks!" And Sunday mornings I'd peek through the parlor curtains to watch him going to church in his Prince Albert coat and his gates-ajar collar.

But ten to one you can bet on this for Sunday dinner: "Freddy," says she, "that was a beautiful sermon, dear! Didn't everybody say so?"

"Was it?" says he, eager. "No, nobody says nothing. Mis' Smith says was I forgetting her ma had newrightus and expects a call? And Mr. Rupert says he can't hear me so plain since I had the flu."

"O—O!" groans she, like she might cry. So last Sunday I told my best fel-

(Continued on page 159)

to sing me 'Old Black Joe' real often."

Now of course you know that that song isn't a hymn at all, but mother never let on about it, nor father, either: he just asked mother if she'd make it a solo, please. So she did, for she has a beautiful soprano voice and used to sing in choirs and at concerts before she became so busy bringing us up.

Jake looked at if he was hearing angels while she sang it. And he kept right on looking inspired while father told us Bible stories and prayed in that wonderful way father has, just as if he knew exactly what Bill and Timothy and I wanted to say to God. When church was over Jake went up and shook hands with father and said that it had been fine, "but I've got to hurry along now, sir, for I hear Fanny-Anny braying for me."

The minute he was gone I said, "I like Jake. I'm going to be his friend."

"So'm I!" piped up Timothy. "But I did it yesterday, Peggy. I brag him a daisy—didn't I, muvver?"

"You did!" said mother softly. And I wondered if God gives us quiet Sundays to open our eyes to lonesome people who have nobody but mules to talk to them when they need real people.

Bill helped me pod the peas for dinner and pretended he was chef. He even made up a special dish all his own, composed of olives and cold meat chopped up with cottage cheese. We spread it on our bread and father made a pun about it: "I like our new *Bill-of-fare*!" said he.

We called father Mr. Noah all day, and mother Mrs. Noah, so naturally the rest of us had to be Noah's three sons: Shem, Ham and Japheth. But who should be who?

Timothy instantly said he wanted to be Ham. He liked ham, he said—only without mustard, please! But of course you and I know that the ham he meant is not the Bible Ham, for I suppose your mother tells you the same stories our mother tells us—how from Noah's sons were born all the races of men: the *Jews* from Shem, the *Negroes* from Ham, and everybody else (Gentiles) from Japheth. Timothy's hair is golden as butter and his eyes are like enormous blue saucers, so we simply could not let him be the Negro Ham. It dawned on me that since I was taking Agony's place as cook, it was my solemn duty to be Ham myself. I'm not really a proud, haughty person, but O! I knew right away why so many Negroes hate their dark skins. I was glad that underneath the Ham name I kept right on being Peggy! And I turned an old tomato can into a "Ham Might Box" (I never spell it "mite" do you? For why should I give only my *littlest* money?), so that all summer long I could save my candy money for one of our home missionary schools where some dear little black Topsy, just my own age, is growing up. Bill was Shem, and Timothy Japheth.

Meanwhile we were floating nearer and nearer the shore, little dreaming that soon after we "bumped on Ararat" that night we were to have our second adventure, and be *robbed!* It was most surprising—and horrid.

(To be continued)

## The Young Reserves

### The Log of the "Flying Pig"

#### CHAPTER V

AS long as I live I shall never forget father's face that Sunday morning after the dreadful storm when he first came 'on deck and saw our ark floating right out in the middle of the canal instead of being hitched to one bank as it ought to have been. Evidently the rope had snapped with the strain of the lashing and lurching that had gone on all night. Anyhow, there we floated in a sort of "wide waters," which was like a small lake, with cat-tails starting to grow on the swampy bank opposite the tow-path.

Father and Jake talked and talked, but they did not seem to find a single way to "rescue" us. Jake offered to swim ashore, and then walk until he found a farmhouse where he could borrow ropes long enough to stretch from the shore to the ark. Then he and the farmer and the farmer's lusty sons ("supposing he hadn't any sons?" I sighed; "supposing it was just a *ladies'* farm?") could pull and pull and pull until our boat sidled over to the towpath. But father had a county map and found that the nearest village was over eight miles away so *that* plan was given up. Next Bill suggested that all three men (ahem! imagine his including *himself*!) should swim ashore, pulling the ark after them by means of sheets knotted end to end. But father said that it would be "quite too much of a swim." So it was left for little Timothy to pipe up cheerfully: "Why don't we just wait, fawver, like Mr. Noah? Won't we bump on Noah's mountain bime-by? For I fink, I weally fink, we're moving now!"

And, sure enough, the gentle wind and the rippling waves were paddling us inch by inch along our way. So father said that we'd just wait calmly until we "bumped on Ararat." Fortunately on Saturday we had laid in a big supply of milk and ice and fresh water, also vege-

tables and fruit, so Bill and I thought it huge fun to be shipwrecked over Sunday—although there really wasn't much to do! After breakfast mother suggested having church and Sunday school, so we went to find Jake to help swell the congregation.

Jake is the kind of man you call an enigma. I had that word in spelling last year, but I never expected to meet one of them face to face so soon. Jake seems to think we are all mildly crazy. You see, he's used to working on canal boats that are full of *something*—real cargo. I expect that he and Fanny-Anny talk us over a lot. He's devoted to her. We wonder whoever named our mule, but really when she brays her mournfullest the name fits her splendidly. Personally, Bill and I have a grudge against Fanny-Anny. For the other day we had a long hike "inland" to buy vegetables, and when we reached the towpath once more, Bill set down the market basket and we had a game of tag together—for only a few minutes, too. Yet when we stopped, there was the wicked Fanny-Anny munching the last of our carrots and peas and lettuce—roots, pods and everything gone! We had the long trip over again. And I haven't loved Fanny-Anny since.

Jake accepted our invitation to church, but insisted on finding a collar and necktie for such a solemn occasion. It took ages to find them, and Bill kept saying that maybe Fanny-Anny had eaten them! But at last he came on deck with his hair neatly plastered over his head, and in his Sunday shoes. I began liking Jake immensely from that moment, for people who take such trouble about their looks for my sake are always going to be appreciated.

Well, we sang hymns—everybody's favorites. When it came to Jake's turn, he hemmed and hawed, and said to mother, "You'll have to 'scuse me, mum, but I ain't what you might call familiar with hymns. But I recollect my old ma used





# Young People's Work



## Topic for March 20

### THE CROSS IN GARO LAND

Acts 2:1-5; Matt. 16:24; 10:28; 20:29; 9:37

1. *Literature*: "The Garo Jungle Book," by William Carey, \$2; "The Gospel among the Garos," 5 cents; "Tura Work among the Garos," 3 cents. These last-named pamphlets may be secured from Dr. W. A. Hill, secretary of missionary education, 276 Fifth Ave., New York City.

2. *Garo Land and people*: Far away in the great tea country of Assam, with its tangle of foothills, its rugged ranges and long open valleys through which for 450 miles flows the great Brahmaputra River, there live a people just emerging from savagery and heathenism. These people are in the Garo hills, which occupy a commanding position at the entrance to Assam. The story of their rise from heathenism, of their first knowledge of the gospel, reads like a fable. It is a fable of the power of God in a heathen nation.

In 1847 these people lived in their hill fortresses absolutely without communication with the outside world except as they took their cotton to market on market day. These market days were alike desired and feared by the shopkeepers, for the Garos are a wild race, keen at bargaining, and willing to shed blood at the slightest resistance. They terrorized the tribes in the neighboring country.

3. *Pioneers in Garo Land*: The story of the pioneers who first took the cross of Christ to these heathen people is one revealing the greatest courage and consecration. The land was practically unknown; no government survey had been made of it. The people were notoriously blood-thirsty. Shut off from the world in their jungles, the only communication being by dangerous trails haunted by wild beasts, it took strong hearts and wills to penetrate the unknown.

The first character to appear is Mr. Bronson, who started an orphan institution in 1843. He made some trips into the mountains and won converts, but the territory was so vast and his duties so pressing that neither he nor his wife could do what they wished. It was through his earnest pleas and repeated requests that missionaries at last were sent to these people.

In 1867 Dr. and Mrs. Stoddard joined the Bronsons and were sent immediately as missionaries to the hill tribes of Garos. Dr. and Mrs. Stoddard were charming people, born in New York state. Both were well educated and gave their best to their work. English classes were soon started, and the task of reducing the Garo language to writing was begun. After three months spent in getting acquainted, Bronson and Stoddard went on a missionary tour through the hills, visit-

*This page is for all Baptist young people's organizations. Send news items on activities, organization, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

ing schools, making converts, and baptizing. Native preachers and teachers trained in the missionary school were at work in some few places. The extent and great variety of the work can be imagined when we realize that all the uplifting influences in the community had to come from these missionaries. Headquarters were established at Tura. Before this, more help became necessary, and two new families came to work with the Garos.

Marcus C. Mason and Elnathan Phillips were comrades on farms in New York state, went to school and college together, married sisters, and sailed together for this great work. The task before the two young couples demanded a strong mental equipment, sound knowledge of the Scriptures, ability to manage men, much wisdom of heart, and great powers of physical endurance with courage. A literature had to be produced, beginning with early school-books and going on to the finished translation of the New Testament, in a language of which little more than the rudiments had been learned by their predecessors or written down for the tribe; journeyings made unattended through the roughest interior country, and friendly relations established with a sullen and savage people; teachers trained, the raw material being the wild Garo boy or girl, and, when trained, sent back into the depths of the jungle with torches lighted at the central fire; the beginnings of interest in a score of far-scattered places watched and fostered, and churches formed and guided to a right exercise of discipline and an earnest advocacy of the faith. It was a stupendous task, but they gladly shouldered it, and their success is the history of the widespread growth of Christianity in Garo Land. Later other missionaries were sent, but these pioneers blazed trails.

Native teachers and preachers are trained and take care of churches, which are for the most part self-supporting. Sunday schools were established and in 1898 they reported seventy-two schools with 3337 pupils. (Adapted from Service.)

## News

### WISCONSIN

"Some of the outstanding events in religious education in Wisconsin during 1920 have been:

"1. The unusual success of our assembly. Enrolment increased 50 per cent over 1919, taking entire capacity of grounds.

"2. A good increase in the number of standard Sunday schools.

"3. The success of the experiment of holding the state young people's convention in connection with the assembly instead of with the state convention.

"4. One five-day city institute—Milwaukee—with good enrolment and fine class attendance.

"5. The enlargement of the state committee on religious education to twelve members (eleven of whom were present at the last meeting), and the division of this committee into four sub-committees: Sunday-school work, young people's work, the assembly, and the student pastor work at the state university" (Charles H. Boyd).

### WESTERN WASHINGTON

"The outstanding achievement of this year's work was the purchase of the assembly grounds for the Western Washington Summer Assembly.

"The convention made a contribution of about \$2000 for this purpose, while the board of managers of the Western Washington B. Y. P. U. authorized the director to raise \$4000 in addition to the gift from the convention. So there was purchased for \$5250 a tract of land containing about seven acres, and we also secured an option of five acres more. Thus the Baptists of Western Washington own and control approximately twelve acres of ground overlooking Puget Sound. One building has already been erected on the grounds, and plans contemplate the erection of other buildings from time to time.

"A similar campaign will be put on in the near future in Eastern Washington and Northern Idaho, so that our assembly work there may be put upon a permanent basis" (T. H. Hagen).

### OREGON

"One of the more interesting phases of our work in this state is the actual service of our young people in the city of Portland. Under the leadership of Mr. A. D. Bosserman, the president of the Willamette Young People's Association we are holding monthly rallies at which we put on attractive programs.

"Next month will be 'Foreigners' Night,' when the attendants will declare their nationality and a cosmopolitan entertainment will be given. We expect to have an original American, a Negro, a Chinese, an Italian and others render the program. On another occasion the young people will give a reception to all the Baptist pastors in the city.

"There are now only three churches large enough to hold the attendance, which runs well toward the thousand mark. We are developing a consciousness of unity and power among these fine young people, and we are planning to do something aggressive to make this city 'sit up and take notice' of the Baptists and the kingdom" (Geo. H. Young).





# Our Own Folks



## St. Louis Letter

By W. E. DARROW

On Jan. 21 Supt. J. S. Wharton of the Missouri Sanitarium, located in our city, passed to his reward after a brief illness. He was elected to his position as superintendent at the annual meeting of the board of managers in October 1920. Although a young man, about thirty-three years of age, his influence and ability as as director of the sanitarium and as a consecrated Christian worker were becoming felt and appreciated. He recently joined the Third Church. His departure is a distinct loss not only to his family but to the wider circle of Baptists in St. Louis and beyond. B. A. Wilkes, M. D., has been elected superintendent.

## Ordination

At the Fee Fee Church, about nine miles from St. Louis and the oldest Protestant church organization west of the Mississippi occurred on Feb. 10, the ordination of Bro. D. Earl Allen, its pastor, and also the ordination of W. R. Martin, as deacon. Rev. S. E. Ewing spoke on "The Work of the Ministry"; Rev. R. K. Kelly on "The Office of a Deacon"; Rev. J. W. McAtee offered the ordination prayer for the minister, and the writer the ordination prayer for the deacon. Rev. P. G. Van Zandt directed the singing and presented Bro. Allen with a Bible in the name of the Fee Fee Church. The standing committee of the St. Louis Association, at a meeting in the Euclid Church building on Feb. 1, examined Bro. Allen and unanimously recommended his ordination. He is a recent graduate of William Jewell College.

## Unity Conference

The Middle West Unity Conference was held in the Second Church, Dr. W. C. Bittling, minister. It was largely attended. Dr. W. H. Geistwelt of the Third Church presented the paper on "What Does My Denomination Mean by Church and Christian Unity?" It was well received by the conference and the Baptists of St. Louis. Much time was given to discussion, each paper being afforded respectful hearing, though ever so diverse the convictions to which it gave expression. The conference was a helpful one, and may help toward the coming of a better day for Christian activity and fellowship.

## Evangelistic Effort

At this season of the year many of our churches are holding or plan to hold special evangelistic meetings. Not a few report additions to their membership each Sunday through the regular preaching services. The Grand Avenue Church, of which the writer is pastor, will begin special meetings on March 9, Major E. W. White of Omaha, Neb., assisting the pastor. Already, there is marked increase in prayer-meeting attendance and other evidences of spiritual renewal. Forty-four have been received for membership in the Euclid Church during the regular January services.

## Coming Events

The annual get-together dinner under the auspices of the St. Louis Mission Board will be held in the Third Church building on the evening of March 8, with Dr. Charles A. Brooks of New York as the chief speaker. Our city B. Y. P. U. will hold its quarterly rally with the Compton Heights Union on the evening of March 10, with Dr. J. A. White of Chicago as the speaker. A large delegation from St. Louis at the Cincinnati B. Y. P. U. A. convention is planned.

## Beyond the City

Rev. Charles Durden has gone to the pastorate of the First Church, Galesburg, Ill., from the pastorate of the First Church, East St. Louis, thus severing his connection with our St. Louis Ministers' Conference. At a recent meeting of the conference resolutions commendatory of the brother were unanimously adopted. Rev. C. A. Westbrook has been elected field secretary for the Kansas City district of our state general association. Rev. A. A. Todd, well known to Baptists of our city, was translated on Feb. 15 after two weeks' illness. He was born in Callaway County, Missouri, in 1870, and has been in the Baptist ministry for more than twenty-five years. Since 1916 he has been pastor of the First Church of Jacksonville, Ill.

## Iowa Letter

By JAY A. LAPHAM

## Des Moines University

There is general satisfaction over the new name for the institution. A large and enthusiastic body of students accept it with much pleasure, and a hearty response comes in from over the state.

Dr. L. D. Osborn has reluctantly resigned his position as professor of sociology and director of extension work in the University of Colorado to accept the position of chancellor in Des Moines University. Dr. Osborn received his bachelor's degree from the University of Michigan and his doctor's degree from the University of Chicago. His achievement as an educator has won for him respect wherever he is known. The challenge to lead the Baptist hosts of young people in higher education in our state is so great that Dr. Osborn felt that he must accept the urgent invitation from the board to undertake the task. To him will be given the general internal management of the affairs of the university. His splendid service as president of Des Moines College at a time when great patience and tact and perseverance were needed recommend him strongly to all our people. Pastors and parents will give him hearty support, and the students extend an enthusiastic welcome.

## Iowa Convention

The board of managers of the convention met in regular quarterly session Feb. 8. There was a large attendance of the members. The board is composed of over fifty members: one from each of the twen-

members at large, and five officers. Nine ty associations in Iowa, twenty-eight of the members are women and twenty are laymen. The others are ordained ministers, but two are not serving as pastors. One is Rev. R. R. Sadler, who has served the convention for many years as its secretary, and who is highly appreciated as the editor of our state paper, the Baptist Record. The other is Dr. John Earl, so widely and favorably known to readers of THE BAPTIST through his illuminating exposition of the Sunday-school lessons.

Much business pressed for attention. Forward steps were taken of deep significance. A later letter will give the names of those who were elected to serve the convention. The report of Dr. G. P. Mitchell, missionary secretary of the convention, tells how the work has grown in the last few years. The amount of business now transacted when the board meets is easily four times what it was six years ago. The report says: "From practically all quarters of the state come reports of gracious revivals. Muscatine, Webster City, Shenandoah, Atlantic, Davemport, Grand River, Pleasant Valley, Chariton, Oelwein, Bryantburg, New Haven, Mt. Pleasant, Pella, South Ottumwa, Hedrick, Sioux City, Humeston, Corning, Perry, Fort Dodge, Sac City, Grand Junction, Charles City and Glenwood have reported meetings which have been held or are in progress. Brethren, it is a time for God's people to be much in prayer. Marked demonstrations of the power of the gospel have been manifested in many places."

There are now three pastors-at-large at work in Iowa. Dr. A. W. Caul is at work at Cherokee. Miss Hazel Boyd helped him for two weeks. A strong meeting is reported. Rev. A. G. Lagerquist is steadily gaining at Dubuque, and the outlook is the best in years. Dr. E. A. Shanks was heartily received at Cascade, where he did a fine piece of work. The missionary secretary visited twenty-six places during the quarter, met in conference with committees seventy times, delivered twenty-six sermons and addresses, and traveled 5768 miles.

## Here and There

Rev. C. C. Browne, who came to Dunkerton a few months ago from Indiana, is putting on in the church an educational program of much promise. The needs of the community have been studied carefully. A new moving picture machine has been bought, and once a week the people enjoy an interesting educational entertainment. The teacher training class in the Sunday school is finishing the fourth book.

Central Association held its annual B. Y. P. U. rally at Grinnell. There was a fine attendance and much enthusiasm. The coming of the Northern Baptist Convention to Iowa June 22-29 appeals strongly to our young people.

Dr. H. O. Rowland of Oak Park, Ill., supplied the First Church, Des Moines, for two weeks. Many old-time friends were glad to hear him again.



## Philadelphia Letter

BY ARTHUR C. BALDWIN

### Remarkable Birthday Celebration

What the papers called "the most remarkable birthday celebration ever staged in Philadelphia" marked the seventy-eighth anniversary of Dr. Russell H. Conwell on Sunday, Feb. 13. The Temple was thronged at each service. Morning, afternoon and evening, long lines of children, women and men numbering literally thousands streamed up to the platform, each presenting the loved pastor and lecturer with flowers or fruit. In the evening he received three barrels of grape fruit from the young people. He received every variety of fruit except a lemon. On Monday morning Dr. Conwell addressed the Baptist ministers' conference and was welcomed by one of the largest attendances of the year. A testimonial dinner was given him at the Union League. Founder's Day for Temple College, which he established for poor boys and which now numbers more than 7000 students, was celebrated in the evening. Dr. Conwell is a veteran, but not our "grand old man." My typewriter refuses to use the word "old" in connection with him. He is young, vigorous, forward-looking, loved and honored by all. He is a great man.

### Dr. West at Oak Lane

Dr. Raymond M. West of the Board of Promotion gave ten days to the Oak Lane Church, George E. Tomkinson, pastor. I am glad to insert here the resolution adopted by the church:

"The meetings were held for the purpose of deepening the spiritual life. The church has been greatly quickened. Dr. West's passionate presentation of his faith in the living God, in the redemption of Jesus Christ, in the guilt and punishment of sin, in the Bible as the word of God, and in the church as the divine institution will never be forgotten. Young people looking forward to life's work, people in the midst of life's tasks, and those who have seen many years of service have been greatly helped. Several professed conversion, and an old-fashioned revival is quietly going on. A group of personal workers was in training for four months to follow up these services."

### One-hundred and Third Anniversary

The First Church, Camden, has just celebrated its one hundred and third anniversary. Pastor Lyell, who began his thirty-second year on Jan. 1, preached the sermon. The communion service was the largest in years. Special funds were asked for to purchase some real estate, and more than enough money was received. The old church is renewing its youth and faces the future with great hope.

### Social Unions

The Baptist Social Union of Northwest Philadelphia met with the Logan Church on Feb. 15. Rev. B. L. Newkirk read a paper on "Our Baptist Heritage" in the afternoon. The evening address was by Rev. E. A. E. Palmquist, our Baptist brother who is secretary of the federation of churches. The officers for the next year are H. Windisch, president, J. L. Miner, vice-president, B. L. Newkirk, secretary, and H. W. Stringer, treasurer.

The West Philadelphia Baptist Social Union met with the Chestnut Street Church on Feb. 17. Rev. W. E. Chalmers spoke in the afternoon on the World Sunday-School Convention in Tokyo. Pres.

Emory W. Hunt gave a strong message in the evening. The officers for the new year are Arthur C. Baldwin, president, J. Francis Vought, vice-president, John F. Neff, secretary, and Harry C. Kaeplinger, treasurer.

### Church Items

Rev. W. H. Wrighton of Georgia has been called to Western Memorial, and Rev. Walter Alexander of Texas has been called to Mantua.

At the last communion service in the Third Church, Dr. Groves W. Drew gave the hand of fellowship to eleven persons representing five states and the Dominion. South Philadelphia is surely cosmopolitan.

The East Church on Feb. 6 celebrated the forty-third anniversary of its Bible school and the thirty-fourth anniversary of Dr. C. H. Woolston, the pastor. Dr. Woolston is another of our young men who keeps his church on the *qui vive* and pays especial attention to the children.

Wayland Memorial, Rev. H. A. Bulson, pastor, is booming along with activity in every branch. Few churches are more active or have brighter prospects.

The Chestnut Street Church observed its second annual Foreign Students' Sunday on Feb. 20. Forty-one accepted the invitation. Eleven nationalities were represented in the attendance. After the service these young men were invited to the various homes for dinner.

### Noon-Day Prayer Meetings

Noon-day prayer meetings in a downtown theater are being conducted by the federation of churches. March 1 to 4 is given over to Baptist leadership. Some good brethren shake their heads over the idea of lenten prayer meetings, but surely we cannot refuse to pray because it is Lent. Such a fear would be unworthy of us. We believe in prayer at any time and welcome the privilege of prayer and fellowship with our brethren to present Christ.

## A Sorely Bereaved Family

BY D. D. PROPER

Paul enjoins Christians to "weep with them that weep," and experience proves that it is good to enter into the sorrows and sufferings of others, for we not only become a blessing but receive a blessing, as our hearts are made more tender and sympathetic by so doing.

The family of which I write is that of State Secy. S. P. Shaw of Sioux Falls, S. D. On Feb. 18 the father, mother, brother, two sisters and wife were called to lay away in the grave the remains of Chester, the oldest son of Dr. Shaw.

This young man was twenty-five years old, had graduated from Sioux Falls college in 1918, and was ordained to the gospel ministry. He had preached for two or three churches in the state while getting his education, and gave promise of future usefulness. He was married in July, 1918, to Miss Ruth Yonker of Columbus, Ohio. He was in the second year of his course at the Rochester Theological Seminary, N. Y., and was student pastor at Mumford, near Rochester.

Late in November, 1920, he underwent an operation for appendicitis. His heart had been affected for some years, and so great was the drain on his vitality that it could not stand the strain for complete recovery. When he was able to travel he was brought to his father's home. In the early part of February, 1921, it was thought that he could return to his work,

and he went to Columbus, Ohio, where his wife and baby boy were with her father. The doctor there said that he was not able to work and urged him to return to Sioux Falls at once. On Monday, Feb. 14, his mother met him at Chicago, and they started homeward. When they were within about twenty miles of home, the spirit took its departure, and only the lifeless body remained.

Chester was converted at his mother's knee when a little boy, and was baptized and united with the church when ten years old. To the great delight of his father and mother, he wanted to be a preacher, and every encouragement and help were given him. His father baptized him, signed his two diplomas from academy and college as president of the board, was moderator of the ordaining council, and married him.

The funeral was held in the First Church of Sioux Falls Feb. 18, and was attended by a large number of friends, some from out of town. The pastor, Rev. G. Elton Harris, conducted the services. Several pastors from out in the state were present. Rev. Earl Pierce of Brookings, Rev. J. E. Cook of Watertown, Rev. Walter Ingram of Mitchell and Rev. L. L. Mann, pastor-at-large, took part in the services. Rev. D. D. Proper preached the sermon from II Samuel 12:23: "I shall go to him, but he shall not return to me."

## Women of Central District—Attention!

A letter from national headquarters of the Woman's American Baptist Foreign Mission Society called the attention of the Central District board to the starving millions of China. Although the famine is in north China, where Baptists have no work, and although contributions to the China Famine Fund cannot count on the \$100,000,000, it was the opinion of the board that we should certainly co-operate in this urgent and worthy movement. Therefore we recommend that the women of Central District do something definite for famine relief in China, sending all funds to Mr. Geo. B. Huntington, treasurer of the American Baptist Foreign Mission Society, 276 Fifth Ave., New York City.

## To Baptist Women Everywhere

I hope that each one of you has clearly in mind the Easter thank-offering to be taken in our Sunday schools this year for our great Baptist world work. It offers an unusual opportunity for our children to give out of their abundance to the needy children of the world. It also gives us a chance to glean our home field for the small gifts which are perhaps too uncertain, or are considered too small, to be pledged through the ordinary church channels.

In the old days we used to gather such gifts through our gift envelopes and boxes, and this Easter thank-offering gives us the opportunity to repeat that method, for one feature of the material is a lovely gift box for general use. There will be enough of these boxes so that one may be placed in every home to catch the pennies, the nickels, the dimes and quarters, and larger amounts, not only of the children, but of each member of the family who has reason for thankfulness and who wishes to have a part in the great united Easter offering.

By the time this message is read, samples of the material will probably have been sent to every pastor, and as



much more as is needed can be had from the state promotion office. This material consists of a leaflet upon the way in which we are meeting or failing to meet God's fair demands of service for himself; a letter to women telling them what to do and how to do it; a charming little sheaf of stories for the children showing them what their gifts will do for children all over the world; and the beautiful box all ready to receive the gifts.

Women of every church, will you see to it that this material is distributed in

your churches; that a gift box goes to each household, and a copy of the children's leaflet to each family of children; and that the letter to women is read in your mission circle and the general leaflet widely used? Then when Easter comes will you see that all the gift boxes are brought in and the contents promptly forwarded to your state collector? So shall Christ rise anew in the hearts of his children, and the light shine again in darkness because of what you have done.

MARTHA H. MACLEISH.

## Church News by States

**I**N each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.

### Mississippi Valley

#### MINNESOTA

THE MONTEVIDEO CHURCH is prospering under the ministry of Rev. L. R. Johnson. Twenty persons have been added to the membership during the year. All financial obligations have been met, and \$3000 has been subscribed toward the new world movement. It was decided to have week-day religious instruction under instructors appointed by the church.

At LUVERNE, the church and Sunday school attendance is increasing, sixteen persons have united with the church, and Pastor J. T. Brown and his people are much encouraged.

Rev. E. A. LAGERSTROM sees real advance spiritually and materially at Willmar. Baptisms are frequent.

THE CANBY CHURCH has taken a forward step in paying the last obligation on the building purchased last fall. Rev. C. T. Davies is fast gathering the people here and at Minneota together.

Rev. E. P. JOHNSON is serving the churches at Lake Lillian and Irving, and may also supply the pulpit at Sparta, which is vacant at present.

Rev. JESSE RUNYAN has closed a successful pastorate at the Merriam Park Church, St. Paul. Decided progress has been made during his ministry. The church bore a good part in the New World Movement, has attained self-support, and has many additions by baptism. Mr. Runyan was in Y. M. C. A. work in France for some eight months. He now begins at once as executive secretary of the Baptist Union of Minneapolis, with Baptist headquarters in that city.

PASTOR J. S. NORDELL welcomed six new members into the Fahlun Swedish Church recently.

SEVEN CONVERTS were baptized at Virginia the last Tuesday in January.

Rev. A. J. DAHLEY of St. Paul, who was obliged to return from Assam because of illness in the family, has taken work as superintendent of the Mariners' Church and Bethel Mission in Boston.

Rev. L. D. ALVORD has held an evangelistic meeting at Frazee. Some thirty-five persons have taken a definite stand for Christ. From Frazee Mr. Alvord went to Laporte, beginning there Feb. 20.

Rev. C. O. DAHLEEN of Quincy, Ill., has accepted the call from the Swedish Church at Worthington.

THE SWEDISH CHURCH of St. Cloud is going steadily forward under leadership of Rev. A. E. Belstrom. Two persons were recently baptized.

#### MISSOURI

Rev. WARREN P. CLARK has been pastor at Chillicothe for more than six years, during which time he has received into the church 418 people, 257 of them by baptism. The average Sunday school attendance for the first seven Sundays of the year was 405. The church has recently made up a purse of \$250 for Dr. W. Sanford Gee and his wife, both of whom have been ill for some time. Dr. Gee, for many years an active pastor in Illinois and more recently in Missouri, has been in the hospital at Chillicothe, suffering greatly from pancreatitis, for over a month. He is far from being well as yet.

ON FEB. 27, Dr. W. M. VINES of the First Church, Norfolk, Va., began special meetings with the First Church, Columbia. Mr. J. P. Scholfield of Fort Scott, Kans., is conducting the singing. The church started, the meetings organized, prayerful and expectant. The pastor, Rev. T. W. Young, is just entering his ninth year. There have been more than 1000 additions to the church during his pastorate.

#### KANSAS

Rev. ROBERT J. CHURCH began his fifth year as pastor of the Arkansas City Church on Jan. 1. Attendance is good, and someone unites with the church at almost every preaching service. During the four years of the present pastorate, 320 have been added to the membership. This number more than equals the resident membership when Mr. Church became pastor. Preparations for a new church edifice are in progress, and a sinking fund is growing. Three well attended Bible classes are conducted during the week by the pastor and his wife. Missionary benevolences of the church have more than doubled. The report is that

"the wheels of church life are running smoothly."

THE "DAILY AND VACATION Bible school" institute recently held at Kansas City under the auspices of Dr. T. S. Young was well attended. W. O. Shank of Atchison writes: I am highly impressed with this new movement fostered by our Publication Society. This is a pioneer work, but the time will come when biblical instruction, in every city, town or hamlet, will be recognized and adopted as a part of our educational system. Every Baptist church in America should acquaint itself with this movement and endeavor to co-operate."

THE FIRST CHURCH of Hutchinson reports the following additions to its equipment and property: A large new pipe organ, which is much enjoyed by all; new pews for the main auditorium and new furniture; a primary department in the enlarged basement, with new furniture for same; a large new parsonage; and a building for the mission of the church in the suburb of Careyville. The fifth anniversary of Pastor Horace Cole's work with the church was celebrated last October. In 1915 the benevolences totaled \$923, and in 1920, \$3957. Local expenses in 1915 were \$4312, and in 1920, \$8637. The pastor is much loved by his people.

THE CHURCH AT PHILLIPSBURG is taking on new life since the coming of Rev. L. E. Griffith. There is a good teacher training class, just now completing the first unit of the new standard course.

Rev. G. W. E. MERRIFIELD of Fredonia held a successful meeting with the Bethel Church recently, with good results. There were some ten or twelve conversions, several of whom have been baptized.

Rev. J. R. PENNINGTON has been called to the church at Liberal and has accepted. He has done a successful work in one of the suburban churches of Kansas City, Mo.

Rev. W. W. SEARCY of Olathe is greatly encouraged with the outlook for his work since the first of the year. He gave the hand of fellowship to fourteen new members recently, seven of them coming in by baptism.

Rev. C. H. OWENS of the Harmony Church held a successful meeting recently in one of the schoolhouses near by with fine results. There were some twelve hopeful conversions.

Rev. J. J. VIA, one of the teachers in the schools of Sterling, has recently become the stated supply for the Larned Church.

THE MCPHERSON CHURCH, under the leadership of Pastor C. T. Isley, has completed extensive plans of improvement on the church building, improving its appearance and giving added room for the work.

Rev. A. H. MCHENRY, formerly pastor at Phillipsburg, has accepted the care of the church at Wakeney and has already taken up the work.

LINDSBORG will be the place of meeting for the Student Volunteer Convention for Kansas and Feb. 11 to 13 the dates. There will be representation from all the colleges in the state. Dr. J. C. Robbins will be one of the speakers.

PASTOR R. W. MCQUERRY of Argonia had the assistance of Pastor J. H. Pennoch of Norwich in special meetings recently. There were eleven accessions to the church.



A NUMBER OF NEW STUDENTS have enrolled since the first of the year at the Kansas City Seminary, bringing the total number above any previous year. Prof. Sharp is grateful for the response of churches and individuals in furnishing lecture-room chairs to furnish his classroom. The training school is indebted to many mission circles for linens, towels, fruits and provisions sent in during recent months.

EVANGELIST JAS. A. ARMSTRONG of Leon, Iowa, held a meeting recently in the Waldo community with good results. The Baptist Church building is a few miles in the country, but the probabilities are that, when the church begins work again, it will be moved into town.

#### NEBRASKA

EVANGELIST E. W. WHITE closed a series of successful revival meetings at Red Cloud on Feb. 6. The church has been pastorless much of the time for years, and only one church in this city of 3000 has a regular settled pastor—the Methodist. Dr. R. R. Coon of Grand Island, who was present at these meetings as acting-pastor, writes: "We feel sure that Christian forces there have had a spiritual uplifting whose good influences will long abide." Dr. White began meetings at Chadron Feb. 10.

#### Lincoln Notes

Baptist affairs are going on well in this city. The First church recently held its annual supper. At that time it gave a welcome to exactly 100 new members who had been received during 1920. Fully 400 people were present. Representatives of all departments spoke briefly. At the February communion service twenty-three members were welcomed. A "prospect list" which Dr. Elmore keeps gives hope that at least 100 members may be received this year by Easter. Record attendances at prayer meeting, Sunday school and church services are being broken constantly. Nearly every organization in the church and practically every class in the Bible school has adopted goals for attendance and efficiency.

Changes have been taking place in East Lincoln. Our good people there have adopted the name "Second Baptist church." Brother J. G. Dickson closed his pastorate the first of the year to enter welfare work. He has been a faithful, hard-working pastor. The church has called Rev. Henry C. Smith, of Berwick, Ill. He will begin his pastorate March 1. He is a thoroughly trained man and has had fine success in one of the strongest rural fields in Illinois. He is in the vigor of young manhood and is coming to an enthusiastic people.

The greatest source of satisfaction is the union which has been effected between the Rush Memorial and the Holdrege Street churches. These people have been working vigorously side by side for the last four or five years. After a long courtship, attended alternately by hope and misgivings, the two have been most happily wedded. It was a layman who assisted chiefly in tying the knot. Mr. Oak Davis, president of the Baptist Social Union, did some fine counselling. A love feast, celebrating the event, was held the first Sunday afternoon following the union. The church was recognized by a council Jan. 25. Rev. C. A. Spalding, pastor of Holdrege Street, becomes a missionary of the convention, and Rev. F. W. Ainslie, pastor of Rush Memorial, becomes pastor of the united church. The name

adopted is "The Temple Baptist church." It has a membership of over 200. It is specially well located in the northeast part of the city, is self supporting from the start and is aggressively at work. A new building project will be on in the near future.

A Federated Church Council has recently been formed. Thirty-three evangelical churches are members. We are well represented upon the official staff. Dr. Elmore is chairman of the department of evangelism and Mr. Oak Davis is in charge of publicity. It is expected that the council will be a positive force in the moral and spiritual life of the city. The first aggressive movement is an evangelistic campaign which will be conducted simultaneously during the two weeks preceding Easter. Union noon meetings will be held down town. Each church will hold its own evening meetings and each pastor will do the preaching in his own church. Dr. Elmore, with his committee, is setting things in order for a thorough work in all the thirty-three churches. A complete religious census of the city was taken Sunday afternoon, Feb. 13, which will form a splendid basis for the evangelistic campaign.

The work among the Baptist students at the university is encouraging. Several, in various stages of preparation, are planning for work in foreign fields.

C. J. POPE.

#### MICHIGAN

MARANATHA CHURCH, DETROIT, has the satisfaction of announcing that Rev. C. E. La Reau has accepted the call to the pastorate, left vacant by the resignation of Rev. Christopher Burnett in October. Mr. Le Reau has for eight years been pastor of Windom Park Church, Minneapolis, and also a teacher in the N. W. Bible School. He is at present seeking rest in the South and will assume his duties early in April.

AFTER A MINISTRY OF FOUR YEARS, Rev. A. Carnell, finished his work at Bloomington on Feb. 28. During his pastorate, seventy-six have been received by baptism and letter. The chairman of the pulpit committee, Mr. W. Harrison, will be glad to hear from a suitable man.

REV. J. W. ERSKINE began an evangelistic meeting with the Durand Church on Jan. 23 and preached for two weeks. As a result, the pastor, Rev. A. M. Bailey, baptized fourteen and received six by experience and one by restoration. Others are to be received by letter.

THIRTY NEW MEMBERS have just been baptized by Pastor C. B. Milberry into his church at Harbor Beach and six others united on their Christian experience. Rev. J. J. Pease of Bay City assisted in these meetings.

"EVERY MEMBER IN THE CHURCH IS PLEASED," writes one from Manistee of the pastor, W. E. Anderreck. He is proving a fine leader and the members respond gladly to his plans for aggressive work.

REV. C. H. MYERS at Hudson finds help and inspiration in his orchestra and chorus choir led by Mrs. Myers. They contribute no small part to the success of the evangelistic services held each Sunday evening.

REV. P. J. JOHNS has resigned his pastorate at North and West Rome, desiring to move to a field where he can have advanced school advantages for his daughter. During his three year pastorate he has

received more than thirty members. His address is Manitou Beach.

THE CHURCH AT BIRMINGHAM increased the salary of Pastor Peter M. MacKay by \$200 at its last business meeting. It has purchased what is considered the best building lot in the village and is looking forward to a modern church building in the not distant future.

THE SUNDAY SCHOOL at Marshall has now passed the 330 mark, with all classes organized and holding social gatherings each month. Pastor J. Burt Bouwman expects to baptize several at Easter.

PASTOR D. MARTIN, assisted by Mr. Elker, singer, has been cheered by thirty-two conversions, several of whom will come into the Bad Axe Church. This is the result of pastor and people unitedly and prayerfully entering upon a campaign for souls.

REV. R. A. ALLEN was assisted by Rev. H. H. Ford of Traverse City in the special meetings in the South Church, Port Huron. Not only as a preacher does Dr. Ford proclaim the gospel, but his singing is equally effective. Pastor Allen says: The meetings were far-reaching in their influence and God gave the victory over evil forces working against us. Twelve have already been baptized.

#### ILLINOIS

EIGHT WERE BAPTIZED recently at the Slovak Church, Chicago, Rev. A. P. Slabey, pastor. Meetings are being held in three parts of the city. Dr. Benj. Otto visited the church on Sunday evening, Feb. 20.

THE STATE STREET CHURCH, ROCKFORD, Rev. Raymond S. Carman, pastor, is conducting a campaign for church attendance which began Feb. 6 and will continue until April 24. Definite goals are placed for all services and organizations and strong attempts made to reach these. An attractive series of "Mobilization" bulletins is being issued.

THE CORNER-STONE of the North Shore Church, Chicago, was laid on Sunday afternoon, Feb. 20. The new site for this growing church is nearly a mile north of the present location and is in the centre of the residences of the members. A complete and adequate workshop, as well as a beautiful house of worship, has been planned. The Bible school can take care of about 1200 and the auditorium will seat about 800. The enterprise will represent an investment of approximately \$200,000. The exercises of the corner-stone laying were attended by Baptists from many other churches. Dr. Benj. Otto, Dr. J. P. Abbott, Mr. C. J. Howell, Mr. S. M. Seator, Mr. W. B. Wagoner and Mr. J. L. Kraft had a share in the program. The address of the afternoon was made by Dr. Carl D. Case of Oak Park. The work on the entire building is being pushed forward and it is expected that the church can take possession of part of the structure in the summer. The pastor, Rev. W. H. Jones, has been with the church about three years. Dr. W. E. Biederwolf is at present holding special services with the church.

#### Woman's Mission Union of Chicago

The March meeting of the Woman's Mission Union of the Chicago Association will be held at the Immanuel Church (2320 Michigan Boulevard) Tuesday, March 8. The morning will be of great interest to every circle, it being the annual meeting. Reports will be given from each chairman.



The afternoon is full of good things. Dr. G. A. Huntley, medical missionary, of Shanghai, China, Dr. William Axling, evangelistic missionary, of Tokyo, Japan, and Mrs. Helen Barrett Montgomery will be the speakers. Mrs. ERNEST RIDGEWAY.

#### Woman's Mission Society of Illinois

The regular board meeting was held in the First National Bank building, Chicago, Jan. 28. There was a large attendance from all over the state.

An impressive memorial service was held for Mrs. H. W. Ralph, a former faithful board member, who passed away in January. Miss Marchie Hines, our missionary at the Kodiak Orphanage in Alaska, was present and told of her work by word and picture. Mrs. Robert Hoffman of Elgin and Mrs. C. E. Siver of Waukegan were elected to fill the two vacancies on the board. The death of Mrs. Upcraft, for years one of our faithful missionaries in China, was spoken of.

## Atlantic Coast

### NEW JERSEY

AT THE EMMANUEL CHURCH, RIDGEWOOD. Thursday evening is being observed as "Church Family Gathering Night." A table discussion follows the supper and this in turn is followed by the devotional service of the church. Three new deacons were ordained at the last communion service and five new members welcomed.

### MAINE

A LARGE COUNCIL convened at Bradley Feb. 17 and after a thorough examination of the candidate, Mr. Oscar W. Thomas, voted unanimously to recommend his ordination. Rev. H. G. Kennedy was the moderator of the council and Rev. H. W. Rowe was scribe. Mr. Thomas.

The great work of this church will now have more adequate facilities.

THE QUARTERLY MEETING of the North Aroostook Association convened with Pastor J. W. Brown and the Fort Fairfield Church on Feb. 14. Aroostook is having a wonderful winter, but prefers to have potatoes up and the mercury down. The spirit of the people, however, is wonderful. There is no whining over losses. The people fully expect to cover with profits next year. There is much of good to report in the work of the churches. Pastor Clark at Bridgewater is leading in a great revival. Constantly increasing congregations and interest encourage Pastor Cooper at Washburn. Pastor Ranger is seeing some of his best young people declare for Christ. The quarterly meeting gave special prominence to promotional affairs, Secy. Mower speaking upon what the New World Movement means to Maine and Promotion Director Whittemore speaking on the greatness of its meaning to the world and the kingdom of God. Mrs. J. W. Browne, wife of Pastor Brown, led the women's hour, and Director Henderson presented the new emphasis upon religious education. Pastor Clark preached and Pastor Ranger opened the subject of evangelism in a helpful way. The association took vigorous action against the bill before the legislature to relax the Sunday law.

ON SUNDAY, FEB. 13, Rev. Benj. Beatty, the successful and much loved pastor of the Getchell Street Church, Waterville, resigned in order to become one of the pastor-evangelists of the state convention. His pastorate has been remarkably successful, and a strong band of young people are becoming efficient church workers. The baptism of eleven Russian men and women is one of the notable things in Maine church work. The leader in this work, Mr. Maxim Green, becomes convention missionary to the Russians of Maine. The principle of sacrifice seems to be applied to the Getchell Street Church, as both pastor and special worker are taken. Pastor Beatty is, however, primarily an evangelist and goes to the field of his successes and his love, and Mr. Green has a great passion for souls.

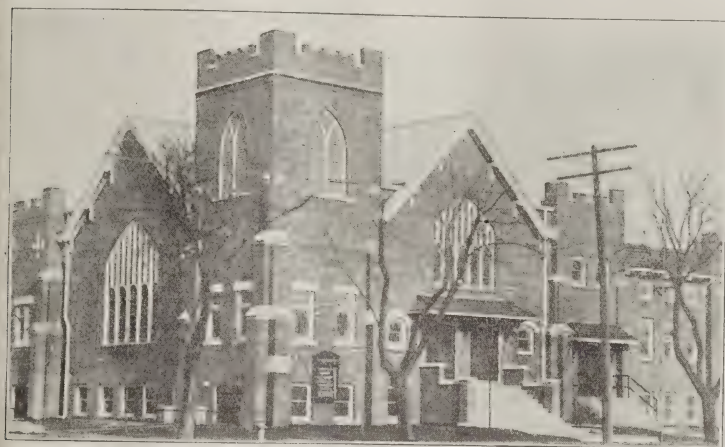
#### Twenty-fifth Anniversary at Rumford

Rumford is one of the great towns where paper has built of stone and mortar almost a city over night. Here is one of the greatest water powers in New England, and here twenty-five years ago, with the aid of the convention, the Baptist Church laid foundations on which it has strongly built. A beautiful church and a fine parsonage afford excellent equipment for service. For the entire twenty-five years Dea. Charles A. Mixer has been organist and choir director; nor is the length of his service its most remarkable characteristic. Pres. Gray of Bates College and Secy. Irvin B. Mower were the preachers for this notable anniversary. Rev. E. C. Jenkins, from a successful pastorate in the Free Church, Houlton, came to Rumford a few weeks ago. Already there is progress.

### MASSACHUSETTS

RECOGNITION SERVICES for Rev. Arthur T. Brooks as pastor of the Dudley Street Church were held on Feb. 17. Addresses were given by Rev. A. K. deBlois, Rev. F. W. Blakeslee, Rev. B. A. Wilmott, Rev. Clarence A. Young and Mr. Brooks.

AT RUGGLES STREET, congregations have been steadily increasing since the coming of Rev. S. W. Cummings. During the



NEW EDIFICE OF THE FIRST GERMAN CHURCH, MADISON, SOUTH DAKOTA

Mrs. Topping told of the eight regional conferences to be held in the state during February and March. A number of missionary circles and C. W. C. societies and fifteen W. W. G. chapters were reported organized since the state meeting. All the committees for the year were appointed, including the program committee for woman's day at the state convention.

This was necessarily an all-day meeting, much business being transacted and many plans for the year's work being discussed. Illinois board women seem alive to our key words—"Survey and Obey"—and seem determined to lead all Illinois women to "overcome and possess the land." Mrs. W. C. RUTHERFORD, Secy.

### SOUTH DAKOTA

THE FIRST GERMAN CHURCH, Madison, dedicated its new edifice, which replaces one destroyed by fire two years ago, on Jan. 23. The general missionary secretary, Rev. William Rubn of Chicago, preached the dedicatory sermon. During the services the amount remaining on the indebtedness, \$7000, was wiped out. The cost of the new building, not including many articles of equipment was \$58,368.53. The church is very happy in its new home which is pronounced the most modern and beautiful in the community. Three weeks of special services have just closed. The outlook was never brighter. (Ohio news on page 156)

formerly a business man in Lynn, was converted thirteen years ago and immediately become active in Christian work. Afterward connected with the church in Beverly, he so fully won the confidence of the church that it encouraged him in his purpose to devote his entire time to the ministry. For the past year he has served the church at Wells Depot. The ordination exercises included sermon by Secy. I. B. Mower; prayer, Rev. E. S. Drew; hand of fellowship, Rev. D. W. Kimball; charge to the pastor, Rev. P. E. Miller; charge to the church, by a representative sent from the church in Beverly, who not only brought the greetings of that church, but also a substantial contribution for the work in Bradley. Pastor Thomas is already seeing large progress in the work of the church.

THE FIRST CHURCH, Houlton, Rev. Henry C. Speed, pastor has raised its meeting-house four feet (it has raised its benevolences in the N. W. M. much higher than that), and has thus provided prayer-meeting room, dining room, classrooms and robing rooms—an admirable equipment for Sunday-school work. Over \$14,000 has been expended. Special exercises of rededication were held Feb. 13, with sermon by Secy. I. B. Mower, Scripture reading by Prin. E. H. Stover of Ricker Institute and prayer of dedication by Pastor Speed. The attendance was so great that many were unable to gain admission.



past month about fifty young people have expressed a desire to enter the Christian life, and there have been a number of baptisms.

ONE OF THE NOTABLE pastorates in Massachusetts is that of Rev. Nelson S. Burbank at the First Church, Revere. On Feb. 17 the thirtieth anniversary of this pastorate was celebrated with interesting addresses. Mr. Burbank's remarkable work in Revere is generally recognized throughout the state.

THE FIRST CHURCH, EVERETT, Rev. A. Judson Hughes, pastor, has just closed a successful series of evangelistic services conducted by Rev. E. C. Pauling of Salem, assisted by Mr. George E. Whitehouse of Somerville, musical director and soloist. A goodly number of young and middle-

aged persons responded to the appeals made. At the communion service for February, which was largely attended, the church by a rising vote declared its appreciation of the pastor's fifteen years of service, its endorsement of his plans and policies for the church's welfare and growth, and its hope that he might remain as the church's leader and guide for many years to come.

THE WEST SOMERVILLE CHURCH, Rev. Frank Swaffield, pastor, is a regular beehive—plenty of people all about it and in it. You would almost take it for a Roman Catholic church, as you see the people pour in and out. Think of a men's class of 400! This church has it. And a Sunday school of nearly 1800, and a Sunday night service packed to the walls! The church got the habit under Pastor W. F. Wilson, and emphatically is the habit growing under Frank M. Swaffield. O, for a great, new, adequate plant for such a working church.

REV. F. W. PEAKES has begun his pastorate at West Newton with favorable signs. Although overshadowed in a way, by great churches of other denominations, this church has a large and unique field of its own as a live evangelical body.

THERE ARE CALLS and rumors of calls in the suburban meridian. Ere these notes get into type, two of our best pastoral leaders may have "run upon a troop or leaped over a wall."

THE NEXT "STEPHEN GREENE LECTURE" at Newton Theological Institution comes Feb. 25. Prof. Edward C. Moore of Harvard, president of the American Board of Commissioners of Foreign Missions, speaks on a topic upon which he is an authority: "The Christian Faith and International Relations."

THE FIRST WEEK IN LENT the interdenominational noon services at King's Chapel have been conducted by some of our Newton professors. Pres. Horr took the first two days and was followed by Profs. Vaughan, Bradbury and Donovan. The attendance has grown during the week.

DR. GEO. E. HERR has begun his visitation at Baptist colleges, commencing with Bates College the present week. His visits always bring a strength and inspiration that are anticipated.

DR. JOHN MARVIN DEAN of New York has been preaching for the Tremont Temple Church of Boston during February. "The great work has gone on," he testifies, "even in Dr. Myers' absence. This is due to the remarkable staff of associates. During the great blizzard on Sunday, Feb. 20, the burning of the Cudaby plant in the heart of Boston drew scarce a hundred spectators, while there were present that same stormy day in the Tremont Temple Brotherhood alone 375 men by actual count. Brotherhood leaders should get in touch with the methods and spirit of Rev. D. M. Lockrow, director of men's work at the Temple. Dr. Myers will occupy his own pulpit again beginning March 6. A royal welcome awaits him."

#### Boston Ministers' Conference

After brief wandering the ministers' conference of Boston came back strongly in a large meeting and brisk discussion. Dr. Woodman Bradbury led with a paper on "Democracy and Conscience." The attractive difficulty of the topic provoked question as well as questions. The essayist made it plain that while the strain of

the great war was upon us, we wrought some violence both to democracy and conscience, but it did not appear just how we could have escaped a more violent German dominance had we allowed crooks, cranks and conscientious objectors to muddle us while we were saving everything precious. An excessive conscience can do more harm than one full of offense. Then we must take care of it.

Dr. Lemuel C. Barnes was the reader at the next meeting, on the "Christian Control of Intensive Power." Dr. Barnes had plowed his field so thoroughly that the conference by a hearty vote requested our Home Mission Society to print the paper for a wide reading. It was suggestive, informing, weighty and forward-looking. In his wide spiritual outlook, the great material fundamentals have not escaped our home mission leader. He has well considered coal, oil and electricity as intensive powers; but he amazed us with the still inexhaustible power that remains for our service after coal, oil and natural gas have had their comparatively little day. It was an address that compelled optimism and flashed light along the sure path of Christian progress.

#### The Social Union

The February social union meeting was a general unlimbering. That is, we touched great things lightly, yet deeply, and were helped in it by rollicking song, and instructive fascinations. It was "Father and Son's Night," and was designated to hit both at once. Pres. Sheppard was without a tremor. Evidently he had something "up his sleeve." The "Sons" acted as if "spreads" were in their line, and the "Fathers" did not falter at the tables.

The music was overwhelmingly rousing—homemade choruses and plenty of them. Our special entertainers were two charming Scotch-American boys from Somerville. In this case we loved the "hyphenates": Harold and Kenneth Kirkness. They were in the sprightly period and fully entered into their fascinating specialties. Kilts, plaids, bonnie bonnets and Highland song and humor played upon our applause and laughter.

The serious phase was in the hands of Dr. Sumner R. Vinton. He gave us grand pictures, startling figures about world conditions, thought-provoking facts and problems—a solidly impressive culmination of a really great meeting.

#### CONNECTICUT

THE SPECIAL REGIONAL MISSIONARY CONFERENCE held in the state, Jan. 28 to Feb. 7, resulted in a better understanding of the New World Movement program on the part of the churches.

MANY CONNECTICUT CHURCHES have been engaged in evangelistic effort since the opening of the year, with encouraging results. The spiritual life of the churches has been deepened, and there have been numerous additions to the membership. Other churches are planning special meetings.

REV. THEODORE BACHELER, pastor for two years of the Federated Church (Baptist and Congregationalist), Willington, has accepted a call to the Broad Street Congregational Church, Providence, and began his work on the new field March 1. Willington offers a fine opportunity to the right kind of a man seeking a field of labor.

THE WORK IN THE GRAND AVENUE CHURCH, New Haven, is progressing encouragingly under the leadership of Pas-

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tor P. L. Cosman. Thirty-six new members were added during the past year. Slogan for 1921: "Every member a personal worker."

REV. SAUMEL JOHNSON of Hartland, Maine, has accepted the call extended to him by the Winsted Church and will begin his pastorate April 1.

REV. C. L. FISHER has resigned from the pastorate of Union Church, Hartford, after five years of faithful service, to resume a former pastorate in Alabama.

#### WESTERN PENNSYLVANIA

ON FEB. 13, REV. W. C. CHAPPELL, visited the Midway Church, preaching in the morning on "Stewardship," and in the evening on "Personal Evangelism." The occasion was the reopening of the auditorium after painting and renovation. The basement has also been papered and painted by members of the church. Two weeks of evangelistic services began on Feb. 20, the first week's meetings being conducted by the pastor, Rev. J. R. Rutledge and the second week's by Rev. J. S. Jewell of Carnegie.

REV. C. E. HEMANS, pastor of the First Church, Homestead, observed the second anniversary of his pastorate on Feb. 13. During the past two years, more than 100 were received into the membership, most of them by baptism. The audiences on Sunday morning have increased so that they now practically fill the great auditorium. During the past year, \$300 was added to the pastor's salary, and the missionary apportionment was increased from \$1400 to \$4000. In addition, a large electric sign was placed in front of the church, and the church and parsonage were painted. The tithing band organized during the year, which numbers over twenty, made much of this possible. The church is looking forward to special evangelistic services to be held this spring, and it expects to lead the association again this year in the number of baptisms.

## Pacific Coast

#### WESTERN WASHINGTON

**CONCRETE:** The old saloon property recently purchased at Concrete has been transformed into a beautiful little church building. Rev. Earl D. Sims is conducting a revival meeting. Night congregations have reached as high as 150. Already twelve or fifteen people have been baptized and others are being received. The membership has increased from seven to about twenty-five, the Sunday school has more than doubled and the whole outlook is encouraging. This is the heroic little church with only seven members that subscribed more than \$1000 to the New World Movement.

REV. AND MRS. T. O. WOLD have been appointed missionaries to work among the Scandinavian people of Western Washington.

THE REGIONAL MISSIONARY CONFERENCES in Western Washington began at Seattle in the Tabernacle Church Feb. 7-8. The team sent by the General Board of Promotion consisted of Dr. Charles A. Brooks, Mrs. H. W. Peabody, Rev. W. H. Bowler and Miss Anna Johnson, for seventeen years a missionary in the Philippine Islands. Besides this conference, the team attended the conference at Mount Ver-

non, Feb. 8-9, and at Chehalis, Feb. 10-11. In the Seattle conference sixteen churches were represented; at Mount Vernon, fourteen, and at Chehalis, six. The addresses given by members of the team and their counsel in the discussion of practical questions were exceedingly helpful in putting clearly before our people our task and how to accomplish it. Many appreciative testimonies were given by those attending the conferences regarding their helpfulness. These conferences were followed by other regional conferences, held at Bellingham, Bremerton, Olympia, Hoquiam, Raymond and Tacoma, which were conducted by teams of workers from the state. Miss Anna Johnson attended a number of these conferences and gave fresh and vivid messages of her work. Findings committees made reports at the conferences which were unanimously adopted, pledging anew allegiance to the New World Movement; endorsing the outline of work between now and May 1 proposed by the General Board of Promotion; and recommending that an adequate missionary program be adopted by each local church. These regional conferences will be followed by a large number of local church conferences.

WHILE DR. CHAS. A. BROOKS was in Seattle attending the regional missionary conference an opportunity was secured for him, through Rev. C. L. Maxfield, university Y. M. C. A. secretary, to deliver a message to the all-student assembly of the University of Washington. This is a privilege accorded to very few speakers. Dr. Brooks' message was received with great appreciation by the thousands of students present. On the same day, Mrs. H. W. Peabody addressed the student volunteers at the men's building on the university grounds.

REV. A. B. BAIRD, who has been supplying the church at Elma since Rev. Horace Goodin closed his pastorate Jan. 1, has been called as pastor and will move on to the field March 1.

REV. CHARLES BAKER of Summerland, B. C., has become pastor of the churches at Lynden and Laurel, beginning his work Feb. 1.

REV. E. F. HAMBY of Lusk, Wyo., began his work as pastor of the South Tacoma Church Jan. 24.

#### NORTHERN CALIFORNIA

PASTOR RUFUS KEYSER of the First Church, Lindsay, has organized a large number of personal workers into groups for evangelistic work. Baptismal services occur weekly.

DURING THE LAST MONTH, seventeen have been received into the membership of the church at Chico, eleven of them by baptism. The State Normal School is located at Chico and Pastor Berry is reaching out in his ministry to these young people.

THE FIRST CHURCH, OAKLAND, received thirty-six new members on Feb. 6 and five more were baptized on Feb. 13. For many weeks members have been received every week. The prayer meetings now overflow into an adjoining room. On Feb. 2 an institute of religious education, to continue twelve weeks, opened with classes in Bible origin, Bible doctrine, missions, stewardship, teacher training and young people's methods. The classes meet at 6:15 for supper, then go to their sessions and later all come together for the regular prayer meeting hour.

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## Ohio

## Dayton Association

The pastors held their monthly meeting Feb. 14 at the First Church, Dayton. Pastors O. T. Swigart of Greenville, L. M. Copland of Springfield and E. McFarlane of Franklin and Howard Johnson, Sunday-school director of Clark County, were introduced. The paper of the hour was by J. C. MacFarlane of the Memorial Church, Dayton, on the Zion movement.

Dr. Slocum of the First Church reported eight confessions and a growing Bible school. The deacons and trustees gave to Dr. and Mrs. Slocum a pleasant experience on the day of their silver wed-

ding, at which time there was a gathering in the church chapel of the officers and their wives and the ministers and wives who are members of the church. They were presented with silver quarters to the amount of \$25.

Supt. C. H. Starrit reports that many of the pastorless churches have secured pastors during the month.

Pastor B. F. Patt of Sidney had the help of Rev. J. C. Jones of Piqua in special meetings, resulting in eleven baptisms. The church building is being remodeled to make room for the growing work.

Pastor J. C. MacFarlane led his people at Memorial to a high-water mark in attendance. Teachers and officers are planning a decision day next month.

Pastor O. T. Swigart was encouraged on his first day of service at Greenville by two additions. Things are taking on new life with the coming of the new pastor.

Pastor J. M. Cosby has had much to encourage him at Tippecanoe City this last month. The Bible school has gone beyond the 100 mark. The church is meeting cheerfully all its pledges to the forward movement. Fifteen were baptized.

Dr. R. B. Smith of Springfield First has conducted two revival meetings during the month—one in Springfield, at the West Chapel on Pleasant Street, which is a part of the First Church, and the other at the Second Church, Indianapolis, where some thirty were converted. Springfield has a teacher training class of nearly 200. Mr. Howard Johnson, who is conducting the class, is a member of the First Church.

Rev. E. McFarlane of Franklin has organized a promising orchestra. The young people are doing good work.

R. C. Fletcher of Fletcher is calling and training his people to pray. More than twenty-five persons pledged themselves to pray at home and at any time and place called upon. A number of large men's meetings have been held under the leadership of the pastor.

Pastor C. R. Jones has many things to encourage him at Piqua. The young people have an average attendance of seventy, and the mid-week prayer service averages eighty-two. Congregations are large, and there have been confessions of faith and a number of baptisms.

Pastor Sloman of Third Street held a meeting of the officers, teachers and workers at which 100 were present. Great things are planned for the future. The Denison gospel team was with the church Feb. 13. Four enlisted for life service. Two persons have been baptized and one has been received by letter.

The city young people's society, of which Pastor Sloman is president, held its second annual meeting Feb. 11 at the First Church. More than 300 were at the banquet. The Denison gospel team provided most of the program. The young people enthusiastically requested Pastor Sloman to lead them another year.

Pastor T. J. Smith of the Zion Church, Dayton, has aroused interest among the men. One class has grown from six to 107.

Pastor Hall at Summit Street received one by experience. Since Wednesday has been made a church day, the attendance at the prayer meeting has greatly increased.

M. F. Scruby at Haynes Street is having conversions and baptisms. The earnest efforts of this pastor and his wife

are bringing the Baptists into their own on this difficult field.

Pastor G. W. Johnson at Linden Avenue received four by letter and three by baptism, and three are awaiting baptism. The Bible school averaged 393 last month.

L. M. Copeland has been at Clifton Street, Springfield, only a few Sundays, but already the church evidences new life. A young people's society has been organized with nearly 100 members.

Pastor F. F. Fenner of Bellefontaine is rejoicing in the recent installation of a \$5000 pipe organ. Eight new members were received.

Pastor M. F. Bagby of Colorado Avenue baptized five. The Bible school now has the highest record in its history. A splendid B. Y. P. U. has been organized.

Pastor Henry Brandt of Troy finds things hopeful. More room will soon have to be provided for the Sunday school. One was received by letter and three by baptism.

Two were received by baptism at North Dayton. Two men in three weeks started a class of boys with thirty in attendance, all boys but three being new material. The school is the largest in our part of the city.

PHILIP BAUER.

North Dayton.

## Fresh from the Field

The Student Volunteer Union of Greater Boston (Mass.) will hold a student missionary rally for college and high school students and young people of the churches of Boston at the First Church on Saturday afternoon and evening, March 12.

Rev. P. J. Johns will finish his work at Manitou Beach, Mich., on April 1. He is anxious to get in touch with a town church in some place where his daughter can attend the high school.

The Haskins, Ohio, Church has secured the services of Rev. Howard Parry of Crozer Seminary who will take up work on the field in June.

Mr. and Mrs. S. Mitchell Castlebury of Woodruff, S. C., announce the engagement of their daughter, Ethel Heath, to Charles Samuel Copeland of Gaffney, S. C., the marriage to take place on March 9. Miss Castlebury is a graduate of Greenville Woman's College and a fine type of young Baptist womanhood. Mr. Copeland is the son of Dr. and Mrs. Arch C. Cree, a Furman University man and one of the most promising young business men of upper South Carolina.

Dr. F. G. Cressey of Dayton has been elected director of the Ohio state board of promotion in succession to Rev. C. E. Stanton, and moved to Granville on March 1.

During February Dr. O. P. Gifford has been acting as supply at the First Church, Pasadena, Cal.

Pres. John A. Earl who has served Des Moines College for ten years will close his work with the commencement in June. His plans for the future are not yet determined but the Baptists of Minnesota are hoping that he will continue with the First Church of St. Paul which he is now serving as acting pastor.

Dr. J. P. Treat, formerly president of the Colorado Woman's College, is now

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almost fully restored to health and is hoping soon to be taking up again some form of active work.

Rev. Henry C. Miller who resigned from the Marion Avenue Church of Aurora, Ill., has been recalled and has again become its minister. He has been granted an assistant, Rev. W. M. Wilson, making it possible for him to continue as the Sunday morning preacher at Eastern Avenue Church, Joliet. Mr. Miller spent the fall semester at Columbia University.

We are in receipt of five printed sermons delivered during January and February by Rev. Alfred Wesley Wishart of the Fountain Street Church in Powers' Theater, at Grand Rapids, Mich. They are mostly on social topics, although the sermon for Feb. 15 was on "Personal Problems in Religion."

J. Harvey Gunn, pastor of the church at San Luis Obispo, Cal., has been delivering a series of Sunday morning sermons on the subject, "In the Field of Religion," and an evening series on the subject, "The University of Love." The church has raised \$2,000 above its quota in the New World Movement campaign.

Sunday, March 13, is to be observed as China Famine Relief Sunday by Sunday schools of thirty denominations throughout the United States and Canada.

At the annual business meeting and banquet of the First Church, Bunker Hill, Ill., Rev. T. C. Coffey, pastor, the reports of the different departments showed a generally flourishing condition. The B. Y. P. U. has been reorganized with a large membership.

Dr. D. J. Varney, a deacon in the First Church, Greenfield, Ohio, has been elected commander of the local post of the American Legion. Rev. T. M. Hofmeister, pastor of the church, has been preaching special series of sermons, morning and evening, and had these well-advertised in the local paper.

Atlantic District Jubilee Celebration

The Jubilee celebration of the Atlantic District will be held in Washington, D. C., May 11-13. Because of special conditions, it will be necessary for all those who wish hotel accommodations to write soon. Franklin Square Hotel will be headquarters. It is located at Fourteenth and K streets. A great program is being prepared, and a great meeting is expected.

HARRIET NEWELL JONES,  
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To the Editor:

On the eve of my departure from the United States will you permit me on behalf of my colleague, Rev. C. E. Wilson, and myself to thank all who have extended kindness to us during our stay in this country as the delegation of the British Baptist Missionary Society? We have been greatly moved by the generous hospitality we have received and by the cordiality with which the various topics under consideration have been discussed with us by the representatives of the boards of the Northern and Southern conventions.

I believe that our deliberations will result in closer co-operation and more ef-

fective service for the good of those amongst whom our brethren and sisters on the field are laboring with so much devotion, and that the extension of our Lord's kingdom will be promoted.

Incidentally, feelings of amity between the United States and Great Britain will be strengthened by such intercourse as we have had, and the memory of our happy visit will abide with us through the coming years. THOS. S. PENNY.

**What Baptists Stand For**  
(Continued from page 142)

toward what is termed "Christian unity." Our unity among ourselves—church with church, until it reaches something like national denominational expression—is entirely for the sake of enlarged service. Our gatherings, therefore, are purely advisory, never judicial nor legislative. Our people believe heartily in co-operation be-

tween denominations for social and religious service, but do not believe that such co-operation is dependent upon any organic union of churches. Furthermore, they protest against exalting the question of organic union as antecedent to such co-operation. Our people stand here, insistent and devoted. They believe that the unity longed for, and for which our Lord prayed—that happy consummation of the kingdom of believers—will be fully realized when we come to the unity of the Spirit, in the Spirit, in the bond of peace. We declare that we are neither tolerant nor intolerant. Our language expressing our spirit is of another order: utter, complete freedom, liberty! To put it all in a sentence: Our people feel that the meeting place for the unity of all believers is in spiritual functions and not in formal declarations of organic union.

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## Our Music Corner

WILLIAM LESTER

## THE QUESTION BOX

**QUESTION:** Will you please suggest some collections of Irish songs out of which we could arrange a representative program for a small music club; also a few modern songs written in the same style?—A. L., Iowa.

**Answer:** There is a fine collection published by Ditson—"Irish Songs," collected and edited by N. Clifford Page. By all means examine the volume of Irish songs edited by William Arms Fisher, published in the Musician's Library Series by Ditson. Boosey and Company have issued two volumes of Irish folk tunes, collected and arranged by Hughes, which are very individual and effective. Many of the artistic versions of Sir Charles Villiers Stanford can be had in sheet form from G. Schirmer. Some Irish type songs are: "Irish Folk Song," Arthur Foote; "An Irish Lullaby," Lang; "Danny Boy," Weatherly; "Mavourneen, My Darling," Lester; "Irish Rose of My Heart," Harling; "An Irish Noel," Holmes; and there are many clever Irish lyrics by Lohr in the Chappell and Boosey catalogues.

\* \* \*

**Q.** What does the term "borrowed stops" mean. I read it in an article in an organist magazine?—C. S., Kansas.

**A.** When we "borrow" stops on an organ (technically called "duplexing"), we use one set of pipes on two or more stops, so that the set of pipes is playable from more than one keyboard without the use of couplers. Sometimes the organ builder will use part of a manual set of pipes, adding just enough new pipes to supply the lowest notes of the pedal register. To a certain extent this practice is legitimate when a limited amount of money is to cover a fairly ambitious array of organ pipes. But church committees buying the organ should understand that it is not the number of stops on paper that counts: it is what the result sounds like and how much actual material you get.

\* \* \*

To Rev. Geo. D. Rogers, Winterset, Iowa: Thank you for your kind letter approving the music page. The suggestions you offer are gratefully acknowledged. Your point as to the hymn-service idea is "bully." With your permission I'll use it as a column-text soon. Your letter will be answered personally within a few days.

\* \* \*

To Mr. A. W. Gale, Monroe, Mich.: Your letter asking for information as to efficient electric blowers for organs, also with question as to organ-builders, has been attended to. A personal letter no doubt has reached you by this time.

\* \* \*

To Mrs. Movers, Minneapolis, Minn.: We are glad that you favor the music-page. I believe it can be a great aid to our readers. I hope so, anyway! I have taken up the matter of the missionary music with a publisher here, and will write to you when I have some definite news.

\* \* \*

**Note:** Questions of general interest will be answered in this column. Others will be dealt with by personal letter. Please enclose stamped and self-addressed envelope with query.

## A TOLEDO RECORD

**OF UNUSUAL** interest is the long and varied list of cantatas given at the Ashland Avenue Baptist Church of Toledo, Ohio, during the past few months. A clipping from a November issue of the Toledo Blade gives the schedule and plans, as follows:

"Mary Willing Megley, organist and director of music of Ashland Avenue Baptist Church, has planned a remarkable series of Sunday evening musical services to be given by the church quartet—Mrs. Charles Ellis Lackens, soprano; Mrs. Reginald Morris, contralto; Mr. Reginald Morris, tenor, and Mr. Harrington Van-Hoesen, bass. On each occasion a work suitable for performance by a quartet, by some eminent composer, will be presented, and care has been taken to select cantatas which have not been heard in Toledo. The series will begin Sunday evening, Nov. 14, at 7:30, with a rendition of 'The Jubilee Cantata,' written by C. M. von Weber in celebration of the harvest time. Later in the month 'A Psalm of Thanksgiving,' by William Lester, will be given. In December the following works will be presented: 'The Landing of the Pilgrims,' by Louis A. Coerne; 'The Coming of the Anointed,' by C. Hugo Grimm of Cincinnati; 'The Shepherd's Vision,' by Horatio Parker, and 'The Christmas Rose,' by Lester. For the new year the following list of works is announced; John Stainer's 'St. Mary Magdalene'; A. R. Gaul's 'The Ten Virgins'; Mendelssohn's 'The Thirteenth Psalm,' and 'Lauda Sion'; Louis Spohr's 'The Christian's Prayer'; Samuel Sebastian Wesley's 'The Wilderness'; 'The Passion,' by Joseph Haydn, and a new Easter cantata, 'The Great Miracle,' by Grimm. Besides the works listed above, individual solo numbers and duets from various other great oratorios and cantatas will be prepared for the regular church services, each selection bringing a great message to the hearers."

## WANT ADS

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This undertaking certainly spells volumes for the energy and devotion of the organist and director, Mrs. Megley, and for the loyal co-operation of the splendid quartet. I am fortunate enough to enjoy the personal friendship of Mrs. Megley—one of the most cultured, artistic and sincere musicians to be found in this country. Besides her work at this thriving church, she enjoys the distinction of being one of the few women successfully directing a front-rank singing society, the Toledo Choral Society, an organization of 300 voices. In between the endless time needed to attend such a piano class as takes up about twenty-five hours out of a possible twenty-four, she somehow manages to find time to write some of the best songs to be found today. The Ashland Avenue Church is to be congratulated on its musical record and on the high caliber of the musicians who build up this record.

Short Talks on Investments  
BY LEE B. DOTY

Bank Stock, U. S. Steel or Liberty Bonds

J. F. W.—If you have been able to get J. Fourth Liberty Bonds at 85, you have a better investment than U. S. Steel 5's at 94. The latter are high-grade industrial bonds, maturing in 1961, and at the price mentioned yield only about 5 3-8 per cent. The Fourth Liberties are due in 1938, and, besides yielding slightly more than the Steel bonds, have the added advantage of being exempt from local taxation by the states.

As to U. S. Steel or bank stock, the former has been prosperous during recent years, and from all accounts should have no difficulty in maintaining the present 5 per cent dividend. However, the matter of dividends is always a matter in the discretion of the board of directors of a corporation, and if it appears prudent to the directors to omit or pass the dividend, the stockholders simply have to exercise patience. It can almost be put down as a general rule that there is considerably more of the speculative element in a stock investment than in bonds of the same company.

The desirability of a bank stock depends almost entirely upon the management. As a rule, the market is narrow, being confined largely to those who are already interested in the institution. In most states there is a serious "come-back" for stockholders in case of failure, it being provided that they shall be subject to an additional assessment equal to the par value of their stock.

The Confession of "Fetch-and-Carry"  
(Continued from page 146)

lar how I couldn't stand it no more. It took all the heart out of me to see a real he-man worrying all week about a bunch of he-and-she sinners who I'd fetched and carried for in their own homes and knew was nothing extra.

"He don't even get fifty-fifty of the greenbacks in the collection plate," says I.

My feller's not so religious you'd notice it, so says he to me, "why in Sam Hill does he keep it up then? Why don't he bust out on them with a whale of a scolding and then vamoose?"

"Yeah," says I, scornful, "you know him, you do! I bet if every parson that ain't supported pulled off that kind of a stunt you carpenters 'd be turning the churches into moving-picture theaters by tomorrow morning." "Ain't," says I, "we ain't on to this spiritual dope, but it's genuine! Only I ain't up to watching two perfectly nice folks break to pieces right under me nose."

So that's why I gotta leave. Yes'm, I know you're a newcomer in town. O, a Baptist—are you now? Well, they'll sure be glad to get such a swell lady in their church. I'm positive.

O, you think you can't take me on? You think I hadn't ought to dream of leaving her—O! — well now, I never fully chewed that side of the loaf. To be sure! Why, it'd just double her troubles, wouldn't it, to have to cook and scrub and fetch-and-carry for her kids and him? Say, you've said something! I gotta hurry back and tell her nothing doing about that notice I give her. Grin and bear it's my motto from now on. Say, if she can stand it, I should worry!

Obituary  
JAMES YOUNG

Friends of James Young were shocked to hear of his sudden death on Dec. 9 at Jacksonville, Fla. He was motoring with relatives from Harristown, Ill., to Miami, Fla., to spend the winter. He became ill before reaching Jacksonville, later developed pneumonia, and died in a hospital in that city. His brother-in-law and sister, Mr. and Mrs. G. F. Gilman of Harristown, left immediately for Jacksonville and brought the body to their home, where the funeral services were held on Dec. 13.

James Andrew Young was born at Trivoli, Ill., Dec. 1, 1858, and passed away at the age of sixty-two. He was unmarried. He was the youngest son of Andrew P. and Carolina A. Young, both of whom have passed to the other side. The latter was for many years a faithful member of the Baptist church.

Mr. Young spent the greater part of his life in Iowa, devoting much time to farming and stock interests. For several years he was employed in Des Moines and made his home there. He was fond of travel and made many friends throughout this and other states who will remember him as a man of fine spirit, sterling character and sound judgment, remarkable for close application to whatever business or work he was engaged in. While he was not a member of any church, his daily life was rich in the practice of all the Christian virtues.


He is survived by two brothers, J. C. Young, Decatur, Ill., and H. L. Young, Rhinelander, Wis., and by two sisters, Mrs. G. F. Gilman, Harristown, Ill., and Miss Adelaide Young, Springfield, Ill.

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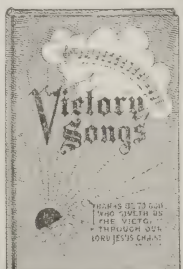
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## NEW WORLD MOVEMENT



OUR SHARE IN THE KINGDOM

## The World Conquering Christ and Our New Easter Offering

At its meeting in Minneapolis The General Board of Promotion adopted a plan for the year which includes a special Thank Offering at Easter, in behalf of our great program for the advancement of the Kingdom of the world conquering Christ.

### What it is and what it is for

This is to be a free will Thank Offering, not in payment of pledges already made, nor for "relief" purposes, but in addition to pledges made and cash paid to the New World Movement, and for the purposes of the Movement as outlined in the Survey.

### Why it is

*First:* Because of our gratitude, Easter has unspeakable and infinite values to the Christian. It is the time, of all times, when we feel the call to send the light to those who still "sit in darkness and the shadow of death."

*Second:* Because of what has been already accomplished. Our missionary work has been carried forward without loss, new recruits have been added, missionary salaries increased, equipment for evangelistic, medical and educational work enlarged, and new courage and hope inspired in our missionaries on the field.

*Third:* Because we have not yet subscribed the Hundred Million Dollar Fund. The program of the New World Movement cannot be carried out until full amount needed is raised.

*Fourth:* Because there are thousands who, in addition to their generous and sacrificial giving, will yet wish to make a special offer—in thankfulness for these blessings, and for personal benefits and mercies.

Easter is a time of light to us. Let us remember that one half of the world has no Easter hope.

Thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, be ye steadfast, immovable, always abounding in the work of the Lord.

Send to your State  
Promotion Director  
for literature, offer-  
ing boxes, envelopes  
and full information.

General Board of Promotion  
of the Northern Baptist Convention,  
276 Fifth Avenue,  
New York City.



Volume II

March 12, 1921

Number 6

# The Baptist

Published Every Week by the Northern Baptist Convention



## The Greatest is the Servant of All

"And supper being ended, . . . Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel and girded himself . . . and began to wash the disciples' feet. . . . Then cometh he to Simon Peter." John 13:3-6.



## Fresh from the Field

**Dr. L. L. Henson of Covington, Ky.,** will supply the First and the Portland Street churches of Haverhill, Mass., in union services during the month of August. He has supplied them for several past summers. His church at Covington has closed a highly successful year, and will co-operate in the Billy Sunday campaign just begun in Cincinnati.

**The First Church of Kansas City, Mo.,** will begin a series of meetings March 13, in which Pastor W. S. Abernethy will have the assistance of Dr. E. M. Poteat.

**Dr. E. T. Carter** has resigned the pastorate of the church at Monessen, Pa. The church is in excellent condition and is looking for another pastor.

"Bring church dishes back" was the slogan at the First Church, Jamestown, N. Y., March 1. So many dishes had been carried away by members of working committees that the congregation found itself running out of tableware.

**Special meetings, conducted by Rev. Percy W. Black,** were begun on March 1 in the Brighton Avenue Church, Allston, Mass.

**Dr. T. W. Powell, who for ten years** has specialized on helping churches in need of pastors, has been acting-pastor at Trinity Church, Marion, Ohio, during the last four months. He is now at Mt. Gilead, where he may be addressed, and is available for brief campaigns with pastorless churches needing his services.

**The church in Oakland, Cal.,** has suffered a great loss in the death of Deacon P. G. Johnson, which occurred Feb. 13. He was for nearly fifty-two years an active and a devoted member of the church and for thirty-three years a deacon. One of his daughters is Mrs. Ola Hanson, wife of Dr. Ola Hanson, who has been for thirty years in missionary service in Burma. The late Rev. Oscar Johnson, who held pastorates in California, Vancouver, B. C. and Iowa, was a son. Mr. Johnson was born in Sweden, and at the time of his death was eighty-three years old.

**The First Serbo-Croatian Church of Detroit, Mich.,** recently organized, has fourteen members who have returned to Jugo-Slavia. In an open and significant way these men have declared their allegiance to the truth as it has been revealed to them. At first they were bitterly persecuted, but now seem to have won their personal struggle for religious liberty. This is said to be the beginning of Baptist work in Serbia.

**The alumni of Morehouse College** have a happy way at times of making known their interest in their alma mater. Recently they surprised the president of this progressive school for Negroes by presenting him with an automobile.

**Rev. A. C. Archibald, who has been** out of his pulpit for six weeks, brought great sorrow to his people on Sunday, Feb. 28, by resigning the pulpit of the Brookline (Mass.) Church. He has done a notable work in Brookline. The evening congregation in sixteen months increased from less than 100 to nearly 1000.

**The New York City Baptist Mission Society** is planning for its next annual meeting on April 28. A program of un-

usual interest is being prepared. There will be a presentation by pantomime and picture of significant events in its fifty years' history, with striking population contrasts and others matters of human interest.

**The church at Bloomingdale, Mich.,** is desirous of settling a pastor as soon as possible. Anyone interested may address William Harrison, Bloomingdale, Mich.

**The First Church, Valier, Mont.,** is in the midst of a district which has had no crops for three years. It is, however, bravely carrying on. If any pastor has stereopticon slides which have been used and would like to donate them, the church can put them to good use. Pastor D. E. Baker writes that a good set on the life of Christ, missionary sets, or any informing and entertaining slides are desired.

**Mrs. Helen Mary Schoemaker, wife of** Rev. W. R. Schoemaker, pastor of the City Park Church, Denver, Colo., passed away suddenly on the night of Feb. 21, shortly after returning from a meeting of the Philathea Bible Class, where she had read a paper. Funeral services, conducted by Dr. J. W. Bailey, were held on Feb. 24. All that Mrs. Schoemaker possessed, whether of money or talents, belonged to her Lord. Her ministry to all in need and her cheerful life, despite her suffering, greatly endeared her to the people of the churches in Michigan, Iowa and Colorado to which her husband ministered.

**Rev. O. H. Wallace has resigned at** Bristol, R. I., and has accepted a pastorate in New Hampshire. He has done splendid work and the best wishes of his brethren follow him to his new field.

**Pursuant to a call of the First Church,** Mount Morris, Mich., Mr. Chas. William Harvey was on Feb. 28 set apart to the work of the gospel ministry. Rev. R. H. Monroe was moderator and Rev. H. C. Trabert clerk. Rev. Geo. M. Vercoe preached the ordination sermon.

**Rev. P. C. Nelson has closed his** pastorate at the Conley Memorial Church, Detroit, Mich., in order to return to the evangelistic field. His first campaign began in Wichita, Kans., on March 6. During his seventeen months in Detroit, the church membership has trebled. The Detroit Ministers' Conference gave a farewell luncheon in Mr. Nelson's honor.

**On Feb. 27 the First Church, El** Dorado, Kans., assisted by Rev. Ray E. York, went over the top in its efforts to secure subscriptions of \$100,000 for a new building. This money was practically all secured from among the 350 members. Work on the new building will be started soon, although there is yet some question as to what site will be used. Rev. M. O. Clemmons is pastor.

**Prof. Lyman Granville Jordan, profes-** sor of chemistry at Bates College for more than thirty years, died Feb. 27 after a few days illness. For fifteen years following his graduation from the college he was superintendent of schools in Lewiston.

**Rev. Earl Smith, who has had** charge of young people's work on the Pacific Coast, will begin his work as pastor of the First Church of Ontario, Cal., on March 1st. The church has had no pastor for several months and is fortunate in having the call extended to Mr. Smith accepted. Every department of the church will look to a bigger program under the leadership of the new pastor.

**H. H. Hayden of Los Angeles, Cal.,** was ordained at the Temple Church, Louisville, Ky., Dec. 15.

**Dr. Thomas J. Villers, pastor of the** First Church, Detroit, Mich., was to preach at Oberlin College March 6.

**Dr. A. E. Booth of Beaumont, Tex.,** has been called to the First Church, Des Moines, Iowa.

## Short Talks on Investments

BY LEE B. DOTY

### Two Industrial Issues and a Public Utility

**ILLINOIS:** You have three good investments under consideration. Sears, Roebuck and Company in October last, converted a large amount of bank loans into an issue of \$50,000,000 7 per cent notes maturing in one, two and three years, which were sold to the public. They can now be obtained more cheaply than when originally offered and at 95, the yield of the 1922 maturity is close to 10 per cent. As the total notes are only about one-fourth of the amount of the resources of the company, they are well protected, though not a mortgage security. But as the agreement under which they are issued provides that no mortgage indebtedness can be created without providing for these notes, the effect is almost equivalent to actual mortgage security.

Mengel Box Company 7 per cent debentures, like the Sears notes, are merely the general obligation of the company, and have similar provisions as to the creation of a mortgage. The company which is one of the largest producers of packing boxes, is controlled by the American Tobacco Company. In 1918 it issued \$4,000,000 of these debentures, maturing in equal amounts from 1920 to 1923. At that time its fixed assets, plant, real estate timber lands, etc., were valued at over \$4,500,000, and its quick assets, merchandise, cash, accounts receivable, etc., were over \$6,000,000, and these figures covered only tangible assets, there being no figures included for good will. No later figures are available, according to Moody's Manual of Industrials for 1920.

The Tri City Railway and Light Company is controlled by the United Light and Railways Company, one of the leading holding companies, and operates in Rock Island, Moline, Davenport and vicinity. Its collateral 5 per cent bonds, due April 1, 1923, are practically a mortgage lien on its property, as all the first mortgage bonds and stock are collateral to this issue. At present, \$250,000 worth are being redeemed each year as required by the provision for a sinking fund, so that now there are only \$7,250,000 outstanding out of the original \$9,000,000 issued in 1906. During the trying period of the past five years, the company has made a fair margin over its expenses and interest. These bonds are listed on the New York Exchange, but are not very active, the total sales for December having been only \$8000 and in January, \$17,000.

Of the three, the Tri City bonds appear to have the more direct security. At the present price of about 91 the yield to the investor is over 9 per cent. While they are listed, you would probably find them a little less marketable than the Sears notes, which are quoted quite freely both in Chicago and New York.



# The Baptist

Vol. II March 12, 1921 No. 6

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THE subscription price of THE BAPTIST is \$2.50 per year. The denomination believes that a large circulation for the paper is both desirable and necessary if we are to do our best work. The subscription goal has been placed at 100,000. This means that one in every ten of the reported membership of the churches of the North must be a subscriber to the paper. The church which secures a list equal to 10 per cent of its reported membership has done its part. A special rate of \$2 per year is given to such churches in recognition of their co-operation.

## Toot! Toot!

WHAT is the use of a horn if you never blow it? The postman during any week brings enough warm-hearted commendations of THE BAPTIST to fill a page or two. Of course there are just enough of the other kind to keep us from the woes pronounced upon him of whom all men speak well.

### He Enjoys Music

"I want to voice my appreciation of Our Music Corner as now found in THE BAPTIST. Good church music, as it seems to me, is next in importance in our public worship to the preaching of the gospel."—Frank H. Smith, Los Angeles, Cal.

### A "Religious" Newspaper

"The paper is becoming religious. \* \* \* The recognition of the prayer life in Christian experience delights me and is the happiest augury for a useful paper. \* \* \* No amount of clever theological discussion can make up for the absence of a deep spiritual note. \* \* \* The deep inner experiences of the Christian soul delights to have expression. Policies, methods, machineries, etc., must have some place, but they ought not to dominate. I congratulate you on your discernment of what is the best thing for a religious paper."—Nathan E. Wood, Arlington, Mass.

### Youth Time of Growth

"The paper grows better. Congratulations."—B. T. Livingston, Baptist Headquarters, Providence, R. I.

"The wonderful improvement in THE BAPTIST in the last few weeks brings encouragement to us all."—C. M. Carter, Detroit, Mich.

"I want to congratulate you on the improvement in THE BAPTIST. It grows better every week."—Helen Barrett Montgomery, Rochester, N. Y.

"I write to express my great satisfaction with the Evangelistic Number. Those stories of conversion are like food to a hungry man. \* \* \* I am sure that this number will teach many that God does some things still in a sort of miraculous way."—Alvah S. Hobart, Yonkers, N. Y.

### A Hebrew of the Hebrews Speaks

"I have just finished reading your issue for this week and cannot refrain from writing you a word of hearty commendation. This should be deemed especially and particularly significant, coming as it does from one who claims to be of the strictest sect of the Pharisees, and a Hebrew of the Hebrews, when it comes to contending for the faith. I particularly admire your eminent sense of fairness."—J. W. Porter, formerly editor of the Western Recorder.

"I shall be glad to do what I can for THE BAPTIST. I like the 'popularizing' idea. You are giving us a fine journal of practical religion."—Thomas W. Young, Columbia, Mo.

"Allow me to express to you my appreciation of the way in which you have improved THE BAPTIST. It is now becoming a first-class religious journal and is representing the denomination as a whole."—G. Elton Harris, the City Temple, Sioux Falls, S. D.

These letters were taken at random from our mail. They are samples of hundreds. We have not attained, but we press forward with cheer.



## "It Can Be Done"

BY R. MAPLEDEN

SOMETIMES a small church, struggling under difficult and discouraging circumstances, may show the way to larger and more flourishing churches. Here is one. In Connecticut there are two old churches which we think of as old historic mothers of churches. One is at Croton, in eastern Connecticut. The other is the old First Baptist Church at Hastings Hill, Suffield (Rev. Jesse F. Smith, pastor). This latter church just now is proud of two things:

1. It has struggled on for 150 years and never yet taken one cent of state convention aid.

2. It has just gone over the top, pledged its full allotment and paid its first quota.

The churches with large membership and all-round prosperity may well listen to this story.

This old church has just thirty-nine members. Three are shut-ins, and some live from four to six miles from the church. The church is located three miles away from the town center, trolleys, railways, etc., and yet has maintained its services, Sunday school and activities. Ofttimes the roads are deep with snow or soggy with mud, yet for 150 years the services of the Lord have been maintained.

When the allotment came, which was \$4,000—for a church composed of thirty-nine honest farmer folk—there was neither outcry, protest, nor "cold feet," but a cheerful faith, much prayer and, "It can, it must be done." It was done!

If this spirit were universal, how long would take it for 2,375,000 Baptists to raise \$100,000,000?

Suffield, Conn.

## Paying the Minister in Chotcholja, Assam

"SAHIB, don't you think we ought to have a pastor?"

"Yes, I do. I think it would be well if you could have a pastor."

"Could the mission help us support a pastor?"

"Why should the mission help? Can you not support one yourselves?"

"We have no money; we cannot sell our produce. How can we pay him?"

"If one among you became ill or crippled, could not ten others care for him?"

"Yes."

"If ten of you should wish to undertake some work, do you not think you could feed one man while he was doing that work?"

"Probably."

"Now if a man should become your pastor, could you not, when you harvest your rice, put, say, nine measures of that rice into your own granary and one measure into a church granary for that pastor?"

"Yes, we could do that, but would that be enough to feed the pastor?"

Tokong was the man they were wanting for pastor, and Tokong was present. He came forward and said that he would take what such tenth would come to for his salary, however small it might be, and that if it amounted to more than the estimated need, which was \$3 per month, he would turn the balance back to the church.

And so it was arranged. He was chosen to be their pastor. And the tenth was found to be more than enough for his support. The plan adopted has been kept up ever since. When the paddy is cut, brought in and threshed, each man puts

nine parts into his own bin and one part into the church bin. Some of the women, when preparing their daily meal, give, in addition, hand-grips of rice as a thank-offering for their food. For this purpose a dish is kept on the floor of the chapel, and often as much as two maunds a week is brought and poured in. There is another dish for money.—From "The Garo Jungle Book," by William Carey.

## The Waiting Children

NORTHERN Baptists have planned to make Easter this year a memorable day "for the children of the world." On the day of the risen Christ, the denomination will make a thank-offering of \$1,000,000 to be expended for needy children the world over—their schools, their doctors, and their Sunday schools. Fully 2,500,000 are concerned in the outcome of this Easter thank-offering.

The little gift boxes are already being distributed in the homes of every member of a Baptist school or Sunday school or young people's society. It is easy to imagine that already millions of little children in far countries are waiting anxiously as the coins drop into those small paste-board boxes on which so much depends. This is not a relief or an emergency measure. But it is infinitely important to the children of the world, since the continuance of the work that the denomination is already doing for them and the inauguration of new work for the coming year depends upon this Easter gift. Behind each little gift box is the wistful face of a waiting child.

The women of the denomination, under the leadership of Mrs. W. A. Montgomery, president of the Woman's Foreign Mission Society, and of Mrs. John Nuveen, president of the Woman's Home Mission Society, will have charge of the collection of the Easter offering. One woman will be appointed in each church to see that the boxes are distributed and taken up again. The women's organizations have always been so faithful and so efficient in their collections that the children of the world may trust their advocates in this.

Who are expected to take part in this Easter offering? Every man, woman or child who gives thanks for the risen Christ, for childhood spent in Christian surroundings, and for this opportunity to be of service to less fortunate children in other places. Every child is expected to contribute, and every man or woman who has been a child.

The need is great for a special offering. The New World Movement is far from complete, and every cause in our denominational program is in need of added income. A special gift of a million dollars, together with sustained giving or regular budget, will greatly relieve immediate necessities. It is understood that this is part of the hundred million, and gifts will count on the church allotment (but not on the payment of individual pledges). A coin box has been prepared to receive the gifts. The purpose is to place one of these in the home of every one of our people and that these be brought in on Easter Sunday.

The duties of the woman in charge are: (1) to secure adequate supplies of literature relating to the offering and also of the gift boxes; (2) to place one gift box in every home in the local church and congregation at the earliest possible date; (3) by means of generous distribution of booklets and other publicity to arouse enthusiasm concerning the offering; (4) to provide for the collection of the boxes on Easter Sunday.

All money contributed toward this fund should be sent to the director of promotion of your state and designated as the Easter thank-offering. Boxes and booklets may be secured from your state director of promotion. If this address is unknown, write to the General Board of Promotion, 276 Fifth Ave., New York City.

It is hoped that an offering for the same purpose will be arranged in the church services and Sunday schools on the same day, that those who have not had the boxes may be able to share in the offering.

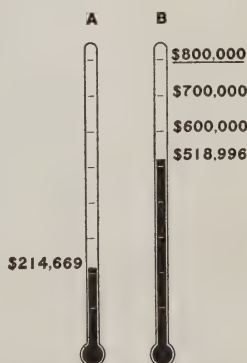
## New Rochelle Schools Introduce Religious Instruction

ON Feb. 1 the school board of New Rochelle, Ill., turned over to the churches of the city for religious instruction for an hour and ten minutes each week, all children of the first eight grades of the public schools whose parents signified the desire that their children should receive such instruction. Over 97 per cent of the children in these grades have been turned over to the churches for this instruction on the written request of their parents.

This move was the result of a suggestion of the pastors of the city, but the school board and the city superintendent were so ready to grant the request that the pastors were taken somewhat by surprise. In the emergency they called on Dr. Thomas S. Young, director of week-day religious education and church vacation schools for the Publication Society, asking him for materials and advice. He visited Rochelle, and from Feb. 14 to 16 held a three-day training school for teachers in week-day religious education, which was attended by the teachers of the various church schools of the city. Great interest was manifest from the opening to the closing sessions. It is likely that he will conduct another institute in Rochelle in September.

Rochelle is a pioneer in this sort of work in Illinois, only Batavia and Evanston having attempted anything of the kind.

## New World Movement Standard of Giving



At This Rate "B" Will Reach The \$800,000 Mark By May 1, 1921

The Figures in This Chart Are Based on Receipts from the Churches in Arizona, Northern California, Iowa, Montana, Nebraska, Ohio, Pennsylvania and Washington.





# The Baptist



## Open the Golden Gate

LESS than the best life satisfies no man. Who is content with a partial, shriveled, dwarfed, unfulfilled selfhood? The mere asking of the question releases a flood of rich ideals and pure longings.

Our longing for good concerns itself first with present values. The desire for an ultimate heaven, when it supersedes the passion to achieve fullness and freedom and glory of life here and now, becomes a religious depravity.

"Christ in you the hope of glory" holds the mystery of the best life for any human being.

The very statement sounds mysterious to the understanding; but its supreme mystery lies in the fact that by a process too profound for the understanding, the spirit of Christ becomes regnant in us even down to the depths of subconscious being whence the ultimate motives are born. It is the mystery of an unfathomed personal experience in regions of the soul that the intellect can conceive but has never surveyed.

Such an experience is not merely the ground of hope that in some far-off time and place we shall receive glory. It is pregnant with present values. In it lies the only hope that the real glory of living will be

achieved here and now. Christ in us creates a present splendor of life.

When we realize that our life is rooted in his, is drawing its vital being from his and is growing out of his, there dawns in the consciousness and spreads over the fields of conduct a glory like the breaking of a perfect day. His light becomes ours. We mount the King's chariot and ride with him.

Every such experience brings into the world anew a saving revelation. Nothing like it ever occurred before. It is unique because every personality is unique. In it God has revealed himself to me, and likewise through me to untold areas of other lives. Whatever fullness of love, of high and holy purpose and of spiritual beauty dwell in Christ has come also to dwell in me; and it has the additional glory that it takes the color of my own unique personality.

Faith in Christ, which is simply an honest lining up of one's life to the best he knows of Christ, opens the Golden Gate through which God's best may flow in a full, unhindered tide into the soul.

"If Christ be in you," said Paul—and named but one of the consequences. If Christ be in you, all is yours.

## Shall We Abolish the Churches

WHAT would you, after the experience of your college course, suggest as a means of bettering the religious life of the country?"

This, in substance, was the question asked of a young man, just a year out of one of our Baptist colleges. And the answer he gave was contained in three words: "Abolish the church!"

"Facetious," do you say—"merely a young fellow's attempt to be funny when dealing with a serious question"? Possibly. And yet might it not be well to credit him with some measure of sincerity and think that possibly he had some definite idea in his mind? The mind is more active in the early twenties than at any other period of life. Gray-haired men are not the only ones who think. It is fair to assume that a man who has had a college education and then a year of active work may have some thing back in his head which would be worth hearing. We are tempted to try to think the matter through with this young man.

How would the cause of practical religion in the world be benefitted by abolishing the church? Well, it might be said that to the casual attendant church services are conventional and formal. Men go because they are in the habit of going. And they preserve a well-behaved silence in the presence of forms which are not vital to them. There is in the world a vast deal of vital religion; people are everywhere feeling after God; why should men trouble with an institution in which

they are not finding God, which makes religion a form? Religion, such an one would say, would be more genuine without the church.

And then this young man might argue that there is in the church an increasing complexity of organization which gives the religious life little chance. Wheels turn within wheels and there are those who delight in the turning. Men and women become so busy that they stifle the cry which is surging up in their souls, "O, that I knew where I might find Him!" Organized religion is a mighty business which at times seems to possess men instead of being subject to their control. Why not get back to simplicity and to genuineness by abolishing all this machinery? You have heard people argue in this fashion and generally you have felt that they were all wrong. We ask if there is not a measure of truth, even if a very small one, in what they say?

Possibly this young man may take an occasional look at the minister and see how he is turned aside from his spiritual function to become a propagandist and a server of tables. Every good cause must be heard from the pulpit and for every worthy movement there must be ministerial backing. Ministers are expected to speak on all sorts of subjects on which it is impossible for them to be expert; there are penalties, visible and invisible, if they refuse. How can a man be a prophet of God under such circumstances? Would it not be better to get rid of all this formal religion and all this constant turning of wheels in order that spiritual living may have a chance in the world? The smashing up of



outward forms sometimes gives life a chance; would the breaking up of the church liberate real religion?

We do not know just how much more a man of the type of which we speak might say, but we have heard young fellows say this much. And each time it has given us food for thought. It is easy to dismiss all this and say that a man must have himself the religious spirit in order to appreciate the religious bodies. But would it not be better to meditate on this man's attitude, to do him the honor of taking him seriously and to examine ourselves and our churches to see if they are entirely without fault? We love the church of Christ; we believe in it and in its work; therefore we are the more anxious that it shall fulfil its mission in the world and be worthy of the praise of its ascended and ever-living Lord. And to us thought upon this young man and his attitude suggests certain things regarding the church and its ministry.

Might it not be well for churches to free ministers for their particular specialty? They are ministers of religion; they are from time to time in public and private ministrations to feed the flock. Is it not perfectly clear that if they were given time for meditation and prayer and study they might accomplish this purpose better? How can a man be a financial expert and an organizing genius and a popular platform orator, using up his energies from day to day in a multitude of business activities, and at the same time speak as God's prophet to hungry souls?

In every church there are capable laymen who need and deserve a larger task than that of mere attendance at church services. That church is most culpable which does not give to them a large part of the necessary work of organization and administration where their training would make them particularly helpful.

A church should see to it that its service and its program are intimately linked up with life. Its program should be large enough and comprehensive enough to give full expression to the religious feeling and the religious abilities of its members. There is no sense in developing power if it is not to be used. Formal religion is abhorrent to every live young man if he never sees it working out in helpful activities. Nobody would want to do away with the church which fills its members with the religious spirit and then sends them out to practice their religion in every part of their lives. But what if religion is seen nowhere except in the church building?

May we suggest also that the religious spirit should permeate all the life of a church. There have been prayer meetings which were dull and deadly. On the other hand there have been business meetings, dealing with purely formal matters, which have been spiritual from start to finish. To spiritualize its own activities is one of the splendid tasks a church faces. Can it be done? If it is not done the number of those who suggest that the church should be abolished will increase.

No, we do not think that the church should be abolished. But we do think that the religion of Jesus should be given a full and free chance and should manifest itself to the world in all the activities of the church. And we have observed that eventually a church which does not make this possible abolishes itself.

## Spizzerinktum in Kansas

**S**PIZZERINKTUM is not some new disease. But it is catching under the right circumstances and something which every pastor might devoutly pray should afflict his people.

The word is new to us, having drifted up to Chicago from Kansas through the medium of a missionary who has been speaking in regional conferences in that state. But he assures us that both the fact and the expression are common in Kansas and in other states and that state border lines ought not to be allowed to confine either.

As to the meaning of the expression, an illustration will be in place. The story has to do with a bunch of mules down in Texas. They were out on the range. One night wolves attacked them and they became excited, kicked wildly and bit and fought each other with the natural result that the wolves killed several mules. This happened for a number of nights until at length the mules put their heads together to devise methods of defense. That night, instead of milling around as before and becoming their own worst enemies, they put their heads together in a circle with their heels outside. Then when the wolves came, expecting another easy conquest, they discovered to their dismay that spizzerinktum, practically applied, was fundamental and effective.

Although no definition is now needed, it is clear that spizzerinktum means practically applied pep. It has its value both for defense and offense. By our friend, the missionary, it is respectfully recommended to all the churches which are trying to attain Christ's vision and program for the world.

## Men Are Religious Even in the Colleges

**I**N THIS number will be found an article by Dr. Allyn K. Foster which should bring joy to the hearts of many people. Of late there have been various rumors concerning the religious atmosphere of our higher institutions of learning. There are many of our brethren who sincerely believe that there are being taught in these institutions things which tend to undermine and destroy the Christian faith of their students. A committee of the Northern Baptist Convention is at present looking into this matter and we desire in no way to prejudice the case nor to anticipate any portion of their report. To our minds that would not be fair dealing.

But we may rejoice, whatever may be the decision as to the general situation, in signs of religious life and interest whether these appear among professors or students. Quite accidentally within the past two weeks we discovered that in a certain Baptist college there is a group of professors banded together for the express purpose of helping students solve the problems which arise in their personal religious life and also to seek out and talk with any upon whom it might seem well to urge the claims of the Christian life and Christian service. We should like to think of our own children as being under such an influence.

And now Dr. Foster makes it clear, from his very wide and intimate experience of the student bodies of



our colleges, that there are in all of them groups of earnest men and women who are greatly concerned about religious things and who are earnestly and diligently seeking for themselves the deepest and finest Christian life. We have testimony that during the last few months the same wave of religious interest which is making so significant the evangelistic campaigns in our Northern churches has affected the schools and colleges also. We have largely come through the backwash of the war, and there is a turning to religion on such a scale as has not been in evidence for many years. There is no reason why we may not look for just as pronounced religious movements in our colleges as we are seeing in our churches and communities.

We hope that every man and woman who happens to see this note will read Dr. Foster's article and that then he will give himself to earnest and constant prayer for the young men and women in our schools that they may find the richest of all their possessions in the knowledge and love of Jesus Christ and that they may hear in this great new day the call to Christian service in our own and other lands. And out of that prayer there may come the impulse to some to write to the boys or girls they know in college the words that the Spirit shall teach them.

### Sunday in the Navy

**A**MONG the last of the official acts of Josephus Daniels as secretary of the navy was an order which enjoined a proper observance of Sunday upon the navy, so that the men may be provided with the rest and recreation essential to efficiency. First he recalled an order issued by Pres. Lincoln on Nov. 16, 1864, in which that great leader said:

"The President, commander in chief of the army and navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of Christian people, and a due regard for the divine will demand that Sunday labor in the army and navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer nor the cause they defend be imperilled by the profanation of the day or name of the Most High."

And then Mr. Daniels orders that no work shall be performed except works of necessity, that no vessel shall begin a cruise on Sunday except in case of emergency, that secular work shall never be allowed to interfere with the holding of divine services, and that if a chaplain is not immediately available, plans shall be made to secure competent clergymen from ashore to conduct such services.

With the spirit of these regulations we are sure that the great majority of our churches will be entirely in sympathy. During times of war there is a tendency to take from men rights and privileges which properly belong to them. Now that the war is over, the men on our ships should be given every opportunity to observe Sunday in a proper and becoming manner. A government like ours should help to lead public sentiment in a matter like this.

## This Week's Prize-Winner

### Transients in Heaven

**T**HE ALPHABET and the church need all their letters to be complete. Every city pastor has or can acquire a list of 100 Baptists living near his church who have not brought in their church letters. When asked why, they say they can't bear the thought of leaving the dear old church where they have been members so long. They are so loyal to one church that they are disloyal to every other church of the same faith and order. A young student whom I asked to send for his letter said that he had applied for it, but that his pastor had urged him not to take it from the home church. "We hate to have you leave us," said the pastor. I said, "I suppose, then, that if a Baptist moves near that pastor's church, he urges him not to join, but to leave his letter where it is?" "N-n-no, he likes to have them join *his* church." See?

When a church member expects to attend a church for six months, he ought to put in his letter. It is more easily moved than a trunk. It would be an immense disappointment to thousands of self-satisfied Baptists to know that they could not now get letters if they wanted them, because they have been away from the home church so long without giving it any attention that their names have been pruned from the rolls as dead timber. There are many such prunes. A friend of mine says that the east bank of the Mississippi must be the most religious place in America—so many people have left their religion there when they moved West. Suppose Paul had never sent his letters to the churches!

The "Don't-know-how-long-I'm-going-to-stay" Christian is the most worthless type of vestibule saint. If you urge him, he gets stubborn; if you let him alone, he gets the sleeping sickness. I asked a woman whom I met in a pastoral call, "Are you a church member?" She answered: "Yes, I'm a Congregationalist." "There is a good Congregational church near you," I said, "I hope you will put in your letter." "Well," she said, "I would, only I don't know how long I'm going to stay." I said: "How long have you been here now?" She answered, "Seventeen years." Robbing her God and her church and her neighborhood and her family and her own lonely soul for seventeen years! Do you know what will happen. When that woman gets to heaven, after she has been there a week, she will go to St. Peter, and say, "I would like to see my mansion, please." And he will say, "We haven't got any for you: we didn't know how long you were going to stay!"

San Francisco, Cal.

ARTHUR S. PHELPS.

Doubtless no insistence on the enthronement of Christ in the market, in politics, or anywhere else can be excessive. But he never can rule in human relations until he reigns in human spirits. For society is what persons make it; and society will never yield to the principles of Jesus except as the social will is formed by a group sufficiently Christly and influential to give a Christly direction to social purposes. Society never can be more Christly than the church is; and evangelism must be evermore the social hope of the world.



## Religious Literature—Then and Now

*Your neighbor may catch you napping.—People run after religious biographies. Even the sermon has come back.—Where the older devotional books excluded pietism, the newer ones quiver with strength. Men of the pews write them*

BY JOHN RICHARD BROWN

WORD comes to us by way of the publishers that religious books are being read once more. The war did not originate the habit, but the war has certainly confirmed it. A serious situation cannot be evaded by frivolity and the "movies" every hour of the day. Even the tired business man thinks a little more deeply because he is tired, and world-weariness always means the asking of big questions. When one thinks deeply he is beginning to think religiously and it will not be long before he reads religiously.

For one thing, religious books, the kind published today, are written interestingly. As far as possible they are made human documents. Technical and stereotyped language disappears and religion becomes the greatest interest in the world. It is significant to note that three-fourths of this product is from the pens of those who live in the larger world—from popular author, publicist, economist, sociologist and lovers and servants of men. The new religious literature has lost the professional note. In its place has come the vital stress.

### HEARTS GATHER STRENGTH

The *devotional* book has come back. Some of us remember the older type of devotional books with a feeling of happy escape. They exuded pietism and reveled in sentimentalism. They were meant for comfort; they did not excite to courage. Frances Ridley Havergal and Andrew Murray were among the best of their kind, but for very many strong Christians such writers had no message at all. The new type of devotional work is based on the strength of manhood and the competency of womanhood—it is written for young folks "because they are strong." If the young can find it stimulative, the weary hearts of full age will revel in it. G. A. Johnson, Ross, Orchard, Kelman and especially H. E. Fosdick have written books of devotion which claim the intellect and stir the imagination as well as enrich the life. But these qualities were in some of the older devotional books and he who does not know them ought to make for his spiritual life some discoveries. He will always

be thankful for the day when he made the acquaintance of "Andrewes Private Devotions," "Rutherford's Letters," "Woolman's Diary," "Saint Teresa's Life," and "Augustine's Confessions."

### LIFE IS MORE THAN A SHELL

Religious *biography* makes a large appeal. The life of public and human service is now so much the touchstone by which we interpret any character that a biography lacking in religious and social values is felt to be a mistake and a failure. When John Morley was selected to write the life of Gladstone, it was his first intention to give "the public Gladstone" and to say nothing about his inner life—a subject in which the author was not personally interested. But he quickly saw that Gladstone would be left without explanation or understanding unless the deeper springs were uncovered. After that we are never left in doubt that the landscape of a great life is explained only in the hidden life and motives. Even Stevenson's life had to be written religiously. "Roosevelt's Life and Letters" is an illustrated series of life sermons on a very few practical themes. But religious biography in the stricter sense is also read with increasing interest. G. A. Smith's "Life of Henry Drummond" is still popular among college men, although Drummond has been dead twenty-four years. The demand for "F. W. Robertson's Life and Letters" remains steady. A new life of Wesley by Winchester has had a phenomenal sale. New lives of Luther and other great Reformation workers meet a popular demand. As we know that religion is the only basis that explains a man's life, and as a life story always interests, it is inevitable that a man's religion should be the most absorbing part of his experience. Religious biography, direct or indirect, will always be read—and it is being read now more than ever.

### "GIVE ME A GREAT THOUGHT"

Even the *sermon* and the *theological treatise* have come back! This does not mean that some sermons we have heard or remember with painful wonder have any chance to be printed except at the personal ex-

peise of the author himself. The purely controversial discourse on sectarian differences has only a local circulation, and the sermons which round out a theology and leave us gaps even for imagination are not wanted. But sermons with great ideas, nobly expressed and ironically presented, are in demand. That there is something necessary in the sermonic form is evidenced by the fact that the great magazines have entire departments given to lay sermons, based on an incident or a text, and planned by laymen. Could the despised sermon have a greater triumph? The new type of published sermon is characterized in several ways: it is short, it is human, and its field is the common life. The tabloid sermon seems to have come to stay. We find it in the various books of John Kelman, George Matheson and Canon Inge. Such books answer the wish of Herder: "Give me a great thought that I may refresh myself therewith." They are the books by the way, the places of intellectual and spiritual refreshment, for which busy folk are always asking.

### REBUILD ON THE MAIN POINTS

Closely connected with such books of sermons in type and purpose are the works now so popular, particularly with some college groups, which give the principles of the Christian faith. What are the great truths "about Christ and his gospel?" The doctrinal sermon had a dogmatic purpose: the newer expositions of Christian truth are an attempt to find the truth as it is in Jesus in the great agreements as they must be lived out in daily experience. Such a book as Dean Brown's "The Main Points" does this very thing for us. It is evangelical and strong, and never controversial or doctrinaire. When we read it we feel as if we were dealing with the great assurances. While theological reconstruction goes on, such books are most helpful companions by the way.

Another type of religious works that is now read widely is the so-called *kingdom literature*. We know that there are triumphs of faith and righteousness too great for any church to claim, and inspirations of

(Continued on page 170)





GREWSOME EVIDENCES OF A TRAGEDY

PHILIP IN TROUBLE FINDS A FRIEND

## When the Navajo's Gods Are Silent

*A dead boy in a shanty got his brother into a deal of trouble, and neither the good-for-nothing gods, the chiefs nor the United States government would lend a hand. But a missionary took hold and helped*

BY COE HAYNE

**P**HILIP, returning with the sheep after an absence of three days, found his brother's lifeless body lying on the ground inside the hogan. Without warning had come the Great Calamity. Ted, his erstwhile brother and companion, had become a thing to be shunned. The Navajo youth threw a blanket over the object of his dread and fled from the log shelter.

### WHERE DOING GOOD IS A CURSE

To touch a body that had been dead three days, according to Navajo traditions, would bring a curse upon Philip. Furthermore, for him to bury a human body, however long dead, would compel him, according to these same traditions, to desist from all work during a period of four days. The sheep, unshepherded, would scatter upon the desert to become the prey of wild cats, wolves and coyotes. But he could leave the sheep one day with his shepherd dogs. At night-fall he must be with them again. To secure assistance in the burial of his brother's body was the immediate task, and he was many miles from help.

### HIS CHIEFS FAILED HIM

At daybreak next morning Philip took the shortest trail to the home of Hosteen Nez, a Navajo chief, to ask that dignitary to intercede with the Indian agent to the end that white men would be sent to bury the body that had lain dead three days. He also interviewed Belasighi,

another chief. But neither head man could get the government aid for Philip in his plan to escape The Curse. As the Navajo were an independent, self-supporting people, the burying of their dead was not on the list of activities undertaken by Uncle Sam in their behalf.

There was one way left for Philip. He could go to the Baptist missionary, Lee Thayer, who never refused to bury the dead. During two severe epidemics all Navajo living within fifty miles and more of the missionary's headquarters at Keam's Canyon had been convinced of that. For many weeks the missionary had been driving his automobile night and day to reach the most distressing cases of need.

### RUN TO JESUS MAN

Philip hurried to the missionary's home and stated his errand. Thayer learned that it would be impossible to reach the distant sheep camp by automobile, but set out at once on horseback with the Navajo boy. They rode fifteen miles over a rough trail to the top of some bluffs. Here the boy halted and pointed down at a hogan at the foot of the slope. He refused to go further.

The missionary made camp, cooked a meal and then with pick and shovel went down to begin his task alone.

Has there taken place elsewhere such a burial as this? Acting as grave-digger, pall-bearer, undertaker, minister, chief mourner and sympathizing friend, this missionary to

a superstitious people has performed many of these lonely tasks in the Big Country where no record is made of broken hearts.

### SMOKING GRIEF AWAY

The grave was dug; then the body, wrapped in its blanket, was lowered to its final resting place within the hogan. When the prayer was spoken and the grave filled, the missionary closed the entrance of the abandoned habitation with poles to prevent marauding coyotes from digging up the body. When he walked to the top of the bluffs he found Philip reclining at his ease indifferently smoking a cigaret. The affair that had taken place at the bottom of the slope, apparently, was of no moment to the Navajo. That is the way with an Indian. Yet somewhere, deep in the heart of the youth, an impression must have been made. Countless acts of kindness of this character have served to give Lee Thayer a peculiarly high place in the estimation of redmen and whites on the Navajo Reservation.

### PICK AND SHOVEL NEEDED

A party of three that visited Lee Thayer's field recently, remained long enough to obtain a fairly accurate idea of the extent and nature of the Navajo work. On one of the long trips by automobile it was demonstrated to the satisfaction of the visitors that a pick and shovel are a necessary part of this pastor's permanent equipment.



## TUMBLE WEEDS STALL CAR

Over the divide from Pinon to the Oraibi Valley is a ride not quickly forgotten. Trails over which the camp wagons of the nomadic Navajo sheep owners may go with impunity may be well-nigh impossible for the automobilist. Before the level floor of the valley was reached both Kinney and Morton were ready to confer upon Thayer the title of "Master Driver of the World." After negotiating every rocky barrier over the divide, the car was nearly stalled at the bottom of the slope by tumble weeds, well cured by the sun, that piled many feet high in front of the engine's hood. After escaping from these circus performers of the vegetable world, a good road was encountered. The mesa upon which Oraibi, one of the ancient and most interesting villages of the Hopi is built, thrust its rugged summit out of the desert ten miles ahead of us.

## SADDLE AND BONES

Just before crossing the line separating the Navajo territory from Hopi Land the missionary stopped his car. He pointed to a saddle lying upon the ground a short distance to the left. Without comment he removed his pick and shovel from the tonneau. We followed him.

The saddle was an old one and badly wrinkled from exposure to rain and sun; near it was the skull of a horse, a primitive irrigating hoe such as the Navajo and Hopi use, and near the hoe was an old coat from one sleeve of which protruded the skeleton fingers of a hand. Further search revealed a human skull half hidden in a small hole in the ground twenty feet from the coat. Scattered everywhere were other bones of beast and man—grievous evidences of a tragedy that had occurred over twelve months before.

## A THUNDERBOLT GOT THIS ONE

A Navajo riding homeward from his cornfield during a thunderstorm had been struck down by lightning, his horse being killed by the same stroke. The dead bodies of horse and rider remained in the same relative positions until the coyotes began their work. No member of the victim's family, no friend, dared touch the remains. According to Navajo belief, a curse rested upon the ground where the man had fallen, and a new trail was broken out around the dreadful spot.

It remained for the missionary on one of his more extended trips to dig a grave and perform a service unrequested and unrecorded. On this

occasion he had the assistance of his visitors.

The Navajo have many well-defined deities, nature gods and animal gods, local gods and gods that are distant; they have a vast mythical and legendary lore and hundreds of formulas for the preservation of life and happiness on earth; their religious ceremonies are replete with songs and prayers which must be learned and repeated in the most exact manner; but in the presence of death they are helpless.

## BURIED HEROES

To lead this people out from enslaving superstitions into the freedom which the gospel alone makes possible is a task to which the churches have addressed themselves. With patience, devotion and God-given heroism, missionaries representing the Baptist and other denominations are at work among them. These men and women are far from the centers of population, the problems they must solve are unknown to the great majority of Christian workers, and they are alone. Let us not forget them.

## Religious Literature

(Continued from page 168)

life which can never be purely ecclesiastical. Any book which tells how a community or a life was transformed, and how the things men really live for come to victory, is a kingdom book. Such literature is widely popular. It advertises to the world that Jesus Christ is coming into his own at last, and shows how in so many different ways he fulfills himself.

If we have not been reading religious literature recently, we may have the shock of having the matter presented to us by some neighbor who is not a church member, but who is reading books with which we ought to be completely familiar. A well-known Baptist deacon had this experience not long ago: He had never heard of Simpson's "The Fact of Christ," but his business friend had not only read it, but mastered it. He who neglects religious literature these days is missing what the rest of the world seems to be finding.

## Not a Dying Race



HOPi INDIAN CHILDREN COME TO SCHOOL THROUGH THE SNOW BAREFOOTED

**T**HE Indians are not a dying race. While some of the tribes are decreasing, others are multiplying. Therefore the Indian problem will not be settled through inaction. Work in their behalf is carried on by the two home mission societies in Montana, Oklahoma, Arizona, Nevada, California, Alaska and New York.

The fact that the Indian survived

the terrible period of conflict and then the period of conquest when he was herded upon reservations is proof of his virile character. The mere fact that he exists today is a challenge to Christian manhood and womanhood of America to contribute the best and to the utmost for the development of Christian citizenship among Indian tribes.



## Just Like Heaven

*Heaven took the form of a maternity hospital. People were shy of it at first, but later a rush to it set in. Besides regular patients came mothers with children to sell, wives afraid of their husbands, and people wanting clothes and rice*

WHY, this place is just like heaven." The place referred to is the Ellen Mitchell Memorial Maternity Hospital at Moulmein, Burma, and the remark was made to the Burmese seamstress of the hospital by the sister of a patient concerning whose case Dr. Ella Gifford writes: "God was good to us and in ten minutes we did a piece of work which put the woman out of danger and made her comfortable." Two sisters and other relatives of the patient accompanied her to the hospital, as is the custom on the Orient, and the sisters were allowed to remain with her for the first night; but the next night they stayed elsewhere, and upon seeing their sister the following morning they eagerly inquired, "Were they good to you? Did they take care of you as well as when we were here?" Being reassured by the sick woman, they expressed their surprise and satisfaction as already quoted. This gave the point of contact to the Christian seamstress of the hospital. She did not fail to use the opportunity, and to these friends and the patient who had come from a heathen country village she gave the gospel message.

### FORTY YEARS OF HEALING

The Ellen Mitchell Memorial Maternity Hospital stands as a memorial to Dr. Ellen Mitchell, the first woman doctor sent out by Baptist women of America.

On Dec. 4, 1879, Dr. Mitchell, accompanied by a trained nurse, Miss A. M. Barkley, arrived at Rangoon, Burma. They were sent to Moulmein, where in an old building, formerly used as a Eurasian girls' school, they opened a dispensary. It was with difficulty that patients could be persuaded to come even as far as the veranda. When the first woman patient was brought into the hospital to remain for a while, a cable was sent home to America. That was in 1880.

Forty years have passed, and Dr. Gifford in her report for 1920 says:

"The number of patients tells its share of the story. The net numbers have not been large, but for the most part they have been growing. The number of dispensary visits for the year will run well over 3000, more than one-third being new visits. The



ELLEN MITCHELL MEMORIAL HOSPITAL, MOULMEIN, BURMA

number of in-patients has been larger than before, being about 300, making a total of more than 500 since the hospital was opened in April, 1918. They have, as usual, comprised many racial varieties. There are few of the many races and tribes of cosmopolitan Burma who have not knocked at our doors.

### WILL THEY BUY MY BABY?

"They have come for varied purposes. Supposedly all patients come to a hospital to be cured, but we have discovered other motives. Cotton cloth and rice have their price these days, and this has not been without effect. It undoubtedly has been one of the factors that have brought fatherless or motherless children to us. It is easy for those who see that we love children and put forth every effort to restore them to health, to conclude that we would be glad to take any child and keep it always. Consequently we have had many offers of children whose friends were unable or unwilling to care for them. Other patients have come because it was a happier place than their homes. We have found that back of certain ailments which were the ostensible reason for coming to the hospital were

such real reasons as an unbearable husband or the fear of a beating. There has been the actual beating too, with sufficient evidence to remove any possible doubts."

### MUST HAVE 181 MISSIONARIES

The New World Movement calls for 181 new missionaries to be sent out by the W. A. B. F. M. S. before the close of 1924. Sixty-nine have already sailed. Dr. Gifford is due home on furlough in the spring of 1923, while Miss Selma Maxville, our trained nurse associated with her, should start home a year earlier. There are seven Baptist girls in training for doctors and many more nurses, but none of these will be ready to sail for Burma to relieve Dr. Gifford. Two doctors should be in charge of this hospital all the time to share the great responsibility. But this has not been possible.

### WILL SOME WOMAN ANSWER?

There must be some woman doctor in America who will answer this call. It is an emergency call. Correspond with Miss Grace T. Colburn, Ford Building, Boston, Mass., acting-candidate secretary, concerning this opportunity for service.



## The Living Way

*Nothing is of more interest than people. And no experiences are so vital as those in which men find God. The following is a true story told by a man who found Christ to be the living way*

BY C. H. ROBINSON

A BOY'S will is the wind's will, and the thoughts of youth are long, long thoughts."

My earliest recollections were of the sea. I was born surrounded by the ocean, on that beautiful island called Martha's Vineyard. My people were born there for 200 years before me, and I naturally took to the water. My good father died when I was six years old, and I went more or less to my own head, which in the case of most boys seems inclined to go the wrong way. I remember I would often lie on the white beach sand, and with my chin in my hand, gaze off on the distant horizon and wonder where those white sails were going. A great longing would come over me to go after them. With what interest would I listen to the thrilling tales of the sea, told around the grocery-store stove on a wintry night, or along shore on wharves by day! I would even work hard to hear these stories. My uncle, who was formerly a sea captain, used to have me place potatoes in the hills while he hoed the rows and told me exciting sea yarns. Of course I had to keep within the sound of his voice or lose the story, and in this way I hustled the work off and thought it was play.

### HE IMPRESSED THE BLUE SEA

At fourteen my highest hopes were realized. I was shipped as cabin boy on the bark "Palmetto" of New Bedford, which was going for a three years' cruise in the South Pacific Ocean. I remember singing the song, "My Bonny Blue Sea, I Am Coming to Thee," and before the month was out I guess the "bonny blue sea," thought I was about all in, for I was desperately sea sick.

After a three years' voyage I returned and sought employment on land. How many sailors try to do this and fail! I have heard them make the most solemn vows that they would never go to sea any more, and in less than a month they would be on the sea again. I secured a place on a farm away up in New Hampshire. I went from one thing to another—as boys sometimes do before they find their proper places—until I found myself at the head of a large furniture business in Dock Square, Boston, Mass.

Prosperity brought with it many temptations—gay and fascinating companions, clubs, banquets, etc. I was drawn away from all that was good and took the downward course. I had no faith in religion, and often said that no man ever returned from the dead to tell us about the future, and that one person knew as much about eternity as another. So I would not bother my head about such things.

### HE WOULD NOT HAVE A CIGAR

I had a summer house in Blackstone, Mass. Away from the turmoil of the city I would often think of a better life. I said to myself, I will try to do better; and with all my mind and body and will I would secretly pray to God for light and help. I would ask God to take my life, or take from me my bad habits, and for my part I left off everything on this line and kept on secretly praying for more heavenly light and help.

Over a year had passed, and I was again on the farm. We were situated three miles from the Millville Methodist Church. Occasionally I would go to please my wife. There had just come to this church a new pastor, Rev. S. V. B. Cross, an old-time Methodist preacher. I was attracted by his sincerity. I even invited him to dine with me. He accepted the invitation, and I found him different than other clergymen whom I had met. I invited him to smoke a nice cigar, as I had done others, but he kindly refused. Before leaving, he asked if he could have prayers with the family. I never had had a minister ask me this before, and I objected, saying that I did not care to have my guests intrude their various beliefs on me and my family; but notwithstanding my objections, he knelt down and prayed one of the most earnest prayers I ever heard. He prayed that God would trouble my soul and convict and convert me with power sent down from heaven. I sat apparently unmoved, with head in the air, like the stiff-necked sinner that I was. Rage filled my breast. Upon his departure I turned on my family and gave them my opinion of ministers in general and this one in particular. I said that this ended

my courtesy to ministers, and that I would never have another one in my house. Considering the fact that they have been my constant companions ever since, how wonderful a change must have come over me!

I retired that night stirred to the depths. I could get no sleep. A strange and heavy load was upon my breast. For the first time in my life, I felt that I was a lost sinner, without God or hope in the world. The prayers of that man of God were answered, and conviction was upon me. In my distress I asked my wife if she would not get up and pray for me. She was so astonished that she burst into tears. She thought that the minister had spoiled all the years of care she had taken not to get me offended with religion. But there I was asking for what she never dreamed that I would ask for—her prayers. Even this gave me no relief.

### KEPT HIS WORD WITH GOD

After two or three days of praying, and promising God what I would do if he would forgive me my sins, which were many, I said at last that if he spared my life until morning I would go down to that minister in Millville and ask him to pray for me.

I kept my word. The next morning I had the horses hitched up and took my good wife and drove down to the little parsonage. I entered the house and told the minister that I was in trouble and wanted him to pray for me. Great was my surprise when he said that he had been expecting me. I asked him how this could be, and he informed me that he had been praying to God to give me no rest until he sent me down. I said, "Here I am, and I want your prayers." So he prayed and talked religion with me from ten in the morning until four in the afternoon, without any dinner, and yet I received no relief. Upon my saying that I felt no better, he said, "You keep right on praying, and you will feel better by and by; and when you go home, read the fourteenth chapter of St. John."

I lay on my bed that memorable May night worn out with my efforts, to find the salvation of God. I asked my wife to read the fourteenth chap-



ter of St. John. As she read, "You believe in God," I said in my mind, "Yes, I do. Then she continued, "Believe also in me," and I said in my mind, "Who is 'me'?" Up to this time I had never thought of Christ, but now it began to dawn upon me, so that when she read, "Jesus saith, I am the way, and the truth, and the life, and no man cometh unto the Father but by me," I prayed to

Christ, saying, Lord Jesus, plead to God for me that my sins may be forgiven.

Instantly a great light came from heaven, and I saw Christ hanging on the cross that my sins might be forgiven. The burden all left me, and I was filled with the pardoning joy of God, which is only known to those who come in true penitence to him, and who are truly accepted by

Christ as the only Saviour of men.

Many years have come and gone since that day, and many times have I proved the promises of God and found them divinely true. For the comfort of other hearts, I pray that they may test by personal experience these wonderful words: "Seek, and ye shall find; knock, and it shall be opened unto you."

## The Pulse of the Colleges

*Religion and science are married here.—Dr. Foster rejoices in the Christian spirit that he finds in our Baptist colleges.—Professors and students together dedicate themselves to Christ.—Tom Mock had a grouch and lost it*

BY ALLYN K. FOSTER

MY right to report on the college situation is based upon the fact that during the past twelve months I have visited over 100 institutions in all parts of the country. My mission is to stimulate the Christian interest of students. I am trying to carry a message of redemption that shall be applicable to all life here and hereafter. I have always held central in my thinking the old truths, though I am always seeking better forms in which to express them. To be specific, these central truths are Christ as God manifest in the flesh; the atoning work on the cross; immortality confirmed to us in the resurrection of Jesus as the first fruits of them that slept. Around these great truths there is a field of magnetic force available to any man who seeks to put himself in connection with it. I believe that this force is what the modern world needs for individual and social redemption. My college work consists in trying to show that all departments of knowledge are open doors into the spiritual world. I frequently go into class and try to demonstrate that psychology, economics and even the physical sciences can be shown to be tangent to the spiritual world at many points. I believe that God can be found in any search for knowledge if pushed far enough.

### SETS UP THE GREAT ISSUES

For another thing I try to set up the great issues that confront the world of today, at home, in Europe and in the foreign mission field. I believe that the only thing that can mend a broken world is a new spirit among men, and I am sure that there is no source from which this new spirit must proceed except from Jesus. The right spirit of men toward their brothers and toward God

is the true social and economic spirit that will solve the world's outstanding problems. I am seeking not merely to convince the world of sin which makes its appeals to repentance for past deeds, but also to convince it of righteousness, which is the challenge of things to come. Bad deeds to be expiated do not begin to furnish the urge which good deeds to come will evoke. So I try to preach the whole of that text because "the judgment to come" involves both of the other two elements in this word of Jesus.

### REALITIES MORE THAN THEORIES

With this preliminary let me try to say a few words of what I have found. First of all, I have found from student bodies everywhere a most unusual response to every appeal I have made. As with the men in the army, I find that the heart of our youth throughout the country is sound. Both idealism and religion lie close to the surface, and a little mining generally reaches it. Wherever I have talked about the great things of the gospel without adjectives, there has been an instant impression. For instance, as I spoke of the lordship of Jesus without trying to establish it by argumentative methods, I have found that they instantly accepted it. Probably if I discussed theories of his divinity I might easily confuse them. When I speak of the atonement wrought on the cross I can see that they understand its spiritual meaning, but I fear if I tried to rationalize the cross by running it into a theory there might again be "darkness over all the land." When I have spoken of the challenge to Christian service in a day like this, the rapt attention which I receive makes me believe that many thousands of our best young people are alive to the situa-

tion. I think I am justified therefore in believing that the hearts of our young people are sound and that God will, out of this college generation, raise up the needed leaders for his people.

### FOLLOW JESUS TO KNOW HIM

Second: I do find a good deal of confusion about many things. There is theological confusion—and why shouldn't there be when we consider the varying views of earnest people upon the same subject? I am trying to point out that religion is the realm of the play of spiritual forces, and that the test of Jesus is as final today as it was when he spoke: "Who-soever will come after me let him deny himself \* \* \* and follow me." In other words, begin by doing the things of Christ and we shall soon attain a body of knowledge. I am trying to emphasize the truth that following Jesus comes first and the acquisition of views eventually follows (John 7:17). There is still a good deal of confusion about natural science and its relation to religion. All forward-looking thinkers these days are absolutely clear that nothing revealed in the study of nature can be at variance with things revealed to the human spirit. There has never been any warfare between science and religion. Religious men without scientific training and scientific men without the proper religious point of view are the people who have caused this false impression. What really has been at war is one set of theories with another set of theories. People do not quarrel over realities: it is always over varying apprehensions of reality. I do not, in other words, try to fight over again the dead theological battles of the past. I have no theory about anything that is bigger than the thing itself, and I know too well, as all scientists



do these days, that no statement can ever cover the simplest reality. What always gives a definite result is a relationship. God reveals himself in experience and in no other way. I find in spots throughout the country that students are asking about Genesis and evolution, but for the most part that matter is settled one way or the other and the Bible still stands as the inspired book of religion leading men into the presence of God.

#### A GOOD PLACE FOR ANY MAN'S BOY

Third: I have been greatly delighted at the splendid support which college and school presidents and faculties have given me. Indeed, my work would have been impossible without it. I have made it my business to know as far as I could what the spirit and the nature of their teaching are. I am speaking just now particularly of our own Baptist institutions, though the same could be said of many others. We are exceedingly fortunate to have the type of men that we have teaching in our institutions. I recall president after president who almost made himself an errand boy to me, seeking to bring the students into sympathetic relationship with my work. Obviously I cannot mention names of institutions; but I find the tears coming to my eyes even now as I think of the tender solicitude which these men have for the spiritual life of their students. In large measure this applies also to the members of the several faculties.

#### HOW THEY HELPED AND HEARD

In more than one of our colleges, recitations have been practically suspended in order to give me the chance at groups of classes. In one of our Baptist institutions recently, in four days and a half I spoke no less than thirty-three times. I have been particular to seek intimate knowledge of the spirit and methods of the Bible teachers and the teachers of religious education. Almost without exception the men to whom we have intrusted the teaching of the sacred word of God are men of splendid Christian spirit and wisdom. I do not recall a single man who has not the constructive spirit. I remember affectionately their deep interest in the lives of their students. The Baptist denomination has every right to be proud of the teachers to whom it intrusts the welfare of its children. I was greeted recently in a New England college on my arrival by a large group of the faculty, who placed themselves at my disposal. During the five days of my visit

there these men practically put aside everything else and worked diligently, going from dormitory to dormitory wherever they thought a personal word with a boy or girl might do good. I only wish that my own boy, when he goes to college next year, may fall into the hands of such godly men as I saw in our Baptist colleges.

Fourth: Perhaps a few incidents will serve to show what kind of results may reasonably be hoped for in the course of time. Plowing and weeding have to come before the harvest, and I look upon the last year as a sort of breaking of the ground and getting the obstacles off the soil. I think of two of the leaders in a certain preparatory school.

#### TOM MOCK AND HIS GROUCH

On my second visit to this school I found that these boys had become Christians. Both were leading athletes and one was at the head of the Y. M. C. A. To my delight, in private conversations with these men, I found both of them moving toward the Christian ministry. In a college in another part of the country seven or eight men told me that they felt the stirrings of the call to Christian service. In a college in the Middle West, after two days of work, I had just finished my last address; the atmosphere was tense with interest, and I was moved to say: "Now I wonder if there is anybody in this audience who has not made it quite clear that he is a Christian. Why would this not be a good time to take your stand?" Instantly there arose two members of the faculty and a dozen or more students. I regard all my work in its last analysis as evangelistic. While I approach it in a dozen different directions, in the end it all means one thing—acceptance of Christ and his program for the world. I think I ought to tell the story of Tom Mock. He

was a student in an agricultural college. He was twenty-eight years old, had spent two years with the First Division in France and Germany, had returned to America utterly sore on everybody and everything, and was like a fish out of water. After my second address he came to me and said, "I want a long interview with you. I am all tied up and I think you can untie me." We met after an hour or so, and after listening to his experiences I diagnosed his case as follows: "I am disposed to laugh at you. You have just lived through two of the greatest things in the world's history, in the thick of its hottest activity, and you have grown like grass in the summer sun. You come back and try to shoe-horn yourself into the same position you occupied before you had that experience. How would you like trying to wear the trousers that fitted you when you were twelve years old?" Then I proceeded to prescribe: "What you need to do is to drop your grouch. Your life needs centralization, and I tell you to make it your prayer right here to know what God's will is for you and to try to place your life where it will count for most." That fellow lived with me for two days, and when he put me on the train it was a new Tom who said, "You let me have the information I need and I will go anywhere on this planet that God wants me."

#### WE CAN TRUST THEM

In several colleges recently I have left the fraternities practically under promise to become the foci of light and warmth for the good of the whole campus. Perhaps the sweetest experience I ever have is that of going on invitation to the students' rooms, crowded with boys, to assist at an old-fashioned prayer meeting just before the time of retiring. In school after school and college after college these little groups of praying boys get close to my heart. I am often asked to go over at ten o'clock to the girls' dormitories, and the girls gather in their drawing room while I have a heart-to-heart talk with them and then lead them in their evening prayer. The hope of the church and of civilization is in the hands of these colleges of ours. I am immensely heartened as I see the way in which they take the Christian message and the earnestness with which they try to look out upon life. Let us believe in them and let us do nothing that will cast discredit upon them or their teachers. We can trust both. We ought to reward them with our loyal support.

### Prayer, the Heart of Religion

**P**RAYER is the act in which we turn our will upon God. Therefore religion consists, above all, in prayer. To be religious means to be able to pray. The battle for religion is the battle for prayer. The theory of religion is the philosophy of prayer.—Schlat-ter in "Christian Dogma."



# The Bulletin Board

## Methodism and Roman Catholicism

Comparative statistics of Methodism and Roman Catholicism in the United States have recently been set forth by the Presbyterian Standard, which finds that the Roman Church reports 17,549,324 members as against a Methodist membership of 7,868,863. But aside from membership the advantage is all with the Methodists, for they have 67,493 churches as against 10,460 Roman Catholic churches; 46,364 ministers as compared with 20,588 Roman priests; 69,078 Sunday Schools as against 12,800 Roman Catholic; 7,287,381 Sunday school members as compared with 1,932,206 Catholic. The Roman Church counts every baptized person in its constituency no matter how far from the church they may have gone. If the Methodists did the same thing, their numbers would equal and perhaps exceed those of the Roman Catholics.

## A Substantial Drying Up

The Anti-Saloon League shows that in 1917 the following amounts of liquor were sold in this country: "Whiskey, 89,641,985 gallons; alcohol, 71,081,121 gallons; fermented liquors, 60,817,379 barrels (thirty-one gallons each).

Here are the figures for the dry year 1920: "Whiskey, 5,581,553 gallons, including rum and gin; alcohol, 22,639,355 gallons; beer, 9,231,280 barrels."

The comment of the league statement on these figures is:

"This shows a decrease of 84,060,432 gallons of whiskey, 48,441,736 gallons of alcohol, and 51,586,099 barrels of beer of thirty-one gallons each, or a total in gallons of 1,599,169,069.

"Granting that many million gallons of alcohol and whiskey withdrawn for non-beverage use have been diverted to beverage use, and granting that many million gallons of beer have been made and consumed illegally, a conservative estimate shows that the people of the United States have saved over \$1,000,000,000.00 in money previously spent for beverage intoxicants."

## Koo's Tribute to Missions.

The religious press of England is saying a good deal about the new Chinese minister to Great Britain, Dr. Wellington Koo. Dr. Koo, who was formerly Chinese minister to the United States, is a product of mission schools and studied later for seven years at Columbia University. He is an ardent advocate of progress and does not hesitate to pay his tribute to the missionaries in China. Recently he said:

"China owes a great deal to foreign missionaries. The efficiency of missionary institutions in training men of discipline, of character, is a fact generally admitted. The missionary, as a moral and religious teacher and as a social reformer,

has been a distinct force in China. The Christian church has not only rendered valuable service in propagating Christian doctrines, but by her various activities has contributed to the modernization of China; and under the present regime of Republicanism Christianity is bound to make even more rapid progress and accomplish more in China than it has in the past.

## Life-Saving Stamps

The co-operation of women's societies, Sunday schools and young people's organization is asked in selling China Life Saving Stamps. The stamps are a trifle larger than regular postage stamps. The price of one of them, 3 cents, will save a life for a day. Orders should be sent to C. S. Clark, Bible House, New York City, Campaign Sales Director.



## Interchurch Films

Fifty-one thousand feet of film, taken originally for the Interchurch World Movement, has been acquired by the International Church Film Corporation, and as soon as it is classified and titled it will be released throughout the churches of America.

Taking these films, which form one of the greatest pictorial surveys of interdenominational mission work ever compiled, was one of the big projects of the Interchurch. Four expeditions were sent out at various times to the mission fields where, often under extreme difficulty, the camera men finally succeeded in getting "shots" of the native people, customs and buildings.

There are 38,000 feet of film taken in India and China, 6000 in Central America, and 7000 in Northern Africa. One of the most interesting things pictured is the mass movement of India, which shows hundreds of thousands of Buddhists and Hindustans converted to Christianity. A

five-reel feature is being made of this particular subject for the first release.

## New Bedfellows of Freedom

If any man is beginning to despair of liberty, let him read this news-note in a daily paper of March 1, and believe that the age of persecution is in its dim and dying twilight.

"Denouncing an alleged anti-Jewish movement in southern parts of the United States, Supreme Knight James A. Flaherty of the Knights of Columbus announced at his home here tonight that he had called upon 2,200 Knights of Columbus lecturers in the United States and Canada to combat anti-Semitism. 'An attack on one religion or race may easily develop into an attack on any religion or race,' his message to the lecturers read: 'The Knights of Columbus will oppose the anti-Semitic movement because it is un-American. There are undesirables of every race in this country, but that does not justify proscription of any race.'"

When a representative Catholic order stands for religious and racial liberty and catholicity, who is left to promote intolerance?

## Paul Revere Will Ride Again

Roger V. Flory has been appointed chairman of the American Legion's service and membership campaign, which will start with a "Paul Revere's Ride," to carry the "villagers" of Illinois the tidings that the American Legion is in a position to serve the disabled comrades of the late war. Three Paul Reveres will conduct the drive.

In the list of new devices for religious publicity here is an idea that appeals to the imagination. Suppose 10,000 horsemen in regalia were riding over Illinois at once in the interest of some great religious appeal!

## It Smells Bad, but Keep on Smelling

Campaign costs of electing a president of the United States in 1920 were \$10,338,509, as estimated by a special senate committee created to investigate them. The committee compilation took into account the expenditures made by or in behalf of all candidates for the Republican and Democratic presidential nomination and of national, state, congressional, and senatorial committees of both these parties. Senators Kenyon and Spencer, Republicans, and Pomerene and Reed, Democrats, signed the report, which was unanimous. While stating their conclusion that "the expenditure of these vast sums is a present and growing menace to the nation," no recommendations for congressional action were made except the suggestion that elections committees of the next congress should "consider the question." Constitutional difficulties may intervene to prevent legislation on the subject, the report said.—Chicago Tribune,





# The Devotional Life



## Called but Not Chosen

BY C. M. CARTER

**D**OES the Holy Spirit ever call one to do that which he never intends him to do?

There is a wonderful story in the twenty-second chapter of Genesis—a story of faithfulness unto something more bitter than death, but which has a thrilling climax. Let no one suppose that Abraham gave immediate and cheerful assent to the call of God to offer his only son, the boy he loved so well. For Abraham was human, and this story is worth while only as it is human. Abraham had doubtless seen the awful acts of heathen fathers, but forty miles from where he lived, offering their sons to Moloch, and the question naturally arose in his mind whether he would be willing to offer his son on top of the mount not half a mile away and in plain view! The Spirit used this suggestion to speak to Abraham and to try him to the utmost: Would he offer his son to Jehovah as they did their sons to Moloch!

Then came the Voice of gentle stillness calling him to do that which seemed to him so terrible! How long he tried to close his inner ears to this gently calling Voice no one can say. But finally he heard and answered, but answered as would any normal, devout father such a crushing call of duty.

This call to Abraham was genuine. God never trifles with his children in such agonizing tests. The call to Abraham was of God, and the agony of obedience was more than any untried one can ever appreciate. It was as in the recent past when fathers laid their sons—some an only son—upon the altar of their calling country, even though heart-strings were tearing. These fathers know the heart of Abraham as he tossed sleeplessly through that scorching night. But what must have been the anguish of his soul through the three days and nights as he journeyed from Beersheba to the mount!

The call of the Spirit to leave Ur of the Chaldees was no more genuine than the call to offer Isaac. Though the call was of God, he never meant Abraham to do what he was ordered to do. But Abraham did not know that. His obedience was perfect because he did not know. The attesting Spirit centuries later had it recorded: "Abraham, being tried, offered up Isaac" (Heb. 11:17). In the mind of God, his faith was accounted unto him for righteousness, and the record is not that he was willing, but that he "offered up Isaac"—a fact and not a purpose.

Why this terrific testing? In order that Abraham might be fully worthy of the destiny God had marked out for him. Note that it was after he had met this

supreme test that it was promised him that his descendants should be as "the stars of the heavens, and as the sand which is upon the seashore." The scorching flames of this trial, superbly met, burned the dross from out his soul. Abraham told no more lies after this, and his faith attained such perfection that he is evermore to be called the friend of God. This call of the Spirit, never meant to be carried out, was the culmination of the cleansing, preparation and exaltation of Abraham.

The Holy Spirit calls today to tasks never meant to be done. Here is a modern story: A young man, following his baptism, struggled for eighteen months against an overwhelming call to go as a missionary to Africa. The test was extreme because the young man—rather boy—was a home-lover, he only too well preferred to follow his own will, and he had a natural shrinking from Negro people, with whom he then had had no association. Neither did he desire to preach, as that conflicted with his own plans of life. More than once he prayed that he might die rather than be a missionary. But steadily the Spirit called until after a year and a half of bitter rebellion he made a full surrender. Through college and seminary he prepared for missionary service, fully expecting and willing to go. But as the time came for him to enter upon his work, the orders changed entirely. Clear as the sun at high noon the lead was into a work in his own country. His real work, as later the Spirit plainly revealed, was to take fields in the

homeland which were disorganized, which possessed equipment and strategic locations that for the sake of the cause must be held. This proved to be his life work, and the long and heart-breaking struggle against foreign missionary service, with final submission, made him willing to do the needful and trying work of saving difficult situations at home.

Some are called to be foreign missionaries, or to preach in America, or to do certain definite duties calling for self-sacrifice, and yet they will never have opportunity to do these things. But they do not know it, they cannot and ought not to know, for they must become honestly willing and have no concealed hope that they may escape finally.

No one need fear that his call has not been of God because it finally seems radically altered, nor because doubts arise concerning it, nor because at times it becomes almost too faint to be heard. It was offering up Isaac in his heart of hearts which made Abraham worthy to be the friend of God, the father of multitudes, and the ancestor of Jesus. The honest yielding to a call from which the soul shrinks with desperation may of all things best prepare for the real work which the Spirit has chosen and which he will reveal in due time.

Or if it happens that one has had a great desire to do some difficult and noble task, and that with this desire one has felt a divine call, cherished possibly for years, and that then Providence has closed the door beyond all opening, there is no need to doubt the genuineness of the call. Instead there should be the sweet assurance that God counts honest purpose just the same as a task actually faithfully performed. "Abraham, being tried, offered up Isaac"—though in his heart only. On that spot where he purposed to make the offering was built the greatest temple to the glory of God—a most fitting memorial also to Abraham's heroic willingness.

The Voice of gentle stillness is calling today. The earnest hearer, by much prayer and patient testing, must first determine that there is a call, and then be ready to obey it literally, exactly as it commands. Only after this he must be ready for any changes which may come. The call is of God though later the Voice directs along most astonishing lines of service, leading over rough and rugged roads, through blood-sweating perplexities, and, it may be, through midnight agonies. Sometimes the Holy Spirit leads through deep darkness into apparent failure and death, even as Jesus was led. What of it! The Voice speaks, and mystifying experiences need not develop fear, neither need changed orders be discredited. Obedience and courage are the soldier's greatest virtues. March on!

## The Friends We Never See

*A*ROUND the corner I have a friend, in the great city that has no end.

*Yet days go by and weeks rush on, and before I know it a year is gone:*

*And I never see my old friend's face, for life is a swift and terrible race.*

*He knows I like him just as well as in the days when I rang his bell*

*And he rang mine. We were younger then. And now we are busy, tired men—*

*Tired with playing a foolish game, tired with trying to make a name.*

*"Tomorrow," I say, "I will call on Jim, just to show that I'm thinking of him."*

*But tomorrow comes and tomorrow goes and the distance between us grows and grows.*

*Around the corner—yet miles away. . . "Here's a telegram, sir." "Jim died today!"*

*And that's what we get and deserve in the end—*

*Around the corner a vanished friend.*

—Selected.





# Religious Education



## International Uniform Lesson for March 27

THE LIVING CHRIST (EASTER LESSON)  
Matt. 28:1-20. Golden Text: Matt. 28:20

By JOHN A. EARL

### The Lesson Text

In all the accounts of the resurrection of Jesus there is no explanation of the process of his resurrection. He appears to the women and to the disciples as the same Jesus who had formerly lived among them. He was the same in his essential character whatever changes may have taken place in his body. When Paul wrote his first letter to the Corinthians he attempted to explain in part the process of the resurrection. To the question, "How are the dead raised and with what body do they come?" he answers by analogy, and closes his explanation by saying, "It is sown a natural body; it is raised a spiritual body." By the spiritual body he evidently means a body not subject to earthly conditions or corruption. However, the process of the resurrection is incidental; the fact of the resurrection is fundamental.

### The Lesson Taught

The Living Christ and His Promise, His Power, and His Presence are suggested by the lesson.

### His Promise

Note the significant words of the angel to the women, "He is not here; for he is risen, even as he said." There is veiled rebuke in these words. In fact, Luke in his account of the same incident reports that the angels said to the women, "Why seek ye the living among the dead?" It is as though they had said, "Have you utterly failed to entertain the promise of the Master so often repeated in your ears that he would rise again on the third day after his death? Why do you come to the tomb as mourners to anoint a body which God promised should never see corruption? Return at once and tell his disciples that God's promises are unfailing, and in fulfillment of the promise which you could not believe, Christ has risen from the dead." As far back as his Judean ministry Jesus had promised that he would rise again from the dead. Speaking in picture words he said, "Destroy this temple and in three days I will build it again." They thought he referred to the temple built by Herod; but his disciples after the resurrection interpreted the words to mean his promise to rise from the dead. From that time on to his crucifixion he kept telling his disciples at intervals that he must suffer death and be raised from the dead the third day. But so preoccupied were their

minds with the settled conviction that he would restore the kingdom to Israel, and himself reign as the Son of David, they could not take the promise of his resurrection into their consciousness.

### His Power

The resurrection of Christ is a symbol of his power and authority. This is the message of the New Testament. Paul especially dwells upon this phase of the resurrection of Christ. "He was crucified in weakness; he was raised in power." The period of Christ's earthly life was the period of his humiliation when, divested of his divine prerogatives, he took upon himself human nature and became obedient to death,—the death of the cross. But in the resurrection he was clothed with the authority which he had temporarily laid aside in taking upon himself the form of a servant and being made in the likeness of men. Therefore all authority in heaven and on earth is his. He is supreme, the one Master, the only Lord, Power, however, must have a medium through which it works. Steam must be compressed in cylinders and expressed in a locomotive in order to function as power; electricity must flow through a motor before it can turn the wheels of a street car; wind will pump the water for the farm only as it is harnessed in the windmill. The power of Christ must find a medium through which it will express itself, and the medium is men. That is the reason for the "Great Commission," as it has been so happily called. "All authority" has no meaning apart from "Go ye into all the world." He is the dynamo; his followers are the motor. The power is exhaustless. It is more than sufficient for all time and for all the world. The dynamo never fails; if the motor fails it is because the connection between it and the dynamo is broken. The living Christ cannot work through a dead church.

### The Presence

Both promise and power head up in a personal presence. "Lo I am with you always even unto the end of the world." The Old Testament believer thought of God as above and over all. The sovereignty and transcendence of Jehovah appealed to him; but it remained for the New Testament believer to add to this stupendous thought the personal presence and constant companionship of the Spirit of Christ. One of the most difficult things in the Christian life is to cultivate the consciousness of God in human experience. We are conscious of ourselves most of the time, and conscious of others around us some of the time, but scarcely conscious of Christ any of the time. And yet he is with us, according

to his promise, always and without break to the end of the age. The Acts of the Apostles is the story of the consciousness of the living Christ in Christian experience for thirty years after the resurrection of Christ. It is a story of cumulative conquest. Whenever the church has lived in the spirit of the Acts of the Apostles it has been invincible. The living Christ is the Christ of today. His promise fulfilled is the guarantee of the fulfillment of every promise; his power demonstrated by his resurrection from the dead is the guarantee for the energizing of every obedient disciple; and his presence manifested in the person of the Holy Spirit is the guarantee of unbroken fellowship with him in bringing the gospel to all mankind.

## A Course for High-School Pupils

By F. F. PETERSON

A REQUEST has come that I outline certain courses which have been used in preparing high-school groups for church membership. These suggested have been used over a period of years in various churches, and so at least are practical and possibly useful for other men in dealing with this important group of young life. It is hoped that these conversations may be suggestive rather than used as a manual by our leaders.

The answers to the questions may not agree with all teachers' ideas as to what is either basic or correct. But at least they may prompt someone else to better work in this long neglected department of religious education.

Let it be remembered that the studies are exclusively for high-school groups or the equivalent age in business. Usually the young people have a supper together and after the supper remain at the table, which is convenient for writing, etc. There is a brief devotional service led by one of the group, followed by an hour devoted to questions and answers. It is essentially a conversation method, and the young people discover what they know. Notebooks are used, and each pupil is supplied with a Bible.

### CONVERSATION ONE

Theme—Question: Which Is the Best Religion? Scriptures: Rom. 10:11-15

Does every person have a religion? is the initial question to show how universal is religion. Get the class to agree upon an answer and definition of religion.

Name some of the world religions?

Why do all people have some kind of religion? This question should result in an answer showing that all people feel the need of God.

How do they show the need of God?

(Continued on page 189)





# The Chimney Corner



## Pigs, Pixies and Patrick

ON a certain blustery March evening the Story-teller in her chimney corner was shelling a pod of historical P's about Pigs, Pixies and Patrick, while the rest of us sat watching the blazing logs—although actually our eyes gazed back centuries and centuries ago to a primitive farm in old Britain. "And sure, before ever he was turned sixteen," said she, "didn't some wild Irish pirates swoop down and steal the poor lad from his father's farm? Away they sailed with him to Ireland, where he became naught but a slave for six long uncomfortable years, tending swine in county Antrim."

"Aha!" said we astutely, "so that is why pigs are in evidence on March seventeenth!"

"Arrah! It's fair amazing how wise you are, all of a sudden!" the Story-teller commented gravely, as she poked the embers and laid fresh logs before continuing: "And you shall now be hearing how on many a dewy morning, before ever a soul of all those heathen Irish had opened their eyes to the new day, this lad Patrick would go tiptoeing off to pray to the God of Gods, the very same he had prayed to in old Britain on his father's farm. But tending pigs is not a job for a man full grown, and he was all for 'running away."

"The first time that ever he tried this rashness they straightway fetched him back to his pigs, and kept a paganish eye on him. But at last through many dangers, he made good his escape to the coast, where a vessel was ready to sail. And I must be reminding you that in that year—394 A. D. it was—vessels were not propelled by steam or equipped with wireless. He would be putting out to sea with naught but a sail to trust to, and a puny wooden rudder! Moreover the crew were as heathen as ever they were, and their cargo Irish hounds; fierce, vicious beasts that yelped and snapped and leaped savagely.

"But Patrick had 'a way with him,' and handled those dogs with such a knack that when the vessel reached the coast of France the sailors grew wondrous canny, and avoided touching shore or sighting towns—and all for keeping him on board as long as ever they could. "But the next you are to hear of Patrick he will be living on a little island in the Mediterranean Sea, and a wonderful set of dreams will be bringing him letters night after night—"The voice of the Irish"—much the same as the Apostle Paul once had his call from Macedonia. And ever Patrick's 'voice' kept writing: 'We pray thee, holy youth to come henceforth and walk among us—these very words he

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

quoted in his Confessions years later. So Patrick knew the Lord wanted him to preach the gospel in Ireland, that dark heathen land where he had been so long a captive. And he went."

"D'ye mean he was a missionary?" piped up the youngest of us, while She-Who-Is-A-Watchful-Waiter sprang a patient query: "But wherever do the pixies come in? You haven't said a word about them yet!"

"Sure and I'll not be hurried just for the likes of you," we were warned. "But as the story happens, you're right up against the pixies this very minute! For when Patrick set foot in Ireland he found that the Irish were still poor, fearsome pagans, dreading all manner of pesky-tempered spirits, supposed to dwell in earth and heaven, in sea and sky and rivers. Nor was this all! For there were Druid priests who set up huge stones in circles to offset the power of spirits, and believed that there was saving virtue in tall Druid oaks. Such bowings and incantations, such sacrifices as went on to appease the unappeasable spirits! So before ever he won a single soul to love his own Lord Jesus, poor Patrick had to fight the Druid priests anew each day, and sweep the fear of spirit-pixies from the

minds of troubled peasants. But he had rare patience, and 'a way with him,' as I have already been telling. Before fifteen years had passed he had founded many a monastery to teach Irish youths to live clean, fearless Christian lives, and year by year he dotted Ireland with glad Christian homes, until today the Irish cannot help but have him for their patron saint.

"So I'm thinking that all of us would do well on March seventeenth to remember Patrick; for sure he was the bravest of heroes, and from his monasteries men went forth to carry Christ for the first time to pagan parts of western Scotland and of northern England, as well as overseas to Italy and up north to Iceland."

A log ripped itself asunder and sent sparks snapping up the chimney. Then the oldest one present made his first remark: "I wonder why the Irish wear the shamrock on St. Patrick's day. Is there a reason?"

"You've said it!" cried the Story-teller, "a reason of all reasons! It is one of a dozen legends of St. Patrick which even Protestants are proud to believe. It would seem that in the midst of Druid priests—jealous and vindictive—the pixie-spirit worshipers were needing something to remind them of the God whom Patrick urged upon them, the God who was three persons. So he pointed to the shamrock, that ever-present bit of clover—and touching each round leaf in turn said: "Now remember—Father, Son and Holy Spirit." And the youngest Christian walking through the fields of Ireland might have felt a twinge of pixie-fears until his eye lighted on the wayside shamrock; then, "God the Father, God the Son, and God the Holy Spirit," this new devotee would whisper to his heart of hearts, and walk on, comforted. It is a legend we do well to love, that! The wearing of the green, sir, takes on new meanings. But a score of super-miracles laid to Patrick's fame we have small use for: how, for instance, he drove snakes out of Ireland forever and a day; or this one which I'll quote in verse:

"St. Patrick, as in legends told,  
The morning being very cold,  
In order to assuage the weather  
Collected bits of ice together;  
Then gently breathed upon the pyre,  
When every fragment blazed on fire."

The sputtering sparks sank dreamily to rest into the bed of embers, and the Story-teller looked agnash at the clock on the mantle as she closed her tale. "So he preached, and he preached, and he preached, for going on twenty-nine years, until news of the Lord Jesus spread all over Ireland. Then in the year 461, on

## Deeds

*'TIS better you do that kindly deed  
You meant to do today,  
Better you go to the friend in need  
Who's striving along life's way;*

*Perhaps just a friendly smile from you  
Will help him to face the strife;  
A word of cheer or a welcome hand  
May brighten his path of life.*

*Putting off to some distant tomorrow  
The words that you meant to say  
Won't lighten the burden of sorrow  
He's bending beneath today.*

*Reach out and extend the grip of a friend,  
'Twill take but a moment or two,  
And will help him to know that you understand  
The troubles he's fighting through.*

*For when we have followed the winding path  
Nearing life's setting sun,  
'Twill count for naught, what we meant to do—  
Just the kindly deeds we have done.*  
—Orrin A. De Mass.



March 17, Patrick died, a missionary who did much to teach the very men who brought our own wild savage ancestors their first news of Christianity."

Unwillingly we trooped off to bed, humming "the wearing of the green," and dreamed gratefully of Pixies, Pigs and—Patrick!

## The Young Reserves

### The Log of the "Flying Pig"

#### CHAPTER VI

THIS is really Bill's special chapter, not mine, for he certainly shone as a hero in all our eyes. He modestly declares he was so sleepy at first, and so useless afterwards, that it isn't anything to boast about, so I'll boast for him.

Well, we were all sleeping peacefully when something made Bill wake up, halfway. Through a hazy dream-like feeling, Bill says, he heard Fanny-Anny bray.

"Oh, that mule!" he groaned, and was rolling over to go fast asleep again when he suddenly knew Fanny-Anny was braying in my kitchen!!! And this was quite against all the rules, since Fanny-Anny's stall was purposely far, far away from our quarters. Bill heroically decided to rescue my domain (ahem!); so he stumbled out of his bunk and tiptoed on deck.

"I'll fix you, you meddling Fanny-Anny!" he said, inside himself, and crept along the deck, feeling for the door which leads down two steps into the kitchen. He plunged boldly into the jet blackness, aiming to grab Fanny-Anny around the front knees and drag her up on deck. But he suddenly wished he had brought his flash-light. Just as he planned, he clutched her wildly around her legs and laughed sternly: "Burglar, prepare to meet thy doom!" And then, alas, alas, it suddenly wasn't Fanny-Anny's legs at all, but legs in woolen pantaloons! Also, two big hands gripped his neck and a human voice hissed at him: "So you'll butt in, will you? Well, I'll show you!" Bill says that even then he was sensibly trying to say to himself: "It's just a dream, old Bill, calm down now." But those horrid hands around his throat were far from dream-like, so he began struggling for all he was worth. And Bill really has muscle! But the unknown person had much more, so presently poor Bill had one of my dish-towels bound around his mouth to keep him from making any noise; another dish towel lashed his hands behind his back, and a third towel swaddled his feet. Well!!!

You can just imagine how he felt to have all this happening in a pitch-black room. The unknown person tiptoed around, then there were clinking sounds which Bill supposed was the burglar stealing my alarm clock (which I always forget to take to bed with me) and my Ham Might-Box, (for some little Negro Topsy girl). Presently somebody else joined the unknown person, who whispered: "I've got a kid here all trussed up. Just leave him lie! Now, heft your end of the sack partner, and we'll be off."

Bill heard them tiptoe away, and then

another Fanny-Anny bray fell on the night air. "They're making that sound themselves," he decided, "it's a sort of camouflage to cover any noise they may make."

But you mustn't suppose that Bill intended to lie calmly in my kitchen until morning. He isn't that kind of a boy! He curled himself up into a ball and rolled over and over until he came to the steps. If you've never tried it, perhaps you don't know how almost impossible it is to roll upstairs, even with your legs and arms unbound. Anybody can roll downstairs—in fact, it's a little unpleasantly simple at times; but Bill and I have often tried the upward rolling with very little success. But—as Bill says, we had no motive in our former efforts; whereas, now, he wanted to warn father about the burglars who might come back any minute and begin tying up mother or Timothy or me. Again and again he tried to roll "up," but only to roll back, kerpunk!

"Look here!" said Bill to himself, "you've got to do it this time." And he did! He had been afraid that the burglars might have locked the door opening on the deck, or at least closed it, for then he could do nothing, of course. But fortunately it was open; so he rolled on deck, then over and over, making his way in the direction of the cabin where our bunks were. When he reached the door leading down two steps he rolled down them as quietly as he could, so that none of us would hear him.

He rolled over to father's bunk, then reared himself up as well as he could and bumped father's elbow with his head. Father evidently is a very good sleeper, for Bill had to keep on bumping and bumping, and it was a great strain on his back for his arms were tied there, and he could hardly breathe, his head was swaddled so tightly.

Finally father awoke. He says now that when he reached out to see what was bumping him he felt Bill's hair and was sure some stray Newfoundland dog had gotten aboard! Then he ran his hand farther down and discovered cloths with a nose underneath, and was mystified indeed. He reached for his flashlight, and when once he saw Bill's two excited eyes he untied him carefully and heard the whole story on deck. Father and Bill wakened Jake at once, and the three of them sat on deck till morning, but not a burglar was to be seen. So until the rest of us were dressed we had no least idea that anything had happened, as the three "men" had decided not to tell the rest of us, for fear of making us nervous.

But they forgot all about inspect-

ing the kitchen, and when I walked into it to get breakfast, behold, everything was gone! Everything! All the dear little white shelves were absolutely empty.

I supposed it was some joke of Bill's, so I stormed out on deck like a combination "Windmill-Tempest." "Bill Hatha-way," I said severely, "you're simply the biggest nuisance that ever was, and I've a good mind never to give you another meal all the time we're on this ark. Now tell me, where are all the cereals and the milk bottles and the canned goods? Tell me this minute!"

"Dear Peggy-Weggy!" said Bill soothingly, "if I knew where they are I'd bring them back, honest injun! But I haven't a ghost of an idea where any of those things are."

"Nonsense!" I scolded, "you'll drive me to tell father and that's one thing I've never done yet—tell on you! But this isn't like ordinary jokes, you don't want to starve poor little Timothy, do you? And the milk will curdle off the ice—oh come now, Bill, do tell me!"

"Can't!" he answered, and squinted up at the sky whistling.

So I guess no one could blame me for going to father almost in tears: "Daddy," I groaned, "I can't get breakfast because there isn't anything to get. And Bill won't tell me where anything is."

Whereat father squinted up at the sky and whistled; and Jake squinted up at the sky and whistled.

"Oh!" said I to myself, with all my detective instincts aroused, "there is more in this than meets the eye!"

So mother and I had to be told all about Bill's curious night adventure, from the moment when he first heard Fanny-Anny bray to the last bump on father's elbow. A more surprised mother and sister never existed.

"You're a hero!" I said, and kissed Bill approvingly.

"But I didn't do a thing," he sighed, "except, of course, to roll upstairs. If I'd only lain all night in the kitchen then you would have been really thrilled."

But personally I was thrilled enough, anyhow! And a little later, when Fanny-Anny had finally pulled the ark to the nearest village, we bought new provisions, and learned that there was a canal boat reported to be going up and down the canal regularly, full of drinks forbidden by the government since prohibition came into effect; and the owners of that boat were said to have hidden the whiskey and brandy in ordinary tin cans and jars. So no doubt the burglars looted our boat thinking it was that one, little knowing that father is a law-abiding Baptist minister.

So the mystery was solved. Perhaps you will be interested to know what Bill noted in his "Log":

"July 19. Weather fair after storm—Temperature 87°. Ran out of provisions owing to two unknown persons who raided our larder late last night. Rolled upstairs successfully at 2:15 a. m."

And our next adventure was with six silent spooks at midnight!





# Young People's Work



## Topic for March 27

### LESSONS FROM THE FIRST EASTER

By C. W. GILKEY

1. *True faith in the resurrection shows itself in courageous loyalty to Christ:* The disciples had evidently been completely disheartened by the tragic events of Good Friday. The conversation of the two who were returning to their home in Emmaus (Luke 24:17-21) indicates that their faith in Jesus had been sorely tried if not indeed shaken by his death at the hands of his enemies; and apparently some of them who lived in Galilee had in mind to return to their fishing there (John 21:3). But the events of the first Easter transformed this timid company who had forsaken their Master and fled in terror at the first sign of danger (Mark 14:50), into the boldest company of witnesses and martyrs that Christian history has ever seen (Acts 2:14-36; 4:1-13). They spread abroad rapidly their own faith in Jesus' resurrection and exaltation, not so much by processes of argument as by the contagion of their own triumphant faith and heroic example.

Thus it has been with faith in the resurrection ever since—and so also with faith in immortality. It has been quickened and communicated, not so much by arguments addressed to the intellect, as by a courageous loyalty to Christ on the part of his followers that has spoken direct to the hearts and wills of men. We in our time can best spread the Easter faith abroad, not so much by debates on immortality or discussions of the evidence for the resurrection, as by the sincerity and strength with which we personally bear witness to the presence and power of Christ in our own lives. That was the convincing secret of the spread of Christianity in the first century just when it seemed to be utterly overthrown by the death of its Founder: and from that first Easter until this last, it has been the living and continuous evidence of its reality and power.

2. *It was those who were nearest to Christ on earth who knew soonest and most surely of his resurrection:* If you will examine carefully the list which Paul gives in 1 Cor. 15:5-7 of the appearances of Christ on and after the first Easter, you will see that, until the exceptional case of Paul himself, they were made to those who had been his near friends and followers before his death. The enemies of Jesus continued for many years to explain away his resurrection (Matt. 28:11-15); and even some of his disciples were for long unconvinced (Matt. 28:17). It was those who had followed him most closely in the old days

*This page is for all Baptist young people's organizations. Send news items on activities, organization, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

of earthly fellowship, to whom the new and abiding spiritual relationship (Matt. 28:18-20) was first revealed.

So has it always been in Christian history. The disclosures of new truth come first to those who have most fully lived up to the old; and the Lordship of Christ over new areas and levels of life reveals itself earliest to those who have followed him most closely along the old paths. If we would be ready to share in the triumphs which Christ is sure to win in the coming days, and are to have any real part in "crowning him Lord of all," it can only be as we follow him closely and learn to know him better here and now.

3. *The highest type of Christian faith depends, not upon argument or outward evidence, but upon personal experience and confidence:* This is explicitly stated in John 20:26-29. That surely means that the attitude which best suits with Easter is not that of intellectual argument or debate about the many questions connected both with the resurrection and with immortality which at present we can ask but cannot answer; but rather the loyalty to Christ in heart and will which follows him courageously at any cost through the life that now is, and fears neither the unknown future nor death itself because of its serene faith that there also he will be the Lord who always leadeth us in triumph, and the Friend who never leaves nor forsakes.

## Religious Education

### A SURVEY OF THE WORK IN THE BLOOMFIELD ASSOCIATION OF ILLINOIS

According to the constitution of the Bloomfield Association, the work of religious education comprises the work of the Sunday schools, the B. Y. P. U.'s and the woman's mission circles.

There are nine counties represented in the territory of the association, and there are forty-three churches. No regular services are being held in five of these churches at the present time.

During the months of November and December, educational rallies were conducted in the churches. Thirty rallies were conducted in a period of forty days, a rally being held each day of the week except Saturday. A team of three or four people, representing the Sunday schools, the B. Y. P. U.'s and the mission circles, conducted conferences in the interest of these organizations. Eighty conferences were conducted, and also fifteen children's hours. Sixteen different people assisted

in the rallies. The executive secretary had general charge, and the director of the state department of religious education, Rev. L. H. Koehler, assisted in thirteen of the rallies. Local men and women in the association with special qualifications gave of their time to make the rallies a success. More than 3000 people were addressed. The members of the rally teams traveled 2807 miles.

There are thirty-seven Sunday schools in the association, with about 417 officers and teachers. Several of the schools are seeking to become standard schools. I regret that there are but five teacher training classes to report. In this day when training is of such vast importance, we must not be satisfied until we have made adequate provision for the training of our officers and teachers and of those who will be our officers and teachers of tomorrow. Many helpful plans were discussed in the conference, and we have already begun to realize results from these plans.

There are twenty-three senior B. Y. P. U.'s in the association. Practically all of the unions are doing well in their Sunday evening meetings and in attendance. We have endeavored to interest our young people in the Baptist trained leaders' course. Several of the unions have planned to take up the study of this course. By correspondence and personal interviews we keep in touch with our volunteers for Christian service and those we know to be interested. The young people are planning for large delegations to Cincinnati to the B. Y. P. U. of A. convention, and to the summer assembly at Alton. We have eight junior B. Y. P. U.'s, one being organized at the time of the rallies. The drill and memory work in some of the unions can hardly be surpassed.

There are twenty-nine woman's mission circles, five of which were organized as a result of the rallies. The women are taking a great interest in the state reading contest. We have nine chapters of the World Wide Guild. Three were organized as a result of the rallies. There are three organizations of the Children's World Crusade.

During the holidays an educational rally of the association was held at the First Church of Danville. There was a splendid program on different phases of religious education. We were grateful to have with us Dr. White of the B. Y. P. U., who brought to our young people a helpful message on "The Challenge to Youth."

If the church members of this and of the next generation are to be efficient in kingdom service the church must provide an adequate program of religious education.

BESSIE WINCHESTER.





# Our Own Folks



## Boston Letter

By CHARLES H. WATSON

### The Problem of the "South End"

The South End of Boston has long been a religious problem—chiefly on the score of its being over-churched, yet needing more churches. That paradoxical statement has in it so much truth that the truth in it has brought about a notable recent conference. It was a union gathering of evangelical churches in that section of the city.

In its day—that is, when the whole South End was filled with families, the most of them owning their own homes—it was in every way an impressive and attractive urban section, as much so as could be found anywhere. Parks dotted it. Homes of uniform yet varied architecture lined the inviting street. Noble trees towered everywhere. Stately and spacious meeting-houses rose at the strategic locations. What subtle thing is it that so completely changes a whole section when it loses its stability and becomes transient? Whatever it is, it is unmistakable. Then comes the life and death struggle of the churches. The whole section, civic and ecclesiastic, wears the aspect of decayed respectability, yet swarms with people.

### The Survey of the Section

After we had exaggerated the Jews and the Roman Catholics, and other supposedly outside camps, our thorough survey disclosed fifty per cent of Protestant population. Then came an impulse to consider broadly the problem and to face the obligation to solve it. The conference was to do this and to attempt to formulate something. All the old meeting-houses in this section are fine and large. The meeting was in one of the largest—the Union Congregational on Columbus Avenue. Dr. De Blois presided. Dr. Guthrie, pastor of Union Church, Judge Robert F. Raymond of the church federation committee, and Rev. W. Harry Freda, Pastor of the Clarendon Street Church, were the speakers. The speeches favored consolidation, with strong churches well distributed, ably manned and sufficiently endowed to enable them, by an aggressive and elastic service, to make a vital impression upon constantly changing population.

### Dr. Peterson and a Baptist Workers' Union

Our state leader in Sunday-school efficiency and religious education has long wanted to lengthen his arm so as to reach all of his outlying constituency. When he called a general convention of Sunday-school workers from the four Boston associations and nearly 200 responded in the Clarendon Street Church, he soon found that his matured plan was met by a sort of pent-up enthusiasm and readiness to co-operate. It was a plan of work, hard work, without ornamental frills or recreation—serious business for the kingdom. It was so understood and fully adopted. It is to cover Sunday, week-day and vacation, and to meet all the inevitable questions of real religious training.

This new organization is welcomed and already is under way, and an early meeting in March will complete the preliminaries and clear the deck for action. Dr. W. Quay Rosselle gave an address that helped push the new craft into the stream. Dr. Peterson and a splendid team of Sunday-school workers will do the rest.

### A Brace of Ministers' Meetings

The first one was addressed, entertained and electrified by Hon. Clinton U. Howard of Rochester. He is a new one in these parts, but, men, brethren, fathers and gentle readers, was it ever so seen and heard in Israel? He was speaking on some forward-looking theme, but his tendency was downward on the almost lifeless carcass of John Barleycorn. Mr. Howard looks like an inoffensive little dominie, but he is so possessed by his subject and by an irrepressible spirit of fun that he does with you as he lists. His eye sparkles and snaps; his facts and figures easily "take the road"; then he goes jolly-ly into rhyme. It is "nip and tuck" between truth and poetry, first one ahead then another; but the sum total of it all was a tremendous push toward the sober, clean and all-conquering life.

The other meeting gave us Dr. W. Quay Rosselle and Dr. C. H. Day, answering the question, "How do I prepare my sermons?" That old conundrum every minister answers for himself; but Dr. Rosselle and Dr. Day really answered it for all of us. Dr. Arbuckle of Newton Center, called up from the floor, packed into five minutes a deal of substance and spirit, clinching a discussion of great practical value. The ministers' conference is going with unusual strength.

### A Ninetieth Birthday

Your readers in the Middle West especially will hear with interest that Deacon E. Nelson Blake of Arlington, Mass., has just entered the "nineties." His mental clarity and stability are surprising, though the former physical alertness hardly keeps pace. He began by running across the street after some objective when only nine months old; so it is not surprising that ever since, and even at ninety, he is still pursuing. Mr. Blake has been the soul of many large Baptist enterprises in his day, and a tower of strength in every church that claimed him. Chicago had his strong years. Arlington has the ripening and mellowing time just before the harvest.

### Some Happenings Hereabouts

Of course, calls have the "call." It was intimated that some were on the way, and they have arrived. Rev. W. D. Goble of Fitchburg is called to First Church, Cambridge to succeed Dr. Powell, now of Kalamazoo. The church strongly hopes for an acceptance.

The First Church, Lynn, calls Rev. Eben F. Francis of Medford, brother of Dr. James A. Francis of Los Angeles. There are four Baptist dominies in that immediate family. That is a way they have in Nova Scotia.

Dr. Frederick B. Greul has just closed his five months' acting-pastorship at First

Church, Providence. Results show that his service has been characteristic. One thing after another that had lapsed has been brought back—the girls' guild, the Sunday night service, the Y. P. S. C. E., the mid-week prayer service in goodly strength, the evangelistic note in the messages and many baptisms; finally, the adoption of a new and broader church activity that is to require a pastor of administrative ability, and Sunday morning preaching services by men of outstanding reputation from different sections and denominations. Beginning with March, Pres. W. H. P. Faunce preaches for a month, then comes Dr. Joseph C. Robbins in April, and Dr. R. S. MacArthur in May. It is an interesting revival of a kind of animation that well befits the noble old church with its model colonial meeting-house.

### Sun and Shade

Dr. Nelson S. Burbank, the veteran pastor of Revere has been celebrating his thirtieth anniversary. His entire church and the whole city helped him to do it. Of course our best voices from neighboring churches, cities, and from our state headquarters did full justice to the modest strength and worth of Pastor Burbank. It is a beautiful thing to see a man hold on and grow on, quietly becoming a sort of bishop in the city. It is all normal, legitimate, self-respecting, for both pastor and church; nothing fictitious or frothy every sought after—only gospel grace and growth; and now the whole city responds to the solidity of the impression. Such a celebration brings with it a rare article of sunshine.

The resignation of Dr. Archibald at Brookline, though not altogether a surprise, is disappointing to all of us. Hopes were high until it became certain that in order to recover his strength entirely, he must leave our too trying coast. That he will do, and we are confident that time and a more favorable environment for health will soon bring him back to the high service of which he has proved himself capable.

### Gipsy Smith in Newark, N. J.

By W. J. DAWSON

It was a great joy to me to welcome my old friend Gipsy Smith in Newark. It is nearly eighteen years since first we met at the meetings of the Free Church Council at Brighton. The years have not staled his infinite variety nor abated his natural force. He must have some Gipsy secret of immortal youth, for he looks no older than in the days when he conducted his memorable mission at Highbury Quadrant. He speaks indeed with increased fire and force, is even more dramatic, and his astonishing hold over an audience is undiminished.

Newark is a difficult city for an evangelistic campaign. Almost three-fourths of its population is foreign-born. The Protestant churches are strong, as becomes a city founded by the immediate children of Puritanism, but they do not dominate the city. They have a large



membership, but the congregations are not correspondingly large. In recent years the Sunday opening of all theatres and picture houses has done a good deal to diminish Sunday evening congregations. There must also be noted an aversion to evangelism, caused by the vulgarization of evangelism by many of its more recent exponents. It has been associated with so much debasement of language, so much unscrupulousness in method and appeal, and so much avarice on the part of the evangelist, that to most thoughtful Christians it has become abhorrent. To persuade these people that Gipsy Smith was different, that he was absolutely sincere, simple, and unselfish, did not prove an easy matter. However, it has been accomplished. In three weeks he has endeared himself to the city; and neither in the press or pulpit, nor in private conversations so far as one person may report them, have I heard one word of unkind criticism. I may say confidently that he has won the hearts of the people and their honest admiration as no evangelist has even done before.

The services have been held in the armory, which has accommodation for 7000 persons. It is not conveniently situated, and some doubts were expressed whether it could be filled. The cost of the campaign, including the seating of the armory for worship, printing and publicity, was estimated at \$20,000. In the budget no remuneration for the evangelist was included. This was left to a free-will offering on the last days of the campaign. At the close of the second week the \$20,000 needed for campaign expenses was raised by collections, so that all public collections ceased with the third week. The first congregation assembled in the armory was about 5000. Since that day the place has been crowded. Again and again the doors have been closed before the advertised time of service, and overflow meetings have been necessary. At all these meetings cards have been distributed, calling for professions of discipleship or reconsecration. About 10,000 cards have been signed. These cards were at once distributed among the churches, and the rule was laid down that the signer of such a card should be personally visited within twenty-four hours. This has been done in most cases, and thus the results have been carefully conserved.

Those who have heard him do not need any description of Gipsy Smith's preaching. I have not the least hesitation in saying that I think him the most popular and in many respects the greatest preacher of this generation. Since the days when I first heard him his range of power has greatly increased. He is as pictorial as ever, as dramatic and intense, as direct and simple, but one feels the authority of a widened experience. Many have remarked upon the exquisite purity of his diction, and his complete mastery of the noblest language. And his power of poetic imagination is as great as ever. Without apparent effort and with no sense of violent contrast he passes from the homeliest forms of speech to passages of description worthy of the greatest poet. He has had little to say about doctrines. He has never spoken harshly or censoriously of those whose opinions differ from his own. He has said very plain things in very unmistakable language, but always in a spirit of love. I think the real secret of his power, apart from all spiritual qualities, is that he has the genuine to be loved. He establishes a personal relation between himself and his hearers

which is warmly affectionate, and men's hearts go out after him.

His power over a great assembly is a remarkable study. He speaks as a man entirely at his ease, confident of himself. There is something inimitably boyish in the way in which he casts himself upon the frank good will of his audience, laughing with them, singing to them, requesting their approval, until he has kindled them into good humor, and worked them into a state of mind when his serious message can take hold upon them. Certainly no public speaker I have ever heard has had such a complete understanding of the psychology of a crowd. He plays upon them as a master musician plays upon an instrument. And he knows how to quiet them as well as to arouse them. To a shouting Methodist who interrupted him he said one night, "You said 'Amen' in the wrong place that time, brother," and he heard no more of him. To another of the same order, he said, "Be intelligent. That 'Amen' wasn't intelligent." Yet even his rebukes are given with such good humor that only a stupid person could be offended by them.

It is too early to speak of the results of the mission, but some results are already apparent. It has replaced apathy with enthusiasm and has reasserted the power of the pulpit in the community. No audiences so vast or so deeply interested have ever been gathered in Newark. Yet they have come for what, after all, is the simplest preaching of the gospel. How deep and widespread has been the quickening of the city cannot be estimated; but no one can doubt that the influence of Gipsy Smith's preaching will long abide as an inspiration and an impulse in multitudes of hearts and lives.

### The Jubilee Gifts and Celebration

A standard periodical said: "In Japan everybody smiles as a matter of mere politeness. In China many smile from good nature and good feeling. In India nobody smiles, life is too hard, and man too insignificant." To help India to learn how to smile impelled the New England District to make its Jubilee gift a hospital for women and children. It will be erected at Mahbubnagar, South India. New England District, home of the original foreign society of Baptist women, celebrates most fittingly in Boston, April 26 to 29.

The Empire State of New York, which is a district in itself, erects a new building for the Kemendine school for girls in the old historic city of Rangoon. New York District has selected Rochester for its place of celebration, and the time is May 3 and 4.

The East Central District is invited by Cleveland to hold its celebration there. The dates are May 5 and 6. This district supplies a girls' high school building in the city of Ningpo, China.

The Atlantic District accepted Washington's call, and Atlantic's investment is a high school and assembly hall for Burman girls at Mandalay, Burma.

Central District, headquarters of the old society of the West, would surely celebrate in America's second city, Chicago. The dates are May 17 to 20. This district builds a high school and normal school for girls in Swatow, South China.

Northwestern District, contributes a Jubilee settlement house for Japanese girls where the young women in industry may find quarters and provision for their

moral and spiritual well being. The settlement house will be in Tokyo or Osaka. The celebration is May 24 to 27, in Minneapolis.

Columbia River District will hold its Jubilee at Seattle, Wash., May 31 to June 3. Its gift is the erection of the first high school for girls in Bengal-Orissa, town of Midnapore, North India.

South Pacific celebrates at Oakland, Cal., June 7 to 10. Its gift is a missionaries' residence, combined with a Christian center in Chengtu, West China.

Rocky Mountain District turns its sympathies to Africa, where will be built a homelike cottage for our missionaries at Banza Manteka. The district Jubilee will be celebrated in Denver June 14 to 17.

West Central and the Northern Baptist Convention will celebrate at Des Moines, Iowa, June 21, 22, and on. This district erects a hospital at some point in the great Brahmaputra Valley, Assam.

Each district will be visited by the guests from the far East and the national officers. The result should be a wonderful stimulation of interest in the great constructive program of the Baptist Woman's Foreign Society.

### Things in New York

By FRANK M. GOODCHILD  
Luncheon to Dr. Brooks

We have been eating to the glory of God several times lately. Whenever any notable comes to New York we give him a dinner, and whenever one of our ministerial brethren leaves us we give him a luncheon. We welcome the coming guest and speed the parting guest by eating with them. "One touch of luncheon makes the ends of the earth akin."

It was a notable luncheon when Arther Brooks left us. It was held at the Masonic Club. Most of the brethren of the city and vicinity were there, for everybody liked Brooks, and all were sorry to see him go. He went from the associate pastorship with George Caleb Moor at Madison Avenue to the pastorate of Dudley Street in Roxbury, Boston. We shall miss him. But we shall rejoice in the good work he will do in Boston. His versatile powers will ensure him success there.

### The Social Union

The social union has Arthur E. Bestor for its president now. He is at the head of the original Chataqua. The last meeting of the social union at the Hotel Astor brought together a representative company. It was a welcome to the women's missionary societies, home and foreign. Mrs. John Nuveen and Mrs. Helen Barrett Montgomery were the speakers. Among those at the guests' table was the eminent English Baptist T. S. Penny, who has been with us lately, conferring with the officers of our Home and Foreign societies concerning our sharing with the British brethren in the support, at least temporarily, of certain parts of their work in the West Indies and in Africa. Mr. Penny spoke briefly and delightfully about his errand. Both Mrs. Nuveen and Mrs. Montgomery spoke with their usual power, which is saying a great deal.

An air of hopefulness prevailed. There were reasons for it outside of the dinner. But, then, the dinner helped. When the eating is in so good a cause we may say, "Let us eat and drink, and pessimism will die."

The next meeting of the social union will be April 19. The subject will be "The Ministry." Both ends of the min-



isterial line will be looked to, recruiting the young and maintaining the aged and disabled. The speakers will be Dr. Charles W. Gilkey and Arthur M. Harris. We understand this is Dr. Gilkey's last appearance before he sails abroad. Mr. Harris is one of our successful bankers, and has just retired from business and given himself to the cause of the Ministers and Missionaries Benefit Board, for which he labors without money and without price.

#### Southern New York Association

The minutes of the Southern New York Association are just out, giving the reports made by the churches up to last October. They are ahead of the usual time, thanks to the diligence of the new clerk, Mr. Charles M. Wheeler of Mariners' Harbor, Staten Island.

This association includes the churches

of Manhattan and the Bronx, and Richmond Borough, which is Staten Island, and also the strong suburban churches in Yonkers, Mount Vernon, White Plains, Tarrytown, Port Chester, New Rochelle. There are fifty-nine churches in the association. There were 1076 baptisms last year. The total membership is 27,941. Three years ago there were reported 29,491. No doubt the decrease is due to some diligent cleaning up of the membership lists. Our numbers would be increased by several thousands if the Baptists from other places who are living in New York would bring their letters. Of course they are not expecting to stay in New York. But some have been here as long as twenty years and are still uncertain about staying. These unattached Baptists in the metropolis are at once the hope and the despair of the pastors.

are large and enthusiastic. New members are being received, buildings that have been closed for a long time have been opened and regular services established. At the central church a prosperous men's brotherhood has been organized. The splendid work of the pastor has been enforced and extended by the able services of Evangelist S. A. Evans, who has conducted special meetings on different parts of the field, and whose earnest and faithful preaching, together with the old-time visitation, has resulted for good to the entire community.

AT THE FIRST CHURCH, SPRINGVALE, Pastor H. H. Upton has had baptisms two successive Sunday evenings. There is a marked increase of interest in the church. Men are attending the services who have not gone to church for years. The pastor's preaching is not only original in its style, but is intensely vital and immensely practical. The Sunday school is forging ahead, and the future is full of hope for permanent progress.

REV. C. C. KOCH of the Springvale Free Baptist Church is doing good work not only in the village, but also at Shapleigh and South Acton, where, with untiring vigor and faithfulness, he preaches from week to week. The two churches of Springvale are united in preparatory services for the coming of Evangelist Milton S. Rees the latter part of March. Union meetings are being held during the week and on Sunday evenings. Pastors Koch and Upton make a strong team, and together they are doing great work in the community.

THE INTEREST CONTINUES good at the First Church, Sanford. Twenty-nine have recently been received into membership, twenty of whom were baptized at one time. There is a growing interest in the preaching services, and the prayer meeting is uplifting and refreshing, large numbers taking part. The attendance of the Sunday school is larger than usual and the teachers are doing excellent work. Payments on pledges to the New World Movement are coming in promptly and the church is responding to the calls for relief work. The pastor's salary has again been increased and good work is being done all along the line.

REV. ROY MERTON TRAFTON, pastor of the First Church, Bluehill, has accepted the call to the Essex Street Church, Bangor, and will begin his work there on April 3.

THE REDEDICATION of the Baptist meeting-house in South Berwick took place on Feb. 16. Pres. Clifton D. Gray of Bates College delivered the sermon. It was a timely and scholarly presentation of the new church. The church building has been completely remodeled. The local pastors of the Congregational, Methodist and Episcopal churches assisted at the services. A banquet was served at the evening hour. The church looks out upon its future with faith and courage. The attendance at all services is growing steadily.

#### MASSACHUSETTS

REV. G. L. MICHELSON of West Acton has received a call to the Calvary Church, Salem.

REV. LUTHER E. STILES has resigned at Manchaug, having accepted a call to Chiscopee, at which place he will begin work on April 1.

AT THE EAST CHURCH, LYNN, Dr. A. E. Harriman is preaching on Sunday mornings a series of pre-Easter sermons on

## Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.*

### Atlantic Coast

#### MAINE

DR. WILLIAM A. NEWCOMBE, for thirty years the honored pastor of the church in Thomaston, and a leader in the denomination in the state, died in that town on Friday, Feb. 18, at the age of seventy-one. Born in St. Martins, N. S., the son of Rev. James Newcombe, he was educated at Acadia College and Newton Theological Institution. Ordained in Hallowell in 1875, he served with great success three years in Hallowell, six years in South Berwick and thirty years in Thomaston. Of unusual mental gifts, always a student, most at home with the great things of religion and life, his sermons had the attraction of truth presented in its power and beauty. Dr. Newcombe is survived by his second wife, who was Miss Ida M. Watts of Thomaston, and by five sons: Arthur W. of Brooklyn, Fred W. of St. Paul, Geo. S. of Wilmington, Del., Alfred W. of Galesburg, Ill., and Edward W. of New York. The funeral was at the Thomaston Church and was conducted by Rev. L. D. Evans of Camden and Rev. C. W. Turner of Warren.

A SUCCESSFUL MEETING of Bowdoinham Association was held in the People's Church, Bath, Feb. 24, where the pastorate of Rev. L. W. West is opening with much promise. The strong churches of the association—Bath First, Bath Corliss Street, Brunswick, Topsham and Freeport—gave inspiring reports of progress. The church at West Harpswell, under the lead of Pastor Kelley, is prospering. One-third of its resident membership was present, asking admission to the association and that the next meeting be at Harpswell. Inevitably both requests were granted. Moderator G. F. Finnie presided. Dr. G. H. Hamlen, Rev. J. C. MacDonald, Rev. H. H. Bishop, Mrs. E. C. Whittemore, Rev. G. F. Finnie, Rev. E. M. Holman,

Pres. C. D. Gray and Dr. E. C. Whittemore had part in the program of what was considered one of the best meetings in years.

THE ASSOCIATION RALLIES arranged by the Board of Promotion and the committee on evangelism are doing much to keep the spirit of the churches level with the great missionary opportunity.

THE UNITED BAPTIST CHURCH, Lewiston, Rev. George F. Finnie, pastor, attributes much of its present success, spirit and promise to the share that it had in the New World Movement. It made a notable success in working the family group plan. A contribution of \$982 for famine relief in China has just been made. Over 1000 are now enrolled in the Sunday school. The church has recently voted to erect a new meeting-house at a cost of \$150,000 to care for the work that has outgrown the present edifice.

AFTER A PASTORATE of four years, Rev. Roy M. Trafton has resigned the pulpit of the Bluehill Church to accept a call to the Essex Street Church of Bangor. Bluehill is a fine opening for some ambitious young pastor. The committee would be pleased to correspond with pastors desiring to make a change. Address all letters to Mr. W. H. Osgood, Bluehill, Me.

REV. E. P. MOULTON, who became pastor of the Blaisdell Memorial Church, Waterboro, early in November, is happy in his new field. Splendid progress is being made. Sunday audiences are more than doubled. A room has been fitted up for a men's class. A special feature of interest and one which promises large returns to the church and the community is the organization of a boys' club, under the leadership of former Pastor Stewart, who was obliged to give up regular pastoral duties for a time on account of nervous strain. He is doing fine work with the boys and is highly appreciated.

THE CHURCH AT BUXTON, Rev. C. W. Wilson, pastor, is another rural church which has taken on a new lease of life under efficient leadership. On this field a great work is being done. Audiences



"The Seven Words from the Cross," and in the evenings, running through July, a series of addresses on "Gospel Lessons from Biography." The men and women chosen cover a wide range.

#### CONNECTICUT

REV. JAMES MCGEE, pastor of Calvary Church, New Haven, was the preacher at Wesleyan University, Middletown, Feb. 13.

THE WORK OF THE FIRST CHURCH, BRIDGEPORT, Rev. D. B. MacQueen, pastor, is marked by an intense interest in all departments. A strong promotion committee is pushing a comprehensive denominational program. A "father and son" banquet was held on Feb. 22. The speaker was Dr. Rolvix Harlan of New York. Subject: "Washington, Lincoln and Our Fathers."

#### DELAWARE

THE BETHANY CHURCH, WILMINGTON, is in a constant state of revival without extra meetings and outside help. Large congregations are the rule. On Feb. 13, "Bethany Hymn," written by the pastor, Dr. C. C. Earle, was dedicated.

#### NEW YORK

##### Summer Assembly for Pastors and Wives

Under Baptist auspices there will be a summer assembly for pastors and their wives at Keuka College, from Monday till Saturday, Aug. 8 to 13. The rates are \$5 for the entire assembly from Monday night, including supper, till after breakfast Saturday morning. Delegates will bring their own sheets, pillow-cases and towels.

The assembly is conducted by the state convention, jointly with the state pastors' conference, the state promotion board, the metropolitan promotion board and the religious education commission of the convention.

The forenoons will be given up to classes in Bible exposition, evangelism, religious education, pulpit story-telling, pastoral experience, and devotional leadership, all in the light of the New World Movement. The entire afternoon is given up to recreation, which will be directed by a qualified leader. Each evening there will be an inspirational lecture. The program committee is completing plans in detail now. Watch for later announcements. There will be features for both rural and city and town pastors. There will be special features for pastors' wives, under the general leadership of Mrs. Martin of Ithaca and Mrs. F. W. Tomlinson of Binghamton.

The capacity of the buildings is about 200. But there are ample camping facilities for those who wish to bring tents, and several cottages are available for early applicants. There will be no registration or fees other than the \$5 for room and board. Applications should be made at once to Dr. A. H. Norton, Keuka Park, N. Y.

#### WESTERN PENNSYLVANIA

THE CHURCH BUILDING AT MIDWAY has been renewed and beautified. Re-opening services were held on Feb. 13, with Rev. W. C. Chappell as the speaker. A week of special prayer was followed by evangelistic services conducted by the pastor Rev. J. R. Routledge, and Rev. J. S. Jewell of Carnegie. The meetings continued through March 6.

AT SEWICKLEY, Rev. J. S. Stone, pastor, the pipe organ has been put in first-class condition, and two new furnaces have been

installed. A class of ten is in training for church membership.

THE SPRING MEETING of the Bible School Convention will be held at the Homewood Church March 25. Every pastor should attend.

REV. EUGENE NEUBAUER has accepted a call to the Elizabeth Church and already entered upon his work there.

REV. J. C. LONGANECKER has resigned at Donora to become the missionary pastor of the Beaver Association.

REV. A. STRAPON, pastor of the Slovak Church at Monaca was recently given a leave of absence in order that he might return to Czecho-Slovakia to visit his mother who has since died. The church which consists of eight families is in charge of a supply and services, especially the Sunday school, are well attended. Mr. Strapon has been in charge of this church since his ordination on Oct. 24, 1920.

#### EASTERN PENNSYLVANIA

THE GRACE CHURCH, CENTER VALLEY, is rejoicing in the work of its Bible school, which is one of the most active schools in that section of Pennsylvania.

REV. WALTER CHRZANOWSKI, in charge of the Polish work in Chester, reports good progress. Four were baptized recently. The baptism of another was postponed because the wife of the candidate appeared at the church with stones in her pockets and threatened to kill her husband and the pastor if the baptism proceeded.

FIFTEEN YOUNG PEOPLE professed conversion as a result of recent evangelistic services held in the church at Dundaff, Rev. Wm. H. H. Sharp, pastor.

THE BETHEL CHURCH B. Y. P. U., Scranton, recently captured the banner in an associational young people's rally.

PASTORAL CHANGES: Rev. H. S. Hamann has resigned at Saltillo; Rev. W. A. Owen began his work at Hazleton Feb. 1; Rev. A. K. Stokebrand opened his ministry at Pottsville Feb. 13; Rev. T. L. Justice has accepted the call of a southern church and left East Brandywine Feb. 13; Rev. Arthur Stewart Wahl closed his work at Canton Feb. 20 to become state evangelist for Vermont; Rev. C. M. D'Arcy brought his pastorate at Lebanon to a close Feb. 27 to go to Ogunquit, Me.; Rev. Leslie E. Gould, who has been working with Evangelist Ernest G. Crabill as chorister and director of prayer meeting, begins his pastorate at Hallstead about March 1; Rev. C. C. Cox becomes pastor at York April 1; Rev. Louis Shelley comes from Triangle, N. Y., as pastor of the Gelatt, Lake View and Jackson churches; Rev. R. M. Hunsicker has presented his resignation to the New Britain Church, to take effect April 1.

## Mississippi Valley

#### MICHIGAN

THE BETHANY CHURCH OF PONTIAC, Rev. Thomas Marsh, pastor, has organized its forces in an efficient manner. The various men's societies are all united in one big Brotherhood which, without any red tape, takes in every man who is in any way connected with any department of the church work. This Brotherhood meets on the first Tuesday of each month

for a supper, followed by an educational and inspirational program. The women's and the young people's work is similarly organized. Missionary education is pushed in the various departments through the board of missions, which is composed of one representative from each organization. It is a significant fact that while Pontiac is passing through the worst trade depression in years, fully half of the men in Bethany Church being out of work, all local expenses have been met (\$5500 for church and Sunday school), the building fund has been kept up, and \$5000 has been contributed to the New World Movement. Congregations are large and conversions frequent.

AT MAYVILLE, Pastor C. R. Jones has received into the church by baptism fifteen. Forty-two professed conversion in the union services, several of whom will affiliate with other churches.

THE ENROLMENT OF THE SUNDAY SCHOOL of the First Church, Marshall, was 168 on Nov. 1 and on Feb. 6 it passed the 330 mark. The average for the last few weeks has been 210. It is expected that a large group from the school will unite with the church on Easter.

PASTOR T. H. SHINN has baptized five into the North Branch Church, and Rev. S. J. Hall has received several by baptism into the Leslie Church.

THE GRANT COMMUNITY CHURCH has added forty-four members during the past year. The Sunday-school is in splendid condition. Classes in religious education are held for old and young. All bills have been met and there is a balance on hand.

#### New German Church at Lansing

Delegates of the First and Hillsdale Avenue churches of Lansing, with delegates from six German churches of Michigan—First Church, Eben-Ezer Church and Burns Avenue Church, Detroit, Gladwin, Benton Harbor and St. Joseph—met with the newly organized German Church of Lansing on Jan. 27 for the purpose of recognizing that church. We also had the pleasure of the presence of Dr. W. T. Roberts of Lansing. Rev. C. A. Daniel was chosen moderator of the council and Rev. Thos. Stoeri, clerk.

This newly organized church is the result of the missionary labors of the First German-American Church of Detroit, which, under the leadership of its energetic pastor, Rev. C. A. Daniel, had conducted a mission there. This noble work was made impossible when the passions of war flared beyond reason. But the missionary zeal of the mother church did not allow it to give up the effort. As soon as circumstances permitted, it again took up the work energetically and with the help of the German Baptist home missionary board located Rev. Wm. Ritzmann as missionary on this field. He received twenty-two new members into the church, mostly through baptism. At the beginning of the new year they organized with a membership of sixty-two. With some outside help, especially from the mother church and the home missionary board of the German Baptists of America, they purchased three lots in a favorable locality, bought a small church building, moved it to these lots and rebuilt it, so that they now have a suitable church home. The local members themselves have contributed liberally toward the needs of the field. The council unanimously declared itself in favor of recognizing this new church as a member of our denominational body.



Therefore, on the evening of Jan. 27, the usual recognition services were held. Rev. C. A. Daniel acting as chairman. Rev. J. G. Draewel, pastor of the Eben-Ezer Church of Detroit, preached the sermon; Rev. C. A. Daniel led in prayer; Rev. J. Herman, pastor of the Benton Harbor Church, gave the charge to the church, and Rev. Benj. Graf, pastor of the Burns Avenue Church, welcomed the new member into our ranks and extended the hand of fellowship.

Rev. THOS. STOERI, Clerk.  
St. Joseph, Mich.

## KANSAS

SOME FINE MEETINGS are being held in the state at this time. Pastor W. G. Pumphrey of Meade held a meeting at South Concord, in Ford County, resulting in sixty-two conversions, and on Feb. 13 the people of this community went to Meade, bringing their dinners, and spent the day with the church there. It was estimated that nearly 300 were present. During the day thirty-nine of the converts were baptized.

Rev. T. J. BROWN of Missouri City was recently called to the church at Lenexa, south of Kansas City. This work had been practically abandoned, but the response at present is encouraging and the prospects are good for building the work up to a good standard.

Rev. B. R. HARRIS, a student at the Kansas City Seminary has been called to the pastorate of the Eastern Church, west of Atchison, and is encouraged with the outlook. This is one of the older churches in the Missouri River Association.

MR. AND MRS. IMRIE, singing evangelists from Ekron, Ky., assisted Pastor W. E. Dederick of Frederick in a successful meeting recently.

Rev. W. W. CARPENTER of Clay Center held a meeting at Formosa resulting in more than fifty conversions. It was a union meeting of all the evangelical churches. Mr. Carpenter conducted a meeting in his own church at Clay Center during February. The last information was that there had been seventeen conversions.

PASTOR J. E. WOODS of Alta Vista is rejoicing over the fine meeting held in his church a short time ago. He was assisted by Pastor H. W. Cole of Hutchinson. There were a goodly number of conversions, and twenty-six came into the church, most of them by baptism.

PASTOR A. E. MARTIN of Hiawatha and his people are remodeling their church building. Basement rooms are being built under the brick structure, and other needed improvements are being made, costing nearly \$2000.

Rev. CLAUDE J. SPIERS, associational evangelist for the Arkansas Valley Association, has just closed a splendid meeting at Lewis. The church was badly run down and without leadership. The meeting resulted in several professions and restorations. The church was greatly quickened, and it is now ready for a pastor and forward work.

PASTOR PAUL J. GATES of Garden City is rejoicing in the good results of the meeting in which he was assisted by Evangelist Martin and wife.

PASTOR J. E. NAYLOR of Wamego was assisted by his father, J. Naylor, in special meetings a short time ago, resulting

in twenty-five additions to the church and strengthening of the work.

Rev. R. W. VARNELL has been called to the church at Edna and is now getting settled on the field.

Rev. A. E. WENDT, a student of the Kansas City Seminary, is the new pastor of the church at Wathena. A splendid revival was conducted recently which resulted in fifty additions to the church.

Rev. C. W. SAFFORD of Elkhart is leading the church in a forward work. The building has been moved upon the basement recently constructed, which will greatly increase the facilities for Sunday school work.

PASTOR J. P. HENSON of Girard has been assisted in special meetings by Associational Missionary Walter E. Tanner. There were a goodly number of professions and the church was strengthened.

Rev. C. C. PITTS is the new pastor of the Pleasant Valley Church, southwest from Chanute. A special meeting was recently held in which ten were added to the church.

PASTOR B. W. WISEMAN of Iola led his forces in a revival campaign a short time ago in which thirty-two professed faith in Christ.

Rev. GUY H. WIMMER, a student at Ottawa University, has been called to the pastorate of the North Ottawa Church. He had been supplying the church for some time. The outlook is good.

Rev. HORACE GOODIN, until recently pastor in Western Washington, has been called to the pastorate of the church at Holton and enters the work at once.

Rev. C. W. FISHER of Wellsville conducted a special meeting with the New Hope Church, in the country near by, resulting in about thirty professions and twenty-three additions to the church.

Rev. S. L. BOWERMAN of the First Church, Kansas City, has conducted a successful meeting with his church since the first of the year. The church was strengthened in every department.

THREE OF THE REGIONAL MISSIONARY conferences in the state have been held, viz., at Kansas City, Manhattan and Salina. The speakers were Dr. J. C. Robbins, foreign secretary, Rev. A. A. Forshee of the Board of Promotion, Mrs. R. A. Hilton of Chicago, representing the Woman's Foreign Mission Society, and Rev. A. C. Bowers of Assam. The attendance was fair at Kansas City and Manhattan and very good at Salina.

Rev. AND Mrs. J. M. POWELL of Edgerton Place Church, Kansas City, were called to Colorado Jan. 30 for the funeral of Jno. Lovelace, father of Mrs. Powell, who was killed in an automobile accident. They have the sympathy of their many friends.

Rev. H. H. PLANCK is encouraged with the work at Washington. This is one of the struggling churches in a county seat town, but the outlook is brightening.

Rev. H. G. WEIR, the new pastor at Marysville, is getting settled on the field now. This church has greater strength now than for several years. It has received a number of families from the Marshall Center Church.

Rev. W. D. BOLTON of Sabetha is finding a forward movement in the work there. The Sunday school is growing and a new B. Y. P. U. was recently organized.

THE TOPEKA COMMUNITY TRAINING School for Sunday school workers was opened Feb. 7 under auspicious circumstances. Pastor C. F. Mathews of the First Church was the instructor in the social teachings of Jesus.

A SUCCESSFUL intensive training school for the students of the seminary and training school and workers in the churches was conducted at Edgerton Place Church in Kansas City, Feb. 7 to 11. Dr. T. S. Young, director of week-day religious education, Rev. C. S. Osborne, specialist in church vacation school work, and Mrs. L. E. DeShazo, specialist with children, constituted the faculty. J. M. Gurley, state director of religious education, was dean of the school. The purpose of the school was to develop and train workers for church vacation schools and for week-day religious schools as they may be developed.

Rev. WALTER DAVENPORT began work in Lyons in October. The work is growing and a new building will soon be needed. The Sunday school is increasing weekly.

## ILLINOIS

THE PAST YEAR at the Cairo Church was one of remarkable success along many lines. A new parsonage worth \$12,000 was provided for the pastor, and his salary was also increased. A goodly number of members were added to the church. Congregations have increased, and every department of the church shows marked improvement. The outlook is better than for many years.

A MEETING OF THE PASTORS and laymen of the Bloomington Association was held in the Bloomington Y. M. C. A. on Jan. 31, about thirty men being present. Dr. E. M. Poteat of the General Board of Promotion gave an informal address on "Stewardship," and Dr. J. L. Jackson of the First Church, Bloomington, spoke on "The Prayer Meeting," general conferences following each address.

AT A MEETING of the parents' club of the Ray School, Chicago, held on Feb. 25, resolutions were passed deploring the fact that "some of the later modes of social dancing are unwholesome and particularly unbecoming of the society of our best young people," and urging that "parents, ministers, educators, social workers and others interested in young people be recommended to co-operate most earnestly with chaperons and those offering the dance as a social activity in the entertainment of young people, towards eradicating and suppressing the unfortunate features and towards restoring to the best standards of former years that most entertaining art, particularly the typical folk dances of the various nationalities."

SUPT. BRAND spent Sunday morning, Feb. 13, at Carbondale and Sunday night at Murphysboro. Rev. J. W. Merrill, formerly clerk of the Chicago Association, has been pastor of the church at Carbondale for about two years. His influence is felt throughout that section of the state. He and his wife have done fine work, and the church is prospering. There were 304 in the Sunday school that morning. The large old parsonage has been connected with the church and, remodeled for Sunday-school and social work. The church is now planning to build a new parsonage. The Sunday school at Murphysboro numbered 413 on Feb. 13, and there was a capacity house Sunday night. Rev. H. T. Abbott has been pastor of the Murphysboro Church for several years.



There is great need of a new church building. The membership numbers 784.

#### Death of Rev. A. A. Todd

Dr. A. A. Todd, pastor of the church at Jacksonville, died on Feb. 15 at Maplewood Sanatorium after a two weeks' illness of legarthritis-encephalitis. He had been in poor health for some time, but had continued his work until about two weeks before his death.

Dr. Todd was born July 6, 1870, in Missouri. Early in his life the family moved to St. Louis, and when a young man he became a member of the Water-tower Church in St. Louis. He received his education at LaGrange College, Shurtleff College and Ewing College. He was married to Miss Daisy Rice of Alton, who died Feb. 4, 1920.

His pastorates were at Bunker Hill, Shelbyville, Ewing, First Church of Mt. Vernon, Pontiac, Lafayette Park Church of St. Louis, and at Jacksonville. He did good work on all these fields. He was a member of the Illinois State Convention board and of the executive committee of the board. He will be greatly missed in Jacksonville and in Illinois.

The funeral services were conducted Feb. 16 by the ministerial conference of Jacksonville, and burial was made in the cemetery at Upper Alton. Supt. E. P. Brand was in charge at the cemetery.

#### Southern Illinois Association

The Southern Illinois Association held its semi-annual meeting at Crainville Feb. 10-13. The attendance was good, and about two-thirds of those present were men.

This association was organized a few years ago by the First Church of Benton, the First Church of Mt. Vernon, the First Church of Murphysboro and the Ashley Church. One year later the First Church of Cairo was received into the association. A resolution was passed to the effect that the association would receive without rebaptism any Free Will Baptist churches that would send letters requesting admission. The Baptists of southern Illinois who have united with the Southern Baptist Convention would not receive the Free Baptist people without re-immersing them, thus making a travesty of the Lord's ordinance by immersing in the name of the Trinity people who had already been scripturally baptized. The Baptists of southern Illinois who refused to work with the state convention and the Northern Baptist Convention believe that no one is scripturally baptized unless immersed by an ordained Baptist preacher under the authority of a Baptist church. They will not receive into their churches a regenerated person who has been immersed in the name of the Trinity by a Methodist, Presbyterian or a Baptist preacher who is not of the regular Baptist type. By this action on the part of our new association in southern Illinois, we have received forty-four churches from the former Free Will churches, and the association now numbers 5753 members. Splendid work is being done, and good progress made.

Rev. J. L. Meads of Benton, one among the best pulpit orators in the state, preached a sermon at the meeting in which he emphasized strongly the doctrine of the perseverance and preservation of the saints.

This new association is making fine progress in the New World Movement. Some remarkable revivals have taken place this winter. Rev. James B. Little, our district superintendent, held a meeting at Ava resulting in more than eighty

additions to the church. The old Missionary Baptist Church disbanded, and its membership, with its property united with the former Free Will Baptists, and now the church is called the First Baptist Church of Ava. The church is now able to support a full-time pastor.

E. P. BRAND.

#### OHIO

THE OLD FIRST CHURCH of Zanesville has been taking on new life during the last few months. The coming of Pastor O. L. Martin has been a stimulant in arousing enthusiasm and renewed efforts. The church is now in its centennial year, and next June it will celebrate its one-hundredth anniversary. It was in this church that the Ohio Convention was organized, and here also was where Dr. William Ashmore, the noted pioneer Baptist missionary to China, was converted and baptized.

REV. H. E. SHADE recently held meetings with Rev. Roy D. Wood of the church at Conneaut, and as a result fifty or more have united with the church. On Feb. 14 there was begun "a week of teaching evangelism" for the intensive study of the World and the deepening of the Christian life, under the direction of Dr. J. W. Weddell of Oberlin, author of "Your Study Bible." The people respond cordially to these follow-up meetings, which are always productive of good.

REV. W. H. CARLISLE recently closed a four weeks' evangelistic campaign in his church at Shelby in which there were 110 confessions of Christ. Since the beginning of his work last October, the church has been greatly stimulated. The Sunday school has grown from thirty-four to 159, and a men's class with an enrolment of twenty-six, a young women's class with a membership of twenty-five, and a junior B. Y. P. U. with an enrolment of sixty have been organized. The church building is now hardly large enough to accommodate the people who attend.

REV. G. R. ROBBINS of Columbus recently preached a short sermon each evening except Saturday for five weeks, and there was an average of one conversion at each service. To date twenty-seven new members have been received, twenty-three of them by baptism. Although the Sunday school averages only a little over 200 in attendance, the average collection for the school last year was \$22.

THE FIRST CHURCH, WELLSTON, closed a successful evangelistic campaign on Feb. 27. Dr. Joseph A. Bennett was the preacher. To date, thirty-nine have been baptized and twenty-five received for baptism and six received by letter and experience. Rev. S. P. Stapp is pastor.

DURING HIS TEN YEARS at Ashtabula, Rev. Herman Lang has conducted personally an evangelistic campaign. This year the services began on Jan. 30 and ran for more than three weeks. Mr. Lang doing the preaching and Mr. Tinkam, pastor of the Madison Church, conducting the music. Thus far there have been about fifteen baptisms and some forty-three decisions. The church is efficient in religious education, and the new members are to be trained at once in Baptist principles and history.

REV. H. SNACK of Adams Mills has just closed a successful series of meetings at the Mt. Zion Church, near Byessville. This church has been closed for almost three years. There were, as a result, eighteen accessions to the church, and the local work has been given a new impetus.

THE BIBLE CLASS of the Emmanuel Church, Marion, has been having an unusually large attendance, having averaged 130 for the first two months of the year. Special services began the latter part of February, and after March 6, the pastor, Rev. J. G. Beard, was assisted by Rev. Geo. Cooper of Lorain City Mission.

#### The Warren Association

The ministers' conference of the Warren Association met on Feb. 21 in the Prospect Church. Songs were sung by Evangelists Littrell, Moody and Young, and reports were received from the various churches.

Rev. R. E. Brown became pastor on Feb. 1 of the churches at Morrill, Wyandotte and Grand Prairie, succeeding Rev. O. T. Swigart, and has been greeted by large congregations.

At Radnor, Rev. H. K. Freeman and Rev. W. W. Crabtree assisted Pastor Gow in meetings in November, from which twenty-three conversions resulted.

At Richmond, Pastor H. C. Gillespie and people expect to dedicate their new church building early in the spring.

Rev. F. E. Hawes, pastor of Fite Memorial, Marion, has baptized about seventy during the last six weeks. The average attendance at the Bible school is 420. A new mission station, known as the Bennett Street Baptist Chapel, has been opened and has a Sunday-school attendance of about 150. Revival services have recently been held.

Since June 1 the Prospect Church, Rev. H. K. Freeman, pastor, has remodeled its building at a cost of \$27,000. Dedication services were held on Jan. 30. Rev. A. A. Nellis of Warren preached the sermon. There followed an evangelistic campaign, conducted by Evangelists Littrell and Moody, which resulted in fifty conversions. On Feb. 20 the pastor baptized eleven and more the following Sunday.

H. K. Freeman, Secy.

#### WISCONSIN

A UNION EVANGELICAL CAMPAIGN led by Rev. G. W. Taylor in Evansville closed on Feb. 21. The Baptist and Methodist churches were the main strength of the campaign. There were about 150 decisions, mostly among young people. Evansville has been greatly stirred and there has been created a new optimistic atmosphere. Great credit for the results in the Baptist church must be given to the quiet and prayerful work during two years of the pastor, Rev. A. W. Stephens.

#### NEBRASKA

DR. WILSON MILLS conducted special meetings from Jan. 30 to Feb. 13 in the Glenville Church. Fourteen boys and girls from the Sunday school made decisions for Christ.

#### SOUTH DAKOTA

THE CHURCH AT HURON entertained a successful regional conference on Feb. 16-17. The church building has recently been redecorated as a result of the work of a young woman's organization. A brotherhood has recently been organized. The excellent choir has recently been giving a series of concerts which have attracted large congregations. Rev. R. J. Lloyd is in his fourth year as pastor.

#### IOWA

DR. FRANKLIN SWIFT held a meeting in the First Church, Glenwood, Iowa, Feb. 6-20. Although not a union meeting, the other churches co-operated and the entire town felt the impress of the services.



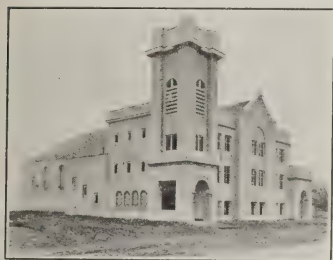
DR. H. C. LELAND of Dixon, Ill., has recently concluded fourteen weeks of service with the First Church of Morrison, Ill., and is now performing a like service for the First Church of Clinton. Despite the fact that the church has been without a pastor for several months, work is progressing well in all departments.

THE FIRST CHURCH, Storm Lake, O. R. O. Farel, minister, is enjoying a healthy growth. The membership during the past year has been increased about 30 per cent, and the Sunday school now has an enrollment somewhat larger than the church membership. The church remembered the pastor recently with a purse, and Mrs. Farel received about \$50 in gifts.

## Pacific Coast

### NORTHERN CALIFORNIA

THE NEW BUILDING of the Memorial Church, Fresno, was dedicated the first week in February. A week was given to



NEW EDIFICE OF THE MEMORIAL CHURCH, FRESNO, CALIFORNIA

the exercises, during which the crowds were so large that many had to be turned away. The building has over thirty classrooms as well as spacious social rooms and will house a Sunday school of at least 500. The auditorium and Sunday-school rooms when thrown together will accommodate a congregation of 1000.

EVANGELIST HARRY O. ANDERSON closed a two weeks' meeting with the Bethany Church, Oakland, on Feb. 20. Fifty signed cards and nine have already been baptized. One was received by letter. The church plans to have Bro. Anderson again next year.

THE MEMBERSHIP OF THE FIRST CHURCH, Modesto, Rev. Edgar H. Gum, pastor, has doubled in the last three years. The total membership is now over 400. A new building is urgently needed. Evangelist T. T. Martin has recently closed a meeting with the church, during which there were fifty confessions of faith. Twenty-five united with the church during the meetings. Two Sundays after they closed there was a good response to an appeal of the pastor. From Feb. 10 to 13 the annual Valley Rally was held. Young people's and Sunday-school workers of four associations attended.

AFTER HAVING SERVED as pastoral supply for the Waterford Church for more than two years, Rev. H. Newberry has resigned and the church has called Rev. W. T. Riggs, lately of Santa Cruz, who began his work on Feb. 20. Mr. Riggs has held several important pastorates in California. The work opens up well.

AT THE NORTHERN CALIFORNIA CONVENTION held in Visalia in November, it was

learned that Rev. E. R. Bennett had completed fifty years of active work in the ministry, and appropriate resolutions were adopted, appreciative of his long ministry and of his helpful personality. Bro. Bennett was graduated from Kalamazoo College and from Rochester Theological Seminary. He held pastorates in Rollin, Jonesville, Grand Traverse and Grand Rapids, Mich., and in Pomona, Oakland, Santa Cruz and Burlingame, Cal. He was also general secretary for the Northern California Convention for five years. His has been a successful ministry both in soul-winning and in loving fellowship.

## Rocky Mountain States

### MONTANA

UNDER THE COMPETENT LEADERSHIP of Pastor Henry Van Engelen, the Missoula Church is making steady progress. The Sunday school and B. Y. P. U. are doing particularly good work this winter. The plain, sane, practical gospel messages of the pastor are drawing high school and university students to the regular services. The outlook for real spiritual growth is brighter than for some time.

REV. C. B. STEPHENS, formerly pastor at Eureka, is now student pastor at the Montana State College at Bozeman. This institution last year enrolled nearly 1200 students. Mr. Stephens is supported by the Disciple, Methodist Episcopal, Presbyterian and Baptist denominations and has the support of a strong local board.

### COLORADO

THE CHURCHES OF STERLING have just experienced a gracious revival led by Evangelist E. B. Pratt. The Baptist Church has received about sixty-six new members. Other churches have received even more. Mass meetings are held every Sunday afternoon with out of town speakers. A spirit of harmony and good fellowship exists among the churches.

### From Southern Colorado

The Trinidad Church is the only one of that faith in a county as large in area as Holland, Belgium, or some of the New England States. It is so large that one may travel 100 miles from Trinidad, in a straight line, and not get out of the county. There are some magnificent distances in this western country and great opportunities for pioneer Christian work.

The Trinidad Church, over which Dr. B. F. Lawler was the honored pastor for a fifth of a century, has taken on new life after a long period of comparative inactivity due to its being without a pastor for nearly a year. Since the settling of Rev. C. Arlin Heydon as pastor, the congregation has nearly doubled, several new members have been added, and a number are awaiting baptism.

The young people's society, on its own initiative, is planning for a week of evangelistic work to begin March 13, the services to be conducted entirely by the young people—a rather unusual undertaking, but one that is creditable. As further proof that these young people are wide awake, it may be of interest to say that they have raised \$38 with which to send copies of THE BAPTIST to the reading rooms of the near-by mining camps, of which there are many in this vicinity.

The young people regard this as good home missionary work.

Following the meetings by the young people, the pastor, assisted by Bro. A. C. Kochenberger, gospel singer, will conduct a series of evangelistic services.

During the week of Feb. 20, Rev. W. F. Ripley, Colorado promoter of the New World Movement, preached or lectured each evening with substantial results.

Recently the church purchased a fine residence property to be used as a parsonage, and a tile roof is soon to cover the church edifice, the cost of which (\$1000) is fully pledged and nearly all in hand.

The missionary activities of the church are bringing results. The women are studying the books prescribed by the Federated Council, and they are using the group plan successfully. Joint meetings are also held monthly. The W. W. G. girls of the church will present a missionary pageant in the near future. Attention is also being given to the White Cross work.

LAYMAN.

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## Obituary

## VICTORIA C. GAMWELL

At her home in Holliston, Mass., on Dec. 30, 1920, Victoria C. Gamwell, widow of Prof. F. B. Gamwell, passed away. She was the eldest daughter of the late Deacon Benjamin Maxwell, a constituent member in 1833, and continuously thereafter for more than fifty years, an honored deacon in the First Baptist Church of Shelburne Falls, Mass.

Victoria Maxwell was born Oct. 16, 1843. Her youthful years were spent in her home village, where her excellent educational and religious advantages found ready appreciation in her receptive mind. At the age of fifteen she was baptized by Rev. E. H. Gray (later chaplain in the U. S. Senate in Pres. Lincoln's administration), uniting with the First Church of Shelburne Falls.

After completing the course in the public schools and the Franklin Academy in her native town, she entered the Emma Willard Seminary at Troy, N. Y., graduating with signal honor.

On Nov. 25, 1866, she was united in marriage with Prof. Franklin B. Gamwell, principal of the Connecticut Literary Institution, Suffield, Conn. Her married life was spent in New England with the exception of one year at the Golden Gate Academy, Oakland, Cal., and two years in the Central West, where her husband was engaged in prominent educational work.

Mrs. Gamwell was a woman of rare character and winning personality, naturally vivacious, hopeful, trustful, considerate and sympathetic. She was strong in purpose, conscientious, faithful to duty, unyielding in principle and ever maintained unflinching devotion to the Master's cause. Although an invalid for many years, which prevented her from taking an active part in religious and educational advancement, her interest in Christian work never waned, and her religious life from the beginning was one of spiritual growth. She had high ideals of life and was an inspiration to all who were privileged to know her. She loved nature's appointments and rejoiced in all environments that brought happiness to her family and friends. THE BAPTIST and formerly the Standard were a beacon light in her home. She watched their weekly appearance with eagerness and delight. She honored great teachers and preachers. A lineal descendant of Revolutionary patriots, she inherited a love of country and ever exercised a keen interest in national affairs. She possessed a keen sense of the humorous, both in literature and in the common experiences of life, which lightened many a day of invalidism. Words can but partially reveal our grief over the separation from us of our beloved and devoted sister, though now "the veil of sense lies dark between that happy land and ours." Some glad day we shall again see each other face to face. The words selected by her former pastor, the late Dr. A. J. Sage, at the last earthly rites of our mother are sadly fitting to the memory of our sister-kin: "Precious in the sight of the Lord is the death of his saints."

Mrs. Gamwell leaves two sons, Edward F. of Boston and Irving H. of Pittsfield, Mass.; one daughter, Helen S. Gamwell of Holliston; two grandchildren, Franklin and Constance Gamwell of Pittsfield; also two sisters and two brothers. Brief funeral services were held at her late home in Holliston and again at the old homestead in her native town. Interment was in the beautiful Arms Cemetery at Shelburne Falls. G. E. M.

## A Course for High-School Pupils

(Continued from page 177)

How does one show his religion? Secure the information that they worship.

How does one worship? By prayer, praise, giving feasts or fasts, and by sacrifice.

Do these common expressions of worship differ?

What is the difference between Christian and non-Christian prayers? Between Christian and non-Christian giving, etc.?

What, then, are the differences between Christianity and the heathen religions? Christianity needs no intermediaries, and pagan religions require these. Christian-

ity centers in love, and paganism in fear. Christianity gives voluntarily, and pagan giving is required. Christianity is ethical, and paganism unethical.

If they differ, do they have common elements? Yes. Both are missionary, and both possess sacred books, etc.

Is Christianity, then, superior to the non-Christian religions? Draw out the fact that its superiority is (1) in the character of God; (2) in the means of salvation; (3) in the ideal character of the disciples; (4) in the beneficent effects of Christianity. Other facts can be drawn out.

We are not especially interested in how one becomes a heathen. But how does one become a Christian? (Rom. 10:9-10.)

What are the marks of a Christian? He is a follower of Christ.

Can I know I am a Christian?

If so, what are the evidences? Evidences of the Book, of my affections, of my deepest motives, and of the deep-seated principles of living.

It is easy to bring out these facts and many others which can be tabulated on the blackboard.

We try to be true Christian people. That is a matter of character.

What is character?

How does it differ from reputation?

What helps to form a Christian character? Belief in all the good we inherit, a good education, and a good environment.

What is the best thing we can inherit? What is real education?

When is one educated as a Christian? What is our environment? School, church, social life, books, and chums.

Can one choose his environment? How can he do so?

If a chum is a part of one's environment, how should he select him?

If we have a friend (chum) as a part of the Christian environment, whom should we choose?

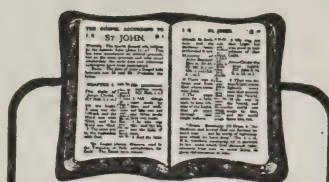
What are the marks of a good chum? Loyalty, confidence, etc.

What kind of a friend is Christ by these standards. Give the traits of his character which you desire most to emulate.

How does he know we are his friend? Is he the best friend? How do we know he is our friend?

It is apparent to the reader that there can be a considerable amplification of these questions. Answers are given solely to suggest how to develop the theme.

Conversation too will develop the hindrances and helps in the friendship of Christ.



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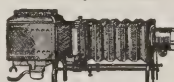
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THE YEAR 1921 is to be The Christian Century's greatest year. More than two score of the nation's foremost religious and ethical thinkers will conduct a thorough-going and unhampered discussion of the place Jesus Christ holds in the life of our times. Here is an example:

## The Mind of Jesus and the Competitive System

*will be discussed by*

**Robert Hunter**, Spokesman for submerged humanity, author of "Poverty," "Why We Fail as Christians."

**Harry F. Ward**, Constructive radical, professor of Christian Ethics, author of "A Better Industrial Order."

**Roger Babson**, America's influential adviser of business men, author of "Religion and Business."

**Scott Nearing**, Socialist authority, a fearless agitator who believes in religion and the ethics of Jesus.

This single group alone makes The Christian Century indispensable to any man or woman who feels how urgent and how basic the industrial question is in religious and social progress. But these writers will represent only one of the many aspects of the great theme. The list of participants is a growing one. Each week adds a new stellar name to the brilliant galaxy. At this moment the writers and their themes are:

**William Adams Brown**  
Theologian and Missionary Statesman.  
"Can Society be Made Christian?"

**Peter Ainslie**  
Church Statesman and Mystic.  
"Would Christ Approve the War?"

**Jane Addams**  
America's Foremost Woman.  
"Christ and War."

**Joseph Ernest McAfee**  
Prophet of Religious Democracy.  
"Are Christian Missions Christian?"

**Martha Foote Crow**  
Interpreter of Religion and Literature.  
"Christ in Present Day Poetry."

**Charles E. Jefferson**  
Preacher and Author.  
"Are the Churches Christian?"

**Herbert Croly**  
Editor The New Republic.  
"The Problem of Religious Education."

**H. D. C. MacLachlan**  
Scholar and Pastor.  
Subject Not Yet Announced.

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Subject Not Yet Announced.

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The Christian Century has extended its influence into all the communions of the American church. It is equally at home among Congregationalists, Presbyterians, Methodists, Disciples, Baptists, Episcopalians and other Christian groups. Its subscription list is an album of the signatures of the church leaders of the nation. Besides, it is gripping the minds of the thinking men and women who have no church connection. They are astonished that from within the church which they supposed had become moribund and incurably denominationalized in its vision there should emerge a journal loyal to the church, devout and evangelical, and at the same time as free at a university class room. And they stand amazed to find themselves actually enjoying a religious paper! Churchmen and earnest minded non-churchmen are saying that The Christian Century points toward a new day for Christian faith and practice.

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Consider the millions of children in heathen lands who cannot have schools unless we build them, nor teachers unless we send them, nor Bibles unless we give them; the children who live where there are no hospitals or nurses or doctors except those whom we have sent; the blind, the deaf and the lame, where there are no schools for the deaf and blind, and no help for the crippled.

Then there are the unprivileged and unlooked-after in our own land; there are Indian children with no one to tell them about Jesus; many black children who need our help and our schools; millions of foreign children who must be brought into Sunday schools and taught what real America is.

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Volume II

March 19, 1921

Number 7

# The Baptist

Published Every Week by the Northern Baptist Convention



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## AMERICAN BAPTIST PUBLICATION SOCIETY

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### Fresh from the Field

Rev. Ivan M. Rose has accepted the call to the First Church of Rome, N. Y., and will begin his work there on May 1. He has done a splendid work at Malone during the last three years and the people part with him only with the deepest regret.

The Superior, Neb., Church has just raised \$26,100.50 for a new church home. The pastor, Rev. B. H. Ward, was assisted in the campaign by Dr. F. H. Divine.

Rev. Edwin W. Saylor has accepted the call of the Falls of Schuylkill Church of Philadelphia, Pa., after four years of good work at Lansdowne. The Philadelphia church has a well-equipped plant, costing over \$50,000, a splendid parsonage and an active membership. From it in the past have gone out some of the able men and women of the denomination.

The Woman's Interdenominational Committee announces that the dates for the Northfield home mission conferences are July 5-13. Now is the time to appoint delegates.

Pastor Frank C. Shaffer of the Second Church, Cambridge, Ohio, was ordained March 8. Rev. W. H. Wilson of Byesville was moderator of the council and Rev. L. L. Long, clerk.

Pastor Jesse B. Brown of Machiasport Church, Maine, is now over seventy-three years old. He graduated at Colby in 1876 and was ordained the same year. He has just completed a new church building at North Cutler and repairing another at Holmes Bay. He has built or repaired twenty-three churches, and a friend has given him lead and oil enough to paint the church at Starboard.

Rev. E. A. Ford of Fordney Ave. Church, Saginaw, Mich., assisted Rev. R. H. Allen in special meetings at South Church, Port Huron (not H. H. Ford as stated last week).

Charles Evans Hughes, the new secretary of state, feeling that the duties of his position will require all of his time and attention, has resigned from the Rockefeller Foundation.

Dr. Thos. J. Villers was the Baptist representative this year in the union Lenten services held by the college and community at Oberlin, Ohio.

Rev. G. Carroll Berryman of the First Church at Wessington Springs, S. D., has resigned and can take up work elsewhere after April 1. His address is Box 105, Wessington Springs, S. D.

Arthur Porter Braisted, son of Pastor W. E. Braisted of Red Bank, N. J., died of pneumonia Feb. 28. His death is a great loss not only to his parents but also to the community.

Rev. A. K. Scott of Perry, Ohio, has resigned the church at that place and will consider another location. This small church raised \$226.47 for European relief.

The mid-year luncheon of the alumnae association of the Baptist Institute for Christian Workers at Philadelphia was made the occasion of celebrating the birthday of the president, Dr. J. Milnor Wilbur. He has been connected with the institute as a teacher since 1903, and as president since 1912.



# The Slaughter of the Innocents

THE BAPTIST, founded in 1919, is published every Saturday by the Northern Baptist Convention at 417 South Dearborn Street, Chicago, Illinois. Entered as second-class matter February 4, 1920, at the post-office at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

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BRANCH OFFICES: The office of the state director of promotion in each state is an office of THE BAPTIST.

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"PLEASE continue THE BAPTIST to Miss Bashua Cornwell, West Allis, Wis. She will be 101 years old on April 27. She was baptized ninety years ago in the state of New York. In 1838 she came with her parents to Wisconsin and has lived on the same farm ever since. *She reads THE BAPTIST from cover to cover every week.*"

Wise leaders build for the future. Conflicting interests are clamoring for the time and strength of our young people. Those who love the church and believe in its mission should redouble their efforts to place THE BAPTIST and Missions in the homes of Baptist church members. Have you done your part? Register a vow right now that you will do what you can to destroy in the families of your church the deadly indifference to our denominational journals.



## The Attainment of Our Goal

THE survey of our denominational work was made two years ago. At that time it appeared that we could maintain our present work and enlarge our program on a reasonable and adequate basis for a period of five years at the cost of one hundred million dollars. If the survey were to be made today and the same program outlined, the estimated cost for the same work would be nearer one hundred and fifty million dollars. The cost of every missionary endeavor has been materially increased. It has been imperative to raise the salaries of the missionaries at home and abroad to enable them to cope in some fair degree with the rising cost of living. Traveling expenses have increased on both sides of the sea. It costs twice as much to send a missionary to China or India as it used to. We do not need to be told how much more it costs to erect buildings of any kind here at home. The increase in prices was even greater in the Orient than in the Occident. It is possible that we shall never return to the old basis, and until prices have dropped materially the world around, we can not hope to carry out our program as originally planned with even the full one hundred million dollars.

We are greatly perplexed at the present time by two important considerations. First, the demand for missionary effort has increased in all parts of the world since the armistice was signed. Secondly, as yet only about one-half of our one hundred million dollars has been subscribed. Until the other half is subscribed we can not carry through our larger program on any comprehensive scale.

We should not be true to our Baptist people if we did not reveal to them the fact that our great forward movement is now halting, waiting for the subscriptions for the full one hundred million dollars and for the full payment of all our pledges.

While it is true that our receipts for the New World Movement far exceed anything we have ever had before, yet by reason of the excessive cost of all missionary work, and of the inclusion in our national budget of many objects for which as a denomination we had never made adequate provision before, we have not been able as yet to carry out the enlarged program.

### The Situation in America

In America the call for missionary work has become louder and more insistent during the past few months. This is especially true of the work among the many racial groups which are being slowly run together in our great American melting pot. We are ministering now to twenty-two of these groups, but how feeble are our efforts compared with the gigantic size of the task! We are warned of an impending tide of immigration such as we have never known before. The situation demands an immediate enlargement of our work. The Christian centers which we have promised and projected ought not to be delayed. They will be of inestimable value in helping the new-comers. Our Home Mission Society has recently opened an International Seminary to provide adequate training for the men to man this work. We shall soon have the men if we can have the money to send them out. Before the war we were thinking that

(Continued on page 223)

## New World Movement Pledges and Receipts

TABLE A

This report is issued as of Feb. 20, 1921, and is compiled on the basis of a form of report adopted by the General Board of Promotion at its annual meeting held in Minneapolis, Dec. 1 and 2, 1920.

I State	II Quota of \$100,000.00 fund apportioned to each state	III Amount pledged to Feb. 20, 1921 plus benevolence credits for fiscal year May 1, 1919 to Apr. 30, 1920.	IV Percentage of quota paid or subscribed to Feb. 20, 1921.
North Dakota	\$ 200,000	\$ 200,283.99	100.14
Arizona	215,000	215,105.00	100.04
Wyoming	113,000	82,668.00	82.00
Vermont	650,000	482,126.20	74.2
Washington E.	626,000	416,142.93	66.5
District of Columbia	200,000	132,000.00	66.
Montana	200,000	128,973.00	64.5
Missouri	1,000,000	611,917.17	61.2
N. Y. State	7,606,000	4,634,628.73	60.9
Idaho	287,000	173,102.61	60.3
Nevada	61,000	30,000.00	58.8
N. Y. Metropolitan	10,000,000	5,870,468.00	58.7
Michigan	3,500,000	2,000,000.00	57.1
Rhode Island	1,320,000	750,000.00	56.8
Massachusetts	7,877,000	4,307,313.00	54.7
South Dakota	640,000	350,000.00	54.7
West Virginia	1,980,000	1,043,000.00	52.7
New Jersey	5,341,000	2,803,804.14	52.5
Washington, W.	830,000	434,713.00	52.4
California, N.	1,654,000	859,500.00	51.9
Indiana	3,500,000	1,814,072.21	51.8
Pennsylvania	8,968,000	4,596,650.56	51.3
California, S.	3,669,000	1,849,500.00	50.4
Connecticut	2,255,000	1,107,196.36	49.1
Oregon	1,045,000	501,000.00	47.8
Colorado	1,301,000	610,000.00	46.8
New Hampshire	1,107,000	518,000.00	46.8
Ohio	7,000,000	3,220,167.36	46.
Wisconsin	1,540,000	626,549.00	40.7
Maine	2,050,000	796,000.00	38.8
Delaware	150,000	58,048.61	38.7
Iowa	3,270,000	1,261,425.48	38.6
Illinois	7,108,000	2,592,784.00	36.5
Kansas	3,085,000	1,125,000.00	36.5
Nebraska	1,506,000	547,600.00	36.4
Minnesota	2,640,000	903,229.30	34.2
Utah	75,000	25,668.00	34.2
Total	\$94,559,000	\$47,689,636.65	50.75

TABLE B

I States in order of highest percentage of payments on pledges	II Amount paid on \$100,000.00 fund during fiscal year Apr. 1, 1919-May 1, 1920.	III Amount due on pledges during fiscal year 1920 to Feb. 20, 1921.	IV Amount paid on pledges May 1, 1920 to Feb. 20, 1921.	V Percentage of amount due on pledges paid Feb. 20, 1921.
Nebraska	\$ 62,966.91	\$ 97,857.10	\$ 96,453.01	98.57
New Hampshire	61,800.00	92,115.90	89,310.06	96.95
Illinois	100,160.00	503,512.56	483,462.04	96.02
Iowa	130,235.39	228,409.88	211,269.46	92.50
Dist. Columbia	11,336.97	24,364.27	21,304.95	87.44
Connecticut	56,384.00	212,179.96	184,029.14	86.73
Maine	65,939.00	147,401.50	127,673.31	86.55
N. Y. Metropolitan	*685,887.00	1,424,758.89	1,228,279.00	86.20
Utah	2,092.00	4,760.47	4,069.19	85.48
Minnesota	90,857.00	164,034.15	139,506.77	85.05
Kansas	71,368.00	212,749.37	177,225.87	83.30
Rhode Island	23,505.00	146,693.87	121,509.62	82.83
New York State	374,766.74	836,687.42	681,535.55	81.46
Washington, E.	26,969.00	78,582.01	62,962.32	80.11
New Jersey	126,327.88	552,721.47	436,664.06	79.04
Massachusetts	184,941.00	832,389.35	655,907.09	78.80
Wisconsin	37,596.17	118,921.39	88,446.84	74.37
Pennsylvania	254,478.07	876,771.37	629,460.15	71.79
Ohio	110,056.34	627,993.61	447,667.33	71.29
Washington, W.	27,805.00	82,220.81	57,879.88	70.40
West Virginia	40,237.00	202,477.90	142,506.13	70.38
North Dakota	5,582.09	39,314.23	27,634.21	70.29
Nevada	561.62	5,944.32	3,969.18	66.77
Indiana	102,989.39	345,501.88	230,266.80	66.65
Oregon	11,790.00	38,871.28	65,541.05	66.29
Idaho	10,422.00	32,848.55	21,634.37	65.86
California, N.	25,500.63	168,401.23	108,801.92	64.61
California, S.	140,328.00	345,116.01	222,732.56	64.54
Michigan	93,906.00	384,878.50	247,949.99	64.42
Montana	9,163.20	24,192.04	15,163.15	62.68
Vermont	38,456.86	95,586.25	56,135.32	62.66
Colorado	29,165.00	117,282.20	72,348.59	62.11
South Dakota	20,000.00	66,633.60	36,231.33	54.37
Arizona	9,799.85	41,455.19	22,094.14	53.30
Wyoming	4,513.00	17,800.26	9,469.90	53.20
Delaware	8,311.00	10,043.10	5,277.43	52.55
Missouri	1,122.16	123,331.73	51,250.53	41.55
Totals	\$3,507,366.27	\$9,378,803.97	\$7,284,212.14	77.66

\* Includes large payments on pledges to New World Movement credited to fiscal year ending April 30, 1920.





# The Baptist



## The Gate To Life

IN ONE of his books Dr. Fosdick tells us of a traveller in Switzerland who, uncertain of his way, asked a small lad by the wayside where Kandersteg was and received, so he remarks, the most significant answer that was ever given him. "I do not know, sir," said the boy, "where Kandersteg is, but there is the road to it."

There are a great many things I cannot tell about the life to come. Its details must ever elude me until I enter upon it. But I know where lies the road. I know that neither height nor depth, nor death nor life, can separate me from the love of God in Christ Jesus my Lord. As I possess him within me, as I know Christ the hope of glory, I have the certain assurance of immortality.

As I abide in his school, I learn that death is not an enemy but a friend, that it shall not confine but liberate me.

"Joy, shipmate, joy!

(Pleas'd to my soul at death I cry)

Our life is closed, our life begins,

The long, long anchorage we leave,

The ship is clear at last, she leaps!

Joy, shipmate, joy!"

From all that confines and hampers death shall release.

He teaches me also that death shall unite, that all I have loved and lost shall be mine again. But most of all, death shall bring me near Him who is now so much hidden by the veil of flesh. The Christian faith is that of Mr. Standfast who said, "I am going to see that head which was crowned with thorns, and that face which was spit upon for me. I have formerly lived by hearsay and faith: but now I go where I shall live by sight,

and shall be with him in whose company I delight myself. I have loved to hear my Lord spoken of; and wherever I have seen the print of his shoe in the earth, there have I coveted to set my foot, too. \* \* \* He hath held me and hath kept me from mine iniquities: yea, my steps hath he strengthened in his way." That was Paul's faith: "having the desire to depart and to be with Christ." And this is ours also: "We shall see him and we shall be like him for we shall see him as he is." For all who live in him Jesus Christ has abolished death. "Because I live, ye shall live also." Yes, because I am a very part of him, I must live. Death can have no real power over me. All the world is life. All is instinct with God. And I am to enter into it all and to live with him and for him.

We come at Easter time to the age-long question of men, "If a man die, shall he live again?" And we find in the place where our dead Lord was laid an empty tomb. We meet angels telling us that he is risen. We turn about and we see him: "My Master!" Jesus lives and all that are his live in him. To men and women who have parted with parents or friends or children; who have looked upon dear flesh in which the spirit no longer was; to men and women who have poured out their souls in anguish, to a world which has seen war and become sick of the slaughter of men all of whom were friends to somebody; to men and women who have been pondering the riddle of life, comes this glad message of Easter, "I am the resurrection and the life." Would that all might hear it, might receive it, might live it. Death hath no longer any power over him whose life is hid with Christ in God.

## Shall the Committee on Schools Make a Preliminary Report?

AT THE last annual meeting of the Northern Baptist Convention there was appointed a committee of nine to consider various matters relating to the organization of and the teaching in our Baptist schools and colleges and to report at the next meeting which will be at Des Moines in June. This committee, made up of men in whom we all have confidence, is hard at work gathering material and will doubtless present a well-considered report based upon the facts as it shall discover them.

Presumably the convention, gathered at Des Moines, will wish to take some action upon this report. A condition which has been so much debated and concerning which so many rumors have spread abroad, demands this. Both the colleges and the churches wish it. Such action should be no snap judgment but the conclusion of men and women who have viewed all the available facts and who have carefully and calmly come to a deliberate and mature decision.

We therefore raise this question: How, in view of the enormous amount of business which must always be transacted at the annual meeting, can such careful judgment be reached if people hear this report for the first time after reaching Des Moines? It is a matter which ought to be debated in ministers' conferences, to be taken up by pastors with the advisory boards of their churches, to be given every possible consideration by individuals. For the decision reached will be of the greatest importance and significance.

In view of this, we suggest that the report, or an abstract of it, be given to the denominational press from a month to six weeks before the convention, in order that our Baptist people may know what they are to discuss and decide. This indeed may be the intention of the committee. In the absence of any information to the contrary, we should naturally assume that it is. Such procedure is democratic and in accordance with Baptist practice. Precedent is also in its favor, for a similar thing has been done in the past with other important reports.

THE BAPTIST is in frequent receipt of letters and ar-



ticles bearing on this subject. Some are calmly written and some are impassioned. Almost all of them prejudge the subject and announce conclusions on matters which have been submitted to the committee. Some go so far as to anticipate the committee's report and to suggest procedure. Some are calculated to suggest to the committee what its findings ought to be. We are, at present, publishing none of these. We believe that the great democratic body of Northern Baptists desires the committee it appointed at Buffalo to make a real investigation and to come to its conclusions without the pressure which would be exerted upon it by a public and perhaps impassioned and partisan debate. If we are to be true to our own democratic principles, we must not attempt in such manner to influence the committee.

But when the report is known, then we can and must debate it. The withholding of such a report until the time of the convention is not fair to that body nor to the denominational press which wishes to act generously and at the same time to fulfil its function of bringing to its constituency all important information. Neither is it fair to those thousands of Baptists who cannot be at Des Moines, but who are interested in this question and who would, perhaps, wish through their churches to instruct their delegates as to the action they shall take. The convention is never entirely representative; some sections of the country are always better represented than others; and it is contrary to our genius to have far-reaching decisions formed there on a report which the people at home have not had time to consider.

We are therefore asking the committee in this public way to follow precedent and to make this report or the gist of it public early enough, so that nobody need go to Des Moines without knowing in general what he is to consider and decide there.

### Prayer for Rulers

**I**N FORMER days pulpit prayers for rulers and those in positions of authority and responsibility were common. Hardly a Sunday would go by in which such prayers were not offered with the result that they are one of the commonly remembered experiences of childhood. And they were as much a part of the orderly and proper process of life as were the Thanksgiving proclamations with their sonorous ending, "God bless the Commonwealth."

In how many churches is this done nowadays? In more perhaps than we think. During the war there was a revival of the practice; has it survived the ending of the war? In the day of great calamity or great effort men pray for those whom they have elected to positions of power. Do they think that God is not needed when the seas sailed by the ship of state become calmer?

The new national administration faces great problems; the tasks of peace are hardly less arduous than those of war. The governors of states, the mayors of cities and the selectmen or trustees of towns have no easy task on their hands. They need and deserve the prayers of God's people. There is danger, of course, that such prayers shall become an empty form but they need not do so if pastors and people really bear their elected rulers on their hearts.

Prayer is mighty in its working. It moves those

who pray and Him to whom it is directed. How can men and women who desire the principles of Christ applied to their own lives and the life of the organized society of which they are a part, fail, both in public and private, to offer "supplications for all that are in authority; that we may lead a quiet and peaceful life in all godliness and honesty"?

### Break the Arm That Swings a Sword

**A**MONG the fondest dreams of God's prophets is that of a world at peace.

Both Gen. John J. Pershing and Gen. Tasker H. Bliss have lately warned the American people against the dangers of militarism and urged steps towards general disarmament. When such as they sound an alarm it is time to listen.

How long will the war madness last and how will it end? Are there no statesmen in the world with insight and moral courage enough to ask that question and power enough to make themselves heard?

More and greater war is coming as sure as sunrise if the race for empire and armament continues. Only a fool or a devil can contemplate the consequences with satisfaction or indifference.

Where did you learn to say that one nation cannot disarm unless all do so? That is the language of feuds, not of faith. If we really believed that all must disarm or none, and we really cared to disarm, what course would we pursue? Surely it would not be our present course; for now we put billions of dollars into preparation for war, and dare not even offer to our neighbors a friendly proposal for a common effort to quit such folly. What nation has frankly, honestly and openly undertaken such a proposal?

If no nation as such can find a way to negotiate disarmament and peace, the international peoples must join hands across national boundaries to do so.

Any rational approach to peace must seek the causes of war and attempt their removal. What is it that causes the nations to strut about the earth, threatening to fight? It is the presence in every powerful nation of a predatory group, intent on grabbing what it can in trade or territory, by craft if possible, by force where necessary, and influential enough to control national policy.

Every such nation pronounces itself immaculate in its international relations and all of its neighbors predatory. Each says that another's fault compels it to arm in self-defense. The pretense is baldly false. All of them alike contain such groups, and the people of all alike are amenable to counsels of peace. If Japan is imperialistic, so also are England, France and the United States. Let us not make fools of ourselves by pretending otherwise. Any of them will fight for territory or trade, and none of them can do worse than that.

On this subject the world's rulers seem to be as blind as bats. Are there no actual seers for such a situation?

How sick of it all the world has become! How the heart of the risen Prince of peace must ache for the people for whom he died! We are coming to the anniversary of his resurrection with its Easter springtide of hope. His churches will call the people to a glowing reminiscence. But is a reminiscence all the tribute we



are able to lay at his feet? Far better will it be to rise up ourselves and lay upon the nations the influential mandate that they give the spirit and principles of the risen Christ a fair chance to operate.

The time is at hand to mobilize the churches against war and its cause. If in their present measure of strength they are not able to find a way to make peace, when will they be able, and why else do they hold their present heritage of power?

A new tide of evangelistic fervor is sweeping America. It will head up at the Easter time. What has this new evangelism been doing if it has not been filling up a reservoir of moral power that under the leadership of the Prince of peace can be mobilized by the church as peacemaker of the world?

O, for a faith that can believe thus far in him, can visualize such a mission for the church, can pray for its fulfillment and dares to attempt its achievement!

### The Cure Working in Russia

BEFORE the Czar of Russia was deposed scores of our Baptist brethren had been banished to Siberia in the evident hope that thus the hated belief might be suppressed. But the blood of the martyrs has always been the seed of the church, and word now comes that in Siberia 150,000 believers are the result of the spirit of evangelism which fired the hearts and lives of these banished Baptists. The fire has spread back into Russia also and multitudes of the people there are reported eager for the Word and for gospel preaching. Whole villages are being brought to Christ. This is the most cheerful news that has come out of Russia. God not infrequently makes the wrath of men to praise Him. Let us earnestly pray for a great work of grace in that greatly distressed land in order that there may emerge a new Russia which shall delight in honoring our Lord. This is not impossible.

### Hayti Is a Fearful Country

HEADLINES in the morning papers on the day these words are written reek with tragedy. A camorra is killing somebody almost every day in Chicago. A race riot is raging in Springfield, Ohio. Wage cuts, bankruptcies and strikes are threatened in the packing industry and on the railroads. Several millions have no jobs. Business is debating whether it shall undertake to smash the unions. The president is pleading for arbitration and nobody is paying much attention to him.

Something of the same story is told in the papers every morning.

In the presence of such a condition, politicians are at their customary fooleries and the churches have their thumbs in their mouths.

Yet they tell us that the United States has a financial, political and military mission to civilize and tranquilize Hayti.

What fearful conditions must exist in Hayti!

\* \* \*

Almost every day brings us some prize editorials. But they are not being received in numbers equal to those of a few weeks ago. Is it possible that our million and

a quarter editors have nothing more that they wish to say to the brethren? The fact that a prize was not received the first time should stir to a second trial.

\* \* \*

Like thousands of other men, the editor has just paid his modest income tax to the United States government. And as he did so, it occurred to him that ninety cents of each dollar paid was to help pay the expenses of war, past and future. Somehow, he does not like that; he would much rather pay money looking to the upbuilding of the manhood of the country.

\* \* \*

When men who would, if they had the power, flood our cities with liquor, cease to rave about the failure of prohibition, we shall begin to believe that there is something seriously wrong with the law and its enforcement.

\* \* \*

The quality of being inspired is perpetual in the Bible. In any serious and scholarly translation into any language, or in any honest and intelligent paraphrase or exposition, it is just as truly the inspired word of God as it was in the original writing. It would be a poor translation indeed that could rob the Bible of God's message.

### This Week's Prize-Winner Atmosphere

WHAT a wonderful thing atmosphere is! Someone has rightly said that if you want to grow California roses, you must have a California atmosphere. Yes, and you cannot have a great preacher without a great atmosphere. Do those in the pew really realize how much they can help the preacher? It takes at least three forces to make a successful sermon—the Holy Spirit, the preacher and the audience. If it is true, that the speaker gives back in flood what he receives from his listeners in vapor, what a great part the hearer plays!

Suppose that there is no vapor of aspiration and prayer rising from their hearts; suppose there is nothing but cold, careless indifference. What then? The preacher is like one trying to send a telegram over a broken wire. He will fail. What was it that made Peter the great preacher at Pentecost? Was it his fluency alone? No, was it not rather because there were behind him, one hundred and twenty men and women in whose faces there lingered traces of the tongues of fire. With such an audience, who would not be a great preacher?

Dr. Fort Newton tells us that just before he entered that historic pulpit in the City Temple at London, he was a trifle uneasy. But on the vestry table there was a beautiful bouquet of flowers from the women of the church. Attached to it was a little card with these words, "We are praying for you." He said that this atmosphere-creating word gave him new power and poise. Why not do the same for your preacher? Try it, and see how he grows.

Columbus, Ohio.

ARTHUR E. COWLEY.



## An Easter Vision

*On Easter, like happy children we greet the day with shining faces, and pray that its three radiances may be ours: the shining face, the shining feet, the shining robe*

BY HELEN BARRETT MONTGOMERY

### SHINING

THE most beautiful things in the world shine. The glorious sun as he comes from the chambers of the morning shines. The moon slips shining across the still heavens. The steadfast stars break up the night and make it beautiful with their shining. But there is light lovelier than that of glorious sun or radiant moon or steadfast stars. He who has seen the light-house shining over stormy seas, or the twinkling light of welcome in the window of his home, or the firelight playing over beloved faces gathered about the heart, has seen that light. Lovelier yet there shines a light from the eyes of little children, the glance of pure maidenhood, the transfigured faces of lovers, the serene and steadfast eyes of aged saints, and the brooding gaze of motherhood.

This Easter morning we, too, would shine with all the shining world. The air trembles with the wings of angels who bear the Master into the excellent glory from which he came. The very earth shines with hope and joy. Like happy children we greet the day with morning faces, and pray that its three radiances may be ours; the shining face, the shining feet, the shining robe. We remember the shining face that Moses had, though he wist it not, when he came down from the terrible mountain of the law; the shining garments "glistening exceeding white so as no fuller's soap could whiten them" which the awed disciples saw about the glorified Master on the mount of transfiguration; and the feet of the Son of man "glowing like unto burnished brass" which John beheld in the vision.

### THE SHINING FACE

THE shining face we all may have, for it is lit from within. Its glory is not in tint nor feature nor lineament of gracious beauty. Often we see it glowing steadily in poor marred faces, as the fairy light shone brightly through the broken walls of the hut in the forest; and there are faces fair to look upon that shine not at all. Love and gentleness, forgiveness and humility and generous blindness to the faults of others make the plainest face shining; and the transfiguring Christ himself

works year by year, to soften and refine and illuminate that face.

Dr. Gannett has said that, while we cannot help the face with which we begin life, we are all of us responsible for the face with which we come to fifty years; for we have been creating it through all our life. It is this inner modeling of character that gives the beauty to aged faces,—the good gray heads of venerable old men, the peaceful faces of aged women, full of a loveliness that youth can never show. It must have been such a darling face, the face of the "justified mother of men," about which the story of the old lady and the young girl in the street car is told. They sat opposite, all alone in the car; the girl gazing at the sweet, tender old face, so motherly, so wise, until she could stand it no longer. Crossing the car she said simply: "Would you mind if I kissed you?" Later when the two were great friends, she said, one day, "Weren't you awfully surprised when I asked to kiss you that day?"

"No, dear," said sweet and seventy, "they often do!"

Such attractive grace in an aged face is not the result of inheritance or of accident; it is the accumulated riches of a thousand thoughts and deeds of self-forgetting love, each adding its tiny increment of loveliness.

### THE SHINING FEET

HOW beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace," says the prophet, as he thinks of the shining feet of those that go about the King's business. Easter bids us shine, not only with the radiance of inner loveliness, but with the energy of glowing obedience. It is not mystical light of spiritual experience that is typified in those feet of the Son of man that shone "like unto fine brass as if they burned in a furnace." Toil is there, and heat and sweat and anvils ringing, and achieving energy.

The feet of service are the feet that glow. It is lagging feet of sloth and selfishness that bring leaden hours of ennui and isolation. So many errands to run, so many glad tidings to tell, so many wounds to bind up, so many hills to climb,

so many messages to bear, so many marches to accomplish, so many glowing feet of eager servants needed for all the doing and bearing and running of errands.

Easter joy waits for the shining feet of consecrated service. Visions of angels and of the Master himself came to the women bearing spices and the two disciples who ran quickly to the sepulchre. If life has seemed gray, and the stars far off, and faith dim, and hope singing no more, is it because service has become cold and lifeless? Has the King's business waited on our sloth and the world's sorrow turned from our self-absorption? Then it is only on the shining feet of lowly service rendered in pain often and weariness, in weakness perhaps, yet in love, that we may bring back the Easter vision and the Easter joy.

### THE SHINING GARMENT

THE shining garment! Alas, there is but One who ever wore that in all its beauty. There are spots in all our brightness, flaws in all our service, and the robes of the saintliest get many a stain and tear. None other wears the seamless robe that Jesus wore. His "white flower of a blameless life" bloomed once only in its full perfection. The face may shine, but the petulant still see the scars; the feet may glow with unselfish service, but they stumble now and again in weakness. Yet not more surely does spring weave its robe of flowers to fling over the bare earth, than shining feet and shining face, little by little, bring their possessor the shining garment.

Blind spinners in the sun, we are weaving our beautiful garment. Its pattern cunningly woven of smiles and tears, ecstasies, renunciations, agonies, raptures and disappointments, we never see. Wrapped in the cocoon of the earth life the bright wings of the spiritual lie hidden. We never know how beautiful our brother may be; we wait the revelation of the sons of God.

But Easter is the pledge that sometime the shining garment too shall be ours. "We shall be like Him, for we shall see him as He is"—and when we see that vision there shall be "no spot, nor wrinkle, nor any such thing," to mar its beauty.



## Nature Proclaims Immortality for Man

*Are planets more substantial than souls? Can anything destroy an atom of me? If the soul's light shine till death, why not afterwards? Does God do better for the crawling worms than he does for us?*

BY J. R. TREAT

ANOTHER Easter is approaching and the Christian world will again celebrate a risen Lord. It is a time when the thoughts of millions will turn to the old question "If a man die shall he live again?" Of course, the most satisfactory answer to this question is found in the inspired word of God. Job answers his own question in the affirmative (Job 19-25), and the Bible is full of proof that death does not end all.

There are many proofs of immortality, however, outside of revelation. Weighing these carefully serves to corroborate the Scriptures and to strengthen the faith of every thoughtful person. It is the purpose of this article to refer briefly to some of these proofs.

The argument is based largely upon analogical grounds. What is reasoning by analogy? In simple terms, it is proving things not well established by their similarity to things that are well established. Science has used this method very effectively. Some of the planets were discovered by this method and no one any longer doubts their existence. Chemistry, physics, geology and other sciences have been greatly enriched by the analogical method of reasoning.

Let us see how the method works when applied to the fascinating question as to whether death ends all.

### ALL BELIEVE IN IMMORTALITY

Belief in some kind of immortality is as universal as the race. In fact the belief in existence beyond the grave is so universal that it may be regarded as fundamental, as much so as any of our beliefs growing out of quantity, quality, time or space. Hence we may reason by analogy that if other fundamental things relating to the human race have their corresponding realities, as we know they do, the belief in immortality is surely neither a snare nor a delusion—that there must be a reality corresponding to it.

The desire for immortality is also universal and fundamental. The Bible assures us that God hath set eternity (immortality) in our hearts, which means that it is a fundamental thing in human nature. We long for immortality. Now, if other funda-

mental desires, such as desires for food, water, air, companionship, etc., are gratified and the means of gratification abundantly supplied, may we not reason by analogy that the desire for immortality is also sure to be gratified sometime, somehow and somewhere?

The principle of conservation of matter, now conclusively proven, may be stated as follows: "It is impossible either to create or destroy matter." Its form may be changed, but we can not destroy absolutely. Our homes may go up in smoke; but if all the vapors and gases are gathered up and weighed with the ashes, it is found that not an atom has been lost. If a kind of immortality is thus conferred upon matter, may we not reason by analogy that the human soul, which is able to transform and control matter, being in every way superior to it, cannot and will not be destroyed by any change, even death itself?

The principle of conservation of energy affords similar proof. Science teaches and the world accepts the doctrine that force can neither be created nor destroyed; that we may employ force or energy to perform useful work or we may waste it by friction or otherwise, but we can never destroy it. We may transform it or change the direction of it; but absolute destruction is impossible. For instance, the potential energy of Niagara Falls may become kinetic and be used to run the street cars of Buffalo or to light the streets and homes of cities a hundred miles distant, but not a particle of the energy is thereby lost. Even after it becomes kinetic, it is transformed again into potential energy and thus goes on and on forever. Now, if force or energy is indestructible, can it be possible that the greatest force

*He who never connects God with his daily life knows nothing of the spiritual meanings and uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in his forgiving love, his tender Fatherhood; of the deep, peaceful sense of the infinite One ever near, a refuge and strength.—Farrar.*

in the world, the most energetic thing outside of deity—the human soul—can be destroyed by what we know as death! May we not reason by analogy that this can never happen and that physical death, though a great change, does not end all?

### WHOSE BODY IS IT?

There is also a physiological argument. The soul is independent of the body. We recognize this when we say "my hand" or "my body." Whose hand and whose body? Ownership is vested in something entirely independent of the body. The foot is no more to the soul than a cane is; the eye is no more to the soul than the microscope is. That Crimean soldier who was shot all to pieces and all of whose limbs had to be amputated was injured in neither mind nor spirit. The soul (mind and spirit) performed its functions just the same. People are stricken with mortal diseases and without any impairment of their soul powers. As a matter of fact, the dying frequently talk rationally clear up to the instant of death. Is it possible that annihilation comes the instant after death?

Again, we never lose our physical identity, no matter how many changes in our bodies occur. We literally have new hearts every thirty days and entirely new bodies every seven years, yet with no loss of identity and we are conscious that we are the same person that we were fifty years ago. The aged mother can see in her gray-headed son the very one she rocked in the cradle in his babyhood.

Now, if all the conditions and changes that we have briefly outlined can occur without loss of personal identity and with no diminution of soul power, may we not conclude with the greatest confidence, reasoning only by analogy, that the human soul will survive every possible change, even that of death itself?

Finally let us get an argument from well known phenomena in nature. At this writing, mid-winter, all vegetation seems to be dead, but in a few months the trees will put forth their leaves and the whole vegetable kingdom will burst forth with life and beauty. Of the many



thousands of insects that have been studied and classified, it is found that they all pass through definite stages of growth and development. Take as an illustration the repulsive green worm that we find feeding on our tomato plants. Watch it closely. In a few weeks it spins for itself a shroud and then apparently dies. Even with the aid of a powerful

microscope, no evidence of life can be discovered. It seems to be a dead thing, but in the spring a wonderful miracle is wrought. The dead thing comes to life. It no longer crawls, but now flies. It is no longer repulsive, but is a thing of beauty. It has been ushered into a new world and with an entirely changed environment.

Will a loving Heavenly Father

treat men and women, created in his own likeness, with any less consideration than that shown to the worms that crawl at our feet? Reasoning by analogy, we say no to this question, and going to the Bible we read that it hath not entered into the heart of man to conceive of the things prepared for them that love God and seek to do his will.

## Easter in History

*People rejoiced when the sun broke the fetters of the cold and the dark North gleamed with light. Easter marks the triumph of life over death. Baptism is a beautiful symbol for the Easter festival*

BY HENRY K. ROWE

**E**ASTER is the festival of life. As the desire for life is the strongest human passion both for this world and the world beyond, so Easter is the climax of the Christian year. Celebrated early in Christian history, it grew in popularity until it surpassed in interest every other of the holy days. The joy-bells rang on Christmas because the Holy Child was born, but Christmas was only the day of promise, not of fulfillment. Lent brought the dark days, when the promise of his life went into eclipse; and at its close the dirge displaced the hymn of joy, as darkness shrouded the cross and the neighboring city.

SUPPOSE THAT HAD BEEN THE LAST

If the day of crucifixion had been the end of the career of Jesus, no matter how beautiful his life had been, the Christian faith would not have made its way the length of the Mediterranean, penetrated the forests of the North, and passed in triumphal progress around the world. Mankind must have a religion of hope. The Italian peasants in their paganism kindled fires on the hill-tops to the sun, when, in spring, he triumphed over the gloom of winter. The German forest folk had their festivals of joy and laughter, when the Easter sun broke the fetters of the cold. Not for them could be a religion that had no resurrection hope.

It is because the story of Jesus did not end at Calvary, that it has attracted pagans. It is because Jesus rose triumphant over death, that the hope of life eternal rekindles in the human heart, and steadies the faith that sometimes staggers in the gloom of experience. The Christian gospel found its way to the heart of the Italian, and he kindled his fires in honor of the living Christ instead

of to the distant sun. It entered the heart of the children of the North, and took the name of the German festival for its own. Henceforth, when the season of resurrection came to the earth, there would be the reminder that personality can no more perish, than the life that is husbanded in seed and root can fail to spring into bloom when the vernal sun calls it to the light.

We must not lose the significance of the Easter festival. It marks the triumph of life over death. These are the two great mysteries that baffle our profoundest thought; but we cannot escape them. They enter into the experience of every human being. Always death soon or late interrupts life. Personal affliction touches every heart sometime. Grief and desolation enter every home in every clime. Class strife and national conflicts and racial wars harass and maim and kill, and civilization has reeled under the blows century after century, as it is reeling now. But as often as comes the Easter dawn, there comes a renewal of hope and a re-girding of the heart for better days ahead.

WHISPERS OF BURSTING LIFE

We must not lose the symbolism of Easter, whether Easter eggs remind us of the potency of life that they contain, or Easter music whispers of the bursting life of nature, or Easter baptism typifies the resurrection of our Lord. It is an ancient custom of the church, and one that is peculiarly appropriate on Easter, to observe the ordinance of baptism on that day. It is the symbolism of immersion that makes the form so important to Baptists. To rise from the watery grave is prophetic, as Easter is, of the resurrection that shall be. While we have no reason to restrict baptism to

Easter Sunday, there is a peculiar fitness in observing it on that day.

WILL MEN QUARREL AT HIS GRAVE?

It would seem as if nothing should be permitted to mar the observance of Easter, yet early in Christian history a dispute arose among the churches as to the proper date of Easter. Jewish prejudice clashed with Gentile preference, and one more quarrel was added to the hateful controversies that have stained the history of the religion of the Prince of Peace. Strange it is that human passions wax fiercest over the forms that clothe our faith and hope and love. The doctrine of the nature of our Savior, the meaning of the atonement, the observance of the day of hope, these have stirred the ire and aroused the bitterness of those who call themselves Christians. So through centuries a bitter quarrel went on over the date of Easter. It is not helpful to recite it.

It is better to journey here and there, and see how Easter has been observed. In the holy city of Russia it was long the custom at midnight on Easter eve for the populace to gather in the great square, and amid a blaze of light and pealing bells, to bow in worship and to rise with an Easter greeting on their lips. In the Tyrol mountains bands of musicians wound through the valleys and the people sang their Easter hymns as the musicians thrummed their guitars. In America the Moravians have a beautiful way of heralding the Easter dawn. While it is still dark, a trombone choir tours the town of Bethlehem, playing on instruments and singing carols to arouse the people, who rise and throng the church and cemetery for the morning watch. Joyfully they join in the services that greet the day, and the

(Continued on page 207)



# The Man Breaker of Gimlet Buttes

## The Story of a Resurrection

BY COE HAYNE

COPPERDALE had been in existence two years and now was in ruins. Gil Wadsworth of Gimlet Buttes was blamed for it. Sullenly the little mountain town waited for its day of reckoning with the man who had overgrazed the pastures on the southern slopes.

Two avalanches of mud and rock had rolled across the town leaving a wreckage as complete as if the place had been under a bombardment by heavy guns planted on the ridges of the Red Eagle Mountains that formed a ragged sky-line to the north. The winter had been a mild one even in the high mountain passes. A week of extremely warm weather that coaxed the frost from the ground followed by rain storms of rivalling intensity, started the movement. The water-soaked surfaces of the slopes buckled as the forces of gravity overcame their immobility, and Copper Creek and its tributaries discharged their accumulations of water, soil and rock with a suddenness that was appalling. The sound of the first avalanche was heard twelve miles away. Before its crest reached Copperdale the inhabitants of the town heard its sullen roar above the splash and patter of rain, and escaped to the higher bench land where the copper smelter was located and where the miners had their shanty homes. It was midday, and everyone had an unobstructed view of a town being crushed by rocks weighing from one to fifty tons, and carried on the surface of a mud stream that overflowed the banks of the creek—a spectacle no human mind could forget.

### IN THE PATH OF THE AVALANCHE

Above the first concrete bridge the movement of earth and rocks was halted just long enough to show the populace what might happen should a dam be created at that point. From both sides of the bridge streams of mud began to pour, threatening to inundate the greater portion of the town. Fortunately the bridge gave way and the avalanche was not deflected from the creek bed, although it cut a wide path on either side.

The havoc wrought by that first onslaught from the mountains was heart-breaking. All of the buildings on the main street were crumpled; the school house, the town hall and

*Mr. Coe Hayne is no stranger to the readers of THE BAPTIST. For the first time he presents to the public an imaginary story with a missionary theme. He writes: "It was your special request for an Easter story that drew this piece out of my system."*

two amusement houses were demolished along with many homes.

There was the menace of subsequent flood waters which necessitated quick action in getting the creek bed cleared. The state, in answer to Copperdale's appeal for assistance, sent a large gang of convict laborers. Store-keepers, miners, workers at the smelter, ranchmen and stockmen had taken their places beside the convicts in a common struggle to remove the obstructing rocks and tree trunks from the creek bed before another cloud-burst. But Gil Wadsworth, the richest cattle man in the country did not send down his men and teams. It was not his town anyway. The men in it, some of whom were owners of small sheep ranches, had fought him and generally had come out second best. His control of thousands of acres of stock range on the southern slope of the Red Eagle Mountains had been the cause of their jealousy and hatred. He understood that to a dot. Because some of his land had been washed down into the valley, his enemies were ready to shout "overgrazing. Well, let 'em yell." They could pull up their infant town by the roots and plant it elsewhere, and not give him the least offence.

When a second series of violent cloud-bursts followed the first within a week and wrought still greater havoc, the town lost its fighting spirit. The task was too mighty; the threat of the hills too overpowering. The battle with the rocks went on, but it was waged hopelessly by men who had become prisoners of despair. Convicts and freemen alike became victims of the one great dread. Every cloud that blotted out the sunlight and every gust of wind that shook tent or shanty at night, reminded the weary men of forces that were too great to combat. But the disaster that had befallen the town was not greater than the havoc being wrought in the souls of the people inhabiting it.

A sentiment was gaining ground which demanded a victim. Gil Wadsworth, contrary to repeated warnings from forest rangers, had overgrazed his pasture lands. The fact that his land lay outside the Red Eagle national forest did not lessen Wadsworth's guilt in the popular mind. Everyone knew that he had refused pasturage within the forest, offered in the hope that he would place his own holdings under the wise restrictions determined by the forest service. Now that the slopes, divested of vegetation, had been gutted by the continual rains just as the rangers had predicted they would be under such conditions, Wadsworth still scoffed at the experts and at Copperdale. The need of help, the galling fact that Wadsworth remained away and the rumors of his cruel mirth when he heard of the plight of the town, now stirred men's wrath in a way the cattleman's dereliction in the matter of overgrazing would not have done. Copperdale demanded its victim, and Gil Wadsworth, the man breaker of Gimlet Buttes, alone would satisfy the bitter craving of the pack.

### A FEUDIST AND KEITH

This undercurrent of viciousness centered around a quiet, giant of a man named Graham, who had the softest of blue eyes, a low, pleasant voice and a will that could not be broken. He was a convict and his family still resided in Copperdale. Before his conviction as an incendiary he had owned a little sheep ranch in the foot hills. He was one of the men who had brought matters to a personal issue with Wadsworth and had come out second best. Wadsworth had furnished six witnesses to Graham's one. The latter had gone to the penitentiary smiling; not impatiently he had looked ahead five years to another day.

The missionary pastor whose headquarters were at Gilroy Junction discovered early Graham's drift of thought, and he knew when it spread to the minds of other men toiling in the creek bottom. He was aware that the psychology back of it was wrong. But Keith Duncan also realized that Graham's pathetic figure could stir the imagination of the dullest of wit among these men, convicts and freemen alike.



During five years Keith had been the only minister in Gilroy Junction just over the divide, and Copperdale had been one of his outstations since the mine opened. Remaining in this remote locality when more lucrative but not more inviting fields had beckoned, he had won the confidence and the love of a constituency which he could not completely classify by means of figures set down in monthly report blanks.

Keith was above all things a man among his toiling fellowmen. The peculiar depth, intensity and fineness of his manhood was unmarred by his familiarity with the everyday emotions of the common men and women with whom he labored. He never imagined that he felt differently from other men; perhaps his training had made it possible for him to feel more. He spent several sleepless nights, following days during which he directed the scrapers at one end of the obstructed creek bed, before he realized that the mud slides and rock slides were, in their power to annihilate, in no way to be compared with the soul-destroying power of despair, hatred and revenge.

#### JOE GRAHAM'S VENGEANCE

"Joe Graham, I want to say something to you. Don't let the other men of your gang know that we are talking." The low, soothing voice of the pastor did not cause the convict to start in surprise or look up from the stone he was drilling for a charge of blasting powder.

"The guard!" warned Joe.

"I have his permission to speak to you."

"Have you seen the mother and kiddies lately?"

"Nearly every day when I'm here."

"God bless you for that, Mr. Duncan."

"Were you pleased with the price I got for your sheep?"

"You did well considering their condition. Are the children healthy?"

"I'll walk by this point in about an hour and let you judge as to that," replied Keith.

"You don't mean it! And you'll bring Sadie—" The man's voice choked as he bent lower over the chisel.

"Joe, have you been telling these men to get Wadsworth?"

Blue fire blazed through tears as the convict looked up for an instant. "You know that's a job I'll give no man."

"But I've seen the thing grow. They know your story."

"This is my home town. How could I help it? But Wadsworth is my game. The others needn't con-

cern themselves with my personal affairs."

"They are bound to make a break some day, I'm afraid. You should keep out of it. There are men in town who are talking violence of some kind. They talk about you? Yes. But they're making Wadsworth out as an enemy to the whole community."

"Tell them to let Wadsworth alone!" Then followed a suppressed cry, savage, primeval: "He's mine!"

"God pity you, Joe!" said Keith. "You have been forgetting to pray."

The young minister walked on as he caught the guard's signal that convicts were approaching just around a bend.

#### A SNOWSTORM IN THE MOUNTAINS

After Keith had taken the promised walk with Sadie Graham and her children, he spent what remained of the daylight hours tacking tar paper on the roof of a partly shattered building which he was converting into a temporary community hut.

There followed several nights spent by Keith and some of the "boys" making wooden tables and benches. The missionary expected a good shipment of books and magazines in answer to three or four telegrams he had sent to pastors in Colorado Springs and Denver. A big wood burner which had been hauled back to town from a point on the creek two miles below town added a world of cheer to the room, now that the nights were growing much colder.

A sudden change in the wind brought freezing weather but work on the creek, while it was slowed considerably, did not halt. Rocks always could be blasted although the ground became too hard for steel scrapers. Then snow—three days of it! The mountain passes became choked with it and it lay two feet deep on the level in the valley. Work along the creek stopped and the workers idled near sheet iron stoves in tent and shanty or near Keith's big stove in the hut having plenty of time in which to discuss moodily the uselessness of continuing a work liable to be undone during the next warm shower. This brooding did not improve men's tempers.

Keith had expected to make Easter a memorable day by opening the reading room in the hut. But there was little hope of a train getting over Eagle Pass for many days after Easter, considering the snow storms that continued in the mountains. So when the expressman at Gilroy Junction told Keith, in answer to the latter's inquiry over the long distance telephone, that there were

packages for him at his home station, he decided to travel over the pass on snowshoes, with his dog, Brutus, and the toboggan. He hoped to make the trip in four days. The big St. Bernard and Keith had made it once in three days, when there had been a blockade and Sadie Graham needed a diphtheria toxin for two of her children, the supply in Copperdale having been exhausted. But upon that occasion the toboggan had been light, the camp equipment reduced to bare necessities. Upon this occasion the young minister intended to bring in as many books, magazines and newspapers as he and the dog could freight alone. The homes that remained standing in Copperdale were destitute of reading matter; and to supply this means of anchorage for the minds and souls of a distraught people, Keith was willing to make a great venture.

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From the door of his line camp, twenty miles above Gimlet Buttes and his home ranch, Gil Wadsworth stared at the swirling wastes of snow that held him prisoner, and savagely berated the queer shift of fortune that had brought him to his present plight.

#### WADSWORTH HIDES OUT

When Keith Duncan had telephoned to him from Copperdale that men who blamed him for the woes of the town, and still more for his indifference, were now in a dangerous mood, he readily interpreted the note of warning in the preacher's voice and acted accordingly. He saddled his top horse, packed within the folds of his slicker enough food for two or three days, and left a note for his foreman, who was due to return with a shipping outfit within that time, telling him to send Manuel, the cook, to Line Camp No. 5 with a wagon and supplies to last two men a month and to keep the matter quiet. Wadsworth planned to hide out with his favorite cook for a month or as much longer as "that insane pack in Copperdale howled."

The first morning after Wadsworth reached the line camp he rose from his bunk to find snow covering the ground sixteen inches deep; and it was still falling in smothering blankets. For two days the storm kept up with varying intensity, with the result that Wadsworth was compelled to turn his horse loose or allow him to starve at the end of his rope. The animal floundered through the snow toward an oak thicket and was soon lost to view.



When the storm ceased Wadsworth hoped for a thaw and then a freeze hard enough to crust the surface of the snow. With the drifts in their present condition he could not expect to reach the ranch or receive aid from his foreman. He was a prisoner in a solitary part of his mountain range, caught unawares by a belated winter. While there was enough fuel piled along the south side of the cabin to supply his needs for several weeks, the lack of food spelled ruin unless he could succeed in making a pair of snowshoes out of the old cowhide tacked over one of the windows, together with some willow branches he had cut near the cabin.

The fourth day at the line camp began with a blizzard raging outside and a well-nigh hopeless task begun inside. Wadsworth was clumsy at that sort of thing; furthermore he could not still the argument that he should boil the rawhide for food instead of trying to weave the strips into a pair of snow shoes. For two days he had been without a full meal. He had three biscuits and one can of sardines left.

#### A DEATH STRUGGLE

Throughout the day there was little abatement of the storm but toward dusk the wind ceased. Looking out upon the white expanse, Wadsworth saw a man and a big dog tugging at a toboggan not fifty feet from the cabin door. He waded out into the first drift as far as he could go and reached out a hand for an end of the toboggan rope. The man beside the dog fell and did not rise. It was not the first time Keith Duncan had fallen that day.

With great difficulty Wadsworth carried the missionary inside the cabin. Then he freed the dog from his traces and dragged the toboggan to the threshold.

"You came just in time," he called to the young man who lay motionless upon the floor where the cowman had laid him. "I hope you're packing plenty of grub."

Wadsworth brought in the toboggan and the pack he had removed from it, and then began an eager search for coffee and whatever food Keith might have in his outfit.

"Food is what we both want!" he declared vehemently. "And I'll sure go on the prod if you haven't enough of it."

"He rummaged through the pack swiftly and when he had examined the last article within the canvas covering he threw up his hands in disgust.

"Books—papers! And Testaments!

Where's your grub?"

"Only a little here." Wearily Keith sat up and indicated a leather bag slung from his left shoulder. "Maybe enough for both of us one day."

"Fool!" Wadsworth surrendered to his bitter disappointment. Towering above the young man he shook a fist in his face. "You're freighting heavy," he scoffed, "but your load is trash! No grub! May the—"

"What I've got is for men—starving, needy men."

"Trash!" repeated Wadsworth hoarsely. "We'll starve now, sure enough! Get back!" The command was addressed to the dog.

Brutus advanced with his teeth bared, his back bristling, causing Wadsworth to back into a corner.

"You would, eh?" snarled Wadsworth snatching the gun at his hip.

Brutus growled a defiance as he

*Sometimes we think we are walking the way of life alone, when there is an unrecognized Friend at our side. The two on the road to Emmaus thought that their hopes had been dashed to the ground, while in reality a greater glory had arrived, for "Jesus himself drew near."*

stood his ground near his master who could sit erect no longer.

"You hear that, parson? He admits making threats agin me. I'll have his hide."

"We wanted to get down into the valley by Easter morning, Gil," said Keith weakly. "Brutus has put up a big fight. There are men down there starving for beauty and for love. I'd have kept on—"

In days past Keith had been the only man in the Eagle Mountain country except Joe Graham who had dared to stand up before Gill Wadsworth to tell him what he thought of him. A wave of admiration swept over the cowman. Suddenly his right senses returned to him as if a great light had broken through the darkness in his soul.

"Come on away, Shep," he coaxed, and threw his gun into a corner; "that man of yours needs attention."

The dog stiffened, yielding no ground. Nothing could reconcile him now short of a command from his master and Keith was past giving commands. He had not even heard the conciliatory tone of Wadsworth's voice.

Among the traditions of the Eagle

Mountain country there is a story of a fight between a mammoth dog and a man who was unwilling to inflict upon the dog a crippling injury for fear of making the animal unfit for a moonlight journey down the mountain side. When the combat was over the dog lay whimpering in a corner and the man carried his left arm limp, with a handkerchief twisted hard above a cut artery.

#### ANOTHER WADSWORTH TAKES A HAND

"There son, don't try to sit up," pleaded Wadsworth half an hour after the combat. "You make yourself comfortable in this bunk to-night. You'll be all right in the morning. I've left your grub handy by and put a kettle of water over. Yes, I've just had something to eat."

Wadsworth had repacked the supply of literature and put on Keith's snowshoes.

"Your dog and I go down the trail tonight," said the big man. "They'll all be fighting among themselves at Copperdale to see who comes back after you."

"Do you think you can win through?"

"I reckon we will and they'll have the opening Easter morn true to schedule, eh, Brutus?"

The St. Bernard whined in fear but when Keith spoke to him he bounded forward with a yelp of delight.

"You'll go with this man. He's a friend of mine."

Brutus slowly waved his tail and allowed Wadsworth to pat his head and strap on the harness.

"Gil."

"What do you want, son?"

"Do what you can for Joe Graham. I don't believe he burned your barn."

"I know he didn't."

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At sunrise, eight hours later, Wadsworth, with the dog and toboggan, neared his ranch at Gimlet Buttes from which place he intended to send a party of his own men on snowshoes to Copperdale with the missionary's Easter surprise. The cowman had drawn upon the last atom of his physical reserve and staggered against the gate of the horse corral. From around an alfalfa stack stepped a man as huge as Wadsworth and seized the latter's gun hand.

"Joe Graham!" breathed Wadsworth feebly.

"Yes, I'm present, and ahead of the others by twelve hours."

"You're late, Joe," laughed the cowman. "The Gil Wadsworth you're looking for died last night."



# Come, See the Place Where the Lord Lay

*What means the Resurrection?—Love is stronger than death.—Nothing is gone but the scaffold.—Three men stand at the open sepulchre and meditate*

## What Means the Resurrection?

BY MANFORD WALLACE SCHUB

WHAT the resurrection means to me depends on what I mean by the resurrection. If I conceived it to be merely an isolated historical event, I should marvel at it and probably show some interest in the evidence and authority that support it. But to me, personally, living in this far off time, it would have little import.

If I took the words of Paul to the Corinthians very literally, and thought of Jesus as being "raised from the dead," external powers triumphant over his own impotence, I should wonder at such resuscitative energies; but at the same time I should lament over the failure of my Lord to fulfil his promise to raise up the temple his enemies destroyed. And I fear I should seldom turn back to Joseph's sepulchre, because it would have little more significance than the annual miracle of spring-time.

But to me, the resurrection of our Lord is a revelation. It uncovers the deathless energies in his own soul. Instead of being raised from the dead, he arose from the dead. He had in his own hand the power to lay down his life and to take it up again. Paul writes to the Romans that by the resurrection our Lord is "declared the Son of God with power."

Some of the Jews, doubtless, turned away from the cross satisfied that some extravagant claims had been effectually disproved and a troublemaker in Israel disposed of. Others, with despairing hearts, were saying, "We were hoping that it was he who should redeem Israel." But three days later the ringing declaration of the resurrection terrified the first group and electrified the second. At the empty tomb, in characters unmistakable, they read that Jesus the Christ is the Son of God with power; power to rob even death of its sting and the grave of its victory; power against which the rulers of darkness will ever break their weapons in vain.

Now this revelation is most heartening for those who accept it. The only world movements in our time which have signally and tragically failed have been those which were projected through ignorance or indifference to it. Back in 1914, the group of men who made war thought

of Jesus as lowly of mien, a child of gentleness and sweet song. Their intelligence bureau and diplomatic corps reckoned with wonderful accuracy the enemies' ships and guns and grainfields; man power, training and organization were not overlooked; but as for a Son of God with power, who was taking a lively interest in men and nations, their eyes were holden and they could not see him. And so, those clever war lords omitted him from their calculations, and their omission spelled their doom.

Today mighty influences are at work that profane everything they touch. We are often reminded that "the Canaanite is still in the land." Crass, insolent and often brutal he stalks to and fro, acknowledging the sanctity of neither law nor life. Our hearts sometimes fail within us, but they need not fail. We did not leave our Lord in a "lone Syrian grave." See! He goes before us into Galilee, into Russia, Armenia, Japan, yes and into Germany. The resurrection ever declares him "Son of God with power." Let us who follow him "carry on."

## Love Is Stronger Than Death

By MILTON FISH

A NEW day was beginning to dawn as women wended their way to the garden tomb. The Sabbath being ended, they were free to embalm Jesus' dear body. The new and primitive Sabbath was dawning to supplant the Old Testament Sabbaths. When he cried "It is finished," he abolished the old for the new. Neither the Feast nor the weekly Sabbath brought them any rest. Matthew writes significantly, "In the end of the Sabbaths."

Lo! in the morning, angels guard where once the warriors stood. Garments of white are more potent than coats of mail. Sunlight drives the soldiers back to their barracks. Crude is human militarism. Armies and navies of sea and air can destroy but cannot give life. They can shackle the body but not the soul, coerce the hand but not the heart. Angels that excel in strength can enchain both mind and heart, and draw the will by sweet compulsions. However, during man's day, governments enforce mandates by swords of steel and decide international disputes by weight of cannon and thick-

ness of armor-plate. Our Lord's angels overthrew a quaternion of soldiers as a prophecy of his overthrow of all armies at Armageddon. Wars will be no more when the hinted prophecy of resurrection's morn is fulfilled by the return of the King of kings, leading heavenly hosts.

Sunlight was flooding the garden as the angel said, "He is not here. He is risen as he said. Come see the place where the Lord lay."

Both his personality and his flesh rose to resurrection victory. His physical body, the very same that was carried into the tomb, came forth changed, by being rendered deathless and glorified. Sorrowing one, eyeing an open grave, "see the place where the Lord lay." He took man's place in death. He knows what it is to lie down in the last dreamless sleep of death. But as our forerunner he took his flesh up with him from the rotting soil. Spiritually and bodily we believers will experience the same victory over death. If we go down into the grave before he returns, we will come forth bodily. Others shall say of the believer, "He is not here. He is risen. Come see the place where he lay."

As they went to tell his disciples, Jesus met them. But later in the trysting place in Galilee, Jesus came and spake to them. Had they refused to tell, they had not seen Jesus. So in this age, we have blessed fellowship with the ever-present Christ. The great commission conditions his fellowship upon obedience to the evangelistic task. Today he is here to encourage us. Hear His voice, "Lo I am with you always even unto the end of the age." However, a deeper, richer and more intimate fellowship awaits us at the appointed meeting in the air. His promise to return for us makes us passionately eager to give the gospel to saint and sinner. Oh! if today's communion with him is so sweet, what will it be when we shall see him no more as through a cloud darkly, but face to face? Our present experience is but a sample or foretaste of the full inheritance that he won for us by his victory over sin and death.

Mary would fain linger at his feet, but he bade her go on in labor till she came to that distant meeting place. Soon we, with Mary and the disciples, will sit down with him at the marriage supper. He is now laboring that where he is there we



may be also. He will bring us into the banquet hall, while his banner over us is love. Of that day we may rejoicingly sing, "When Christ who is our life shall appear then shall we appear with him in glory."

### Nothing Gone but the Scaffold

By NEWTON A. MERRITT, JR.

ONCE upon a time I asked a man to build for me a fireplace, and he came to begin his work. First of all he made a wooden frame or core, and this he set in place. Then he prepared to build. There was stone in plenty within easy reach; great blocks that the frost had pried from the rocks, and smoother stones of graceful form and attractive color. These he passed by. "They will not stand the fire," was all that he would say. So he pursued his quest and brought from the fields and the shores the sort that he knew would meet the test. And, at last, the fireplace was finished and he said, "You can build your fire." "But what about the wooden frame?" I asked. "That will burn out and fall," he replied, "but the stone will remain." So we built that fire and many fires, and the core charred and crumbled and burned, but the fireplace remains. Eternal life is the indestructible remainder of a human life that has built about itself an imperishable ideal.

Viewed by itself the resurrection of Jesus was a marvel. As a part of his life, it is but a unique incident in a unique experience. The thing that men failed to understand then, and that we only feebly grasp even now, is that Jesus used all the varied opportunities that life offered as means for upbuilding the spiritual and eternal. The common human events, which the most of men regard as ends in themselves, Jesus took as the temporary framework for the permanent temple. Death, in whatsoever way it might come, would claim his body, his brain; would scatter his material belongings; but the other life that he had been building out of materials independent of time and change would remain.

We must think of this as we think of the resurrection. It was not an event but an evidence, an evidence that what he had said about this eternal part of life—his life and ours—was true.

It was as though the friend with whom you were walking suddenly disappeared behind the great wall that flanks the road. All you know is that you have lost your friend. You go on alone and disconsolate. And as you go, you look up, and for

a moment the thick wall grows strangely tenuous and beyond it is your friend. You know the meaning of that glad cry of Mary Magdalene, "I have seen the Lord!" The barrier remains—that something that must always separate the two worlds—but the conviction is born that the life of the spirit is death-proof and eternal.

And by means of the resurrection of Jesus, God has been telling men about eternal life. Not simply that the dead shall rise, nor when nor how, but that life as it comes to us here is only a fragile core upon which to shape the sturdier mould. Eternal life for Jesus began when he set into place those first uplifting thoughts, those acts of faith and love and obedience that formed the habit of his every day. And upon this life of his, seen among men for the few years and then unseen save for those days of unrepeatable privilege, the resurrection has thrown a light that has brought to all who sense it, faith in the Christ, conviction of the great truth of immortality and undaunted courage to go on.

Through a mountain valley in the north woods flows a little river into one of the larger lakes. Two miles away you may stand on a jutting rock, and look toward the place where lake and river meet. But you may look in vain. From dawn until evening there is no break to be seen in the line of the shore or in the forest surrounding it. But when the day is over and darkness has begun to settle upon the lake, from over the shoulder of a towering peak the sun looks back and the unseen lies revealed. For, as you look, there is

now one narrow opening in the curtain of the falling night, and, for a moment, you can see, as in another world the sparkling river, the fringing trees bathed in golden light, and the eternal distance beckoning on.

### When the Church Awakes

When the Church catches its vision, it will be mighty and impressive. New and awakening civilizations await and call us. Two millenniums have passed since the great commission, and a thousand millions sit yet in the shades of heathenism. Let the Church turn its face to the newer dawns of life, turn its worship into service, deal with the labor problem, exalt home and motherhood, redeem the toiling masses, and its deeds of love shall reach higher than cathedral turrets, and its music of gratitude silence even the angel choirs while they prepare to sing a new song in heaven.—Exchange.

### Easter in History

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cheer of those hours remains for days as a benison of hope and peace.

The custom of observing Easter has been general throughout Christendom. Roman and Eastern Catholics have celebrated it with great pomp and display. Popes issued decrees directing the detailed manner of the fasting that preceded and the rejoicing that accompanied it. Pagan customs were adapted so that they should fit into the general celebration. All secular work was laid aside. Sometimes in their abandon the joy of the people gave way to a carnival of delights, but the church took care to see that the day did not lose its Christian significance.

Among Protestants Easter has been observed with increasing regard in recent years. In their reaction from Catholicism the Puritans did not observe the festivals of the church year, and American churches that inherited Puritan thought and ways were slow to alter their customs. But by degrees Christian thought has come to center more and more on Easter. We are transferring our special evangelism to the pre-Easter weeks. We are reserving our baptisms for Easter day. We are making more of Easter music and Easter joy. This is as it should be. To make Easter the focal point of the Christian year is the stress our Christian hope and to strengthen our Christian faith. For a life that shall not perish is our great desire, and Easter is the festival of that life.

### Thou Source of Peace

By FRED SCOTT SHEPARD

Thou source of Peace,  
Bid sorrow cease,  
Speak now the word of cheer  
Unto our hearts—  
That which imparts  
Deliverance from all fear.

Past days have taught  
The world hath naught  
With which to comfort grief,  
To smooth life's road,  
Or ease its load,  
Or give from sin relief.

Thou didst atone  
For sin; alone  
Hath power of pard'ning grace;  
We turn to Thee,  
Our need our plea—  
In love reveal Thy face!



## Tomoi San—An Easter Story

*Jesus taught as well as the sages—no, better—well, the best in the world.—What a Japanese boy found, and did*

BY GEORGE W. TAFT

**A**BOUT twenty-five years ago, in connection with our mission at Kobe, Japan, I conducted an evening school. The classrooms of the First Baptist Church of that city were used. Apart from this, and the voluntary service of an English friend, and the missionary's time, the school was self-supporting. The tuition fees were sufficient to pay the incidental expenses and the salaries of the Japanese teachers, of whom there were from three to five. During the year about two hundred students were enrolled, about forty to fifty being the highest number in attendance at any one time. There were two standing rules: First, every teacher must be a Christian. Second, every student must study the Bible; if in the lower classes, the Japanese Bible; if in the advanced classes, the English Bible, with the missionary as the teacher.

### JESUS GREW UPON TOMOI

Tomoi San, a clerk in one of the offices of the city, came to the school for the purpose of studying English. He studied the Bible because it was required. The advanced class was studying Matthew's Gospel in English. The first time that Tomoi began to manifest a deep interest in his Bible work was in the study of the Sermon on the Mount. The Beatitudes appealed to him, and as the poor in spirit, the meek, the merciful, the pure in heart and the peacemakers came before him he said, "Those are very good teachings. Jesus was like the great Japanese sages of the past. He was a great man and a great teacher." When blessings were pronounced upon those who with rejoicing were persecuted for righteousness sake, he said, "That is a little different from our teachers and sages." As we went on through the chapters, he was more and more impressed with the fact that Jesus was very different from Japanese teachers. When "love your enemies" was under discussion, he said, "That is very strange teaching. None of our sages had such teachings." But as he thought about it, he said, "It is very good teaching. It is the best teaching that I ever heard. I really am beginning to believe that Jesus was the greatest teacher the world ever had."

Week after week, as he studied his text, he was impressed more and more with Jesus, the greatest teacher the world has ever known. Then he began to be impressed with the wonderful life of Jesus, as depicted by Matthew, and felt that Jesus lived a perfect life. He rejected the miracles as folk-lore and old wives' fables, but still believed in the teachings and life of Christ, and began to say that Jesus was true, his teachings were true, his life was true. After several months, he became a thorough believer in Jesus as the best and truest teacher and the one who had lived the best and truest life of anyone in the world.

The class studied the story of the trial, crucifixion, burial, and resurrection. The resurrection was the test. What had Jesus claimed? After three days he would rise again. He had said so, time and again, and he was a true teacher who lived a true life. What did the disciples believe? That the same Jesus who was buried had risen from the dead. As Tomoi San studied the appearances, he became convinced that Jesus had risen

from the dead, that the disciples saw him, that the resurrection was the ground of their faith and the theme of their preaching. Moreover, the only alternatives were that He was a hypocrite or a dupe. If Christ did not rise from the dead, the foundation stone of Christianity was a lie. By this time, he was so thoroughly imbued with the fact of the true life and the true teaching that he said, "I believe and accept the risen Christ. I believe in the resurrection. I am a Christian." The other miracles took care of themselves for he had accepted the miracle of miracles. A little later he said, "I wish to unite with the church."

### CARRIED TWO TESTAMENTS

In the meantime, his teacher asked him, "Do you pray?" "I do not know how. I have heard Professor Kambara, Professor Sasaki, and yourself pray in the classes." He borrowed a Japanese copy of Andrew Murray's "With Christ in the School of Prayer." In a day or two, he brought it back and was asked, "Are you not going to read it?" "I have read it, and I have put it in practice."

Earlier than this, in addition to his English Testament, he had purchased a Japanese Testament in order that he might be more certain of the scripture meaning. About the time that he professed to be a Christian, he bought an additional Japanese Testament. When he was asked, "What is that for?" he said, "To lend to my friends. I talk with them about Christianity, and then I lend them this Testament. Then I talk with others, and also lend it to them." He was soon baptized, and for years has been one of our outstanding Baptist laymen. He is now at the head of a large commercial house. His younger brother whom he helped to educate for the ministry has become one of our strong preachers, but Tomoi San himself has remained a Christian business man.

I told this story to Dr. Wm. Ashmore, Sr., of China, and Dr. Alonzo Bunker, of Burma, and they both testified that in almost every case when a thinking heathen became a Christian he accepted the fact of the risen Christ, and that that resurrection was the bodily resurrection of our Lord.

### A Trust Song

When the day is stormy, and no sun shines through

Clouds that gather o'er us, shutting out God's blue,

Think 'tis shining somewhere, and take heart of grace;

Let the joy of trusting take the sunshine's place.

If God send the shadow as he sends the sun,

There's a purpose in it, so—His will be done!

Trust Him, never doubting; trust Him, come what may;

And grow glad in trusting all along the way.

Let us, then, in storm-time, feel that God knows best,

He's behind the tempest, trust him for the rest!

So in faith unfaltering, let the moments run,

Trusting in the shadow, trusting in the sun.

Trust and let the sunshine of God's love shine through

Every overhanging cloud that darkens over you.

—Eben E. Rexford.





# The Bulletin Board



## Maligning the Protestant Minister

Following an editorial which appeared in the *Journal-World* of that city, the ministerial alliance of Lawrence, Kans., church brotherhoods and other Christian societies are preparing to present to Gov. Henry Allen petitions asking that the state censors eliminate from the films the propaganda now being carried on in which Protestant ministers are always pictured in an unfavorable light, the evident purpose being to undermine the church itself. The Jews who control the moving-picture business have long since seen to it that the Jews are not caricatured in the pictures and the Catholics have made an effective protest. If this movement continues to gain headway it will not be long before Protestants also will have fair play.

## Week-day Religious Education in Gary

Week-day religious instruction is now so much in the popular mind that the little booklet put out by those who are doing this work in Gary, Ind., must be of general interest. The work there has been done on a larger scale and with more of a pioneering spirit than almost anywhere else. It has now reached large proportions and touches high-school classes as well as those from the grades. The pamphlet called "Community Schools for Week-Day Religious Instruction," which may be had for 30 cents from the Board of Religious Education, 700 Adams St., Gary, gives the history and methods of the movement and answers almost all the questions which persons interested are likely to raise.

## Why be Merciless to Adults?

The *British Weekly* reports a letter from Rev. Mr. Willcock of Lerwick, in which he says: "I see a correspondent suggests that at a certain point in a service children should be let out of church to escape unintelligible sermons. But why this lack of mercy to adults? Why should they be compelled to stay? My remedy is to stop the preaching of all such sermons. There is something seriously wrong with a sermon if it is not intelligible to a child of eight."

## Dr. Clifford Urges Evangelism

Dr. Clifford feels that a proper campaign of evangelism would lift the English Baptist churches out of their present despondency and give them new life. A suggestion made by him recently in a sermon will, it is said, receive serious consideration from the Free Church Council. He said at that time:

"I wish that the National Free Church Council would undertake at its Manchester gathering to appoint a committee for the purpose of preparing for a two years' campaign in the interests of personal

evangelism. Let that committee get to work from now till October preparing for a year of internal evangelism within the churches, educating the people in what the mind of Christ means the churches to be, and then a second year of external evangelism among people outside the churches, evangelism in which every phase of human thinking and action should be brought face to face with Jesus Christ, and judged by him."

## Is Peace Perilous?

The National Security League is promoting universal selective military training and is commending, with a view to federal action, the plan that has been adopted in New York state. A recent statement issued by the league describes this plan as "in harmony with the spirit of the present hour and crisis of the nation, which calls for trained men with guns in their hands, but it also includes within its effective scope provision for safety against the menace of a peace so long and prosperously continued that the capacity of men for service and sacrifice dies of disuse."

This reflection is interesting in the light of the present movement toward disarmament. Does war alone call for heroic sacrifice?

## Church-Going in Baltimore

A canvass was recently made in the city of Baltimore to determine how many people went to church on a given Sunday. The population is 734,000 and probably 600,000 are of church-going age. The morning and evening congregations in 349 of the largest churches showed an attendance of 207,180. Possibly 80,000 more attended the services at the small outlying churches of the city. This would mean that 47 per cent of the population was at church on the given Sunday. This is too high inasmuch as many probably attended both morning and evening; but at least one-third of the people of the city were in church that day. Is there any other city which can equal these figures?

## On Two Sides of a Thing without a Soul

What the machine did do was to bring in what is called today 'big business.' And it has come about that both big business and the machine upon which it rests are necessary for the ongoing of the modern world.

But the machine has done more than bring in big business and the means of transportation. It has lined the whole world up in two distinct and hostile camps. The owners of the machines are on one side and those who operate them are on the other. It is nip and tuck between them. It is a Rowland for an Oliver. It is organization and agitation on the one side; it is combination and legislation on

the other. On one side it is said, "We own the machine-tools and have a legal right to pile up millions in dividends." On the other it is said, "We ply the tools and you haven't a moral right to pile up millions on the profits of our labor."

There you are, and there you are. On it goes and so it goes, and the end is nowhere in sight. The machine, a lifeless, inanimate thing, has the honor of bringing in the modern age and the reproach of breaking the peace of the whole world. The machine has no soul and has split the soul of the world. Jesus has the cure—but, er—well—yes—there are a good many things that stand in the way of the application of his teaching.—Alabama Baptist.

## The New Reformation in Bohemia

Mr. Porter of the American Board mission in Bohemia writes that something like 200,000 people have left the Roman Catholic Church to enter the new national church of Czechoslovakia, and the end is not yet. At the recent anniversary of the martyrdom of John Huss there were at least ten open-air meetings in different parts of Prague, besides very many lectures in halls, churches and other places, where Huss was extolled and Christ was preached more or less. At most of these meetings people were publicly urged to leave the church that burned Huss, and join the national church. The multitude marched in procession, carrying the Hussite flag with the chalice upon it, the old emblem of the Hussite movement.—Record of Christian Work.

## "A Star in the East"

The story of the mission field need not be prosaic or uninteresting. A book has just come from the press from the pen of Dr. Edward M. Harris which tells in an intensely interesting way the story of the Baptist mission among the Karens of Burma. Seldom has a story of this nature been told in so charming a manner. It reads like a novel. Both Dr. Harris and his father have been missionaries on this field, and their work has been wonderfully blessed. Dr. Harris writes, therefore, out of his own experiences and those of his family. If anyone wants to know what the result of Christianity is in the Far East he can discover it in this book and at the same time be highly entertained during the process. "A Star in the East" is published by Fleming H. Revell Company.

## Individual and Social Christianity

In the section of its report dealing with social problems the Lambeth Conference of 1920 declared: "We do not for a moment deny that the primary business of the church is to deal with the individual. Personal relationship with God in Christ



is vital religion, and without personal conversion our labor will be vain. But we want the conversion to be real and complete. The converted life is Christ-centered, not self-centered; it means the acceptance of Christ as king. And if he is king anywhere, he must be king everywhere. He cannot be excluded from politics or industry or from any of our social relationships."

#### Balasure Children Answer Europe's Appeal

A few weeks before Christmas the little children in the Baptist mission Sunday school in far-away Balasure were told of the suffering and want of the children in Europe. The stories of hunger and cold made such an impression that the mission children in the spirit of true Christian love offered to lay aside a part of their daily portion of rice each day until Christmas Sunday. At that time the offerings of rice—and of money and clothing—were gathered together and sent on their journey to Europe.

#### Culinary View of Church Union

The Continent (Presbyterian), speaking of definite propositions looking towards church union, remarks that it may as well be made perfectly plain at the beginning that "if Presbyterians are for church union they will have to be in favor of giving up some things Presbyterian." And then it gives what has been called a culinary view of Church union:

"There is a very homely proverb which may be commended to grave and reverend thought among ministers and elders as their presbyteries take up the question of church union involved in the proposals of the Philadelphia conference, which were referred to them by the General Assembly of last spring. The opinion may be confidently risked that the most reverend and gravest of presbyters have heard it before: 'You can't have an omelet without breaking eggs.'

"There may be objections to the now pending plan from the standpoint of those who are eager for union—in fact, there are such objections; but the stress of such lawful and valid criticism rests not on the dread of abandoning the peculiarities of Presbyterianism, but on the fear that nobody concerned counts on abandoning enough to make any real union possible. For gentlemen whose anxiety is of this nature it is more in point to revise the proverb thus: 'You can't have an omelet without giving it time to cook.' Indeed, we surmise that the most enthusiastic sponsors of the Philadelphia proposition do not themselves regard it as much more than a pre-omelet breaking of eggs. Once that much is effected, they put trust in the warm fervors of Christian fellowship over which the unity omelet may be brought to later perfection. So the real question before each presbytery is, still speaking in culinary parable, 'Do you like omelet?'"

#### Start Up the War Again, Brethren.

French farmers, according to a report in the New York Times, never prospered so greatly as during the last six years. The reporter "talked with men who went off to the war penniless seven years ago that now own a score of acres around their two-room cottage and have 30,000 francs hidden in their coarse wool mattress." Charming! And it is a remarkable coincidence that he should have

lighted upon "men," a liberal number of them no doubt all alike, who had just so many acres and just so many francs just so hid in the same kind of mattresses. How war has blessed France!

#### Off with the Dance!

Methodists may have trouble with the Discipline about the dance, but some of them have no trouble to see clearly about the subject. Witness this from the Epworth Herald:

"What's the trouble? Why, much the same trouble as the State used to have with the saloon. The dance business has simply got to be regulated, says everybody. But how? The unsupervised public dance hall is called one of America's great social problems. It appears in the reports of vice commissions as well as recreational surveys. During the war the government found the dance hall standing squarely in the way of its fight against venereal disease. The public dance hall, says an authority in the Survey, must be supervised. It must pay a license fee, but also it must be divorced from politics. (Don't laugh!) For the second violation of the license conditions, the license should be forfeited. Boys and girls with sportive tendencies should be reported to their parents. It must have more police—that is to say, supervisors. The jazz orchestras must be restrained. The hall must be brightly lighted. It must be situated (in Cincinnati, this is) a certain distance away from any church, school, or public library. The hall must close at eleven o'clock p. m. Women without escorts must not be admitted (this is in Lansing, Mich.) The matron must know what dances are harmless and what are dangerous—a sort of 2.75 per cent test, you see. Minneapolis will not permit an alien to run a dance hall. Honestly, if the thing were not so tragic, all this would be a theme for the comic muse—municipal authorities running here and there, trying this and that, to keep within bounds a business whose largest profits depend on its breaking out of bounds."

#### Send Warships to Warsaw.

"The presence of the United States fleet along these shores has checked the typhus epidemic," says an Associated Press report from the Adriatic. If the "presence" of our fleet can do a thing like that, it may be advisable to steam that fleet overland from Flume to Vladivostok as a sanitary measure.

#### Confer, Fellow Citizens.

Leaders in the industrial and educational world are planning to hold a conference "to promote a better public understanding of the great present world problems in order to facilitate action by the new administration in our foreign policy." Group conferences and community conferences to the same end ought to be held among people of all classes throughout the country. The new administration is going to need all the light it can get from the matured judgment of the people. Confer, fellow citizens, until some common judgments are achieved.

#### Will Not Let Him Rest.

In addition to all of the expressions of dissatisfaction which followed the heels of Mr. Burleson while he continued in the office of postmaster general, the New York Call, Socialist daily which he forbade the use of the mails, is now suing

him for damages to the amount of \$500,000.

#### Bamboozled, Maybe.

The Herald and Presbyterian notes with alarm a report that propaganda of anarchism, Bolshevism and radicalism have invaded the Presbyterian, Methodist, Episcopalian and Roman Catholic churches. Such a report is not new, but why should such a paper accept it as true?

#### Methodists Will Stand by the Report

When the report of the Interchurch committee on the Steel Strike was published, there was some curiosity to know what attitude towards it the Methodist Church would take. The sticking point of curiosity lay in the fact that Bishop Francis McConnell of that church was chairman of the committee making the report. Would the church back up the bishop, or would it, in the face of a powerful and enraged opposition, dodge the issue and leave the bishop to his fate? Methodist papers are giving clear answer. They are standing by the report.

#### Giving "Color" to Sovietism.

Along with animism, Mohammedanism and other none-Christian cults pervading or invading Africa, comes sovietism. Witness this recent official call issued to natives in the heart of Africa: "I. W. W. Local No. 123 will meet tonight in the second house on the jungle side of the kraal. Subject of lecture: 'Superiority of the Soviet Over Capitalistic Society,' to be followed by unveiling of Lenin portrait. Members will come prepared to sing the first and second verses of the 'Internationale.' Admission by red card only." By the time Protestant denominations are ready to undertake the evangelization of Africa in earnest, that continent will be in a condition to test their missionary mettle keenly.

#### The Camel Sticks in Their Throats.

Baptists in England, according to the Times and Freeman, participated in a conference on the "Lambeth Proposals" for union issued by the bishops of the Anglican church; but they got no further in a conference of two hours than to redefine their differences. At the end of it, the Times and Freeman says, "the dean (Inge) seemed hopeful that some understanding might be reached by Anglicans with Presbyterians and Wesleyan Methodists. As for the others—well!" That "well!" indicates a rising gorge in the throats of British Baptists. They simply cannot swallow the "historic episcopate."

#### Thirty-one Things to Keep Still About

Representatives of seventeen Tokio newspapers, it was reported a few days ago, drafted a strong resolution of protest against official suppression of news. They demanded freedom of speech and of the press. At the present time there are thirty-one news subjects under the ban of the censors. Unless given assurances that the censorship will cease, the newspapers plan a series of mass meetings in which an appeal will be made to the public. When they try to hold those meetings, look for a good display of 100 per cent patriotism in breaking up such assemblies.





# Religious Education



## International Uniform Lessons for April 3

### THE IDEAL CHRISTIAN

Rom. 12:1-2, 9-21. Golden Text: Luke 6:31

By JOHN A. EARL

#### The Lesson Text

"Some Social Teachings of the Bible" is the general theme for the lessons of the next quarter. It is the aim of the lessons to enlighten the pupils on the art of living with others and to encourage them to practice the art. The Christian religion is a social religion. It is designed to fit individuals to live in right relations with society and to prepare society to live in right relations with the individual. In the first eleven chapters of Romans Paul treats of the great doctrines of theology, or the science of God; in the last five chapters he deals with the great doctrines of society, or the science of social living. The first two verses of the lesson connect the theology of Paul with his sociology which begins with verse three of chapter twelve.

#### The Lesson Taught

The ideal Christian lives in right relations with his God, with his brother and with himself.

#### Ideal Religious Relations

We speak of a man's relation to his God as religion. This relationship is primary. It takes precedence over all social and personal relations. "God first, my neighbor second, myself last," is the correct order. Another has put it in this phrase, "Love thyself last." A true theology is the soil out of which grows the flower of brotherhood. The opening verse of our lesson is significant because it is a plea based upon the great doctrines of Christian theology as interpreted by Paul in his letter to the Romans. It is as though Paul had said, "The practical issue of all I have written heads up in an appeal for the enlistment of life in the service of God. Do not rest in the intellectual process of interpreting God; present your bodies to him as a living sacrifice, for it is only by this serious and sincere consecration of personality to God that you can be fitted to maintain the right spirit toward society." Ideal religious relations are an experience interpreting a philosophy. We must avoid the fiction of having merely a theoretical God, however well defined by words. The test of any theory is its application. Into the laboratory of Christian experience Paul carries his philosophy of God as outlined in his letter to the Romans, and with the flaming passion of a true prophet cries, "I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable unto God." By

this test must his theology stand or fall. The ideal Christian life is primarily expressed in a genuine Christian experience of consecration to a life of sacrificial service in the consciousness that such a life is in harmony with the good and acceptable and perfect will of God.

#### Ideal Social Relations

The lesson should cover the entire chapter, because from the third verse on to the close, ideal social relations are set forth. Paul never gets away from his favorite figure—the body. The members, however diverse their functions, all unite in the body. On this biological basis Paul built up his philosophy of society. He regarded the church of Christ as the type and form of universal brotherhood, and the church as one body in Christ. All diversities of race, nationality, social condition, sex and service found their common center in the church. The slave was Christ's freeman and the freeman was Christ's slave. Equality of rights and privileges was the fundamental doctrine of Paul for society. On this principle he fought his battle with the advocates of circumcision as a condition of Christian brotherhood, and won. He deplored the middle walls of partition which race and religion had built up, and rejoiced that Christ, the Savior and Lord of all the people, had broken them down. He pled with the Christian churches to cultivate the social consciousness, to cherish the mind of Christ, to make love the ruling principle of their fellowship. Every exhortation of the lesson is either a direct social appeal or has an indirect social bearing. The twelfth chapter of Romans is the sermon on the mount condensed. When one considers the atmosphere in which this letter was written and received he will appreciate the spirit and power of Christian teachers like Paul and Christian churches like that in Rome. It was an atmosphere of slavery and contempt of honest toil, of autocracy and contempt of human rights, of persecution and contempt of human freedom and justice. Measure the magnanimity of Christ with the monstrosity of Caesar, and you will have a faint idea of the social heights to which the Christians of the first century had climbed. The lesson is a direct contradiction of the social philosophy and practice of Rome and contradicts much of the social philosophy and practice of the twentieth century.

#### Ideal Personal Relations

The ideal Christian is not complete without self-respect and self-control and self-denial and honest self-judgment. The Christian religion does not destroy self. Personality is really the most valuable asset in the whole list of things appraised

by Jesus Christ. Only as a man gives himself up to God and in the measure in which he gives himself up to God for sacrificial service does he find his powers and consciousness of personality enlarged. That is one of the paradoxes of Jesus: "He that loseth his life shall find it." Paul in this lesson calls upon individuals to appraise themselves on the basis of their social relations (verses 3-4), to humble themselves with the lowliest member of society in mind (16), and to conduct themselves in such a way under the most adverse circumstances that no one can charge them with being vengeful or even resentful (17-21).

## Vacation School Notes

### CHICAGO ASSOCIATION

"In vacation Bible schools we had sixty-one Baptist schools, enrolling 9542 boys and girls, 974 volunteer workers and sixty-four paid workers, making a total of 10,580. The missionary offering amounted to about \$400.

"At the present time we are engaged in a city-wide simultaneous increase campaign in all of our schools. We have set out to increase the attendance of our Baptist schools in our Chicago Association 2000 per Sunday. We are finding great interest in all of our schools in increasing the attendance and in making the schools more efficient.

"We are working out several experiments on week-day instruction in co-operation with public schools and several experiments in week-day instruction in the form of continuation classes along the line of daily vacation Bible schools" (Albert H. Gage).

### NEW YORK

"New York state went into the daily vacation Bible school in earnest, with a big increase in both city and rural schools. We conducted four training conferences for workers, two of them in co-operation with the state Sunday-school association. Two of our rural schools were a marked success.

"Week-day religious education is forcing itself upon us here faster than we can attend to it, and must have much attention this year.

"Two full half-days of the state convention are given to religious education matters, besides the two young people's sessions. That marks much progress. One afternoon is given up to a school of methods, three simultaneous sessions—one for elementary workers, one for the teen age, and one for adults and organization. Most of the addresses are by successful pastors and superintendents, rather than by specialists. The addresses will give us methods that have worked and are working." (Chas. W. Briggs).





# The Chimney Corner



## A Thought for Lent

THERE is a certain gentleman very dear to us who received in the morning mail an unexpected pleasure. "Look!" he called happily, and handed us a typed copy of some verses about "Touching Shoulders." Written by hand across the top were the words, "This is the way I feel about you!" together with the initials of the sender.

And the beautiful part of the whole affair was the naive surprise of him who had received the poem. "But you are all that," we cried, "and more!"

Whereupon we fell to wishing that we also could touch shoulders and leave a little trail of winsome memories behind us, until with sudden insight we said to one another: "But what is Christianity except just that? It's the one sure thing we busy mortals inevitably do, day in and day out!"

So we decided that through Lent, when others were giving up candy and movies and parties, as for us, we would simply rub shoulders,—not for praise or credit or poems in the mails: indeed we have not yet succeeded in becoming heroes to our valets nor heroines to the maid servants within our gates, nor even noticeably improved in our friends' eyes! But the glory of being human has descended on us. And we glow with the wonder that the spread of the kingdom is brought about by means so simple: yellow shoulder touching yellow shoulder, black shoulder touching black shoulder, the whole world around, as you shall see by reading of Nana.

## Nana, The Mother

NOWADAYS there are in the forest of the Kamerun interior in West Africa many thousands of cabins where Christian women pray, but in the middle nineties there were only two such cabins, and one of these was the home of Minkoe Ntem. And if today many thousand mothers speak to their little ones in Bulu dialect of the things of God, in those days there was just one such mother, and that was Minkoe Ntem.

It was not for nothing that Minkoe Ntem's hut was built in the middle of the street. All the other houses in the village were built in two rows, with the cleared commons between them—two rows of little bark huts thatched with leaves, and between them the cleared commons.

Minkoe Ntem's house was made of plates of bark like the others, and thatched with palm leaves. The clay floor was worn into holes. From the roof-tree hung baskets filled with corn or with peanuts. These baskets were smoked brown. Everything in that hut was smoked brown but

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the dear white head of Minkoe Ntem and her teeth when she laughed: for at one end of the interior the fire smoked between two beds slatted with bamboo and covered each with an old grass mat. Bits of rough-hewn wood had served so long for stools that they were worn to a polish, and you were welcome to one of these if they were empty.

How rarely Minkoe Ntem sat alone in her hut I am reminded as I think back! It was not for nothing that her house was built in the middle of the street with an open door both ways. In the morning and the evening of how many days I have put my head in at one of those doors! There would be guests sitting about on the bit stools in the brown dusk of that little cabin—neighbors or visiting women from the Elat district with their Christian faces, or women of the Ntem tribe bridled

## Touching Shoulders

THERE'S a comforting thought at the close of the day.

When I'm weary and lonely and sad,  
That sort of grips hold of my crusty old heart,

And bids it be merry and glad;  
It gets in my soul and it drives out the blues,

And finally thrills through and through—  
It is just a sweet memory that chants the refrain:

"I'm glad I touched shoulders with you!"

Did you know you were brave? Did you know you were strong?

Did you know there was one leaning hard?

Did you know that I waited and listened and prayed,

And was cheered by your simplest word?

Did you know that I longed for that smile on your face,

For the sound of your voice ringing true?

Did you know I grew stronger and better, because

I had merely touched shoulders with you?

I am glad that I live, that I batter and strive

For the place that I know I must fill;

I am thankful for sorrows—I'll meet with a grin

What fortune may send—good or ill.

I may not have wealth, I may not be great

But I know I shall always be true,

For I have in my life that courage you gave

When once I rubbed shoulders with you!

and harnessed with beads, and collared and fettered with brass. There Minkoe Ntem would be sitting by the fire, a little old woman with a white head, making love to her guests—my heart remembers how! It was not for nothing that we called her Nana, which is the Bulu vocative for mother; for she was mother to so many. She began to be mother to me that day I saw her first, the day I came first to Efulen station, from the green forest to the north on a blue day of the dry season. I was passing that little hut in the middle of the way, too silly to know that I should put my head in at the door, when Minkoe Ntem ran out and embraced me—a little brown mother, God-given to missionaries.

Nana was all maternal. God had given her this treasure in an earthen vessel. A little brown jar she was, full of clear water from the springs of maternal kindness. For this, many wayfarers frequented the hut that was built in the middle of the street—she was there to slake the thirst of black and white.

Of the first deep thoughts of this friend of ours I have an account written on a lovely morning when we had a crack together. She was telling me the thoughts of her heart before she heard the Word. She lived, it seems, far back "in the morning," as the Bulu say of their youth, in a town that was the town of Moonda. In that town there was great ignorance of all the things of man but the things of the body—as indeed, why not? Who knew? But they wondered, too. When a woman's child was born and it lay upon her knees, she looked at its little hands and its little feet and the little body of it and marveled at the little image and asked in her heart, "What great cunning has been at work here?" Many women wondered thus in their hearts. And so did Nana, who bore many children and wondered much at their little bodies. Then there was death. When a child of hers died and lay thus upon her knees, she wondered: "All these people of mine that I put in the grave, where do they go?" But what little wisdom she and her husband had drew them to rise up and leave the town of Moonda, and they came to the region of Nkonemak. Here her husband died. Here too came Ngoto (Dr. Good). So she heard the Word, and learned that God is Lord of the bodies and the souls of men.

"Eke! Ngoto!" How well she remembers a day when she took some eggs out from under her hen and gave them to Ngoto; and some of them were bad eggs, and he said: "I forgive you, Minkoe Ntem; the fault is not yours!"

Eke! Minkoe Ntem! So we spoke together in your dim little hut, with your dear little body pressed close against mine,



while outside the lovely morning was bright on half the world!

This mention of Dr. Good, that first servant of God to the Bulu, was very characteristic of the conversation of Nana; in and out of her narrative he wandered, trailing clouds of glory. And yet he was accessible, a person to be presented with eggs or a handful of peanuts roasted over the fire; a person to be refreshed, I infer, from the little brown jar that was beginning to overflow with maternal kindness.

Another of our missionaries remembers the comfort of that little human presence in the valley of the shadow. All one night when their white woman lay at the door of death on Efulen hill Minkoe Ntem shared the vigil down below in the village. This was long ago, before the dawn of the Lord's day in the Kamerun.

For the conversion of her three living children she travailed. She bore those three strapping Bulu girls into the kingdom upon her heart. Her sister, too, she converted, and how many of her neighbors who shall say? Or how many Ntum women, bridled and coiffed with beads. Stranger bodies from alien tribes

were ever dear to her. She was made nigh to them in Christ; for them her hut was built in the middle of the street; those open doors were for them; for them those little stools, and the fruit of Minkoe Ntem's garden and the broken Word of God. Yes, she would sleep upon the ground that they might sleep upon her bamboo bed. And for them were the last agitations of this passionate maternal heart and the last prayer. "My heart is hung up," she told her sister Zamo, "for women of the Ntum tribe. You and I must travel that way!"

But God called her upon another journey. Other women of her neighborhood and tribe, in memory of the last desire of one so dear to them, are at work among the Ntum women.

She was, I say, a little brown jar full of the water of maternal kindness. And then I think: surely that water was drawn from a deeper than mortal well, from a well of living water. There was in that water a more than earthly sparkle, there was the coolness of the shadow of a great rock and the reflection of the bright and morning star.—Jean Kenyon Mackenzie, in a Presbyterian leaflet.

## The Young Reserves

### The Log of the Flying Pig

#### CHAPTER VII

EVERY new day our ark was such fun that we hated to think how nearly the trip was over; we ticked off the remaining time each morning at breakfast: ten more days—then seven—then three—then oh dear! only *one* more! For at the town of Tupper's Crossing some friends of father's were to take possession of The Flying Pig and be "Noahs," while we rode back home in their automobile. As Bill said: "Give me an *ark*-omobile any day, though!" Fords had lost their charm. And we knew nobody would ever admire us as Jake did! He actually thought Bill's stupid "Log" was wonderful, whereas it was only a dull record of dates, temperatures, new bugs and new flowers we had learned. But the very fact that we knew so many flowers seemed marvelous to Jake, to whom every flower with oblong petals was a daisy, while every blue flower was a violet!

This was especially evident on the last day of our ark-trip when mother's birthday occurred. Jake stopped at a farmhouse and picked three of the largest sunflowers you ever saw: regular cart-wheels they were. We shall never forget how he poked them at her and mumbled: "Here's some daisies from me and Fanny-Anny, mum, with the compliments of the season, mum!"

*Daisies!*

And "implements"! But dear mother wore his daisies in her belt all day, and looked ravishing. Most ladies would have laughed.

Bill and I planned a wonderful surprise party for supper, only it turned out more

of a surprise than we expected. All morning we worked in the kitchen and in secret corners of the deck. We set Timothy to weaving garlands of daisies (really trulies, not sunflowers!) to loop around mother's neck, and I evolved the most unusual potato salad that ever was! On each plate I put a whole boiled potato—this was the *head*. Two green peas were *eyes*, a crescent was easily cut from a slice of red beet to form a smiling *mouth*, while a funny dab of mayonnaise in the middle made a beautiful *nose*! A lettuce leaf curled over the face served for a *hat*, two uncut green beans formed *bangs* down each side of the face and a ruffle of mayonnaise was the *neck*. It was a regular work of art, as you plainly can see; even Bill said it looked "easy to eat!" We had bought ice-cream at our last stop, so we cut it in slabs with a chocolate drop in the center and shelled peanuts radiating from it like the petals of a brown-eyed Susan. Bill made clever little baskets of thistles to hold the birthday candy; then we concocted a huge table cloth from a very big sheet of wrapping paper, on which we painted peculiar pictures with jingles to show where each of us was to sit. For instance, Bill drew a very leggy Fanny-Anny and wrote:

"Tailing the Donkey is very hard work,  
So Jake is to sit here and lazily shirk."

At mother's place I painted a golden crown with this verse:

"The queen of the party will kindly sit  
here

And balance her crown over each ear."

Everybody's jingle was appropriate, although I liked mine best (by Bill):

"The Noahs now take their next-to-the-  
last look

At the dreadful concoctions prepared  
by their cook!"

At supper-time we smuggled everything on shore into a mysterious little green dell beside the towpath, which seemed designed especially for picnics. We fixed everything "just so," then rushed on deck to summon the others. We looped mother in Timothy's garlands and led her over the gang-plank by daisy chains into our dell, when behold! Standing around our fancy table stood four spellbound children and two staring women with shawls over their heads. They simply stared and stared at the comical tablecloth and the absurd salad that made faces at them—I really believe they thought the fairies had been at work until we mortals appeared on the scene! Well, of course we had never laid eyes on them before, nor they on us. Moreover they weren't invited, and there wasn't going to be enough to go around, but I knew mother! She'd share her tiniest crumb with a stranger, so sure enough she picked up her plate of salad and proudly pointed out the comical features to the admiring foreigners.

"Dobra! Dobra!" they clucked, and pointed dirty fingers at the mayonnaise nose and the beet smirk. So before any of us knew how it happened mother had us all sitting squeezed into a circle meant for six but including twelve of us, each of the Hathaways and Jake with an unexpected twin to share things with. And not a single twin knew a word of English!

But mother soon discovered that "dobra" must mean "fine," so then we all shared our dobra this and our dobra that until we laughed ourselves into a merry gale.

"They're Poles, I think," mother said in a stage whisper. But Timothy solemnly patted his twin on her arm as he said anxiously: "But I don't fink mine's a telegwaff pole, muvver!"

Well, the sun finally set, and those six dear spooks began jabbering excitedly; then in honor of our hospitality they danced the quaintest strangest dance you ever saw. They hummed their own weird music as they clogged and curtsied round the dell. It made me think of enchanted frogs in some fairy tale. We all felt very friendly with them, and when the grass grew far too dewy we said goodbye as if we just couldn't let them go. But mother in her own dear way had actually discovered their names and address, so we kissed them goodbye and trooped on deck waving our hands until they became mere specks off in the distance.

Then mother said: "Its been the cleverest, beautifullest birthday I ever had, my dears! And when we get home we'll send things to the Jackinowitches: stories in Polish, you know, and mittens and things."

We did, too, all winter long. Only, of course, this was weeks later when the Flying Pig was only a lovely summer memory—but the six spooks kept on lasting forever and ever, as I'll tell you by and by, if the Chimney Corner editor is polite enough to ask me—provided, of course, that you yourselves want to meet Bill and Timothy and the rest of us again!

THE END





# Young People's Work



## Topic for April 3

THY KINGDOM COME. IV. IN MY COMMUNITY

Matt. 6:7-15 (Consecration Meeting)

"Let Thy will be done, as in heaven so on earth."

We sometimes fear that half the people who pray this "model prayer" have absolutely no idea of realizing the thing for which they pray. In fact, they would be surprised should their prayer be answered.

Suggested Literature: "Serving the Neighborhood," by Felton.

1. *A Definition:* What do we mean when we say "our community"? Perhaps just our own set; our school group; the people who attend our church. The community we are to consider is made up of all kinds of folks; peoples from every nation, living next door to us, in our village, or across the city from us.

2. *Varieties of Life:* The foreigner with his continental Sunday and in many instances low moral standards; the native "high" American with "low" ideals, thrown together in what we choose to term our "melting pot," produce a type of life of which we are not very proud. This life manifests itself in the baser sort of amusements—blood and thunder movies; the latest diabolical wriggles to the strains of the saxophone, in unsupervised dance halls. Then, young people of Christian homes feel that in order to be up to date, they, too, must partake.

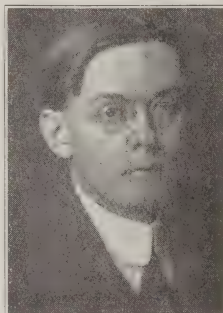
3. *The higher ups:* Perhaps these are more dangerous than those mentioned above. They are the church folks, if you please. They honor the church and the pastor by their presence on Sunday morning, only. Really, they find it very taxing to attend Sunday evening services! But, this indifferent mother instead provides a "tea dance" for her daughter and invites the "select" young people of the church to attend. This desecration of the day of worship finds expression in attempted dancing in church parlors on a Sunday evening, while the more interested young people earnestly seek to carry on their expressional activities.

4. *What are we to do?* Certainly we cannot sit around and criticise. Mere negation is destructive. The church must have a program. That program must be based on the actual needs of the community. These needs can be known only by a careful study of all the forces at work in the community. When these forces are properly valued every member must accept his share of making the community Christian. The church must do more than provide two sermons on Sunday and conduct a Bible school. Wherever there is need the church must

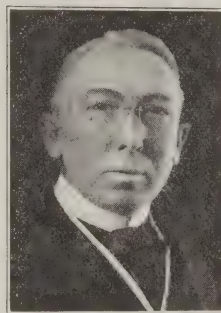
## Speakers for Thirtieth Anniversary Convention

BAPTIST YOUNG PEOPLE'S UNION OF AMERICA

CINCINNATI, OHIO, JUNE 30—JULY 3, 1921.



S. R. VINTON



F. E. TAYLOR



A. RAY PETTY



G. A. CLARKE



F. F. GIBSON



N. B. HENDERSON



F. K. SINGISER



W. F. REYNOLDS



F. A. AGAR

go, whether it be around the corner or across the sea.

"In solemn truth I tell you that in so

far as you rendered such services to one of the humblest of these my brethren, you rendered them to me."





# Our Own Folks



## Des Moines University Takes Forward Steps

### Dr. John W. Million Is Now President

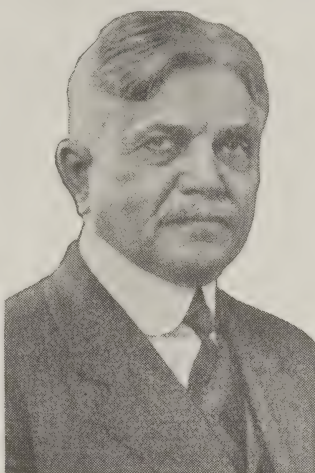
After careful consideration of a number of men, the trustees of Des Moines University have elected as president of that institution Dr. John W. Million, who, for the past twenty-five years has been connected with Hardin College, Mexico, Mo., and for a large part of this time has been president of that school. Dr. Million was graduated from William Jewell College in 1889 and was thereafter a graduate student at Johns Hopkins University, University of Chicago, University of Berlin and the University of Missouri. At Hardin he has been notable for his unquestioned and demonstrated ability in handling financial matters, his patience and persistence in carrying a hard task through to a successful issue, his high standards and proved efficiency in educational matters, and his sincere devotion to the highest ideals of the Christian religion. He is regarded by competent judges as one of the ablest Baptist educators in Missouri. It is believed that he will command at once the confidence of the business men and the pastors of the state. Both he and the new chancellor will take up their work at the close of the commencement season this June.

### Dr. Loran D. Osborn Becomes Chancellor

In the judgment of the board of trustees, the adequate development of the university requires the services of two men especially qualified for their respective tasks. The president will be responsible for general administration and will give his special attention to the public interests and constituency of the institution and the securing of adequate financial support and equipment. In order that he may be free to devote his energies to these aspects of the work, the office of chancellor has been created and the incumbent of this position has been made responsible for the internal and educational administration of the institution, including the selection of the faculty and the supervision of the class work and student body. Dr. Loran D. Osborn, who has been spending his year's leave of absence from the University of Colorado in the internal administration of the school this year, has been elected as permanent chancellor to fill the new position.

Dr. Osborn is familiar with educational work both in denominational colleges and in state universities, and the trustees feel that they are fortunate in securing his services for the university at this time. Dr. Osborn took the first two years of his college course at Kalamazoo College and the last two years at the University of Michigan. He spent four years in post-graduate work, one at Newton Theological Institution and three at the University of Chicago, receiving his Ph. D. degree from the latter institution. For eleven years he was pastor of churches in Illinois—at Elgin, Centralia, and Bloomington. From Bloomington he went to the presidency of the old Des Moines College, where he

served for six years, until 1911. For the past eight years he has been professor of sociology and director of the extension

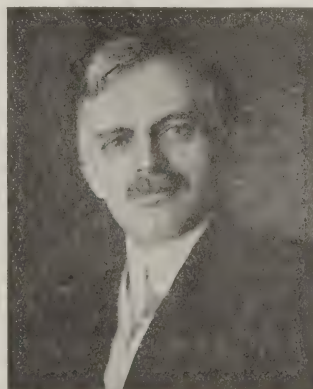


DR. JOHN W. MILLION

division of the University of Colorado, at Boulder, where he inaugurated the extension work and built it up into a well-organized and influential department. In Colorado, Dr. Osborn entered energetically into social welfare activities of the city of Denver and of the state, and when he left last fall was president of the state conference of social work and chairman of the state Americanization committee. He received a hearty welcome back to Iowa, where he is well known and with whose conditions and educational needs he is already familiar.

### The New Name Now Settled

It will be recalled that the terms of agreement under which the Baptist edu-



DR. LORAN D. OSBORN

cational interests of Iowa were consolidated involved a new name. The preliminary conditions having been fulfilled, Des Moines College turned its affairs over last June to Union College of Iowa. No one was satisfied with this name, however, and the educational committee of the Iowa Convention recommended to that body at its annual meeting in Keokuk, last fall that the name be changed to Des Moines University. This recommendation was unanimously adopted, and on Dec. 14, last year, the trustees of the university officially changed the name, voting unanimously to amend the articles of incorporation to that effect, and all legal requirements incident to the change have been fulfilled.

### The University Organization

In order to avoid misconception, those interested in the development of the university wish to make it clear that the title "university" is not used at the present time in the sense of a graduate and research institution, but rather in the sense of a corporate collection of colleges, which seems to be good usage.

The following colleges and schools are now in existence: the college of liberal arts, the college of education, the college of engineering, the college of pharmacy, and the school of fine arts. In addition to these college divisions, there are now several schools of non-collegiate grade. These include the school of trades, the preparatory school, the commercial school (affiliated), and the Danish Baptist Theological Seminary (affiliated). The non-collegiate schools are educationally separate from the colleges.

No report of the plans for the university would be complete that failed to call attention to the efficient and arduous work of the business manager, Mr. J. R. Vaughan. Mr. Vaughan has been a member of the board of trustees for twenty years, during many of which he was chairman. For the past three years he has been working shoulder to shoulder with Pres. Earl during the trying transitional period of the school, and he will continue to handle the current business affairs of the institution, where his services are indispensable.

## A Letter from Dr. Strong

Hotel Maryland, Pasadena,

Feb. 24, 1921.

Dear Editors:

THE BAPTIST could do no better thing than to call the attention of our denomination to the "Historical Sketch of the South China Mission," by Lida Scott Ashmore, the wife of William Ashmore, Jr., our esteemed missionary in Swatow for these last twenty-two years. It is a wonderful record of Christian progress, beginning with the life and mission work of Mr. Ashmore's father, the intrepid and heroic pioneer, founder and builder, and supplemented by the even longer work of his son, who has now completed his translation of the Bible into the colloquial Chinese. The book, printed in China, with more than 150 views and portraits, is a



remarkable product of Chinese typographic art and a noble memorial of Christian service.

Mr. and Mrs. Ashmore, I am glad to say, are now on furlough for a few months at Buena Park, Calif., and will send a copy of the work, postage paid, for \$2 on receipt of the money. I commend the book to all missionary helpers as containing valuable and interesting material for meetings and addresses.

AUGUSTUS H. STRONG.

## Wisconsin News and Notes

By ROBERT W. SHAW

Eau Claire Association

This is our largest association geographically. In future days it will probably be our largest in point of numbers. But just now it presents plenty of opportunity.

Following the regional conference held at Eau Claire, two teams made up of Pastors MacKinney and Savage, Miss Elsie Kappan and Mrs. W. S. Lincoln, visited every church in the association, and presented the New World Movement. The intent was wholly educational, and it is expected that results will follow. Many people came to more fully understand the purposes for which the New World Movement was created.

Pastor David Alexander has closed his work at Barron, and moved to Grundy Center, Iowa, where he became pastor of our church there. He has been in the state a number of years and has done good work. We are sorry to see him go.

Pastor S. R. Dunlop of Hillsdale, Maple Grove and West Dallas began his fourth year recently. His salary was increased substantially. He has done a good, constructive work on these fields, and his people appreciate his work.

At River Falls Pastor H. E. Bowe is much encouraged. A splendid interest is being created and the attendance is increasing. Miss Dorothy Taggart, one of their own girls, is in missionary work in the Philippines. The church helps in her support. Six have been received for membership.

At Eau Claire E. R. MacKinney is in his fourth year. The audiences are large and the Sunday school and prayer meeting are growing. Frequent additions cheer the minister's heart.

### Over The State

Pastor P. J. Morris of the Beaver Dam church has placed the emphasis this year on worship. A recent clergyman who was a visitor said, "The service is the most beautiful I have ever attended." During the year a number have been received into the church, and coming for baptism were two of the teachers of the academy. During the year the church increased the salary \$300.

At Antigo the church has adopted as its motto for 1921, "Honoring Christ by rendering our largest service." It has set for itself ten objectives. Pastor H. C. Carnell is a good, wise, constructive leader.

At Stevens Point thirteen were added to the church, and seven received for baptism at the watch night service. This was a part of the evangelistic fruits of pastor James Blake's work for the last three months of the old year.

During the few months that Pastor E. A. Deake has been at Superior he has been privileged to receive eighteen new members, nine of whom came by baptism. Congregations are good and the spirit is fine. An earnest effort will be made to erect a new house of worship this year.

## Milwaukee Doings

On March 11 the Baptist young people of the city held their annual rally with the Immanuel Church. A splendid crowd of young people was present. Dr. James A. White was the speaker of the evening. In connection with this rally was the meeting of the Milwaukee city union, and the Women's union, each of which had a part on the program.

Recently Dr. D. D. MacLauren, of Madison, gave an address before the general ministers' association of this city. He spoke out of the experiences of forty-eight years in the ministry, and his address was helpful to both the old and the young. He said some things which every young minister should have said to him as he begins his work in the ministry.

The Garfield Avenue Church is in special meetings. Pastor F. W. Kamm is assisted by Pastor A. S. Reitz of Berlin.

The West Allis Church will begin a series of meetings next week with Evangelist Hayworth of Indiana. Since removing to its new location this church has made some remarkable advances.

### Just a Preachment

Recently the state board of promotion held a meeting and discovered a number of interesting facts with reference to the financial side of the New World Movement in Wisconsin. Up to that time approximately eighty-three of our churches had put on the drive and had been paying more or less regularly. A number of churches had not put on the canvass, but had been paying something for the general denominational work. Fifty-seven churches had subscribed nothing and had paid nothing. A church of the latter class was recently visited by a representative of the state and claimed it had never received any literature on the New World Movement. But the records of the state office show that at least twenty copies of the survey were sent to that church. When the state representative had explained the whole matter the church immediately took steps to put on the drive. Now if all the churches knew the facts with reference to the New World Movement, how many would refuse to stay out of the movement? But what became of much of the literature which was sent out all over the country?

## Colgate University Holds Annual Dinner

Dr. Frank W. Padleford, secretary of board of education of the Northern Baptist Convention, gave the address at the annual dinner of Colgate University men who are preparing for the ministry, which was held in the college commons on the evening of March 1. The subject of the address was "Opportunities for the Christian Minister," outlining the great need for trained men in the ministry, and the varied avenues of greatest usefulness open for such men. Dr. Padleford's intensely earnest speech made a deep impression upon his hearers.

Dean J. F. Vichert, of the Colgate Theological Seminary, presided at the dinner, and besides the students Dr. M. S. Read, acting president of the university, Dr. W. A. Granger, president of the education society, and several members of the board of trustees were present.

There are ninety men in Colgate preparing for the ministry, and during the dinner the statement was made that excepting only Chicago University there is no university in the North where a larger number of men are students for the ministry.

Announcement has been made that the General Education Board has allotted to Colgate University the sum of \$150,000 in connection with the campaign for one million dollars and a new gymnasium for the university conducted by the alumni corporation. About \$300,000 remains to be raised before the goal is reached.

Four recent graduates of the university have been accepted by the Foreign Mission Board in the past few months. Colgate has 51 men in foreign mission work. During the 100 years of its existence Colgate has sent 1,482 men into Baptist pastorates and 221 men into home and foreign mission service.

Two hundred and forty-five of the 700 men in the university have elected the curriculum Bible study courses offered in the college this year. During a college generation nearly 100 per cent of the students elect courses in Bible study.

Eighty-three per cent of the men on the campus are members of churches. In a senior class graduated recently every man was a member of a church. Many students become members of churches during their student days at Colgate. At the present time nine men are awaiting baptism in one of the village churches. Rev. F. D. Elmer, who came from Poughkeepsie recently to the pastorate of the Baptist Church in the village, is already exerting a helpful influence among the university students.

## The Forum Still Going Strong

By MARY CAROLINE CRAWFORD

Perhaps it is because the world is "fed up" as it never was before with the bickerings of partisanship, the bigotries of sectarianism, and the brutalities of class conflict, that men and women everywhere are responding eagerly to the means of brotherhood which the open forum movement provides. George W. Coleman of Boston, founder of the Ford Hall Forum and president of the Open Forum National Council, reports that the number and the variety of forums in the United States at the present time is simply astonishing. Hundreds of Bible classes, private clubs, women's groups, chambers of commerce, and all sorts of social and political organizations are using the forum name to characterize their open discussions, and an impressive number of quasi public organizations are regularly employing the forum technique and adopting its spirit without any thought of using its name. All this is in addition to distinct progress made in the multiplication of easily recognizable open forums through the summer schools held last year at Chautauqua, New York and at the Winona Assembly in Indiana.

Mr. Robert S. Holmes, well known among the Baptists of Michigan, having lived in Lansing most of his life, was the presiding officer at this Winona forum. Mr. Holmes is also well known to all who visit Daytona Beach, Fla., during the winter months, and leads at Daytona Beach a community forum which is an intellectual center for that whole section. He is also one of the moving spirits at the summer school of open forum methods held in Chautauqua, N. Y., and has recently been elected secretary of the Open Forum National Council. Thus, after carrying the cares of the forums pretty nearly alone, so far as ardent Baptist co-operation is concerned, for more than a dozen years, Mr. Coleman now finds his hands upheld by a fellow Baptist who, like himself, has foregone business to give himself heart and soul, without any material com-



pensation, to forum work. It is reasonable to believe that, more than ever, we shall find this movement going on by leaps and bounds in the near future.

At Ford Hall, Boston, Mr. Coleman's own particular forum, there has never been a more successful season than the present one, which has eight more meetings to come.

The program for the rest of the season bids fair to be no less interesting than the earlier meetings have been. With Sherman Rogers, a one-time I. W. W., who is known as the "lumber-jack orator," bringing a message concerning the tremendous need of co-operation between employers and employed, and Dr. Samuel Schulman of New York, talking (Feb. 20) on "The Eternal Verities," the Ford Hall announcement has quite a conservative look. Yet Scott Nearing (Feb. 27), on "Leadership and Democracy," Edwin Markham (March 13), on "How To Think of the Spiritual World," and Louis F. Post (March 20), on "Deportations," balance with a radical tinge. George O'Dell, however, now of Grand Rapids, but formerly associated with Dr. Stanton Colt in ethical society work in London, talking on "Marriage and the Home" and urging that the church, the stage, novelists and the press should set their faces sternly against breaking the marriage relation

lightly, might belong to the most respectable lyceum course, as might also Dr. Herbert Adams Gibson, who on March 27 will speak at Ford Hall on, "What about Redeeming Our International Pledges?" and Edward Howard Griggs, who will close the Ford Hall season on April 3 with a consideration of "The Future of Democracy."

Benjamin Franklin, whose "Poor Richard" sayings have recently been exhumed to help the association life insurance companies of the country put on a thrift week, gave voice to a saying much more profound than any which have to do with saving and spending, when he declared that "if we do not all hang together, we will all hang separately." Franklin was talking about the colonies and not about the classes when he made this observation, but it is perhaps more true of the classes than it ever was of the colonies. The forum seems the one place in our country to-day where people of diverse races and habits and prospects and possessions and opinions can and *care* to meet together. Possibly it is because we have been denied a league of nations that we are embracing so eagerly this league of opposing individuals within our nation. Whatever the reason for the phenomenon may be, the forum in 1921 is going strong.

ADDED TO THE LIST of the already reported successful meetings conducted by State Evangelist Milo G. Bentley is the meeting at Pendleton concerning which Pastor W. H. Cox writes that ninety have taken a stand for Christ. And as the meetings are continuing as this notice goes to press the number will doubtless be increased to more than a hundred. It will probably be safe to state that fifty Baptisms will result from these meetings. Brother Bentley will go from Pendleton to meetings with our church at Redmond, J. H. Cabeen, pastor.

THE THIRD GERMAN CHURCH, located at St. Johns, Rev. F. Buerman, pastor, has completely outgrown the meeting house, and is therefore confronted with the practical question of how to take care of the increasingly large numbers who desire to attend the Sunday school and preaching services.

DR. W. B. HINSON has so fully recovered that he has been pronounced cured by his physician, and he purposed to preach to his people on the first Sunday in March. The prayers of his many friends have been answered in his speedy recovery. Dr. S. J. Reid has supplied the pulpit of the East Side Church during the month of February. Dr. Reid has been in evangelistic meetings so continuously that a rest was imperative, therefore it was possible to consent to the earnest request of the East Side Church for him to supply their pulpit. He will be with the University Park and Glencoe churches of Portland preceding and up to the Easter period. During the month of January Dr. Reid visited, in conjunction with Assistant Director of Promotion Austin, twenty of the churches in Eastern and Central Oregon, during which visit he was not only able to assist in the kingdom conferences but also to present the work of evangelism. The rising tide of evangelism in the state is a tribute to the splendid services of Dr. Reid in the past years as superintendent of evangelism.

A RECENT PREACHER at the White Temple was Dr. C. B. Waller, formerly pastor of this church who was en route to hold a meeting with the First Church of Tacoma. The reports of the meeting at Tacoma indicate a wonderfully successful meeting.

AT THE REQUEST of the deacons at the First Church, Portland, Secretary Wright has recently baptized three into their membership. One of these was a Chinese young lady whose baptism was witnessed by a large number of the Chinese members of our mission and others of their friends.

THE DALLES with a population of 6000 and situated along the Columbia river ninety miles east of Portland is one of the important commercial centers of eastern Oregon. Historically it has played a large part in the development of the northwest. Baptist work in the city is under direction of Pastor J. L. Bogue who came to the field about one year ago from Army Y. M. C. A. work. During the month of February special services were held. The pastor preached and the music was handled by Charles Roth an active layman of the church. Thirty new members added will make about forty-five additions during the past year. The Sunday school has increased nearly 100 per cent in attendance during the same time. A splendid corps of teachers kept up a teachers' meeting every Saturday night from June 1 to Feb. 1.

## Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our time pencil.*

### Pacific Coast

#### OREGON

PASTOR J. H. DICKSON, Roseburg, writes of the great meeting conducted as a united effort by the churches of Roseburg under the leadership of Dr. Bulgin. About 150 expressed a preference for the Baptist Church. Fifty-one were received during the month of January, and the pastor predicts as many more will be received.

THE REVIVAL CONTINUES at Enterprise. This is an evidence of the splendid meetings held earlier in the winter by Bro. Bentley. In a letter recently received, a member of the Enterprise church speaks of frequent conversions in the young people's meetings, although at the time the church was without a pastor.

REV. D. LOREE has concluded a successful meeting with the church at Lacombe, Rev. S. L. Boyce, pastor. As early as the third night of the meeting there were heads of three prominent families of the community converted. A number have been received for baptism, and the church is revived.

PASTOR DUNHAM of the Eugene Church reports a number of conversions and baptisms growing out of the regular ministry of the church. Pastor Dunham is proving to be a pastor of able leadership and a preacher of marked ability—one of the most popular men Eugene has ever had.

THE FIRST GERMAN CHURCH of Portland of which Dr. Jacob Kratt has been pastor for more than twenty-four years, has now the distinction of being the largest German-speaking Baptist Church in America. Dr. Kratt speaks to probably as large audiences as any other pastor in the State of Oregon, and baptisms are frequent.

REV. W. H. COX at PENDLETON has closed a series of meetings in which he had the assistance of Rev. Milo Bentley, state evangelist. Thirty-five were received by baptism, sixteen by letter and two restored. The Sunday school grew from 150 to 175. The junior B. Y. P. U. has an attendance of forty and the seniors of forty-five. Pastor Cox regards these meetings as the best ever held in the history of the church, Rev. J. H. Cabeen, pastor.

PASTOR A. R. SITTON at La Grande states that the church has received thirty additions, and several more are approved for baptism. "We expect quite a number to be baptized and received on Easter Sunday. We have put in and paid for a new furnace costing \$250. The church expects to come up in every way to your expectations."

PASTOR JOHN L. BOGUE of The Dalles Church is leading his own people in evangelistic effort with marked success. There have already been a number of baptisms and the meetings continue with interest at this writing. Members of The Dalles church attending the Portland missionary conference, report that the leadership of Pastor Bogue is meeting with marked success.



### Successful Missionary Conferences

Two successful missionary conferences have recently been held in Oregon,—the one at Portland, and the other at Eugene. Mrs. H. W. Peabody, Dr. C. A. Brooks, W. H. Bowler, C. R. Shepherd and local pastors and state workers assisted in these conferences. The state promotion committee undertook to help pay the expenses of three delegates from the churches of the two respective districts. The committee on arrangements provided entertainment after the Harvard plan for the delegates and visitors. The attendance was large and thoroughly representative, so that practically every church in Western Oregon was represented at one or the other of these conferences. The findings committee of each of the conferences put themselves on record through the delegates as determined to see that Oregon ultimately secured the entire allotment asked of our state.

The spiritual awakening in the state is remarkable as judged by the many genuine revivals in our churches, with large gatherings for baptism, and a rising tide of missionary enthusiasm everywhere. About fifty local church kingdom conferences had been held in Oregon preceding these district conferences, under the field leadership of assistant state director, Rev. J. C. Austin, who was assisted by Rev. S. J. Reid, superintendent of evangelism, Dr. A. M. Petty part of the time, and Miss Kappen, who was able to give a short time.

On March 4 and 5 another conference is projected for Pendleton to comprise the northeastern part of the state. Thus both by local kingdom conferences, wherein the attempt has been made to visit every church in Oregon by qualified teams, and by the district conferences, it is safe to say that Oregon has been more thoroughly cultivated in behalf of world missions as projected in the New World Movement than ever before. Both at Portland and Eugene, pastors who led their churches in the campaign previously, and who had the impression that nothing more could be done, together with their delegates, put themselves on record as willing to undertake in the renewed strength of God the completion of their quotas. Individual delegates who attended these conferences were so impressed with the world's need at this time that in some instances they increased their pledges 500 per cent.

Marked most of all was the spiritual uplift and the awakening that came through the remarkable addresses, particularly of Mrs. Peabody and Dr. Brooks. The type of addresses which they gave were in the nature of asserting concretely and by specific instances the work that our denomination is undertaking to do at home and abroad. And when the people saw what is actually being done, and how the New World Movement relates itself to the various types of work and achievement, they became enthused and were willing to re-consecrate themselves anew to the world task. It is safe to say that our people have been gripped with a new determination to complete the unfinished task, and at the same time there is a consciousness that only in the strength of God can there be a realization of the goals set before them.—O. C. Wright.

### WESTERN WASHINGTON

THE DAVIS MEMORIAL CHURCH, Mt. Vernon, Rev. J. E. Noftlinger, pastor, held its annual business meeting Jan. 25. The reports of all departments showed a substantial year's work. There were forty-

two additions to the church, twenty-two of whom came by baptism. Present membership is 361. The Sunday school has an average attendance of 220. All current expenses have been paid and in September the pastor's salary was increased \$500 per year, \$1958 has been given for missions. The sum of \$22,785 has been pledged toward the church building fund. Of this sum the Ladies' Aid Society has \$1550 towards the pipe organ for the new edifice.

REV. THOMAS HOWLAND, living near Edmonds, and supplying the Edmonds Church, recently lost his home and contents by fire, and a few weeks later his wife, who has been an invalid for a number of years, died.

REV. EARLE D. SIMS, after several months of special work in Western Washington, will leave for Oregon this month. While in Washington Mr. Sims rendered notable service at Dryad, Kelso, Lyman and Concrete.

### Seattle Baptist Rally

On March 4, a Baptist mass meeting was held in the First Church of Seattle in the interest of the simultaneous evangelistic campaign to take place in all the Baptist churches of the city this month. The crowd filled the large auditorium and the galleries. Old timers reported it the largest gathering of Baptists ever held in the city and all the churches were well represented. The Bellevue Church received the silk flag for having the largest percentage of its members present, being in fact represented by more than the entire membership. The spirit was most excellent, each church responding to the roll-call with an appropriate song or scripture message. It was voted to make this an annual affair. The address of the evening was given by Dr. Gabriel Reid Maguire, pastor of the First Church of Vancouver, B. C. His strong Gospel sermon on "Faith" was a fitting prelude to the evangelistic campaigns. The congregation voted unanimously to invite Dr. Maguire to be present at the state convention in May.

### Church Evangelism

During the month of February, under the direction of Rev. Fred Berry, director of evangelism, simultaneous evangelistic campaigns were held in many of the churches of the Puget Sound Association. Reports from these meetings indicate fine interest and a large number of conversions:

Tacoma First: Dr. C. B. Waller, of Little Rock, Ark., assisted the pastor, Rev. C. O. Johnson, for two weeks. In addition to meetings in the church five days each week, noonday meetings were held in a large theater. On Feb. 27 the pastor gave the hand of fellowship to thirty-seven new members at the morning service and baptized twenty-four candidates at the evening service. A number of others have been received for baptism.

Tacoma, Sixth Ave.: The pastor, Rev. F. W. Wightman, was assisted by Evangelist Bruce Evans. The interest was so great at the time of closing the meetings that they were continued for two weeks and are still being held at the date of this writing. The pastor reports this the best series of meetings in the history of the church.

South Tacoma: The new pastor, Rev. E. F. Hamby, conducted the meetings. The church is greatly encouraged. Nine new members have been received.

Tacoma, Bethlehem: The pastor, Rev.

A. W. Williams, was assisted by Rev. Mr. Pius, of Seattle. Bruce Evans and the Sixth Avenue choir conducted the service one Sunday afternoon. Director Berry and Earl Cochran, with the choir from the First Swedish Church, conducted the meeting another Sunday afternoon.

Tacoma, First Swedish: Rev. Charles Asplund was assisted by Director Fred Berry and Earl Cochran, singer. From the beginning great interest was shown, which increased to the last service. The pastor reports this to have been the best meeting held in the seven years he has been there. Between thirty and forty have indicated their purpose to come for baptism.

Olympia, Tabernacle: Rev. N. J. Barnes, of Sedro Woolley, assisted Pastor A. J. Jacobson in the meetings. They report the meetings as the best in the history of the church. Eight have been received for baptism and others have indicated their purpose of uniting with the church. Tumwater: Rev. A. H. Hause, the pastor, is leading his church in these meetings.

Shelton: Rev. Fred Berry and Earl Cochran assisted the pastor, Rev. Addison Self, in the meetings. More than twenty professed conversion, fourteen have been received for baptism and the church has been greatly revived.

Sumner: The pastor, Rev. S. G. Maness, had the assistance of Rev. A. H. Nickell, pastor of Bethany Church, Seattle. The interest was so great the pastor continued the meetings for another week. A goodly number have united with the church and others will follow.

Kent: A short series of meetings was held here by Director Berry and Mr. Cochran before beginning campaigns in Seattle. Twelve have been received for baptism and the general interest on the part of the members revived.

### NORTHERN CALIFORNIA

PASTOR JAMES A. BROWN at Clovis recently held a reception for forty new members, twenty-eight of whom came by baptism.

### Mount Hermon Federate School of Missions

The midwinter meeting of the Mount Hermon Federate School of Missions, in which nine denominations are now affiliated, was held in the First Church, Oakland, Feb. 25. Among the speakers were Mrs. Loyal L. Wirt, who gave a review of "The Church and the Community" by Diffendorfer; Rev. T. R. Gale, formerly of chapel car work, but now in Sunday school work; Mrs. Miles Fox of the First Church, Oakland, who conducted the symposium on "Worth While Plans," Mrs. T. S. Tompkins, vice-president of our South Pacific District, who spoke on "The Practical Use of the Study Book," giving an account of the school of missions conducted in her Southern California church; Dr. Loofbourow of Burlingame, Methodist, who gave a fine address on "Stewardship," emphasizing the stewardship of life, as well as money; Dr. A. W. Russell of St. John's Presbyterian Church, Berkeley, on "Some Unique Phases of God's Word"; Mrs. Elmer K. Cole, representing the Friends, the most recent denomination to become affiliated in the Federate School; Mrs. Martha G. Castor of the department of Bible history, Mills College, who gave a fine address on "The Bible and Missions"; Miss Evelyn Baugh, missionary from China; Dr. A. W. Mell of the American Bible Society's branch in San Francisco, who spoke on India; Miss M. E.



Church, Methodist missionary from Korea; Dr. Gluntz, twenty years Presbyterian missionary to the Philippines.

In the afternoon the young women of the Baptist Church gave very beautifully the pageant "The Message to Man," written by Mrs. Withoft of the women's union of Georgia. In the evening the young people opened the session, and the principal address afterwards given was illustrated with a stereopticon on "Lights and Shadows of Mount Hermon," by Dr. W. F. Crouser, Lutheran pastor at San Jose.

The denominations now affiliated in the Mount Hermon Federate School of Missions are, Baptist, Christian, Congregational, English Lutheran, Methodist, Presbyterian, United Presbyterian, Methodist South, and Friends. There were nearly 300 registrations in the midwinter meeting. The regular school of missions will be held as usual at beautiful Mount Hermon, in the Santa Cruz mountains, July 9-16.—Mary E. Bamford.

#### SOUTHERN CALIFORNIA

THE MEMBERSHIP OF THE FIRST CHURCH, LOS ANGELES, is steadily growing. For many Sundays past, Sunday morning congregations have been so large that the Sunday school hall was opened. The Bible school has passed the 600 mark and the B. Y. P. U. has been divided into a senior and intermediate union. Dr. Francis has for twenty weeks been conducting a class for young people on "What I Believe and Why." The four-minute speakers have been stressing evangelism, stewardship and life enlistment. At the last communion sixty-seven new members were received. Special meetings will be held during the week preceding Easter. Pledges to the New World Movement are paid up to date and there have been generous responses to appeals for European relief, for Labrador and for China.

THE CHURCHES IN REDLANDS AND VICINITY are deeply indebted to the Publication Society and its director of religious education, Dr. J. D. Springston, for the school of religious methods conducted in the Redlands Church, Feb. 14-17. The numbers of credits by churches are as follows: San Bernardino, 220; Garden Grove, 121; Colton, 87; Corona, 34; Thermal, 35; Fullerton, 21; Redlands, 521. It is now proposed to make this school an annual feature of the Redlands work. Redlands is becoming more and more a center for religious education.

## Mississippi Valley

#### ILLINOIS

GREAT MEETINGS have just closed at Latham. The church had been looking forward to the coming of Dr. L. D. Lamkin and a great revival for many months. He came, and the meetings commenced Feb. 21 and continued to March 6. It was a wonderful meeting. Not only were there large numbers brought to Christ and many into the church, but the whole community was stirred as it has not been for many years. Dr. Lamkin is a gospel preacher of great power.

THE NORTHERN BAPTIST THEOLOGICAL SEMINARY has recently enjoyed inspiring lectures from Secy. Charles A. Brooks of New York on "Conditions in Europe"; from Dr. C. H. Woolston of Philadelphia on "Illustrative Work with Children";



MEN'S BIBLE CLASS, MORGAN PARK CHURCH, CHICAGO

Mr. Ed. Clissold, well-known in Chicago musical circles, Mr. Hartley C. Laycock, president of the class, Dr. A. W. Cleaves, the teacher, and Dr. Howland Hanson, pastor of the church, will be recognized in the center of the front row.

from Dr. W. L. Ferguson of India and Dr. W. H. Leslie of Africa on their notable work in those continents; from Dr. L. C. Barnes of the Home Mission Society on "Religious Work with Individuals"; from Dr. Melbourne P. Boynton of Chicago on "The Church's Chance in a Great City"; and from J. Foster Wilcox of New York, director of the Baptist Brotherhood Federation, on present phases of men's work for men.

THE WOMAN'S BAPTIST MISSION UNION of Chicago met Tuesday, March 8 at the Immanuel Church. The union was unusually fortunate in having three speakers who were in Chicago in connection with the regional missionary conference: Dr. G. A. Huntley, medical missionary, Shanghai, China; Dr. William Axling, evangelist missionary, Tokyo, Japan, and Mrs. Helen Barrett Montgomery, president of Woman's Foreign Missionary Society. Dr. Johnston Myers also spoke, telling how Immanuel Church is meeting the needs of the community. The officers elected for the ensuing year are: Pres., Mrs. R. P. Fales; first vice-pres., Mrs. F. S. Osgood; second vice-pres., Mrs. E. L. Manville; third vice-pres., Mrs. Frank C. Randolph; rec. secy. and treas., Mrs. Carl D. Case; cor. secy., Mrs. Ernest Ridgeway. Luncheon was served to 800 people.—Mrs. Carl D. Case, Secy.

REV. M. F. GILBERT commenced work at Campbell Hill and Willisville churches Jan. 1. A fine young people's society has been organized at each place. Willisville has a new building almost ready for occupancy. New pews have just been ordered. Two new members have recently come into the church by baptism, and two by letter.

STONINGTON CHURCH, with all its contents, was totally destroyed by fire, Sunday morning, Mar. 6. Rev. R. H. Crawford, the present pastor came upon the field last August. A strong organization of the young people has been effected. The men's Bible class has grown from five to eighty members and expects to

reach 100 soon. This class, as well as the boys' and young women's classes is accepting the responsibility for putting on good programs in the regular church services. All of these people are making remarkable sacrifices to build a new church.

#### INDIANA

MARCH 1 CLOSED one of the most successful pastorates in the history of the First Church of Richmond, with Rev. Shelby C. Lee as pastor. Among the notable things accomplished are these: the church is thoroughly established in a regular Christian finance system, based strictly on a freewill offering; all financial obligations are promptly met; there are no suppers or fairs for the purpose of earning money; a large number have been added to the membership.

REV. T. J. PARSONS has become editor of the Baptist Observer. Hitherto he has served as district superintendent of the southwest district of the state. He is an experienced newspaper man and brings to his new work exceptional qualifications.

#### MICHIGAN

SINCE THE BUILDING of the Fountain Street Church of Grand Rapids burned in May, 1918, services have been held in Powers Theatre, where the attendance averages 1300. Many are turned away every Sunday. The church now has more than \$400,000 of pledges and other assets toward a new building. Pastor Alfred W. Wishart has divided the church parish into thirty-five districts supervised by thirty-five district captains who have accomplished great results. Five group-district dinners have been held since November with an attendance of 800. Plans are in progress for a big church dinner after Easter. A membership committee has secured more than fifty applications for membership. The sermons of the pastor are being printed and distributed by a committee headed by a prominent business man, 5,000 copies of each being printed.



## Regional Missionary Conferences

Interest deepened from the beginning; the most of them were largely attended. We must have reached 300 churches, sometimes only through the pastor, but in most cases through four to a dozen or more delegates. Pastors, laymen and women expressed great appreciation of the series, and the men and women that were sent to us for the teams were without peers. Dr. Browne's message was always well-given and well-received, as was Miss Troeck's. A great many small churches caught a new vision of the entire task.

A splendid, outstanding young man and his wife, members of a Negro church in Detroit, have felt called to dedicate themselves as missionaries. A young man, twenty-two years of age, who has been a fireman on a railroad came clear across the state, after the regional conference meeting in his section, inquiring at headquarters how he might enter some institution and prepare himself for definite Christian training. A pastor, at the close of another group session, came to the director, broke down and in tears said that he had been letting business keep him out of the full gift of his talents to the Christian ministry, but had been led as he saw the vision now in the conference to make the decision to sell everything and throw himself wholly and unreservedly into the Christian ministry.

On Sundays, in many churches, large numbers made decisions for Christ. So

blessed have been the conferences that we are planning a large number with local churches through March and April with some state worker and some missionary attending, holding an afternoon meeting for women and then gathering in a supper conference to lay the whole matter of the unfinished task before the entire church.—Grant M. Hudson.

## OHIO

MISS ISADORA FRANCIS KING, a prominent member of Xenia Church, and well known as a beneficent supporter of denominational interests, died March 4.

EVANGELIST A. W. LITRELL and singer, D. L. Moody assisted Rev. M. R. Sheldon of the First Baptist Church of Bucyrus, in one of the most successful meetings the church has ever experienced. The pastor baptized two men, heads of families, Sunday night, Feb. 20, and the evangelists began on the following Monday closing March 6. After the fourth night the church auditorium did not hold the people. Whole families came forward for church membership. The last night ninety decisions were made.

PASTOR ALBERT KING MORRIS, of the First Church, Toledo, is rapidly enlisting his people in an aggressive work. During the five months of his pastorate, congregations have steadily increased, especially in the evening. Thursday evening is the time of the gathering of the membership for supper, which is followed by study classes. The pastor is leading a class in comparative religions; Mrs. Morris leads a large class in mission study, and Miss Anna Yeslin has a class in systematic Bible study. This church is the mother church of the Baptists of Toledo and continues today a vital force in the community.

E. E. Gates, pastor-at-large, spoke on the subject of prayer. The following Friday evening Rev. A. D. Carpenter, pastor of the First Church, Willimantic, was the speaker at the father and son banquet: Sunday was confession and dedication day. More than a score of fine young people took their stand for Christ and the church.

THE INTENSIVE STUDY PROGRAM in the South Church, Hartford, has proved exceedingly interesting. The membership gave loyal support to the classes in stewardship, missions and evangelism. The attendance grew with every session, until it reached 192, 156 and 150, respectively.

## RHODE ISLAND

THE EVANGELISTIC COMMITTEE of the state held a conference at Westerly on Tuesday, March 1, with both churches, the First and Calvary, uniting. Pastors Caterer of Bradford, Coon of Charlestown and Sailer of the Christian Church, Westerly, were in attendance. Rev. W. B. Greene spoke on "The Bible and Evangelism," Rev. B. T. Livingston on "The Need of Evangelism" and Rev. C. E. McColley on "The Cost of Evangelism."

THE UNITED CHURCH, PROVIDENCE, Rev. W. G. Greene, pastor, is holding a series of evangelistic services under the leadership of Colporter Watt. Several of our local pastors will assist.

PASTOR MANUEL of the Swedish Church in Providence reported nine baptisms recently and the work growing splendidly.

REV. JOHN BJORK who has had the care of the Swedish chapels at Hissgrove and South Auburn has had to resign on account of serious illness.

THE WORK OF PREPARATION for the Baptist Institute to be held in the state, April 3-8, at the Calvary Church, Providence, is progressing splendidly. Mrs. W. C. Murdock has the organization and program practically completed.

DR. GREUL who has been supplying the First Church, Providence, for several months, closed his work with the church on Sunday, Feb. 27. Five were baptized. Dr. Faunce is the preacher for the month of March.

THE PROGRAM COMMITTEE of the ministers' conference has arranged an interesting series of addresses on Monday mornings from various departments of the city and state. On Monday, Feb. 7, Dr. Ranger, commissioner of education of R. I. spoke on the "Present Peril in Education." Feb. 28, Richard Jennings, state treasurer, addressed the conference on the "Receipts and Expenditures of the State." The addresses were informing and helpful.

DR. H. F. STILLWELL has spent a week in evangelistic services at the Central Church, Providence, with Dr. C. M. Gallup and his people. On Feb. 27, the last day of the meetings, thirty young people publicly accepted Christ as their Saviour. Dr. Stillwell will find the doors wide open whenever he can return to Rhode Island.

THE ROGER WILLIAMS CHURCH, Rev. S. D. Ringrose, pastor, is witnessing the power of God in a remarkable way. Conversions and baptisms are occurring constantly. On Sunday evening, Feb. 28, more than forty came to the front of the church indicating their desire and decision to accept and follow Christ. The church is making a new record for itself in its offerings to the New World Movement. Recently the church increased the pastor's salary \$500.

## Harry W. Jones CHURCH ARCHITECT

Minneapolis

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THE BAPTIST is in receipt of an excellent six-page paper, "The Baptist Guest," published monthly at Fort Fairfield in the interest of the Bethel, Limestone and Grimes churches. The pastors, Dr. J. W. Brown and Rev. A. W. Brown are the editors. The paper contains items of news relating to the churches and short articles of inspirational value.

## CONNECTICUT

REV. D. P. GAINES, pastor First Church, Waterbury, has been conducting a ten-week intensive study in the principles of the Christian life and church membership. The undertaking has been well supported by the church. Forty personal workers have co-operated in the plans of the pastor and a number of new members have been reached.

ON MARCH 6, REV. I. W. REED, pastor of the Grace Church, Waterbury, celebrated his twentieth anniversary as pastor. An interesting program was arranged for the occasion. Mr. Reed has been practically the only pastor the church ever knew. The work has grown under his leadership until the congregations tax the capacity of the present building.

AT THE MEMORIAL CHURCH, HARTFORD, the pastor, Rev. M. W. Schuh, has been presenting the claims of Christ to his people for several weeks. On Feb. 24, Rev.



THE REGIONAL MISSIONARY CONFERENCES held recently in Rhode Island have been a spiritual uplift to the entire state. If the severe snow storm had not come on Sunday, Feb. 20, the conferences would have been record breakers. The team was exceptional in its make-up and rendered splendid service. Rev. P. C. Wright was the leader. The others were Dr. Archibald Adams of West China, Miss Julia Parrott of Mandalay, Mrs. J. D. Rough of Connecticut, Miss Helen K. Wallace of Rhode Island, and Prof. F. L. Anderson of Newton. The following cities were visited: Newport, Westerly, Providence, Pawtucket and Woonsocket.

#### NEW JERSEY

MT. PLEASANT CHURCH OF NEWARK, Sidney W. Powell, pastor, reports a strong revival movement. Feb. 13 thirty-five decisions for Christ were reported in the church school and eighty-five more decisions at the evening service. The church was filled at both services. Nine were baptized on Feb. 13, and others are now waiting for the ordinance. Prayer meetings are very largely attended, and much interest is shown. March 6, ten were received into the fellowship of the church; and the church was again filled at both services. Very interesting conversions are reported, and Sunday evening meetings are wonderful.

#### WESTERN PENNSYLVANIA

INDIAN CREEK CHURCH, Rev. F. S. Wortman, pastor, has just closed an interesting meeting. Forty candidates wait baptism and six will be received by letter. The church pledged \$10,000 to the New World Movement, giving more to missions now than it paid its pastor when Bro. Wortman began his work twenty years ago.

THE FIRST CHURCH, WAYNESBURG, has just closed special meetings. Pastor Arthur J. Morris was assisted by Dr. W. J. Cambron and Mr. K. L. Cramer. Meetings of this sort in a college town are particularly difficult, yet the meetings won support from the first and the results will greatly strengthen the life of the church.

REV. EUGENE NEUBAUER was installed as pastor of the Elizabeth Church on March 4. The principal addresses were made by Secy. W. C. Chappell and by Dr. C. E. Hemans of Homestead. The new pastorate opens with splendid prospects.

REV. WM. R. HILL, pastor of the Fifth Avenue Church, McKeesport, is assisting Rev. L. B. Ford in revival meetings at Woodlawn.

REV. CHARLES F. CARL of LEECHBURG is conducting special meetings. Plans are making for improvements on the church building and parsonage, and lifting the church mortgage. The sum of \$208 has just been paid on the debt. The New World Movement pledges are paid in full.

AT THE FIRST CHURCH, MCKEESPORT Pastor J. S. Braker is conducting a Monday afternoon training class for young converts. The church has granted a license to preach to Paul W. Evans, son of John D. Evans, president of the Bible school convention. Mr. Evans is a student at the Northern Theological Seminary, Chicago. The pastor's son is also in preparation for the ministry. A group of sixty personal workers has been organized for evangelistic work. Dr. Braker has been elected to fill the vacancy on the board of directors of the association caused by the resignation of Rev. H. E. Owings.

FIFTY MEMBERS HAVE BEEN ADDED to the Oakmont Church during the first year of Rev. L. D. Dunning's pastorate. A special service was held Wednesday evening, March 2, welcoming these new members. Secy. W. C. Chappell gave the address, his subject being "The Church and the New Member."

REV. L. B. JONES HAS RESIGNED as pastor of the Apollo Church to accept a call to Hephzibah Church at Coatsville. Mr. and Mrs. Jones have done a good work during their year at Apollo. Their removal from the association will be greatly regretted.

REV. W. J. JOHN, OF CANONSBURG, has a class of thirteen preparing for baptism and church membership. The senior deacon of the church, W. F. Holsing, died Feb. 26.

## Rocky Mountain States

#### COLORADO

FORT MORGAN CHURCH experienced a great revival campaign from Feb. 13 to 27. Convention Evangelist F. W. Starring was the preacher. Pastor E. T. Cassel, author of many gospel hymns, was song leader, and his wife, an accomplished musician, was pianist. From the beginning of the campaign the attendance taxed the capacity of the building. Sixty people came forward during the meetings. Thirty-seven were received into membership, twenty-four by baptism. On the last day an afternoon baptismal service was held. Eighteen of the converts were baptized by Dr. Cassel, these ranging in age from nine years to seventy-one. Evangelist Starring goes from Fort Morgan to the First Church of Pueblo for a campaign closing Easter Sunday.

## Short Talks on Investments

BY LEE B. DOTY

### Our Present Government Debt

A RECENT bulletin of the Chamber of Commerce of the United States gives the following:

"Speaking on the situation with respect to government finance, an official of the treasury department recently said that the government now has a public debt of twenty-four billions, which includes a floating debt of about two and one-half billions. The interest charges on the public debt alone amount to over a billion dollars a year, or more than it cost before the war to run the whole government. We are still spending at the rate of about one and one-half billions a year to maintain the army and navy, and still paying hundreds of millions for railroads and ships. The government of the United States has, however, made more substantial progress toward paying its debts and its finances are in sounder condition, than any other important billigerent. It balanced its budget, current ordinary receipts against current ordinary expenditures in the fiscal year 1920, the first full year after hostilities ceased. In the current fiscal year, notwithstanding hundreds of millions of extraordinary expend-

iture, it is balancing its budget, and for the first half of the year showed a current surplus of over 450 millions. The public debt has been reduced about two and one-half billions from the high point reached in 1919. A staggering load of debt, however, still remains and the best interests of the country require that orderly progress be made in its liquidation, he says. Within about two years government war indebtedness to the amount of over seven billions matures, of which about two and one-half billions are short-term treasury certificates. The current expenditures of the government are still running at the rate of about five billions a year and the great bulk of internal tax collections and other current receipts is being absorbed by current expenditures, leaving relatively little surplus to be applied to the retirement of the short-dated debt. Even with the utmost economy, internal taxes can not safely be reduced below four billions after this fiscal year and for some years to come, he states."

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WILLIAM LESTER

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### A LITTLE SELF-PRAISE

Among the many letters which have come to this department since its birth some six weeks or more back, the page-pilot especially values one from Raymond N. Carr, director of music, State Teacher's College, Kirksville, Mo., director of the First Baptist Church choir in that location, formerly professor of church music in Northwestern University, Evanston, Ill. I am going to take the liberty of quoting from this letter, written with no idea of public reproduction, but, to me, worthy of wider reading if only on account of one or two sentences it contains. I have never seen such a splendid summing-up of the question of musical versus religious standards as is to be found in this short letter: let it speak for itself:

Dear Sir—

I wish to congratulate you and Baptists in general upon the inauguration of the "Music Corner," and upon its conductor, William Lester. It has seemed to me that we have needed something like this for a long time, and I bespeak success for it, and the serious interest of our Baptist musicians and laymen. Oftentimes our poor music has been due to the fact that music was not emphasized in our theological seminaries, but before the symptom comes the cause—we must have our Baptist laymen educated in good church music so that they will demand it of their leaders. There is no more excuse for inferior music in church than an ungrammatical sermon in the pulpit, even though both be from the heart.

I shall follow with interest the "Music Corner," and if I can be of any help, let me know.

Raymond N. Carr.

I would like to print the sentence beginning with, "There is no more excuse," at the top of this page ad infinitum—it is the pungent truth!

### A PERSONAL PLEA

This corner is for all of us. If the choir of your church puts on a special music service; if they give a concert for some outside event; if your own organist or some visiting artist gives a concert in your church; let us know about it, so that mention can be made of it in these columns. If you have an idea for the betterment of church music that would be of general interest, send it in! If we can help you in any way, call on us. During the past three weeks, we have had four letters asking for aid in the planning and purchase of new pipe-organs, two calls for advice as to electric motor-blowers, seven calls for decisions as to new hymnals, many questions along musical

lines, and numerous requests for aid in choosing and suggesting music for special services. Some of these last letters as yet always given from memory and which remain unanswered—not from intentional neglect, but because the desired information is not at hand; we are in search of it, though, and all will be taken care of as soon as possible. Some of these queries have revealed really surprising lacks and vacancies in the field of sacred music, notably in good material dealing with missions and Christian brotherhood; we may have to write some special service material to fill these voids!

### NEWS NOTES

A very successful organ recital was given in the Hyde Park Baptist Church of Chicago, Tuesday evening, Feb. 1, by the organist, Frances Anne Cook. She was assisted by Frank Parker, the well-known baritone, who is the capable director of music at that church.

Under the auspices of the Maryland Chapter of the American Guild of organists, Charles M. Courboin gave his first organ recital in Baltimore at the Seventh Baptist Church the evening of Jan. 31. His program included the following numbers: Passacaglia, Bach; Aria from Suite, Bach; Allegretto, de Boeck; Chorale No. 3, Cesar Franck; "Abendlied," Schumann; Sketch No. 3, Schumann; Concert Overture, Mailland; Venetian Serenade, Berwald; "Echo" and "L'Organo Primitivo," Yon; "Choeur Dialogue," Gigout.

Lenten music need not be dreary. We write thus because so many choirs favor fashions in church music during Lent's solemn season that are infinitely depressing and not at all effective. One need only study some of the great classics depicting the season to be set right. All are solemn and dignifiedly beautiful—a character befitting music related to such a sublime subject—but void of unnecessarily sombre realism or any other depressing influence.

The offertorium organ music should continue until the ushers, who in Protestant churches usually receive the offering, have regained their pews. Organists not infrequently stop playing during the presentation and then allow the disturbing footsteps of the retiring ushers to sound loudly. A better plan is to play very softly while the presentation prayer is being uttered, make a slight crescendo as the ushers step away, and then close gradually as silence once more reigns.

In buying anthems choir directors should always confer with the clergy in charge with regard to the texts. Clergymen complain with reason that a great amount of the so-called sacred texts by contemporary writers and poets is not sacred at all; they also feel that in the selection of hymn and biblical texts their desires and judgment should be learned and sought.

The proper manipulation of the swell shutter is an art itself. Very few young organists utilize the swell wisely or well. Good organists create by registration the rise and fall of tone and tone coloring which their more inexperienced brethren depend upon the swell box to supply.



## The Attainment of Our Goal

(Continued from page 196)

we might begin to reduce our work among the Negroes of the South, but we have had our eyes opened by this great migration that has been moving up from the South. We know better than we did before what a peril there is in great masses of uneducated, untrained people in our country. For the sake of the North as well as for the sake of the Negroes themselves, we now see that our work for the Negroes of the North and the South ought to be enlarged greatly.

Here are two phases only of our home mission problem that call for the immediate inauguration of our whole great American program. It halts at our peril.

### Religious Education

Then there is our work of religious education. Every new study of the situation that is made reveals more clearly how desperate is the need of doubling this work. Such a small percentage of our American children are having any training at all in religion! We shall speedily have upon the stage a generation of people who are almost totally devoid of any adequate knowledge of religious things. Morals can not long survive without religion. Yet our great program of religious education is not at all adequate to the situation and this too halts because we have not yet subscribed the one hundred million. Our Publication Society has, heretofore, turned over each year large profits from its publishing business for the extension of its missionary work, but now the unparalleled cost of printing has absorbed all the profits, and the missionary and educational work is seriously hampered.

Everyone knows what the situation is in our educational institutions. The cost of everything that enters into education has increased and our schools and colleges are crowded to the doors. It was hard enough for them to balance their accounts before the war. The difficulty is doubled now. These institutions which are seeking to provide a training for our boys and girls are calling loudly for help. The payment of the full amount allotted in the budget will not be too much to help them over the hill. Some of them can not wait long for the help.

Then there are our aged and disabled ministers and missionaries. How the hard times have hit them! Their pittance was small enough in the days of low prices. What must it be today? These soldiers of the cross have suffered pitifully during this period. What can we do to make these days easy and pleasant for them is little indeed.

### Our Work Overseas

Of our work overseas we do not need to speak at length here. We have recently issued a special appeal on behalf of our foreign mission enterprise. Perhaps none of our work has been harder hit during this period than the work in the Orient. Prices soared there as here and in the midst of it all the value of the gold dollar was seriously depreciated. The scale has now turned, but our loss from exchange during the past two years has run into hundreds of thousands of dollars. The demands for work in the Orient have multiplied. New doors are opening constantly. To decline to give the gospel now to a hungry world may set back the clock of the kingdom for generations. We have sent out more

than 150 new missionaries in the last two years, but these have not been sufficient to replace our depleted and overworked missionary forces.

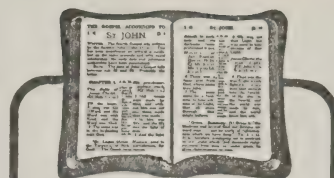
These demands and many others are calling to us most insistently for the completion of our full hundred million dollar fund. Large numbers of our churches have done wonderfully—many of them oversubscribed their allotments in a heroic way. If all our churches had responded in the same generous way as did many of them, the full amount would have been subscribed. Is it not time now that those churches which have not as yet responded should provide their full share of the funds needed? A united effort by all of us will make victory possible.

### Pay Your Pledge Promptly

And the payments. Our people are doing wonderfully well. The receipts for January were the largest for any month. The receipts of the national societies are very much greater than last year or ever before. Over 75 per cent of the payments now due have been made. But what about the remaining 25 per cent? We cannot meet our obligations without it. In the meantime our societies and boards are having to borrow money with which to pay current bills, that could be met promptly without payment of interest, if all subscribers paid their pledges in full each month.

In the name of our Master whose we are and whom we serve, we appeal to all our Baptist people to subscribe without delay the balance of the full one hundred million dollars and to make full and prompt payment of all their pledges, that the work of our Lord may prosper.

MRS. W. A. MONTGOMERY, Mrs. ANDREW MACLEISH, Women's American Baptist Foreign Missionary Society; Mrs. JOHN NUVEEN, Mrs. KATHERINE S. WESTFALL, Woman's American Baptist Home Mission Society; GEORGE B. HUNTINGTON, American Baptist Foreign Mission Society; CHARLES L. WHITE, American Baptist Home Mission Society; GILBERT N. BRINK, American Baptist Publication Society; E. T. TOMLINSON, Ministers and Missionaries Benefit Board; FRANK W. PADEL-FORD, Board of Education.



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## NEW WORLD MOVEMENT



## OUR SHARE IN THE KINGDOM

## In the Land of No Easter

## THERE IS A LAND OF NO EASTER.

Where there is no Christ there is no Easter; for Easter is a day of the heart, not a date on the calendar.

## WHERE IS THIS LAND OF NO EASTER?

It is wherever a little child has not heard of the Father's love and the Risen Christ,—in India, the land of child widow woes; in China, the home of the bounden feet; in Africa, the land of the dread medicine man; in America, in a thousand darkened homes where the Gospel light shines not. It is wherever superstition and formalism have crushed the spirit of true religion, and men and women have no open Bible and no living Christ. It is wherever men live and labor "having no hope and without God in the world." Everywhere the Land of No Easter.

## HOW BIG IS THIS LAND OF NO EASTER?

So big is this dark and hopeless land that figures lose their meaning. So big is it that the utmost the people of Easter Land can do will not overtake the need. Uncounted millions still know not the meaning and the message of Easter.

## HOW CAN WE HELP THE PEOPLE OF NO EASTER?

The Baptists of Easter Land—the Northern Baptists—are privileged to give thanks for their hope and joy by sending to the people of No Easter the light of the glorious Gospel of the Son of God. It is to be a spiritual feast, a joyful bringing "over and above" of the gifts of gratitude to Him who has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

Easter Sunday is the great thanksgiving day of the Christian world. Our gift is to be a token of gratitude. Let it be eloquent of our thanks.

REMEMBER that the Easter Offering is a Thank Offering and is Over and Above our pledges already made. It will be credited toward the 100 Million Dollar Campaign.

GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION,  
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BAP  
Volume II

March 26, 1921

Number 8

# The Baptist

Published Every Week by the Northern Baptist Convention



"I cannot put His presence by, I meet Him everywhere;  
I meet Him in the country town, the busy market-square;  
The mansion and the tenement attest His presence there."



## What Is Our Money Doing?

The question is frequently asked, "What have our New World Movement gifts accomplished so far? We have paid in much more than we ever gave before. What have we to show for it all?" That is a natural question and it demands a frank answer.

1. First of all we have prevented a great disaster on the foreign field. How many of us appreciate what this era of destruction and speculation has cost our foreign mission enterprise? It can be stated clearly in this way, perhaps. Before the war it cost on an average \$2,000 a year to support a missionary on the foreign field. That included his salary, the salaries of his native pastors and assistants, the upkeep of his property, and his passage to the field and return. Now it costs to sustain that same man \$3,600. What would have become of our foreign mission enterprise if it had not been for the enlarged receipts from the Victory Campaign and the New World Movement? Yet as a result of this enlarged income we have been able to maintain our work without diminution, undertake some new work, and send out 162 new missionaries in two years. Is this not abundant proof that the New World Movement was inspired of God? No one but He who sees the end from the beginning could have put this inspiration into the hearts of his people to save his great missionary enterprise from impending disaster. For that inspiration we are deeply grateful.

2. The one hundred million is not yet pledged, but the advance has already begun. We can not carry out the full program until the fund is completed, but the development is under way.

The salaries of our missionaries have been increased on every field.

Owing to the prompt payment of the gifts to the Jubilee Fund, which form a part of the New World Movement Fund, the Woman's Foreign Mission Society has been enabled to make the most marked advance. Forty-five young women have sailed since the Denver convention, the largest number in the history of the society in the same period of time.

Fourteen new buildings have been provided for and plans are already under way for their construction. Gaubati has been chosen as the location for the first hospital for women and children in Assam. While the plans are being drawn the first trained nurse has already reached Assam and will be ready for work when the hospital is completed.

Work is about to begin on the first building of the Gale Memorial training school for women at Jorhat, Assam.

The initial payment has been made on the assembly hall and dormitory of the girls' school at Kemendine, Burma, and the building will be erected within a year. The architect is now at work on the plans for the new high school for girls at Mandalay, Burma.

The land has been purchased at Ningpo, East China, for the first building for the Riverside girls' academy. The blue prints are already in hand and construction is about to begin. For the high school at Swatow, South China, land is now being broken and the building will be erected this year.

The money has already been paid for the women's residence and mission compound at Chenctu, West China, where it has been possible for the woman's society to buy a group of Chinese buildings in a strategic center in that large city. The land for the new hospital for women

and children in South India has been secured. Plans for the erection of the hospital will proceed as soon as physicians return from furlough. Our missionaries at Osaka, Japan, are trying to secure land for a Christian neighborhood house adjoining our Bible training school and money for this purpose has already been advanced.

In addition to the advance evident through the gift and erection of these much needed buildings there are other signs of progress in our women's foreign missionary work. The plans are being perfected for the opening of the girls' commercial school in Tokyo, Japan, which will involve the expenditure of \$50,000. Land has been purchased at Sendai, Japan, which makes possible further enlargement of the girls' fine school there. The kindergarten and social work in Kobe, Japan, has been moved to a needy section of the city. A dormitory for students has been secured at Iloilo, P. I., and the opening of the work for students has in less than a year become most encouraging. The industrial school for the manufacture of dolls at Shaohsing, East China, has had a remarkable growth. The first high school for girls among the Chinese speaking the Hakka dialect has been opened at Kaying, South China. The women's department has been opened at Judson College, Rangoon, Burma, with its hostel for girls.

3. In the home fields there is much advance to report. Many of the state conventions have been able to raise the salaries of their missionaries, pitifully low at best, in order to help them meet the increased cost of living. This has enabled men to continue at their work who must otherwise have turned to other occupations. Some of the missionaries with large fields have been provided with Ford cars. This has made it possible for many missionaries almost to double their usefulness. Owing to the high cost of building, few new projects have been undertaken. Plans are under way to begin construction at many points this spring.

4. The home mission society has been enabled to purchase a valuable property in Newark, New Jersey, for its new international training school. A beautiful estate which will provide ideal surroundings for the students was secured at a reasonable figure. Here the new school for training Russian, Polish, Italian, Slovak and other missionaries is now opened. There is already demand for more men than the school can turn out.

5. By reason of generous gifts to the home mission society, new buildings will soon be in process of erection at Morehouse College for Negroes in Atlanta, Georgia, and for Bacone College for the Indians in Oklahoma.

6. Report was made in the *Survey* of the necessity of opening work at once in Honduras, Central America. This country had been allotted to us and there was scarcely a single Protestant missionary in the entire territory. Before the New World Movement was fairly under way a generous gift made possible the beginning of that work.

7. The publication society has been able to make some advance upon its great program of religious education. But as yet only a beginning has been made at a task which runs far afield into every nook and corner of our land. From these many points come some of our loudest calls. The publication society has been handicapped during the past two years by the excessive cost of doing its publishing business. Heretofore this department has

(Continued on page 246)

## Fresh from the Field

The cover picture this week is "The Supper at Emmaus," and was painted by von Uhde. An increasing number of our readers is expressing appreciation of the splendid reproductions we are printing from week to week on this cover page.

Ministers who hold Eastern Clergy Certificates should remember that these are good east of Chicago only, so that it would be necessary for those who plan to attend the Des Moines Convention to provide themselves with Western Clergy Certificates if they are to take advantage of the Ministerial rates. Application should be made to Eben E. MacLeod, Agent Clergy Bureau, 2162 Transportation Bldg., Chicago, Ill.

Baptist, Congregational and Methodist churches in Camden, Me., closed series of union meetings March 6, under the leadership of Harry Taylor, evangelist and his daughter, Ruth, gospel singer. The community was deeply impressed.

Mrs. Thomas W. Goodspeed, wife of Dr. T. W. Goodspeed, corresponding secretary of the University of Chicago, died March 13 at her home, 5765 Blackstone avenue. Two sons, Attorney Charles Ten Broeke Goodspeed and Edgar J. Goodspeed, professor at the University of Chicago, also survive her. Mrs. Goodspeed was 76 years old.

Third Church, St. Louis, Mo., Dr. W. H. Geistwelt, pastor, received twenty-seven new members in February.

Baptists of St. Louis had a big get-together dinner at the Third Church, when Dr. C. A. Brooks of the A. B. H. M. Society gave a wonderful word picture of Europe as he found it. Miss Jessie Burrell also spoke.

Mother's Day occurs this year the second Sunday in May. The use of buttons and posters is suggested. They may be had of the Mother's Day International Association, Philadelphia.

Rev. F. Allison Currier, pastor of the First Baptist Church of Millinocket, Maine, has received a unanimous call to the Court Street Free Baptist Church of Auburn, Maine.

Pastor C. P. Morris of Prescott, Ariz., has been ill for three months. During that time the members of the church have kept up the regular services with good interest.

Pastor Llewellyn Brown of Grand River Ave. Church, Detroit, received twenty-two for baptism March 2. The church expects to spend \$100,000 for the enlargement of its building.

Rev. John J. Bell closed his work at Tilden, Neb., on Easter Sunday.

Rev. Wilbert R. Howell died at Seattle, March 13, as a result of burns accidentally received from a gas heater in his residence.

Chaplain Cephas C. Bateman, director of the chaplains' service school at Camp Grant, Ill., having served as chaplain in the regular army of the U. S. longer than any other chaplain in its history, on the occasion of his retirement March 18, was given a testimonial dinner by the officers of the camp.

The Berean Band movement for Scripture memorizing is now organized in twenty-five states.



# The Baptist

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Dr. H. F. La Flamme of the Laymen's Missionary Movement of the United States and Canada writes: "Your paper, our paper is great. Keep at it hard. Make it more of a people's paper. Print plenty of news. Cut out controversy. Give us a wide vision. Help boost confidence now. The days are dark enough without any more shadows. Keep up a good heart. You are bound to succeed."

## Gloom Killers

### Digging Up Letters

FRANCIS STIFLER of Wilmette, Ill., believes in THE BAPTIST. He has believed in it from the first but a recent experience has given him new grounds for his confidence.

In the issue of Mar. 12 we published an editorial on "Transients in Heaven." It now appears that there were denominational transients in Wilmette. Pastor Stifler read the editorial to his morning congregation. It was first class publicity for THE BAPTIST. We are not sure, however, that it was to advertise the paper that he read the article. Be that as it may. He gave THE BAPTIST a boost and incidentally secured three good church members. Think of it, in Wilmette! Three saints on their knees digging in their trunks for forgotten church letters. What would result if a similar course were followed in Morgan Park, Oak Park or any other Chicago suburb?

### Neigh! Neigh!

"A new barn has been built on the parsonage property and the whole church has taken on new life." Are we to understand that inspiration came through the new barn? Neigh! Neigh!

### Another Subscriber Missing

Another postmaster recently sent us this notice. "Subscriber deceased. Present address unknown."

### Sound on Fundamentals

"Toot! Toot! THE BAPTIST is paying more attention to doctrine or teachings and consequently to the fundamentals of our holy religion. Keep on; the churches will fall in line that have not already done so." Frank Knickerbocker, Hillsdale, Mich.

### That's What They're Doing

"I cannot understand why the Baptists of the North do not send in their subscriptions to THE BAPTIST by the thousands. We consider it indispensable in the university, and also the same to every layman. We congratulate you on your splendid achievement in giving us, as a denomination, such a fine newspaper." W. M. Reynolds, East Lynn, Conn.

"THE BAPTIST is getting better—I mean warmer spiritually. Allow me to congratulate you on your new dress." Joseph Dent, Chicago.

"I like the broad, yet Christian attitude of your paper, which keeps one in touch with so many phases of denominational life." Ellen H. Butler, Bangor, Me.



# New World Movement

## Financial Report to February 20, 1921

### CO-OPERATING BODIES

I. Organization	II. Budget Fiscal Year 1920-1921	III. Proportionate Amount due to Feb. 20, 1921.	IV. Receipts May 1, 1920 to Feb. 20, 1921.	V. Balance due to Apr. 30, 1921.	Receipts for entire fiscal year 1919-1920.
N. B. C.	\$ 15,000	\$ 12,500.00	\$ 6,589.22	\$ 8,400.78	\$ 658.70
A. B. F. M. S.	1,761,287	1,467,739.17	976,852.06	784,434.94	1,166,667.91
European Relief	166,666	138,888.88	166,666.00		
W. A. B. F. M. S.	669,769	558,140.84	489,439.19	180,329.81	480,880.45
A. B. H. M. S.	956,887	797,405.84	553,102.27	403,784.73	1,003,080.54
A. B. Roger Williams.	12,000	10,000.00	12,000.00		
W. A. B. H. M. S.	483,404	402,836.67	252,847.71	230,556.29	288,637.65
A. B. P. S.	339,017	282,514.17	227,947.71	111,069.29	318,129.87
M. & M. B. B.	291,100	282,583.33	270,008.29	21,091.71	230,231.31
B. of E. General	200,000	166,666.66	81,303.75	118,696.25	65,860.27
B. of E. S. & C.	2,715,582	2,262,985.00	1,689,349.37	1,026,232.63	
<b>TOTAL</b>	<b>\$7,610,712</b>	<b>\$6,382,260.56</b>	<b>\$4,726,115.57</b>	<b>\$2,884,596.43</b>	<b>\$3,554,146.70</b>
G. B. of P.	\$1,900,000	\$1,583,333.33	\$892,348.60	\$1,007,651.40	
Interchurch	1,000,000	833,333.33	794,534.67	205,465.33	
<b>TOTAL</b>	<b>\$2,900,000</b>	<b>\$2,416,666.66</b>	<b>\$1,686,883.27</b>	<b>\$1,213,116.73</b>	
B. Y. P. U. of Am.	\$15,000	\$12,500.00	\$11,667.30	\$3,332.70	\$6,000.00
For. Spk. Bodies	45,625	38,020.83	18,571.75	27,053.25	
Inter-denominational Cooperation	60,000	50,000.00	8,625.28	51,374.72	
Contingent	6,542	5,451.66	87,155.33		
<b>TOTAL</b>	<b>\$127,167</b>	<b>\$105,972.49</b>	<b>\$126,019.66</b>	<b>\$81,760.67</b>	

### STATE CONVENTIONS

Arizona	\$18,400	\$15,333.33	\$15,333.88	\$3,066.12	\$5,821.00
Calif. N.	50,000	41,666.66	46,721.47	3,278.53	28,791.74
Calif. S.	103,000	85,833.33	88,714.04	14,285.96	103,054.00
Colorado	31,000	25,833.33	29,960.65	1,039.35	16,779.00
Connecticut	35,600	29,666.66	27,450.33	8,149.67	27,079.00
Delaware	2,800	2,333.33	2,099.97	700.03	1,930.00
Dist. of Col.	17,500	14,583.33	946.90	16,553.10	33,927.73
Idaho	11,100	9,250.00	9,853.23	1,246.77	8,115.21
Illinois	52,500	43,750.00	42,293.84	10,206.16	22,320.75
Indiana	61,500	51,250.00	24,014.85	37,485.15	41,000.00
Iowa	36,300	30,250.00	28,538.62	6,761.38	25,585.61
Kansas	38,400	32,000.00	30,345.13	8,054.87	32,300.80
Maine	35,000	29,166.66	18,944.09	16,055.91	27,050.26
Massachusetts	58,000	48,333.33	48,353.97	9,646.03	27,277.50
Michigan	36,000	30,000.00	30,082.69	5,917.31	23,422.15
Minnesota	59,900	49,916.66	49,916.66	15,625.50	39,963.48
Montana	10,000	8,333.33	8,889.20	1,110.80	5,524.82
Nebraska	84,800	70,666.66	80,125.07	4,674.93	28,031.09
Nevada	4,000	3,333.33	3,784.76	215.24	737.16
New Hampshire	25,000	20,833.33	19,370.00	5,630.00	18,471.00
New Jersey	55,000	45,833.33	45,533.31	9,466.69	15,834.34
New York	80,500	67,083.33	68,362.84	12,137.16	67,766.73
North Dakota	13,600	11,333.33	11,976.72	1,623.28	8,164.00
Ohio	130,000	108,333.33	108,333.33	21,666.67	51,070.00
Oregon	20,500	11,083.33	18,259.18	2,240.82	12,370.00
Pennsylvania	57,000	47,500.00	47,500.00	15,009.76	38,034.52
Rhode Island	20,000	16,666.66	16,666.64	3,333.36	15,080.31
South Dakota	18,000	15,000.00	15,000.00	3,000.00	7,045.87
Utah	3,100	2,583.33	2,188.75	728.75	1,430.68
Vermont	27,800	23,166.66	16,770.00	11,010.00	23,177.00
Washington, D.	12,500	10,416.66	11,964.17	3,353.83	7,558.00
Washington, W.	50,000	41,666.66	38,006.56	12,013.44	48,700.00
West Virginia	30,000	25,000.00	26,627.72	3,372.28	32,978.34
Wisconsin	44,000	36,666.66	27,239.06	16,760.94	21,322.71
Wyoming	14,000	11,666.66	9,934.98	4,065.02	4,135.88
<b>TOTAL</b>	<b>\$1,346,800</b>	<b>\$1,116,333.21</b>	<b>\$1,071,102.61</b>	<b>\$286,466.81</b>	<b>\$871,850.68</b>

### CITY MISSION SOCIETIES

New York	\$114,400	\$95,333.33	\$79,762.19	\$34,637.81	\$90,718.27
Brooklyn	67,735	56,445.83	36,494.52	31,240.48	11,502.89
Philadelphia	61,080	50,900.00	36,506.01	24,573.99	27,112.67
Pittsburgh	48,300	40,250.00	27,972.35	20,327.85	28,176.00
Detroit	76,350	58,625.00	44,677.59	25,672.41	31,056.00
Cleveland	32,525	27,104.16	20,655.17	11,869.83	13,083.32
Buffalo	39,456	32,880.00	22,851.34	16,604.66	19,115.69
Chicago	52,475	43,729.16	37,850.53	14,624.47	20,421.71
Los Angeles	19,000	15,833.33	28,064.04		55,567.00
St. Louis	10,000	8,333.33	5,594.20	4,405.80	
<b>TOTAL</b>	<b>\$515,321</b>	<b>\$429,434.14</b>	<b>\$340,427.94</b>	<b>\$183,957.10</b>	<b>\$296,753.55</b>

Our readers are urged to study with care the facts presented above. For the first time the denomination as a whole has the information regarding the operating budgets and receipts for the current year of each organization participating in the New World Movement. These tables reveal how much each organization, city, state and national, should receive during the fiscal year, the amount paid to date and the balance needed to April 30, the end of the year. Over 76 per cent of the amount pledged by the churches has been paid. It will appear, however, that to provide for all the needs of our work will require not simply 100 per cent payment on all pledges but also large gifts in addition thereto.

No question perhaps has been asked more frequently in connection with the New World Movement than this: "What is the money we have been contributing from month to month actually doing?" A complete answer can hardly be expected. But there is presented on page 226 a carefully worked out article dealing with this very matter. There is much of progress to report, but there is also the clear warning that only the prompt payment of all pledges and general and generous co-operation looking towards the completion of the \$100,000,000 can make certain the accomplishment of the large advance program to which Baptists should give themselves.





# The Baptist



## A Generation of Butterflies

IN A recent address Dr. Henry Van Dyke made the remark that nobody charges that the present generation of young people is a generation of vipers but that there is cumulative evidence that it is a "generation of butterflies." And the smiles and approving nods which went about the audience indicated that he had done something more than make a clever-sounding phrase.

A butterfly is a pleasant feature in the landscape. Its light body and gay shimmering wings give pleasure to the onlooker. Something would be missing if all at once it disappeared to return no more. But its contribution to the life of the world can hardly be counted as valuable at that of many less gaudy creatures who take life more seriously and who go about their work without advertising themselves by brilliant colors or airy graces.

Young people who are gay, both in manner and costume, are interesting objects as they appear on the horizon and possibly the days would be somewhat more drab if they had no place in them. But one remembers occasionally that if they are nothing more, they are drones, living on the fruit of the industry of others, and wonders whether they return value for what they receive. The world became tired of kings because they were expensive and oftentimes troublesome ornaments. It also becomes tired of people who assume that they have a claim on the world's support, whether or not they are doing anything to forward the work of the world. The slacker was execrated in war-time; peace will not forever tolerate him.

General charges are always dangerous and seldom true. But it will be found that they have some background. And the current charge that large numbers of young people are irresponsible, living merely for the delight of the moment and with no due sense of obligation towards the world and its work, will be found, even if it must be qualified a good deal, to have some

truth back of it. One has only to walk the streets of a great city like Chicago or New York and to observe carefully the people whom he meets to discover a situation which prevails only on a lesser scale in all parts of the country. Eating, playing and dressing are the serious business of life to multitudes, while praying and giving and working are side-issues, if indeed they have any place at all. Butterfly life is in the ascendant and everywhere conspicuous.

But butterfly life, if brilliant, is short and the ending dark. And the generation of butterflies is living a life which leads nowhere; the future has no promise for such. Moreover, unless life means more than this, it is not worth living. To fly about a light until the wings are scorched and one falls helpless to the ground is not to win anything either for oneself or for others.

Life is more than a chance to play and to drift. There is hard work to do and loads to lift; only as one does the work and lifts the loads does he bring to light the hidden powers and joys of his own life. There are fellowships to be known and spiritual powers to be realized; only as one discovers this does he become of moment and does life become of real value. In him is the outlook on immortality; he must see this and live as an immortal if the days are to be really good. America is a great country today because we had forefathers who lived lives founded upon the Word of God, who took righteousness seriously and who confidently counted themselves heirs of immortality. If America tomorrow is to be good, it will be because the people of this generation do more than live on the surface.

We make here no general charges against the younger generation. The thing Dr. Van Dyke said of them might be said against large numbers of people, old and young. But according to the measure of truth there is in it, it is commended to the serious thought of our people. Is this a generation of butterflies? If so, what of the morrow?

## The Easter Offering

THE MOST precious hopes of the world cluster about the events which we recall to mind at the Easter season. Our salvation from the curse and power of sin was made possible through the death and resurrection of our Lord. All that we are and hope to be we owe to his triumphant power. Our assurance of a future life and of a restoration of fellowship with those whom "we have loved long since and lost awhile," is in the fact of the resurrection of Jesus himself.

How vastly different is the confidence and hope of those who have known the risen Lord from that of those who have never known of his love and power! The difference between the West and the East, is the difference

between those who know Him and those who do not

The women of our churches are busy gathering their offerings now in the beautiful Easter boxes which have been widely distributed. Every Baptist who has really known the power of the resurrection in his own life will surely embrace this opportunity to share it with others.

A deep gratitude for what the death and resurrection of our Lord mean to us cannot fail to find its expression in an effort to share this faith and hope with others. Unless it grips us with a passion to share it with others, it means nothing to us. The Easter thank offering of this year is nothing but the effort of Northern Baptists to share this life and hope-giving message with those who have not known it heretofore.



## Rest, but Remember, Christ Is Waiting

HOPEFULLY and perseveringly, goes the campaign for the \$100,000,000. Those churches that raised their quota of subscriptions are expressing no regret that they did so, and while payments are coming in too slowly, there is a general expectation among them that they will pay what they have subscribed. Many other churches are undertaking special local campaigns to make up their original allotments. The promotional agencies in official pronouncements and in the regional conferences, proclaim the unflinching purpose of the denomination to prosecute the campaign to a successful conclusion.

Taking conditions as they existed at Denver two years ago, nobody has expressed the opinion that the total asking was too great for the ability of the Baptists of the North or for the pressing emergency that confronted the denomination for a strengthened and extended program.

Needs remain undiminished, but conditions are not as they were at Denver. Testing times have come. Millions who at that time had plenty of money at command are now unemployed or facing bankruptcy. While the campaign was on, and throughout the period of nearly two years since the meeting at Denver, a hot controversy about doctrine and policy has hindered co-operative effort in hundreds of places. We are trying to carry out in the midst of poverty and dissension a program projected in prosperity and apparent unanimity. But these conditions which may be plead as an excuse for inaction are not a sufficient reason for it. We are still able to perform the task, and they merely challenge our courage and faith.

Moreover, as citizens in common with others, we have supported during six terrible years a series of strains, toils, sacrifices and drives unparalleled and unapproached in the history of the human race. Pastors and churches are complaining that they are tired. They want rest. They are turning to "spiritual" things—prayer meetings, evangelistic efforts, devotional reading. No wonder they are tired. How marvelously their faith and enthusiasm held on through those terrible years! God bless them! It is a gracious thing that they can find rest and refreshing in a deepened fellowship with the Christ of Calvary, while he breathes God's peace into their hearts. Let us not forget, though, that these sacrifices themselves have prepared us for this deeper spiritual life our hearts now long for.

The unresting Christ is still on the march. His campaign is as far-reaching, as imperious and as exigent as it ever was. Momentarily it halts for his tired people. When they shall have rested and refreshed themselves, it will go on as swiftly as ever, and even more swiftly. Do we not purpose so? In this case rest ought not to be permitted to degenerate into dissipation and dawdling. There is such a thing as being too softly spiritual for service. There have been men who would not help in the prohibition movement or the missionary movement because they were too much interested in "spiritual religion" to concern themselves with such matters. They were rather pietistic than spiritual. Our resting time ought to fit us quickly to answer Jesus'

call to the religious, intellectual and moral conquest of the earth—to answer it with swift feet and jubilant souls.

Reports of revivals from all parts of the North are encouraging. We are truly in a time of refreshing. We are to come out of it not only with new morale and strength in our veteran soldiery, but with many thousands of newly enlisted and enthusiastic reinforcements. In the meantime we may expect a removal of the conditions that impede industry, and may look for a new release of economic resources.

Moreover, our people are getting tired of quarrels among Baptists. Discussions of policy with a view to greater unification and efficiency are legitimate and necessary; but he who starts a factious battle-cry now need not be surprised if few rally to his partisan standard. After the resting and the revival we are going to swing into line a more compact and mighty host than ever.

When that time comes, the \$100,000,000 will be too small for us.

God speed the day!

Meanwhile, how long must he wait for us to rest?

## A Herring Across the Trail

THE WISDOM of the world says: "If you cannot answer an adversary, divert attention from what he is saying. Stir prejudice and passion. People will give up their chase if something sufficiently interesting crosses their path."

Familiar with this method of producing confusion, the liquor interests always used it. A portrayal of the havoc wrought by the saloon was met by talk of "personal liberty." It is not strange that some of the big producers of the moving picture are doing the same thing. In response to the growing protest against the outrage being wrought by means of sex and crime pictures, these men are talking about a revival of the blue laws and about the intolerance and bigotry of church people generally. Proposals for a proper censorship are met with accusations against the spirit of religious and socially-minded people in American communities.

Possibly the public will this time be lured off to a side issue. The most vital interests of our children and communities are involved, but possibly the herring's trail will be followed. Then again our people as a whole may be possessed of sound morals and of common sense.

## Brotherhood Not Patronage

ON ANOTHER page will be found the account of a fraternization service in which the members of an American congregation invited a Mexican congregation to worship with them. In accepting the invitation the Mexican pastor said, "Brotherhood is so much better than patronage," and thereby expressed the very secret and center of true Americanization. So much of our attempt to Americanize is vitiated by the unconscious spirit of patronage that permeates the whole attempt; the assumption that all the giving and all the learning are on opposite sides, whereas the contrary is true; we have much to give, but we also have much to learn.

A spirit of fraternity will go far to solve perplexities growing out of the immigration question. Let other



congregations invite struggling little foreign churches to a joint service; let Sunday schools and young people's organizations hold exchange services; broaden the simple human contacts, increase the number of brotherly services, remove that overshadowing contempt that embitters the heart of the immigrant, and we shall hear very little of the problem of the foreign born. It is the old parable of the wind and the sun and the traveler's cloak; the harder the wind blew, the more closely he wrapped the cloak about him, but after a little sunshine he threw it away.

### The Forum Movement Growing

GEORGE W. COLEMAN says that the forum movement in the United States is growing as rapidly as ever. Chambers of Commerce and even the Knights of Columbus have become interested and are using this method of reaching people with a message.

In a church a forum requires careful handling. Whether there should be one or not depends largely upon the type of men in whom it can be made to head up. But rightly conducted a forum as a part of church work is in these days capable of great good. Especially is it of value in connection with the discussions of adult Bible classes.

People are interested in religious problems, but many of them are perplexed. There should be an opportunity for groups of them to talk out the opinions they have, whether these are clear or vague, in order that they may come to clarity and truth. Such discussion can work no damage to the Christian faith. On the contrary, the more thought they give to the great factors in life the more certain are men to come to the conclusion that Christ is, as he claimed to be, the truth and that in him is to be found the one worthy basis for a working faith that shall be completely satisfactory. Many a man and woman is cribbed and confined by questions and doubts which have never come quite clearly to utterance and which would give place to a happy faith were there only opportunity for thorough discussion. But better no forum unless there is sane and sound leadership.

### The Laymen's Appeal

LAYMEN of our Northern churches make in another column a statement which deserves consideration by every man who wishes our Baptist churches to play their full part in making actual the kingdom of God on earth.

Herein is expressed the confidence of the laymen in the Board of Promotion, a desire for wide knowledge of the actual facts regarding the board, a suggestion of an advisory committee, an expression of confidence in the ability of our people to raise the \$100,000,000, an endorsement of tithing and an appeal for prayer.

Emphasizing this appeal is a statement of the board that the budgets of all the co-operating organizations for the year ending April 30 aggregate \$12,500,000, of which \$7,284,212.14 has been paid. In addition to the anticipated income of \$800,000 from invested funds the sum of \$4,415,787.86 is needed before April 30. To reach this goal, churches must meet their pledges, churches

which have not yet given must contribute and there must also be large individual gifts.

The laymen believe that a denomination like ours, rich in missionary history, rich in numbers and rich in this world's goods will not fail. The end in view is the winning of souls and the upbuilding of the kingdom of God. For such a cause men will be willing to put forth effort and even sacrifice. With present opportunities none of the great societies must be sent forth to their work in the new year crippled by enlarged debt.

We believe that the men in the churches will share the faith of the men who made up this group of laymen. Will they share in their good deeds also? So confident are we of their Christian character that we believe they will. The next two months should be the greatest giving months in the history of Northern Baptists.

### This Week's Prize-Winner Conserving the Hillside Springs

FAR-SEEING statesmen are warning us of dire consequences that must follow the denuding of our forest lands, if no restorative processes are inaugurated. The hillside springs, the source of rivulets and rivers, we are told, will vanish. The effect, both immediate and remote, means disaster to life and living conditions. The picture is painted none too dark.

Like these hillside springs, the country churches are the source of supply for the churches in the great centers of population. While the constant drawing off of the best blood of these churches suggests disaster for them, and is disheartening it at the same time affords truest inspiration. A pastor in Maine who through the years had been receiving young people into his church became disheartened by the constant migration cityward and went to Boston to see what had become of the members he was constantly losing. Finding them running the Boston churches, he returned with new inspiration, concluding that his best work was that of baptizing more young people to keep city churches going.

Let country churches take heart. Their work is indispensable. If the mission of the city church is to deal effectively with conditions in the storm centers of civilization, let country churches find it their mission to furnish the needed men and women, since it is no secret that a vast proportion of the efficient working force of city churches is country-born. To avoid disaster, the hillside springs must be conserved.

Just here lies the real difficulty. With the Americans of Christian and Protestant traditions drifting cityward, the farms are being taken by Jews, Catholics and a polyglot assortment of foreign-born. The alternative is that the churches either by revision of method adjust themselves to new conditions and so fulfill a new mission or be swallowed up by the incoming flood of aliens. While it is tremendously important that the hillside springs be kept flowing, many are deeply pondering how this is to be accomplished.

New Britain, Pa.

R. M. HUNSICKER.





HOME OF A BENGAL CHRISTIAN



THE BUSY HOUR IN THE MARKET PLACE

## Oxenmobile Evangelism in Bengal

*How much stuff can be packed in a bullock cart? And what is to be done when one of the bullocks runs away and leaves passengers and load to decorate the landscape? Midnapore missionaries find out.*

BY MABEL R. LONG

AFTER the hottest season for more than forty years, it is no wonder that we have been looking forward to the cold season. Greater than our desire to see the mercury fall, however, was our eagerness to have the opportunity to do some directly evangelistic work in the district. So on the afternoon of Nov. 24 we started out west from Midnapore for the village where the preachers had pitched their tents a few days before. Two Bible women journeyed in a country cart, while the baby, the nurse and I went in our large touring garry or "oxenmobile" with two men sitting on the tongue to balance the load. After his office work was finished for the day, and all the last directions given, Mr. Long followed on his bicycle by moonlight.

Now all this probably sounds easy, but if you could have seen the big "oxenmobile" you would have understood that it took several days of planning and preparations to get supplies ready for a three weeks tour. We had bullock and cow feed in huge sacks, boxes and baskets of vegetables, tinned goods, dishes, cooking utensils, whatever necessary household articles could be easily packed in a small com-

pass, our folding chairs, a folding crib and go-cart, our bedding, the stereopticon outfit, as well as tents and their accessories.

A few miles out of Midnapore we came to a long hill leading down to the river, where we had our first adventure. Fortunately Mr. Long had equipped the garry with a brake, as bullocks have no means of holding back on a grade, and there we made good use of it. But the poor bullocks! They had never before heard the grating sound of a brake behind them, and half way down the hill they made a wild dash. Before I knew what was happening, the garry was headed for the roadside ditch, and I caught sight of one of the bul-

locks starting toward home. Fortunately the weight of the two men on the tongue held the garry down in front, so that there was no danger of our falling out at the back, and the luggage tumbling over us. We were soon yoked up again and on our way with no further mishaps, except the occasional unyoking of one of the bullocks because his yoke pin had been broken off short. It was a picturesque, but not exactly an easy task to pitch the tents by moonlight, but finally all was ready for the night's rest. We had our supper, and at midnight we were glad to pull our warm blankets over us, for in Bengal from November to February we have quite cool nights.

For several days we camped at this place. Forenoons and afternoons the workers went out to the surrounding homes and adjacent villages and in the evening they showed pictures of the life of Christ and told gospel stories. Our work was for the most part with people of the lower classes, and was most interesting. We found one thing that proved a hindrance, namely, the presence of a fairly large Roman Catholic community. Everywhere we heard, "Yes, we know about Jesus.



A TYPICAL BENGAL OXENMOBILE



We have Christian families living right here, but some of them are no better than we. They steal and lie, and drink." The Bible women were most patient in listening to all these remarks, and tried to convince the people that real Christians, do not steal, or lie, or drink and that they worship only Jesus, and not images.

Our next stop was at a neat little bungalow, six miles further west. It surely was a joy to have a comfortable house, for a small tent with three beds in it and with all our baskets and boxes piled up, leaves much to be desired in the way of space. We passed several pleasant days there, walking to the near-by villages, and to farm homes to tell the story of Jesus. We found that in only one home that we visited had the women ever heard of Jesus. It was an absolutely new field. Just think! On the main road, only thirteen miles from Midnapore are homes that never before have been visited by Christians! See how sadly Midnapore needs an evangelistic missionary, who can give all his time to this work of spreading the good news to those in this district.

We found the father, sons, daughter, and four daughters-in-law in one high caste home very cordial. They listened very attentively, the women with their saris drawn well over their faces, and simply peering through at one side lest some man might see them. They bought gospels to read, so that we have some hope of having the word remembered and studied in that home. It is most hopeful when we can sell Gospels, Psalms, the Teachings of Jesus, and other religious books, for then we know that there is something to build on for the future. Even if another worker does not come for years, at least they have the written Word to study. In the homes of the illiterate it is much harder to make an impression unless one can go frequently to show pictures and tell of Jesus and his salvation.

In many of these homes it is difficult even to see the women of the household. The men usually find an audience on one of the verandas, but the Bible women must gain access to the inner court, where they will find the women strictly guarded. In

one home the mother-in-law opened the street door just a crack, and was so startled at the sight of us that she hardly dared stay to listen to our explanations—we were women, not men; we were Christians, not begging Brahmins; they would need to give us neither food nor money. Finally they mustered up courage to let us in, but all the time we sat on a bed in the middle of the courtyard showing pictures and talking, the small children regarded us with awe and fear, and the women stood ready to snatch them up if necessary.

Another day we walked away out in the country to visit a large farm house. It looked near, but it was really a long distance to travel on the ridges between the rice fields,

the Bible women to sing Santal hymns and to tell the stories in her native tongue. In the caste homes we found willing listeners, and each afternoon Mr. Long had many visitors and crowds of curious on-lookers. So we feel that a little start has been made there.

Our next stopping place was across the river. We had a long hard pull to make the journey, as the bullocks are not accustomed to pulling through water and sand. As we came down the steep incline leading to the river, the brakes were applied vigorously, men pulled back on the wheels, and all sorts of directions were shouted out to the patient driver. We made the grade safely, and the bullocks bravely made for the deepest water, but there

we stopped. They were unused to pulling through river bottoms, and the heavily loaded garry kept sinking deeper and deeper into the sand. Up crept the water to the hubs, over the hubs, into the back of the garry, wetting the tent carpet. We drew up our clothes to keep them dry, and patiently waited, while the bullocks swung around to the right and to the left. Fortunately our bedding and food were far enough toward the front of the load to escape the water, and the only mishap was the soaking of the driver's cooked rice, which he had tied to the axle. At last all available hands turned to, and we made a start, pulling into the shallower water where the bullocks could manage their load better. Then the worst was over, and there was only the long pull through the dry sand of the river bed before we reached the good main road again.

We have been four days in this little straw thatched bungalow. We find many of the people eager to hear the word. This morning I found a most cordial welcome in one home where one of the women had for many years been in touch with missionaries, as her girlhood home was in Midnapore. The children gather about the baby's go-cart when the nurse takes him out for his morning and evening airings. Everywhere we go, he is a great attraction, and opens the doors of many homes. All along the way we have given lantern lectures on the life of Christ.



A CHAPEL ON THE MIDNAPORE FIELD

meandering about the water courses. It was most pleasant to see a welcome smile on the face of the mother at the end of our long walk. She had taken her young daughter into the Midnapore hospital for treatment this last year, and so she recognized one of the Bible women and welcomed her cordially. Both she and the girl were glad to see the Gospel pictures once more, and to hear the simple stories of Jesus' life. Incidentally other members of the family also heard the Word.

Two miles farther west we found another good camping site, except that the well was three hundred yards distant. There was a large Santal community near-by, and our Santal preachers were able to touch a great many people. Evenings, the lantern talk was given both in Bengali and Santali, so that all could understand. One morning I stayed with baby, while the nurse went with



## Religious Culture in the University

*Mr. Long, as pastor of the First Baptist Church of Urbana, Ill., has opportunity to study at first hand the problem here presented and he gives this authorized interview to the readers of THE BAPTIST*

BY C. C. LONG

THE university is a factor in our educational life that is becoming more and more prominent, and it will gather an increasing number of young men and young women from Baptist homes. It meets a need that at present the denominational school cannot meet. Where could all our Baptist boys and girls be accommodated in distinctly Baptist institutions? The facilities are totally inadequate both from the point of view of building equipment and courses offered. Hence the university is with us. Large numbers of our Baptist families will patronize it. The distinct problem before the denomination at this hour is to look after the religious needs of its boys and girls attending the state institutions. The question is: How may this best be done?

### CANNOT MIX THEM WELL

Some of the denominations have attempted to meet this need through the expansion of the local church so as to reach the student body. A pastor's assistant is appointed to work among the students and to look after their religious interests. This method has been and is at the present time only partially effective. This is true from very evident reasons. The mind of the family church in any given community differs from the mind of a student body. The pastor of a family church who attempts to minister to the needs of the student group will find his grip slipping on the family group, and vice versa. If he is to hold his students he must place them in positions of responsibility. This must frequently be done at the expense of the development of the family church. Then on the other hand a student body regards an assistant as an "assistant." In another relation, as pastor for instance, he might become very effective with the student body, for he carries with him an element of moral authority, which he cannot carry as an "assistant." These students who have come from homes of good religious training will indeed usually offer an easy field for the pastor's helper. But most of these will find their way into church life without a prod. It is that larger group of young men not so predisposed who need the shepherd's crook and loving sympathy of a virile char-

acter to guide them during these formative days.

The outlook, the mental life, the expanding ideals, the inquisitive mind, so characteristic of the student body, requires an approach not necessary in the stabilized family church. For the average student is a walking interrogation point. He feels that he must place a question behind all things. For him life is in a state of flux. This is not so in the family church. For it most things are settled, and innovations and disturbing questions are unwelcome. A common ground of thought between these two groups is hard to find.

The other method in vogue is that of a church in the university community, with its own organization and pastor to take care of the religious life of the student body. This is the method now in practice at the University of Illinois. Around the campus are grouped seven churches, six of which have buildings especially constructed to care for their student constituency. The university has grown until we have seven thousand students enrolled. Four hundred of these are Baptist students. Prior to the building of the University Baptist Church, seven years ago, the Baptist students attended either the First Baptist Church of Urbana or the First Baptist Church of Champaign. But at the best a minority of the Baptist student body was touched by either of these churches. Both churches had their local responsibilities to meet and neither could concentrate on the needs of the student body. Moreover neither church was prepared to give to these students the training in religious education that their situation demanded.

### STUDENT CHURCH SUITS THEM

But what is the situation now? The students have their own church. They have their own organization. They have their own pastor. They have their own Sunday school with a faculty and a curriculum specially adapted to the needs of a student body. The pastor himself conducts a class of the freshmen, and this past semester he has led these young men through Fosdick's "The Meaning of Prayer." About fifty of these young people have purchased texts and are

making a serious study of the subject of prayer. Fully 70 per cent of the Baptist constituency in the university are connected with the student church. This was not so under the former arrangement.

The pastor under this scheme can do things and give himself to the interests of the students in a way that a pastor of the family church is unable to do. The pastoral work among the student group is one of the most essential factors in the success of the venture. The freshmen year is the strategic period. Two weeks prior to the opening of the school the pastor is busy locating students. He is also busy locating himself in the life of the new student in these days of opportunity.

### CALLS FOR SPECIALIZATION

The university of Illinois has graduated thousands of students but out of these thousands less than one hundred have gone into distinctly religious work. Under the regime of the student churches this will be changed. Just last year twenty-two students of the Baptist church sought a private interview with Dr. Lerrige, on one of his visits here, to consult with him concerning the choice of a life work in distinctly religious activity. In my judgment the student body requires an intensive cultivation that cannot be done in co-operation with the family group. We have seen this contrast here. The churches that are trying out the combination are far less effective on the student group than are the churches that are specializing on the students. Specialization must be done on either one or the other; the one must suffer at the expense of the other.

A matter of most vital interest to the Baptists of Illinois is now in process at University of Illinois. At this present time there is an enrollment of 448 Baptist students. The pastor has his hands more than full to look after this group. At a recent meeting of the authorities of the university, on petition from the religious groups about the university, credit is extended to students taking work offered by the denominations in religious subjects. The requirements are such, however, that only two religious organizations



have been able to meet them. The university authorities regard the pastor as having his hands full in looking after the special work committed to him and as not in a position to offer courses of instruction worthy of university credit. The Methodist church has one man who devotes his entire time to the work of religious instruction and offers three courses this semester that are largely attended. As soon as the denomination can make the arrangement it will have another man and thus enlarge the opportunity for the student body to pursue courses in religious subjects.

The Methodist church is just now completing a building adjacent to the

campus at a cost of \$250,000. This building is to be devoted to social and religious opportunities for the student body. The Church of Christ will soon erect a building for the same purpose. The Catholics are looking forward to the time when they will have such a building for their students. At the present time they are offering courses to their students for which credit is given in the university. The Methodists look forward to that hour when their enterprise, known as the Wesley Foundation, will be the center of a large school of religion, co-operated in by the other Protestant denominations. I am told on good authority that the directors of this Founda-

tion would welcome the appointment of a good man for religious instruction by any Protestant denomination. Here is a situation that it behooves the Baptists of the state of Illinois to consider. Baptist students registered here would welcome strong courses in religious instruction, especially when these courses will receive credit in the university toward the A. B. degree. Mr. Bryant, the pastor, has gone into this matter quite thoroughly and feels strongly with others that the denomination would be making a most valuable investment to take this whole situation under advisement looking forward to the appointment of a representative on the faculty of religious instruction.

## True Americanization

*Mexicans are not bandits, nor Americans scornful oppressors. Christians of both countries interchange songs and shake hands. Brotherhood is better than patronage or plunder.*

A CONGREGATION in Los Angeles recently invited a Mexican congregation to a fraternization service with the American congregation at its beautiful building. The response was prompt and hearty.

The story, in part, as told in the New Era Magazine, is as follows:

"I have been working here for six years," said Rev. Jose Falcon; pastor of the Mexican church, "and I have heard much about Christian Americanization; but this is the first time my congregation has had such an invitation. Brotherhood is so much better than patronage. We will be there."

So the American pastor and the Mexican pastor planned together the program for a fraternization service, and on Sunday evening, Nov. 16, a large Immanuel congregation played host to 250 Mexicans. The hymns were sung antiphonally—the first verse in English by the American congregation; the second verse in Spanish by the Mexicans. The Spanish voices were wonderfully sweet and mellow. The Mexican choir sang an anthem for the American congregation, and the American choir sang an anthem for the Mexican congregation.

Early in the service a Mexican lad of six years recited the Ten Commandments in Spanish. When he had finished there was a moment of silence, then a burst of applause. After that all through the service vigorous handclapping was frequent—and reverent. Brief addresses in English were made by Dr. Smith, the pastor, Dr. McLean, the superintendent of the Home Board's Mexican

work and Rev. E. Fred Eastman, educational director for the Home Board. Dr. Falcon preached to his own responsive congregation in Spanish, and while few Americans understood his words, he was applauded roundly, for there was no mistaking his sincerity and his power over the congregation.

"When you think of Mexicans," said Dr. McLean to the American congregation, "do not think of a few bandits—think of Christian people like these."

"When you think of Americans," said Dr. Falcon in Spanish to his

congregation, "do not think of those who oppress you or scorn you—think of Christians like these."

That was the spirit of the service. When it was all over and the last strains of "America" died away, there was much hand-shaking and exchange of greetings in English and Spanish between the two congregations, and the gratitude was not all on the part of the Mexicans.

"We have enjoyed many services in Immanuel," said one of Dr. Smith's members, "but never have we had a service that has moved us more than this."



REV. JUAN RODRIGUEZ, a missionary of the American Baptist Home Mission Society, visiting among the Mexican settlements in Southeastern Colorado, calls at a settler's home.



## Faith and I

FAITH and I went forth to sow  
Early in the morning;  
All the streams ran very low,  
Doubt looked on with scorning.

"See," he said, "a barren field,  
All the flowers are blighted;  
Thorns alone the ground will yield;  
Thus is faith requited."

"Nay," said Faith, "I hear the rain  
Singing in the mountain,  
And the dry and thirsty plain  
Laughs to meet a fountain."

"Ha!" cried Doubt, "that same old tune;  
But if you remember,  
Frost can show a smiling June  
Frowning as December."

Then with fainting heart I thought,  
"Faith and I must sever;"  
But with steadfast trust she wrought,  
Whispering softly, "Never!"

Then I turned from Doubt and lo!  
By me stood the Master,  
And I heard him saying, "Go!"  
While Faith held me faster.

Joyful now we onward press,  
Faith and I together,  
Sowing seed of righteousness  
In all kinds of weather.

—M. Carrie Moore.

## How Japan Treated an American

*After a sixteen months' furlough in the United States, during which time she spent six months in delightful study at the University of Chicago, the writer recently returned to her work in Tono, Iwate Ken, Japan. Under date of Feb. 3, she describes her reception in the following significant letter*

BY ANNIE S. BUZZELL

AND now I am back in this, my other country—and do I feel a new anti-American spirit, such as some newspapers try to make you think has sprung up here? Not a bit of it. I can give you only my experience, but I am an American. So many of my old boys and girls and friends met me at the landing at Yokohama that the reporters thought that some great personage had arrived and crowded around with their questions, which were answered by the Japanese friends. The next morning, papers gave quite a prominent place to the announcement of the return of this American missionary. One of my old Bible-class "boys," now high up in the department of finance, gave me a card of introduction to the head of the custom house; so porters were ready to do my bidding and an inspector was on hand immediately, all politeness and consideration. He took my word for everything. Not a box was opened, and not a cent of duty was charged, though I told him of my new Victrola and records, of the new bed, of the kodak, of the bountiful "hope-box,"

which the "showers" of my loved Nebraska friends had filled for me, and of anything which I thought might be liable to duty. As an American missionary he trusted me and believed that all that I had was not for my profit but for Japan. I could not see any anti-American spirit there, nor anywhere, all the way along—could you? I wondered if such a thing really existed.

Now I am living in a country town of 8000 population, the only foreigner for miles and miles around; but do I feel any anti-American spirit? Not a bit of it. Am I afraid? Not a bit. Everyone is kind, polite, helpful and friendly. Not a child calls me any bad names—not even "Ijin," which is only an equivalent to "Jap," "Chink," "Sheeny," "Dago," and the like. I go everywhere freely, alone, day or evening, even on market days, when the streets are crowded. If I lose my way someone helps me to find it. I live in a Japanese house, with only paper walls between me and out-of-doors, but the only thing that I feel any anxiety about is fire, and not much about that, for every

two hours (if I wake) in the silence of the night I can hear the clack-clack, clacker of the night watchman as he passes through my backyard; and I turn over and sleep again, knowing that he is looking out for fires or other danger. Would anyone begrudge 15 or 20 cents a month for such a feeling that someone is on guard? Tono is up among the mountains, where the air is clear and crisp and cold, and where the scenery is beautiful. In this town of 8000 there are seven Buddhist temples and seven Shinto shrines, besides numerous smaller places of worship; and each of the many surrounding villages has its own village god in its place of worship. It is my business here to establish among all of these one Christian community center. Do you wonder that I am happy, with such a field and such an opportunity? Don't you wish that you were here? Come on, and see for yourselves how kind and helpful these simple country people are. Come and learn to know the Japanese as they are in everyday life, and you will not be afraid of them any more.



## Christian Converts Upset Pagan Altar

*They talk of crops, then of gods, then fall out.—The god of the hill challenges the God of heaven.—Three active corpses accept a dare.—“Ek-e-bar-y-hey-sha” (Yo, heave), hearties!—And there lies the altar.*

BY P. E. MOORE

THE hill country of Assam affords a sense of relief after one has travelled for days on the plains of India. One section of the hills is inhabited by a tribe called the Mikirs of whom there are about 103,000 in number, a strong and a fairly sturdy race. One of the villages had as its chief a young man named Pankri who as a boy had been taught by a missionary to read and write. Few Mikir chiefs can read and write, so when a clerk was wanted by a certain assembly of chiefs, Pankri was elected clerk and later secured the government position of chief of the chiefs of a certain district.

One day not so many months ago, Pankri and four of his companions met three Christian youths on the road. For some minutes they chatted about the various crops and then the Christians asked if it were not now time for the people of the district to become Christians. "How can we?" was the reply, "when the Christian's God is such a weak one, and our Rekanglong is so powerful?" Of course the Christian's reply was, "But our God is the Creator of all these hills, He gives us rain from his clouds and sunshine from his sun. And He has endowed you with brains so that you can think of the things that your eyes see and your ears hear. And your chief of chiefs has even learned to wield the pen so that you can send a message even to far distant Calcutta for half an anna only. Your father could not do that; neither could your grandfather although he was a great man. Further than that no Mikir ever learned to read or write until a Christian nation took an interest in us." To this sermonette Pankri listened attentively. But one of his followers who had become very restless exclaimed: "But Rekanglong lives right on yonder hill and if we should become Christians, he would be sure to feel insulted and would at once destroy us before we could get home." "No he wouldn't" retorted one of the Christians. "He could not" said another, while the third said, "Just you look at me! I live near the Rekanglong Mountain and have been a Christian for more

than two years. Do I resemble a two-years old corpse very strongly?"

The simultaneous replies of the five non-Christians were loud and fiery and fast. These replies had lots of vim and plenty of anger. In closing the followers of Pankri repeated the words of their leader who, pointing to a sacrificing altar

two men placed their shoulders against it from the opposite side and calling "Ek-e-bar-y-hey-sha!" meaning "altogether now," they put forth their best strength again and again till at last down went the altar. If only a good photographer could have taken a likeness of the triumphant faces of the three and then turned



A WAYSIDE SHRINE IN INDIA

of rock near by had said, "If your Christian God is bigger and stronger than Rekanglong go and pull down yon sacrificial rock of our God."

Soon as the confusion of angry voices had ceased, the leader answered the fiery challenge thus: "You have insulted our God who created not only the hill where you say your god dwells, but also all these hills and the plains too, and all the stars and sun and moon, you claim that he is less powerful than that Reganglong. Since you seem to think our God who has defended us from all demons for years is not able to protect us now, we accept your challenge." And addressing his two companions in a clear voice he said, "Come on fellows. Let us see what we three corpses can do for this old altar rock." Leading the way to the slab of granite that had been brought from the hillside and set there generations ago, he clasped his hands about its top. The other

his kodak upon the five.

For some moments they scarcely spoke a word but stood looking at the three, expecting to see first the leader and then his followers fall dead. In greatly subdued tones they tried to assure the Christians that they would die on their way home and if not, they would be dead before the next sunrise. And so they parted, each spreading the news that caused more excitement and talk than an ordinary murder. Many of the more ignorant heathen were truly surprised to learn that all three of the Christians were alive the next day and had not even a headache, nor a sign of fever but were perfectly well.

Today the prone altar, still prone, preaches to the passer-by of this much traveled road and joins its witness to that of the Christians that the living God is able to save, while a mythical demon has no power to avenge itself upon those who overthrow its altars.



## His Ears Are Open to Their Cry

*Does God answer prayer? Readers of THE BAPTIST were recently invited to send in sketches from their own experience bearing on this question. Some of their interesting replies are here given. What is your experience?*

### A Sick Girl's Prayer

HELEN Sears lay at the mercy of her physician and the surgeon who felt it necessary to operate on her chest at ten o'clock in the forenoon. Helen anticipated this operation with horror and was convinced that she could not survive it.

There was no one to intercede for the lone girl, so her only resource was prayer. A little before ten she began with all fervency to pray that the dreaded operation might never be necessary. At ten nobody had come and she prayed on with ever growing faith till twelve. At noon she knew that no doctor would come that day, and from twelve till two she spent in fervently thanking God for her deliverance.

Meanwhile, the surgeon took the electric car ten miles away to keep his appointment with Helen's physician. There appeared no earthly reason why in a few minutes he would not reach his destination. But presently the car ran off the track. The conscientious surgeon tried vainly to secure private conveyance for the rest of the trip; nothing was available.

At twelve, as he could do nothing more, he took a car back home. Had he known that the wreck occurred only two miles from the place of his appointment, he would gladly have walked that distance.

The next morning, when her physician called, Helen was so much better that the operation was unnecessary and never took place.

Charlotte Bird.

### God Sent Ten Dollars

I WAS about to visit my native home for the first time after my conversion to tell my relatives how I had been changed in heart by the mercy of Christ and prayed that I might be made a blessing to them.

Before leaving for home 100 miles away, I was impressed to visit a certain Christian woman whom I had not seen or heard from for some time and who had been kind to me when a boy, and to give her \$10. I called on her and found her husband suffering from a far advanced case of cancer. She seemed glad to hear that I was converted, and the old captain, an unconverted man, came from the other room where he had overheard my story, took my hand and said,

"Charlie I am an older man than you, but hear me now, when I say, hold fast to it." I then pressed the \$10 in the woman's hand as she bade me good-bye, when she at once cried out, "My prayer has been answered!"

I urged her to tell me how much she had been praying for and her reply, without looking into her hand to see how much she had, was "\$10"; and I shall never forget with what earnestness she said she would never distrust the Lord again.

E. H. Robinson.

### When Sue Beat the Devil

IT was on the Nebraska prairies when that country was new. Jim and Sue were then young. Jim owned a horse-power threshing machine with which he served the country for many miles in all directions, always returning to his home at night.

The little church, consisting of five members all of one family, had worked and prayed and payed and sacrificed for two years. Then in harvest time a revival broke out and the little band of five grew to a thriving church of 100 members.

Sue was one of the converts of this spiritual harvest. She desired baptism, but Jim stoutly opposed her. He sent for his mother, an Episcopalian, to "come and settle Sue." She came, but dared not interfere.

Jim was angry with his mother. He had sent for her to "come and settle Sue," but she was "only siding with her." He was angry with Sue, that she would not give up her "foolish intentions." He left home for his day's work without kissing his wife good-bye, and that night he did not return.

Sue spent the whole night on her knees, and next day she went to the water and was baptized.

While the throng was gathered on the river bank a horse and rider were seen in the distance, coming at great speed. The rider was Jim. He had stopped the threshing machine and mounted his horse, hoping to reach the river before the company had dispersed. He dropped from his steaming horse, threw off his coat, and rushed into the water, begging that he too might be baptized.

As he came from the water his joy knew no bounds. He hugged and kissed his wife and said "Oh Sue! I told you you beat the Devil, and you have." He hugged and kissed also the dear little woman who was everywhere known as "Mother" of that little church, and through whose devotion and Christlike living this revival was due.

From that day till his death, Jim and Sue labored hand in hand for the Master.

Mrs. G. B. Hopkins.



MRS. LAURA H. CARSON, WITH KINDERGARTNERS



# Who's Who Among Baptists

*A Review of Contemporary Denominational Biography*

BY W. B. LIPPARD

Mrs. Laura H. Carson

**T**HIRTY-EIGHT years ago a young woman, born in Nebraska, Laura L. Hardin, who later became Mrs. A. E. Carson, went to Burma as a missionary. Appointed in 1883, she sailed in September of that year and began her work at Bassein. She returns to America this spring for a well-earned furlough and rest after a long, faithful and remarkable missionary career. Because of advancing years and health conditions, she will probably not return to Burma. Only a missionary can know what this means. For more than twenty years she lived and worked with her honored husband, who was called to higher service in 1908. Since 1900 she has been serving at Haka, Burma, many times since the death of Mr. Carson being left entirely alone in the station.

Mrs. Carson has given over twenty years of her own life to the Chins of Burma as well as the life of one who was more precious than life to her. During the early days in Haka she and Mr. Carson lived in a little two-room damp brick house. Her husband built the present residence and school which is now used for a dormitory. For a long time they had no response from the people. Today there are 800 baptized Christians, and this year there will be the largest number of additions in the history of the mission. Six mission schools are maintained with over 200 pupils. Mrs. Carson, besides translating text-books into Chin, has produced two hymn books and the historical books of the New Testament, and has just finished a complete dictionary. She has been in Burma during rebellions, one of which was checked before it really started. Four missionaries have gone home sick during the time she has been there and one has been buried in Haka. Mrs. Carson is loved and respected by Chins, both Christian and non-Christian. They are sad over her departure, especially the women for whom she has done so much.



MRS. T. E. ADAMS  
(PHOTOGRAPH OF MRS. LAURA H. CARSON ON OPPOSITE PAGE)



MRS. KATHERINE S. WESTFALL  
(PHOTOGRAPH OF MRS. LAURA H. CARSON ON OPPOSITE PAGE)

## Mrs. Katherine S. Westfall

**W**HEN the late Dr. Galusha Anderson baptized Katherine Storey, a girl in his Sunday school at the Second Church in Chicago, he was not aware that she was destined in later years to become one of our widely known and highly esteemed women leaders. After her graduation from a Chicago high school, she attended the Chicago Art Institute for four years, and shortly thereafter married Mr. E. W. Westfall.

As a general rule, active interest in missions in later life is the result of years of previous participation in missionary activities. Mrs. Westfall's interest in missions dates back to her Sunday-school days, when her class made gifts and visits to needy families in the neighborhood and supported a girl in Miss Higby's school in Moulmein, Burma. Throughout her career she has been active in all forms of church work, serving as superintendent of the primary and later of the junior departments of the Sunday school, and as president of the woman's missionary society. For nine years she served as superintendent of the Chicago Industrial School. The welfare of working girls has always been on her heart, and many of the Chicago girls' lunch clubs and noonday rest clubs have received their inspiration from and have grown out of one of the first clubs of this character which she helped to establish.

Mrs. Westfall is best known to Baptists through her efficient administration as corresponding secretary of the Woman's American Baptist

Home Mission Society, a position which she has filled since 1909, having previously been a member of its board of managers for two years. Under her wise leadership the work of the society has made remarkable progress. Since 1910 its income has increased from \$190,937.81 to \$263,033.52, and today 367 missionaries are in its service, whereas the number was only 302 ten years ago. A large number of denominational and inter-

denominational organizations have profited by her membership and her helpful counsel. She has visited all the home mission fields of the denomination, and through this personal observation has been in a unique position to bring to the attention of our Baptist women the needs and their responsibilities for meeting the needs of the women and children in our home mission fields.

## Mrs. T. E. Adams

**T**HE appointment of Mrs. T. E. Adams of Cleveland, Ohio, as publicity chairman for the Jubilee celebration of the Woman's Foreign Mission Society has met with widespread approval. Few women in our denomination are better qualified for such an important task. Our constituency may therefore expect to become well informed regarding the plans and purposes of this unique celebration, which commemorates fifty years of organized foreign mission activity by American Baptist women. Mrs. Adams has always been interested in editorial work and publicity since her initial introduction as editor of her school paper. This was followed by various connections with educational and journalistic enterprises, including her work as correspondent for the New York Musical Courier. For eight years prior to its merging with THE BAPTIST she was contributor to the Journal and Messenger, furnishing regularly one of the most popular features of that paper.

Her active denominational service dates from 1911, when she was appointed foreign secretary for Ohio

(Continued on page 253)





# The Devotional Life



## God, as Revealed in the Psalms

By L. B. TROWBRIDGE

One of the richest and most strengthening feasts of which the Christian may partake comes from studying David's conception of God in the Psalms.

Of course the richness and strength comes not from studying about David's God; but from taking this same God, who was completeness of life and joy to David, as all in all to us.

The present article is condensed from material gathered by personal study extending daily over many months. First the writer read through the full one hundred and fifty psalms and noted every name, or benefit or virtue which the Psalmist attributed to God. The mere list of these totaled more than eighty attributes, and under some heads were more than two hundred passages expressing that attribute.

### Praise

More than two hundred times the note of praise is sounded in the Psalms. Out of this larder let us taste a few of these rich morsels:

"I will bless the Lord at all times; his praise shall continually be in my mouth" (34:1).

"My tongue shall speak of thy righteousness and of thy praise all the day long" (35:28).

"Let such as love thy salvation say continually, the Lord be magnified" (40:16).

"From the rising of the sun to the going down of the same the Lord's name is to be praised" (113:3).

"While I live I will praise the Lord: I will sing praises unto my God while I have any being" (146:2).

### A Personal God

Forty-six times God is mentioned as a personal God. Among the best of these passages are these:

"This God is our God forever and ever: He will be our guide even unto death" (48:14).

"He that is our God is the God of salvation" (68:20).

"He is my refuge and my fortress: my God; in him will I trust" (91:2).

"He is our God; and we are the people of his pasture, and the sheep of his hand" (95:7).

### An Answer of Prayer

Fifty-six times God is spoken of as a hearer or answerer of prayer.

"This poor man cried, and the Lord heard him and saved him out of all his troubles" (34:6).

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry" (34:15).

"When I cry unto thee, then shall mine

enemies turn back: this I know; for God is for me" (56:9).

"By terrible things in righteousness thou wilt answer us, O God of our salvation" (64:5).

"Evening, and morning, and at noon, will I pray and cry aloud, and he shall hear my voice" (55:17).

### A Deliverer from Trouble

God wonderfully helps in time of trouble, temptation and sin.

"Thou hast enlarged me when I was in distress" (4:1).

"Thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance" (32:7).

"God is our refuge and strength: a very present help in trouble" (46:1).

Among the two hundred or more passages which mention God's help a strong one is:

"The Lord is my rock, and my fortress, and my deliverer: My God, my strength; my buckler, and the horn of my salvation and my high tower" (18:2).

### Teacher and Guide

Besides helping in trouble, God gives strength and guidance for the routine of life. There are at least eighty of these passages.

## My Soul Was as a Drifting Ship

By HALSEY R. CARSTENS

My soul was as a drifting ship,  
Out on the restless sea of life;  
A fragile craft so all unfit  
To brave the danger, storm and strife.

The darkened, angry, threatening clouds  
Had brought a tempest of despair;  
Depression, like a thickening fog,  
Was hanging round me everywhere.

Out on the rising, rolling waves,  
My helpless soul was pitched and tossed,  
As if it should be dashed apart  
In the fury of the storm and lost.

But in the chaos of it all,  
There came a consciousness anew:  
No matter how the tempest raged,  
My Captain, Christ, would see me through.

I put my confidence in Him  
As Captain of my ship, and He,  
With utmost love, in safety, brought  
My soul into a calmer sea.

Oh, Christ of God! could we but know  
What strength can come to us from Thee,  
If we but let Thee guide our course,  
And pilot us on life's great sea;

Ah! then, unnumbered hosts of earth,  
Amazed, would learn to understand  
The joy and happiness that come  
From trusting in Thy guiding hand.

"The Lord is the strength of my life; of whom should I be afraid?" (27:1).

"The God of Israel is he that giveth strength and power unto his people" (68:35).

"God is the strength of my heart and my portion forever" (73:26).

As Teacher and Guide God promises: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (32:8).

### A Keeper and Upholder

More than one hundred verses offer assurance.

"I will both lay down in peace and sleep; for thou, Lord, only makest me to dwell in safety" (4:8).

"The Lord loveth judgment, and forsakest not his saints; they are preserved forever" (37:28).

"The Lord preserveth all that fall, and raiseth up all those that are bowed down" (145:14).

### A Purifier of Souls

God tests and tries his saints to purify from dross and inbred sin.

"The Lord trieth the hearts and the reins" (7:9).

"The Lord trieth the righteous" (11:5).

"For thou, O God, hast proved us; thou hast tried us as silver is tried" (66:10).

"Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me and shalt find nothing" (17:3).

### A Physical Provider

God cares for our bodies as well as our souls.

"The Lord is my Shepherd; I shall not want" (23:1).

"O, fear the Lord, ye his saints: for there is no want to them that fear him. The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing" (34:9-10).

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (37:3).

### A Good and Kind God

At least one hundred and twenty-five times God's goodness, mercy and justice are extolled.

"Surely goodness and mercy shall follow me all the days of my life" (23:6).

"Oh how great is thy goodness which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!" (31:19).

### The Source of Man's Greatness

God's wisdom and power fit men for positions of trust.

"Thy gentleness hath made me great" (18:35).

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# The Bulletin Board



## May Their Dreams Come True

The Religious Herald estimates that if Southern Baptists should continue to grow during the next twenty years in numbers and resources and in the grace of giving as they have grown during the past twenty years, there will be 33,740 churches, with 5,451,841 members, 32,206 Sunday schools, with enrollment of 5,267,186; gifts to missions and benevolence will reach \$77,633,723 that year and total gifts will go to \$148,012,414.

## The Nation's Religious Denominations

There are 202 religious denominations in the United States, according to a recent compilation of religious statistics. During the past ten years thirty-one new denominations were born and seventeen died. Of the total population in the United States, 41,926,854 are church members, a gain of 6,860,000, or approximately 20 per cent, during the past ten years. There are 227,000 local church buildings in the country, representing a gain of 15,000 during the past decade. The value of the physical property of the churches is \$1,676,000,000, or an increase of \$420,000,000 in the past ten years.

## Churches Gained 667,000

Churches of the United States made a net gain of 667,000 new members in 1920, according to Dr. H. K. Carroll, who says that this is a marked increase over 1919 when the aggregate number of members gained was less than 44,000. Dr. Carroll said in 1919 decreases were shown in most of the churches. He compared figures of some of the larger groups showing that in 1919 the Methodists lost 75,951, Presbyterians 46,459, and the Baptists 11,108. In 1920 these groups gained respectively 237,127, 43,031, and 129,283. The Roman Catholic church showed an increase in 1920 of 127,579.

## New Zealand's Hot and Brown Season

New Zealanders have been enjoying their midsummer vacation the last few weeks, and the Baptist pastors returned, brown with tan, from the mountain and the shore are laying plans with fresh zeal for their autumn church work.

## Missionaries Studying at Chicago

The University of Chicago continues to attract an increasing number of missionaries of all denominations who are at home on furlough and who wish to pursue further studies in the branches of education, medicine, sociology, philosophy or religion. At present there are in attendance missionary representatives from South America, the Congo, Egypt, Syria, Assam, India, Burma, the Malay States, the Philippines, Korea, Japan, and China—a total registration of forty. On the

evening of March 4, this group of missionaries met together and organized themselves into a "Furlough Club," under the presidency of Professor Baker, for the purposes of stimulating missionary interest throughout the institution and of extending a warm welcome to all missionary students.

## Stop the Leaks in Our Lodge

A few days ago the United States Senate spent several hours in executive session discussing the question of an agreement with Great Britain and Japan to limit armaments. At the close of the session, Senator Lodge and others are reported as saying that an agreement with Japan would not be worth the paper it is written on. That statement comes very near to a declaration of war from the Senate chamber, and the senators who make it assume a grave responsibility. They are flinging firebrands.

## Who Shall Walk the Floor?

The proposal that the United States cancel the debts of the Allies to this country raises the question whether the debtors or the creditor shall walk the floor. It has not yet become a subject of open negotiation among the countries involved, but that stage is probably approaching; and then the American people will do well to think carefully, speak with courtesy and study the parable of the two debtors.

## Boy, Page Eternal Vigilance

The Continent, commenting on certain proposed legislation likely to interfere with the freedom of the press, moralizes: "But this is not the only direction in which the liberty of the press is threatened. In the industrial struggles there has been a manifest tendency to disregard fundamental rights. And more than once, in our judgment, there have been unjustifiable invasions of the right of free assemblage and the right of free speech. These two are rights that are very sacred and are vitally important in a republic. Let them be preserved at any cost."

## How Many Lies Did We Swallow?

During the war Robert Bridges, poet laureate of England, accepted the stories of German atrocities and wrote a poem denouncing them. Now it is reported, he comes out with a recantation, telling the world that the stories were false and his poem a mistake. Oh, hum! how many lies have we swallowed since 1914—or is somebody lying to us now about Mr. Bridges?

## Premillennialism is Not an Issue.

Dr. W. B. Riley, in a recent letter to the Western Recorder, states frankly and finally that the "conservative" Baptists of the North have never made premillennial-

ism an issue in the Northern Baptist Convention and will not do so. He states the issue as he sees it in three grievances: the colleges are dominated by rationalism; advocates of the new theology dominate the convention; and men are being sent out who disparage the plenary inspiration of the Bible, the absolute deity of Christ and the blood atonement. Perhaps among these generalizations, when specific definitions are formulated, we shall have not only a clarified issue, but also an opportunity for counsels of harmony.

## The Tide Has Turned

During the war several of the leading denominations reported a diminishing attendance in the Sunday schools and a net loss in membership. Figures for last year, however, tell a different story. Baptists reported a net gain of 129,000 and the Methodists of more than 200,000. And from every direction come news reports of doubled audiences, growing Sunday schools and fruitful evangelistic campaigns.

## Some Live Fruits of the Spirit

Baptist mission churches and schools in Cuba have been taking up collections for the starving children in Central Europe. The International College and Sunday school at El Cristo and the church at Baire made an offering of \$135 while the church at San Luis Camaguay and Guety Baragagua has sent \$75. Miss Ethel Fosdick, missionary among the Italians at Lawrence, Mass., sent to the Foreign Society for the hungry people in China. The boys and girls of this mission decided to give up candy, gum and other things dear to the heart of a child for the cause named. The amount of their gift meant a real sacrifice for working conditions in Lawrence have been so poor that some of the children who gave up their pennies get but two meals a day themselves.

## "Seeing More Bears Than Are There."

One of the most hopeful signs of returning sanity in the American people is the fact that they are beginning to laugh. An "inconspicuous Methodist preacher" in a recent number of the Epworth Herald tells a story of the lad who saw the whole dark world full of bears at night; and he thinks that like the lad, folks generally have fallen into the habit of seeing bears where no bears exist. Thus Henry Ford sees a Jewish bear, the Pope a Y. M. C. A. bear, the liberals a Blue-Sunday bear; and there are Bolshevik bears; and plots of capitalists, of higher critics, of organized labor, of Japan, of Great Britain, and so on beyond enumeration, thicken. He scouts them all jauntily and cries: "Washington McGillicuddy Johnson, you come out into the dark with me and show me those bears."





# Young People's Work



## Topic for April 10

HOW DOES CHRIST WISH HIS DAY TO BE SPENT?

Matthew 12:1-13.

"The Sabbath was made for man."

Suggested literature: "One Rest-Day in Seven," by Horsman, American Baptist Publication Society, price 10 cents, post-paid.

### The Interest of Each is the Concern of All

The weekly rest-day should be kept because it insures health and betterment for every side of man's nature.

1. *The Physical side.* Careful investigations into the chemical facts of expenditure and repair as they relate to the body and the blood have shown that nightly rest does not afford complete recuperation of the vital forces.

2. *The Mental side.* Decline in physical vigor through lack of a weekly rest-day means a corresponding decline in the elasticity of the mind. The mind works through the brain, and men's brains are not made of iron.

3. *The Moral side.* Whatever makes for energy, buoyancy and cheerfulness makes for good morals also. Toil unrelieved by a weekly rest-day tends toward stolidity and stubbornness of disposition, an inability to throw off care and trouble, a defective sense of responsibility and obligation.

4. *The Social side.* Many of the noblest exercises of the soul are social, and they wait upon the recurrent rest-day for their fullest expression. Daily struggle for material necessities grows to selfishness, but Sunday makes conspicuous interests and obligations beyond ourselves.

5. *The Religious side.* The highest thoughts and activities of the human spirit are religious. Personal religion, to be healthful, needs a weekly rest-day. Spirituality should be founded and fed on truth, and the acquisition of truth from the Bible, history or nature, requires time.

### The Proper Observance of the Rest-Day

This can best be determined by reference to the purpose of the day. "The Sabbath was made for man, not man for the Sabbath." It should be so used as to satisfy man's several needs—religious, social, moral, mental, physical—in the order of their importance, with divine worship and communion clearly standing first. Unless an individual is better in these various particulars on Monday morning than he was on Saturday night, he has misused the day.

### What Christians Can Do for the Rest-Day

1. In their defense of the Sabbath, Christians should abandon all doubtful reason and exegesis. One comprehensive and convincing argument is more potent in this

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

critical age than a dozen suspicious ones.

2. Christians should frankly approve such liberty and variety in the use of the day as our modern complex social conditions make desirable. It is quite as great a service to relieve men's consciences from morbid or mistaken scruples, as to place upon them necessary burdens.

3. The church's work, therefore, with respect to the Lord's Day should be positive and constructive, not merely denunciatory. If Christians really believe that the worship of God is the noblest function of the human spirit they should testify unmistakably to that fact by their example.

4. The church should give liberal support to such organized agencies for the defense of the Sabbath as show by their works that they merit confidence, accounting them its executive arms.

5. Christians collectively should bring to bear upon governmental representatives and officers the pressure of their opinion when the introduction or enforcement of good or bad Sunday laws are at stake.

6. Individual Christians may often take the initiative in effecting more wholesome Sunday conditions in their own communities, but so far as possible all effort should aim toward federated action among the churches and with the moral element of the community.

7. In many localities churches can render a beneficent service to men, women and children by providing the place and the means for quiet pleasure, sociability, and intellectual and moral stimulus during the hours not occupied by regular worship. The Pleasant Sunday Afternoon has grown to large proportions in England under the leadership of churchmen.

8. Believers in the weekly rest-day should take great pains to make that day a peculiar delight to their children.

9. Employers should be made to see that granting their men a weekly rest-day without reduction in wages would be a profitable investment; that by so doing they would raise the morale of their working force, would gain the good will of their men, would get a larger aggregate output, and would decrease the waste arising from carelessness, indifference and inefficiency.

10. Church people should appreciate the fact that the Sunday Rest-Day Movement is part of a much larger problem. The short-hour work-day, the Saturday half-holiday, equitable wages, steady employment, whatever would make the conditions of life for the masses of the people more humane would also promote the

nobler uses of the Lord's Day. The author of the Sabbath, we may believe, will feel confident only when, throughout his earthly family, this day has become the choicest among seven days, each in turn pure and glad. (Adapted from booklet mentioned above.)

## News

### RHODE ISLAND

"Perhaps it may not seem much of an achievement to you men folks, but for the first time in history our Sunday school work had a place on the program of our Rhode Island State Convention's annual meeting. So well was it received that our people are asking that a longer time be given to it next year. Then, too, at each of our associational meetings, time was given for the director to present her plans for the state work."—Lillian F. Murdock.

### IOWA

"Associations organized with an elementary director in each association. Organization also includes Swedish, Danish, German, and Negro associations.

"Graded lessons are used to some extent in about 65 per cent of our schools; good use is being made of handwork. Exhibits are made each year at Northern Baptist Convention, state convention, assembly associations and institutes. Iowa has won either first or second place in the handwork exhibit of the Northern Baptist Convention for the past four years. Elementary luncheons are held each year at the state convention, assembly, and at some of the associations.

"The outstanding feature of the work in Iowa has been the annual cradle roll campaign for three years. A pennant is awarded each year to the school making the largest gain in cradle roll membership, and to the school organizing the largest new roll. An annual enrollment of 2000 new babies and about forty new rolls organized, has been the result. Much interest has been manifested and Sunday schools have been greatly helped as a result of these campaigns.

"During the year a fine interest has been taken in daily vacation bible schools, and church schools. Numbers of churches have put on schools with helpful results.

"An elementary union has been organized and maintained for the cities of Waterloo and Cedar Falls. Meetings have been held each quarter, with a luncheon and program period. Plans are now being made to develop this into a general Baptist Sunday-school union with a general lunch, then classes divided according to departments, each department taking a special course of study.

"We feel greatly pleased and blessed in our work in Iowa and are looking forward to greater opportunities the coming year."

—Hazel Boyd.





# Religious Education



## International Uniform Lesson for April 10.

BIBLE TEACHINGS ABOUT HEALTH

I Cor. 6:19-20, 9:24-27; Gal. 6:7-8.

Golden Text: I Cor. 9:25.

By JOHN A. EARL

### The Lesson Text

The words, body and flesh, are used interchangeably by Paul in the passages chosen for the lesson. In the first passage the body is the temple of the Holy Spirit; in the second passage the body is the bully who has to be knocked down and kept down by sheer force in order that the body may not dominate the spirit. The passage in Galatians is only indirectly connected with the body, because the context shows that most of the sins of the flesh, or "works of the flesh" are not sensual but proceed from an attitude of mind, a trend of spirit. And yet the body is so closely interwoven with the principle of evil which Paul calls "the flesh," that he has the flesh in mind when he says, "I buffet my body, and bring it into bondage."

### The Lesson Taught

The Christian conception of health, the Christian control of health, and the Christian contagion of health cover some of the Bible teachings on health.

### The Christian Conception

Jesus was engaged through a large part of his ministry in bringing health to the people. Matthew in his gospel puts it in a single sentence, "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of diseases and all manner of sickness among the people" (Mt. 4:23). Health, not disease, is God's order. Disease like sin is a disintegrating and distressing condition. Jesus did not deal with the scientific prevention of disease or the scientific cure of disease, because he lived in an unscientific age. He founded no hospitals, established no clinics, created no school of surgery or medicine. The physical causes of disease were not sought by him. "Sin no more lest a worse thing come upon thee," he said to the man healed at the pool of Bethesda, thus indicating that personal sin had had something directly to do with that man's former paralysis. He also recognized and acknowledged the common understanding among the people that diseases in large part were traceable to demons. But beyond this he did not go. He healed the sick by his own divine power thus putting the seal of his approval upon health as the normal condition of the human race.

The original disciples followed the Master in his spirit and method. Therefore

the New Testament teachings on health, while indirect and lacking system, are always positive and constructive. The body is regarded as a sacred temple of the Holy God, and as such cannot in reason be used for anything that would offend the purity, the dignity and the wholeness of the divine Spirit. Health was to be sought and cultivated with the same diligence that holiness was to be sought and cultivated. Sickness was always a cause for regret, and in the New Testament it was always traceable to the source of all evil—the Devil. In modern times the physical causes of disease have been discovered, for the most part, by medical science, and the treatment of diseases has been put upon a scientific basis; but the Christian conception of health as the normal condition for men has not gone beyond the New Testament.

### The Christian Control

According to Paul in our lesson the control of health is both positive and negative. Positive control is indicated in the words, "Glorify God therefore in your body," and in the picture of the Grecian athlete who was the very personification of health and vigor. Negative control is seen in the reference to "buffeting the body," as thought it were a thing to be repressed. The whole thought is personal. The control of public health as a social duty is not in the lesson text, and is not specifically in the New Testament. Health commissions in our states and municipalities are modern. Smallpox, typhus fever, yellow fever, and other diseases used to be regarded as visitations of the Devil or a direct judgment of Almighty God, and left to work their misery and death; but we know that yellow fever was communicated by mosquitoes (I speak in the past tense because yellow fever has been destroyed), typhus is communicated by lice, and smallpox spawns in dirt. We now control diseases by getting at the causes and destroying the causes. The destruction of hookworm freed the people from their shiftlessness and enabled them to become self-supporting, self-respecting citizens. The care, conservation and promotion of public health is one of the most important of services which the state owes to its citizens. If commerce, labor and agriculture are important enough to have a seat in the president's cabinet, health is no less important. Much has been done in this direction, but it is only a beginning. One hundred years from now the people then living will regard our efforts in the care of public health as we regard the efforts of the pagans who beat the tom-tom to scare away the demons from the sick room.

### The Christian Contagion

Our negative tendencies are never more

apparent than when we emphasize sowing to the flesh to the exclusion of sowing to the spirit. There is a contagion of disease. That is well established. The quarantine sign with its anti-social influence upon the neighborhood is evidence. Disease can be carried and spread. But health can also be carried and spread. Handkerchiefs were taken from the person of Paul and carried to the sick, and they were healed (Acts 19:12). Every modern physician appreciates this law of health. He mixes his medicine with sunshine and his professional visit radiates health. It has been well demonstrated that there are typhoid carriers, that is, people never sick with the disease who carry it and spread it. By the same law there are health carriers, that is, people who carry health and spread it. They may be as unconscious of carrying health as the typhoid carriers are of carrying sickness, but they carry it nevertheless. The Christian should always be a health-bearer, constantly sowing to the spirit, unceasingly promoting private and public welfare, untiringly using every means, physiological, psychological, theological and sociological for the healing of the sick, the prevention of disease and the promotion of health.

## A Course for High School Pupils

### CONVERSATION TWO

Question: What are the Helps to a Christian Life?

Scriptures: John 14:15, James 1:13-17, 23-24, Phil. 4:8.

By F. F. PETERSON

ARE all Christians equally Christian? Why these differences? How do you account for them? Secure answers showing the differences are due to imperfect or wrong ideas of what it is to be a Christian, that some do not give up their pet sins, that others do not sternly resolve to live with God's help the true Christian life.

What then are the hindrances to a true Christian life?

What is sin? What does it do? To you? To others? Can a Christian sin? If so, what does God do with a Christian's sin? On the whole then, sin is the chief hindrance to the Christian's life.

What are the common sins of youth? Abuse of language? Abuse of body? Abuse of time? Abuse of morality?

How can these hinder? Show how they affect relations with Christ.

What are the best helps one may secure in living the Christian life? Through what people, organizations and practices?

What is temptation? What is its value? When are people tempted? Is it a sin to be tempted?

(Continued on page 255)





# The Chimney Corner



## Consider the Lilies!

BY A SOPHOMORE WHO WAS PRESENT

THE "Campus Cat" goes to press on Mondays, so there was just time for somebody to slip in this paraphrase:

"Lives of great men all remind us

We can make our lives sublime,  
And departing leave behind us

Bulbs that will improve with time!"

This aroused a regular wave of indignation at first, some of us fearing it was written in sarcasm, until the girl who printed it declared she was an ardent champion of Mrs. Thayer's, so we settled back happily and—considered the lilies!

You will never fully understand what Mrs. Thayer did for us, until I explain how furious we all were when the authorities—that-be decided that such an early Easter would divide the semesters wrongly, and so set our spring vacation two weeks after Easter: which meant we had to stay cooped up at the academy, miles from anywhere, on the most gorgeous Easter Sunday any of us ever disgraced with age-old bonnets and end-of-the-winter furbelows. They tempered our fury somewhat by announcing that the famous Dr. Anselm Kennedy Thayer would preach in chapel for vespers, so we passed the day gossiping mildly about him. No doubt you yourself know all there is to tell, for everybody everywhere swarms to hear him preach, and although he used to be a bachelor for years-on-end, he had suddenly married quite a plain person, according to fleeting glimpses we had of her as they both drove up to Prexy's house that Sunday noon. Slender and dark she was, but not dashing or any of the other things we thought such a prominent, handsome man ought to have annexed—little ninnies that we were at that particular moment!

Well, we ate our Easter dinner and thanked our stars that there was ice cream instead of the deadly tapioca. Nobody knows to this day what Mrs. Prexy served at her dinner, but verging on four-fifteen o'clock her chief guest suddenly became so ill that any thought of having the poor man speak in chapel was banished for this Easter! According to Clementina (she is Prexy's next-to-the-youngest child) Dr. Thayer simply said: "Mary, you speak in my place; I know you can!" Mary being the new wife, of course. Clementina says her father was so tremendously relieved at having the situation thus saved that neither he nor Mrs. Prexy nor anybody else noticed the stricken startled look that descended on the bride's face. But Clementina noticed. Trust her! She's like the old Jews, not a jot nor a tittle doth she ever overlook.

Clementina says she (Mrs. Thayer, that is) walked out into their garden and stood

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

by the sundial for almost half an hour, twisting her fingers until the knuckles showed white. Then by and by, just as the chapel chimes were calling us, along toddled Prexy's youngest hopeful, carrying a bulb: "I brang you a lily," he piped up politely, and with horrible grammar added; "but the lily ain't came outdoors yet. You see, she ain't got waked up inside properly."

And as the great preacher's wife took the bulb in her hand all the paleness left her cheeks. Clementina declares it was as if angels had rolled away a stone. I don't know about that—but anyhow, there we all sat in prim rows in the chapel pews, and the afternoon sun filtered through the rich old stained glass windows as we saw Prexy lead her up on the platform. She sat in the great carved cathedral chair with tall Easter lilies all around her, while we sang, "Low in the grave He lay, Jesus my Saviour," also other Easter hymns. And all the time we were thinking: "No, she certainly isn't much to look at!"

Then Prexy introduced her, and we eyed her gown critically as she stood there, slender as the lilies themselves in that radiant light, with the great gold organ pipes gleaming behind her. And every single nasty little one of us was thinking: "No particular style, either!"

She laid her folded hands on the carved pulpit desk, and this is what she said: "All my life I have wanted to be very beautiful, so beautiful that people would turn on the street to look at me,—I wonder if you know what I mean, any of you?"

Know? Good gracious! Why, it was

## The Crystal Christ

BUT Thee, but Thee, O sovereign Seer of time;

But Thee, O poet's Poet, Wisdom's Tongue;

But Thee, O man's best Man, O love's best Love,

O perfect life in perfect labor writ;

O all men's Comrade, Servant, King or Priest,—

What if or yet, what mole, what flaw, what lapse,

What least defect or shadow of defect,

What rumor, tattled by an enemy,

Of inference loose, what lack of grace Even in torture's grasp, or sleep's, or death's,—

Oh, what amiss may I forgive in Thee, Jesus, good Paragon, thou Crystal Christ? Sidney Lanier.

exactly what I was wishing myself! Only of course I mentally added: "But I'm loads nearer the goal than you, Mrs. Wife-of-a-Famous-Man!" And afterwards the other girls said they were thinking the very same thing, too.

Without realizing it, I can see now that we must have all been won over by that first remark of hers, each of us understanding how she must hate being plain! When she had us at this impressionable stage she opened her folded hands and showed us the bulb, telling us what Prexy's son had said: "I brang you a lily bulb—but the lily ain't came outdoors yet. You see, she ain't got waked up inside properly."

"And that's the only reason I'm not beautiful yet, myself," she added, quoting whimsically: "You see, she ain't got waked up inside properly!"

Well, you could have rolled me over with a straw I was so astonished—and interested. Personally I would have recommended a shopping tour on Fifth Avenue as her surest beauty start. But nobody in chapel had ever held us so spellbound; even gnarled old Prexy looked transfixed. So on top of this strange introduction, with a clear mellow voice, she began reading us all of that marvelous fifty-third chapter of Isaiah. Wave upon wave of sadness surged over me, it suddenly sounded so exquisite. I can't quote much that she said after that—not being a born reporter—but she kept holding that ugly bulb in her hand all the time as she read and re-read one of the verses describing Christ: "A root out of dry ground—he hath no form nor comeliness—yet when we shall see him there is no beauty that we should desire him." "Beauty" was his because inside he had awakened—out of the ugly root, this flawless loveliness; and she quoted "The Crystal Christ" by Sidney Lanier. Curious it was, too, for we had had that poem in English class some weeks before, and nobody thrilled. But now—!

Then with quick sketches she began telling us of girls, ugly, uninteresting, cramped girls—mere brown bulbs. One of them Mary Lyon, a poor, little creature in clothes so awkward and poor that they looked like a bran sack tied around the middle with a string; yet, because she waked up, Mt. Holyoke College stands as a memorial to her for what she has done for women to the ends of the earth.

There was another dull drab girl, cramped by threadbare poverty and continual sickness, fighting consumption and a hundred other obstacles, until there waked up in Alice Freeman Palmer beauty so strong and powerful that it could make Wellesley College. And an old farmer's wife said: "When I met her on the hill one afternoon she was the fairest object in the landscape, and all the day was



brighter after I saw her. I cut her picture out of the newspaper and pasted it up where I could see it, and every day I say I will try to be a better woman because she lived."

With rapid word pictures she took us all around the world, into little mud huts somewhere in the Orient where a quaint little brown woman would be crouching over a smoky fire, but when she looked up in greeting—behold, the beauty of holiness dwelt in her eyes! India, China, Africa, America, everywhere, brown homeliness was becoming lovely.

Then she told of a forlorn little New York guttersnipe, clutching something secretly inside his coat.

"Whatcher got?" asked a curious pal.

"I got a bottle of perfume," the little fellow whispered back in an ecstasy of joy.

"Aw, go on! I don't believe ya! Take the cork out, buddy, and leave me have a smell!"

"And so," ended Mrs. Thayer, her face like a resurrection angel's, "when they

criticize women and girls for being all-earthy and sordid with their foolish outside-in standards of dress and fun and behavior I always say: 'Oh, but I don't believe it, just take the cork out: there'll be sweet perfume there—just smell, and see!' It is a mere matter of bulbs again, the beauty is there, but it hasn't waked up yet. So to everyone of us the Master is saying today as he said to the daughter of Jairus: "Get up, little girl, get up!"

Then Prexy prayed as if he knew God was unusually nearby; after which we all trooped up front to shake hands with her, one by one. But it wasn't until after supper that we exchanged confidences about this and discovered that every blessed one of us had begun as follows: "Oh Mrs. Thayer, if I can ever be half as beautiful as you are!"

For suddenly we knew we were nothing but awkward, clumsy bulbs, wrapped up in crazy, crackly layers of outer flimsiness. It was indeed high time we began to—consider the lilies!

## The Young Reserves

### Tag! You're It!

OF COURSE it was partly the Easter music and partly the Easter sermon and partly the scent of the lovely Easter flowers, but however it came about, the truth of the matter is that while Alice sat primly in church between her father and mother that Easter Sunday morning, she did an astonishing thing. She never knew how it could have happened without anyone stopping her, for no sooner had she put her head against her father's shoulder than she suddenly found herself walking and walking and walking through marvelous fields of Easter lilies; up and up she climbed until she even reached the golden gates of heaven. She looked inside wistfully, then noticing that others were allowed to walk in, she said to the Angel at the gate: "Could I go in, too, please?"

"Oh, you're Alice in Blunderland, aren't you?" the Angel exclaimed, turning around. "Wait a moment, dear, till I see if your name is in the King's Book of Golden Deeds."

Alice knew, almost before the Angel looked, that her name was not on the list—and it wasn't.

"I'm sorry," sighed the Angel, "but of course you understand that it would not be fair to let you enjoy all the glory inside when you really had done nothing to help."

Alice felt much surprised. "But what could a young girl like me do? And whatever made you call me Alice in *Blunderland*? D-do I s-seem to have m-made so many b-blunders?"

"I'm afraid you have, for all the entries are on the Blunderland side instead of the Wonderland side. You have no idea how many Baptist children live, and grow up, and *die*, in Blunderland without once playing 'Tag! You're It!'"

Alice simply stared. "Well, if that's all, I think you ought to know that I perfectly *love* to play that game, dear Angel; I play it day after day."

The Angel seemed positively startled, and again searched through the records. "There is no littlest mention of you're having played the kind of game I mean, no, not even once!"

"But what kind *can* you mean?" Alice asked, almost crossly. Of course, if they had their own special variety, how was she to know she ought to play it?

"Oh, it's exactly like any other game of tag, my dear; the minute you are *touched*, then 'Tag! You're It!' and you must hurry and touch someone else. But I find that in Blunderland men, women and children who are touched stand perfectly still and say to themselves: 'I've been touched! Oh surely nobody is so easily touched as I am!' But *they never budge one single inch* to touch anybody else. So it's these stand-still-do-nothing, keep-everything-for-themselves people in Blunderland who are continually hindering God's beautiful plans for loving his world."

Alice looked at the Angel eagerly. "But maybe I'm not as bad as you fear, for maybe I've never been touched!"

"Oh, but you have!" cried the Angel; it's down here in the records; why, for one, two, three, four, five Sundays lately you've been touched—oh, very much so! —in Sunday school."

"Have I?" sighed Alice in a meek little tone.

"Yes, my dear. You were very much touched on the Sunday when they gave you the cunning square box in Sunday school to take home to be filled by Easter Sunday. You were so touched that you were going to drop some of your allowance into that box the minute you reached home, and you planned to ask your fa-

ther and your mother and your uncles and aunts to drop in bigger sums."

"That's so!" Alice admitted, "but I even forgot to tell mother. That *was* a blunder, wasn't it?"

"A big one, dear, for you've lost all these precious days. Then every Sunday since then you've been hearing new stories and being touched all over again. What about the Little Red Hen?" the Angel asked.

"Oh!" laughed Alice, sparkling all over, "that was such a queer story, dear Angel. There was a little girl in India who terribly wanted a Bible, but she hadn't a single penny and nobody would give her any. But the most obliging old Hen began cackling—you know how sympathetically they *can* cackle, don't you? Well, that Hen actually laid eggs enough for the little girl to buy a Bible with. Oh, I loved it! But of course, there can't be many other hens in India so obliging, so I really was planning to put some money in my box for other Bibles."

"Exactly! You were touched, dear; but you haven't gone on playing the game."

"Oh!" groaned Alice in a very small voice. For it was all true. She had cared dreadfully at first; but she had forgotten all about it afterwards. "Was I ever tagged again when I stood still?" she begged.

"Yes," sighed the Angel, "oh, yes! Have you forgotten the story of the young lady who dropped a tract out of a car window, the dear little pink tract that O Mitsu kept inside his sleeve? Don't you remember how you smiled when he *painted* a long wet letter ordering 'one Christian God, just as big as possible for the enclosed money, please?'"

Alice smiled all over again. "He thought God was just a little carved *idol*, you know! Oh, I *was* touched, Angel; I was going to earn a dollar to buy fifty more tracts all my own for somebody to drop into the hands of other curious heathen boys the whole world around. But—but I haven't d-done a s-single thing y-yet."

"No," sighed the Angel, "this record shows that your little box is almost entirely empty, just as if you didn't care that great patches of the round globe on top of the box were still rolling in darkness. And when you get home you'll see that the cunning papoose is blinking herself fast asleep, she's so tired waiting for you! All because you've tucked each new story inside your memory, just as if it wasn't a special invitation to come out and play. And it's Easter Sunday this very minute, but the empty box sits forlornly at home. Oh, Alice dear, surely you see now that giving money and getting others to give is the quickest surest way of playing Tag! You're It! It's the only way you have of helping those missionaries of yours."

Alice felt positively buried in disgust at herself, but she managed to say: "It may be the very last minute, dear Angel, but I'm *truly* touched at last, so you just watch me play tag right, now."

"Sh! 'Sh!" whispered Alice's father in her ear, utterly scandalized; "You

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## Baptist Laymen Sound Cry to Northern Host

At the invitation of the finance committee of the Northern Baptist Convention, a group of laymen gathered at the Hotel Cleveland, Ohio, on Feb. 11 and spent the day in a discussion of the interests of the convention, from the layman's point of view. It was a most interesting and profitable day. The program of the Board of Promotion, its policies and methods, the interests of the various societies and boards, the outlook for the completion of the \$100,000,000 fund, were all discussed freely and frankly.

At the close of the conference a series of significant resolutions was adopted. No men know our denominational situation better than do these men. Their endorsement of the New World Movement is therefore most significant, but more significant still and more far reaching in its possible results in their enthusiastic endorsement of tithing as a method of giving. It was stated frequently during the day by men who spoke from personal experience that the adoption of this plan would solve not merely the personal problem of giving but also that of financing all our missionary and benevolent work.

The laymen were guests at luncheon of Mr. Ambrose Swasey. It was recalled that it was at the invitation of Mr. Swasey and a few others that the laymen gathered in the same city in the fall of 1917 to consider our Baptist situation. The wonderful development of our denominational ideals and purposes all trace back to that remarkable meeting in Cleveland three and a half years ago.

This statement was adopted by the conference:

We hereby express to The General Board of Promotion of the Northern Baptist Convention the assurance of our high appreciation of its fine services in the face of difficult conditions.

We advise the widest dissemination of detailed information calculated to correct misunderstandings as to the work and methods of the board.

We recommend that the chairman of this conference appoint a committee of five laymen to co-operate with the board in the study which we understand is being made in an endeavor to so correlate the work of the board as to the secure the largest degree of efficiency with the least possible expense.

We heartily believe in the ability of our people to complete the \$100,000,000 fund, and pledge our full co-operation with the board in its efforts to achieve this end.

We are convinced that the time has arrived when the work now being carried on by our denomination along the line of Christian stewardship should be more generally emphasized, and that particular stress should be placed upon the duty of the members of our churches to devote not less than one-tenth of their income to Christian work.

We believe that it would help to enlist the hearty co-operation of our entire membership if an advisory committee of five laymen were appointed by the administrative committee of The General Board of Promotion to serve in co-operation with the administrative committee, and that one of the duties of such committee should be to endeavor to establish a tithe's league in each local Baptist church.

Above all, we earnestly call upon our pastors and laymen to wait upon God in intercessory prayer that the divine blessing and power may be abundantly granted to us as a denomination in this whole

great enterprise, which we have undertaken in His name.

The following names were signed to the statement:

Elmer B. Bailey, Burlington, Vt.; Harry E. Bailey, Brooklyn, N. Y.; J. W. Baker, Pawtucket, R. I.; E. L. Ballard, New York, N. Y.; Harvey Bartle, M. D., Pittsburgh, Pa.; H. E. Beebe, Ipswich, S. D.; Carl K. Bennett, Owatonna, Minn.; A. O. Birch, Los Angeles, Calif.; T. A. Boadway, Pasadena, Calif.; Harry L. Bond, Wheeling, W. Va.; Henry Bond, Brattleboro, Vt.; E. C. Boughner, Denver, Colo.; George W. Bovenizer, Brooklyn, N. Y.; L. L. Brandt, Hastings, Neb.; W. G. Brinson, Chicago, Ill.; Chas. R. Brock, Denver, Colo.; Dorr H. Carroll, Spokane, Wash.; James L. Case, Norwich, Conn.; C. Q. Chandler, Wichita, Kan.; Levi S. Chapman, Syracuse, N. Y.; Herbert B. Clark, North Adams, Mass.; Sidney Clarke, Jamestown, N. Y.; J. H. Cochran, Des Moines, Iowa; L. W. Coggin, Phoenix, Ariz.; Isaac W. Cokefair, New York, N. Y.; Henry E. Cole, Pittsburgh, Pa.; W. C. Coleman, Wichita, Kan.; James C. Colgate, New York, N. Y.; B. F. Conway, Los Angeles, Calif.; Wm. R. Conklin, New York, N. Y.; Albert H. Currier, Rochester, Mass.; C. S. Dearborn, Indianapolis, Ind.; N. W. Dible, Kansas City, Kan.; Frank S. Dietrich, Boise, Ida.; J. B. Dodge, Richmond, W. Va.; E. R. Drake, Galesburg, Ill.; R. Earl, St. Paul, Minn.; Cyrus S. Eaton, Cleveland, O.; G. L. Estabrook, Philadelphia, Pa.; H. M. Eillebrown, Pawtucket, R. I.; H. I. Foskett, Des Moines, Iowa; F. W. Freeman, Denver, Colo.; D. G. Garabrant, Bloomfield, N. J.; N. S. Gile, Salem, Ore.; L. S. Gillette, Minneapolis, Minn.; Richard C. Goodell, Antrim, N. H.; C. W. Goodman, Phoenix, Ariz.; Geo. Gorton, Racine, Wis.; R. W. Grinnell, Cleveland, O.; Wm. J. Grippin, Bridgeport, Conn.; Frank D. Hall, Fargo, N. D.; L. Burton Hall, Brooklyn, N. Y.; Arthur M. Harris, Plainfield, N. J.; Edw. H. Haskell, Newton Centre, Mass.; Wm. Henry Hays, New York, N. Y.; P. O. Hegberg, Ottawa, Kan.; Howard G. Lane, Hampton, N. H.; Frederic S. La Rue, Beaver Dam, Wis.; D. C. Latourrette, Oregon City, Ore.; George Leask, New York, N. Y.; Charles W. Littlefield, Portland, Me.; R. L. Livengood, Seattle, Wash.; M. C. Lough, Fairmont, W. Va.; W. D. Lovell, Minneapolis, Minn.; Robert Luehrs, Fremont, Neb.; Robert J. McMahon, Shoshone, Ida.; E. H. Mack, Erie, Pa.; W. E. Macurda, Boston, Mass.; C. J. Mills, San Francisco, Cal.; J. S. Minor, Chalmers, Ind.; John W. Moore, Charleston, W. Va.; Geo. I. Neal, Huntington, W. Va.; A. B. Newell, Glenview, Neb.; Frank C. Nickells, Minneapolis, Minn.; John Nuveen, Chicago, Ill.; Geo. W. Palmer, Brooklyn, N. Y.; Charles W. Parsons, New York, N. Y.; Allan P. Peacock, Providence, R. I.; B. S. Pearsall, Elgin, Ill.; Eli Peterson, Wauwac, Wis.; Wallace L. Pond, Providence, R. I.; Chas. M. Porcher, New York, N. Y.; C. H. Prescott, Cleveland, O.; D. T. Pulliam, Loveland, Colo.; R. W. Reid, Woonsocket, R. I.; Frank H. Robinson, Pittsburgh, Pa.; Ernest E. Rogers, New London, Conn.; Max Schimpf, Brooklyn, N. Y.; Albert L. Scott, Boston, Mass.; W. G. Shaffer, New Hampton, Iowa; Franklin G. Smith, Cleveland, O.; Geo. E. Smith, Dayton, Ohio; W. W. Smith, Detroit, Mich.; Everett L. Spencer, Providence, R. I.; Hugh Stephens, Jefferson City, Mo.; William W. Stickney, Ludlow, Vt.; A. H. Stockham, Delta, Colo.; E. T. Stone, Minneapolis, Minn.; Ambrose Swasey, Cleveland, O.; J. H. Taylor, Green Bay, Wis.; Joseph D. Thyng, Passumpsic, Vt.; C. O. Tinkham, Fairwater, Wis.; Ernest L. Tustin, Philadelphia, Pa.; Charles P. Walker, New Haven, Conn.; H. W. White, Minneapolis, Minn.; J. A. Wiley, Hartford, Conn.; P. W. Wilton, Montrose, S. D.; Smith G. Young, Lansing, Mich.

### Members of Finance Committee:

D. C. Shull, Chairman, Sioux City, Iowa; F. W. Ayer, Camden, N. J.; Clarence A. Barbour, Rochester, N. Y.; George W. Coleman, Boston, Mass.; Orrin R. Judd, Brooklyn, N. Y.; Arthur L. Leshner, New York, N. Y.; W. H. Main, Philadelphia, Pa.; Francis W. Parker, Chicago, Ill.; Corwin S. Shank, Seattle, Wash.

## What Is Our Money Doing?

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always turned over to the missionary department handsome profits. But for two years these profits have been wholly absorbed by the high costs of business.

8. The Ministers and Missionaries Benefit Board has been sharing propor-

tionately with all others in the receipts of the New World Movement. By reason of a large gift received outside the \$100,000,000 fund the board has been able to inaugurate its retiring pension plan for our ministers and missionaries. It is in need of large additional sums before its full plans can be carried out.

9. We have paid over to our schools and colleges—fifty-two of them—the sum of \$1,272,716. This is an entirely new departure in our denominational history. For the first time the denomination as a whole has had a part in its great educational work. Heretofore the institutions have depended for their support upon their alumni, their interested friends, and in isolated cases upon the assistance of a state convention. Now the whole denomination has assumed a responsibility toward the education of its children. Future generations will look back upon this as a step quite as significant as the inauguration of the New World Movement itself. These fifty-two institutions have received timely aid in a day when the cost of education has been mounting in like proportion to every other cost.

10. Most significant of all, perhaps, is our work in Europe. At Christmas we asked for a special offering of \$166,000 to enable our foreign mission society to undertake relief work among the Baptists of Europe, to begin work of reconstruction in the devastated areas and to inaugurate new work in Central Europe. We are delighted to report that over \$186,000 has been paid in and the foreign missions society is vigorously pressing its work in Europe through the men trained in America, who are superintending the work there. One of the first orders was for 2,000 pairs of shoes for the children in Poland. Already \$125,000 has been forwarded to Europe. Our representatives purchase Mr. Hoover's food certificates and thus the greatest efficiency is assured in the distribution.

Our Baptist people can be assured that all their contributions to the New World Movement Fund are being handled promptly and efficiently and that the money is going directly to the various fields in accordance with the plans outlined in the Survey.

We can carry on our present work and undertake some new work with the amount already pledged, but the great enlargement upon which we had set our hearts must await the day when our full one hundred million dollars is subscribed.

THE GENERAL BOARD OF PROMOTION OF  
THE NORTHERN BAPTIST CONVENTION  
276 FIFTH AVENUE NEW YORK CITY

## Missionary Revivals

By A. E. PETERSON

There is a spell over me these days much like that which has gripped me during the season of some gracious revival. I have been in the midst of a revival during the last six weeks or so, as I have traveled up and down the state of Illinois attending missionary conferences and rallies, where I have seen without one exception evidence of the presence of God in a marked degree.

The heart of the people is right in their attitude toward the great forward movement of the denomination. Confidence in the program has increased as the people have come to understand more fully the meaning of it and as they have observed an eagerness on the part of our leaders to rectify any mistakes and to lead us all

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# Our Own Folks



## Colorado Letter

By W. F. RIPLEY

At this writing we are still experiencing the good effects resulting from the missionary conference held in Denver on Jan. 31 and Feb. 1. Having had this experience, Colorado Baptists are eagerly anticipating the conferences to be held at Grand Junction, Delta, Pueblo and Rocky Ford from March 23 to 30, under the leadership of Dr. Franklin, Dr. Ferguson and others.

On March 13 a new church was organized at Fort Lupton on the Union Pacific, twenty-six miles out of Denver. Dr. Palmer, state supt of missions was present and assisted. Rev. and Mrs. A. C. Blinzinger, with chapel car Emmanuel, who have been on the field, will continue indefinitely. The church starts with a membership of thirty-two and a Sunday school of over forty. There is every reason to believe that the organization will have a steady and rapid growth.

Railroad rumors are afloat. Some years ago the Denver and Rio Grande guaranteed interest on certain obligations of the Western Pacific, with the result that both the roads were sold by order of the U. S. court to satisfy creditors. It is rumored that interests behind the Burlington are the purchasers. Just now the whole matter is in suspense because of legal procedure. If the sale as made is confirmed it is reported that the line between Denver and Grand Junction will be shortened something like one hundred and fifty miles or one third of the distance. Should the Burlington come into control of the Denver and Rio Grande and the Western Pacific it will give them a direct line all the way from Chicago to San Francisco. Another rumor is to the effect that a New Mexico Central has negotiated for the purchase of the branch of the Rio Grande from Antonito, Colo. to Santa Fe, N. M. In the event this sale is completed, it is stated that the line will be extended north from Antonito through Monte Vista and Center with the terminus at Saguache, the county seat of the county of that name, which county has the largest per capita wealth in Colorado.

Building campaigns are the order of the day among our churches. Bethany church, Denver, has recently subscribed somewhat in excess of \$36,000 for a new building. W. J. Bingham, M. D. is the loved, honored and efficient pastor. Longmont has subscribed \$35,000 toward a new building. It expects to receive \$10,000 from the sale of its present property and raise an additional \$5,000 before dedication, thus making \$50,000 available for a new building. The Judson Memorial church, Denver, has subscribed a little over \$40,000 for a new building. Rev. Aaron Schlessman is the pastor. Dr. F. H. Divine led in each of these three campaigns.

On March 11, Gordon S. Taylor was ordained to the ministry at Sterling. J. A. M. Crouch of Fort Morgan was moderator; Frank Gray of Holyoke was clerk; A. H. Ballard of Fort Morgan conducted the examination; C. R. Stevens of Burdette offered the prayer and Dr. F. B. Palmer

of Denver preached the sermon. Mr. Taylor has been a district secretary of the Y. M. C. A. working in the boys' department.

Many churches are reaping good results from evangelistic efforts.

Dr. Chas. A. Fulton, of the First Church Colorado Springs, has recently closed a meeting, conducted by himself in which there was a large number of additions and a manifest quickening.

Dr. L. B. Crosby, Fort Collins, has recently had the assistance of Harp Evangelist Thompson in meetings resulting in some forty additions to the membership.

State Evangelist Starring recently closed a meeting at Fort Morgan in which there were some fifty additions to the church. He is now with the First Church Pueblo. He goes next to Berthoud and then to Johnstown.

State Evangelist Steadman is in the midst of a good meeting at Durango. He will be at Pikes Peak, Colorado Springs and follow at Florence.

Dr. W. J. Bingham goes in a short time to Calgary, Canada to aid his brother in evangelistic meetings.

Rev. F. E. Eden of the first church, Pueblo, will aid the City Park church, Denver. Dr. W. R. Schoemaker, pastor, in meetings following Easter.

Rev. A. B. Hubbard, Peyton, declines a call to an Iowa church to remain with his present field.

Rev. E. G. Lane, who has just removed from Grand Junction to Longmont finds the work opening encouragingly.

Director of religious education, L. I. Hanson and State Promotion Director Ripley conducted an all day rally at Sterling on March 6 and at Greeley on March 13. The attendance and interest were both most gratifying.

Together with Miss Mabelle Roe McVeigh they will conduct a Sunday school and young peoples rally at Fort Collins on March 18 to 20. Every indication points to this as one of the best rallies held for the young people of the Rocky Mountain Association.

## A Bereaved Church

Broadway Church, Denver, has been thrice sorely bereaved within a month.

Mrs. F. C. Dinsmore, wife of the chairman of the board of trustees, one of the most earnest and efficient women of the entire membership passed to her reward Feb. 18. Mr. Dinsmore was for a number of years treasurer of the Wisconsin Baptist Convention before coming to Colorado. The funeral services were conducted by Dr. Thos. S. Young, a former pastor.

On March 8, Mrs. George Fisher one of the most dependable workers on the primary department and woman's auxiliary of the same church was translated.

Mrs. Emma G. Seldon

This charming saint went to her coronation as the evening shadows were gathering on Friday, March 11. Dr. Geo. B. Vosburgh conducted the funeral service. Mrs. Seldon was the widow of the late Rev. Edwin Seldon, one time pastor of Broadway church of Denver. Besides two brothers she leaves two sisters: Mrs. Geo.

Sale, widow of Dr. Geo. Sale, long and usefully connected with the American Baptist Home Mission Society in the educational department, and Mrs. Washington Laycock, treasurer of the Woman's American Baptist Home Mission Society. She also leaves two sons: Richard Goble, a senior in Denver University, and Donald Perkins, a student in one of the Denver high schools. Mrs. Seldon served as superintendent of schools for the city and county of Denver for several years and was a member at large of the General Board of Promotion. Her presence, influence and counsel will be missed by those who had learned to depend upon her in the spheres in which she moved.

## Detroit Doings

By ALBERT H. FINN

Detroit is observing the Lenten season with all seriousness. Under the leadership of the Detroit Council of Churches, noon meetings for business men and women are being held in the Detroit Opera House with Dr. Rice as speaker; afternoon meetings, 4 to 5 o'clock, and evening meetings 7:45 in the Central M. E. Church. Dr. Allen Stockdale of Toledo and Dr. Chas. L. Goodell of New York also are speakers. The business houses of the city are largely to be closed from 12 to 3 on Good Friday. This comes through a remarkable, united effort of all churches.

But this is not all. The pre-Easter period is being observed generally by our Baptist churches in an intensive evangelistic effort. Each pastor is leading in his own parish with occasional help from outside in some cases, in others entirely alone. It is a gracious season of consecration and ingathering. The results outnumber any other year.

The newly organized Polish Church has been recognized by a council. Rev. Jos. Rzepecki has done a remarkable piece of work. The beginning of this work was less than two years ago, and today there is a well organized church of over 100 members, and a growing society of adherents, that promises continued accessions. The great need is for an adequate building to house this most promising work. Detroit has 150,000 Poles and less than 60,000 are affiliated with the Catholic churches. It is a wonderful challenge that must be met. Other denominations have attempted work among these people with indifferent success. The way is wide open for us.

The new Bethel church has also been officially organized and recognized. This is located in a growing American neighborhood northwest from Royal Oak.

Rev. Robert White the new pastor of the Hudson Ave. church is already on the field and has been most cordially welcomed. A reception was given Mr. and Mrs. White March 17.

Convention Pastor C. M. Carter has recovered from a serious illness and is pastor-in-charge of the new Jefferson-Lakeview field. The new building is now ready for the roof and it is expected to be ready for occupancy by June. Here the Clinton Ave. and Jefferson Ave. churches



will consolidate and gather in an additional large waiting congregation in this new residential district.

Dr. H. C. Gleiss, general superintendent, and Rev. Arthur V. Allen, religious educational director are leading in the Baptist work in this great city. I would like to tell of the remarkable work already accomplished among the Negro churches but I will reserve that for a later letter. Several large building operations are being prepared for, all of which are greatly needed. Mr. Allen led a city wide movement for increased attendance in the Bible schools that resulted in 20 per cent advance. Calvary reported an increase of 100 per cent and Grand River went from 400 to 600. Birkett Memorial from 216 to over 400. Mr. Allen is doing a great work among the young people, and is an outstanding evangelist and preacher. Miss Cooper has been aiding in New World Movement conference work in Minnesota.

The annual meeting of the Detroit Baptist Union is scheduled for May 10 when Dr. C. A. Brooks, of the American Baptist Home Mission Society of New York will be the guest of honor and leading speaker. This is always a great event for Detroit Baptists.

Detroit churches have been increasing the circulation of THE BAPTIST, Missions and the Michigan Baptist. There is a widening interest in our denominational objectives and THE BAPTIST has much to do with it. There is universal appreciation of the greatly improved character of the paper.

### Two Ohio Churches Merge

An important merger occurred in Cleveland Feb. 13, when the Willson Avenue Church, East Fifty-fifth and Quincy Ave. joined hands with the East End Church, East Ninety-seventh and Euclid Ave. This augurs a distinct denominational advance for the city, inasmuch as each church has had a notable past and each possesses a membership to whom the mission of the Christian Church looms large.

As the neighborhood about the Willson building was fast becoming a Negro settlement, the problem of their future duty was already apparent when the Rev. J. Bunyon Lemon resigned after a faithful leadership of ten years. The official board, under the chairmanship of Mr. Geo. Olmstead eventually recommended the sale of the Willson property and that the members, so far as possible, unite as a body with some other Baptist church, preferably East End. This church seemed the logical selection for several reasons: The convenience of location, the fine new auditorium with adequate parish house containing every thing a modern church needs, and the growing importance of the 105th street district including as it does Wade Park, Western Reserve University and the heart of the up-town business and theatre district.

The Willson property was sold to an African M. E. congregation for \$62,500 or \$15,000 less than might have been realized had they been willing to sell for commercial use. The terms were \$25,000 cash, the rest in mortgage notes. Two-thirds of the purchase price will go to liquidate the debt of East End's new house of worship completed in 1917. Out of the other third, provision is made to put the four former Willson pastors now living on the annuity list of the Retired Pension Fund, this not to exceed \$5,000, the balance to go to Cleveland Baptist Association.

The formal union took place Feb. 13 when automobiles transferred the entire Willson school to the new church home.

On the 20th, a great united communion service was held and on the evening of March 4, a reception was tendered the Willson Avenue people by the East End church. On Sunday, March 13, members of the former East End congregation will make calls on the 260 families of the Willson Avenue contingent.

The new church has incorporated under the name "Baptist Church of the Master." Both congregations composing the union are warmly devoted to their pastor, Franklin W. Sweet, and bid fair, in their united strength, to be a great church in greater Cleveland.

### Iowa Letter

By JAY A. LAPHAM

Pastor A. N. Sorenson of the Danish church in Cedar Falls recently read a paper before the Woman's Club of the city on "The Poetry of the Bible." The paper had so much worth and was so well written that Miss Prof. Hurst invited Mr. Sorenson to read the paper before her class in English literature in the teachers' college at Cedar Falls. Among the most faithful educators in our teachers' college at Cedar Falls is Prof. George Newton. For twenty-five years he has been in the college, a positive power in moulding competent teachers for our public schools. Prof. and Mrs. Newton are deeply interested in foreign missions. Over half of their income they pay gladly into the Lord's treasury for the extension of the kingdom of God in the earth. One of their daughters is now in the training school for the foreign field and another is a member of the Life Service League. The \$100,000,000 would come, Oh, so easily! if mind and heart were thus put into the balance with our people generally, each as God has prospered him.

Our Danish church in Cedar Falls has strong leading in the Sunday school in Sunt. and Mrs. A. E. Lunn. A Mid-year meeting for pastors and laymen was held with the Danish church at Newell, March 9-10. Pastor J. D. Vinding of this church is to take up general evangelistic and pastoral work among the Danish and other churches in Iowa. Here again our Iowa Baptist Convention is uniting all forces in the denomination in team work. Brother Vinding is one of our careful, constructive leaders. Pastors and other leaders in our churches can not co-operate too heartily with the B. Y. P. U. in distributing the leaflets on Tithing sent out free by Dr. James Asa White from 124 North Wabash Avenue, Chicago. At Lorimer the writer suggested that the union plan to give each of the eighteen leaflets out. Let the leaflet be read by one or more; then return it for another leaflet until each man member of the union has read all of the leaflets.

### A Baptist Department of Architecture

By CHARLES L. WHITE AND GILBERT N. BRINK

Baptists everywhere who are interested in church building problems will be glad to know that they may now have the services of a department of architecture which has been organized jointly by the American Baptist Home Mission Society and the American Baptist Publication Society, with offices at 23 E. Twenty-sixth St., New York City.

The department is organized for service and operates without financial profit to itself. It seeks to assist architects,

churches and institutions to secure better results from money spent by making available the experience and study of specialists. The purpose of the department is to discover and advance more adequate provisions in building arrangements for the broadening program of church work and to raise the level of church architectural design.

This department does not take the place of the practicing architect. It acts in the capacity of a consulting architect, its function being mainly advisory and to afford a clearing house for information. Full architectural services will not be rendered except possibly in isolated cases, such as that of a small church in an outlying district where no competent architect can be obtained by the local building committee.

During the past few years there has been an increasing demand for changes in the planning of church buildings to make possible an enlarging program of work. But individual churches contemplating building do not always fully realize the most advantageous way of meeting their needs; nor do they always have an adequate appreciation of the relative importance of their several needs and desires. The result is that their funds, insufficient to cover all these needs and desires, are frequently unwisely expended.

While it is the policy of the department to leave the actual design and supervision of construction to the local architect, its aim is to influence the design of church buildings in the direction of beauty and seriousness. In recent years the general character of the average church architecture in America has not advanced on a parity with the advance in other types of public buildings. The department of architecture seeks to forward the movement towards a wholesome and artistic advance by a message which will stimulate a desire for that ideal beauty and usefulness which ought to be evidenced in every church building.

The practical value of the services rendered by the department to a church is in direct proportion to the extent to which the church makes use of its services. The church, through the department, profits also by the experience of two similar organizations which have been in operation for several years—the building bureau of the Young Men's Christian Association, and the bureau of architecture of the Methodist Episcopal Church. Both organizations have generously placed at the disposal of our department the benefit of their researches and experience. We are especially indebted to Mr. Neil McMillan, director of the building bureau of the Y. M. C. A., and to Mr. Elmo C. Lowe, consulting architect for the bureau of architecture of the Methodist Episcopal Church.

One of the first points the department makes in dealing with each project is that of the individual study necessary for each building proposed. Every church building, because of its special site, climate, building customs, materials, and the varying requirements of its use, presents a new problem in planning. No model plan or "stock designs" can therefore be expected to answer the needs of any particular community, and any effort to adapt or make over such a standardized design ends usually in little more than an awkward and unsatisfactory compromise.

When a church applies to the department before securing the services of an architect, the method of procedure is as follows:

The church is asked to send in com-



plete information as to its local situation, this to include not only facts regarding the site, the church and the Sunday-school organization, and the immediate surroundings, but also something of the spirit of the local church community, its ideals and aspirations.

On the receipt of this information, careful study is made of the particular problems involved, and preliminary sketch plans are developed. In order to find the best solution, consultation is held with specialists in religious education and social work. The department utilizes the best architectural advice to obtain the required accommodation, proper articulation of plans with co-ordination of program, pleasing effect and economy of construction. This first sketch submitted to the church is often only a means of bringing out more definitely the limits within which the problem is to be solved—the peculiar difficulties and special opportunities—and of focusing attention upon the practical aspects of the plans. This gives the department data upon which to work the plans over again, and sketch plans are prepared repeatedly, if necessary, until a solution of the problem is found which is satisfactory to all concerned. It was found, in the many projects which were studied by the department previous to this announcement, that the ultimate result of this series of sketches, together with correspondence and conferences, is a plan and statement of requirements which satisfies the local committee and the department. As a good plan is the first step towards a good design, the product of the department's study lends itself to good architectural treatment. When the plans are approved, the sketches and a complete statement of requirements are placed in the hands of a reliable architect, who proceeds, under the usual terms of architectural practice, to design an acceptable structure, make the working drawings, write the specifications, and supervise the construction.

This special study of a building problem necessarily involves special expense. Whenever possible, it seems proper that the church benefited should reimburse the department for this special cost. To cover this cost, a charge has been established of 1 per cent of the estimated cost of the building project. This charge assists the department in becoming more nearly self-supporting, and yet it adds nothing to the total cost of the building, as the architect would otherwise have to make this study himself and charge at least 1 per cent for that work. Architects appreciate the valuable consultation assistance given by the department's development of the requirements, and deduct 1 per cent from their usual fee. The department is ready to assist in the selection of competent architects.

In cases where the architect has already been employed and the preliminary plans are already developed, the department will gladly work on these plans and give, without charge, constructive criticism in the way of revised sketches and reports.

The department will assist all architects who wish information or help. The drawings and reports of the department are always at their disposal. Architects who have been commissioned to build Baptist churches are urged to write to the department before completing their plans and specifications. Any assistance thus given is without charge.

While the department will not submit any typical or model plans, there will be furnished, without charge, prints of projects previously studied which are at-

tempts to solve problems similar to those presented. These are merely suggestive and serve only to stimulate constructive thinking.

All consultations at the office are without charge. Where conferences at a distance are requested, the department will expect reimbursement for the traveling and hotel expenses of its representative, plus \$15 per diem for the time spent. Where the department's services at 1 per cent are engaged, the per diem charge is remitted.

The organization of the department and its administration has been placed in the hands of Mr. George E. Merrill, a New York architect. Mr. Merrill received his

professional training in the University of Minnesota and the Massachusetts Institute of Technology. Some of his more notable professional work has been the supervision of the construction of St. Margaret's Hospital in Pittsburgh, the rebuilt and enlarged Naval Academy at Annapolis, the Naval Training Station at North Chicago, and the City Hall at Chicago, as well as churches, colleges and other institutions in various parts of the country.

The department of architecture welcomes inquiries and will be glad to receive at its office those interested in church building planning. The members of the staff are at your service.

## Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.*

### Atlantic Coast

#### VERMONT

FAIR HAVEN AND HYDEVILLE churches, Elbert J. Smith, pastor, are greatly encouraged in their work. Pastor Smith began a series of special meetings with the Hydeville Church on Feb. 20, closing March 6, which demonstrated anew that a pastor may be his own evangelist. The Christian people were greatly blessed, some who were cold and indifferent were revived, so their voices are again heard in prayer and testimony, and thirty-two persons took a definite stand accepting Christ as their personal Savior. A beautiful scene occurred Friday night, March 5, when five men—three of them between forty and fifty years of age and the other two a little younger—came forward announcing their determination to live a Christian life. At least twenty will be baptized Easter Sunday and others will follow later. Among those converted were a mother sixty-five years of age, her son forty years of age, and his son fourteen years old—three generations: all will be received into the church by baptism at the same time. Pastor Smith has also been chairman of the associational evangelistic committee, and has done good work in arranging for special meetings in other churches than his own. The pastors have gone out two by two to do special evangelistic work, and this has proved a great blessing to themselves as well as to the churches where they have labored.

REV. THOMAS DAVISON was recently assisted in a series of special meetings by Rev. Walter F. Sturtevant. As a result of the faithful seed-sowing by the pastor and the reaping during these special meetings, four have been received by baptism, one by experience. A Baraca Bible Class has been organized in which there were on a recent Sunday sixteen men. The church has heartily and unanimously voted to increase the pastor's salary \$200, which is the third time within two years.

REV. FRANK S. TOLMAN, pastor of the churches at Randolph and Braintree, has since the last roll call received eighteen new members into the Randolph Church,

the largest number received in the same length of time during the history of the church. He is planning for baptism at Easter, and is hoping to have at least twelve candidates.

FIRST CHURCH, BRATTLEBORO, Clark T. Brownell, pastor, is prospering in its work. Pastor Brownell has been preaching a series of sermons on "Mysteries of Revelations," covering the following subjects: "The Seven Candlesticks," "The Seven Seals," "The Seven Trumpets," "The Woman and the Beast," "The Seven Bowls," "The Great Judgment" and "The New Jerusalem." These sermons have drawn large audiences and have been both interesting and helpful. The attendance at the Bible school is by far the largest during the present pastorate, taxing the capacity of the edifice, so that larger accommodations seem to be imperative.

WEST BRATTLEBORO, E. B. Cornell, pastor, has had a good year, raising over \$1500 for current expenses and going beyond its allotment in securing \$3400 for the New World Movement. Twenty or more are now awaiting the ordinance of baptism.

REV. THOMAS NEIL, who for about two years has been the pastor at Vergennes, closed his work March 14 and has removed to Philadelphia; so another good field is open for a man who can bring things to pass.

RUTLAND CHURCH, George W. Peck, pastor, has 151 tithers, which is the largest number of any church in the state, so far as the writer knows. Pastor Peck is preaching to large audiences, and is seeing definite results of his labors. He recently baptized four men, all heads of families, and now has a large class in training for Easter Sunday.

REV. W. C. GOODWIN, pastor of the Wallingford Church, was recently assisted in a series of special meetings by Rev. Joseph S. Brown of Manchester and Rev. A. D. Bennett of West Pawlet. Pastor Brown did the preaching and Mr. Bennett took charge of the singing and devotional services. Good audiences attended, the church was quickened and already twelve have been received into the church by baptism.



REV. KENDRICK HACKETT, the versatile pastor of the churches at South Newfane and West Dummerston, is seeing things accomplished. Large audiences are coming out to hear him. The eighteenth anniversary of the Christian endeavor society of South Newfane was recently celebrated. Remarks were made by Mrs. Ella S. Willard and others who were charter members. During the eighteen years the society has not lapsed, and is now an important branch of the church.

REV. ISAAC M. THOMPSON, pastor of the churches at Hardwick and East Hardwick, is doing good work and leading his people to undertake and accomplish hard things. He has started a system of credits for giving in the Sunday school, which is working splendidly and bringing in over \$7 a Sunday. He has also established systematic giving for missions in the Sunday school, and this is proving helpful both educationally and financially. Recently he had the people contribute to purchase four-foot wood and then had a bee when the men got together and sawed up the eight cords. This gives them enough to heat the church for the balance of the winter. He has also a good class now ready for baptism. At the present time he is being assisted in special meetings at the East Hardwick Church by Rev. George H. Chambers of Newport Center. These meetings promise to be very helpful.

THE MISSIONARY AND INSPIRATIONAL reading contest conducted by Miss Beulah B. Bates, who is in charge of religious and missionary education, is moving forward splendidly, there being sixty churches which have entered the contest with 831 individuals who have read 3316 books since Nov. 1. This is a splendid showing for little Vermont.

#### RHODE ISLAND

THE CHURCH at PASCOAG gave a reception to Rev. C. B. Osborne and family at the close of his pastorate and presented the pastor with gold to the amount of \$227. The ladies' social circle presented Mrs. Osborne with a purse and bouquet of flowers, and her Sunday-school class presented her with a gift of money. The daughter, Natalie, was presented with a gift of money from her Sunday-school class. Bro. Osborne has done exceptional work on the field and goes with the best wishes of the entire parish to the church at Blackstone.

PASTOR JOHN SCHNEIDER of the German Church which meets with the Bethany Church of Pawtucket reports a baptism service recently at which Dr. Frank Rector of the First Church officiated. Bro. Schneider is doing excellent work as a student supply.

MR. J. C. WORDEN of the Chestnut Hill Church, Exeter, was given an increase in salary recently to the amount of \$500 and reports the raising of the apportionment for the New World Movement by his people. This has been a notable year of progress for the church in Exeter.

THE UNION CHURCH, PROVIDENCE, E. A. Love, pastor, is holding a series of services under the leadership of Evangelist McNeill and several conversions have been reported.

THE WOODLAWN CHURCH, Rev. J. M. Lent, pastor, recently held a conference on evangelism under the leadership of the evangelistic committee of the state. The following pastors took part: Rev. William Clements, Rev. J. J. Williams, Rev. H. H. Hayes, Rev. G. S. MacKay and Rev.

George H. Watt. This conference was held during a week of evangelistic services at which local pastors took part.

PASTOR PERRY, of the Central Church, Tiverton, had a very successful father and son banquet with 150 men and boys present. H. W. Gibson of Boston was one of the speakers. The church is making progress constantly in baptisms, benevolences and enlargement of the local work.

#### MASSACHUSETTS

AT CHELSEA an evangelistic campaign under the auspices of practically all the Protestant churches of the city was begun February 1 in the First Baptist Church, which has the largest church building in the city. The Evangelist was Dr. Milton S. Rees of Rochester, N. Y. with Mrs. Rees leading the chorus choir. Thousands attended the services, packing the auditorium, Sunday-school room and gallery. Hundreds signed cards of rededication or of confession of faith in Christ. The pastors of the Baptist churches speak in the highest terms of Dr. and Mrs. Rees. The old First Church of which Rev. Wm. S. Jacobs, is the pastor, and the Horace Memorial Church, of which Rev. Wm. E. Blake is pastor, expect large additions at Easter.

#### WEST VIRGINIA

CLARKSBURG closed a profitable training school for Christian workers March 13. The faculty was composed of Rev. S. L. Roberts, Rev. Raymond M. West, Rev. Milton McGorrell, Miss Edith M. Town, Dr. Thomas S. Young, Miss Erna Wells, Rev. W. H. Bayles, Mrs. Fanny M. Jennings and Rev. A. B. Withers.

#### CONNECTICUT

HARTFORD MINISTERS' MEETING was held March 7 in the Memorial Church, Rev. M. W. Schuh, pastor. There was a large attendance. Rev. Herbert B. Hutchins, pastor of Olivet Church, Hartford, read a strong paper on Leo Tolstoi showing his religious evolution. Dinner was served by the church.

SPECIAL REVIVAL MEETINGS are now in progress in the Olivet Church. Rev. J. W. Osborne, pastor of Union Mystic Church is the preacher. His messages are strongly evangelical and are being heard with great profit. Since Mr. Hutchins settled over this church three months ago, fourteen have been added to the membership. New recruits are expected as result of the special effort.

THE STATE BOARD OF PROMOTION held a special meeting on March 8 in the South Church, Hartford. At this meeting the Board approved the reports of the various committees on "findings" at the recent missionary conferences held throughout Connecticut, and voted to put on an intensive campaign to secure 100 per cent payment on pledges by May 1; to secure new pledges on balance of church quotas; to have churches observe anniversary week, Apr. 25-May 2.

#### NEW YORK

HARLEM CHURCH largely grown during the past seventeen years of the pastorate of Rev. Adam Chambers, is predominantly a young people's church. Of its members, 90 per cent came out of the churchless group, either Protestant or Catholic. The church had given more in ten months for world wide work than it had previously given in ten years.

CENTRAL PARK CHURCH is attended largely by a fine group of young people.

The growth of the last three years under the ministry of Rev. Milton W. Pullen has been through the development of older boys and girls into dependable young people who have entered heartily into the church and missionary support. The church sorely needs additional facilities for its expanding educational ministry.

IT WAS AN UNUSUAL SUNDAY afternoon service held in the East End Church of Brooklyn, because fully 90 per cent of the audience had never seen the inside of a Protestant church until recently. Except for visitors from the mother church and from the Brooklyn Extension Society which has fostered the enterprise, the company was composed entirely of Italians. Twenty-four men and women were baptized, all first attracted to the gospel by open air evangelism conducted by the minister of the Italian congregation, Mr. Salvatore Lopresti.

FIRST CHURCH, GENEVA, Havard Griffith, pastor: The winter's work has gone along in the best possible shape; audiences and interest have been good. A men's club organized by the pastor over a year ago, has grown to an organization of over 80 men. The club meets once a month, for supper and program. Passion week services will be held all week. Easter Sunday will begin with a 6 o'clock sunrise service, when about ten candidates will be baptized. An Easter offering of \$1000 is expected, to redecorate the church and install a new lighting system.

#### Special Services in Albany

THE SIX BAPTIST Churches of Albany, N. Y., just concluded three weeks of special services under the leadership of the Rev. John Quincy Adams Henry, of Philadelphia. All the services were held in the Calvary church. Dr. Henry preached in the First, Memorial, Hope, and Tabernacle churches on successive Sunday mornings. He also conducted brief sessions in all six Bible schools. On the third Sunday of the campaign, a special service was held for women and girls in the Emmanuel church at 3 o'clock, and another for men and boys in the Calvary church at 3:30. The soloist and chorus leader was Mr. A. C. Joy of Erie, Pa.

This campaign was carried on under the most trying circumstances. Two weeks before the meetings began, the street-car men went out on strike, so we had no trolley service during the campaign. A few cars were run during the day, in compliance with an order from the Public Service Commission, but no attempt was made to run cars during the evenings. A second handicap was the worst snow storm of the season, being a regular blizzard the first day of the campaign, making attendance impossible on the part of many of our people. A third obstacle was the persistent refusal of the press to give publicity to any of Dr. Henry's messages or to help give publicity to the meetings. A fourth obstacle or influence which makes the work of evangelism exceedingly difficult in Albany, is the preponderance of Roman Catholicism. It is estimated that our population is from 55 to 60 per cent Roman Catholic, and 5 per cent Jewish.

Notwithstanding these handicaps, Dr. Henry threw himself unreservedly into the work. So convincing were his sermons that very few left the building without making the surrender of their lives to Christ. The appeal was predominantly to the will, rather than to the emotions.

We are rejoicing in what has been accomplished. More than 180 public confessions were registered. The spiritual life of our churches has been quickened,



and our coming together in this united effort, (the first time) is no small success for our Baptist forces. We have developed a consciousness of a Baptist solidarity with a new spiritual morale. Easter Sunday will be a red letter day for the Baptists in Albany, as we baptize many of these converts into the death and resurrection of our Savior and Lord.—James Fisher, sec. of campaign.

## Pacific Coast

### SOUTHERN CALIFORNIA

G. W. INGALLS closed an eventful life of eighty-two years at Redlands, March 2. Indian commissioner, superintendent of missions to the Indians for the American Baptist Home Mission Society, probation officer in Nevada, organizer of a great boys' anti-cigarette league, contributor of valuable Indian relics to the Smithsonian Institution, so marked and so continuous was his interest in the Indians that the Yakimas in 1911 enrolled him as a life warrior of the Tipi Order of America.

PORTERVILLE, Frank W. Crawford, pastor, with the assistance of Dr. Ray Palmer, evangelist, closed meetings with thirty additions.

DR. LOUIS AGASSIZ GOULD, graduate of Williams College and of Rochester Theological Seminary, once missionary to China, pastor of several important churches in this country, died at Los Angeles, March 1, in his sixty-sixth year.

### WESTERN WASHINGTON

MOUNT VERNON: The pastor, Rev. J. E. Noftinger, had a unique experience on Sunday, Feb. 6. On that day he baptized and gave the hand of fellowship among others to a family consisting of father and mother and five sons, ranging in age from 9 to 17 years. This is a family of Icelanders.

REV. I. V. MAXEY, has resigned as pastor of the church at Kent. His resignation has been accepted to take place on or before May 1.

MRS. M. W. MILLER, wife of Rev. M. W. Miller, recently pastor of the church at Snohomish, died on March 4. She had been in ill health for some time.

REV. EMMA L. SWARTZ, who for many years was engaged in general missionary work in North Dakota and for a number of years has been associational secretary of the woman's missionary society in the Seattle Association, Western Washington, died at the home of her sister, Mrs. F. M. Barker, of Spokane.

THE FIRST SWEDISH CHURCH OF SEATTLE, on Sunday, March 6, celebrated the tenth anniversary of the pastorate of Rev. Emil Friberg. His pastorate has been one of the longest that any Baptist pastor has had in Seattle. This large and active church, under his leadership, is doing a most excellent work.

MR. L. M. BAIN, of Tacoma, a young man who expects to enter school in the fall to prepare himself for the Christian ministry is supplying the church at Port Townsend for the summer.

THE NEXT SESSION of the Western Washington Baptist Convention will be held with the First Church of Bellingham, May 10 to 13. The program committee is shaping up a very interesting program. Dr. E. M. Potent will represent the General Board of Promotion at the convention and will be one of the principal speakers on the program.

## Mississippi Valley

### INDIANA

RENN AND BAKEMEYER, evangelists closed a series of meetings with Pastor Ellis M. Jones at Washington, reporting 100 additions to the church.

REV. E. A. SCHULTZ at Madison with Mr. Fred Butler, singer, is at work in a promising pre-Easter evangelistic campaign.

AT BICKNELL, is a live junior church which, on the occasion of the recent death of one of its members, conducted the funeral service, providing for all of the usual features.

### ILLINOIS

ROSETTA AND OQUAWKA are prospering under the ministry of Rev. G. W. Wright. The Rosetta field subscribed for the New World Movement an average of about \$20 per member. A number of new members have been added to the churches.

REV. B. F. MARTIN goes from the South Seventh St. Church, Springfield, to Emmanuel Church, Ft. Wayne, Ind.

### MICHIGAN

BETHANY CHURCH, PONTIAC, Thomas B. Marsh, pastor, enlisted its young people in a "Win-My-Chum week," with a strong organization and audiences that packed the house for the opening meetings of the week. At the morning service thirty-three young people walked to the front to signify their willingness to "give God a chance" in their lives, and in the evening nine others commenced the Christian life.

BETHEL CHURCH, KALAMAZOO: Evangelistic meetings conducted in February proved a great blessing. The pastor was assisted by Dr. H. P. Klyver, convention pastor, as the preacher. Several have been received for baptism and a number more are in training and will be received for baptism Easter Sunday. A social evening was held in the church parlors Friday evening, Feb. 11 as a surprise on our pianist B. M. Barber. After a short musical program Mr. Barber was presented with a beautiful signet ring. The occasion proved to be a double surprise however for the lights were turned out and a large three-story cake covered with candles, representing a guess at the Pastor's age, was brought in and they all had a good laugh on the pastor; then he was presented with a fine pair of driving gloves.

PASTOR E. C. THOMPSON is rejoicing in the reception of several new members. This little village church has raised a budget of \$2400. With only ninety members it has a Sunday-school enrollment of 185 and is active in other important lines. Meetings will be held in April.

### MINNESOTA

SARAH F. PRESCOTT was born June 19, 1850, in Davenport, Iowa, where her father was pastor of the church at that time. In 1859 she was converted and united with the Baptist church of that city. In 1864 she removed to Galena, Ill., and on Sept. 22, 1869 she was married to John Stewart. In 1870 they removed to Iowa. In 1890 she moved to Minneapolis with her husband and a year later he passed away. Soon after this she was appointed field secretary for the Women's Home Mission Society for the state. After ten years of service in this capacity she was

transferred to Wisconsin and was field secretary there for two years. Her death occurred in Minneapolis March 4.

### NEBRASKA

BEATRICE CHURCH has purchased a parsonage and called Rev. A. O. Broyles to the pastorate. He has accepted and is now settled on the field.

PASTOR GLENN W. SOUTH at McCook closed a series of special meetings with twenty-three additions and then opened up a pre-Easter campaign on the "Lowell Plan." Teams from the brotherhood and the young people are holding evangelistic meetings in the suburbs of the city. Mrs. South has charge of the junior church.

DR. WILSON MILLS of the Home Mission Society recently assisted Pastor J. M. Etheridge of Falls City in special meetings.

REV. B. J. MINORT at ALLIANCE has been with the church only six Sundays, but in that time he has received twenty-nine by baptism and eight by letter. Attendance has more than doubled at all services. Crowds fill the house and it may become necessary to rent a large hall to accommodate the evening audiences. There have been no special meetings. There is a high tide of spiritual life.

### MISSOURI

BAPTIST CHURCHES OF KANSAS City, Mo. are just closing a great united pre-Easter evangelistic campaign. Statistics of the results will not be available before Easter, but it is known that they are most encouraging. Indeed the churches are so encouraged that they have already decided to undertake a similar campaign on even a larger scale at the same period next year, and organization for such a campaign is progressing at once. The papers of the city aided in the publicity by giving large news space to the campaign.

PASTOR J. H. HUGHES with Dr. J. W. Hickerson and J. E. Turner, closed special meetings at Mexico Mar. 6, with ninety-three additions to the church, seventy for baptism. The membership is near 900 an increase of 300 during the three years of the present pastorate. A large attendance of students from Hardin College and Missouri Military Academy, together with the growth of the Sunday school, presents to the church a serious housing problem.

### NORTH DAKOTA

MR. W. E. SHARP, pastor at Jamestown was ordained to the ministry by a regular council March 8. Mr. Sharp is continuing his studies in Jamestown College and hopes to complete a regular course.

FIRST CHURCH, GRAND FORKS, B. Y. P. U. held its annual banquet giving a most ingenious and striking program. Officers elected for the new year are Duane Squire, pres.; Dorothy Webster, first vice-pres.; Wesley Johnson, second vice-pres.; Sam Weeks, third vice-pres.; Leslie Airhart, fourth vice-pres.; Lloyd Thompson, treas.; Katherine Pratt, secy.

REV. JOHN GERALD YORK, pastor of the First Church at Grand Forks, carries on an extensive program of religious education. He has a class of boys and girls on Friday afternoons, studies the Gospel of John in the mid-week prayer meetings, and is making arrangements for a daily vacation Bible school. The churches of the city are working out together a plan of religious education for the city as a whole. New members are coming into the church and several were baptized recently.



## SOUTH DAKOTA

THE WOMEN OF THE First Church, Moberg, have organized a missionary society which, in addition to the usual program of work followed by such societies will carry on an organized visitation in the interest of the local church.

## KANSAS

REV. E. E. POFF, formerly of the Palmyra Church, has been called to the church at Dodge City, and has moved on the field. He is finding a splendid response. The Sunday school has been growing very rapidly.

PASTOR C. W. FISHER has just closed a good evangelistic meeting. He had the assistance of Rev. S. M. Brown of Kansas City.

REV. F. L. STREETER of the Armourdale Church in Kansas City has been in special meetings continuing for several weeks.

REV. L. C. PENNINGTON, student in Kansas City Seminary has been called to the pastorate of the church at Linwood, and has entered upon the work with good purpose.

EVANGELIST W. M. MARTIN and wife closed a meeting with pastor E. L. Wright at Hoyt a few weeks ago. There were some twenty-five professions. Eighteen were received for baptism and two by letter. Mr. Martin began meetings with the Chelsea Place Church in Kansas City Feb. 27.

PASTOR ED PENNINGTON of Council Grove is having the assistance of Rev. Winter Green of Eldorado Springs, Mo., in special meetings.

PASTOR C. F. MATHEWS of the First Church, Topeka, has been greatly encouraged with the response during the past several months. The prayer meeting has come up from a comparatively small number in attendance to more than a hundred; the Sunday-school attendance has been running 450 and upward for some time. Feb. 27 was recognized as family day in the church life, with all the members of the families sitting together for the preaching services.

PASTOR FRANK JENNINGS at Lawrence is observing progress in his church work. The Sunday school has had fine growth during the fall and winter. The Bible Class taught by the pastor has set its goal for a hundred members and expects to realize this goal soon.

THINGS ARE MOVING at Parsons since the coming of Dr. Fred Cochran, the new pastor. The B. Y. P. U. has been divided into two sections with two sets of officers and committees. Both sets of officers are enthusiastic and the membership rolls are increasing rapidly. The workers in the societies make regular visits to the Old Ladies' Home and Hospital and find their work much appreciated. In view of the evangelistic meetings now being planned teams have been organized for soul winning, and fine results are anticipated. Three of the young people have recently declared themselves for missionary service or the ministry as a life work. These societies are planning to make the standard of excellence this year.

THE TEN DAYS' SPECIAL MEETINGS conducted by the pastor W. I. Cale, in the Seward Avenue Church, Topeka, during February proved to be very successful. There were some seventy conversions with many coming into the church.

PASTOR R. J. CHURCH of Arkansas City began the fifth year of his pastorate Jan. 1. In that time 320 new members had been received, equaling the present resident membership.

A REGULAR COUNCIL called by the first church at Hamlin, recommended the ordination of Mr. R. N. Hillier. The church carried out the recommendation the same day, March 10.

THE MEMBERS OF THE FACULTY of Ottawa University are rejoicing in the fact that they now have the use of the new Ward Science Hall. It is a very fine building and is being splendidly equipped.

## Rocky Mountain States

## WYOMING

MARCH 6 WAS A GREAT DAY at Parkerton. In the afternoon the new meeting house was dedicated. There was a small debt on the building when the service was opened but this was more than raised before the services closed. A large crowd attended the meetings both afternoon and evening. Rev. J. F. Blodgett, state secretary was in charge of the services. Rev. Mr. McMasters of Tama, Iowa, preached afternoon and evening. There were guests from both the Blenrock and Casper churches.

FIRST CHURCH OF ROCK SPRINGS celebrated its tenth anniversary Feb. 27. Dr. D. D. Proper and Rev. J. F. Blodgett were the speakers of the day. The church marked its tenth birthday by raising the last dollar of its \$700 debt on the church edifice. Pastor E. Bixler Davis reports that this church raises more money for missions in three months under the New World Movement program, than in a whole year preceding May, 1920. This church is the only church in the state to be 100 per cent paid up in New World Movement pledges to date.

CHEYENNE FIRST is catching the contagion of service that so dominates its pastor. The Bible school has started out after big game for God and is doing well. The last news from Pastor Jackson was that the school was considerably beyond the 300 mark and was aiming at 400 right away.

THERMOPOLIS is in the midst of a season of great refreshing. It is not a trumped up revival but a steady Sunday-to-Sunday piece of work. The pastor, S. A. Phillips, who has recently gone to this important field has started his people to dreaming dreams and then showing them how they can be realized. Already Sunday school and church services have crowded out the present accommodations.

CASPER FIRST is just as far from having equipment as it was in September, when it completed its plans for putting in the basement of its new \$80,000 plant. This was occupied the first of February. March finds the church crowded out again. Morning and evening congregations pack the room and the Bible school is facing a serious problem in finding room. Additions are received nearly every Sunday—fifty-one within the last five months and with no special services to draw the net. The pastor, C. M. Thompson, Jr., has a people willing to go the limit in the work of the Master.

## COLORADO

BETHEL MEMORIAL CHURCH at Denver, Dr. E. L. Krumreig, pastor, has welcomed nearly 150 new members in the last two years and is soon to finish paying off its mortgage. Special meetings began March 13, with Rev. W. C. Garberson of Mt. Hermon Church, Denver, assisting.

FORT COLLINS, L. B. Crosby, pastor, closed meetings in February with forty-one for baptism. George H. Thompson the harp evangelist was the pastor's helper in the meetings.

## UTAH

IMMANUEL CHURCH, Salt Lake, since the coming of Pastor J. Sherman Wallace, has reduced its debt from \$23,000 to \$7000, gives nearly \$3000 a year for missions, gave nearly \$700 for European and Chinese relief, has a Sunday school attendance of 250, received sixty-seven new members, dismissed sixty-seven, erased 200, increased the pastor's salary three times and is whooping things up generally.

## Short Talks on Investments

BY LEE B. DOTY

## Selling Utilities Securities to Consumer

A Western reader inquires about Mountain States Power Company 8% ten year convertible notes and encloses an advertisement from the local paper giving a number of excellent points to consider in judging any investment, and applying them to this issue.

There is an increasing movement among companies of this character to get consumers and patrons interested as investors in their companies. It has much to commend it. On the one hand, it should tend to make local management better through the knowledge that a group of local people are vitally interested in the conduct of the local service, while from the company's standpoint, the usually hostile attitude against public service corporations will be modified by having the consumers financially interested in its progress as well as its service.

This particular company operates in a number of communities in Montana, Idaho, Washington and Oregon, having been incorporated in 1917 as a reorganization of the company formerly operating these properties. Since that time it has been gradually improving its standing, showing some margin over expenses and interest charges, with a good increase in total volume of business. It is controlled by the Standard Gas & Electric Co., under the management of H. M. Byllesby & Co., a house of high standing in the business.

These notes can be called a fair investment, but are likely to fluctuate as the company's earnings may rise or fall. They are merely the general obligation of the company, not being covered by mortgage security, but are safeguarded by a provision that no additional mortgages can be created without making provision for them. Being sold, as they are, among consumers, the market is not likely to be a wide one; in fact the circular calls attention to the fact that the Byllesby bond organization will undertake to sell them for purchasers at the market rate. Except through this house, there is likely to be only a limited demand.



## Who's Who

(Continued from page 239)

for the Woman's Foreign Society. Under her capable direction the state associations were thoroughly organized, the denominational spirit of the women became increasingly intelligent and loyal, and the national programs were heartily supported. From the first year of her secretaryship the women's apportionments for the state were always paid in full. Since 1914 she has served as recording secretary of the society and has also been a member of the committee on summer schools of the Federation of Women's Boards.

Mrs. Adams is unusually popular as a speaker and as a teacher of mission study classes. Any announcement that she is to conduct such courses or to give addresses invariably brings large, attentive and enthusiastic audiences. Our woman's board is to be congratulated on having such efficient, loyal and valuable service.

## Obituary

## MARIA ULERY

At the home of her daughter, Mrs. Matthew Colman, Ames, Iowa, on Dec. 24, 1920, Maria Ulery passed away after an illness of about six months. She was the youngest daughter of the late Isaac McCann, a pioneer of Elkhart County, Indiana, and a deacon in the Benton Baptist church. Maria Ulery was born Feb. 17, 1840, and lived with her father (her mother having died when she was a little girl) until she united in marriage to Jacob F. Ulery, July 7, 1862. They spent most of their married life in Indiana until he passed away Nov. 8, 1916. She was baptized Dec. 5, 1863, by Elder Bingham in the Eel River, and from that time has taken an active part in religious work. For forty years she has been a member of the Baptist church at Goshen, Ind., and an officer in the foreign mission circle for eighteen years. Every publication of THE BAPTIST (formerly Iowa Standard) and Missions were eagerly watched for and read with keen interest.

Mrs. Ulery leaves two daughters, Mrs. John McGuire, Insein, Burma, a missionary for thirty-one years in Burma; Mrs. M. Colman, Ames, Iowa, and two sons, Clarence E. and J. Pearl of Goshen, Ind.; two grand-children, Judson and Alice McGuire, doing educational work in Porto Rico; six grand-children in Indiana; also, a brother, I. N. McCann, Deesburg, Ind. At the home of her son, J. P. Ulery, interment was in Oak Ridge Cemetery, Goshen, Ind. Words cannot express our grief over the separation from us of our beloved and devoted mother.

## MRS. SOPHIA BRONSON TITTERINGTON

After many months of suffering, Mrs. Sophia Bronson Titterington entered into rest on Feb. 22, 1921, at Red Lodge, Mont. She was born in Nowgong, Assam, March 13, 1846, the youngest daughter of Miles Bronson, a pioneer missionary. She came to America with her parents when only four years of age, and on their return to India, remained here, living with relatives. She was educated at Monticello Seminary, and in 1866 was married to Rev. John M. Titterington, who held pastorates in Michigan, Illinois and Nebraska, being pastor of the Auburn, Neb. Church at the time of his death in 1912.

In addition to her home duties and services as a pastor's wife, Mrs. Titterington found time to write many Sunday-school books, of which "Hill-Top Farm" is perhaps the most popular. Many of her poems appeared in "The Standard" and other religious journals, and for some twenty years she wrote comments on the "Golden Texts" for the Revell Company.

Mrs. Titterington lived close to the frontier of possible service. Her love for her Master never waned and expressed itself in varied forms of ministry. While an invalid for many years, and for the last five years of her life practically blind, she kept in vital touch with all movements looking toward the realization of God's reign upon earth. Her poems written during this period of physical suffering breathed a fine spirit of devotion. Very naturally, her interest in foreign missions was deep and constant, but her vision encompassed all the needs of those for whom Christ died.

Five children mourn the loss of a de-

voted mother: Dr. M. B. Titterington, St. Louis, Mo.; Mrs. May T. Hastings, Chicago, Ill.; John L. Titterington, Grand Island, Neb.; Miss Anne Titterington, Red Lodge, Mont.; and Frank W. Titterington, Kansas City, Mo. At the time of her death Mrs. Titterington was a member of the Billings, Mont., Baptist Church. Funeral services were held at Red Lodge on February 23, and the interment was at Omaha, Neb., on Feb. 25. L. A. C.

## ISADORA F. KING

At her home in Xenia, Ohio, Miss Isadora F. King, daughter of the late J. W. and Betsey Kendall King, passed on March 4, 1921, to her eternal rest.

A member of the Baptist church from early girlhood, all the graces of the Spirit bore fruitage in a character and life, so lovable and winning, that the entire community felt her loss, as that of a personal friend. She is survived by three sisters: Mrs. G. M. Peters of Cincinnati, Ohio; Mrs. C. C. Nichols of Wilmington, Ohio; and Miss Emma C. King of Xenia, Ohio. The funeral services were held at the family residence on March 7, conducted by Rev. Albert Read, who has been for twenty-one years her honored pastor.

## JAMES PAYSON DIXON

James Payson Dixon was born in Lebanon, Mo., Sept. 20, 1842. He died in North Rochester, N. H., Feb. 19, 1921. He was the son of the late Frederick and Caroline (Stanton) Dixon.

He first attended school in "the little red school house" near his home. After he had finished work in the public school, he went to West Lebanon Academy, to New Hampton Literary Institute at New Hampton, N. H., and to Brown High School at Newburyport, Mass. Of the last-named school he was a graduate. He entered Bowdoin College at Brunswick, Me., at eighteen years of age. Due to an accident received while there, his school work had to be laid aside for three years. When he was able to return to college life, he went to Bates College at Lewiston, Me., where he remained for two years; but his last year was spent at Bowdoin, from which he was graduated in 1867.

After leaving college, he was principal of the high school at Rochester, N. H., for one year. Following this, he was for eleven years principal of the high school at Somersworth, N. H. In 1880 he went to New London, N. H., where he was president of Colby Academy for ten years. Due to the ill health of his wife, he gave up school work in 1890. Immediately following his career as teacher, he took one year of vacation with his family in the little village of Elkins, a part of New London. Then he went to Worcester, Mass. After about a year and a half spent there in business with his brother, he returned to New London, where he lived on his farm until after the death of his wife in 1904. Nearly thirteen years ago he went back to his boyhood home in Lebanon, Me., where he spent the last days of his life with his daughters and a son, under the shadow of his native pine trees, but so near the granite state that many of his daily activities were carried on in the commonwealth where so much of his life work had been done. So near, indeed, did he live to New Hampshire that to those who knew the place of his home only by post-office address, it was North Rochester, N. H.

In 1872 he married Mary Abby Lord of Somersworth, N. H. Into the home thus established there came, during the passing of the years, eight children. One son, James P. Dixon, Jr., and four daughters, Florence, Mary, Caroline and Abby F., survive him. He also left five grandchildren and a sister, Mrs. Achsa S. Roberts of Chester, N. H.

During his young manhood he joined the Baptist church in Somersworth. His life from that time on was marked by active service for his Master. The ministry of his last few years in the little community where he lived was particularly sweet. Here he gathered the children together into the Sunday school of which he was for more than twelve years superintendent, and here he was the counsellor and friend of all who came to him for guidance and help.

The end of this life came suddenly while about his customary work. It seemed almost as if, like Elijah of old, he was translated; so quickly did God take him to himself. For out of a beautiful morning here he stepped almost instantly into the land which knows no night, for "the Lamb is the light thereof." Here he wished always to be "up and doing," for there was a quenchless ardor of spirit that to the last expressed itself in helpfulness to

others. Just beyond he still lives and eagerly serves, for—  
"The Master has paid him his wages,  
the goal of his journey is won;  
He rests, but he never is idle; a thousand  
years pass like a day,  
In the glad surprise of the paradise  
where work is sweeter than play."

## Missionary Revivals

(Continued from page 246)

together in the direction toward which Baptists have always faced, which is forward, "to make disciples of all the nations." Our people have wanted the assurance that the New World Movement is of God and that it represents an attempt to further the whole kingdom enterprise, and having this assurance I believe we can count on hosts of them to back it up as far as fifty cent corn will permit!

We have met in groups of two or three churches in associations, and in larger districts; we have had meetings ranging in attendance from fifty to nine hundred, and everywhere the same candid questions have been asked and answered, the same interest evidenced and the same fervent atmosphere prevailing.

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## Our Music Corner

WILLIAM LESTER

### THREE SPLENDID HYMNALS

The New Baptist Praise Book

The Popular Hymnal

Hymns for the King's Children

FROM the Judson Press, the American Baptist Publication Society, Philadelphia, Pa., come the three hymnals listed above. During the past few weeks, since this music corner has been instituted, some eight or nine requests for advice and suggestions for new hymnals have come in to me. In collective answer to these pleas I take pleasure in recommending one or more of the books under present consideration. Every need of the church in a musical way (so far as it effects congregational singing) will be taken care of in this series. "The New Baptist Praise Book" is a splendid, comprehensive volume, handsome in appearance, substantially bound, clear-cut as to printing and format, and—what is more to the point—of exceptional value as to content. It is comprehensive enough to meet the needs of any congregation, and yet not so bulky as to preclude easy handling and ease in finding desired hymns. Musically the choice of tunes and balance between old tried-and-true favorites, sacred by reason of hallowed use and sentimental association, and newer material perhaps more fitting to some of the modern thought in the church, is good. For the most part, in fact, wherever it was typographically possible; the text of the poem is immediately under the musical notes associated with the particular word. This one feature should appeal to many in the congregation who are sometimes hesitant of hearty aggressive singing because the tune may be on one page, and the balance of stanzas after the first arranged in trellis formation somewhere "over the top" to the right. Voluminous indexes are provided, and should be of great service when some appropriate material for special occasions is called for. If you are in search of a comprehensive hymnal, musically valid and of positive Christian tone, send for an examination copy. You will be grateful for this brief review.

The second title is a smaller volume, of more "evangelical" type, better adapted for the use of young people or more "mixed" audiences than are usually to be found at morning service. The proportion of the "gospel-hymn" type to the more staid English-school chorale of Dykes, Sullivan, et al, is much more in favor of the first; many of the tunes are new, the musical standard has been kept unusually high, for which we esthetic musicians can be eternally grateful; and, what is even more to the point, with no loss to the service value of the book. Some want less elaborate in make-up and form than the first hymnal named, it is naturally of more modest price, though the charge for each of the books is remarkably modest, considering their high value.

Lastly, we will consider the volume for the younger people. Not for many years has the writer run across a book for children that appealed to him as did this hand-book. Most hymnals, or, for that matter, many of the so-called "music books for children," published for the use of the little ones, prove to be inefficient when tested out in actual service. Theories as what should appeal to the adolescent mind

have an unhappy faculty of blowing up when put in use with the children. My work with the children's choruses, operated under the auspices of the Civic Music Association here in Chicago—a great work, by the way—has dispelled many, many of the fond illusions that you can find so glibly and pleasantly reproduced in the prefaces to most of the "children's" books. Basing my observations and opinions on the results of many bitter lessons learned in actual working conditions I feel that I can unhesitatingly vouch for this small volume, "Hymns for the King's Children." The editor, Edward M. Fuller, is a recognized authority in his field; of his right to that pre-eminence we have ample proof at hand. Worthy of especial mention is the high literary value of the texts chosen. The musical settings, while of necessity simple and diatonic, are very attractive and appealing. If you want to galvanize your kindergarten and primary departments into renewed enthusiasm, get this characteristic book. If your church is well supplied with the three books reviewed above, you can rest assured that the musical taste of the congregation will be advanced, the praise of God in song in all departments will be improved, and the new generation growing up will be kept in close communion with what is musically and devotionally of the best. And I am just peculiar enough to believe that the Deity prefers the musical part of the church worship to be of musical value as well as sincerely from the heart.

### FOR THE SOLOIST

SINGERS desiring sacred songs combining distinctive, beautiful melodic line, rich harmonizations and sincere religious feeling for the meanings of the devotional texts should examine a set of four songs for church services composed by Beatrice MacGowan-Scott, the well-known composer, formerly of Chicago, now located in St. Paul, Minn. Three of the numbers are issued for medium voice—"Here, O My Lord," "The Hands That Are Holy," and "Call the Lord, Thy Sure Salvation"—and one is for high voice only—"They That Wait Upon the Lord." All are published by the Clayton F. Summy Company of Chicago. "Here, O My Lord," subtitled, "a communion hymn," is a melodious, singable setting of the familiar Bonar text, and is a welcome addition to the somewhat limited list of good songs suitable for such a truly religious event as the monthly communion service. Of more general interest as to subject are the other two medium-voice numbers, they are simple and sane in structure, making no great demands upon the vocal equipment of the singer, but supplying fine opportunities for telling spiritual points at the hands of any singer with more than embryonic instincts of style and interpretation. "They That Wait Upon the Lord" is a more dramatic song for high voice, quite a little more taxing vocally than the other selections, but well worth the extra effort. As is always the case with this composer, the songs are exceedingly well written, the many clever features of her writings will appeal to her fellow-craftsmen. The library of songs available for devotional use has received a notable accession by the publication of these four songs—may they have the wide use that they so amply deserve!



# Obituary

EMILY MALCOLM

Emily Malcolm was born in Scotland, Ontario, Oct. 27, 1827, and died at Fayette, Iowa, Jan. 20, 1921, at the age of ninety-three years, two months and twenty-three days.

She was the eldest daughter of a large family and spent her early life in her father's home until, at the age of eighteen, on Oct. 29, 1845, she was united in marriage with William A. Whitney of the same place.

To them were born nine children, seven of whom grew to manhood and womanhood. The eldest daughter, Mary, died in 1873. The eldest son, Lewis, died in 1907. Those surviving are A. E. Whitney of Fayette; Mrs. Louise Raphael of St. Louis; Mrs. Ella Merritt of Stillwater, Okla.; Mrs. Martha Nafe of Boulder, Colo., and Mrs. Gertrude Carpenter of Fayette. In addition to the children named, she leaves to mourn her death a large number of grandchildren, great-grandchildren and six great-great-grandchildren.

Mr. and Mrs. Whitney lived in Ontario until the summer of 1861, when they came West, locating at Lake Geneva, Wis., where they lived but a short time. Later they came to West Union, Iowa, which was their home for many years. In 1881 they moved to Grand Island, Neb.

After celebrating their golden wedding anniversary in 1895, on account of declining years they went to Denver, Colo., where they spent two years with their daughter, Mrs. Nafe. In 1897 they came to Fayette, and for the next sixteen years Mrs. Whitney has made her home with Mr. and Mrs. Carpenter.

In her early married life she joined the Baptist church, of which for more than seventy-five years she was a faithful and consistent member, holding her membership in the Baptist Church at West Union at the time of her death.

She was a most faithful and devoted wife and mother, and after a well-rounded life of nearly a century, she dropped peacefully to sleep, surrounded by all of her children.

## A Course for High School Pupils

(Continued from page 243)

We are endeavoring to form Christian character. What is character? What makes character Christian?

The three things which influence us in character formation are inheritance, environment and education.

What traits would you have others inherit if you could control that inheritance? What traits of character would you hope to end? What are you doing to give those who follow you a good inheritance, i. e. in education and in your environment? Can the soul have an environment? What constitutes this environment? Good thoughts, good motives, good acts. How far does the physical environment affect the soul's environment?

Where do you get good thoughts? From good books, good people, good institutions.

How does one get an education for good? In the same way as one gets a good environment.

What books are necessary for the securing of a good education and environment? The Bible, Pilgrims Progress, Confessions of Augustine, Imitation of Christ, Thos. A. Kempis' Manhood of the Master, Meaning of Prayer (Fosdick), John Woolman's Journal. What are the best novels to help in this way? What is your favorite poet? Artist? Favorite sport or pleasure? When are these good?

How should one read his Bible? When is the best time?

Can you give the main points in last Sunday's sermon? The thought in your pastor's prayer? Was it a good prayer? Why?

What is prayer? Why do people pray?

(Matt. 7:7-9.) Analyze the Lord's prayer. Find four other prayers in the Bible. Why did these people pray? This should be an assignment for reporting the following week. The results? How can one get results in prayer? What does the Bible say about it? Have the young people read selected passages.

Is a prayer answered if one does not get what he desires? Can you be sure God answers your prayer? Under what conditions? When in conformity with His character, His will, His promises, His work, His wish for us.

(Continued next week)

## Tag, You're It

(Continued from page 245)

mustn't talk out loud or play tag in church, dear!" Whereupon Alice opened her astonished eyes and found herself in church, in her own pew, cuddled up next to her father!

"For goodness' sake!" Alice gasped to herself. "It must have been a dream. Yet how exceedingly real it had seemed, how horrid and blundering and selfish she had felt as the Angel's gentle eyes had looked her up and down—Alice in Blunderland, the slow-poke stand-still tight-wad girl who never played 'Tag! You're It!'"

She sat thinking and thinking and thinking about herself. Then when church was over she said to her father: "Dad, I want to borrow two dollars and a half, please. I'll earn it somehow or other real soon; but I've just got to have it because I haven't done my duty."

"Well!" laughed her father as he fished out the money, "how about my adding a dollar to the amount then? There's a special Easter thank-offering up in school, isn't there? What do they call it—a missionary something or other?"

Alice sighed happily: "Up in heaven they call it 'Tag! You're It!'"

And Alice, having moved from Blunderland forever and ever, is saying to every Young Reserve today: "Tag! You're it! Don't spoil the game! Bring that little box to Sunday school on Easter, brimful of money! Tag! You're It!"

## God as Revealed in the Psalms

(Continued from page 240)

"Promotion cometh neither from the east, nor from the west, nor from the south; but God is judge: he putteth down one and setteth up another" (75:6-7).

"The fear of the Lord is the beginning of wisdom: a good understanding have all 'they that do his commandments" (111:10).

### The Perfecter of Character

God rebukes and chastens in order to make our characters perfect.

"It is God that girdeth me with strength, and maketh my way perfect" (18:32).

"Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law" (94:12).

"Before I was afflicted I went astray; but now have I kept thy word" (119:67).

"I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me" (119:75).

"Thou who hast shewed me great and sore troubles shalt quicken me again . . . thou shalt increase my greatness and comfort me on every side" (71:20-21).

### The Fulfiller of Desires

After seasons of affliction God often fulfills our most cherished desires and causes our ways to flourish abundantly.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (37:4).

"They shall be abundantly satisfied with the fatness of thy house" (36:8).

"My soul shall be satisfied as with marrow and fatness" (63:5).

### The Eternal Rewarder

Space fails to tell of God as lover, friend, forgiver; as maker, master, cleanser, as mighty worker, avenger, justifier; as joy-giver, peace-giver and protector. For these and for hundreds of other promises and provisions one must search for himself, as for hid treasure. The passages quoted are but a few crumbs that have fallen from the rich man's table. The truly rich are those who feast daily upon God's word and who secure therefrom strength for the battles of life.

David lived with God on earth and had no fear of the future. Amid the troubles of life he always retained the thought, "Thou shalt guide me with thy counsel, and afterward receive me to glory" (73:24). "There the Lord commanded the blessing, even life forever more" (133:3).

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## NEW WORLD MOVEMENT



OUR SHARE IN THE KINGDOM

## Easter Thank Offering

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I believe that the Message should be taken to the men of every nation who do not share this glorious life.

I believe that the Master has commissioned His disciples to carry the Good News the world around.

I believe that the churches of the Northern Baptist Convention do well to give thanks for God's wondrous blessings through an Easter offering for this blessed work.

I believe that the members of His church ought to make an offering "over and above" their regular gifts which will be a token of their gratitude and will help to bring the peace and cheer the world so much needs—to send out more messengers with the glad news of salvation, to build schools for the millions of children of other lands in ignorance and darkness, to send doctors to the sick, help to the blind, the deaf and the lame, to carry out the Great Commission even to the ends of the earth.

**Easter is a day of joy for us.**

**Let us work and pray that it may soon be a day of joy for the whole world.**

*MY OFFERING is made because I desire to share more fully the blessings of the Risen Christ with the people of all nations.*

*General Board of Promotion  
of the  
Northern Baptist Convention  
276 Fifth Avenue, New York*



05  
A P  
Volume II

April 2, 1921

Number 9

# The Baptist

Published Every Week by the Northern Baptist Convention

Univ of Ill Libr  
Urbana Ill



NATURE is waking from her long sleep. Life comes tripping over the hills; her footsteps are traced by soft greens in the valleys; her spirit is dominant around the world. This life is calling to me as it passes on. Its urge is upward and onward. In the fellowship of the Lord of life I may find a perpetual springtime, a glad triumphant realization of endless unfolding.—G. Clifford Cress.



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## AMERICAN BAPTIST PUBLICATION SOCIETY

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### Fresh from the Field

Dr. J. Sunderland, who has done a great work for the denomination running through a period of sixty years, now eighty-six years old and totally blind, has lately, after forty years of torture from eczema, been completely cured. Old friends may address him at 1584 Hopkins St., Oakland, Cal.

Mrs. Carl R. Gray, wife of the president of the U. P. railway, is giving Bible expositions every Thursday evening to large crowds at the First Church, Omaha.

Mr. Geo. Ellingwood Joy has become director of religious education for Temple Church, Los Angeles.

Thirty-four young people recently confessed Christ at the First Church, Omaha.

Forty pastors of Rhode Island, under the leadership of Dr. Rolvix Harlan, recently held a conference on rural church problems at Providence. Its findings urged a closer co-operation with the state convention and an aggressive evangelistic program.

Representatives from two more Indian tribes have recently been received as students in Bocone College. There are now twenty-three tribes represented and six different states outside of Oklahoma. Thirty-five students were baptized some weeks ago.

Rev. H. F. Huse at Dover, Me., finds the benevolences of his church increased from \$1000 a year to \$2400, a growing Sunday school and a crowd of 100 young people at the weekly socials. He uses motion pictures and other devices of recreation and amusement.

First Church, Connellsville, Pa., juniors carry on a contest in singing, reading, story telling and Bible knowledge. Prizes will be awarded on Easter Sunday.

Mr. George M. Landis, a student at the Northern Baptist Theological Seminary, has recently been invited to serve as acting pastor of the Trinity Church of Marion, Ohio until such time as Dr. McAfee of that Church shall have regained his health.

The Calvary Baptist Church, of Omaha, has just closed a very successful series of evangelistic meetings under the leadership of Evangelist E. S. Stucker of Ottawa, Kansas. Mr. Foster Jones of Winono Lake, Indiana, assisted as singer and choral director. Ninety-two decisions were registered for the christian life and church membership.

Lake Forest College announces as the Bross Lecturer for the present year, the Reverend John P. Peters, director of the Babylonia expedition of the University of Pennsylvania, 1888-95, who will give a course of six lectures on "Spade and Bible." These lectures will be given from April 4 to 9 in the chapel of the Fourth Presbyterian Church of Chicago at 4:30 p. m., and in Lake Forest in the Reid Memorial Chapel from April 11 to 16 at 8 p. m.

Rev. E. R. Hermiston with the chapel car, "Grace," has just closed meetings at Waterford, Cal., with forty converts, and is now busy organizing a church at Chowchilla in the same state.

One of the regional conferences was held recently at the Central Church, Quincy, Ill. Pastor Robert Van Meigs and his people are enthusiastic over the results.

(Continued on page 287)



# The Baptist

Vol. II

April 2, 1921

No. 9

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## Warms Their Hearts in Alaska

THE BAPTIST is certainly an interesting paper for our people of Baptist faith. To see the reports from the workers and missions all over the world will build up our interest and faith in the work more than anything else could do."—S. Reinholdsen, Alaska.

## Killam's Kollum

### The Little Secretary Gets The Baptist

"In the issue for 19 a little girl, bless her heart, regrets the discontinuance of THE BAPTIST in her home. Please renew at once in her name."—Mary H. Crocker, New York.

### Letter of Notification

THE BAPTIST wrote the "little secretary of the C. E." as follows: "Your letter addressed to THE BAPTIST some weeks ago was printed in the issue of Mar. 19 simply omitting your name and your city.

"It was a good letter. We used it to show that some young people at least were interested in what other folks were trying to do to build up God's kingdom.

"This morning I received a letter from Mary H. Crocker of New York in which she asked me to send to you personally THE BAPTIST for one year. I am sure you will appreciate this unexpected response to your letter. The weekly visits of the paper will help you in your new work as secretary of the C. E."

### Deposition Number One

"The following American citizens, being of sound mind and clear conscience, do hereby depose and authorize me to convey to your excellency the information that you are permitted to convey to them through the devious and uncertain ways of the American mail system THE BAPTIST and Missions for one year. Others will duly be sent along until there will be a list that will lighten up your countenance so that it can be seen even in Chicago atmosphere."—T. V. Pierce, Brookings, S. D. The fee was \$49.50.

### The Baptist Cheers Pastorless Church

"I want to tell you what your paper has meant to our church and to myself. We are a small mission church. Our building was erected six years ago with a debt of \$6,000. We have been without a pastor for over a year. We have kept up Sunday school and had an occasional church service. Our membership is forty of whom less than twenty-five are resident. We have twelve copies of THE BAPTIST and this has meant a great deal to us. We have reduced our debt to \$750 and went over the top with the New World Movement, raising \$2700."

### How Can They Sing Without Hymnals

This church needs some Baptist Hymnals or any other good hymnal with "the good old gospel hymns." Who will give this heroic little church fifty hymnals? Write us, or E. B. Pease, Glasgow, Mont.



## Des Moines Getting Ready

ANNOUNCEMENT has been made that there will be a rate of one and one-half fare to the Northern Baptist Convention, which is to be held in Des Moines June 22nd to 29. This rate will probably apply to those who desire to come a few days prior to the convention, inasmuch as the Shriners are to hold their conclave in Des Moines immediately before the Northern Baptist Convention and the National Educational Association is to have its convention here shortly after the convention.

It must be kept in mind, however, that it will be almost impossible to secure hotel accommodations in Des Moines during the Shriners' Conclave, as this will be the largest convention that the city has ever entertained.

The local committee on arrangements has its work well under way. Dr. W. C. Biting of St. Louis, who is secretary of the Northern Baptist Convention, visited Des Moines a day or two ago and expressed himself as well pleased with the progress that had been made. Every effort will be made to entertain the delegates in the best possible manner.

Des Moines has ample hotel accommodations, but it will be necessary for delegates to plan to have two occupy a room wherever it is possible. All hotel reservations have been placed in the hands of Mr. F. E. Goodell, 3620 Adams Street, chairman of the assignment committee, and he is very anxious to have delegates and visitors advise him as soon as possible just what hotel accommodations they will require. All letters should be sent to Mr. Goodell instead of to the hotels, as all assignments will pass through his hands.

## A Church That Did It

MOST of us belong to the "church that didn't" or at least to the "church that hasn't yet." This is the story of a "church that did it." The church at Malone, N. Y., had all of the alibis of most of the "churches that didn't." On May 8 one of the towers of this church (literal towers of brick and mortar) just fell down. It tore down a good section of the front of the church. The church was so disheartened that it let the pastor-elect know that it was ready to release him from his promise to come. It did not believe that a young graduate from the seminary would want to start his ministerial work with such a handicap. But I. M. Rose was anything but a quitter. He entered his new pastorate the first of July. Nineteen-eighteen was not a good year for building enterprises, as many will recall, but the tower was rebuilt and the building rededicated Feb. 2, 1919. No insurance money was available for a tower that just fell down and the \$8,000 was a heavy burden.

June 4, 1919, the other tower burned down! A careless workman, finishing up some decorating, threw a cigarette into some waste and while the men were at dinner the fire got good headway; the entire tower was demolished and the water did large damage to the ceiling of the entire church. Insurance helped on this but there was serious interruption to the work of the church and the inevitable extras, yet the second tower was completed and the church rededicated Oct. 5. Then came the quota, \$19,000! Far above the wildest fears of any in the church! (What a modest people we are! Only one church has been heard from that thought its quota too small!) There was

a calm facing of the facts and a growing conviction first that it must be done and then that it could be done. *And they did it.* Very little is to be said as to how they did it except that there was, with the recognition of the urgency of the situation, the *will* to do it. Practically every member of the church rallied and everyone did his part. The challenge of a world program meant a revolution in giving to some. One man who had given a nominal ten cents a week for benevolences gave \$800 for the four years and is happy in it. Another who had given a nominal \$10 a year for church expenses and nothing for missions subscribed \$100 a year for the church and \$150 a year for the New World Movement.

By way of contrast of the old and the new scale of operations in that church, in addition to twice increasing the salary of the pastor the church gave for benevolences during the twelve months May 1919 to May 1920, \$495.32. During the eight months, May 1920 to Jan. 1921, the church actually paid into the Board of Promotion \$2941.41.

## Executive Committee Meeting

A MEETING of the executive committee of the Northern Baptist Convention was held in Chicago, March 17. All the members of the committee were present, or absent for good reasons.

The president made the following appointments, all of which were confirmed by the executive committee: delegates to the Southern Baptist Convention: Rev. J. C. Massee, Rev. Carter Helm Jones, Rev. W. Quay Rosselle and Rev. J. W. Brounger; the following to be representatives on committees and commissions of the Federal Council of the Churches of Christ in America: Rev. J. H. Franklin, Rev. C. L. White, Rev. C. A. Brooks on the permanent committee of arrangements for the universal conference of the church of Christ on life and work; Rev. J. H. Franklin and Rev. Arthur J. Baldwin on the commission on relations with France and Belgium; Rev. J. H. Franklin on the commission on relations with religious bodies in Europe; Rev. Arthur T. Fowler on the commission on international justice and goodwill; Rev. Albert G. Lawson, and Rev. Robert W. Ashworth members of administrative committee; Rev. Arthur T. Fowler, chairman of committee on conference with other religious bodies.

The Annual and the Handbook of the Northern Baptist Convention will be combined in the future.

Standard forms of ex-officio credentials and of those from Baptist churches have been prepared for use at future conventions. Those from churches will be distributed through state convention secretaries to churches which apply for them. The ex-officio credentials will be distributed from the office of the corresponding secretary.

A committee was appointed to consider the matter presented at the Buffalo convention concerning the selection of three or four places as permanent places of meeting of the convention.

The executive committee voted to recommend to the convention changes in the by-laws providing for biennial instead of annual sessions of the Northern Baptist Convention. A memorial from the Baptist State Convention of Pennsylvania brought this matter to the attention of the executive committee.

The Committee decided to attach a salary to the position of manager of trans-

portation of the Northern Baptist Convention, subject to the approval of the convention. The work of the manager of transportation has grown to be very heavy.

The report of the treasurer showed an indebtedness of about \$17,000. This indebtedness is an accumulation. It cannot be helped under the present system.

The report of the committee on program for the next meeting of the convention was adopted. This report will doubtless be given to the denominational papers as soon as the committee can make arrangements to do so.

The Committee voted to accept the proposition of THE BAPTIST to issue a daily miniature edition during the convention in Des Moines to perform the service hitherto rendered by the bulletin.

Much other business was done of a routine nature, and many matters considered upon which no action was taken. The next meeting of the committee will be held in Des Moines at the Fort Des Moines Hotel, June 21, 8 p. m.

## Women's Colleges in Orient

THE six Christian colleges for women in the Orient which have set out to raise \$2,840,000 for their more adequate equipment received Feb. 19, a promise from the Laura Spelman Rockefeller Fund of one-third this amount or any part thereof which the colleges may succeed in raising.

The six colleges and their separate needs are:

The Woman's Christian College of Japan in Tokyo....	\$610,000
Ginling College in Nanking, China .....	790,000
Yenching College in Peking, China .....	840,000
The Woman's Christian College in Madras, India.....	200,000
Isabella Thoburn College, Lucknow, India .....	200,000
The Woman's Medical College, Vellore, India .....	200,000

The Rockefeller Fund agrees to hold the offer open until Jan. 1, 1923.

Mr. Russell Carter, 156 Fifth Avenue, New York, the treasurer of this central fund, says that these colleges have already raised in cash and pledges \$378,459, to which the Foundation is ready to add \$384,229 in accordance with the above agreement. These figures include the special International Christmas Gift made by the women of America for these colleges which amounted to \$211,662.

These colleges were all founded by foreign missionary agencies and are union institutions maintained by the Baptist, Congregational, Christian, Lutheran, Methodist Episcopal, Methodist Episcopal South, Reformed and Presbyterian Churches, also the Methodist and Presbyterian Churches in Canada. They are administered by union boards of managers and trustees and are coordinated by a central committee of which Dr. James L. Barton of Boston is chairman, and Mrs. Henry W. Peabody of Beverly, Mass., Dr. Robert E. Speer, Miss Margaret E. Hodge, Miss Elizabeth R. Bender and Mrs. DeWitt Knox of New York City, and Mrs. William E. McDowell of Washington are members. This committee is continuing its appeal for \$10 gifts from at least 100,000 Christian women of America for these institutions for the higher education of girls in Asia.





# The Baptist



## Things That Are Not Shaken

ON ANOTHER page of this issue of THE BAPTIST, there is printed the story of a valiant church which saw one of the brick towers of its church building crumble and collapse. Hardly had the damage been repaired when the other tower caught fire and was partly consumed. Almost immediately thereafter came the suggestion that the proper share of this particular church in the New World Movement was something like \$19,000, a sum far beyond anything dreamed of even before the accidents to the building. There was every excuse for failure, but the men and women of this church preferred success, and they pledged the money.

The shaking of the church building did not extend to the souls of these Christian men and women. No matter what might happen to the work of their hands, there was something in their spirit which was not touched. Disaster did not reach beyond that which was seen: the real church was not shaken at all. Calamity became to it God's call to a larger and better Christian life and service. All honor to such people! We almost smile as we read the story of the succession of calamities visited upon them. And then we laugh with joy as we discover the kind of spirit there was in them.

There are, thank God, things in the world which cannot be shaken. The solid earth itself may quiver beneath us, the governments with which we are familiar may be overthrown and we may have to learn geography anew, institutions which have all the sanctity of age may be proved shams, even our own little world may go to pieces about us as the people we have loved and trusted are lost from it. But there remain some sure things which abide forever because they are not subject to change and decay. To discover these and to see that

they have a large place in our lives is an important part of our daily business. Different people might perhaps state these essential things in different phraseology. But most will agree that included among them are the verities which are so common that we sometimes almost forget them.

The Word of God is not shaken. "Heaven and earth shall pass away but my word shall not pass away." No single utterance of God shall fail until his law is established in the earth. It is quite true, as Emerson has said, that "no accent of the Holy Ghost the heedless world has ever lost."

The fact of righteousness is not shaken. The Lord loveth righteousness, even as the old Hebrew prophets pictured him and as Jesus showed him. The gay life is brief; the righteous life abides. The final goal is good, not ill; is righteousness, not sin.

And those three great things of which Paul speaks—faith, hope and love—are not shaken. The greatest of them all—love—is the thing which makes heaven eternally beautiful and which sheds its glory over this old world of ours.

Jesus said that the man who heard his words and paid no attention was like a man who built his house upon the sand. He who knows what cannot be shaken and then gives his love to that which is transient may know that he faces the day of shaking when his life structure will be thrown to the ground. Men take risks with their souls which they would not take with even so small a sum as \$1000. What words can properly estimate their folly! On the contrary what satisfaction belongs to him who knows that both foundation and superstructure are sound!

## On To Victory

AMERICAN cities a little more than two years ago saw such celebrations as the present generation had never before witnessed. For there returned from Europe division after division of the men who had taken their part in the great war and whose actions had achieved victory. They were welcomed in turn by people who had served, who had taken part in all kinds of home work, who had invested their money in Liberty bonds, and who felt consequently that they had a share in the victory. The depth of the welcome to the returning men was measured in part by the breadth of this home activity.

During Anniversary Week the churches of the Northern Baptist Convention which have had part in the New World Movement are to celebrate their first great victory. How splendid it would be if all our churches could have part in the rejoicing! No church should be found standing on the side-lines, an idle spectator of what others have been doing. Churches which have been

co-operating can, by paying up, justify themselves thoroughly when they call to other churches to come into a movement which means great things for the kingdom of God.

The receipts during January and February were extraordinarily large. But they must be larger yet if our great missionary societies are not to find themselves facing a necessity for curtailment. Some few weeks ago there was published in these columns a frank statement of the financial condition of the Foreign Mission Society. The carrying out of its program for the year depends on the payment of the amount pledged. It will be seriously crippled if this is not done.

Pledging is easy; paying is harder. The latter is the real test of whether we mean what we say when we declare that we are God's stewards. The regional conferences have given all a clearer understanding of what the New World Movement means. Their enthusiasm must not exhaust itself in words. Shouting does not accomplish things; neither does criticism. There are many who believe that Baptists cannot carry through



any great constructive program, that they cannot maintain unity of effort long enough. We believe that they can. The coming weeks will show.

At the annual meeting of the Board of Promotion, held in Minneapolis early in December it was decided that the period April 3-24 should be set aside as the "On to Victory" period. It was determined that we should organize our work during this period so as to secure in every church which had not previously responded the subscriptions needed to complete the quota of that church. Could such a canvass be complete by April 24, Anniversary Week would be a time of abounding joy. Let's show the world! More important yet, let's show the Master!

### Many Men of Many Foibles

**M**ANY a pastor preaches the gospel under a false courage. He does not know whether it will save a man or not.

"The trouble with many ministers is they have too many small motives."

So runs a threnody of the Western Christian Advocate. Dr. Wareing ought to know more about Methodist ministers than we do. But if he were to utter such words about the ministry of the Baptist denomination we should demur.

All proper allowance is made for common human short-comings, and nobody's courage and motives are as high as they ought to be, unless perchance Dr. Wareing speaks for a superior group, with which in comparison the "many" ministers make a poor showing. But by reasonable historic and common standards, we do not believe that it is fair to the ministry to publish such broad charges.

The ordinary minister—and this includes Methodist ministers also—when really tested exhibits a large measure of moral courage, believes in the gospel he preaches and feels the uplifting power of high motives.

Some ministers may be subject to the Advocate's indictment, but "many" is too many.

Scale down the impeachment.

### Denominational Day

**A**CCORDING to the vote of the Northern Baptist Convention, Sunday, April 17, has been designated as Denominational Day. The committee appointed to have charge of the day has sent a letter to all pastors urging them to celebrate the day in sermon, Sunday school, men's class and young people's society. The subject for the day is "A Regenerate Church Membership," and in the letter to the pastors there is a brief suggestive discussion of this important matter.

Among all the special days suggested during the year, this day may well under present circumstances have particular attention. Baptist churches are engaged in a great campaign for the quickening of the home churches and for the extension of Christ's kingdom. Power will be added to such a movement if there is a clear understanding among our own people and among those whom we reach of the distinctive message of Baptist churches. A sane and enthusiastic observance of Denominational Day cannot fail to advance the truth and to assist the denomination in its forward work. With charity for

all, let us speak the truth as we see it with all the power God may give us.

### Stand Aside for the New India

**REV. NICOLL McNICOLL** in the Times and Freeman discusses "The New Missionary Situation in India" in such a manner as to draw serious attention to the subject.

The core of his argument lies in two special problems which "are causing great anxiety to the representatives of the churches in that country," and which "have leaped suddenly into prominence and are vitally related to the amazing awakening of passion and desire that is in process there at the present time."

What are those problems? They lie in two facts:

First—There is an educational revolt against colleges that are supported and aided by the government. "The demand is and will be that colleges where the Christian religion is a subject to which non-Christian students are required to submit their minds shall no longer be aided from public funds, or even form a part of the educational system." So strong is the feeling among the people that as a result every college in Calcutta is closed for want of students. The young Indians refuse to receive "tainted knowledge."

Second—"The Indian Church is demanding with ever-increasing insistence that she shall herself be placed in command of the forces—wherever they may come from—for India's evangelization." Just as the national movement in India is expressing itself in politics and education, so in religion the people of India are growing weary of self-constituted guardians, even for their souls.

What shall be our attitude towards this new spirit?

In the first place it is going to be accompanied by friction. It will not be tactful and gracious. What great new national enthusiasm ever was so? Missionaries who have given themselves with a holy love to the redemption of India will find their best efforts unappreciated and perhaps themselves treated with slight respect or indignity. Many difficult problems of management and of adjustment will arise. Conflicting claims of authority and of property will tax both patience and ingenuity.

But is not the awakening of India the very thing for which we have been sending out missionaries? Have we not longed for it, prayed for it and wondered whether the people of India were capable of a really virile national revival?

Then shall we not accept it gladly and give it every encouragement in our power? Shall we not hold ourselves ready to effect all changes in our missionary policy that may be required in order for this new spirit to express itself?

There has always been some question among Baptists whether their educational institutions in India ought to accept government aid. Baptist colleges in America would not consent to do so; and that question will probably come up for early reconsideration.

There is one thing more. Our missionaries should clearly understand that they are not sent to Americanize nor to Anglicize the people of India. Just now—was it ever otherwise?—it is important that our mis-



sionary loyalties be clearly all for Christ and the people among whom we serve.

Oh, there will be a host of difficult problems in the awakening Orient. God give us wisdom to meet them. And God be thanked for India's awakening.

## Please To Accept This Coronal

ALL honor to the Quakers! Perhaps at no time in their history was their fidelity to their pacifist principles more severely and insidiously tried than in the last war.

The whole nation went wild with the primitive passion for war. It was hard for people who loved righteousness and humanity to understand how others who had the same love could consent to withhold their strength from the fight. Some did not try to understand. There were not wanting voices calling for the same treatment to be given to the Quakers that was given to Socialists, Mennonites and members of the International Bible Students' Association.

But they stood firm in both loyalty and human kindness. They offered no active interference to the efforts of the government in the prosecution of the war; but wherever there was suffering from the conflict, there were the Quakers. Even when Russia went wild and the world began to cry horrors, they stood trustingly to their post of dangerous and sacrificial service. The Friends in Russia never ceased to be friends of Russia, to believe in Russia—even to defend Russia.

Through all they labored steadfastly in the ministry of reconciliation.

And when in the disillusionment that followed the war, many other Christians lost courage and faith—which they have not even yet regained—the Friends stood forth with clear vision as interpreters of the transition and bold as the Hebrew prophets in proclaiming the new era.

This tribute is freely bestowed upon them in a spirit of catholicity inspired by theirs. A crown of honor is due them. Let them wear it.

\* \* \*

If in any of the churches of the North there were individuals who were hindering and hampering the work of the kingdom because of their fault-finding and their general contrariness, we should recommend to them this bit of practical wisdom which recently came under our observation: "A horse can't pull while he is kicking and he can't kick while he is pulling." If this is correct the way to perfect harmony lies through effective pulling together.

\* \* \*

One vision is among the fairest that ever threw its radiance over the souls of men: it is the vision of eight millions of Baptists, true to the spirit and ideals of their fathers, advancing with every advance of God in the march of human progress, and throwing their united strength into a sublime endeavor to swing into step with God. No man can serve the Baptist cause at such a time as this who does not give himself, above all interest of self or faction, to make that vision a reality.

\* \* \*

The best way to overcome oppositions of science, falsely so called, is to launch a vigorous program of

genuinely Christian evangelism and social service. For such a purpose an ounce of demonstration is worth a ton of controversy.

\* \* \*

To us, the voice of the Baptists of the North, speaking through their representatives in the Northern Baptist Convention, after a careful, unselfish, fraternal, open and full deliberation, is as near to the authoritative voice of God as we are likely to hear from living human lips in this world. We are listening for that voice.

\* \* \*

The cover picture this week is a reproduction of a painting by Wilson Irvine, an American artist. He calls it "The Blue Boat," but so typically American is the scenery that the attention of most will center on that rather than on such a detail as the boat. There are multitudes of places in New England which might have been the original of this picture. But, as somebody has remarked, New England scenery has floated with New England people down the Ohio River and one can go along with the river and find just such spots. So it is in many states. We are glad to present so handsome a picture and with it a few words from a letter addressed by Secy. Cress of Montana to his friends as the wonder of the spring rushes in on us once more.

## This Week's Prize-Winner A Much Needed Revival

THE religion of Jesus is flooded with sentiment. Christianity is more a religion for the heart than of the brain. It emphasizes love above everything. A brainless religion commands no respect, but a religion without heart shrivels the soul.

The followers of Jesus swing like pendulums. Now doctrine is vigorously emphasized and now the evangelistic spirit. Dogma alone is dead, and dead dogma propagated by clanking machinery is odorous like unto a soap factory. Only when doctrines and programs are permeated with emotion is there abounding life.

People are fed up on "high things," and are "carried away with things that are lowly" with astonishing eagerness. Why? Because their hearts are burdened, and awakened emotions quicken dull ears. Folks are too worried and tired to hanker after dry bones. Mourners are not comforted by brilliant dissertations, even of a scientific nature, on the diseases of their dead. Men, even strong men, do not resent being made to weep if they are not ashamed of what they wept about when they cool off. Emotional tenderness greatly accelerates the fires of the gospel.

The heart of the world is hungry and sore today. That which feeds the soul and comforts the heart is more appreciated than precious jewels. The shortest road to the conscience and will is through the heart. The hardest work may be done to joyful music. An emotional revival may well frighten the conservatives, but a revival of emotion is imperatively needed. Let the dust in the garden of the Lord be watered with tears and then it will blossom as the rose.

Detroit, Michigan.

C. M. CARTER.





STUDENTS FOR THE MINISTRY, SHANGHAI COLLEGE



FACULTY OF SHANGHAI BAPTIST COLLEGE

## Shanghai College and the Future Manhood of China

*Dares to admit women.—All but five graduates are Christians.—Baptists have exclusive control.—Students come from all parts of the Far East.—Day breaks over China and all neighboring lands*

BY WILLIAM B. LIPPARD

A RECENT cablegram from Pres. F. J. White of Shanghai Baptist College, announced that thirty-four students had been baptized on their profession of faith. In this institution twenty-eight students are today studying for the Christian ministry. Eighty per cent of the present student enrolment are Christians. All but five of the graduates of the college are followers of Christ.

These are facts, and there is nothing in this world so eloquent as facts. Pages of philosophical argument regarding the relation between education and evangelism could never tell so effectively nor demonstrate so clearly as these facts that education under Christian direction can become a powerful factor in evangelism.

No student can go through this Christian institution without sooner or later facing fairly and squarely the question of his personal allegiance to Jesus Christ.

Shanghai is the political, commercial and intellectual center of China. It is situated at the mouth of the Yangtse River which supplies 20,000 miles of navigable water. The city is connected by boat trade with a population of more than 200,000,000 people. Thirty steamship companies furnish lines of contact between Shanghai and the outside world from Mexico to Australia.

On a magnificent site overlooking the river, Northern Baptists in co-operation with Southern Baptists

maintain this training school for Chinese young men. It was established in 1906 and officially opened two years later. The college site is in full view of every ship which enters or leaves the harbor of Shanghai. This is the only institution of higher education entirely controlled by Baptists in the whole of China.

The growth of this college has been remarkable. During its first year the enrolment totaled forty-six students. From that little group it has grown to undreamed of proportions—the last report showing that 402 students were enrolled. Although the question of coeducation has not

been formally considered a new precedent was established this year when, for the first time, women were admitted to its classes, four being registered for the first term.

Students come not only from the eighteen provinces of China, but from Singapore, Java, Borneo, Australia, Korea and Manchuria. The college is thus endeavoring to serve the Chinese from Australia to Manchuria and from Tibet to Japan. Through its students, the influence of the college is spread into all the corners of the Orient. So popular has the institution become that every year many students are refused admission because of lack of accommodations.

The faculty consists of fifteen foreign teachers and ten Chinese teachers. One of these is a graduate of Shanghai who secured his M. A. degree at Brown University and his Ph. D. degree at Yale University. Courses of study cover the subjects usually included in the standard college curriculum, such as the sciences, literature, mathematics and other subjects, while the theological department includes the courses generally found in the theological seminaries in America.

Shanghai College has apparently presented an attractive appeal to far-sighted friends in America who have recognized its opportunity in the Christianization of China and have taken pleasure in investing their money in its work. Several unusually fine and well equipped new



WOMEN STUDENTS AT SHANGHAI COLLEGE



buildings have recently been constructed on the attractive and picturesque campus. A dormitory known as Evanston Hall, made possible by gifts largely from the men of the Evanston Church in Illinois, was opened a year ago and immediately crowded to capacity. Through the generous contribution of a deeply interested friend another dormitory is being completed, and judging from present enrolment figures this will also be taxed to capacity. This same friend is making possible the erection of a thoroughly equipped science hall which is destined to be one of the finest buildings of its kind in all Asia. The Mac-Leish infirmary has rendered large service in maintaining the health of the student body. The first college gymnasium built in China stands on the campus of this institution and was made possible through the generosity of Colonel Edward H. Haskell of Boston. Naturally, so fine a gymnasium has stimulated interest in all forms of athletics.

During the past year the severe famine in China has induced sacrificial giving on a substantial scale. At the Christmas celebrations both money and clothes were contributed and it was decided not to hold the annual banquet but instead to contribute the money involved in its preparation to famine relief.

Shanghai College is urgently in need of residences for members of the faculty. No other structures are quite so essential just now to the work of the College. Even with two new residences now contemplated, several missionary families next fall will be without homes. The usefulness and service of the institution would be greatly increased if five or six residences could be erected in time for occupancy by the fall.

Next in importance to the erection of residences is the proposed chapel, which might worthily bear the family name of the donors. With the present student attendance already exceeding 400, which will be substan-

tially enlarged within the next few years, the present auditorium in one of the buildings on the campus, accommodating only about 250 students comfortably, is entirely inadequate. A suitable auditorium such as would be provided by the erection of a chapel is necessary for the spiritual, social and intellectual life of the institution.



CAPTAIN OF TRACK TEAM, NOW SOCIAL SECRETARY OF THE YANGTSEPOO SOCIAL CENTER

The college has just finished one of the best terms in its history. The spirit of the students has been fine and progress along all lines has been reported. At a recent meeting of a missionary association in Shanghai, when the idea of service was being considered, a missionary of another denomination in concluding his remarks said, "If you want a good example of service go to Shanghai College." The following quotation from a letter of Mrs. Fred C. Mabey indicates not only the evangelistic atmosphere which pervades the entire institution but also suggests the great opportunity which lies before this college in winning China for Christ:

"On the second of December, Mr. Yen, a returned student from America who is an evangelist for the Chinese Y. M. C. A., spoke several times to the students and on Dec. 12 made a final appeal to the non-Christians to accept Christ. This meeting, together with the earnest personal work done by faculty and students for weeks beforehand, resulted in thirty-six men deciding to be Christians, of whom twenty-six were baptized at one of the most impressive services we have ever had. As Rev. P. R. Bakeman received them into the church at the afternoon communion service and we had an opportunity to look into the faces of these men, it seemed to us that the possibilities for China and for the kingdom in those young men at the threshold of their Christian lives were absolutely limitless. Thank God for these and such as these, for they are the hope of this great nation."

China with her 400,000,000 people is a big part of the world. The complete evangelization of this great nation can only be accomplished when the Chinese themselves undertake the task. For this achievement the establishment and maintenance of institutions like Shanghai Baptist College, are fundamentally essential.



BASEBALL GAME: TWO OUT AND THE BASES FULL



## A Hive of Baptist Bees

*Pastor Albert D. Werden has things quite to his liking and does not hesitate to say so.—A chronicle of a small-town church*

**E**ATON RAPIDS, Mich., has a new Baptist church building, a live leader and a virile program. The house, dedicated in November, on the seventy-fifth anniversary of the organization of the church, is practically a new struc-



Rev. Albert D. Werden, pastor at Eaton Rapids, is in the prime of young manhood. He did good work at Lansing and elsewhere before going to his present charge.

ture; the annex containing classrooms, kitchen, dining room, lavatories, cloakrooms, etc., being newly built. The auditorium has been freshly decorated and the pulpit platform and organ space rearranged. A very efficient steam heating plant has also been installed. The old lighting method has been replaced; that in the auditorium by a new reflector system which mildly diffuses the light without shadows. The whole church exterior has been given a coat of stucco and new entrances with spacious concrete steps from the street are provided, and the old spire is removed.

### LIVE TOWN: LIVE CHURCH

Eaton Rapids has a population of 2500 with a rural community about the same size. The city has all modern improvements, the Baptist church is abreast of the times—a thoroughly up-to-date equipment, a business administration that commands the co-operation of the city's most representative people, a continuous and constructive program with various forms of organized work.

The church is the center of all activities and is open on the average five evenings of each week. No less than eight departments are at work. The deacons and trustees have the

rotating system, part of each board giving way each year to new members, thus keeping the management of the church out of the hands of one or two controlling individuals. The ladies' aid society is constantly awake to the needs of auxiliary work, such as care and upkeep of the church kitchen, comforts for the sick and interior improvements to the church and parsonage. The ladies have been unusually busy this winter sewing and providing for the needy of the community, working in harmony with other agencies. A women's mission society holds regular meetings and reviews two books each year, one on home and one on foreign work. The society also uses missionary publicity through the other departments and seeks to help the church reach its quota on the New World Movement. An active B. Y. P. U. has an average attendance of 70 at the devotional meetings, holds monthly sociables, and trains high school students to take public part in its meetings. A troop of Boy Scouts, numbering about 40, with drum and bugle corps, meets every week for instruction under efficient leadership. The drills and gymnastics are in charge of an ex-service man who served in France. The choir is unusually efficient for a small town, both chorister and organist being well trained for their work and supported by a large, three-manual pipe organ. During the winter the choir has given several

concerts in surrounding towns, to the great delight of all.

### SUNDAY SCHOOL DOUBLES

The best feature of all is the Bible School which has doubled in size since the new building was dedicated. Both officers and teachers are well fitted for their work and prove remarkably faithful. A Bible School board meeting is held each month where all problems and plans are gone over. The primary department has a well aired and spacious room, with a course especially designed for children, with all modern equipment, such as sand tables, clay, blocks, crayons and blackboard work. A story is told them and from this they draw their own pictures. Two baraca classes and two philathea classes have something doing every week during the fall, winter and spring, and under their auspices a popular Redpath Lyceum course is offered every year. The pastor is instructor of a teacher training class with an enrollment of 23. This class meets at supper once a week, with study-hour following.

Every church service is made as attractive as possible, with the very best of music at all times. Special speakers are brought in every month from Detroit, Lansing, the University of Michigan, and elsewhere. The stereopticon is used about once a month on Sunday evenings. Addresses by returned missionaries are obtained whenever possible.



THE CHURCH BUILDING AT EATON RAPIDS



The membership is now approaching 300. Accessions are frequent and continuous without resorting to the special revival. The pastor follows an evangelistic method without seek-

ing a public manifestation except at communion service. It has been found that personal work brings the best results in the long run, and only after a person shows an interest in

the work of the church is he asked to unite with the church. Rev. Albert D. Werden has been the pastor of this model small-town church since Jan. 1, 1916.

# Shall We Turn Savages?

*On the occasion of the recent race riots at Springfield, Ohio, the pastor of the First Baptist Church in that city proclaimed this message*

BY ROBERT BRUCE SMITH.

OUR city's good name, "The best sixty-thousand city on earth," has been befouled by a fiendish crime and a hellish mob. We hang our heads in shame and ask God to be merciful to us. True patriotism condemns the crime and the mob spirit.

The immediate cause of the mob was the fiendish crime of a negro against a helpless white girl. Every father-heart, every mother-heart was stirred to the depths with righteous indignation. The pitiful cries of that child could be heard by all of us, however distant and remote.

## FURIOUS RACE PREJUDICE

It must be admitted, however, that the deep-seated cause of the gathering of that angry mob was race prejudice. The awful crime of the negro stirred the smouldering fires of race prejudice into the flames of an angry mob. Race prejudice dethrones reason and punishes an entire race for the heinous crime of an unknown criminal. It charges criminal neglect against local officials who had absolutely no clue as to the identity of the criminal. Race prejudice overlooks and winks at crimes committed by men of wealth and social standing. The wealthy white man who robs a girl of her virtue and then sends her out of the city to hide his crime is a blacker villain than that black negro fiend about whom so much trouble has been made during the last few days. .

## PICTURES FOSTER CRIME

There is a cause and a responsibility for every crime aside from that of the criminal himself. He has a responsibility, and so have the rest of us. We reap the harvest of our own sowing. Our present crime wave reveals this awful truth. We are fostering schools of crime in our city, in our state, in our nation. Some juvenile court judges tell us that about ninety per cent of the crimes committed by the boys and girls in this country are traceable to the motion pictures as they are now permitted to operate.

The remnants of primitive savagery and barbarism are dominant in mob violence. We boast of an age the glory of which is love for liberty, respect for the rights of others, for the dignity of courts and constituted government. The mob reveals disrespect for law and order—the precious jewels of our civilization. The mob declares "a wrong had been committed, and we will right the wrong at all hazards of life and property." It defies authority and law. The remedy proposed is more terrible than the foul crime of the fiend. No grievance is ever serious enough to justify the calling together of a mob in disregard for law and order.

Immodest, indecent pictures arouse lust and passion. They are in evidence in our picture shows, on our bill boards, on our side walks, in our daily papers. A goodly number of Christian mothers recently entered their protest in the name of decency and of womanhood and asked for help, only to be met by ridicule and insult. They pleaded for the protection of the youth of our city against certain vile pictures only to be reminded that they would see nothing improper, if their own minds were pure. The shame of it! They argued that Toledo and other cities barred a certain show from being exhibited only to be told that they did not tell the truth, in spite of the fact that the city officials of Toledo were sustained by the higher court in forbidding the exhibition of the said show. Now we throw up our hands in horror when a fiendish crime has been committed and an uncontrollable mob follows in its wake. Our city has been reaping the harvest of her own sowing. The city officials, it is reported, were helpless in their efforts to quell the mob and retreated under a shower of bullets. The

pathetic tragedy of it! They assumed the responsibility of the exhibition of indecent pictures and of the open violation of our Sunday laws! The harvest followed.

## SUNDAY LAW BREAKING

Our ministerial association has for months made repeated appeals to our officials to discontinue the violations of our most sacred laws on the part of the motion picture shows on Sundays. Hundreds of other citizens have joined the appeal, but the officials have ignored all of our petitions and all of our appeals for the enforcement of this law. Disrespect for this sacred law leads to the disrespect for other laws. We must place the responsibility somewhere.

The fiendish crime and the awful mob emphasize the call to duty to the pulpit and to the press, to the teacher and to the parent, to every man and woman, to engage in a campaign for the application of the principles of righteousness to civic life.

It is also our patriotic and civic duty to elect men of Christlike character to office. The citizens lack confidence and respect for officials whose character is not above reproach. Profane, indecent officials, bad courts, bad juries, bad witnesses, bad politics, create conditions which foster and provoke the mob spirit.

## EVANGELIZATION ONLY REMEDY

Our supreme duty is to evangelize our people in the name of Jesus Christ. Multitudes of our boys and girls are growing up in godless homes without any personal knowledge of Jesus Christ or of the Holy Scriptures. They witness evil pictures and hear oaths at home and on the street. They become lawless citizens in a short time. The Bible is the supreme text book which teaches good citizenship and safeguards us against frequent mob violence. If it were not for our churches and the Bible we should be living over the volcano of mobs all the time. We need a campaign in our city for Bible reading and respect for the Lord's Day and for Christ's Church.



## Life Work Conferences in Women's Colleges

REV. CHARLES W. GILKEY of Chicago had an interesting experience recently with students in two of the most noted eastern colleges for women. In the month of October he spent three days in meetings at Vassar, running over a Sunday, and in March he held similar meetings extending through three week-days at Mt. Holyoke. A representative of THE BAPTIST requested for its readers brief information on certain matters, which Dr. Gilkey courteously granted, in reply to the following questions:

"What kind of meetings did you hold, Dr. Gilkey?"

"In each case I gave a series of addresses on Christian fundamentals, and spent practically all the rest of my time in meeting groups and individuals who wanted to confer about personal questions of faith and conduct."

"What were the principal questions that came up?"

"I was very much impressed by

the fact that the great majority of these conferences turned on such vital questions of personal religion as 'the reality of prayer' and 'faith in a living, personal God.'"

"Do you mean that you found the chief emphasis in personal religion?"

"I found the interest in the social applications of Christianity marked at both colleges, but not so conspicuous as the interest in personal religion. My own impression on this point is borne out by many of the faculty with whom I discussed it."

"Did you discover any significant currents of religious belief?"

"I found many whose ideas about the Bible and Christian truth had broadened and deepened during their college course until they no longer found the phraseology of their earlier training adequate; but they seemed none the less eager to prove the reality and power of their Christianity in the devotion of their lives to the spread of the kingdom of Christ throughout the world."

"Did you find any of them turning towards definitely Christian forms of life work?"

"I was struck to find how many girls there are at both these well known colleges who were definitely looking forward to Christian service as a life work, particularly on the foreign field."

"From your experience in these two colleges, considering them as fairly representative of college life, what would you conclude concerning the religious status in the colleges generally?"

"Such first-hand experience with scores and hundreds of college students convinces me that there is not less religion in our colleges at the present time, but more."

Coming fresh from his contact with the students and faculty at Mt. Holyoke, thus reenforcing his earlier impressions received at Vassar, Dr. Gilkey seemed enthusiastically hopeful about the religious outlook in the higher institutions of learning.

## Light Shines From Warren to Bucharest

WHEN Rev. A. A. Nellis came to the First Church at Warren, Ohio, he found nine Roumanian men and two women, members of the church, a Roumanian men's class in the Bible school, a few Roumanian children in the American classes, and several men, women and children, attending the public worship regularly. A Hungarian missionary who could speak Roumanian, came from Youngstown and held preaching services in the Church Sunday afternoons. But the Roumanian settlement was about a mile from the church, and it was difficult to get uninterested persons to attend.

Three months later the Roumanians rented a store room in their section of the city, and from that time the work met with most gratifying success. Soon they asked for a building of their own. They bought a lot with the approval of the home church, paying \$450 for it, and asked the American brethren to erect a building, with their help. They did the excavating and contributed over \$600. Such a call could not be refused. An attractive building was erected, seating 100, complete in every respect, with furnace heat, electric light, gas for emergencies, a baptistery with gas heating appliance, a basement cemented throughout and with toilet accommodations. This was dedicated Feb.

*Perhaps no group of foreigners in the United States is giving a more encouraging result from home mission work than the Roumanians in American cities. From Indianapolis and other places where colonies of these fine people are settled comes the same story of fruitful work done in the homeland by Baptists returning to Roumania.*

11, 1917, and is valued at \$7000.

At the time of their entrance into the store room, one of their number was selected to preach—John Farkas, who was a Christian and a licensed Baptist preacher before he left Roumania. At this time also a children's class was established and has been maintained since. This class has always been taught by Mrs. H. C. Whitnum, who has been the "point of contact" between the home church and the Roumanian mission at all times. Recently Mrs. Nellis, the pastor's wife, has opened a women's class in the Bible school, teaching through an interpreter. And more recently Mrs. Nellis has started a class in the English language for the women. Since Sept. 1, 1915, fifty-seven Roumanians have been received into the Warren church. Forty of these were received by baptism.

Two Roumanian young men, members of the Warren church, are in

Dennison University preparing for the ministry.

During the last year letters have been granted to thirty-six to return to their home land; and here enters the most interesting feature. Like the Christians who "were scattered abroad" after the stoning of Stephen, these Roumanians who returned to their home land, "Went everywhere preaching the word," and reports come of experiences exceedingly similar to those recorded in The Acts. At first the priests of the Greek Catholic church opposed them, stirring up persecution, even enlisting the civil authorities. But before long the opposition ceased, and now the Baptist church has "The right of way" in Roumania. John Farkas, the Warren "preacher," was one of those who returned, and he is now pastor of fourteen churches there. One man who was not a Christian when he returned, after comparing conditions there with conditions here decided that the difference was due to the Christian religion, and accepted Christ. He built a home for himself including a large room specially for the Baptist church of that town. When the last small group left Warren for Roumania, as the train pulled out from the station a young man took his cornet from its case and played "The Star Spangled Banner."



## The Japanese Woman's Home in Seattle

*A Christian home is made an agency for evangelism. Japanese converted in Seattle may win a whole community in Japan*

BY JESSIE DODGE WHITE

WHEN I was in Seattle, Miss Rumsey and the other missionaries invited me to a luncheon served by the Japanese cooking class. The little children, as well as the mothers and fathers, were there. On another evening I was at dinner with the missionaries. —Miss Herd, Miss McCullough, the English teacher, Miss Newbury, the night school teacher, and Miss Rumsey, in their cozy family group. After dinner the boys came in for the glee club rehearsal and Miss Newbury had her class in public speaking, composed of young Japanese men. This class was visited and on leaving I was able to use the three Japanese words which I had at my command. To Miss Newbury I said: "Aregato-gesamus" (Thank you); to the young men I said: "Medito-gesamus" (I congratulate you); and then to the class: "Syamara" (good-bye).

Miss Newbury has entry to the Imperial Japanese Consulate, and has the opportunity to go into the homes of the officials to teach them English. She has been teaching Dr. and Mrs. Murakami, a physician, and also the vice-consul and his family. Miss McCullough helped the consul's wife serve an up-to-date American dinner the other day. She also is invited to go into the homes of the well-to-do Japanese in order to teach them American ways. These means of entry into the homes give the missionaries an opportunity to bring to the people a knowledge of Jesus Christ.

There are four play kindergartens scattered around in the Japanese neighborhood. Miss Herd is in charge of these as well as in charge of the clubs for girls and the glee club work for the boys.

Several times a week Miss Rumsey goes out into the country and holds meetings. The Japanese for ten miles around come in to have Bible lessons in these rural communities. They love Miss Rumsey because she speaks the Japanese language. When I reached Seattle for the first time, I heard someone talking over the telephone fluently in Japanese, and to my surprise I found that it was Miss Rumsey.

In the Japanese home there are a number of apartments in the second story where Japanese families live.

The evening I was there they gathered as usual for their evening prayers. The Japanese are passing in and out of the home every day. There is now an office secretary who welcomes all guests and keeps track of the number. Some forty-five Japanese come to the home every day for one reason or other. One family

ican but you are leaving out the heart of America, which is the Christian religion." And then he urged his friends to accept Jesus Christ.

The Japanese in Seattle are coming and going all the time. If we allow them to go home without Christ, then we have lost a great opportunity to bring a whole com-



AN ENGLISH CLASS TEA PARTY; MRS. McCULLOUGH, TEACHER

who had caught the vision in Seattle of what a Christian home can be, went back to Japan. The man owns a factory. He and his wife allow the workers in the factory—about fifty of them—to live in their home. The wife is the matron of the home. They have family prayers and are doing this in order to bring these Japanese to Jesus Christ. Another Japanese student at Corvallis was first introduced to Jesus at the Japanese home. Although he had promised his mother faithfully when he came to America that he would not embrace the Christian religion, he later, under the further influence of his Sunday-school teacher, became a Christian and joined the church. When he went back to Japan, a few months later, his whole town turned out to meet him. The people gave a ball in his honor, and when he was asked to speak, this is what he said: "You have copied everything Amer-

munity in Japan to a knowledge of Christ. Someone has said that converting one Japanese in this country is the same as converting twenty over there.

The Rev. Okisaki is doing a faithful work with the Japanese in Seattle and he has a help-meet in his wife. One afternoon a number of Japanese women were at the sewing meeting. Some of them could not speak English. In the sign language I explained to them how the Indians say, "The Lord is my shepherd." Later I found Mrs. Okisaki interpreting to them what I had said and repeating the signs to them. They were very much interested in the pictures of the Crow Indians.

Every year 18,000 Orientals go back home, either with Christ or without him. We as Baptists are making a tremendous effort to rise to our opportunities here on the Coast.



## Suicide or Prayer

*"We had thought of committing suicide by throwing ourselves in the canal, and then we remembered what you told us of your God and His love for us, so we decided to try prayer—and things have been easier ever since."*

BY MAROLA E. RIVENBURG.

A YOUNG married woman of about twenty who held in her arms one of her lovely two-year old twin girls spoke the words given above. Near her stood her quiet, plain-looking sister-in-law holding the other twin, which she kissed at frequent intervals. A younger girl of fourteen, with a long thick plait of black hair hanging down her back, stood beside her. She is what is called a *ian-si-fu*, and being betrothed to the youngest son is now being trained in the home by the mother-in-law.

### LOOK AT THESE GIRLS

These three bright attractive girls were standing outside their pretty country home which is shaded by a large tree. Just beyond is the canal bordered by willow trees. This home is not far from our Ginling College. One Sunday morning a few months ago, Miss Vautrin, our acting president, and some of the college girls were taking a walk in order to visit some of our neighbors, with a view to telling the gospel story if they should be invited to enter and bide a wee. As they passed this particular home, their greeting was returned so cordially that they went in to chat about the babies and other household interests, and during the conversation, asked if they might return the next Sunday and teach the girls of the home to read. So for the past weeks it has been my privilege to go with Mary Chen and Josephine Tang, two of our students, who have had

a little class of women learning to read in that home.

One day as we entered the home, we saw that some thing was very wrong for the three girls were weeping bitterly. Little by little we drew from them their sad story. In that comfortable, cheery Chinese home, the real despot is the mother-in-law whom we had previously met, a keen, handsome woman in middle life. However, she is an opium fiend and will turn heaven and earth to procure the vile poison. She had pawned all her own valuables and all the things of value which her three daughters-in-law had brought with them to the home. Her husband is a dear, kindly old gentleman, who, like many other men of our own land, seems perfectly helpless before the tragedy in his own house, although outside of that house he holds a responsible position as adviser with important business firms in the city. I understand that he earns a good salary, but that most of it goes for opium.

### OPIUM DOES THE MISCHIEF

The oldest son, father of the twins, is working in another city, and when he sends money to the home it disappears for opium. The other two sons are wild and often are very cruel to their young wives.

Between their sobs, we learned from the young women that the mother-in-law had "been on a tear" the night before, and had kept them up most of the night waiting on her and her cronies as they smoked and

gambled. She had also beaten them in her senseless rage. The girls had to work hard all day to make clothes and shoes for themselves and the rest of the family, and had but one meal a day to nourish them. They had thought of leaving, but did not know where to go, for there is no honorable way for them to earn their living, and they well knew that the Chinese law would be on the side of the mother-in-law. There seemed to be but one way out—suicide. With tears of sympathy in her eyes, our Miss Chen, a member of this year's senior class, told the girls the story of our God who loved women so much that he sent his son to save them, and she begged them to pray to him for help in their trouble.

### WHY IS A COLLEGE WOMAN?

As we traveled home that day, we wondered why we were college women with lives so full of richness and joy, when so near to us were these girls, just as bright and capable as any of us, who were suffering so cruelly and whose lives were so barren of things worth while, and I was struck once more with the contrast between the lot of women in any land where the civilization is influenced by Christian ideals and the fate of women in lands where other religions hold sway.

That evening our girls told the college Y. W. C. A. the story of the three daughters-in-law, and some time was spent in prayer for them. The next Sunday, when we returned to that home, we were met with sad smiles, and the sentence with which I commenced this story.

Christmas Sunday dawned bright and joyous for the Christians of Nanking. Our college chapel was decorated for the occasion and a goodly crowd of women met for the usual Sunday Bible class held for the neighborhood. Miss Chen was telling about the joy and power of prayer, and suddenly our little oldest daughter-in-law jumped up, her face radiant, and said that she *knew* that prayer worked, that she had tried it and that peace had been in her heart ever since.

Jesus said "Come unto me, all ye that labor and are heavy laden and I will give you rest."



NEW SERVICE BUILDING, NOW IN PROCESS OF COMPLETION AT SHANGHAI COLLEGE. ARTICLE ON PAGE 264



## Preachers Who Sing in Harmony

BY C. C. OVEREEM

**P**ICTURED here is a male quartet composed of preachers, who are the four pastors in the town of Morrill, Kansas. It is doubtful if another town in the whole country with only four pastors can boast of such a quartet. The preachers sang at the various revival meetings held in the different churches during the winter. They also rendered several numbers at some of the social functions and filled an engagement in Nebraska.

This is just one of the many illustrations of the spirit of unity and harmony that exists between the pastors and the churches in Morrill. The churches had individual revival meetings during the winter and the choirs were composed of members of all the churches. Each of the meetings could easily have been mistaken for a union meeting. One of the evangelists remarked that his meeting was more nearly union in spirit than most of his so-called union meetings had been. Each of the evangelists expressed himself as being doubtful if the spirit of unity, harmony and co-operation, which so beautifully pervades the religious life of the community, could be duplicated anywhere in the country.

The town has a population of 600, and fully 90 per cent of the people of the town and surrounding coun-

try are nominal Christians and members of some one of the churches. A noticeable feature of the revival meetings and one that puzzled the evangelists was the fact that even with a packed house there would often be less than a half dozen non-Christians present. The pastors say that these unusual conditions eliminate many of the difficult problems found elsewhere and present an

entirely different set of problems. It will be remembered that this town received a prize of \$1000 under the administration of Governor Stubbs as being the best third-class town in the state, religiously, morally and socially. The pastors find that the spirit of unity existing among churches and preachers is helpful in the religious impact made on all the varied interests of the town.



From left to right: Rev. C. C. Overeem (Baptist), first tenor; Rev. A. C. Stewart (Methodist), second tenor; Rev. A. E. Whitted (Brethren Church), baritone; Rev. W. H. Yoder (Church of the Brethren), bass.

## When Alabaster Boxes Are Broken

BY CHARLES L. WHITE

**W**HEN a Christian, whose life travels out widely into the lives of others, has a noble plan to spiritualize any human activity, he should propose it even though men think him a dreamer. To him it may never be more than a dream, but to another it may become a vision, to another a solvent of his perplexity, and to another a path to his victory. Perhaps he can only announce the discovery of his new idea, but men who are strangers to him may explore its mysteries, discover its wealth, and develop its resources. A man should not stop to get every happy thought copyrighted before he lets the world have it. He should publish it in his next conversation with any man who seems to need its stimulus. He should let the fragrance out of the bottle and spray the world with sweetness.

Christianity develops a happy heart and smiles. The cheerful laugh of an optimist in the face of difficulty may save a church from disbanding, a minister from resigning his pastorate, a business man from giving up the fight to be hon-

est, a youth from abandoning the education that will fit him to save the nation. A man should take off his gloves and lend a hand, yes, two hands, and lift with all his might the burden from his neighbor's shoulders. He should remember that the grime of honest toil is one of the cleanest things in the world, and that the water of life always runs down hill and seeks its level in the lowest social levels.

The Christian should not fear to help the down-trodden. The red man has still a burden and should be helped to lift it. The black man's heart may become as white as snow under the treatment of the Savior to whom he introduces him. The yellow face will for him contain no peril if a Christian has the spirit of the Master, the wisdom of the serpent, and the harmlessness of the dove.

### God Bless the Home

By C. A. HOBBS

**G**OD bless the home, the centre fair  
Of all the future rich and rare  
If we but train our growing youth  
In loyalty and love and truth.

God bless the home! O fathers heed!  
'Tis yours in life's high path to lead.  
O mothers, consecrated be!  
Here you will mould eternity.

In yonder home in Galilee  
The Lord, a son came down to be.  
And God doth claim this centre still  
The chosen place to learn his will.





# The Devotional Life



## Bound By Gold Chains About the Feet of God

MRS. CHARLES CUFF

PRAYER is the communion of the human soul with God. It is not mere petition any more than the conversation of two friends is. At its highest it is not petition at all but adoration, thanksgiving and quiet listening for what our Father has to say. Some one has said, "Prayer is not the overcoming of God's reluctance; it is the taking hold of God's willingness." It is the opening of the heart to God as to a friend. It does not change God, but it does change us and our relation to God.

How shall we pray so as to be heard and to receive help? For one thing there must be a real desire in our hearts for help either for ourselves or for others. Forms of words do not make prayers; we must want something and must realize our dependence upon God for it. "Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning," says James, but the same Jesus says we must ask in faith nothing wavering if we would receive what we ask for.

### Savages Grope for God

Prayer is the noblest and most blessed activity of men; it is one of the most natural and universal activities. From the most savage peoples to the most highly cultured we find the desire and need to pray.

"In even savage bosoms There are longings, strivings, yearnings. For the good they comprehend not; And their feeble hands and helpless, Groping blindly in the darkness, Touch God's right hand in that darkness And are lifted up and strengthened."

At their lowest men pray crudely, bitterly; at their best they pray intelligently and spiritually. Low in the scale is the prayer of Sampson, as he wound his arms about the pillars of the Philistine dining hall and cried, "Oh Lord Jehovah, remember me I pray thee, and strengthen me I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes." Compare with this the dying prayer of Stephen as he was being stoned, "Lord lay not this sin to their charge." Both are prayers but they come from two ages which the revelation of God, and the meaning of prayer had both greatly widened.

### The Sinless One at Prayer

If we need any argument as to the necessity of prayer, the fact of our Saviour's habit of prayer ought to convince us that if he, without sin, needed to pray, surely we need it the more. We read, "And

when he had sent the multitudes away, He went up into a mountain apart to pray." Another time, "In the morning rising up a great while before day, He went out and departed into a solitary place, and there prayed." On another occasion, "It came to pass in those days that He went out into a mountain to pray and continued all night in prayer to God," and at the transfiguration it is said "He took Peter and James and John and went up into a mountain to pray."

Harry Emerson Fosdick says, "Deep in every one of us lies the tendency to pray. If we allow it to remain merely a tendency, it becomes nothing but a selfish, unintelligent, occasional cry of need," such is our prayer for loved ones in time of illness, but he continues, "understood and disciplined it reveals possibilities whose limits never have been found."

### Does God Answer a Din?

The heathen of today, as in Christ's day, think that their gods can be wearied into compliance by the persistent dinning of petitions. This is shown most strikingly in the Buddhist prayer wheel, in which written prayers are placed and every rotation of the swiftly revolving wheel is supposed to have the efficacy of a prayer. Thus with the endless pater noster and other prayers of the Roman Catholic church. Indeed there are few Christians who do not find themselves occasionally "saying their prayers," relying rather on the form than on the spirit of prayer.

Simple, direct, brief, the so-called Lord's Prayer remains today as it was given to the apostles at their request as their model. There have been many analyses of this prayer, pointing out the characteristics that are thought to be taught by Jesus. A simple one is this: (1) Reverence—"Our Father which art in heaven, hallowed be thy name"; (2) Expectation—"Thy kingdom come"; (3) Submission—"Thy will be done on earth as it is in heaven"; (4) Trust—"Give us this day our daily bread"; (5) Love—"Forgive us our debts as we forgive our debtors" (We ask God to love us enough to forgive our

great debt toward Him. God can only do this if we also have the spirit of love and show it by forgiving those who trespass against us); (6) Purity—"Lead us not into temptation but deliver us from evil, for thine is the kingdom, the power and the glory. Amen."

### God is Never too Busy

Not every true prayer contains all these characteristics but Jesus taught by several pointed parables at least two characteristics he considered essential in prayer. They are earnestness, taught in the parables of the unjust judge, and the importunate friend, and humility, taught in the parable of the Pharisee and the Publican. The lesson of the unjust judge is that "men ought always to pray and not to faint." If the woman by going again and again to the unjust judge gained her request from such a man, surely God who is just will answer the earnest persistent prayer of His people though the answer may be long delayed. Speaking of delay in the answer to prayer, Rev. G. H. Morrison says: "Divine delay does not mean inactivity. God is not idle when He does not answer us; He is busier preparing the answer than we think. The sunshine of May comes and all the world is green, yet in God's loom of January that robe was being spun, and the morning breaks when at last some prayer is answered, and the desert rejoices and blossoms as the rose, yet the answer was being fashioned in those very years when we said there was no eye to pity and no arm to save."

Return to the two characteristics of earnestness and humility taught by Jesus. In the parable of the Pharisee and the Publican (Luke 18:9-14), the Pharisee stood and prayed thus with himself, trusting rather in his own prominence and virtue, rather than in God. His so called prayer was only self congratulation: "I thank thee that I am not as other men." The Publican on the other hand, standing afar off would not so much as lift up his eyes unto heaven but smote upon his breast and cried, "God be merciful to me a sinner."

### Not as I Will

Christ's prayer in Gethsemane combines earnestness and humility more beautifully than any recorded prayer. His earnestness is abundantly shown. He fell on His face, He repeated His prayer over and over. In agony He sweat great drops of blood, but with all the intensity of His desire to escape the horrors of the cross He surrendered himself completely into God's hands. "Not as I will but as Thou wilt."

In closing I want to speak a moment of intercessory prayer. The most notable example of this noblest form of prayer

(Continued on page 287)

## After the Darkness, Light

BETTER to hope, tho' the clouds hang low,  
And to keep the eyes still lifted,  
For the sweet blue sky will soon peep through  
When the ominous clouds are rifted.  
There was never a night without a day  
Nor an evening without a morning;  
And the darkest hour, as the proverb goes,  
Is the hour before the dawning."





# The Bulletin Board



## If They Had Only Been Baptists

President E. Y. Mullins finds the cause of the materialism and worldliness in Europe to be "the loss or emphasis upon the necessity of the new birth and the substitution of infant baptism for believers baptism. Most European state churches teach baptismal regeneration. Infants, therefore, who are incapable of exercising personal faith are baptized, or rather sprinkled, and henceforth there is no sense of need for the new birth, for personal faith and obedience. Logically the result is inevitable. All are made up of the unregenerate." Observe how the teaching of believers' baptism renders America immune to mobs and other unseemly developments, and how bold Baptist churches are in confronting the great wrongs of the times!

## Then Why Tinker With It?

Dr. Mark Matthews offers seven reasons why the Presbyterian Church cannot afford to go into the proposed organic union of churches. He points out that under it the Presbyterians must give up their church government, must swallow the conglomerate creeds of the past, would seriously endanger property rights, would split the denomination, and so on. The conclusions are so obvious that Baptists have refused even to consider the subject of organic union.

## You Cried Loudly for Help, Gentlemen

In reply to the criticism that the churches are thrusting themselves into industrial problems where they are not wanted, the Congregationalist presents this timely and true reminder: "But this invasion of industry by the Church is not a self-appointed intrusion. Business firms invited the help of religion to build the *morale* of the workers. Men will not work well without a religious motive. Leaders in industry saw this and the Young Women's Christian Association along with other religious forces was welcomed in industry by business men to help build the *morale* of the workers. With a logic which is to their credit and to the credit of the Church. Religious workers have said that the *morale* of the workers is also dependent on the organization of industry. Men will not work well if they have lost faith in the fairness of the organization through which they are asked to work. If we are to teach men and women that they have a religious obligation to work, we must also build an order of industry in which it really pays to work. Business men should see this and take a different attitude toward the religious organizations which proclaim it."

## Which End Are You Arguing?

The Western Recorder reminds us that "we need some real character and stability

in individual Americans, some new fear of God in their hearts, a thousand times more than new and strange governmental medicaments, by which the "have-nots" would despoil the "haves." The profiteers and plutocrats need firm controlling, and American government must do it or confess the failure of democratic institutions." It would require a genius in logic to make both ends of that paragraph meet.

## What? the Constitution, Say You?

The supreme court in declaring unconstitutional those sections of the Lever law under which coal companies and meat packers were indicted for profiteering, said through Chief Justice White, "The mere existence of a state of war could not suspend or change the operation of the guarantees and limitations of the fifth and sixth amendments." But what of the other amendments protecting free speech, assemblage and domicile? Could a state of war suspend them? They were suspended: by what right? Will the court please to dig up the constitution and take another look at it.

## Nearly 9,000,000 of Us Now

The total number of Baptists in the United States is 7,504,447, according to the Baptist Year Book, while Canada has 142,299, Central America 1,476, Mexico 3,626, Cuba 4,111, and the West Indies 46,237, bringing the total for North America to 7,702,196. The Baptist population of the other continents shows South America as having 22,676, Europe 618,538, Asia 244,731, Africa 24,535 and Australasia 31,138.—Religious Herald.

## It Is a Small Matter—They are Dead

A few months ago, the papers carried alarming stories of pogroms against the Jews in the Ukraine fomented by the Bolsheviks. Here, on the heels of that report, comes another to the effect that in those pogroms 120,000 Jews were slain, that Denikin and Petlura, anti-bolshevist leaders, were in control at the time and encouraged the pogroms, and that since the soviet forces gained control they stopped the pogroms. The visitors do not express much concern about who was guilty. They are dead. But in the name of Beelzebub, were there any pogroms at all?

## Steel Strike Report Sold Out

Those who pronounced the Interchurch World Movement a failure will have some difficulty in explaining the enormous stir created by the Interchurch report on the Steel Strike. The completed report has been sold in such quantities that the publishers have been able to arrange for the publication of a supplemental report from the profits of the book sales which have run well up into the thousands.

Senator Walsh of Montana has introduced a resolution in Congress asking that the report be made a public document. The Methodist Council of Cities, meeting in Buffalo last week, adopted resolutions expressing appreciation of the work done by the commission and asserting that absolute right of the church to enter into such an investigation when the case involved a moral issue. The report is commended to the "conscientious reading of the ministers and laymen." It would seem that the Interchurch had done a more permanent thing in this report than was at first realized.—Northwestern Christian Advocate.

## "Why, Look You, How You Rave!"

When Henry Ford started his crusade against the Jews, public opinion reacted instantly and strongly in their favor. But now they have begun to strike back in a way to estrange their sympathizers. For example, one of their circulars cries out at him: "For the cruel wrongs you have done the Jews, you should pray God to penalize you by converting you into a snake, that the remainder of your days may be spent wiggling your way on your belly across the burning sands of the desert, your hissing tongue striking blindly at everything crossing your path." How convincing and persuasive!

## A Bas the Doolittles!

Some church folks are wondering whether this time of stress isn't about over and whether we can't get quieted down pretty soon into the old composure and old habits of indifference and selfish ease. Oh, there will be temporary oscillations of reaction and advance as there have been in the past, but it can never be again like it used to be. We cannot long still our consciences against the world cry we have heard. We cannot be content with doing so little as before. —The Gospel Messenger.

## They Will Soon Stop This

A news item relates that "Gov. Small proposes to put the state of Illinois immediately into the road construction business. That is his ultimatum to contractors who have been presenting bids that were thrown out as too high. The department of public works has purchased two complete sets of road building machinery worth \$25,000. Gov. Small said today within two weeks the state's gangs of men will be at work. They will start at Joliet, working on the state system that is included within the \$60,000,000 bond issue." But just wait till the "business interests" get after him, and see.

## "I Don't Know What This War's About"

Gradually the truth dawned on the world that instead of a war to end war, it had been a war which was the starting



point for a score of other wars; fought in the interest of humanity and moral idealism it ended in the exploitation of oil wells and coal and the other resources of belated peoples. Hence the feeling of ghastly disillusionment which has hung over the world for the last two years. Under the circumstances no other conclusion was possible. Perhaps if the President, backed by a united people, had said: "We will starve the world unless you come to our terms, we will advance no more supplies of any kind except on a treaty in harmony with the Fourteen Points," the outcome might have been different. But at that time there was no adequate sentiment in this country for backing such a stand.—Pacific Christian Advocate.

### Nothing to Fret Over

A religious exchange learns "from several Ohio papers that the Rev. Joseph Denning, Roman Catholic priest at Marion, Ohio, has received from Mr. Harding the promise of an appointment as United States consul at Rome," and comments: "Altogether apart from the diplomatic blunder of appointing to an Italian consulship a Roman priest who had just returned from an unofficial embassy to the Pope, and apart also from the curiosity of having a priest exercise the purely commercial functions of a consulship, for which he cannot possibly have adequate preparation, this appointment does certainly bear the earmarks of collusion between the administration and the Vatican such as is bound to be most distasteful to the American people and almost an insult to the Italian government."

Well, the Vatican is always seeking collusion and must be watched; but we can hardly deny the rights of Catholics to political appointment. Mr. Denning may not go so far as to overthrow the constitution of the United States while our backs are turned.

### More Luxury Than Brains

Mr. P. P. Claxton, U. S. Commissioner of Education, calls attention to the fact that the American people spent as much for luxuries in the year 1920 than for education in the whole history of the country. His table of expenditures for luxuries in 1920 included among other items:

For face powder, cosmetics, perfume, etc. ....	\$ 750,000,000
Furs .....	300,000,000
Soft drinks .....	350,000,000
Toilet soaps .....	400,000,000
Cigarettes .....	800,000,000
Cigars .....	510,000,000
Tobacco and snuff .....	800,000,000
Jewelry .....	500,000,000
Luxurious service .....	3,000,000,000
Joy rides, pleasure resorts and races .....	3,000,000,000
Chewing gum .....	50,000,000
Ice cream .....	250,000,000

### A Community Service Program for Town and Country Churches

This is a little booklet of thirty-seven pages, written by Olive McGuire and published by the department of social service and rural community work of the Home Mission Society. It does not purport to

be a religious program for communities—such a program of evangelism and religious education is provided for in other pamphlets. It is however a suggestive program dealing with social, educational and recreational events suitable to different seasons of the year, and is such a brief manual as any pastor, whether in city or country, will be glad to have at hand. It may be had free upon request to the Home Mission Society.

### A Matter of Counting

The Western Recorder notes that if Methodists, Baptists and Presbyterians combined should count their population, as the Romanists do, they would number 54,000,000, instead of about 18,000,000. Catholics claim about 16,000,000 members in the United States proper, though they usually swell the figures a million or two by counting in our territorial possessions. If they counted as evangelicals do, they have only about 6,000,000 members in America.

### Prayer at Mid-day

The Archbishop of Canterbury, impressed by the grave anxieties of the hour in England, has asked for a revival of the mid-day pause for prayer which was so widely adopted during the war. Leaders of the Free Churches have joined in commending the appeal.

### Cleric's Yellow Waistcoat

The following interesting anecdote touching on clerical manners and dress, comes from London: "There was much laughter in the Lower House of Convocation at Westminster when one of the best-known members, Canon Wood, made a novel complaint. The canon, who is always emphatic, brought his fist down on the table with a resounding thump, and exclaimed: 'The other day I saw a young ecclesiastic dressed in a grey coat, and—a flaming yellow waistcoat! You may laugh, but it is an outward and visible sign of failure to recognize that they are men who are set apart from other men, and are not of the world!'"

### Strasbourg Welcomes American Students

The Protestant faculty of theology at the University of Strasbourg believes that the presence of students from America or other allied countries may help to develop closer ties of international good will. The dean of the faculty is therefore sending through the Federal council of Churches to all who wish it information concerning the degrees conferred and the conditions attending them. Lectures are naturally given in French although a few are in German. Students who wish to study without intending to take degrees will be welcome.

### International Children's Week

The International Sunday School Association is urging the week from April 24 to May 1 as International Children's Week. Referring to the observance the editor of Good Housekeeping remarks: "Society is menaced by such a condition, for the child that has no religious education all too often grows into the man or woman without religion, and the man or woman without religion is usually one who will trample, either thoughtlessly or

with cunning, upon the rights of others. And it is that trampling, through a colossal selfishness, that is at the base of the world's troubles today." He points out also that "at least 13,000,000 American children under twelve years of age are receiving no religious education whatever."

### Have They Learned to Eat Beans?

There is a colony of some ten thousand Italians in East Boston, and an old abandoned church, the historic Saratoga Street Methodist Church. This has been renovated, renamed St. Paul's, and handed over to a newly started mission among the Italian people. The growth has been phenomenal. Since the fifth of October 1920 one hundred and twenty have become members of the church. The Sunday school has an enrolment of forty.

### Coligny, Salute!

General Nivelle, who officially represented the French government at the Mayflower celebrations, is described as a French Huguenot of ancient lineage and of eminent devotion to the Protestant faith. He will be recalled as the general who conducted the immortal defence of Verdun. An equally famous Frenchman, Denfert-Rochereau, who defended the pass of Belfort in 1870, was also a Protestant of Huguenot stock.

### "Who Healeth All Thy Diseases"

The revival which is breaking out at many points in the world is accompanied with miracles of healing. We make mention elsewhere of well-authenticated cases in Korea. Similar healings are reported from the meetings of Mr. Bosworth of the Christian and Missionary Alliance which are being held in Pittsburgh. "They come for the healing of the body, and then seek salvation for the soul."

### Crocodiles With Greek Gizzards

Nearly two decades ago Messrs. Grenfell and Hunt, two young archeologists associated with the master of the profession, Prof. Flinders Petrie, were at work on excavations in Oxyrhynchus, a little place in Lower Egypt, when suddenly the spade turned up an embalmed crocodile. This was, it seemed, the last thing the diggers were looking for, and in an access of impatience one of them gave the ancient beast a kick with his boot. Whereat the entrails flew out in the shape of a mass of papyri, the stuffing which had been used by the embalmers to preserve the creature's shape. These proved to be documents of the first century,—bills, letters, accounts, fragments of authors, diaries, and what not. Further search brought out of the ground more crocodiles, for the archeologists had stumbled on a cemetery of the sacred animals, and from the bowels of each was recovered a mass of similar documents. The whole find filled a great number of packing cases which were promptly shipped to Oxford. There the papyri have been subjected to translation and editing by the finders. Each year for fourteen years a volume of these translations has been published by the university, and the net result of their study has been almost to revolutionize our knowledge of New Testament Greek.



## Here Are Books for You

### "A People's Life of Christ."

By J. Paterson Smyth. New York City: Fleming H. Revell Company. \$3.50.

The publishers declare that there is great need of a life of the Master "which the ordinary man may read with pleasure," so this one is offered to supply that need. New "lives" are constantly being issued, and continually there arises some new admirer who has discovered some other overlooked resplendent graces in Christ's character and activities. The style of this book is rhetorical, ornate, and of a popular type. The author seldom quotes verbatim from the inspired records, nor gives Scripture references; nor is he critical in his presentations. He paraphrases original reports of the deeds and words of Jesus, giving them a flavor of modern phraseology. He presents scenes such as the crucifixion in a dramatic style, and refers more to the deeds and events in the life of Jesus than to his words, as does Geike. The various and many "lives" of the Master affect different classes of people according to their mental bias. This "life" is what it professes to be—"for the average man." It richly deserves a large sale.

### "A History of the Japanese People."

By F. Brinkley, with the collaboration of Baron Kikuchi. New York: George H. Doran Company.

No American can afford to be ignorant of the Japanese people and their history. Japan and the United States are the two great powers on the Pacific Ocean, and points of contact are so many that it is almost impossible to escape misunderstandings and irritations. It is therefore extremely important that Americans should know the racial peculiarities and aspirations of the people with whom they must have to do. The present volume is the work of Capt. F. Brinkley, who went to Japan in 1867 as a professor in the Imperial College. Later he was made foreign adviser to the Japanese government, married a Japanese wife and became an integral part of Japanese life. Baron Kikuchi, who collaborated with Capt. Brinkley in the preparation of this work, is a leader in the intellectual and educational life of Japan. This work is far and away the most comprehensive and satisfactory history of the Japanese people that has been written. Beginning with Japanese mythology, the author discusses the origin of the nation, its customs, language, dynasties and wars with a most satisfactory fulness and intelligence. Numerous illustrations add to the reader's enjoyment of the work.

### "Personal Recollections of Andrew Carnegie."

By Frederick Lynch. New York: Fleming H. Revell Company.

Not only is this a most readable volume but it should serve to correct some erroneous ideas as to Mr. Carnegie's attitude toward religion. Not a few people believe that he was an agnostic if not an atheist. Dr. Lynch had an opportunity to know Mr. Carnegie through personal contact extending over a period of years, and his testi- money makes it certain that Mr. Carnegie was genuinely devout. It is not claimed

*The spiritual nature needs nourishment no less than the body, and religious books supplement the Bible, the church and the Sunday school.—W. J. Bryan.*

that he was "orthodox" at all points, but he believed in God, exalted Jesus Christ and cherished the great hope of a life beyond death. The attractive style in which the book is written adds to the interest which the remarkable personality of Mr. Carnegie must have for all thoughtful men and women.

### "How to Pray."

By Charles Lewis Statterly, Rector of Grace Church. New York: MacMillan Company. \$1.50.

A volume of short homilies on the Lord's Prayer—a homily given to each petition. It requires courage on the part of an author to offer such a contribution to the reading public, for the books on this subject are unending. However, the author has a gift to clothe old thoughts in fresh expressions and so manifest the perennial flow of fresh inspiration and help to devotion in this wonderful Prayer.

### "The New Light on Immortality" or "The Significance of Psychic Research."

By John Henry Randall. The MacMillan Company.

The author leaves aside the familiar arguments for the great desire—immortality, and considers the "new light" on the subject as thrown by the "poet," Maeterlinck; the "philosopher," James; the "scientist," Lodge and the "psychologist," Hyslop. The several chapters of the book give an excellent condensed statement of the views of each of those eminent writers and thinkers.

The author, while not discrediting the arguments and evidences science and philosophy bring to support the great hope—indeed he looks with favor on some of them—still considers the fact "not proven." The last half of the volume is given to the author's personal views of the subject which we consider quite as rational, sane and satisfactory as are those of the authors he discusses, and outside of the New Testament viewpoint, and Plato's "Phaedo," the most helpful discussion of the great problem we have read in many

### "An Open Vision: A Study of Psychic Phenomena."

By Horatio W. Dresser. Thomas Y. Crowell. 350 pp.

The author takes occasion from the war experiences and the illusions, fancies and sentiments inspired by the events to claim that new discernments of the human spirit, and revelations of psychical life and conditions have appeared which make the unseen world more realistic than ever. He does not advertise the cult of modern spiritism, and is indifferent to conservative religious teachings, but discusses the phenomena of occultism from inductions gathered from experience of investigators and from his own experiences. These seem to him to confirm clairvoyance, telepathy and other occult appearances. The author is foraging for materials in the twilight zone between the material and

psychic world and there is the nebulousness of the gloaming about it. His "experience" and evidences will be considered by some as possibilities, by others as coincidences and by many as entertaining, not to say amusing mysteries.

### "The Song of the Vineyard."

A study in Isaiah's Book, Chapter 5:1-7. By Professor Riggan. Kansas City Theological Seminary: The Gorham Press. Boston.

This attractive "study" is patterned after an expository sermon in this exquisite parable. The "introduction" is a historical setting and an exegetical and literary analysis. The body of the sermon or "study" presents God's past benefits to Israel (v. 2); the responsive attitude of the nation (v. 2); the resulting penalties. The sermon is then applied to God's dealing with man and man's response to God with the consequences. The literary finish of the "study" is what we might expect of a professor.

### "Evangelistic Preaching, with Sermon Outlines."

By Ozora S. Davis, Pres. Chicago Theol. Sem. Fleming H. Revell Company. 240 pp. \$1.50.

It is certainly refreshing to have such a volume emanate from a theological seminary which is supposed by many to confine itself to instruction in and discussions of apologetics, church history and studies of the curiosities of homiletical fossils. Prof. Davis devotes about a third of the volume to the nature, need and methods of evangelistic preaching and gives an excellent program for the guidance of a pastor and church in evangelistic work. This portion of the book we consider the best. The sermon outlines are sane and suggestive, and will no doubt help the busy preacher; but so many factors enter the composition of a good sermon which no "outlines" can give: its adaption to place, people, and time and the manner and methods of the preacher. Students and experienced pastors will find this volume a present help in time of need. It is inspirational as well as educational and novel from a theological seminary.

### "The Problem of Christian Unity."

By Eminent Church Leaders. The MacMillan Company.

The leaders who have contributed seven chapters or essays to this volume are S. P. Cadman, Bishops Garland and McDowell, Robert E. Speer, Henry Sloane Coffin, and Bishop Talbot. In these bright papers we see "old forms with new faces." They all bewail "divisions" into sects among evangelical Christians and elaborate on the inevitable misfortune of the fact; they all assume that the spirit of unity and co-operation prevails as never before, what is needed is the organization of the divisions into a union, so that their energies and powers can be coordinated into one entity. Even these papers do not show the path to that objective. Possibly the best way after all is to act on the basis of spiritual unity as a sure preparation for the desired and possible union.





# The Chimney Corner



## Discovering America

A well-known librarian assures us this was written in a New York school by a small Polish-Jew boy.

NOW you must know that the world was once divided into little chunks, and on one of these little chunks lived the Spinach. And of the Spinach there was a konig, and his name was Ferdinand, and for short they call him Ferdy. And there was a queenig, and her name was Isabella, and for short they called her Issy. And there was a subject, and his name was Christopher, and for short they called him Chris.

One day Chris went down by the palace, and he said to the guarg what stands by the door, "I would have a speech mit the konig." The guarg he say, "Well you can't have speech mit the konig, cause why he's gone walking with Issy." "Den I go find him," says Chris.

So he went down by the city, and on the odder side of the road he saw Ferdy and Issy, and he began making wavings mit his hands. And Issy she poke Ferdy in the ribs and she say, "What for that man make wavings mit the hands?" And Ferdy he say, "I dunno, but I go see." So he went on the odder side of the road and he say, "What for you make wavings mit the hands?" And Chris he say, "Because I should have discovered America and I ain't did it."

So Ferdy he say, "Issy you go back by the palace, and Chris, we go down by the wharf and any boat what ain't working you dast have." So they went down by the wharf, and Chris he say, "I tink I take the pink one." So they fill the boat mit beer and pretzels and cruise and all those things what you takes when you goes to discover America.

Well, when they was out one, two, three days, the sailors come to Chris and say, "Chris, we would have *mutinies*." But Chris he say, "We ain't got no *mutinies*, but they is beer and pretzels." So they goes and gets the beer and pretzels. Then four, five, six days more they comes back to Chris and says, "Chris, we would have *mutinies*." And Chris he say, "We ain't got no *mutinies*, but they is more beer and pretzels." Well, seven, eight, nine days pass and they comes to Chris and they say, "Chris, we would have *mutinies*." And Chris he say, "We ain't got no *mutinies*, and what's more, we ain't got no more beer and pretzels."

Just then the guy what stands up high—you know that guy? Well, he say, "I spy a speck in the spee-glass." And Chris, he say, "Well, you hang on to it." For you know, when you spy a speck in the spee-glass all you has to do is to hang on to it till you comes up to it.

By and by they comes up to the land—for you know they is two kinds of land.

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

they is the kind you comes up to, and the kind you runs around on. And when they comes up to the kind of land you comes up to, they find a lot of little scavages running around on the kind of land you runs around on. And when these little scavages saw Chris, they say, "We knows who you is. Youse Christopher Columbus and we is—discovered!"

## An April Fool Menu

Presented by an Elderly and Dyspeptic Bachelor to a Young Lady Keeping House for her Father!

IN THESE days of indigestion

It often is a question

As to what to eat and what to leave alone;  
For each microbe and bacillus  
Has a different way to kill us,  
And in time they always claim us for their own.

There are germs of every kind  
In any food that you can find  
In the market or upon the bill-of-fare.  
Drinking water's just as risky  
As the so-called deadly whisky,  
And it's often a mistake to breathe the air.

Some little bug is going to find you some day;

Some little bug will creep behind you some day;

Then he'll send for his bug friends,  
And all your earthly trouble ends!

Some little bug is going to find you some day.

The inviting green cucumber  
Gets most everybody's number,  
While the green corn has a system of its own;

Though a radish seems nutritious,  
Its behavior is quite vicious,  
And a doctor will be coming to your home.  
Eating lobster, cooked or plain,  
Is only flirting with ptomaine;  
While an oyster sometimes has a lot to say!

But the clams we eat in chowder  
Make the angels chant the louder,  
For they know that we'll be with them right away.

Some little bug is going to find you some day;

Some little bug will creep behind you some day;

With a nervous little quiver,  
He'll give cirrhosis of the liver:

Some little bug is going to find you some day.

Take a slice of nice fried onion,  
And you're fit for Dr. Runyon;

Apple dumplings kill you quicker than a train.

Chew a cheesy midnight "rabbit,"  
And a grave you'll soon inhabit—  
Ah, to eat at all is such a foolish game!  
Eating huckleberry pie

Is a pleasing way to die,  
While sauerkraut brings softening of the brain;

When you eat banana fritters  
Every undertaker titters.

And the casket-makers nearly go insane.  
Some little bug is going to get you some day;

Some little bug will creep behind you some day;

Then he'll get into your gizzard—  
If you lose him you're a wizard!

Some little bug is going to get you some day.

When cold storage vaults I visit

I can only say, What is it

Makes poor mortals fill their systems with such stuff?

Now for breakfast prunes are dandy

If a stomach pump is handy.

And your doctor can be found quite soon enough.

Eat a plate of fine pig's knuckles,

And the head-stone cutter chuckles.

While the grave-digger makes a note upon his cuff.

Eat the lovely red bologna,

And you'll wear a wooden kimono

As your relatives start scrapping 'bout your stuff.

Some little bug is going to find you some day;

Some little bug will creep behind you some day—

Eating juicy sliced pineapple

Makes the sexton dust the chapel—

Some little bug is going to find you some day;

All those crazy foods they mix

Will float us 'cross the river Styx.

Or they'll start us climbing up the milky way;

And the meals we eat in courses

Mean a hearse and two black horses;

So before a meal, some people always pray.

Luscious grapes breed 'pendicitis

And the juice leads to gastritis;

So there's only death to greet us either way;

And fried liver's nice, but mind you,

Friends will soon ride slow behind you.

And the papers then will have nice things to say!

Some little bug is going to find you some day;

Some little bug will creep behind you some day;

Eat some sauce,—they call it chili—

On your breast they'll place a lily:

Some little bug is going to get you some day.



## The Young Reserves

### A Penny for Your Thoughts

Dear Young Reserves:

THE OTHER day Peggy sat herself down at my desk and said something—I really forget what; anyhow I said something in reply, and she asked: "Honor bright?"

"Honor bright!" I answered positively.

Whereupon Peggy began day-dreaming out of my window, apparently seeing only the little yard next door where the bull dog is forever frisking with an old tennis ball; but I knew she was really miles and miles away, so finally I broke in: "A penny for your thoughts!"

And this is what Peggy said: "Wouldn't it be simply awful, M. T. A., if when people said 'Honor bright' you couldn't believe them?"

"It would!" I agreed, "and is that the thought I'm to pay you a penny for?"

"Yes," she nodded, adding anxiously: "but do you think it's worth a penny?"

"What?" I cried, "isn't *truth* worth a cent? But if you feel you haven't actually earned anything yet, suppose you write your thoughts about it on this piece of paper."

Peggy did. And when I read it I was so delighted with what she had said about truth that I gave her a shining complement in addition to her well-earned penny. But Peggy modestly said: "Oh, I guess everybody would say just about the same thing, only in different words, you know. Probably your Young Reserves would say it loads better than I have. \* \* \*

And with that, I began day-dreaming myself: wondering what you *would* say! For Truth is such a nice, straight little thing, yet we do twist it up into such queer uncomfortable shapes, don't we? And supposing *nobody* told the truth, or supposing they told it on *Wednesdays only*, whatever would the other six days be like? Or supposing they waited until they were *twenty-one years old* and told it only when of an age to vote; oh, supposing lots and lots of things—wouldn't the world be an upside-down place, my dears?

So this is what Peggy and I have planned: we're going to have a Young Reserves' truth contest during the month of April. And we want every single one of you before May 1 to write us your own thoughts about truth: why it matters whether people tell it or not, what makes a lie so unpleasantly easy to tell; indeed any of the "ins and outs" of this subject that seem important in *your* eyes—that is what we want you to send us. It can be just as long or as short as you wish; and Peggy suggests my printing special little stories about truth each week before the contest closes so that we can all have little stepping-stones to truthfulness for our thoughts to skip along! Five brand new little stories are waiting in a pigeon-hole of my desk this very minute, so look for them every week—and begin collecting your thoughts.

Now of course *you* will be the ones to pay the penny for your thoughts, in fact two pennies (to buy your postage stamp, of course). But a good many other pennies at this end of the line have already bought two very nice somethings for the winners! For when your "thoughts" reach us on May 1, they will be turned over to some highly discerning judges, and these dear kindly souls will undoubtedly sit up all night reading and reading and reading: deciding on the two winning papers. The awards are also sitting on my desk this very minute; so think hard, and write well, and send to the Chimney Corner editor by May 1, with your own name and address on each paper. The two winning papers will be printed in these columns in May! And Peggy is exclaiming right at my elbow: "Oh, how I hope it'll be a regular April shower of articles." Certainly this is the hope of your editor!

### Bill's April Fool Birthday Present

By "PEGGY"

SPEAKING of pennies makes me think of Bill's birthday present last year. Our Uncle Timothy (we call him Uncletim,—all in one piece!) thinks it's a huge joke that Bill should have been born on the first of April, and is always trying to "April Fool" him in the matter of gifts. But last year's was the most astonishing of all! For in the mail arrived a perfectly marvelous purple velvet jewelry box, lined with gleaming white satin on which lay one bright, new copper penny. There was a card which read: "Dear Bill. This is a little token of my *cent*-iments, and you are entirely welcome to this most expensive of all my presents to you pro-

vided your good father will promise to double the amount of my gift every day during the month. Surely he will enjoy giving you these trifling sums from day to day, so that you may eventually write a note of thanks for this extravagant present to your

Poor old Uncletim."

Instantly Bill suspected an April Fool trick, yet it sounded so reasonable that he asked father if he would double the penny for thirty days, please. But father twinkled his dear blue eyes, and said he was afraid *his* pocketbook wasn't equal to the strain: "So, I beg to be excused."

Well, we went out in the hall where Bill growled like grizzly bears and panthers, etc. Evidently mad, you see! But I said gently: "Bill, there's more in this than meets the eye!"

"Nothing but one red cent meets *my* eye," he growled, "dad could double the pennies from day to day just as well as not. April's a short month, anyhow, only thirty days!"

I can't bear to hear father blamed when I know perfectly well how quickly we all make the butter fly, and the potatoes, not to mention shoes and hats and neckties; so I got pencil and paper to count up what doubling Uncletim's penny would amount to—actually, I was planning to give Bill some of the money in my little iron bank. So when I had it all figured up it was as much an "April Fool" on me as on Bill himself, for I only had money enough to pay for 8 days! In one column we listed the thirty dates, and directly opposite we doubled each new amount as follows: (isn't it simply *astounding*?)

Days	Cents	Days	Cents
1	.01	16	\$327.68
2	.02	17	\$655.36
3	.04	18	\$1,310.72
4	.08	19	\$2,621.44
5	.16	20	\$5,242.88
6	.32	21	\$10,485.76
7	.64	22	\$20,971.52
8	\$1.28	23	\$41,943.04
9	\$2.56	24	\$83,886.08
10	\$5.12	25	\$167,772.16
11	\$10.24	26	\$335,544.32
12	\$20.48	27	\$671,088.64
13	\$40.96	28	\$1,342,177.28
14	\$81.92	29	\$2,684,354.56
15	\$163.84	30	\$5,368,709.12

Well! Aren't you perfectly *flabbergasted*? Over and over Bill kept multiplying each new figure by two to be sure that I had doubled properly, and finally when he realized he had calmly been asking dad to make him a millionaire he took up Uncletim's bright little penny chuckling: "You're right, Peg. There's more in this than meets the eye!"

But all I could gasp was: "How lucky for dad that April hasn't *thirty-one* days, or he'd be owing you over ten million dollars. You'd be sort of a Carnegie-Rockefeller-Vanderbilt, all rolled into one!"

But as Uncletim wrote Bill later (he's a banker), at least the April Fool penny would show us that "a penny saved is a penny earned!" And we suggest that you try this on your family, just for fun.



WAITING FOR YOUR  
APRIL SHOWERS!

Here we are, drawn by Bill (Peggy's brother). Bill thinks a hundred Young Reserves, at least, will compete, and says he is going to mail us a "Thought" himself!





# Young People's Work



## Topic April 17

### HOW CAN WE IMPROVE OUR RECREATIONS?

1 Cor. 10:23, 24, 31-33; 11:1

*"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God."*

1. *The play impulse:* "All amusements have one starting point—the play impulse in man. However widely they differ, they all trace back to our love of play. What then is play? Whatever one does for the pure love of it—that is play. It is more instinctive than work, and not a whit less important. A playless continent would be no more abnormal than a playless life. Play is for childhood the shining gate that opens wide to life, to sociability, endurance, co-operation, natural growth, and the subordination of one's own desires to common ends. It leads out the youthful spirit through mysterious, instinctive regions where no formal education can be its guide, and may, indeed, light up the meaning of government and the moral order. For maturity, the shining gate swings backward, restoring joyous memories and the early freshness of boyhood's mornings, recreating body and soul, warding off nervous exhaustion, maintaining balance and proportion in life, making work tolerable for the oppressed, and releasing the worker to increased efficiency. Many minds in many centuries have misunderstood or denied the importance of play and looked upon it as a more or less permissible sin rather than as a natural, right, and beautiful expression of the human spirit. This tragic misconception has made the earth a sadder place for countless millions. It is well to believe in play, for the love of it leaps up instinctively in every normal being. It is well to believe in play, for morality and play grow up together like joyous children when play is spontaneous, unbought, and clean. America believes in play: that is manifest. The question at issue is the sort of play in which she believes, the sort of recreations which are to possess her leisure hours. These will shape the national character; these will fashion the morals of her sons and daughters." (Edwards.)

2. *The national amusements:* "Commercial amusements have now become so popular that their patronage may be said to be universal. One has only to watch the night life of any city as it moves in and out past the box-offices, to see young, middle aged, and old, men, women, and children, of every occupation and station in life, all intent on finding "a good time." Sooner or later the whole city turns out. Amusement enterprises have become in-

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

deed a vast business interest, involving enormous investments of capital, occupying much valuable property in the heart of the cities, and receiving huge sums from the earnings of all classes of citizens. Their field of operations extends to every place where a venture can be expected to pay. The ability of so many fake enterprises to make money indicates the openness and gullibility of the public mind, and emphasizes also the dearth of wholesome and attractive offerings. The wide variety of commercial offerings is significant of the amounts of money expended upon them and the intensity of popular desire to hear or see some new thing. Ingenious appeal is made to curiosity and the love of spectacle, to sociability, appetite, and thirst, to sex excitement, antagonism, and many other human desires. Spectacular offerings have been sought out in the remotest corners of the globe, and made to yield their brief moment of stimulation to the ever shifting multitude. Some thriller is provided for every pleasurable sensation known to man." (Edwards.)

3. *The way out:* Certainly not by way of the negative route. The anathemas of the pulpit will not solve the problem. Churches must frankly face the situation as regards the amusement life of their young people. Something better and more wholesome must be given by the churches. This "something" can be arrived at only by a sympathetic constructive study of the young people themselves and of the agencies now providing their "play" activities.



REV. T. B. FRIZELLE  
Director of Summer Assemblies

4. *Suggested literature:* "Christianity and Amusements" by Edwards; "Ice Breakers" by Edna Geister; "Just For Fun"; "Games for Everybody."

### SUMMER ASSEMBLIES

Every year discloses the great need of trained leadership in our churches and every year makes more apparent the possibilities of summer assemblies as training camps for our Baptist young people.

Religious education is the challenging need of the world today. Leadership is the key to religious education progress and successful leadership comes only through training. An unusual opportunity for training is provided for at the Baptist summer assemblies listed below.

Courses are offered in graded Sunday-school work, pedagogy, psychology, missions, and indeed in every phase of the work of the modern church.

It is earnestly hoped that churches will at once select delegates for their own state assembly and send these delegates this summer purposing to secure for themselves and their churches the very best the assembly has to offer in the way of training for leadership. The expense is comparatively small, the fellowship is delightful and the inspiration lasts through the years.

### ASSEMBLIES FOR 1921

New Jersey, Hightstown, July 2-9.  
South Dakota, Sioux Falls, July 3-10.  
Colorado, Denver, July 2-8.  
Pennsylvania, Factoryville, July 4-11;  
Ridgeview Park, July 11-18; Collegeville, Aug. 22-29.  
Idaho, Ketchum, July 5-15.  
Oregon, Gladstone Park, July 8-18.  
Minnesota, Mound, July 14-24.  
Illinois, Shurtleff College, Alton, July 16-23.  
Kansas, Ottawa University, Ottawa, July 18-27.  
East Washington, July 18-29.  
Iowa, Iowa Falls, July 18-31.  
Michigan, Kalamazoo, July 21-29.  
New York, Keuka Park, July 25-30.  
Ohio, Granville, July 29-Aug. 7.  
Wyoming, Hyattville, July 29-Aug. 7.  
West Virginia, Phillippi, Aug. 2-8.  
Indiana, Franklin, Aug. 6-13.  
West Washington, Burton, Aug. 9-19.  
Wisconsin, Green Lake, Aug. 11-21.  
Northern California, Asilomar, Aug. 15-25.  
Maine (New England), Ocean Park, Aug. 24-Sept. 2.

### UTAH

"At our state convention in June we had Miss Brockway for two addresses and one conference, and also for a social hour where she met and talked personally with many of our elementary workers. We also had Mrs. High, elementary director of Montana, who gave us a helpful demonstration of children's music."





# Religious Education



## International Uniform Lesson for April 17

BIBLE TEACHINGS ABOUT WORK

Mark 6:1-3, John 5:17, 2 Thess. 3:7-13  
Golden Text: Rom. 12:11

BY JOHN A. EARL

### The Lesson Text

The great modern industrial problem is not specifically treated in the Bible, because the problem had not arisen when the Bible was written. But the selfishness which creates the industrial problem does not escape the condemnation of prophets and apostles. Honest worthy work is not only commended but commanded by the Bible. "Six days shalt thou labor," is as binding and holy as the rest provided for in "The Sabbath of the Lord." According to the lesson text, God works, Jesus engaged in honest toil, and Paul refused to eat food which he had not earned by working at his trade. Work was never intended to be a curse; it should be one of man's greatest blessings.

### The Lesson Taught

The problem and the principle of work need to be restudied in the light of modern conditions.

### The Problem

The problem is created by ignorance as to what constitutes work, by making certain kinds of work a marketable commodity, by regarding manual labor as a mark of inferiority in the man or woman who engages in it, by demanding wages for work which economic law will not permit, by destroying man's freedom to work and ability to produce when he does work, by treating the worker as a machine, by failure to form and maintain the necessary partnership between employer and employee. Other things contribute to the problem, but these are primary and fundamental. The problem of work revealed by the lesson text was precipitated by small-town people deciding that work and wisdom are incompatible, and that a carpenter could not possibly be a man of spiritual power. It is still a standing wonder how a rail-splitter could ever become a president of the United States. So deeply embedded in humanity is this notion of labor's precluding a man from leadership, that the old blunder of the neighbors of Jesus in Nazareth is handed down from generation to generation. If the race were wise no man would ever be called to leadership who did not know something of hard, manual labor by actual experience.

Out of this foolish idea spring most of the other foolish ideas about work. If the idea of the inferiority of the man who works with his hands and earns wages could be destroyed we would begin to treat the worker as a human being, refusing to buy his labor at so much per

diem as though he could sell it as a thing apart from himself. No man can barter for labor as he barter for other commodities in the open market. Labor is inseparably bound up with the laborer, and capital is inseparably bound up with the capitalist. These are souls, not stock; men, not machines. When this vital truth is learned and practiced the crimes of capital will cease and the sins of labor will be washed away. The soulless corporation whether it be based on capital or labor will begin to grow a soul. The one great menace of labor unionism is the destruction of personal initiative, creative genius and productive efficiency by its unyielding demand that the worker shall merge his soul in the machine and refuse to act as a worker without the consent of his union. He has been driven to this pass by the old-time methods of capital which refused to have a soul or deal with a soul. Only as the soul is recognized and freed will capital and labor join hands in the common work of building up the industries of the world. As Roger Babson so well says, "The solving of the labor situation is wholly a question of religion."

### The Principle

The principle of work is threefold. It is personal, social, divine. It is the personal side of work which is emphasized in the Bible. The slave is urged to be faithful to his master, because most of the industrial work in those days was done by slaves. Wherever there were free workers they were commanded to be self-supporting, self-respecting men and women. Paul wrote his second letter to the Thessalonians to offset the influence of his first letter which had caused the members of the church to give up their work to await the speedy coming of the Christ. He points them to his own industrious life as an example, and lays down the law that the man who will not work should starve. He also intimates that idleness is a mischief-maker according to the old adage, "The devil finds some mischief still for idle hands to do." The blessing of work and the blight of idleness are the great arguments for work as a personal duty.

The social principle of work is largely a modern development. It began when the machine driven by steam power took the place of the hand machine or tool. The hand-loom weavers of Manchester, England, went on strike and became violent when the power-loom was introduced; but it was a strike against the inevitable trend which has gone on from that day to this, until now the independent worker is as much out of date in industry as costumes of the middle ages are out of fashion. The fact is, most of our industrial troubles are caused by the failure to apply the social spirit to industry. We

are still thinking and talking and acting in an individualistic way, and trying to solve a social problem by an individualistic philosophy. The labor union is as necessary and inevitable for labor as the combination of capital is for the largest interests of capital. What both need to see and put into speedy operation is their essential unity; and if they will not do it, then the public must assist them to get together for their own good and the common good.

Jesus uttered a profound truth when he said, "My Father worketh hitherto, and I work." Work is a part of the divinity of man. He has worked best when he has worked with the Master-Worker. God is a creative worker, and man reaches his most godlike stature when he creates. God is an aesthetic worker, and man expresses his divinity when he works to make the world more beautiful. God is a redemptive worker, and man is most like a son of God when he gives himself in altruistic service and sacrifice for the salvation of the world from sin.

## A Course for High School Pupils

(Continued from last week)

WE say if one reads the Bible, prays, worships, does right, he is spiritual, his life is that of a saint. What do we mean by spirituality? Is morality the same as spirituality? How do they differ? Draw out the fact that one has to do with right relations with God, the other right relations with man.

Name some people Paul called saints?

Phillipians, Corinthians, Ephesians. Why did he call them such? Are you saints? No? Why not? What makes a saint? Would these practices and traits help one to a better Christian life? In what ways?

God's will is at the heart of all our soul environment, life and work. How do I know what is the will of God? No one has ever expressed it better than Horace Bushnell.

### How to Know the Will of God

1. It must be consistent with his character. True, good, just.
2. Must have relation to him. All created beings have their centre and rest in God.
3. Consult conscience to interpret his will.
4. The word and law are guides. Knowing God's commands gives a clue.
5. Observe the workings of Providence. Study the trials, talents, world's wants and stand ready to serve God now.
6. Consult your friends, especially those most experienced in the teaching of God.

(Continued on page 287)





# Our Own Folks



## Montreal Letter

By O. C. S. WALLACE

The city grows. The housing problem is serious. Rents are cruelly high.

Church building problems are thorny. Westmount planned eight years ago to build. A pastorate began on that understanding. Then came the war, and postponement. Then after-war prices, and further postponement. Quebec built two years ago, and is prospering. Sherbrooke is gathering funds to build soon. Temple Church, Outremont, has sold a large unfinished building to the school board and will build. These new churches will be smaller than desired, because of high cost of materials and labor. All Baptist churches in this French and Roman province are small. Some of them would be larger if vision and courage were greater. The year 1920 was great in financial forward movement in the convention of Ontario and Quebec. Twice as much was subscribed as at first was planned for, the payments to be made within two years. Payments are gratifying. The year 1921 is to be a year of evangelistic forward movement. Mr. S. J. Moore, one of Toronto's great Baptists and business men, is president of the convention, and a man mighty in word and deed. He is evangelistic to his finger tips. An evangelistic campaign is in progress throughout the convention area, personal evangelism being stressed, and pastors assisting each other. Pastors and laymen of evangelistic spirit are holding conferences in many centres. Churches in Toronto and in many parts of Ontario are witnessing old-time revival scenes. At Point St. Charles Church, Montreal, the fire has blazed forth in great power. Pastor John Linton, recently settled in this pastorate, Scottish by birth, trained at McMaster University, a man of thought, study, faith, sanity, and on-pressing zeal, is a great addition to the religious and Baptist forces of Montreal.

Rev. Charles H. Schutt, recently appointed superintendent of home missions in Ontario and Quebec, is showing powerful and wise leadership. He is fostering evangelism in home mission churches. Next year he will foster a campaign of church building.

The Baptists of Toronto have many great congregations. The three outstanding churches there are Jarvis street, Bloor street, and Walmer Road (naming them in the order of age), whose pastors are, respectively, Dr. T. T. Shields, Rev. W. A. Cameron, and Dr. John MacNeill, popular and powerful preachers, all of them. They speak to great congregations and exert a wide influence. Bloor street Church, seating 1000, was too small for the evening congregation. Beginning the first of December the evening service was moved to a nearby theatre, which has seats for 3200. This building is crowded. Pastor Cameron has skill in after meetings. Each of these three men has been ten or more years in his present pastorate.

Rev. Harry Campbell Plant, after four fruitful years at Verdun, a suburb of Montreal, goes to Stratford, Ontario.

Rev. Charles A. Fournier succeeds the late Dr. A. L. Therrien in the pastorate

of L'Oratoire, the French Baptist church of Montreal.

Chancellor Abraham Lincoln McCrimmon of McMaster University, is resting this year.

Lately Montreal Baptists held four days of meetings in commemoration of Baptist beginnings on this island. The visiting speakers were Professor Frederick L. Anderson of Newton Theological Institution, Dr. A. K. de Blois of First Church, Boston, Professor J. L. Gilmour of McMaster University, a grandson of Montreal's first Baptist pastor, and Dr. J. A. Gordon, of Ottawa, Canada, a pastor for many years of the First Baptist Church, Westmount, Montreal.

## Wisconsin News and Notes

By ROBERT W. SHAW

### Wisconsin Produce

Recently the First Church of Waupaca sent a car of Wisconsin produce to the Immanuel Church, of Chicago. The car included 630 bushels of potatoes, twenty-five bushels of apples, twenty bushels of beets, twelve bushels of onions, 100 pounds of cabbage, besides a number of boxes of canned fruit and wearing apparel. Three hundred families participated in this gift of Christian charity. Pastor Anthony Jacobs received a letter of thanks from Dr. Johnston Myers. The freight was also paid on the car.

### Death of George J. Fox

On March 5, this brother was shot and instantly killed in Madison. He was one of the Negro ministers of our denomination, and held pastorates in Milwaukee and Beloit. Recently he was engaged in evangelistic work. While holding a meeting in Madison he tried to assist J. Anthony Josey, a prominent member of the Negro church in Madison, who was attacked by a demented religious fanatic. The man shot them both. Mr. Fox dying almost instantly, and Mr. Josey's life being despaired of for several days. The funeral was held in Milwaukee attended by many of the former parishioners, and the ministers of the Baptist churches, and officers of the state convention.

### A Baptist Rally

The Baptist young people of Milwaukee, the city union and the Woman's Missionary Union held a joint rally at the Immanuel Church, O. R. Hauser, minister, on March 11. About seventy-five were present for the luncheon, most of these were officers of the local societies. At the public program several short talks were made in order to acquaint the young people with the city mission work. The speaker of the evening was James Asa White, general secretary of the B. Y. P. U. A. who gave a great address. It is planned to have several of these meetings each year.

### Some News and Notes

Kirby Chapman, at Raymond, is experiencing a revival of progress on his field. A B. Y. P. U. of thirty members was recently organized. Besides this a debt of \$700 on the parsonage has been paid,

and a gift of \$300 given to the children of Armenia and China. The church recently held a three weeks meeting under the direction of Evangelist Shannon of Pennsylvania.

L. M. Kitzmiller, of Indiana, has been called to the pastorate of the church at Dodgeville, and will begin his work May 1.

F. C. Rhapstock of Plainfield has resigned his work on account of poor health. He has held on bravely despite this handicap, but now feels that he must give up the work.

F. J. McKeown has accepted the call to the Oakfield and Oak Center churches. These churches hope for better days now with an aggressive minister.

The church at Evansville has profited greatly by the union revival meeting recently held by the Taylor-Roth party. The Baptists will probably receive about fifty members as a result of this meeting. Pastor Stephens is conserving the results and will receive a large number on Easter.

### Hulburt Hall

Already the director of religious education and his committee are planning for the Summer Assembly at Green Lake in August. The faculty has been secured and many of the plans are being worked out. There is a movement on just now to erect on the grounds of the Green Lake Bible Institute a building to be named Hulburt Hall in honor of Dr. D. W. Hulburt for twenty-five years state secretary of the Baptist work in Wisconsin. It will have suitable class rooms, as well as dormitory facilities for the men of the faculty and an office for the dean and registrar. The building will cost approximately \$3000 and it is planned to sell shares at \$10 each to defray the expenses.

## Boston Letter

By CHARLES H. WATSON

### The Spring Conference at Newton

It has become the established custom at our Newton Seminary to utilize a part of the spring vacation in a conference for Baptist ministers of New England. It comes at so opportune a time, and the facilities of the institution are made so free and available, that ministers have come to anticipate it as a privilege. More than a hundred of them assembled at the conference just closed, and they came from every New England state.

The greetings of the commonwealth were extended by Lieut. Governor Fuller, our Baptist reform leader who is "speaking out in meeting" on state questions and conditions with no uncertain sound. He was followed by Pres. Horr on "Our Spiritual Resources." This address struck a key-note, anticipating the timely and practical nature of the entire program.

What makes the conference popular and welcome to working ministers is its facing of their every day problems with the authority of a consecrated intelligence, and with suggestions in practical effectiveness. The entire conference was but a development of that effort, and as the program unfolded itself, the earnest discussion of its parts, and the questions freely asked and answered, attested the success of its



purpose. The ministers were evidently "at school" again keenly conscious that the curriculum was adjusted to their strenuous experience on the field.

#### The Topics of the Conference

Professor Vaughan handled the process of making our spiritual resources effective. Professor Berkeley raised the question "Is religious education a substitute for experience?" Professor Vaughan was followed by Dr. H. F. Stillwell, and Professor Berkeley by Dr. Charles N. Arbuckle, so practical "snappers" on the whips were certain. Plainly the plan was clearly and strongly to state the case, then have ready a practical "follow up." Prof. H. K. Rowe applied the principles of Jesus to industrial conflict, then Professor Woodman Bradbury followed up with them in racial antagonisms.

Properly the "educational institutions" session was divided between Dr. Robert L. Webb, secretary of Newton, and Pres. Clifton N. Gray of Bates College; Dr. Webb giving the survey of the schools, and Pres. Gray pressing the obligation to permeate our higher education with religion. Hot stuff came on Wednesday morning at the closing session when Prof. W. N. Donovan opened up on "Internationalism and War," Professor Anderson on "Christian Propagation at Home and Abroad," and Rev. George F. Finnie of Lewiston, Me., read the sapient and appreciative "findings" of the ministers on behalf of the committee that was appointed to sift out impressions of the whole conference that should be stated. A full report of the sessions will be printed and will make good reading, and valuable ammunition.

#### Two Jubilees

Old neighbors have been celebrating their fiftieth anniversary: the Ruggles Street Church, and the old "Dearborn Street Church," now the Bethany in Roxbury. The Ruggles Street Church was fortunate in having its new minister, Dr. Cummings, in time for the festivities. His warm and sincere pastoral heart gave an unmistakable flavor to the feast of days, when all the usual features of such celebrations were unfolded. Such eventful days take you back to the earlier times of Dr. Seymour, Daniel Sharp Ford, and W. N. Hartshorn, and remind you that much of that shining past still endures in their worthy successors.

Bethany Church was happy, not in the possession of a pastor, but in having one of those "acting" pastors who is everywhere effectively active—Rev. Arthur H. Burrows, who is serving these people much to their satisfaction. He so fully entered into their celebration that all the memories were gleaned, and their lessons and blessings recalled. Three former pastors were there to help, and to fill the feast, so it was a notable experience for Bethany Church.

#### Adjustments

Four of our good ministers have recently made happy adjustments, and as many churches are of course well content. Rev. W. D. Goble's coming from Fitchburg to the First Church, Cambridge, brings a strong leader to that strategic center. In place and plant it is ideal for successful community ministrations. There are fine laymen and plenty of people. May this new pastorate recall the old-time glories!

The story of the First Church, Lynn, is much the same. Pastor Eben F. Francis, coming there from West Medford, pleases everybody. The man fits the field.

Even his former church, while regretting its loss, rejoices in the prospect of his bringing such a blessing to his now larger field as his ten years at Medford has brought to its own people.

Pastor Robert B. Pattison's going from Beth Eden, Waltham, to Main Street, Binghamton, N. Y., is one of those longer leaps that are not uncommon as the churches and states exchange their pastoral gifts. After all, what more befitting than that the worthy son should go to the state where the illustrious father, Dr. T. Harwood Pattison, labored so conspicuously?

We have one more instance of neighborly appreciation in the transfer of Rev. A. Judson Hughes from First Everett to the strong church at Needham. To us outside of Everett, no arrangement could seem better. There the protest will be heard. But after fifteen years of noble devotion to a church, a pastor has a right to change. And Needham has a right to claim him. Besides there is something of local triumph when churches esteem near-by ministers beyond the far away charmers of Michigan and Oklahoma.

So these shiftings on the church check-board leave vacancies at First Fitchburg, West Medford, Beth Eden, Waltham, and First Everett. But already there are premonitions of fluttering ministerial movements as "letters" are being written and received.

#### Delivering the Goods

Just a brief cogitation. Paul says, "Faith cometh by hearing." But not unless you can hear. Public speakers should deliver their goods, men only can we be certain that they have them. There's an implied contract with the listener which they should keep. When they lapse into slovenly mumbling, alternately belch or whisper, give indistinct squeezings from the inner terminus of nose and throat, they are breaking the contract. We are not insisting upon oratory brethren—just hearing. Open up your tubes and let the "goods" come through. We will do the rest.

#### Denver Baptists

By G. G. LAUGHLIN

The Baptists of Denver are taking some advance steps these days. Dr. F. H. Divine has recently conducted two financial campaigns for new church buildings. Bethany Church of which Dr. W. J. Bingham is pastor, is one of our smaller churches. They set a goal for \$35,000 and secured over \$36,000 in pledges. Bethany has secured a fine new location and will be able to build about a \$40,000 edifice. Judson Memorial Church, of which Rev. Aaron Schlessman is pastor, was the other one putting on the campaign. This church is planning a \$50,000 edifice. They have some money on hand. Their additional goal in the campaign was \$40,000, which amount they a little over-subscribed. The two churches did heroic giving and are much encouraged over the results of their campaigns. Dr. Divine did splendid service and well deserves his "D. D." title—"Debt Destroyer." He destroys the possibility of a church staying in debt very many years. We hope to have him again in other campaigns as we are planning to build some new churches in Denver every year for some time to come.

Galilee Church of which Rev. Joshua Gravett is pastor has \$18,000 to \$20,000 cash on hand toward its new \$75,000 to \$80,000 edifice. Brother Gravett has been in ill health for several months, but he is

now improving nicely and expects to return home in a few days from California. His many friends will be glad to learn of his recovery and that he is now able to take up his work again. He has been pastor of the Galilee Church for thirty years. It seems fitting that their much needed new edifice should be erected under his ministry.

Some of the departments of the Denver Baptist Union have been very active during the winter. In addition to the work of the church edifice department, which has aided in the building fund campaigns, the missionary and evangelistic departments have done good work. Rev. Felix Escalante, a Mexican, has been secured as pastor of our Mexican mission. He comes March 20 from Los Angeles to begin work among the 7000 to 8000 Mexicans in Denver. The Baptists have a good work started here among these Mexicans. So far we have had no pastor on the field, a splendid work, however, has been carried on by Miss Mina Everett, and Miss Clara J. Flint. These women deserve much credit for the good work done. Dr. W. J. Bingham has also done good work in conducting a clinic at the mission. The medical service he has rendered for these Mexicans has proven very beneficial to our Baptist work. Dr. Bingham and Supt. Laughlin of the Denver Baptist Union are conducting special services at the Mexican mission this week in preparation for the coming of Mr. Escalante.

Superintendent Laughlin assisted Dr. Bingham in special meetings in Bethany Church in November. He aided Rev. W. A. Daniel in meetings in Beth Eden Church in January, and was with Rev. Farnum St. John in revival meetings in Mt. Olivet Church in February. All of these meetings were very successful and resulted in several additions to each of the churches.

The Denver Baptist Union has loaned the superintendent to Bethany Baptist Church of Colorado Springs for a two weeks' evangelistic campaign in April.

Rev. W. C. Garberson, pastor of Mt. Hermon Church is assisting Pastor Krumreig in the Bethel Church this week.

Pastor Harold Wilson and Berkely Church are planning special meetings in April.

Pastor Floyd and Calvary Church expect to hold special meetings in the near future.

Dr. Schoemaker and City Park Church are planning special meetings in April. Rev. F. E. Eden of First Church of Pueblo is to assist in the City Park meetings.

Dr. Morse and First Church are enjoying enlarged congregations and have received several new members recently.

The outlook for Denver Baptists is very hopeful. Many of the churches are in need of better church equipment, but aggressive work is being planned along this line.

#### "The Growth of the Bible"

The topic suggested by the B. Y. P. U. for the young people's meeting of April 24 is, "The Growth of the Bible." This is based, of course, on the foreign mission study book, "The Bible and Missions," by Mrs. W. A. Montgomery. There are a number of very interesting and available pieces of literature that can be secured for use in preparation for the topic. Some of the best are the following: "The Bible and Missions," by Mrs. Montgomery (paper 47 cents, cloth 60 cents, post paid); "The Missionary Message of the Bible," by Mrs. Grace G. Farmer, containing out-



line programs on the topic (10 cents); "A Message for Man," a pageant covering the topic (10 cents); "Lamplighters Across the Sea," by Margaret T. Applegarth (35 cents); "The Twenty-third Psalm in the Indian Sign Language," by Isabel Crawford (25 cents).

Besides the above some of the Orient Pictures can be used most effectively. A limited supply is available of those of Adoniram Judson, Ann Hasseltine Judson

and William Carey, and there are others that can also be used. A study of the catalogue of missionary literature will show other titles that will be helpful in preparing the program. The literature can be secured from the literature department of The General Board of Promotion, 276 Fifth Ave., New York City; 504 Columbia Bldg., Los Angeles, Cal.; 2969 Vernon Ave., Chicago, Ill.; 700 Ford Bldg., Boston, Mass.

## Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.*

### Pacific Coast

#### WESTERN WASHINGTON

##### Walla Walla Association

Mount Pleasant Association held its annual meetings with the church at Walla Walla March 1-2. This association is small, but it is the mother of other associations which have grown out of it.

Participants in the program were Dr. F. P. Lynch, Mrs. A. L. Wadsworth, Dr. A. W. Rider, Dr. A. H. Bailey, and Rev. E. M. Bollinger.

At the close of Dr. Bailey's address on "The New World Movement in Action," Mr. J. F. Samuels of Dayton arose, said he had opposed the movement because he had misunderstood it, but that he had come to see it in a new light, and ended by making his own subscription for \$100. Seventy-five baptisms were reported, and a net gain of 106.

#### SOUTHERN CALIFORNIA

REV. DAVID P. WARD visited Bakersfield last September and found the church holding no meetings at all. He organized a Sunday school and started things up. Since that time the church called Rev. F. W. Hatch to the pastorate. Now the Sunday school has an attendance of 350, the church 600 members, a good young people's society is in operation and plans are on foot to build a house costing \$100,000.

REV. WILBERT R. HOWELL, whose death was reported in THE BAPTIST last week, was for many years master of the "Robert G. Seymour," our missionary boat on the Puget Sound. He was previous to that one of our most successful pioneer missionaries in Wyoming, Nevada and Oregon. During the past two years he has been in charge of the branch store of our Publication Society located in Seattle.

LONG BEACH IS PROSPERING under the care of Pastor George D. Knight. Its record surpasses that of any other church in the Northern Baptist Convention in sending packed boxes to missionaries. Sunday-school attendance is close to 700. Forty-two new members came into the church in one day recently. Enlargement of the house is planned to cost \$25,000.

FIRST CHURCH, SELMA, joined the other churches of the town in union evangelistic

meetings. As a result it received 52 by baptism and thirteen in other ways. Prayer meetings have grown 600 per cent. Sunday school nearly 50 per cent, membership is now 706, and a new house is next on program.

WATERFORD had the service of the Hermistons of the chapel car "Grace," resulting in twenty-two additions. The membership has doubled in the last year.

SUNNYVALE, FIRST, Rev. H. J. Roberts, pastor, had the aid of cor. sec. J. B. Speed of the Nevada-Sierra Baptist Convention in special meetings. The church was greatly strengthened and several new members received.

### Rocky Mountain States

#### ARIZONA

THE ANNUAL MEETING of the Arizona Baptist Convention will be held in Bisbee, May 4 to 8.

REV. GEORGE H. GAMBLE of Gillette, has been elected Sunday-school missionary for Arizona and has begun his work.

TUCSON FIRST CHURCH and Pastor Beal are rejoicing over the results of a recent canvass for funds for a new church building. Led by Rev. F. H. Divine, D. D. of the church edifice department of the Home Mission Society the church pledged \$105,000.00. Since then \$10,000.00 has been added to this pledge. This will give the Tucson church a splendid church home and equipment for a large ministry to both city and students of the State University.

A SUMMER ASSEMBLY will be held in Flagstaff July 29 to Aug. 7.

SINCE LAST REPORT the following pastors have been located in the state: Arturo Vargas, Glendale Mexican; N. A. Coxsey, Casa Grande; W. S. Brown, Palo Verde; V. B. Jones, Yuma Valley; Roscoe Stapp of Arkansas, Clifton; E. R. Beucier of Indiana, Wilcox.

REV. WM. J. GORDON has resigned his pastorate at Nogales and is now located in the Verde Valley, and Rev. Geo. W. Hill goes from Wilcox to Chloride.

REV. A. P. HOWELLS of Redlands was the acceptable supply at Douglas during February and March.

TEMPE CHURCH has called the Rev. E. M. Lands of Hamilton, Mo. to become its pastor. It is hoped he will accept.

REV. C. M. ROCK has resigned the pastorate of the Calvary Church, Phoenix, and Rev. J. B. Bell, after seventeen years of service as general missionary for the colored people of the state, has resigned. He will become pastor at Flagstaff.

Nov. 17, 1920 A COUNCIL was called by the First Church, Miami to consider the advisability of ordaining W. S. Brown to the gospel ministry. Secretary H. Q. Morton was chosen as moderator and Mrs. R. O. Anthony, clerk. The examination proving thoroughly satisfactory, the council recommended the ordination. The church so voted. The sermon was preached by Rev. Hal P. Fudge of Globe, the charge to the candidate by Rev. C. Holland, presentation of the Bible by H. Q. Morton, prayer by the pastor, Rev. T. E. Summers, benediction by Rev. W. S. Brown.

A COUNCIL was CALLED by the First Church of Tucson to meet Feb. 1 to consider the advisability of ordaining one of its members, Mr. C. C. Clark, to the work of evangelist. Secretary Morton was chosen moderator and led the examination. Rev. N. A. Coxsey as clerk. The examination was thoroughly satisfactory to the council, which recommended the ordination. The church so voted. Rev. C. T. Garnett of Bisbee preached the sermon. Rev. N. A. Coxsey gave the charge to the candidate, Rev. O. E. Comstock presented the Bible, a gift from the church, and Pastor R. S. Beal made the prayer of ordination. Rev. C. C. Clarke pronounced the benediction.

THE MISSIONARY CONFERENCES recently held in Douglas, Bisbee, Tucson, Phoenix and Globe were well attended and full of interest. The team sent us could not have been better. Dr. Jas. H. Franklin, the foreign secretary of the American Baptist Foreign Mission Society, brought before each conference the world field with its challenge and its appeal; Dr. W. L. Ferguson, twenty-five years in India, made missions live before us and made us to see the power of God in the lives of those far away peoples; Miss Ruth Shipley, second vice president of the Woman's American Baptist Home Mission Society, laid before us the need of organization for the great service and made the appeal for the enlistment of life for the Lord's work; Rev. E. R. Brown spoke of our local mission problems and of the Mexican people, telling us of the progress of the work among them. Rev. Geo. M. Lehigh led the Bible study and devotional periods, preparing the soil of the heart for the messages. Secretary Morton presented the state work, showing the results accruing to our state and churches as a result of the New World Movement program. A lasting impression was made on the people in attendance and a great impetus given to the churches for the work of missions throughout the world.

### Atlantic Coast

#### NEW JERSEY

FIRST CHURCH, ATLANTIC CITY, welcomed Pastor Hinson V. Howlett back to the pulpit on the first Sunday in March, after an absence of ten weeks, due to illness. The latter part of his convalescence he spent in the home of Deacon and Mrs. R. Milton Henderson, at Lincoln



Park, Washington, D. C., members of the Second Church, Washington, which Mr. Howlett served before going to Atlantic City. The pastor had the pleasure of entering the baptismal waters, and welcoming ten into fellowship on his first Sunday, showing that the church had not been idle during his absence.

#### NEW YORK

MRS. MINNIE B. MANSFIELD, 146 E. 188th St., Bronx, died March 16. Mrs. Thomas was the wife of Rev. Albert C. Thomas, pastor of the Creston Avenue Church, the Bronx, and formerly assistant pastor of the Second Church of St. Louis, and Emmanuel Church of Brooklyn. Before her marriage, Mrs. Thomas' home was in Wakefield, Mass. Funeral services were conducted in the Creston Avenue Church on Friday afternoon, by Dr. Avery A. Shaw of Brooklyn, and Dr. Hugh A. Heath, formerly of Wakefield, and on Saturday afternoon in Wakefield, also conducted by Dr. Shaw. Besides her husband, she is survived by two sisters, Mrs. Mabel M. Lord, and Miss Alice Mansfield; a brother, William Mansfield, of Wakefield, and two sons, Robert M. and Avery L. Thomas.

#### Buffalo News

Williamsville Church, which was served for so many years by Rev. John T. Naylor, is looking forward to a fruitful ministry under the new pastor, Rev. Arthur B. Fowler, who began his work Sunday, March 13. Mr. Fowler, after completing his training in Princeton College and Seminary, spent nearly ten years in missionary service in Syria under the Presbyterian board. He and his family have participated in many of the trying experiences in connection with the Armenian horrors. During this period he reached the conclusion that he ought to identify himself with the Baptist denomination. Therefore, on return for furlough recently, he became a member of Memorial Church at Salem, N. J.

At the close of a week's intensive program for the Sunday school at Delavan under the direction of Miss Beard, secretary for Sunday school and young people's work of the Buffalo union, a decision day was held on Sunday, March 13, when some fifteen young men, among others, declared themselves for the Christian life and church membership. In the village 86 families out of 194 families that were visited are not represented in the membership of any Christian church.

Work at Lockport continued strongly during the recent illness of the pastor, Rev. Frank Hollinshead.

Two of the week-day schools of religion being conducted by churches of the Buffalo Association by the Baptist union are in the Polish district. The leadership is mainly supplied by the splendid committee of supervisorship and personal service, through which Delaware Avenue Church functions in the great district occupied by more than one hundred thousand Poles. Rev. Walter Chrzanowski of Chester, Pa., has just accepted the call of the First Polish Church and the Buffalo union to the pastorate in this field.

#### RHODE ISLAND

EAST GREENWICH CHURCH, Rev. A. H. Adams, Jr., pastor, continues to lead the churches of the state in its payment of pledges. On March 1, they had paid 102 per cent of the amount pledged for 10 months. They hope to pledge the entire quota before long.

Rev. P. M. CURRY, pastor of Knotty Oak

Church reports the addition of fifteen members since last September. The Sunday school has grown 100 per cent in the same time. Pastor Curry is taking post-graduate work at Brown University and expects to return to Texas after the college year.

EDWARD L. THORNTON of Brown University, acting pastor of Allendale, reports seven baptisms ready for Easter. The work is progressing under Brother Thornton's leadership.

REV. ALBERT G. HENDERSON, pastor of Greenville Church, writes that on March 14, four were at the altar seeking Christ, and that quite a number are on the verge of decision.

TWELVE OF THE PASTORS of the state with Secretary Livingston attended the convocation which was held at Newton, Mass. on March 14-16. All agreed that the conference was one of great profit and it is hoped that the trustees of the seminary will arrange for a continuation of the convocation each year.

REV. CLARENCE C. M. GALLUP, of Central Church, Providence, is preaching a series of special Lenten services on Sunday mornings during the month of March.

THE MEN'S BIBLE CLASS of Roger Williams Church held a monthly meeting, Friday, March 11, and 150 men sat down to supper. Secretary Livingston addressed the men on the "New World Movement and Its Relation to the Individual." The work is progressing splendidly under the direction of Pastor Ringrose.

REV. AUGUST MANUEL, pastor of First Swedish Church has resigned and will conclude his pastorate on June 1. He expects to go into evangelistic work.

REV. WILLIAM CLEMENTS, pastor of Trinity Church, Providence, resigned on Sunday, March 13. His resignation will take effect June 1.

#### NEW HAMPSHIRE

PASTOR AND PEOPLE of Campton Church have been greatly heartened by the generous gifts of Mr. J. C. Haartz a business man who spends a part of his time at Campton. Mr. Haartz has made it possible for an increase of three hundred dollars to the pastor's salary, a bath room, furnace and electric lights for the parsonage. This same friend of the church also remembered the janitor and makes provision for nearly 100 per cent increase in his salary. Rev. A. W. Young has been pastor of this village church since 1913.

UNION EVANGELISTIC SERVICES under the direction of Rev. York A. King are being held in the three Baptist churches of Manchester. The meetings began March 2nd in the Merrimack St. Church. After one week here the services were transferred to the People's Tabernacle and during the final week they are being held in the First Baptist Church. From the first almost without exception the audience rooms have been filled at every meeting. Mr. King has held the close attention of these audiences each night. There have been conversions. It is expected that the best result of these meetings will be the after effect and conversions are looked for then in larger numbers. Mr. Horace Erwin assists as chorister and Mrs. Helen Pitt has given great assistance as soloist.

CHOCORUA PARSONAGE house and barn were recently destroyed by fire, cause unknown. Rev. O. P. Eaches, D. D., of Hadonfield, N. J., has been the supply

for Chocorua for six months and had recently been engaged to supply another six months. Dr. Eaches and his family were occupying the parsonage at time of its destruction by fire. It is hoped that this disaster will not hinder Dr. Eaches' continued stay at Chocorua.

REV. JOHN L. CLARK of Bellows Falls, Vt. has been called to the church in Exeter. It is expected that he will accept. Mr. Clark was once the successful pastor at North Stratford.

REV. O. H. TRACY, D. D. has become stated supply at Berlin and his work there is much appreciated.

#### CONNECTICUT

THE FORTY-EIGHTH ANNUAL MEETING of the Woman's Foreign Missionary Conference of the Hartford Association was held in the South Church, Hartford, March 18. There was a large representation from the churches. The devotional periods were in charge of Mrs. Manford W. Schuh and Miss Edyth Braddock of Hartford. Greetings were extended by Mrs. Edward H. Crosby of the entertaining church. Solos were rendered by Mrs. M. W. Johnson and Mrs. Clarence Hall Frank. Addresses at the afternoon session were given by Mrs. J. B. Kent, Putnam, and Miss Julia Parrott, Burma, after which a memorial service was conducted by Mrs. Isaac Glazier for Mrs. Rose Attleton Mayer. At the evening session, "The Pill Bottle" was given by the W. W. G. of the First Church, Hartford, under the direction of Mrs. C. H. Barrett. The W. W. G. of the South, Memorial and Asylum Avenue churches, Hartford, participated in the program, each singing a song. Business wise the sessions were epoch making: recommendations looking toward closer union of woman's work in the state were adopted.

THE ANNUAL MEETING of W. A. B. H. M. society of Connecticut will be held in the First Church, Bridgeport, April 14. An interesting program is being arranged.

REV. O. G. BUDDINGTON, pastor of the Poquonock Bridge Church, baptized ten candidates March 13.

#### MASSACHUSETTS

CENTRAL CHURCH, MIDDLEBORO. Attendance at all services in recent weeks has been excellent. The Bible school has been showing a gratifying increase in attendance, the 300 mark being passed nearly every Sunday. The annual banquet of the B. M. C. was held on Feb. 1 with 175 men present. Dr. W. Quay Roselle, of Malden, Mass. was the principal speaker and was heard with much satisfaction. This class, under the leadership of Herbert S. Sylvester, is entering upon its twelfth year. Cottage prayer meetings are now being held each week. On March 6 pastor C. Raymond Chappell gave the hand of fellowship to five new members, four of whom were baptized the preceding Sunday.

MRS. JENNIE GRACE POTTER, wife of Dr. Henry S. Potter of Arlington, Mass. recently passed away. Among other tributes of love and sorrow, the First Church of Bloomfield, N. J. sent tender resolutions of sympathy to Dr. Potter, who had formerly served that church as pastor.

#### MAINE

##### Lincoln Association

Lincoln Association met in quarterly meeting with the church in Warren, March 11. Pastor Turner and his excellent people had made full preparations



and extended a cordial welcome. The moderator Rev. W. L. Pratt, having removed to Massachusetts, Rev. C. W. Turner of Warren Church was elected moderator. Reports from the churches were of special interest. The settlement of the new pastor Rev. B. P. Brown at the First Church Rockland is already signalized by a great increase of congregations and spiritual interest. The recent work of Evangelist Taylor in Camden has been remarkably successful. Over 200 have signed cards declaring their purpose to lead Christian lives. Pastor Young, at Rockland will be aided by Missionary Davis in a series of meetings to begin in the near future. During the day in addition to the devotional services, which were a feature of the meeting, addresses were given by Rev. B. P. Browne, Dr. Hamlen and Promotion Director Whittemore. In the evening there was a young people's rally and Rev. Andrew Young gave the lecture on avenues of service illustrated with the stereopticon.

#### Portland Social Union

Portland Social Union in large numbers met in the vestries of the First Church, Portland, in the evening of March 14. After the tables were cleared, Pres. H. Wallace Noyes, to whose enthusiastic interest the union is greatly indebted, announced the program. Dr. Whittemore spoke of the New World Movement; Supt. W. O. Hersey of the Deering schools spoke of the qualities of the true teacher. Dr. Powell who has recently come from Saco to Portland discussed the relations between religion and medicine and then Dr. Metcalf of the First Parish Church, Portland, gave a delightful lecture on astronomy illustrated by some very beautiful stereopticon views. The Portland Social Union is itself of great value in the life and work of the churches in Portland and vicinity.

#### EASTERN PENNSYLVANIA

##### Sherwood Eddy at Bucknell University

Sherwood Eddy came to Bucknell University March 8-10 with a very definite purpose. It was to win young men and young women in this, which he has called, "Everybody's World." That title of his recent book suggests his approach and his method of appeal. It suggest to young people that there is a serious game on and the ball, the world, has been thrown or kicked to a place where according to the rules of the game it is everybody's. Through his description of the world across the sea and of the social and industrial conditions in our land he challenged the powers of youth to enter the game. But he urged the students to bear in mind that within the college there is the challenge of the larger world outside. Let an appeal so definite in its aim, and so comprehensive, be made in a college where the President by personal work among the students has created a favorable atmosphere and the response of the students is assured. Such was the experience at Bucknell. The Faculty, the young men, and the young women attended the meetings almost unanimously. The consequence was that over three hundred and fifty made definite Christian decisions. Some made the first Christian decision; others made decisions in which they determined to devote their powers more wholly to the service of the Kingdom. The decisions were in proportion to the number of students as many as Mr. Eddy had been instrumental in making in any of his college work.

#### WESTERN PENNSYLVANIA

SPECIAL MEETINGS recently held at the First Swedish Church, McKeesport, under the leadership of Evangelists Olson and Frederikson were most successful. Pastor J. O. Hammarberg reports a marked deepening of interest among the membership and a goodly number of additions.

THE FIRST CHURCH, BRADFORD, is moving forward under the leadership of Pastor Fred R. McArthur. Dr. Agar recently visited the church and helped plan a unified budget. During the week of Jan. 23, this budget of \$10,775 was over-subscribed. Miss LaVerne Minniss has been appointed secretary-missionary to assist the pastor. Rev. A. B. Strickland conducted special services beginning Feb. 13 and lasting two weeks. The church membership was organized into bands of personal workers. Of the 300 prospects, seventy-four made definite decisions for Christ. This organization is to be continued.

REV. W. V. BACON, DUQUESNE, recently baptized two brothers who are heads of families. The Bible school has reached the largest development in its history. The pastor's Bible class maintains an attendance of twenty-four.

## Mississippi Valley

#### MISSOURI

COLUMBIA, FIRST, has closed the greatest revival in its history. Dr. T. W. Young, pastor, had the assistance of Dr. W. M. Vines of Norfolk, Va. in the preaching and of J. P. Schaffeld, who sang and led the chorus work of the congregation. Eighty-three came into the church, nearly all by baptism. Since Jan. 1 the church has welcomed 104 new members and has now a membership of nearly 1000.

#### ILLINOIS

PASTOR C. W. WEBB of Wood River, assisted by Prof. Ira Deal of Waterloo, Iowa, held special meetings resulting in a large number of conversions and baptisms. The community had been dominated largely by the Pentecost people, but the Baptists seem now to have recovered from the pressure of that influence.

IN THE DEATH OF JAMES M. TAYLOR of Taylorville, which occurred Feb. 28th the Baptist denomination in the middle west has sustained a serious loss. As an attorney he had attained prominence, especially in drainage projects and legislation in several states, but as a Christian layman he was a man of unusual ability and activity in Baptist affairs. He served for years on the board of the Illinois State Convention, and as moderator of Springfield Association. Perhaps his most useful service was on the board of Shurtleff College of which he was a member.

#### WISCONSIN

AT BELOIT, March 9, 1921, Mrs. Mary Williams Eddy, widow of Deacon George P. Eddy passed to rest. Mrs. Eddy was born Sept. 23, 1940 near Johnstown, New York. At the age of thirteen her family moved to Illinois and bought a farm near Tiskilwa where she lived practically all of her life. She united with the Baptist church of Tiskilwa a short time after it was organized and was a devoted member of it for more than sixty years.

#### INDIANA

REV. F. A. HAYWARD, pastor of the First Church, Seymour, for the past three years and a half, resigned his pulpit Sunday, March 13, to accept the call of the Indianapolis city mission society to become its executive secretary and director of religious education for Marion county. Mr. Hayward will take up his new work Apr. 15, with offices at 729-730 Occidental Bldg., Indianapolis, the Baptist state offices.

Before going to Seymour, Mr. F. A. Hayward was pastor of the Underwood Memorial Church, Milwaukee and had previously held the position of director of religious education for the Wisconsin Baptist Convention for five years.

SULLIVAN CHURCH has grown so that a new house is required, and will build soon.

#### MINNESOTA

DR. W. B. RILEY completed the twenty-fourth year of a notable pastorate with the First Church, Minneapolis on March 6. During these years more than 4000 people have been received into the church and more than \$1,000,000 has been given in offerings. The Northwestern Bible and Missionary Training School, which started eighteen years ago with an enrolment of seven has now an attendance of 125 and property valued at \$300,000. During February the Sunday school had an average attendance of 1130. Plans are being discussed for the enlargement of the church auditorium and for the erection of a Sunday-school building.

ON A RECENT SUNDAY the Sunday school of the First Church of Mankato, Minn., received an offering for the relief of Chinese Famine Sufferers. This offering amounted to \$440.00. At Christmas time this same Sunday school took an offering for European Relief which amounted to \$660.00. Thus \$1100.00 has been sent from this school for relief of the starving peoples of the world. Both offerings came before there was any local organization in the city and with no outside suggestion save only the crying need as set forth in newspaper and magazines.

DR. E. R. POPE, executive secretary of the state convention has been on a short vacation, visiting one of his daughters in Louisiana.

#### MICHIGAN

PASTOR JOHN M. WELLS at Ann Arbor rejoices in conversions, baptisms and the reception of new members by the dozen: boys and girls, men and women, students from the university and various other groups contribute their quota of applicants. A forum of the church is attracting much attention in the community. The Sunday school has grown 75 per cent in the last two months. The community chapel cannot accommodate the crowds.

PASTOR JAMES S. WEST of Beulah Temple has received 124 new members in the first 124 days of his pastorate. No special meetings have been held, no pre-Easter campaign and no outside help. The budget has been quadrupled, the pastor has 125 "prospects" on his list and crowds tax the capacity of the house.

#### Kalamazoo College

With the recent gift of \$10,000 toward the erection of a new woman's dormitory, Kalamazoo College feels it is assured of this building in the near future.

During the month the college has received from a woman, who for personal reasons desires her name to remain un-



known to the public, the sum of \$10,000.00 to be used in the building of the much needed dormitory. This magnificent gift comes from a family which has long been in close sympathy with the college.

While this contribution seems to outshine others that have been made, the lesser donations must not be overlooked. The extension program is still in the educational stage, acquainting the constituency with the needs and the proposed extension. Though the program has not reached the point of solicitation of funds, in addition to the gift already mentioned the College has received a gift of one thousand dollars and a number of smaller gifts. The attitude of the people is most gratifying and consequently the success of the extension program is already largely assured.

KANSAS

SINCE DR. JOHN BUNYAN SMITH entered upon the pastorate of the First Church at Wichita, six months ago, 117 have been added to the church and congregations fill the house.

REV. MR. VANHAGEN is the new pastor of the Norton Church. The outlook for the work is the brightest it has been for some time.

PASTOR WALTER DAVENPORT of Lyons is leading in an aggressive work on that field. The Sunday school has been built up to an attendance of 100 or more, with a church membership of only 78.

REV. GEO. L. TALBOT has accepted a call to the Canton Church, and has entered upon the work with a good outlook.

PASTOR D. D. HAGGARD of Baxter Springs reports five baptized recently; also a B. Y. P. U. organized.

PASTOR I. W. BAILEY has had the assistance of C. V. Lawrence of Ottawa in special meetings at Bush City recently.

REV. HARRY J. BOLLE, student at Ottawa University, is now pastor of the old Tany Church, a few miles north of Ottawa. The work had somewhat run down, but is now coming up to a better standard.

REV. H. G. FRASER of Ottawa and Rev. F. F. Bock, a student at Ottawa, and pastor of the Stilwell and Lyndon churches, are planning to visit most of the churches in the Miami Association in the interest of the New World Movement. They will use a stereopticon with appropriate missionary and stewardship slides.

AN IMPORTANT CONFERENCE of representatives from some of the leading evangelical denominations was held Feb. 1 at the Y. M. C. A. in Topeka to consider the problem of religious education, and especially week-day religious education, and credit for Bible study in high school and college. A further conference is to be conveyed at an early date for further consideration of the subject.

Short Talks on Investments

BY LEE B. DOTY

Temporary Investments

A CERTAIN church is accumulating money for its organ fund and expects to use it within a few months. Meantime, whenever the treasurer has \$500 on hand, he is buying a United States treasury certificate of indebtedness, and thus is adding interest to the fund at 5½

or 6 per cent, with the utmost safety.

These certificates have been issued almost every month for the past year by the treasury department at Washington. They are really short time notes of the government, due at a certain date, usually within a year and bear interest at different rates, some as high as 6 per cent, the rate being set as low as the treasury thinks the money market justifies at the time they are issued. Those sold March 15, for example, carry 5½ per cent for the six months' certificates and 5% per cent for those running a year. The purpose of their issue is to enable the Treasury to meet its expenditures until periodical tax payments, or other income is received by the government. They come in denominations of \$500 and upward and are sold through the federal reserve banks to bankers throughout the country, who, in turn, dispose of them to the public.

For a special fund such as this, or for an individual who has a sum of money for which he has definite use some months hence, they are an admirable investment. They are, of course, entirely free from taxation by the state, and are subject only to surtaxes, excess profits taxes and inheritance taxes levied by the Federal government. Because of the short period for which they are issued, they are less likely to fall to a discount than the longer time liberty bonds have been. Indeed, some of the 6 per cent issues now command a slight premium, and even in the case of some of the 4½ per cent certificates issued in 1920, the discount at which they sold for a time was so slight as to still leave the holder a better interest return than he would have received on a short time bank deposit.

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## Our Music Corner

WILLIAM LESTER

### SOMETHING TO BE PROUD OF

A LETTER from Philip Sack, Jr., choir-director of the Baptist Church of Polk, Neb., brings us the interesting news that this church, in a small town of some 600 people, with the active competition of seven other churches yet can be proud of a live choir of some thirty-odd voices, with the support of an adequate pipe-organ. For these calculations I have to depend upon a fine picture of the choir sent to me by Mr. Sack, who was too modest to tell me all these details lest he seem to brag too much. Personally I feel that this is a remarkable record. The choir appears at all the regular services of the church, and is often heard in special musical services and cantatas. The choir is also the proud possessor of a fine library of good anthems and cantatas. And they ask for suggestions for more material! I will bestir myself and send such a list to this live wire. I have a sneaking notion that the musical advancement of this mighty nation is going to depend a whole lot more for its progress upon such enthusiasts as Mr. Sack, and his faithful choir, than upon many much more pretentious organizations that are much more widely heralded as "Musical Messiahs"!

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### CRIBBED FROM A PUBLISHER

CONTAINED in the February issue of "The Word" (a most interesting and stimulating pamphlet published every month for free distribution by the Willis Company of Cincinnati) was a column of pungent items of special value to the organist and choirmaster. We take the liberty of quoting from it the following paragraphs:

Upon being asked what he considered the best quality a church soloist could have, Harry Rowe Shelley, the eminent composer, replied, "Warmth and color." Amplifying Mr. Shelley's conclusion, we would add that in no branch of vocal endeavor does "white" (vapid and colorless) singing appear so distasteful and repugnant as in the church. All religious texts are beautiful, and none is void of deep significance. Hence their delivery by vocalists whose lack of feeling or indifference to their opportunity is quite obvious produces dissatisfaction and usually destroys the sacred messages the singing should enhance.

Poor enunciation frequently ruins the art of an otherwise highly gifted singer. The fault is so common among students that vocal teachers devote considerable time to its correction. This is right. For more and more are the texts of songs being given the prominence they deserve

and which they had in the days of Schubert. Defective rendition of words arises sometimes from a bad method, but usually from careless diction which has probably been fostered from childhood. To pronounce correctly when singing one must deliver his words properly when speaking. The true master of enunciation finds little difference in singing words and speaking words. His jaws and tongue are so perfectly trained as to function the right way in either case. One great artist once told the writer that his enunciation was awful in the early part of his career and that he corrected it by reading aloud for hours at a time from books. In going through this rather trying drill, he always considered rigidity of the jaw the enemy of good diction he had most to fear. Today this artist's slightest syllable is intelligible to the farthest recesses of any auditorium in which he sings. Practical advice to voice students is that they carefully scrutinize their normal diction to discover the causes for their bad vocal enunciation. After one, through such scrutiny, puts his finger on the trouble, so to speak, he should have enough cleverness to create an effective cure.

Dr. Ray Hastings completed nine years as organist of the Temple Baptist Church at Los Angeles on Feb. 13 and the pastor of the church, Dr. James Whitcomb Brougher, referred to the fact on the folder for the day, calling Mr. Hastings a "brilliant, genial organist" and "a prince of a good fellow," thus illustrating the relation of pulpit and organ loft in this noted church. In addition to his other work Dr. Hastings has made a special feature of his popular concerts, which are draw large audiences.

Homer P. Whitford played the subjoined programs on consecutive Sunday evenings in January at the Tabernacle Baptist Church of Utica, N. Y.: Jan. 2.—"The Garden of Iram" (from "Persian Suite"), Stoughton; "Thistle-down," Loud; Scherzo Symphonique, Faulkes. Jan. 9.—"Sous-venir" (request), Drlla; "Orientale," Cui; "The Brook," Dethier. Jan. 16.—"The Question" and "The Answer," Wolstenholme; Concert Overture in C minor, Hollins. Jan. 23.—Cradle Song (request), Delbruck; Humoresque, "The Primitive Organ," Yon; Festival March in D major, Faulkes. Jan. 30.—Romance, Sibellus; Capriccio, Lemaigre; Etude in C sharp major, Chopin-Haupt.

Charles M. Courboin took a prominent part in the exercises of centennial week, beginning Feb. 13, in the First Baptist Church of Syracuse, N. Y., of which he is organist. Feb. 14 he gave a recital before an audience which taxed the capacity of the Mizpah Auditorium. His program included: Passacaglia, Bach; "Ave Maria," Schubert; Andante from "Surprise Symphony," Haydn; "Liebestod" from "Tristan and Isolde," Wagner; "Marche Heroique," Saint-Saens; Largo from "Xerxes," Handel; Spring Song, Mendelssohn; "Christus Resurrexit," Ravanello; Allegretto, de Boeck. After playing the above program Mr. Courboin showed his virtuosity by playing Yon's Concert Study with its 1,467 pedal notes in two minutes and twenty seconds, a wonderful feat after so long and taxing a program.



**Bound by Gold Chains**  
(Continued from page 272)

in the Old Testament is the prayer of Moses, when on descending from the mountain he discovered to his horror that the people in his absence had fallen into idolatry. Back to the mount he went in agony and prayed that God would forgive their sin: "and if not," he added sublimely, "Blot me I pray thee out of thy book which thou hast written."

Intercessory prayer is urged by James in the well known verse James 5:16: "Pray one for another," "the effectual fervent prayer of a righteous man availeth much." The most beautiful example of intercessory prayer in the New Testament is in John 17—Jesus' prayer for His disciples, the real Lord's Prayer. Intercessory prayer not only helps the one prayed for, it has its effect on the one who prays. It brings one close to God, it broadens and ennobles the spirit. That is what is meant in Job 42:10. Jehovah turned the captivity of Job when he prayed for his friends.

In the end it comes back to the "greatest thing in the world," love. According to the degree of love we have in our hearts for others so is the strength of our prayer for them. Because of his excessive love Moses' prayer was effectual. The same was true of Stephen, of Job, of Jesus Himself. St. Anthony says, "We pray as much as we desire and we desire as much as we love. Shakespeare says: "More things are wrought by prayer Than this world dreams of. Wherefore let thy voice

Rise like a fountain for me night and day,  
For what are men better than sheep or goats  
That nourish a blind life within the brain.  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God."

**High School Course**  
(Continued from page 279)

7. Go to God himself. Ask for the voice of God in your leading.

It will be helpful if the leader should illustrate each of these points from experiences of well known reformers, missionaries, Christian laymen, etc. Get the young people to test their decisions by these principles. Here would be an excellent opportunity for an experience meeting of a real sort. Discussion however should centre in how God's will became known to the examples noted above. How did they come to realize His will and what is the effect upon a Christian?

What is duty? Is there an infallible guide to duty? How does anyone know he is accomplishing his full duty? How should one determine his duty? We find then a Christian lives the best who knows the word, talks with his Lord, follows God's will in the path of known duty.

(Next week. Deepening Acquaintance with God.)

**Fresh from the Field**  
(Continued from page 258)

Forty new members came into the church at Chadron, Nebr., as the result of meetings held by Chaplain E. W. White and Rev. F. M. Sturdevant.

Mr. George E. Merrill, architect and secretary for the Home and Publication societies, is preparing a layout for a group of new buildings for the Indian college at Bacone, Okla.

Bacone College will lay the cornerstone for a new building April 21.

Pastor Milton Fish of San Bernardino, Cal., has organized his people for work under 100 captains. He finds a remarkable readiness to work on the part of his members, and has a pre-Easter campaign in progress.

Evangelist John M. Linden, 1716 Hoyt St., Madison, Wis., with his singing evangelist, Wm. S. Dixon, is in a pre-Easter campaign at the First Church, Fort Dodge, Iowa. Rev. B. M. Osgood, pastor.

Dr. William S. Abernathy of Kansas City, Mo. has been called to Calvary Church, Washington, D. C. and it is understood that he will accept, to begin the first Sunday in May.

Dr. W. Sanford Gee died in Chillicothe, Mo. March 20. He was a native of southern Illinois, educated at Shurtleff College and held several pastorates in that and other states. He was seventy years old.

For the commencement exercises of the Northern Baptist Theological Seminary, which occur during the latter part of May, the following speakers are announced: Baccalaureate sermon, Prof. Jacob Heinrichs; missionary sermon, Rev. Charles L. White, the Home Mission Society; commencement address, Rev. Judson B. Thomas; theological conference, Rev. J. W. Hoyt, Prof. Geo. R. Wood and Dr. C. L. White.

Rev. Parker Smith closed a two-weeks series of meetings at Holyoke, Col. March 20, with twenty conversions.

Pastor E. B. Johnson of Milton, Pa., had Evangelists Parsons and Phipps of Walton, N. Y. through February in one of the best campaigns ever held in Milton.

Dr. T. T. Shields of Toronto assisted Dr. J. W. Hoyt of Belden Avenue Church, Chicago, in special pre-Easter meetings.

Dr. Charles W. Gilkey of Chicago has been receiving numerous additions to Hyde Park Church recently. On a single Wednesday evening thirty-one were received, most of them for baptism. No special meetings have been held.

Roy V. Whealey, a young man who has been serving the church at La Mesa, Cal., some months, was recently set apart to the ministry by a council of churches in the vicinity of San Diego.

Old friends of Dr. Arthur Given, for many years secretary and treasurer of the Free Baptist mission board and now eighty years old, will be interested to know that he is living with his daughter at Clermont, Fla., where they may address letters to him.


A gracious revival has just been held at the First Church, Downs, Kans. Pastor Kelly did the preaching. He was ably assisted by Mr. and Mrs. John Imrie, singing evangelists.

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## NEW WORLD MOVEMENT



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## 100% Jones

*A little homily on a homely subject.  
Having to do with religion, cash  
and the month of April.*

Jones—you know Jones—made a pledge to the New World Movement last April. Never mind the amount. Together with thousands of other pledges the total was about 50 Million dollars. To date Jones has paid all that is due on his subscription. He's a one hundred percenter.

But there are other folks—never mind their names—who have been negligent; and unfortunately they have paid only forty per cent, or fifty, or sixty. So the total payments are still about 25% short.

You can see what this means. It means that our missionary societies have to borrow great sums of money to carry on their work—part of which is forward work based on the pledges of Jones et al. And other things can't be done till the money is in hand. And altogether it makes an embarrassing situation. Perhaps you don't know just how embarrassing.

Hear the conclusion of the whole matter: We must bring our payments up to 100% by the end of the fiscal year, April 30th.

Pastors, will you not wisely urge attention to this need?

Benevolence Committees, will you not do the same?

Treasurers of Benevolence, "A word to the wise is sufficient."

Delinquents—Thank you.

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*The General Board of Promotion of the Northern Baptist Convention,  
276 Fifth Avenue, New York City.*

**Books  
Close  
May 5th**



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Volume II

April 9, 1921

Number 10

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APR 8 1921

# The Baptist

Published Every Week by the Northern Baptist

Convention

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**SPRINGTIME** on blue Galilee, "where Jesus loved so much to be."  
—A recent photograph of the seaside at Tiberias near the place where Jesus met his disciples in the springtime, shortly after his resurrection. Our readers will admire its serene beauty.



## Fresh from the Field

The Normal M. E. Church at Bloomington, Ill. is constructing a baptistery in the basement of the church building to accommodate the increasing number of converts requesting immersion.

Since going to Marceline, Mo., Pastor J. E. Chappelle has welcomed into the First Church eighty-three new members, fifty-seven of them by baptism. Sunday school has doubled and the young people, reorganized, have a minimum attendance of fifty.

Rev. E. J. Nordlander, with Mrs. Nordlander, has entered the Southern Baptist Theological Seminary at Louisville to complete a course of study.

The First Church of Sacramento, Cal., with Pastor Bryant Wilson, shows great progress in the Sunday school and the women's society, and has organized a men's club, a W. W. G., a children's church, and a school of missions. It has received 103 new members during the year and carries a general budget of \$13,000.

Pastor I. Fredmund of the Temple Church, Racine, Wis., publishes a neat folder stating an outline of beliefs in eight articles, and giving a succinct syllabus of Baptist doctrine. His audience is made up largely of Scandinavians. He preaches in Danish in the morning and in English in the evening.

The First Church, Pendleton, Oregon, reports as the result of recent meetings forty-eight baptisms, two restorations and twenty-six received by letter. Congregations are better than in twenty years.

Ganson Street Church, Jackson, Mich., is full of life, the building proving too small for the people who attend. The church has just been decorated. The Easter offering was \$50. Rev. B. H. Taylor is pastor.

Baptist women and girls of the Middle Atlantic states should keep in mind the dates for the Wilson College Summer School of Missions—June 28-July 6. This is an interdenominational women's missionary conference, and last year the Baptists had a large delegation. Registrations should be in early. For folders, etc., send to the Baptist camp leader, Mrs. Horace H. Hunt, 5005 Penn Street, Frankford, Philadelphia, Pa.

The centennial celebration of the organizing of the First Church, Bordentown, N. J., will be observed April 10-17. In order, the days of the observance are known as follows: Historical Sunday, Community Service, B. Y. P. U. Service, Sunday-school Service, Trenton Association Service, Denominational Service, Home Coming Day.

The First Church, Douglas, Ariz., has called Rev. John Spindler of Columbia Church, Cincinnati, Ohio, who has accepted. Rev. A. P. Howells who has just closed a two-month's acting pastorate and who now goes to Jacksonville, Ill., for three months, reports that he closed two weeks meetings on March 27. There were forty-six additions, of whom twenty-four were baptized on Easter.

On March 21 Mr. John F. Comey completed fifty years of unbroken and active service as a deacon of the Fifth Avenue Church, New York City. He was a very young man when he began this service

under Dr. Thomas T. Armitage and has served continually under every successive minister of the church. On Easter Sunday morning he was presented with a set of resolutions and congratulated by the minister of the church with felicitous and appropriate words.

A special meeting of The General Board of Promotion will be held at Des Moines, Ia., Monday, June 20, and Tuesday, June 21, 1921. Important business is to be considered at this special meeting and it is hoped that there will be a representative attendance. The opening session will be held at 4:00 o'clock Monday afternoon, June 20. Further announcement regarding the place of meeting and other information will be published later.—William B. Lippard, Recording Secretary.

Easter Sunday marked the close of a two-weeks' revival meeting at the First Church in Muscatine, W. H. Rogers, pastor. Attendance at these meetings has probably never been equaled in the history of the church. In the twelve meetings held seventy decisions were made for Christ and forty-five were baptized at Easter. This church expects soon to launch a building campaign. An Easter Offering of \$1066 was given in anticipation of that time.

Rev. W. H. Rogers recently completed a successful revival meeting in the Fourth Church of Minneapolis.

The Baptist Ministers' Aid Society of Ohio, Michigan, Indiana, Illinois and Wisconsin will hold its annual meeting at the Baptist Ministers' Home, Fenton, Mich., on Wednesday, May 4, at 10 A. M. Officers will be elected for the ensuing year and seven trustees for three years. The annual meeting of the trustees will follow. Representatives sent by contributing churches are entitled to vote at the meeting of the society.—Joseph W. Priest, Recording Secretary.

Rev. R. B. Favoright has moved from Fremont, Neb., where he labored nearly fifteen years, to Jerseyville, Ill. He began work at Fremont March 1.

Arthur C. Wickenden, a member of the Second Church, Toledo, student in the Divinity School of the University of Chicago, and supply pastor at Wasco, Ill., was ordained at Toledo, March 22. He saw active service in the war and was wounded in action. He has also had active experience in Y. M. C. A. work.

First Church Defiance, Ohio, increased its missionary offerings from \$300 in 1918 to \$1200 in 1920. Pastor Theodore G. Erler, in the four years of his pastorate, has received 193 members, greatly strengthened the Sunday school and received a substantial increase in his annual salary.

First Church, Lincoln, Neb., dedicated a fine new organ on Easter Sunday.

Mr. J. Burt Bouwman was ordained at Marshall, Mich., March 7. He is serving the First Church at that place as pastor.

Vincennes Church in Indiana, Minor Stevens pastor, has closed a series of meetings with sixty-three additions to the church. Twenty of these were men. Evangelist A. P. Renn of Indianapolis conducted the campaign.

Rev. H. F. Waring, of the Berwyn Church, Chicago, baptized twenty on Easter Sunday, and fourteen were received by letter and experience; a total addition to the membership of thirty-four. The church under the leadership of Mr.

Waring is influencing the life of the community to a greater extent than ever before in its history. The Waring Community Class in the Sunday School, consists of over one hundred young married people.

Evangelist S. A. Hayworth, Danville, Ind., and Geo. Chenhall, singer, closed a successful pre-Easter revival at West Allis, Wis. First Church, assisting Pastor F. F. Parsons, with thirty-nine additions.

Franklin W. Swift, evangelist, of Rochelle, Ill., has just closed a meeting with the First Church of Marietta, Ohio. The meeting was featured by great audiences and 125 conversions. Dr. Swift goes from here to Farmington, N. H., for a similar campaign.

## Short Talks on Investments

BY LEE B. DOTY

### Temporary Investments—II Bankers' Acceptances

SECOND only to United States Treasury Certificates as a temporary investment are Bankers' Acceptances. This form of financing has developed in this country since the Federal Reserve Law went into operation, though abroad it has been used for a long time.

A Banker's Acceptance is a draft maturing at a fixed future date (usually not over ninety days) drawn on a bank by one of its customers. The drawee bank "accepts" it by placing the word "accepted" with the signature of the bank across the face of the draft which makes it the obligation of the bank to pay the sum at its maturity. In other words, the accepted draft becomes practically a sixty or ninety day note of the bank, with the drawer's responsibility added. After being accepted, such drafts are sold at the prevailing rate of discount, which, for the best drafts of this kind, is now around 6 per cent. Many of the larger banks buy and sell acceptances of other banks, and there are also many note brokers who deal in them. They are most frequently drawn in rather large amounts, say \$5000 and up, though drafts arising out of exports or imports often cover the particular transaction and can be obtained in smaller amounts.

It is apparent that where accepted by a bank of high standing and responsibility, such a draft gives the holder all the security of the bank's certificate of deposit and usually brings from 2 to 3 per cent higher interest. Perhaps it should be explained that this higher rate is paid, not by the bank, but by the customer whose draft it has accepted, and which the customer sells through another bank or note broker after it has been accepted. Bearing the bank's acceptance, he can sell it at a more favorable rate of discount than his own unsupported promissory note would bring. The bank, in effect has loaned its credit to the customer instead of lending the money direct, and is protected by taking some form of collateral during the time the drafts are outstanding. When they are due, the customer's obligation is to furnish the bank with funds to pay them. But whether he does so or not, anyone who has bought such a draft will find that the bank redeems it at maturity, just as it is bound to repay its depositors.



# The Baptist

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## Sample Copies

WE ARE very careful in the use of sample copies for obvious reasons. We do not, however, want our friends to think that we will not co-operate with them in their efforts to extend the circulation and service of THE BAPTIST. If you want us to send sample copies to your friends give us their names and addresses and it will be done.

## Killam's Kollum

### Meat for Cannibalistic Big Guns

THE editors of THE BAPTIST aim to make it a people's paper. They have miserably failed if the judgment of one man is final. A pastor writes, "I fell that *your* paper is designed for the 'big guns' who feed upon the country churches." We wrote the brother that his letter was both welcome and refreshing for it broke the monotony of constant praise we have been receiving in recent months.

### It Might Be Better

The Michigan Baptist Convention sent another check for subscriptions during the past week amounting to \$147. This has become a habit. From \$75 to a \$100 per week for subscriptions from one state director of promotion is not bad. Of course it might be better. Other states please copy.

### We Did It Help Him Get Well

"The meanest thing you ever did was to wait until I was in the hospital and then make a better paper."—Curtis Lee Laws.

### What Is the Score of Your Church?

The marks of denominational enterprise which at once appeal to a visitor in any city are well-kept church buildings and grounds, well-placed bulletin boards with the name of the church, the pastor and the hours of service, and the presence in the public libraries and reading rooms of copies of THE BAPTIST and Missions and other denominational periodicals. For \$3 we will place THE BAPTIST and Missions in your public library for one year. Keep your world-wide work before your community. It is good publicity.

### What Is Your Pet Peeve?

We are serious in asking you to send us your pet grievance. We want you to put it on paper. Look it in the face. Let your wrath wax hot. Do not carry a load of bile around with you. After writing a whole solid page of criticism of men and things one writer said, "I am going to come out stronger some of these days." He should never have stopped with one page when another might have brought relief. Send your pet peeve to THE BAPTIST care of the Peeve Editor.



## The Advantage of Getting Acquainted

By HENRY E. WOODARD

ON MARCH 14-15 the First Church of Norwalk, Ohio, was remarkably blessed because of the opportunity given it of entertaining one of the regional missionary conferences planned by the General Board of Promotion.

Great men and women everywhere are busy men and women. We appreciate the enormous cost in the curtailment of important duties when the people on such a team as came to Norwalk necessarily leave their offices. The benefits, however, of their visit to us cannot easily be tabulated.

We have read about them and we have read articles written by them but by their presence alone have we understood their spirit. Some of us have criticized their actions and their words and no argument in the world would have changed our conceptions. Now that we have come face to face with them our adverse criticisms change to praise.

A wonderful spirit was exhibited in the open meetings where the leaders considered with us the problems of the denominational work. We freely set forth our difficulties and they were considered in an honest, straight-forward manner. When there were properly two sides to a question both were stated with equal enthusiasm and those of us who had seen previously only the one side had our eyes opened to the other.

We thank God for these blessings that have been ours and pray that in the future whenever we are troubled about denominational matters, there may be sent to us leading representatives of the work who are able to bring not alone the necessary information but the spirit of the work embodied in their personalities.

## Any Baptist Mavericks?

By A. W. RIDER

WHEN the program for the spring campaign of the General Board of Promotion was placed before the regional conference in Worland, Wyo., the delegates looked at the last number on the program, which is "Pay-up Week," and expressed themselves that there ought to be an addition, making it "Pay-up and Round-up Week."

They justified their suggestion by saying that when they had an annual round-up, there were always some strays which escaped and must be carefully looked for in the next annual round-up. These strays, together with the unbranded calves of the year, are called mavericks, and constitute an important factor in each year's round-up.

These Wyoming delegates felt that there were a number of Baptists who did not get into line last year and a number of new members who had joined our church since the former campaign, and that this element constituted a large factor in our anniversary campaign this year.

With this explanation the team heartily endorsed the addition and from that date westward every conference put emphasis upon Pay-up and Round-up Week.

The question is passed on to the denomination at large, "Are there any Baptist mavericks?" It so, let special attention be given to them in our "Pay-up and Round-up Week."

## If We Should Fail

THE greatest crisis in the history of Northern Baptists is here. The greatest opportunity that we have ever had has come to us today. Would it not be the greatest humiliation that we could sustain as Christians and as Baptists in this era of the world's vast need, if we should fail?

If we should fail, we should know ourselves as false to ourselves, false to our church, false to humanity, and false to God. If we should fail, we should realize that through our failure our denomination could not within this generation undertake another project for Christ as great as this. If we should fail, we could not bow our heads to God in prayer and ask his aid without remembering that we had withheld his own from him. If we should fail, we would not be his fitting partners in this great enterprise.

If we should fail, we could not look at our own happy children, strong in Christian training, without seeing the faces of China's starving children, as famished for God as for bread. If we should fail, there would come between our eyes and the pages of our Bible as we read, the fact that 90 per cent of those who die in non-Christian lands die without a doctor and without a nurse—and without God. If we should fail, it would be our reproach that in Assam 95 per cent of its people cannot know Christ. If we should fail, millions of men, women and children who would otherwise hear of Jesus during the next four years would be betrayed—betrayed by us.

If we should fail, we would prove ourselves blind of heart to the need in our own land. If we should fail, we would impair the power for good of our Baptist schools and colleges, instead of making them a great force for the future of our denomination. If we should fail, we would shut all religious training away from the remote parts of our country, where only colporteurs may carry it. If we should fail, 60 per cent of American Indians would remain as they are today, unevangelized. If we should fail, hundreds of thousands of boys and girls who are growing up in the slums of our great cities with no more knowledge of Christ than they would have in heathen lands, would be our shame.

If we should fail, we would deny Christ as surely as another unworthy disciple once did many centuries ago.

## Lest We Forget

THE BOOKS of all the state boards of promotion will close promptly on May 5. The fiscal year for all our state and national missionary organizations closes on April 30, but in order to accommodate those churches which wish to utilize the last week in April in making final collections on their pledges the books of the state offices will be held open until Thursday, May 5. They will close without fail on the afternoon of that day.

We cannot emphasize too strongly the importance of making our hundred per cent collections on the pledges then due. All our national and state organizations have received more money than ever before, but the fearful increase in the cost of all missionary work will bring many of our national societies face to face with a deficit, unless a full hundred per cent collection on the pledges of the New World Movement due May first is made.

We appeal, therefore, to the pastors, treasurers, and promotion committees of

our churches to see that these collections are made. We are not unmindful of the fact that our people are not as prosperous as they were a year ago, and the payment of some of the pledges may entail sacrifice. But we cannot forget our missionaries whom we have sent out on the furlough battle line—especially those 162 new missionaries, our own boys and girls, who have gone out since Denver, and who went in the strong assurance that their denomination, aroused with a new determination, would stand back of them.

We cannot forget that the bars are down and our country is being flooded with a new immigration. Our time to reach these new Americans is during the first months in this strange land. They will not wait for the return of more prosperous days that we may minister to them more conveniently. It is now or never for them.

We cannot forget that in this day when our whole civilization is in flux, when our whole moral order is shaking, that America needs the gospel of Jesus Christ with its regenerating stabilizing power, as it never needed it. If we withhold the gospel from this generation it may be too late for our beloved land. Our great work of evangelism must not be held up.

We cannot forget that if we are going to give the children of our generation a religious training we must do it now. They will pass out of our hands, some of them, before more prosperous times return. Once gone they can never be trained. If we could only foresee what it is going to mean to the future of America to have 75 per cent of the present generation of children growing up without any knowledge of the Bible and its great moral and spiritual principles, we would pay every dollar of our New World pledges and then pledge the remaining forty-five millions at once. Can we not foresee something of it and arouse ourselves to action?

We cannot forget that our pledges are just as sacred today as they were when we made them a year ago. To fail to redeem them now is to be untrue to ourselves as well as to our Christ. That we will never do.

We cannot forget.

We must not forget.

We will not forget.

The General Board of Promotion.

## Will Your Pastor be There?

MEETINGS of the Northern Baptist Convention in Des Moines, Iowa, open on Wednesday, June 22 and continue through Tuesday, June 28. For a number of reasons, the convention this year will be notable. The Jubilee program of the Woman's Foreign Mission Society, for instance, will well repay a trip to Des Moines. Then there will be the report of the committee on inquiry concerning Baptist schools and colleges, a subject of the utmost importance and interest. The Board of Promotion will report concerning the first year's collections in the New World Movement and on the plans for the future. The addresses by groups of missionaries at home on furlough always are of intense interest and few sessions exceed that in which the new appointees are presented. Important matters of denominational concern are to be considered and decided.

Pastors and laymen from all the churches should be in attendance. Many churches are now including the pastor's expenses in connection with the annual

(Continued on page 318)





# The Baptist



## Unsuspected Power

A CHURCH in Colorado faced in the New World Movement an apportionment of \$25,000. The sum seemed absurdly large. Nevertheless an effort was made and the sum of \$5,000 pledged. Compared with the giving of the past, this amount was no mean sum and consequently the church, having made its try, sat down and folded its hands in all the peace of accomplishment. But there were reserves of power which had not been touched. A new pastor came; advisers were called in; a new spirit appeared; a second canvass was made. And when the returns were all in, it was found that the church had exceeded its apportionment of \$25,000, and what was more significant still that new members were crowding to its doors. And there came joy. The people are delighted at the revelation of their own power. And the church itself is now one of the liveliest in the great state of Colorado.

Moses had an experience like that once. The Lord called him to a large and difficult task. So overwhelming did it seem that excuses rushed to his lips. He was surprised to discover that the Lord did not know that there were no means at hand adequate to the work. The attention of Moses thereupon was called to a stick which he held in his hand. Sticks are much alike and this one had no pre-eminence over others. But there were possibilities, under God's guidance, in the stick. And when Moses perceived these, he hastened to the work and found that he had all that was necessary to successful accomplishment.

The moral is easy. One does not need to use many words in pointing it out. There is unsuspected power, not only in churches, but also in individuals. Men and women, groaning under their load or summoned to duties which seem entirely beyond their power, have within themselves reserves of strength which will become ap-

parent when once they are fully launched in the undertaking which is before them. If they only begin again at the moment they are about to give up, they do great things for the glory of God.

In the average individual, for instance, there are reserves of faith which have hardly been touched. Men trust God in an easy way and do little things; it is possible to trust God in a big way and do large things. God's power releases itself through men who make themselves one with his Spirit and unbelievable things are brought to pass. Those who trust God make the impossible possible.

Love in all its possibilities is but a slightly used power. Some people seem afraid to allow themselves to love lest they shall in some way get into trouble. What Paul calls the greatest of the three supreme things is not given its fair chance. Self-restraint is excellent under some circumstances. But there are moments when the heart should be allowed to lead. Such moments rightly used lead to great hours and days.

Should service also be mentioned? Great has been the praise of service in recent years. But not all those who glorify it practice what they exalt. Jesus was among men as one who served. And he declared that the greatest among his disciples should be the one who served best. There is yet room for more great Christians in the sense of the Master's word.

If one seeks to know how it comes to pass that there is such unsuspected power in his life, he may do well to reflect upon the words of Jesus who summoned his disciples to a great task and then added: "And lo, I am with you always, even to the end of the world." Men and women who will to do so become channels through which flows the power of the Almighty. It is not they who accomplish things, but Christ who liveth in them.

## Designated Gifts

NO large missionary enterprise would be possible if all individuals and churches were to designate their gifts for particular objects. For not only are there charges of administration which must be met, but there must also be room for the exercise of the judgment of the men and women who are closest to the situation and who know better than others can possibly do the relative importance of the work projected in different fields.

On the other hand, the human element in missions is of the greatest value. People always take pleasure in following their gifts and seeing what the money is doing. They like to know that some missionary family of their acquaintance is living in a bungalow they helped to build or teaching in a school or riding in a Ford made possible by their gift. So some churches have assumed the definite support of particular missionaries and have

the advantage which comes from hearing directly of the work and seeing these missionaries when they return on furlough. Probably nothing can take the place of this human touch.

Very wisely therefore the Board of Promotion has made possible in the Hundred Million Campaign the giving of money for specific objects. A booklet listing just such objects and specifying the amounts of money required can be had from headquarters in New York. Amounts already pledged by churches or individuals cannot be diverted to such objects. But new subscriptions or additional subscriptions can be used, if so desired, for the objects mentioned in this attractive and informing booklet.

The attention of individuals and churches is called to this. Opportunity for large service knocks at the door. A chance to get acquainted in a helpful way with some of the best people in the world is offered. Those



who meet the particular needs listed may know that they are giving to God's kingdom abroad the same personal service they give to the church at home. This booklet is an eye-opener to those who want open doors of usefulness.

### Four Hundred Years Ago

FOUR hundred years ago, on April 18, Martin Luther stood before the Diet of Worms at what has been called the "birth moment of civil and religious liberty," and uttered his unshakable words: "Here I stand. I cannot do otherwise. God help me. Amen."

For the Federal Council of the Churches of Christ, Pres. Robert E. Speer suggests that throughout the churches we should recognize on Sunday, April 17, the anniversary of the Diet of Worms and the significance of its lessons for our own day. The two paragraphs following are taken from his letter:

"Will it not be appropriate on Sunday, April 17, for the ministers of our churches to make public recognition of the results which have flowed from Luther's fearless words before Charles V and his council and to emphasize afresh some of the great truths which burst forth with renewed power in the Reformation—justification by faith, the duty of obedience to Jesus Christ, the sole Lord of the conscience, the freedom and responsibility of the individual soul, the right of every man to access to the Bible in his own tongue, the obligation of loyalty to the living God, our only king.

"We cannot hope to fulfil our longing for a new and reconstructed world otherwise than through the truths which the Reformation proclaimed, and which have yet to dominate the life of the world."

Special days in the churches have become a weariness to the pastors, but so significant is this particular occasion that work of value in the present American situation might be accomplished by its observance.

### Is Sin a Matter of Definition?

IN A certain household, which shall be nameless, there dwelt a wife who felt that she had attained to the higher life and who did not fail to let the other members of the family appreciate that fact. A nephew visiting the family was surprised at the manner in which his "saint" treated her husband and at the language employed towards him. When he spoke of his perplexities and frankly stated that he did not understand, his aunt made to him this reply, "Don't you know that sin is a matter of definition?"

Whose definition? Your definition or my definition? Has sin no reality except as I choose to label it? If I brush it aside or give to it a new name, does it thereby cease to be sin? This way lies the road to mental and moral confusion.

There have been legalists who have so defined sin that they could do just about as they pleased and yet count themselves righteous. Was the law of God made thereby of no effect? There have been those who have deliberately done evil because of the freedom they felt they had achieved in Christ. More than once in the world has it happened that some mighty defender of the faith

has proved weak in his moral life. Such may excuse themselves if sin is a matter of definition.

But if it be true that "he that doeth righteousness is righteous," if the ten commandments and Christ's law of love are yet valid, if only the pure in heart can see God, if the God of the Bible is the true God, sin is more than a matter of definition. I can define it away endlessly and yet stand at last at the judgment seat of God, who deals with facts and not with pretty tricks of language.

Christian people do well to beware of befuddling themselves on this subject. Every moral abomination in the world will defend itself with pious words if there is nothing more to sin than the definitions men give to it.

### Lenine Sees a Grim Joke

LENINE, so the story goes, never laughs. We are instructed to think of him as a gloomy and saturnine ogre.

Well, he may never laugh but he can see a joke.

Yesterday he was represented in the standard newspapers as a blood-thirsty autocrat with whom a self-respecting nation could have nothing to do. Additional evidence of his degradation of character lay in the fact that under his regime there was no opportunity for the profitable investment of capital. The shedding of blood might be forgiven him as it has often been forgiven other bloody leaders in the past. But the depth of his depravity in the interference with property and profits was simply unspeakable. Religious, political and economic orthodoxy required us to pronounce his name in accents of abomination.

But, my countrymen, what a change has come!

Recently he uttered the magic word, "Concessions," and lo! his scarlet sin became as white as snow.

What is a concession? Ask Standard Oil or U. S. Steel or any metropolitan bank. They will tell you that a concession, when it is finished, bringeth forth ducats.

And now, within three feet of the writer at this moment, is a copy of a daily paper—it might be almost any daily paper—which has hitherto screamed with moral horror at the mention of a soviet; but in this very copy it says that Lenine is sagacious, honest, courageous, dreaming a great dream of a glorious Russia yet to be. Speaking of his reported favorable attitude towards capital, it says also, "His further efforts will have tremendous interest."

"Interest"?

Britain has come to terms—a trader's terms—with the soviet government, and American business is coyly flirting in the same direction. Not quite yet can we accept Russian gold at Russia's hands; but if Sweden will first restamp it, we can accept it without moral taint at the hands of Sweden. Thus we vindicate our puritanism.

Lenine unprofitable is a demon; profitable he is a gentleman.

From such imbecility there is no salvation except through the uncovenanted mercies—or a good hearty laugh. And it is just here that Lenine permits himself this bit of satire: "I am afraid that I am becoming respectable."



## New Words for Old Truths

**B**APTISTS are blazing a road for the old faith through a new wilderness.

Much of our denominational bewilderment at present is due to the fact that a new situation has arisen which insists on asking some more searching questions at the doors of all the churches. The age of science and machinery has come. It is fact in the scheme of God's creation. It puts to every religion the question: Can your old faith function in any helpful relation to life as life must now be lived?

Old loyalty to the old faith in its old forms of expression can reply in the affirmative with all honesty and good-will. But the old forms of expression are not intelligible to a generation that has learned its language from a new group of facts and from a whole new system of thinking and living. Unless the old faith can learn to express itself in language of the present generation then it cannot hope to awaken in this generation a loyalty equivalent to that of the generation past or passing.

Can it so express itself?

Scientific methods applied to the study of the creative process, of human psychology, of biblical literature, of economics and industry and of social relations and organization (after making full allowance for the blunders of immature and careless study) have placed us in possession of a bewildering mass of new information, new problems, new conceptions not yet adjusted in their relations, new forms of duty, new states of mind, new and vast currents of social movement.

The writer of this note has lived in constant and quite intimate contact with the intellectual movement of the entire half-century past. He has held to the old faith steadily through all these years. The old terms, the very cant of fifty years ago, are familiar to him and still possess a sweet power of religious expression. But he knows well that while the facts of the inspiration and authority of the Bible, the Trinity and the atonement remain as unchanging as the hills, the definitions and explanations he received in boyhood no longer suffice to command the faith of this age. To a considerable extent they are a dead language.

The gospel of Isaiah was perfectly valid for his time. It is still valid. But when John and Jesus appeared they gave to it a rich, new interpretation in terms the men of their time could apprehend. Paul's message, valid, fit and final for his day, required a restatement by Luther and Calvin for their own times. So, for this age the same old gospel must be reconceived and restated. But in restating it our message will be a barren and denatured gospel unless we can at the same time conserve, appreciate and perpetuate the saving values it yielded to the fathers.

What does salvation mean in terms of a new psychology? What does duty mean in terms of a new speaking in our own language the old cry, "This is the in terms of a new social order? By and by we shall get answers to these questions and they will be answers that will validate and confirm the same glorious gospel of the ages gone.

\* \* \*

On another page of this issue there appears one of the

most remarkable symposiums on prayer which it has been our pleasure to read for some time. The items published are extracts from longer statements prepared by well-known men and women at the request of Dr. E. M. Poteat of the department of prayer and stewardship. The statements abound in suggestions of value both to individuals and to churches which desire to promote the prayer life of their members.

## This Week's Prize Winner

### Three Mischievous Misses

**T**HESE three misses are present in every church and society. They are very troublesome. It is a problem how to keep them quiet. One or more of them interferes with prayers and efforts for harmony. They are liable to slip into every committee meeting or conference on the sly.

One of them is very dull and always fails to grasp the meaning of what is said. Sometimes she delights in thinking a statement must have the worst possible meaning. Often people give her an occasion for not comprehending their meaning by their inaccuracy of expression. Too often people speak without realizing the full import of their words. So this mischievous miss has an opportunity to make trouble. She would not do so much harm if it was not for her two sisters. They spread the trouble.

One of them misconstrues the meaning of statements, not always intentionally but often disastrously. She separates the dearest friends.

"Alas! they had been friends in youth;  
But whispering tongues can poison truth;  
And constancy dwells in realms above;  
And life is thorny and youth is vain;  
And to be wroth with one we love  
Doth work like madness in the brain."

When words have two meanings this miss accepts them in the more damaging sense. She suspects a wrong motive for the feelings and actions of others. Longfellow says, "Believe me, every heart has its secret sorrows, which the world knows not; and oftentimes we call a man cold when he is only sad."

The third miss is the most troublesome of all. She is the most blameworthy, as there is more of purpose in her mischief. She tells lies with her fingers, with her eyes, with interrogation points and exclamation points. She runs about from one house to another. She gets the opinions of people about their neighbors or fellow-Christians, and then with the aid of her two sisters causes turmoil. Matters become worse and worse. Old friends do not even speak now. Ant hills are magnified to mountains. A drop of fetid water becomes a large, miasmal swamp. Typhoid germs are planted even in the minds of people.

If these misses could be expelled from society how happiness would be augmented! They should be killed. There names are Misunderstanding, Misinterpretation, and Misrepresentation.

Freeport, Ill.

G. B. HOPKINS.





MISS BURRALL'S SUNDAY SCHOOL CLASS AT STEPHENS COLLEGE, MARCH 13

## "God Wants Me in Missouri"

By ROY IVAN JOHNSON

AN INCREASE of 27,000 per cent in the membership of a Sunday school class in three years! That is the record of the famous Burrall class of girls in Washington, D. C. And already the Burrall class of Columbia, Mo. bids fair to duplicate this record.

Picture to yourself a large, commodious theatre, packed from footlights to gallery with young women—happy, expectant, and attentive. But exclude from your picture the flickering movie stars and the whirling contortionists of the vaudeville burlesque. In their stead, put Jessie Burrall with her magnetic personality, her unwavering faith in God and her intense appreciation of life, and you have a Sunday session of the Burrall Sunday-school class of Washington.

From a nucleus of six in 1918, the Burrall girls grew to be more than 1600 strong. They were more than a class: they were a society—organized for purposes of religious devotion, Christian service and whole-some pleasure.

### RESIGNED A GOOD POSITION

But Jessie Burrall has left Washington. She has resigned her position as associate editor of the National Geographic Magazine and is devoting her entire time to the organization of a department of religious education in Stephens College, Columbia, Mo. She took up her duties there the first of February and in less than a month she had another Burrall class one-third as large as the one in Washington, numbering 604 girls, a class larger than the entire attendance at the Baptist Sunday-school before Miss Burrall's arrival.

As a leader of girls, what is Miss Burrall's wonderful secret? She knows girls—and she knows God. "Nothing can succeed without His

*SOME two or three weeks after Miss Burrall took charge of the Bible work at Stephens College, a chaperone in one of the sorority houses came to Pres. Wood with the following story: "When I went out to the Sigma Iota Chi chapter house this afternoon, I found all the girls who live on the first floor seated on the floor in one of the rooms with their Bible in their hands. I went upstairs and found the girls there seated on the beds with their Bibles. Both groups of girls were reading, discussing and arguing among themselves. They remarked that they had never known before Miss Burrall came how much pleasure they could get from the study of the Bible. It had never before seemed to them to deal with such real problems."*

help and guidance," she says. "I am coming to Stephens College not because I am dissatisfied in Washington but because I believe that the establishment of a practical program of religious training in our colleges for women is something that God wants done. When the need of Stephens College was presented to me, I accepted it as a direct challenge to my ideals of Christian service."

### SPECIALIZING IN THE IMPOSSIBLE

The slogan of Miss Burrall's class is: "We specialize in the wholly impossible," which is the practical way of saying: "With God all things are possible." That is why Miss Burrall is bound to succeed in the work she is undertaking.

To appreciate fully the importance and magnitude of her task in Stephens College, it is necessary to realize the narrowness of the intellectual ideals that have dominated the education of the past. Pres. James M. Wood says: "Our colleges have been instructional rather than

educational. But traditional training will no longer suffice. Education for women must rest upon the emotions of sympathy and service which lie back of the greatest contributions to humanity and to civilization. It is only as education passes over from the dominance of the intellect into the realm of the fundamental emotions that it can become truly democratic. Few men think; all men feel. A purely intellectual training will produce an intellectual hierarchy; but a training that functions in the formation of wholesome attitudes of heart and mind in all matters pertaining to domestic, social, and public life establishes the foundations of a nation's greatness and insures the perpetuity of its ideals."

### WOMEN FIX THE HIGH SCORE

No nation, it has been said, rises higher than the ideals of its womanhood. Therefore, the fostering of those ideals in the lives of college women, whose influence in their home communities will be enhanced by reason of their broader experience, is at once a contribution to the progress of civilization and a guaranty of the welfare of the nation.

When the trustees of Stephens College determined upon a reorganization of the curriculum, they had in mind the development of a college for women in which the content of every course should serve the dominant interests of woman, as revealed by scientific and empirical research, and should recognize the supremacy of the fundamental emotions of life rather than the traditional tenets that have so long governed the organization of curricula in colleges for men.

Deep-rooted in the lives of women is the instinct of service. It cannot be ignored in educational practice.



Education will either inhibit or encourage, suppress or direct. Woman's instinct of service! What cannot be accomplished through its utilization! Through a recognition of this and other characteristic traits of womanhood, Stephens College hopes to give intellectual direction and emotional stability to the efforts of women in their attempt to realize certain objectives of service. What a solid corner-stone does this natural service-response become for a practical religious training!

The task of building a department of religious education is a monumental one. But Miss Burrall is undertaking it with characteristic energy and enthusiasm. If it had been an easy task, it would not have demanded a Jessie Burrall to accomplish it. What does it mean? It means the organization of practical courses in Bible; the giving of definite training for special religious work such as Sunday-school teaching; the establishment of missionary training courses; the devising of means to co-ordinate religious training with every department of the college; the introduction of a religious morale that will function in the voluntary maintenance of high standards of conduct; the establishment of a strong bond of connection between the college and the churches in the home communities of the students; and the carrying on of extension work in churches where such work is desired.

It is a big and important job, and for that reason it is bound to be done.

#### A PROGRAM OF FIVE AIMS

The tentative program which has been outlined for Miss Burrall follows:

First: To teach the Bible, and to teach it in such a way as not to stir up doubts and questionings in the minds of her students, but to answer those questions which naturally arise during the adolescent period and to leave the student with convictions deepened rather than with convictions shattered.

Second: Through the various student organizations of the college and through the various religious activities of the institution, she will strive to develop within the college walls a religious atmosphere so deep and so positive that the student's religious instincts will seem just as normal as any other element in her life.

Third: She will co-ordinate the work of the other departments of the college in such a way as to give definite training to every student entering the institution in whatever phase

of church work that student may be most vitally interested. It is the hope of the board of trustees that every community sending a student to Stephens College will receive back a woman trained to make some definite contribution to the religious life of the community.

Fourth: She will organize pre-missionary training courses for the benefit of those students who wish to dedicate their lives wholly to some phase of church work, either in the home or in foreign fields.

Fifth: As soon as practicable, she will organize an extension department, as well as other courses at the college and in the chief centers of population for the benefit of every church organization, every Sunday school, every young people's organization, and every woman's organization in the state. It is hoped that through this department the remotest church within our association shall be touched with a constructive program.

Miss Burrall has left an important position, in which she has gained national recognition, to take up what she considers a more important one. She has proved her efficiency as an organizer and has demonstrated a remarkable power as a leader of young women. The secret of that power is her partnership with God. "God wants me in Missouri," she told her great class in Washington, "so I am going." The possibilities challenged her Christian enthusiasm and devotion—and they should challenge the attention and interest of every Baptist in America. The problem to be solved is that of the relationship between education and religion. The Stephens College idea is that there is a vital reciprocal relationship between the two. Religious life becomes richer and deeper under an educational stimulus, and educational development is accentuated by the recognition and application of the religious values of life.



JESSIE L. BURRALL



## What the New World Program Means to These

*A Chinese boy from Fukien sought English and found God. His people died of the plague, and their need made him a physician. He carried bricks and mortar to build a church and afterwards became its pastor*

BY CHAS. L. BROMLEY

PROBABLY a few illustrations will give you the idea better than much talking. I think of a Chinese boy who came to us at the Shanghai Baptist College from a little village up in the northwest corner of Fukien province. Lai came to us because he could get English, and English meant at least twice as much salary as he could get without a knowledge of English. After a year or two with us he was converted and became a true Christian. He was too poor to go home in the summer time so he worked at the College, but the summer before he graduated he wanted to go home to see his folks, so he started off by boat and afoot across the province.

### DYING, AND PARADING IDOLS

As he went west he found that the pneumonic plague was sweeping through the country and practically nothing was being done to stay its devastation. As he went through village after village he found that the dread disease had preceded him, taking its toll till there were not enough living and with strength to bury the dead. When he reached his own village he found that the plague had stricken it too. Indeed, Lai's own mother was dying.

The people in the village thought the disease was an indwelling evil spirit, and they had burned incense, and candles, and paraded the idols up and down the streets, but all to no purpose. Lai knew that there was but one thing to do—get a foreign doctor if possible. The nearest doctor was thirty hours away; but Lai started off, made the trip and asked for help. The doctor, however, had his own hospital,—crowded—and the plague was raging in his district of more than a quarter of a million people, so that he could not go with Lai. But he told Lai that he would inoculate him, show him how to do it and then give him all the anti-plague serum he could spare; and Lai should go back and inoculate the people in his village.

When Lai returned to us one of the professors asked him how he had spent the summer and Lai told this story. Then Lai said: "I have seen the need of my people for medical help, and I want to be a doctor to help them physically and spiritually." He had caught the Chris-

tian vision of service and dedicated his life to the Master in the service of his people. Today Lai is in Chicago, in the second year of a medical course fitting himself for that service.

### CARRYING A HOD FOR GOD

I think again of Lieu Pong Ts. Lieu went to Soochow, a station in which the Southern Baptists are working, to look for work. At that time a Baptist church was being built under the direction of Mr. McDaniels. When Lieu applied for work Mr. McDaniels told him that he had only coolie work—carrying bricks and mortar. Lieu took the job and was a faithful workman till the church was finished. Again he applied to Mr. McDaniels for a job, and because of his faithfulness in carrying bricks and mortar, Mr. McDaniels was glad to offer him a place as janitor of the boys' middle school. In this position again Lieu proved himself dependable. He spent his spare time learning to read and the school boys were glad to help him. He attended church, became an inquirer, and later joined the church.

After he had been a Christian a couple of years, he went to Mr. McDaniels one day and said, "Mr. McDaniels, do you think I could be a preacher?" Mr. McDaniels said he had never thought of it; but Lieu had proved himself worthy, and he

promised to bring it before the church. In due time Lieu was sent to the seminary for the three-year course—the church believing that he would be useful as an itinerant evangelist. When his three years were up, the members of the seminary faculty were so impressed with the man that they urged the Soochow station to keep Lieu in the seminary for two years more of training. Lieu stayed. After five years schooling he went back to the Soochow field to work in the country districts as an itinerant evangelist.

### PASTOR WHERE HE CARRIED BRICKS

About three years later the city church in Soochow—the church to which the boys and girls from our middle schools go—needed a pastor and unanimously decided to call Lieu Pong Ts. This was the very church which Lieu had helped to build as a coolie carrying brick and mortar. Some of the leading members of the church had been students in the school there when Lieu had been janitor. They had graduated, gone to Shanghai Baptist College, graduated from it, and were back as teachers in their old middle school. They were most enthusiastic in calling Lieu. When I left China Lieu was doing a splendid work in that great, needy city, touching lives for Jesus Christ and seeing them transformed, even as his own life had been transformed.

The story goes that on one occasion Ole Bull was travelling across the Atlantic incognito. On board the boat there was a famous orchestra and it consented to give a couple of concerts for the entertainment of the passengers. In the course of the first concert the leader played a very beautiful and very difficult violin solo. At the close, among others Ole Bull went up to congratulate the leader upon his rendering of the piece, and in parting suggested that he could improve his performance by certain changes. The leader of the orchestra, thinking that he was far superior musically to any one else on board, gave curt reply to the suggestions of the great violinist. The next day Ole Bull went down into the steerage and found a little Italian boy with an old, well worn, and rather battered fiddle. A friend-



RAW MATERIAL



ship was struck up and before long Ole Bull and the boy were chums, finding a common joy in the old violin. That night the great violinist persuaded his young friend to let him take the instrument to his room over night. When the time for the second concert arrived, Ole Bull entered the hall with the borrowed treasure under his arm. He was granted permission to play. He lifted up the old, well worn, rather battered fiddle and began to play the solo piece of the previous evening. As he played he touched the deep chords of the human heart his audience was moved and inspired and awed—they were conscious that there was a master at the bow. An old, well worn, rather battered fiddle it was, but there was a master at the bow. Oh, the possibilities of a life with the Master at the bow! I

think of the possibilities of China's 400,000,000 souls with Jesus Christ in control—the hidden possibilities that he alone can release.

Again and again I have stood in the streets of a Chinese city,—narrow streets, dirty streets, vile smelling streets, and seen the children of China growing up there, with no playgrounds but those streets and dump heaps, shared by dogs, pigs, chickens, ducks and children; with no sanitation, no protection from disease; with smallpox, leprosy, typhoid, diphtheria abroad, spreading themselves without let or hindrance; with no opportunities for education—ninety million children in China, and all the schools put together, government, private and mission, can only care for four million! I have seen them poverty stricken, cursed to grow up in heathenism

and ignorant superstition.

Why was I born in America, the land of blessing and opportunity, the land of schools and parks and the open door to a chance, the land of Christian civilization, while these 400,000,000 people were cursed to such conditions of life? There is but one answer—the privilege was mine, not that I might enjoy the good things for myself alone, not that I might take into my life and try to keep all the wealth of blessing that came to me through the Christian civilization of America; but that receiving it, I might share it; that having been blessed I might bless.

The Great Master alone can release the possibilities of China's millions; and he does it through human sacrifice—through human service.

## The West is Still to be Won

*This story raises the ridiculous question whether we shall scrap our home missions and then gives a serious reason why we should not do so*

BY GEORGE E. BURLINGAME

THE late Theodore Roosevelt paid a high tribute, in his "Winning of the West," to the pioneer missionaries of the American Baptist Home Mission Society and others in similar service, for their influence on the new communities of the West in the early days of our national expansion beyond the Mississippi.

The 1920 census reveals so large an increase in the population of the western states, and educational statistics indicate such an enormous student body in their schools and colleges, that the inference naturally follows that the West has been won, and that the missionary no longer has a field.

### WHY NOT SCRAP IT?

Why should the Baptists longer maintain the machinery when the task has been achieved? Why continue the Home Mission Society when the homeland has been won for Christ? Why not scrap this costly machinery and divert these needed resources to the foreign field entirely?

"There's a reason"! Leaving to others the task of picturing the vast and growing needs in immigrant centers, in rapidly expanding industrial communities, and among the negroes of the South, this writer undertakes to defend the thesis that the West is not yet won, and that the Home Mission Society is as

much needed for pioneer work in the western states as ever.

In 1907 the Milwaukee Line, which had built across South Dakota as far as the Missouri River, began its extension to the coast, and in order to find a site for its bridge across the river, shifted its right-of-way northward to the location selected by their engineers for the crossing. Here a new townsite was laid out, and Mobridge (the name explains itself) was born. There are now 3500 people in the town, which is a wideawake and modern community, retaining some of the earmarks of the old frontier life and with a reputation throughout the state not entirely to its credit. A division point, 100 miles west of Aberdeen, its population is predominantly railroad people, many of them substantial and splendid folks.

The Congregational church entered Mobridge at the beginning, and save for the recent organization of a small Episcopal church, has had a practical monopoly of the field for thirteen years. Its present membership is 113. There are two Lutheran churches, both foreign-speaking, and a Roman Catholic church, all with good properties and resident ministers. The aggregate total membership of all the churches does not exceed 700 of the 3500 population. Sunday schools are correspondingly weak, and young people's

work is practically nil.

Mobridge has been selected by a state commission as the site for a great hydro-electric power plant to harness the Missouri River to the railroads and factories of South Dakota, and the town will ultimately be a strategic center for the northwestern part of the state. The Baptist state convention decided to occupy the field and sent the state evangelist to Mobridge to begin work Dec. 15, with instructions to stay and see the enterprise through.

### STARTED OFF WITH NINE

Three lines of work were undertaken in order. First, a complete social and religious survey of the town was made, involving a visit to practically every home in the community. Seven hundred calls were made during the two months of the campaign. The religious affiliation of each household was noted, and the results tabulated and card-indexed. Special lists were made of all people of Baptist and Disciple affiliations for intensive cultivation.

Sunday services were begun at the start, a lodge room being secured for the first month, and the skating rink later. The first service was attended by nine people. Three weeks later the attendance had grown to ninety. This second phase of the campaign culminated in a three

(Continued on page 302)



# Clasping Hands Behind the Stars

*How the souls of men and women find God when they are burdened with the large responsibilities of life and in actual contact with the practical realities of the world's work*

COMPILED BY E. M. POTEAT

**P**ROMINENT leaders in positions of responsibility in the Baptist denomination give in the accompanying sketches their personal experiences in prayer. For obvious reasons their names are not given. How they actually pray and what actually comes of their praying will help many another who limps Godward.

## WOMEN OF ACHIEVEMENT ALONE WITH GOD

### A Woman Writer Likes to Talk Things Over With God

As I look back, prayer always seems to have meant "talking things over" with Someone who was more than human parents, more loving, more understanding. Because he was God he mysteriously read my inner thoughts: it was no use pretending to him. I can recall a refreshing sense of healing after confessing the sins that seemed so numerous.

I passed through the period of self-assertion, when I prayed from fear rather than from love or a sense of need: it seemed safer to pray before going to bed. But a great sorrow brought me again to talking things over with God; and when new duties and responsibilities had to be undertaken, because it was God's work I had to do, it was the most natural thing in the world to lay the new plans before him and ask help.

So prayer has always been communion, pure and simple, in the sense that he and I have things in common; work that we share, persons we both love who need help; things that baffle me are all so clear to him, and in some mysterious way he can clarify my vision and guide my hands. Yet he does not always do this: prayer is not a dumping ground! He gave me a brain and thinking power and powers of activity patterned after his own, and I have discovered again and again that it does no good to shift my responsibility to him. His plan does not include doing my work for me. Prayer is really more of a battle-ground; I must fight to win; but in fighting, he helps. All my unanswered prayers come under the

category of either "lazy expedient for work" or "self centered gain."

But over and over the seemingly impossible has been accomplished, and I firmly believe he has blessed the processes of hard work done for him. For instance, there was once a wretched period of suspense when an unusual piece of work was required for which I felt utterly inadequate, never having attempted anything similar before. Yet I longed to shine: I formed pleasant little visions of myself become famous, able to be pointed at! I prayed and absolutely nothing came; with a sense of shock I faced failure, when a new emphasis crept into the work. Here was a peculiar opportunity for arousing thousands of unknown people to an interest in the rest of God's family, and that bumptious young egotist seeking glory quite forgot self in the absorption of pricking awake dormant imaginations and furnishing alluring incentives. There were nights after a ten-hour day at my desk when every possible idea had been more than exhausted: I, utterly destitute; he certainly supplied the inspiration while I dug arduously for facts the next day!

So now, when he seems to fail me by not answering my prayers, I

try to be reasonable enough to find out where I have undoubtedly failed him first,—in asking foolishly, or seeking unworthily, or putting last things first. He himself puts the kingdom of God first, and in our partnerships surely he has a perfect right to expect a similar motive in me.

### A Woman President Takes a Lesson from Telephony

The greatest help that I have had in making my prayer life a reality has come through the realization of prayer as a force. This was so clearly taught in the New Testament that it is a mystery to me how so many of us fail to realize it. The scientific discoveries and applications of discoveries in the world of physical forces gave me my first insight. If the human voice can travel by wireless telephony across a continent and under the ocean, why may we not believe that prayer, an even more mysterious force, is transmitted by finer than ether waves, from soul to soul around the world.

Our prayers give channels through which the love of God runs sweetly to all the desert places of the world. The belief that something happens when I pray has helped me to pray with greater faith and persistency. I used to feel that if God was all-wise and loving and powerful, there was little reason why we should tease him for things which he knew we needed. I now realize that such an attitude was unreasonable and when I pray I enter into a working co-partnership with him.

### Another Woman President Finds That Help Always Comes

Ever since my childhood, prayer has been a real factor in my life. My father was a rare man and I loved him devotedly, so that when he was taken from me in my early youth I turned to God as I had so many times turned to him with my little trials and perplexities. This is still my attitude toward God. I love him and talk to him and he seems as real as any personality to me. When the very great trials come and the foundations seem slipping away from under me, I

## The Toiler's Cry

**L**ET me not die before I've done for Thee

My earthly work, whatever it may be.

Call me not hence, with mission unfulfilled

Let me not leave my space of ground untilled.

Impress this truth upon me, that no one

Can do my portion that I leave undone;

For each one in the vineyard hath a spot

To labor in for life and weary not.

Then give me strength all faithfully to toil,

Converting barren earth to fruitful soil.

I long to be an instrument of Thine

To gather worshippers into Thy shrine

To be the means one human soul to save

From the dark terrors of a hopeless grave.

—Selected.



know if I ask for help it always comes. I have learned not to say what I think but to ask what it best for me. So I live as in the house of a friend from day to day, always feeling the nearness of his presence and the sustaining strength of his mighty Power. He has never failed me yet.

**A Woman of Affairs Learned to Pray at her Mother's Knee**

I learned to pray at my mother's knee and through the constant practice of daily family prayers in my childhood home. Through the teachings and attitude of my father and mother God has always been very real and very near to me.

My experience of prayer is a simple but definite sense of the presence of an enveloping spirit,—my heavenly Father.

It happens that I am in a position where there are often problems to be solved of such a nature that I cannot be assured of the wisdom of my own judgment. Often while I am still on my knees the way clears before me and I see plainly the path that should be taken. I am sure this is some other power, not my own, working upon my mind, for it comes so suddenly, with such completeness and certainty. I am ashamed to say that I do not always realize at the moment that the vision is from God, but afterwards I see clearly that it is God, who in answer to my prayers, has given me the courage and patience to go on with an ever increasing sense of the reality and nearness of my loving, helping, heavenly Father.

**MINISTERS IN THE SERVICE TELL HOW THEY PRAY**

**"Lord, Hold on Hard," He Cried as His Strength Gave Way**

I do not pray much, I pray all the time. I never have asked for anything for myself. I say "Lord, you know what I would like, but that does not count. Make my will yours and then I will have all that a divine human life can know."

When my little girl's life was in the balance a few weeks ago and we did not know the kick of the scale, I went up to my room and prayed. This is what I said in the agony of my desire: "Lord, you know what that child means to me. Do thy great, great will, but if you take her you will have to hold on hard to me." That was all.

I cannot pray in long stretches. I find it hard to read books on prayer. So I do not pray much but

**The Pruned Branch**

*Every branch that beareth fruit, he cleanseth it, that it may bear more fruit.—John 15:2.*

**I**T IS the branch that bears the fruit

That feels the knife,  
To prune it for a larger growth  
And fuller life.

Though every budding twig be lopped,  
And every grace  
Of swaying tendril, springing leaf,  
Be lost in space.

Oh, thou whose life of joy seems reft,  
Of beauty shorn,  
Whose aspirations lie in dust,  
All bruised and torn,—

Rejoice, though each desire, each dream,  
Each hope of thine  
Shall fall and fade; it is the hand  
Of Love divine.

That holds the knife, that cuts and breaks  
With tenderest touch,  
That thou, whose life hast borne  
some fruit,  
May now bear much.

ANNIE JOHNSON FLINT.

I pray all the time. That is why I have a faint gleam of the exegesis of the text, "Hid with Christ in God."

Power, and not granting of specific requests, is the divine answer to prayer. God gives himself and this includes all his gifts.

**"Agonized" and Failed, and Well-nigh Shipwrecked His Faith**

I can recall in my early manhood to have had the conception of prayer which made petition the chief if not the only emphasis. I read a sermon on the topic "The eternal God in the hands of men," which pictured Moses arguing with God till according to the preacher God changed his plan. Following this lead I can recall to have "agonized" all night in prayer for a certain objective which I desired, as I had read of others doing. The fact that the answer did not appear to come at that time well-nigh shipwrecked my faith in prayer.

The more I have used this wonderful privilege of the Christian prayer, the more I have come to emphasize the elements of it that have the effect of bringing me into harmony with God's will and purpose rather than bringing him into harmony with mine.

**His Faith Came to Have a Creative Function**

This is my testimony: Prayer never took its required place in my

personal experience until my faith came to have a creative function. I had to learn that faith gives substance to the things hoped for, and when I acquired a faith like that, I could pray with additional satisfaction and profit.

I find spiritual worship and a cheerful sense of Christian duty the most blessed reactions of my prayer life.

We may not know how to pray as we ought, but the Holy Spirit, who knows the mind of God will continue to help us in our infirmity. I have found it so.

**Driven to His Knees by the Stress of Pastoral Experience**

My own real praying arises out of four situations:

*First.* Extreme and immediate need. I am often driven to this necessity when I need money and know not where to turn to find it. In the presence of such real need, God has never denied me when I have dared to ask and trust him for its supply. Often there is need for wisdom in making choice in perplexing situations, or to find the right answer to perplexing questions. Sometimes there has been imperative need of healing from sickness which hindered my service to him. Also when he sends me into the pulpit to speak without notes, and I must have my store of sustaining grace with the quickening of mind and the encouragement of heart to enable me to obey that mandate.

*Second.* Real praying arises with me from a meditative mood which usually results for a relaxed, seasoned, extended reading of his word.

*Third.* I am led to pray from a conscious need of heart-searching and correction of conduct before him. This consciousness of need not infrequently arises from those refreshings which come from the presence of the Lord as a result of the faithful preaching of his word by one of his ministers, or fellowship with other believers in seasons of prayer and worship.

*Fourth.* But I am inclined to think that I most perfectly fit my prayer life into the mind of the Master when I am led to spend time in meeting the sober, reasoned necessity to set all my affairs in order before him. Then I close the door, shut out all others, sometimes fast over the meal time and then, visualizing the real presence of the divine Master talk my affairs over with him as I would with any friend, whose bodily presence and proved sympathetic and understanding wisdom would invite my confidence.



### God Accepted Tears for Words at the Side of the Grave

My mother's knee was my first altar; prayer, a habit formed in early childhood, persistently followed has brought God near and has yielded untold blessings, and made thanksgiving both a force to conquer with and the means of conserving all that is best in life. My temperament is not placid. I am subject to moods, whose fluctuations at times are disconcerting; but God knows me and has been infinitely tender and sympathetic, and my return to the altar for a fresh start has always been met with a gracious Father's blessing.

I try to start each day on familiar terms with him, to fit the commonplace items of each hour into his plan and be ready for the final "Thank you" when the night calls to rest.

Sometimes words fail. The day after we laid away our only son, and our hopes for his future had been wrecked, I kneeled and began, "Dear Father," and that was as far as I could go. God accepted tears for words then, and his comfort for eighteen years has been sufficient assurance of that fact.

Many of my prayers are brief expressions devoted entirely to thanksgiving. Long ago time, talent, money, ambition, family and life were placed in God's hands. It is an integral part of his plan to safeguard these interests, and I do not ask him daily to take care of them. Prayer for me is rather thanking God, without ceasing, for everything that comes into our life, from shadows to glories, from beautiful sunsets to songs that cheer and inspire.

### I Saw My Mother's Face Radiant With the Light of Prayer

My first understanding of the real meaning of prayer came when I first discovered the reason for the unearthly radiance on the face, and moisture in the eyes of my mother, when she came out of her room from a few moments of quiet in the midst of a busy day. I had noted again and again that she slipped away for a little while, often after some misdeed of her boys. One day, when just a little chap, I asked her, "Mother, do you go into your room to cry?" and then I learned what prayer meant to a Christ-like soul.

I have never forgotten that lesson. Verified through a quarter of a century, prayer has for me a priceless privilege.

## The West is Still to be Won

(Continued from page 299)

weeks' evangelistic effort, with services every evening in the rink. A small group of interested Baptists was zealous and tireless in its labors for a revival, and gradually the interest lured and snared others, while a spirit of inquiry among the unsaved appeared and fruited in a number of clear and joyous conversions and candidates for baptism.

The attitude of the Congregational church was frankly hostile to the Baptist invasion of a field which in thirteen years it had failed to occupy, but of which it claimed a monopoly. Formal protest was made to our Home Mission Society of the alleged violation of comity. A simple exhibit of the actual conditions existing on the field deduced from the survey, amply justified the Baptist intrusion into a very destitute community.

The third phase of the campaign came to its climax when on Sunday, February 6, fifteen baptized believers one by one signed their names to a covenant wherein they united to form a New Testament church in harmony with Baptist doctrine and practice. The charter list grew to a total of twenty-four within three days. The first act of the newly-constituted church was to receive candidates for baptism, among them a man of nearly sixty who had been converted three days before. He said, "I have lived more the last three days than I lived before in fifty years." There are ten or eleven who have applied for membership by baptism, which must be deferred until the river breaks up in the spring.

A woman's missionary circle has been organized with twelve members present at its first meeting. A Sunday school and young people's society are in process of organization. The state convention has proffered a generous measure of co-operation in the support of a pastor, for whom eager and prayerful search is being made. A peculiar

opportunity faces the Baptists in this field, where people are hungering for the truth as it is in Jesus, and where nearly 700 children of school age are offered little save the movies and the pool-hall and the dance as means of recreation. An energetic and evangelistic pastor; a well-equipped building for worship, educational and recreational service; and loving oversight by the various denominational agencies which foster our Baptist ideals; these factors will make of the Mobridge church in time one of the strong forces for the effective evangelization of western South Dakota, and of the world as well. Denominational leaders are asked to note the names of those with whom they may correspond concerning various lines of educational and missionary work: Mr. S. D. Lamb, moderator and treasurer; Miss Rosalie Krauser, clerk, and chairman young people's work; Mrs. S. D. Lamb, president woman's society; Mrs. Ethel Brown, chairman Sunday-school work.

This story has been told at such length, not because of its importance *per se*, but as a typical piece of Home Mission Society work. Without the financial cooperation of the Society, the State Conventions in the West would be unable to undertake operations of this character, involving as they do a large initial expense in fields which offer no immediate financial return. The tactics is that of a siege, and a siege calls for a base of supplies back of the lines. The American Baptist Home Mission Society is the supply base for a multitude of siege attacks on spiritual destitution in our western states; and the nation had as much reason for scrapping the American Steel Corporation in the summer of 1918, as we Baptists have for scrapping the Home Mission Society while an endless line of godlessness and unbelief makes its stand here in the West against the gospel of our Redeemer.

**W**HEN men tell us of the beauty of ceremonial worship, the splendour of liturgy, mass, and priestly mediation, they remind us of the answer of one of Napoleon's war-beaten marshals, when the Emperor asked him if the Mass, re-introduced in Notre-Dame, was not "fine." "It lacks one thing, sire," was the answer, "it needs the million men who died to put it away." But there is a deeper truth. When you tell me of your appreciation of all this, I tell you that what it needs is the Christ who died on a Cross to destroy it all, and to substitute for it the religion of the spirit. If Priest and Altar, Ceremonial law and Rite, were sufficient for the soul of man, we stand before the supreme mystery of the Incarnation and the eternal reality of the Atonement and demand, Why this waste? God is Spirit, and they that worship Him must worship in spirit and in truth. —J. T. Comey.





# The Bulletin Board



## What is in Mind for Mar. 20-May 1?

The Prohibition Foundation, through its President, Virgil G. Hinshaw, a Friend, is urging the churches and Christian people of the nation to call a Prohibition conference for obedience to and enforcement of the 18th Amendment and the Volstead Act, in every community, some time between March 20 and May 1. The call states that the thing most needed in this country at this time is an open, manifest, and outspoken sentiment on the part of the good people of the different communities in favor of obedience to law. Any person wishing information or help on program for such a conference may send to The Prohibition Foundation, 729 Manhattan Bldg., Chicago, Ill., enclosing stamp for reply.

## What is Wrong with the Y. W. C. A.?

Nearly ten years ago the "Social Creed" was adopted by the Federal Council of Churches and since that time it has been taken as the basis of a platform of social principles by a number of denominations. The creed is a declaration for equal rights for all men, a living wage, limited hours of work, the abolition of child labor and other fundamental principles of social justice.

In May, 1919, four additional resolutions were passed by the Federal Council, declaring for collective bargaining, democratic management of industry, a guaranteed minimum wage, and unemployment insurance. Less than a year later, the Y. W. C. A. in national convention adopted the "Social Creed" with the four new resolutions. The Y. M. C. A. likewise adopted the "creed" but the definite resolutions were not included. Hence it comes about that while the Y. M. C. A. is unmolested, the Y. W. C. A. is now the object of bitter attack.

## Serves His Race

A. H. Herndon, a well known negro of Atlanta, Ga., has given \$10,000 to house and aid the settlement work carried on in the city by educating colored women among the neglected children of their race. Their work has the approval and co-operation of leading whites, but its chief friend, financially, is this colored business man, who shares his prosperity with the unfortunate of his race.—So. Pub. Com.

## Short on Mind Power

Dr. Rufus W. Weaver, chancellor of Mercer University, speaking of Baptists, laments: "We have lost our intellectual leadership. The people who number nearly one-half of the white population of the South and whose schools provide only five per cent of those who attain national recognition may boast of numbers but it cannot boast of trained cultivated leadership. We have more churches demanding cultured pastors than we have men to fill them. We have schools which

we cannot adequately man for lack of Baptist men of scholarship. We have a distracted world needing us who are able to interpret the meaning of a spiritual democracy to those who are trying to provide for themselves the political machinery of self-government, and we do not have men who are intellectually equipped for this service."

## Culture 2800 Years Old

Education has always had a large part in the life of the Chinese people. The historian tells us that China's first great Emperor, who reigned from 2852 B. C. to about 2800, changed the knot notation of his day to the character we now use. From his day to this the rulers of China have tried to excel in fostering learning. Education, though based on Oriental ideals, has never failed to determine greatly the standing of the rulers of thought and government and all forms of life.

## Doubled in Four Years

The offerings from all departments of Baptist churches in Porto Rico for the first six months of 1920 reached a total of \$8728, or more than twice the offerings for the entire year 1916. Mr. Maxfield reports that the mission in the city of Bacolod in the Philippines spent but \$300 of home money on dormitories, private academy, dispensary and kindergarten, as against Filipino contributions of \$5500.

## Tell the Pope

Japanese residents of New York have just contributed \$42,000 to the Y. W. C. A. in Japan for the construction of a model dormitory for working girls in Osaka.

## Mercer Teaches a, b, c's

A class of adult illiterates is now meeting each evening in one of the class rooms of Mercer University. The Woman's Missionary Union of Georgia is making the organizing of classes for illiterates a part of the personal service program. Bibles are being distributed among those who are taught in these schools for illiterates. Recently one hundred Testaments with large print, given by the Sunday-school board, were sent by me to Towns County which produced George W. Truett, F. C. McConnell and S. Y. Jameson, to be distributed among the old men and women in that county who have just learned to read and write.—Baptist Education Bulletin.

## Inside Information

The French Egyptologist Lecau describes the subterranean necropolis in the temple of Thoth, with its tens of thousands of mummified ibises, as "the national wastepaper basket of Egypt." The packing of these sacred ibises is, nothing other than crumpled papyrus—hundreds of thousands of them—which, when deciphered

and published, promise to throw incalculable light upon the life and civilization and history and religion of Egypt.

## Look for the Raid Just the Same

Two and one-quarter billion pounds of beet sugar were produced in the United States last year, a record production, while our cane sugar output was 385,974,000 pounds, making a total sugar crop of 2,605,174,000 pounds. This is 15 per cent above our record sugar year in 1916. No good excuse for a canning time raid on the consumer this year.

—Capper's Weekly.

## Like the First Christians

Faustino Escobar of Pucon, Chile, is a convert to evangelical Christianity. He lives sixty miles from the railroad, in a town of twelve thousand people. For three years he has been preaching the gospel, supporting himself by the sale of a small home loom which he invented, and which he sells for fifteen pesos (three dollars) each. He also carries on a small farm. Large as the town of Pucon is, there is no public school in the place, and Escobar, although he has had schooling for but a month and three days and is otherwise practically self-taught, has started a school himself, in which he teaches some sixty children the three R's and the Bible.

## Of Whom the World was not Worthy

One of the largest, if not the largest, religious migrations of modern times, is that of the Mennonite movement from Canada to Mississippi. They are taking this step because the Canadian government has passed laws compelling them to send their children to public schools, and because of other educational and religious restrictions imposed during and since the war. These restrictions are largely due to the fact that these Mennonites use the German language. They number something like 150,000 in Canada, and their agents have purchased more than 100,000 acres of land in the southeastern part of Mississippi, near the Alabama border, and have taken options on a hundred thousand more. This church is an anti-war organization which originated in Holland, from which it spread to Germany, and was driven from there because of its objection to war. It went to Russia in the latter part of the Eighteenth Century; and during the Nineteenth Century came to America, the larger part of them settling in Canada. Arrangements are being made for a large number to move to Mexico also.

## Going After the People

A forward movement has been started at Ealing, England by a few Baptist laymen with the object of reaching the multitude who never attend any of the usual places of worship on Sunday. The Broad-



way Palladium, a cinema capable of seating 1,500 people, has been hired for three months, and should the experiment prove a success the services will be continued indefinitely. Popular preachers and speakers of different denominations have been engaged, an orchestra has been organized, and a choir of about a hundred voices will lead the singing. All the musical arrangements are in the hands of Mr. and Mrs. Frederick Moore. Every week over 30,000 people will have their attention drawn to the services by means of a film thrown on the Palladium screen at each of the daily performances. The first of the series of services was held on a recent Sunday night, when Dr. Clifford addressed an audience of at least seven hundred people for forty minutes on the subject of "The Mind of Christ." The only sound that broke the silence of those forty minutes was an occasional cough. It was an inspiring address.

#### How Do They Manage It?

The evangelical churches of Porto Rico have shown the riches of their liberality by raising \$3500 for a hospital unit in the new insular tuberculosis hospital. A part of this has gone to stock the hospital dairy. The average daily wages of the Porto Rico Christian is but 75 cents.

#### Why Begrudge an Honest Penny?

Two years ago, some corn started from South American to the United States. The market price of corn in Chicago at that time was approximately \$1.50 a bushel. The report of corn being imported was circulated broadcast by the grain market gamblers and manipulators and farmers were advised on every hand to sell. The price of corn in the United States declined to about \$1 a bushel. Then before the next crop of corn was produced, that same corn went approximately to \$2 a bushel. Without another bushel of corn being produced in the entire world, here was a change in the price of that product \$1.50 down to \$1 then up to \$2 a bushel.—Capper's Weekly.

#### Montana Plan Works

Montanas' success in its tryout of the "Every-community Service" plan, due to the cooperation of the Home Missions Council of Montana which includes ten denominations, is proving an example in pioneer work which is likely to be undertaken elsewhere. With 107 definite areas allocated to the cooperating denominations, with concessions and agreements accompanying, the movement has been carried to a point where each body is taking hold with a new vigor.

#### Poland Joins the Free Nations

The new Polish republic has adopted a liberal constitution. All titles of nobility and all class distinction are abolished and made illegal under the constitution. Absolute religious equality is provided for, as is also equality in citizenship. Both men and women are to have equal rights in every particular in the government. Trial by jury is safeguarded, freedom of speech, of assemblage, of worship, of press are all provided for and provisions protecting the rights of labor and for equitable treatment of capital and protection of property rights are embodied

in the new document. Under the constitution an educational system in which there will be no sectarianism is provided for from the primary, through the grammar, high schools, colleges and universities. No religious denomination will have control of the schools but they will be free and public to all and for all. The provisions regarding the ownership of land, abolishing the holding of vast estates and dividing the land among the people under an arrangement of just compensation to the owners, are among the important sections of the constitution.

#### China Moves Christward

Just as Chinese immigrants in America respond to the message of Christianity, so Chinese immigrants in Burma are showing a remarkable movement toward Christ. Along with the central school in Bassein, there is an affiliated school for Chinese, for which the Chinese Christians have given well for their building. Here mission work elsewhere linked with that in Burma, for the headmaster is from our Baptist mission in Swatow, China.

#### English Women Plead for Ireland

Thousands of women attended a demonstration in London, March 18, at which peeresses and labor women united in demanding that the government make a settlement of the Irish question "based not on force, but justice and good will."

#### Beats Evangelistic Campaigns

A great spiritual blessing has come to the churches of East Washington and North Idaho as a result of the New World Movement. Mr. A. H. Bailey says that no evangelistic campaign could have brought greater quickening to the Baptists of this territory.

#### Seventy to One for Goodies

Making all due allowances for defective returns, the total amount spent for public education in 1918, including current expenditures for private and endowed colleges and universities, and all expenditures for capital investment in buildings and equipment, was less than a billion of dollars. According to government returns for 1920, the people of the United States spent for luxuries in that year \$22,700,000,000; more than twenty-two times as much as they spent for education only two years before, and \$6,000,000,000, or 30 per cent, more than we have spent for education in all our history.

#### Nearly \$100 a Head

It is possible. This is proven by the fact that the average individual pledge to the New World Movement is \$94.24. (This is based on the examination of the returns from 1,800 of our churches) and there are more than a million and a quarter Baptists in the constituency of The Northern Baptist Convention. Figure it out for yourself.

#### Henry Gets Another Rap

An order prohibiting street sales of the "Dearborn Independent," Henry Ford's paper, has been issued in St. Louis. Chief of Police Martin O'Brien announced. The sale by criers on the streets constitutes a law violation, punishable under defamation and criminal libel statutes and the disturbance of the peace ordinance.

#### Small Cup Overflows

A small church in Ohio exceeded its allotment: results,—has gained nineteen members, increased Sunday-school attendance 50 per cent, and in addition has contributed \$268 for famine sufferers.

#### Must Build or Burst

"The quota was pledged. It was a great victory for our church. A greater blessing never came to the Sullivan (Indiana) Church. We had hardly finished this drive before our work began to take on life, and that life has not ceased to this day. Church organizations became effective, a second Young People's Society was organized. The Sunday-school has grown one hundred and twenty-five per cent. It can be no larger until the building is enlarged."

(Extract from a letter of Pastor A. A. Cohn.)

#### What Railroad Men Want

Points of the most vital character in the platform of demands insisted upon by the railway employees include—

Eight hours as the recognized measure of the standard workday with an adequate hourly wage.

The beginning and ending of working shifts to be so arranged as to permit of reasonable living arrangements by employees and their families.

The right of the majority in each craft to determine what organization shall represent them; this organization to have the right to make an agreement which shall apply to all workers in the craft.

The right of the majority of each craft on each railroad to select a committee or representatives who shall handle all grievances which may arise affecting all employees of the craft in accordance with the provisions of the agreement.

The right to organize and the protection of employees against discrimination because of membership in labor organizations or for any other reason.

#### Dr. Seaman's Proposed Remedy

As a means of overcoming part of the general unemployment menace, a drive to give Chicago's 20,000 idle ex-service men work on street and road construction and reforestation projects was launched last Sunday night by Dr. Raymond L. Seaman, pastor of Grace Methodist Episcopal church, in a sermon to his congregation.

"There are 20,000 unemployed ex-service men here who haven't a chance," Dr. Seaman declared. "The army of unemployed is not now composed of careless, shiftless fellows—thousands of our best citizens are now begging for work."

"They are honest men who have been deprived of their livelihood by the trend of circumstances beyond their control. They are the same willing fellows who did such heroic work in making this country a fit place in which to live peaceably."

#### Baca Baptists Busy

Baca County, Colorado, has twelve Baptist churches and only one of these has a house of worship. The total membership of these churches in one hundred sixty nine, and they are scattered far and wide. But they have more than met their allotment of \$5000.





# The Devotional Life



## Prayer at the Old Gray Rock

(Mrs. Annie A. Preston of Maple Corner, Willington, Conn., is a lineal descendant in the ninth generation of Peregrine White, the first white child born in New England.)

By MRS. ANNIE A. PRESTON

**L**ISTEN! We could do that, we three!" A little black-eyed girl in one of the rear pews of a small country church had leaned forward to whisper between two sunny heads just showing over the back of the pew in front. Intelligent, sympathetic glances shot from two pairs of bright eyes—one pair blue, the other pair gray—was the only response, just then, but as soon as the benediction was pronounced the gray-eyed girl whispered:—

"Oh Lizzie, when can we?"

The answer came promptly: "I thought it out while they were singing the last hymn. Tomorrow, at school, we will take our lunch baskets out by the pool in the pine grove and have our prayer meeting on the big gray rock."

"Of course, how wonderful you are about starting things," and that settled it.

For three noons the three girls were missing from the time school was excused at twelve o'clock, until the bell rang at one. At noon on the fourth day the teacher said to Lizzie, "if you will stay with me I will help you with the problems in fractions that puzzled you this morning."

"Although I am interested in my arithmetic, there is something that interests me more and I wish you would take your lunch and come with me."

As she was usually a shy little thing, the teacher could but wonder where she had found so many words and what she had in mind; so taking her little pupil's hand she allowed herself to be led away to the pine grove, and to the two little girls already seated on the flat rock, who exclaimed as she drew near:

"How nice in you to come to our meeting!"

"What meeting, my dears?"

"Our prayer meeting. We thought Lizzie had told you."

For a moment or two the teacher felt like running away but the children won her by their explanation—all talking at once:

"You know the minister said Sunday that he had been here one whole year without a baptism, and he wished all who love the Lord Jesus would pray for a revival. We love Him, so of course we are praying; and of course you love Him."

"Yes, I think I do, but I am sure no one ever has asked me. I heard what the pastor said, but that I could pray or

could do anything to help—for the poor man seemed discouraged, never came into my mind, and I have not given it a thought since. I am ashamed and sorry, and will do what I can, with you to teach and help me, to prove that I am willing to be helpful."

As the favorite young teacher knelt with the three dear little girls, her heart was completely won and melted by their simple, touching direct petitions of faith; and when her turn came she could only sob forth her contrition for indifference and plead for forgiveness. As much a child and as much in earnest as either of the group, joy and peace inevitably followed and her zeal and faith were equal to theirs.

The next week when a rainy day came, she led the meeting in the school room and led also in singing familiar hymns. This had been neglected at their gatherings in the grove for fear of calling the attention of the boys and fear that they might disturb the meeting. But curiously, as it seemed to them, the boys were interested. They had also been interested in the favorite pastor's touching little appeal.

Day after day this noon day meeting was held and without in any way interfering with the regular work of the school. The children were all interested. The parents came in. Prayer meetings were started in other parts of the town. There was a general outpouring of the Spirit and many conversions followed.

In the mid-summer vacation Sunday afternoon out-of-door meetings were held in the pine grove that attracted many of the non-church-going, and many baptisms followed in the pool by the large

gray rock, the teacher and the three little girls, who had been first to catch at the idea that to pray was something that they were able to do in the way of helpfulness, being the leaders in this beautiful rite of acceptance and of obedience.

I heard this story from the lips of a fine Christian business man who said:

"Dozens who received a blessing at those meetings proved faithful and were most helpful in promoting the cause of missions—some of those pupils being preachers, teachers and in less conspicuous ways active in Christian work. My special privilege has been for years the maintaining of a noon-day prayer meeting in my large factory—where my people gathered for a few verses of scripture, a verse of a hymn and a few earnest prayers. My experience has taught me that there is no spiritual let-up more productive of good than a ten-minute interval of noon-tide prayer. And all of this came from the courage of a bright little country girl to act upon a helpful suggestion."

Maple corner,  
Willington, Conn.

## O, God, If You Are There—

**M**ANY a man is confused about God, not because of sin or conceit, but because of intellectual problems, which he cannot dodge. To such a man we commend the remarkable recent book by Dr. Richard Swain, entitled "What and Where Is God?" It is the most helpful and convincing book for a plain man I have seen in many a long day. The first chapter, "Losing God," tells the story of his own experience as a misguided, earnest seeker after God. It is a thrilling chapter. The climax comes when a student at Yale:

"Standing on the New Haven green and looking up into the pelting sleet I said: 'Now I have met the "wise men," and still I do not know whether there is an inspired Bible, or a heaven or a God.' But I exclaimed, 'O God, if you are, and if I should ever meet you anywhere in eternity, I would run to you as a little child runs to a father. I would tell you how weak and sinful and ignorant I am, and I know you would love me.' That night on the old Green, while in the dark and pelted with sleet, I went out onto the last crag where any human soul can go, and cried into the infinite depths, 'O God, if you are there, some day I shall know and love you.' In that act I passed beyond all men and all institutions, and took my stand with the final reality, whatever it might be, and at least I was free and not afraid. Though thoroughly agnostic still, yet I could quietly and wait."

—Association Men.

**T**O be glad of life, because it gives you the chance to love and to work and to play, and to look up at the stars;

To be satisfied with your possessions, but not content until you have made the best of them;

To despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice;

To be governed by your admiration rather than by your disgusts;

To covet nothing that is your neighbor's except his kindness of heart and gentleness of manners;

To think seldom of your enemies, often of your friends and every day of Christ;

And to spend as much time as you can with body and with spirit in God's out-of-doors—

These are little guide-posts on the footpath of peace.

HENRY VAN DYKE





# The Chimney Corner



## For Their Sakes

LIFE would be empty indeed if we could not people our world with memories. You sit in your pew at church, and although no one else has eyes to see her, she is there beside you, her snowy hair like a halo, her care-worn face glowing as if an angel's wing had passed over it. Many a Sunday you visualize her with a new pang of loneliness; again you see her gentle hands calmly folded in her lap, her sweet grave eyes upon the minister. And he preaches about the New World Movement again.

Ah! how she would have loved to give toward the hundred million dollar campaign last year had she been living! If she had such joy in giving to the Lord's work in her earthly life, when she saw through a glass darkly, what would now be her passion when she has seen the Lord face to face, and has talked with many of that great multitude which no man can number, who have come out of great tribulation from the east and the west and the north and the south? Picture her radiant belief in the vast victories of Christianity, and plan to give for her, as if she were here.

As if—? But surely she *is* here—one of that great cloud of witnesses, watching, wondering, hoping, longing—while Baptists make their pledges. You did not give last year, or perhaps not in proportion as God had prospered you—she watches hopefully this year.

In your life there may have been One-Who-Did-Not-Care: how many times you have thought of him with an anxious pang. On earth he never cared for the church, he never cared for God, he never cared for the people who walk in darkness. Sometimes you can almost hear him yet as he argued that he had not one red cent for such "useless enterprises." At the time it almost broke your heart; and now, with the echo of it piercing your memory you keep wondering, if he had his life to live over again whether he would not be a warm, open-handed Christian—now that he has heard that tragic "Inasmuch," and has realized the full enormity of not seeing Christ in the hungry stranger. You wonder with pain how much he would give to the New World Movement if he could only have another chance. If—? But his money has become yours. It was untitled for many a weary year, surely it is now your divine opportunity to give as though his fuller, sadder vision were dictating the amount, so that out of the past hard selfishness a stream of joyful service may bless those who hunger and thirst after righteousness.

Perhaps there are little toys put away on some shelf which you cannot bear to

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

handle, or there are sounds of children playing in a neighbor's garden, that make your heart contract beyond endurance. A hundred things a day remind you of a certain little face, a certain little voice—in every other child you see your own, with an ache no word can ever describe and no act can ever fully blot out. You may have tried giving away the little garments and the little toys, but what can be done with the money which was to have been used for his upbringing, if—? That money is dust and ashes to your touch. Yet had you eyes to see them, millions upon millions of mothers are thinking of such as you with untold yearning as they gaze down into the weakened faces of the little children of the Orient and the slums, who are ill-fed, deformed, undoctored, untaught—the men and women of tomorrow. What balm in Gilead more comforting than transmitting your sorrow into cribs, nurses, hospitals, kindergartens, Christian centers, so that hundreds of children the whole world over may lead a new life because of that little child you miss?

## When Shall It Be?

From north and south and east and west,  
When shall the peoples, long unblest,  
All find their everlasting rest,  
O, Christ, in Thee?

When shall the climes of ageless snow  
Be with the gospel light aglow,  
And all men their Redeemer know,  
O, Christ, in Thee?

When on each southern balmy coast  
Shall ransomed men, in countless host,  
Rise, heart and voice, to make sweet  
boast,  
O, Christ, in Thee?

O, when, in all the Orient lands,  
From cities white and flaming sands,  
Shall men lift dedicated hands,  
O, Christ, to Thee?

O, when shall heathen darkness roll  
Away in light, from pole to pole,  
And endless day by every soul  
Be found in Thee?

Bring, Lord, the long-predicted hour,  
The ages' diadem and flower,  
When all shall find their Refuge, Tower,  
And Home in Thee!

G. T. COSTER.

A man wrote this of a neighbor: "We never knew her well, but the year after her son died in France the Session was astonished to have her give \$500 as an Easter offering to be used in paying for five scholarships in our — Academy in China. The second year she repeated the gift. Since she was far from well-to-do, and everything was soaring in price, we sent our minister not only to thank her but to remonstrate against too great a sacrifice. 'But it's only what I intended to give him to help pay for his college expenses', she said deprecatingly, 'not enough, of course, but he knew he would have to earn the rest. And now that he is not here to spend it, I happened to discover this practical way of sending five boys to school in his place. It's my only comfort, just as if Christ were saying to me: 'Thy Son Liveth! Thy Son Liveth!' I never saw the Sessions so moved as at that story. Two of us had also lost sons in France, which preamble leads me up to this request for information about the new industrial schools planned for India . . . . ."

As we enter upon this anniversary of last year's \$100,000,000 drive, with only half of that amount pledged, the memory of some one very dear to us will come to mind; how else can we complete their utmost longing so fully as by helping in this crisis of the world history? If we see that a few brief years are sure to fix the course of centuries, how much more keenly do they grasp the situation, now that the mortal veil is rent asunder! In the presence of God they foster no calculating spirit, no selfish giving of as little as possible—

*Wherefore, seeing we also are compassed about by so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus.*

## A Receipt in Full

DO you remember the story of Martin Luther when Satan came to him, as he thought, with a long black roll of his sins, which truly might make a swaddling band for the round world? To the arch-enemy Luther said, "Yes, I must own to them all. Have you any more?" The accuser of the brethren, being expert in the business, soon supplied him with a further length of charges, till there seemed to be no end to it. Martin waited till no more were forthcoming, and then he cried, "Have you any more?" "Were not these enough?" Aye, that they were. "But," said Martin Luther, "write at the bottom of the whole account: 'The blood of Jesus Christ cleanseth us from all sin.'"



## The Young Reserves

### Winning The N. W. M.

By "PEGGY."

IT HAS just occurred to me that maybe you don't know anything about the N. W. M. yourself; so, because Bill and I simply *love* being a part of it, we're planning to tell you what it is and exactly how we're helping. Then I'm sure you'll want to help, too. And if there's room this week I'll tell you about what Peter (he's Bill's chum) and Polly (she's mine!) did.

Since we're all Baptist children I think it ought to make us feel ever so important to know that whole chunks of the world are *OURS*, absolutely ours! Just imagine! Not a single Presbyterian (or a Methodist or an Episcopalian, or any other "-ist" or "-arian"! ) will ever start working in our particular parts of India or our own slice of Africa or our three corners in China or down in Central American to tell "our" heathen about Jesus. It's a job left absolutely to *us*, and if we don't do it nobody else will; for the Presbyterians have their own parts of each country to take care of, the Methodists have *theirs*, etc. etc. In fact every denomination has its own places to love; so if you and I aren't looking after our own work then millions of brown boys and yellow girls and black babies (and red ones, too!) will grow up until by-and-by they will *die* without ever humming a single Christmas carol, or singing a single Easter hymn or saying a single prayer to our heavenly Father.

It was last year that Baptists settled down to this job in real earnest and started their N. W. M., which means "New World Movement." Bill and I knew about it from the very first on account of father's being so interested; but I admit that we were both a bit startled when we discovered that Baptists had to raise \$100,000,000! For that is such a tremendous sum of money, and neither Bill nor I are a bit rich, as you may have guessed. But mother very wisely said: "You two dears don't have to raise it *all*! Just decide on your own share."

But this was easier said than done, for first of all we sent for a nice little gray book called "The Survey," which Bill ordered straight from New York. You really ought to have seen him doing this, so solemn and business-like that I peeped over his shoulder and read:

"General Board of Promotion,  
276 Fifth Avenue,  
New York City.

Gentlemen: Kindly send to the above address one copy of 'Survey of the Fields and Work of the Northern Baptist Convention,' and oblige

Yours very truly,  
William Hathaway."

By the way, why don't *you* order a copy for your family, since they're free, and every Baptist household is supposed

to have one on hand to browse over? Then, too, I do think things coming in the mail are such fun to watch for, don't you? We waited a week for ours, then one Saturday morning along marched the postman with a special twinkle in his eye which meant something for the "youngsters."

Sunday afternoon we had such fun hunting out from the maps in the Survey where our own special parts of the world were located. Then during recess the next

### On the Wings of the Dandelion

This is the first of our special "TRUTH" stories. Read about the contest in last week's BAPTIST, and plan to compete!

ONCE upon a time Mary told a wretched, unnecessary little lie about her own father to two of her neighbors, and her mother, hearing of it, was terribly shocked.

"Oh, but it won't go a bit further, mother dear," Mary said.

But her mother gave a sad little sigh: "I see I shall have to teach you a lesson," and Mary's heart sank,—for this sounded uncomfortably like a bad punishment! But her mother pointed to a fuzzy white-headed dandelion gone to seed in the front lawn:

"I want you to pick it, Mary, then, carrying it upright, I want you to run all the way down the street and back to me."

Mary's heart sang a little tune, for this seemed a jolly nonsensical punishment! So she picked the dandelion and went dancing down the street with a merry hop-skip-and-a-jump, while away blew the fuzzy white seeds. When she came back to the porch her cheeks were pink and her eyes twinkling; but her mother's face was solemn.

"Now go back down the street, dear, and pick up every one of the seeds. Hurry!"

But Mary *couldn't* hurry—slowly she meandered across lawns and sidewalks, looking and looking and looking, but somehow those little seeds had all mysteriously disappeared. The wind must have thought it a clever game to scatter them throughout the neighborhood, for try as she might she found only *two* of the countless bits of dandelion fluff.

Big salty tears rolled down her cheeks as she laid them quietly in her mother's lap.

"You see, Mary dear, that your story has spread all over the neighborhood as quickly and mysteriously as the dandelion wings have done, and however hard you may try you can never bring them back home again. For a word once

day at school I opened my geography and said to Polly Prim, my chum: "Polly, see this patch of land around the Congo River in Africa? Well, it belongs to Bill and me!"

"O-oh, Peggy Hathaway, *what* an absurd thing to say!" she cried, and a whole crowd of girls swarmed around us. So then I just *couldn't* resist pointing to the three corners of China where Baptists are working as I said in my most superior manner: "Well, this territory in China belongs to Bill and me, too. "By the time I had pointed out "our" spots in India, Mexico, Cuba, Alaska, etc., you ought to have seen their faces! "You're the champion booster of the school," they cried.

So I just said: "Are any of you Baptists?"

"I am," said Polly Prim; "and I" said Thelma Thorpe.

"Why, then you're both in the N. W. M. yourselves, and own these chunks of the world just the way Bill and I do." So we three retired to the cloakroom to talk it over. Polly thought it was a tremendously important feeling to discover all of a sudden that totally unknown places were *hers*. So naturally she told her brother Peter (next week I'll tell you how they told their father, and the wonderful thing that came of it).

And that's the way we four began deciding on something definite to do. For by this time we had sent for two other books brimful of marvelous pictures: "The Quicken Book" and "The World at The Cross-Roads." Somehow as we looked straight into the faces of the quaint faraway people who were actually living on our very own parts of the earth we felt more important than ever.

So the most eventful day in all our lives was the Sunday in April 1920 when we wrote out our N. W. M. pledges toward the big hundred million dollar fund. Mother had told us we could put down whatever we were positive we could pay!

Finally Bill said solemnly: "I'm going to pledge \$100 for the four years, Peggy, that will be \$25 a year."

"Bill!" I gasped, "that's more money than you've ever *seen* all at one time!"

"I know," he said, then took pencil and paper and dividing \$25 by 365 days discovered that it meant about *seven cents a day*, day in and day out! "Well," he said, "I'm sure I can *earn* part of it and *save* part of it out of my allowance. Here goes!" And he wrote his pledge.

"If *you* can, I can, too," I cried, so with my heart beating like a trip-hammer I signed the beautiful white card, feeling terribly important. That was a year ago, and ever since we've had the greatest fun in the world earning that money! There are more ways than you ever dreamed of, unless you've had to try it yourself, and Bill and I wouldn't lose a minute of our work, as I'll tell you next week.

But meanwhile, why don't you send for the three free books for your own family? You'll be surprised how interesting they are! Or maybe you have them in the house already—look and see first.

(To be continued)





# Young People's Work



## Topic April 24

### THE GROWTH OF THE BIBLE

Psalm 119:97-112.

*"Thy Word is a lamp unto my feet, and a light unto my path."*

#### Suggested Literature

"How We Got Our Bible," Smith; "The Bible, Its Origin and Nature," Dods; "How The Bible Grew," Lewis.

1. *The Revealed Word.* Christians of all faiths recognize the Bible as the revealed word of God. Because of this generally accepted fact, these notes will deal with another phase of the subject.

2. *Early Collection of Books.* "A visitor to one of the early churches, say Jerusalem, would find: (1) Some manuscripts of the Hebrew Old Testament books; (2) a good many more of the O. T. books translated into Greek for general use in the churches, Greek being the language most widely known at the time; (3) a few rolls of the apocryphal books, written by the holy men in the church, and valued for the practical teaching they contained; (4) copies of the Gospels and the Acts, the Epistles of Paul, Peter and John, and the book of Revelation."

3. *Written Manuscripts.* It must be remembered that "as we look into the record chest of one of the early churches of nearly 1890 years ago, we have before us all the sources from which we got our Bible. Further, that these writings were all manuscript, i. e. written by hand, and that copies when needed had each to be written out, letter by letter, at a great expense of time and trouble, and of course, very often too, at some expense of the original correctness." Some of the older manuscripts are, the Vatican, Sinaitic and Alexandrian. (For information on these manuscripts, consult a Standard Bible Dictionary.)

4. *Translations.* By 275 B. C. the Old Testament was translated into Greek. This translation was called Septuagint, from the Latin word septuaginta, meaning "seventy." Josephus says that Ptolemy Philadelphus invited seventy scholars from Palestine to Egypt for the purpose of making the translation.

5. *To the first century of the Christian era.* The Bible at that time consisted of three elements: "first, the Hebrew Old Testament, used chiefly by the Palestinian Jews; second, the Greek Old Testament, considerably larger in extent, used by Greek-speaking Jews and Christians; and, third, The New Testament, just arising from the early Christian movement, and beginning to be used by Jesus' followers." The translation of the Hebrew O. T. into Greek and the carrying of the entire Bible over into Latin have had most to do with the growth of the Bible

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

in the Western world." (The Vulgate, a Latin translation, was made by Jerome in the fourth century).

6. *Other versions.* Taking them in chronological order, we have the Syriac, the Egyptian, the Gothic, the Armenian, the Ethiopic, the Arabic, the Slavonic versions, and the Anglo-Saxon in the ninth century.

7. *Modern Versions.* Wickliffe's in the fourteenth century; the versions of Luther, Tyndale, and the so-called Coverdale Bible; the Great Bible and the Geneva Bible in the 16th century; The King James Version in 1611; The American Revised Version in 1901.

## Young People and the Missionary Enterprise

The following paragraph from Miss Mildred Nelson, vice-president of the B. Y. P. U. of First Baptist Church, San Jose, Cal. speaks for itself:

"We had the finest B. Y. P. U. last night. Most of the young people have the idea that a missionary meeting is always a dry story about some desert people that are always wanting money or something else. Last night Marion Nicholson led the meeting and she gave it in the form of a play. First, she came into her little school, which was supposedly to have been in Burma, and was wishing some of her friends would come to see her or send another missionary to help her out. Then she was to have been teaching other children and so her class came in. She asked them several things about the Bible, also if they had remembered the song she taught them, so Ethel and Leonard sang 'Jesus Loves Me This I Know.' After they had

finished their lessons for the day, two American girls came in, Verda and Maxine. She told them all about Burma, taking the lesson just as it was given, of course, adding some things she had found in other books.

"After the two American girls had gone, she received a letter from the church at home saying they could not send anyone to help her and that they did not have any more funds with which to give her any help. She started to sob when I came to the door and knocked. I was just a graduate missionary from the medical college and came to her aid. She was so happy to see me and we talked over old times wondering what had happened to some of our old friends. The American girls came again in the evening and they asked us to sing one of the songs we used to sing in America, so Marion and I sang 'We've a Story to Tell to the Nations.' At the close she gave the invitation for anyone who wanted to go to the mission field or to do some special work for the missionaries. Ruth Robinson and Odessa Smith came forward."

## Young People and "Missions"

A contest among the Oregon B. Y. P. U.'s for subscriptions to "Missions" magazine, recently closed, with the La Grande society carrying off the pennant. The circular letters announcing the contest, were sent out Friday, December 31, and on Monday, January 3, an "over-the-top" telegram flew over the wires from La Grande to the state B. Y. P. U. commissioner of missions at Corvallis, with the electrifying report, "Goal missions reached yesterday evening six-thirty."

The Cove and Veneta societies practically tied for second honors, Cove completing its work first, while Veneta secured one more subscription than did Cove.

Medford stands in third place, with a goodly number of new subscribers.

A delightful letter from G. B. Hogan, president of the La Grande society, to the missions commissioner states:

"Our society here is new, and all members are active. We have only about twenty, now, but are still growing. I trust that we were the first society to reach the goal, and assure you we are always 100%."

This strikes a ringing note of optimism which cannot fail to be contagious.

Other missionary activities are being planned for Oregon B. Y. P. U.'s the first of which will be a reading contest, in conjunction with which there will be an essay contest for individuals.

GEORGE C. SUTTON,

Oregon B. Y. P. U. Commissioner of Missions and Evangelism.



WILLIAM A. HILL  
(Secretary of Missionary Education)





# Religious Education



## International Uniform Lesson for April 24

### POVERTY AND WEALTH

Isa. 5:8-10.; Amos 8:4-7.; Luke 16:19-25.  
Golden Text: Luke 12:24.

By JOHN A. EARL

#### The Lesson Text

The Bible gives forth no uncertain sound about the social evils of poverty and wealth. Jesus, coming eight hundred years after Amos and Isaiah, reiterates their prophetic condemnation of selfish wealth. Land has always been the basis of all genuine wealth, because it is mother-earth which sustains the human race. Farms with their products, mines with their minerals, and wells with their water, gas and oil are the unfailing springs which feed all the streams of commerce and industry. The wealth against which the text protests was wealth in land held by a few thus reducing the many small farmers to the level of dependent peasants and economic serfs.

#### The Lesson Taught

Poverty and wealth are so inter-woven that to treat one is to treat both; therefore the lesson may be taught by considering the avarice, the abuses, and the antipathies of wealth.

#### The Avarice of Wealth

Amos has well described it. Avaricious men, impatient with the restraints of religion, interlard their words with profanity as they say, "When will the new moon be gone, that we may sell grain. And the Sabbath that we may set forth wheat?" Avarice regards nothing as holy that stands in the way of making a dollar. It is avarice that keeps the shows open on Sunday, prevents the passage of legislation against commercialized sports on Sunday, ridicules all attempts to stop the exploitation of human beings who are too defenceless to protect themselves.

Avarice crucified Jesus, martyred the disciples of Jesus, disrupted the church of Jesus, paralyzed the program of Jesus, and is the greatest foe of the religion of Jesus. Avarice is the mother of the three greatest enemies of the human race,—war, famine and pestilence. Avarice creates and sustains the sweat-shop and the over-crowded, unsanitary and death-breeding tenement. Avarice makes the conscienceless profiteer, the blue-sky promoter, and the high-rent landlord. Avarice spawns crime, fills penitentiaries, and keeps the hangman busy. Avarice destroys plain living and high thinking. Avarice creates the inevitable Dives with his purple robes and sumptuous fare and metallic heart; and the same avarice makes possible such abject poverty as is

represented by Lazarus. "The love of money is the root of all kinds of evil."

#### The Abuses of Wealth

The avarice to get wealth is equalled only by the abuses of wealth after it is amassed. Wealth is power, and in the hands of selfish men, it is a terrific power for evil.

"Ill fares the land, to hastening  
ills a prey,  
Where wealth accumulates, and  
men decay."

One of the deplorable abuses of wealth is its accumulation in the hands of a few. The wise distribution of wealth is an economic problem of vast and far-reaching proportions. That country is happiest and most contented where wealth is well distributed among all the people, and on the contrary, the most unhappy lands in the world are found where the extremes of wealth and poverty are most pronounced. This is the contention of Isaiah in the lesson. House had been added to house, and farm to farm until the masses of the people owned no property and were forever prevented from owning property because all real estate was concentrated in the hands of a few who were offensively rich.

Another abuse of wealth is its power to create fictitious values. As far back as the days of Amos, wealth knew how to make "the ephah small and the shekel great." It is now called "watering stock." "High finance" has often wrought miracles in the economic world. Railroads have been so manipulated by pouring water into the stock that large salaries to the promoters and small dividends to the investors and millions of fictitious values to the corporations have resulted. Gambling with dice is small business when compared with gambling in wheat, in railroads, and in empires.

#### The Antipathies of Wealth

The tendency of wealth is to create antipathies instead of sympathies. There was no sympathy for Lazarus on the part of Dives. On the contrary, there was antipathy. Poverty is always an offence to wealth. And wealth is often an offence to poverty. These antipathies often reach the point of revolution and civil strife. Russia today is suffering from a blundering attempt to atone for the antipathies which great wealth and extreme poverty through many generations fostered. The French Revolution was caused by the growing antipathies of wealth and poverty. The antipathies of capital toward labor, and the antipathies of labor toward capital are the old antipathies come down from the hoary past.

Wise equalization is the only hope of brotherhood and goodwill among men. Religion, according to Roger Babson, the

great statistician, is the only thing that will make men contented in a world where inequality is chronic, because the religious man can sing,

"A tent or a cottage, why should  
I care,  
They are building a palace for  
me over there."

But that is not the religion of the prophets of the Bible or of Jesus. The religion of the Bible is the religion of the square deal, the religion of justice, the religion of progress, the religion of the "under dog," the religion of "Thy kingdom come, they will be done on earth as in heaven." The poor man who wants wealth is just as bad as the rich man who has wealth and uses it selfishly. But the poor man who fights for a living wage, a bit of ground and a home he can call his own, and protection against the tendency of either organized capital or unionized labor to steal from him his freedom and initiative is the pioneer of progress and the champion of justice.

## A Course for High-school Pupils

### CONVERSATION THREE

By F. F. PETERSON

*Question: How can one Deepen and Broaden his acquaintance with God?*

Scripture: Deut. 4:29; Ps. 46:10; Heb. 8:10-12; Jno. 14:8-21.

WHO is God? How does He manifest Himself? What is the supremest revelation of God? What do we mean by God the Father? God the Son? God the Holy Spirit? What does the name Messiah mean? Lord? Saviour? Christ?

God rules over the kingdom of Heaven. What is the Kingdom of Heaven? The laws of it? The extent of it? The members of it? How do you know you are a member of the kingdom? If you are, then God is the ruler of your life. You are to trust, love, hold in reverence, obey and enjoy God. He is to become your Great Friend.

Tabulate on the board what the class knows of the characteristics of God. How does one deepen friendship with any one? Our task is not only to become disciples but also to remain disciples (knowingly), growing always closer to God.

Draw from the class the facts that friendships demand—

1. Frequent association with the friend.
2. Time to make the acquaintance broad and secure.
3. Knowledge of and insight into the life of the friend.
4. A desire to please, in little things as well as the great.
5. A sharing of his burdens, sacrifices, and desires.

(Continued on page 318)





# Our Own Folks



## Detroit and Its Negro Problem

By ALBERT H. FINN

Probably no northern city received a larger percentage of increase in the recent southern Negro migration than Detroit. This city in the "good old days" included about 5000 Negroes the aftermath of the civil war period. But slowly this number grew until five years ago when the tide turned strong they came by families and hundreds and thousands until Detroit had from 75,000 to 100,000 when the depression set in last July.

As these people came largely from southern states where Baptists predominate their rapid influx has been peculiarly a Baptist social and religious problem. From two Baptist Negro churches there has come to be nearly 35 congregations, at least two having over 3000 members each. Many individuals have returned to the Southland. temporarily we believe, greatly relieving the congestion that had become dangerously serious. The Second Church, Rev. R. L. Bradby pastor, alone had adequate housing and while this splendid old church had a comparatively new house of worship it is crowded to the doors for three services on each Lord's day.

The Detroit Baptist Union in co-operation with Dr. Moore of the American Baptist Home Mission Society has faithfully endeavored to meet the tremendous problem in the largest and best possible manner. An advisory council made up of Negro and white Baptists was organized and Dr. Bradby engaged to superintend the work among the Negro Baptists in connection with his important pastorate. There have been difficulties without number and urgent needs beyond any ability to serve, especially in housing.

This pressing problem has been met in quite a remarkable way wherein the efficacy of prayer has had a large part, as has also been the wonderful leadership of Dr. H. C. Gleiss, general superintendent of the Detroit Baptist Union, and the remarkable company of consecrated and able laymen associated with him. Eight congregations have been assisted during the past year, and while not all have permanent buildings these are now nicely cared for and several of the number are in new and permanent structures. I would estimate that properties already occupied, or will be shortly, by Negro Baptist Churches in Detroit are valued at \$400,000.

The business depression has hit our Negro population most seriously and it has been a real problem to care for the needy. The Negro Baptist Churches have done heroic service along these lines.

The spirit of evangelism has been strongly stressed by all the pastors. Here are a few reports: Second, Rev. R. L. Bradby pastor, 325 received since Jan. 1; Macedonia, Rev. Wm. Ferrill, Sr., pastor, 310; Mt. Olive, Rev. J. B. Glover pastor, 100; Shloh, Rev. R. B. James pastor, 200; Calvary, Rev. J. H. Maston pastor, 110; Friendship, Rev. J. H. Johnson pastor, seventy-five; Antioch, Rev. Wm. Underwood pastor, fifteen; Corinthian, Rev.

J. B. Ford pastor, sixty-two; Institutional, Rev. C. A. Hill pastor, seventy-five; Peace, thirty-five; First Church, Delray, twenty-five; Beulah, Rev. D. Jones pastor, seven; Morning Star, Rev. Glover pastor, twenty-five; Salem, twenty-five; Triumphant, River Rouge, six; Second, River Rouge, fifty-five; First Church, Macomb Gardens, nine; Zion Hill, Rev. James Smallwood pastor (total membership), 150; Russell Street, Rev. J. O. Derrick pastor, twenty-five. A report from 21 churches shows a membership of 14,598.

It is planned to have an adequate Negro Christian center in the congested downtown district at an early day. This will cost from \$50,000 to \$100,000. Miss Reid, a trained worker, is already doing a splendid constructive work preparatory to the larger and greatly needed work that must follow soon. It is no small task to secure earnest co-operation among these brethren who have come from so many states and from so different an environment. Real progress has been made both in establishing a spirit of solidarity and in proving that the Detroit Baptist Union is a sincere friend to our Negro pastors and churches. Much needed educational work has been done and Miss Reid is enlisting the pastors and women in practical Christianity as it is needed in our great industrial centers.

## World Christianity Institute

A very unusual Institute having for its subject "World Christianity" will be held under the auspices of the Divinity School at the University of Chicago on six successive Monday evenings beginning April fourth.

The following distinguished missionaries, teachers and workers will participate: Archibald G. Baker (Director), Assistant Professor of Missions, The University of Chicago, Late of Bolivia, South America; James H. Breasted, Professor of Egyptology and Oriental History, The University of Chicago; Ernest D. Burton, Professor of New Testament and Early Christian Literature, The University of Chicago; J. S. Crawford, Professor of Bible and Ethics, American College, Beirut, Syria; Ellsworth Faris, Professor of Sociology, The University of Chicago; Katsuji Kato, Editor, the Japan Review, Chicago; Miss Elena Landazuri, Mexico City, Mexico; Robert E. Park, Professorial Lecturer on Sociology, The University of Chicago; Edmund D. Soper, Professor of History of Religions, Northwestern University; Arthur P. Scott, Assistant Professor of History, The University of Chicago; Rev. A. J. Saunders, Madura College, South India; Rev. W. R. Taylor, West China; Rev. L. F. Wood, The Congo, Africa.

The countries to be considered are as follows: April 4, India; April 11, Japan; April 18, China; April 25, Africa; May 2, the Near East; May 9, Latin America.

Each evening the program will open at 7:30 with a lecture with stereopticon views. At 8:30 there will follow a discussion on "International Relationships and Christian Missions" as illustrated in the country under consideration. At the

same time another group will be discussing "The Social Aspects of Missions" in relation to the same country. This latter group will be under continuous leadership.

At the first period on Monday evening the lecture will be given by Rev. A. J. Saunders of Madura College, South India; the discussion will be conducted by Professor Arthur E. Scott of the department of History, and the class on "Social Aspects of Missions" by Professor Ellsworth Faris of the department of Sociology.

Anyone interested in the subject of Missions even in the most general way will be welcome. There is a registration fee for the full Institute of \$1.50, payable on the opening night.

## Americanization Notes From the Columbia River District of the W. A. B. H. M. S.

The church in Boise, Idaho, is doing a fine work among the Japanese people in town. This work was begun in September. In November a Sunday school was organized for them, with an enrollment of sixteen or eighteen. There are not many foreign speaking people in Boise, so that the number will never be large, but the Japanese greatly appreciate the work and the interest which is being shown in them. Some Japanese students from a Nazarene college in a neighboring town, are assisting in the class work, as few of them speak enough English to get much from the lesson if given in our language.

A number of Japanese Bibles and hymn-books have been purchased, also a number of Americanization books.

Mrs. Chipp, who has charge of the school has done some work among them for a number of years. But the organized work has just been started.

At the Christmas entertainment given by the church, the Japanese people sang in English, "What a Friend we have in Jesus." They also repeated a number of Scripture verses in English, sang a Christmas song and also their national song in Japanese.

At the New Year's meeting of the church, the Japanese gave a demonstration of English classes, neighborly calling, and Christianization work. They closed the demonstration by singing in English the last stanza of "America."

Some of them are attending the church services.

Such participation in some of our services may go a long way in convincing foreign speaking people of our interest in them.

Another interesting work among Japanese is in Everett, Wash. Class work has been done for both men and women for nearly a year, with the exception of a few weeks intermission in the women's class during the winter. At Christmas a program in both English and Japanese was given for them by securing Miss Rumsey from Seattle, who is at the head of the home there for Japanese women, and who was formerly a missionary in Japan, and also a member of the Japanese church in Seattle who came with



her, both of whom spoke in their own language to them.

Miss Rumsey took the names of all the Japanese in the settlement and the paper published by the church in Seattle will be sent to them. Much is hoped for by this, along the line of stimulating interest in Bible study.

There is a fine work among the Chinese possible in Astoria, Ore. A kindergarten class of about a dozen is held four days each week. These same little people attend Sunday school, as also some larger children. A few of their elders sometimes attend the church services, but as their English is quite limited, they do not get much out of it. Once in a month, Pastor Cham of the Portland Chinese Church, goes down for an evening service. These are well attended. There are a few Christians among them and a few others who have had some teaching, but many of them know little of Christ. Mr. Cham feels much encouraged by the interest shown.

A few of the women are studying English and it is hoped to organize a Bible class for men, either in connection with the Sunday school, or on Sunday evening, where they can discuss the thought and get a fuller understanding of its meaning than they can get from a preaching service.

We are "workers together" not only with God, but with one another. Most of these people have had some little connection with missions in other towns and eagerly welcome for their children all such opportunities as they come.

## Cincinnati and Vicinity

By JOHN F. HERGET

### The Billy Sunday Campaign

Mr. Sunday has been preaching in Cincinnati for two weeks now and the success of the meetings up to the present time has far surpassed the expectations of those who were responsible for bringing him to the city. One hundred and sixty-five churches including those on the Kentucky side of the river are co-operating. Every night the tabernacle is filled to overflowing and hundreds have been turned away nightly. Consequently the committee decided to enlarge the tabernacle, extending it 18 feet on three sides. The addition was completed for the service of March 22 and many who had failed to gain entrance to the meetings were accommodated. At a meeting for men only on that day every seat was taken and men were standing around three sides of the building. Mr. Sunday is reaching all classes and conditions of people, Jew and Catholic as well as Protestant, rich and poor, ignorant and educated, church goers and those who do not darken the doors of a church. He has been preaching with great power, twice each week-day and three times on Sunday, besides addressing smaller meetings at other places from time to time, such as the Chamber of Commerce, industrial and other organizations.

Many who were indifferent to his coming and others who were opposed are now cordially supporting him. The city authorities not only assisted us in getting a suitable location for the building and the permit to erect it but are to be found at the meetings. For the first time in my knowledge of the city and that covers a period of more than seventeen years in the pastorate here, the whole city is talking about Mr. Sunday and about religion and even the newspapers are full of these things. One of our daily papers has increased its circulation 8000 as a result of

its complete, splendid and sympathetic reports of the meetings. Never has it been so easy to do personal work for Christ in this city, for it is safe to approach any man at any time with an invitation to hear Mr. Sunday and thus open up the way for conversation on spiritual things.

Mr. Sunday when all is said pro and con, is a remarkable preacher of righteousness and nothing is more needed in the great cities of our land today. Then too, the other members of Mr. Sunday's party are doing fine service in reaching business men and women and the students of our city. More will be said of these meetings in a later letter.

### Pastoral Changes

Rev. William G. Everson has closed his pastorate at Norwood and has entered upon his work as pastor of the First Church, Muncie, Ind. Mr. Everson was a line officer in the world war and served with our forces in Italy. He attained the rank of colonel. He has the confidence and the esteem of all his brethren in the ministry here and we were sorry to lose him to Indiana.

Rev. A. W. Denlinger began his pastorate with the Oakley Church March 1, coming from De Graff, Ohio. Mr. Denlinger is no stranger to Cincinnati Baptists, having formerly been assistant pastor at Ninth Street and later pastor of Immanuel at Northside. In coming back home he is sure of the sympathy, love and confidence of his brethren and his present field is one of great possibilities.

Rev. Charles E. Stanton who has labored in Ohio for over 20 years and who for some years past has been the district secretary of the Home and Foreign Mission Societies, has gone to Pittsburgh as associate to Dr. Bonsall. He leaves behind him a host of friends. No man among us has been more genuinely esteemed and deservedly so, for his devotion to the cause of Christ and his sweet Christlike spirit in all his relationship with his brethren.

### The B. Y. P. U. Convention

Baptists of Cincinnati and vicinity will entertain the international convention of the B. Y. P. U. of A., June 30 to July 3. Plans are rapidly maturing to make the coming of the Baptist young people a most remarkable anniversary of the organization and the local cabinet is putting forth every endeavor to provide for the comfort of the delegates. Headquarters have been established in the Ninth Street Baptist Building and the literature giving information concerning hotels, restaurants, rates, etc., will be ready for distribution in a few days.

### Other Items of Interest

Madisonville Church has just completed an addition to its building costing about \$16,000. The addition provides class rooms for the Sunday school and other facilities for work. Mr. Lunsford, the pastor is full of hope and courage and is happy in the progress which the church is making.

Dr. J. W. Cambren, the evangelist whose home is in Fort Thomas, Ky., just across the river from Cincinnati, has held meetings this winter at Petersburg, Jeanette and Huntington, Va., and also at Waynesburg, Pa. In these meetings there were more than 250 who made a profession of faith in Christ. At the present time he is engaged in a meeting with the First Church, Franklin, Pa., and from there he expects to go to the First Church, Washington, Pa. His home address is 166 Mt. Pleasant Ave., Fort Thomas, Ky.

## Philadelphia Letter

By ARTHUR C. BALDWIN

Many things, political, social, spiritual are on the horizon of the churches hereabouts. Just now we have many political alarms and cock-a-doodle-ooms. We are afflicted by the biennial session of our legislature and witnessing again the work of those who are past masters in how not to do it. The worst part of it is that now when civic sentiment and righteous ideals ought to be coming to such a burning focus that even the toughest political hide would feel them, we are failing to make our churches a power. That is the straight truth. Now, as too often, the churches are failing to support the democracy they have developed.

In Harrisburg a body of men has considered bills that closely affect the welfare of men, women and children of this city. Bills to relieve the city of a political and stagnant school board, to investigate the anthracite coal industry, to put state authority behind national prohibition, to get rid of an archaic system of assessment,—all these have come up and yet for all we care the legislature might be in Kamchatka talking about the moon. None of these matters will pass. The politicians see no benefit for themselves and the people don't care. It is all a serious indictment of our churches and our religion.

We are also having our fill of ecclesiastical flub-dubbery. (The Roman Catholic archbishop here has been made a cardinal. We are greatly honored, according to the newspapers. What a commotion they have raised—big headlines, minute autobiographical details, full cable despatches. Pretty soon the "prince of the church" will return. There will be a special train, a welcome by high city officials, a gift of half a million dollars, a great procession, and columns of newspaper description. When it comes to advertisement, Rome has us "skun a mile." Compared to what she can do, the little efforts of our sensationalists for a public hearing are as a pop-gun to a 42 cm. howitzer.

Nevertheless our work goes on. Dr. Carter Helm Jones is addressing great congregations and having all the outside engagements his strength will permit. Rev. George W. Swope by aggressive methods is crowding his church on Sunday evenings. At Chestnut Street where your correspondent is pastor we have been having evening congregations double the record of a year ago. Dr. Wm. H. Main at Memorial is aggressively developing his field. Dr. Conwell speaks to capacity houses. Thus the story goes. A daily newspaper has made a survey and reports that spiritual interests in all the churches seem to be unusually high. With one exception, that of Mel Trotter in a Presbyterian church, the work has been done by pastors themselves. So far as I can find, there seems to be no desire to repeat the experience of the Sunday meetings. Once was enough.

First Church is rejoicing in the return of its beloved pastor, Dr. Carter Helm Jones. First it was his own illness that kept him away. Then the serious illness of a daughter in Seattle called him to the Pacific coast. Congregations were well maintained during his absence by the assistant pastor, Dr. Nichols.

Second Church, Germantown, is welcoming back its pastor, Dr. Charles H. Dodd. He is back from the Bermudas where he has been recuperating after a long illness. Dr. Dodd is not ready to



preach as yet but he will be here. His pulpit will be supplied in April by Dr. Herbert White of Hartford.

The Temple, Rev. Herbert Agate pastor, reports twelve baptisms. Rev. W. J. Sly lately gave them a lecture, "The People Beautiful," that other churches will enjoy.

Chestnut Street Church saw fifteen baptized on Easter morning, and \$836 received as an offering.

Rochester alumni of Philadelphia and vicinity will meet on April 4 at the Temple. President Barbour is expected to be the speaker.

### The Atlantic District Jubilee

By HARRIET NEWELL JONES

Yes, Atlantic women, we are to have a Jubilee all our own—one of the ten before the grand, final, national Jubilee at Des Moines in June.

And ours will be a great event, you may be sure. In the first place, it will be held in the nation's capital. No other District can have such a place—especially now that we have so many "big Baptists" or Baptists in big positions, whichever you please to say—reigning there. You'll all want to come of course.

Then our program! Pageants! Pilgrims! Pioneers! Patriots! Products from the far-off seed-sowing of fifty wonderful years of our Woman's Foreign Mission Society! Procession of Jubilee Months, Weeks, Days, and Hours! Illustrated lecture! W. W. G. banquet! Remarkable exhibit! Eight or ten foreign representatives from the field!

Then we have the great honor of having in our territory the oldest woman's

missionary society in this country, not even excepting some of the old organizations of the Presbyterians. And that reminds me: Will the president or secretary of any woman's missionary society in the Atlantic District which has been in existence for fifty years or more send me a post card giving the year of the organization, name of the church and association and of any living women who have kept their membership from the beginning. We want to honor all such pioneers in some way.

Well, dear women all, begin now to get ready for the time of your life.

Note the date—May 11-13; not May 10-12, as somewhere announced.

Note the hotel headquarters: Franklin Square.

Note the chairman of the entertainment committee: Mrs. Frank A. Swarthout, 12 Iowa Circle, Washington, D. C.

The first session will be the W. W. G. banquet on Wednesday evening in Immanuel Baptist, and all other sessions in Calvary Church.

Belinda thinks this little ditty may help you to remember that while the Boston Jubilee will be "first," the New York "rich," the Chicago "great," and the Des Moines Jubilee the "Culminator." Our Jubilee place is Washington—

And Atlantic still our proud name.

We'll leave not a single thing undone

To add to our Jubilee fame.

So come to Washington—

Yes, you and every one.

"Big Baptists" will be there to greet you.

And we'll all do our best,

With good will and zest,

Not only to "sleep you" but "eat you."

## Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.*

### Rocky Mountain States

#### COLORADO

REV. A. B. BLINZINGER of the chapel car Emmanuel found fifty Baptist families at Ft. Sefton, organized a church of 32 members and a Sunday school of forty-three members, and thinks the outlook highly promising.

FOURTEEN BY BAPTISM and five by letter were received into Durand Church by Rev. A. M. Bailey, following services conducted by Evangelist Erskine.

A NEW CHURCH was recently organized in Grant Co., northeast of New Ulysses. Rev. C. W. Hampton has charge of the work in that section.

PASTOR H. W. COLE has a new pipe organ installed, new pews have been placed in the auditorium, an enlarged primary department has been fitted up with new furniture; a new parsonage and a new mission building are among the advances in the work in the past months.

PASTOR G. B. MERRITT and his people of Independence are rejoicing in the good

results of the union evangelistic campaign conducted by Evangelist Rayburn recently. Our church has received seventy-nine new members and others are coming. The city received a great religious uplift.

REV. WM. TAYLOR, student in the Kansas City Seminary, has been called to the church at Wolcott, and takes up the work with splendid outlook.

DURING JANUARY AND FEBRUARY Evangelist H. D. Hughes conducted special meetings in a school house near Grainfield in the western part of the state, with good results. We have several Baptist families there who should be ministered to.

THE SUNDAY-SCHOOL and young people's convention in Fall River Association met with Fredonia church Mar. 10 and 11. The attendance was good. Rev. Fred Cochran of Parsons ran over and gave a special message. The new officers elected are, pres., Emery Small, Neodesha; sec-treas., Mrs. Mabel Petty, New Albany. The meeting will be held at Neodesha next year.

FORWARD LOOKING PLANS are being laid for realizing the ideals of the New World Movement in the state, and it is anticipated that there will be a worthy response on the part of the leaders and churches in the state.

#### WYOMING

THE NEGRO CHURCHES of the state are taking on life in a marvelous way. Recently Mr. Thompson, pastor of the First Church in Casper preached for the negro people of Casper, in their church. They are taking a great interest in the work. The pastor Bro. Eilonth has been looking for a man to go as shepherd of the flock in Thermopolis. He could find no man so he asked the Lord if He didn't have some one close at home. The Lord heard him and now his leading deacon has gone to take up the work in this important field.

THE CHURCH IN LOVELL has just experienced a season of refreshing. Pastor Hemmenly was assisted by Pastor-at-large O'Farrell and A. H. Walker. There were twenty-seven additions to the church. This is a Mormon center yet work grows steadily under the present pastor.

LUSK has discovered itself. Baptist forces in that town recently raised \$3200 for the building fund of the church. The membership is small, only about thirty, yet it is a determined group. Our church is the only evangelical church in the town. Brothers Hanna, Fisher and Dockum conducted this successful piece of work.

ALL EYES IN THIS STATE are turning toward Hyattville. The summer assembly will meet for the second time in this place. The dates are July 28 to Aug. 7. No better place could be found for an assembly. The grounds are being equipped with electricity and other conveniences. A special feature this year will be the camping trip to the mountains immediately after the closing session.

THE STATE LEADERS are hard at work on the plans which will put Wyoming over the top on the New World Movement. At a conference held recently there was the greatest hopefulness. Already several leading laymen have consented to help in the work. In fact one of the district directors is a layman, a lawyer who was mayor of his city before coming west. He has consented to leave his office for this kingdom work. It is a sign of large import when our leading men take the burdens of the kingdom upon them.

### Pacific Coast

#### SOUTHERN CALIFORNIA

REDLANDS has just completed a union evangelistic campaign extending from March 13 through March 20. Eight churches co-operated and local preachers did the preaching. The names were not announced but the themes were advertised extensively in the daily press and also the special features. A boy's and girl's object sermon, given by one of the ministers, preceded each sermon. The city officials, high school and grammar school authorities co-operated in securing a large audience. The campaign was managed by a committee of one hundred men. Offerings were taken each night for the sufferers in China and 20,350 will be fed for one day with the total offering given. At the closing service 2000 people attended and the pastor of the First church, S. Fraser Langford, preached the sermon. In the last eighteen months 247 members



have joined the church, and more are waiting for membership.

ON FEBRUARY 16, at Los Angeles, there passed from earth Stephen A. Burrowes, Deacon Emeritus of the First Baptist Church. He had been a member of Temple Baptist, Central Baptist and the First Baptist churches during his years in Los Angeles.

## Atlantic Coast

### MAINE

REV. T. M. GRIFFITHS baptized twenty-six on Easter Sunday, possibly the largest number ever taken into the church by baptism at any one time. This is a part of the fruit gathered by the Chestnut St. Church of Camden as a result of the union revival services of three weeks by Harry Taylor and his daughter Ruth, which closed a few weeks ago. It may be too that the rebuilding of the church some two years ago at a cost of some \$19,000 was the beginning of a spiritual awakening to last down through ages to come. At the morning and evening services the church was filled to capacity, especially at the baptism where there was standing room only.

THE ANNUAL CHURCH HOME NIGHT was observed by the Belfast Church, March 22. The women's society furnished one of the elaborate banquets for which it is famous. Reports were made by Dea. Rhoades and Prin. Foster of the local high school who paid special tribute to the work done by the Pastor Sauer for the boys. His example has inspired other workers and frequently over forty boys are in the Sunday school. Some were baptized at Easter. Mrs. Sauer has similar work and success with the girls. This church occupies a large place in the religious life of the city and is doing constructive work of great importance. At the banquet Dr. Whittemore was the guest of the evening.

BRIDGEWATER. Continuous revival services for over eleven weeks have been conducted by Pastor H. A. Clark. The results have been many conversions and the great spiritual quickening of the church.

AT THE COLBY COLLEGE centennial last June announcement was made that Mr. Chas. F. T. Seaverns, '01, of Hartford, Conn., had endowed a professorship of physical training. The trustees have recently appointed to this chair Mr. C. H. Edwards, of the senior class at the Y. M. C. A. Training College, Springfield, Mass. Mr. Edwards will not only have entire charge of all the athletic activities of the college but will also serve as instructor in physiology. At the annual reunion of the Boston Alumni Association on March 18, Pres. Roberts announced that the college was to enter upon a campaign to raise \$100,000 to meet the pledge of \$50,000 made by the General Education Board towards additional endowment for the college.

### Waterville First Baptist

This church pending the securing of a pastor has been very fortunate in having Prof. Neilson C. Hannay of Colby College as its stated supply. His sermons have been remarkably strong presentations of the vital truths of religion. He has been active in securing real work in the Sunday school which under Supt. Herbert L. Emery is growing in efficiency as well as

numbers. On the evening of March 20 seven students of Colby College were among those who were baptized by Dr. E. C. Whittemore a former pastor. The Easter baptisms number over twenty. Every department of work is vigorously sustained. This church, having gone over the top in pledging its allotment of \$52,000, has given over \$500 for China relief and a larger sum for European relief. Its Easter thank offering will be substantial. The church has found great prosperity in giving.

### Parsonsfield

About ninety years ago the Free Baptists of Western Maine, feeling the need of education for their ministers established in the town of Parsonsfield, Parsonsfield Seminary. Somewhat later a boy at work on a farm on the hill opposite the Seminary looked across with longing eyes to the buildings where he hoped he might in some way secure preparation for college. It was Joseph Ricker afterward the great leader in church and school in Maine. The seminary has had the usual experiences of such schools but has rendered a splendid service to the state and nation. A few years ago Mr. Bartlett Doe, of California, repaired the seminary building, built a dormitory and gave \$100,000 to the school as an endowment fund. The location of the school among the foothills of the mountains is admirable for purposes of study. There are none of the distractions of city or town. Teachers and students form a big happy and enthusiastic family. Prin. H. H. Trufant, came to the school last fall where his father had been the honored principal some thirty years ago. All the interest of the school will be well cared for under the present management. The school is worthy the attention of parents who desire that their children shall have thorough training and special care under the direction of sympathetic and helpful teachers. It is probable that the school will come into closer relations with the denomination. The preacher at the church March 13 was Dr. E. C. Whittemore, who was complimented by the attendance of every student at the seminary. A pastor is needed who will not only be able to minister to the church but to give biblical instruction in the seminary.

### MASSACHUSETTS

ON EASTER SUNDAY at the First Church, Brookline, an interesting feature of the day was the unveiling and dedication of two beautiful memorial windows. One is a representation of St. Matthew, in memory of Deacon Gardner Corey Brooks; the other of St. Agnes in memory of Mrs. Agnes Brooks Vining. The latter was the gift of her husband, Dr. Edward Payson Vining, who himself passed away before the window was completed, so it becomes his own memorial also. These, with other windows already in the sacred edifice, memorialize three successive generations in the diaconate from the same family. At the unveiling service Dr. C. H. Spalding gave the address and offered the dedicatory prayer.

HERE ARE THE IMPRESSIONS of a competent observer during Sunday's visit at the First Church, Fall River, Dr. Everett C. A. Herrick, pastor: large congregations, with quiet, impressive sermons of high Biblical, spiritual, and ethical quality; a men's class taught by the pastor with 252 in attendance; a women's class taught by Mrs. Herrick with 149 present; 713 in the Sunday school; ten men from the

pastor's class baptized, with as many more in prospect; \$150,000 pledged on the "New World Movement," and, up to date, the instalments on the large amount overpaid. What more need be said about First Fall River, except that the pastor is finding in teaching his class that John's gospel furnishes the moving appeal to men?

THE EASTER INGATHERING is notably large in the entire Boston and suburban district. The four departing pastors from Fitchburg, West Medford, Beth Eden, Waltham, and First Everett, all on Easter welcomed large additions. Those churches are in admirable working conditions for the new pastors fortunate enough to be called to them.

THE CHURCH AT MONTELO which suffered from the erratic activity of its former pastor, has under the leadership of Pastor Fred W. French come back into substantial prosperity again, with all bills paid, and a balance to the good, baptisms and all other encouraging conditions. One of the best symptoms is a firm financial grip on a corner lot adjoining the meeting-house. State Promotion Director Reid has heartened and lifted in backing the pastor and people.

AT CAMPELLO, though still afflicted by pastor H. H. Stetson's continued illness, the church continues in loyal strength. Though unable to preach, the pastor's quiet and continuous devotion is everywhere felt. The church beautifully responds to a devoted minister.

DUDLEY STREET CHURCH, BOSTON is drawing close to its centennial anniversary. It will give a whole week to a celebration in early May. Pastor Arthur T. Brooks will be in his element infusing life, love and music into that notable feast.

DR. HERBERT S. JOHNSON continues at Brookline until June 1. He more than holds the large congregations with his strong and gripping sermons. He is always evangelistic, and the church largely shares the Easter ingatherings.

AT MEDFORD, PASTOR D. J. NEELY is having many additions and growing strongly in the confidence and affection of that fine suburban church. It is a field where an unusually efficient Sunday-school, and a widely scattered parish require wise and efficient pastoring to keep everything up to scale. Pastor Neely is doing it.

### CONNECTICUT

A RATHER UNIQUE SERVICE was held in the First Church, Hartford, on Good Friday. Rev. H. J. White, D. D. arranged a series of seventeen minute talks on "The Seven Words of the Cross." The speakers were Rev. M. W. Schuh, Rev. H. B. Sloat, Rev. H. E. Olcott, Rev. J. F. Johnstone, Rev. John Barstow, Rev. H. J. White, Rev. F. B. Haggard. An appropriate hymn was sung after each address. A large number of people attended this Passion Service. Dr. White baptized fourteen converts.

REV. J. N. LACKEY, D. D., South Church, Hartford, baptized ten converts on Easter Sunday.

REV. J. W. HOUCK of the First Church, Danielson, baptized nine persons on March 20th. The annual supper and roll call was held on March 24. The year's work closes with all bills paid and a balance in treasury. Appropriate remarks were made by Deacons Preston, Wilbur and



Allen, also by C. H. Starkweather, treasurer Danielson Bank, and Horace Turner, supervisor of schools. Rev. H. B. Sloat, Hartford, spoke on "Mobilizing the Church for World Conquest."

DEEP RIVER CHURCH, Rev. J. Havergal Sheppard, pastor, is experiencing a most wonderful "refreshing from the presence of the Lord." Dr. J. Q. A. Henry is the evangelist. More than fifty have made a decision to follow Christ.

FIRST CHURCH, PUTNAM, has called Rev. John C. Stoddard of Rockport, Mass., to become pastor. Mr. Stoddard will assume his new duties in the near future.

IT IS INTERESTING to watch how the ministerial hegira from Massachusetts to Connecticut is coming out. Chester H. Howe went from Framingham to First New London; Manford W. Schuh from Westboro to Memorial, Hartford, and Frank B. Haggard from First Boston associate pastorate to the Asylum Avenue Church, Hartford. All three are proving to be pacers. The old Bay State did good work on them, and Connecticut Baptist Yankees keenly appreciate high values.

AT NEW LONDON, Chester Howe's efficient leadership is bringing growth everywhere. The Sunday school is beating all records for attendance. Things are ripe there for an evangelistic advance, and the pastor, yoked up with York A. King for a couple of weeks, is taking advantage of favoring currents.

AT MEMORIAL, HARTFORD, pastor Manford W. Schuh already has a firm grip upon the plough handles. He is not great on pyrotechnics or commotions, but he arrives steadily, and has a way of establishing desirable and enduring conditions, and thoroughly cultivating his acre, with accompanying results. He is arriving.

ASYLUM AVENUE CHURCH is fully appreciating Frank B. Haggard. He measures up to the high level of its pulpit, and is giving the people an all-round pastoral guidance that keeps them happily co-operating and proud of their leader.

#### NEW JERSEY

THE FIRST CHURCH of Bayonne, C. H. Rannels pastor, enjoyed a rare treat in the form of an interesting and inspiring address by the Rev. George Caleb Moore, D. D., pastor of the Madison Ave. Baptist Church of New York City, on the occasion of its annual reception to new members, forty-two of whom were received last year.

#### DISTRICT OF COLUMBIA

AT THE CLOSE of the Easter morning service, with a congregation which crowded every inch of space, Calvary Church, Washington, extended a unanimous and very hearty call to Dr. W. S. Abernethy, pastor of the First Church, Kansas City, to succeed Dr. Greene in his wonderful pastorate of more than forty years. It is understood that Dr. Abernethy accepts this call and will begin work in Washington May 1. That he will be able to expand the work at Calvary into a yet greater structure is the confident expectation of those who have been familiar with the remarkable work done in Kansas City during the last eight years. Despite Dr. Greene's illness and death, 1920 has been in many ways the greatest in the history of Calvary church, steady progress having been maintained under the admirable leadership of Dr. A. F. Anderson, assistant pastor, and the splendid organization

which had been built up during forty years. There have been baptisms almost every Sunday evening throughout the winter and on Easter Sunday thirty-two of the boys and girls from the Sunday school were baptized. The membership of the church is now over 2800 and the enrollment in the Sunday school well beyond the 5000 mark. The immediate future must necessarily see an expansion of the plant and equipment.

In Kansas City the large church auditorium, Sunday-school room and galleries have been crowded every Sunday for years to hear Dr. Abernethy. Since he came to this city nine years ago the First church has grown in membership from about 1,200 to 2,600, the Sunday School has grown from 450 to 1,200, the financial budget has increased from \$15,000 to \$80,000. All of Kansas City is sorry to lose him.

#### WEST VIRGINIA

THE CHURCH at WEIRTON has recently enjoyed a gracious revival in which the pastor, Rev. Harry S. Mable, was assisted by Dr. T. C. Johnson of Charleston. The church is receiving about thirty members, more than two-thirds of whom come by baptism. Weirton is one of the fields upon which the home mission societies have established a Christian center. Side by side with the social work of cooking, sewing, English classes, and the like, goes the evangelistic work and the building up of a strong church. The membership is now 105. Before the special meetings started, the church building was redecorated, new electric lights and a furnace installed, and a piano purchased. It was from the Sunday school, which has not fallen below 100 for a long time, that the harvest was gathered. Morning prayer meetings were maintained throughout the meetings.

#### EASTERN PENNSYLVANIA

PENNSYLVANIA is grateful for the series of missionary conferences recently held in her borders. These conferences were held at Washington, Uniontown, Altoona, Erie, Williamsport, Wilkes Barre, Scranton and Wayne. The attendance while not large was representative, all the associations of the state except five being represented through more than one hundred churches. The personnel of the team was excellent. Among others Dr. Hugh A. Heath, William B. Lippard, George Baker, Joseph Robbins, Sumner R. Vinton, Mrs. Westfall, Charles L. White, Prof. P. M. Crawford of Rangoon, Burma, Zoe Brown of Bengal-Orissa, Dr. W. F. Stait of South India, Dr. F. P. Lynch of the Congo, and Dr. Bruce Kinney, participated in the conferences. The dominant note was the missionary achievement and need. The spiritual emphasis was pronounced in every address and conference. Most of the conferences adopted strong resolutions commending the New World Movement and pledging hearty co-operation in bringing its purposes to achievement. The many requests that came to the missionaries for visits to the various churches evidences the real missionary aspiration and desire of the pastors. All those who participated in these conferences were enthusiastic in their expressions of appreciation, and conviction that as a result the tide of missionary interest and spiritual life had been heightened in the state. It is hoped that a similar series may be arranged to reach churches unable to be represented in these conferences.

REV. WALTER CHRZANOWSKI closed his work with the Polish Mission in Chester the last week in March, having accepted a call to service in Buffalo.

THE EAST SMITHFIELD CHURCH, Bradford County, is looking for a pastor. This is a village church of 125 members, with a Sunday school enrollment larger than the church membership.

THE MUNCY CHURCH has extended a unanimous call to Rev. W. E. Staub. Dr. Staub has accepted and will begin his work May 1, after a pastorate of several years at Warren.

THE LAQUIN CHURCH, under the leadership of Rev. E. O. Sebolt, is holding the only preaching services in a lumber town of a thousand inhabitants. While the membership is not large the congregations fill the building. The auditorium was recently repaired and renovated at a cost of \$1000, all of which has been raised and paid. Pastor Sebolt has two other churches, but thinks it well worth while to drive ten miles over the mountains every Sunday night to conduct service at Laquin.

#### WESTERN PENNSYLVANIA

DR. JAMES E. NORCROSS recently spent ten days with the Wilkesburg Church in revival meetings. There were thirty conversions. The church is responding splendidly to the leadership of Pastor Floyd L. Carr. He is a tactful, resourceful, energetic, spiritual-minded leader, of great vision and faith and of a kindly spirit.

AN UNUSUALLY FINE set of slides has been prepared based upon Mrs. Montgomery's book, *The Bible and Missions*. The set will be available in this Association during the entire month of May. If you would like to use this set, make application to Rev. C. A. Decker, 73 S. Fremont Street, Bellevue, Pa.

AT MIDWAY, Rev. J. R. Routledge, pastor, a unique plan has been followed to reduce the mortgage on the parsonage. Weeks ago the Ladies' Aid circulated among the members and friends of the church little pocketed aprons. In the pocket was a stanza requesting the recipient to take his or her waist measure, and to place in the pocket a penny for every inch. This novel appeal proved an effective purse opener. The aprons were turned in at a social on March 17. Refreshments were served cafeteria style. The Porto Rico pictures were shown, and music was another attraction. The aprons brought in \$445.65 and the cafeteria cleared \$18.25. But \$200 remains of a mortgage that was \$1200 when the present pastor took charge.

AT NEW BRIGHTON, Rev. J. E. Darby, pastor, the parsonage has been equipped with modern electric fixtures at a cost of \$200.

THE MEETINGS AT IRWIN, Rev. Noah Fehl, pastor, closed with ninety-six conversions. Of the converts, fifteen indicated their preference for the Baptist church, while others have since come forward at the regular services. The Bible school attendance has reached 218.

FIVE HEADS OF FAMILIES offered themselves to Christ and the church at Corapolis Sunday morning, March 13.

KNOXVILLE CHURCH, Rev. F. W. Stanton, pastor, has contributed \$145 to the China famine fund.



A UNIQUE PRAYER SERVICE was recently held at Duquesne, Rev. W. V. Bacon, pastor, with a record attendance. Twelve speakers represented the personnel of President Harding's cabinet. Patriotic songs were sung, 1 Tim. 2:1-7 was read, and definite prayer was offered for the nation's leaders.

A MOST CORDIAL WELCOME was given by the Sandusky Street Church to its new associate pastor, Rev. Charles E. Stanton, at a reception Friday evening, March 11th. After the welcome by the honored and well-beloved pastor, Dr. A. J. Bonsall, father-in-law of Mr. Stanton, representatives of the various boards and organizations extended greetings in a felicitous manner, pledging Mr. Stanton their friendship and support. The ministers' union and association were happily represented by Rev. E. W. Rumsey, Rev. J. A. T. Marsteller and Secretary W. C. Chappell.

THE PITTSBURGH CHURCH, under the leadership of Pastor E. F. Hallock, is having a series of cottage prayer meetings, and a remarkable interest has developed.

THE SPECIAL MEETINGS at Salina were of great spiritual power. More than seventy persons took some definite stand. Quite a number have already been received into the church.

THE MOST REMARKABLE REPORT of the season, thus far, comes from Mid-way. After weeks of prayer, special services were held for two weeks, with Pastor J. R. Routledge and Rev. J. S. Jewell, of Carnegie, in charge. The power of the spirit was manifest in the meetings. Fully 90 per cent of the membership came forward for re consecration besides many from other churches. Thirty-two professed to find Christ as their personal Saviour. There were fourteen adults, one a Roman Catholic with her husband, and eighteen young people from the Bible school.

THE SUNDAY SCHOOL of the First Church, McKeesport, Rev. J. S. Braker, pastor, contributed \$102 to the China famine fund.

AT ALLISON AVENUE, Washington, Rev. L. L. Bradley, pastor, the first week of special meetings conducted by Dr. H. J. Whalen has intensified the spiritual life of the church, and seven have professed conversion.

FOR THE PAST TWO MONTHS Pastor W. W. West of Sheraden has been conducting an Easter class of eight young people. During Passion Week special services will be held every night except Saturday, with baptism at the evening service on Easter.

THE SUNDAY SCHOOL at Canonsburg, Rev. W. J. John, pastor, is taking over the Buffalo Hill district for mission work.

AT CARNEGIE, Rev. J. S. Jewell, pastor, frequent baptisms are following the evangelistic meetings conducted by Rev. H. E. Shade.

#### NEW YORK

THE PRESENT MEMBERSHIP of the Lake Avenue Church, Rochester, is 2038. Receipts for current expense during the last year amount to \$26,700; those for benevolence total \$35,300 and for the building fund, \$20,000; the total for the year is \$82,000. Bible school attendance has increased from 650 last year to approximately 1000. Winter congregations have at times so taxed the capacity of the building that many people have been turned away. In connection with the

meetings of the Religious Education Association, the church prepared a set of thirty charts showing the entire organization of the church work and the way the organizations are coordinated.

#### A Jubilee Call for New York Workers

The program for the Jubilee celebration is a wonderful one, embracing two beautiful pageants one written by Mrs. Helen Barrett Montgomery, the other by Miss Margaret Applegarth. Ten foreign representatives come from the other side of the world, with messages of inspiration from the fields which we have learned to know and love. There will be special Jubilee hymns, with a choir to lead them. Greetings will be brought from our missionaries, candidates and our national officers, and an illustrated lecture will be given by Miss Nellie Prescott, foreign secretary. These are only a few of the joyous things prepared for the meetings at Rochester, May 3-5, and we want just as many of our enthusiastic Jubilee workers there as possible—"Months," "Weeks," "Days" and "Hours."

Urge all who can to come to Rochester, and on receipt of the announcements concerning full information, which will be out very soon, secure your credentials, and write for accommodations to Mrs. J. C. Davis, 19 Cumberland street, Rochester, New York, chairman of hospitality.

The Powers Hotel will be Jubilee headquarters, and the meetings will be held at the beautiful and always hospitable Lake avenue church.

While we are celebrating here, let us remember in prayer, and in thought the host of missionaries who must needs remain at their posts, but who we know will be with us in spirit, during our days of rejoicing—LUCIE C. PRATT, Jubilee District President.

EASTER SUNDAY was a great day in the history of the South Side Church, Elmira, Rev. Delos E. Abrams, pastor. An evangelistic campaign, planned in September, and culminating in cottage prayer meetings early in March and in special services in charge of Rev. Harry M. Shepson which began on March 7 and continued for two weeks, resulted in the baptism of forty persons on March 27. Others have professed their faith and will be baptized soon.

#### Buffalo Notes

Lafayette Avenue Church reports the purchase of a house adjoining the church lot, which will greatly facilitate the plans for the new church building. The fund for this building is growing rapidly, in fact all departments of the work are making rapid progress. About \$35,000.00 has been paid in toward the new church building fund. The church is in the midst of a series of evangelistic meetings, Mr. Ebersole being assisted by Rev. R. B. Deer of the Maple Street Church.

At Prospect Avenue, Wednesday, March 16, was the occasion of a birthday supper spread in the church in honor of the eighty-sixth birthday of Deacon Earl W. Bailey, one of the constituent members of the church, and one of its most devoted and unselfish workers. At the supper there were present six other constituent members. Thirty-one who have been members more than thirty-five years; eighty who have been members more than twenty-five years. This demonstration indicated the intense loyalty of the membership. It accounts very largely for the success of the church in serving in its difficult, but promising field of opportunity. Work at Prospect-Hudson Neighborhood

House, the new Christian center, midway between Prospect Avenue and Hudson Street churches, is administered by a joint committee representing these two churches, supplemented by many volunteer workers, and has already multiplied the points of contact and opportunity of ministry for both churches.

## Mississippi Valley

#### NEBRASKA

DEACON C. G. JOHNSON, whose death was reported in the issue of March 12, died at Oakland, Neb., and not, as erroneously stated, at Oakland, Cal.

#### WISCONSIN

REV. ROBERT W. SHAW has been pastor of the South Church, Milwaukee, a year and a half. During the past six months this old church has made remarkable progress. September 12 there were 107 in Sunday school. On Easter Sunday there were 353. Each Sunday there are new scholars, by far the larger per cent of them being found within the territory of the church, and unattached to the church except by interest. On Easter Sunday twenty-two were baptized and four received otherwise.

LA CROSSE.—Easter was a day of great victory. Pastor W. S. Stewart baptized thirty-five, and received over twenty more in other ways. Several are yet awaiting baptism. It is the result of two weeks of cottage prayer meetings, one week of services, all conducted by himself.

#### INDIANA

EVANGELIST H. E. SHADE conducted special meetings with the First Church, Topoka, March 6-20. By the second Sunday night the seating capacity of the church was taxed to the limit. On the closing night 460 people gathered in the community hall to hear the powerful gospel message. A deep spiritual awakening is manifest in the community. There were thirty-seven confessions of faith, and of these people twenty-nine chose the Baptist Church.

REV. G. H. O'DONNELL of the First Church, Columbia City, on Easter Sunday gave the hand of fellowship to fourteen and one was baptized. Attendance at all services is large and a deep spiritual interest is manifest.

GIPSY SMITH is leading a great evangelistic campaign for the united churches of Indianapolis. Old church leaders declare that it is the greatest religious movement in the history of the city. Life decisions of various kinds number many thousands.

TUXEDO PARK CHURCH, Indianapolis, with 400 members has a Sunday-school enrollment of about 650. More room has become a necessity and building will begin this spring.

BICKNELL is putting on a big men's campaign. At a big banquet Thursday night, March 31, the tables bore a big pig roasted and several other big pigs stuffed but not roasted.

#### OHIO

THE CHURCH AT KINGSVILLE, Rev. C. F. Corman, pastor, has sustained a great loss by the death of Mrs. Lura K. Brown who lived to be almost ninety-one years of age. She was a descendant of James King who came from England in 1662



and settled in Suffield, Conn. Her father settled in Ohio in 1832 where Kingsville now stands. She united with the Kingsville church in 1852 and was married to Edward F. Brown in 1853. During sixty-nine years she has been a faithful supporter of the church in its various undertakings for good, being interested both in the home work and also in all phases of missions.

A GO-TO-CHURCH CAMPAIGN, conducted by the Protestant churches of Urbana, ended on Easter Sunday. Attendance was counted and the First Church led in averages all the way. As a result of a series of special meetings, conducted by the pastor, seventeen were baptized on the evening of Easter. The Sunday school gave to European relief \$240 and the mission circle has undertaken to sell 3000 life saving stamps.

THE FIRST CHURCH, HAMILTON, has just closed special meetings in which for two weeks Pastor B. F. Caudill did the preaching. There were morning prayer meetings for both men and women besides the evening services. The church has been greatly quickened. Forty-nine were added to the church membership and others are in prospect. The regular prayer meetings have an attendance of from 150 to 200. Under the leadership of Paul S. Harmon the Sunday school is growing rapidly. On Easter Sunday there was an attendance of 1043 and an offering of \$187. At the evening service two united with the church by letter and twelve were baptized.

FOR MANY WEEKS there has been a quiet revival going on in Euclid Avenue Church, Cleveland. Dr. Bustard took advantage of this condition and invited Dr. J. Frank Norris, pastor of the First Baptist Church, Fort Worth, Tex., to conduct a ten-day special easter evangelistic mission. These meetings helped to bring many more out into the Christian life so that on Easter Sunday Dr. Bustard baptized 101 candidates at a single service, and, on that day gave the right hand of fellowship to 200 new members. This is a record for this church.

#### MINNESOTA

CENTRAL CHURCH, Duluth, H. Robinson McKee, pastor, has just been experiencing a gracious revival. Early in February the church engaged Miss Minnie Nelson, a graduate of the Northwestern Bible School and also of the Duluth Normal, as church visitor. She is a young woman of fine tact in dealing with people and knows how to lead folks to Jesus Christ. Cottage prayer meetings were held on Tuesday night in different homes for four weeks, the regular Thursday mid-week service was devoted to the training of all in personal work and prayer. Two weeks preceding Easter, meetings were held in the church from Tuesday until Friday each week with the regular services on Sunday. The members of the church gave splendid support to the work, the pastor did the most of preaching giving simple gospel messages, much was made of singing by the large chorus choir of young people and testimonies from the christians. Twenty-two have already been baptized. Ten or more will be baptized soon. Three were received by experience and the work of grace is still going on.

AT THE FIRST CHURCH, Minneapolis, the Northwestern Bible Conference has been in session for three weeks. Speakers were Drs. A. B. Winchester, A. N. Hall, Loren

A. Clevenger, George Guill, W. B. Riley, Gustav Johnson. On the evening of March 21 Dr. Riley's sixtieth birthday anniversary was celebrated in the church with a great banquet at which 350 people sat down. Dr. S. Marx White was toastmaster for the evening. Addresses were made by Dea. F. E. Tallant, for the official board, Mrs. Frank Ashcroft, representing the women's societies, S. E. Robb, the treasurer of the church, Roy Gallup, the young people, and Dr. A. N. Hall, speaking for the outside church friends. To all of which Dr. Riley responded. He was presented with an elegant travelling-bag, into which had been crowded five hundred one dollar bills. The students of the Northwestern Bible Training School presented him with an elegant steamer trunk. On Easter Sunday eighty-four converts were baptized in the morning and evening services.

PROF. EMANUEL SCHMIDT, a member of the faculty of Bethel Theological Seminary, St. Paul, Minn., passed away at the Midway Hospital, March 18, at an age of 52 years. Dr. Schmidt was a graduate of Colgate University and B. D. and Ph. D. of Chicago University, majoring in Egyptology and Hebrew. Since his graduation, 1902, he has spent two years as the editor of an illustrated monthly magazine, Hemmets Van. 1905-1918 he was president of the Adelphia College, Seattle, Wash. For two years he taught French and Latin in the Stromsburg, Nebraska, High School, and since September, 1919, was professor of Hebrew and Old Testament in Bethel Theological Seminary.

MINNESOTA BAPTISTS have lost several strong leaders by death recently. Chester B. Simmons of Trinity Church, Minneapolis, and a prominent business man, died in Florida. He has been deeply interested in denominational work and a most liberal contributor. A host of friends deeply mourn his death.

DR. EMANUEL SCHMIDT, who has been teaching at Bethel Swedish Seminary, St. Paul, for two years past, died in the hospital March 18. Dr. Schmidt was a scholarly man and for thirteen years was president of Adelphia College, Seattle. He was a genial Christian gentleman, most highly esteemed by all his numerous friends and acquaintances.

REV. MAGNUS LARSON, recently engaged in business, formerly pastor of Swedish churches in Duluth, St. Paul, Cambridge, Minn., died at Mounds Park Sanitarium early in March. Mr. Larson did good service for Christ in the years of his ministry.

THE REGIONAL MISSIONARY CONFERENCES were most successful and helpful. The attendance was large and many churches were represented. Beginning in the Twin Cities, the team went to Rochester, Duluth, Worthington and Mankato. Much interest was aroused, inquiries were answered, and the best of spirit everywhere prevailed. Taken altogether they reached a very high mark of missionary information and inspiration. The devotional spirit was very clear and strong, while the social life as expressed in the evening suppers at each place was full of enthusiasm. The team consisted of Dr. H. A. Heath, Miss Harriet Cooper of Detroit, Dr. Wm. Axling of Japan, who spoke in the Twin Cities and Rochester, Rev. J. T. Latta of Burma, who met the party at Rochester and was at all the other places, Mrs. H. E. Goodman of Chicago, who left at Duluth and whose

place was taken by Miss Naomi Fletcher of New York. Dr. Frank Peterson, Dr. E. R. Pope, and Rev. E. H. Rasmussen also participated in the conferences as well as the pastors of the local churches. It was real team work and each one contributed much to success of the meetings. The missionary addresses of Dr. Axling, Mr. Latta, Miss Cooper and Miss Fletcher, were full of information and deeply interested everyone.

#### ILLINOIS

FREEPORT. Pastor Frank G. Sayers gave the last of a series of Easter time sermons by Freeport preachers at the Strand theater on Friday, March 25. Easter day audiences filled our auditorium. On Wednesday, March 30, Evangelist Harry Von Bruch, assisted by Percy James, chorus leader, singer and violinist, and by Mr. Schiebe, pianist, opened a series of special meetings. The attendance at the Bible school on Easter Sunday was 271.

DECATUR, First has recently decided to remain a down-town church instead of selling its present valuable property and moving to a residential district. Plans drawn contemplate the rebuilding of the present edifice at a cost of \$75,000. This will make a most commodious and efficient modern plant, and to all intents and purposes a new building. Fifty thousand dollars have already been pledged and it is hoped that a beginning may soon be made. The church recently enjoyed an eight days' Bible Conference held by Dr. A. J. Ramsey of Pasadena. At the closing meeting more than a dozen of the young people publicly volunteered their lives for special service for the Master. Dr. Marsh is in the sixth year of pastoral service.

OLNEY. The downpour of rain made the attendance small. But the men's class raised \$107. Several members of the class were absent, and when they are seen our offering as a class will reach \$125. The other parts of the school are doing their share. Everything is doing well and the church is being built up both financially and spiritually.

#### Report of the Board Meeting of the Woman's Baptist Mission Society of Illinois

The Board met in regular session on Friday, March 25, at 10 o'clock in the First National Bank Building, Chicago, with twenty-two members present. Mrs. W. P. Topping, president, presiding.

Mrs. A. K. Sargent, Chicago, led the devotional service. Interesting reports from various associations in the state, showing progress along many lines, were heard with delight. Mrs. Topping explained how the state work is being organized on the new union basis—Home and Foreign under one head. Mrs. L. D. Vinnedge will be new secretary director for Illinois, taking the combined offices of foreign secretary and home director. Another office is created—that of state secretary of literature to which Mrs. J. D. Liederback has been elected. The associations will be officered after the plan of this new union.

The W. W. G. state rally and banquet, May 21-22, at Immanuel church following the central district and jubilee meetings, was announced. Miss Alma Noble and other splendid speakers will be at this rally. A poster announcing the central district and jubilee meetings was shown and all urged to see that these posters are placed in prominent places in all churches to which they are sent. It was voted that



"Illinois Headquarters" for the board be established at the district meeting in Immanuel church, where all, not only from Illinois, but those from Missouri and Michigan might be welcomed and enjoy the warmth of fellowship.

The regional conferences in Illinois were reported to have been largely attended and of great help and inspiration. They are to be held annually.

The death of Mrs. R. H. Flannigan, East St. Louis, was spoken of with deep sorrow. She was very active in missionary work in that part of the state for years and led a very helpful and beautiful life.

Mrs. W. H. Harrison, Galesburg, and Mrs. W. E. Poole, Carrollton, were elected the two official delegates from the board to the central district meeting. These delegates must report verbally.

Mrs. Geo. McGinnis, chairman for program committee for state meeting at Rockford, in October, reported that the program was coming in a splendid way. The key thought is to be "Individual Responsibility." Two thousand dodgers are to be printed and sent out at once announcing this meeting and giving advance information.

Miss Louise Mammen, Peoria, was made college counsellor for Bradley Polytechnic, Peoria.

Mrs. W. H. Jones, state White Cross chairman, is compiling a leaflet setting forth the needs of missionaries, both home and foreign, telling where and how to send packages, etc., which will be printed for distribution later and which will be a great help in the White Cross work. The Winona luncheon on Monday, April 11, at Field's was announced and Mrs. G. W. Taft, 3646 Washington Blvd., placed in charge of the tickets or cards for this luncheon.

The special drive to secure seven hundred new subscribers to Missions before the central district meeting was urged. Special mention was made of the splendid work which was done the past year in the missionary union of the Chicago association as given in the annual report at the last union meeting. This union of which Mrs. R. P. Fales, Chicago, is the efficient president, is made up of sixty-five societies from the churches in the Chicago association.

The community service department under the state chairman, Mrs. R. S. Knapp, is already doing splendid work and excellent reports are coming in. The interdenominational summer school at Lebanon was discussed and it was voted to send \$20 from the board to Mrs. McGill, our representative, to assist the interdenominational committee to that extent.

Many other vital and interesting matters came up and were discussed at this meeting. The session closed with earnest prayers for guidance in this great work—His work.

Mrs. N. C. Rutherford, Secy.

REV. CHARLES W. GILKEY and his family are leaving at once to rest six months in Europe. During his absence, Dr. Lathan A. Crandall will have pastoral charge of Hyde Park Church.

PASTOR L. D. ELLISON of Villa Grove labors under a burden of sorrow. His wife, who was tireless in energy, wise in counsel and able in leadership, was taken by death some months ago, leaving an infant son.

FIRST, LINCOLN, closed a two-weeks evangelistic meeting Easter Sunday. Seventy-five professed conversion or consecration. The pastor did his own

preaching and was helped by Jos. W. News of Hammond, Ind., with the music. Twenty-seven were baptized Easter Sunday and another class will be through the instruction course for baptism April 10.

VILLA GROVE.—It is just a year since this church installed L. D. Ellison as pastor, and during that time 75 members have been added to the church, nearly all by baptism, mostly adults. Congregations have more than doubled; Sunday school has just doubled in enrollment and in interest; a brotherhood Bible class which started with four men, now has an average attendance of about thirty men. All of the auxiliary societies are growing rapidly.

#### MICHIGAN

REV. C. H. HEATON of Lansing assisted in special services at West Bay City church, of which Rev. J. B. Jarman is pastor. Thirty definite conversions are reported.

THE SUNDAY SCHOOL AT ANN ARBOR has increased 75 per cent in the past two months, and the church is remodelling its parlors and prayer meeting room in order to accommodate its growing membership. Rev. J. M. Wells has had the joy of welcoming sixty new members into the church during the past year. It has been necessary to hold two Sunday evening services at the Community Chapel in order to accommodate the people.

REV. JOSEPH R. STEVENS, who has recently entered upon the Pentwater and Hart field, has received nine by baptism as the result of special services, and the churches are experiencing a spiritual awakening.

FIRST CHURCH, PORT HURON, has found it necessary to employ a church worker for half time, and shows its appreciation of Pastor C. Frank Vreeland by lifting up his salary by \$200. Assistant pastor, H. H. Bowser is doing fine work at Gardendale; the people are putting \$1000 into improving the church property and making room for the rapidly growing work.

REV. W. T. ROBERTS, state director of city evangelism, is driving good stakes at the new mission at Battle Creek. A building is well under way and over 100 families are manifesting a real working interest in the organization.

At HOPE, Rev. J. W. Tolley rejoices in the fact that five young men are planning to enter the Christian ministry. Rev. R. J. Fields recently assisted in special services when twenty-five took a definite stand for the Master.

STATE DIRECTOR CURREY of the department of evangelism has been pressed to the limit all season. At the meetings with the Broadway Church, Bay City, Pastor H. F. Holbrook reports that there were thirty-six genuine conversions; seventeen were baptized before the meetings had closed.

A FAREWELL RECEPTION was tendered Rev. H. A. Huey who is leaving Davison this month. During the evening he was presented with a purse of money. His going is regretted not only by his church but by the community generally.

TWO NEW PASTORS have just entered fields: Rev. A. K. Scott of Perry, Ohio, began work at Nashville the first of April. Luther Grice, a student at Hillsdale, will supply the circuit of Marcellus, Jones and Poes until college closes, when he will give full time to the field.

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## KANSAS

REV. J. R. TAYLOR of Colby has been called to the pastorate of the Clyde church and enters upon the work there immediately.

FIELD SECRETARY W. H. LEYBURN has been spending several days at Clifton, holding some services and visiting among the people, with a view to re-opening our work there.

EVANGELIST ROBT. L. LAYFIELD of Kansas City conducted a union meeting in the Plano community the latter part of February with some sixty-five conversions and restorations. Rev. C. E. Riblett is the pastor of the Plano church and he reports twelve additions to the church following the meetings, ten of them by baptism.

PASTOR R. L. MEIGS of Ashland had the assistance of Field Secretary J. J. Griffin of Garden City in special meetings the early part of March.

THERE WAS HELD AT LEOTI on Mar. 19 and 20 the Sunday-school and young people's convention in the West Central Association. Mr. Fred Robb was elected president for the ensuing year and Miss Georgia Mathews of Garden City was re-elected secretary. The place of meeting for next year will be Scott City.

REV. CHAS. GROVE of LEOTI has resigned his work at Horace and is giving full time at Leoti. He preaches in the afternoons at Modoc.

PASTOR F. W. DAISLEY of Altamont is having remarkable success in his work. A church house costing about \$20,000 is to be dedicated June 10. Evangelist Rose and wife conducted a union evangelistic campaign recently in the community and the Baptist church received 182 members, about ninety of whom were by baptism.

EVANGELIST ARMSTRONG and wife of Leon, Iowa, closed the middle of March an unusual campaign in the Blue Ridge and Grand Center communities near Waldo in the Upper Solomon Association. There were nearly 200 conversions. The Blue Ridge church received fifty-one by baptism and Grand Center thirty-six. Many joined other churches. The Grand Center church has had a new roof put on the building. These are open country fields and are joining together in calling Rev. McGowhan of Nebraska.

ON EASTER SUNDAY the London Heights church dedicated its new basement which is costing about \$7,000. This church was begun in a store building in 1906 and now has a good membership supporting the pastor, Rev. J. K. Harris, full time.

THE EMMANUEL CHURCH dedicated its Sunday-school unit and basements rooms Easter Sunday. It is costing about \$20,000. This work was started in a tent in 1905. The pastor, Rev. Jos. W. Mac Daniels is leading the church on to victory.

PASTOR J. D. KELLEY of Downs closed the early part of March a splendid meeting with his church. Mr. and Mrs. Imri assisted in the meetings.

EVANGELIST ROSE and wife are in union evangelistic meetings in Clifton. The services are being held in the Baptist Church. The interest is developing, and a number of professions have been made.

REV. R. S. SARGENT of Winfield, who is pastor of the Floral and Hackney churches, had the assistance of Rev. F. W. Daisley of Altamont in special meetings recently. The results were fine, twenty-eight joining the church. The members of four whole families were among the converts.

REV. C. V. LAWRENCE of Ottawa, who is pastor at Osawatimie, held a successful meeting with his church during January, doing the preaching himself. He had the assistance of Miss Mabel Sloan of Stilwell as soloist and personal worker. Forty-five persons took a definite stand, thirty-one connecting themselves with the church, twenty-five of whom came by baptism. A large number of the conversions were from the Sunday school.

REV. H. T. CLARK, student at the Kansas City Seminary, has been called for half time to the church at Williamstown and will move his family on the field early in March. This is one of the new churches in the state, and since there is no other church in the community, a fine opportunity is afforded for an aggressive work.

## A Course for High School Pupils

(Continued from page 309)

6. "A careful consideration of his known will in preference to my own."

Then make these applications to the acquaintance we have with God.

Discuss what "frequent association" means. How it can be secured. The best time to get acquainted with God. Follow through all these points. It is possible to have the young people definitely watch the growth of their acquaintance with the Master. One can easily make this group too introspective but an occasional experience meeting along this line will draw out spontaneously the results.

(Next week: Can a Christian Have a Good Time?)

## Conference on Christian Fundamentals

The third annual conference of the Christian fundamentals movement will occur in Denver, Colo., June 12-19. The place of meetings will be the Central Presbyterian Church week-days, overflow in the First Baptist Church, and on Sundays the Denver Auditorium.

From the first, the movement has had one great definite intent—the defense of "the faith once delivered." Its originators and patrons are a unit in their convictions concerning the authority of the Bible, the diety of Christ, the effectiveness of the cross and the other great fundamentals of Biblical teaching.

The work is conducted as an antidote of "modernism," and as means of spiritual up-building. It purposes to reach and effect as rapidly as possible the Sunday-school training of the country with sound teaching; the secondary school, college and university education with the same; the theological training in the interest

of orthodoxy; the reading of men, laymen and ministers alike, with a safe literature; the provision of text books that are at once scientific and scriptural; the inspiration of evangelists with an evangelical spirit and message; the output of missionaries for both home and foreign fields with the fundamental Protestant principle that the Bible is the rule of faith and practice in the Christian religion.

In order to accomplish these objectives, bible conferences have been multiplied by the hundred, books are being written and published in large numbers; educational methods are being carefully investigated with a view to change and improvement; orthodox scientists are being consulted concerning the production and selection of safe text books. Courses of reading will be recommended.

The personnel of the approaching conference will differ slightly from that of either of its predecessors. In the first conference at Philadelphia two years since, the personnel of the conference was chosen largely with a view to inspirational addresses. The object then was to arouse the nations to the menace of "modernism." The personnel at Chicago was chosen with a view to bringing together allies of revealed truth, hence the large number of speakers.

At Denver the objectives to be accomplished will necessitate the choice of men upon a three-fold basis. First: Lay speakers, who will bring to the conference the attitude of laymen toward orthodoxy as expressed in this movement. Second: Specialists, who will bring to the conference written reports on the great subjects above mentioned, which reports will be printed and made ready for distribution in the interest of our educational program. Third: Inspirational speakers, whose addresses will show how to utilize the sound orthodoxy of the church laity and inspire the carrying out of the varied suggestions made by the chairman of the specific committees. The number of speakers this year will be much smaller than a year ago. The work this year is of a constructive character and absolutely requires this reduction.

The Denver committee, Mr. H. W. Moore, chairman, and Rev. P. V. Jenness, secretary, will arrange all details of the conference and communications should be addressed to Rev. P. V. Jenness, Temple Court Bldg., Denver, Colo.

## Will Your Pastor Be There?

(Continued from page 292)

meeting in their regular budget. The number of those which send the pastor, with all expenses paid, is increasing. People interested should take this matter up in the churches at once. Information concerning assignments, whether in hotels or private houses, can be had from Mr. F. E. Goodell, 3620 Adams St., Des Moines, Iowa.

In the report of the receipts issued in a recent number of THE BAPTIST the Woman's American Baptist Foreign Mission Society was credited with the sum of \$489,439.19. This amount includes the receipts from the Jubilee Fund which do not count on the operating budget of the Woman's Foreign Mission Society, though they do count upon the \$100,000,000. The amount received up to Feb. 20 for the operating budget for the Woman's Foreign Mission Society is \$338,784.50, leaving a balance of \$330,984.50 yet due for the fiscal year.

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### THE QUESTION-BOX

ATTENTION—H. T. Bramer, Attica, N. Y.—

In addition to the volumes suggested in my letter to you, add for the use of male quartette, the collection published by The Fillmore Music House, 528 Elm Street, Cincinnati, O., entitled Heyser's Anthems and Choruses for Men.

ATTENTION the dozen or more committees who have written in asking for help in the selection of new organs:—

The editor of this page is taking the hint and is working on a series of articles dealing with such a subject:—pertinent, practical suggestions as to just what to look for, require, and insist upon (and, what is equally important, what not to get)—when choosing the new instrument. This does not mean that these and other enquiries will not be attended to by personal letter: they will be so treated. But the writer of these lines is always glad to get hints and suggestions from his readers—a need expressed shows an opportunity for service.

#### QUESTION:

"Will you suggest a couple of interesting magazines dealing with the work of choir-directing and organ playing; not just papers dealing with the news-element."—Mr. J. S., Nebraska.

I would suggest that you subscribe to "The New Music Review" issued monthly by the H. W. Gray Co., 2 West 45th Street, N. Y., (rate, one dollar per annum); and "The Diapason," Kimball building, Chicago, Ill., published monthly, also one dollar per year.

#### QUESTION:

"How can I get in touch with the new church music for chorus-choir; the music stores here do not carry it in stock, and I have difficulty in finding it?"—A. L., Keokuk, Iowa.

If you will send in your name and address to such firms as Clayton F. Summy Co., 64 E. Van Buren Street, Chicago; Oliver Ditson Co., 189 Tremont Street, Boston, Mass.; The A. P. Schmidt Co., Boston, Mass.; Carl Fischer, 380 Boylston Street, Boston; H. W. Gray Co., 2 W. 45th Street, New York, N. Y., I am certain that they will be glad to place you on their list for complimentary sample copies of their new issues. We will review all material for church use sent to this office—that is, all material that we consider worthy; write to the advertisers on the music page of this paper.

### AMERICAN CHORUSES

WE reprint below a significant article by Marion G. Spangler from the columns of a recent issue of "The Musical Observer." While it is not confined to church music for the subject matter, most of the points made are directly applicable to that field. The article follows:—

With the wave of Community Singing passing over the land, through the camps, into the shops and industrial plants, among the colleges and the high schools, into large cities, as well as inland towns, the serious thinker will question what the effect will be upon the American Chorus.

Italy had its madrigal period and years of church music culminating in Palestrina. Germany had the Chorale which Bach immortalized. England adopted Handel and Mendelssohn and sang oratorio for cen-

turies. Recently we have begun to realize what a wealth of unaccompanied choral music the Russian Church has been fostering from one generation to the next. Chorus singing has always flourished in any country which gave it a chance. What has been its opportunity in America?

In early Puritan days psalm singing was the innocent indulgence of the musically inclined folk. Then the Handel and Haydn Society of Boston set the example of cultivating the oratorio style and later many cities organized their own oratorio societies. Church choirs have invariably appropriated the music of the Anglican or the Roman Church, or any anthems which they could perform. There is an attempt now not only to use old time carols for Christmas and Easter but to dignify the American choir by incorporating Russian Church music into the service. We shall probably always have some kind of sacred choral music, but as yet have we done more than appropriate or imitate what other countries have bequeathed us in this respect?

The history of secular chorus singing in America offers even less logical development. Sporadic opera companies, of course, have maintained choruses as necessary accessories. Men's singing clubs thrived before women's clubs were attempted, but today the immense growth of women's choruses all over the country is giving such an impetus to women's chorus singing that no city or town of any musical standard is without its women's chorus. College Glee Clubs and High School Choruses also initiate the youth of the land into the delights of ensemble singing. And finally the Community Chorus has opened the door to any and everybody to sing, sing, sing.

### NEW MUSIC

FROM the American Music Publishers, Delaware Bldg., Chicago, Ill. by Irving Gingrich:

"Hear my Prayer,"

"Now the Day is Over,"

"Oh, for a Closer Walk with God."

The above named set of sacred songs for medium voice are well-made, musically; simple, but adequate in structure; and written with care for vocal ease that would be well repaid in performance values. Settings of familiar hymn texts, they show the composer's sympathetic feeling for the devotional message therein, as well as his musical sincerity. For a singer who has command of a lyric legato, and some conception of the potential possibilities of the texts, these songs should prove very valuable. They are not for the sinner who carries the concert viewpoint into church-service.

From the Clayton F. Summy Co., Chicago, Ill.:

"Thou Wilt Keep Him," Wilson;

"I Will Lay Me Down in Peace," Lester;

"O Silent Land," Lester.

One of the best-known names among native composers specializing in singable, effective anthems built for the average chorus, is that of Ira Wilson. The titles listed above prove no exception to this classification. It is colorful, easy to sing, and will be easy to listen to. At the hands of a resourceful choirmaster many interesting choral effects are possible. The first anthem by the conductor of this column is a quiet melodious offertory number comprising a fluent contralto solo, followed by a characteristic choral interlude, closing with a repetition of the solo with a richer accompaniment. It is easy well adapted to the needs of a chorus choir. The final title is well suited for use on Memorial Day, or for funerals. It is in simple four-part writing (can be done without accompaniment), and is entirely choral—no solos are called for.

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Baptist immigrants wanted. Irrigated or dry lands. Government project.—C. S. Treadwell, Baptist pastor, Okanogan, Wash.

Baptist dentist. Address Dr. Hollingsworth. Blanchester, Ohio.

Why not a tent or tabernacle meeting this summer? Information furnished by Interdenominational Evangelistic Association, Winona Lake, Indiana.



## NEW WORLD MOVEMENT



## OUR SHARE IN THE KINGDOM

## Christ at the Centre

"Christian Centre" is a young term in our religious vocabulary. The Christian Centre is a new form of the Church's ministry. It is the agency through which Christian forces seek to help communities where poverty, bad housing, social, economic and other conditions make life so hard and perilous—especially for the children.

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mothers' meetings, cooking classes, children's hour, baths, laundry, boy scouts, Sunday School, week day religious instruction—these are but a few out of nearly fifty different forms of service in a single centre totaling over 37,000 attendance in one year.

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Or shall we build these as an earnest of an even larger ministry in the future?

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- (1) Pay up all pledges to date.
- (2) "Carry on" for completion of the Hundred Million.

*The success of the Christian Centre ministry depends on the success of the Hundred Million Dollar Fund.*

*The General Board of Promotion of the Northern Baptist Convention  
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Volume II

April 16, 1921

Number 11

# The Baptist

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All books mentioned or reviewed in THE BAPTIST can be obtained from our nearest branch. Your orders for books and supplies will have prompt and careful attention.  
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# The Baptist

Vol. II April 16, 1921 No. 11

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## Baptist Talent and THE BAPTIST

"It is a joy to see the decided improvement in THE BAPTIST! As our denominational organ it should be representative of our best talent, and is rapidly approaching that goal. We value particularly the personal touch it affords with the folks we are interested in. Across the miles and in our busy lives we keep up our delightful acquaintance with our old friends far and near, between the columns of THE BAPTIST living room."—Dr. Arthur S. Phelps, preaching pastor of the First Church, San Francisco.

## Killam's Kollum

### Stockholders' Meeting—Dividends Declared

**B**IG business! Fellow Baptist, you are a partner in the biggest business enterprise on earth. You may be interested in oil, or steel or transportation. You may even be a landlord, but rest assured that these are only side lines in comparison with the gigantic, world-wide enterprise in which you as a member of a Baptist church are now engaged. Your schools, churches, hospitals girdle the earth. Your representatives as teachers preachers, evangelists and missionaries are everywhere. For their work we have already pledged more than \$50,000,000. This does not take into account our local church budgets nor the normal income of our institutions. We are in business for Christ and humanity. It is big business. You cannot know the details of these great enterprises but you can keep in sympathetic touch with their progress if you have your trade journal—THE BAPTIST at hand. Better sign up now.

## What Does all This Mean?

Segunda, Primero, Valdez, Pictu, Sopris, Delagua, Morely, Berwind, Ideal, Farr, Tollersburg, Hastings, Cokedale, Walsen Mine. What is the meaning of this foreign language? These are the mining towns which through THE BAPTIST the young people of the First Church, Trinidad Col., visit every week. Let your imagination work a little. What may be the meaning of this service?

## Know-Nothings and Do-Nothings

In an associational meeting the writer was attempting to name and describe the different kinds of Baptists he had known. He had just completed the fifty-seventh variety—the Know-Nothing Baptist—when an old gentleman in the audience said, "Elder, you have left out our principal Baptist product in these parts. We specialize on Do-Nothing Baptists." Be not deceived. Do-Nothing Baptists belong to the Know-Nothing family. It is not at all difficult to raise a bumper crop. To do nothing about subscriptions for the denominational journals will contribute to the yield. Let us begin a real campaign for a denominationally-intelligent church membership. Will you help? Our goal is 100,000 circulation before the end of the New World Movement period.

## Look at This Gain of 67 Per Cent.

To the combined circulation of The Standard, Journal and Messenger, Pacific Baptist and Zion's Advocate at the time these were merged into THE BAPTIST we have added enough subscriptions to make a net gain of more than 67 per cent. Pretty good, looked at in relation to the old lists! Pretty bad viewed in the light of denominational needs!



# The High Cost of Delay

The most expensive thing in the New World Movement is delay. See something of what it is costing us because we have not completed the Hundred Million Fund.

April 1, 1921

## Northern Baptist Convention

*To DELAY Do.*

Number	Item	Cost
1	<p>TO FOREIGN SERVICE.</p> <p>At Jamschedpur, the Pittsburgh of the East, immense steel mills are being erected, and thousands of workers are pouring in. The missionary responsibility for these people is ours alone. No other denomination is at work there. We have been able to put in only ten per cent. of our proposed investment thus far. Increase in land values and in building material may cost us many additional thousands before we get through. Delay will cost us money. It is already costing us opportunity.</p> <p>Delay means turning boys away from school—a sorry business. At Ningpo, China, the Boys' Academy is so small and inadequate that boys have to be turned away—boys who would naturally be future leaders in evangelistic work among their own people. This means irreparable loss in native leadership.</p>	<p>Evangelistic Opportunity. Money.</p> <p>Education. Native Leadership.</p>
2	<p>TO HOME SERVICE.</p> <p>Christian Centres are waiting; work among new Americans is being hampered, and this in the face of the greatest opportunity in our history. The needs of the negroes who have migrated to the North are pressing. And everything except current expense is being retarded by the unfinished campaign.</p>	<p>Christian Americanization. Advance Work.</p>
3	<p>TO MINISTERS AND MISSIONARIES.</p> <p>Delay is costing our veterans dear. Adequate grants cannot be made to the veterans of the Cross. Many are still suffering need. It will soon be too late to help them.</p>	<p>Necessities of Life. Freedom from Anxiety.</p>
4	<p>TO SCHOOLS AND COLLEGES.</p> <p>Our children are paying for delay. Dormitory space is woefully inadequate. Some must live in undesirable houses with inadequate protection.</p>	<p>Our Children's Best Interest.</p>
5	<p>TO RELIGIOUS EDUCATION.</p> <p>Our Publication Society is hampered in its plan for enlarging its forces and work in the field of religious education. Delay is costing our Sunday Schools in efficiency.</p>	<p>Efficiency in Religious Education.</p>
6	<p>TO RUNNING EXPENSES.</p> <p>And then there is that terrible item, <i>Interest</i>. Delay causes all our societies to borrow money to pay their running expenses. Delay costs tens of thousands of dollars each year in interest charges.</p>	<p>Interest.</p>
TOTAL		Loss

Are We Willing to Pay the Bill?  
Is it Worth the Price?

GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION  
276 Fifth Avenue, New York City





# The Baptist



## The High Cost of Delay

THE one hundred million dollars will all be secured by April 30, 1924. There should be no doubt about that. The Baptists of the Northern states will not permit their great enterprise, the greatest in all their history, to fail. That is inconceivable. Having put their hands to the plow they will not turn back until the New World Movement is completed.

Already a great success has been achieved. Only a small part of the churches have as yet participated in any adequate way, but in the present incomplete state the average giving of the Baptists of the North has risen to \$10.38 per capita. More money is flowing into our missionary treasuries than ever before.

But the project is not completed. We have assets for the New World Movement of fifty-five million dollars instead of one hundred million. There is a tendency among some of us to be satisfied with this half success. There are some who are advising that we should now rest on our oars. They are pointing out that our country has entered upon a period of industrial depression and it would be wise to abandon our large plans. There are still others who claim that because economic conditions have changed since the pledges were written these should not be considered as binding until a better day has come.

Are these friends right? We may not be able, in view of the present economic situation, to secure at once the balance of the pledges to complete our fund, but before we decide to assume a policy of "watchful waiting" we ought to sit down and count the cost. We shall soon discover how high is the cost of delay.

Take the situation on the foreign field. Our program provides for the erection of 188 homes for our missionaries. If the fund is not completed many of these will not be built, yet many of our missionaries are living in dilapidated, worn-out, unsanitary houses; some of them in mud huts. If the new residences are not now erected, it is not difficult to see what will happen to our missionary staff. It is not strange that many of them are invalidated home. We have recently sent out at high cost 162 new missionaries, our own boys and girls. It will be a pretty expensive advance if we do not provide money enough to secure safe, sanitary, comfortable homes for them. We can easily count that cost.

There has recently come an insistent demand for medical missionaries. The door is wide open in all the Orient for the Christian doctor. At considerable expense we have been training and sending out some well-equipped doctors and nurses. When many of them arrive they will find no hospital or dispensary. What will they do without their tools? When they went out they were assured that the hospitals would be promptly built. But until the fund is completed they cannot be built. What kind of economy is it to send these highly trained men and women and not furnish them with equipment?

The high cost of delay is apparent enough here.

It is not less evident in the home land. Our budget provided for a number of Christian community houses to be erected in the heart of our great immigrant centers where peoples from over seas are congregating by the thousands. Great masses of people are flowing unrestricted to our shores. Congress and the late executive could not agree upon a policy of restriction, so here they come in great armies and little provision is made for making Christian citizens of them. What we do for these new people must be done in the early days of their residence here. But because the one hundred million is not yet raised the Christian centers are not being erected. What that means to America's future only the trained student can tell. But the cost is high.

There are few things more alarming in American life than the growth of a generation of future citizens uninfluenced by a knowledge of the Bible and its great fundamental principles of the moral and spiritual life. It is estimated that not more than 25 per cent of American children are having any adequate instruction in these great principles. It does not require a prophet to indicate what that means for America. Our budget provided for a generous development of our work of religious education. That development is awaiting the completion of the fund. The cost of that delay is certainly high enough. These young people are passing out of the realm of our influence every week. We may not take the time to count the cost now. We shall have it to reckon with by and by.

Some one has recently suggested that our schools and colleges can wait; there is no hurry about them. Of course that suggestion was not made by one who knows the facts in the case. For any one who has any knowledge of the situations knows that our schools are crowded to the doors and are turning children away. Many of them have no adequate facilities for housing their students who are compelled to find lodgings for themselves which cannot be supervised. Some of them have equipment which is entirely inadequate for a modern education. Many of them are compelled to pay salaries that are entirely too small to retain competent teachers except such as are willing to remain as a missionary service at a missionary's salary. Of course this does not count to the man who has no children to educate or who would as soon have them educated in an institution where there are no Christian influences. But to the man who has a boy or girl ready for college whom he wants trained in a Christian atmosphere the cost of this delay is heart rending.

Our budget makes generous provision for sending out colporters, missionaries and evangelists into the remote regions of America, into the towns and villages, into the crowded cities. These were to preach the gospel of our Lord Jesus Christ. They were to present the unsearch-



able riches of Christ to a poverty stricken, sin-sick world. If ever the world needed these messengers of the good news it surely is now. But these messengers of light are held in check, straining at their leash. They are anxious to be freed for their great mission, but they cannot be set free until the funds are in hand to provide for their care. No one who prizes the freedom and the peace which the gospel has brought to his own life, can fail to count the cost to multitudes of hungry hearts, to whom these messages are denied. That cost will be counted not only in this world but in the world to come.

We cannot count up this high cost of delay until we have remembered those representatives of ours on the firing line, who have held on for many weary months and years, hoping, begging, praying for helpers, for homes and schools and chapels in which to do their work. When Northern Baptists announced their decision to come to their help, to raise a great fund to supply their needs, a cheer went up along the whole line. They saw the dawn of a new day. What if we disappoint them now? What if we stop where we are? What if we fail to pay our pledges? Who can count the cost to these disappointed, disheartened brothers of ours who have gone out in our name and in our stead? Who wants to try to count that cost?

The delay in the payment of our pledges, the delay in the completion of our fund are costing us dearly in all parts of the earth. Every dollar which we withhold represents so much Christian power restrained which ought to be set loose. We have come now to the close of the second year of the New World Movement. Practically \$4,000,000 are due on the pledges during the next two weeks. A tremendous effort ought to be put forth in every church to have every dollar paid and remitted by April 30. No one can estimate the cost of delay in the payment of these funds. The cost will be felt from Boston to Bombay. It will be felt around the world. It will be felt in eternity.

### Does Our Lord Expect It?

"I AM just an ordinary man, working hard day by day, trying to do my duty by my family and the community. No man can expect more." Perhaps not. But does my Lord expect more? Does he ask an "extra" goodness? What did he mean, "Ye shall be perfect as your father in heaven is perfect"?

"Why cannot people take their religion sensibly? It is not necessary to be fanatical. Moderation in all things is my motto." Is moderation also the motto of our Lord? What is the significance of that utterance, "Thou shalt love the Lord thy God with *all* thy heart," and of that other, "If any man cometh unto me, and hateth not his own father and mother, he cannot be my disciple"?

"Religion begins at home. How can I spend money on the heathen abroad while America is full of pagans?" See that you do not neglect both. Then ask what Jesus meant when he said, "As the Father hath sent me, even so send I you." Is he to bear the burdens of mankind and to die for the sins of the world, and can I be narrow, provincial and selfish?"

After all, this is the Christian's query, "What does my Lord expect?" Is there a life he would have me live, words he would have me speak, tasks he would

have me do? He no longer speaks with the voice of a man, but if I listen, I can hear him. And hearing him I can afford to forget all that men shall say. He will know if I obey him.

\* \* \*

An anniversary is a good time to begin again and on a larger scale.

\* \* \*

A man dreamed a great dream and did nothing about it. Great dreams may not pass his way again.

\* \* \*

The widow's mite looks small in the hands of a woman clothed in furs who drives to church in her automobile. It is mighty only in the hands of the poor widow.

\* \* \*

It is great to dedicate life to the service of country and the liberation of mankind. So we said in 1917. It is magnificent to give life to the service of Christ and to spend it in opening to men the freedom of the gospel. So we say in 1921 and every year.

\* \* \*

The general treasurer in New York looks to the treasurers of state boards of promotion and they in turn to the treasurers of all local churches for a successful closing of the books on May 5. That explains the S. O. S. call from your church treasurer this week. If you help him, he can help the state and the state can tell New York that all is well.

\* \* \*

Of so much importance is the anniversary of the New World Movement that the greater part of this issue of THE BAPTIST is given to it. Necessity has compelled a reduction in the volume of our regular material. Thus the devotional page, the third editorial page with its prize editorial and the second page of the Bulletin Board do not appear. The amount of space given to news has been greatly reduced. We regret the need for such action but think that our readers will, as they ponder carefully the contents of this number, give their approval. The next issue will show again these omitted features and will besides contain several articles of outstanding worth. In these important days nobody can afford to lose a single issue of THE BAPTIST.

\* \* \*

Is the war that was to end war to be followed by a mad race among the nations for armaments? Is the scorn expressed by some officials at every suggestion of the limitation of armaments representative of American opinion? The world groans under its burden. Surely there was never a finer opportunity than this for Christian men to bring to bear all their power in order that the world may return to something like sanity. When some of our leading military and naval men assert that the world faces ruin unless a stop is made of plans for military and naval expansion, there is nothing unpatriotic on the part of churches in urging practical action looking towards the limitation of armaments among the leading nations of the world.



## These Churches Did Not Delay

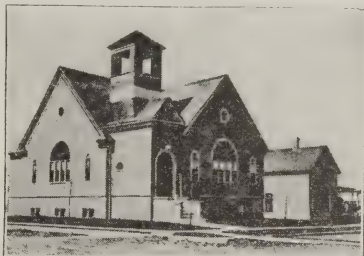
*They believed, they dared to undertake a great task, and God blessed them in corresponding measure and beyond expectation. Revivals followed*

These churches are merely samples of hundreds. When they received notice of their allotments they were overwhelmed with the greatness of the task. But they faced it frankly, took it up together in prayer, organized thoroughly, and joyously did what at first seemed impossible. It is interesting to trace the re-

sults of their campaign. In almost every instance a revival movement sprang up in the local church. Audiences increased. Sunday schools grew. Prayer meetings doubled. More money was received for local purposes, converts were multiplied and a deeper spirit of unity pervades the membership.



**Hyde Park Church, Chicago, Ill., Rev. Charles E. Gilkey, pastor, 1,097 members**  
New World Movement allotment, \$206,195  
Pledged, \$210,000  
Contributions per capita, \$191.43



**First Church, Glasgow, Mont., Rev. E. P. Wilson, pastor, 56 members**  
New World Movement allotment, \$2,300  
Pledged, \$2,709  
Contributions per capita, \$48.37



**Lake Avenue Church, Rochester, N. Y., Rev. A. W. Beaven, pastor, 1,741 members**  
New World Movement allotment, \$193,000  
Pledged, \$197,000  
Contributions per capita, \$113.15



**First Church, Lynn, Mass., Rev. Floyd E. Carr, pastor, 640 members**  
New World Movement allotment, \$49,744  
Pledged, \$50,067  
Contributions per capita, \$78.23



**First Church, Indianapolis, Ind., Rev. Frederick E. Taylor, pastor, 1,620 members**  
New World Movement allotment, \$300,000  
Pledged, \$306,519  
Contributions per capita, \$183.03



**Judson Memorial Church, New York City, Rev. Ray E. Petty, pastor, 303 members**  
New World Movement allotment, \$15,000  
Pledged, \$21,000  
Contributions per capita, \$69.30



**First Memorial Church, Marion, Ohio, Rev. F. E. Hawes, pastor, 316 members**  
New World Movement allotment, \$10,000  
Pledged, \$10,715  
Contributions per capita, \$33.91



**Hilcrest Church, Columbus, Ohio, Rev. Arthur E. Cowley, pastor, 110 members**  
New World Movement allotment, \$5,035  
Pledged, \$5,498  
Contributions per capita, \$49.99



**First Church, Roselle, N. J., Rev. Charles E. Goodall, pastor, 350 members**  
New World Movement allotment, \$31,000  
Pledged, \$35,197  
Contributions per capita, \$100.56



## Sowing for a Bountiful Harvest

*Baptists ought to increase their denominational acreage this spring. Leave no untilled lots nor fence corners. Cut the briars. Dig up the grubs. Fertilize. Set the plow deep. Prepare a bumper crop for God.*

By J. Y. AITCHISON, GENERAL DIRECTOR

**T**HERE is a time to plant and a time to reap. But he that soweth sparingly shall reap also sparingly." Christ recognized nature's law of equal reaction. This law is universal. The farmer is judged by his sowing. So is the working man, the merchant, the manufacturer, the millionaire, as well as the minister. Roger W. Babson says in "Religion and Business," "The 'production-for-profit' system has failed, and for it must be substituted the 'production-for-service' system founded by Jesus and of which the church is trustee."

Under the "production-for-service" system only can the church produce a bountiful spiritual harvest. When all churches operate under this system the results will be far beyond the present fruitage.

How did it ever happen that Northern Baptists were content to sow on all mission fields on the basis of an average yearly per capita gift of only \$2.81? This was the case in 1917 before the Million Dollar Campaign. It is true that money cannot save souls. But neither can missionaries be supported, chapels, schools and hospitals be erected and maintained with out money. The laborers on our mission fields are worthy of their hire. They are dependent upon the love and support of those who sent them forth. Never were the needs of mission fields so great or the prospects so promising.

### IF ALL HAD DONE AS HALF DID

During the Victory Campaign our per capita gifts were increased to \$3.76. In the New World Movement the subscribers in over 1800 churches have pledged upon a per capita average of \$23.56 per year. This is more bountiful sowing. Yet even this figure represents gifts from only about 52% of the members of these churches. Had the other 48% responded in accordance with their ability what a splendid showing it would make! And how inspiring it will be when all our churches begin to sow on this bountiful basis!

Our people should know the financial situation which our Missionary Societies and Boards and Schools and Colleges face as we near the end of the fiscal year. The operating

budget approved for all organizations participating in the New World Movement for the current year is \$12,500,000. This is distributed as follows:

American Baptist Foreign Mission Society .....	\$1,927,953
Woman's American Baptist For. Miss. Society .....	609,769
American Baptist Home Mission Society .....	968,887
Woman's American Baptist Home Mission Society ....	483,404
American Baptist Publication Society .....	339,017
Ministers and Missionaries Benefit Board .....	291,100
Board of Education .....	200,000
Schools and Colleges .....	2,715,582
34 State Conventions .....	1,350,800
9 City Mission Societies ..	515,321
Baptist Young People's Union .....	15,000
Northern Baptist Convention	15,000
Interchurch World Movement .....	1,000,000
Foreign Speaking Bodies ..	45,625
Co-operative Work .....	60,000
Board of Promotion (covering two years' expenses) ..	1,900,000
Balance in Readjustment Fund .....	2,542
	<hr/> \$12,500,000

We have received to April 1 from churches, Sunday schools, young peoples societies and individuals \$7,847,493.57. The income to date from matured annuities, legacies and invested funds is \$607,461.13. Adding this sum makes a total to date of \$8,454,954.70. We must have, therefore, between now and the closing of our books on May 5, in addition to all receipts to date, \$4,045,045.30.

We earnestly request all our churches to join now in a determined effort to secure this needed balance. The work is being done. Eleven-twelfths of the money has been spent. The bills must be paid. In our great Baptist family every member will surely want to do his part.

### Watch May 5

**O**BERVE that the books at the state offices will close May 5. All payments for missionary, educational and benevolent purposes, in order to count on the current year must be in their proper state offices before that date.

Our missionary societies and boards and schools and colleges are worthy of the prayerful and financial support of every loyal Baptist. Their affairs are administered by faithful men and women. These societies and boards are the channels through which Northern Baptists seek to do their full part in promoting the kingdom of Christ in all lands. Nothing would mean more just now to the future of our missionary work than for the denomination to provide the \$12,500,000 needed this year. It would give new heart to our missionaries at home and abroad. It would also encourage all our churches which have responded so splendidly and create new confidence in our ability as a denomination to carry forward our whole advance program.

### OUR LIFE DEPENDS ON IT

We are all members of the same great denomination. Should the harvest be hindered longer by scanty sowing? There is a direct relationship between the money we give and the spiritual life of our churches. Read the wonderful story told by Rev. S. W. Stackhouse, pastor of the First Church at Hempstead, L. I., on another page of this issue. Similar experiences have come to multitudes of churches. "There is that withholdeth more than is meet and it tendeth to poverty."

Conservatives and progressives can work together in politics and in business. It is the supreme test of the value of religion as to whether conservatives and progressives can work together in the kingdom of Christ. They are both honest in their own sight. They both think they are in the right. In view of the historic position of Baptists in relation to Christian democracy our people, now passing through the most perplexing period of modern history, are called upon to demonstrate to the world that we are not only democratic in principle but also Christian in spirit. Can we stand the acid test of these days? Cannot all our forces unite in our great missionary program and bend our energies to the successful completion of the task we have set before ourselves?



The time is short. Only a few days remain now until the close of one of the most significant years in the history of our work. The outlook is full of promise. Victory is in sight provided we all pull together.

We trust that those churches which have not yet taken their pledges on the four-year basis will now strain every nerve to raise in cash by May 1 one-quarter of the amount asked of them. Why not?

Many of your sister churches have pledged themselves for the full four-year period and are paying their pledges promptly. Surely those churches which fail to have their just share in the work, will not want to be responsible for neutralizing the income of those who have given on the larger scale and block the whole advance program. This is a plain statement. It is meant to be. But it has at its heart a deep concern for Northern Baptists to go forward

and do their duty to God and the world. This cannot be done unless every church feels the pressure of these urgent needs and responds as God has prospered it. The giving of each church will be a matter of historical record after May 1. It will bring joy and blessing to all to know that each one has done its full part as unto Him who loved us and gave Himself for us. Our collective answer to His cross is to be given in the New World Movement.

## Hundreds of Young Baptists Enlist

BY R. M. WEST

**T**HE future of a denomination depends upon the ideas of life and service which its young people possess when they enter into responsibility.

The lack of ministers and missionaries is not so much due to defects in college training as to deficiency of training and inspiration in the church and home. It is to the church and home period of youthful development that the activities of the life work department are earnestly directed.

The purpose of the department, however, embraces far more than the supply of ministers and missionaries. It seeks to open the minds and hearts of all young people to God's call to a life work and to inspire them to strive earnestly and prayerfully to make a life which can serve the purposes of God and the needs of humanity skillfully and lovingly. Care is exercised to present the work of the minister and missionary as fundamental and of supreme importance. At the same time effort is made to help the crowds of young people, who never will be conscious of any call to those lines of service, to discern that they may enter upon a life work in law, medicine, farming, business, statesmanship or industry, in the same spirit of unselfishness and love as ministers and missionaries are expected to manifest.

The activities of the department consist in emphasizing and disseminating Christian ideals and truths which tend to inspire young people to make a life. The finest of response has been gotten from hundreds of young people and scores of pastors where the work of the department has been presented.

A series of small pamphlets is being prepared which will place the ideals and stimulus of the department within the reach of all. The

subjects of the pamphlets are as follows:

1. The Ministry of the Church to Life.
2. Objectives of a Life Work Education.
3. A Living or a Life?
4. How to Make a Life.
5. Courage in the Highest.
6. Personal Wealth and Its Investments.
7. Life Work Opportunities.
8. Text Book on "Preparing for a Life Work."

Numbers one and two are now in circulation and number three and four will soon follow.

The true character of any work cannot be shown by statistics, nevertheless there is some significance in the statistical feature.

From the young people ministered to in the past eight months specific

interests in life work have been expressed in writing as follows:

Ministry, twenty-seven; home missions, eight; foreign missions, forty-one; missionary work without indication of the field, seventy-five; unselfish service in various lines, law, medicine, farming, etc., 199.

These purposes for life work over which in each instance there is a personal promise to pray for divine guidance and blessing, have come from young people who are quite generally under twenty-one years of age.

These young people have all been made known to their pastors and, where the missionary purpose is specific, to the candidate secretaries.

Young lives have been interested and inspired; the ultimate result will be greatly influenced by the care bestowed in the next four or five years.



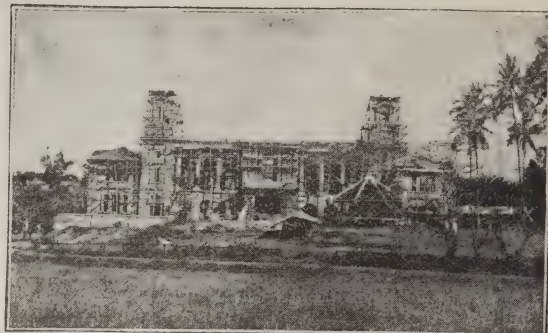
OVER THE TOP IN ARIZONA

Rev. H. Q. Morton, superintendent of the Arizona Baptist State Convention, congratulates the members of the Hopi Indian Baptist Church, Second Mesa, Arizona. This group of Christian Indians gave proportionately three times as much as any other Baptist church in the state—and Arizona exceeded its allotment. These Indians own no oil wells.





SCHOOL FOR GIRLS, NELLORE, S. INDIA



KO-THA-BYU HALL, BASSEIN, BURMA

## What Will Baptists Do About It?

*A bungalow for Nowgong, a remodeled girls' school at Nellore, a new girls' school in a Chinese city of 150,000, a home for a lone missionary at Tono, help to complete Ko-Tha-Byu Hall and a bungalow at Bassein.—Come on!*

BY NELLIE G. PRESCOTT

A cable has recently been received by the Woman's American Baptist Foreign Mission Society from Nowgong, Assam, to the effect that the residence where three of our young women are living has been condemned and that it is necessary to begin work at once on a new bungalow. It has been known for several years that the house was old and should be replaced, but the situation has recently become critical through the serious illness of one of our missionaries which was contracted by living in the house. The Woman's Society is very anxious to cable immediately authorizing the erection of this bungalow, but it lacks the \$8000 which will erect a bungalow that will be comfortable and adequate, provide a home for four of our young women and supply simple furnishings. At present these missionaries of ours are homeless.

### What Will Baptists Do About It?

In Nellore, South India is our Baptist elementary and normal school for girls which numbers over 150. With this is connected a practice school and a kindergarten department which has recently been added. For several years the need for enlargement has been urgent, but with the growth of the school it becomes a critical need for \$3500, asked for remodeling and adding new rooms to the present building. Now classes are meeting on a veranda, which is delightful for a few months. The excessive rain and heat, however, make this impossible at certain seasons of the year, so that the classes must meet wherever

a corner can be found for them. In this school, Indian girls are being trained to be Christian teachers and home-makers for our whole Telugu field. How important a work in India's present critical situation! Only \$3500 are needed here.

### What Will Baptists Do About It?

Chaochowfu is a large, conservative city of South China where our girls' school has been struggling along with almost no buildings and less equipment. A year ago it was



WOMAN WITH BABY, WASHING

possible to secure a portion of a block in the heart of the city, including several buildings, which could be used for the school. On this \$2000 was paid leaving a balance of \$500 still due. Since then, adjoining property in the same block has come into the market and should be immediately secured, inasmuch as the school has already outgrown its present quarters, and has no opportunity to raise the grade because of lack of room. For the purchase of this new property, with the \$500 required to complete the earlier transaction, \$2000 will be necessary to make possible this entering wedge to Christianity into the homes and lives of the 150,000 women and girls of this conservative old Chinese city.

### What Will Baptists Do About It?

An urgent call comes from our Japan mission for a suitable home and working centre for one of our older women missionaries who has gone to live in Tono, a town of 8,000 people, up in the mountains of North Japan. This portion of our Baptist work has been understaffed for years—one man in Sendai being the only missionary now in charge of two fields which contain a million Japanese for whom Baptists are alone responsible.

Tono is one of the towns where the church has been struggling along with but little outside help for years. Now this woman missionary has volunteered to live there. She is alone, has rented a small Japanese house, plans to open a kindergarten, and begin work among the women and girls. It is imperative that a



proper home be provided immediately. A two-story addition to the church will provide this, the circle room for the kindergarten, and rooms for the Japanese assistants. The Women's Society is asked to cable \$11,500 to buy a small piece of land adjoining the church and to erect this building. A missionary who has already given twenty-five years of service in Japan, living alone, in a little town in North Japan waits for an answer.

#### What Will Baptists Do About It?

This is a call for help from the Sgaw Karens of the Bassein field! Through self-denial and heroic giving they are erecting the new Ko-Tha-Byu Hall, named for the first Karen Christian. This building is to cost \$100,000. With \$50,000 given by the Government a new school building for the girls is to be erected. The Karens, who are straining every nerve, whose pledges for one week in December amounted to \$7000, and who in the month of November pledged \$17,000, are asking, through the Woman's Society, that the Baptists of America aid them to the extent of providing a covered walk and the equipment needed for the two new halls—seats, desks, tables, blackboards, and \$10,000 will provide all that is needed. This gift would be just one more link between the Karens and the Baptist people in America towards whom they feel grateful for sending them missionaries and for other tokens of brotherliness.

#### What Will Baptists Do About It?

From Burma comes another urgent call to the Woman's Society which cannot be met without additional funds. Reference has already been made to the work at Bassein. The bungalow in which two of our missionaries are living and which has served as a dormitory for the girls, has become so dilapidated that it has been necessary to replace it. The situation is so urgent that our Burma mission has asked us to cable the money. A part of the money the society has been able to provide, but \$4000 is still needed to make it possible to begin the erection of the house. The Sgaw Karen school in Bassein has an enrollment of 300 boys and 218 girls. It has been able to maintain itself with no previous contributions from American Baptists aside from the salaries of our missionaries and the houses in which they live! Here \$4000 will meet the present situation and assure the Karens and our missionaries in Bassein of our cordial approval of all their efforts and their success along the lines of self-support.

## My Missionary Has Come

BY A. F. UFFORD

IN 1819 there graduated from Brown University, a young man whose great desire was to become a foreign missionary. Unfortunately Jesse Hartwell, although strong in faith was weak in body. When he made application to the American Baptist Missionary Union to be sent to Burma to join Judson he was rejected, the board's medical examiner telling him that he could not live very long, but that he might live a couple of years if he went south.

Although bitterly disappointed at the board's decision he took the physician's advice and went south, where for many years he filled important positions as preacher and college professor.

When he found the door to the foreign field definitely closed against him he at once began to pray for a son to go in his stead. In due time a little girl came to the Hartwell home. As the appointment of women missionaries was an unheard of thing in those days he again prayed for a son. When the second child came it was a little girl, but Jesse Hartwell continued to pray for a son believing that he would come. When the third child came it was a little girl but the Hartwells prayed on. When the fourth, the fifth and the sixth child came, each was a little girl and still the Hartwells prayed on. Nothing daunted they continued to pray and when the seventh child came it was a boy.

Shortly thereafter Luther Rice called at the Hartwell home. Rush-

ing out to greet him Jesse Hartwell cried out, "Brother Rice, my missionary has come, my missionary has come."

Thus Jesse Boardman Hartwell, for fifty-four years missionary to the Chinese, forty years in China and fourteen years on the Pacific Coast got his name and dedication. Pioneer in Shantung province he baptized the first convert and organized the first protestant church north of Shanghai. Mighty in prayer, fearless preacher of the truth, indefatigable in evangelistic efforts, faithful in his care for the Chinese work on the Pacific Coast, and in his later years teacher of young men in the Bush Theological Seminary at Hwanghsien, Shantung, Dr. Hartwell left a priceless legacy to the Chinese church.

Nor is the end yet. Since Dr. Hartwell's landing in China in 1858 to the present day one or more of the Hartwell family has been engaged in work for the Chinese. Twenty years Nellie Hartwell Beattie worked for the Cantonese. Over thirty years Anna B. Hartwell has given herself to the women and children of China chiefly in Shantung. Thirteen years Lottie Hartwell Ufford has been guide, counselor and friend for Chinese school girls and the women and children of Shaohsing. Twelve years Charles Norris Hartwell has been a teacher of Chinese young men in the Hwanghsien middle school. Since Jesse Hartwell prayed for a son to go to China in his stead an aggregate of 159 years of service has been given to the Chinese by his descendants.



GOING TO SCHOOL IN BURMA



## Maintaining Our Morale

*Student volunteers are coming in a greater host than ever. Our denomination has not failed and will not fail. We have a great cause that inspires a great faith. Many voices call us on. The hour sounds an advance*

BY J. H. FRANKLIN

THE events of the last twelve months furnish a background for serious reflection on the part of those engaged in missionary effort. We face a situation which need not be camouflaged. We might as well be frank and confess that in certain respects we have been disappointed. Our available material resources are not quite what we had hoped for. The anticipations of a year ago have not been fully realized. In our temporary disappointment we are in danger of losing the true perspective and of making baneful spiritual observations. If we were to allow a disappointment as to material resources to affect seriously our morale we should dishonor God and we should prove ourselves unworthy of places of leadership, either at the front or at the home base. The hour calls for a faith that will convert a temporal disappointment into a spiritual victory.

### THE HOUR CALLS FOR CHRIST

The hour calls for faith in our great cause. Never were the voices of thoughtful men, statesmen, philosophers and warriors alike, so insistent in their declarations that spiritual renewal is essential to the well-being of humanity; that the spiritual forces are the determinative forces in the world. Men who know the religions and the philosophies of mankind proclaim that the only real hope is the teaching of Christ sanctified by his cross on Calvary. The foreign mission program represents the boldest plan yet conceived for making Christ and his cross real in the hearts of individual men and in all human relationships. The cause which rests so truly in the heart of the Eternal cannot fail. Our mistakes may have hindered its progress, and we may so fail to represent it truly that other agents and other agencies must be employed, but the cause itself must triumph. Adequate help is found in no other direction.

The hour calls for an humble faith in ourselves as disciples of Christ—a faith that God can use us in spite of our weakness and our many mistakes. Christ's plan is to reproduce himself in the lives of his dis-

ciples. First, "I am the Light of the World." Next, "Ye are the Light of the World." "And the Life was the Light of men." We have been in danger of conditioning our success in his service on an abundance of material equipment. Let us not forget that in general the men who have been epoch-makers in the kingdom of God have had nothing but their bare lives to offer. Nothing but life can propagate itself. Life, bare life, dominated by the spirit of Christ, is the greatest asset for the advancement of the kingdom of God.

### THE HOUR CALLS FOR US

The hour calls for faith in our denomination, which means faith in our forces and faith in one another. The denomination has not failed. In the financial test last May, our

*Now, therefore, perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.*

great denomination, in per capita subscriptions, made the best record of any of the larger denominations in similar campaigns. This was accomplished in the face of grave difficulties, and many misunderstandings that led some to an unwillingness to participate. Last year nearly one hundred young people were sent to the foreign field by our two societies. Missionaries at home on furlough are finding a deeper missionary interest in the churches than ever before. Board secretaries declare that the spirit of the state conventions last autumn and the missionary conferences now being held, is the best they have ever known. Student secretaries report more volunteers for foreign mission service than in any previous year. We have not yet reached our financial goal, but a great advance has been made by the denomination. *Our denomination will not fail.* We have a great people, and Northern Baptists will meet the hour in a great way.

They will never return to the old standards of giving. Not all of the volunteers required have yet been secured, but God is moving on the hearts of our young people.

The hour calls for a fresh faith in God. If we have been in danger of misplacing our faith and of trusting in any movement instead of in God, let us be grateful that developments now force us back to a dependence on the Unseen. Once the twelve were about to make an outward phenomenon the basis of their confidence, whereupon the Master charged them to place their faith in the Invisible. God reigns! The cause we love is his cause. He will see it through. It is possible that there may be storms ahead, but the Master of storms is in the boat with his disciples. "Why are ye so fearful?" There were dark hours during the war, but in the worst hours an unseen hand came out of the blackness and gave the victory. Whatever may be the events of the days or years that lie immediately ahead, ultimate victory for Christ and his kingdom is sure.

### Evangelism at Brown University

WHEN Dr. Albert Parker Fitch of Amherst College was invited to conduct a religious campaign at Brown University, many students were openly skeptical whether the college would pause to give it serious thought. A group of undergraduates, however, who felt the need of such meetings got together and decided to promote an expectant atmosphere on the campus and thoroughly prepare for Dr. Fitch's coming. The practical result was the university ceased its regular activities each day, and allowed time for the students to attend the meetings.

Athletic teams ceased practising; classes were omitted; libraries, fraternities, and dormitories were emptied. It was quite an unusual sight for Brown University to see the auditorium of the Union filled for a religious meeting.

Dr. Fitch took for his subjects for the afternoon addresses:



"Science and Religion;" "Morality and Religion;" "Was Jesus a Moral or a Religious Leader,"; and "The Qualifications of a Religious Man."

In the evening Dr. Fitch held an open question period when he permitted men to ask questions either on the afternoon addresses or on other phases of their Christian experience. So interesting was the discussion that the men stayed for two or three hours and many felt that they received most benefit from this phase of the campaign.

Then, too, many Brown men met Dr. Fitch in private interviews during the day for more personal questions. During the campaign forty undergraduates made themselves responsible for certain groups on the campus, to see that they knew just what was going on, that they received invitations both to the meetings and to a personal conference with Dr. Fitch.

The four days were all too short and the students deeply regretted that Dr. Fitch did not have additional days to spend at Brown.—

*Rhode Island Baptist.*

## God Met Them More Than Half Way

*Churches give to missions and have more for themselves. The outgo is followed by a generous come-back. These churches capitalize Bible promises*

**O**CCASIONALLY one finds a timid soul who has conceived the idea that if a church makes a particularly large contribution to the missionary cause the gifts for its own support will suffer thereby. This strange idea has been once for all disproved in the experience of many churches in connection with the New World Movement. Many a church burdened with debt or unable to raise sufficient funds to care for its current expenses discovered that as a result of its largely-increased giving for the missionary cause it had solved its own financial perplexities. Several instances taken at random will be sufficient to illustrate the large number of cases in which this experience has proved to be true.

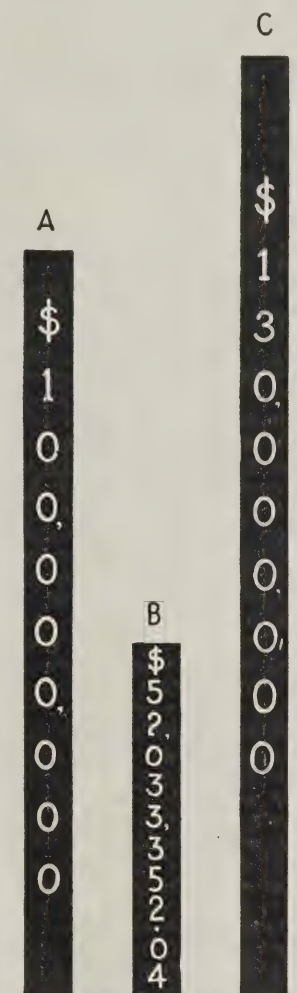
The First Church of Lawrence, Kan., a college town, completed its quota of \$35,000 for the New World Movement and then raised \$8,000 for a new church organ.

The Himrod Avenue Church, Youngstown, Ohio, a congregation of 357 working people, pledged \$150,000 to the New World Movement and then paid off a debt of \$10,000 on the church property.

The First Church of Cedar Rapids,

## NEW WORLD MOVEMENT STANDARD FOR GIVING.

- A. What we said we would do
- B. What some of us have done
- C. What all of us can do.



Note:

In 1800 churches 170,000 contributors gave on an average \$95.24 each. If our entire membership gave on this basis, we would have over \$130,000,000. This would be much less than an amount equal to one half the tithe of the average income of Northern Baptists.

Iowa, subscribed \$31,200, its full quota, and then pledged \$5,000 in addition for reducing the debt on its fine church property.

The First Church of Selma, Cal. pledged its full quota of \$33,000 to the New World Movement, designating a part of it for the support of a mission in India. It then pledged \$80,000 for a new church building.

The New World Movement led the Baptist churches of Maine to increase the salaries of ninety of their pastors.

The First Church of Buffalo, N. Y., after exceeding its quota of \$76,280, subscribed \$50,000 to wipe out a long-standing debt.

The First Church of Casper, Wyo., was a mission church, depending upon the Home Mission Society for its support. As a result of its cooperation in the New World Movement this church met its full allotment, became an independent church, providing for its own support, and increased the salary of its pastor.

The Baptists of Metuchen, N. J., have reason to be proud of their record in the New World Movement, for they passed their full quota by \$1,500, increased the membership of their church 40 per cent, wiped out a church mortgage and added \$300 to the pastor's salary.

After completing its canvass the church at Flora, Ill., raised the salary of its pastor \$800, paid \$3,500 toward a parsonage and secured a woman assistant for the pastor.

With a resident membership of only 200 the Highland Park Church of Los Angeles, Cal., passed its quota by \$2,000, subscribed the full budget for its local expenses which was \$1,000 larger than ever before, wiped out an old debt and bought a new plot of land adjoining the present church building.

The First Church of Lansing, Mich., pledged \$100,000 to the New World Movement and then subscribed another \$125,000 to provide for a church house and to improve the plants for the two branch churches.

The promises of the Scriptures have been abundantly fulfilled in many churches. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." A similar blessing awaits a multitude of other churches when they have assumed their full share of responsibility in proclaiming the gospel to the ends of the earth.



# What the Propagation of Baptist Principles Would Mean to Europe

*Religious liberty is more imperilled in Europe than for many years. Baptists are generally misunderstood. Even Lutherans and Reformed Churches are bitter against them. A challenging situation to believers in the separation of church and state*

BY C. A. BROOKS

**B**APTISTS are comparatively a new "sect" upon the continent of Europe. It is difficult to comprehend that it is less than seventy-five years since the first converts in modern times were there immersed upon confession of faith. The limit of this article necessitates concentration on one fundamental Baptist principle, viz., religion liberty assured by the separation of church and state.

It will come with something of a shock to us in America to learn that there is great danger that our hopes which rose to a high point with the termination of the war are in grave danger of being disappointed, that religious liberty is more imperilled with the reaction of the past few months than in many years.

The same thing is true all over the world. Mr. Oldham, editor of the "International Review of Missions" confirmed this conviction in a recent address in New York.

## RELIGIOUS LIBERTY ENDANGERED

With very few exceptions the union of church and state is the characteristic of organized religious life all over Europe. Even Switzerland, which probably has the most perfect democracy in Europe, or in fact in the world, has a state-supported church for which non-church members are taxed. Germany and Portugal have disestablished the church. Czecho-Slovakia has promised to do the same but has not yet done it. The Bolshevik government practically abolished all forms of religion. According to the constitution of the old Austria and Hungary, the ruler must be a Roman Catholic and the same thing is being advocated in Poland's new constitution.

There is religious tolerance in most countries, but that is not absolute religious liberty and divorce-ment of church and state. Even in those countries that have a degree of tolerance, disabilities handicap the work of evangelical free churches. It will create considerable amazement in the mind of

American Baptists to learn that our 60,000 Swedish Baptists are an integral part of the state churches of Sweden and only under the protection of that formal adherence have they been able to prosecute their faith.

I have had occasion to discuss this vital question of separation of church and state with some very fine Christian men of other communions in the newly-organized nationalities and have found them wholly wanting in any appreciation of the importance of safeguarding religious liberty by making provision in the constitution for the separation of church and state.

The Roman Catholic, Lutheran, Reformed, and Eastern Orthodox churches are the state churches of Europe. While the Roman Catholic and Eastern orthodox churches are the deadliest foes of evangelical Christianity, they are not more bitter in their abhorrence of Baptists than the Lutherans and Reformed churches in certain countries. The Eastern Orthodox hierarchy can outdo even the modernized Roman Catholic in persecution.

President Wilson strove manfully to get this principle of religious liberty written into the agreements at Paris, but without avail. Roumania, after great pressure was brought to bear upon her, signed articles guaranteeing religious liberty to the minorities of her enlarged kingdom. We are in possession of documentary evidence which reveals how utterly she has failed to live up to her agreement. The

*THE missionary movement is today the greatest unifying power at work among men; it is defining a universal standard of morals, teaching and illustrating a practice of the gospel of love which steadily gains ground in the face of skepticism and cynicism, and is silently working a revolution in the feelings and thoughts of men in race relations. The missionary movement has become the very highest statesmanship; it is the one adequate expression of that spiritual internationalism which was long the dream of the prophets, but is fast becoming an inspiring fact in the life of the world.—Hamilton Wright Mabie.*

people which have come under her domination through the surrender of territory and the creation of new boundaries by Hungary are infinitely worse off than when they were under the rule of Hungary which has in recent years given great freedom to Baptists.

If any of us foolishly assume that evangelical Christianity can flourish under an active and aggressive state church with its inhibitions and disabilities, we have only to read the record of our Baptist work in Europe. Religious liberty is the acid test of civil liberty and progress.

Our best allies politically in all European countries are Socialists and other liberals. The Socialist Imperial Republic of Germany disestablished the church, and with the removal of the old disabilities thousands of people who were in the state church for politic reasons left it and our churches and other evangelical free churches immediately felt the effect of this new liberty.

## NO OTHER MODERN HOUR SO FATEFUL

Baptists are generally misunderstood in Europe. They have often lacked educated leadership and organization. Mr. Igrisan, one of my colleagues in Europe last year, was arrested and detained in Roumania for a short period and during his detention was asked if there were any Baptists in America. Our brethren are generally regarded as sectarian and schismatics. Sometimes they have been, in my judgment, somewhat Pharisaical, but mostly they are what the postoffice official in Budapest characterized our Hungarian Baptists, "beautiful people."

There has not been an hour in modern history when we in America were confronted with so challenging a situation as now. When this vital principle is so generally at stake, our resources and influence, our leadership and intercession must be brought to bear upon Europe if we are to make our largest contribution for the complete establishment of the kingdom of God on this war-torn continent.



## Reenforcements Are Joining the Ranks



DRYDEN PHELPS

THE Survey presented at Denver pointed out the necessity for the appointment of 228 new missionary families and 176 single women missionaries before April 30, 1924. This would almost double the number of our missionaries on the foreign field. New missionaries to the number of 162 have been commissioned since the Denver convention, forty of these since the Buffalo convention.

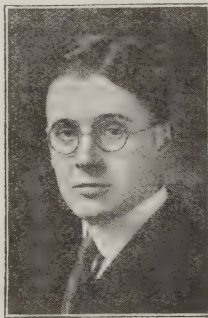
We present here six representatives of this new Baptist missionary army.



FLORENCE N. CRANE



KATHERINE E. BOHN



DR. ARTHUR G. BOGGS



EVELYN BICKEL



J. N. DECKER

*Right giving is a part of right living*

*The living is not right if the giving is wrong*

*The giving is wrong when we steal God's part of our income to hoard or to spend on ourselves.*

*Laymen's Convention  
Southern Presbyterian Church*



# THE NEW WORLD MOVEMENT PLAN DOES WORK

## IT EVIDENTLY WORKS IN NEW ENGLAND

### The average more than trebles

The per capita contributions of Massachusetts Baptists were in 1919-20 under the old system

**\$4.44**

In 1920-21 under the New World Movement

**\$13.73**

The average per capita of the churches which have subscribed their full quota

**\$23.52**

### The total payments also more than treble

The Baptists of Massachusetts paid in 13 months in 1919-20

**\$184,941**

In first 10 months in 1920-21 they paid

**\$701,827**

## IT WORKS IN OTHER STATES ALSO

In one association in Wisconsin the churches which did not cooperate in the New World Movement have paid an average per capita contribution of

**54 cents**

The cooperating churches in the same association have paid an average per capita contribution of

**\$4.10**

The non-cooperating churches have paid to February 1,

**\$85.00**

The cooperating churches have paid to February 1,

**\$3,305.37**

## WHY NOT TRY IT?

### IT WORKS WHEN YOU WORK IT

The record of 50 churches in Illinois which made the highest per capita subscriptions in the New World Movement

10 churches with 3,941 members subscribed \$671,239.68.  
The average per capita \$170.32.

10 churches with 3,224 members subscribed \$260,262.52.  
The average per capita \$80.72.

10 churches with 3,739 members subscribed \$269,122.80. The average per capita \$71.95.

10 churches with 4,159 members subscribed \$240,574.37. The average per capita \$57.84.

10 churches with 2,095 members subscribed \$110,401.74.  
The average per capita \$52.90.

The whole 50 churches with 17,158 members subscribed \$1,551,601.05.  
The average per capita \$90.43.

Of the 50 churches 35 also increased their pastors' salaries.

## WHAT SUCCEEDS IN ILLINOIS WILL SUCCEED IN OTHER STATES

### WHAT IF WE ALL PULLED TOGETHER?

Massachusetts had the third largest quota in the One Hundred Million Dollar campaign.

**\$7,877,000**

When the churches which have not subscribed their full quota reach the per capita average of those which have, the total subscription of Massachusetts Baptists will be

**\$8,467,200**



# The Bulletin Board

## Books Will Close May 5

The books of the state boards of promotion will close promptly on Thursday, May 5. Church treasurers should take notice. All monies which are to count on this year's receipts must be in the state offices not later than the fifth. It is highly important that every dollar due up to that date should be collected and forwarded. Only as our national societies receive the full amount of their expectancy will they be able to finance their missionary work for the current year. The cost of all missionary work went up with the rising tide and there is no sign of return as yet. Let every dollar that is due find its way to the treasury.

## Salvador Needs a Saviour

Salvador has ten large towns and more than fifty villages. There are about four hundred thousand people in the field. Few of them know of the Christian way of living. Christian schools are badly needed. Less than twenty-five per cent of the population know how to read. Christian congregations are needed to radiate a wholesome life and elevate standards of family, social and civic living. Christian missionaries are needed to live and preach Christ and organize moral forces for better things. Sunday schools are needed to save children from selfish, careless, licentious and vicious living.

## Woman's Society Jubilee, 1871-1921

The Jubilee year of the Woman's American Baptist Foreign Mission Society has come. Fifty years ago the work for women and children of other lands was undertaken by the Baptist women of America. A start was made in 1871 with 9 workers in 4 fields scattered among 12 stations. In 1921 the Woman's Society has 252 missionaries located in 11 fields among 112 stations. What marvelous things God hath wrought!

## "All Right; I Go."

Told by an African house boy, and reported by Miss Minnie E. Grage of the Woman's American Baptist Foreign Mission Society, stationed at Vanga sur Kuilu, in the Congo Belge, comes the following remarkable story of a thirteen-year-old native Christian who preached Christ, in spite of opposition, of illness, of danger, and almost in spite of death:

"His name was Mufungu, which means a reed used in the making of mats. He was a not-yet-grown-up. He wanted to tell the words of God. He was sick in the ribs, but got well before he went away to teach. His relations said to him, 'Do not go to teach.' He answered, 'If I am sick, I go to teach the things of God.' 'Don't return,' they said. 'The Mission sent me to do the work of God,' he said. 'If I die, God knows. I go.' He went. The time much had not passed, his sick-

ness increased. He fell down in the road, and blood came. He got up and went on the road, and saw elephants, many, many. He said, 'Whether they will kill me, or the sickness will kill me, I do not know. But God knows. All right. I go.' He came to his town, and taught the children in the school, and the grown-ups of God, though his sickness was great. One day he died on the path."

## Her Father Sold Her for Opium

Direct from Hangchow, China, comes another proof of the excellent value received for Northern Baptist money spent in the Orient, in the person of Miss Grace Kan, a 21-year-old Chinese kindergartener in the Union High School of Hangchow, who, but for a Baptist missionary and five yen, would be a slave today. When she was four years old her father, an opium fiend, took her out on the streets



MISS GRACE KAN

to sell her, to get money to procure the drug. Mr. Sweet, of the American Baptist Foreign Mission Society, saw her there, bought her for five yen, and took her home to his wife. They adopted her, and placed her in mission boarding schools. Later she went through the Union High School of Hangchow, afterwards studying kindergartening under Miss Helen Rawlings, of the Woman's American Baptist Foreign Mission Society. This year she has been the acting head of the Union High School Kindergarten. After she has attended the jubilee celebrations in America of the Woman's American Baptist Foreign Mission Society, she expects to return to her own country to teach the children, and their elders, of Christ.

## The Lord Gets His Share

"Our Christians have learned to give to a great extent," writes Miss Aganetha Neufeld of Nalgonda, India. "Our pas-

tors and preachers insist on it that all Christians who have land and do cultivation should give a part of the income to the Lord and the Christians do it. Immediately after they have sown their field they take their pastor to the field and set apart a part of that field and whatever the result of that part is, goes to the Lord. Although the crops may be very poor, the Lord gets his share of it. And it is joy to see how the Christians come with their bundles or baskets of grain to the harvest festival. And the reaction of true giving is shown by the fact that during the year we were able to baptize 650 people, the largest number ever baptized on this field!"

## Boy Preacher Appears in Alaska

A boy preacher of rare eloquence who may later be heard from Baptist pulpits has appeared among the children in the Kodiak Baptist Orphanage, Wood Island, Alaska. Already he is taking over many of the junior meetings. The orphanage is more crowded than ever before, partly as the result of a recent scourge of influenza, and partly because Russian workers have had to abandon the aid they formerly gave, since they have been cut off from funds by the Bolsheviks.

## Well, Break Down the Bars

Practical friendship is a short cut to Americanization according to workers of the Woman's American Baptist Home Mission Society, who are trying out the plan all over the country. In Philadelphia, young people from two American churches have made real friends with the young people from the Italian mission. In Buffalo, several American Baptist churches are exchanging church and personal visits with the Italian Baptist churches. In an up-state New York city, one of the wealthiest churches has taken the responsibility for the Polish mission, and has found that first-hand friendship is the answer.

## Check Your Babies Here

Something on the order of a year-long baby-check system has been introduced for student mothers in the American Baptist Telugu Mission in Ongole, India, writes Miss Ursilla Dresser, of the Woman's American Baptist Foreign Mission Society. Mothers are permitted to bring babies under two years old with them, when they come for the courses in elementary training. A pandal has been erected in one corner of the girls' compound, and here the babies are cared for while their mothers are in school, in charge of a competent woman, who is assisted by some of the boarding school girls, who thus get practical instruction in the care of babies. The Telugu word for small child is *pilla*, and the missionaries call the place the pillory.

(Continued on page 359)





# The Chimney Corner



## Should She Tie His Hands?

IN THE inevitable course of cleaning the attic she arrived at the corner where old unhung pictures were stored. Quaint dilapidated things they were, too faded or too chipped for polite society. And because she had spent a rather disagreeable morning in the harder tasks—accompanied by equally disagreeable thoughts arising from a certain telephone call—in a lingering mood of loving recollections she sat down comfortably before the pile of pictures to wash them off.

Grandfather Hamlin now—My! My! what a handsome old gentleman he was, the kind still referred to with pride as a pillar of the old First Church. With a little shrug she said to herself that the poor dear man would have undoubtedly turned over in his grave if he could have heard her remarks over the telephone that very morning. Only, of course, they did not have a New World Movement in his day. Absurd! Forever thinking up new ways of wheedling money out of self-respecting church members. Well, they wouldn't get any of hers—they'd see! And she wiped the picture with an extra flourish.

Next came Grandma Hamlin, with the quaintest little lace cap on her snowy hair and the softest of fichus around her neck, fastened by a brooch—Ah, that brooch! Every Hamlin, big and little, had heard its famous story; how once on a time when Grandma Hamlin was bedridden, Grandfather Hamlin, missing the pin, searched high and searched low with no success. It was unwritten law not to trouble her about anything just then, especially anything as disturbing as a theft; so the matter was quietly put in the hands of the police, who eventually unearthed the handsome bit of jewelry in a pawnbroker's shop! And when Grandfather Hamlin heard the full and vivid description of the particular quiet little lady who had carried it there, he tiptoed to the bedside of said lady and cried brokenly: "Oh Hannah! Hannah! whatever made you pawn your one and only brooch, dear woman?"

"Well, wasn't there the thank-offering coming?" said she in her feeble whisper; and she, likely to be housed for months, was a monstrous expense, yet her heart brimmed over with interest in the "poor heathen"—so she just up and did it, sir! "But I'm too sick to be scolded," she ended, a frail, delicious smile twitching her lips. And from that day to this the Thank-offering Brooch was a precious heirloom in the eyes of her Hamlin descendants.

"Generosity hasn't percolated to the third generation, I guess," the house-cleaning grandchild smiled to herself; then turned over the next picture. Ah, dear me, Munkacsy's "Christ Before Pilate!"

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

Spellbound, she gazed at it, recalling that impressionable moment in her life when she had first seen this Easter gift to her father from the men's Bible class he taught. An awkward little girl of ten years old, she had stood before it, wide-eyed—"But how dared they? How dared they?" she had cried indignantly, pointing at the helpless hands of the White Christ, hands tied with rope—"oh father, how dared they tie his hands?"

Across the long years she could still hear his deep, rich voice explaining: "They did not believe in Christ's hands, darling; they could not understand hands that moved only to heal the sick and open the eyes of the blind and unstop the ears of the deaf and comfort those that mourn. So here are the stern, dark soldiers jostling him with spears, binding him for fear he might do them an injury. It was partly ignorance, but mostly indifference that tied those hands; and complacently, dear; and selfishness; and hardness of heart. Yet there he stands, quiet, dignified, listening to Pilate. I would not have had him act otherwise, would you?"

"But I just can't bear to see it," the little girl of long ago had cried, a storm of fierce protestation in her voice.

"Then take care you never bind him yourself, dear child" her father answered.

SAVIOUR! Thy dying love  
Thou gavest me,  
Nor should I ought withhold,  
Dear Lord, from Thee;  
In love my soul would bow,  
My heart fulfil its vow,  
Some offering bring Thee now,  
Something for Thee.

Give me a faithful heart—  
Likeness to Thee—  
That each departing day  
Henceforth may see  
Some work of love begun,  
Some deed of kindness done,  
Some wanderer sought and won,  
Something for Thee.

All that I am and have,  
Thy gifts so free,  
In joy, in grief, through life,  
Dear Lord, for Thee!  
And when Thy face I see,  
My ransomed soul shall be,  
Through all eternity,  
Something for Thee.

As long as the picture had hung on the walls of their house she never failed to remember his words and her smothered reply: "Oh, I couldn't do that! I just couldn't!"

Well, after all these years—indifference? complacency? selfishness? hardness of heart? And the same White Christ stood there, with patient, bound hands, toil-worn from the carpenter's bench, fresh from resting in tenderest blessing on the heads of little children—yet tied! Hands that had raised the daughter of Jairus and the son of the widow of Nain—tied! Hands that had broken bread for the hungry and cured the sick at sunset time—tied!

"Greater works than these shall ye do because I go to my Father," chanted itself into her ears as she stared at the picture still spellbound.

Greater Works? Ah, this New World Movement, perhaps—what was it, after all? It was hospitals for curing sick souls and sick bodies; orphanages and settlements for blessing little children; schools for training the ignorant; churches for telling the old, old story, ministers to break bread in the homes of the humble.

Yet here was an indifferent Baptist binding those hands, a complacent Baptist, a selfish one, one afflicted with hardness of heart.

*"They lived for themselves,  
They thought for themselves,  
For themselves, and none beside;  
As if Jesus Christ had never lived,  
And as if he had never died."*

Whereupon the doorbell jingled. She felt unequal to the task of drying her eyes and taking off the dusting-cap and the gingham apron. Probably it was only an agent, anyhow. Curious it was how one was always interrupted in sublime moments by mundane affairs! It jingled again. "Let it!" she sighed; and wiped the picture frame meditatively. But at the third jingle curiosity did its perfect work: she got up, raised the sash of the attic window and saw two very familiar men retreating slowly along her front walk.

"Oh, don't go!" she called down to them, "wait! wait! You're the very persons I want to see. I'll let you right in."

Lifting their hats politely, they acknowledged her welcome; but as they stood waiting for her to reach the front door Canvasser Number One said doubtfully: "Do you suppose she's had a change of heart since morning?"

"I profoundly hope so!" sighed Canvasser Number Two, (for it was he, poor man, who had heard those spicily direct remarks over the telephone from this very lady); then, with the optimism born of a deep belief in their enterprise, he added: "You know, Jim, any woman



who's a Christian at all is simply bound to believe in this practical commonsense plan for continuing the work the Lord himself began. It's a pretty poor sort of Baptist who's contented to let the whole

Christianization process stop just because he or she happens to be comfortably safe!"

"That's true!" Jim agreed; and the door opened. They stepped inside.

## The Young Reserves

### The Boy Who Shouted "Fire! Fire!"

This is the second of our "Truth" Stories. Read about the contest in THE BAPTIST for April 2, and start competing.

IF THERE was any one thing which everybody dreaded in that lonely wooded district it was forest fires, for the season had been unusually dry, and all the lumber region was in danger.

Buster Bob had often heard the lumberjacks discussing this peril, and early one evening—having nothing else to do—a wretched imp hopped into his brain and led him to come tearing into the camp just as the men had finished supper and were beginning to loll at their ease. With piercing suddenness Buster yelled: "Fire! fire!"

He hardly expected such complete commotion, for every man jumped to his feet and shouted: "Where? where's the fire?"

Buster made a hasty decision—"Down by the old saw-mill," he cried.

A groan went the rounds, for this deserted saw mill was two miles away and the fire would have gained great headway before they could reach it. But off they dashed, while Buster stayed behind, chuckling. Needless to say, they gave him exactly what he deserved, several hours later when the tired men came back from their long, useless trip!

Weeks went by after that, and one noon as the lumberjacks were eating lunch out of their boxes way off in the heart of the forest, Buster came rushing into their midst once more: "Fire! Fire!" he shouted breathlessly, "forest fire all around the camp!"

The men looked at him with twinkling amusement. "Keep it up, sonny! Yell a little louder!" they taunted him, "but you can't catch us twice with that same old yarn."

Like a person in a nightmare poor Buster frantically gesticulated as he cried: "But it's true—true—great tongues of fire everywhere—crackling—licking up the timber—billows of smoke—oh, come! hurry!"

"Now ain't he the clever little actor?" taunted the wag of the lumberjacks.

So with one last gasp of rage at their calm unbelief, Buster shouted: "It's true, I swear it's true, fellows; fire for miles—horrible—" and then, from sheer exhaustion after his frantic run through the forest he fell into a faint at their feet.

A stir of amazement went around the group. Then a lumberjack gingerly bent over to see if this was more play-acting, but instantly he cried hoarsely: "Men,

I bet this kid was telling the truth for once in his life—smell his clothes, will you? They're full of wood smoke!"

Instantly several men leaned over and sniffed the heavy odor, and one of them cried: "Yep, this coat of his ain't tellin' no lies, boys—it's smoke sure enough. Hustle up, fellows, we've wasted too much time already guying this poor little liar!"

But when they reached their camp it was one mass of hideous roaring flames,—creeping, sucking, crackling. Enormous clouds of smoke billowed up from the huge piles of timber, laboriously stacked for hauling to great cities far away. Indeed, the work of months and years was gone forever in the twinkling of an eye, while three dozen men stood homeless, out of work. And all because one poor smart-aleck had lips which nobody trusted.

### Winning the N. W. M.

By PEGGY

CONTINUING from last week, let me tell you how Bill earned his \$25 a year to pay his New World Movement pledge. When we told father how much we had pledged he gave a long low whistle: "You'll be busy children!" he said.

"We'll be happy children!" we smiled.

And we have been. It's the most satisfying thing we ever tried! To begin with, Uncle Tim always gives us \$5 apiece at Christmas, which came in very handy. Then we had our "allowances," but we're not at all a rich family, so the allowances were awfully small. Yet we know we were frittering them on things that only lasted a minute or two; such as ice-cream cones and candy. Also we decided to start earlier to Sunday-school so we could walk, and save our carfare. In simple ways like these anybody can save quite a bit of money. But the rest of Bill's plan was what business men would call "enterprising," if you know what I mean—it looks so well in print, doesn't it? But Bill declares it looks even better in his N. W. M. bank!

This is what he did: He asked mother if he could have all our old newspapers, old rubbers, old rags, old bottles etc., to sell to the junk-man. Of course she promised. Old papers sold for 75 cents a hundred pounds in our town, and you should have seen Bill collecting them. He went to several of our friendliest neighbors and told them the whole story: how he was a Baptist boy, that certain parts of the world had been parcelled off especially for Baptists to care for, and he had to earn about 7 cents a day to do his share—so would they mind letting him call for their old papers every once in a while, please? One jewel of a neighbor added: "Take our old magazines, too.

I never know what to do with them." Bill says he nearly kissed her, for magazines weigh a lot, and every ounce helps the pennies grow!

Then the old torn rubbers that boy collected! Mother said he positively must know families of *centipedes*, he had such successful hauls. But the truth of the matter is our neighbors grew quite as interested in our success as we were ourselves.

Mr. Seagrave would call out: "Hello Bill, old top! how's your New World Movement moving?"

"First rate!" Bill would sing back, "just got some old shoes from Mrs. Grant. They'll fetch a quarter, sure thing!"

"Guess I've got some old shoes myself," Mr. S. would smile, "Bill, if all the Baptists had your enterprise your parts of the world would be shining by next year."

"Just you wait," said Bill, "they'll shine all right, sir!"

Well it was an exciting Saturday when Mr. Isaac Jaboski drew his cart up in front of our yard and began weighing papers and counting rubbers. I am sorry to say he would have cheated us sadly if the postman had not intervened with valiant bravery (he's interested in our success, too, of course). As Bill said at luncheon: "Junk-men may not see the sense in helping on the New World Movement now, but wait till we Baptists plant a Christian center next door to them,—his children will grow up into honest rag-dealers, I promise."

But Bill really had little to complain about; he earned nearly \$7 from these cast-off things! Father hasn't had time to cut nor water the grass, nor weed the garden nor sweep the walks lately, so he paid Bill 20 cents a week for doing this. Bill also had a vegetable garden of his own where he raised things to sell to mother—oh, so cheaply! (This "Home Gardener" affair is a story all by itself, maybe you'll hear of it sometime. Suffice it to say that Bill earned many a 7 cents a day by radishes and carrots!) When winter came he shovelled snow and helped take care of the furnace at 25 cents a week. So his bank grew fuller and fuller.

Next week I'll tell you what I did myself to earn money. My way was more fun, I think, although Bill says *his* was. Yet you can see for yourself he didn't do a single thing that you couldn't do, tomorrow,—and all the other Young Reserves, too. Just wait till you hear what a *circus* I had, also what Peter and Polly did; then I'm sure you'll want to begin being a really-truly Baptist, and core for your share of our world!

(To be continued)

### Let There be Light

The greatest intellectual command ever uttered is "Let there be light." And the greatest emotional command is "Love one another." From the talks we have had with employers who have had labor difficulties and with employers who have had scarcely any troubles at all, we are absolutely sure that trouble results simply because the twin commands are not obeyed.—Thelma Dreier.





# Young People's Work



## Topic May 1

THEY KINGDOM COME. V.—IN MY COUNTRY  
Matt. 6:7-15

### Suggested Literature

"The Church's Message to The Nation" by Fosdick, 20 cts. Same may be secured from the American Baptist Publication Society. The following notes are taken from this pamphlet.

"In a sense that never has been true before, what happens in America happens to all the world. This fact brings no special credit to us. It is the result of our situation, our heritage, our unexhausted resources, and our recent emergence from our traditional isolation. This new importance of America should issue, not in pride, but in humility. But whether it be faced with modest serviceableness or with boasting, the fact remains, as an Englishman recently has said: 'The United States of America is the greatest potential force, material, moral, and spiritual, in the world.'"

### Our Measure of Responsibility

"The responsibility which this state of affairs throws upon the churches of America is obvious. To sensitive and conscientious spirits it is very burdensome. Are the churches prepared to lead the march? Our divisions, our overlapping activities, our belated emphases, our contradictory messages, our lack of vision, our unharnessed zeal—the indictment is a long and just one.

"No good churchman should seek to soften it. One of the worst disservices that the commonwealth of God can suffer in these days comes from those who ply the church with soothing syrups to numb her against the sting of criticism. Lincoln's attitude is far nobler and more useful. Stanton had called him an old fool and Lincoln heard of it. 'Stanton is a level-headed man,' said Lincoln. 'There must be something in his charge. I will speak to him about it.'"

### The Churches a Tremendous Power

"But when all the indictments against the Church are given their due weight, the fact remains that even in our present estate we are a tremendous power in America. Consider prohibition! It is a gigantic achievement that has left the country gasping in amazement. And this incredible enterprise, in many ways so alien from the genius of our race, has been pushed by the churches to a successful issue against one of the mightiest vested interests in America. Against organized power backed by enormous wealth, against the personal habits of millions more, the churches have fought a triumphant battle. Without them no great reform in America can possibly succeed. With them there is no picturable limit to what can be done.

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

"To summon the churches, therefore, to hold the nations true to its best during these critical years is no mere rhetoric. They can do it if they will."

Dr. Fosdick suggests the following which the churches can do:

They can proclaim clearly the right of Jesus Christ to master all life's relationships.

They can proclaim clearly the gospel of Christian democracy against class rule.

They can proclaim clearly the Christian ideal of internationalism against militarized nationalism.

The churches can keep the heart of the nation right in humility before God.

## News

### WESTERN WASHINGTON—ITS ORGANIZATION

The Baptist work in Washington and Northern Idaho is divided into two convention fields, i. e., Eastern Washington and Northern Idaho, and that section of Washington west of the Cascade Mountains. In both of the convention fields the work is fairly well organized.

In Western Washington the organization is as follows:

First, the entire constituency of our young people is organized under the name of, Baptist Young Peoples' Union of Western Washington, which is affiliated with, and a part of, the convention work in Western Washington.

The activities of this organization are confined largely to the holding of the annual summer assembly at Burton. It will be of interest to know that the grounds that have been used by our young people for the annual assembly were purchased a year ago, so that now, the Baptists in Western Washington own and control one of the finest assembly grounds in this country. The actual enrollment of last year's assembly was 530.

### REDUCED RAILROAD RATES

A fare of one and one-half has been authorized for the Cincinnati Convention, June 30-July 3. Identification Certificates necessary for purchase of round trip tickets are being prepared and will be ready for distribution by May 15. All state transportation leaders will have a supply, or write to James Asa White, General Secretary, 125 No. Wabash Ave., Chicago, Ill.

Every year an annual rally is held on New Year's day alternating between the cities of Everett, Seattle and Tacoma. This year's rally was the finest and the largest attended in the history of the organization, 500 young people attending the afternoon session, while 438 sat down to the annual banquet.

### Auxiliary Organizations

This convention field is further organized with the following district organizations:

Whatcom, which district is composed of all the churches and unions in the Bellingham Bay district; also Skagit County, Everett District, Seattle District, and Tacoma District.

All of these districts hold a quarterly rally, while both the Seattle and Tacoma districts are doing missionary and educational work among the foreign speaking peoples in their cities.

It is planned to organize the unions in the southern part of the state at the earliest possible moment.

### EASTERN WASHINGTON AND NORTHERN IDAHO

The young people of this convention field are organized under the name of the Inland Empire B. Y. P. U. and Sunday-school Association, and their activities are similar to those of the Western Washington field, i. e., the conducting of annual summer Assemblies, which for the past three years have been held at Couer d'Alene, Ida. Plans are under way, and at present we are looking forward to the purchase of grounds, for assembly purposes.

In cooperation with the Spokane federation of baptist young people's unions, this organization holds an annual banquet, which was held this year, Feb. 11, in the Grace Church, Spokane.

Owing to the long distances between some of our churches, it has been impossible to organize many auxiliary organizations in this field. However, the Spokane federation of Baptist young people's unions has been for some years past, and is at present, very active.

One of the reasons for the success of the work among the young people in both convention fields, is the splendid type of leadership we have among the young people at the head of these organizations.

Mr. Carl B. Forland, Mt. Vernon, Wash., is the president of the Western Washington B. Y. P. U. and Mr. C. D. Hudson, city editor of the Spokane Chronicle is president of the Inland Empire B. Y. P. U. Both of these brethren are giving much of their time to the work of these organizations, and indications are that the year 1921 will be the best in the history of the young people of Washington and Northern Idaho.





# Religious Education



## International Uniform Lesson For May 1

BIBLE TEACHINGS ABOUT EDUCATION

Deut. 6:4-9, Prov. 3:13-18, Luke 2:40-52  
Golden Text: Prov. 4:7

By JOHN A. EARL

### The Lesson Text

The lesson text is taken from three portions of the Bible, viz., the Law, the Wisdom Literature, and the New Testament. The first imposes upon the people the duty of teaching and learning the law; the second is a poetic picture of the value of education or wisdom; the third is a brief description of the development of the body, mind and spirit of the boy, Jesus. The first emphasizes memory; the second stresses what we now call common sense; the third suggests the normal unfolding of all the powers of personality in a boy who not only studied but thought, and who not only asked questions but answered questions.

### The Lesson Taught

The Bible and the spirit of education, the Bible and the method of education, and the Bible and the object of education, may profitably suggest some lines of teaching this lesson.

### The Spirit of Education

In the New Testament it is called the Spirit of Truth. But whether in the New Testament or the Old Testament, the Bible is charged with the spirit of knowledge and wisdom. Light and not darkness, truth and not falsehood, knowledge and not ignorance, wisdom and not foolishness are glorified in the Bible. The book of Proverbs is representative of the entire Bible in its encouragement of education and in its sustained condemnation of idleness, laziness and foolishness. But the spirit of education is most perfectly incarnated in Jesus. His greatest title was 'Teacher,' his greatest work was teaching, his greatest command was to make disciples of all nations and teach them. There is not a completed sermon recorded in the New Testament; but it is full of the teachings of Jesus and his apostles. Jesus was constantly pleading with the people to think, and Paul said: "Prove all things." There is no disposition on the part of the Bible to monopolize learning in the hands of the few. It is the champion of the wide distribution of knowledge as it is the champion of the wide distribution of wealth. Nor does the Bible anywhere put a premium on ignorance and the bigotry which it fosters. "And this is the condemnation that light is come into the world, and men loved darkness rather than light." "God is Light and in him is no darkness at all." The Spirit of God is the spirit of light, and "where the Spirit of the Lord

is there is liberty." The school has always followed the Bible, or, better, it has gone with the Bible, because the Bible is the inspirer of education. Wherever popular Bible reading and study are suppressed popular education languishes. This is proved by conditions in Catholic countries. Wherever the Bible is not known education is not known. The Bible is the embodiment of the spirit of education.

### The Method of Education

It is said on very good authority that the mastery of the English Bible is equal to a college education. The best method of education known in the educational world today is to deal with things primarily and not with words. Myson has said, "Men ought not to investigate things from words, but words from things; for things were not made for the sake of words, but words for things." The difference, for example, between the Bible and the Book of Mormon is this: that the Book of Mormon never came through human experiences but was said to have been written by angels and hidden until Joseph Smith found it; the Bible on the contrary is the record of human experiences true to life. The oldest story in the Bible is true to life today. In the Eden story of innocence tempted yielding to false promises, and the remorse following, we have a picturesque description of what we may read in our morning newspaper any morning before breakfast. Bible stories have perspective and background. They find us. The Bible is the record of the laboratory experiments of human life; it is the story of God revealing himself in human experiences. The laboratory method is the approved method of education today. That is the method of the Bible. John says, "Try the spirits whether they are of God." And Jesus says, "If any man willeth to do the will of God he shall know." There is no promise of light to the man who speculates and juggles with words, there is no way out of the maze for the man who has only opinions. The only way out is the way of experimental knowledge. Let us get done with words and investigate things. This is the only method of education worth while.

### The Object of Education

The object of all education worthy the name is the preparation of men and women to live the richest possible life. The highest self-realization, the fullest development of personality and the crowning work of building character constitute the chief end of education. The third portion of scripture selected for this lesson places the emphasis here, "And Jesus increased in wisdom and stature, and in favor with God and man." His body, mind and spirit developed together beautifully, and this trinity of personality

found the fullest expression in establishing and maintaining right relations with God and man. Education is incomplete and seriously lacking in balance when it leaves either God or man out of consideration. Man is both a religious and social being. His education therefore must enable him to arrive at right conceptions of God and to come into right relations with God. At the same time the educational processes through which he passes should develop his social conscience and determine his social ideals and service. Education for life is the first consideration. If this is neglected or sacrificed in the interest of utilitarian ends, then education is prostituted from its legitimate uses. Vocational education is worthy only as it brings men and women face to face with the sacredness of personality and helps them to grow a soul. In fact any form of education finds its acid test in the kind of men and women it makes. The professional, technical, vocational ends of education are secondary. The larger Christian life is the primary and vital object of education.

## A Course in Christian Living for High School Pupils

By F. F. PETERSON

CONVERSATION FIVE

Question: Can a Christian have a good time?

Scriptures: Phil. 4:8-13, 1 Cor. 10:31, Matt. 9:38-43. (Have the class read in unison Phil. 4:8-13.)

NO one can be with a group of young people very long before the question of amusements crowds to the fore. There is a strong feeling that whatever is pleasurable is bad and whatever is dull is good. We can easily throw back on the individuals conscience, decisions regarding right and wrong amusements.

Any discussion of the amusement question, however, can easily become futile if permitted to descend into the realm of two or three particular forms. It is more profitable to help the young people to see the underlying principles, the spiritual and fundamental idea which should guide.

Perhaps a better method than using questions as before, will be to present a decalogue of ideas and lead the class to discuss each as it is written on the blackboard. There is no profession of originality in all these maxims for the original authorship is not now known.

### Principles to Guide a Christian in His Pleasures:

1. I may enjoy whatever does not separate me from Christ and a performance of his will.
2. I may enjoy whatever leads me to honor the trust God has given me.
3. I may enjoy whatever does not blunt my sensitiveness to sin, and whatever

(Continued on page 349)





# Our Own Folks



## What Remains When the Dollars Are Forgotten

By JONES EARL CORWIN

IN THE March issue of "Missions" the following appeared: "After completing its canvass for the New World Movement, the Flora, Ill. church raised the salary of its pastor \$800, paid \$3,500 toward a parsonage, secured a woman assistant for the pastor, and still has money in the treasury." I cannot tell where these facts were secured. I say facts because such they are. So in writing I have no idea of refuting the few lines quoted from "Missions."

### It is the Inflection That Hurts

It has been charged in some quarters by men and women who perhaps have been 100 per cent honest in their accusations that the New World Movement is a drive for money. These words would not mean so much to some of us whose hearts are burdened because of world need were it not for the inflection and the implied finality. When the Denver convention and the ultimate collection of One Hundred Million of Dollars are made the term it either signifies ignorance or intelligent opposition under a disguise which originates in some other personality than the One who bade us go into all the world and preach, teach and baptize. It is therefore to give the local facts that shall abide when the \$ signs and the amounts that follow them in the lines quoted from "Missions" shall be sunk in utter oblivion.

In my recent reading I found this incident: A theological student said to a gray haired veteran of the Cross, "I am going to preach to a dead church, what kind of a sermon shall I preach?" The old man out of his ripe experience said without hesitation, "A missionary sermon."

When this church, which was not dead but sleeping, got one eye open and saw its apportionment and raised it and nearly \$600 over, the fact of doing something for someone else became so sweet that it longed for more. It is this word

### "More"

that I wish to stress just a moment.

In our advisory board meetings, Sunday-school administrative board meetings and other conferences "More" was the key-word—More for others; more in Sabbath school; more at prayer meeting; more in attendance at regular services; more religious education; more members in our church; more of the Spirit of Him who lead us to give dollars. Every member was saying "More." We all realized that to give dollars only was mockery.

### What Hath God Wrought?

Less than six months ago this began to crystallize and yet today as I tabulate I find He is able to do exceedingly abundant above that we ask or think. Here are the figures:—

58 per cent increase in membership; 200 per cent increase in attendance at regular services; 200 per cent increase in Sunday-school attendance; 500 per cent increase

in attendance at prayer meeting; week-day religious education under the direction of a Bible school graduate.

Through these classes we reach all who will come from the first grade to the high school students. For weeks we counted accurately those who come to our services both morning and evening and we know our increase.

Another very interesting feature of the gain in church membership is the per cent of adults and then again of men. The figures are these: 29.23 per cent men; 38.46 per cent women; 10.77 per cent boys; 21.54 per cent girls.

When the writer was in Alton, Ill., attending the regional conference he arranged with the Rev. W. L. Ferguson, missionary in India now on furlough, to support D. Devanasen and his wife native workers in addition to what the church is already doing. If this is kept up until the end of the five years which undoubtedly will be the case this church will have raised its apportionment without taking into account any pledges new members may make.

### They Had Learned to Pray

During the days of preparation for revival services which closed Easter we held cottage prayer meetings for weeks. At least a score of our members both prayed and testified to the saving and keeping power of the Lord and Savior Jesus who had never done so publicly before.

The whole membership is at a high tide of spirituality and a spirit of harmony and unity prevails that has hitherto been unknown.

How did it all come about? The New World Movement did it.

As pastor of a Church that took the medicine I heartily recommend it to any church that is asleep, dying or even dead. Shake the bottle well and take full dose as prescribed by the doctor.

## They Fail Who Never Have Tried

REPORTS from Northern California show that the Church that gives, is the church that tries to give.

The churches that have accepted the New World ideal and attempted to raise their quota have already increased their offerings 43 per cent, while the churches which have been unmoved by the larger program of our denomination have reduced their offerings by 41 per cent.

Here it is in graphic form.

### Participating Churches

\$43,888.59—Amount given for benevolence by 102 participating churches last year.  
\$105,668.96—Amount given for benevolence by the same churches eight months of this year.

### Non-Participating Churches

\$6,142.59—Amount given for benevolence by thirty-nine non-participating churches.  
\$3,590.93—Amount given by the same churches for eight months of last year. Approaching the vanishing point.  
\$15,585.00—Amount which these thirty-

nine churches might have expected to raise figured on the basis of the amount subscribed in participating churches. This money will send no missionaries to the heathen, support no school, nor make the givers laborers together with God.

## The Woman's Foreign Jubilee

TEN Baptists Districts  
Standing in a line  
First New England celebrates  
Then, there are but nine."

Ten districts have their Jubilee organizations in fine working order. The Jubilee idea is "going" from the start. New England is the one district to celebrate in April.

We suffered with a bad "spell" with the names of two overseas visitors. Some one always takes the joy out of life by insisting upon corrections. We find that Khanto Bala Rai is correct for our Bengali guest. We must add to the name of our Czecho-Slovakian visitor. Her calling cards are engraved "Madame Frances Kolatorova." She is the daughter of the oldest Baptist missionary in Bohemia. Her education was obtained in Bohemia and Scotland. She is a talented and versatile woman. She has refused to become editor of a woman's magazine, but is a worker in the Y. W. C. A. and in the First Baptist Church of Prague. She speaks fluent English.

Miss Martha Wesnke, of Lodz, Poland, is a graduate of the Chicago Training School, and is now at the head of a girls' school in Lodz. She is a member of the Baptist Church there and acted as interpreter for Dr. C. A. Brooks when he was in that country.

Kan en Vong, Hanchow, China, is in America, had her picture taken in Chicago and was interviewed by press representatives in New York. She is attractive personally, and brilliant in mind. She does not consider herself exceptional; she hopes to show what opportunity will do for the young womanhood of China.

It is quite evident that all feel the same. Christian influence and teaching plus other educational advantages are the hope of their future. The English writer, H. G. Wells, says that "civilization is ever more a race between education and catastrophe."

Our leaders discovered the truth of that thought some years ago and the fifty years we celebrate have left their impression in many lands. No successful reconstruction can be reared upon an illiterate womanhood. Some one has said, "Get into the habit of fitting the news of the day into the long view of the goal ahead." Our Jubilee celebrations abundantly attest Baptist women's appreciation of that sentiment, hence it is possible to disclose to the Baptist constituency these blossoms of the fine flower of Asiatic young womanhood, whose very presence proclaims Mrs. Montgomery's statement that "the difference in nations is not biological and racial, but social and circumstantial." So Baptist women, look up your time tables and write to the hospitality chairman.



## Des Moines, June 22-29, 1921

The next session of the Northern Baptist Convention will meet where the tall corn grows. Will it be hot there? Perhaps not in June. Like most convention cities it is reported to have ideal climate.

The local committee is planning to have the Coliseum so arranged that the delegates can hear a pin fall. We are usually more troubled with foot falls. Every delegate will be provided with felt slippers and a muzzie.

The entertainment committee has been picked because of kinship to Job. We would suggest however that delegates use discretion. We may tell the committee what we want without swearing at them.

Travel is delightful if we have the right kind of company. Would it not be a good thing for delegates from various centers to see the passenger agents and make arrangement to go to Des Moines in congenial groups?

Churches are beginning to find that a few dollars invested in wide-awake delegates pay big dividends. Send the pastor, his wife and at least one young man beside the good old stand-bys.

On to Des Moines!

## Receipts of the General Board of Promotion

May 1, 1920, to March 20, 1921

THE receipts from the churches for our denominational work for the eleven months of this year are the largest in the history of our denomination, \$7,781,694.42, which is more than double last year's receipts. We should emphasize, however, that this is only a little over 76 per cent of the amount due on the pledges. The budgets of the societies were made on the basis of the pledges made and on the expectation that the churches would redeem 100 per cent of their pledges. Any failure will cause great embarrassment and hardship. The last month of the year has always been the time of largest receipts. Every one who loves the kingdom should be concerned for the receipts. Every Baptist should pay his own subscription, seek to see that his church quota is fully paid and be much in prayer that our people may not be disobedient to the heavenly vision.

## Are We Growing a New Denomination?

By A. W. RIDER

THERE are some striking evidences that we are growing a new denomination out of the old one. In many places there is coming with a truer realization of our task, a sacrificial spirit and heroic purpose, hitherto unknown. This is transforming the whole life of these churches and gives glad promise of a new denominational life.

The regional conference held Mar. 28-29 in Pueblo, Colo. gave fresh evidence of this. Reports from the floor were given by delegates from churches which were at first staggered by the size of their quotas but which later rallied to gain the victory. Some of these were so significant and produced such an effect on the conference that I desire to pass them on to a larger audience.

The First Church, Pueblo, last spring raised \$17,000 on the New World Movement and stopped there, feeling it was all it was able to do because of a heavy church debt. But the pastor in December last got a group of people to pray concerning the duty of the church to this

cause and reopened the campaign, securing another \$17,000 in pledges. Having thus gotten under headway they could not stop—but went on. Closing the year with all local obligations met, they celebrated by raising one half of the old church debt which had hung like a pall over them so long.

The East Side Church, Pueblo, reported that when word was received giving amount of its quota, a meeting of pastor and officers was held—at which they were absolutely unanimous on one point—it never could be raised. They did not close every door however, for they agreed to pray about it and return for a later meeting. At this adjourned meeting they voted to raise what they could and went to work in earnest. Though only five families in the church owned their own homes, the members pledged the quota in full. As a result of this sacrificial giving, the promise has been fulfilled and a blessing poured out which in part is evidenced by a 100 per cent increase in church membership in the eleven months past.

The Canon City church at the time of

the campaign last spring had about decided that \$10,000 was all it could raise instead of the \$25,000 allotted to it. With this lower figure in mind the returns were disappointingly small, only \$4,000. In December last the members were led by Pastor Arnold to face anew the challenge of the larger goal and in one week's time raised the full \$25,000 allotment. The victory has extended all along the line; seventy-five new members have been added in the last four months, the Sunday-school has 412 in actual attendance and congregations tax the seating capacity so that the demand for larger quarters is already felt.

Conferences in other places could no doubt duplicate such instances, where in response to the most challenging task which this generation has ever set before our people, they have arisen and, where hesitation and fear had too long blighted their lives, have released new power; through prayer, discovered new resources; through sacrificial giving, out of weakness been made strong and won new converts to a conquering Christ.

Los Angeles, Cal.

## Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.*

## Atlantic Coast

## MAINE

THE TWO BAPTIST CHURCHES in South Berwick co-operated with the Methodist and the Congregational in special services during Lent. Rev. A. T. June of Somersworth N. H., was the speaker at all the services. His messages were heart searching and gripping. The town is better for his coming to us. Much good has come to the people from the united effort. The Baptist Church under the leadership of Rev. E. A. Elwell is making a remarkable gain. In the presence of over 600 people, four persons were baptized Easter evening.

REV. WALLACE S. BOARDMAN of Williamstown, Mass. has been called to the pastorate of the Second Church of Calais Me. Mr. Boardman accepts and will begin his ministry in Calais May 1. This is an excellent church and the character of Mr. Boardman's success in previous pastorates assures the continuance of such constructive work as was done by Dr. A. J. Padelford and Dr. T. J. Ramsdell.

## Easter Baptisms

The spirit of prayer and "the mind to work" have both been present in the main churches during the winter. Some of the fruitage appears in the baptisms reported as occurring on Easter Day. Many more baptisms have taken place on recent Sundays and a much larger number will follow the opening of the lake and river baptisteries. The following have reported for Easter:

Lewiston, thirty-five; Livermore Falls, six; Auburn Baptist, thirty-one; Washburn, seven; Danforth, three; Oakfield, seven; Houlton Free B., eleven; Houlton First, six; Brunswick, six; Bath People's, one; Bath Corliss St., one; Bath First, eight; Freeport, fourteen; Portland-Central Square, eleven; Portland First, fifteen; Portland First Free, twenty-eight; Portland Free St., five; Portland Stroudwater, six; Westbrook, sixteen; So. Gorham, one; West Falmouth, three; Farmington, seven; Fairfield, ten; Waterville Free, ten; Waterville First, sixteen; Gardiner Free, eleven; Gardiner West, two; Gardiner First, fourteen; Augusta, United, ten; No. Vassalboro, twelve; Camden, twenty-six; Rockland First, six; So. Paris, seven; Rumford, seven; Paris Hill, nine; Mexico, five; Calais First, three; Lubec, eleven; Eastport, three; Sanford, five; So. Berwick, four; Biddeford, two; Saco, Cutts Ave., ten; Damariscotta, fourteen.

The total number of baptisms reported from these forty-four churches is 345.

## NEW HAMPSHIRE

REV. J. B. GILMAN of the First Church, Nashua, preached his farewell sermon the last Sunday in March. Mr. Gilman's pastorate has covered a period of twelve years and his work has been one of marked success. The Sunday School has grown to be the largest of any denomination in the state and the church reports the largest membership of any Baptist church in the state. Twenty-six were added to the church by baptism on Easter Sunday. During the pastorate 319 have been added by baptism. Monday evening, March 28, a farewell reception was given Mr. and Mrs. Gilman before their departure for New Brunswick, N. J.



IT IS NEARLY TEN YEARS since Rev. M. R. Fo-hay came to the First Church at Manchester. He has been popular with all classes, especially with men and the young people. The church has prospered greatly under his ministry. Twenty-six were baptized Easter Sunday and thirty-six were given the hand of fellowship March 3. More baptisms are expected soon. He closes his work May 1, and goes to the First Church, New Haven, Conn.

REV. BENJ. R. HARRIS, pastor of the Merrimack Street Church, Manchester, baptized eleven Easter and gave the hand of fellowship to twenty-three the following Sunday.

FAVORABLE REPORTS of church work culminating in special Easter services and baptisms are coming in from all over the state. It seems as though the tide had turned for better things in our churches.

#### MASSACHUSETTS

THE NEW ENGLAND DISTRICT of the Woman's American Baptist Home Mission Society will hold its first annual meeting at the Clarendon Street Church, Boston, Apr. 25-26. In addition to Mrs. George W. Coleman, president, the following persons will appear on the program: Mrs. W. H. Freda, Mrs. Ruth D. French, Rev. W. H. Freda, Miss Perigo and Rev. Albert Dahlby, Boston; Mrs. C. W. Aiken, Brooklyn, N. Y.; Miss Viola Olson, Providence, R. I.; Mrs. C. N. Arbuckle, Newton Centre, Mass., and Miss May Huston, New York City.

FIRST CHURCH, BEVERLY. Rev. Carey W. Chamberlain pastor, is steadily going ahead. The fifteenth anniversary of the present pastorate was recently observed and a fine spirit of unity and co-operation prevails throughout the church. Notwithstanding a large amount of unemployment in the principal industries of the city payments on the pledges to The New World Movement are being well maintained. There has been a generous response also to the special appeals for European and Chinese famine relief. Twenty-five persons, ranging in age from ten to seventy-five years were baptized on Easter Sunday and about fifty new members have been received thus far this winter.

ON SUNDAY, APRIL 3, Rev. William D. Goble preached for the last time as pastor of the First Church of Fitchburg, where he has been settled for nine years. On Sunday, April 10 he assumed the pastorate of the First Church of Cambridge, succeeding Rev. Elmer W. Powell who resigned last November to go to the First Church of Kalamazoo, Mich. The First Church, Cambridge, is one of our important churches and has led in every good work during its existence of more than a century, having had in its membership many who have been leaders in church and state affairs.

#### NEW YORK

IN THE SEVEN WEEKS that have passed since Rev. Franklin D. Elmer began his pastorate at Hamilton, fifty persons have united with the church, thirty by baptism and twenty by letter and experience. The services held in the week preceding Easter and on Easter were especially impressive, and on Easter morning eighteen young people were baptized.

ON EASTER SUNDAY nineteen were baptized at The First Church, Le Roy. Rev. I. C. Taylor, pastor. The annual supper and business meeting of the church was held April 1. Reports showed all de-

partments in a flourishing condition. The Sunday school, with the efficient superintendent, Mr. F. W. Decker, has been largely increased in attendance and has paid over \$600 for expenses and benevolence of which \$350 was given for European and China relief. The church treasurer's report showed a balance on hand of nearly \$400. Of the \$5,700 given for all purposes, almost exactly half, or \$2,845 was paid to The Board of Promotion. A present of \$100.00 was given to the pastor.

REV. FRANK H. DIVINE presented his resignation as edifice secretary of The American Baptist Home Mission Society, at the March meeting of its Board to take effect March 31. The resignation was accepted and a committee appointed to prepare a statement that shall express the appreciation of the board for the excellent service he has rendered. During the past three years he has led congregations in campaigns for securing pledges amounting to \$5,125,000 for new church edifices and the payment of debts. Dr. Divine has formed an agency and solicits correspondence with a view to raising building and debt funds.

#### EASTERN PENNSYLVANIA

THE PHILADELPHIA Chamber of Commerce recently gave a notable dinner to the foreign students attending institutions of higher learning in that city. The purpose was to promote friendly international relations.

#### WESTERN PENNSYLVANIA

THE TENTH YEAR of the pastorate of Rev. A. M. Gregg at Monongahela City finds the church in a sound and prosperous condition. Since the first of the year twenty-five have been added by Sunday evening evangelism. The Bible School flourishes with new departmental equipment and a rare superintendent, B. Y. P. U. big and busy. For ten years the Wednesday evening prayer and conference meeting has had the place of first importance.

IN A PASTORATE of less than a year Rev. Frank W. Stanton has received forty-five into the membership of the Knoxville church. Fifteen were baptized Easter Sunday.

THE SUNDAY-SCHOOL of the Wilksburg Church has more than doubled in number enrolled and average attendance since Rev. Floyd L. Carr entered upon his pastorate. Last Sunday the number present was 457. The attendance at prayer meeting has shown a like increase, now having the hundred mark.

#### NEW JERSEY

RIDGEWOOD, EMMANUEL. Dr. Thomas H. Sprague, pastor, had large audiences and baptisms on Easter day. Before the communion service April 3 the hand of fellowship was extended to twenty-five new members, making over seventy received since the coming of Dr. Sprague in October. As over against \$12,528, which was pledged to the New World Movement to be paid by April 30, there has already been credited as paid by the

church \$13,241. A men's fellowship club has been organized, over a hundred men attending the first formal meeting.

#### WEST VIRGINIA

CHARLESTON BAPTIST TEMPLE has now a total budget of \$90,000 a year. During the first year of the pastorate of Rev. E. L. Dakin, 291 new members were received, the second year 240, and in the eight months of his third year, 187. The church has given him an assistant and a woman helper. He begins this year with an addition of \$1,400 to his salary and twenty pounds to his avoirdupois.

## Mississippi Valley

#### OHIO

FIRST CHURCH, GALLIPOLIS, is rejoicing over the eradication of the last of the church's indebtedness of \$1500. On Easter Sunday, \$1700 was reported pledged. The same day the pastor, Rev. Robert W. Peirce, baptized six young people. A new hymnal, "The Hymnal for American Youth," has been installed. The young people have just raised the money, and have purchased a new piano for their room. The Sunday school is now thoroughly graded, and the average attendance has been increased by fifty during the year. The amount due the New World Movement for the year is being paid.

#### INDIANA

AURORA, C. H. DICKEY, pastor, had in Sunday school on Easter morning 480. This number is just eighty more than had been set for a goal.

#### IOWA

REV. H. O. MEYER closed a series of special meetings at Calvary, Des Moines on Easter Sunday with fourteen candidates for baptism. Since his taking up the pastorate seven months ago there has been a general quickening of the church and a growth of 85 per cent in the Sunday school.

#### NORTH DAKOTA

REV. J. G. YORK of Grand Forks is running a six-weeks school of missions, meeting once a week, on Wednesday evenings. He has a class for men, one for women and a mixed class for young people. He will have a class for boys and girls on Friday afternoons after school. He baptized seventeen on Easter.

#### ILLINOIS

AT MOUNT CARROLL Rev. Geo. C. Fetter gave the hand of Fellowship to nineteen new members received in the local church on Sunday, March 26. Mr. Fetter closed his pastorate of six years to become pastor of the First Church of Ottawa. His last service was a union meeting filling the house to its capacity. Mr. Fetter's departure is a source of sincere regret to many outside the church as well as in it. The pulpit was filled by Dr. Gerald Birney Smith, April 3, and Dr. Shailer Mathews April 10.

BARRINGTON received twenty-one new members Apr. 2, more than have been previously received in the past five years together. Most of these were baptized. Pastor A. Sterling Barner largely deserves the credit for this result. The church is also prospering financially and is making extensive improvements on its building.

### Watch May 5

OBSERVE that the books at the state offices will close May 5. All payments for missionary, educational and benevolent purposes, in order to count on the current year must be in their proper state offices before that date.



GALESBURG closed a series of meetings continuing two weeks with more than thirty baptisms. Pastor Charles Davidson conducted the meetings. Crowds attended them. Children were very carefully instructed before baptism.

REV. CHARLES W. GILKEY, at Hyde Park, Chicago, just before leaving for a tour of six months in Europe, gave the hand of fellowship, April 2 to fifty-three new members, most of whom came by baptism.

#### NEBRASKA

FIRST, OMAHA, during the year closing March 31, received 110 new members, forty-six of whom came in by baptism. On Easter Sunday, March 2, sixteen were baptized, and twenty received the hand of fellowship. Attendance at the communion service was probably the largest in the history of the church.

The fiscal years closed with all bills paid, and a balance in the treasury. The amount paid on church expenses was \$9,660. The amount contributed to the New World Movement from all departments of the church was \$7,331.

The present number of members on the list after revising the list, is 730. Pastor DeLarme will finish a five year term of service next month, and will be hereafter reinforced by a pastor's assistant and director of religious education.

#### MICHIGAN

AT BETHANY, Pontiac, Thomas B. March, pastor, on February 21, the Christian young people of the church formed the "Pastor's Andrews Band", the aim of the band being to honor the Savior by bringing at least twenty-five souls to Jesus and into the church by Easter. A "win my chum" campaign, put on March

13-20, was conducted by the young people. On Easter morning at a sunrise baptismal service, thirty young people followed their Lord in baptism. At the regular Sunday morning church service a class of fifty-one united with the church.

PLAINWELL Easter services were largely attended and greatly enjoyed. During the day nine young people were baptized. On Sunday, April 3, the hand of fellowship was extended to thirteen recent additions. Pastor J. E. Littell is closing his fifth year in the present pastorate, and on Sunday, April 17, will conclude his work with the church. During this pastorate 117 persons have been received to membership. Eighty-eight of this number by baptism. The total financial budget for the five years equals approximately \$17,800. Of this amount \$9,700 has been for current expense and \$7,100 for benevolence. The church oversubscribed its quota in the New World Movement.

THE EVANGELISTIC SPIRIT seems prevalent in a very marked degree in the majority of the churches throughout the state.

REV. E. A. FORD, has a class of twenty-four under instruction in Fordney Avenue Church, Saginaw, and baptized quite a number an Easter Sunday.

PASTOR A. M. CONKLIN has, during his eight years' pastorate at Rockford, seen the church grow from fifteen members worshipping in a dilapidated building with no home for the pastor, into a church of nearly 100. Besides raising its local budget each year, \$6000 has been raised on the field for building a parsonage and improving the church property, and best of all the church over-subscribed its quota to the New World Movement.

#### KANSAS

AT CANONSBURG, Rev. W. J. John, pastor, the woman's mission circle held an interesting service presenting the needs of the different Baptist fields. An offering of thirty dollars was received which will be applied to the maintenance of an orphan in China.

THE WORK OF RENOVATING the Saltsburg Church, Rev. W. P. Wheeler, pastor, will begin April 1. The \$400 needed for the purpose is already in hand.

CALVARY CHURCH, Irwin, Rev. Noah Fehl, pastor, is one of a group of six churches which are in the midst of a union evangelistic effort. Dr. Daniel March of Pittsburgh is the preacher. Several are awaiting baptism.

R. L. Riggs, senior deacon and for over fifty years a member of the First Church, McKeesport, has been called to his reward.

AT CORAOPOLIS, Rev. D. M. Lenox, pastor, a World Wide Guild circle has just been organized with eight members.

THE WORK AT MORGAN Community House has developed fast and at present is the biggest work of the kind for negroes in the denomination, with a great opportunity for service before it.

EVANGELIST DAVID F. NYGREN and WIFE concluded a three-week evangelistic campaign in the First Church, Blossburg, Rev. Benj. R. Croft, pastor, Sunday March 13. The Methodist church co-operated. There were over sixty conversions.

EMANUEL CHURCH, New Castle, Rev. Emrys Thomas, pastor, is now free from debt. The Sunday school under the care of Mr. Arthur J. Rees is making encouraging progress.



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ter results. There have been forty-two additions, thirty-two of these by baptism, nearly as many more conversions, and a large number of these will come into the church. The entire life of the church has been on the upgrade. The Sunday services have had a larger attendance and the midweek service has more than doubled. The young people have added to their strength; several who were not interested have taken on new life. A men's club has been organized and with a present assured membership of sixty.

UNIVERSITY CHURCH, SEATTLE, gave a reception March 28, to Mr. and Mrs. C. H. Lavers, who, with their three sons, sailed April 1 for Shanghai, China. They go out as missionaries of the foreign society. Mr. Lavers is a builder and his first work will be to oversee the construction of a new building for Shanghai Baptist College.

UNDER THE AUSPICES of the World Wide Guild a banquet was tendered to Miss Helen Crissman, national field secretary, at the First Church, Seattle, March 28. Mrs. F. B. Matthews, state president, presided and about 135 girls representing the guilds of Seattle were present.

A RECENT ALL-UNIVERSITY assembly at the University of Washington, Seattle, was addressed by Dr. C. A. Brooks of the Home Mission Society, who spoke of the present crisis in Europe. He was so well received by the students that since his visit a committee has been appointed to arrange for a series of religious mass meetings at the university.

NORTHERN CALIFORNIA

CHICO: When Pastor Berry stepped into his pulpit on Easter morning he found approximately five hundred worshippers in the pews to greet him, Chico Commandery, Knights Templar in full uniform being among the number. In the assembly of the Bible school, more than a dozen had witnessed a good confession and applied for baptism. The ordinance of baptism was administered to three who were ready at the evening service. At the morning service a special thank-offering for needy children on the foreign fields was taken which amounted to \$102.75.

SOUTHERN CALIFORNIA

REV. W. EARL SMITH at Ontario opens auspiciously. The audiences are large and increasing. On Easter Sunday sixty-five young people came forward and gave the pastor the hand, pledging their lives to Jesus Christ without reservation. Twenty-three of the number for the first time made confession of Jesus Christ. In the evening the pageant—"The Ever-living Christ" was given to a crowded house with the pastor's wife in charge. The annual roll call was held on March 30, when 300 ate together and Dr. Deere of Pomona gave an address on evangelism.

EASTER SUNDAY was a red letter day for the First Church of Santa Ana, it being the celebration of the fiftieth anniversary of this remarkable church. Dr. A. M. Petty of Portland, Ore., general representative of the General Board of Promotion, who began his work in California at this church in 1884, together with Rev. Fred G. Davies, who was pastor of the church until his acceptance of the office of promotion director of Southern California, were specially invited guests for the day, Dr. Petty preaching in the morning and Dr. Davies in the evening. When this church was organized, there were only five other Baptist churches in Southern California. There is but one charter

member living, Mrs. Leona English of Chino, Cal. During the month of April fifty-nine members have been received into this church, and at the close of the evening service nineteen of these members followed the Lord Jesus in baptism. Dr. Otto S. Russell is serving his second term as pastor.

A Generous Sowing and An Abundant Harvest

The experience of a church which followed the Scriptural injunction.

WITH the permission of the writer the following extracts from an interesting letter regarding the participation of a church in New York State in the New World Movement are given to our readers.

195 Washington St.,  
Hempstead, L. I. N. Y.  
March 20, 1921

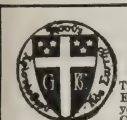
My Dear Dr. Aitchison:—

In reply to your letter I will give you a full account of the developments of the New World Movement campaign in our church. I do not wish to appear in the category of men who boost themselves and their own work. I write this because you request it.

I got my first awakening at the dinner at which Mr. Singiser presented the New World Movement. I endeavored immediately to pass on some of the real enthusiasm to the members of my congregation. We placed a copy of the Survey in the hands of every member and regular adherent of the church. The members of the B. Y. P. U. studied portions of it for several weeks instead of their regular lessons. We united the Ladies' Class and the Brotherhood on Sundays and used the Survey as a textbook. We had the Boys' Club and the Senior Mission Band study it each week. Somewhere in every sermon I dragged in at least one point found in the Survey. I delivered a series of stereopticon lectures on Sundays and used all the publicity material we could get hold of.

Four weeks before the campaign I secured Mr. H. W. Skinner, one of our best business men, as campaign director. He was the key-man. I had to work and pray hard to get him. From the time he consented I felt sure we would make a good showing. However, when I was informed that our church with only eighty-two members was asked for \$7,800 it almost took my breath. When I figured out the amount per member and got it down to weeks, a reaction set in and I felt that we could do it.

I bought a mimeograph and sent out letters to forty-five selected people informing them that they had been chosen for team members and notifying them of a supper conference at the church. The campaign was fully explained, all questions answered and doubts met in an informal conference. To our great delight twenty-one men and women promised to become team leaders, many of them undertaking for the first time some active work. Each team leader was asked to get a team mate and report the same to the director. When these names were secured a letter was sent to each one informing him that he had been chosen on a certain team and notifying him of the conference. The teams were named after some section of work, people to be helped, etc., as for example, New Americans, India, China, and listed alphabetically according to the name of the leader. At this conference literature was placed in



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FOR BAPTIST BOYS  
JULY-AUGUST, 1921

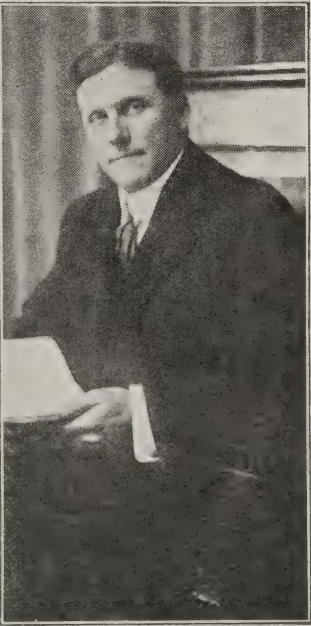


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of the Northern Baptist Convention

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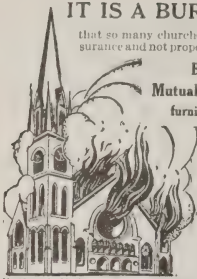


DR. OTTO S. RUSSELL



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**Baptist immigrants wanted.** Irrigated or dry lands. Government project.—**C. S. Treadwell, Baptist pastor, Okanogan, Wash.**

**Why not a tent or tabernacle meeting this summer?** Information furnished by **Interdenominational Evangelistic Association, Winona Lake, Indiana.**

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the hands of each member and the campaign was fully explained.

The Sunday prior to the campaign I had the Boys' Club and Girls' Mission Band delivered a copy of the "Quicken Book" and other literature to every home. We placed our limited supply of "The Crossroads" where we thought they would do the most good. On Wednesday previous to the canvass we mailed a letter to every person who was to be canvassed, urging a careful consideration of the amount he was to contribute and requesting all friends to remain at home on Sunday when the canvassers would call. We endeavored in this letter to make the challenge strong and place the responsibility on each individual.

Another letter was sent to every member of the teams calling them to a supper conference on Friday evening. After a good supper and some enthusiastic speeches a copy of the pledge card was placed in the hands of each one. All were asked to fill out a card for "John Smith" for \$1.00 per week. The director explained how it should be done. Then the cards were collected and each one was criticized. Only about three were filled in correctly. We did it again and again until they knew how to fill out the cards. Then we asked each member of the team for his own pledge. First, for a dollar a week or more. The psychology of writing John Smith's pledge for \$1 had its good effect. When we counted the total amount pledged by these forty-two canvassers it amounted to about \$4,000, or half the amount to be raised. They caught the spirit. Enthusiasm ran high. Almost everyone present felt that we could raise the required amount. We talked nothing less than \$1 per week per member and urged that we go over the top the first day.

On Sunday lunch was served in the vestry after the morning service. The canvassers went out with high hopes and great determination. The director and I put in a very restless afternoon in my study. We were at high tension. As reports reached us, however we saw that we would reach the required amount. Two of our boys made a bulletin board. This was placed on the platform. At the close of the evening service the financial secretary wrote down the record of the day as each leader responded to his name and told of his experiences. The total for the day was \$10,207.80. During the week \$945.60 was added, making a total of \$11,153.40. Do you wonder that later we had our pictures taken with the individuals who participated in the canvass arranged in order to form the word "VICTORY?"

Pledges for local expenses have been materially increased. We have tested our resources and find that we can readily do something big. The members felt this and also believed that the pastor's salary was inadequate. The first of November they raised it \$700, making it \$1,000 more than they have ever paid a pastor before. The church has no floating debt for the first time in many years. We have lately made some needed repairs and painted the church. This work has all been paid for. We have just installed two new furnaces both of which have been paid for in full. For many years we have carried a mortgage of \$1,500 on the parsonage. The Ladies' Auxillary has raised \$300 and are planning to raise \$500 on the mortgage when the interest comes due in a few months.

Under the stimulus of the New World Movement many pledged to local expenses who have never pledged before. Families who were out of the church work have

come in and are now our best workers. Last year we paid \$96 for missionary objects. To date this year we have paid \$1185. We are going to stand behind our pledges and the church will pay every dollar that has been pledged. We have never before been a missionary church. We have caught the vision. Interest is increasing.

We followed the full plan of the Board of Promotion and added a little to meet local needs. I am requesting our campaign director and board of deacons to add their signatures to this letter.—**S. W. Stackhouse, pastor; Henry W. Skinner, campaign director; John D. Dorian, August Erickson, Fred Hatch, deacons.**

## Short Talks on Investments

BY LEE B. DOTY

### Federal Farm Loan Bonds

**I**N February 28, the Supreme Court of the United States rendered a decision in favor of the constitutionality of the Federal Farm Loan Act. This disposes of a suit brought over a year ago. A principal objection by those who attacked the law was the provision which exempts Federal Farm Loan Bonds from all taxation, both state and national. The bonds are declared in the law to be "instrumentalities of the government" and as such non-taxable. In this decision the court follows a principle laid down by John Marshall in a famous case in the early days of the republic in which he said, in substance, that to permit a state to tax an instrument of the federal government would be to place in the hands of the several states the power to hamper and obstruct the federal government in the discharge of its functions.

The immediate effect of this decision is that the Federal Land Banks, which had entirely ceased receiving applications for new loans since May 1, 1920, will now resume operations. It was announced directly after the decision that the board would offer a new issue of bonds as soon as preliminaries could be arranged, and the latest information is that they will be offered about the middle of April.

These bonds are issued by Federal Land Banks or Joint Stock Land Banks under the supervision of the Federal Farm Loan Board, and are secured by the collateral of first mortgages made on farms in their respective districts, under the rather strict requirements of the law. The farmer gets his money at not over 1 per cent above the rate at which the bonds are sold. The forthcoming issue will be 5 per cent, and will run for the customary twenty years, being callable at the option of the Farm Loan Banks in ten years. In contrast with the prevailing 7 or 8 percent basis for corporation bonds, this appears a low rate, but it must be borne in mind that the exemption from tax assures the large investor 5 percent net.

To a considerable extent, the resumption of operations by the Federal Farm Loan Banks will relieve the credit situation in the farming districts. During the cessation of operations by these banks, the farmer has been compelled to arrange his mortgage loans through individuals and banks, and has been obliged to meet



the high rates prevailing in the money market, as private loaners cannot offer the investor the tax-free advantage possessed by the federal banks. In consequence, the investor who prefers individual farm mortgages can now obtain from many of these private farm loan concerns choice loans at from 6½ to 7 percent or better.

The farmer's ability now to arrange long term loans through the federal banks will also enable him to liquidate much temporary indebtedness held by local bankers who have been carrying a heavy burden during the past year's period of declining prices for farm products, with the farmer's inability to sell at satisfactory prices.

## A Course in Christian Living

(Continued from page 341)

makes it easier for me to control myself.

4. I may enjoy whatever does not make me discontented with or cause me to avoid the hard circumstances of life.

5. I may enjoy those things which afford relaxation, inspiration, and good feeling.

6. I may enjoy those things which do not hinder a close walk with God.

7. I may enjoy those which enhance the good influence I may exert.

8. I may enjoy those which make me admire high ideals and true motives of life.

9. I may enjoy those things which do not mar the life or morality of my entertainers or associates.

10. I may enjoy that which recognizes the sanctity of my body as the temple of God.

(Next week.—Why should one join a church?)

## Fresh from the Field

Pres. W. H. P. Faunce of Brown University gave an address on Feb. 22 on George Washington before the senate and house of representatives of the state of Rhode Island. This address was printed in the journal of the house for Feb. 25.

Pastor G. E. Murphy at Eagle Grove, Iowa, baptized six persons on Easter Sunday and gave the hand of fellowship to eight on April 3.

Bethel Memorial Church, Denver, Col., has recently added forty-six new members, the results of special meetings held by Pastor Krumreig just before Easter.

Six of the Hillsdale, Mich., churches united in a recent campaign conducted by the Stephens evangelistic party. Hundreds have since united with the churches.

Pastor Chas. H. Rust gave the right hand of fellowship to sixty-four new members on April 3 at the Immanuel Church, Scranton, Pa. Thirty-six of these came by baptism, the fruit of quiet, personal work, religious education and departmental decision day services led by the pastor.

The First Church, Corvallis, Oregon, Rev. Wm. A. Waldo, pastor, received thirty-five new members on April 3. This makes ninety who have been received during the last six months. The Corvallis church is located just across from the campus of the Oregon Agricultural College, the second largest institution of the kind in the United States, having a student body of 3,500.

Dr. G. W. Cassidy of the First Church, Sioux City, has been elected director of promotion for the state of Iowa. It is understood that he will accept and will shortly take up his work.

Rev. Clive McGuire has taken up pastoral work at Saint Paris, Ohio, and now lives on the field.

Rev. J. J. Patterson has resigned at the First Church, Winfield, Kan. During the last twenty months more than 120 new members have been received. Previous to his Winfield pastorate, Mr. Patterson was for nearly ten years pastor of the Emmanuel Church, Buffalo, N. Y., and for more than six years superintendent of city mission work there.

Rev. Hinson V. Howlett has been preaching to great congregations at the First Church, Atlantic City, N. J., since his return to the pulpit after a prolonged illness.

On Easter Sunday, the First Church, Granville, Ohio, received fifteen young people into its membership, thirteen by baptism. Of these seven are students at Denison. Recently two young men at Denison were licensed by this church to the gospel ministry and two others have requested the church to license them.

On Easter Sunday, Immanuel Church, Salt Lake City, Utah, had the largest Sunday school and the largest congregations, both morning and evening, in the history of the church. Eight young people were baptized by Pastor Wallace, making eighteen since Christmas.

The First Church, Moscow, Idaho, Dean Hamilton, pastor, recently closed a campaign for a new building with \$31,000 pledged. It is expected that a \$50,000 building will be erected. Dr. F. H. Divine rendered valuable assistance. This church met its quota of \$16,000 for the New World Movement, and owing to the presence of the students at the University of Idaho, has one of the largest B. Y. P. U.'s in the convention.

Communications relating to the Fundamentals Conference at Denver should be addressed to H. W. Moore, 1707 Wazee Street, Denver, instead of to Rev. P. V. Jenness as announced last week.

In connection with the notice from Brookline, Mass., concerning the unveiling on Easter Sunday of memorial windows, it should have been said that the window to Dea. Gardner Corey Brooks was the gift of his widow and that Dea. George Brooks was a brother of Pres. Kendall Brooks for nearly twenty years the head of Kalamazoo College, and of Prof. Samuel Brooks who was a member of its faculty for thirty-seven years.

The chapel car "Grace" has recently been at Chowchilla, Cal., and as a result more than seventy will come into the church.

When Dr. O. P. Miles went to the Benson Church, Omaha, Neb., it was in debt and somewhat discouraged. This last year, all the indebtedness has been paid, the pastor's salary increased, about \$20,000 spent on church improvements, almost the full quota raised for the New World Movement and the pastor's expenses to the Northern Baptist Convention paid.

Rev. Franklin D. Elmer, pastor of the Hamilton, N. Y. Church, officiated at the funeral of John Burroughs, the naturalist, on April 2.

## The American Baptist Home Mission Society

Our Corporate name is

"The American Baptist Home Mission Society"

Executive Secretary, Charles L. White

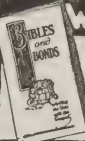
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Oregon—\*Dr. O. C. Wright, Rev. J. C. Austin, Field Promotion Director, 405 Telford Bldg., Portland.  
Pennsylvania—\*Dr. Wm. G. Russell, 1701 Chestnut St., Philadelphia.  
Rhode Island—\*Rev. B. T. Livingston, 304 Lauderdale Bldg., Providence.  
South Dakota—\*Dr. S. P. Shaw, 1520 So. Summit Ave., Sioux Falls.  
Utah—\*Rev. A. B. Minaker, 314 Ness Bldg., Salt Lake City.  
Vermont—\*Dr. W. A. Davison, Burlington.  
Washington, E.—\*Dr. A. H. Bailey, 539 Rookery Bldg., Spokane.  
Washington, W.—Rev. Geo. F. Holt, 433 Burke Bldg., Seattle.  
West Virginia—Rev. G. E. Bartlett, 213½ Fourth St., Parkersburg.  
Wisconsin—\*Dr. D. W. Hulbert, 1717 Wells St., Milwaukee.  
Wyoming—\*Rev. J. F. Blodgett, 405 So. Park Ave., Casper.



Rev. Howard C. Whitcomb at the Calvary Church, Omaha, Neb., on April 3 gave the hand of fellowship to sixty-one persons, most of whom had been baptized recently.

Foster C. Jones of Winona Lake, Ind., who has been associated with Rev. E. S. Stucker in evangelistic work for the past two years will spend the summer in Boy Scout work at Grove City, Pa.

Evangelist E. S. Stucker of Ottawa, Kan., is to conduct special services at Iowa City, Iowa, April 24—May 1, and at Kiron, Iowa, May 31—June 19.

The first scholarship in the International Baptist Seminary, East Orange, N. J., has been established by Pres. Frank L. Anderson. It is to be known as the Linda Williams Anderson Memorial Scholarship.

The Commissaire General of Congo Belge recently visited the Baptist school and station at Sona Bata, accompanied by his wife, writes S. P. Frederickson. He complimented the missionaries on the excellent results being obtained in the village schools, which are under the mission.

Oklahoma Indians have paid over to the Home Mission Society as trustee for the building fund of Bacone College \$173,000. All but one of the givers are members of our Indian churches, the product of many years of missionary evangelism. "It is not out of fabulous wealth, this new Indian day is flooding the horizon," Dr. L. C. Barnes reports, "but out of the overflowing spirit of Jesus Christ."

The Mexican Baptists of Denver are anxiously waiting for a native pastor to come on the field. The night classes in the mission have proved so helpful and popular that people have been turned away on account of lack of room.

Plans are under way for the erection of a Christian center for the Japanese of Seattle. The architectural plan provides for a church auditorium, dormitory and complete equipment for community work.

Rev. D. A. Wilson, general missionary at Managua, Nicaragua, reports that the church at Managua has been revived, believers have been added, the Sunday school has grown and is enthusiastically at work. There has been a blessing also at Leon and at Diriamba. Mr. Wilson declares that the supreme need is for more workers, predicting that if this call is answered a mighty advance is due in Central America.

Dr. C. L. White, executive secretary of the Home Mission Society, returning from a brief visit to points on the Pacific Coast, speaks enthusiastically of the fine initiative displayed by the workers directly responsible for the carrying forward of the enlarged denominational program.

The First Church of Rock Springs, Wyo., with thirty-four resident members, is 100 per cent efficient in the New World Movement. It secured pledges for the full amount asked and has made full payments up to date.

President Routledge entertained at El Cristo College, Cuba, the deputation from England and the states, consisting of T. S. Penny of Taunton, England, Mr. and Mrs. Mornay Williams, Dr. George R. Hovey and Rev. C. S. Detweiler of New York City. The visitors found the school in splendid condition in every way. Mr. Routledge predicts Colegios Internacionales easily could have 1,000 pupils provided it had the adequate equipment to care for that enrollment.

## The Bulletin Board

(Continued from page 337)

### Mortgaged Home to Go to School

Miss Melvina Sollman of the Woman's American Baptist Foreign Mission Society, stationed in Kullang, China, is to be thanked for this glimpse of a native Christian woman there, and her eagerness to fit herself to tell others of the Christ whom she had found at the mission school:

"She is a widow with one little boy, and no one to help her; so she is going into debt for her education. When she appeared at the opening of the school this year with \$40, we asked where she got it. She did not even have a roof over her head, we knew, for her one room had been shaken down by the earthquake the year before. We learned that she had mortgaged the ground her house had stood on, and the one tiny field she owned, in order to come back to school. Now she had absolutely nothing but her desire to finish her studies, and her hope of being a Bible woman in the future."

### Does Dr. Edward Judson Know It?

One hundred per cent gain over two years ago, is the record of the industrial school at Judson Neighborhood House in New York City. Among the older girls, several have been enlisted to aid in the primary department, they have been taken to other meetings to hear experts in the work, and are taking home to their own brothers and sisters some of the lessons they have learned. A girl's club which only a few months ago was receiving help, has been led to the point of giving its aid to other clubs in the Neighborhood House.

### Black Hooverizers

Work among the colored people of the South is bringing results, for in Birmingham, Ala., with twenty-four Bible classes and 700 young folk, these young people have done much to aid suffering people during the last few weeks. In Jeruel Institute, Athens, Ga., despite the economic crisis due to the low price of cotton and high price of stock food, the students have "Hooverized" to get along. The domestic science class, thirty members, has raised money by preparing luncheons to equip a school orchestra and band. In this school the primary department has outgrown its quarters.

### Mother Threatens to Kill Her

"Nine of our girls were baptized in December, and that Sunday morning another girl was almost heart-broken because she couldn't be baptized," writes Miss Lillian Eastman, from Burma. "Her heathen mother had said that she would kill her if she was, but she begged and begged us to be baptized, anyway. Since then she has placed herself with the Christian girls on all occasions."

### Race Lines Dissolve

Three races are mingling in the Bible classes and Christian Endeavor societies at the Mariners' Temple, New York, and the results are ample proof of the fact that better acquaintance only is needed for a better understanding among the various peoples in our country.

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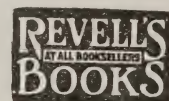
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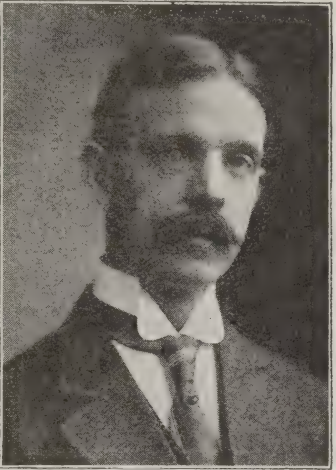
## WHO'S WHO IN MUSIC. No. 1

**R**OSSITER GLEASON COLE, one of this country's most distinguished composers, is the subject of this, the first of a projected series of informal biographies of contemporary musical personalities. Well known as an organist, even better known as a pedagogue, he ranks high in the list of distinguished composers of today. His brilliant organ numbers have been classed, by one of the most conservative critics, as the best produced today. His choral works and part-songs have been used from one end of this country to another; and his delightful songs have won a standard place in that repertoire.

Mr. Cole was born Feb. 5, 1866, at Clyde, Mich., and was educated in the public schools of Ann Arbor. In 1888 he graduated, with the degree of Ph. B., from the University of Michigan, which in June, 1913, conferred upon him the honorary degree of A. M. His musical education was obtained largely from courses in theoretical music elected during his college course, and from two years of study in Berlin (1890-92), where he won, through competitive examination, a free scholarship in the Royal Master-School for Composition under Max Bruch. Here Gustav Kogel and Heinrich van Eycken also were his teachers. Mr. Cole has spent several years in the field of college work as professor of music and director of the School of Music—in Ripon College (two years), Grinnell College (seven years), and the University of Wisconsin (two years). Since 1902, with the exception of two years spent in Wisconsin, he has resided in Chicago. Since 1908 he has held the position of professor (in charge) of music in the Columbia summer session in New York City. He has served three terms (in 1902, 1909 and 1910) as president of the Music Teachers' National Association.

The published compositions of Mr. Cole number about eighty-five, including some thirty-five songs, fifteen piano pieces, eight organ pieces, and numerous numbers for chorus, violin, violoncello, and orchestra. Among his larger works are a lyrical cantata, "The Passing of Summer," for soli, chorus and orchestra (written while an undergraduate, and performed in University Hall, Ann Arbor, June 27, 1888; and later, in revised form, published as Opus 14); a cantata for women's voices, soli and orchestra, "The Broken Troth," Op. 32 (first performed by the Chicago Teacher's Chorus, E. O. Robinson, conductor, April 17, 1917, in Orchestra Hall, Chicago); three recitations with musical settings—"Hiawatha's Wooing," Op. 20, "Pierrot Wounded," Op. 33, and "King Robert of Sicily," Op. 22, first performed with orchestral accompaniment at a Cincinnati symphony orchestra concert, Joseph O'Meara, reader, Feb. 12, 1911, and later by David Bispham, to whom the work is dedicated; ballad for violoncello and orchestra, Op. 25, first performed with orchestra at a Minneapolis symphony orchestra concert, Carlo Fischer, soloist, March 21, 1909, and a sonata for violin and piano, Op. 8. Of the piano compositions, probably the best known are the Novellette in G flat major, "From A Lover's Note-Book" (a set of five poetic pieces), and "Legen" (a concert piece), Op. 31. Songs that are used

extensively are (secular) "A Kiss and a Tear," "When Love is in her Eyes," "My True Love hath my Heart," "Absence," "Unnumbered"; (sacred) "Saviour, like a Shepherd Lead us," and "In my Father's House are Many Mansions." For the organist we find an Allegro quasi Marcia, Op. 9, Andante Religioso, Op. 19, Fantasia Symphonique, Op. 28, Meditation, Op. 29, Rhapsody, Op. 30, and two numbers, listed as Opus 34, "A Song of Consolation" and "A Song of Gratitude." Two



ROSSITER G. COLE

later numbers of large frame are the forceful "Pioneer" concert overture for orchestra, written in commemoration of the Illinois state centennial, and which is dedicated to the memory of Abraham Lincoln; and an ambitious cantata for soli and chorus of mixed voices—"The Rock of Liberty," a Pilgrim Ode, set to a poem by Abbie Farwell Brown, and noted as Op. 36.

For the celebration of Memorial Day in Choirs and Sunday Schools we recommend

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- For Choir or Sunday Schools:—"AMERICA THE PROMISED LAND" by Roy Murphy.
- For Sunday Schools:—"ALL FOR AMERICA" by Clay Smith

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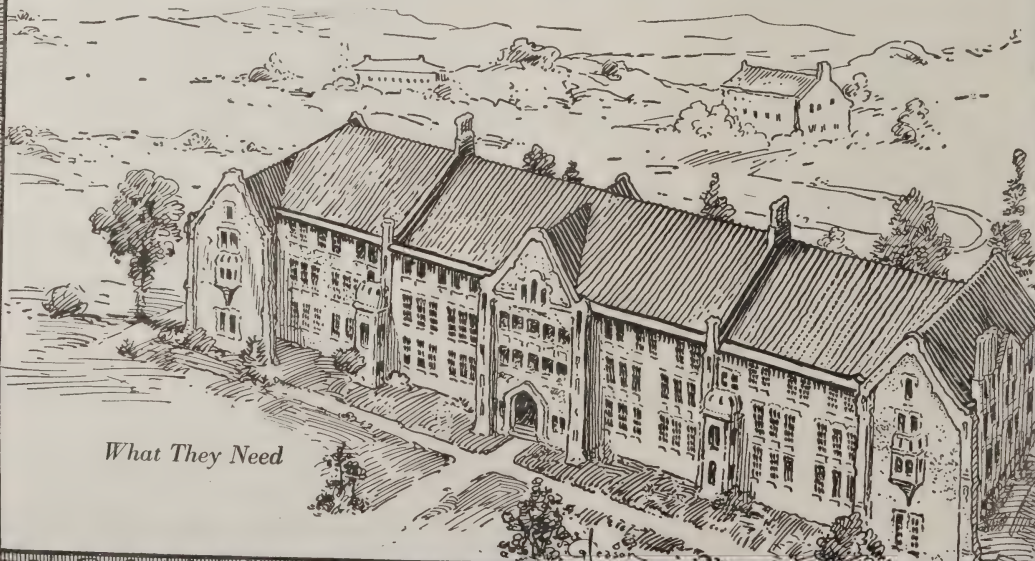
Dormitory space is shamefully inadequate, beds in the form of bunks, one built on top of another, having been necessarily provided in order to economize floor space. Overcrowded conditions, which make even the habitually crowded Chinese complain, shock the foreign visitor. Yet the students prefer

these conditions to remaining away. It is quite impossible to resist the pleadings of fathers who bring their sons long distances because their best friend has told them their boys will be well taught and well cared for if brought to this school.

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The General Board of Promotion  
of the Northern Baptist Convention  
276 Fifth Avenue, New York City

*What They Need*



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Volume II

April 23, 1921

Number 12

# The Baptist

UNIVERSITY OF ILLINOIS

APR 23 1921

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Published Every Week by the Southern Baptist Convention



**I**N THE GARDEN OF GETHSEMANE—a recent photograph. The old olive tree in the center is reported to be one of the identical trees that stood in the garden in the time of Christ—its foliage grayish green in the light of the sun, “as if the ashes of the Gethsemane agony had been cast upon it forever”.



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## AMERICAN BAPTIST PUBLICATION SOCIETY

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### Fresh from the Field

After an absence of nine months on account of sickness, Rev. F. B. McAllister of New Castle, Pa., has been compelled to lay down his work because improvement has not been such as he expected. During his absence, Rev. J. Alton Lewis has been acting pastor.

The Pleasant View Church, Pautucket, R. I., has extended a call to Rev. Maurice Dunbar of So. Thomaston, Me., and he has accepted.

Rev. C. E. Bragdon, pastor at Norridgewock, Me., has accepted a call to the church at Apponaug, R. I., and will begin his work there this month.

Rev. L. R. Bobbitt is closing his work at Broken Bow, Neb., to accept the unanimous call to the church at Glenwood, Iowa. During the last two years the church at Broken Bow has received ninety members, of whom sixty-two were by baptism.

In our issue of April 9, it was said that Rev. David P. Ward went to Bakersfield, Cal., last September. This mistake was so obvious that our readers probably corrected it for themselves. It was, of course, in September, 1900, that he went there and started anew the work which has grown to such fine proportions under the present pastor.

Dr. John M. Moore, pastor of the Marcy Avenue Church, Brooklyn, N. Y., was on April 8 elected chairman of the administrative committee of the Federal Council of the Churches of Christ for the current year. Dr. Moore was for several years secretary of the department of missionary education of Northern Baptists and was also the originator of the five-year program. He has had long experience in co-operative movements.

The First Church, Lindsay, Cal., has recently been in a campaign of personal evangelism. On Easter, Pastor Rufus Keyser baptized thirteen young men and women.

Plans have been adopted by the First Church, Omaha, Neb., and \$70,000 subscribed for a new modern parish house and Sunday-school building.

The First Church, Glenside, Pa., Rev. Walter Whitley, pastor, has just closed the most prosperous year in its history. Thirty-five new members were added during the year and the church property greatly improved.

At the close of a two week's meeting the Belleville, Ill., Church, Rev. J. H. Martin, pastor, recently added thirty to its membership, sixteen by baptism. Of these ten were heads of families.

Rev. Chas. J. Baldwin died at Granville, Ohio, on April 13. He was born in Aug. 10, 1841, graduated from Madison University and Rochester Seminary, was a staff officer in the 157th N. Y. Volunteers from 1862-65, held pastorates with the First Church, Chelsea, Mass., from 1868 to 1874, with the First Church, Rochester, N. Y., from 1874 to 1886, and with the Church at Granville from 1886, to 1913. He leaves three children: James F., professor of history in Vassar College, Arthur C., pastor of the Chestnut Street Church, Philadelphia, and Helen A., professor of Latin in the Normal College, Carbondale, Ill.

(Continued on page 381)



# The Baptist

Vol. II

April 23, 1921

No. 12

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## Accepts the Inevitable

"My subscription to THE BAPTIST has expired or is about to expire. Enclosed herewith is check to your order for \$10 for which please extend my subscription four years."—A New York Lawyer. He believes we are here to stay and proposes to make the best of it.

## Killam's Kollum

### Pet Peeves

WHEN in the issue of April 9 we asked for "Pet Peeves" we never dreamed the world was so full of trouble. Here are some of its outstanding woes.

### We Needed Money

"You are trying to get me to pay twice for my paper. It is worth it all right, but I'm hard up. You are lucky to get your pay once."—An Illinois pastor. We have sent him a special receipt.

### No More Fundamental Job

"You don't seem to think that we have anything else to do but boost THE BAPTIST. You ought to see what is expected of us fellows."—A state secretary. And he is getting results all along the line. THE BAPTIST boost his business.

### We Played Safe

"I did not pay for my paper when it was due. You were good enough to keep it coming. When I finally paid up, you promptly stopped the paper." Moral: Pay promptly, brethren, so that we do not become suspicious of you.

### Unacquainted With Her Family

"I am going away for some months. Please send my copy of THE BAPTIST to my niece."—A Minnesota subscriber. This good woman will have grounds for a "peeve" for we have not carried out her order. Wonder why!

### Robbed Him of Valuable Time

"I often take THE BAPTIST and start at the front page and read it through to the last page."—A Michigan subscriber. We marvel at his staying qualities!

### Can You Have A Newspaper Without Imagination?

"You are getting to be a real newspaper man. You take a little truth and write up a big story."—A Chicago subscriber.

### Peeve Cure

An unknown subscriber from Burnside (?) sends the Peeve Editor the following sure cure for the prevalent malady:

Many pet peeves I surely had  
Until I attempted with pencil and pad  
To make them look honest and "sure nuff" peeves,  
Then I found they were nothing but joy-robbing thieves.

So when we are tempted to think only of woe,  
No better cure for peeves do I know,  
Than with this prayer each new day to greet,  
O now, dear Lord, please keep me sweet.



# THEY PRAYED

AND

## THROUGH M & M GRANTS

### GOD OUTRAN THEIR FAITH

## A Whole Loaf is Better Than a Half

*—for the Ministers and Missionaries*

Let not "our good be the enemy of our best."

The half loaf—50% of the Hundred Million—has already enabled the Ministers' and Missionaries' Benefit Board to more nearly meet the needs of the aged and the incapacitated; it has established the pension system for those who are now in the midst of their life work. It is a splendid beginning—but it is not completed. What we have done should be our inspiration to finish the task so that all the needs may be met.

One beyond the retiring age writes: "We are freer from worry than we have ever been. I am still preaching nearly every Sunday at the Sunshine Mission."

A widow writes: "I wish to thank you most sincerely for this kind gift. You have no idea what it will mean to me. I praise and thank my heavenly Father this morning for this provision whereby it will be possible for me to have a little place I can call home, and with the home a spirit of independence."

Another brother says: "Your kind letter of notification is received. I am more thankful than I can tell you for the timely help this money will be to us. And it did me so much good to have you say that the action of the Board was by "a cordial vote." Such a response on your part lifts one out of the realm of beggary into an atmosphere of brotherhood and self respect. God bless you for this. The amount was just what I had asked of Our Father, only He had it begin a month earlier than I expected."

The Board is making a thousand similar grants. It needs help to increase both the number and the amount of grants. Northern Baptists may scatter sunshine in the hearts of thousands of ministers and missionaries by increasing the funds of the Board.

#### Two things to do in April—

- (1) Pay up all pledges to date.
- (2) "Carry on" for completion of the Hundred Million.

*Year ends  
April 30,  
Books close  
May 5.*



*General Board of Promotion of the  
Northern Baptist Convention  
276 Fifth Avenue,  
New York City*





# The Baptist



## Will There Be a New Revelation Next Week?

THE week of April 25-May 2, 1920, was a revelation to great numbers of churches in the Northern Baptist Convention. At that time there came to them a knowledge of unsuspected resources in money and talent and the beginning of an intense spiritual interest. The days of the campaign of that week may have been marked by feverish activity but they are also notable because of reborn churches.

Shall spiritual blessing accompany the anniversary of that event? So it has seemed to many who have considered the matter and out of their conviction have grown the plans for Anniversary Week which is to be observed from April 24 to May 1.

A suggested program is in the hands of all the churches. Any pastor and church is at liberty to follow a better program if one can be devised. But the opportunity to consider what has been accomplished, to thank God for the vision shared with all our missionaries at home and abroad and to dedicate ourselves to the unfinished task should not be lost.

For the first time in their history Baptists have undertaken a task which is commensurate with their resources. They have committed themselves under God to "an advance program which is in keeping with the great missionary heritage which our fathers bequeathed to this generation." They will not turn back until the goal has been reached.

That goal is expressed at times in terms of money. But it is more properly set forth in terms of redeemed

men and women, of lives dedicated to Christian service, of churches stimulated to give their best efforts for their Lord, of greatly increased numbers of missionaries and of an enlarged missionary work, of the opening of Christian education to more young Baptists. In other words the money is only a means to a great spiritual end, although it is often the giving of money that liberates the spiritual forces of a man's life.

Testimony is almost universal that the churches which heartily went into this movement have experienced a great quickening. Not only are they giving as never in the past but every activity of the church has been stirred. On the other hand figures show that many of the churches which are not participating are giving on a smaller scale than in past years. "There is that which withholdeth more than is meet and it tendeth to poverty." A church may face atrophy because of unwillingness to rise to its opportunity. The New World Movement has brought a test which is illuminating.

As a result of all that has been done we are a little more than half way to the New World Movement goal. We call on *all* our churches to give recognition to Anniversary Week. We call on them to pray for the evangelization of the world. We call on them to enter fully into their own opportunity to make Christ known. We call on them to hasten to completion the great work they have begun that Baptists may make a really worthy offering towards the bringing in of Christ's kingdom in all the world.

## A Key to Those Eloquent Figures

THE table on page 368 showing a financial report to March 20, 1921 will be of interest to all those having part in raising the \$100,000,000 fund. It shows the amount of the operating budget of each national, state and city organization and the allotments to the fifty-two schools and colleges, the amount received to March 20, and the balance due to the end of the fiscal year which closes April 20, 1921.

Particular attention is called to the fact that of the \$12,500,000 required to care for the work for all these organizations this year \$8,454,954.70 had been paid by March 20, leaving \$4,045,045.30 yet to be secured by April 30 in order to close the year without a deficit. The table also indicates how much of this amount is needed by each organization.

It is encouraging that the total receipts to date this year, including the specific gifts shown in column five (which are over and above the regular operating budgets and which will be used for the definite work designated by the donors, but which count upon the \$1,000,000,000 fund), amount to \$9,139,702.04. This is \$4,500,841.14 more than the entire receipts during the thirteen months of the last fiscal year.

However we must not allow ourselves to be over op-

timistic. Every dollar of the \$12,500,000 is actually needed. To close this fiscal year with a deficit would be disheartening.

We can secure the balance if we all work together. Full payment of all pledges due this year and liberal gifts from churches and individuals which have not previously made pledges to the New World Movement will enable us to reach the goal. Thousands of our churches are giving on the basis of making full provision for the enlargement of our work. We appeal to every loyal friend to help meet these immediate needs.

## Did the Liberty Bell Ring?

WHO is this that cometh, clad in royal color, under the shadow of Independence Hall? A prince bearing an Irish name. Who is this for whom welcoming committees are appointed, in whose honor a colossal reception is prepared, for whom the thousands parade and to whom is given a purse of half a million dollars? The professed follower of a teacher who told a certain rich young man to sell what he had, to bestow the money on the poor and then to follow on. Who is this before whom multitudes kneel that they may receive his blessing? A man who has by a foreign potentate been proclaimed a prince, with power over heaven and hell and worthy the homage of all the faithful.



When Jesus walked the earth, he said, "One is your Master, even Christ, and all ye are brethren." But that was centuries ago and much water has flowed under the bridge since then.

Not so many months ago, multitudes of men went forth to Europe while other millions, both men and women, toiled and gave at home, to make the world safe for democracy. Now in Philadelphia a host acclaim those who have been making the church safe for autocracy.

Can autocracy and democracy live in peace side by side? Can the principle abjured in politics be allowed in the church? Can a man be half a slave and half free? Are not autocracy and the kingdom of God at war with each other?

We do not speak this word in a spirit of intolerance or bigotry. We are just contemplating the ideals of the Philadelphia of Franklin's time as compared with those of the Philadelphia which acclaims a "prince" and welcomes him to a residence in the historic city. We proclaim this truth to be self-evident—that all men are created free and equal. Such a word was spoken in the day of men's simplicity. Is it true today in the city of William Penn? Shall it be true for any of us if we slumber and smile and sleep again?

### From St. Mihiel to the Poor-House

ONE thing is wholly unthinkable: it is that the nation intends to permit any service man disabled in the service to lack for any help the nation can give him.

And yet, take a single paragraph from the testimony of Dr. T. W. Salmon, an expert on mental diseases, before a congressional committee:

"I have studied the care of the insane in many states, but I do not know today any group of 5,000 men suffering from insanity who are so poorly cared for as the ex-soldiers of the United States army. Unless something is done within the present year to improve the conditions under which insane ex-service men are receiving treatment, hundreds who now stand a chance of being cured will be doomed to permanent insanity."

Contemplate an American boy, who at the call of his country went to France and through the horrors there, now out of a job, or weak from the effects of his sufferings, or on the point of losing his mind from nervous wreck, and with no relief in sight. There are now, and have been ever since the war closed, thousands of such boys. What is going to be done about them? They have a preferred claim, not in charity but in simple justice, on every agency of society, religious, educational, political and industrial, for the best provision this nation can make for them.

No, we do not intend that they shall be neglected. A great deal has been done already for their rehabilitation; but soldiers in county poor-houses are not an attractive subject for meditation.

Just there, and in other places not more desirable, a good many of them can be found.

A valuable and interesting compendium of information on the subject has been compiled by Rev. Myron E. Adams, a Baptist minister, now executive manager of Fort Sheridan Association. A postal card addressed to him at 21 North La Salle Street, Chicago, will doubtless bring you a copy.

### White Faces, But Red Hands

QUITE interesting is the new candidate for public favor, the Ku Klux Klan. From the reports of the organizers it would seem that all of the eligible population is rushing to join the order. To those who remember the reconstruction days following the civil war the name is sufficiently suggestive to be startling.

The new Ku Klux Klan professes to be the old one revamped to suit present conditions. It is composed of native Americans whose fathers were also native Americans. It proposes to stand for the enforcement of law, the protection of womanhood, the separation of church and state and the supremacy of the white race.

Just what it means by the first three items is uncertain. But the last, the supremacy of the white race, has a historical interpretation written in bloody crime. If this item is to be understood in its historical significance then in this year 1921 we have the spectacle of a rapidly-growing secret order bound under oath to deprive the Negro forever of the rights guaranteed to him by the constitution of the United States, and by whatever measures of fraud or force to keep him in subjection as a servile race.

So we understand. If this understanding is not correct, we shall be glad to receive corrected information. But if it is correct, then in the name of liberty, humanity, justice, Christianity and the principles of Americanism, we must denounce this order as criminal and dangerous. No communist conspiracy could be more so.

### Write, and Write Now

THE attorney general of the United States, taking advantage of an ambiguity in the Volstead law has given an opinion that physicians may prescribe beer in unlimited quantities. What this decision means in the degradation of the medical profession through the reckless greed of unscrupulous practitioners and in flooding the country with beer, ought to be clear to those who have had any experience with the liquor business.

The remedy is with the Congress. Bills are under consideration designed to perfect the law and to prevent the evil effects of the attorney general's opinion. Whether the Congress will act or not depends on what the members hear from their constituents at home.

Write or telegraph to your congressman at once. No matter about the number of any particular bill. What is needed is such legislation as will make effective the eighteenth amendment to the constitution prohibiting the liquor business. If your congressmen know that you mean business they will know how to attend to the technicalities.

\* \* \*

The missionaries hailed with joy the launching of the New World Movement. They know what its success means on the foreign field. The grim significance of failure is also constantly before them. Therefore their appeal, as printed on page 366 of this issue, should have the careful and prayerful thought of all our readers. The financial year is almost at a close: now is the time to highly resolve that it shall end right.



# How to Get and Hold our Young People

*"The little girl of today goes directly from the cradle to the movies, and at fifteen is discussing sex problems."—Parents are excoriated.—How one church holds and helps its young people. Evangelism by basket-ball*

BY PERRY J. STACKHOUSE

OUR modern and complex civilization is profoundly affecting our young people. The decline of parental authority due largely to the economic independence of boys and girls who are still in their early teens the fact that youth is always turbulent and vulnerable at every point; the failure of the church to keep pace with the complex and highly organized life of the city, render the problem serious and even baffling. I happened upon a little item in Judge which though written in jest is indicative of the changed psychology of the younger generation. "The little girl of today is not interested in dolls. She goes directly from the cradle to the movies and at fifteen is discussing sex problems."

## FOOL PARENTS MAKE EXCUSES

We must begin with the parents. We often permit a false delicacy to prevent us from certain plain speech as to the moral perils that are continually besetting our young people. Fool parents who complacently inform us that their little girl or boy has lost interest in the Bible school or church, who permit their children to spend three or four nights a week in the motion picture shows, who seem to be more interested in their manners than in their morals, are more responsible for the troubles of young people than the young people themselves. The revival that is most urgent in America today is a revival in the home of parental responsibility and authority.

We must cultivate a wide and sympathetic understanding of the ideas, the ambitions, the emotions, the traditions of our boys and girls as they pass through the difficult adolescent period of life. Youth is restless, volatile, idealistic, and at times cynical. It is the season of high adventure. It sees the pot of gold at the end of the rainbow. It is ardent, generous, prone to hero worship.

For the most part the leaders of our churches are men and women who have arrived at middle life. It is only by exercising our historical imagination that middle life is able to sympathize with youth. After forty we no longer live in fairyland.

## New Temptations Assail Them

*Never before in civilization have such numbers of young girls been suddenly released from the protection of the home and permitted to walk unattended upon city streets and to work under alien roofs. Never before have such numbers of young boys earned money independently of the family life and felt themselves free to spend it as they choose in the midst of vice deliberately disguised as pleasure.—Jane Addams.*

We lose our young people, not infrequently because the middle-aged leaders of the church are so much in bondage to old traditions, old ideas, old methods, that we lack the courage or the inclination to break out a new trail. We prefer the old paths, the safe roads and the conventional ways. We try to confine the bubbling, sparkling, new wine of youth in bottles that were old even when we who are now middle-aged were young. We try to impose our autumn programmes upon boys and girls who are living in the showery springtime of life, and then wonder why they are not enthusiastically received.

## PROBLEM OF A DOWNTOWN CHURCH

The editor has requested me to tell the readers of THE BAPTIST what we are doing at Tabernacle for our young people. We have by no means solved the problem, but it can be fairly said that we are making an honest effort to solve it. Our church is rapidly becoming a down-town church with rooming houses, business and a foreign population driving our members into more desirable residence sections of our city. Great changes have taken place during the seven years of my pastorate here. Within a period of less than two years, what was formerly the largest and most influential church of the city has sold its magnificent building to a theatrical syndicate and occupies a temporary home in a more congenial neighborhood. Three

Methodist churches unable to win out in the midst of an adverse environment have united in a single organization. We are fortunate in the fact that we have a modern chapel with commodious departmental rooms, and rooms for the senior classes. Our Bible school assembly room which will seat 700 is equipped with a basket ball court. About a year ago we spent \$10,000 in providing social center rooms in the basement of our chapel, with fine bowling alleys and shuffle boards. The attendance at our Bible school in the past twelve months has been the largest in our history. Since last December there have been only two Sundays that the attendance has fallen under 500, and it has gone as high as 675.

## CATCH THE BABIES YOUNG

In getting and holding our young people we try in various ways to bring to the parents a sense of responsibility. At our children's service we have what we call a dedicatory service for little children. The parents bring their babies to the church and covenant to teach them reverence to God, obedience to Jesus Christ and solemnly promise to bring or send them to the Bible school when they are old enough to come. The service is really a dedication of the parents. A little book containing the name of the child and the covenant made, is presented to the parents. We think that one of the best ways of getting our young people is to get the parents of our young people. In many cases the parents are not church members but it happens not infrequently that the babies lead the parents into the kingdom of God.

In connection with our church we have all kinds of organizations for our young people, in which we try to work out the ideals of fellowship, service, friendship and christian education. Our chapel is open seven days of the week, and is always at the disposal of our young people. It is true that our electric light bills are sometimes staggering, and some of the games played by our young people are rather hard upon the floors and carpets, but what shall it profit a church if it saves its car-



pets and its electricity and loses its boys and girls?

Four years ago we organized what we call a young people's night. This organization offers a four-fold expression of youthful activity,—spiritual, social, physical and educational. The evening is divided into four periods. A supper is served cafeteria style for twenty cents. Two of the Bible school orchestras take turns in playing during the supper hour. From seventy-five to one hundred are served. Our age limit is from thirteen to twenty-five. Following supper we go to an upper room where a devotional service for twenty minutes is held. These meetings are often of unusual spiritual power. The fact that no seats are provided, helps to break up any possible stiffness and formality.

At the close of this period comes the educational work when the group divides into four classes according to the choice of the individ-

idual. There are classes in mission study, social service, Bible study, Christian citizenship, vocational talks and debates. The social hour comes last, when all unite for a good time. Here one finds the pastor, the superintendent of the Bible school, the assistant pastor, mixing with the young people in relay races, games, bowling, contests of different kinds. In connection with our young people's night we have a vesper service on Sunday evening and it is a point of honor for those who attend the week-night meeting to support the vesper service. In the past twelve months fifty-three of our young people united with the church on a confession of faith in baptism.

In all our work for our young people we put the emphasis upon the spiritual. A basket ball court and a bowling alley in connection with a church are neither moral nor immoral institutions. In themselves they have no power to strengthen

character or to promote righteousness. But if the social rooms afford an opportunity for men and women who have in their hearts a flaming passion for Christ and his kingdom to come into intimate relationships with men and women, boys and girls, then these rooms may become evangelistic and redemptive agencies. On the other hand a church that devotes its time to social, educational and financial enterprises and fails to put the emphasis upon evangelizing the unsaved and developing the spiritual life of its membership, is no better than a country club or a chamber of commerce.

I think that at Tabernacle we have won the respect and love of our young people. One of the best evidences of that, is the fact that our young people stick to us. Even when they marry outside of our membership, sooner or later they come back, bringing their sheaves with them.

## The Home Influence of Christian Chinese Girls

*Girls made Christian in mission schools change the manners and morals of non-Christian homes. Get the girls and you get the homes and the nation*

BY LOUISE CAMPBELL

"WHY did I choose to teach Bible, hygiene, music and calisthenics one afternoon a week in a large non-Christian girls' school of 200 students, rather than to teach music in our Christian boys' school of 460 students?" My answer is that the resultant influence over Chinese homes of teaching Christian ideals to these non-Christian girls far outweighed the other opportunity.

The increasing number of non-Christian families which want to put their girls in Christian schools must be due in some measure to the wholesome influence of Christian girls in their homes. In the non-Christian community of Kaying, fifty-nine out of seventy-two pupils in the Baptist mission school are from heathen homes. A few years ago two girls were reluctantly given permission by a conservative household to attend our school; these two have become Christians and today we have seventeen girls from that house in school! The native households here average from ten to forty families each.

Most of the girls from these homes who enter our schools are able to overcome their parents' prejudice to their becoming Christians. In several instances where the girls went

against the wishes of their parents in the matter, the parents were eventually won over by the earnestness and sincerity of their daughters. Such a one was Chong Liong Yin who was called home to attend the funeral of an older brother. During the heathen ceremonies her father

required her to kneel and worship the spirit of the departed. The girl answered respectfully that it was impossible for her to obey him in this matter for she had learned to love and worship God and could worship no one else. The father was very angry and made many threats but still she stood firm and finally he told her that she would not be allowed to continue with her class in school unless she obeyed. She stood the test bravely though she was heart-broken. He has never allowed her to return to school but has permitted her younger sister to come to the same Christian school. Many have borne witness to the genuineness of her faith and there is a greater respect for Christianity in that household.

Almost without exception the girls from non-Christian as well as from the Christian homes pledged themselves to a definite program for the summer vacation in their homes:

1. To teach their home folks by word and life of Christ.
2. To observe the "Quiet Hour" daily.
3. To help at home in every way possible remembering that no honorable toil is beneath them.



SISTERS ENTERING SCHOOL AT NINGPO



4. To institute a house-cleaning campaign, stirring up a household pride in regard to hygienic condition of the rooms, courts and gardens.
5. To interest the household in beautifying the home, repairing and whitewashing or papering where necessary, and planting trees and flowers where all might enjoy them.
6. To take pride in their own personal appearance at home, counting it disrespectful to the family to appear in the disheveled condition so commonly seen in their homes.

Following a meeting of a Christian Home Club, where there had been reviewed a printed address of Dr. Ida Kahn's in which she deplored the custom in well-to-do families of keeping slave girls, a girl-student went home and told her people that they need not provide a slave girl for her at the time of her marriage. She had determined to wait upon herself and hire only the heavy work done. Another proud girl said, "Before I knew of Christ's teachings I never looked upon the slave girls at our house as human beings but now I talk with them and they seem so pleased that it makes me ashamed of the way I used to do."

Recently a number of Christian girls joined the local temperance organization and to the astonishment of their home people would not even eat dishes cooked in wine nor smoke the old water-pipe. But there seems to be no ill-feeling, for they simply explain to others that the girls have found that these things are not according to hygiene.

Where objections had been made to the day-pupils attending services on Sunday on the ground that they were needed at home, one mother

said, "The girls work so hard and accomplish so much on Saturdays that I cannot say anything against their going on Sundays." So the possibility of keeping one day in the week holy is taught by the example of these girls.

It was encouraging to learn of a non-Christian mother who said, "Since my girl has been going to that Christian school she does not care to play 'Sparrow' any more and I have lost my interest in it, not even caring to look on any more." This innocent-sounding gambling game is responsible for an immense amount of idleness and dissipation

Christian influence for fear of opposition or persecution yet who never return to their former level and do much towards loosening the grip of superstition and creating a friendly feeling towards Christianity.

As the status of women is raised the influence of the girl in the home increases, and as this influence is Christianized it becomes a powerful factor in the evangelizing of a nation. The status of women in China is being raised very rapidly and our Christian girls' schools are doing all in their power to increase this influence. Our work for the individual girl is with the hope that the home



CHINESE SCHOOL GIRLS ON A PICNIC—AND NOT SORRY

among the women of all but Christian homes.

The greatest disappointment that can come to us is to have a girl from a Christian school go back to a non-Christian home and exert no Christian influence, falling back into the old ways. There are many who may not seem to exert any aggressively

in which she now is and the one to which she will go may be uplifted and Christianized through her influence. Our hope of making China a nation of Christian homes is largely dependent on the influence wielded by the girls from our Christian girls' schools.

Kaying, China.

## The Pilgrims Still Lead On!

*They are not dead, those men of sturdy hope!  
They never died who dared to live their faith!  
Today not only do we tell their deeds,  
But trace their echoes through three hundred years,  
And still look forward to achieve their plans!  
They landed on a wild and wintry strand.  
Death harvested a half e'er Spring's return.  
And yet the remnant stayed, and faltered not!*

*We dwell, three millions, on "this cultured shore,"  
Fed, clothed and served from sea and farm and mine,  
Taming the lightning, conquering the air,*

*Defying storms and conquering disease.  
Shame, shame on us, if we despair or doubt!  
If we shrink from our tasks—like theirs severe—  
To blend two-score of races into one,  
To Christianize our work and wealth and play,  
To harmonize the claims of brain and brawn,  
To knit together in "a solemn bond,"  
And earn the name they gave, THE COMMONWEALTH!*

*What was their secret? This, that they endured  
As seeing Him who is invisible.  
Invisible, they still lead on their sons!*

EDWARD TALLMADGE ROOT





GOOD FELLOWSHIP



RECEIVING THE NEWS



A GROUP OF LEADERS

## Camp Oswegatchie—A Training Camp for Baptist Boys

*O boy! Two months in the Adirondacks, where pines cover all the hills, and lakes and brooks lie wild and shy in the shadows!—Boating, fishing, swimming and rambing through the wilderness, with choice comrades and an experienced camp director!*

BY J. FOSTER WILCOX, SUPERINTENDENT

IN THE spring a young lad's fancy strongly turns to thoughts of camping. And happy is the boy who can anticipate living in the heart of the Adirondacks in Camp Oswegatchie, the camp for selected boys to be established this summer by the American Baptist Home Mission Society and the American Baptist Publication Society. During the past few years camps have been opened for boys in all parts of the country and thousands of lads now spend their summers in God's great out-of-doors. Many of these have as their objective the making of money and in these "a coat of tan, a full stomach and a little fun" spell success. Phillips Brooks once said, "He who helps a boy become a strong and good man makes a contribution of the first order to the welfare of society," and to render such help to our Baptist boys is the purpose of our summer ministry.

It is our purpose to supplement the work of the home, church and Bible school in leading out into the larger life of Christian service our boys and young men. Applying the "Plattsburg idea" to our summer ministry, we shall call together from the Baptist churches selected lads who have the necessary elements of leadership, and

who are vouched for as to character, and present to them of the objectives of the kingdom of God and reveal the denomination's interest in their development. While we shall aim to give to the boy all the pleasures of camp life, we shall also endeavor to inspire interest in, and consecration to, the higher things of life.

We know that one of the distressing problems before the church of Christ to-day is that of securing efficient leaders for the development and extension of our work. Churches, like factories and families, depend upon the infusion of new blood for their perpetuation. Out of the ranks of the young must come the leaders of tomorrow.

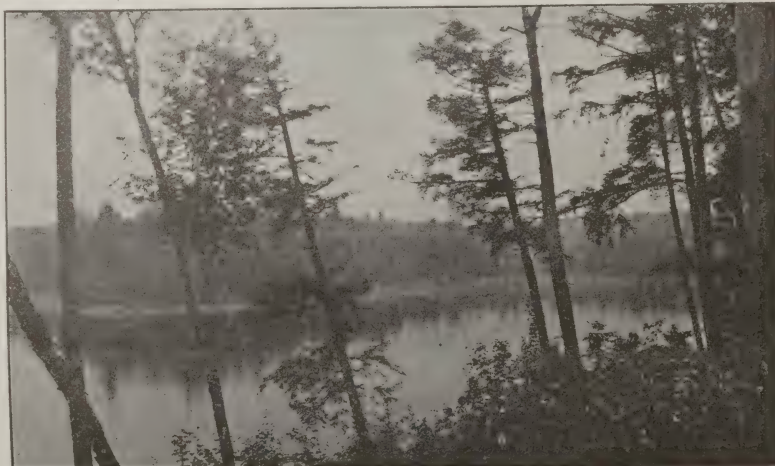
The average boy receives his religious instruction in the Sunday Bible school. If he is present every Sunday, he is under the direction and inspiration of the leaders but fifty-two hours a year. A little more

than two days a year devoted to his specific religious education! True, there are other influences which must be considered as contributing to his religious conceptions, but we must also consider the effect of the non-religious environment in which he spends much of his time. Young men dedicate their lives to the service of Christ because of convictions, and convictions are usually the result of intensive teaching and contact with inspirational personality.

We realize the importance of directing the adolescent boy and inspiring high ideals in the most critical period of human life. It has been truly said that "early adolescence is the wonder period of life." Perfect development depends upon a fourfold growth. The boy Jesus "grew in stature, in wisdom, and in favor with God and man"—physically, intellectually, morally, spiritually and socially. Every boy should have a like growth.

Our camp will provide for the fullest possible ministry to the whole life of the boy. Many distinguished men will meet the boys and interpret to them life values and suggest vocational outlooks. These men have achieved success in their respective fields of service, and thus speak out of a rich experience.

In founding



A BEAUTY SPOT NEAR CAMP OSWEGATCHIE



the new denominational camp I have drawn upon the experience of years to provide all necessary equipment for the safe and proper entertainment of our selected boys, and the program for the development of the physical, mental and spiritual life of all is in no way experimental. We shall spare no pains to make the camp second to none in the country.

The Adirondack wilderness is quite the size of the whole state of Vermont, and is three-fourths as large as the kingdom of Holland. Over it is spread a primeval forest covering the land as the grass covers a garden lawn, sweeping over hill and hollow in endless undulation, burying mountains in verdure, and mantling brooks and rivers from the light of day.

(Continued on page 365)



TENTING ON CRANBERRY LAKE

## A Hopi Recipe You Haven't Tried

*Take a shuck of pekami; strip it like a banana; bite off a large mouthful; if you do not like it, the treat is ours*

BY HARRIET CHAPEL

"HOT TAMALES! Chili con carne!" Many Americans are familiar with this street cry, and some are fond of these dishes of Mexican origin. America is especially rich in native foods, from turkey down, but few are more detectable than a corn dish similar to tamale, the recipe of which may be of interest to every housewife who has sweet-corn in her garden, or buys it in market to find it tough.

The Hopi Indians of the far southwest go every year on an excursion to their corn fields to harvest the corn. They roast it green on sage-

brush coals and it is delicious. They boil it, and they harvest it ripe for grinding. In between there is a use for the corn which is just a little too tough to boil, Miss Ethel Ryan tells us.

First these half-ripe ears are husked, great care being taken to get off the green outside husks whole and even. Then with sharp knives the kernels are scraped off the cob into pans which are carried to women grinding the corn on stones. A large flat stone is set aslant in the ground and another one is used to grind the corn on it. It is ground twice, until

it looks like mush, and then placed in a husk, rolled up and baked in a little stone oven underground.

When it is done, one takes a roll and unwraps it carefully to find the contents nicely browned. It can be eaten like a banana. Hot or cold, it makes a fine food and is called by the Hopi, pekami. It is just a little different from the steamed tamales and from any "white man's food."

Miss Ryan and a friend, from the Sunlight Mission, Toreva, Ariz., which is a station of the Woman's American Baptist Home Mission Society, visited one of these Christian Indian families camping at a corn field and enjoyed the novel experience of helping to harvest the corn and of sleeping out under the stars. On coming home they tried to make pekami for themselves in a regular kitchen. They put the corn through a meat grinder, adding milk, shortening and salt and baked it in the oven. The verdict was, "It is delicious." It is especially good eaten with butter.

The two women shown grinding corn in the illustration are Dolly Moran (smiling) who is a nurse in training in a government school at Phoenix, Ariz., and Jessie Cooches-nema who has been in government employ ten years as a cook at Toreva. Both are earnest Christians.



PREPARING LUSCIOUS PEKAMI



## Making Our Leaders

*' Wild as a broncho on the western prairies, they caught him. When they caught him they did not know what to do with him. Now, in the strength of his youth, he is moving men and institutions.*

BY LEONARD W. RILEY

SOMETIMES we find ourselves so concerned with the process that we fail to take due notice of the product. The latter is what we are after and so long as we secure it we need not worry particularly if the process proves somewhat crude. Bible schools, churches, missionary organizations, colleges, universities, seminaries,—all collaborating with Christian homes,—are only so many processes that represent heavy investments of time, money and personality. Our tendency is to center our attention upon these processes, to "tinker" with all this machinery, to complain about the lack of this equipment or because of the presence of that personality. We are inexcusable provided we do not relieve these processes of all possible difficulties and impediments; but a more careful examination of the products of our present processes might lead to a keener appreciation of both the products and the processes. It is barely possible that some of the processes might merit "scrapping" but only a study of the products can justly determine that question. The following true story reveals somewhat of the processes and shows the value of the product.

### On a University Campus

On the campus of one of our great eastern universities today is a young man whose name is already known in certain circles from one end of our country to the other. His ultimate goal is college work on a foreign mission field. While studying for his doctor's degree he has served as graduate secretary of the Y. M. C. A. of a well-known "school of science." He is now the general secretary of the association of that university.

Somewhere this young man had conceived the idea that colleges and universities are designed for the promotion of culture and refinement. He could not see how the serving of intoxicating liquors at various university functions ministered to that end. He believed that this custom ought to be abolished and while recognizing the difficulty of changing an established university custom dared to believe that it could be done. He took plenty of time for

his task. He went to our large eastern cities and secured the cooperation of some of the most prominent citizens of our day. A "committee of seventy-one" was created of which he was the executive secretary and Ex-president William H. Taft was the chairman. The movement extended to all the educational institutions of this country and as a result no intoxicating drinks were served at the 1917 commencement of his own university and none at many other institutions. The intercollegiate prohibition organ featured this movement, presented a picture of this young man and gave to him the credit for its success.

### In the Great War

Then came the great war. At home and abroad hundreds of thousands of our young men were subjected to the most dangerous and insidious temptations which ever face human beings. The Y. M. C. A. did all in its power to make and keep these young men "meet for the Master's use." Among other things it published a booklet containing seventy "Daily Readings" called "The Soldier's Spirit." These deal with all phases of the soldier's life. Each consists of a brief message coupled with an appropriate passage of Scripture. It is an excellent piece of work as its publication by the international committee of the Y. M. C. A. attests. It undoubtedly strengthened the Christian backbone of tens of thousands of our soldier boys. It was written by this young man who succeeded in changing an established university custom before he was twenty-four years of age. The same committee published another book entitled "The Practice of Friendship" whose authors were this same lad and one of the most popular professors of the university he is serving so acceptably. At Camp Ayre he proved a most successful worker among the soldiers as Y. M. C. A. secretary. Then he enlisted as a private because he believed in that way he could best prepare himself to serve his fellowmen. When the war closed he had been promoted to lieutenant. A few months ago he was offered a most important position by our Baptist

board of education, but felt compelled to decline it because of a conviction that he had not yet done for the religious life of that great university all he hopes to accomplish before he sets out for his work on foreign fields. Those who won him to Christ and trained him for such service as he is rendering may be pardoned for a certain pride in him and his accomplishments.

### On a Northwest Ranch

During the school year of 1909-1910 a lad of sixteen was caring for his father's ranch in a Northwest state. The father had removed to another state and had left this boy alone to care for the fruit trees, the cattle and the horses as well as himself. For some reason, conclusive for the principal, he had been denied the privileges of the high school, yet in addition to the labor on the ranch he completed half of the work of the eleventh and all of the twelfth grades and passed the examinations with credit. He was a bright young fellow, but unfortunately he had learned to drink, to smoke and to swear. Inasmuch as he did everything with his whole heart he was by means of these habits rapidly ruining his young life; being very popular he was taking many companions with him on the downward road.

### The Two Pictures

Let these two pictures stand out clearly in your mind: a young man in the twenties successfully directing the religious work for the post-graduate students of one of our greatest scientific schools; successfully leading a campaign to banish intoxicating liquors from college and university functions; creating literary productions for our soldier boys which are approved and published by the international committee of the Y. M. C. A.; and a boy in his teens, alone on a Northwest ranch, manifesting unusual ability but befogging his brain with intoxicants, steeping his system in deadly nicotine and befouling God's pure atmosphere with profanity and blasphemy.

The day of miracles has not passed; that young man of the university campus and that boy on the



Northwest ranch are one and the same. Here is a remarkably fine product; what processes have wrought such an amazing transformation in so short a space of time?

#### A Mission Church and Pastor

Situated in this Northwest community is a little Baptist church supported in part by home mission and state convention funds, a church no smaller and no larger than many another in this broad land of ours. Serving this church was a "missionary" pastor, a man no weaker and no stronger than many another in similar position, a man who might have considered his opportunities on that little field as very circumscribed! He was, however, a faithful minister of Jesus Christ who by no means minimizes the importance of winning to him the boys and girls of that community. Assisted by a brother pastor and the state missionary he conducted an old-fashioned revival meeting in which they preached Jesus Christ as the only way of escape from sin and its ruinous consequences. "There is none other name under heaven given among men whereby we must be saved." Among the fifteen or twenty who professed conversion was this lad who was caring for his father's ranch. In this way a mission church and its pastor contributed to the entrance of this youth upon his career of Christian usefulness. "Acres of Diamonds" are still at our doors!

#### A Christian College

The evangelist after that meeting might have departed congratulating himself upon the success of his efforts and imagining how the report of it would look in the denominational papers and let it end there. In like manner the thoughts of the pastor concerning those new converts might not have gone beyond his own immediate work. Happily both proved worthy of their high calling, for each one sat down and wrote to the president of the nearest denominational college, urging him to get into touch with those young converts. Thus they rightly conceived the measure of their responsibility.

Some weeks later the president found himself in the parlor of that pastor's modest home telling those young people about college life and the doors of opportunity which it would open to them. Our lad was not present at the beginning of the conference; word concerning it had not reached him. When it was announced that he was coming it was

easy to see that the interest of that group was centered in him. He entered the room unabashed though in his working clothes while they were in their "Sunday best." This was the first question he fired at the president, and "fired" is the right word to describe it: "Do you keep the boys and girls in the same corral down there?" A picturesque way of inquiring whether the college was a co-educational institution! His presence enlivened the discussion and contributed much to the good time all had in that little parsonage that night in June, 1910.

#### A Winner of Souls

September following found him on the college campus. It did not look good to him, for Baptists have not yet provided it with attractive buildings. Early on the morning after his arrival he was on board the train headed elsewhere. Fortunately for the interests of the kingdom a professor heard about it and succeeded in pulling him off even after the train had started. By registration day every professor who had observed him was hoping he would be in none of his classes. He was the liveliest proposition that ever struck that campus and his Satanic Majesty had not yet released all hold upon him. But no flower ever responded to the gracious influences of the sun's rays more quickly than did this young lad to the wholesome influences of that Christian college. He soon became the most respectful and the most popular student on the campus. He remained for four years. During that time he won the state oratorical contest through hard work and persistent effort. In his senior year he was elected president of the Y. M. C. A., president of the associated student body and president of the conquest Bible class, the first and only time all these honors and responsibilities have ever been bestowed upon the same student in a single year. The altruistic spirit possessed him to a remarkable degree. Whatever the need he was the first to respond to it. Better than all else more students were led to faith in Jesus Christ through his efforts than through all the other students and professors combined. His pastor soon learned that when this lad came in with some unconverted students that was the signal for an invitation to take a stand for the Master. The invitation given he would himself lead them to the front. He graduated in June, 1914, and has since been giving a good account of

himself on the campus of a great university as already indicated. A field secretary of the Y. M. C. A. who knew of his work at the college and also at the university once remarked: "I knew George cut a wide swath here, and when I heard that he was going to the University I wondered what he would do there; but say, he is cutting an even wider swath there than he did here." He was saved to serve and he seeks the best possible training for the purpose of enabling him to render a larger and fuller service to his fellowmen in the name of his Master, even Jesus.

#### Is It Worth While?

If that state convention had never secured any other results the conversion of this one young man would have justified the expenditure of every dollar invested in that field by both the convention and the home mission society. If that college had never sent forth any other young man to bless the world the sending forth of this one would have warranted the investment of the hundreds of thousands of dollars which have already gone into its splendid work of developing Christian leaders. Jesus said: "What shall it profit a man if he gain the whole world and lose his own soul?" If Jesus placed the whole world in the balance over against one soul, surely we may rightly place the investments made as herein indicated over against this one promising young life. But alongside this young man may be placed scores and hundreds of young men and women who have been won in the same manner and who have in this College and in similar institutions caught the spirit of Jesus Christ and gone forth into all parts of the world to serve their fellowmen in the fear of the Lord.

#### Camp Oswegatchie

(Continued from page 363)

Here, in the midst of the great coniferous forest, on the shore of the largest Adirondack lake, we will entertain our boys.

Camp Oswegatchie will open Wednesday, July 6th, and will close Wednesday, August 24th. Ten dollars per week will be charged for entertainment, and this includes board, tent, cot, blankets, boat, swimming lessons, medical care, and instruction. In fact, all necessary expense is covered.

Parents and pastors may secure a beautiful descriptive booklet by applying to the Baptist Brotherhood Federation, 23 East 26th Street, New York.



## Now for the Goal! See Who Are on the Bleachers

From Assam, Burma, Bengal-Orissa, South China, East China, Japan, and Belgian Congo they send over a great cheer, urging us to run for the goal with all our might. The last burst wins—go to it!

### The Missionaries Make an Appeal

WE, the undersigned foreign missionaries, on behalf of the great interests of the work which we represent, urgently request that the churches, individuals and organizations of the Northern Baptist Convention, use all diligence in these remaining days of April to complete the full payment of this year's proportion of all moneys pledged by them, or, if unpledged, such amounts as they are able to pay, on the \$100,000,000 which the denomination is seeking to raise. Of the \$52,000,000 already subscribed and otherwise provided for, the allotment for the year now closing is \$12,000,000. Work has been planned and carried on in expectation that this amount would be realized. Should this expectation fail, consequences of the most serious nature, and possible disaster, face our society and our work abroad. We, therefore, appeal for an utmost endeavor to complete the payment of this first \$12,500,000 on a 100 per cent basis and without delay. Will you not place your prayers and your gifts along side of our lives as an investment so that together we may hasten the coming of the kingdom and the appearing of the glory of our great God and Saviour Jesus Christ? In His name we appeal, and we subscribe ourselves,

His and Yours in Service,

Rev. W. L. Ferguson, D.D., South India  
 Rev. W. F. Dowd, Assam  
 Rev. W. A. Stanton, South India  
 Rev. Z. D. Browne, Bengal-Orissa  
 Rev. Wm. Ashmore, D.D., South China  
 Rev. G. A. Huntley, M.D., East China  
 Rev. Wm. Axling, D.D., Japan  
 Rev. W. F. Thomas, D.D., Burma  
 Franklin P. Lynch, M.D., Belgian Congo  
 Rev. R. N. Crawford, Burma  
 Rev. A. C. Bowers, Assam  
 Rev. F. P. Manley, South India  
 Rev. A. F. Ufford, East China  
 Rev. D. H. Kulp, II, East China  
 Rev. W. R. Taylor, West China  
 Rev. F. W. Steadman, Japan  
 Rev. L. F. Wood, Belgian Congo  
 Rev. F. C. Wilcox, East China  
 Rev. A. G. Adams, West China

### Anniversary Week

AT the session in Buffalo last year the Northern Baptist Convention voted that the week, April 24 to May 1, 1921, should be celebrated throughout the denomination as ANNIVERSARY WEEK. The convention was deeply impressed that the denomination had taken the greatest forward step in its history. It had recently pledged more than \$50,000,000 of its resources toward the extension of the kingdom of Christ. That action indicated a new attitude upon the part of thousands of members toward the Great Commission of our Lord. In the judgment of the convention this was an event worthy of annual recognition.

The anniversary week has now arrived. The attention of all the churches has been called to this action of the convention, by the state boards of promotion, and programs have been sent to all the churches. There are many churches which will need no urging to give proper recognition to this event. Those are the churches which entered heartily into the New World Movement and put forth their best efforts for a great achievement. These churches had such a deep experience and were filled with such great joy that they will spontaneously enter into the celebration of the anniversary. They have experienced such an advance in all their work during the year that they can not fail to rejoice.

There are many other churches which did not succeed last year in attaining their ideals. Anniversary week is full of promise for many of these. Other churches have shown them the way, and revealed the possibilities of what God can do with men who are fully given up to him. If these churches would use anniversary week to take their places with the churches which have done their full part, this week would bring as much joy to the kingdom of heaven as did the week one year ago. It is a good time to come up to the help of the Lord.

### The Home Stretch

ONE year ago at this time we were engaged in our financial canvass for \$100,000,000. We achieved a great victory. Despite the fact that only a small per cent of our churches pledged their full allotments, a large number of them achieved a standard of giving which they had never dreamed of before. While we did not secure the full \$100,000,000 in pledges, we reached a point far in excess of anything to which our denomination had ever set its hand. Since that time many churches which were not then prepared to participate in the canvass have done so and the total assets of the New World Movement are now over \$55,000,000.

But the important thing is not how much did we pledge, but how much will we pay. It is not the promise but the payment that counts. This is a case where "money talks" and it talks so loud that we can not hear what people say. Will Baptists prove that their word is as good as their money?

Our fiscal year closes on April 30. In accordance with ancient custom there will be five days of grace to accommodate the churches which wish to have the last week in April to finish the collections of their pledges for the first year, but the books of all the state offices will positively close at five o'clock on May 5. This gives us two weeks in which to finish our year's work.

We do not fail to recognize that the financial conditions of the country are different than they were one year ago.

We were then just beginning to pass out of our period of great prosperity. Since then shops have closed, prices have fallen, profits have dropped and many have been out of work. On the other hand, most people have had plenty of money to spend. Few of us have lacked anything that we really needed. Surely we cannot make the financial depression an excuse for failure to meet our obligation to God and the extension of his kingdom. The needs of the world are pressing in upon us as they never did before. Never has the call of the world sounded louder in the ears of the church than it does today.

On the basis of the pledges of a year ago there should be paid in by April 30, not less than \$12,500,000. The payments have come in well, far better than in any year of our history, but there remain at least \$4,000,000 to be received during April if our receipts are to equal our expectancy on the basis of pledges. We hope that the full amount will be paid.

We make an appeal for the fulfillment of this expectancy, not for the sake of making a great record. That is the least of reasons. Nor do we appeal for the success of the New World Movement. It is the work which lies back of that Movement which is the burden upon our hearts. We are thinking of the children of America who ought to have the chance for an education to fit themselves for lives of usefulness and leadership, and for those millions of children in our midst who are growing to citizenship without any adequate training in those great moral and spiritual principles which make life worth while and which have made the citizenship of America great.

When we ask that these pledges be paid in full, we are thinking also of our missionaries out on the battle front, our own children who have gone out in our stead, and whom we promised to support, to whom we solemnly pledged, when they cast off the lines, that we would furnish them suitable homes in which to live because their lives were precious in our sight; adequate hospitals in which to minister to the weary multitudes which throng them, if only they may touch the hem of their garments; sufficient school rooms in which to educate a generation which shall know righteousness; abundant chapels in which to proclaim the good news of the salvation of our Christ; sufficient helpers and fellow workers, so that they may be able to meet the demands made upon them and not break down before their time and be invalided home, broken in health and in heart.

It is these and many others of whom we are thinking when we appeal to our Baptist people to see that before April 30 their pledges for this year are paid in full. "We will surely perform our vows that we have voiced."

THE GENERAL BOARD OF PROMOTION.





# The Bulletin Board



## Better Stuff Than Mahogany

In the forests of Salvador there are mahogany, logwood, cedar and other valuable woods. But the best timber in the country is the people. They have good stuff in them. Christianize and educate them and they will become important factors in the Kingdom of God.

## We Have Friends at Hopo, Anyway

Increasing friendliness and confidence in the Baptist missionaries is being shown by the people of Hopo, South China. The condition of the Hopo church is indicated by the fact that it has called a native ordained pastor. And this is despite the interruption of recurring passages through the province of bodies of troops. Hopo is sending its boys to Kapin and Kakleh academies, and others, on scholarships, to France. New arrivals of workers from home not long ago were heartily greeted, and the completion of a new school for women, speaks for itself.

## Boys Cannot all Squeeze in

Only a small percentage of the boys who desire to enter the night school at Yokohama can be accommodated. A larger plant would make the school self-supporting. Japan is awake to the failure of her old religions to fill her spiritual needs, and is ready for greater Christian efforts. The night classes in English furnish one of the entering wedges for Christianity's message.

## Fining Christians Goes Out of Fashion

Persecution of Christians—sounds like ancient history, doesn't it?—has met with a setback along the Burmese-Chinese frontier, says Dr. W. M. Young, writing from Lashio, Upper Burma, a spot so far inland that it takes three months for his letters to reach America. Local officials had been fining and otherwise persecuting natives on the Chinese side of the border and Dr. Young went on a ten-day voyage to see the "man higher up." Four hundred baptisms were reported and 300 more were examined and received for baptism, waiting only the word from the official about persecutions! The friendly Chinese official whom Dr. Young saw assured Dr. Young that land would be granted for work at Mong Len, over the border in China. And Mong Len is a Buddhist center!

## Salvation in Salvador

After three years and a half in Salvador, Rev. and Mrs. F. L. Humphrey are able to report one organized church of twenty-one members in San Miguel; six congregations with regular services at important centers of population; three other places where meetings are held occasionally; a book and Bible depository established in San Miguel; a Sunday-school that had during 1920 an average attendance of twenty-nine with three classes; a

native worker located at a convenient center after sixteen years as Bible colporter; the goodwill of the masses of the people and the leading classes; the respect of government officials who guarantee protection and give liberty to carry on the work; the distribution of a thousand pages of tracts and Christian papers every week of the year; four buildings rented in which are held weekly twelve meetings and serving as centers of Christian influence.

## Age No Handicap

Age is no handicap in the estimation of the members of the Baptist church at Onelda, N. Y. That congregation has just called to its pastorate Dr. J. B. Moody, who is 86 years old.

## But Please Don't Send Sacks

Sackcloth, untrimmed with ashes, is the present fashionable garb in Tshumbiri, Africa. Miss Kathryn A. Metzger of the Woman's American Baptist Foreign Mission Society declares.

"The clothing problem has been a vital one, owing to the high price of cotton goods, and delays in receiving goods," she writes. "So a kind friend, captain of one of the river steamers, presented us with 200 flour sacks, rather a sorry lot, but with possibilities. We sent the schoolboys to the river to wash them, then hung them in the sun. After that they were ripped apart, then washed, boiled, and semi-dried, coming out quite white and nice. The outcome was 80 loin cloths for girls, boys, and inland teachers, and 22 shirts for school boys. But do not let anyone go to the expense of sending flour sacks to Africa."

## Richmond, Va., is Baptist Stronghold

More than one-third of the population of Richmond, Va., belongs to the Baptist churches, it is announced. In that city there are twenty-eight white Baptist churches and thirty-seven Negro Baptist churches. The combined membership of the sixty-five churches is 60,355, while the population of the city is 172,000.

## China Famine Week

In reply to word from the big famine area in North China that the crisis in the relief situation has been reached, and that international and other funds have practically been exhausted by purchases of grain for consumption within the next three weeks, the first eight days of May will be designated by the American Committee for China Fund and the church co-operating committee as "China Famine Week." In these eight days scores of activities by organizations and individuals in every part of the country will be centered on aid for China's starving millions. The week will begin on Sunday with appeals from the pulpits of churches. In many cases there will be special exer-

cises in which Sunday schools will take part. Personal sacrifices will be emphasized to children by superintendents, backed by similar effort by church clubs and auxiliaries.

## Foreign Speaking Baptists will Confer

The Northern German Conference will meet at McClusky, June 1-5. Central Dakota German Conference will meet at Eureka, S. D., June 1-5. North Dakota Swedish Conference will meet at Rutland, June 8-12. The Dakota German Conference will meet at Parkston, South Dakota, beginning June 14. The North Dakota Russian Conference will meet at Max, June 25-27. The North Dakota Norwegian Conference will meet at Powers Lake, July 8-10. The North Dakota State Convention will meet at Minot, July 13-17. The North Dakota Young People's Assembly will also be held at Minot, July 17-19.

## Keeping Faith with God and Men

My pledge is a covenant between me and my God, and an agreement between me and my brethren in a great cause. And all the causes dear to me and my master are involved in my keeping faith in the payment of my pledge.—Rev. J. B. Gambrell.

## The Usual Experience

Northville, Mich., has been sharing the experience of the churches that have participated in the New World Movement. This church of eighty-four members was given a quota of \$3,000 which was pledged, and now it is rejoicing in great prosperity. The amount sent forward this year is ten times the amount which has been given to benevolences in several years past. Pledges for current expenses have doubled, attendance at church and Sunday school has doubled, twenty-one have united with the church. The women have bought a new furnace and there is a nest egg of \$1,000 toward a new church building.

## How the Missionaries Give

Christian people must give to send the gospel when they know the need. Can anything be more significant than the gifts of the missionaries to the New World Movement?

The annual missionary conference of Bengal-Orissa was held in Belasere. For three days the time was packed with papers, discussions and motions. One important thing decided was that the missionaries should join in the effort to raise the \$45,000,000 still needed for the New World Movement. A paper was started for money and pledges, the latter to be paid during the next four years. The Belasere missionaries pledged Rs. 3000. (About \$870 at the present rate of exchange.) These men and women have given their lives and with their meager salaries they are giving to the whole program of the denomination.



# Our New World Movement Moves

Sixty-two Baptist interests share in the co-operative beneficence of the Northern Baptists. The year 1920-1921 is the opening year of a new era for the denomination that stretches fair and far into the future. Preserve this study in budgets for reference.

## Financial Report to March 20, 1921

Cooperating Organization	Budget Fiscal Year 1920-1921	Receipts on Budget March 20, 1921	Balance due to April 30, 1921	Specifics Received this Fiscal Year	Total Receipts to March 20, 1921	Total Receipts Last Year
A.B.F.M.S.	\$1,761,287	\$1,117,204.78	\$644,082.22	\$56,386.54	\$1,173,591.32	\$1,366,276.45
European Relief	166,666	166,666.00	.....	92,442.09*	259,108.09	259,108.09
W.A.B.F.M.S.	669,769	364,291.49	305,477.51	174,791.90	539,083.39	624,969.07
A.B.H.M.S.	956,887	617,583.47	339,303.53	1,135.92	618,719.39	1,013,121.14
A.B.H.M.S.R.W. Mem.	12,000	12,000.00	.....	.....	12,000.00	.....
W.A.B.H.M.S.	483,404	261,870.36	221,533.64	151.75	262,022.11	340,009.86
A.B.P.S.	339,017	257,027.58	81,989.42	21.00	257,048.58	318,129.87
M. & M.B.B.	291,100	279,019.33	12,080.67	27.00	279,046.33	230,231.31
B. of Ed., General	200,000	87,472.57	112,527.43	.....	87,472.57	65,860.27
Schools and Colleges	2,715,582	1,738,797.89	976,784.11	.....	1,738,797.89	658.70
N.B.C.	15,000	7,011.86	7,988.64	.....	7,011.86	.....
<b>Total</b>	<b>\$7,610,712</b>	<b>\$4,908,944.83</b>	<b>\$2,701,767.17</b>	<b>\$324,956.20</b>	<b>\$5,233,901.03</b>	<b>\$3,959,256.67</b>
G.B. of P.	\$1,900,000***	\$951,033.29	\$948,966.71	.....	\$951,033.29	.....
Interchurch.	1,000,000	612,911.11	387,088.89	\$300,000.00	912,911.11	.....
<b>Total</b>	<b>\$2,900,000</b>	<b>\$1,563,944.40</b>	<b>\$1,336,055.60</b>	<b>\$300,000.00</b>	<b>\$1,863,944.40</b>	<b>\$6,000.00</b>
B.Y.P.U. of A.	\$15,000	\$12,917.30	\$2,082.70	.....	\$12,917.30	.....
For. Spk. B.	45,625	20,175.87	25,449.13	.....	20,175.87	.....
Inter-denom. Coop.	47,332	10,466.24	36,865.76	.....	10,466.24	.....
Adjustment.	6,542	3,227.00	3,315.00	.....	3,227.00	.....
<b>Total</b>	<b>\$114,499</b>	<b>\$46,786.41</b>	<b>\$67,712.59</b>	.....	<b>\$46,786.41</b>	<b>\$6,000.00</b>
New York, City Mins.	\$114,400	\$98,482.17	\$15,917.83	.....	\$98,482.17	\$90,718.27
Brooklyn	67,735	44,441.39	23,293.61	.....	44,441.39	11,602.89
Phil'a	61,080	41,596.01	19,483.99	.....	41,596.01	27,112.67
Pittsburgh	48,300	31,997.35	16,302.65	.....	31,997.35	28,176.00
Detroit	70,350	50,284.09	20,065.91	.....	50,284.09	31,056.00
Cleveland	32,525	23,932.33	8,592.67	.....	23,932.33	13,083.32
Buffalo	89,456	26,139.34	13,316.66	.....	26,139.34	19,115.69
Chicago	52,475	32,250.53	20,224.47	.....	32,250.53	20,421.71
Los Angeles	31,668	30,703.04	964.96	.....	30,703.04	55,567.00
St. Louis	10,000	6,427.53	3,572.47	.....	6,427.53	.....
<b>Total</b>	<b>\$527,989</b>	<b>\$386,253.78</b>	<b>\$141,735.22</b>	.....	<b>\$386,253.78</b>	<b>\$296,753.55</b>
State Organization	Budget Fiscal Year 1920-1921	Receipts on Budget March 20, 1921	Balance due to April 30, 1921	Specifics Received this Fiscal Year	Total Receipts to March 20, 1921	Total Receipts Last Year
Arizona	\$18,400	\$16,867.21	\$1,532.79	.....	\$16,867.21	\$5,821.00
California	60,000	50,888.13	888.13**	.....	50,888.13	28,791.74
California, North	103,000	97,297.37	5,702.63	.....	97,297.37	108,054.00
California, South	31,000	32,523.98	1,523.98**	.....	32,523.98	16,779.00
Colorado	35,600	30,415.99	5,184.01	\$11,618.10	41,984.09	27,079.00
Connecticut	2,800	2,532.87	267.13	.....	2,532.87	1,930.00
Delaware	17,500	946.90†	16,553.10	.....	946.90	33,927.73
District of Columbia	11,100	10,778.23	321.77	.....	10,778.23	8,115.21
Idaho	52,500	46,668.84	5,831.16	75.00	46,743.84	22,320.75
Illinois	61,500	24,014.85†	37,485.15	.....	24,014.85	25,585.61
Indiana	36,300	32,563.62	3,736.38	752.25	33,315.87	32,300.80
Iowa	38,400	33,545.13	4,854.87	.....	33,545.13	27,050.26
Kansas	35,000	20,212.40	14,787.60	.....	20,212.40	27,277.50
Maine	58,000	53,187.30	4,812.70	170.39	53,357.69	23,422.15
Massachusetts	36,000	33,088.69	2,911.31	.....	33,088.69	39,963.48
Michigan	59,900	54,083.26	5,816.74	.....	54,083.26	5,524.82
Minnesota	10,000	9,722.54	277.46	.....	9,722.54	28,031.09
Montana	84,800	85,629.35	829.35**	.....	85,629.35	737.16
Nebraska	4,000	4,036.53	36.53**	.....	4,036.53	18,471.00
Nevada	25,000	22,916.63	2,083.37	.....	22,916.63	15,834.34
New Hampshire	55,000	50,416.65	4,583.35	13,928.12	64,344.77	67,766.63
New Jersey	80,500	75,070.34	5,429.66	.....	75,070.34	8,164.00
New York	13,600	12,936.16	663.84	.....	12,936.16	51,070.00
North Dakota	130,000	119,166.66	10,833.34	.....	119,166.66	12,370.00
Ohio	20,500	19,967.51	532.49	.....	19,967.51	38,034.52
Oregon	57,000	52,250.00	4,750.00	.....	52,250.00	15,080.31
Pennsylvania	20,000	18,333.32	1,666.68	.....	18,333.32	7,045.87
Rhode Island	18,000	16,500.00	1,500.00	.....	16,500.00	1,430.68
South Dakota	3,100	1,898.05	1,201.95	.....	1,898.05	23,177.00†
Utah	27,800	34,552.76	6,752.76**	.....	34,552.76	7,558.00
Vermont	12,500	11,006.12	1,493.88	25,790.70	36,796.82	48,700.00
Washington, East	50,000	42,194.00	7,806.00	.....	42,194.00	32,978.34
Washington, West	30,000	29,127.72	872.28	.....	29,127.72	21,322.71
West Virginia	44,000	28,908.51	15,091.49	.....	28,908.51	4,135.88
Wisconsin	14,000	10,709.02	3,290.98	.....	10,709.02	.....
Wyoming	.....	.....	.....	.....	.....	.....
<b>Total</b>	<b>\$1,346,800</b>	<b>\$1,184,956.64</b>	<b>\$161,843.36</b>	<b>\$52,234.56</b>	<b>\$1,237,191.20</b>	<b>\$871,850.68</b>
Coop. Organizations, Total	\$9,600,000	\$6,526,941.66	\$3,073,058.34	\$377,190.76	\$6,904,132.42	\$5,133,860.90
Total including G.B.P. and Interchurch	12,500,000	8,090,886.06	4,409,113.94	677,190.76	8,768,076.82	5,133,860.90
Undistributed balances	.....	214,122.84	214,122.84**	.....	214,122.84	.....
Credits claimed by States not reported through regular channels	.....	149,945.80	149,945.80**	7,556.58	157,502.38	.....
<b>Grand Totals</b>	<b>\$12,500,000</b>	<b>\$8,454,954.70</b>	<b>\$4,045,045.30</b>	<b>\$684,747.34</b>	<b>\$9,139,702.04</b>	<b>\$5,133,860.90</b>

\*Applies on 1921-22 European Relief Budget. \*\*Deductions. \*\*\*For two years. †Retained amount incomplete. ‡Practically 7 months' account.





# The Devotional Life



## How I Ascertain the Will of God

By GEORGE MULLER

**F**IRST: I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter.

Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what God's will is.

Second: Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

Third: I seek the will of the Spirit of God through or in connection with the Word of God.

The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, he will do it according to the Scriptures and never contrary to them.

Fourth: I take into account providential circumstances. These often plainly indicate God's will in connection with his Word and Spirit.

Fifth: I ask God in prayer to reveal his will to me aright.

Sixth: Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace and continues so after two or three more petitions, I proceed accordingly.

In trivial matters and in transactions involving most important issues, I have found this method always effective.

## All's Well that Ends Well

By JAMES FRANCIS GOODMAN

**O**NCE while going through a museum of art, on turning into a side gallery I noticed a woman seated at an easel with a painting before her. At once I was displeased with the picture's disproportionate and daubly appearance.

Passing on, I wondered that so unskilled an artist should be allowed to practice in so beautiful a place devoted to finished excellencies of art.

Considerable time was spent in examining other features in various parts of the many-chambered building when finally and unknowingly I re-entered from another angle the former room and again saw the same artist at her work. She was now stepping aside just after having put the delicate, finishing touches on the very picture that previously had seemed to be only a displeasing daub. My former disgust instantly changed to delight, for where at first I had thought the can-

vas dirtily besmirched, I now beheld among rifted clouds a band of beautiful, smiling angels winging their way earthward with a message of love.

How marvelously it is all like real life! We are God's artists, and we are painting better than others realize—better oftentimes than we ourselves know. To our Master we stand, or fall.

The first view of the picture reminds me of God's and man's apparent failure as chronicled in the book of Genesis; the second view is like its counterpart in the finished beauties mentioned in the book of Revelation. Where first there seemed only disastrous defeat, there now shines out victorious success.

## Neglect not the Tap Roots

By D. W. BEVERLY

**W**HILE sojourning in that beautiful orange belt of California, east of the city of Los Angeles, we asked a well-informed orange grower what he considered the reason for the extremely small oranges found throughout the region this year. He replied that many theories had been advanced, but that his opinion was that the small oranges were due in part to the extra heavy crop on the trees but mainly to the fact that the very slight rains of the past winter had not sufficiently soaked the tap roots of the trees. He said fertilization, surface watering by irrigation, pruning, cover crops and diseases had all been looked after as usual, and that the trees showed no effect at

present except in the smallness of fruit.

Perhaps here is a trouble in the modern church. Multiplicity of things to do, multiplicity of meetings to attend, multiplicity of machinery to keep going, seems to confuse the mind and heart and keeps the home drained of spiritual life; and the slight Bible study and family worship from season to season are not sufficient to keep the tap roots of the church thoroughly soaked with the living water of the Word. This can continue but for a few seasons without greatly damaging the fruit-bearing powers of the cause of Christ.

In the busy rush of modern times the church is rushing also, and her ministers are crowded to death with "multiplicity" and often cannot find time for the homes, and when they do call, it is generally in the interests of the church, not of the home. It would be wonderful if the minister had time for the folks and the folks had time for the minister in the common concerns of spiritual life. In these days it is hurry home to eat a bite or to catch a nap, and hurry back to church or world to another meeting.

Oh, for the time to come when the living waters of the Word and of the Holy Spirit are allowed to saturate the home and personal life and give the much-needed fruit-bearing power! Grant our prayer, Almighty God! Then will the "joy of thy salvation" be restored, and we "shall teach transgressors thy ways; and sinners shall be converted unto thee."

## Scab Christians

By C. M. THOMPSON, JR.

**M**Y CHURCH is afflicted in part by wives without husbands. Not that women are an affliction but that husbands are not with them. This is a problem more or less throughout the country. The invariable reply that comes to me from two or three of these husbands is that they can be just as good Christians outside as inside the church. They seem to think that the church is a place to be constantly getting something and giving nothing.

The other day I was talking to one of these men who gave me the same line of talk. I asked him straightway if he belonged to the union because he always got something out of it? "Why no," was his reply. "Does it make you a better workman?" "Not at all." "Are there any hypocrites in the union?" "Yes, indeed." "As many as in the church?" "Sure." "And yet you belong to it?" "Yes." "And why?" "We have the union to help each other and to help the other fellow." "What do you call a fellow that doesn't belong to the union?" "He's a scab." "And you know that union men hate a

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## For a Birthday

**I** KEEP no reckoning of the years  
As they pass by.

Life's seasons, with their smiles and tears,

Unnumbered fly;  
So whether twenty be the score—  
Or twenties two—or three—or four—  
Still young am I!

But ah! the days are mine to hold  
In loving fee,  
And all their richness I am bold  
To feel and see!  
I hail each morn the added round.  
And in their wealth today is found  
This thought of thee!

Couldst thou but gain the good I pray,  
My prayers might cease;  
Thy birthday would become a day  
Of heart's release.  
Not wealth nor honors wish I thee—  
But loftier wish; that thou mayst  
be  
With self at peace!

—James H. West





# The Chimney Corner



## "As For Me and My House, We—"

### I. THE TIRED BUSINESS MAN STATES HIS VIEW

YOU might as well face it once for all—this New World Movement of ours makes a Baptist notice whether his pocketbook has been Christianized yet!

It's this way: Supposing I had a practical device in which I thoroughly believed. You wouldn't catch me neglecting an opportunity to carry it into the 36 states of America and the 14 foreign countries overseas, where my firm had such an "open sesame" as Northern Baptists now have—not if it were a matter of selling steel knives or harvesting machines or soap! You'd find my agents combing the globe and drumming up trade in every possible odd corner, while I sat at home gladly financing the business end which would inevitably bring in record returns.

What I gave, I have;  
What I spent, I had;  
What I kept, I lost.

Yet, I put it to you as man to man: What device is honestly as practical as Christianity? *Cutlery*, eh? Why, Christianity offers mankind the word of God, sharper than any two-edged sword to divide truth from error, and you and I each know a hundred stories of consciences aroused and of souls quickened from the dead by the silent or the spoken word. *Tractors and harvesters*? Well, as I see it, Christianity goes into a world with fields white for a record harvest, and although the laborers are precious few, yet everything from book-learning to vegetable-raising is sown in the minds of hungry peoples, with astonishing results. Did you ever cast an eye over the statistics of our home and foreign societies? Then you can bear me witness that you're getting a return on your investments out of all proportion to the paltry dollars you put up. As for *soap*! You know as well as I do that Christianity says to down-and-outers everywhere: "Though your sins be as scarlet, they shall be as white as snow," and *proves* it!—proves it by 72,000 caste and out-caste men of India who have faced persecution and famine and sword to join our Baptist churches; proves it by 75,000 Baptists in Burma who have been cleansed from dense heathendom, and by other thousands the world around, including our own United States.

So because, as a Baptist business man, I plainly see that Christianity is the only practical device for saving the world, I therefore believe we ought to carry through our New World Movement program to the last penny of the \$100,000,000. We've only reached the half-way mark so

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

far. It's mighty poor policy to cripple the work just when opportunities are widest open. So, as for me and my house, we're remembering that—"the King's business requires haste!"

### II. THE LADY OF THE HOUSE RECOMMENDS IT

As I looked into the nursery the other day and saw those safe and healthy little bits of humanity playing around so blithely, I had a piercing vision of other places where childhood is neither safe nor comfortable—drab, filthy, vile places—and weak-kneed, I sat down in my own chimney corner and began mentally dismissing all the doctors from town, silencing the board of health, abandoning the sewage system, clogging the plumbing and the gas-pipes, smashing the draught-protecting windows and the fly-protecting screens, locking the doors of all hospitals, imprisoning all the nurses, destroying every pill in all the drug-stores, boarding up the schoolhouses, mutilating all the libraries, nailing up all the churches, silencing all Sunday-school teachers, burning all the Bibles in one gigantic bonfire—and behold! it was no longer a place where I dared to live, or breathe, or have my being.

So it crept into my consciousness that those other mothers in the Land-of-Minus-Quantities, steeped in generations of ignorance and superstition though they are, yet desire good gifts for their children, also. Little by little it has dawned on me that if I selfishly fail to support our New World Movement it will be as if I heard a voice saying, "Suffer the little children to come unto me—forbid them not," while I deliberately push everybody's children but my own off into outer darkness. But no, that is unthinkable. Any Christian mother is more than the mother of her own little houseful; so, as for me and my house, we will—"feed His lambs."

We give Thee but Thine own,  
What'er the gift may be;  
All that we have is Thine alone,  
A trust, O Lord, from Thee.

### III. "SEVENTEEN" WON'T BE A SLACKER

That's one word I hate. To have a man-size job put up to you, tinker at it aimlessly, then quit—and forget it.

Maybe I would never have seen it this way myself, but a fellow was up in my den last Sunday afternoon when downstairs my sister began playing hymns on the piano, and as she struck up "Onward Christian Soldiers," I started in to sing it fairly lustily, when he snapped: "Oh,

dry up! You and your 'Like a Mighty Army' make me tired."

"Tired?" I repeated, "What's eating you, anyhow? I'm not ashamed of singing hymns. I like them."

"Sure, and that's why you're queer specimens of Christians, you fellows that shout 'Like A Mighty Army' so vigorously, but never give a thought to the front line trenches. Imagine a real army half full of lukewarm soldiers, who neither knew nor cared what was going on. Suppose a friendly non-combatant comes along and says: 'That was some battle your regiment won yesterday—how much ground did you gain?' 'Was there a battle?' this lukewarm doughboy yawns, vaguely, 'you see I don't do any fighting, I just doll up for dress parade on Sunday mornings!' Soft, isn't he? But I tell you, Jim, I'm not a church member myself, but I've been watching you Baptist chaps in our class to see how you'd line up for this big new church movement, and of all the lukewarm soldiers, you're the prizes. You'd get fired from a real army in about 'steen minutes. Whew! I hate slackers."

Not what we give, but what we share,  
For the gift without the giver is bare.

"So do I, for that matter," I growled, "and I can't see why you're making me out to be one!"

"Easy! In an army, suppose the general points out a certain town to be taken, doesn't every blooming soldier bang his little gun at that place until it's taken? Sure he does! Well, as near as I can see, old top, that's about what God is putting up to you Baptists now. He's pointing out certain spots all over the world for you to win. I've given that 'Survey' of yours the once-over, 'The World at the Cross-roads', too,—and it's some grand little job you've got on your hands; interesting as the dickens, really. But I don't find you warming up to it much. It's no incentive to an outsider like me to join this thing that's supposed to be like a mighty army when all the soldiers I chum with are slackers."

Which was straight from the shoulder you'll admit. So I gave that "Survey" the once-over, myself. And I never knew before that we're responsible as Baptists for certain definite work all over the world. I never knew that our schools in the Orient are so jam full of students that they're packed like sardines in the dormitories, with disappointed pupils being sent back home to wait until we shall out enough coppers to make those schools sizeable. Down in Porto Rico is a grand little school, but overflowing. Over in Japan we've been so plagued slow building decent churches that we're still saying to any Japanese who get curious about this new Christian business: "Up one



flight, please!" But they think, and I back 'em up, that it's sheer punk to expect to lure folks into churches that are tucked in some ramshackle old store building, around the corner from anywhere, and up one flight at that! Also it seems there's a regular Pittsburgh in India, where the largest steel mills in the Orient are located at some unpronounceable city,

where every imaginable caste and race of workmen are rubbing elbows; and the only persons responsible for the religious end of this wicked mushroom city are Baptists. Now that I'm keen about some of these definite practical Baptist schemes, I've quit lukewarm soldiering, and as for me and my house, we'll see this thing through, and "fight the good fight!"

## The Young Reserves

### Winning the N. W. M.

By "PEGGY"

#### Part III

YOU'VE heard how Bill earned his \$25 last year to pay his New World Movement pledge, so now I must tell you how I earned mine. Perhaps you'll remember how we figured out that \$25 divided by 365 days means only seven cents a day, which makes it seem an easier sum to earn than talking about dollars. Bill and I each have a tiny allowance from father, and I managed to save several car fares every week by walking to Sunday-school and to my music lessons—it only meant starting a little earlier! Then I stopped buying so many all-day suckers and ice cream cones, which saved a lot of seven "centses," of course. But the bulk of my money I earned in ways so very easy that I'm wondering if a good many other Young Reserve girls couldn't copy.

First of all came the "load of gravel." You would never, never, never guess what this was, so I shall have to tell you that we have some neighbors called Mr. and Mrs. Stone, and there are twin babies in their house—the pinkest, gurgliest little mites you ever saw. One Sunday when they were tucked side by side in their baby-carriage, with the proud parents pushing them along, our Uncletim called out: "How do you do, Mr. and Mrs. Stone; how's that nice load of gravel today?" For of course gravel means "little Stones"! Certainly I never guessed then how familiar I was to become with that particular load of gravel. But one day Mrs. Stone was telling mother how worn out she was with her hundred and one duties—forever cooking and sweeping and cleaning and bathing the twins, with no spare time or strength to wheel them in the fresh air as she ought to do. Moreover, hard as she had tried, not a girl could she find willing to trundle the babies for an hour or two every afternoon. Whereupon mother instantly said: "Ask Peggy!"—which she did.

And so, after that I trundled that precious load of gravel all up and down our neighborhood for two hours on four afternoons every week, at five cents an hour. Oh such fun as I had! for Polly Prim often came along and we'd pretend I was Highest Chief Nursemaid to the Queen of Echoland, and Polly Prim was the Princess Pauline Patricia Ernestine Alicia de Beppo. Oh, the wicked plots from which we pretended to rescue those cunning twins! for of course royalty is so dreadfully unpopular nowadays that we had

no trouble in thinking up the most desperate schemes. Meanwhile the placid twins never dreamed they were princes in disguise. They cooed and gurgled and slept, with new roses in their cheeks after every ride. And once a week when Mrs. Stone paid me, she *always* kissed me heartily for the splendid rest I had let her have.

My most unexpected way of earning money was gathering flowers for Mrs. Ely. She is a dear old lady, shut indoors lately, forced to lie in bed all day long. So once last May when father took us out in the woods to pick violets, mother suggested my putting some in a quaint little basket, to take to Mrs. Ely. For while she's not poor, she's very, very lonely.

"Oh!" she cried when she smelled my violets, and somehow it was just as if she had said the longest possible sentence of thank-yous. Then she sighed: "It's very queer, Peggy, but all week I've been saying 'I'd give my last nickel to smell some woody violets!' And here they are! So won't you let me give you the nickel, dear, for your mother tells me you're trying to earn a lot of money for this new Baptist movement."

"Oh, but I couldn't possibly take money

for a present, I'm afraid," I sighed, "you see, I can't be paid for love, can I?"

"No, that's true," she said gently, "and I'll be happy to keep these as a gift, Peggy; but next week they'll be withered, and so what about your keeping this little basket filled with some kind of flowers all the year round for five cents a week?"

I simply stared at her, for surely it was the beautifullest, unexpected-est idea in the whole world! "Oh, I'd love to!" I cried, "maybe I can surprise you with something different every week. But do you really and truly think it will be worth a nickel?"

"Every cent of it," she smiled, "for I do miss the woody flowers and the pretty wayside weeds and the lovely garden things."

So I've had the loveliest time all year bringing her apple blossoms one week; lilacs the next; flags, later on; pansies, another time; then daisies; brown-eyed Susans; clover; woody ferns; nasturtiums and zinnias from my own garden; golden rod; wild asters; butter-and-eggs, the dear yellow weed; Queen Anne's lace, the dainty white weed—Oh, it was no trouble at all in the summer to find new things for her. Then in the autumn I scoured the woods for the orange bitter-sweet berries as well as the cheerful red winter-green berries, I found her graceful twigs with gorgeous-colored leaves and various kinds of pretty seed-pods that looked very attractive in her basket. But when winter came I feared I would have to stop earning my weekly five cents for lack of flowers, but mother showed me how to turn certain twigs into the most comical twig people with dancing legs and beckoning arms, by pasting on faces and hands cut from magazines. Other twigs were made attractive by pasting tiny tissue paper blossoms here and there. Then there were pine tree boughs with cones, holly, mistletoe, etc. So my "job" lasted all year, and will keep up this year, too.

And the nicest part of it all was that every week as Mrs. Ely gave me the nickel she would say: "Where's the money to go this week, Peggy?" (For Bill and I used to search through the "Survey" every single week to find some new object to give to! He generally chose something for boys—like the Swatow Academy in China, the Mabie Memorial in Japan, Jorhat School in Assam, Jaro School in the Philippines, and to hear Bill talk you'd think he knew every scholar by name. Somehow you do begin to love them harder when they become *yours*!)

"Well," I answered Mrs. Ely one week. "I'm going to give this nickel to Honduras—down in Central America, you know. For that whole state has belonged to Baptists for two years now, and we haven't done a single thing yet.—Not a school or a church, or a missionary."

"Ah me!" she would sigh, and I could see she was getting as worked up as I was. Somewhere in the Bible it says "A little child shall lead them," and although I'm not little any more, I could plainly see Mrs. Ely was planning to do things herself for all these places of ours; for once she asked me to get her a copy of the "Survey" for herself.

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THERE'S a Bottle of Ink on your Desk. Also a Pen. And there's a special little thought about Truth running around loose in your mind, now isn't there? Surely you know that Ink + a Pen + the Thought = a letter to Miss Applegarth = a prize in the Truth Contest,—maybe! So begin!!





# Young People's Work



## Topic for May 8

LIVING CLOSE TO CHRIST

I John 3:18-24; John 15:7-10.

*"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."*

### Suggested Literature

"Christ in Everyday Life" by Bosworth, \$1.15; "The Meaning of Service" by Fosdick, \$1.25.

### The Christian Ideal of Life

"To face a true ideal in life and fail to be moved by it means deterioration and ultimate disaster. To recognize a duty and fail to do it means the decay of the sense of obligation, and results in personal ruin, one ought to be afraid of not doing what he ought to do."—Bosworth.

Living close to Christ involves more than a series of great emotions. There are some people in the world who are quite sure that they are not living close to the Master unless they are in a state of holy ecstasy. Such folks are quite often loudest in prayers in the mid-week meeting, but they are short on a program of real service.

Living close to Christ involves more than an initial experience at conversion. The Christian life is a progressive thing. It was so with Paul; it was so with the great heroes and heroines who have moved this old world toward God. The growing Christian will follow the injunction, "But seek ye first the Kingdom of God."

Living close to Christ involves a worthwhile program of Bible study, of prayer, of worship, of stewardship of money and life. Such a program for a well-rounded Christian life will lead the individual to pray often.

*"O Lord, fix the fundamental truths of the spiritual world so firmly upon my mind that they may be suggested to me at every turn in daily life."*

There are today so many distracting things. Life seems to be one great whirl. Moral standards seem to be broken. Humanity in many parts of the world is bowed down by sorrow and suffering. Surely we must do our part in rebuilding a new world and in the midst of all that annoys and distracts we must pray: "O Lord, give me the deep joy that comes from the consciousness of having such connection with Thee in the inner life as will enable me to help other men in their times of need. Make me this day Thy minister in some matter, great or small, as shall best please Thee."

## Summer Hints

Summer Training Camps

These have come to be a large part of

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

the denominational work. Young people's societies in all parts of the territory should plan to have representatives at these training camps which will be held in many states this summer.

### The Summer Assembly Aftermath

Perhaps one of the most excellent evidence of summer assembly work can be seen in a splendid feature of the work which is carried on at present in the First Baptist Church, Toledo, Ohio. This church is located in a down-town district where a great many children of foreign born parents live.

For a number of years it has conducted a very successful daily vacation Bible school during the summer months.

Last summer a number of the young girls with Mrs. Elizabeth R. Von Behren, the pastor's secretary, attended the summer assembly at Granville, Ohio. The inspiration which they received was immediately revealed in plans which were made to continue some of the effective work accomplished in the vacation school. This resulted in what is known as the "Saturday Afternoon Girls' Club."

This club is composed in large part of girls of different nationalities, Greeks, Syrians, Italians, and Jews. There are children from the different faiths, Catholics, Greek and Roman, Greek Orthodox, Hebrews and Protestants.

The effort has been made to make every meeting attractive to the children from the standpoint of music, games and illustrated entertainment. At the same time work in Bible training and missionary education is carried on through dramatization.



DR. ALLYN K. FOSTER  
Student Secretary of the Board  
of Education

The aim is to develop the girls in all particulars, physically, mentally, and spiritually. Health talks and mental drills are a part of each program.

By methods which do not appear to the children, character is developed along the lines of unselfish service, and the attainment of pure ideals.

Recognition is taken of the fact that the great majority of these children come from homes where the higher aspirations and the more beautiful things in life are absent.

Plans are being considered at the present time to enlarge this work and have a department for the boys. A motion picture machine will soon be installed and once a month a special meeting will be held whereby our purpose will be accomplished through the vision.

One of the splendid results of our Saturday class is seen in the access it gives the workers to the homes and parents of these children. This aspect of the work promises to be the solution, in a large measure, of the problem of reaching the foreign women, which problem is recognized in the great work of Americanization, as one of the most difficult.

## Oregon Special

The Corvallis, Ore., B. Y. P. U. is doing a splendid work, both in its devotional and social activities. There is a vast field still untouched among the thousands of students attending the Oregon Agricultural College, hundreds of whom have registered no church preference. A forward step in the direction of reaching these, has been taken in the carrying out of a well-planned social program. It is desired that the campus folk may have a standing invitation to spend Friday evening at the Baptist church in fellowship with Christian young people.

The B. Y. P. U. is divided into five groups, which are in turn responsible for the Sunday evening devotional meetings, but for the social side of the work, each group is sub-divided, once. This distributes the work among ten social committees, instead of heaping it upon one, and each committee or group is responsible for one social in ten weeks. This brings into play all kinds of originality, variety and ever-fresh enthusiasm, and has resulted in a series of Friday night socials, each of which seems just a little finer and funnier than the last. And there is no tired, jaded, disgusted "social committee" wondering, "What in the world shall we do next?" and scouring the earth for "something new" because, forsooth, many minds and many personalities, like "many hands," make light work.

Oh, of course, we have a standing social committee—only 90 per cent of the time it is just sitting, as it were—its

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# Religious Education



## International Uniform Lesson for May 8

### REST AND RECREATION

Lev. 23:39-43.; Deut. 5:12-15.; Mk. 6:31-32.  
Golden Text: Zech. 8:5.

By JOHN A. EARL

### The Lesson Text

The text of the lesson is taken from both Old and New Testaments. There is no direct teaching in the Bible about recreation. In fact the Bible was never intended to be a compendium of directions about work and play, buying and selling, building and planting and a thousand other things. The one theme of the Bible is God. It is a revelation of God. There is danger of making the Bible teach too much.

### The Lesson Taught

The lesson may be profitably taught from several angles; but the three suggestions which follow are offered with the hope that they may be helpful to teachers.

### Recreation and Relaxation

The tension of body, mind and spirit needs to be released at regular intervals. Sleep is a relaxative. But sleep is not enough. In the waking hours, relaxation which comes with the right kind and amount of recreation is absolutely necessary to health and vigor. Some business organizations are beginning to learn the economic value of recreation, and are making wise provision for it among their employees. No one now needs to argue for the necessity of recreation. Dr. Richard Cabot has made a genuine contribution to the subject of recreation in his excellent book on "What Men Live By." He shows that men live by four things which are all-inclusive, viz., work, play, love, worship. The relaxative value of recreation is real wealth because it makes for weal, and it is real health because it heals body, mind and spirit. A boy bent all the time will lose its resilience. Many American men die long before their time because they neglect recreation. Play at its best is aimless activity. A dog chasing its own tail, and a small boy in vacation time when not having to think of school or any other duties is free to roam or fish or swim, furnish the examples for grown men who too often carry into their recreations the passion to win or excel.

### Recreation and Education

The lesson text from the Old Testament comes under this head. The memorial feasts of the Jews were educational. In fact, the decalogue's provision for the observance of the Sabbath is based upon its educational value. "And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy

God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the Sabbath day." The same thing is true of the feast of tabernacles described in Lev. 23: 39-43. It is expressly stated that it was intended to keep alive in the minds of the Jews their deliverance from Egypt, Lev. 23: 43. Our own Fourth of July is such a day, and its recreation should be so organized by community action and by national legislation that all commercialism seen in the sale of explosives would be prohibited, and the historical value of the day enhanced by wise and constructive planning. The educational value of recreation is not appreciated. If it were, the play life of the people and especially of the boys and girls would be more carefully supervised. The picture show and the dance are two forms of modern recreation which present a problem of far-reaching significance. Their large appeal is to the youth of our country who are in the formative stage. This makes the problem all the more serious. What can be done about it? Condemnation of the dance and censoring of the film are not enough. What constructive measures are possible? Is there a substitute for the modern dance which will retain all the recreative pleasure of the dance without its moral dangers? Can the "movie" be redeemed? Is it possible to make work and study so much like play that the people who crave the stimulation of the dance and the thrill of the film will be cured from the habit of such intoxicants? Have the church and the Christian ministry really tackled this problem in a constructive fashion? It is easy enough to say, "Don't," but that does not solve the problem.

### Recreation and Legislation

Much has been done for recreation by the nation in keeping for the people to whom they belong lakes, rivers, mountains, national parks; states have wisely followed the lead of the nation in this direction; but the cities have caught the vision and are annually translating it into parks, playgrounds, swimming pools, gardens, cities beautiful. But the cities providing the places of recreation are still far behind in providing for the general and organized use of such places. Policemen are necessary guardians of public peace and safety; but is it not barely possible that fewer policemen would be required if more directors of recreation were employed by our cities? The young people need guides to supervise their play more than they need guardians to keep them from stealing property or taking life. What can the church do to secure the necessary legislation to provide for the direction and supervision of recreation which will really re-create?

## A Course in Christian Living for High School Pupils

### CONVERSATION SIX

By F. F. PETERSON

*Query; Why should one join the Christian church?*

Scriptures: Read together Acts 2:41-47, Rom. 6:1-5, Col. 1:18, Eph. 1:22.

FOR home work ask the class to find the names and locate six churches mentioned in the Acts.

What kind of people were members? Race, occupation, etc. What is a church? Why are churches needed? Imagine your community without a Christian church? Name countries where there are few or none? How are children treated? What is a woman's position?

Have a debate, Resolved that one is a better Christian if he joins the church.

What offices are necessary for a church organization? Name the six first deacons? Acts 6, Phil. 1:1. Why were they appointed? What are they supposed to do in your church? What kind of men should they be? I Tim. 3:8. Why do we have preachers in the church? How does a preacher or a missionary know he is called of God? If you were thinking of this office what would you think to be a necessary preparation?

How was the early church supported? What do we mean by stewardship? How much should a Christian give to God's work? What is tithing? What does the Scripture say about giving? Matt. 10:8, Lu. 6:38, Acts 20:35.

State six reasons why a Christian should give? II Cor. 9:7.

Why do people go to church? What are the parts of church worship? Why do we have a choir or special music? Why do we have responsive readings? What is the reason for the "long" prayer? Whom does the preacher represent? What to your mind makes a good sermon? Why does the preacher have a text?

Who are to be baptized? Why are Christians baptized? What does baptism mean? When was the Lord's Supper instituted? What is its value? Who may partake of the Lord's Supper? Why?

What work is your church doing in your own town or city? In your state? Abroad? Where does the money go?

If you were going to give six or seven characteristics of a good Christian and a thorough-going church member what would they be? It is comparatively easy to secure a score of answers which can be placed on the black-board. The chief points can then be selected and noted. I have found it necessary to use two sessions to cover the suggested material. This topic should cause the teacher to delve deeply into the Bible.

(Next week,—Who is a Baptist?)





# Our Own Folks



## Boston Letter

By CHARLES H. WATSON

### "World Movement" in Massachusetts

Rev. William Reid our state director of the board of promotion is a sort of genius in using figures both to inform and to inspire. He has made an analysis of the "World Movement" as it has moved the Old Bay State up to date, and the results show that Baptist Massachusetts is not "taking the dust" of any of her sister states in her movement towards the goal. Director Reid is dramatic as he pungently marshals the figures that tell the actual truth. What is more dramatic after all than the shock that facts give us? Unless we have through indifference become shock-proof, his exhibit of the moving of the movement will be an eye-opener. Here are some of the convincing comparisons: Under the old apportionment plan in 1919-20, 202 churches contributed; under the New World Movement, 292; amount contributed under the old, \$184,941; under the new, \$609,798; per capita contribution under the old, \$4.44; under the new, \$13.73. The per capita average per member in churches that "went over the top" is \$23.52. Men and brethren, do you get it?

### The Machine and the Mechanicians

Mr. Albert L. Scott is our state chairman. Rev. William Reid is our chief practical promoter; and Mr. Harold L. Wilson is at the head of our "minutemen," as they are called. The minutemen go forth in teams among the churches—not to preach, solicit funds, or pose as conscience prodders, but to pour information into Zion and make a fire. They evangelize, organize, rejuvenate, disseminate, promote friendliness by awakening kingdom interest, and a sharing of responsibility. What Baptists are doing, and how each Baptist can help, are questions that are getting direct and hot answers. Harold Wilson is never a "watchful waiter"; he is a wide awake hustler, just like his old and new pastors at West Somerville, Wilton and Swaffield. Eighty-six chairmen of minutemen have been appointed in as many churches, and eleven gospel teams of four or more business men are organized and at work. Baptist endeavor in the state, well directed, is being energetically pushed, and we are getting results. Every association is surveyed and tabulated and each church in each one knows what's what.

### Acadia the Beautiful

The life and spirit of Acadia College are knitted into our Baptist churches, especially in New England. There's a sort of premium upon Acadia men, they compel such a debt of gratitude for innumerable blessings brought to pulpits, churches, and schools. They make a unique contribution that our native ministers sometimes lack. It is an old-fashioned unction that we long for when we miss it. They join the Scotch strain of robust mentality to the earlier devoutness that was expected to saturate the pulpit. They have compelled their own welcome.

## How Much do we Owe?

It looks as if we should have a chance to answer that interesting question in substantial fashion. The recent loss by fire of Acadia's principal building which was so rich in utility, and so enswathed in tender memories, has prompted a broader effort than a mere re-building. Live colleges grow, and growing colleges have needs; so to re-build, and stretch the whole plant to the needs, they are to raise a million dollars, and thousands of us grateful Baptists will be asked to pay at least a part of what we owe.

President Cutten's visit culminated in a delightful Banquet of Acadia graduates and friends at the twentieth Century Club. There were more than a hundred present, and an unusually pleasant social hour prepared them for the later feast. Rev. Denton J. Neely of Medford, president of the alumni was toastmaster and infused loyalty and good nature into the re-union. Rev. A. T. Kempton, the expert in Acadian lore gave a charming lecture on college and country, both by word and picture. President Cutten was of course the guest of honor, and his words were weighty and gracious about the romantic past, the expanding present, and the promising future of the college. Dr. Roselle, Dr. Webb, and others, helped to fill the feast to repletion, and it seemed as if the movement for Acadia was well launched, and had already set towards the goal.

## High Lights

The Woman's Baptist Social Union had its most successful "gentlemen's night" on the fifth at Ford Hall; when 732 sat at tables covering both floor and galleries. Undoubtedly Dr. Harry Emerson Fosdick, the announced speaker, was the magnet. He took a serious theme, "The Sin of Pre-Occupation," and impressively fitted an earnest line of thinking into a season of rare Christian festivity. Dr. Fosdick has a firm grip upon Boston and Harvard. He was the Harvard preacher on the third, and led a highly spiritual service for ministers at St. Paul's Cathedral, on the following day. We are always sure of inspiration when he comes, and of illumination as well.

Dr. Herbert S. Johnson has had a notable experience at the First Church, Brookline. Among many converts, he has baptized many nurses from hospitals. The incident started in the conversion of his own nurse after he had preached to her Jesus, when he was there as a patient. Then other nurses were "found," and still others, until a large company of twelve had joyfully confessed the Lord. Congregations continue large, and every part of the work brings gladness.

## Forums and Folks

The Ford Hall Folks, under the veteran and national forum man, Geo. W. Coleman, A. M., has been closing a successful year by a practical jubilation and banquet. The original forum of Leader Coleman has always been a wholesome and breezy institution, flexible enough for laughter, and earnest enough to get hold of every burning question pertaining to life through

brotherliness, and thoroughly ventilate it. Like a banyan tree, its branches have followed the type of the mother trunk. In near and far church, school, synagogue, community, throughout the nation, it bears the Coleman stamp of good nature, social courage, and brotherly earnestness. Wide-spread is the forum movement. Centers are athrill with its enthusiasms. The master spirit is kindling leaders everywhere who are pushing it, and has his trained feelers out for all lines of possible extension. When Mr. Coleman gets well on the shady side of fifty, his "Folks" will be taking affectionate liberties with him, and be calling his "Father Forum." Anyhow that is his name.

## Wallace Bardeen

To how many Colgate men scattered through the states will come a sting of sorrow as they hear of the sudden death from pneumonia of Dr. Wallace Bardeen of Hamilton, N. Y. We never associate death with a spirit so blithe and resilient as his, and so temperamentally alert and friendly. He was of the class of '90, yet seemed to belong to all the classes. His abounding youthfulness held him close to Colgate's passing boys. Ever was he a loving comrade to that fascinating procession, his versatility flashing inspiration in song, game, and festival. He slipped away in the prime of his skill. How we shall miss the sudden chivalries, the proud endeavor, the romantic temper. More for ourselves than for him do we say, "Alas my Brother!"

## Albany, Troy, Schenectady, and Vicinity

By WILLIAM MORGAN HULL

Our monthly ministers' meeting was held Monday Apr. 4 in the Fifth Ave. Church of Troy. Rev. A. W. Rogers of the Emmanuel Church, Schenectady was the speaker of the day. His subject was "The Church and the Industrial Order."

Reports from those present showed that Easter Sunday had been a day for baptismal services in most of the churches. The twelve churches reporting, totalled 103 new members received the large majority of them by baptism.

Calvary Church, Albany, J. G. Lauderbaugh, pastor, received eighteen by baptism and gave the hand of fellowship to nineteen on the following Sunday. Seven or eight more are expected. The Easter offering for relief work amounted to \$500.

At Memorial Church, Albany, Pastor Jamison baptized fifteen and gave the hand of fellowship to twenty-two.

At First Church, Schenectady, G. H. Baker, pastor, none were received by baptism and two by letter. The church is preparing for an evangelistic campaign which will open in a few weeks under the leadership of Dr. J. Q. A. Henry.

Emmanuel Church, Schenectady, A. W. Rogers baptized eight and gave the hand of fellowship to ten.

The quarterly report of Pastor E. C. Smith of Calvary Church, Schenectady, shows all attendance records for church, Sunday school and prayer meeting since 1918 to have been broken, and that in the



case of the Sunday school the average for the quarter was the highest in its history, singularly enough being exactly equal to the total membership of the church, 151. Eleven were received into the church during the quarter, seven by baptism. On Easter Sunday the young people's chorus rendered an anthem composed by the pastor.

The Fifth Ave. Church, Troy, J. Austin Huntley, pastor, reports eleven baptized and more to follow.

At Second Church, Troy, W. M. Hull, pastor, three were baptized.

At Sixth Ave. Church, Pastor Sewell baptized five. One of these was a man who had been attending the church regularly for fifteen years. The preparations for the observance of the fiftieth anniversary of this church which comes the third week in April, are about complete. The speaker for Apr. 22 will be Rev. Bernard Clausen of Syracuse. The historical sermon will come on Sunday the twenty-fourth.

At Cohoes, where our associational missionary, Dr. A. M. Prentice has been acting pastor for the past three months, four were baptized. Rev. L. N. Sirrell of the First Church of Auburn, N. Y. has accepted a call to this church and will begin his work here some time in May.

At Waterford, Pastor T. S. Leonard baptized six and gave the hand of fellowship to nine the following Sunday.

At Hoosick Falls, J. A. Wright, pastor, two were baptized.

At Watervliet, Pastor Foote celebrated the end of his first year's work by baptizing ten. It has been a year of hard work on a difficult field. Brother Foote is to have a much needed rest, taking a short ocean trip down the coast and spending a few weeks in the south.

The pastor at Hudson, W. Dewitt Lukens, observed on a recent Sunday the tenth anniversary of his pastorate. The sermon in the morning was a review of a decade of church life. Being called to the pastorate of the church of which he had been a member for several years was a rare experience and one that involved many doubts, but this pastorate has been the longest in the history of the church. More members have been received than in previous decades, larger amounts have been contributed to missions, and the salary has been increased twice. The church edifice was destroyed and rebuilt during this pastorate and it is expected that the final payments on the indebtedness will be made during the coming year.

Spelman's Fortieth Anniversary

By ALICE B. COLEMAN

Bright sunshine, the first beauty of the spring on trees and shrubs, and the song of the mocking bird made a joyous setting for the fortieth anniversary of Spelman Seminary.

The students and alumnae, the visitors from the south and north filled the buildings and the campus with eager and interested groups rejoicing in another decade of Spelman's history and the completion of forty years of fruitful ministry. For let it be remembered that during those forty years, students have come to Spelman from thirty-four states, the District of Columbia, Canada, Columbia, Central America, South America, the Canal Zone, the West Indies, and from different parts of Africa.

The program for the three days, April 6, 7 and 8, was varied and stimulating alike to students, alumnae and visitors.

Every hour carried its full measure of information and inspiration, and the story by returned graduates of their work in the home, the school, in music, in the church, in social service and in missions was a graphic reminder of the reach of Spelman's influence. To every earnest young woman who goes out from the school, there comes some measure of all the lines of work referred to, but specialists are found among the graduates, here as elsewhere, and each aspect of service was presented by one who spoke from personal knowledge of the need and personal experience in meeting that need. The story and appeal of Miss Emma B. DeLany who has spent thirteen years in East Africa, British West Africa and Liberia and who was in the bush, fifty miles away from civilization, through the war, was heart stirring and filled with power. She is truly a mighty warrior in the army of the Lord.

The other side of the appeal was heard in the words of such men as Hon. M. L. Brittain, superintendent of education of Georgia, Dr. James H. Dillard and Mr. W. T. B. Williams of the Slater and Jeanes Funds and Mr. Jackson Davis of the general education board, who set forth strongly the increasing need of trained teachers throughout the south and the door of opportunity which stands before every Spelman student.

One evening program was given to the presentation of the history of Spelman in a pageant, "The Star," written by Mrs. Claudia W. Harreld, and Mrs. Hattie Rutherford Watson, both graduates of the college department. The path of progress followed through the light of the Star of Wisdom was effectively set forth in poem and in action and the great company which occupied even standing room in the chapel testified to the interest of the occasion.

The music rendered by the students throughout the anniversary was, as always, one of the features most eagerly welcomed and most deeply appreciated by the visitors. The Negro melodies lose none of their moving appeal to the heart by the passing of the years and choruses and songs of the present day were given with a fine quality of tone and a high degree of understanding and appreciation on the part of the students.

The reports presented by the officers of the seminary at the annual meeting of the board of trustees recorded a registration of 852 students for the present year and made it manifest that the traditions and standards of the founders of Spelman are still maintained. The rapid growth has been sound and substantial in every department. Students are giving themselves upon graduation to every form of Christian work and social service including the dedication of life and strength to darkest Africa. Seventy-one nurses have graduated from MacVicar Hospital and 21 are still in training for a ministry to those who suffer. Sixty medical and 298 surgical cases were treated during the last year. The hospital is now on the list of accredited hospitals of the state of Georgia and is conceded to have the highest standing of any hospital in the city of Atlanta.

What the story will be when Spelman completes a half century of life and service cannot be foreseen, but under the guidance and blessing of the God who has so marvelously guided and blessed thus far, there can be no fear but only a confident assurance of still larger achievements and an ever increasing ministry of love.

Keuka College Gets Over \$50,000

The Ball Bros. of Muncie, Ind. manufacturers of the Ideal Glass Jars and business men of rare ability have presented Keuka College with over \$50,000.

The Ball Bros. are nephews of the late Rev. George H. Ball, the founder of Keuka College and they have been and are loyal friends and supporters of the institution.

Mr. Frank Ball is one of the trustees of the college. The gift they now make is in keeping with their suggestion that when some strong organization would get back of Keuka College and endow it they would make a substantial contribution.

The Northern Baptist Convention is raising the endowment for the college and its success is assured.

The beautiful remodeled dormitory is to be called "Ball Memorial Hall." It is one of the most attractive and comfortable dormitories to be found. More than \$60,000 have been expended during the past year in improving the college property.

A large entering class of exceptional, well-prepared young women has already registered for September.

Iowa Letter

By J. A. LAPHAM

Iowa Baptist Sunday schools are asked to make a study of conditions in the communities where they are located. Information is the forerunner of intelligent action. We ought to know and face the facts that call for attention in the vicinity of each of our churches. The babies not on the cradle roll, the shut-ins, the busy people who cannot or do not attend Sunday school and the people who have been neglected, or for various causes are not enrolled in the Sunday school, these are the people we want to discover for the main school and for the home department. Concerted action, after careful preparation, will awaken enthusiasm, it is hoped, in the canvass.

Experience proves that it is worth while to get ready and then make the survey all on a given day, in two or three hours. A committee from the Sunday school is asked to divide the territory into four or more districts, with not more than twenty-five families in a district. Two should go together in each district with note book or card to secure the information. Sunday, April 24, in the afternoon is the day suggested for the canvass over the state.

Report of Elementary Work in Iowa

Miss Hazel Boyd, State Elementary Director of our Baptist Sunday Schools in Iowa, makes the following statement that will be of interest to many readers:

Number of schools sending report, 218; number of cradle rolls in the state, 208; new rolls, organized, 27; gain in membership, 1,994; complete cradle roll enrollment, 5,729; number of beginner pupils, 2,126; number of primary pupils, 3,394; number of junior pupils, 3,538; total enrollment of elementary dept., 14,787; schools using graded lessons, 163; schools having separate opening, 98; schools observing annual promotion, 132; schools doing hand work, 117; schools having missionary teaching, 160; schools having trained teachers, 79; number of elementary teachers reported as having had teacher training, 314; number of pupils reported under thirteen as coming to Christ during the year, 538.

Preparations will be made for a banquet for the elementary workers in connection with the Northern Baptist Convention. A



commodious room will be secured for the daily meetings of this body of Sunday-school workers and a brief daily program will be rendered to help superintendents and teachers.

#### The Training School

This was held at Des Moines University March 28-April 1, 1921. The object was to prepare teachers and leaders for the church school, in vacation time or to meet once a week nine months of the year. Pastor C. A. Carman of Shenandoah, Pastor and Mrs. C. S. Osborn of Churdan, Pastor J. C. Clark of Oelwein, and Miss Lou Shepherd, director of the primary department in Des Moines University in the School of Education, proved excellent leaders and instructors. Theory had proper place, but each instructor made much of the practical exercises in putting on the programs and doing the hand work. The students of the university were remembered in a special class and they responded in good numbers with much enthusiasm. The interest in the church school is steadily growing over the state, but many pastors are slow to respond because they do not see how to get competent helpers. Others find that the churches are not ready for such a program to care for the children. To preach, to preach, to preach, and to visit, these make the pastor's job in the minds of many. Twenty-five hours a week for the public school but a scant hour a week for the religious education of the children prevails largely in the majority of the churches. Are we Baptists abreast of Deuteronomy, chapter six, verse seven in our teaching of the children?

The American Baptist Publication Society, Iowa Baptist Convention, and Des Moines University, cooperated in the support of the training school.

#### Items of Interest

Dr. George W. Cassidy of Sioux City enters upon his work as promotion director of Iowa, May 1. He has been honored of God in much splendid achievement in the past, and now he enters upon a great task that calls for the hearty cooperation of all of the Baptist forces of Iowa.

Pastor Otis Spurgeon has a brotherhood in the church at Swea City of seventy members. Large audiences attend all of the services of the church. A movement to build a new meeting house at an expense of more than \$30,000 is agitated. Recent meetings added over twenty to the church. Mr. Spurgeon preaches the old gospel with power.

Iowa will give Pastor T. S. Giblette a welcome back to Iowa. He enters upon the pastorate at Clinton May 1. He did a fine work in New Hampton for four years where he was held in high esteem by the whole town. Mr. Giblette is a rarely good preacher as well as an all-around pastor.

Pastor Wm. J. Coulston has been Baptist shepherd for Sac County for four years with headquarters at the county seat in Sac City. He was the leading Sunday-school man for all denominations in the county. While a staunch Baptist, he responded heartily in interchurch activity in behalf of the starving millions in the near East. Mr. Coulston has just entered upon his new field at New Hampton. A fine parsonage has been purchased by the church and the promise is good for the future.

Never in past years has the Baptist church in Iowa City faced such a program as it has adopted for the five years just ahead. Pastor Roy York is the leader of the church and there is much enthusi-

asm in the new program. To meet the full allotment, to buy or build a new parsonage, and to get ready to build a new house of worship, is a challenge worthy the mettle of a strong body. The students in the state university call for attention from our denomination as well as from other religious bodies, and we need far better facilities than have been enjoyed in the past.

#### Doings at Des Moines

THE program committee of the Northern Baptist Convention, consisting of Dr. John A. Earle as chairman, Mrs. Martha MacLeish as secretary, and Mr. W. W. Smith, a layman from Detroit, have been busy for months building a program which will be representative of all the interests of the convention. The

program will be evangelistic and missionary throughout. The first day of the official program will be the closing day of the Woman's Foreign Mission Jubilee. There will be missionary, evangelistic and educational demonstrations each day. The seven days of the convention, June 22-28, will see more natives from other countries representing Baptist missionary work than have ever before appeared at a Baptist convention. The devotional period each session will be a chief feature of the program. There will be no oratory and only three or four set addresses. Spontaneity, prayer, testimony in the larger sense of the word, and spiritually democratic fellowship, it is hoped, will prevail. Churches which have not yet arranged to send their pastor and at least one live young layman should do so at once.

## Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.*

### Atlantic Coast

#### MAINE

COLUMBIA ST., Bangor, Rev. John S. Pendleton pastor, is holding a series of special meetings under the leadership of "Al" Saunders, evangelist, and Rev. Frank M. Lamb, called "Maine's sweetest Gospel singer" which began with a large attendance Tuesday evening Apr. 5 to extend through April 17.

REV. ROY M. TRAFTON formerly of Blue Hill, Me., began his pastorate at the Essex St. Bangor, Sunday, Apr. 3, with large audiences both morning and evening.

THE FIRST Church of Bangor has recently favored its pastor Rev. F. S. Bernauer by a very substantial increase in salary.

REV. PERLEY E. MILLER, missionary of the Penobscot association has been confined to his room for the past week by a severe illness but the crisis is past and he hopes to be able to resume work soon.

THE PASTORATE of Rev. Howard A. Welch of the Brewer church has opened with much promise for this young and growing church.

MRS. VIOLET J. G. BAGLEY pastor of the West Hampden church has received a call to the Kenduskeag church. Her friends think she will accept although the West Hampden church has made effort to retain her on that field.

THE CHURCH in BRADLEY which had been greatly weakened by deaths and removals has taken on new life with the coming of Mr. Oscar Thomas from city mission work in Beverly, Mass., to assume the pastorate of this church.

#### NEW HAMPSHIRE

REV. E. W. CHURCHILL, pastor at Rochester is accomplishing much in these early months of his pastorate. Eight

were baptized Easter and more will follow. There were probably thirty-eight conversions during meetings recently held. The pastor was assisted in these meetings by Rev. F. M. Baker pastor at Hampton and Rev. T. H. Scammon, pastor at Wolfeboro Falls.

ALTHOUGH LABORING under difficulties, pastor H. H. White at Laconia is making progress. Congregations are good and appreciative. Twelve were baptized Easter.

REV. J. K. MILLER, colporter-missionary, has been released from colporter work since January 1 and has been engaged in promotion work in interest of the New World Movement. During three months, Mr. Miller has delivered fifty-four stereopticon lectures and twenty other sermons and addresses in interest of promotion work. Wherever he has gone his work has made a deep impression. The New World Movement has gained much by his services which will be continued through April.

#### VERMONT

THE STATE CONVENTION and allied organizations will meet at Bethows Falls with the First Church, Rev. John L. Clark, pastor, from Monday night, May 23 through Wednesday, May 25. Speakers from outside the state already engaged are Rev. and Mrs. A. F. Ufford, Rev. Sumner N. Vinton, the stereopticon man, Rev. Milton M. McGorrell, Dr. F. O. Erb of Philadelphia, Dr. C. A. Brooks of New York, Dr. C. N. Arbuckle of Newton Center, Dr. F. E. Taylor of Indianapolis and President Ernest M. Hopkins of Dartmouth College.

FIRST CHURCH, RUTLAND, Rev. George W. Peck, Jr., pastor, has 100 more in the Sabbath school than a year ago and audiences much larger than at any time during the present pastorate. On Easter Sunday fourteen were received into the church by baptism, making twenty-one who have been received since January 1.

REV. A. J. BOWSER of Windsor received eight by baptism on Easter Sunday, and



several others are awaiting the ordinance. This church is repairing and improving its church property.

**MANCHESTER CENTER.** Rev. Joseph S. Brown, pastor, held services during the week preceding Easter. Pastor Brown did his own preaching. Four were received by baptism and two by letter on Easter Sunday.

**REV. RALPH M. JONES**, of Chester had a good day on Easter, when four were received by baptism and three by letter. All departments are feeling a new impulse of life, which is manifested in large congregations and increasing interest on the part of the workers. The church and congregation presented Pastor Jones with \$100 as an Easter offering.

**THE CHURCHES IN NEWPORT** had a good day Easter. The First Church, Rev. H. B. Rankin, pastor, received two by baptism, and the Main Street Church, Rev. J. H. Blackburn, pastor, received three by baptism and four by letter.

**WEST BRATTLEBORO.** Rev. E. B. Cornell, pastor, had probably the greatest day in its history Easter, when thirty-two were received into church fellowship—thirty by baptism.

#### MASSACHUSETTS

**AT CENTRAL, MIDDLEBORO**, on Easter Sunday morning, Pastor C. Raymond Chapell baptized eight young people. The congregations, both morning and evening extended into the gallery. At the close of the evening sermon five persons responded to the pastor's appeal to accept Christ as Savior. Beginning on Monday, Apr. 4 special meetings were held with Rev. James Holmes, Brockton as preacher.

#### Boston and Vicinity

At the ministers' meeting in Boston Apr. 4, they celebrated the annual veterans day, in which the G. A. R. and the American Legion joined. Rev. Geo. W. Nead presided, and the two speakers representing each army and each war were Rev. A. M. Crane, and Rev. Kenneth C. MacArthur. We never heard either of them speak with more fire, or shed more light, and they perfectly supplemented each other. Mr. Crane's was a masterly survey of the successive events that made the Civil war inevitable. Chaplain MacArthur took us into the army life in France. We got behind the glamour, and saw war as a real thing in its effect upon men immorally as well as heroically. We have had no better "soldier's meeting."

The Boston Social Union's April meeting was devoted to annual business and city missions. Pres. Sheppard presided for the last time, and proudly "bemedaled" according to custom, took his place among the ancient and honorable presidential "has beens." The glory of the high seat is so "exceeding," it is assumed no man could safely risk a re-election. Pres. Geo. B. Cutten of Acadia College was introduced, and compressed into ten minutes a deal of good nature, solid sense, and Acadian romance and achievement. He made an admirable impression. City Missions were set forth in a fine statement by Mr. John F. Rood of the executive committee of our Bethel city mission society, and the subject was further amplified by Rev. C. H. Sears, as a substitute for Rev. C. A. Brooks, whose presence was prevented by illness. The new President of the union is Mr. Charles W. Bailey of Wollaston, who is one of the well-known "Bailey boys" of North Scituate. He will be every inch a chief.

#### CONNECTICUT

**REV. A. W. RIDER** of Los Angeles, Calif., is spending some time in Connecticut assisting the director of promotion in pushing the New World Movement program. Already Dr. Rider has made for himself a large place in the hearts of the people. His wise, tactful and bright presentation of facts wins a most generous response.

**THE SEMI-ANNUAL MEETING** of the state convention board was held in the Olivet Church, Hartford, Tuesday, Apr. 5. Reports indicated the convention's business to be in good condition. Dr. Rider spoke at the luncheon hour.

**THIRD, NORWICH.** Rev. R. Daniel Trick, pastor, has been on the field less than two years. The Bible school has grown from seven to seventy. The work among the Poles has been unusually successful. The pastor and wife conducted last year one of the most successful vacation bible schools in the state. Seven were recently baptized and two classes are now being instructed to that end.

**REV. A. D. KENDRICK**, Windsor, has been the supply at Stafford. He has just finished an evangelistic campaign in which the church has been greatly revived. Seven were received into the membership, four by baptism.

**MORE THAN FORTY CHURCHES** have enjoyed an evangelist effort since January with most encouraging results.

**EVANGELISTIC MEETINGS** in Deep River led by Dr. J. Q. R. Henry and pastor Sheppard had large congregations. Thirteen have been received into the Deep River Church by baptism. The Congregational church of the town received several new members. The adjoining towns have felt the influence of the meetings. The Baptist Churches at Chester and Winthrop have received new members.

**THE BROTHERHOOD** of the Deep River Church held its first annual banquet Apr. 19, with a large number present and a program of unusual interest. Rev. Horace B. Sloat, Hartford, director of promotion, spoke briefly. The principal address was made by Rev. John M. Moore of the Marcy Avenue Baptist Church Brooklyn.

**FIRST, WALLINGFORD.** Rev. D. W. Lovett, pastor, has enjoyed a spiritual refreshing. On Apr. 3 baptism was administered to five candidates.

#### DELAWARE

**TWENTY-FIVE NEW MEMBERS** were publicly recognized and took communion the first Sunday in April, at Bethany, Wilmington. Dr. C. C. Earle is preaching to the largest audiences which have gathered in many years. Prayer meetings also are large. The Social meetings break all records. On Easter Sunday fourteen "young children" were consecrated to the Lord and the church, the parents being in attendance. The "Pastor's Singing Band" is an impressive feature of the worship.

#### RHODE ISLAND

**AT ELMWOOD AVENUE.** Providence, four new members were received by baptism on Easter Sunday and three by letter. Baptisms have occurred every month since Pastor Gates began his ministry. The vestries have been painted and a new electric lighted cross has been paced on the organ.

**SHAWOMET CHURCH** has just issued the first copy of its little paper called

"The Messenger" in the interest of the church, its kindred organizations and the community. On April 13-23, revival services were held under the leadership of Lewis E. Smith. The Woodbury Union Church and the Oakland Beach Union Church co-operated.

**REV. HENRY K. VYE**, pastor of the Phillips Memorial Church, Auburn, is preaching a series of sermons on Sunday mornings using the "Model Prayer" as his text, and on Sunday evenings a series on "Pointed Truths in Pithy Texts."

**THE SPECIAL SERVICES** held by Dr. F. H. Stilwell Feb. 20-28, were a source of blessing to the people at the Central Church, Providence. Thirty young people expressed a desire to lead the Christian life, and several adults have become deeply interested. A free-will offering was taken as a token of appreciation of the work done by Dr. Stilwell, and the amount received was \$261.

**REV. C. L. CHARRON**, French missionary, baptized eight on Easter Sunday at Woonsocket. Six of the candidates were from Manchaug, Mass.

#### WEST VIRGINIA

**CLARKSBURG** had its annual every member visitation Apr. 2. It has adopted a budget for this year amounting to \$9,275. Dr. J. W. Graves, the pastor, welcomed more than fifty new members by baptism in the month of March.

#### NEW YORK

**FORTY-FIVE NEW MEMBERS** were received into the fellowship of the First Church of Buffalo Apr. 3. This makes 204 who have been added the past seventeen months. Miss Minnie M. Byrne has taken up her work at this church as pastor's assistant. The church has provided its pastor Rev. Samuel Russell, with a Franklin car, and has also bought a parsonage.

**AT CAZENOVIA** the pastor, Rev. Chester C. Winter, baptized ten young people on Easter Sunday evening. Without any extra meetings a quiet, wholesome revival spirit has been strongly manifested. The Brotherhood, with a team of twenty men, has conducted meetings for one or more nights in a series of evangelistic services in the New Woodstock and Delphi churches, and have assisted the pastor of the Maulina church one night. The second night that the Brotherhood conducted the service at Delphi there were eight decisions for Christ, and about forty decisions before the meetings closed.

**IN THE FIRST ANNUAL DEBATE** between the Rochester Theological Seminary and the Divinity School of Oberlin College, held at Oberlin, April 7, the team from Rochester won the unanimous decision of the judges. The Rochester Theological Seminary was represented by James D. Morrison of the Senior class, a graduate of McMaster University in the class of 1914, and Benjamin H. Marshall of the Middle class, a graduate of Brown University in the class of 1914. The Oberlin Divinity School was represented by Harold H. Hester and Robert W. Catton, both graduates of Oberlin College. The debate was held in the chapel at Oberlin and the judges were: Judge A. R. Webber of Elyria, Rev. P. B. Shaffner of Wellington, and Rev. H. E. Woodard of Norwalk. The debate was on the subject, "Resolved: That the Federal Government should own and operate all coal mines within its jurisdiction," and the negative was maintained by Rochester. Dean Edward I. Bosworth of Oberlin was the presiding officer. Af-



ter the debate a reception was tendered to the Rochester representatives.

#### Annual Meetings in New York City

The Annual Meetings of the New York City Baptist Mission Society and its Woman's Auxiliary and also of the Baptist Fresh Air Home Society will be held at the Mount Morris Baptist Church, Fifth Ave., near 127th St., on Thursday, Apr. 28, beginning at 4 p. m.

A dinner will be served at six o'clock at one dollar a plate. Tickets may be secured from the City Mission office, 276 Fifth Avenue, New York City. All delegates to both societies are expected to attend and it is hoped that large delegations from each church will be present.

#### EASTERN PENNSYLVANIA

REV. NELSON K. CROSSMAN resigned the pastorate of Hephzibah Church some time ago to become field worker for the Chester county Sabbath school association with headquarters at West Chester. Rev. L. B. Jones, of Apollo, became pastor at Hephzibah Apr. 1.

RIDGEBURY CHURCH, Rev. S. J. Cummings, pastor, has withdrawn from the Beaver Association and united with the Chemung River Association, N. Y.

THE LAYMEN'S UNION of the Pennsylvania Baptist General Convention earnestly recommends (by resolution) to the Northern Baptist Convention the appointment of a committee composed of two laymen from each state represented by delegates to said convention for the purpose of devising and recommending to the Northern Baptist Convention, a plan, looking to the centralization of all Baptist churches in said states in order that the work of said churches in the Master's vineyard may be more efficient.

#### Philadelphia Women Celebrate Anniversary

In the beautiful auditorium of the historic First Baptist Church of Philadelphia there took place on April 7, 1921 the celebration of the 110th anniversary of the founding of the Woman's Baptist Foreign Missionary Society, the first woman's missionary society of any denomination.

Mrs. Harriet Newell Jones wrote for this occasion a pageant called "The Spirit of Womanhood." Very naturally, the motif of this work is the part played by our Baptist women in the glorious challenge of missions during a hundred years.

In addition to the pageant, several charming addresses and words of greeting came from Mrs. J. Milnor Wilbur, Mrs. I. H. O'Harra, Mrs. Henry Peabody, Dr. W. W. Keen, and the pastor of the church, Rev. Carter Helm Jones. The audience listened with united interest to the reading of a telegram and letter of congratulation from two prominent women, Mrs. Charles E. Hughes and Mrs. Warren G. Harding.

The principal address of the evening was that from Mrs. Helen Barrett Montgomery, who gave the message of Baptist women to the mission fields of the world.

#### WESTERN PENNSYLVANIA

THE CHURCH AT WEST NEWTON, Rev. A. C. Wright, pastor, mourns the departure of the senior deacon of the church, Nelson Weddle. He was one of the founders of the church. The present modern and perfectly equipped edifice was erected largely through his interest and liberality.

Dr. J. S. BAKER, First Church, McKeesport, baptized forty-one on Easter

Sunday, more than half of the number being men and boys. Decision day yielded 72 signatures. The Easter offering of the Sunday school amounted to \$89.

AT BETHEL, CARRICK, five were added to the church by baptism on Easter Sunday, Rev. A. J. R. Schumaker, officiating.

THE BUILDING of the Emmanuel Church, North Side, Rev. J. A. T. Marsteller, pastor, has been improved at a cost of \$550. A men's class of forty members has been organized. Five were baptized Easter Sunday and three were received by letter.

AT CARNEGIE, Rev. J. S. Jewell, pastor, twenty-three have recently been received by baptism, and four by letter and experience. The attendance at the last communion service was the largest in the present pastorate. The Sunday school has reached an enrollment of 146.

## Rocky Mountain States

#### WYOMING

DEACONS E. Y. Booker and Robt. E. Kennedy are proving to be highly effective workers, who with other faithful ones support and promote the work of the pastor, T. S. Dulin. On Easter Sunday there were nearly 200 in the Sunday school. The pastor makes use of the stereopticon in the Sunday evening services. This church raised its allotment on the New World Movement, and is paid up for 1920.

#### UTAH

OGDEN, FIRST, has called to its pastorate Rev. Lemuel Addison Garrison. Dr. Garrison is a native of Iowa, graduated from Rochester, served several years as pastor, was called to the faculty of Central College at Pella, Iowa and later to the presidency of Grand Island College. Later he settled in Boise Valley, Idaho, whence he comes to Ogden.

WALL AVENUE, Negro church, Ogden, has called Rev. R. A. Lowe of Kansas City, Mo., and he is vigorously at work on the field.

## Pacific Coast

#### SOUTHERN CALIFORNIA

AT SAN DIEGO a very successful three-weeks religious campaign, under the direction of Rev. Dr. I. E. Honeywell, assisted by Rev. and Mrs. Ray G. Swartzbaugh, was completed Apr. 3. The First Church, Rev. F. O. Belden, pastor, and the Central Christian and the First Methodist churches were united in the movement. A very happy feature of the campaign was the large number of U. S. navy men who came forward during the meetings as original seekers after divine guidance or for reconsecration. Much credit for the successful work among the service men is given to Rev. Floy T. Barkman who represents the Southern California Baptist Convention, and is located in San Diego.

REV. RICHARD ELLSWORTH DAY at Riverside First, baptized thirty-two converts in March. The membership of the church

is now beyond 700. The Southern California Baptist Convention will be held in this church May 16-19.

THE FIRST CHURCH OF COLTON, under the pastoral care of John J. Roach, has experienced a steady growth during the last three years, the church membership and Bible school attendance having more than doubled during that time. Recently the church enjoyed a two-weeks' evangelistic campaign under the direction of Rev. S. Fraser Langford, pastor of the First Church of Redlands. The pastor had the privilege of baptizing fifteen of the converts, and there were several others who united by letter during the meetings.

#### NORTHERN CALIFORNIA

FIRST, ALAMEDA, held a union meeting lately with the Spanish-Mexican church of Alameda, at which songs, prayers and sermons were given in both languages, ending with the baptism of five by the Spanish pastor, Rev. F. Sanchez Hernandez; while on the next Sunday Pastor A. P. Brown baptized for both churches in union services. The First Church gave an Easter offering for its debt of \$1074 in addition to a \$1000 legacy left it by Mrs. Julia A. Hardwick, for years President of the Board of Trustees, and of the Ladies Aid Society, who died the 16th of March.

#### EASTERN WASHINGTON

PASTOR J. E. SMITH at Spokane, First, received fifty-five new members during March, more than half of them by baptism, and since Jan. 1, about eighty. No special meetings were held. The church has formed a comprehensive program of activities for the present year.

#### OREGON

REV. E. A. GOTTBERG, Astoria pastor, on Easter Sunday, baptized sixteen, five of these being Chinese, two husbands and their wives and one unmarried young man.

ON EASTER SUNDAY 111 received the right-hand of fellowship at the morning service, probably the greatest day in the history of the Roseburg church. Rev. J. H. Dickson is the pastor.

DURING THE LAST MONTH sixty new members, mostly by baptism, have been received into the Arieta Church, Rev. Owen T. Day, pastor.

THE CHURCH AT LACOMB has unanimously voted to request Pastor Rev. S. L. Boyce to continue. An additional room for Sunday School purposes is being planned, attendance at prayer meeting is on the increase and the special meeting recently conducted by Rev. D. Loree, produced splendid results in the community.

THE MEDFORD CHURCH, Rev. F. R. Leach, pastor, at the beginning of the year set some rather definite goals of achievement. These were to be reached by Easter Sunday: fifty new members, and eighty-three have already been received; fifty new pupils in the Sunday school, and sixty-eight have been added; fifty in attendance at prayer meeting, and seventy-seven have been in attendance.

EVANGELISTIC MEETINGS have been in progress at Eugene, Rev. C. E. Dunham, pastor, with Evangelist Bruce Evans leading. Twenty have recently been baptized by the pastor, gathered mostly from Sunday school and the young people's society previous to the beginning of the special meetings.



THE SUNDAY SCHOOL of the First Church, Portland, won a silver loving cup in competition in attendance with the Sunday school of the First Church of Seattle. The contest covered a period of twelve weeks, ending on Easter Sunday morning. On Easter morning 946 were present at 10:15, the time agreed upon by both Sunday schools to take the registration of the scholars present. On other Sundays the school registered as high as 600.

Dr. W. B. HINSON came to the East Side Church, Portland, just four years ago. The membership of the church has been multiplied by four. A beautiful new stone building has been purchased, and on Easter Sunday, when something over \$7,000 was raised as a thank-offering, the entire remaining indebtedness on the new building and new pipe organ was wiped out. The Sunday school has been growing so rapidly than an extension to our building is already being contemplated. There were 506 in attendance at the Sunday school on Easter Sunday, and about \$200 raised for the starving children of the world. There were thirty-eight additions to the membership of the church during the month of March.

Rev. WALTER L. RILEY began his pastorate of the Highland Church, Portland, last September. Since that time seventy-one have been received into membership. Congregations have grown until extra chairs are often needed in seating the audience. The Bible school has increased about 100 in attendance. In addition to meeting its regular budget the church has raised nearly \$1000 for improvements and the famine sufferers across the seas.

WESTERN WASHINGTON

Rev. EARLE D. SIMS, "church invigorator" of the Home Mission Society, has closed a one-year engagement with the Western Washington Baptist Convention, and begun in Oregon.

DRYAD had been pastorless for several years and had given up all hope of having a regular pastor, yet under evangelistic meetings held by Rev. Earle D. Sims the church took on new life as well as new members, a living salary was raised. Rev. S. L. Brown became pastor for all his time, the church is now doing excellent work and has only recently had added to it a goodly number of members.

KELSO was lost to the denomination. The building had never been completed and was in a wrecked condition, and the church pastorless and discouraged. Under the leadership of Rev. Earle D. Sims the building was completed at a cost of fifteen hundred dollars, and made one of the beautiful houses of worship of the State. Then with revival meetings in the new building, the church was strengthened, a large number of new members added to the church, hundreds of dollars given to the New World Movement, \$1800 raised for pastor's salary, Rev. J. O. Bovee became pastor, and now the church stands about the best in the community, is self-supporting and is considered one of the strong churches of the convention.

LYMAN was given up in despair. The church was without a pastor, the few members discouraged, and the building a back number. Under the leadership of Rev. Earle D. Sims thirty new members were added to the church, a parsonage purchased, the church building over-

hauled, and an addition made to the building enlarging the seating capacity, at a cost of about \$4000. Over \$3000 was subscribed to the New World Movement. Rev. Earl Cochran has accepted the call to become pastor of Lyman and Concrete churches.

CONCRETE, a little town of 1000 people, where Portland cement is made, had a little church of nine members. They have never owned a building and during the past six years have worshipped in halls. Under the leadership of Rev. Earle D. Sims the best quarter of a block in the center of the town was purchased from the Seattle Brewing and Malting Co., old saloon buildings torn down, and a beautiful house of worship made out of them, at a cost of about \$4000, and all dedicated out of debt. Twenty new members were added to the little church. They subscribed \$1000 to the New World Movement. Rev. Earl Cochran has accepted the call to become Pastor.

Mississippi Valley

ILLINOIS

FIRST, MOLINE, is experiencing a gracious revival. Since Jan. 1, Pastor Babcock has baptized forty-six, and has received thirty by letter and experience. For the last few weeks the congregations have passed the 500 mark, crowded into a building that is supposed to seat only 300. Conversions take place every Sunday night and the revival is associated with the regular services of the church. The Sunday-school has increased in attendance to such a degree as to exceed present facilities even though last fall the basement was improved at a cost of \$5,000. This is one of the churches that went over the top in the New World Movement drive a year ago.

LA SALLE AVE., CHICAGO, having repaired and redecorated the house at a cost of \$3,000 held a re-opening service Apr. 10, with a program occupying most of the day. Pastor Joseph B. Rogers being assisted by Drs. G. W. Taft, M. P. Boynton, Mr. R. Howard Taylor and others.

INDIANA

BICKNELL will build a gymnasium and community hall for the use of the church in a varied community program.

WISCONSIN

THE GEO. W. TAYLOR evangelistic party of Los Angeles, Calif., is in a union meeting in the Baptist Church, Stevens Point, Wis. The Methodists and Presbyterians are heartily cooperating with the Baptists in this effort, and the outlook is good for a successful revival. The Taylor party has held a number of very successful meetings in Wis, this season, receiving the hearty endorsement of the churches generally. While they have other engagements they have a few open dates, and can be addressed at Stevens Point, Wis.

MICHIGAN

EASTER MORNING Mr. Bowman baptized twenty-nine young people, all of them members of the Sunday-school. Thursday evening sixteen more were baptized. Fourteen have been received in the last few months, by letter and four more will be received within the next few weeks, making a total of sixty-three new mem-

bers since the coming of the pastor, November 1. At the Easter morning baptismal service the church was crowded and at a program given by the choir and the Sunday school in the evening all the chairs were in use and many were forced to stand. The Easter thank-offering received in the morning amounted to over \$25.

W. H. STALLINGS, formerly associate pastor of the First Church, Lansing, Mich., has been made the national secretary of the Y. M. C. A. in Portugal. He has been for some years the student secretary in Coimbra.

IOWA

ALMA, FIRST: For a two-weeks intensive evangelistic campaign, the state convention sent us Rev. J. J. Pease. Pastor E. E. Shouffer was his efficient co-worker and with an effective follow-up program has baptized about thirty.

Rev. EDWIN J. BROWNSON died at his home in Des Moines, March 30. Receiving his education at Colgate University

Directors of State Boards of Promotion

(Star indicates that Director is also State Convention Secretary.)

- Arizona—\*Rev. H. Q. Morton, 216 Noll Building, Phoenix.
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- California, S. Rev. F. G. Davies, 506 Columbia Bldg., Los Angeles.
- Colorado—Dr. W. F. Ripley, 714 Exchange Bldg., Denver.
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- Oregon—\*Dr. O. C. Wright, Rev. J. C. Austin, Field Promotion Director, 405 Tiford Bldg., Portland.
- Pennsylvania—\*Dr. Wm. G. Russell, 1701 Chestnut St., Philadelphia.
- Rhode Island—\*Rev. B. T. Livingston, 304 Leander Bldg., Providence.
- South Dakota—\*Dr. S. P. Shaw, 1520 So. Summit Ave., Sioux Falls.
- Utah—\*Rev. A. B. Minaker, 314 Ness Bldg., Salt Lake City.
- Vermont—\*Dr. W. A. Davison, Burlington.
- Washington, E.—\*Dr. A. H. Bailey, 539 Rookery Bldg., Spokane.
- Washington, W.—Rev. Geo. F. Holt, 433 Burke Bldg., Seattle.
- West Virginia—Rev. G. E. Bartlett, 213½ Fourth St., Parkersburg.
- Wisconsin—\*Dr. D. W. Hulbert, 1717 Wells St., Milwaukee.
- Wyoming—\*Rev. J. F. Blodgett, 405 So. Park Ave., Casper.



and Newton Theological Seminary he felt the need of the West and took up his work in '79 at Yankton, S. Dak., as a home missionary. Then followed pastorates at Brainard and Duluth, Minn., and Belleville and Centralia, Ill. Twelve years ago he became assistant superintendent of the Iowa Anti Saloon League. By his winning personality and fidelity to truth he won the confidence of the Christian forces of Iowa for the fight for prohibition. Sixteen months ago, after an operation, he came face to face with the fact that his work was nearly over, but he never faltered, at his office until six months ago, when confined to the house and often to the bed, with the aid of his stenographer and telephone he kept the work at the highest point almost to the last.

#### NORTH DAKOTA

BISMARCK, Dr. E. F. Jordan, Pastor, received five by baptism within the last three weeks.

MISS ISABEL CRAWFORD will do deputational work in North Dakota during the months of May, June and July.

REV. PAUL PERVERZOFF has been engaged as summer supply for work among the Russian Baptists. Brother Perverzoff is a student of the German department of Rochester Theological Seminary.

LISBON: Thomas Ewing Holland is just beginning a pastorate at Lisbon. Easter Sunday Director Wiese baptized six of the boys and girls of the Lisbon Sunday school.

GERMAN BAPTISTS have lately held two successful and largely attended Sunday-school and young people's conferences, one at Anamoose, N. D., and the other at Eureka, S. D.

#### OHIO

MEMORIAL, COLUMBUS, has broken every record in its history, in attendance at Sunday school, in the morning audiences and in the amounts of money raised. Since the first of January forty-nine have been received to membership. The church has placed in the hands of Pastor and Mrs. Robbins expense money for the trip to the Northern or Southern Baptist Convention as they shall elect.

#### KANSAS

MISS MAUD SKILES, until recently the director of children's work in Kansas, died March 5. She was compelled to retire from the work early last September owing to a severe attack of typhoid fever. The typhoid was followed by tuberculosis. She was tireless and faithful in her efforts, and will be greatly missed by all who knew her.

PASTOR FRED COCKRAN of Parsons closed a successful meeting recently, with more than 105 accessions to the church. He had the assistance of Jack Scholfield of Ft. Scott, who led in the singing.

REV. M. O. WOLFE, the new pastor at Ft. Scott went on the field Jan. 30, and there have been twenty-three taken into the church since that time, seventeen of them by baptism.

UNDER THE LEADERSHIP of Pastor M. O. Clemmons the Eldorado church has taken a forward step in securing Mr. Paul Hudson, one of the members of the church, and a son of Rev. L. O. Hudson, as director of religious education.

REV. C. H. OWNS of Harmony Church has been called to the pastorate of the Burlingame Church and will take up the work the first of May. He will also preach one-fourth time for the Auburn Church.

#### Obituary

##### HARRIETT HULL MCNIE

Harriet Hull McNie was born June 28, 1845 in Danbury, Conn. She died Easter Sunday, March 28, 1921, in Winona, Minn. She was the daughter of Charles and Hannah (Ambler) Hull.

She attended private school in Danbury, Conn., until she was seventeen years old when she entered Galway Seminary located at Saratoga Springs, N. Y., from which institution she was graduated two years later. The year she was graduated, together with her sister, father and the Rev. George Stone (for thirty years pastor of the Asylum Baptist Church, Hartford, Conn.) traveled in Europe for one year.

When Mrs. McNie was twelve years of age she was baptized into the First Baptist Church of Danbury, Conn., from that moment until she entered into her rest she was a consecrated, active member of the Baptist church. She loved the church next to her children.

In July 1868 she was married to Alexander McNie, a young business man of Winona and an active member of the First Baptist Church of that city. As a result of this union three children were born, all of whom are living, Mrs. E. D. Keyes of Winona; Charles Hull McNie, Chicago; and Mary Bella McNie, Minneapolis.

Mrs. McNie brought to this new country all the refinement and culture of her eastern home training, and during fifty-three years of continuous residence in Winona was identified with every good work in and out of her church. She was a member of the D. A. R., very active in the Red Cross and study club, and for twenty years she was the corresponding secretary of the Woman's Foreign Missionary Society (S. E. Association).

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She was a devoted mother, a true friend, a consecrated Christian, a woman of broad vision and abilities, who counted her friends among all classes of people, one who saw the good and never the faults in people, of fine amiabilities, keen mind cheerful outlook on life.

"I can not say and I will not say, that she is dead; she is just away; with a cheery smile and a wave of the hand, she has wandered into an unknown land, and left us dreaming—how very fair it needs must be since she lingers there."

## Short Talks on Investments

BY LEE B. DOTY

### The Demand for New Capital

DURING January and February, according to the Commercial and Financial Chronicle, investment securities to the amount of \$714,000,000 were offered in the United States. This summary was made with great care, the aim being to include only definite and tangible flotations. Of this vast amount, about \$120,000,000 was for the purpose of refunding previous issues, leaving a net demand for new investment capital of nearly \$600,000,000 in the two months.

In comparison with the same period in 1919 and 1920 the figures disclose some interesting developments. The grand total is about \$50,000,000 less than a year ago, but nearly \$160,000,000 in excess of the same time in 1919.

The great bulk of this financing was domestic. Foreign governments borrowed in 1919 during the two months \$28,000,000, England at that time refunding some of its earlier loans. In 1920 foreign loans in the two months were \$50,000,000 and in 1921, \$69,000,000.

Borrowing by our states and municipalities shows a steady increase, from \$56,000,000 in 1919 to \$113,000,000 in 1920 and to \$148,000,000 this year. Without doubt the fact that interest on municipals is tax-free has created an unusual demand for them on the part of large individual investors. Prominent also among the factors increasing public indebtedness have been the provision for soldiers' bonus by a number of states and extensive highway improvements which are in progress nearly everywhere.

Corporation issues comprise the largest portion of all these figures and their details afford a vivid reflection of changing conditions. Two years ago short time notes were the fashion; present-day high rates were scarcely anticipated, and it was then deemed expedient in most cases to limit the period of such loans to a very few years. In 1920 the emission of these had decreased, while the issue of longer time bonds increased, and this tendency has been even more pronounced this year. A year ago, interest rate had increased, but corporations were generally prosperous and under those circumstances many of them found needed additional capital by selling preferred stock. This year the situation is quite reversed; since the majority of corporations show diminished earnings, stocks find but a slow sale, and the result has been that offerings of preferred stock have been less frequent.

It also costs more to borrow. Examples are cited of the Southern California Edison Company, which in 1919 sold \$8,000,000 of its general and refunding bonds at slightly over 6 per cent, whereas in February this year an additional block of the same issue had to be offered at over 7 per cent to attract the investor. Likewise,

railroad issues command a higher rate, such roads as the Pennsylvania and the Northwestern paying over 6½ per cent as against a cost to the Illinois Central of 5½ per cent two years ago.

## Fresh From the Field

(Continued from page 354)

Nine hundred and sixty members of the Fountain Street Church, Grand Rapids, Mich., gathered in the Klingman building on April 8 to celebrate in feast and song the achievements of the winter's work of the church. Addresses were made by Prof. Willet and Prof. Soares of the University of Chicago.

## Life Work in Philadelphia

BY HAROLD STANLEY STEWART

The task of presenting the life work appeal to young people is at the same time so important and so hard to do well that the excellent work of Dr. Raymond M. West, executive secretary of the department of life work of the New World Movement, and his associates, in a recent series of conferences in Philadelphia deserve special notice.

The local board of promotion called Dr. West into consultation in planning its work, and built up its program around the suggestions he made, giving him the best possible opportunity to bring his message to the young and to back it up with messages to pastors, Sunday-school workers, deacons and parents.

Three centers in the city were chosen and in each a two-day program was set up. The main conferences were those with carefully selected young people from the Sunday schools who came in a group each of the two days from 4:30 to 8:00 P. M. Supper was served by the entertaining church, and the social atmosphere of the meal had decided values in creating a sense of solidarity among the Baptist young people of the city. Dr. West was ably backed by Mrs. Helen Barrett Montgomery and Dr. Franklin P. Lynch of the Congo in bringing the appeal for life as a service of God to his hearers. The impression of the message was greatly deepened by having the same group return a second day, and in the end many noble determinations were registered.

Before meeting the young people Dr. West went over the entire matter of his appeal with the pastors of the churches, and the pastors were urged to attend the conferences with their young people, which in large measure they did.

The occasion of these conferences was used by the local board to create a larger general interest in the New World Movement. Mass meetings of the women, and conferences of church trustees and church members were addressed by the speakers for the life work conferences and by Mr. Henry Bond who graciously came and spent the week in Philadelphia for this purpose.

In the near future the work will be followed up by further conferences with those young people who expressed a genuine interest in the message.

This entire undertaking was experimental in its nature, but on all hands it was pronounced a success. The press became interested and for over a week Bap-

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202 S. Clark St., Chicago, Ill.

tist interests were featured in the local papers as almost never before. The messages delivered and the appeals made were of a dignified and high order, and pastors and young people alike expressed a sincere appreciation of the work that had been done.

## Oregon Special

(Continued from page 372)

sole duty being to see that the groups function. The chairman of this sitting standing committee is a treasure. His name is Walter Scott, and it is customary to dignify it by the prefix "Sir," a slight attention which seems to gratify him greatly. Men are vain. But Sir Walter is beloved by all, and fills his place most commendably. If any other B. Y. P. U.'s are in need of new ideas for parties and socials, he can supply them with many "tried and tested recipes," all "different." Ask him about the rain-bow party, the prune party, the newspaper party, the four-and-twenty blackbirds, and the children's party, at which pigtails, pinaflores, dilapidated dolls and "teeter-boards" were in order, and the refreshments consisted of all-day-suckers and Adam's ale. All these and more, Sir Walter can tell about, and if he should wreak vengeance on the head of this reporter, said reporter will be a willing martyr.



## Annuities

Annuity Bonds are issued by all the Boards and Societies of the Northern Baptist Convention.

For information including rates, write to the Society or Board concerned

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### DO YOU KNOW!!

THE Business World needs Christian Young People. An efficient Business Training midst wholesome surroundings; an opportunity to study Art, Music, Literature, Home Economics and Physical Science at a low rate of Tuition and Board, is the remarkable offer of the

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Junior College and Academy. Waiting list all year. Apply early for September.  
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90-92 Beekman St. N. Y.

These social occasions offer opportunities which, it is hoped, the B. Y. P. U. will eagerly follow up, to interest the new-comers in the devotional meetings in the conquest class of the Sunday school, in our regular church services, and if they are musically talented, in the choir.

The B. Y. P. U. officers are all earnest consecrated Christian young people of rare ability as leaders, and it is hoped that the society will move steadily forward into ever-widening fields of usefulness for the Master. We have received great inspiration from the visits of Rev. Earle Smith, Pacific Coast director, and state Vice-Pres. Bosserman of Portland.

## Winning the N. W. M.

(Continued from page 371)

every new church which the N. W. M. money builds is going to have a kindergarten attached!! Can't you just see them in their quaint kimonos, bobbing around like so many floppy butterflies? Regularly, after we had chosen the place in the "Survey" where we wanted to send our latest earnings, Bill and I would then rush for our copy of "The World at the Cross Roads," to see if there were any pictures of these newest friends of ours, and generally there were, smiling at us as if they were sending a thank-you across the waves.

Now that our first year is over, it's just as if we had each adopted fifty-two brand new brothers and sisters. We love them hard, and oh, how we do hope they'll become Christians soon! Mother has taught us this prayer-poem to repeat as we put our N. W. M. offerings into our envelopes Saturday evening at bedtime, ready for Sunday:—

"Once again, dear Lord, we pray  
For the children far away,  
Who have never even heard  
Jesus' name, our sweetest word.

"Little lips that God has made  
'Neath the far-off temple's shade  
Give to gods of wood and stone  
Worship that should be God's own.

"Little hands, whose wondrous skill  
God has made to do His will,  
Offerings bring, and serve with fear,  
Gods that cannot see or hear."

## Scab Christians

(Continued from page 369)

scab?" "Yes they do, because he lets us catch it but he is ready to take all that he gets because we fought for something."

Getting up to go I turned to him: "Well friend, you are a scab Christian. You are willing to let others fight to make the city clean and wholesome, to implant high ideals in your children through the Sunday school, to buy literature to come into your home for the youngsters and to provide a place of wholesome amusement in the church gymnasium for your boy in the dangerous period of his life; and like a scab you take it all yet stay out of the church because it isn't compulsory to come in. Be as consistent in your religion as you are in your labor organizations."

Casper, Wyo.

## The Easy Chair is Waiting

Take one of These Books, Sit Down and Enjoy Yourself.

### "The Mayflower Program Book."

By Miss Jeannette Eloise Perkins and Miss Frances Weld Danielson. The Pilgrim Press.

No worker with children fails to appreciate the value of little dramas, dialogues and programs to interest and educate them. The same workers also appreciate the task of finding proper and adapted exercises for such occasions. This charming and well-prepared volume meets this "long-felt want." The second part has linings of drawings for the handiwork of children. Kindergarten and first and second grade teachers will find this book a touch of providence to aid them.

### "Guiding Girls to Christian Womanhood."

By A. H. McKinney, D.D. Fleming H. Revell Company.

The author has written a companion volume—"Guiding Boys over Foot Hill." This one is a most excellent treatise for the help of mothers, teachers and Y. W. C. A. workers. 'Tis a guiding torch from girlhood to young womanhood, throwing light on the physiological, physical, mental, social and religious life of girls and young women. Each lecture is preceded by an analysis of the contents. It is admirably adapted for the classroom and for the private library of those whom it specially concerns.

### "A Jewish View of Jesus."

H. G. Enelow. New York: The Macmillan Company. \$1.50.

'Tis said that with every passing decade more "Lives of Jesus" appear. He is becoming more and more a living force in the life and progress of civilization. The author of this volume is a Jew of the "reformed" type. The trend of the discussion and the conclusion are what might be found in a volume written by a Unitarian. There is here the gratuitous assumption common with this class of writers that events and records out of harmony with their preconceived fancies, beliefs or desires are "legendary" and "interpolations," and they are flouted.

A lack of space precludes quotations. No reputable biographer of Jesus we have known presents such incongruous guesses of his trial and death. The author's extreme desire to exculpate the Jews from their responsibility for the tragedy is manifest. The whole work denudes the great Teacher of all that is divine and supernatural, and accounts for his life and work on the crassest naturalistic grounds. The book is charmingly written and by indirection adds much to the history of the great Galilean. The volume closes thus: "Among the great and the good that the human race has produced, none has ever approached Jesus in universality of appeal and sway. He has become the most fascinating figure in history. \* \* \* The Jew cannot help glorying in what Jesus has meant for the world; nor can he help hoping that Jesus may yet serve as a bond of union between Jew and gentile." Not often have we so enjoyed reading a volume as we have this one—representing, as it does, the present Jewish views of Jesus.



## OUR MUSIC CORNER

CONDUCTED BY

WILLIAM LESTER

## A PUNGENT SUGGESTION

A RECENT letter to this department presents a laymen's view-point so clearly and so forcefully that I have succumbed to temptation and printed the epistle as it came, simply eliding the name and address of the sender—not that there is any particular point to the omission except that I do not like to use personal letters without express permission to reproduce them. And I realize that this time I am taking an ethical liberty. I take this opportunity to gratefully acknowledge the implied compliment to my literary ability—incidentally, I wish that it were deserved! One thing I do know: the writer of this letter has achieved a terseness of language and a forcefulness of expression that better anything that I might be tempted to laboriously concoct. Here is the case at court:—

"Permit me to suggest that you insert at some time in the course of THE BAPTIST a little preaching on the subject of self-effacement, as applied to church singers. I know that the space at your disposal is limited, but I believe you could put the idea across in a few crisp paragraphs if you feel on this subject as I do.

"Dr. Jowett has given three rules for fishing, which he says apply also in spiritual work. They are these: (1) Keep out of sight. (2) Keep further out of sight. (3) Keep still further out of sight. I believe that in many churches the spiritual tone would be much improved if this principle were heeded by the singers, as well as some other members of the congregation.

"Our object in going to church is to meet God, and it is unfortunate when the personality of the minister or any one else intrudes between us and God. I suppose that is why in the Christian Science services the personalities of the leaders are so obliterated. In so far as our attention is taken up with the people around us, even if only to admire their appearance, our communion with God is hindered. There is unquestioned advantage in the wearing of surplices, especially in view of the prevailing custom of scanty dress for women. But few churches can afford to supply their singers with these additional garments.

"To my mind it is an excellent plan for the choir to take seats with the congregation before the sermon. This has the double advantage of removing a number of people from the vision of the audience, helping the listeners to concentrate their attention on the message, and also of giving the preacher more persons before him to stimulate him to do his best. If the singers are really interested in the preaching they should be glad to change to a place where they can better see and hear the preacher.

"Another thing that often disturbs me is the unnecessary amount of gesticulation on the part of the leader. I know it is the established custom of music-leaders to make conspicuous motions, and I do not suppose that a word of protest from a layman would have any weight; yet I cannot refrain from observing that there is danger of the movements of the leader detracting rather than helping.

"Recently I attended a college glee-club concert where the leader stood in the half-circle with his men and only occasionally directed them with a nod. They sang as one man, and the effect was certainly more artistic than it would have been if he had been waving his arms like a semaphore officer in the center of the stage.

"In rehearsal it may be necessary for the leader to make a regular acrobat of himself, but when it comes to the time of public worship if the singers are doing reasonably well I think he should refrain from making himself conspicuous. For the spiritual loss would not be compensated by the artistic gain. In fact, from the artistic standpoint, I think that naturalness gives real art, and if the leader has to labor so hard to get a proper rendition, the effect is not really artistic."

## FOR THE BUDDING COMPOSER

THIS department is often asked to advise as to openings for original compositions—what publisher to submit the works to, what terms to ask for, etc., etc.! And all too often, when the manuscripts come, they are poorly written, indefinite, and almost impossible from the engraver's standpoint! And the pathetic thing is that the material is often of value and of market use but the amateurish look of the mss. and the difficulty of its reading are such as to seriously handicap it in the publisher's eyes. It is to offset this weakness, at least to some degree, that we are reviewing a book that is not a "new issue"—it was published in 1917 by the H. W. Gray Co., of 2 West 45th Street, New York, and is entitled "HOW TO WRITE MUSIC," by Clement A. Harris, and priced at the modest sum of fifty cents. A careful perusal of its fifty-odd pages will certainly bring out many points of practical service to the writers and will surely react to sweeten the dispositions of the much-harried victims of the careless composer—that modest martyr of the composing room, the engraver! It can be stated as an axiom that the clearer we place our desires on the paper, the better chance we will have to hear the results approximate our dreams. This little booklet will be of invaluable aid to many a writer of music who flounders for lack of knowing just how to say what is in himself. Something of the scope covered may be adduced from the division headings: Choice of paper, Scoring, Barring, Clefs, Notation of Rhythm, Placing of notes, Stems, Legibility, Copyright—to mention but a few.

## NEW MUSIC

Our Master hath a Garden.....H. E. Crimp  
This is the Day.....Maunder  
The Name of the Lord.....Hollins  
Save them, O God.....Tezer  
Father of Mercies.....Waddington  
Hark, hark my Soul.....Fletcher

Anthems published by Novello & Co., London, England, H. W. Gray Co., agents for the United States.

The anthems whose titles appear above can be conscientiously recommended to all choirmasters desiring effective service material of no particular difficulty. They are uniformly well-written, of high grade, musically, in short—splendid examples of modern English sacred music. No particularly detailed analysis is called for. The names of the composers are sufficient warrant for their standing. All choir-libraries will be enriched by the possession of one or all of the numbers.

Any organist or choirmaster who is not so fortunate as to be recorded on the mailing list of the H. W. Gray Co., should hasten at once to remedy that lack. I value highly the Quarterly of new anthems and other sample material sent out by that firm. Get in touch with the company at 2 West 45th Street, New York, if you want such expert help. And do us the favor of mentioning THE BAPTIST—we are vain enough to desire that these companies may know that someone besides the editor reads THE BAPTIST MUSIC PAGE!

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**Jubilate** is still the Best Sunday School Book. Send for an examination copy, \$25, \$32.50, \$35.00, \$40.

**New Songs of Praise and Power, No. 3**—Just out. Scripture Choruses a great feature. Only new book at pre-war prices. Send 20c for a sample. \$15 for 100 copies.

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Adam Geibel Co., } Philadelphia.

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A complete hymnal for both Sunday School and Church. New, beautiful hymns on all the vital subjects that leading religious thinkers are advocating today, with Orders of Services for S. S. departments and church, and Services for Anniversaries.

The use of Hymns for Today will educate both youth and adult in the essentials of the Kingdom of God. Price, \$75 per 100. Returnable sample sent. Orchestrated. FILLMORE MUSIC HOUSE, 538 Elm St., Cincinnati, O.

"THE CHALLENGE OF THE MINISTRY," a book of ten strong addresses, will be sent, free of cost, to any young person who will read it with reasonable promptness and care, by Alfred Theological Seminary, Alfred, N. Y.

## WANT ADS

You will get results through the Want Column of THE BAPTIST. Rate is 6 cents per word per insertion; cash with order.

**Wanted:** On an Indian reservation in the Northwest, adjacent to large Baptist Indian Mission, on main line railroad, town 350 pop., teachers for regular Public School, grades and accredited high school. Salary for grades \$110 to \$140—for high school \$125 to \$160. Only normal (for grades) and college (for high school) graduates, highly recommended, of active, non-dancing, Christian type, will be considered. An unusual opportunity to combine public school teaching with a missionary background. Address "Indian," THE BAPTIST.

**To complete its new \$50,000 house of worship,** the First Baptist Church of Rockwell City, Iowa, desires to borrow in all about \$5,000 and will pay 8 per cent interest for one year. Note personally endorsed by trustees who have large resources. Best of bank reference. Write for particulars to F. A. Gould, Chairman.

**Wanted, Baptist graphic artists** who will do special work gratis for the denomination. Opportunity for genuine denominational service with due recognition. For full particulars address X Care of THE BAPTIST.

**For Sale, Modern house.** Completely furnished. Beautiful Morgan Park. Ideal place for children. Returning to my work in Assn. Inquire A. C. Bowers, 228 West 109 Street Morgan Park, Chicago.



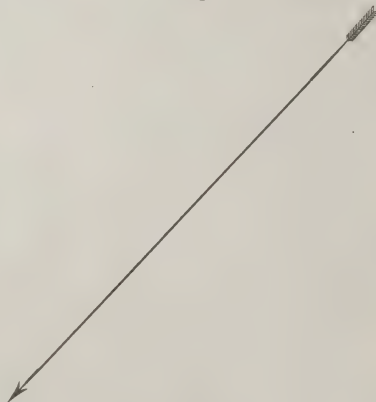
## NEW WORLD MOVEMENT



OUR SHARE IN THE KINGDOM

April 30

"There's a reason"

**Why:**

On April 30, 1921, the fiscal year of our missionary organizations will close.

Between April 1 and April 30 over Four Million Dollars must be received to meet the first year's pledges made on the New World Movement.

It is an important and anxious date for our great Societies and Boards. We must not let them carry over any deficits.

Since April 30 falls on Sunday the books will remain open till May 5, to allow churches to remit to State Promotion Directors after the Sunday services.

**Remember April 30**

*The General Board of Promotion  
of the Northern Baptist Convention  
276 Fifth Avenue,  
New York City.*



03  
A P  
Volume II

APR 29 1921  
April 30, 1921

Number 13

# The Baptist

Published Every Week by the Northern Baptist Convention



A VIEW OF THE MOUNT OF OLIVES

THE BAPTIST is glad to be able to present to its readers this new and quite unusual view of this famous ridge. It gives a fresh appreciation of the beauty of the landscape and a hint of the wealth of scenery in Palestine yet undeveloped by photography. It makes one want to travel through the Holy Land with a kodak.



*Latest Publications from the Press of the*

## American Baptist Publication Society

### Christianity in a New World

Edited by PROF. E. D. BURTON, D.D.

Another volume of papers from representative Baptists on themes of living interest. The character and value of the work are evident at once when it is noted that among the authors are such men as Presidents W. H. P. Faunce and M. G. Svans, Professors E. D. Burton and H. E. Fosdick, and George W. Coleman, President of the Open Forum National Council, and that among the topics discussed are these: How shall we treat tradition? Can a nation be moral? Can business be Christian? Can Baptists co-operate? What is the modern Christian gospel? Is religion always in the making under the guidance of the Spirit?

*Cloth, \$1.25 net*

### The Religion of Jesus

By ALBERT G. LAWSON, D.D.

In method of treatment, descriptive rather than historical or philosophical; in style, addresses, not essays; in matter, Biblical; the work of a lover of good books—these four papers have the charm of sincerity and beauty in expression that well supports their practical purpose. *Boards, 75 cents net*

### Manual for "Pathfinder" Girls

Compiled by PLINETTE ALLEN

In the "Pathfinder Girls" is contained a suggestion for independent organization of teen-age Sunday school classes, for the grouping of such classes for midweek club activities, or for a community or inter-church affiliation of young and older teen-age girls for all manner of approved club objects. This new and enlarged edition of the manual contains the necessary information as to equipment, program, achievement, and ceremonies.

*Paper, 25 cents each; \$2.50 a dozen*

### The Preceding God

By JAMES TAYLOR DICKINSON, D.D.

A collation of material from a varied and colorful literary output—sermons, addresses, letters from abroad. Occasional pieces, these, but possessing the charm of beauty coupled with ease and naturalness and having elements that fit them to serve more than the moments their author had in mind.

*Cloth, \$1.00 net*

### Story-Telling Lessons

By HENRY EDWARD TRALLE, M.A., Th.D.

We have in this volume a scientific approach to a popular subject, couched in simple, vigorous English. "The author handcuffs the reader's attention in the first chapter, and holds it captive to the end." Suitable not only for rapid reading, but a real text-book for use in training classes in the local churches and in community schools. The book is a product of twelve years' experience in telling stories and teaching story telling.

It is one in the series of volumes on religious education known as the *Judson Training Manuals for the School of the Church. Cloth, 75 cents net*

### Hymns for the King's Children

A Song-Book for the Children's Division of the Sunday School

Edited by EDWARD M. FULLER

In this collection are 136 hymns, the words being set within the music. In addition, there are eight special services adapted for opening and closing periods for Easter, Thanksgiving, and Christmas, for patriotic, temperance, and missionary occasions, and combining Scripture reading, song, and prayer in reasonable proportions; ten additional hymns are given in these services.

Attention has been given to the requirements of each department in the Children's Division, and the range of children's voices has been kept in mind. A number of the favorite hymns of the church have been included. Special indexes of hymns adapted to the departments are provided, together with the indexes of titles and of first lines.

*Boards, 40 cents; \$35.00 a hundred*

### Friday's Footprints

By MARGARET T. APPEGARTH

Here are missionary stories—almost two-score of them—told by a master of story-telling who has so co-ordinated her work and who presents her material in such a fascinating way that to read her chapters is to take a personally conducted tour around the world of missionary interest. Miss Appegarth's charming style in expression of her thorough grasp of facts is most effective to win attention and to lodge information.

*Cloth, \$1.50 net*

All books mentioned or reviewed in THE BAPTIST can be obtained from our nearest branch. Your orders for books and supplies will have prompt and careful attention.

Send for a copy of our new DESCRIPTIVE CATALOG OF BOOKS, PAMPHLETS, AND TRACTS.

## AMERICAN BAPTIST PUBLICATION SOCIETY

Philadelphia Boston Chicago St. Louis Kansas City Los Angeles Seattle Toronto

### Fresh from the Field

Dr. John A. Earl has accepted an enthusiastic and unanimous call to become the pastor of the First Church, St. Paul, Minn. He will close his work with Des Moines University on June 1 and begin work at St. Paul at once. The church has voted him a three month's vacation following the meetings of the Northern Baptist Convention and he will spend July, August and September on the Pacific Coast, returning to St. Paul for the opening of work in the fall. An associate who will have charge of the recreational and educational work of the church will act as pastor in his absence.

In a personal letter to the editor, Dr. John Clifford of London speaks of having been robbed of his energy by his accident of some weeks ago but adds, "I am recovering slowly, I am happy to say."

On the afternoon of Easter Sunday, Dr. Shailer Mathews of Chicago spoke at the forum meeting in Dallas, Texas. In the morning of the same day, he occupied the pulpit of the First Church of Dallas, Dr. Truett, the pastor, conducting the services. Dr. Truett has recently been holding special meetings, doing his own preaching and speaking each noon to great crowds in a theater.

Mount Hermon School for boys, Northfield, Mass., founded by D. L. Moody, will celebrate its fortieth anniversary July 30-Aug. 1.

The First Church, Fort Worth, Texas, Dr. J. Frank Norris, pastor, which claims to have the largest Sunday school in the world, broke its own record on April 3 when 4,295 attended the sessions of the school.

Edwin Faxon Osborn, 809 E. Washington St., Ann Arbor, Mich., has issued a challenge to anybody to debate him on the subject, "Resolved that the habitual use of tobacco is injurious to the individual using it and to the race." He, of course, will take the affirmative and the debates may be held in the principal city of any county or state.

Pastor E. A. Blakesley has resigned at Codell, Kans., and will finish his work on June 1. In addition to his pastoral work he has been teaching in the High School.

Rev. F. E. Witcraft, university pastor at Lawrence, Kans., was ordained to the gospel ministry on April 11 at Lawrence.

"Bethlehem Kristlig Kalendar fur 1921" is a book sent to us from Stockholm. It is edited by Dr. J. Bystrom and published by the Swedish Baptist Book Concern there. One of its articles is illustrated by portraits of Drs. J. H. Franklin, J. B. Gambrell, E. W. Hunt and E. Y. Mullins, who visited Sweden last summer.

Rev. Robert W. Van Kirk, who acted as pastoral supply for the Church of Christ, Grand Rapids, Mich., during February and March, is now visiting friends in Washington, D. C., and may be addressed at 2375 R. I. Ave., N. E.

The First Church of Chicago has extended a call to Dr. Carter Helm Jones of Philadelphia.

(Continued on page 414)



# The Baptist

Vol. 11

April 30, 1921

No. 13

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## Help! Help! Help!!

Why did we ever ask our readers to send us their Pet Peeves? If mercy is granted we promise never to do such a thing again. Some are peeved because we do not come out in favor of the Irish Republic. Then there is the League of Nations, alien immersion and one subscriber goes so far as to say, "When I'm right I shoot." O brethren, have a heart!

## Killam's Kollum

### Can You Beat It?

DEACON SMALL has discontinued his copy of THE BAPTIST and walks a mile to borrow one of a neighbor who has just subscribed. He saves \$2.50 and we understand is greatly benefited by the walk. It should also be said that Deacon Small knows a good thing when he sees it and is willing to go after it even if he is unwilling to pay for it.

### Denominational Illiteracy

Brother Dense is not in the same class with Deacon Small. He has never had enough interest even to borrow a copy of a denominational newspaper. Brother Dense, however, can be depended upon to speak at length and with feeling upon all matters of denominational policy. He is perfectly sure what should be done although he has no certain knowledge of what is being done. He has all the fluency and "cock-sureness" which characterizes a certain type of ignorance. Would it not be a good thing to take a convention census of our denominational illiterates? Who will send THE BAPTIST and MISSIONS to the list we now have on file? They will deal a death blow to such density.

### Depletion by Matrimony

Sister Charity Jones has recently completed a tabulation of the losses which the Baptist church in her town has suffered in the past decade through matrimony. It is both illuminating and alarming. It has come to pass that the church dreads to see its young people leave the junior department for practically it means that they are soon to be lost to the church. "It is taken for granted," says she, "that when a Protestant marries a Catholic the Protestant will cease to protest. But why should practically all the young men in our church who marry Presbyterians, Methodists, Congregationalists, et cetera, feel that it is their duty to join the churches of which their brides are members? The Baptist girls seem to think that they ought also to go with their husbands. It is a strange providence." Sister Charity is right and she is wrong. She is right in calling attention to a condition which is all too common. She is wrong in thinking that the facts are traceable to a "strange providence". The answer is perfectly simple. If there is no deep-seated conviction in the case of our Baptist young people it is much more easy and convenient for them to make a change than it would be for their partners to do so. Can we reasonably expect any great measure of loyalty upon the part of those whom we have allowed to remain in ignorance of the challenging work of our denomination? To these young people who come into our churches we owe at least the care which will provide them with the facilities for knowing our history and far-flung interests. Why not give each new convert a year's subscription to THE BAPTIST and MISSIONS? It would mean more than a baptismal certificate.



# The High Cost of Progress

April 30, 1921

## Northern Baptist Convention To PROGRESS Dr.

Number	Item	Cost
1	<b>To Evangelism</b> —Home and Foreign Fields—new Americans, Negroes, Indians, Latin-Americans, Chinese, Japanese, Filipinos, Burmese, Assamese, Africans, etc.	Evangelists and missionary families.
2	<b>To Service.</b> For example, in Burma hospitals at Moulmein, Kengtung, Mongnai, Haka, Namkham and Loikow, requiring twelve doctors and six nurses.	Hospitals.
3	<b>To Native Churches.</b> Work of evangelism must be done principally by natives. Missionaries are to train them.	Teachers, schools, secondary colleges and seminaries.
4	<b>To Buildings.</b> Church buildings, Christian centers, school dormitories, etc.	Sacrificial giving.
5	<b>To Personality.</b> Assam missionaries write, "It is to be hoped that some one may hear the call of Christ and go up to Tura in the Garo hills and villages, for there is a rich field for any one who, with some physical vigor and willingness and ability to face hardships, will forget his own personal glory and will be willing to hide himself in the jungle for the glory of Christ. It's no flowery bed of ease game, but a laurel is there."	Life.
6	<b>To Pledges Paid</b> —Up to April 30, balance to be received.	\$4,000,000.
	<b>TOTAL</b>	Faithful stewardship.

*Is it worth the price?  
Are we willing to pay?*

The General Board of Promotion  
of the  
Northern Baptist Convention  
276 Fifth Avenue  
New York City





# The Baptist



## The Air We Breathe

JOHN R. MOTT remarked in Chicago the other day that he is increasingly convinced of the importance of the atmosphere in which men live and in which they attempt various forms of human service. If they live in the spirit of Jesus, with the consciousness of the divine presence, they will come to a knowledge of the truth and to an effectiveness in service which they will otherwise miss. And he quoted the Scripture, "In thy light we see light."

The observation is not new, but it is as timely now as it has been in every generation in the past. Men have always noted that contentious assemblies often achieve harmony when they give themselves to prayer. Wise moderators have more than once turned a gathering into a prayer meeting in order that men's judgments might be clarified and their decisions made wise and kindly by a sense of God. Men cannot quarrel

when they are on their knees. They rapidly achieve unity when there comes the sense that the place in which they are is hallowed by Christ's presence. Christ and contentiousness do not abide together.

One of the great tasks of Northern Baptists in these weeks immediately ahead is to develop an atmosphere, is to come into that place where our thoughts and our plans shall be charged with the sense of God. All of us love truth and are seeking truth. All of us are zealous for Christ's kingdom. We must do our seeking and our working in Christ's spirit. The solution of all our difficulties and misunderstandings is to be found here. This is the way to the avoidance of mistakes. Give us an atmosphere of suspicion and distrust and the devil will chuckle. Give us an atmosphere of faith and love and brotherly kindness and we shall achieve a real and lasting fellowship in Christ.

## See Whence This Prophet Derives Honor.

QUITE interesting is the manner in which the various utterances of the Baptist denomination in the field of applied Christianity manage to secure publicity.

No denomination has produced more clear and influential prophets of the new age than ours. But for the most part the pulpit and the press of the denomination are silent as the grave on the subject, and the superficial observer might suppose that the social consciousness of the Baptist brotherhood has not advanced an inch since the days of John Bunyan. Thus it would seem that the most democratic people in the world, as we habitually boast of ourselves, are among the least able to discover the practical implications of their democracy.

But our bushel has not quite extinguished the rays of our candle.

The Church League for Industrial Democracy, a national organization composed of members of the Protestant Episcopal Church, in an advertising campaign which it is promoting, recently honored the Baptists with a full half-page display in the Baltimore News, quoting at length from various declarations of the Northern Baptist Convention and other denominational agencies.

This was no accident, nor a half-hearted experiment performed in a corner. For The Living Church, an Episcopal weekly published at Milwaukee, in its issue of April 23, gives two of its best consecutive pages to a special article under the head of "Baptist Social Service"; and its treatment is dignified, comprehensive and thoroughly sympathetic.

What would happen if a Baptist paper should do such a thing? The fact is that the Baptist denomination uses the soft pedal on its principles when it comes to their application to the vital social problems of the times, and acts as if it did not half believe in them. We owe thanks to the Episcopalians for rescuing us from an oblivion to which we seemed about to consign ourselves.

## Cannot Afford Brains

PERHAPS no other single phenomenon in social life today indicates more strikingly the folly and chaos of these times than the state of education. Many public school organizations are reported as being so near to bankruptcy that the school terms must be cut down. In others many of the pupils can attend school only half-days. School buildings are in bad condition and afford insufficient room, and money is lacking for improvements and for new buildings.

On the other hand there is an unprecedented rush of students to the higher institutions, overcrowding them and overtaxing their facilities for instruction. They are calling for larger endowment and equipment. The University of Chicago calls for \$10,000,000; the University of Pennsylvania, \$10,000,000; Illinois University, \$10,000,000; and scores of other askings for educational purposes run into the millions each.

Under ordinary circumstances such a hunger for learning would awaken in the American people a high enthusiasm. It would be welcomed as the dawning of day for a higher civilization in the new world. But as things are, we complain gloomily about the tax rate, stupidly appropriate billions for war purposes, spend other billions for luxuries and calmly cut off the educational opportunities for our children on the plea that



we cannot afford to maintain schools for them. We have millions for soldiers, millions for self-indulgence, mites for students and schools.

How long, fellow citizens are we going to starve the mind of the nation in order to feed its pride of power, its pocket and its paunch? It is time we were getting ready to answer that question; because a national day of judgment is approaching, and is not far off.

### This May Be a Boundry Line Between Two Eras

**A** LONG with the letter of Dr. John Clifford, which appears on another page of this paper, interpreting the reply of the free churches of Great Britain to the Lambeth appeal of the Episcopal bishops for greater unity, came to the office of *THE BAPTIST* a copy of the *Times* and *Freeman* containing a verbatim report of that reply as it was given to the public.

That reply was formulated by a joint committee of the Federal Council of the Evangelical Free Churches and the National Council of the Evangelical Free Churches. In these councils the Baptists of Great Britain as well as other evangelical bodies are represented. The committee appreciated so gravely the importance of the declaration it was preparing that the occasion seemed to it likely to "prove to be an epoch in the history of Christendom."

A sympathetic consideration for each other, a common desire for the attainment of that unity of Christians for which Jesus prayed, and an increasingly clear understanding of each other's point of view, are manifest on both sides; and the reply, studied side by side with the appeal, serves to bring into clear light precisely what are the final obstacles to union that must be removed by surrender.

Cleared of all circumlocution, the free churches stand for the direct lordship of Christ over the soul and in the church, for the validity of any church organization which he accepts and blesses and for the validity of the ministry constituted by any such church under its own responsibility to him. They definitely reject any and all proposals by which the validity of church order, ordinances and ministry may depend on episcopal succession or on any historic creed. They remind the bishops that already the free churches enjoy among themselves a wider fellowship than the Episcopal church can offer them, and that until it frankly recognizes the validity of their several communions and of their administration of baptism and the Lord's Supper, that church is imposing a condition of unity which, even if some of them should accept it, would produce schism in other directions. They suggest that the surest approach to union is that along which they are already proceeding, namely, the maintenance of a common gospel message, a common fellowship in the sacraments and a common co-operation in service.

The committee frankly says that it does not speak officially for the several denominations represented by it, and has no power to do so; but there is no question that on the issues at stake it has interpreted truly the mind of the free churches.

In the nature of the case a discussion of baptism in relation to the subject of church union was omitted; and there is a good deal of phrasing to which many Baptists would refuse assent. In fact the committee exhibits embarrassment because at some points it could not find grounds of settled agreement among the several bodies represented, on which it might tread with firm and decisive steps.

But in the most vital questions involved in the appeal, the reply makes it perfectly clear that even when men are in the most serious, irenic and sympathetic mood, no union on the basis of an historic succession, of an established order, or of a creed has a ghost of a chance for realization. There must be surrender, and the surrender must be ecclesiastical rather than spiritual. With all the goodwill in the world, the course of Christian development cannot be reversed. The democratic communions have set their faces towards the age of the Spirit and are entering the era of a new and spiritual catholicity in which the Baptist dream of the centuries will come to increasing fulfillment.

### Keep the Home Fires Burning

**I**N these times of confusion, when ideals and morals seem drifting towards the wreck already accomplished in business and government, it is refreshing to turn to the ever radiant Christian ideal of the family, namely, the union in pure love of a fit man and a fit woman for life, to found and maintain a home as a center of love, service and culture.

Only as we recall and enshrine that ideal, with a view to building the whole social structure about it and true to it, shall we begin to emerge from chaos and evolve the better civilization for which the whole world is groaning.

Amidst innumerable destructive influences growing out of pagan ideals and customs, bad social organization and individual imperfections, the Christian family has endured and still endures like a lighthouse at night on the coast of a stormy sea.

Blessed be those pairs of young Christian men and women who, under the tremendous difficulties that surround their enterprise, are faithfully giving their best together to sustain and make worth while a normal, Christian family life. Whatever may be said of others, these are clearly the creators of the only civilization that is fit to be.

\* \* \*

Particular attention is called to an article by General Director Aitchison on page 405. The fiscal year is almost at an end, but the books will be kept open until May 5 in order that no receipts which should properly be credited on the year may be omitted. Many churches are making herculean efforts to see that all pledges are paid up to May 1 and some are securing in addition generous cash subscriptions. If such a policy is followed by all the churches, our great societies will be able to enter the new year with confidence and without crippling indebtedness. Is there any more important task for pastors and churches during these next few days than that of bringing the current year of the New World Movement to a triumphant conclusion?



## San Francisco Not a Friend to Grace

*But a Christian minority is and always has been heroically active for the city's redemption—The First Baptist church is the oldest Protestant church in the city—Under the direction of Dr. Arthur S. Phelps it sustains its high record of former years*

"THIS is a great city," wrote Dea. Meadows to his wife, on his first visit to the city of San Francisco, after returning to his lodgings from a stroll up Market St., under the thrill of lights, throngs, and blare of music, "only how I wish I'd come here before I was converted!" Most of the population have. There are nearly a million folks about the bay, more than half of whom dwell in "the city." 200,000 of them, we are told, care nothing for any church: 250,000 are said to be Romanists; and 25,000 struggle for the weak churches. It is the "Frenchiest" city in America. There are no Sunday laws. Prohibition is voted down by her congressional representatives in state legislation at every opportunity because they know what they will get if they don't. The papers, some of them, attack censorship of moving pictures, which run at full blast Sunday with concerts at morning church hours. The vilest of dance halls are closed with difficulty by Arthur Layne, the determined police captain. (He was raised a Baptist.) Isn't it strange that when the papers call upon everybody to "boost for a bigger city," they don't realize that the kind of people that will raise the city's tone, increase its volume of business, and reduce the expense of its jails, are pushed away by the corrupt standards advocated by these papers? New York is a good second to San Francisco as the kind of field that Jesus Christ would have chosen in the twentieth century.

But God has his heaven in this

### *Washington's Prayer for the United States of America*

ALMIGHTY GOD, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large.

And finally, that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without a humble imitation of Whose example in these things we can never hope to be a happy nation.

Grant our supplication, we beseech Thee, through Jesus Christ our Lord; Amen.

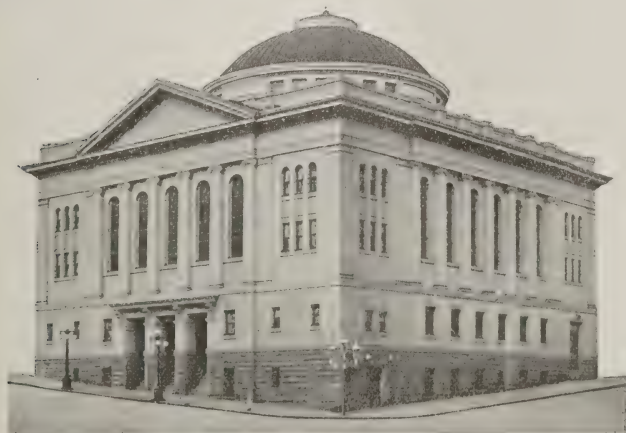
brilliant city. When the gold-seekers swarmed hither in forty-nine, the seekers after God came with them, and founded that year the First Church, the oldest Protestant church in the state. It occupies a corner, though too far out, on the principal street of the city. It has had a succession of pastors, of whom it cannot be written that "the seven had her to wife, and last of all the woman died also." Dr. J. Q. A. Henry, whose name is like the fragrance of the Master's garments throughout the Christian world, Dr. George E. Burlingame, who laid his heart next

to the city's heart, pastoral supplies like Bryant Wilson, Russell Brougher, and other earnest men, have maintained the spiritual momentum of the church. The personnel is of a rare enthusiasm and godliness. Her reapers are swinging the scythe in all lands. In important official positions at this moment in our own state are twelve members.

Everybody asks: "How has the First Church, in a city like San Francisco, been able to maintain itself in such strength for four years without a pastor?" It is owing to the spirit that prevails among her splendid people. Three characteristics stand out: a deep religious life expressing itself in numberless prayer-meetings, in soul-winning at the city rescue mission, in old-fashioned convictions of duty; a sociability that is like a warm south wind blowing off the hills of heaven; executive administration of a dozen different departments of church life. And one might add a fourth element of force, the keen interest expressed in the city's moral reform movements.

Under the present ministry, about seventy-five have been added to the membership during the past six and a half months, without special meetings. New converts are born constantly in the Sunday night services, which average as large numerically as at any time in the church's history. Dr. Arthur S. Phelps, who has been preaching pastor since September, has declined the unanimous and hearty call of the church, but remains as stated supply during the interim between pastorates. A debt of \$3,000 has been met, and \$2,500 approximately been added to the current income; besides an advance in pledges to the New World Movement. A new evangelistic association, composed of men of the various churches of the city, has just been organized, and it is believed much will be accomplished through its street meetings and other aggressive service for the Master. Recent visits of Drs. Brooks and Agar have been an inspiration to the church. This church has a mighty appeal to the denomination.

The above facts will show why the old First Church is so mighty a force for Jesus Christ in California, and has so certain and brilliant a future before it.



FIRST BAPTIST CHURCH, SAN FRANCISCO



# The Free Churches Reply to the Lambeth Appeal

*Gospel first—No union on the illimitable vague—A call for clear thinking—Episcopal ordination intolerable—Creeds no basis of union: they are fetters—Free churches of England give a courteous but decisive refusal*

BY JOHN CLIFFORD

AT last the first reply to the Lambeth appeal for reunion issued by the bishops has been framed and sent forth. Chosen men representing the National Council of Free Evangelical Churches and the Federal Council deliberated long; and now the report of their work is in the hands of the members of the churches. It is not authoritative for any one church. Each denomination will, it is expected, be invited to voice its own response; but this document prepared by a body of leaders composed of members of all the churches will serve for guidance to each denomination, and will afford our Anglican friends an opportunity of judging of our spirit and purpose, the principles of which we are trustees, and the attitude we take towards the Episcopal proposals.

Of course it is fraternal in spirit, courteous in tone, dignified in statement and irenic in purpose. It seeks to be equally just to the claims of ecclesiastical unity and of New Testament truth. It is frank but not full. It gives the vital factors of the free church positions; but not the whole of them; it does not surrender one of the great convictions which impelled our founders to separate themselves from the church established and ruled by Parliament; and which have sustained and inspired our predecessors through three centuries in which they have endured shame and obloquy and suffering for the sake of the gospel of Christ. In a whole-hearted manner it repeats the desire for fellowship and co-operation in various ways for the advancement of the kingdom of God, and asks for further discussion of the subject.

## The Gospel All in All

The most distinctive note of the free church reply is, of necessity, the absolutely primary place given to the gospel of Jesus. This is the standpoint of the response. From the gospel of Jesus all else follows about the church, the ministry and the ordinances. That gospel is first and last; not the church of the churches; not the ministry; not the ordinances.

This is pivotal to the reply. The gospel is set forth in these words: "In the gospel, Christ is proclaimed

as the power and the wisdom of God unto salvation. This salvation is essentially a personal relation of the soul to God—a relation which is immediate, and is constituted by grace on God's part and by faith on man's. Through this gospel, the Holy Spirit is shed abroad in the hearts of those that believe; and this common possession of the Spirit creates a fellowship in which the humblest and loneliest Christian is a fellow-citizen with all the saints. This fellowship, which is the church, gives visible expression to its corporate life in common faith, order, and worship; and to it belongs the vocation of witnessing for Christ and of winning the world for him and thus bringing in the kingdom of God." Therefore the essentials of the church are in the gospel and not in organization, and hence the question of organization takes at once a secondary place. In that gospel and of its very essence is "the priesthood of all believers," and from these facts it follows that we cannot and dare not compromise even for the sake of unity itself. "This, indeed, is our supreme and, in a sense, sole principle, for it contains the others; the church is the outcome of the gospel—hence the importance which has always been attached by evangelical churches to the 'preaching of the Word'—and the church thus made by the gospel must be free."

## The Demand for Clear Thinking

If the first distinctive note of the reply is its strong emphasis on the gospel, the second is its resolute ef-

*It is impossible not to respect men who have strong principles and convictions, and who will not falter with them for the sake of any gain. Many of us feared that Lambeth was a little too optimistic, though we determined to say nothing at the time, but to wait till the Non-conformist leaders spoke. The task for the next few years is a thorough discussion of the theological questions involved, and we are far from hopeless concerning the results of such a discussion on the problem of reunion.—Church Times.*

fort to clear the ambiguities of the Lambeth appeal out of the way.

These are not few. It is not made certain that our free evangelical churches are recognized as part of the church of Christ. There is no frank and full affirmation that the free churches are "churches of Christ." The appeal leaves it vague. The reply says this must be cleared up, and our claim must be freely and frankly admitted, not for the sake of our denominations, but for the sake of truth and fact. We are trustees for New Testament teaching concerning the church as well as concerning the gospel. Union cannot be based on the illimitable vague. Ambiguities open the door for insincerity, unreality and the paralysis of the religious life. Clear thinking is a religious duty, and for ecclesiastical union it is as necessary as a gracious spirit. We must not in our quest for unity add to the temptations to unreality in religion.

## Episcopal Ordination

—is put aside on the general plea that free churchmen "cannot consider any form of polity which claims to be an exclusive channel of grace." The question is asked, what is meant by the statement that free church ministers should be authorized to officiate in Anglican churches by a commission through episcopal ordination. But it is the judgment of free churchmen that re-ordination is not only impossible; but the very suggestion is intolerable.

The idea of episcopal ordination is a product of that conception of the church as one visible organization, vast and all-comprehending, which has taken possession of some minds, and is held to be based on the prayer of the Lord Jesus for unity. That prayer is for a unity like that of the Father and the Son, and surely that is not an external unity; it is a unity of spirit and purpose and aim and service with infinite variety of manifestation and method of action. Moreover history condemns with one voice huge mechanical ecclesiastical organizations as hindrances to real religion, feeders of tyranny, tending to immobility and superstition on one hand, and to magic and mental decrepitude on the other.



The Lambeth appeal takes us back to the great creeds of the churches as foundation for reunion; but the reply indicates the unsatisfactory character of that proposal.

### Creeds as Basis of Reunion

Free church men value creeds as records of important battles of thought in the life of the church, and as registers of decisions reached, if not generally accepted, and of conclusions affirmed though differently interpreted.

But though we take a curious interest in the charts and maps of the men of the seventeenth century, yet we do not use them in crossing the seas; so though we see much that is

historically interesting in the creeds of the churches, we must take our way by the light that shines from God's Word and the teaching of the Spirit or we shall not reach the desired haven. To take the creeds of the churches as grounds for union is to turn the past into a fetter instead of using it for instruction and inspiration. Creeds are exclusive. That is how they have been used and mostly they exclude the most honest, clear thinking and conscientious.

"Where the spirit of the Lord is there is liberty, and where there is liberty, truth is sure to triumph in the end of the day.

With this reply in their hands our different denominations will frame

their own answers; but it may be safely asserted that they will endorse all that is here, and most likely make additions of their own. Congregationalists and Baptists owe it to the Anglicans of all schools as well as to the truth of the gospel, to make their own principles and position clear.

Christ Jesus the Head of the church is its Leader, and if we closely follow him it will be proved that our fathers and founders were on the right lines; that the gospel must take precedence of all organizations; that the ministry of that gospel must be open to all his disciples, and the "ordinations" are only the symbols of facts in the spiritual life, and not the creators of that life.

## A Great Merchant's Tribute to the Christian Ministry

*Forty years did not dim the memory nor weaken the influence of George F. Pentecost — John Wanamaker went to Boston to stand with bared head in the Warren Avenue Baptist Church*

BY WALTER CALLEY

ONE day last autumn a business man known all over the world for vast and successful commercial enterprises, one who has been prominent in the political life of this country, being at one time a member of the Cabinet, made a journey from Philadelphia to Boston that he might visit the old Warren Avenue Baptist Church. At the request of a friend, the superintendent of the Sunday school, I met the visitor at the church where the three of us spent a memorable morning.

It seemed a strange thing that such a man should make a pilgrimage to a distant city for the purpose of visiting a church edifice without architectural distinction or general historical interest. He was not a Baptist, but a Presbyterian, and had no intimate association with the religious life of Boston. He soon revealed the object of his visit. He said that he had met with a great loss in the death of his pastor and his heart sought those scenes with which his friend's life and work had been associated. Forty years had passed since George F. Pentecost was pastor of the Warren Avenue Baptist Church, but the nine years of his ministry there had lived with him and he no doubt had often talked with his distinguished parishioner about it. It was that he might see the building and carry away with him a picture of the scene of his pastor's work in the

years long gone that he had come to Boston.

Before he entered he looked upon the exterior of the church with deep interest, and then asked to see the prayer meeting and Sunday-school room. He stood for a few moments in meditation at the desk and then studied the portrait of Dr. Pentecost which hung upon the wall. From this room we went to the study where he sat in the chair which in all probability had been used by Dr. Pentecost, and we waited in silence while he seemed to be endeavoring to make that past of which his pastor was the central figure, live again. We went from this room to the auditorium, now greatly changed. Standing near the pulpit and taking in the whole room with a sweeping glance, he said, "So this is where Dr. Pentecost preached. I want to take back to Mrs. Pentecost a mental photograph of this place with which her husband was so intimately associated. What a great gift of God are our pastors. I owe much to the men who have led us in spiritual service. How little would be accomplished by the church without them. The church does not appreciate its ministers. Christian men fail to rightly estimate their influence upon individual lives and the cause of Christ in general. They are worthy of our love and highest honor."

Drawing my friend and myself near to him, he prayed—prayed

with the simplicity of a little child. He asked God's blessing upon both of us; thanked him for leading him into fellowship with him through Jesus Christ his Lord. He thanked him for the Christian ministry, and asked his blessing upon Christian leaders who were bearing heavy burdens, making great sacrifice and giving their best to lead the church of God to higher things. With great earnestness he prayed for God's blessing upon the church in all its enterprises.

Perhaps it would be well to draw the curtain here and let that scene make its own impression. A man prominent in the world of business and in statecraft, one who had attained great financial prosperity, has at the heart of him the kingdom of God. In him the spiritual dominates the material. More to him than the mighty men of business who as the heads of the many departments have made possible the success of his enterprises, are the men who have been his leaders in spiritual things. After all these years of material success, to him the crowning joy is the fellowship with Jesus Christ and those who love him.

It was the same John Wanamaker who when the writer was a young pastor helped and strengthened him by his friendly interest and his love for the kingdom, only grown richer in the grace of God as well as in material things.



## Summer Bible Hours Are Happy Ones

*Bootsy and Allah prefer Bibles to balls—Native children and foreign born, Protestant and Catholic, rich and poor, Jews, Chinese, Mexicans, Italians, Hungarians and Negroes flock to the D. V. B. S.—Bolsheviki despise churches but welcome the schools—Their children sing hymns*

BY HARRIET CHAPPELL

"WHEN shall we have Daily Vacation Bible School again?" the children began to ask last September, and the question is ready whenever they meet a vacation-school teacher on the street. "Fresh Air" funds provide for some of the poorest of our city children, but those of many classes, some quite prosperous, must often depend upon the D. V. B. S. for any helpful summer program or outings.

### Enthusiasm Grew Daily

A host of varied incidents about the schools have appeared in the reports sent in by the workers of the Woman's American Baptist Home Mission Society. Here is a culling of some that center about the Bible work. Playgrounds and the hand-work taught in public schools have familiarized us with two features of work in the vacation-school program, and the music has had the benefit of special development until there is a distinctive collection of songs and the tradition of a correct and happy manner of singing. But the Bible work, with the related habit talks, is the part of special importance to the churches; and the Baptist schools have the advantage of a keen interest in the Bible stories on the part of the home mission teachers, to which the children respond heartily.

For examples of the general impression made by the schools, listen to this from Mrs. Fannie E. Reid of Philadelphia: "After five weeks of

personal touch with the D. V. B. S. as principal of my own school at Shiloh, I am convinced that it is a wonderful agency for creating a community interest in religion." Or this: "Our school, the first one ever held in this town (Milford, Mass.) was a great success. It started with a good interest on the part of the children and the enthusiasm grew stronger every day until we closed the school."

Many foreign-born children revere some portion at least of the Scripture stories and are well trained in them, while they have serious doubts of the piety of any Protestant. So the Protestant teacher can most quickly earn authority for herself by proving a mastery of the Bible stories, while the Bible words will demonstrate their own age-long power to feed the lambs.

### "Do You Think They Will Kill Him?"

Shiloh, a Philadelphia Baptist school, won this commendation from an expert of the Society for the Prevention of Cruelty to Animals, who had been visiting many schools as a speaker: "Of all the schools I've visited, this is the best from three angles; first attendance, second order, and third the attention given the leader while she was giving the Bible lesson. Most of the schools seem to have the idea they are for play; yours gives a different impression."

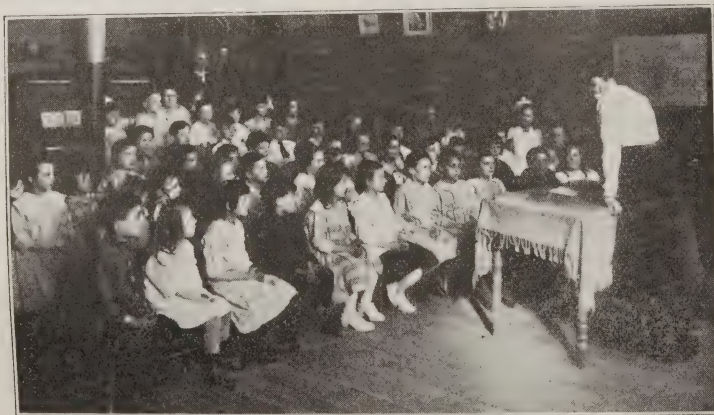
It was in this school that the following incident occurred. Two little street boys, Bootsy and Allah, were very troublesome and had to be given seats to themselves. The principal said to them later, "If you promise me that you will be good boys and not give the teacher any more trouble, I'll give each of you one of these nice balls." The ready answer came, "Oh we will, Mrs. R., but can we have a Bible 'stead of a ball?"

In an Italian mission in Lawrence it was noticed that the interest increased with the continuation of a series of stories. Continuity is a great help to the children's interest, as it provides new stories which have relation to some familiar character or place, and it also helps in the recollection of the stories. In this mission the day that Joseph was sold to the merchantmen one of the boys asked, "Do you think they will kill poor little Joseph when they get him down into Egypt?" At the scene where Joseph makes himself known to his brethren the children excitedly clapped their hands. When at last they buried Joseph, a girl inquired with a sigh, "Will you tell us some more about Joseph tomorrow?"

### Four-fifths Catholics

At the other end of the country in a school in Seattle where eighty-two out of 107 were Catholics, the Bible memory work won mention as being quite wonderful. The children were frequently called upon to repeat verses and they showed that they had retained them well. Several of the most regular pupils said, "When I first came to this 'Sunday-school' I didn't know anything about the Bible; now I do and I like it."

At Judson Memorial, out of 114 girls registered, sixty earned certificates for good attendance and work, fifteen won rewards for Bible memory work and six wrote Bible stories for commencement. Several visitors commented upon the improvement of the children in personal habits and in the spirit with which they came to the school, which demonstrated the immediate effect of the teaching received, working out into the lives.



A BIBLE STORY IN A NEW YORK D. V. B. S.



One of the largest visible results, says another teacher, is the realization that the sayings of Jesus are not limited to a few but apply to all mankind, and this realization comes when Catholic and Protestant listen to the same stories and children from crowded tenements listen side by side with those from more favored sections.

The schools were conducted by staffs of all sizes. On an average it seems that one teacher is able to care for not more than twenty-five children well. The numbers are greatly enlarged, however, by the skillful use of monitors and the help of volunteer teachers.

#### All Creeds and Races

All creeds and races are gathered into these schools but perhaps the latest mixture was that of a school at a Mexican mission in Denver. "The Mexican children were in the lead with thirty-two enrolled. Next came fifteen Spanish children, most of them recently from Cuba. Then came smaller numbers of Jewish, Chinese, Syrians and Americans.

At another Mexican school in San Diego a novel feature was introduced in making the approach through English. The Mexican and Italian children came from homes where English was not spoken, so instruction in English was promised as an inducement to the parents for them to permit the children to attend. About thirty school readers were borrowed from a public school near by and the children spent part of each session in reading. Becoming interested in the Bible stories the children made request that the Bible be used for the reading textbook. So many of the children joined the industrial class of this mission in the fall that it had to be divided into two sections, each meeting weekly.

An important situation with one group is reported by a Cleveland worker who says, "Experience has taught me that parents (among the Hungarians) are not willing to send their children to Sunday school, as they are to week-day activities which they suppose are not religious. These parents are usually Bolsheviks and are absolutely opposed to churches. They must be won before they are willing to send their children to Sunday school." The vacation school proves an effective means for winning them.

As a worker in the new South Chicago Neighborhood House suggests, it is cheering to think that the best results of this seed-sowing work are far in the future. She

says, "It was not only in the school room that they remembered what they had learned, but we could hear in the streets and in the back yards groups of children singing, 'Holy,

Holy, Holy,' and 'Saviour Like a Shepherd Lead Us.' They may not understand the meaning of it all now but the days will come when they will."



PRIZE WINNERS AT JAMES CITY (N. C.) D. V. B. S.

## A Hint for Your Life

BY P. H. J. LERRIGO

In foreign mission service the key man is the one who, having mastered the language and become familiar with the customs of the country can serve as the centre and directing force of the evangelical activities of a large area. He is commonly called the station missionary and his duties are varied and numerous. He will train evangelists, organize churches, choose leaders, institute schools, build houses, dispense medicine, advise pastors, conduct itineraries, serve on committees, council with state officers, translate scripture and tracts, write books, promote hygiene and sanitation, transact mission business, preach the Gospel and win men and women to Jesus Christ.

There are many branch lines in missionary service, all of them honorable and worth while, but this is the main line, to which all others are more or less tributary. To undertake such a task one needs a simple devotion to Jesus Christ as Lord and Saviour, with a determination to make Him known to others; a physical equipment which will enable one to withstand hardship as a good soldier of Jesus Christ; a mental equipment in which common sense is the prevailing quality; an adequate training for leadership which should include ordinarily high school, college and theological seminary; a thorough knowledge of the Word of God, together with experience in bringing men to Jesus Christ.

The preeminent need of all our fields is for such men as are here described to man vacant stations and open new ones.

**Assam**—"Workers are breaking in a health and spirit. There are six evangelist missionaries only to lead a Christian church of eighteen thousand, in saving four million people speaking seventy-four languages and dialects—and five stations are vacant!"

**Congo**—"Five families are imperatively needed for evangelistic and educational work, two of which should be prepared to do work along the lines of an institutional church at Matadi, a growing center of civilization. At present there is no missionary at Mukimvika a work which has been constantly curtailed by being intermittently sustained."

**South India**—"Eleven stations in the Telugu Mission are without a station missionary to do the touring, evangelizing and other work needed on the same number of fields. The need is very urgent for strong, able and consecrated men.

**Japan**—"We beg of you to send us reinforcements at once. Our force is now shattered and bleeding and our veterans are getting weary unto death. *It is men we need* and without them our work is certainly going to suffer irreparable loss."

**West China**—"There is great danger of underestimating the opportunity for work as a 'station missionary,'—whether his task is to be that of doctor, teacher or preacher. The West China University is today turning out the finished product,—men who are to become the future builders of a Christian civilization for Western China,—because some station doctor, teacher, or preacher, sometime in the past, had the ability to pick men of promise and to leave his impress on them.

There is immediate pressing need for at least thirty-eight station missionaries at the present time.



## Why Do Only Christians Sing Hymns?

*Try sitting erect for twenty years with a brass band on your head, or live in a temple on the top of a hill 4000 feet high where no hymn is ever heard; then you will understand the spirit of Christian song—How Confucius, Gotama, Jesus and Mahomet died*

BY ROBERT F. FITCH

**A**ND when they had sung a hymn, they went out into the mount of Olives." (Matthew 26:30.)

It was when reading these words that the question came to me with special force. I had been born in China, had mingled with Chinese of various religious faiths since early childhood, had met certain Confucian scholars and a few Buddhist priests for whom it was impossible not to conceive a deep respect, and yet not in one of them had I once detected the spontaneous spirit of song, of joy and gladness, and of praise to the Creator, or even to some primal Power. I had spent one summer on the Island of P'u-T'o, one of the most romantic spots in all China, covered with temples, wild rock formations, and beautiful beaches of sand along which the pilgrims wend their way. On this island I had talked with hermits. I remember one of these men with a brass crown on his head who claimed that for over twenty years he had never reclined in a sleeping posture, in order that by sitting upright the mental and spiritual might always predominate within and never give way to the physical. I had spent an entire summer in the T'ien T'ai Mountains where were great monasteries, and to one of these monasteries alone was attached one hundred and eight hermitages, situated along the bank of a stream in the forests. These monasteries are the center of Higher Buddhism for China, and to a considerable extent have served this same purpose for Japan. These monasteries were somewhat difficult of access, and situated about four thousand feet above the level of the sea. Yet never among these men who inhabited this place and had forever renounced the world, did I ever detect the spirit of song. There were formal chants in praise of Buddha, but they were formal.

### Songless Mosque at Hangchow

In Hangchow we have a Mohammedan Mosque, one of the ancient landmarks of the city and yet in none of its devotees have I seen any proof of a possession of surplus, a surplus which is evidenced by the spontaneous spirit of song.

Still less in this spirit of song in evidence among the masses. There were the ancient Vedic Hymns, there are formal chants to-day, in non-Christian faiths, but it can be truly said that throughout the world to-day, only in Christian communities do faith, hope, and love exist in such surplus measure that they make the soul of men to seek suitable expression in song. The heathen world is a songless world.

### Raptures of Judean Song

Even in Judaism, before the radiant message of the Gospel had come to men, do we find hymns of praise and of gladness. Perhaps one of the earliest expressions is found in the Song of Moses and the Children of Israel which begins with these words,—*"I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."* After the victory of Deborah and Barak over the hosts of Sisera we have their song of exultation,—*"Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves."* In the times of David, even in the captivity in Babylon, and in post-Babylonian times do we have psalms of faith, resignation, and of joy. Even in the presence of sorrow and of trial, men are called upon to see a beneficent purpose and *"to give thanks unto the Lord, for he is good; because his mercy endureth forever."* In the days of Nehemiah when the wall was being rebuilt, *"The singers sang loud, with Jezrahiah their overseer. Also that day they offered great sacrifices and*

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*It is a marvel to me that though Christ knew, more intimately than we can ever know, the seeming tragedy of life, the hatred of men, he nevertheless had a clairvoyant faith and a radiant love towards his Father, and his attitude towards those who drove the nails into his hands was that of one who was pleading for erring brothers. He irradiated the souls of men and revealed the true heart of God so that men sang in this world as little children sing in a home where love is the primal experience of their lives.*

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rejoiced: for God had made them to rejoice with great joy." Among the prophets, in times of persecution, political corruption, and national decadence, there was a great faith that God would some day restore his people and bring them to a yet higher plane of religious achievement and prestige among the nations of the earth. But it is when Immanuel, *"God with us,"* comes into human life, in the form of a little child, growing in stature and thus interpreting the Divine in terms of human experience to men, that we witness the first great outburst of song. Prophetic of the life that is to come, when Mary visits Elizabeth in the hill country, she is welcomed with the words—*"Blessed art thou among women and blessed is the fruit of thy womb."* Mary, whose heart does not simply acquiesce in motherhood but is filled with joy, replies,—*"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."* When the tongue of Zacharias was loosed and he saw the part his son was to take as the great forerunner of a new era about to begin among men, in ultimate fulfilment of the hopes of the great prophets of Israel's history, he said,—*"Blessed be the Lord, the God of Israel, for he hath visited and wrought redemption for his people, and hath raised up a horn of salvation for us in the house of his servant David."*

### Gloria in Excelsis

It was not enough that the shepherds should receive formal announcement of a babe, wrapped in swaddling clothes, who was to be a Saviour. Such news must be followed by an outburst of song, so that with the Angel of the Annunciation there was suddenly a "multitude of the heavenly host praising God and saying, 'Glory to God in the highest, and on earth peace among men in whom he is well pleased.'" When these same shepherds had seen the fulfilment of their hopes, they "returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them." When the Christ Child was brought to the temple for his first presentation, he was expectantly awaited by Simeon



who "received him into his arms and blessed God, and said 'Now lettest thou thy servant depart, Lord, according to thy word in peace; for mine eyes have seen thy salvation which thou hast prepared before the face of all peoples.'"

### Christian Song Can Never Die

The aged Anna, coming up at that very hour, "gave thanks unto God and spake of him to all them that were looking for the redemption of Jerusalem." The spirit of song can never pass from the Christian Church. Even in the darkest days of the Church, during the Roman persecutions, hundreds of thousands of Christians sang their hymns of praise to Jesus. Even in the arena of the Coliseum, when wild beasts came up from the chambers below, Christians were there to welcome them with songs of faith and of triumph. Hitherto the world had never seen anything greater than a stoical, unmoved acceptance of the inevitable, even of death, but this surplus of faith and of hope in the hearts of men, this they could not understand. It is this surplus that distinguishes Christianity from all other faiths and is the assurance of its ultimate triumph. Not long ago I saw a remarkable statement by a historian, that there were two forces, co-equal, that had brought the Reformation in Central Europe. One was the translation of the Bible into the German tongue by Luther, and the other was the hymns of Luther. This same writer made the same statement regarding the Reformation in England, that the translation of the Bible into the common tongue of the masses and the hymns of Wesley, had brought the Reformation to that country. He even went so far as to claim that religion would have been far less normal in England if the people had had only the Bible; that much more of sweetness, sanity, and of joy had come to the masses through the singing of Wesley's hymns than could have come otherwise.

### It Puzzles a Philosopher

In trying to answer the question "Why do only Christians sing hymns?" I went to my writer, himself a graduate of the provincial law college in Hangchow, a man with an exceptionally keen philosophical mind, a Confucianist and also a student of higher Buddhism of which he professed much admiration, especially as to its remarkable philosophy. The question elicited unusual interest on his part. He was frank to confess he did not be-

lieve that outside of Christianity there was any such thing as the spontaneous spirit of song.

[Here intervenes an account of the writer and this gentleman together trying to work out an answer. Confucianism is studied to find that 'it sought to produce a perfect social order here on earth, but it did not reach out into the future and the eternal significance of things.' 'Righteousness and a harmonious order in things may produce acquiescence

When Gotama was about to die he called his cousin to him and said—"O Anantha, I am about to die. I am like an old, worn-out cart, that can with difficulty be made to move. Henceforth be your own inner light. Trust in none else. Trust in your self alone." They were the words of resignation of a man who was tired of life and who was ready to withdraw from material things. But in his heart there was no song.

but they never make the soul of man to burst forth into spontaneous praise. A sympathetic study of Buddhism finds its results to be passive acceptance and contemplation rather than upspringing faith and joy. 'There are formal chants of praise to Buddha, never sung by the masses—and even by the priests never from radiant and spontaneous hearts.' A brief consideration of Taoism and Mohammedanism yields similar results. Then the writer continues.]

It seems to me that in later Judaism and in Christianity we have the fundamentals of real religion, a belief in the Fatherhood of God and the Brotherhood of Man. In Christianity we have something more, an interpretation of these two relationships in the life and teachings of Jesus Christ.

### Compare Them in Death

It might also be of interest to compare the closing hours of Mahomet, Confucius, Gotama, and of Christ. Is there a difference in the experience of these four, consistent with the teachings of their lives?

The last hours of Mahomet are a puzzle to us. There were short periods of a kind of mystic rapture which we must admit, but he also was calling down God's wrath upon Christians and Jews, he sent an expedition forth to destroy his enemies, he co-habited with the women of his harem, and was also petulant and complaining.

When Confucius was near death, he arose early one morning, dragging his staff and crooned these words,—

"The great mountain must crumble,  
The strong beam must break,  
The wise man must wither away  
like a plant."

He then said to Ts-Kung, "No intelligent ruler rises to take me as master. My time has come to die." His attitude was also that of resignation. He accepted the inevitable fact that man must wither away. But in his heart there was no song.

How was it in the experience of Christ? He had loved humanity as no man had loved. He had experienced for it a suffering of the soul such as no man had known. In little children he saw the potentialities of eternity. It was in the presence of death, not ordinary death, but death at the hands of a humanity that he loved with an infinite love, while partaking with them of the Passover Feast which henceforth was to be to his disciples a symbol of the great sacrifice on Calvary—it was in the presence of these things, knowing that before him was the death of a malefactor, despised and rejected of men, with the seeming failure of all his hopes for establishing a divine kingdom,—it was in the presence of these things, I say, that with his disciples he sang a hymn and went out to Olivet. If we take the testimony of Edersheim, this hymn was a selection of Psalms in which, more than in any other psalms, praise is ascribed to God for his mercy and his wonderful goodness.

### The Dying Christ in Hymnal

And then at the last, with malefactors on both sides of him, with a mocking crowd below and around him, with the pain of the cross and the fast ebbing away of life's strength, with the apparent prospects of the divine kingdom utterly gone, he could yet look up into the blank skies above and say, "Father, into Thy hands, I commend my spirit." Such an attitude of loving trust and of praise from one who was more marred in soul than any other man, it seems to me, is not only the supreme achievement of moral character but also of intellect.

The non-Christian may face suffering and death as a stoic, accepting the existing order of things as being inevitable or even just, but the Christian is privileged to face suffering and death with a song on his lips and praise in his heart.—

Bulletin West. Theol. Sem.



# Who's Who Among Baptists

*A Review of Contemporary Denominational Biography*

BY W. B. LIPPHARD

## DAVID DOWNIE

In the stirring history of the South India Mission, which was opened in 1835 by Rev. Samuel S. Day, the name of Dr. David Downie holds a place of honor. Not only among the people but throughout the mission fields of Asia, he is known and respected. With his parents he came from Scotland to America when fourteen years of age. His college years were spent at Brown University and his seminary course at Rochester. In 1873 he sailed for Nellore, South India, to assume the great task being laid down by Dr. Lyman Jewett in the Lone Star Mission among the Telugus. Three months later he accepted the additional duties of mission treasurer.

The forty-seven years which he has spent on that field have witnessed marvelous achievements. In his earlier years there was one mission station and only three missionaries. Today there are twenty-nine stations touching the remote corners of South India as well as the larger centers, with 113 missionaries. Associated with these are almost two thousand Telugu preachers and teachers. More than 70,000 men and women are enrolled in the 181 churches. In 1878 one of the greatest ingatherings in missionary history took place on this field, when 2,222 converts were baptized in a single day.

## MARCUS C. MASON

In 1924 Dr. M. C. Mason will have completed half a century of missionary service. His early youth was spent on a farm near Buffalo, N. Y., and after his education at Colgate University and Seminary he sailed for Assam. He has given his life to foundation building in our mission work among the Garos on this field.

He was first designated to Goalpara, but as the station was not centrally located he determined to move up into the hills to the government station of Tura, among savage tribes. His absolute fearlessness won for him a welcome among these people against whose hostile attitude he had been warned by the government. On one occasion on a trip through

the hills Dr. Mason was confronted by two rows of Garo men with pointed spears and drawn swords. He walked directly up to the group, when suddenly the leader stepped forward and with a low salaam received him cordially. In this fearless spirit beginnings were made, and foundations laid for a lasting missionary work. A school and church were soon established, which have supplied teachers and preachers for the entire field.

The work of Dr. Mason has been fundamentally the development of a new field among a race untouched by Christian influence. His great contribution is his translation of the Bible and many other books for the people.

## WILLIAM ASHMORE

Occasionally the priceless heritage of a father's career is enriched by a life of service of the son to the same great cause. Dr. William Ashmore, Jr., son of the famous Dr. William Ashmore, of Swatow, China, was born in Bangkok, Siam, and at seven years of age came to America. After his education at Brown University, he taught at Peddie Institute and then spent two years in study at Leipzig and Berlin. Upon his return to America, he taught at Shurtleff College and at Brown University, and in 1876 entered Rochester Theological Seminary.

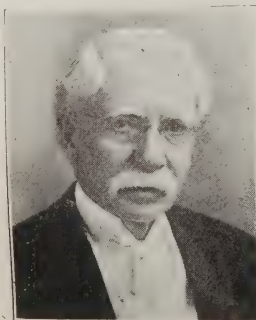
Early in his missionary career he began the work of translating the Bible, and completed the New Testament during his second term. Some years later he completed the revision of Genesis, which had been translated by his father in 1879. In 1911 his acceptance of the presidency of Ashmore Theological Seminary necessitated further postponement of his chosen work. During his presidency he held the seminary to the highest standards and was able to superintend the addition of buildings and equipment that have made possible much more effective training. In 1915 he was finally able to begin the translation of the Old Testament. This he completed just prior to his return to the United States last December. Accordingly he

has placed the entire Bible in their own dialect into the hands of the Chinese to whom he has devoted his life.

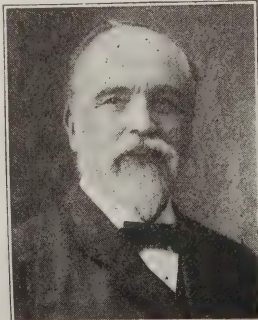
## DANIEL A. W. SMITH

Few men are able to achieve the enviable record of Dr. D. A. W. Smith of Insein, Burma, with fifty-seven years of missionary service. He is the son of Dr. S. F. Smith, the author of "America." Born in Waterville, he spent his boyhood in this typical New England city, and after studying at Harvard and at Newton Theological Institution, he received his appointment in 1863 as a foreign missionary, reaching Burma a year later. For forty years he served as president of the Karen Theological Seminary at Insein, teaching the youth of Burma the fundamentals of Christianity and helping to make them efficient leaders of the kingdom among their own people.

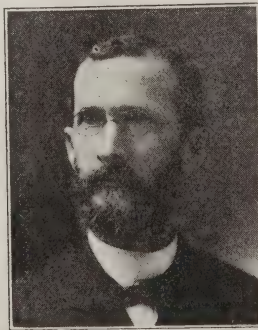
As president of the seminary Dr. Smith has in recent years been able to give additional time to literary activities. A mere list of his works gives an idea of the great effort he has expended in order to increase the Christian literature of Burma. His publications include "Personal Effort for the Unconverted," a Karen commentary on Mark's Gospel, a commentary on Luke, "Principles of Interpretation," "Pastors' Handbook," Psalms arranged for Responsive Reading and numerous others, including over sixty hymns in the Karen Hymnbook. For fifty-two years Dr. Smith has edited and supervised the monthly publication "The Morning Star." At times the strength of this veteran missionary has not been sufficient to meet the demands of his indomitable spirit, but always he has pushed forward to greater accomplishments. "Oh, that the days were longer," he writes, "or that the nights too might be utilized for my work." Such has been the spirit which has prompted his fifty-six years of service in Burma. What a joy it must be for our people to realize that for more than half a century they have been represented by this great life on the frontier of Burma.



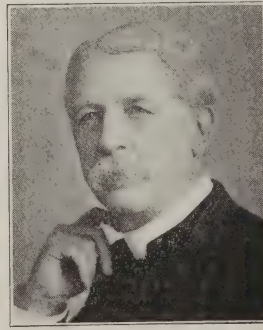
DAVID DOWNIE



MARCUS C. MASON



WM. ASHMORE, JR.



D. A. W. SMITH



# The Bulletin Board

## A Place to Talk

The buzz of many voices in conversation before the service of public worship begins is not conducive to a worshipful spirit. The First Church, Los Angeles, is trying to correct this by printing in its calendar such reminders as this: "We again suggest that as far as possible the auditorium be reserved during the hour for worship only. Use the vestibules for conversation."

## Are You Going to Europe?

The commission on relations with religious bodies in Europe of the Federal Council of the Churches of Christ in America desires to receive information regarding ministers, officials and laymen representing our churches who expect to be in Europe during the present year. This information should be sent to Rev. Chas. S. Macfarland, 105 East Twenty-Second St., New York City.

## Chicago University Acquires Old Letters

Four original letters bearing on religious wars of France and written in the sixteenth century have been acquired by the University of Chicago. Two were written in 1574 by Henry III of "Massacre of St. Bartholomew" fame; one in 1589 by Henry IV of Navarre, and one to Charles IX from Cardinal de Rambouillet, dated December 2, 1570. The letters were obtained in Paris by Prof. James W. Thompson while investigating Huguenot history.

## Prohibited Amusements at Duluth

A news item from Duluth conveys the information that the Swedish tabernacle mission church has resolved to dismiss from membership for fishing, hunting, berry-picking, doing work around home, joy-riding or saying anything against the pastor on Sunday. Rev. John J. Daniels, pastor, introduced the resolutions.

## Believe It When You See It

A news item going the rounds of the press contains the information that "expulsion of rent profiteers from churches of which they may be members, on the grounds that their unwarranted rent advances constitute an un-Christian 'Phariseism,' is announced in a resolution adopted by the Pittsburgh Baptist Minister's Association at its regular meeting." One's curiosity is aroused to get a glimpse of a Baptist expelled from a church for profiteering.

## The Forward Movements and New Missionaries

The forward movements of the last two years in the various denominations have had a direct result in stimulating the desire of young people to dedicate their

lives to the missionary program. Robert Wilder, general secretary of the Student Volunteer Movement, reported recently that the Student Volunteer convention held at Des Moines last year resulted in signatures to cards declaring a purpose to enter foreign mission work 30 per cent larger in number than those following the Kansas City convention six years ago, and that during the present year there have been 60 per cent more signatures than last year. These encouraging conditions thus reported by the Student Volunteer Movement are reflected in our own Baptist work. The New World Movement has directly stimulated the interest of our own young people. In the candidate department of the Woman's Foreign Mission Society alone there are more than 1,000 names upon this list.

## Burma Calls for Reenforcements

"The need for station missionaries in Burma is acute. In 1905, there were forty-four station missionaries on the field, while in 1920, there are only thirty-three. Meanwhile, the work in the stations has grown by leaps and bounds. We then had two high schools in charge of station missionaries. Now we have eleven. Then there were nine middle schools, while now there are twenty-four and about the same number of primary schools that will soon grow into middle and high schools. These are all Anglo-vernacular. There are only eight Karen missionaries on the field to look after about 50,000 Karen Christians organized into about 800 churches. The average age of these men is nearly sixty.

## Damned by Their Mothers

Superintendent Mortenson of the public schools of Chicago is quoted in the Herald-Examiner of April as follows:

"The morality situation among school girls is not showing any improvement, but we have been doing everything possible to protect and guide the young women in Chicago and, I believe, are succeeding as far as possible.

"There is a serious handicap to our efforts, however, in cases of girls whose mothers are of the alleged 'better' families. These wealthy mothers seem to resent our efforts at warning their daughters against extravagances of conduct.

"And besides, the girls naturally follow the examples their mothers give them. In the wealthy homes the school girls see the elder women of the family wearing extreme costumes and conducting themselves in a fashion many of us would call indiscreet."

## Will God Know Whether They Mean It?

Our aldermen have turned to religion to help them out of their knotty problems. By unanimous vote yesterday, the council directed its committee on committees to prepare a new rule requiring all future council meetings to be opened with

prayer. The rule will be the first of its kind in the city's history. The resolution was introduced by Alderman Guy Guernsey and recommended by Chairman Oscar H. Olsen of the judiciary committee. It was passed amid a silence that bordered on awe, consternation, bewilderment and timidity.—Herald-Examiner, Chicago.

## They Were Sure They Could not—But They Did It, Plus

The Moulton Memorial Church of Newburg, N. Y., Rev. A. E. Finn, pastor, was given a quota for the New World Movement of \$28,007. It was beyond all expectation, beyond all precedent, beyond all reason, far beyond their ability, the members were sure. But loyalty to the Northern Baptist Convention and above all loyalty to Christ compelled a real campaign to get the nearest approach to this, not-to-be-thought-of amount. They subscribed \$30,279. Now they knew their own powers so they purchased a parsonage, added \$600 to the pastor's salary and saw the baptism of many converts.

## M. Viviani Appreciates Help of Churches

The commission on relations with France and Belgium of the Federal Council of the Churches of Christ in America recently invited M. Viviani of France to speak to them regarding French reconstruction. The event took the form of a luncheon at the Metropolitan Club in New York. The entire meeting was conducted in French, addresses of welcome being made by the chairman of the commission, William Sloane Coffin, and the general secretary of the Federal Council, Rev. Charles S. Macfarland. M. Viviani said: "The work done by your churches has awakened our highest gratitude. Material help avails little without moral help, and I have sufficient proof that you mean to continue the moral aid which France still so deeply needs."

## Reenforcements Are Taking the Field

Between April 1, 1919 and April 15, 1921, missionaries of the American Baptist Foreign Mission Society have been appointed and sailed as follows: Men, thirty-one; wives, thirty-one; single men, six; short term men, three; single women (clerical), four; women to be married on field, four; total, seventy-nine. Appointees who have not yet sailed include men, ten; wives, ten; single men, twelve; women to be married before sailing, two; single women, one; total, thirty-five. Appointees of the Woman's American Baptist Foreign Mission Society include fifty-six who have sailed and twenty-two who have not sailed, making seventy-eight. In all one hundred thirty-five have sailed and fifty-seven are yet to sail. The grand total appointed since April 1, 1919 is 192.



## Light is Breaking Among the Burmans

*Christians on the foreign fields have many things to teach American Christians — Here is the story of the way in which a rich Burmese lumberman combined religion with business and gave the gospel to his lumberjacks — The New World Movement is trying to start such work in a thousand places.*

### A Saw Mill Gospel

MAUNG BA TSEE is a product of our Mission School in Rangoon, though he did not become a Christian until after leaving the school. He taught school until the government requirements for teachers became too stringent, when he bought an old saw mill and began the business in which he has been very successful.

#### Worth Rs. 200,000

His wealth is estimated at 200,000 Rupees. During the war Maung Ba Tsee supplied much timber for the railroads and bridges in Mesopotamia and Palestine. For this and other helpful services he received from the British Government a medal. He has become the most trusted and important timber contractor in our neighborhood. Recently while building the branch railroad from Bynmana to Lowe he was given the whole contract for the Pyingado Railway ties.

#### Chapel Goes With Saw Mill

But while he hired men to saw his logs he preached to them too. His foreman and managers were given as full instructions about Christianity as about lumbering. A chapel was built in the lumber camp beside the saw mill, and the workmen were called together and heard the Gospel.

#### Called for a Campaign

This had gone on for about sixteen years, when during our evangelistic campaign throughout the district Maung Ba Tsee asked us to have a campaign at the saw mill village. The first year about five hundred people came from the surrounding villages and saw the pictures and heard the message. Three of the workmen were baptized. About a dozen nearby villages were visited during the months that followed. Maung Ba Tsee urged the claims of Christ on those who came to him to discuss business. Last year the second Evangelistic campaign was held at the village and at the close of the meetings the manager of the saw mill asked for baptism. An old foreman of former years, who had resisted the preaching of Maung Ba Tsee for seventeen years said he wished to be a Christian.

#### A Mass Movement Begins

That day down in the pool under the great arching bamboos of the forest Rev. Braton Case baptised thirty-four Burmese. To quote from Mr. Case. "This is the largest number of this race I know to have been baptised at one time. It was the first time I had seen the majority of the heads of the households of a Burmese village turn to Christianity at a step." It made us feel that after one hundred years of resistance against Christianity here was the beginning of a mass movement of the Burmese people toward Christianity. The whole section was in a

ferment. There were many others waiting who said they wanted to become Christians and that they would form a model Burmese Christian village on the edge of the forest, and Maung Ba Tsee said he would help them. The inspiring thing about it all is that the response of these Burmese was due to the years of faith and work on the part of a Burmese layman who is using his influence and money with a joyful enthusiasm for the conversion of his workmen and their friends. He considers making Christians as important a part of his business as making money, and when he hires men and places them in positions of trust, he thinks of the Christian influence that will result.

#### "I Will Gather 1500 Persons"

The day Mr. Case left Pinyinana, for his furlough in America Maung Ba Tsee came with a signed statement. Translated it reads as follows:

"The seed which you have planted in these towns and villages I will surely water and care for until you return, and will endeavor to have it bear fruit to the utmost of my ability. Next year I will also be responsible for carrying on the evangelistic campaign here on even a larger scale than we did last year. I will assemble fifteen hundred people at my saw mill village, and will bring in those who are believers to meet your successors, the younger Saya Case and Saya Josif, to receive baptism."

#### Ready to Turn if—

When the 4000 Burmese Baptist church members are filled with a like spirit of enthusiasm for the Master, the 10,000,000 Buddhists of Burma will be won for Christ. The hopeful sign is that in many quarters of Burma this aggressive evangelistic enthusiasm is taking hold of the Burmese. Where three years ago we were satisfied with thirteen converts, this past year, with the help of such native Christians as Maung Ba Tsee, we have won

145 converts. The village population, which predominates in Burma, is ready to turn to Christ in large numbers, not only among the Burmese but also among the Karens, the Chins, the Kachins, the tribes of Kentung and the Talaings, if only we had the missionaries to send to them and the money to pay the native helpers.

### Where to Get the Fuel

ANY christian minister can preach one missionary sermon, to preach regularly and often on this theme requires study. Rev. William A. Hill, of the Department of Missionary Education, suggests these themes for sermons and a few strong books on each topic:

- The Ministry of Education
- "Educational Missions"—Barton
- "Christian Missions and Social Progress"—Dennis
- Racial Leadership in Christian Missions
- "The Rising Tide of Color"—Stoddard
- "Some Great Leaders in the World Movement"—Speer
- The New Type of Christian Missionary
- "Some By-Products of Christian Missions"—Headland
- "Ancient Peoples at New Tasks"—Price
- "The Social Aspects of Foreign Missions"—Faunce
- The Authority for Christian Missions
- "The Bible and Missions"—Montgomery
- "The Bible a Missionary Book"—Horton
- Missions Justified
- "The Apologetic of Modern Missions"—Murray
- "The Why and How of Foreign Missions"—Brown
- "The Missionary and His Critics"—Barton

### The Adventurous Note

WE must do our utmost to complete the financial campaign. Failure here would mean loss to great interests of the Kingdom in so far as they are represented by Baptists.

But I am most burdened for a joyous and adventurous note in Christian experience; for the great seed thoughts of the Kingdom, justice and good will, mercy and faith; for the whole temper, virility and outlook of Christian living. Money is needed, sorely needed, but money alone will not bring us salvation.

We are realizing how hard it is to install new denominational machinery against long established habit and tradition, and how slowly the vitality and consecration of a great fellowship like ours, is lifted. Yet surely we are accomplishing these things. But oh for the tide to come in and the breezes of heaven to blow! Not to relieve us of plans and effort and study, but to thrill our people with a mighty impact of power.

Selected.

### Choir Walked 300 Miles

There was a choir of twenty-one young people from the Lahu country near China, who walked 300 miles, plus a railroad journey, to attend the All-Burma Convention at Mandalay. Can you get this idea—you church people? Twenty years ago there was not a Christian Lahu on the earth. Now our church has 12,000 or more members. Perhaps, it would do American choirs good to walk 300 miles before they sang. Let that be as it may, this choir sang magnificently. The Kachins are speedily becoming Christians and only a score of years ago almost nobody knew this tribe existed.





# The Devotional Life



## Close the Door

Yes, ever so gently, close the door. Shut out the disquieting distractions, the dirt and dust of the daily grind. Leave without, the ever-grasping love of self, that load of lost hopes, the over-anxious cares, the deathly secret longing for sin. Thus only, may we follow the Master, very early in the morning before the break of day, or alone into the silences of the grove, or up the mountain sides, to the sacred stillness of the shrine where, alone with Him, earth's grime forgotten, its seductive summons silenced, only the perfume of His presence greets us at the portal of its door.

Nor should we dare to cross the threshold with unforgiveness within, as he who would be acceptable in bringing his gift to the altar; so must we first face the world unashamed, and hesitate to rush into such a presence with unwashed hands or bitter heart; but with calm poise and expectant joy, quietly pass from sight into that presence, whom to know is life, joy, happiness and peace.

The quiet hour is past. The door again is shut; but life is never quite the same. It is fuller, sweeter, more in tune. Now one is vaguely conscious that it is much easier to sing, when clouds hang grey, far easier to laugh when life runs cold and dull; the warmth of our hand-grasp attests a fervor unrealized before, and the face just sheds sunshine, even amidst tears—for have we not just closed the door?

For one short hour we are brothers to those worthies, who have toiled and won; we are comrades of the heroes of ages; we talk with the only One, absolutely true, who lived and talked both in them and through them.

For one short hour our giving and our receiving is unsoiled by pride, uninfluenced by want. All earth is not only worthless, but blessedly forgotten. We live in a world where at last, we are understood, encouraged, loved and forgiven.

There is something wonderfully strange, almost past understanding in that richness of power, past reason, received; the sheer joy of living, really living life at its full; the calm whose quiet no tongue can express, may all be found behind that closed door.

## Two or Three

There are some words, so familiar yet never losing their fascination, so surcharged are they with deep, precious meaning, I often like to take in a very literal sense, as including in their import, only two or three souls; such an unfolding of their intent has grown more and more captivating.

"Where two or three are gathered to-

## Meditations on Prayer

BY THEODORE BACON

### Close the Door Two or Three Dare to Pray

gether in my name, there am I in the midst of them."

What mountain peak stands out more clearly in the light of after years than the childhood prayers at father's or mother's knee? Then the bubbling emotion of the first springs of childlike trust in a personal heavenly Father are poured forth in their crystal purity. Yet only two are present.

Later in life when the new home was in its making, nothing was quite so precious as those first prayer gatherings of two souls. The early home life with its misunderstandings and—well! it was all smoothed and hallowed as two knelt before the mercy seat and sealed not only their love, but their unlearned, and better selves, with a chain whose golden links reached 'round the throne.

When some emergency, some daring adventure of faith or fortune loomed in the near future, the same unfaltering trust in the same ever sympathizing Father seemed to sweep these two into a kind of haven of comfort and inspiration, there to repeat their endless thanks and to receive a fresh supply of love and trust.

Did you ever realize how effective forgiveness is when sent through oral prayer? The sting of wrong so quickly removed, the wounded heart so wholly healed, when two together kneel at a common throne; when two, in the hush of almost wordless prayer, confess a common saviour, one of them for the first time; while the other repeats the ever real and living experience of the joy of redeeming love.

No lifeless words can half express one living hour like this. Its treasure none

can express, and only His loved ones know.

## Dare to Pray

The obvious prayer of the drowning sailor or the trapped fireman, no human sympathy could deny, much less a merciful heavenly Father. Though they are but cries wrung from the heart-strings, only stone could resist.

The prayers at the bedside of the slowly dying child, so pitifully helpless, have the blessing of being unselfish and are so wonderfully human, linking us in kindly sympathy to all who love and lose. Then there is the prayer for health and strength, for altruistic service. They too, have their own unmeasured rewards.

So many hearts there are with so many needs and so many kinds of prayers. It would seem as if prayer was a measure of Christian growth; and yet, have we ever dared to pray the prayers impelled by love? Prayer seems sometimes to move so slowly while our better self outruns it.

Dare we pray, "Thy kingdom come," when we falter at the task so near at hand? Dare we pray, "make us more like Thyself" as we see the shadow of a mighty cross in the way we should have to take? Dare we pray the simplest words, "forgive my sins" while lurking so near, their very breath reaches us, are those very sins we have not wholly conquered?

One of the most comforting facts about prayer is the conscious assurance that, however feebly uttered, however faultily framed, the answer and the reward, the crown and the prize, are limited only by our capacity to receive and our ability to appropriate.

The inspiration from this thought is the incentive to measure up to our best, to dare to ask up to our capacity, and to keep the sacred trust involved.

For the "bruised reed shall he not break and smoking flax shall he not quench, till he send forth judgment unto victory."

## PRAYER FOR THE WEEK

**O** GOD, Our Heavenly Father, we pray that Thou wilt awaken in us a keen and quick responsiveness to all Thy calls and revelations. Let not the cares of this world, nor the deceitfulness of riches, nor the lure of pleasure smother our dreams and longings for the better things and the better day. We would live with the open mind, we would be guided by Thy Holy Spirit. Give us a great burning passion for the truth. Grant us, O Lord, the courage of our convictions and the Christlikeness that will make us endure with joy the sacrifices and hardness of the way that leads to the goal of all our highest visions. Help us to complete our tasks with honor to ourselves and glory to Thy name. And forgive us our trespasses as we forgive those who trespass against us. We ask it all in the name of Jesus Christ our Lord. Amen.—Christian Evangel.





# The Chimney Corner



## Not Too Heavy

THIS present week marks the first anniversary of a beautiful event in our lives—of a week in the year 1920 when, as Northern Baptists, we began picking up the burden of a hundred-million-dollar task for redeeming the parts of the world which, by agreement with other denominations, are exclusively ours to evangelize and educate and doctor.

To any of us who have groaned a bit now and again over this added burden, the following true story is earnestly recommended. Perhaps it should even be cut out and pinned in the mirror where we tie our Sunday cravats on the first day of the week.

Kate Douglass Wiggin once met a little girl on a city street carrying a little boy almost as big as herself.

"Isn't he too heavy for you?" asked Mrs. Wiggin.

"Heavy?" answered the little girl, "no, he isn't heavy—he's my brother!"

In the simple reading and re-reading of this naive reply may there percolate into each of our hearts the passionate desire of the Lord Jesus when he prayed "that they all may be one."

\* \* \*

A golden dream was sent to dreamers two:  
One scorned the dream,  
The other made it true!

## Plenty—Down in Egypt

TO EVERY Baptist who likes to prove his religion by chapter and verse, we recommend the passages in Exodus where Moses brings to Pharaoh the command of the Lord: "Let my people go into the wilderness that they may serve me."

For Pharaoh presents four subtle compromises that have their analogue in our day.

First of all this strategist said: "Why not sacrifice to your God here in this land?"

But the man of God shook his head: "It is not meet so to do—for how can we worship our God in the strongholds of idolatry and paganism? You would mock us!"

Yet there are Christians today who think they can worship God—down in Egypt! It is at them the worldling looks as he says: "There's mighty little difference between us!"

Then Pharaoh made a subtle amendment to Moses: "Go—but don't go very far away."

Border-line Christians follow that program, with one foot in the kingdom and one foot in Egypt, trying to serve both God and mammon—and succeeding to the point of dwarfing every noble project, and of stunting every line of growth; so that the worldling says: "What's the matter with the churches nowadays? They don't do anything."

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

The third compromise struck even deeper: "Go serve the Lord your God," said Pharaoh, "but who are they that shall go?"

"We will go with our young and with

## Omit a Verse? or Sing the Whole Hymn?

Now is the acceptable year of the Lord. Every good gift and every perfect gift is from above and cometh down from the Father of lights.

Whoso hath this world's goods, and seeth his brother have need, and shutteth up his heart of compassion, how dwelleth the love of God in him?

\* \* \*

Withhold not good from them to whom it is due, when it is in the power of thy hand to do it.

Other sheep I have which are not of this fold; them also I must bring; and there shall be one fold and one shepherd.

Remember the words of the Lord Jesus how he said: "It is more blessed to give than to receive."

Let your light so shine before men that they may see your good works, and glorify your father which is in heaven.

Debtor—to both to the Greeks and to the barbarians, both to the wise and to the unwise.

\* \* \*

Make straight in the desert a highway for our God.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

Verily I say unto you, the harvest truly is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest that he send laborers.

Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.

Make mention that his name is exalted: praise the Lord, call upon his name, declare his doings among the people.

Every man according as he purposeth in his heart so let him give, not grudgingly, nor of necessity, for God loveth a cheerful giver.

Not every one that saith unto me Lord! Lord! shall enter into the Kingdom of Heaven: but he that doeth the will of my father which is in heaven.

Today if ye hear his voice, harden not your hearts.

\* \* \*

"Thy kingdom come," we pray. Ah, we must send our money to fetch it!

our old, with our sons and with our daughters, with our flocks and with our herds will we go."

"Not so!" exclaimed the crafty king, "ye that are men go and serve the Lord, but leave your little ones—down in Egypt."

And this, too, we parallel today. Christian parents neglect the religious nurture of their children, and are careless in teaching them how to pray, to read their Bibles, and to serve their generation. Children "down in Egypt" are given dancing lessons, music lessons, horseback lessons. They are well fed, well dressed, busy with endless trifles, but their souls are starved with nothing but "Egypt" for nourishment.

Next came the climax of strategy: "Very well," Pharaoh agreed, "go ye, serve the Lord with your little ones, only let your flocks and your herds stay down in Egypt."

But Moses replied with fervor: "Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord until we come thither."

This fourth compromise strikes accurately at the root trouble in modern Christianity: wives, husbands, children, going up to worship God, but their possessions down in Egypt!

There always seems to be plenty of money down in Egypt: manufacturers and store-keepers and hotel men can tell us that. There is money for automobiles, silk shirts, rich furs, jewelry, "room with a bath, please"—the list is endless. There seems to be plenty—down in Egypt, while up in the house of the Lord the same people frown at the size of an enlarging budget!

It is to those of us most conscious of this discrepancy in our own religious life that the challenge of Moses sounds forcefully across the centuries: "Our possessions shall go with us out of Egypt, for thereof must we take to serve the Lord our God." And the New World Movement pledge card will become an instrument by which the contributor, as he sits in his pew, can touch every continent and do a work for Christ where his own footsteps can never tread.

\* \* \*

"Some men pray for the millennium and don't give a mill toward its coming. But the chariot wheels of the millennium are made of consecrated dollars."

## "What Do Your Wear?"

(FROM "MISSIONS")

A MISSIONARY who was at home on a furlough was invited to dinner at a great summer resort, where he saw and met many women of prominence and position.



After dinner he went to his room and wrote a letter to his wife. He said: "Dear wife: I've had dinner at the great Hotel ——. The company was wonderful. I saw strange things today. Many women were present. There were some who wore, to my certain knowledge, one church, forty cottage organs and twenty libraries."

In his great longing for money to pro-

vide the gospel for hungering millions, he could not refrain from estimating the silks, satins, and diamonds of the guests at the dinner in terms of his people's need.

*What are you wearing?*

\* \* \*

*"Go ye into all the world," we say to our missionaries. "Stay right here in my pocketbook," we say to our greenbacks.*

# The Young Reserves

## Sing a Song of Sixpence

By "Peggy"

THIS is really chapter four of "Winning the N. W. M." but Polly Prim and I wanted every possible \$ to appear even in the *title*, because at first—just at first—both Peter and Polly laughed at Bill and me for industriously saving and earning money to pay our N. W. M. pledges of seven cents a day.

"How's a tiny little bit of a seven cents ever going to win that great big N. W. M.?" they would cry.

"If everybody did it you'd soon know," we answered, and Bill added: "It only takes a hundred pennies to make a dollar, and every dollar counts in supplying what our missionaries need."

So we four talked and talked and talked, but Peter and Polly looked unimpressed; so every day for two whole weeks Bill and I wrote them a card and slipped it in their mailbox on our way to school. The cards read like this:

1. \$alarie\$ of our Baptist missionaries everywhere begin and end with Baptist dollars.
2. \$hip\$ and \$ail\$ and \$team-car\$ to carry them to their mission fields begin and end with Baptist dollars.
3. \$addle\$ and \$led\$, \$edan-chair\$ and \$ampam\$ to take them around their mission stations begin and end with Baptist dollars.
4. \$chool\$ and \$cholar\$hip\$, \$late\$ and \$tudy-book\$, \$eat\$ and \$cissor\$ all begin and end with Baptist dollars.
5. \$ickness\$ and \$urgeon\$, \$tretch\$ and \$plint\$, \$ponge\$ and \$pray\$, \$oap\$ and \$oup\$, \$heet\$ and \$upplie\$ for every Baptist hospital begin and end with Baptist dollars.
6. \$hoe\$ and \$ock\$, \$hirt\$ and \$kirt\$ for the poor barefoot refugees in Central Europe begin and end with Baptist dollars.
7. \$wing\$ and \$hower-bath\$, \$ewing-classe\$ and \$cissor\$, \$hutter\$ and \$ide-walk\$ and \$teps\$ on Baptist Christian Centers all begin and end with Baptist dollars.
8. \$cripture\$ and \$croll\$, \$ong-book\$ and \$ervice\$ in Baptist missions begin and end with Baptist dollars! etc., etc.

Bill and I had great fun getting these ready, and long before Peter and Polly had received our fourteenth card they were eager to save and to earn, for they soon saw why every Baptist girl and boy should sign a New World Movement pledge card.

Their allowances are much larger than our, so they did more saving than earning

to pay their pledges, although Peter became an agent and earned a tidy income getting subscriptions for a certain well-known boy's magazine, and Polly painted pretty place-cards for all the dinners her aunts and cousins gave last winter; and as they gave a great many parties, she actually earned nearly \$10 this way.

But the queerest, strangest, grandest, finest thing they did was to interest their own father in the N. W. M. He is a perfectly splendid man, but ever since their mother died years ago he has stopped going to church, and he's out of town so much that Peter felt he had probably never even heard we had a New World Movement.

"And the least we young Reserves can do is to *remind* our parents of it," Polly Prim added.

So they kept on reminding him and reminding him and reminding him for fourteen days in succession, by mailing him our fourteen \$ cards, with a note on the back of the card telling how interested they were becoming, how they were saving and earning, etc. Well, fourteen cards can make quite an impression, you know! And on the fifteenth day they sent him their copy of "The Survey". With red crayon Polly marked an X opposite the Baptist work she hoped would be helped with her money, while Peter put a green star beside his favorite places.

Mr. Printon was very much amused at first! Then he was astonished at their interest! And finally *he became interested*

## Put on Your Thinking Caps!

DEAR YOUNG RESERVES, its high time to pull on your thinking caps, sharpen your pens, and write your very nicest thoughts about Truth to be sent by May first to Miss Applegarth, care of THE BAPTIST, etc. Sixteen letters have arrived (today is only April 15), and they are good letters, too, but maybe there's an even better "thought" tucked somewhere inside *your* head—who will ever know, though, unless you jot it down on paper right away? A boy who is not a Baptist Reserve decided to send in his "thought" even if he was not eligible to compete for the prizes. This is one of the good things he wrote: "A lie is very comfortable at the time, but the truth is more comfortable to live with *all* the time." But it isn't just our own comfort that counts the most is it?

Hoping to hear from many more of you soon,

Your Editor.

*himself!* Next they sent him their free copy of "The World at the Cross-Roads," which is brimful of large quaint pictures, as I told you several weeks ago. He sighed over the forlorn people, he grinned at the merry ones, and smiled at the happy old Christian grannies so different from the heathen ones. Then he said to himself: "I'm glad we Baptists are doing something so big and worth while. And he made a marvelous fat pledge then and there!

Well, were we happy? ? ?

## Outside the Gate

ONCE upon a time there was a very attractive girl,—the kind who is called a debutante. She had been very popular in school, and now that she had graduated she was received into good society everywhere, in spite of the fact that she thought nothing of telling a lie: either a little *white* lie to save herself socially, or a *rainbow* lie to dress up a dull story, or a really *black* lie to hurt someone else. But somehow or other she thought nobody noticed, for she kept growing more and more popular.

One day at home she was boasting about what fine society friends she had—"everybody who's worth knowing in town," she said!

But her keen old grandfather said gently: "Then I'm afraid, my dear, that you are going to be frightfully unhappy in the after life, standing around outside the gates of heaven forever and ever with all that wretched crowd of other persons who can't be admitted, either."

The attractive debutante frowned: "*Outside the gates of heaven*—but why should I be kept out there, grandpa? Surely not just 'because I love parties?'"

"Oh, no, not that at all," the old man replied quickly; "but every once in a while, dear child, I am startled to overhear you plainly *competing* for a place among that rather low-down group of outcasts whose acts on earth will necessarily bar them outside the gates."

Seeing her puzzled expression, he reached for a Bible and opening it at its very last page he pointed to two verses in the twenty-second chapter of Revelation saying, "Perhaps you don't realize what horrid companions you are choosing!"

She took the Bible and read with a rapidly beating heart: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the City. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and *whosoever loveth and maketh a lie.*"

"Oh dear me!" she gasped, "I didn't dream I was that kind of person. O-oh!"

And because she was really the dearest kind of a girl, who loved pleasant society, she took one last frantic look at those other wretched people who would be so uncomfortable to have around through an eternity. Then her grandfather turned over some pages of the Bible until he found her a motto she has repeated every day since then: "*Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord my strength and my redeemer.*"





# Young People's Work



## Topic for May 15

HOW TO ENJOY ONE'S WORK  
Eccles. 3:1-13; 5:18-20

*"I know that there is nothing better for them, than to rejoice, and to do good so long as they live. And also that every man should eat and drink, and enjoy good in all his labor, is the gift of God."*

### Suggested Literature

"The Man Who Dares" by Prince; "Making Life Count" by Foster.

The above words were not written to the time-server nor to the man who never expects to get anywhere in the world. The aimless, shiftless sort who aim at nothing in this new world, will be sure to realize their aim.

1. *Have a job.* Every young person should have some commanding task. Of course, his parents may have money. But, the reason there are so many parasites in the world today is because wealthy parents have not seen to it that their children had worthwhile tasks to perform. The discipline of a real man-sized job is simply wonderful.

2. *Know the job.* No matter how difficult or how exacting. Know your job better than anyone else. There are other people related to your job. Know them and learn to do team work.

3. *Do your job.* Do not leave it to chance. Excuses are not in order for the healthful, virile young man or woman. If you are employed to perform a certain service, forge your daily program in such a way as to do that service with the highest efficiency. To slight your job means to injure your character.

4. *Be happy.* Do not always be looking for a change. Better dismiss the clock from your mind. Get sufficient rest at night. Eat as a human being ought to eat. Bring to the office with you all the joy and vigor of your young life and success will be yours.

### Missionary Maps

Young people who are interested in the missionaries and the mission stations of the Northern Baptist Convention should write to The General Board of Promotion, literature department, 276 Fifth Avenue, New York City for a description of the eight new maps showing location of every missionary of all our missionary societies, general and woman's.

### Canada

The Baptist Young People's Union of St. John city and county have published a very attractive program of activities for 1921.

### Michigan

The city B. Y. P. U. of Detroit has made a distinct advance in adopting an educational basis for the awarding of city banners. The requirements are in

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

keeping with the objectives of the ten-point standard of efficiency. The rating of the local union is determined as follows: 1, Per cent of membership who read the Bible daily; 2, per cent of membership taking an approved study course; 3, per cent of membership attending the B. Y. P. U. weekly devotional meetings; 4, per cent of membership contributing regularly to the local union, church and missions; 5, per cent of membership attending the monthly rally of the city union.

### Way Down in Dixie

Mr. F. H. Leavell, state B. Y. P. U. secretary for Georgia gives the states of the Southern Baptist Convention with the number of unions as follows: Alabama 425, Arkansas 200, Florida 165, Georgia 1,150, Louisiana 246, Maryland 102, Mississippi 315, North Carolina 450, South Carolina 210, Oklahoma 500, Tennessee 400, Texas 2,100, Virginia 500. Mr. Leavell further states: "It is evident from these figures that if complete reports were in, there would be in the South about 7,500 Baptist young people's unions, about 500 of which are A-1 (standard). Figuring that the number of Baptist churches in the South is 25,000, this means an average of one union to three churches."

### Nebraska

The goals for this great state are as follows:

1. Fifty standard churches in religious education by May 1, 1921. This means that the new denominational standard for churches shall not only be adopted, but put into actual operation by at least 100 Nebraska churches by the end of the fiscal year.

2. Three hundred life enlistments for the ministry and missionary service by May 1, 1921. Those who have previously enlisted and are now in college elsewhere in preparation are to be included, as well as the new recruits.

3. One thousand student enlistments for higher education by May 1, 1921. This goal includes all Baptist students now in Grand Island College, state university, state normals, or other state schools, or schools of other denominations within the state, and those who will sign a pledge that, barring unforeseen obstacles they will enter some institution of higher learning during the next school year.

4. Five thousand new church members by May 1, 1921. This includes those who come by baptism, letter or otherwise, and

all who have been received since April 30, 1920, will count on this goal.

5. Remainder of state quota of \$1,500,000 for New World Movement by May 1, 1921. "One Hundred Churches Over the Top This Year" is to be the slogan.

### TITHING TESTIMONIAL

Mr. John Hipp, clerk of the City Park Baptist Church of Denver, Colorado, in ordering tithing pamphlets, writes:

"I am sure that you will be glad to know that the literature heretofore received from you and from the Layman Company and distributed in the City Park Baptist Church of this city, has produced great results. Largely through the influence of this tithing literature, our church the first day of the canvass for the 'New World Movement' for which our assignment was \$51,000, subscribed \$58,000. On the Sunday after Christmas it subscribed \$1000 for the relief of the starving children of Europe. At the communion service the first Sunday in December it gave nearly \$50 for the famine sufferers of China, and in the Christmas entertainment gave about \$35 for a new Indian church recently organized in Nevada. The church also gave a liberal donation for the education of two Indian twin orphans attending Bacone College, and, best of all, we have paid up every cent of current expenses, practically as fast as it has accrued.

"If the entire church tithed, what a difference it would make in the progress of Christ's kingdom on earth and how it would enrich the lives of all believers."

## How the New World Movement "Killed" Our Church

By ARTHUR V. WILLEY

"It will kill our church spiritually and financially," said many a good brother to me about the New World Movement. And now after eight months of the "un-spiritual movement," let us notice just how it has "killed" our church.

1. It has crippled (?) the cause of missions.

Offerings last year \$519.40.

Eight months of this year, \$1,430.57.

2. It has crippled (?) the current expenses.

\$800 added to pastors salary.

\$400 improving parsonage.

3. It crippled (?) our building prospects.

We raised \$1,679.00 for building site. Plans are being laid for a building to cost \$60,000 to \$75,000.

4. The church is spiritually dead (?) Forty-eight additions last year.

Ten young people have volunteered for ministerial and missionary work. The Bible School has doubled its enrollment. Special meetings are to be held. We believe we have been blessed because we have honored God with our substance. We thank him that he has killed our church in the foregoing manner. Idaho Falls, Idaho





# Religious Education



## International Uniform Lesson for May 15

WORKING WITH OTHERS

1 Cor. 12:14-27, Golden Text: 1 Cor. 12:27

By JOHN A. EARL

### The Lesson Text

One of the problems which Paul had to solve was the problem of pagan disintegration. Working with others is not a pagan virtue. In non-Christian lands today the missionary meets the same problem. The people have to be taught to get together and work together. This is the reason for the sustained insistence of the Apostle Paul in all his letters on unity and integrity in the Christian societies called churches. After the conversion of the pagans to Christianity the old environment and habits exerted a mighty pull upon the converts, and the tendency was to carry the spirit of disintegration over into the church. Therefore Paul kept urging them to keep the unity of the Spirit in the bond of peace.

### The Lesson Taught

Working together depends upon three things, viz., communion of spirit, community of interests, and cooperation of effort.

### Communion of Spirit

I place this first because it is logically and chronologically first. Team-work is impossible without team-spirit. "Come unto me all ye that labor and are heavy laden and I will give you rest," necessarily precedes "Take my yoke upon you and learn of me." One cannot work with Christ until he has taken on the spirit of Christ. In his great chapter on the unity of the church found in Ephesians, 4:1-16, Paul traces all Christian unity back to its source in the Spirit (Eph. 4:3-6). The inversion of this order always has and always will work against the very unity that is sought. The unity sought among the nations at Versailles was not found, because there was not first and last unity of spirit. The marriage relation is often marred in spite of the legal contract sanctified by the rites of the church because the unity of the spirit is absent. The unity which is lacking in the industrial world is not lacking for want of a program, but for want of a spirit. The spirit of mutual confidence and respect must be cultivated by both capital and labor before they can be much of a change for the better in industrial relations. The spirit of self-seeking is destructive of the spirit of unity. The spirit of altruistic service is a team spirit and cannot work in single harness. In the chapter from which the text of the lesson is taken, Paul makes much of the Spirit, and his emphasis is placed just where this outline places it.

Before he touches the diversities of gifts and operations of the Spirit, he says, "Now there are diversities of gifts, but the same Spirit." Communion of spirit or fellowship with the Spirit of Christ is the sine qua non of all successful working with others.

### Community of Interests

This is the second condition of worthy cooperation. A great modern writer is at present setting forth in one of America's popular magazines his ideas concerning a United States of the World based upon the form and plan of the United States of America. It is interesting reading, but purely academic, because it fails to make allowance for the "personal equation," or what might be called the diversity of interests involved. The United States of America is held together by a community of interests. If such a community of interests could be secured among the nations of the world, then a United States of the World would be possible. The community of interests in the industrial world are the same whether represented by labor or by capital. Much of the trouble from this source has arisen because the community of interests represented is not sufficiently emphasized and cultivated. The glaring weakness of Protestantism lies in the fact that the community of interests which should characterize a united Protestantism has been sacrificed for the sake of diversities which do not always involve vital principles. Society in general is a crazy quilt of conflicting colors and pieces because the community of interests which should guide and govern mankind in social living has been set aside for an independence which creates and sustains nearly all the religious sects the competition of business, the stratification of society and the warring nations. It is quite possible to emphasize and cultivate community of interests without destroying creative genius, personal initiative, private property, national patriotism, or even Christian denominations. The happily married couple with community of interests and yet with personalities unmerged is the type for society.

### Co-operation of Effort

With communion of spirit established and with community of interests recognized, there is no reason why cooperation of effort should not follow successfully. These three constitute as it were the personality of society. Cooperation is the body through which the personality of society expresses her spirit and mind. Without cooperation of effort, communion of spirit will languish and community of interests will lose their appeal. City building illustrates the point. The communion of spirit finds a common bond in community of interests, and community of

interests are enhanced by cooperation of efforts through the work of all civic organizations pulling together for a bigger city, a better city, a more beautiful city. No civic organization gives up its identity. On the contrary its identity is strengthened because it exists and works for a worthy object in common with other civic bodies.

## A Great Victory Possible

By J. Y. AITCHISON

The following information is given in three letters which came to my desk this week:

The First Church at Roselle, N. J., with 350 members contributed during the fiscal year ending March 31, 1920, \$1,200. The first eleven months of this fiscal year the 307 members who made pledges to the New World Movement paid \$6,002.35. From other members \$800 has been received, making in all from this church \$6,802.35. A year ago when the New World Movement pledges were taken this church had a debt of \$750 for repairs on the building. During the year they have increased their current expense budget from \$4,000 to \$5,000 and paid \$600 on the debt.

The Toulon, Ill., church went over the top on its allotment a year ago. It has recently held an evangelistic meeting of three weeks which is characterized by one of their leading laymen, as "the greatest meeting the Toulon church ever held." Fifty-eight people made public confession of Christ. Forty-nine have been baptized and eight received by letter.

At a meeting of group leaders of the First Church, Hartford, Conn., recently held it was unanimously voted to raise the balance of their quota by April 30. During the campaign a year ago the church subscribed about \$130,000. It expects to subscribe \$20,000 additional to complete this quota by May 1.

It is most enheartening to have reports such as these come from different parts of the country. This will be our last message to Northern Baptists before the close of the fiscal year. If all our churches pay the amount due on pledges up to and including May 1, and secure cash subscriptions from those who have not previously pledged, these receipts, together with generous contributions from others, will enable us to close our books on May 5 without deficits.

The outlook is hopeful. The victory could easily be lost by a spirit of overconfidence, inactivity or lack of faith and prayer for God's blessing upon us during these crucial days. We are counting on every Baptist church to give, "not grudgingly or of necessity, for God loveth a cheerful giver."





# Our Own Folks



## Philadelphia Letter

By ARTHUR C. BALDWIN

The newspapers report that there were over 10,000 accessions to the churches in and about Philadelphia during the Easter season. Concerning the truth of this, deponent knoweth not. We have the exact figures, however, from seventy-two Baptist churches. They report 1,576 additions of which 1,112 were by baptism, 354 by letter, and 110 by experience. Moreover the season's work is not ended. There will be many more additions before June 30. A conservative estimate for all our own churches up to June 30 is 2,500.

The new cardinal came back from Rome as prophesied and his followers did their best to rock the old city. There were committees, bands, processions, displays. Zealous adherents in the city hall prepared an official sign under high authority which was to be displayed from that building, "Our Cardinal." After a committee from the Baptist conference got busy however, the sign was hustled off to a Catholic institution and now no one can be found in the city hall who had anything to do with it. Protestants have some tremendous affirmations to make, but once in a while, as then, we have to make our negatives and protests heard. Rome will take every trick unless we are eternally on guard, if you know what I mean.

Mantua Church is rejoicing in the coming of her new pastor, Rev. Walter R. Alexander from Stamford, Texas. We appreciate the fact that Texas did not want to lose him but if Philadelphia called, of course there was nothing to do. The field is an important one and has waited long for the right man.

Norristown. First, announces a two-day Bible conference on Thursday and Friday, May 5 and 6, Dr. J. C. Massee of Brooklyn is to be the principal speaker. We are glad to hear encouraging reports from this church. Pastor Will H. Houghton has been on the field only six months. The average attendance during the winter months has been 324 in the morning service and 491 in the evening. The prayer meetings run from 150 to 180. Fifty-two members have been received. The church very properly added \$500 to the pastor's salary at the end of the six months.

Two social union meetings are announced for May, the Northeast on May 10 and the West Philadelphia on May 19 in Belmont Avenue Church.

Your correspondent regrets that infrequent letters make it impossible for him adequately to report the Baptist ministers' conference. Its meetings each Monday morning are attended by upwards of 125 ministers and its programs have been rich and inspiring. A particular feature this year has been a devotional period inserted in the heart of the exercises, after the brethren all arrive, led by someone particularly appointed each month for this service. The speakers for April have included William A. Creditt D.D., P. C. Wright D.D. of New York, Judge

O. B. Dickinson who spoke on the Constitution of the United States and Lyell Rader of Chicago. I know what the Baptist readers of the dispersion are saying as they hear of these things but they will have to stand in line. There are not many vacancies at present.

## Wisconsin News and Notes

By ROBERT W. SHAW

### Spiritual Blessings

Wisconsin, in company with all the states of the Northern Baptist Convention, has been experiencing many spiritual blessings as a result of the New World Movement. On Easter Sunday many churches baptized, and some of the churches baptized more candidates than had been received by baptism in a number of years. To date thirty-seven churches have reported 639 baptisms as the result of the year. And when it is remembered that this only represents a fifth of the Baptist churches in this state, it is quite evident that a great blessing has come upon the churches of our state.

Among the churches reporting the largest number baptized on Easter is the First Church of LaCrosse, W. S. Stewart, pastor, the South Church of Milwaukee, Robert W. Shaw, pastor. "There were thirty-five baptized at LaCrosse, and twenty-two were baptized at the South Church. With the increased consecration to benevolence there has come increased spiritual blessing.

### The Walworth Association

On March 24, a council of recognition, made up of delegates of the Walworth and Janesville Associations met at Clinton to pass upon the question of recognizing and receiving into the Baptist ministry, Rev. R. E. Moss, formerly affiliated with the United Presbyterian denomination, but for some time acting pastor of the Baptist Church at Clinton. R. G. Pierson, of Janesville was made moderator, and R. L. Kelley, of Delavan was selected as clerk. The council after a thorough examination expressed itself satisfied and recommended his recognition as a Baptist minister. Brother Moss satisfied the Council by credentials of his standing in the United Presbyterian Church, and gave as his reasons for making a change that the study of the Scriptures has led him to it. On April 6 the services of recognition were held at the Clinton Church. Pastors Mayo, Kelley, Pierson, and Palmer had a part in the program, and the sermon was given by Rev. J. R. Knight, of Pontiac, Mich. Mr. Moss has been serving the Clinton Church with great acceptance since the first of the year. We welcome him into the Baptist brotherhood, of this state.

The Delavan Church, Pastor R. L. Kelley, has received ninety-eight members the past year, one-half of them coming by baptism. He has received four whole families, where the husband and wife have together accepted Christ and followed him in baptism. He has recently been preaching a series of sermons on

Jesus as Teacher, Physician, Savior, Servant and Lord. The church by special action has had the sermon on "Jesus as Servant" printed for distribution.

Among the other churches receiving members by baptism recently has been the East Delavan, the Brick Church of Walworth, Lake Geneva, and Elkhorn.

### Some Notes

Pastor O. R. Hauser, of the Immanuel Church, Milwaukee, has recently undergone a minor operation. He is improving and will soon be back in the harness.

Pastor A. Soltys, of the Christ Polish Church, Milwaukee, is greatly rejoiced over the enlarging of his work. He recently baptized twelve into the church. On a recent Sunday night a great congregation filled his church. One of the editors of the Polish daily was present, and another one connected with the paper gave one of the addresses of the evening. Pastor Soltys goes ahead slowly, but persistently.

Pastor Pierson, of Janesville received twenty-five at Easter time by baptism. He makes the moving picture machine draw him a crowd on Sunday evening, but when he gets them there he gives them a good gospel message. He finds the investment a paying one.

Rev. H. O. Rowlands, is the acceptable supply at the First Church, Milwaukee, while the committee searches for a successor for Dr. R. A. Ashworth.

The time of the associations is at hand. The Milwaukee Association will meet with the West Allis Church on May 3 and 4. Pastor Parsons and his church are greatly rejoiced over doubling the Sunday school since removing to their new location, and over receiving about forty members in recent weeks.

On Sept. 12 the South Church, Milwaukee had 107 in its two Sunday schools; on Easter Sunday there were 353. A young people's society is now in the process of being organized. A big field challenges this church and the Christ Polish Church, the only two Baptist churches in a population of approximately 90,000.

### A New Project

Recently the committee of laymen which has been fostering the fundamentalist movement purchased an abandoned church building on the South Side, Milwaukee, and plan to open a gospel center, similar to the Hope Mission of Detroit. They recently held a conference in this renovated building with Lyell Rader, W. H. Griffith-Thomas and several others as the speakers.

## The National Baptist Memorial

The contract for the beginning of the National Baptist Memorial to Roger Williams and Religious Liberty has been let, and the ground-breaking ceremony set for Saturday afternoon, April 23, and Pres. Harding has consented to be present and turn the first sod on that meaningful occasion. Among those who went to the White House to present this request to the President were Dr. L. R. Scarborough and Dr. J. F. Love of the Southern



Baptist Convention; Dr. J. Y. Aitchison, Dr. J. C. Robbins, Dr. Clarence Barbour, and Mr. Henry Bond, of the Northern Baptist Convention; Dean W. A. Wilbur, Rev. Paul Langhorne, Mr. Percy Foster, and Mr. Charles Werner, of the Columbia Association, along with Pastor Gove Johnson of the Immanuel-Memorial Church.

It is hoped that the work may go on so that soon the time may come for the corner-stone laying, and that the Secretary of State, Mr. Charles E. Hughes, is to be the speaker on that great occasion. The above delegation visited Secretary Hughes also for this purpose, and he gave hopeful intimation that he might accede to this request.

As fast as payments can be made by the Northern and Southern boards the building committee proposes to push the work on the Memorial, for which the plans and specifications are completed. American Baptists cannot afford to let this enterprise drag, in view of these circumstances while other denominations are pushing theirs to completion in the nation's capital.

## The Divinity School at Chicago

By P. G. MODE

Conditions are rapidly returning to pre-war basis. In point of registration the attendance during the quarter just closed exceeds that of any previous winter quarter. But the personnel of our student body is more largely graduate than previous to the war. It will be some time yet before the younger men having in view the ministry rather than teaching begin to come to us in normal proportions from the colleges, where attendance fell away so seriously while the war was in progress. Our academic morale has been well sustained, and the religious tone has been deeper probably than for many quarters. It has been easier than usual for us to secure remunerative religious work for the men who have to support themselves while studying. Several student pastorates have met this need, and an increasing number of opportunities in religious educational work. The demand for ministers comes to us from all over the nation, and we are absolutely unable to make recommendations to all these many inviting fields.

Professor Baker has vigorously entered upon his work in the department of missions, and in addition to teaching has organized a missionary club, which proposes to draw together for social fellowship and study all those who have missionary service in prospect. It already has sixty members, one-half of whom are missionaries on furlough and now pursuing courses with us.

An important extension of influence to the Divinity School has been created by the appointment of Professor Artman as Director of the Abraham Lincoln Social Center. This will provide not only a large initiating and inspirational field for Mr. Artman's leadership, but also a training center for our students interested in sociological investigation.

In addition to teaching, several members of the faculty have been engaged in lecturing and the production of religious literature. During the March recess Dean Mathews has been giving the Slocum Lectures on the Bennett Foundation at Wesleyan University, Middletown, Conn., on "The Validity of American Ideals," and Prof. Gerald B. Smith has been the Earle Lecturer at the Pacific School of Religion, Berkeley, Cal., the subject of his course

of lectures being "The Making of a Christian World." "The Dictionary of Religion and Ethics," under the editorship of the Dean and Prof. G. B. Smith is well on the way to publication, and will appear during the present year. After twenty-five years of ripening scholarship, Dr. Burton's "Commentary on Galatians" has just been published. Almost, if not quite as notable, is the "Greek Harmony of the Gospels" which Professors Burton and Goodspeed have jointly prepared after a careful course of revisions extending over many years. Prof. J. M. P. Smith is engaged upon new editions of Harper's "Hebrew Method and Manual," and "The Elements of Hebrew," which will appear this summer. In the near future he expects to publish a study on "The Morals of the Old Testament." Prof. Case has been giving a course of popular lectures on Sunday afternoons in the Garrick Theatre upon the "Development of Early Christianity." To a smaller group he is also lecturing upon "The Origins of Civilization." Dr. Soares recently elected to the presidency of the Religious Education Association of America, continues to minister as the stated preacher to the Hyde Park Congregational Church. He has been college preacher in several eastern institutions—Smith, Mt. Holyoke, Wellesley, and Harvard. Crowded congregations greet Dr. Haydon during his second year of ministry to a university congregation in Madison, Wis. For two years the writer has been engaged as acting minister of the First Presbyterian Church of Wheaton. His "Source Book of American Church History," long delayed through printers' war troubles, will soon be published. Later will follow a study of American Christianity entitled "The Frontier Spirit in American Religious Life."

## St. Louis Letter

By W. E. DARROW

The Baptist churches of St. Louis and vicinity are in the midst of revival. Some of them have closed special evangelistic meetings, others are still in progress. It is impossible, therefore, for an exact tabulation as to the increase, but it will be considerable. Prayer meeting attendance has been greatly increased. Almost every Sunday there are additions to all our churches.

Interest at the Third Church is strong and steady. Rev. Dr. W. H. Geistweit is in the beginning of his fifth year of pastoral service, a service notable in its constructive activities and evangelistic power. Never was the church more prosperous than now. A new pipe organ, to be known as a "Mothers' Organ," is being installed. Between Easter, 1920 and Easter, this year, 230 were added to the church membership. A very successful training school for its workers recently closed. It covered a period of ten weeks and was held in connection with the Wednesday evening prayer meeting.

West Park Church held special services. Pastor P. G. Van Zandt, with the help of neighboring pastors, conducting the meetings. A substantial growth in membership appears. Plans are being perfected for the new house of worship, costing approximately \$100,000, which the church hopes to erect in the near future.

Pastor R. B. Whiteside and his people are rejoicing in the continued spiritual progress of the Euclid Church. There have been 232 added to the membership between the two last Easters. Mr. Charlie Butler rendered most acceptable and efficient service in song during their recent

special meeting. On Thursday evening, Apr. 7, Mr. Charles Galloway, the noted organist, gave an organ recital, the occasion being the dedication of the new church organ. Dr. E. Y. Mullins was the preacher on a recent Sunday.

A remarkable religious awakening is now in progress at the Tower Grove Church, with about 100 additions at time of writing, and the special meetings still in progress. Evangelists Oliver Reed and Jack Lamkin are rendering great help to Pastor Albert Holliswell.

Without special meetings, Lafayette Park Church is adding to its membership every week. Pastor R. K. Kelly and his people are in great need of more room. They are hoping soon to erect a more commodious house of worship, costing approximately \$100,000. The problem of location is delaying somewhat the realization of their hopes. Record breaking crowds attend all services. There were 127 additions to church membership between the last two Easters.

Our own work at Grand Avenue Church is making substantial progress. It was to a discouraged people that we came in June, 1918. They were in debt, their house of worship greatly in need of repair, and they lacked much in business method and achievement. Since Oct. 1, last year, the church has been self-supporting, our property has been greatly improved. To-day, we have a membership of 266. Our church held an evangelistic campaign Mar. 9-27, Major E. W. White, D. D., of Omaha, Neb., assisting the pastor. He rendered effective service in quickening our people to a fuller sense of their opportunity and duty. Thirty-seven have been added since the beginning of the meetings, (thirty-two by baptism). There have been fifty-seven additions since the first of January, 1921 and eighty since Easter, 1920. The total increase since the beginning of my pastorate is 139. Thus God has blessed our work at Grand Avenue, for which we are glad.

A new Italian Center at 10th and Carr Streets was dedicated Apr. 10. Of the First Italian Church, which worships in this building, Rev. Amedeo Pascuita is pastor. The building is owned by the St. Louis Baptist mission board. Services were held at 11 A. M., 3 P. M., and 7:30 P. M., on the day of dedication and the principal speakers were Rev. Prof. A. Mangano, dean of the Italian Baptist Theological Seminary, New York City, Rev. Dr. S. E. Ewing, Supt. of the St. Louis Baptist mission board, Dr. E. Y. Mullins, Rev. A. Pascuita and other Baptist pastors of the city. The Delmar Church furnished the orchestra for the occasion. Words of congratulation were heard from Rev. R. K. Kelly, Rev. Herbert A. Meyer, Rev. E. M. Ryan, Rev. George W. Graham, Rev. Ernest A. Main and the writer. The St. Louis Baptist ministers' conference held its meeting Monday morning, Apr. 11 at the Center. Luncheon followed, provided by the First Italian Church and the St. Louis Baptist mission board.

At the call of the St. Louis Park Church, and on approval of the standing committee of the St. Louis Association, a number of pastors met with the St. Louis Park Church on Sunday afternoon, Mar. 20, to ordain Herbert A. Meyer. Mr. Meyer is a graduate of the Rochester Theological Seminary of the class of 1920, and upon leaving the seminary entered upon the pastorate of the St. Louis Park Church. Twelve ministers were present. Dr. S. E. Ewing served as chairman. The writer offered the ordaining prayer. The



following brethren took part in the services: Rev. Olie C. Thurmond of the Indian Prairie Church; Rev. J. W. McAtee of the King's Highway Church; Rev. R. K. Kelly of the Lafayette Park Church; Rev. Oliver Shank of the Fourth Church; Rev. Albert Linder of the Ebenezer Church and Rev. E. P. Reimer of the St. Louis Park Church. Benediction by Brother Meyer.

Interest in the coming meeting of the Southern Baptist Convention at Chattanooga, Tenn., is being quickened. A number from our city expect to attend. The young people are urging attendance on the B. Y. P. U. A. convention at Cincinnati, Ohio, June 30—July 3, and also a large delegation at the Arcadia Assembly, August 1-14. Some from St. Louis will be at the Des Moines convention in June.

### Credentials for Des Moines

The executive committee of the Northern Baptist Convention has prepared a standard form of credential card for delegates from churches to the next meeting of the Northern Baptist Convention, which will be held in Des Moines, Iowa, June 22-29, 1921. The high cost of printing, and the present indebtedness of the convention, and the necessity for economy demand that there shall be as little waste as possible in the circulation of these credential cards. Those who have been appointed delegates by their churches can obtain these standard credential cards by writing to the secretaries of their State Conventions. They should do so in ample time to provide themselves with proper credentials. The by-laws of the convention are explicit:

"Section 1. The Convention shall be composed of accredited delegates as follows:

(a) Any Baptist church in the United States may appoint one delegate, and one additional delegate for every one hundred members.

(b) Accredited officers and members of boards of managers of cooperating organizations shall be delegates ex officio.

(c) Officers and members of committees of the Convention during their terms of service shall be delegates ex officio."

Those who expect to attend the meetings in Des Moines should at once write to Mr. F. E. Goodell, Valley National Bank Building, Des Moines, Iowa, with regard to their accommodations.

### Negro Delegates to Des Moines

The pastors of Negro churches in Des Moines have made arrangements so that all Negroes attending the convention June 22-29, as delegates or representatives of special work will be taken care of in homes of people of their own race for a nominal sum. Persons who are interested should correspond with Rev. L. H. Griffith, 1440 E. Mattern Ave., Des Moines, Iowa.

All requests for hotel reservations should go to F. E. Goodell, 3620 Adams St., Des Moines.

One hundred and forty-five conventions, world, national and state, enjoyed the hospitality of Des Moines in 1920. More will be entertained in 1921. Des Moines people take an active interest in the events brought to the city and feel a personal responsibility for the welfare of its guests. The Des Moines Chamber of Commerce and other civic organizations are cooperating with the Baptists of the city in planning for the Northern Baptist Convention.

The program is well advanced and will be given to the press very soon. More churches are planning to send the pastor with all expenses paid.

### A Sunday with a City Mission Executive in New York City

The day began with a twenty-mile automobile ride to the Richmond Hill Church, the service of the day being devoted to the consideration of Baptist work in Brooklyn. This church is housed in a splendid new edifice equipped for worship, for religious education and for social ministry. The church is much alive under its pastor, Rev. Rollo E. Hunt, and doing a many-sided, aggressive piece of work.

The early afternoon from two to four o'clock was spent in a hurried auto visit to new communities in the eastern district of the Borough of Queens which challenges the church to provide religious facilities. At four o'clock a conference was held in the extreme southern portion of Brooklyn at the old church at Canarsie, recently

turned over to the Church Extension Society. This church now finds itself on the edge of a growing Italian colony. A new mission for Italians has been started.

On this Sunday Rev. D. B. Cheney, new pastor at Kings' Highway, was installed as minister in charge, the principal Sunday appointment being a vesper service at four o'clock.

It was almost another twenty-mile drive to the neighborhood of the Creston Avenue Church, whose pastor was out of his pulpit because of the serious illness of his wife, who has since passed to the other side. This church, too, is in a relatively new community and like the Richmond Hill Church has the throb of young life and is meeting its opportunities along the lines of worship and religious education and social ministry, but without the equipment of the church at Richmond Hill, as much as 200. Nine new members have

## Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.*

### Atlantic Coast

#### MAINE

**NORTH VASSALBORO**—The pastorate of Rev. G. D. Milbury is proving of great value and promise. Congregations are large, the church increased its mission contributions many fold, going over the top in the New World Movement. Pastor Milbury has given time and companionship to the boys. In the previous fifteen years only two boys had been baptized but at Easter of the twelve persons baptized ten were boys, mostly of high school age.

**MT. VERNON**—This is a typical village and rural community of the finest New England order. The Baptist church has been loyally supported in the past by such families as the Hopkins, Cram, Robinson and others who have carried its good work far afield. Dea. Jesse Robinson is the only survivor of the elder generation but on other families. "Instead of the fathers are the children." The church is now pastorless but Mr. Charles A. Mitchell, a senior in Colby College, is doing excellent work as student supply. He has discovered the material and developed a remarkably successful class of young men in the Sunday school, and new interest is manifested in all departments of the work of the church.

**DANFORTH**—The church in Danforth, pastorless since the going of Rev. H. A. Clark to Bridgewater has had the helpful ministrations of Evangelist Benjamin C. Bubar, who for family reasons has been spending most of the winter with his father-in-law, Dea. John C. Beal. The meetings have led to conversions and baptisms and the church has been prepared for steady advance when a pastor comes to the field.

**THE BREWER CHURCH** reports an increasing attendance at all services, the congregations recently having numbered

been received recently. Pastor H. A. Welch conducts a teacher training class and a Bible study class, each of which meets once a week. The C. E. society will entertain the Southern Penobscot C. E. Association May 13-16.

#### VERMONT

**ON EASTER** First Bennington, Rev. W. G. Towart, pastor, was packed to the doors, some going away because there was no room. Sixteen were received by baptism.

**FIRST, BARRE**, Rev. B. J. Lehigh, pastor, has recently received ten by baptism, two of them being Swedish young women and one a beautiful Italian girl who intends giving herself to Christian work. Pastor Lehigh has just completed five years of splendid service.

**REV. G. E. CONGDON**, pastor of the federated church at Grafton, has had his salary increased \$100, and recently four were added to the Baptist church by baptism while four were also added to the Congregational church.

**REV. ISAAC M. THOMPSON**, pastor of the churches at Hardwick and East Hardwick, recently baptized two and has a class of five more awaiting the ordinance.

**PERKINSVILLE**, Rev. A. J. Hopkins, pastor, has suffered a severe loss through the death of Mrs. Hitchcock, the pastor's sister, who was a sweet Christian woman and interested in everything that was for the uplift of humanity at home and abroad.

**SHAFTSBURY**, Rev. J. C. Rawson, pastor, has suffered a great and irreparable loss through the death of H. Merle Bottum, who for many years had been the clerk of the church and one of the most generous contributors both to current expenses and missionary work.

**AT FIRST, BRATTLEBORO**, Rev. Clark T. Brownell, pastor, eleven new members were received into the church by baptism Easter Sunday. The Sunday school gave an Easter pageant and made an offering of



\$100 to the China famine sufferers. A full set of cathedral chimes, consisting of twenty tubular bells chromatically tuned, together with other important additions, have been installed in the splendid Estey organ. These were the gift of Mrs. J. J. Estey in memory of her son, the late J. Harry Estey, who was formerly an attendant of the church and joint donor with his brother, Col. J. Gray Estey, of the organ as a memorial to their father, the late Gen. Julius J. Estey. These chimes were used for the first time Easter Sunday. This church is now equipped with the finest organ in the state.

REV. WILLIAM FREDERICK WILSON, pastor of the Burlington Church, was assisted by Dr. James E. Norcross in a series of special meetings closing on Easter Sunday. The meetings were educational, inspirational and very valuable to all who attended, both Christian and non-Christian. Twelve have been baptized and others will follow.

#### MASSACHUSETTS

At the First Church, Hyde Park, Pastor E. M. A. Bleakney, they have all round prosperity, with record prayer meetings, an ingathering of fifty-four, and another substantial increase to the pastor's salary. In most respects, this record is duplicated all through the churches large and small. Everywhere there seems to have been an Easter culmination. It was indeed the crown of the festival this year in all the churches, consequently pastors and people are grateful and happy.

#### RHODE ISLAND

S. D. GORDON of "Quiet Talk" fame begins a three-week's noon-day meeting in Grace Church, Providence, April 25.

ON EASTER SUNDAY Rev. G. C. S. MacKay baptized thirty-eight and the offering was \$1,028 for current expenses.

EVANGELIST LEWIS E. SMITH has just completed a ten days' meeting at Lake wood. There were between forty and fifty decisions for Christ.

REV. C. P. CHRISTOPHER, Second Church, Newport, is preaching a series of sermons on "Folks I have met in Newport." A very successful missionary institute is being held in his church with a large weekly attendance.

THE FIRST CHURCH, East Providence, is without a pastor and is being supplied at present by the brethren within the state.

#### CONNECTICUT

ON APRIL 10 Rev. Wallace S. Sampson, pastor of the First Church, Ansonia, baptized fourteen Italian converts, seven of each sex.

THE INFLUENCE OF THE MEETINGS at Deep River continues. Dr. J. H. Sheppard baptized nine more candidates on April 15.

REV. D. B. MACQUEEN, First Church, Bridgeport, gave the hand of fellowship to twenty new members on Easter Sunday, and baptized four more on the following Sunday. Mr. MacQueen is laying a deal of emphasis upon the family group plan in his church. During the month of March the promotional committees made 300 calls. The result is new scholars in the Sunday school, new people for membership in the church, including the Baptists that are moving into the city. This church is planning a church school of missions for next year, and a committee is already at work to that end.

AT CALVARY, NEW HAVEN, Rev. James McGee baptized thirty-seven during Eastertide. On April 11, Dr. William Lyon Phelps of Yale University lectured under the auspices of the woman's organization in Calvary on "The Christian Adventure." In a most interesting, illumining and gripping fashion the lecturer set forth his views centering in the words "Faith" and "Salvation". With a beauty of diction and wealth of illustration Dr. Phelps pointed out the fact that "religion is no last resort," "the uncertainties of life make religion interesting," "the challenge of faith gives zest to life," "no virtue developed on a certainty," "salvation has to do with the whole of man for the whole of life." He said "I have staked my whole life-work on the proposition that Christianity is true."

#### NEW YORK

##### New York City Mission Society

An interesting and unique program has been arranged for the fiftieth anniversary of the New York City Baptist Mission Society, which vividly depicts the organization and development of the work of this society during the past fifty years. Striking contrasts of the city and its life in 1870 and 1920 will also be shown in beautiful stereopticon slides.

The anniversary program which will be held at the Mount Morris Church, Fifth Ave., near 127th St., on Thursday, April 28, will open at 7:45 p. m. with a short devotional service, in which Italians, Lettish, Polish, Russians, Hungarians, Chinese, Estonians, Czecho-Slovaks, Swedes and Finns, each in his own tongue, will join in the audience in the singing of "Praise God from whom all blessings flow" and in the recitation of the Lord's Prayer.

Several features of the magnificent ministry of the city mission centers will be epitomized in striking tableaux presented by the Judson Day Nursery, the Judson Medical Clinic, the Harlem Kindergarten, the Second Avenue activities, the Temple and Chinese Bible classes, the Fordham Men's Club, Americanization classes, the Central Park Daily Vacation Bible School, and the Swedish Finnish Mission study class. About 200 will take part in these "living pictures."

This meeting will be preceded by the annual meeting of the woman's auxiliary at four o'clock and the annual meeting of the Baptist Fresh Air Home Society at five o'clock, both with equally interesting programs. Dinner will be served in connection with the Fresh Air Home meeting for \$1.00 per plate. All delegates to these societies are expected to attend and it is hoped that a large delegation from each Baptist church will be present.

SINCE REV. HOMER J. VOSBURGH, D. D., became pastor of the First Church, Watertown, Nov. 1, 1920, the congregations fill the house morning and evening, the prayer-meeting has reached 200 in attendance, seventy have been added to the membership, a junior church and an intermediate C. E. Society have been organized and are doing effective work, an every-member canvass resulted in adding 50 per cent to the amount subscribed for current expenses and 50 per cent to the number of subscribers.

MANLIUS had a wonderful revival. Under the leadership of the pastor, Rev. R. N. Rand, the church engaged in a three-weeks evangelistic campaign, with the pastor preaching every night as well as leading the singing, while his wife took charge of the instrumental music. Fifty-

five converts were won and the church membership thoroughly awakened and revived. Easter Sunday the pastor baptized thirty-nine. Manlius made a great record last spring in the New World Movement campaign, having exceeded its quota by nearly \$3,000 in less than five hours after the drive was inaugurated. Pastor Rand's salary has been three times increased, the latest increase amounting to \$500.00, which makes his salary \$2,000.00 and parsonage.

#### NEW JERSEY

THE ANNUAL MEETING of the Scotch Plains Church, Chaplain J. Madison Hare, pastor, showed a net gain in membership of twenty-one, making the present membership 219. There have been eighteen baptisms during the year. A recent calendar notes that Rev. and Mrs. Robert Chipman Hull, with their children, are to take up their residence in Scotch Plains during April.

THE ANNUAL MEETING of the First Church, Roselle, Rev. C. E. Goodall, pastor, indicated a membership increase of forty-one. The church went over the top in the New World Movement, greatly reduced a floating indebtedness, increased the minister's salary and has paid every local expense for the current year.

AT MT. PLEASANT, Newark, twenty-one were received into the membership Apr. 3, at the communion service. Evening services are largely attended. Many interesting conversions are being made.

#### NEW ENGLAND DISTRICT

THE EIGHTH ANNUAL MEETING of the New England District of the Woman's Foreign Mission Society, with the Golden Jubilee Celebration, was held in the First Church, Boston April 26-28. The exercises for Tuesday included a secretaries' reception and a general reception. On Wednesday afternoon a pilgrimage was made to the church at Newton Center where fifty years ago the foreign society was started. On Thursday there were reports, addresses by visitors from various foreign countries where work is carried on and an address by Mrs. Montgomery. The banquet was held in Ford Hall and was followed by the evening session at which addresses were given by Pres. Pendleton of Wellesley and Pres. Faunce of Brown. Abundant plans had been made for the gracious and hospitable entertainment of all visitors and delegates.

#### EASTERN PENNSYLVANIA

DR. A. F. WILLIAMSON closed special services at the South Chester Church, Rev. Thomas Elliot, pastor, on April 17. About fifty confessed Christ. This is the second revival in the church during the present year, the total number of professions in three months being eighty-five.

#### Keystone Academy

The present year has been more successful than many close friends of the school thought possible, and the prospects for the next year are very encouraging. The new catalogue is in the hands of the printer and will be mailed to those interested on request. The graduating class numbers eighteen, most of whom will attend college next year. Two will prepare for the ministry, two for medicine, others for engineering and the professions. Dr. Gilbert N. Brink will preach the baccalaureate sermon, June 12.

The Keystone Alumni which has been



quiescent since the outbreak of the war has revived, and the local members met at the academy recently and undertook plans for a banquet to be held soon for reorganization. The Student Y. M. C. A. has just organized a "Boosters' Club" and members are writing to prospective students and visiting the churches near at hand to increase the interest in the Academy.

The Baptist Summer Assembly for Northeastern Pennsylvania will be held at Keystone Academy July 4-10. No more beautiful place could be found for this occasion. Prin. Curtis P. Coe, has been chosen as dean of this assembly, and as instructor in the assemblies at Ridgeway Park and Collegeville.

#### WESTERN PENNSYLVANIA

MONACA SLOVAK CHURCH, Rev. A. Meereis, supply, March 27, had forty present and about that number partaking of the Lord's Supper. Rev. J. Sturman, of Youngstown, Ohio, was the preacher for the day.

THE MISSION SUNDAY-SCHOOL established by the Canonsburg Church, Rev. W. J. John, pastor, is proving very successful in its work.

AT TARENTUM, Apr. 3, four received the right hand of fellowship. Sixty-two were in the B. Y. P. U. meeting.

REV. G. W. SCARBERRY, of Riverview, gave the right hand of fellowship to seven, the attendance at Sunday school was 189.

REV. W. G. CARL, stated supply of the Braddock Church, baptized thirteen Sunday, Apr. 3, and one other was received on experience.

THE 100-NEW-MEMBERS objective of the centennial year of the First Church, McKeesport, has been reached. Fifty-two members were received Apr. 3.

THIRTY-TWO have been received into the fellowship of the Crafton Church, Rev. Joseph Yule, pastor, by letter and baptism since January.

THE MARY AND MARTHA class of the Allison Avenue Church, Washington, Sunday school, has purchased a model B balloption for the use of the pastor, Rev. L. L. Bradley.

THE SUNDAY-SCHOOL of the Duquesne Church, Rev. W. V. Bacon, pastor, registered the largest attendance in its history, Mar. 27, when 135 were present. Two members were received into the church by letter.

SUNDAY, Apr. 3, the funeral of Victor Jones who died in France three years ago was held in the church, and 1500 people gathered in his honor.

REV. MILTON C. F. WESTFALL has accepted a call to the Union Church and will begin his work June 1. Mr. Westfall will be married this month and in May will be graduated by Rochester Theological Seminary.

AT SEWICKLEY, Rev. J. S. Stone, pastor, the last communion service was one of the largest held under the present pastorate. Eleven received the right hand of fellowship.

THE B. Y. P. U. of Turtle Creek, Rev. M. Neilson, pastor, won the silver cup from the Braddock group at the annual B. Y. P. U. rally held at Turtle Creek.

THE CLERK OF EVERY CHURCH in the Pittsburgh Baptist Association has re-

ceived a letter signed by Dr. A. J. Bonnell; Dr. F. T. Galpin, and W. C. Chapell, asking the church to send its pastor to the annual meeting of the Northern Baptist Convention at Des Moines, Iowa, June 22-29. The minimum cost from Pittsburgh for a minister to go comfortably will be about \$90.

NEW BRIGHTON welcomed nineteen, Sunday, Apr. 3.

SUNDAY-SCHOOL at Derry, since the first of the year, has increased 15 per cent over last year. The teachers training class purchased a handsome clock for the Sunday school. A new piano has been installed, which adds greatly to the effectiveness of the service.

IN THE FIRST CHURCH OF BUTLER, the pastor, Rev. R. T. Ketcham, was greeted with a pleasant surprise when the deacon, A. Alcorno, in a short address on behalf of the members of the church and congregation, presented him with a check for \$900. At the same service twenty-two of the young people dedicated their lives to God for either the home or foreign field. Nearly 200 members have been added to the church membership in the past two and a half years, and nearly \$10,000 paid on the indebtedness of the church.

S. L. PARCELL, pastor Broad St., Washington, with state superintendent Arthur B. Strickland had meetings full of interest and power. Thirty have been baptized, eleven more received for baptism, seven received in experience and five restored. The Bible school has been greatly revived, with an attendance each Sunday of more than 400. The cradle roll numbers 165.

DURING THE LAST FIVE YEARS Warren has received a large number of Negroes from the South. The First church has assisted in establishing a strong work among these people. A church has been organized which now has 163 members.

#### WEST VIRGINIA

AT A RECENT CHAPEL SERVICE at Storer College the desire of faculty and students for a new gymnasium took concrete form when amid great enthusiasm \$2,736.50 was subscribed. Alumni, old students and friends will be appealed to at once. The hope is that the cornerstone may be laid at the coming announcement.

## Mississippi Valley

#### OHIO

##### Columbus Activities

The Baptist churches of Columbus are all making progress. At the last meeting of the executive committee of the association, a committee was appointed to find points where new Baptist work should be started in the city. So the outlook is for advance. The Gypsy Smith meetings added very few new members to the churches, but helped to enkindle enthusiasm in Christian people. Most of our pastors held pre-Easter services with good results.

Memorial, Dr. G. R. Robbins, pastor, has reported the largest ingathering.

First Church, Dr. D. F. Rittenhouse, pastor is making splendid progress. Ten days of special meetings just preceding Easter conducted by the pastor resulted in twenty-five additions to the church, eleven of these by baptism. Additions at

the regular service are frequent. The attendance at the prayer service fills the room. There is a steady increase at the Sunday services.

Gibbard Avenue, Charles Bebb, pastor, held a series of meetings with excellent results. A deep spiritual atmosphere characterizes all the services. The attendance at prayer meeting has doubled. The attendance at Sunday school has largely increased as has the attendance at the public worship, conversions or additions to the church occur at nearly all of the regular services, twenty-six new members having been received recently, sixteen of these by baptism.

Tenth Avenue, Dr. V. S. Phillips, pastor, reports that an evangelistic spirit prevails. Nine were received on Easter, six by baptism and three by letter.

Central, Rev. Wm. Pieffer, pastor, held a week of special services before Easter which brought results as follows: Ten were baptized, three received on experience and ten confessed Christ but not yet received by the church.

Tabernacle, Rev. G. F. Sowers, pastor. A series of meetings held in January and another in March resulted in a quickening of the spiritual life of the members, eleven additions by baptism and two on experience.

Hillcrest, Rev. Arthur E. Cowley, pastor: Two weeks of evangelistic meetings conducted by the pastor resulted in fifteen additions on Easter, twelve of these by baptism. The Easter offering from the S. S. was \$65. The Sunday school has outgrown the present building and four new classrooms are nearly completed. The old building debt of \$1,500 has just been paid off, and the church is ready to assume the debt of \$3,000 for the new addition to the building.

Linden: Rev. C. H. Reeb came to this field Jan. 16 last. Since his coming twenty members have been received, fourteen by baptism. The interior of the building is being redecorated, and a debt is to be cancelled soon. A library is being installed composed of 150 volumes on Baptist teaching and Baptist principles.

Hildreth, Rev. E. L. Averitt, pastor, is making the best progress in recent years of its history. The pastor conducted two weeks of special meetings before Easter which resulted in twenty-two additions, seventeen by baptism. Congregations are good and the spirit and fellowship very fine. The pastor reports a very happy pastorate and the outlook for the church seems to be better than for many years, and the prospects good for a strong church.

A Cincinnati church recently took Dr. Colborn, and now a church in Louisville, Ky., has called Rev. E. L. Averitt, who closes his work here the first Sunday in May.

AT GREAT VALLEY, B. A. Wagner, pastor. A union evangelistic meeting was held in the Baptist church, which resulted in a deep spiritual awakening in the churches, and between fifty and sixty conversions. Twenty have been baptized and come into this church; also four by letter and one on her experience.

FIVE HAVE BEEN BAPTIZED and joined the Humphrey church.

#### Ministers of Dayton Association

The ministers of the Dayton Association held their monthly meeting at the First Church, April 11. Pastor Brandt of Troy reports good results from the meetings, Dr. Smith and Peter Quartel assisting him. Seven were baptized, Pas-



tor Slocum of First Church, has recently baptized eighteen. Pastor Scruby at Haynes Street has enlarged the Sunday-school quarters by adding four classrooms. Pastor MacFarlane of Memorial church has baptized eight and twenty are waiting. Pastor Swigart of Greenville is finding many Baptists who are in the city. The Bible school has doubled. Twelve have been added. Pastor Cosby of Tippecanoe City reports two baptized. The Bible school has now double the attendance since the beginning of his pastorate. Pastor Hall at Summit Street has baptized eight and received three by letter and two by restoration. Pastor Patt of Sidney received twenty-one new members. Pastor Jones of Piqua gave the hand of fellowship to seventeen last communion and baptized four. The church has about one hundred tithers and a prayer meeting attendance of nearly 100. Pastor Copeland of Clifton Street, Springfield, had fourteen additions. Pastor Fletcher of Fletcher Church baptized three. Pastor Sloman of Third Street baptized forty-three, gave hand of fellowship to fifty-two. Pastor McFarlane of Franklin is developing interesting work among the young people. Pastor Fenner of Bellefontaine baptized eleven, and received one by experience. Pastor Bagby of Colorado Avenue received two by letter. Many new scholars are visiting the school. Pastor Johnson conducted a two-weeks meeting, baptized twenty, received one by experience and one by letter. The Bible school average is 450. North Dayton received ten by baptism, two by letter. Congregation is now clearing the lot to make room for the new church.

Pastor Albert Read of Xenia gave an excellent address; "To ordain or not to ordain is the question." He set forth in masterly and convincing argument that the Baptists need to be more cautious in setting aside men for the ministry.

Philip Bauer.

THE FIRST CHURCH OF RICHWOOD, H. C. Gillespie, pastor, dedicated its new house of worship on Easter. The new building is of colonial design, impressive, attractive, restful. The material used is a combination of Bedford stone and buff brick with opalescent glass windows.

The main auditorium has a seating capacity of 300, the Sunday-school room 150, the balcony about 200, every part is in full view of the speaker's stand. By the use of roller partitions and especially provided class rooms there are provided thirteen individual Sunday-school, class rooms, a rest room, choir room, study and cloak room. The basement has a commodious kitchen, a dining room with tables and equipment to seat 135, also a gym, where our young people may have their basket ball and other amusements. The building cost \$60,000 exclusive of the pipe organ.

NINTH STREET, CINCINNATI. J. F. Herget, pastor, has elected Rev. G. N. Thomssen to serve as assistant pastor. Mr. Thomssen did a long and valuable work as a missionary to the Telugus in India, but the failure of his health compelled his return to America.

FIRST, STEUBENVILLE. Pastor W. Leo Brown, notes a large increase in financial receipts during the last year, paid off its debt and burned the mortgage, received forty-three new members, and enters the new year greatly encouraged.

PASTOR W. F. PARMELEE at Rutland has a "wonder" Sunday school, with every department thoroughly organized, and the largest men's Bible class in the county.

CEDAR AVENUE, CLEVELAND, has received during the last year seventeen by baptism, five by letter and three by experience, so that the membership now stands at 287. The offerings for the year were \$11,104.12. The B. Y. P. U. has done remarkably well, having increased its membership and finances, the former to eighty-five and the latter to double any previous year. This society is now one of the largest in the state of Ohio. The church has been steadily growing during the past three years under the leadership of Dr. Milton M. Bales.

ZANESVILLE CHURCHES observed Easter with special service and a number of baptisms. At First, Pastor Martin baptized eleven, received two others for baptism and three by letter. At Market street, Pastor Eddy baptized a number of con-

verts and spoke to the Masonic Order who attended the evening service in a body. At Fair Oaks, Pastor Davies had a good day, but postponed baptismal services until the following Sunday when he had a goodly number.

FIRST, ZANESVILLE, will celebrate its 100th anniversary the week of June 16. It was here that the Ohio Baptist Convention was organized. It was in this church that the noted missionary Dr. William Ashmore was converted and baptized. Many ministers of note served the church as pastor, and several men of reputation went out from it into the ministry. The present pastor is anxious to get into communication with former members, and especially pastors, that he may send them invitations to this anniversary. Please address the pastor, Rev. O. L. Martin, at Zanesville, Ohio.

MRS. JULIA E. CHAMBERLIN, long a faithful member of the church at Geneva, died on March 10 in her eighty-third year. She was a sister of Rev. Hervey Williams of Sibley, Iowa. She has been closely identified with all good enterprises in the community.

DR. ROBERT BRUCE SMITH has just entered upon his fourth year at the First Church, Springfield. During this time a chapel has been erected, offerings for current expenses increased 100 per cent, the allotment for the New World Movement pledged, the pastor's salary twice increased and 315 new members received. Rev. L. S. Gaines, a student in Denison, has been serving as assistant pastor for the last year. In these three years five members of the church have been approved for the ministry and two of them ordained. Two others are to prepare. Dr. Smith does much evangelistic work in his own and other churches.

## ILLINOIS

BARRY—A men's class room is being fitted up. A fine Easter prelude by the orchestra and Young Ladies' class brought out a large crowd. Sunday evening, Apr. 10, the pastor, T. Elmer Jones, preached to a large audience and there were 140 in Sunday school.

DR. H. B. Cox, pastor of the Fifth Street Church, of Hannibal, Mo., assisted Pastor Meigs of the Central Church, of Quincy, Ill., in special meetings, closing Easter with forty-one additions, twenty-seven by baptism. Others were approved for baptism. Pastor Meigs is now assisting Dr. Cox, at Hannibal.

THE BAPTIST COUNCIL of the Alton district, modelled after the Baptist executive council of Chicago, will hold its first annual meeting, May 2. It is composed of delegates from five churches; it has purchased lots in an unchurched district in Alton and is planning a building for the South Wood River Mission. D. T. Magil is president and Dr. M. W. Twing is the secretary.

UPPER ALTON CHURCH completed a three-weeks evangelistic campaign with Easter Sunday. The first two weeks the pastor was assisted by Rev. Ernest A. Main of the Water Tower Baptist



FIRST BAPTIST CHURCH, RICHWOOD, OHIO



Church of St. Louis as the preacher and Prof. Ira L. Deal of Waterloo, Iowa, as chorus-leader. Thirty have already been baptized. A number have been received on letter and experience. The leaders of the church say that it was the best series of meetings that the church has had in many years.

MATTOON, CENTRAL, Sunday school has so grown that it has been found necessary to rent the German Evangelical church building to care for the overflow. On a recent Sunday morning 240 were present in the Sunday school, and 91 in the Grant Park mission Sunday school in the afternoon. From March 13 to 27 special meetings were held. Some thirty persons took a stand for the Christian life and a number were reclaimed. On Easter Sunday afternoon Pastor J. M. Lively

baptized twenty-four, and at the communion service on April 3 there were thirty-two new members given the hand of fellowship. The Pastor's salary was increased \$240 per year, \$980.03 given for the quarter's current expenses, and the \$287.36 given for missions, a total of \$1,267.09 for the quarter.

SINCE THE COMING OF the Rev. Geo. R. Stair as pastor at Englewood Apr. 18, 1920, nearly 170 members have been added to the church. An aggressive financial campaign was carried on last May and resulted in large sums raised for the New World Movement and for a new church house. Attendance at the regular services, the Sunday school and young peoples' union has been increased and strengthened. An interesting mission study class under the leadership of Mrs. Ira M.

Price has been conducted during the past eight weeks with very satisfactory results.

ON EASTER THE FIRST CHURCH, Rockford, closed special meetings which had lasted for two weeks. So far seventeen have been baptized and more baptisms will follow each Sunday evening this month. Pastor Sheets was ill at the beginning of the meetings but planned the services so well that excellent results followed. Rev. Joseph C. Dent was the evangelist.

SINCE THE COMING OF Rev. J. W. Hoyt to Belden Avenue, Chicago, on Nov. 1, 101 new members have been enrolled, about half of whom have been baptized. There are baptisms almost every Sunday.

HARP EVANGELIST GEO. H. THOMPSON closed a meeting with the First Church, Benton, on April 10 with fifty accessions to the church. On April 17 he began a union meeting at Blandinsville.

THE FIRST CHURCH, FREEPORT, Rev. Frank G. Sayers, pastor, has just closed a three weeks' meeting led by the Rev. H. W. Vom Brush party in which 117 decisions were made. So great were the crowds that the Odd Fellows temple was rented. The party has been invited back for a fall campaign. The pastor has baptized thirty-five since September.

REV. H. F. WARING of Berwyn four weeks before Easter asked for twenty-eight additions by Easter. Without a single special service his personal-work campaign was 125 per cent effective. The work has continued since Easter and there have been fifty additions largely of adults and mostly by baptism. In view of the extra strain this has meant, the pastor's vacation has been more than doubled.

THE WOMAN'S BAPTIST MISSION UNION met on April 12 at the Evanston church. There were, besides the regular order, addresses by Mr. Abraham Bowers and by Dr. L. K. Williams, pastor of the Olivet Church.

#### MICHIGAN

THE HILLSDALE COLLEGE CHURCH, Dr. Hervey M. Ford, pastor, added thirty-six to its membership at Easter, twenty-six of them by baptism. The church exceeded its apportionment in the New World Movement, has increased the pastor's salary by \$250, purchased a parsonage, recently sent \$600 for foreign relief and generally improved its property, including the pipe organ.

ON EASTER, THE FOUNTAIN STREET CHURCH, Grand Rapids, Rev. A. W. Wishart, pastor, added 101 new members, thirty-one of them by baptism. A church banquet attended by 957 members of the church and congregation and addressed by Dr. Willett and Dr. Soares of Chicago, was held in the Klingman Exposition Building on April 8.

ON APRIL 10 THE FIRST CHURCH, Detroit observed "Founders Day," it being the ninety-fifth anniversary of the founding of the First Church and the fortieth anniversary of the North Church, the two churches uniting in 1912 and keeping the name of the older organization. Historical addresses were delivered by Senior Deacon George A. Maten, who was instrumental in starting the North Church, and by Dr. Thomas J. Villers, the present pastor of the united bodies. Since he became pastor nearly eight years ago, 1349 new members have been added; 529 by baptism, 696 by letter, 112 by experience, and 12 by restoration. The mem-

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bership now is 1750. Within these eight years, \$134,639 was raised for current expenses, \$145,773 for benevolences, and \$33,295 received from other sources, making a total of \$313,707.

REV. C. J. McLEAN has resigned as pastor of the First Church, Jackson, to accept the call of the First Church, Akron, Ohio. During his brief stay in Jackson, the work has been significantly blessed.

MR. J. R. STEVENS who has been serving the churches at Pentwater and Hart was ordained to the gospel ministry on April 7 in the First Church, Owosso. Rev. W. T. Woodhouse of Corunna was chosen moderator of the council and Rev. George Woolcock of Ovid, clerk. Pastor H. A. Waite of the First Church, Owosso, preached the sermon. The service was made especially impressive by the baptism of the candidate's wife and eleven-year-old son.

REV. N. W. WERNER NELSON has resigned at Gladstone and will begin work at Sister Bay, Wis., the last of the month.

#### Conference for Rural Ministers

The annual conference for Michigan rural pastors will be held at the Agricultural College, East Lansing, June 20 to July 1. A strong program has been arranged. Dean Davenport of the University of Illinois, Prof. Thomas Nixon Carver of Harvard, R. W. Gammon of the religious education dept. of the Congregational Church, Lee Driver, supt. of rural schools for Pennsylvania, are on the program. There are several others. The course in modern English literature which has been so popular will be repeated. Last year many churches sent their own pastors, and in other cases the denomination assisted in the expense. This is a cheap and profitable vacation. Room costs one dollar per week and board costs five dollars. The ministers and their wives stay in the college dormitories.

#### INDIANA

A RALLY OF THE B. Y. P. U. of the Orleans Association was held on March 20 at the Mitchell Church. Officers were elected and a number of interesting addresses heard. Plans were made for another rally to be held at Huron in June before the convention in Cincinnati.

#### IOWA

EVANGELIST JOHN M. LINDEN closed on Easter Sunday a campaign with the First Church, Fort Dodge, with some seventy-five decisions and with sixty-two volunteers for Christian work as a vocation.

ON EASTER SUNDAY, Pastor W. G. Jones at the First Church, Vinton, baptized fourteen and six more wait the ordinance. Audiences are large every Sunday evening. On April 24, Geo. E. Guille of the Moody Institute begins an eight-day Bible conference.

#### COLORADO

A CHURCH WAS FORMED on April 10 in Branson, a new town on the Colorado and Southern R. R. about two miles from the New Mexico line. There were a week later thirty-six charter members and it is expected that there will be fifty. The attendance on Sunday evenings is more than one hundred.

#### NEBRASKA

SINCE LAST SEPTEMBER 104 members have been added to the church at Ansley, eighty-seven by baptism. All but fifteen of this number were added as the result of special meetings held in country school houses in the vicinity of Ansley. Rev. R. Richards is pastor.

#### KANSAS

AT THE FIRST CHURCH, Scott City. Rev. J. W. Smith, pastor, the average attendance for the last quarter was 75 per cent more than the church membership.

AT THE FIRST CHURCH, WICHITA, Dr. John Bunyan Smith, pastor, there have been since Sept. 1, 210 additions to the church, sixty-three of them by baptism. A special Easter offering of \$1,108.57 was taken. For ten weeks Dr. Smith conducted on Wednesday evenings at the close of the prayer meeting a popular Bible study class with an enrollment of 200. The study was in Thessalonians. Another class has been organized to study the great doctrines of the Bible.

#### NORTH DAKOTA

SAWYER: As a result of special meetings held by Pastor B. H. Thorlakson and Colporteur C. J. Hill, ten have been received into the church; six by baptism.

PROPHET MOUNTAIN: Special meetings were held in this place by the same pastor and colporteur. Nine have been received into the church by baptism. The church is meeting its New World Movement pledges, although the district has suffered drouth for the past five years.

### Pacific Coast

#### NORTHERN CALIFORNIA

THE HAMILTON SQUARE CHURCH, San Francisco, received fifty-nine new members during the first three months of the year. During the five years of the pastorate of Rev. Creed W. Gawthrop the membership has grown from 269 to 489.

ON APRIL 8 the Twenty-Third Avenue Oakland, celebrated the fourth anniversary of the pastorate of Rev. J. N. Garst by a reception to him and to sixty-six new members. During the four years 224 have been received.

#### SOUTHERN CALIFORNIA

REV. CARL BASSETT has resigned as state evangelist and has left for an evangelistic campaign in the southern states. He may be addressed at 447 S. Seville Ave., Huntington Park, Cal.

#### WESTERN WASHINGTON

REV. C. A. NETHERY, of Ferndale. Rev. William Jackson, of West Seattle and Rev. I. V. Maxey, of Kent, closed their pastorates April 1. Rev. B. A. Hylton, of Raymond, has presented his resignation to take effect May 1.

GREEN LAKE CHURCH, SEATTLE: On the night of April 6 the church was entirely destroyed by fire. It is hoped that plans can soon be formed for the erection of another building. In the meanwhile, the people have secured the use of a hall in which to hold their services.

THE ANNUAL MEETING of the Woman's Foreign Mission Society and the celebration of the *Golden Jubilee* for the *Columbia River District* will be held in Seattle May 31 to June 3.

A SCHOOL OF INSTRUCTION FOR WORKERS in church vacation schools will be conducted under the department of religious education of the Western Washington Convention in the First Swedish Church, Seattle, April 20-23. The instructors will include Miss Meme Brockway, Rev. F. W. Wightman, Mrs. Frieda C. Davidson, Prof. Geo. B. Cole, Mrs. W. W. DeForrest and Miss Grace Cheever.

REV. AND MRS. HENRY TOPPING, missionaries stationed at Morioka, Japan, now on furlough in this country, are in Seattle, where they will spend a few months giving assistance to the Japanese Mission work in the city.

THE CENTRALIA CHURCH. Rev. Edker Burton pastor, and the CHEHALIS CHURCH, Rev. F. C. Stannard, pastor, are only four miles apart. They are both vigorous organizations, showing fine growth. Recently there have been a number of fellowship gatherings which have not only enabled the members of the churches to become better acquainted but have stimulated the work in each church. The Chehalis B. Y. P. U. entertained the Centralia B. Y. P. U. at a valentine party in February. The Centralia W. W. G. entertained the Chehalis W. W. G. at a banquet in March to meet Miss Helen Crissman. On March 28 the Centralia choir repeated in the Chehalis Church the cantata it had rendered on Easter in its own church, and on April 1 the Centralia B. Y. P. U. gave a party for the Chehalis B. Y. P. U.

### Directors of State Boards of Promotion

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Wyoming—\*Rev. J. F. Blodgett, 405 So. Park Ave., Casper.



## Fresh from the Field

(Continued from page 386)

In response to inquiries received from Polish Baptists concerning the reported death of Rev. K. W. Strzelec, the Foreign Mission Society is very glad to announce that a cablegram just received states that Mr. Strzelec was in excellent health and that he was finding enormous need for relief work in Poland and Galicia. The rumors concerning his death were doubtless based on the fact of his severe illness with rheumatic fever because of which he had been confined to his bed for more than five weeks. He narrowly escaped with his life, but after having been transferred to Wiesbaden for a period of rest and recuperation his recovery set in rapidly.

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26 Bible House, Astor Place, New York.

After a six year pastorate, Rev. Herbert Hines has resigned at El Paso, Ill., and on May 1 becomes pastor of the First Church, Kankakee.

Mr. Simon S. Gerig was on March 30, ordained to the gospel ministry at Wanson, Ohio, in accordance with the findings of a council of the churches of the Toledo Association which met on the same day. Bro. Gerig is now preaching at Fostoria.

The War Department has asked the aid of ministers in placing the Victory Medal in the hands of veterans of the World War. Application blanks may be secured from the commanding officer of any army post, camp or station, or from Victory Medal officers who have replaced recruiting officers in most of the larger cities of the country.

At a recent student conference under the leadership of Sherwood Eddy, held at the University of Wisconsin, Rev. Norman B. Henderson, pastor of the University Church, Minneapolis, represented the Baptists and preached to the students in the First Church, both morning and evening of the Sunday included in the meetings. His able ministry was most acceptable and inspiring.

## Short Talks on Investments

BY LEE B. DOTY

## The Largest Bond Issue Since the Armistice

TWENTY years ago, the Great Northern and Northern Pacific Railroads obtained control of the Chicago, Burlington & Quincy, buying almost all of its stock at \$200 per share. To raise the funds, the two roads issued and sold about \$215,000,000 of their joint bonds, putting up the stock of the Burlington as collateral security. These "Burlington Joint 4's," as they are popularly known, mature July 1, 1921, and because they are in effect backed by the resources of these three of the best roads, have always enjoyed an excellent investment standing.

We are again reminded of changed investment conditions by the preliminary announcement that on April 26 a syndicate headed by J. P. Morgan and Company will offer a new issue of \$230,000,000 bonds executed jointly by the Northern Pacific and Great Northern, running fifteen years and bearing 6½ per cent. In addition to the Burlington stock which has been security for the maturing issue, it is planned to deposit with the trustee additional security in the form of \$33,000,000 Northern Pacific Refunding and Improvement Mortgage 6 per cent bonds and a similar amount of Great Northern General Mortgage 7 per cent bonds.

In contrast with the twenty year 4 per cent bond issued originally, it will be seen that present conditions require a 6½ per cent offering running fifteen years. The strength of the three roads is shown by a recent statement, that after allowing for all underlying issues, their joint assets applicable to this issue are over four times its amount, while available income for 1918 and 1919 covered the interest requirements of the old issue seven or eight times.

At this writing, final details as to denominations and price have not been announced.

## The Easy Chair is Waiting

Take one of These Books, Sit Down and Enjoy Yourself

### "Is Mark a Roman Gospel?"

By Benjamin W. Bacon. Harvard University Press

It one desires the nearest possible approximation to an answer to that question, if he wishes to get a good idea of the matter and method of higher criticism, and the reliability of its results, if he wishes to form or to renew an acquaintance with the sources of the history of the New Testament, this thesis of 106 pages will serve his purposes admirably. It is number seven in the series of Harvard Theological Studies, and its author is Buckingham Professor of New Testament Criticism and Interpretation in Yale University. From tradition, from the early dissemination of the story of Mark and from internal evidence, it is shown that Mark is a "Roman Gospel," in a sense and with consequences somewhat different from that commonly and loosely held.

### "My Son."

By Corra Harris. New York: Geo. H. Doran Co., \$1.50 net.

A mother, widow of an old-fashioned circuit rider, to whose heroic memory she is constant, has a son, also a preacher, who is what is called "modern" in thought and method. There is a natural conflict of ideals, but a happy ending. The book is certain to be interesting to all who love the churches and who can appreciate a quiet but lively humor.

### "A Harmony of the Synoptic Gospels in Greek."

By Earnest De Witt Burton and Edgar Johnson Goodspeed. The University of Chicago Press. \$3 net.

This book is identical, except in the use of the Greek text, with the recently published "Harmony of the Synoptic Gospels for Historical and Critical Study." It is a splendid piece of work, not likely to be duplicated and indispensable for any careful student of the Scriptures. The purpose is not harmonization but the exhibition of the parallelism of the Gospels as they stand. The text is that of Westcott and Hort.

### "Mother of Mine."

By John Frederic Hessel. Champaign, Ill., Municipal Problems Publishing Co. Cloth, \$1.50.

A tribute in verse to a man's mother, put into such shape that it becomes a suitable gift book for any mother on a birthday or on Mother's Day. Besides the principal poem, a number of other short poetic tributes are added.

### "The Sword and the Cross."

By Kirby Page. Chicago: The Christian Century Press. \$1.20.

During the war, the Department of Justice ruled that to publish the Sermon on the Mount, without note or comment, for free distribution was "pro-German." Now it can be printed. Of late attempts to show that the war and the teaching of Jesus cannot be reconciled have not appeared in print. Now they can be published. And here is one. Through it there breathes a noble Christian spirit. Whether one can go all the way with the author or not, he adduces considerations which merit careful thought on the part of all those who are looking for some cure for the curse of militarism.

### "The Vision We Forget."

By P. Whitwell Wilson. New York; F. H. Revell Co. \$2.

The man who became known to the Christian world by his book, "The Christ We Forget," now presents a fresh and colorful presentation of the Revelation of John.



## OUR MUSIC CORNER

CONDUCTED BY

WILLIAM LESTER

### MANNA FOR THE MUSICIAN

Sometimes those of us who devote at least a goodly part of our time and interest to the music within the church get a little discouraged at the vicissitudes that fall to our lot. We feel that we are not always truly appreciated, or the organ springs a delicious pungent cipher on Easter morning, or the bellows blows up, or we "get fired." And then again, we once in a while have some real troubles. It is good at these, and other times, to read what one of the greatest of church-musicians has to say in "Our chosen Field":

In the year 1894 Sir John Stainer delivered an address at Exeter, England, on the subject of congregational singing. It was published later under the title "Music Considered in its Effect Upon, and Connection With the Worship of the Church." The most striking part of it dealt with the people's part of the service—the importance of which was strongly emphasized.

We are sorry that this address is not as well known in this country as it should be—and we fear that even in England it is out of print.

If any of our readers are inclined to "rescue devotion from the hungry maws of the choir," we would advise them to meditate upon the following excerpt from the Exeter address:

"There is only one valid excuse for not having a choir, and that is, inability to pay for it. If any one should ask me what is the use of a choir when a congregation knows how to take its part in worship, I would ask in return, what is the use of those mullions, and that delicate tracery, and richly colored stained glass? Away with it all! Good plate glass in strong wooden sashes will admit twice as much light in winter, and give plenty of wholesome ventilation in summer. If we are to approach sacred art from a purely utilitarian point of view, what is the use of a tower or spire? You cannot have a vestry or an organ up there, or hold a mothers' meeting in it. Ah, but I forgot; as the anthem only exists in order that the choir may 'show off,' so, perhaps, the spire is a sort of architect's anthem—perhaps church architects cannot be 'kept together' unless indulged with an occasional spire; it is, no doubt, merely thrown into the plans lest architects should desert church work and devote their best powers to the construction of municipal buildings and music halls."

"I am sure it is unnecessary for me to argue further against the utilitarian view of art in worship; and I may at once say that the function of a trained choir is to sing many beautiful compositions which can never be rendered by the most musical of congregations. An anthem rightly listened to, and devoutly sung, is a short sermon to the hearers, and a beautiful offering to God. The anthem, in its present form, seems to be the peculiar and special growth of our English Church, and therefore deserves cultivation and encouragement. When we come to the music of the office of the Holy Communion, we are immediately led to realize the catholicity of our art of music. If the inflection of the priest's part be included, or the melodies of the ancient hymns, our range of selection extends over a thousand years at least. If certain celebrations are set aside for those who do not like music, surely there should be other celebrations beautified with the highest and most splendid resources of our heaven-born art. Every great musician, almost without exception, has contributed the choicest fruits of his genius to the music of the Eucharist. Let us not wantonly cast aside this glorious heritage, borne along on the gathering crest of rolling ages, because, forsooth, John Noakes and Tom Styles cannot take their personal part in the performance of it."

Whither are we tending and what will come of all this accumulated interest in chorus singing? First, it is bound to give those gifted with either voices or musical talent a chance for growth, an education and an appreciation on a wholesale scale, because of the numbers who participate and who hear the singing. Secondly, it will

offer opportunity to individuals to enter the musical profession. Choruses need orchestra accompaniment and orchestras need trained musicians, even soloists on different instruments, as well as vocalists to assume the solo roles so often required with a choral work to add variety. Lastly, this extended musical activity should stimulate composition. When there is chance for a hearing, there are sure to develop compositions worthy of performance. Who knows but that this tremendous desire to sing will not only raise trained choruses to the level of finest choral effort, but also inspire the growth of American composition to the world recognition for which we have long been waiting.

### NEW MUSIC

Springs in the Desert.....A. B. Jennings, Jun.  
Now Our Hymn Ascendeth.....Arr. by Dickinson  
How Excellent Thy Name.....Lester

Anthems published by H. W. Gray Co., New York.

ABOVE are listed three very serviceable anthems suitable for use by either quartet or chorus choirs. The first named is by a writer not long known as a writer of church music, but destined, in the opinion of this reviewer, to rank with the leaders in that field if present indications count for anything. The present contribution is a melodious, diatonic chorus, introduced by an effective solo for tenor, not difficult, but appealing both to the listener and to the performer. The text is especially suitable for missionary services—a field of music that has been sorely neglected by composers. The arrangement by Clarence Dickinson is an effective version of an old fifteenth century church melody, with a singable text by the arranger's gifted wife. It is simple, but rarely beautiful. We can always count on the intrinsic and artistic values of works by the splendid musicianly organist of the Brick Presbyterian Church of New York City. Since the last named anthem is a product of the reviewer's own pen, he will content himself by reprinting another's verdict upon it—from the current issue of "The New Music Review":—"William Lester is a composer whose melodic invention seems never to run dry. His secular choruses and cantatas are among the best and most popular of recent years, and in many of them he has had the able collaboration of Frederick H. Martens, who has also made for him the paraphrase of the Eighth Psalm which is the text for this anthem, 'How Excellent Thy Name.' There is a tenor solo, and two bright and joyous choruses."

### NEWS ITEMS

For Easter music at the Ashland Ave. Baptist Church of Toledo, Ohio, the morning was devoted to part 2 of William Lester's Easter-cantata, "The Triumph of the Greater Love," the second section being devoted to "The Fulfillment of the Passion." The opening portion of the cantata was given the Sunday morning preceding, and the final section was scheduled for Sunday, April 3. Stainer's little known Easter cantata, "St. Mary Magdalen," was heard at the evening service, Easter Sunday. Mary Wilting Megley is the organist and director of music at this progressive church, and the fine quartet consists of Mrs. Charles Ellis Lackens, soprano, Mrs. Reginald Morris, contralto, Mr. Reginald Morris, tenor, and Mr. Harrington Van Hoesen, bass.

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### WANT ADS

You will get results through the Want Column of THE BAPTIST. Rate is 6 cents per word per insertion; cash with order.

**Wanted:** On an Indian reservation in the Northwest, adjacent to large Baptist Indian Mission, on main line railroad, town 350 pop., teachers for regular Public School, grades and accredited high school. Salary for grades \$110 to \$140—for high school \$125 to \$160. Only normal (for grades) and college (for high school) graduates, highly recommended, of active, non-dancing, Christian type, will be considered. An unusual opportunity to combine public school teaching with a missionary background. Address "Indian," THE BAPTIST.

**To complete its new \$50,000 house of worship,** the First Baptist Church of Rockwell City, Iowa, desires to borrow in all about \$5,000 and will pay 8 per cent interest for one year. Note personally endorsed by trustees who have large resources. Best of bank reference. Write for particulars to F. A. Gould, Chairman.

**The Interchurch stereopticon lecture** for the County Convention is for sale at seven dollars plus the carriage. Stereopticon Division, General Board of Promotion, 276 Fifth Avenue, New York.

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—**Young Women!** Your Woman's Foreign Missionary Society calls you to help double the number now in service.

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—ARTHUR H. SMITH



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BAP

Volume II

May 7, 1921

Number 14

# The Baptist

Published Every Week by the Northern Baptist Convention



DIVINE love is often interpreted to human hearts through the love of a mother, to Coleridge as to many others, "the holiest thing alive." The beautiful group above called "Maternity," is by G. Melchers and hangs in the Luxembourg Museum.



## Pre-Convention Pan-American Baptist Conference

Des Moines, Iowa, June 21, 1921

Announcement by Committee on Fundamentals, J. C. Massee, Chairman

In accordance with the instructions given the executive committee at the Conference of Fundamentals at Buffalo last year, another conference on fundamentals has been arranged to precede the Northern Baptist Convention at Des Moines. The scope of this conference has been somewhat enlarged to include both the Southern Baptist Convention and the Canadian Baptist Convention. From the South two distinguished speakers will be heard, Dr. John R. Sampey of the Southern Theological Seminary, Louisville, and Dr. Lee R. Scarborough, President of the Southwestern Theological Seminary, Ft. Worth. From Canada, Dr. T. T. Shields of the Jarvis Street Church, Toronto. Also distinguished ministers from the Northern Baptist Convention: Dr. D. F. Rittenhouse of Columbus, Ohio, First Church; Dr. W. B. Hinson of Portland, Ore., East Side Church; Dr. Jacob Heinrich of Northern Baptist Theological Seminary of Chicago. It is hoped to have the addresses to be delivered by these brethren in print and ready for distribution at the conference. Announcement concerning them will be made later. Opportunity will be given at the conference for vital discussions from the floor. It is expected that a very large attendance will make this one of the most notable events in Baptist history.

### Program

#### Tuesday Morning

- 9:00 a. m. Devotional Service.
- 9:15 a. m. Opening address.
- 9:45 a. m. Dr. John R. Sampey—"What Jesus Christ thought about the Old Testament."
- 10:45 a. m. Dr. Jacob Heinrich—"The Authenticity and Authority of the New Testament."
- 11:30 a. m. Open Conference.

#### Tuesday Afternoon

- 2:00 p. m. Devotional Service.
- 2:15 p. m. Dr. T. T. Shields—"The Cross and the Critics."
- 3:00 p. m. Dr. D. F. Rittenhouse—"The Proof of the Resurrection and its meaning to the ministry."
- 3:45 p. m. Dr. W. B. Hinson—"The Return of the Lord."
- 4:30 p. m. Open Conference.

#### Tuesday Evening

- 7:30 p. m. Devotional Service.
- 8:00 p. m. Dr. L. R. Scarborough—"The Central Passion of the Gospel."
- 8:45 p. m. Open Conference.

## Send Your Pastor

The following letter which has just come to the office is respectfully commended by the editors to the consideration of all our churches. The Des Moines convention is June 22-29 and all our churches should be represented.

"I can think of no other way in which your excellent paper could be of such great benefit to the churches of your constituency during the next two months as to induce them to send their pastors to Des Moines. In this regard they seriously need a campaign of education.

"Churches that pay \$5,000 and up, usually send their pastors, who are well able to defray their own expenses, but the great majority of the churches think of

such trips as simply "pleasure trips." They certainly are a great joy, but the churches do not realize that they as members of the convention should be represented in its deliberations and decisions.

"Churches do not realize how greatly they as churches would benefit by the broadened horizon, the deepened interest, the intellectual stimulation and above all spiritual quickening, that would come to the pastor, if he were privileged to attend these great gatherings.

"The pastors who realize these things cannot even suggest the matter because of those who are unable to realize the things above suggested. If you should urge this I would suggest that it be done as a matter of the church expense rather than by special individual gifts, for this latter method places the recipient under obligation to those few who make up the purse to send him. Pastors are usually under sufficient obligations, (in the estimation of some) without any more being added in this way."

## Shall We Have Biennial Conventions

The executive committee of the Northern Baptist Convention in its report to the meeting in Des Moines will propose amendments to the by-laws of the convention providing for biennial sessions. The law committee is busy preparing the changes for submission. It may not be possible to give in detail this report before the meeting of the convention in Des Moines. The Pennsylvania state convention adopted resolutions requesting the executive committee to consider the change to biennial sessions. At the meeting of the executive committee last November, a sub-committee was appointed to consider the matter. At the meeting in March this committee unanimously reported recommending such a change and after discussion, the executive committee voted to recommend the change to the convention.

## Fresh from the Field

Rev. J. H. Rushbrooke, is to visit MacMaster University, Toronto, for the commencement celebrations in May, when he preaches the baccalaureate sermon and delivers the commencement address. He has received a letter from Professor Farmer, dean of the Theological faculty, stating that the Senate has unanimously decided to confer upon him the degree of Doctor of Divinity on the Occasion.

The death of Rev. R. J. Colpitts, editor of The Maritime Baptist has called forth many warm and appreciative personal tributes in the paper of which he was editor. His sudden passing came as a great shock to his constituency, in which he was very highly esteemed.

Each year increasing numbers of missionaries are spending at least a part of their time while on furlough at the University of Chicago. More than fifty returned missionaries have been in attendance during the last year, coming from Japan, Korea, China, the Philippines, the Malay states, Burma, Assam, India, Syria, Egypt, the Congo, and South America. The presence of such a large number of experienced workers from all over the world affords to the student volunteer the exceptional opportunity of coming

into personal contact with men and women of wide missionary experience, and to the missionaries themselves the joy and inspiration of a world wide Christian fellowship.

Mrs. George E. Whitman of Kaying, China, has arrived in McMinnville, Oregon, to be present at the graduation of two of her children, Avard and Zella, who are completing courses in McMinnville college. Avard is the president of the associated students and the representative of his class as speaker on the commencement program.

Rev. Tillman R. Braddy, recently pastor at Barnesboro, Pa., is now living at 7612 So. Shore Drive, Chicago, and serving as acting pastor of the Windsor Park church.

Rev. H. O. King, David City, Nebr., one of the old pastors of that state for the last twenty years, has just accepted the unanimous call of the church at Silver City, Iowa, and enters upon his labors May 1.

Rev. J. W. Merrill has resigned at Carbondale, Ill., to accept the work of district superintendent of missions for Eastern Illinois, the work recently laid down by Rev. George H. Yule. He will begin his new duties July 1st. Rev. Wilson Mills has just closed a very helpful revival meeting with this church.

Pastor Cox of the Fifth St. Church Hannibal, Mo., assisted Pastor Meigs of the Central Church of Quincy, Ill., in a pre-Easter service. About fifty were added to the church. Beginning April 6, Pastor Meigs assisted Pastor Cox in meetings at Hannibal. The meetings continued sixteen days. Fifty-six have been baptized, and Twenty-nine have come by letter. Pastor Cox has done a great work in the two years he has been with the church, and had baptismal services nearly every Sunday night.

Rochester Theological Seminary Anniversaries will take place this year beginning Sunday May 22, and ending on Wednesday, May 25. Among the speakers will be Pres. Clarence A. Barbour, Pres. Emory W. Hunt, Pres. Charles E. Goodell, Prof. William Adams Brown, Rev. David Lee Jamison, Pres. Clifton D. Gray, Rev. William C. Bitting, Pres. Arthur H. Norton, Rev. Bernard C. Clausen and Rev. Samuel D. Bowden.

Report concerning Rev. E. J. Nordlander in THE BAPTIST of April 9 is correct, we are informed, except in one sad particular, namely, that a good while ago Mrs. Nordlander passed away from this world.

Following a visit of the chapel car, "Emmanuel" in the early spring, the First Church of Fort Lupton, Colo., was organized on March 13 with a membership of thirty-one.

On March 1, Pres. L. W. Riley celebrated the fifteenth anniversary of his inauguration as executive head of McMinnville College. In honor of the occasion Dr. Doney, president of Willamette University delivered an address before the faculty and students at the chapel hour and the students were granted a half holiday.

After a pastorate of almost nine years, Rev. Parker Smith has resigned as pastor of the First Church, Parker, S. D. The resignation took effect April 10.

The First Church, Waukegan, Ill., observed its seventy-fifth anniversary with appropriate services April 15-17.



# The Baptist

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## Our Future Before Us

One of our admirers wrote us the other day commending some of the features of the paper, especially this Kollum. He startled us by saying, "You have a great future before you." We had always supposed that it was behind us. It is great to find that we still have something to live for.

## Killam's Kollum

### It Is Its Name

"Forgive me for saying that your 'Fresh from the Field' department is a misnomer. A short time ago you had an item calling attention to the birth of my little boy. He was married last week."

This example should be a warning to our many correspondents. There are at least two dangers (aside from the subscribers) to be avoided in the newspaper game. The one is "prematurity" and the other "overmaturity." Perhaps we should say that the instance chronicled above is an example of the latter.

A few weeks ago we chanced to learn that a certain well-known minister was to be called to a certain well-known church. It was "news." The Associated Press thought so. Unfortunately the brother in question happened to be in town when the first copy of THE BAPTIST came from the press. He was distressed almost but not quite beyond expression. We stopped the presses. We took out the real "news" and substituted a note telling of the gift by the ladies aid society of a silk umbrella to Brother Xerxes. This item to say the least did no harm. In a religious newspaper we must avoid "prematurity."

### Just Before Finis

While we are talking about "news" we may be permitted to say a few things. We cannot of course say what we want to say or ought to say. A thousand of our readers would have an attack of "peevishness" which would certainly disturb the serenity of this office. We have trouble enough without sharing that we cause our readers. We shall, however, venture a few words.

In writing "news" it will greatly help the author to imagine himself a reader in a far distant part of the country. Let him ask whether "pink carnations graced the tables loaded with nature's bounties" sounds like "news" a thousand miles from the perfume of said "pink carnations."

Again we are moved to say, when your own pithy, pointed, poignant, powerful sermonic products are in question would it not be well to assume all these descriptives? It would certainly save paper, ink and especially blue pencils.

A month in this office will convince any competent judge that we have as a denomination our full share of shrewd advertisers. Under the guise of "news" we get columns of material which should be paid for at double the advertising rate. It is such good publicity. When we take out the personal puffs we destroy the "news" in the judgment of some.

O, that we might speak right out from the shoulder on these subjects!



### What City Wants It?

TWO propositions may come before the next convention of the Northern Baptists: first, that conventions be held biennially instead of annually; second, that three or more centers of population, east, middle west, and west, be selected for holding conventions.

The increase in attendance, with the growing work of, and interest in, the convention, makes it a very considerable burden upon the hospitalities of any but a large city. Also, not every place which would be glad to entertain the convention has the auditorium, hotels, and facilities for such an event.

The following named persons have been appointed by President Tustin, a committee to consider this suggestion and report thereon to the executive committee before the next convention. Henry H. Kendall, of Boston, Rev. J. C. Hazen, of Peoria, Ill., and Rev. John Snape, of Oakland California.

The committee will welcome communications from cities which would like to become permanent paces of meeting, stating their ability to provide meeting places and hotel accommodations, with adequate transportation facilities, and sufficient membership in Baptist churches to carry the responsibilities of entertaining the convention.

Should the proposed amendment be carried it is to be noted that not oftener than once in six years would such provision be required.

The committee would welcome individual suggestions as to the desirability of such a plan as well as comment thereon.

HENRY H. KENDALL,  
Chairman,  
142 Berkeley St., Boston.

### Illinois Churches Set a New Standard of Giving

FIFTY Illinois churches with 17,158 members subscribed for the New World Movement \$1,551,601.05 an average per member for four years of \$90.43.

#### Here is the List

Alton—First, Cherry street, Upper; Alpha, Aurora—First; Berwick, Bloomington, Bethany—Highland; Chicago—Austin, Belden Ave., Covenant, Englewood, Hyde Park, Second, Windsor Park; Delavan, De Kalb, Dry Hill, Danvers, Evanston, El Paso, Graymont, Greenville, Gilman, Galesburg, Galva, Hutsonville, La Grange, Morris, Mt. Carroll, Morgan Park, Monmouth, Marengo, Moline, New Berlin, New Stonington, Ottawa, Oak Park, Oquawka, Princeton, Pipestone, Rockford—State street; Rochelle, Rockton, Stillman Valley, Toulon, Tiskilwa, Urbana—First, Herald of Hope; Waukegan.

There are other churches in the state whose per capita pledges equal some indicated in this list. Others would be included but for a temporary and extraordinary local demand such as building programs, etc.

The advance in the standard of giving in these churches for denominational benevolence is inspiring. In 1917 the per capita standard was \$3.99; in 1918, \$5.16; in 1919, \$7.81, in 1920, \$22.61.

Forty of these fifty churches have also increased their pastor's salaries!

#### It Can be Done Again

A study of these fifty churches will soon convince an Illinois Baptist that the list does not represent any special class or section of the state. In the list 13 Associa-

tions are represented and the churches range from 8 to 1,571 in membership. Some represent rural communities and small villages, while others are located in county seats, and in largest cities of the state. It cannot be said, therefore, that these churches have a more favorable opportunity than any similar list which might be selected from various sections of the territory. There are hundreds of churches as financially able to reach this standard of giving.

The secret of their success is found in the fact that they faced staggering allotments with good will, with courage, with faith, and with determination to do their very best, and with the gripping conviction that *this movement is of God!* So they prayed and preached, and organized, and canvassed, and now they say to the Baptists of Illinois, "It can be done; we have proven it."

### President Harding Turns Sod for Roger Williams Memorial

THE foundation of the Memorial to Religious Liberty, and to Roger Williams its great apostle, has been started and President Harding turned the first sod. The great structure will be placed alongside the present Immanuel Church of Washington City on the corner of Sixteenth and Columbia Road and is to cost a half-million dollars. The pastor of Immanuel, Dr. Gove G. Johnson had been tireless in his efforts in projecting the memorial behind which the Baptist of the entire country have placed themselves. The presiding officer of the auspicious occasion was the pastor of the First Baptist Church of Alexandria, Rev. E. B. Jackson who is chairman of the building committee.

As Mr. Harding with bared head put the shovel in the ground he remarked on the side (for he declared he had not time to make a speech), "We cannot have too many occasions celebrating religious liberty and we cannot have too much religion in this country."

The Rev. Dr. J. J. Muir pronounced the invocation. He is pastor of Temple Baptist Church and chaplain of the Senate and dean of the Baptist pastors in the city. The presiding officer told how nearly one hundred years after the work of Roger Williams, the great Baptist pioneers of Virginia were suffering imprisonment in order to force the matter of religious liberty upon the attention of the revolutionary leaders. Jeremiah Moore had been placed in the old colonial jail of Washington's home city, Alexandria, for "preaching the gospel of Jesus Christ with out a license." Other denominations had conformed and were unmoled but Moore got a larger crowd by preaching through the latticed jail door. Patrick Henry, probably with Washington's approval, defended him before the justice, and with such an impressive speech that Col. Broadwater told him he was free to preach wherever he pleased. This great Baptist leader and martyr deserves to be immortalized with that small elect company of men who gave the western world civil and religious liberty. Moore had the audacity to plant the First Baptist Church in Alexandria upon the ground where he had suffered martyrdom for soul liberty.

"America" was sung by the great crowd, the president joining lustily. It was a great disappointment that Drs. Gray and Hunt, chairmen respectively of the Southern and Northern convention committees, could not be present. Mr. E. Hilton

Jackson, moderator of the Columbia Association, was among the special guests. Mr. Ambrose Swasey from Cleveland represented the Northern Baptists on the national executive committee and Congressman B. C. Rowley of Mississippi represented Southern Baptists.

Dean Wilbur of George Washington University spoke very appropriately of the great significance of the occasion. Mr. W. W. Everett of Calvary Church, Mr. Swartwout, the architect, from New York City, Dr. Alfred Bagby of the Virginia Baptist Historical Society were present. Rev. Dr. Bishop of the Episcopal Church was conspicuous, with several other direct descendants of Roger Williams. Mr. Oscar Straus, promoter of the Memorial and biographer of Roger Williams sent a message containing these words:—"It is notably fitting and glorifies the Memorial that our great hearted and liberal-minded President, the most eminent member of the same church to which Roger Williams once belonged, should step aside from his high duties to turn the first spade of earth. . . . May the Memorial serve to hand down to future generations the name and fame of America's pioneer of Religious Liberty, Democracy's most precious heritage for enfranchised mankind."—Eugene B. Jackson.

### Annual Meeting of Central District

BAPTIST women of Illinois, Michigan, Missouri, attention! Are you making plans to attend the annual meeting of Central District to be held at Immanuel Church, Chicago, Ill., May 18, 19 and 20?

For many years Central District meetings have been featured by a union program, the Women's American Baptist Foreign Mission and the Women's American Baptist Home Mission Society co-operating, but the organization has been a part of and under the auspices of the Woman's American Baptist Foreign Mission Society. On May 19, Central District will become a union organization, and the dream of many women of the states that comprize this district, will be realized.

#### Golden Jubilee

Another great feature of this memorable meeting will be the observance of the Golden Jubilee, of the Womens' American Baptist Foreign Mission Society. Never has there been such an opportunity presented for us, who live in America, to see the result of our prayers, our endeavors, our gifts of the years. Think of entertaining and listening to addresses by Dr. Ma Saw Sa of Burma, Madame Frances Kolatorova of Checko-Slovakia, Miss Martha Wesnke of Poland, Nakaji Chickn San, of Japan, Dr. J. Handamah of India, Khanto Bala Rae, of Bengal-Orissa and Kanen Vong of China! All these noted women will be in attendance. National state and associational officers will greet you, a wonderful pageant is being arranged and a stereopticon lecture "The Story of Fifty Years Told in Pictures" will give information and inspiration.

#### World Wide Guild Rally

World Wide Guild rally begins on Friday night with a banquet, at which all delegates are invited.

On Saturday there is a "method meet" and "chain supper." The rally closes with a vesper service on Sunday. Every day from May 18 to May 22 will be full of real joy! Baptist Women and World Wide Guild Girls, come!—Mrs. W. P. TOPPING.





# The Baptist



## God Help Us to Help Them

**T**HE Chinese people through private benevolence and governmental action have helped the famine sufferers more largely than in any previous emergency,—more largely than China's friends have dared to hope for. England, Japan, Canada, America have sent aid. America's total is approximately \$5,000,000. Through this amount, during the long winter months, millions have been kept alive—just that. Other millions, hoarding week by week their lessening store of grain, grass, leaves, bark, have kept themselves alive—they have barely lived. Tens of thousands, perhaps hundreds of thousands, their grass, corncocks, willow bark exhausted, have turned their faces to the wall and died. No one will ever know their number."

Such is the record up to April 22nd. But what of the present need? Has the China Famine Relief organization completed its work? Is the famine past? Are the starving millions safe now? One conservative and well-known missionary writes that of the 2,300,000 people in his district, at least 450,000 must die before harvest unless helped, and that the food allotted to his district will enable him to care for only one in eight of these 450,000. Scores of such reports have come in.

Between 5,000,000 and 6,000,000 people face starvation—death from starvation, mind—and they must be cared for at least till the first of July.

Unfortunately, the impression has gone out that contributions already made by the churches and other agencies of help, have provided sufficient funds for these needs. This is a mistake. The number needing help is naturally larger now than at any previous time since the famine began, and the money already raised has practically all been expended for the supplies needed to provide for the most pressing requirements up to the first of May.

There is no question of the careful and capable handling out of these funds. Nobody has suggested a breath of criticism. The case is clear and simple—shall we let these millions die or shall we give them still further help? Shall we stand between them and death till their own fields bring them relief.

This matter lies with the churches locally, for there is no plan for another concerted drive. The responsibility is now fully distributed. It is upon each of us. And the churches of America are the last desperate hope of starving China.

## Pan-American Baptist Conference

**I**N ANOTHER column appears the announcement and program of the pre-convention conference on fundamentals which is to be held at Des Moines. This program appears to be well-balanced and interesting. Attendance will probably be large just as it was last year, especially since the newly-organized pastors' conference meets the day before and is to consider some important matters.

One significant change appears this year in the make-up of the conference. It is announced as the "Pre-Convention Pan-American Baptist Conference." That is to say it is no longer presented as a conference of Northern Baptists but has been enlarged to include Canadian and Southern Baptists. Two Southern and one Canadian speakers are among the list of men scheduled to address the meetings. Presumably also there will be an attendance from a wider area than that covered by our Northern churches. If this is so, the relation of the conference to the convention has been somewhat changed.

Northern Baptists will be interested in further announcements. Does this enlarged constituency mean that another year similar meetings will be held preceding the gatherings of the Canadian and Southern Baptists? So far as we have observed no announcement has been made of this sort in connection with the meetings of the Southern Baptists at Chattanooga this month.

As loyal Baptists we welcome all opportunities for the presentation of Biblical truths and for free discus-

sion both on such teachings and on Baptist policy. In the long run only good can result. The only essential is that gatherings shall be representative and that discussions shall be wide open to all who are members in good and regular standing of our churches. And this, we understand, is to be true of this meeting in Des Moines.

## Baptist Patriarch Seconds Our Motion

**O**N ANOTHER page appears a letter from Dr. J. B. Gambrell, president of the Southern Baptist Convention. His clear eye kindles with the same vision THE BAPTIST is holding before the Baptist brotherhood the world around, and he particularizes the way to make that vision a reality.

What is the prospect that the Baptists are going to follow that way?

More and more the tendency grows amongst us to imitate the Baptist Fathers in drawing our message from the Bible directly, each interpreting it for himself, rather than from philosophies and creeds. Dr. John Clifford's explanation of the reply of the free churches of Great Britain to the Lambeth appeal marks clearly the set of the tide, which is even more pronounced in America than in Great Britain.

As for over-lords, if there is any man among the Baptists of America who is ready to insist that the rest of us follow his way in program or in theology on pain of his refusal to co-operate with them, let him get ready



for a hard fall which is coming to him as soon as the Baptists find him out.

The one common note of the whole Baptist brotherhood even now is that of "a straight look up to God, with simple faith in the imminence of the spirit and the power of the gospel." Nearly all of the misunderstandings that have threatened our fellowship in recent years have grown out of the fact that some of us did not know that the rest of us are singing just that song. We are finding each other out.

And our common vision is approaching its realization.

### Certainly, Let Us Make It as Loud as Thunder

IN THE issue of April 2, page 273 reference was made to a suggestion of Pres. Mullins that the materialism and worldliness of Europe are due a neglect of the Baptist principles of the new birth and of believers' baptism. Our comment was, "Observe how the teaching of believers' baptism renders America immune to mobs" etc.

A reader in Massachusetts is indignant. He says that with such a sneer at Baptist principles we are "like a bird that fouls its own nest." And a reader in Denver writes:

"Now I would like to exclaim loud enough to be heard by every Baptist in the Northern Convention who believes in regeneration as taught by the Master to Nicodemus, and in believers' baptism as distinguished from any other baptism, that our denominational organ, THE BAPTIST, has already found it possible in the manner indicated by the foregoing paragraph to attempt to ridicule a great Baptist leader because of his expressed faith in the two doctrines, regeneration and believers' baptism, and in their practical effect upon the lives of men who as a nation believe in and practice them!"

Well, the purpose of that little joke of ours was achieved: somebody waked up. We congratulate our critics on their jealousy for Baptist principles. In fact we join them in it and wish to make our testimony to those principles both heard and practiced not only throughout the field of the Northern Baptist Convention but all over the world.

But zeal is more effective when supported by a clear recognition of the facts.

The paragraph to which exception is taken contains no hint of ridicule towards either Pres. Mullins or Baptist doctrine. It calls attention rather, as a careful reading will show, to the fact that even in America, the most Baptist country in the world so far as the proportion of adherents goes, Baptist doctrines may be, and to a considerable extent are, so held and propagated as to be largely barren of the results to which they logically tend.

Holding to the new birth and to believers' baptism ought to breed a certain type of people. As Dr. Mullins says, "logically the result is inevitable." That is correct logic, but what are the facts?

Germany had several thousands of Baptists before the war. By the logic of their principles they ought to have testified clearly against German militarism. Did they?

There are millions of Baptists in this country. As a group they are second to none in their power to influ-

ence the business and politics of this nation. Their principles are logically opposed to profiteering, but the wildest profiteering goes on right under their noses. What are they doing about it?

Baptist principles lead logically to democracy and to freedom of conscience, of speech, of the press, of assemblage, of the propaganda of individual or collective opinions. How far can Baptists be trusted to stand for these rights for all men?

Logically, Baptists ought to have closed ranks solidly in the New World Movement. Did they?

Baptist principles we hold sacred. We want to see them put into practice by Baptists themselves. To save Europe, America or any other part of the world, we need only principles but a program and a backing fit to go along with those principles and to make them effective.

No, this bird has not fouled its nest; it is pecking at those who do so. And we reserve the right to poke either fun or fire at Baptists who mouth principles and do not live up to them.

### Shall We Preach Negations?

WITH a tone of holy authority comes abundant advice to avoid preaching negations. Considered as a generality, it sounds well, but for practical uses it requires precise definition.

Shall our gospel message contain no denial of anything, no opposition to any falsehood, no denunciation of error?

A mere catalogue of things which one does not believe has of course no saving power. To know that this or that is doubtful, as merely isolated information, is of small profit. And of course there is no such thing as a gospel of mere denials.

But whether one's form of statement should be affirmative or negative depends on the circumstances and the nature of the subject under consideration.

Do you believe in Christian Science, in polygamy, in theosophy, in bolshevism, in profiteering, in imperialism, in the liquor traffic, in slavery, in prize-fighting? Are there no occasions in which the Christian preacher may not express his dissent from such things? In brief, is it not as clearly one's duty to deny falsehood as to affirm truth?

Moreover, if a thing is wrong or doubtful is it not an affirmation of truth to say so?

Some of the advice against proclaiming negations is of the nature of special pleading. The pleader simply means that what he affirms is too sacred for anybody to call in question; and he insists that we take his word for both its truth and its sacredness.

All of this does not excuse the vain imaginer who raises questions about clear, settled and saving truth, merely for the sake of raising them. It does not excuse the throwing of dust merely for the sake of seeing the dust fly.

Deny what ought to be denied and affirm what ought to be affirmed. In case of doubt, investigate.

These suggestions are so elementary that in order to remember them one ought not to find it necessary to keep in his pocket a copy of "Watts on the Mind."



# Let Us Make It a Reality

BY J. B. GAMBRELL

THE BAPTIST of Chicago recently carried the following:

"One vision is among the fairest that ever threw its radiance over the souls of men: it is the vision of eight millions of Baptists, true to the spirit and ideals of their fathers, advancing with every advance of God in the march of human progress, and throwing their united strength into a sublime endeavor to swing into step with God. No man can serve the Baptist cause at such a time as this who does not give himself, above all interest of self or faction, to make that vision real.

That is a great word. The fathers were mainly men of one book, they were men of simple but stalwart faith. Out of one book they envolved their faith. It tracked the great commission from beginning to end—the all-authority of Christ, evangelism, Baptism, and on, everything in its order. They let Christ Jesus, the Lord, think out their program for them, and they undertook to carry out his orders. They grew in all the ways Christians can grow. They laid the foundations of our present strength.

I have lately visited most of the countries of Europe, getting contact with Baptists in these countries. One fact stands out to view as clear as the mountains. Wherever the Baptists are throwing themselves into their work in the spirit and for the ideals of the Apostolic Fathers,

they are going forward. Nothing is too hard for them. The gospel, preached with apostolic simplicity and directness, without compromise, is just as much the power of God now as it ever was. It is God's dynamic and we need power now.

Let's give the religious over-lords a good rest and let God have his way with us once more. The whole world is sick, but does not know what it needs. The sick rarely do know what they need.

I remember the dreadful days following the civil war in the South. Society was dynamited. There was no responsible government. All the evil passions of humanity were turned loose. Violence and sin of all sorts were unrestrained. The churches were in many cases disrupted. Many meeting houses were destroyed. Poverty was universal. The race question was in its most acute stage. Modern history presents no sadder picture. There was crepe on every door.

What was done? There were true Christians, white and black in nearly every community. They cried unto the Lord and he heard them. The spirit of revival began to move on the hearts of the people. Revivals broke out in unusual ways and sometimes without a preacher. They were conquering revivals. Sometimes they were quiet, subduing, but revolutionizing, always from the heart out. Sometimes they were

pentecostal in their demonstrations. Men and women shouted aloud, swept by the spirit of God. They were conquering. Difficulties did not count, not even what seemed insurmountable difficulties. I saw two strong men who went to church, armed to kill each other, converted in the same service. They rushed into each other's arms. Whole communities were tranquilized by a revival. Lawlessness ceased. Hearts were comforted and made strong. The land was healed and civilization was reborn in great revivals.

This is what America, north, south, east, west, needs now. We do not need revival experts. We do not need elaborate plans. We need a straight look up to God, with the simple faith of our fathers in the imminence of the spirit and the power of the gospel. We need to match God's power against human needs. The vision of THE BAPTIST stirs my soul. I want to see it a reality. There are many things wrong among Baptists. The way to correct most of them is to throw ourselves into the business given us by the Master. We should make every church a soul winning station, lead the converts to follow their Lord in baptism and then go on teaching the all things. In this way we promote unity among ourselves, most honor our Lord and best serve humanity, including Christians of other orders.

## Mother of Mine

IF I were hung on the highest hill,  
Mother o' mine, O mother o' mine!  
I know whose love would follow me still,  
Mother o' mine, O mother o' mine!

If I were drowned in the deepest sea,  
Mother o' mine, O mother o' mine!

I know that your tears would come down to me,  
Mother o' mine, O mother o' mine!

If I were lost of body and soul,  
Mother o' mine, O mother o' mine!  
I know that your prayers would make me whole,  
Mother o' mine, O mother o' mine!

—RUDYARD KIPLING

HOW beautiful she becomes as old in years she grows.  
In the strength, dignity and pride of character  
Chastened and softened by the bitter losses of the past,  
Sweetened by the beautiful memories of the past.  
Closer and closer to you she clings,  
For, perhaps, you are the only one left to feed a hungry heart.  
To her, an idol, a wonder, a marvel you became  
In whatever you seem or say, in every thought and deed.  
Do not disillusion her, for you could not if you would.  
And you would not if you could,  
Mother of mine, O mother of mine!

JOHN FREDERICH HESSEL



## America's Indebtedness to the Bible

*"Neither the Dutch nor the French nor the Spanish have left a single institution that has survived."—Wyclif made the Bible talk the language of the common people—Lollards, Puritans and Americans, Bible products*

BY R. A. ASWORTH

IF the institutions of the American Republic, political, social and religious, rest upon the Bible, it would seem reasonable to conclude that their strength and perpetuation depends upon the retention of the foundation upon which they have been erected.

The dependence of American institutions upon the Bible as their basis can, I think, be very plainly read in the history of the republic. The moral and religious ideals and the political institutions of America we owe to the English. As Maurice Low has pointed out, although the Dutch planted New York, the Swedes Delaware, the Spanish Florida, the French Louisiana, and since that day, Irish, Germans, Scandinavians and other peoples of Europe have flowed in, they have all been absorbed into, and have not absorbed the English. The law, the speech, the institutions of America are English, and have been modified only by conditions peculiarly American. "Neither the Dutch nor the French nor the Spanish left a single enduring law nor a single institution that has survived."

### Pilgrims and Puritans

Now the English who came to the shores of New England and from whom we have drawn as a people our political, social and religious inspirations were Puritans. I am aware of the distinctions that we must draw between the Pilgrims of Plymouth Bay and the latter founders of the Massachusetts Bay colony; but they were both alike Puritans. And who were the Puritans? They were a people the product of the new knowledge of the Bible which had been disseminated in England for at least two centuries before the Pilgrims set foot in Plymouth or Francis Higginson and his companions in Salem.

When John Wyclif of Oxford translated the Bible into the vernacular and circulated it among the people of England in the fourteenth century, he set in motion forces stronger than even he could have dreamed. The origin of the Puritans is to be sought in the teachings of the Lollards who took the book that Wyclif had translated to the tradesmen and artisans, yeomen and

ploughboys of England to be pondered over and talked about and learned by heart. There is dynamite in this old book sufficient to blow up the social and political order and make it over new. When Wyclif, taught by the Bible, denied transubstantiation, disapproved of auricular confession, opposed the payment of Peter's pence, and called in question such dogmas and rites of the church as did not seem to find warrant in the sacred text, he began a movement which, reinforced by Luther's Reformation a century and a half later, explains the Puritans in England and America.

### Brought the Geneva Bible

When the Pilgrims set sail from Delft Haven every family in the Mayflower, without a doubt, brought with them a copy of the Bible. It was the Geneva Bible which the Pilgrims read, and not the King James' version, which, though authorized in 1611, had not yet been popularized. This Bible they knew by heart. They had been nourished upon it, and it explained the sturdy proportions to which they grew.

So I say we cannot explain the Puritans without the Bible, and since we cannot explain America, or its institutions and ideals, without the Puritans, it is a reasonable conclusion that we cannot explain or understand them without the Bible.

The Bible explains their conception of the church and of religion. They

*The Puritans were men of one book, and that the one book, the Bible. In their days the Bible served as the whole literature of life for the common people because they had access to practically no other books. They made their appeal to the Bible as the divine standard of right living and right thinking. The Bible made them what they were, and whatever fault we may find with them, they were the best men of the time. Call them fanatics, if you please, but they lived in a day when all men were either fanatics or scoffers, and it is a token of the guiding hand of God in history that such fanatics, and not the scoffers, shaped the course of civilization, and left their impress upon American institutions.*

took the whole Bible as their textbook, and enthroned it in the place of the pope or bishop or council within the church. If it seems to us that they lived too much within the confines of the Old Testament, and failed to give to the New its rightful supremacy, it yet remains true that salvation by free grace on the ground of faith alone was the rock on which they built. This made them free. They bowed their heads to no man and reserved their allegiance for God alone.

This made them independents. The Pilgrims were independents before they set sail upon their historic voyage. The settlers of the Massachusetts Bay Colony, it is true, asserted their allegiance to the Church of England with solemn asseverations when they left the shores of the mother country, but as John Robinson and William Brewster had foreseen and foretold, the logic of events and the necessities of the new life in a new and distant land, soon made them independents like their brethren in Plymouth. Ultimately, despite the narrowness of the early days and the spirit of intolerance and persecution which it engendered, the logic of their convictions and the influence of the Bible established a free church in a free land.

### Bible Made Them Independents

The Bible explains the political theory of the Puritans and thus of the state which they founded. Bible religion is always a religion of freedom and democracy. The open Bible has always been a proclamation of liberty. The policy of the despot and the oppressor is to keep the Bible a closed book and withhold it from the people. With the Bible in their hands the people learn that every man stands upon an equality before God, and they begin to question the inequalities and unearned rights and privileges which distinguish the society about them. The basis of democracy is religious equality.

The history of New England is the history of the progress of the principle of self-government. It is true that in the earliest government established by the Massachusetts Bay Colony only church members were



allowed to vote. The intention of John Winthrop and his friends in coming to New England was the foundation of a true theocracy which should be to the Christians of the colony all that the theocracy of Moses, Joshua and Samuel, as John Fiske has pointed out, had been to the Jews of the Old Testament times. The Bible was the constitution of the Puritans. The laws of the state were founded upon the Bible and, indeed, largely borrowed from the Bible. But the policy of exclusion which first prevailed, soon broke down. With the coming of the Quakers and other sectaries, there was produced a cleavage and ultimately a discontent which compelled a widening of the suffrage to include all free citizens. The cry over which the War of the Revolution was to be fought, "no taxation without representation," was first raised within the colony itself, and the principle had first to be fought out there. The "town meeting" of the Plymouth colony, in which every freeman had a vote, the revival of an early Teutonic institution carried over to Britain by its early Teutonic conquerors, was a pure democracy, and where we find the first traces of the county meeting we find the origin of that principle of representative government which is the germ of all modern legislative assemblies. It is a product of religious democracy founded upon the gospel of Christ.

### A Rebel of Rebels

Thus when Thomas Hooker, a rebel among rebels, led his band into the wilderness of Connecticut and founded a new colony at Hartford, he propounded a principle which has become fundamental in the union of these states and, indeed, in every democracy the world over. When Hooker declared that "the foundation of authority is laid in the free consent of the people," and added the declaration that "they who have the right to appoint officers and magistrates, have the right to set the bounds and limitations of the power and place of those who are called," he was stating in effect the principle of self-determination—that "government rests on the free consent of the governed"—and establishing the principle of "government of the people, by the people and for the people" which has guided the development of the republic in all the days that followed. The initiative, the referendum and the recall, and every principle of a radical democracy are imbedded in this earliest instrument of the will of a sovereign people.

All this must be entered in the account as a part of the debt which

America owes to the Bible. If our country were compelled to pay that debt today by the surrender of all that she has derived from the Bible

Neglect of the Bible and ignorance of its teachings is not only a mark of ignorance and of lack of culture. It is positively unpatriotic. The dissemination broadcast throughout the citizenship of America of a knowledge of God's word would be the strongest safeguard that could be devised against the weaknesses and perils that threaten the republic. It was their conviction of the necessity of understanding that word that induced the fathers and founders of this republic to establish the system of free public education that has long been the bulwark of our institutions. Their successors have excluded from the schools the use of the very book in whose interest they were founded, but it is a short-sighted policy. The schools of America will never do that which we have a right to expect from them in education for good citizenship until the Bible is restored to them.

she would lose all that has made her truly great and be left impoverished indeed.

Finally the Bible explains the Puritans themselves and those ideals of character that they have left to America as their most priceless bequest. The truths with which the Puritans were indoctrinated made for individuality. The relation in which each man stood before God fostered the growth of personality. It separated the man from the mass. Every soul had worth in its own right, and every soul must bear its own measure of responsibility. That made for character. The leaders of the Puritan migration were strong individuals, as no man can doubt who looks upon their portraits. Strength shone forth from those calm steady eyes, as intelligence sits upon their brows, and determination and courage is written upon their firm-set mouths. He who greatly fears God is not likely to be afraid of men. Hence they look the powerful of the earth in the eye with steady and level gaze.

They were men of a serious cast of mind. Life was not play to them, though contrary to prevalent opinion

they knew well how to play. The source of the happiness of the Greek, as Matthew Arnold has phrased it, was to have his thoughts hit the mark; the Puritan found his happiness in the service of God. True, he thought of God rather as a Lawgiver than as a Father, but the law of the Lord was his delight nevertheless. The language of Scripture was his vernacular. He dwelt among the lofty and inspiring phrases of the Holy Book, and they gave color, not to his speech only, but to his character. He was willing to suffer for his convictions, and having suffered for them could not lightly give them up.

Of such stuff were the fathers formed, and the heritage that we draw from them is still the most valuable element in our national life. If we have been saved in fact from becoming the nation of money-grabbers that our detractors have called us, it is because of these priceless ideals of character that we have inherited from them.

### How the Thesis Works Out

Now if I have in any degree succeeded in proving the thesis with which I set forth, that the strength of America is based upon the Bible, is it not obvious that the house cannot stand if that foundation is removed? That which was required for the establishment of our institutions is necessary for their perpetuation. It is no accident that no democracy has long endured that has not been buttressed by the sanctions of religion.

He who organizes or supports a Bible school is engaged in patriotic service of the highest order. We speak at times as though the separation of church and state involves their mutual indifference toward one another and independence of each other. But the church is a partner of the state in the making of men and the founding of homes and the exaltation of righteousness; and, in the division of labor, it is the special function of the church as such a partner to teach and promulgate the principles of this Holy Book. Viewed from the angle of the interest of the nation there is nothing else that the church is doing that is comparable to the work of the Bible school. Unless the Bible school is the heart of the church the church cannot function as the conscience of the republic.

This is the contribution that the church must make to the maintenance of all that we hold precious as a people.



## Half a Million Seamen Have Souls

*Big overgrown good-hearted boys out for a good time—A shaky plank table of the church supper type, a heterogeneous mass of crumpled magazines and an old Victrola squawking defiantly are not friends to grace for the jolly tars*

TODAY the American flag flies over one of the largest merchant marines in the world. By a very narrow margin Great Britain alone surpasses us. The Shipping Board controls 1677 merchant ships aggregating over ten and a quarter million tons. There are about 300 other privately owned deep sea and smaller craft bringing the total up to about 2000 ships. Each one of these ships carries a crew of thirty men or upwards, the average being about fifty. In addition to this hundred thousand there are several thousand men employed on shoal-water tugs and barges, and on shipping on the Great Lakes which is not included at all in this estimate. Add to this the thousands of men in the American navy and the thousands of foreign seamen who constantly visit our ports and you will find that there are about one-half million men with us every day who are not adequately reached by the churches today. This is the field. The Seamen's Bethel Societies and the Y. M. C. A. are the principal agents of the Protestant denominations promoting this work. At present they are inefficient and inadequately conducted.

### Big, Over-Grown Boys

They have a different code of morals from landmen, but that arises partly from ignorance and partly from a different interpretation of the moral law. They seldom bring up families. Their children are cared for by the state and by charitable organizations, and their influence does not affect their offspring one way or the other. Very few of them will ever live straight, according to the opinion of landmen, no matter what is done for them and most of them will never disturb peaceable citizens. *The modern seaman is just a big, overgrown, good-hearted boy out for a good time.* It is incumbent upon the church to provide amusement for him. If you substitute a better diversion for those he has at present you will not only render him tremendous assistance, but you will improve the moral tone of your community, provided you live in a seaport town.

Before I offer any constructive criticism let me indicate the most prevalent and serious mistakes that

*The author of this interesting article is a student in Harvard College, who in the summer of 1920 spent three and one-half months as mess-boy on a Shipping Board steamer, touching at Canadian and Mediterranean ports. Glad recognition is given to the work done by the American Seamen's Friend Society, the Seamen's Church Institute and the Y. M. C. A. The latter organization has started a service which it hopes will ultimately extend around the world, providing for sailors while on shore decent living quarters, excellent food at a minimum price, mail and banking facilities, a free employment bureau and social center. The Brooklyn and Manhattan branches are doing a large work. Similar work has been begun at Liverpool, London, Southampton, Havre, Brest, Bordeaux, Antwerp and Havana. This, however, is merely a beginning. The Mediterranean ports touched by the writer are, many of them, rotten beyond description. The churches should be quick to lend their support to the program of the Y. and the other organizations as they fight the battle for the sailor against those who prey upon him.*

I have found in the present institutions. Their inefficiency may be due to poor location, poor equipment, inadequate advertisement, lack of attraction, or any combination of these factors; incompetent officials or management; improper division of administration, and separation of departments. I shall illustrate my meaning by extracts from a diary I once kept.

"In this small and important coaling port (....., Nova Scotia) the Seaman's Bethel Society was housed in the third and top story of an old wooden building on the waterfront street. After ascending a long flight of creaking stairs I emerged into a shabby, unplastered and unpainted room, filled with a collection of antiques which some charitably inclined souls had caused to be deposited there. There was a melan-

choly assortment of chairs, every one different, and every one hideous and uncomfortable in varying degrees. There was an old, faded, green plush sofa with wooden roses that stuck into your back when you sat down, and a ponderous straight-backed arm-chair with mahogany sides, which bore a striking resemblance to many pulpit chairs I have seen. There was a good, inexpensive piano which was serviceable and in remarkable condition as regarded the strings. It was the most valuable specimen in the collection. There was a shaky plank table resembling the church-supper type, with a heterogeneous mass of badly worn magazines and insurance circulars spread over it. A venerable Victrola with some records which had been worn out a long time ago squawked defiantly in a corner. No rug attempted to cover up the bareness of the pine floor. Everything was scrupulously neat, but old and worn out. A very nice old gentleman attired in a natty uniform hovered about to answer our questions and tell us that some ladies from the church were coming over to sing to us after the service.

### Fine Spirit: No Substance

"This society had the proper spirit; it had a fine location; but it had neither equipment nor attraction, nothing with which to recommend itself to a seaman. The chairs were uncomfortable. We wanted the joy of sprawling out in big arm-chairs, or on a divan; we wanted to play pool; we wanted some boxing gloves. In other words we wanted something we did not get on ship-board. The place was very largely patronized by our crew but there was nothing to keep them there the whole evening. The churches of that town are missing a remarkable opportunity to help a great number of seamen, and incidentally some of their own daughters.

In ....., Spain, the American Red Cross operates a reading room for American sailors. When we reached this port we were fresh from the terrible and demoralizing conditions of the Balkans and Asia Minor. We needed some mental and moral rehabilitation. At the time I recorded these impressions:

"Our seamen's reading room is about a mile from the waterfront,



situated on the fourth floor of a large office building in the center of the banking district. The daily papers of New York, Chicago, and Boston arrive here only a week old. How wonderful it was to find a Boston Transcript only eight days old, when I had not seen any kind of an American newspaper for three months! I can never describe my feeling of exultation as I seized it. In addition there are all of our American magazines here up to date. Mr. . . . . the attendant, is a real live man who understands a sailor's problems and temptations and who knows how to put across the right advice. The U. S. Shipping Board's office is in the same building, and the American consulate is soon to move in, but even then few seamen are likely to find the room. If this room is to do what it can do, circulate wholesome literature among a crowd of lonely sailors, it should be located down near the waterfront, among the saloons and houses of prostitution, and advertised by a big electric sign. It can never drive either out of business but it can interfere seriously with their patronage."

### Six Flights Up to a Washbowl

In Paris last October I visited a certain well-advertised club for American soldiers and sailors. It is operated by a prominent denominational organization.

"I found it easily enough and went in. It occupies a whole building, is lavishly furnished, and perfect in all its appointments. At the desk was a young ex-soldier who had been badly wounded in the war. I asked him to recommend me an inexpensive and decent hotel. He went to considerable trouble, found several, and located them on my map, besides showing me how to find some shipping offices for which I was searching. At my request he allowed me to use the wash room. I climbed up five or six flights of stairs as the elevator was not running, and found some clean towels, but no hot water nor any soap. Not having had a wash for four days during my interrupted journey across France in the third class conveyances, I appreciated this opportunity immensely. When I came

down I saw many big, leather-upholstered armchairs, but since the attendant did not invite me to remain and eyed me rather suspiciously, and since I saw nothing to read nor anyone who wanted to chat, I went out feeling lonelier than ever but considerably cleaner."

Now what do these things mean? In the first case there was nothing attractive or comfortable about the rooms. In the second case the room



A GROUP OF SEAMEN

was poorly located and insufficiently advertised. In the third case a cheering welcome was absent. I asked for information and an opportunity to clean myself up and I got it. I craved a little comfort and cheer and I didn't get it. The young man at the desk was a clerk, and an excellent one, but he was not a social worker. There should have been another man, a chaplain for example, who could have given me a bit of encouragement and fatherly advice.

### How to Hold Them

Here are some suggestions I have for the improvement of our seamen's welfare work. The rooms should not be filled with civil-war furniture; the attendants should not all be tottering old men; and the religious element should not predominate to the

exclusion of the social. First of all the rooms should be social centers; that is the only thing which will attract seamen. Secondly, there should be a separate, religious director who will emphasize the spiritual side of the work. And last, one of the most important things of all is that they be properly advertised. We cannot depend any longer on our old fashioned method of the modest little sign on the building and printed flyers cluttering the Union halls and sea-service enlistment bureaus. The sailor must be dazzled by a huge electric sign hung out in front, such as a theatre would have. Large signs should be displayed all through the waterfront district directing to the building—and there should be something there to attract him when he arrives.

A modern seaman's club should have pool tables, athletic equipment; a gymnasium and hall where services, lectures, bouts, etc. could be held; a widely assorted library; a good collection of up-to-date newspapers and magazines; comfortable, upholstered chairs and lounges such as appeal to a man uninitiated to luxury; a piano with considerable music, not omitting the latest jazz pieces, and rooms for lodging to be let for what a man wants to give. A sailor is not a tightwad. If satisfied he will reimburse royally. The club should dispense medical literature, particularly that dealing with venereal diseases, and films on that subject such as the army film, "Fit to Fight," should be shown regularly. A list of the good shows at the theatres should be posted beside a bulletin of church notices.

### A Boy in a Strange Place

I realize that I have given only examples of seamen's societies in foreign ports. But remember that every sailor has but one home port. Every other place is strange and foreign, and he needs the work as much in a port in his own country where there are common ties of language and nationality, as he does in any little known foreign port. And remember further that there are thousands of foreign seamen who come to us and leave us every week. They must not be disillusioned as regards our moral condition, either.

There are one-half million of our own seamen and as many more foreigners who are practically untouched by our social work among them at present. During the war we did all we could for our seamen. During this period of reconstruction we are doing nothing. What are you going to do about it, you lake and seaboard ports?

The need elsewhere is indicated in a recent letter from Constantinople:

*Our own American sailors, numbering five thousand, are coming into this rotten city. There are a total of seven ships in the harbor, besides those in these waters. Last month there were more than 88,000 sailors here and twenty ships. If the American sailors need help anywhere, they need it here. On pay day they take the town and . . . join in a gay jamboree that could hardly be equaled in the days of Sodom.*—OUTLOOK.



## God's Healing Hand Extends Over Kityang

*Dr. Henry W. Newman, son of the well-known Baptist historian, was stationed at Hopo, South China, as a medical missionary with meagre facilities and equipment. The American Red Cross called him among others to join the Siberian Expedition, which he did and where he*

**T**HE conference at Swatow approved our plans for organizing a worthy hospital at Kityang. We are to go there to live as soon as a house shall be built for us, and are to organize the hospital work there. Our women have a good hospital at Kityang with twenty years of good work to its credit. We will plan with them to make of our combined work a hospital institution that we can be very proud of.

I spoke of the legacy of hospital supplies that the American Red Cross from Siberia was to give me for my work. Hundreds of mission hospitals received gifts of supplies, but I suppose none was more favored than my work. Surgical instruments—I never saw such a list of instruments as they sent, instruments such as I never seriously expected to buy. The set of instruments was designed for use in a base hospital in Siberia; more than likely they were the very ones that were on the way to the hospital under my command at Cheliabinsk when we were driven out in the summer of 1919. The last lot of supplies has just arrived at Swatow—six large cases of drugs. That brings the total up to well over \$10,000 in value. And there it lies, still unpacked at Swatow. My problem now is to find a chance and a place to put all these fine things to practical use. With the tens of thousands of sick needing the very attention that these things would make possible for us to give them, it would seem a shame to be stopped because we have no place to work.

### Two Hospitals in One

We have just celebrated the sixtieth anniversary of the founding of our mission and to this day we have never built in this South China field a hospital for the treatment of men patients. Two hospitals, built under the auspices of our woman's board, are for women and children. The women workers in the women's hospital at Kityang are very cordial in their invitation for me to work with them pending the time when I have a place which I can say belongs to my own work. I shall offer to put the greater part of the Red Cross equipment into this hospital to be used by the women workers as well as by myself. And they will offer me the hospitality of their plant for the work I shall find to do.

*was commissioned a major, in charge of a base hospital. The United States later withdrew from Siberia and Dr. and Mrs. Newman returned to this country and were at the Buffalo convention. There an arrangement was made with Rev. T. J. Villers, pastor of the First Baptist Church, of Detroit, that they should return to China as representatives of the First Church, which agreement was gladly confirmed by the church. The accompanying abstract is taken from a letter written from Dr. Newman to Dr. Villers.*

But it will be more than just a place to work that I shall have by the co-operative arrangement with our women. To the great credit of the workers there now and in the past, it is to be said that they have built up there an operating-room technique, that intangible something built up of cleanliness and care and long experience, that might well be envied by some hospitals I have visited in America. This is one of the things that is going to make it possible for us to build up at Kityang a hospital institution of the first rank.

### Chinese Notables Take Notice

And what a city it is. The population verily teems through the narrow stone-paved streets of the markets. And the river boats and the launches come and go and the ferries carry their tens of thousands of people across and up and down the rivers that wash both the front and back doors of the city. There are no less than 2,000,000 people who will find Kityang their only chance for foreign medical attention. We plan to have there two men and two women doctors and two American nurses. The people of Kityang are beginning to take a real interest in the matter of a general hospital. At the time of our conference in Swatow there came from the city eight representatives, delegated by different organizations—the Chamber of Commerce, the magistrate's Yamen, the Literati, and the Baptist Association. They presented a memorial officially asking the mission to establish a general hospital at Kityang. They assure the mission that

they will have more than words with which to back up their invitation.

Early in November I was asked to operate on a case, a young woman member of one of the most prominent families of Kityang, daughter of one of our ordained Baptist pastors. It was rather a critical case and the Chinese in general hardly expected her to go through alive. Her recovery was prompt and complete, however, and the affair being so widely talked about had its effect in making the invitation to the mission more hearty and spontaneous. Then after a few days came another delegation from a large market center up the north branch of the river from Kityang, the Tong Kang district. They also presented an official paper to the mission conference saying that they had made up their minds to build a hospital and asking if it might be possible for us to take the enterprise under our supervision, helping them to select a 'capable' Chinese doctor, trained in our methods of practice, and having our doctors at Kityang make occasional visits of inspection to keep the hospital up to the mark. Two of the most substantial men of the Tong Kang market came personally with the request.

Does it not look as though some other than our own human hands was opening up these great opportunities for our mission work?

### A Soldier's Hurry

I wish that it were possible for us to push ahead with the first hospital building this year. But if we have the appropriation for our house this year we cannot expect to start the hospital building until next year's funds shall be available. It is a bit hard to be patient at a time like this when we see the need for our services. I suppose it is harder for me since so recently in my war service quick results and big movements were paramount and the cost figured after it was spent. But we are going ahead and consider it a rare privilege that we are able to work here as missionaries with other missionaries and to do things in the missionary way. After all, not the size of our plant nor the speed with which we shall have it ready for work, but efficiency will count.



# The First Lay President of the Missionary Union

*George Nixon Briggs would rather be president of a missionary society than governor of Massachusetts—He was both—In both he dignified the office*

BY W. H. MORSE

IT was at the thirty-sixth anniversary of the American Baptist Missionary Union. The meeting was being held at Buffalo. There was an attendance that thronged the spacious church to its utmost capacity. The number of delegates registered exceeded 1100. With these came others who were not especially attracted by the aim and spirit of the meeting, but were there to hear what the new president of the Union had to say. He, but recently the successor of the Rev. Dr. Wayland, and occupying the chair hitherto occupied by the distinguished clergymen of the denomination, Furman, Semple, Cone, and Johnson,—was a layman, the first called to that responsible place, and destined to remain there for fifteen years. He was George Nixon Briggs the governor of Massachusetts. Favorably known to the denomination because of his career in Congress, and for six years chief magistrate of the Bay State, there had been an accession of interest in him because of his notable letter to the President of the United States, Zachary Taylor, who was so soon to be called away, to be succeeded by Buffalo's distinguished citizen, who was one of those who had come with expectation to listen to the Union's president. For Millard Fillmore, as well as citizens in general, was interested in the man of that darkening hour, who had written to the hero of Buena Vista a few days after the inauguration, to assure him of his congratulations, but at the same time to make it plain that while he respected the President's honesty, he could not see eye to eye with a slaveholder. It was not expected that there would be any reference to the letter or to politics in any form, but Baptists of the North and Baptists of the South were present with different angles of vision.

A plainly-dressed man wearing an old-fashioned stock without a collar, and carrying his soft hat under his arm, was passing through the assemblage, when a gentleman in conversation with another, remarked, Strange thing that the governor of Massachusetts should be president of a Baptist missionary society!"

The speaker may not have noticed the plainly-dressed man, but as he spoke he saw him turn, and with an affable smile, say quietly, "Sir, I think it more honor to be president of a Baptist missionary society than to be governor of Massachusetts!"

And he did. All the honors conferred on him by his native state counted as nothing in comparison to that which his denomination had put upon him in making him chairman of its missionary body. He felt the inspiration of the opportunity, and magnified it.

His opening address was hearty, but it was when he gave the address to the newly appointed missionaries that he rose grandly to the occasion. With fire and fervor, and with impassioned pathos and power, he spoke:

"You go on an embassy compared with which all the embassies of men are insignificant. You go forth as the ambassadors of Christ. You go to crumble idols, to convey light to minds benighted, to kindle love to God in the souls of the ungodly. Who can over-estimate the qualifications requisite for such a work? Our Lord has not left you without the instructions you need. In his pre-

cepts you will find all you want. Let the heathen see by your daily deportment, by your every word, by the very air and motion of your persons, that you are filled with love and good-will toward them all.

"You have been told that you know not what is before you. And true, you do not. But the great Captain, who, on so many occasions heretofore, has so signally interposed in behalf of His servants, is able to carry you safely through. Never forget that no evil can befall you like that of betraying your Master. Doubt not you will be remembered by those that you leave behind. Thought shall speed its way through the globe to meet you. Fervent, effectual prayer shall ascend to the mercy seat for you. You shall never see the day when your brethren who sent you out will turn their backs to you. But look higher. The Saviour has told you, 'Lo, I am with you always, even unto the end of the world.' That Almighty Friend will always be by your side to sustain you.

"You go to carry to perishing men the glad tidings of salvation. You go to hold before them the crown of righteousness, and to rouse them to the holy ambition of wearing it."

Then, pausing for a moment, till all the vast audience was eager with expectation of his next words, he looked from the missionaries over the vast audience, and in deep, thrilling tones, said: "Is there anyone in this congregation who will not on that day wear the crown of righteousness?"

The effect was thrilling. The excited feelings in many hearts were relieved by gushing tears.

"Brethren," the speaker resumed, "under God, you go to work such changes that those dark skins shall make the snow to blush. Thousands and thousands of now benighted heathens shall, we trust, through the labors of missionaries, come up from every part of the globe to receive that crown in the last great day. In the name of this Union I am instructed to give you the parting hand. Accept it as a pledge of the warm interest with which we shall follow you to your respective stations. Farewell—farewell!"

## Mother's Day

By CLARENCE S. BURNS

*"Forsake not the law of thy mother,"  
Said the seer of the long ago.*

*And the truth of his words, as we learn  
mother's worth,  
The world is fast coming to know.*

*Her love, care and sacrifice given  
For the sake of her child, we believe,*

*Has taught to mankind the great lesson  
" 'Tis more blessed to give than receive."*

*All honor then, and obedience  
To mothers the wide world o'er;*

*May God in His goodness e'er grant them  
The blessings he holdeth in store.*





# The Devotional Life



## God Gave Him a Sign in the Night

THERE are those who believe that the faith which lives and saves does not come by argument. Argument has its place, but when the great controversy between belief and doubt is pleaded to its last plea, the issue is uncertain. It is then that supernatural power steps in, exerting a final compulsion of faith. The solid rock of experience cannot be shaken. It will beat up against the strongest headwinds of scepticism. Doubts are at rest for the soul which has obeyed the call "Flee into the Mountain," the mountain where Christ made peace.

A recent biography of Bishop Moorhouse, of Melbourne and Manchester, has a most genuine little chapter headed, "A Mystic Experience." The bishop was a strong, sensible, open-minded, industrious and courageous man. He was not in any sense imaginative or poetical or emotional, but what he knew, he knew, and he accomplished a great work. He left for publication an account of a wonderful and sacred mystic experience. He could not speak of it. Only to two persons did he ever disclose it, and that towards the end of his life. But he was anxious that the deep and lasting influence exercised upon him by this spiritual victory should be known after his death as it might be a help to others. Briefly, the experience was this.

He was a young man engaged as a tutor and exercising himself in thoughts and ideas about religion. He went on very slowly, but he was in danger of ending in unbelief. When the struggle was at the hottest and his mental suffering the greatest, when he seemed alone in the darkness groping his way, he prayed one night most earnestly for some sign of God's presence. He awoke during that night in such a state of exultation that he felt as though a barrier had fallen. A door opened, and a flood of transfiguring and golden light poured in upon him. He was filled with the sense of God's infinite love for all creatures and for himself. The joy and the happiness could not be described. He felt so full of love to everybody that the words of the Sermon on the Mount seemed not only possible, but the natural outcome of his state of mind. The words of Paul were actually true, "I live, yet not I, but Christ liveth in me." He was possessed by the personality of Christ, God the Father manifesting Himself through Christ, though at first he did not think of it as Christ, but as God the Father. This state of mind continued for about a fortnight. He felt so changed that he could hardly go about his ordinary work. He felt very much tempted to speak of it to somebody, but he never did. Afterwards this feeling faded into the

light of common day, and he never had it again in full strength. But it left him with strength to stand up and fight battles for the truth.

"Besides its being the most certain proof of answer to prayer that I have ever had, another thing is the wonderful sense I had of being possessed by the personality of Christ. That to me now is a great proof of the truth of the Resurrection of Christ; it was a living, vivid personality, nothing dead about it.

"I am a most sceptical person, not given to imagining things; but I know from my own personal experience that direct communion of the soul with God is possible. How do I know? I have felt it. I know through Jesus Christ and my own

## Mother

By S. P. STAFF

The dearest friend you'll ever find  
Is not a sweet-heart sister, kind,  
Or brother;  
But one whose love is daily shown  
In toils and labors for her own—  
'Tis mother.

And then, when life with you goes ill,  
As you will find it surely will,  
No other  
Can all your troubles understand  
And give to you a helping hand  
Like mother.

She cared for you through helpless years,  
She kissed away your childish tears,  
None other  
With just such sweet and lovely grace  
Can ever come to take the place  
Of mother.

Her hands are busy all the day,  
Working unselfishly away  
For others.  
Although those hands are worn with care,  
No other hands are half so fair  
As mother's.

Though she may not be with us now,  
We feel her spirit yet, somehow,  
Does hover  
So near us, as this day we wear  
With grateful hearts a flower fair  
For mother.

Some day, it may be soon, I know  
The way of all the earth I'll go,  
As others.  
Then, when I've crossed the surging tide  
And anchored on the other side,  
With Christ forever I'll abide—  
And mother.  
Wellston, Ohio.

consciousness. This is a fact as real to me, and of far greater importance and more wonderful than anything that has happened to me in the whole course of my life. But I have never spoken of it before, and I do not wish it to be published during my life-time."

Blessed are they who thus realize the living Christ. Blessed are they whose faith has stood firm. Blessed are they who receive and have continued to receive the communications of grace. All things may seem against them. The whole current of modern thought may run against their beliefs. They, too, have to face the perils innumerable which evolution and revolution bring. It is possible to maintain the faith in spite of all that makes against it? Possible? It is not only possible, but by millions it has been proved in the miracles of their own heart. There are those not ignorant of the warfare and the turmoil of their time, not ignorant that many brilliant and scholarly men are against them, who are yet quietly, calmly, blessedly sure, because they have discovered that the living communion of the soul with Christ is no dead bygone thing, but a thing which they may share—British Weekly.

## A Preacher's Mother

DURING my infancy my godly mother had dedicated me to the Lord as truly as Hannah ever dedicated her son Samuel. When my paternal grandfather, who was a lawyer, offered to bequeath his law-library to me, my mother declined the tempting offer and said to him: "I fully expect that my little boy will yet be a minister." This was her constant aim and perpetual prayer, and God graciously answered her prayer of faith in his own good time and way, I cannot now name any time, day or place when I was converted. It was my mother's steady and constant influence that led me gradually along, and I grew into a religious life under her potent training and by the power of the Holy Spirit working through her agency.

I did not make a public profession of my faith in Jesus Christ until I left school and entered the college at Princeton. The religious impression that began at home continued and deepened until I united, at the age of seventeen, with the church of the Lord Jesus Christ. As an effectual instruction in righteousness, my faithful mother's letters to me when a schoolboy were more than any sermons that I heard during all those years. I feel now that the happy fifty-six years that I have spent in the glorious ministry of the gospel of redemption is the direct outcome of that beloved mother's prayers, teaching example and holy influence.—Theodore L. Cuyler.





# The Bulletin Board



## President Endorses the Bible

In reply to a question from Mr. Jim Hicks, Supt. Prison Bible Society, 768 West Van Buren Street, Chicago, Illinois, President Harding wrote recently:

"I have always believed in the inspiration of the Holy Scriptures, whereby they have become the expression to men of the word and will of God. I believe that from every point of view the study of the Bible is one of the most worthy to which men may devote themselves, and that, in proportion as they know and understand it, their lives and actions will be better."

## World Prayer for Christian Unity

Pentecost, Sunday May 15, is to be observed this year in all countries as a world's day of prayer for Christian unity. It is significant that this day has now been adopted as Christian Unity Day by all of the leading movements for unity. The observance of the day was proposed by the Association for the Promotion of Christian Unity in 1917, since which time a large number of churches have kept the day with sermons, prayers and offerings for the cause of church unity. In 1919 the American Council on the Organic Union of Evangelical Protestants meeting in Philadelphia named Pentecost Sunday as Christian Unity Day to be observed throughout the Protestant churches of the United States. Last summer at Geneva, Switzerland, the preliminary meeting of the World Conference on Faith and Order, a meeting made up of delegates from forty nations and eighty church groups, named Pentecost as a day of prayer for unity to be observed throughout the world. Literature concerning the present day movements for Christian unity and suggestions for observing Pentecost as Christian Unity Sunday can be obtained from the secretary of the World Conference on Faith and Order, Mr. Robert H. Gardiner, Gardiner Maine.

## Would You be a Farmerette?

The Woman's National Farm and Garden Association, Inc., an organization of women farmers all over the country, held its annual business meeting recently at the National Board, Y. W. C. A., 600 Lexington Avenue, New York City. To succeed Mrs. Francis King of Alma, Michigan, who resigned, Mrs. Russell Tyson of Brattleboro, Vermont, was elected president. Mrs. Tyson is the owner of the Rice farm in Vermont, well known for its Guernsey cows. To afford a market for the products and handiwork of farm women as well as to furnish scholarships in agriculture to girls, the Association maintains salesrooms and office in New York. For girls who wish to go out as farmerettes this Summer the Association is co-operating with the Y. W. C. A. in finding openings.

## Sings Its Swan Song

The General Committee of the Interchurch World Movement held what may be regarded as its final meeting, April 8, at 25 Madison Avenue, New York. About fifty persons were in attendance representing co-operating denominations.

The representation was very wide. The two outstanding questions passed upon were, first, the decision to commit all further responsibilities with reference to the conclusion of the affairs of the Interchurch World Movement to the Executive Committee making it unnecessary to call together again the General Committee; secondly, the approval of the plan for the appointment of a Consultative Committee to serve as a point of contact between the co-operative agencies of the Protestant denominations already in existence, namely: the Foreign Missions Conference, the Home Missions Council, the Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions, the Sunday School Council of Evangelical Denominations, the Council of Church Boards of Education, the Federal Council of the Churches of Christ in America and the Reorganization Committee of the Interchurch World Movement.

## Mantles Begin in Honduras

Beginnings are being made in Honduras where in terms of interdenominational comity the Baptist denomination has been given the right of way. During the past year Rev. and Mrs. Lance A. Mantle have established themselves at Tegucigalpa, the capital of the Republic. These first missionaries are carefully making their spiritual contacts with the people. This work, so providentially made possible by gifts of friends in California, bespeaks the prayers of all, that in the beginnings of our labor in this needy land we may once more abundantly prove that "If we seek first the kingdom of God and his righteousness, all other things shall be added unto us." A hospital and school are among the early needs of this mission.

## Rough on Rouge

"During the last year the world spent twenty-two times as much for tobacco, movies and entertainment as it did for education. During the same period the women spent as much for rouge and powder as the world did for education."

Rev. Charles M. Sheldon of Topeka, Kans., editor of the Christian Herald, made these assertions in his address before the Sunday Afternoon club of Evanston, Ill.

## Seek to Relieve Dementia Praecox

The Society for the Promotion of the Study of Dementia Praecox is supporting a bill before the fifty-second General Assembly of Illinois designed to establish a laboratory of research into the causes, the possibilities of cure and the prevention of dementia praecox and other mental diseases.

In an appeal to the public for support it states that the 300 asylums in the United States contain more than 150,000 dementia praecox patients. None recovers sanity. Though only one-quarter of the admissions in Illinois are of persons suffering from this disease, more than sixty per cent of the beds in our State Hospitals are occupied by these unfortunate, most of them young people, whose life expectancy after commitment is near-

ly twenty years. Their care and custody require more than half the annual state appropriation of \$10,000,000 for the insane.

## For Her Sake

The spirit with which the tragedy of the famine is being faced by the people in China is magnificent, says Theresa Severin, who recently returned from a tour of the famine district.

"The night before our arrival in the village a man hanged himself in order that his blind wife might have his share of food," Miss Severin writes in a report received from her at National Board, Y. W. C. A. Headquarters, New York City. "The courage of the village people in facing starvation is heart-rending. They reply to questions with a smile that has no hope in it. Among the victims are formerly prosperous families accustomed to a thoroughly self-respecting existence. We went into their homes and saw the bark of trees and thistles, the food with which these people are hopelessly trying to fight off their hunger."

## Can Reach 30,000 Men

Since the organization of the Baptist Brotherhood Federation 167 new brotherhoods have been organized. Reports are being received from over 600 men's groups. It is possible through the headquarters of the federation to reach upwards of 30,000 members of these various groups through 2,400 selected laymen whose names are on file in the office of Rev. J. Foster Wilcox, director of the movement.

## Sunday School Co-operation a Fact

There are two great interdenominational Sunday-school organizations in the United States and Canada, namely: the Sunday School Council of Evangelical Denominations, which includes in its membership thirty-two different denominational Sunday-school boards and agencies, and the International Sunday School Association with lines running out to every state, province, county and community in the land. They are uniting their efforts to put over a program of religious education that will more adequately reach, teach and save for Christ and Christian citizenship the 26,000,000 children in the United States not now receiving any religious instruction.

To make this new venture possible a joint committee of six has been appointed as follows: From the Sunday School Council of Evangelical Denominations, Rev. G. N. Brink, general secretary A. B. P. S.; Rev. Harold McGlee Robinson, secretary U. S. A. Presbyterian Board of Publishing and Sabbath School Work; Robert H. Hughes, publishing agent, Methodist Book Concern, from the International Sunday School Association; Robert M. Hopkins, general Bible school secretary, Disciples of Christ and chairman executive committee International Sunday School Association; R. M. Weaver, chairman business department committee International Sunday School Association; W. H. Stockham, chairman board of trustees International Sunday School Association.



### Y. W. C. A. Honored by French Government

In response to an invitation from the French Ministry of War, the National Board, Y. W. C. A., is sending an exhibit to be placed in the Hotel des Invalides in Paris. In commemoration of its war service in France, the Association with other war organizations is to be permanently represented in the American exhibition of war materials there. Now on view at Gorbams in New York, the exhibition includes a miniature model of a typical Y. W. C. A. Hostess House, the original of a war poster made for the Association by Clarence Underwood, and medals bestowed on the Chairman of the War Work Council, Mrs. James S. Cushman of New York, by the American and French Governments. A resume of the Association's war work in France completes the exhibit.

### Send Indians After Indians

It is the hope of those who are leading us in our work for Indians at our schools and missions that steps early will be taken to interest our Indians in Oklahoma, Arizona, California, Montana and Nevada in providing from their own tribes young people who shall be trained as missionaries, and in giving adequate missionary funds for reaching their brethren whom they have not seen in Mexico, but with whose tribal life in the long past their forefathers must have had relations. One of the great outstanding needs of the present time is to teach the Indians to give to their own educational and missionary institutions and to make ample provisions in missionary life and gifts for the Christianization of other Indian people living south of the Rio Grande.

### I. W. W. Beats us to Them

An excerpt of a letter from Edwin R. Brown, Superintendent of Mexican work in the Southwest states:

"Right now the Mexicans are at the parting of the ways. They are eager to hear, to learn, to accept. But the question is, What are they hearing? The I. W. W. is very active among them, distributing literature, sending out workers, organizing branches, and securing members. The red element is at work among them with the most wild and fantastic doctrines. Atheism, socialism, spiritualism, and many other things are making progress among the Mexicans. The Christian Church is hardly touching them. They are eager to hear and accept. From every one of our missions come reports of new converts and many baptisms. But we have only a few missions."

### Self-Supporting Holidays Popular

"Cherry ripe" is the latest thing in vacations! Formerly the girl who lacked money to take a holiday, stayed at home. Now she hikes out and earns it, fun and all. Under the supervision of the Y. W. C. A. girls are going out to camp to pick cherries and other fruits for farmers. In Door County, Wisconsin, next July, a camp of one hundred and fifty girls will occupy new barracks built for their occupancy near the orchards. Payment from the farmers for cherry picking pays the girls' expenses and gives them pocket money besides.

### Getting a Grip on Salvador

In Salvador, through the supervision of Rev. William Keech, the year has been one of seed-sowing and spiritual harvesting, under conditions that have been most

difficult. A suitable meeting house and equipment at San Salvador are now being provided, and it is hoped before many months to dedicate the new building, which will cost approximately \$25,000. This is one of the several meeting-houses which must be provided as we lay enduring foundations for our spiritual work in Central America.

### Pictures Got the People

This is what two of our pastors say about motion pictures.

1.

"I have found motion pictures of considerable value in church work. Altogether I ran pictures for nearly six months, but discontinued them two months ago in order to observe the reaction and study the situation in my own church. During the time I ran features I increased my congregations from fifty to over two hundred. I have found that people want Bible pictures with a twentieth century conception of Christianity, and would rather have them than anything else in the churches. When I stopped showing the pictures there was a drop of over a hundred in my congregation, but many of the young people have remained and identified themselves with the B. Y. P. U., Girls Crusaders, and Boys' Club."

2.

"On a Sunday afternoon in February the four reel picture 'Armenia in Distress' was shown—with the mercury down below zero—and the wildest gale of the winter blowing—there came out an audience of 150. Except for the pictures there would not have been ten people out. The service was most impressive, with Scripture, Prayer and addresses by pastors between the various reels. At social gatherings the pictures have been of great service. Not as a substitute for the Word but as an aid to the church in all its varied program, social, educational and evangelistic, the motion picture machine has come to the Kingdom for such chine has come to the kingdom for such

### Audrey's Rice Cup Saves a Baby

Every day, after each meal, little Audrey Warner, six years old, of Grand Rapids, Minn., puts a penny in a rice cup for an unknown, unseen baby six thousand miles away in some famine village of North China. Those pennies are saving the life of the far-off baby; and, with her rice cup and her daily savings, Audrey has started, among the children of the United States, the movement to "pick a pal in China," with the result that thousands of small children are now following Audrey's example and thousands of lives of little unfortunates in China are being saved by the pennies that go into the rice cups all over the country.

### Laymen Push Tithing

Tithing is taking a strong hold upon the church throughout this country. Several of the churches are making special effort to advance the practice among their people. The Northern Methodists have adopted as their slogan: "A Million Tithers in Methodism." The Baptists are saying: "A Million Tithers by 1922."

The Disciples are trying to enlist 25 per cent. of their membership as tithers. The practice of tithing is growing rapidly in our own church. There has been in the past much discussion as to whether the law of the tithe is binding upon Christians of this day. This question has not been decided and as a theoretical matter, it may never be decided. But the laymen of the Church are taking up the matter in a very practical way, trying to get as many people as possible to take the tithe as a basis for Christians of this day. They generally take the ground that a man ought to be willing to give at least that much in recognition of his obligations to God for His goodness to him.—The United Presbyterian.

### Amity in Homiletics

A sample of real Christian co-operation is being given at the great Methodist theological seminary of the Middle west—Garrett Biblical Institute at Evanston, Ill. President Charles W. Stuart, being absent, the latter part of the school term, has arranged for his course in Homiletics to be taken over by various clergymen of other denominations. Dr. Geo. Craig Stuart, Episcopalian, gave a week's lecture on the use of the church year; Dr. James M. Stifler, Baptist, a week's lecture on expository preaching; Dr. Hugh E. Brown, Congregationalist, variety in preaching; a Disciple, two Methodists and representatives of other denominations will present other phases of the subject.

### "Arbeit," say the Germans

One of the strongest impressions brought back by Mr. Rushbrooke from his recent travels in Germany is that the German people are setting to work with a passionate intensity which will speedily efface all the effects of the war and restore the commercial prosperity of the country. Work indeed, seems to be the meat and drink of all classes of the community. The watchword of Germany today is *Arbeit*. It is, indeed, a question we ought seriously to consider, whether by our policy with regard to the indemnity we are not forcing Germany into an activity and a position in which she will be a much more dangerous rival for us than she was even during the war.—Times and Freeman.

### The Unemployment Situation

The January, 1921, report of the nation-wide survey of unemployment made by the United States Employment Service showed that there were 3,473,446 fewer workers employed in industry during the first month of this year than during January, 1920. Statistics for February 1921, indicate that in spite of local fluctuations there was a decrease in employment—16,295 fewer workers were employed on the last day of February than on the last day of January, 1921. Thirty-six cities reported decreases aggregating 60,235, while 29 cities reported increases aggregating 43,904. In Youngstown, Ohio, there was a decrease in employment of 8,105; in Indianapolis, 3,706; in Philadelphia, 4,360; in Chicago, 5,132. On the other hand in Detroit there was a significant increase in employment of 20,417 and in New York an increase of 3,090.—Christian Evangelist.





# Religious Education



## International Uniform Lesson for May 22

### THE CHRISTIAN HOME

Luke 10:38-42, 2:51-52, 2 Tim. 3:14-15.  
Golden Text, Col. 3:20-21

By JOHN A. EARL

### The Lesson Text

The text of the lesson opens the door of three New Testament Christian homes: the home of Jesus in Nazareth, the home of Martha in Bethany, and the home of Timothy in Lystra. The opening story of Genesis is a home story. The outstanding genesis of the Book of Genesis is the genesis and development of family life. The fifty chapters of Genesis are chapters of family life containing the romance of Adam and Eve, Abraham and Sarah, Isaac and Rebekah, Jacob and Rachel. Genesis is strictly a home book in which monogamy is established as the original law of the home, and in which the family is sanctified as the one vital and fundamental institution of society. The whole Bible following the lead of Genesis is built around the family. The first five books of the Bible are family books which tell the story of the development of the family in tribes, laws, worship and landed possessions; the brightest star among all the books of the Old Testament in point of literature and life is the simple, unaffected story of a family in trouble, and the love and loyalty of Ruth to Naomi; the highest peaks in the wisdom of Proverbs are lighted by home fires; and among all the books of the prophets there is none more merciful, more tender, more human, more divine than Hosea who remained true to his own fireside in spite of the wife who sinned against his

unfaltering love and unselfish patience.

When we come to the New Testament the atmosphere of home pervades the books. Opening the gospels we are at home experience. When we read the letters of Paul and their perspective in the Book of Acts, we are again in the atmosphere of home. The whole Bible is a home book.

### The Lesson Taught

I have already suggested that the Bible of the Christian religion is a home book. Two additional suggestions are worthy of development, viz., the principles of the Christian religion are family principles, and the Christ of the Christian religion is a domestic Christ.

### The Principles of the Family

Lyman Abbott says there are four fundamental principles of the Christian religion: viz., fatherhood, saviorhood, forgiveness, love. These are family principles. Some of the trouble caused by theology comes from the fact that theologians did not keep theology in the family. They took it out among lawyers and got it mixed up with the language of the courts to the interminable confusion of simple home folk. And not content with this digression they dipped into the marketplace and gave us a commercial theory of the atonement. How much better if they had followed the example of Jesus and expressed the principles, processes and philosophies of the Christian religion in terms of the fireside. Jesus had one name for God,—the family name of Father; he had one designation for the people,—brothers and sisters; he revealed the charm of a little child and made him the type of his kingdom; he preached and

once introduced to the homes of Zacharias and Elizabeth, Joseph and Mary and all the tender and delicate things connected with the birth of John the Baptist and Jesus. The miracles of Jesus were in large part home miracles, the best parables of Jesus are home parables, and the sweetest experiences of Jesus were demonstrated the divinity of love; and when he drew aside the curtain which shuts out the life here from the life beyond, his disciples saw "the Father's house."

Paul, the greatest interpreter of Jesus, keeps close to the home as basic institution of society. If his letters are less domestic than the gospels it is because he was the apostle to the Gentiles among whom the home had not been developed and sanctified as it had been developed and sanctified among the Hebrews. However, the best thing Paul ever wrote, the thirteenth of first Corinthians, is luminous with the light of home; and when he deals with the home directly as he does in his letter to the Ephesians he brings it into the very holy of holies. "Husbands love your wives even as Christ loved the church and gave himself for it." The principles of the Christian religion are therefore the principles of the Christian family.

### Jesus Domestic

We cannot think of Christ as anything but a home Christ. Kingship did not appeal to him. He was not at home in the city with its congestion, its artificialities and superficialities. Bethany, the little country town, and the seclusion of the home of Martha was his harbor when in the vicinity of Jerusalem. Even on the cross the home was in his mind when he said to his mother, "Woman, behold thy son," and to John, "Behold thy mother." I cannot think of Christ as an ecclesiastic. The princes of the church, so-called, are not after Christ. They have borrowed such titles from the world, the flesh and the devil, and it is little less than sacrilege for any human being, however honored, to be called a prince of the church. Jesus remained domestic even after his resurrection. The most beautiful picture of him is painted by Luke when he reveals himself to the two astonished disciples at the family table. And it is not without significance that when he left the earth he ascended from Bethany.

All the institutions of society are never better than when patterned on the model of a genuine Christian home. The state should be only a home enlarged, and the church should always be one big family. All the inequities and iniquities of society will cease when the true family idea prevails in business, in industry, in government, both national and international, in the church, and in the hearts of men. Des Moines University.



CHILDREN THROG SUMMER SCHOOLS

Daily Vacation Bible Schools are becoming an established form of church work among churches of all denominations, their number is growing every year. Already schools and institutes for the training of leaders for workers are announced in several places.





# The Chimney Corner



## The Love of Trees

TO those of us who feel the peculiar attraction of a mere mortal for something ageless, sublime, and mysterious, this small group of Tree Poems may bring an even deeper appreciation of their beauty. For there is a poetical instinct in each of us. It may never find expression in neat stanzas of words that rhyme at the end, yet we can say with Walt Whitman:

"Why are there trees I never walked under  
But large and melodious thoughts descend upon me?"

Although it is an autumn rather than a springtime fantasy, surely this exquisite story of Lyman Abbott's should head our list, for it bears endless repeating in almost any connection:

"I pick an acorn from the ground and hold it to my ear, and it says to me, 'By and by I'm going to be a place where birds can build their nests. By and by I shall be used to build great houses; and men will keep warm beside me on winter evenings. By and by I shall be the strong ribs of a great vessel, and the tempest will beat against me in vain while I carry men over the oceans.' But I say: 'O foolish little acorn, how canst thou be all this?' And the little acorn whispers: 'God and I! . . . . . God and I!'"

## The Tree God Plants

By LILLIAN E. BARR

The wind that blows can never kill  
The tree God plants;  
It bloweth east, it bloweth west;  
Its tender leaves have little rest.  
But any wind that blows is best.

The tree God plants  
Strikes deeper root, grows higher still,  
Spreads wider boughs, for God's goodwill  
Meets all its wants.

## My Cathedral

By HENRY WADSWORTH LONGFELLOW

Like two cathedral towers these stately pines  
Uplift their fretted summits tipped with cones;  
The arch beneath them is not built with stones,  
Not art but nature traced these lovely lines,  
And carved this graceful arabesque of vines.  
No organ but the wind here sighs and moans,  
No sepulchre conceals a martyr's bones,  
No marble bishop on his tomb reclines.  
Enter! the pavement, carpeted with leaves,  
Gives back a softened echo to thy tread!  
Listen! the choir is singing; all the birds  
In leafy galleries beneath the eaves  
Are singing! listen, ere the sound be fled,  
And learn there may be worship without words.

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

## Inscription for the Entrance to a Wood

By WILLIAM CULLEN BRYANT

Stranger, if thou hast learned a truth which needs  
No school of long experience, that the world  
If full of guilt and misery, and hast seen  
Enough of all its sorrows, crimes and cares,  
To tire thee of it, enter this wild wood  
And view the haunts of nature. The calm shade  
Shall bring a kindred calm, and the sweet breeze  
That makes the green leaves dance, shall waft a balm  
To thy sick heart.

## A Ballad of the Trees and the Master

By SIDNEY LANIER

Into the woods my Master went,  
Clean forspent, forspent;  
Into the woods my Master came,  
Forspent with love and shame;  
But the olives, they were not blind to him,  
The little gray leaves were kind to him,  
The thorn tree had a mind to him,  
When into the woods he came.

Out of the woods my Master went,  
And he was well content;  
Out of the woods my Master came,  
Content with death and shame.  
When death and shame would woo him last,  
'Twas on a tree they slew him—last,  
When out of the woods He came.

## On Being a Tree

By CHARLOTTE P. STETSON

I wonder if they like it—being trees?  
It must feel good to have the ground so flat,  
And feel yourself stand right up straight like that.  
So stiff in the middle, and then branch at ease,  
Big boughs that arch, small ones that bend and blow,  
And all those fringy leaves that flutter so.  
You'd think they'd break off at the lower end  
When the wind fills them and their great heads bend.  
But then you think of all the roots they drop—  
As much at bottom as there is on top,—  
A double tree, widespread in earth and air,  
Like a reflection in the water there.

## Trees

By JOYCE KILMER

I think that I shall never see  
A poem lovely as a tree;

A tree whose hungry mouth is prest  
Against the earth's sweet flowing breast;

A tree that looks to God all day  
And lifts her leafy arms to pray;

A tree that may in summer wear  
A nest of robins in her hair;

Upon whose bosom snow has lain;  
Who intimately lives with rain.

Poems are made by fools like me,  
But only God can make a tree.

## The Palm-Tree

By JOHN GREENLEAF WHITTIER

Of threads of palm was the carpet spun  
Whereon he kneels when the day is done,  
And the foreheads of Islam are bowed as one!

To him the palm is a gift divine,  
Wherein all uses of man combine,—  
House, and raiment, and food, and wine!

And, in the hour of his great release,  
His need of the palm shall only cease  
With the shroud wherein he lieth in peace.

"Allah il Allah!" he sings his psalm,  
On the Indian Sea, by the isles of balm;  
"Thanks to Allah who gives the palm!"

## The Tree of Heaven

IT is in the Bible that one meets the real love of trees, where they are used as symbols. For does not the Book open in a garden, a garden full of all manner of trees—with one, forbidden—and does it not close in a city, a city through which a river flows? "In the midst of the street of it, and one either side of the river, was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."

Ah, that tree of life! Do you not dream about it on spring mornings when new green leaves proclaim all nature's resurrection? Perhaps it may be given you, as Isaiah prophesied, to "go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree."

And dearer than any dream, perhaps you, too, have been the blind man whose eyes the Lord opened, so that it has been given you to see "men as trees walking"—a man "like a tree planted by the rivers



of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

You may dwell beside cobblestone curbing, high up in some sunless "third floor

back," or instead, by some bleak yawning coal pit, or out on some wild barren prairie; but wherever you are, the tree of heaven is yours. It grows within you, and by its fruit you are known.

## The Young Reserves

### The Pearl of Great Price

ONCE upon a time the king's son was going on a long pilgrimage and wanted to buy a pearl of great price to leave on the altar of God at his journey's end; so he sent for a certain merchant, asking him to bring his rarest gems to the place.

He knew very little about jewelry himself, and he urged the merchant to tell him frankly which stone to choose. This the merchant was glad to do, picking out an enormous white pearl, which would cost a real fortune because of its many perfections.

Needless to say the prince was delighted to have secured something so rare, and the merchant left the palace loaded down with hundreds of golden ducats in payment.

Weeks passed by. Then one day the merchant's shop was entered by robbers who stole every jewel and every golden ducat, and even ran off with the merchant's beautiful daughter, whom they held for a very high ransom.

The poor man was in utter despair, since he had neither silver nor gold nor jewels to redeem this precious child. But as he was groaning and moaning, behold! the king's son rode by on his prancing horse, starting off on his pilgrimage. When he saw the merchant in such deep distress he dismounted to hear the tale of woe, and instantly cried: "Cheer up, my good friend, worry no more, for here is the pearl of great price which I bought from you. Take it and sell it to some other merchant, so that you may buy back your lovely daughter."

But the merchant turned red, then pale, and refused to touch the pearl: "No, no," he stammered, "I cannot sell it, sire. It will be no good to me."

"Oh, come now," pleaded the prince, "of course you can sell it. It's worth a fortune, think what I paid you for it,—foolish man, any merchant will be glad to buy it!"

"No! no!" lamented the merchant sadly, "only money will do me good just now. Not the pearl!"

The prince lost his comforting voice as he enquired severely: "Then tell me, is my pearl so worthless that no man will buy it of you?"

"It is—only—p-paste," admitted the poor fellow in a muffled tone. "I thought you need never find out, since you wanted it only for a gift to God at the end of your pilgrimage."

And the Prince rode away with a heavy heart, for he said to himself: "If I cannot believe his word about buying pearls when he speaks from the business corner of his mouth, how dare I believe he has been robbed when he speaks from the personal

corner of his mouth? He has taken me in once too often."

For a lie that is told to gain money is never forgiven by prince or by pauper, and always turns up at unexpected moments to mock one.

### Five Puzzles

Here are five puzzles. When you have guessed them all, place the five answers side by side and they will spell something which was of highest importance in the recent Young Reserve contest which closed May first.

#### I. What is this?

You need it to finish your breakfast; Your tea must begin with it, too. Don't have it with luncheon or dinner—You'll have a *bad spell* if you do!

You need it with turkey and biscuit. Two times you must have it with toast. But never with pickles or cookies Or candy—but always with roast.

You're little? It's weakly and cambric. You're big? It's brownish and strong. 'Tis doubled and bubbled in kettles—O guess it, and don't you guess wrong!

#### II. What one letter will turn:

- (1) use into a mean trick?
- (2) ice into a vegetable?
- (3) ope into a clothesline?
- (4) ail into a car-track?
- (5) aid into a police attack?
- (6) ally into an assembly of people?
- (7) ash into an eruption of the skin?
- (8) ear into something behind?
- (9) eel into a dizzy swagger?
- (10) end into tear or wrench?

#### III. Who's this?

Once upon a time there was a Young Reserve (can you possibly guess who?) who was:

- (1) Always second in a muddle?
- (2) Nearer one end of a tunnel than the other?

TONGUE  
MIND  
LETTERS  
HEART  
TEMPERAMENT  
HOOD  
FIRST

Peggy and Bill begged the editor to put these "speaking letters" here for you to see. She made them for the young Hathaways; but surely you've discovered by this time that they're forever wanting to pass things on. Perhaps you'll like to remember, with them, five of the things that make Truth truth. (Each of the five points begins with the proper letter, so that they will stick in the memory better.)

- (3) Never quite halfway up a mountain?
- (4) Found at the very core of truth?
- (5) Always in the midst of making a pun?
- (6) At the very center of fun?
- (7) Who, toward the end, was always generous?

#### IV. Proverbs, which need the sound of what letter to complete them?

- (1) Curiosi— killed at cat.
- (2) Chari— begins at home.
- (3) Hones— is the best policy.
- (4) Necessi— is the mother of invention.
- (5) Brevi— is the soul of wit.
- (6) Vani— thy name is woman.
- (7) Sweet are the uses of adversi—.

#### V. Guess!

'Twas whispered in Heaven, 'twas muttered in Hell, And echo caught faintly the sound as it fell:

On the confines of earth 'twas permitted to rest, And the depths of the ocean its presence confessed.

'Twill be found in the sphere when it's riven asunder, Be seen in the lightning and heard in the thunder.

'Twas allotted to man with his earliest breath, Attends at his birth, and awaits him in death;

It presides o'er his happiness, honor and health, Is the prop of his house, and the end of his wealth.

In the whispers of conscience its voice will be found, Nor e'en in the whirlwind of passion be drowned.

In the heaps of the miser 'tis hoarded with care.

But is sure to be lost by his prodigal heir.

'Twill not soften the heart, and though deaf to the ear,

'Twill make it acutely and instantly hear. Without it the soldier and sailor may roam,

But woe to the wretch who expels it from home!

So in shade let it rest, like a delicate flower:

Oh, breathe on it softly, it dies in an hour!

### Riddles

(1) My first is a girl's name taken from the Latin, my second is a very large town; my whole always speaks the truth.

(2) My first is darning that which is torn, my second means "one," my third is a place where thousands of men have built their homes; my whole tells lies.

(3) My first is a beverage at ladies' afternoon parties; my second is a popular name for a girl; my whole is a correct statement of facts.

(4) My first is a make-believe, my second is a covering for the head; my whole is a lie.

(5) My first is a word of two letters meaning above, my second is the opposite of wrong; my whole is the name of a certain kind of piano, also of a certain kind of Christian.

(6) My first is an adverb meaning over, my second is the home of birds; my whole is sincere and trustworthy.





# Young People's Work



## Topic for May 22

MY FAVORITE SAYINGS OF CHRIST AND WHY

John 6:63, 68; Matt. 7:24, 25

*"O Lord Christ, grant to me today in the simple routine of my life a strong up-welling inner sense of the presence of God."*—Bosworth.

### 1. The necessity of a new life.

"Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God."

### 2. The Father's love.

"For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

### 3. The great source of supply.

"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

"If any man thirst, let him come unto me, and drink."

### 4. Our luminary.

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

### 5. Freedom in discipleship.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free."

### 6. Our shepherd.

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

"I am the good shepherd, and know my sheep, and am known of mine."

### 7. He is our source of comfort.

"Let not your heart be troubled; ye believe in God, believe also in me."

### 8. He is our companion.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

### 9. We have eternal life through Him.

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

"And whosoever liveth and believeth in me shall never die. Believest thou this?"

## News

### SPECIAL EXTRAORDINARY

The Baptist young people's convention meeting in Emery Auditorium, Cincinnati, Ohio, June 30-July 3, 1921 affords an unusual opportunity to all our Baptist young people.

For speakers and conference leaders as noted below, we have selected a great array of Baptist talent from many sections of the United States and Canada:

Dr. F. E. Taylor, pastor First Baptist Church, Indianapolis, Ind.; Dr. F. F. Gibson, pastor Walnut Street Baptist Church, Louisville, Ky.; Dr. W. A. Hill, secretary

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

of missionary education of the Northern Baptist Convention; Miss Mabel E. Gill of Chicago, Ill.; Dr. F. A. Agar, efficiency expert of the Northern Baptist Convention; Rev. C. A. Carman, pastor First Baptist Church, Shenandoah, Iowa; Mr. T. G. Newbill of Kansas City, Mo.; Dr. Sumner R. Vinton of the General Board of Promotion of the Northern Baptist Convention; Mr. A. E. Greenlaw, noted Negro soloist of Detroit, Mich.; Dr. Norman B. Henderson, pastor Olivet Baptist Church, Minneapolis, Minn.; Rev. G. A. Clarke, pastor First Baptist Church, Edmonton, Alberta; Dr. Allyn K. Foster, of the Board of Education of the Northern Baptist Convention; Mr. H. L. Batts, B. Y. P. U. field worker for Georgia; Miss Edna Geister, Elgin, Ill., recreational expert; Rev. F. K. Singiser, formerly pastor of the English speaking church in Rangoon, Burma; Rev. A. Ray Petty, pastor Judson Memorial Baptist Church, New York City; Mr. W. Fred Reynolds of Brockville, Ont.

The convention hotel headquarters will be Hotel Sinton, Cincinnati, Ohio. Reservations, however, should be made early and through the convention committee chairman, Mr. H. C. Drake, care of Ninth Street Baptist Church, Cincinnati, Ohio.

The Registration fee of \$1.00 will entitle delegates to privileges of convention hall, also souvenir program and badge.

The railroads have granted reduced one and one half fare on round trip plan. State leaders as given below will have full information by May 15.

### TRANSPORTATION LEADERS

The following have been appointed to act in the capacity of transportation leaders for their respective states and provinces. Those contemplating attending the convention should write to the transportation leader in their vicinity:

NORTHERN CALIFORNIA, Hugh Thomas, 408 Humboldt Bank Building, San Francisco. DISTRICT OF COLUMBIA, Mr. John Ruthven, 2-5 Center Market, Washington.

ILLINOIS, Mr. L. W. Kester, Park Ridge.

INDIANA, Mr. G. Ford Porter, 1200 Cherry Street, Evansville.

IOWA, Rev. Wilbur L. Clapp, 812 Euclid Avenue, Des Moines.

KANSAS, Orlo Rolo, Ottawa and C. O. Long, 728 So. 9th Street, Kansas City.

KENTUCKY, H. W. Riehl, 519 Marion E. Taylor Building, Louisville.

MICHIGAN, George W. Bates, 318 Jos. Campau Avenue, Detroit.

MINNESOTA, Robert Thompson, 3933 Harriet Avenue, Minneapolis.

MISSOURI, V. P. Wittneben, 3947 No. 21st Street, St. Louis and L. M. Moulson, care of U. S. Rubber Company, 807-11 Wyandotte, Kansas City.

NEBRASKA, J. G. Anderson, 501 Brown Block, Omaha.

NEW YORK, Lloyd Lackey, 654 Foote Avenue, Jamestown and Fred S. Ashplant, 465 Prospect Place, Brooklyn.

OHIO, Rev. C. J. Bowen, Box 560, Granville.

OKLAHOMA, B. J. Badger, care of Y. M. C. A., Tulsa.

PENNSYLVANIA, J. W. Hill, 4052 Haverford Avenue, Philadelphia and B. D. Cobner, Box 236, Larimer.

TEXAS, C. C. Hayley, 219 So. Waverly Drive, Dallas.

UTAH, Fred Preshaw, Ogden, Utah.

WISCONSIN, Rev. C. A. Boyd, 1717 Wells Street, Milwaukee.

ONTARIO AND QUEBEC, Arthur Gay, 21 Albany Avenue, Toronto, Ontario.

MARITIME PROVINCES, Waldo C. Machum, South Devon, New Brunswick.

BRITISH COLUMBIA, Victor L. Nutley, 401 Vancouver Block, Vancouver, B. C.

### AN INTERESTING COMPARISON

The "New Era Movement" in the Northern Presbyterian Church and the "Progressive Movement" in the Southern Church were inaugurated about the same time.

The membership of the Northern Church, as given in the Assembly minutes for 1919-1920, is, in round numbers, 1,637,000; in the Southern Church, 376,000.

The goal of the Northern Church for benevolences for 1919-20, was \$13,300,000, about \$8.00 per capita; of the Southern Church, \$3,500,000, about \$9.00 per capita.

The offerings for benevolences in the Northern Church were less than \$5.00 per capita; in the Southern Church for the same causes, \$11.81 per capita.

The Northern Church fell short of their goal more than \$5,000,000, contributing only about \$8,000,000; the Southern Church gave \$4,300,000, exceeding their goal by more than \$800,000.

If the Northern Church had given to benevolences in the same proportion per capita, \$11.81, their contributions would have been more than \$19,000,000—six millions more than their goal—instead of \$5,000,000 less; a difference of more than \$11,000,000.

The goal of the Southern Church for the year 1920-21 is \$4,000,000, \$300,000 less than they gave in 1919-20.

In the Northern Church the goal decided upon at the General Assembly in May, 1920, was \$23,000,000.

In December, 1920, the executive committee reduced the goal for 1920-21 to \$12,000,000, a reduction of \$11,000,000 from the amount agreed upon in May.

These are the facts up to Jan. 1, 1921. (Continued on page 446)



# Great Baptist Leader Takes Off Harness

*In Wisconsin, "a foreign province with here and there an American colony," Rev. David Willey Hulbert has led the Baptist advance nearly a quarter of a century*

BY ROBERT W. SHAW

"RECENTLY I submitted myself to an examination by a physician. He said to me, 'Your liver is all right; your stomach is all right; your kidneys are all right; and your head is all right. But if you wish ten more years of active life you will have to begin working five days a week instead of seven.'"

On April 12 in a statement decidedly Hulbertesque, of which the above paragraph is an illustration, Dr. D. W. Hulbert, for more than twenty-five years, state superintendent of missions in Wisconsin, submitted his resignation to take effect, May 31.

So long a service as Dr. Hulbert has rendered seems to require more than the passing announcement through a newspaper paragraph.

## The Man

David Willey Hulbert is a native of Ohio, coming from an old New England family. He attended "the little red schoolhouse on the hill," and received his college training at Oberlin and Denison Universities. He received his seminary training at Morgan Park Seminary at Chicago.

Before entering the seminary he was married to Miss Ella J. Farrar, of Cleveland, whom he had met at Oberlin.

During his seminary days he was pastor at Burlington, Wis., and continued his work there for one year after graduation. Then he went to Circleville, Ohio, where he served for over three years. Then he was called to the South Church, Milwaukee, where he spent more than six years. Here he led in the erection of the present meeting house. Two churches were organized out of this congregation during this pastorate, and yet when he left the field the church had more members than when he began. From here he went to the Wauwatosa Church where he served for more than three years. And in 1896 he was elected state superintendent of missions to succeed D. E. Halteman, and he began his work on Feb. 1. In 1905 Denison bestowed on him his D. D. degree.

## The Field

Wisconsin is one of the more difficult fields of the Northern Baptist Convention. It is estimated that practically 75 per cent of its population is either foreign born, or the children of foreign born. It has been aptly described as "a foreign province with here and there an American Colony." Religiously 83 per cent of the population are either Catholics or Lutherans, leaving only 17 per cent to be divided up among the other denominations.

In 1895 there were 16,582 Baptists reported, but in 1920 there were 19,771. This is not a large gain, but to have more than held their own during the years when Wisconsin was changing from a state in which the old American stock was giving way to the new people from over the seas is no mean task. Then there were but \$600 in the invested funds of the denomination, now there are \$142,000. Then the corresponding secretary, as he was called was the only general paid worker of the convention. Now there are two field workers; two persons

giving their time to the department of religious education; a business manager, and three office girls, besides the general superintendent. Then the office of the convention was in the home of the secretary, but now we have a fine headquarters building, with ample room for all the offices necessary. Then the secretary had a little iron box in which to keep valuable papers. Now there are two large safe-cabinets in the office, beside the rented space in a down-town bank.

Today the Wisconsin Baptists are doing work among the Swedes, Norwegians, Danes, Germans, Poles, Russians, Italians and are ready to take up further work as soon as the opportunity presents itself.

Hopefully and optimistically Dr. Hulbert has gone on from year to year, making each year's work a little better than the last. Despite the heavy routine of work he has kept young and fresh, and has kept the confidence of his brethren all these years.

## The Larger Work

Dr. Hulbert has been a real denominational statesman. Only a few people realize the large part he has played in originating and developing the machinery which today is common in all the states.

In 1901 he wrote an article and in 1902 he gave an address at the annual meeting in St. Paul on "Quickening The Missionary Interest Of The Churches." In that address he proposed a number of things which the denomination has since adopted. He proposed that instead of having eight missionary periodicals there be one. Eventually there was one, and it is called Missions. He advocated a bureau which would have for its task the providing of the churches with good, inspiring missionary reading material. Ultimately that came about with John M. Moore as its head.

Wisconsin was one of the first states to develop the single collecting agency idea. Nebraska has the credit of first

putting it into operation. This was in 1909. Dr. Hulbert was anxious to make it more than a mere bit of money raising machinery. He desired to put alongside that idea, an educational feature. This bureau was not only to collect money, but was to stimulate interest and enthusiasm for missions, by giving to the churches missionary information and providing studies of the various mission fields.

With this idea in mind in 1910 Wisconsin Baptists adopted a new constitution which departmentalized its work, and put the single collecting idea into operation as a department of the convention.

In 1919 at the convention in Janesville, Dr. H. A. Heath, was present to describe the newly organized Board of Promotion. As he proceeded some one would say, "but we have that." And again and again he was told that all Wisconsin Baptists had to do was to simply change some names and they would be in line with the new movement. Finally in desperation he turned to the smiling secretary and said, "Dr. Hulbert, what haven't you got in Wisconsin?" Now with the General Board of Promotion, the state conventions have come to be the clearing houses of the denomination. Eight states had such an organization before the General Board of Promotion adopted it. But Dr. Hulbert was just about ten years ahead of the denomination on that very matter, for to him must be given the credit for working this out as more than a collection agency, and having it adopted in Wisconsin, with the consent of the various missionary societies.

## The Future

Dr. Hulbert has two ideas which he desires to work out. One is that he would like to visit the theological seminaries, and lecture to the students out of his long experience as a pastor and general worker. The other is that for a part of the year he would like to visit the smaller churches and help them solve their problems. And since we have so many small churches in Wisconsin, Dr. Hulbert would have a field which would afford him ample opportunity to work out many of the ideas which he has in mind for the little church.

One cannot close this article without mentioning the one who has given to Dr. Hulbert undying devotion and support in all these years of service. When in the midst of a perplexing problem on the South Church field, he was given an opportunity to take a position with the seminary in Chicago, Mrs. Hulbert said to him, "Stick to your job." In his letter of resignation Dr. Hulbert said, "I began this work with the cordial support of Mrs. Hulbert, and now that I am laying it down I have her support in the matter." The board of managers remembering how she used to be the unpaid assistant, and her loyalty to the work in the lean years, said to Dr. Hulbert, "Take Mrs. Hulbert and go to the Des Moines convention and we will pay the bills."

Dr. A. LaGrande, of Kansas City, has been selected as Dr. Hulbert's successor.



REV. DAVID W. HULBERT





# Our Own Folks



## Nine New Missionaries

Nine candidates for service in missions in the Far East were accepted by the board of managers of the Foreign Mission Society at its meeting April 12 in New York. The board also appointed nineteen single women missionaries on recommendation of the woman's board. This group makes a total of 192 missionaries to be appointed since the New World Movement program was adopted May 1, 1919.

Ralph E. Henderson, in seeking service in Burma, is following in his father's footsteps. He is a son of Dr. and Mrs. A. H. Henderson of Taunggyi, Southern Shan States, Burma, and the first twelve years of his life were spent with his parents. He has been educated in Newton High School and in Harvard College, and has had experience in farm, shipyard and cotton mill work in this country. He is a member of First Baptist Church, Newton Center, Mass.

Mr. and Mrs. William Andrew Phillips of Wheaton, Ill., are to go to Assam for regular service. They have been trained in the Divinity School of the University of Chicago. Mr. Phillips was previously educated in Springfield, Mo., Business College and Teachers' College, also in Drury College, Springfield, Mo. He has been active in Y. M. C. A. work and also has taught schools in Louisbury, Mo., and Harmony, Ark. Mr. Phillips has held a brief pastorate in Elmhurst, Ill., nearly tripling the membership of the little church there during his stay. Mrs. Phillips, a native of Jay, Okla., received her undergraduate training in Stephens Junior College, Mo., and has worked as a teacher among the Indian people of her native state.

Lionel Crocker of Ann Arbor, Mich., and Herman G. Spencer of Alexandria, Ohio, are to go to Waseda University, Tokyo. Both were religious leaders in their respective schools, Mr. Crocker being head of the Student Evangelistic Band and assistant to the pastor of his church at Ann Arbor. Mr. Crocker has been a teacher in the University of Michigan, his alma mater, and in the University of Minnesota. Mr. Spencer was an athletic leader in Doane Academy and Denison University, as well as being active in religious life of the student body. He has been a teacher in the public schools of Alexandria since leaving school, and is now principal of the high school of that place. He is a son of Prof. Spencer of Denison.

Miss Edith V. Goetsch of Appleton, Wis., who will go to Assam as a medical missionary, has had a wide experience in Red Cross and public health, school and infant welfare work. She was trained in the Illinois Training School for Nurses and in the School of Civics and Philanthropy.

Miss Mabel F. Ivins of Atlantic City, N. J., a popular kindergarten and playground worker of that city, as well as a leader among the young people of her church, is to go to Burma to inaugurate a school for the children of the missionaries.

Erville E. Sowards of Huntington, W. Va., a graduate of Marshall College, has been on the Y. M. C. A. cabinet and has had some experience with Sunday-school work in rural communities. He has awakened to the appeal of the foreign field through the Student Volunteer Convention in Des Moines last January. Marshall College instructors indorsed Mr. Sowards as a leader of student Christian activities. He will teach in Rangoon.

Sanford Wayne Gard of Jacksonville, Ill., who will also go to Rangoon, is a graduate of Illinois College. Turning from an agricultural course in high school when he felt determined to devote his life to Christian service, he decided on further education along lines fitting him for such service. He has had experience on newspapers and has worked at other occupations, and in all he won the reputation of being a hard worker with much ability.

## New Home of N. Y. Bible Society

Impressive ceremonies participated in by leading N. Y. clergymen of all denominations and attended by hundreds of prominent clergy and laymen of the city, marked the dedication of the new home of the New York Bible Society, 5 East 48th St., Monday evening, April 25.

The building is a gift to the Society from the estate of James Talcott and is valued at \$250,000. Dr. Newman, in his address characterized it as "the embodiment of the profound conviction of a New York business man as to the value of the Holy Scripture."



ment of the profound conviction of a New York business man as to the value of the Holy Scripture."

The building is of unusual beauty and contains salesrooms, board and committee rooms, kitchens and serving facilities, an assembly room and a fine Gothic study.

## Move for Reduction of Armaments

The dominant issue at the present moment is general reduction of armament to the lowest practicable point. Every instinct of sound economy, sociology, ethics and religion is on that side.

The best hope of bringing it about lies in a conference of the leading nations. America should take the lead in calling such a conference. The religious forces of America should use every atom of influence to bring about the issuance of such a call.

For this reason the World Alliance for Promoting International Friendship through the churches is arranging to give chief place to this theme of reduction of armament, at its Annual Meeting in Chicago, May 17-19. Speakers include: William Jennings Bryan; Oscar S. Straus; Edward A. Filene; E. S. Parker; John Spargo; Francis H. Taylor; E. D. Trowbridge; Amos P. Wilder; Jane Addams; Mathew Woll; Rev. Charles F. Aker, D. D.; Rev. Nehemiah Boynton, D. D.; Rev. Arthur J. Brown, D. D.; Rev. Edward S. Cummings, D. D.; Rev. Samuel A. Eliot, D. D.; Rev. George Gleason, D. D.; Rev. Charles S. MacFarland, D. D.; Rev. C. C. Morrison, D. D.

## The New Indian Commissioner

By GEO. E. BURLINGAME

"For some inscrutable reason more people want to be commissioner of Indian affairs than ever before in our history." So wrote E. G. Lowry in the New Republic recently, before the appointment had been announced.

This important office embraces duties which are more or less involved with three moral and religious issues in which American non-Catholic Christians are deeply interested: the protection of the Indians from exploitation and fraud, the suppression of the liquor traffic among them, and the preservation of religious freedom.

Charles H. Burke gives promise of satisfying these requirements. His known record assures the Indian of a square deal and evangelical Christian missionaries of their rights.

Mr. Burke, so his friends in South Dakota say, is a political protégé of the late Senator A. B. Kittredge, one of South Dakota's ablest public men. Burke was a stand patter in the stormy days of Progressivism, and is aligned with the conservative wing of the Republican party. He was in Congress for fourteen years, and was for years a member of the committee on Indian affairs, being chairman of that committee in the Sixty-first Congress. He is considered one of the best-informed men in the country on Indian affairs. He is a warm friend to the twenty-five thousand Sioux who live in South Dakota.



Mr. Burke lives at Pierre, the state capital, where he owns a real estate and investment business. He has no college record, but studied for the bar and has practiced law. He came to Dakota from New York, his native state, in 1882. A gentlemen who knows Mr. Burke intimately writes me as follows concerning his church affiliations:

"Mr. Burke is an Episcopalian, attentive to his church duties, punctilious in his church attendance, is a warden and treasurer and gives his personal attention to nanacing the church to which he is the leading contributor."

In the Episcopal Church financial campaign last year Mr. Burke directed the state-wide campaign as chairman for South Dakota.

Burke's friends assure me that his record on the liquor question is creditable. A reliable correspondent writes me: "He is a total abstainer. During his fourteen years in Congress he consistently supported the temperance legislation proposed by the anti-saloon league. Locally he was dry and voted when here with the dry element. He voted for bone-dry prohibition in South Dakota and gave his support to national prohibition."

If we may accept the testimony of his neighbors in the state where he has lived for forty years, it appears that President Harding has chosen for the Indian Bureau a man of high personal integrity and an expert in the field in which he is to serve.

Last Call to the Atlantic Jubilee

Washington, D. C.  
May 11, 13, 13, 1921.

The first session will be on Wednesday evening May 11th, in the Emanuel Baptist Church, 16th and Columbia Road. Any car marked "Mount Pleasant" at the Union Station, will go to the church. The World Wide Guild Banquet comes that evening at 6 o'clock. It will be in charge of the Washington ladies as well as the World Wide Guild Pageant entitled "Such Stuff as Dreams are Made of." For banquet tickets—\$1.00—write Mrs. S. F. Gordon, Folkstone, Ct., 14th and Fairmont St., Washington. Reservations must be made not later than May 5. Officers, missionaries and invited guests will be the guests of the Washington ladies.

All other sessions—three each on Thursday and Friday—will be held in Calvary Church, 8th and H Streets; Mrs. Abbie Gunn Baker will have full charge of the Pageant, prepared by Mrs. Helen Barrett Montgomery, on Thursday evening. Miss Nellie Prescott will give the illustrated lecture on the same evening. The foreign guests will all appear on Friday evening and be introduced by Mrs. Henry W. Peabody. A fine program is promised.

Delegates must bring credentials. Owing to the housing conditions in Washington which forms a serious problem, free entertainment can be given only to the following:

- Board and officers,
  - Missionaries,
  - Invited guests,
  - State and Association secretaries,
  - Jubilee Months, Weeks and Days,
- allowing only one day to a church. The President or one representative from each circle; the President or one representative from each World Wide Guild Chapter, allowing for only one Chapter in each church.

Eckington Manor, Third and T Streets, N. E. can take about seventy-five delegates at \$2, for lodging and breakfasts; besides the Franklin Square Hotel, there are the Raleigh, 12th and Penn. Ave., with single rooms, no bath, \$3. upward, with with bath, \$3. to \$4. Running water station, single rooms, no bath, \$2. to \$3. with bath, \$3. to 44. Running water where there is no bath. Engage rooms at once, as other conventions will be in Washington the same week.

A warm welcome awaits you,  
All aboard for Washington!  
HARRIET NEWELL JONES,  
Chairman Program Com.

Columbia River District Jubilee

Coming? Coming? Well, I guess.  
Columbia River Jubilee,  
Yes! Yes! Yes!  
Time: May 31, June 1 and 2.  
Place: Seattle, Wash.—

Wonder City of the N. W., gateway to the Orient; noted for its beautiful drives and views of mountains, etc.

Who'll be there?  
Ten native workers from the foreign field. Large delegation of W. W. G. Girls. Largest number of Baptist Women ever assembled in the N. W.

Special features of the program:

- Three pageants one by W. W. G.  
one by C. W. C.  
one by Women
- Two banquets one for W. W. G  
one for Women

Illustrated Lecture  
Special Choir  
Special Jubilee Music  
Special Sight Seeing Trip over the boulevards, through the parks and university campus.

Every church in the District is entitled to one delegate for every ten woman members, but no church is entitled to more than fifteen delegates. However, the entire membership may attend and with great profit.

All delegates are provided with lodging and breakfast.

A reception committee will meet all trains.

Now then, Baptist Women of Columbia River District, get out your time tables and then write to Mrs. R. C. Whittlesey, 4312 Latona Ave., Seattle, Wash., chairman of the Hospitality Committee; she will arrange for your entertainment.

Columbia River District Executive Board members take notice—

The Board will be in session all day Tuesday, May 31.

"Come! Come!" Seattle Baptists say—"You're as welcome as the flowers in May."

Mrs. V. J. Didrickson.

Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.*

Pacific Coast

SOUTHERN CALIFORNIA

REV. S. FRASER LANGFORD at First, Redlands, gave the hand to nineteen at the last communion service.

IMMANUEL, LOS ANGELES, has made an increase of 70 per cent in membership since the beginning of the pastorate of Rev. Frank Durham four years ago. The church recently tendered a reception to Mr. and Mrs. Durham.

San Joaquin Women Meet

San Joaquin Valley Association held its annual meeting at Fresno, First, April 12, and the women of the association met in conference. Mrs. J. L. Mitchell presided. Mrs. Louis Peterson, Mrs. T. H. Gorman, Mrs. F. L. Blowers and Rev. John Freeman Mills had formal places on the program.

Miss Clara B. Tingley of Bassein, Burma, Mrs. C. O. Livesay of Dunlap, Miss Nora Swenson, Miss Strange and Mrs. Daves of Auberry, Miss Amy Purcell of Fresno and Rev. and Mrs. J. G. Brendel of Clovis, were some of the missionaries present and introduced. A number of Christian Indians were in attendance and participated on the program.

The ladies of the Fresno church served supper.

Mrs. J. L. Mitchell of Selma was elected

president, Mrs. J. B. Travis of Hanford, vice president and Mrs. J. H. Gorman of Fresno, secretary and treasurer.

LOS ANGELES FIRST laments the loss by death of Deacon Stephen A. Burrowes, which occurred Feb. 16. He was born in Franklin, Ohio, July 25, 1845; married in the same city in 1881; later removed to Fort Wayne, Ind. and in 1904 came to Los Angeles to live; was a student at Denison University and at the University of Michigan. He is survived by Mrs. Burrowes (who was Miss Elizabeth Morgan of Fort Wayne, Ind.), a daughter, Esther M., and a son Morgan S. who is in business in Los Angeles.

THE FEDERATE SCHOOL of Missions, which will meet July 9-16 at Mount Hermon in the Santa Cruz mountains, has secured the well-known pastor of the First Baptist Church of Oakland, Dr. John Snape, to conduct the morning Bible hour.

AT OAKLAND FIRST, pastor John Snape has just begun his second year of service with the church. During the year just closed 215 new members have been received into the church, seventy-one of them by baptism. There has been raised for all purposes \$31,833.06 of which \$15,113.88 is credited to the New World Movement. The enrollment of the Sunday school has increased from 587 to 748 and the church membership from 880 to 1031.

EIGHT MONTHS AGO Jefferson street, Los Angeles had nothing but a lot, the church having been burned. The congregation



bought a ready made church and moved it on the lot, and in about a month had every thing in working order. Since Oct. 1, pastor John G. Carmichael has baptized twenty and the church has made a net gain of thirty-three.

DR. F. CARL TRUEX recently conducted an evangelistic campaign at Vallejo, California, for the First Baptist church, Dr. L. P. Russell, pastor. The Vallejo church will break dirt for a new house of worship to cost \$60,000 about June 1.

THE FIRST CHURCH, SANTA ANA, has just completed a six week's school of missions, which was largely attended. There were five study groups, covering all ages, and general assemblies in which the stereopticon was freely used. Plans are now being made for the third annual daily vacation Bible school.

#### WESTERN WASHINGTON

PORT ANGELES: Rev. R. W. King is greeted by large congregations and finds many encouragements in the work. The recent organization of a Junior B. Y. P. U. and the re-organization of the B. Y. P. U. have greatly stimulated the work among the boys and girls and the young people.

LYNDEN CHURCH has begun to remodeling of its church building which, when completed, will nearly double its capacity and give excellent facilities for Sunday school work.

MR. EARL COCHRAN became pastor of the churches at Lyman and Concrete April 1.

#### The Campaign in Seattle

During March there was held in Seattle, under the direction of Rev. Fred Berry, director of evangelism, the most extensive evangelistic campaign ever held by the Baptist churches of the City. Meetings were held in nearly all of the Baptist churches. There was a delightful spirit of unity and cooperation. Four days in the week, for two weeks, noon-day meetings were held in the Pantages Theater with Dr. C. O. Johnson, of Tacoma, as speaker and Mr. Earl Cochran as song leader and soloist. In these meetings all the pastors and workers helping them united and the meetings were followed by a luncheon conference at which reports were made. In the city of Seattle there were more baptisms on Easter Sunday than during the whole preceding year ending May first. The following is a brief statement of some of the results:

Bethany: Pastor A. H. Nickell conducted his own meetings, continuing into the fourth week. There have been twenty-four conversions, eighteen baptisms, five by letter and five otherwise.

Bellevue: Pastor D. Q. Barry was assisted by District Missionary J. E. Kanarr, and while they faced many obstacles (one being a smallpox scare in the community) yet there were twenty-six conversions and eighteen received for baptism.

Central: This church is new in its location on Queen Anne Hill but is winning its way into the confidence of the people. Director Fred Berry and Mr. Earl Cochran, singer, assisted in meetings and they report twenty-seven conversions and ten baptisms. Others will follow. Pastor F. W. Carstens and his people are heroically facing their new task.

Columbia: District Missionary D. W. Thurston assisted Pastor F. G. West with splendid results; twenty-five professed

conversions; eight have been baptized. They report a most encouraging situation in the church, manifested by large attendance at prayer meeting, Sunday school and in work among boys, and a larger outlook for their big work in that section of the city.

Chinese: The pastor, Rev. Lum Ming Tak, was assisted by Rev. H. F. Chan, of Portland, Ore., for a few days. They had six professed conversions and eight baptisms and the Chinese work is hopeful.

First Church: This church has been going forward in a wonderful way under the pastor, Rev. A. M. Bailey, but they have received a new and larger impulse during this campaign. Dr. C. O. Johnson, pastor of the First Church, Tacoma, was their evangelist and the results of their meeting have been good. More than 125 professed conversions, sixty have been received for baptism, twenty-eight otherwise, and the reaping goes on. Last Sunday was a record day with them. There were 1045 at Sunday school and more than 1400 at the morning service.

Fremont: Pastor Elbert H. Hicks became "Evangelist" Hicks for two weeks, with great acceptance to his church. They all rallied to his leadership, looking after much of the pastoral work. The choir, in full force, was on hand every night at the service and helped to make it possible for the church to have one of the best meetings in its history. There were seventy-five conversions, twenty-four have been baptized; eleven received otherwise.

Gatewood: Pastor A. MacIntosh led his own meetings; five were baptized Easter and others will come later.

Green Lake: Pastor Jas. A. Banton was assisted some weeks ago by an evangelist from Canada, and during part of the two weeks of the pre-Easter campaign had the help of Rev. and Mrs. J. O. Bovee, of Kelso. The pastor baptized ten on Sunday; received six others, and finds himself in a most hopeful condition.

Immanuel: While Pastor J. H. Teale and his people did not enter into the campaign by holding meetings night after night, yet they did make some special efforts and as a result report twenty conversions; seven baptized last Sunday and others to come later.

University: Pastor Frank B. Matthews had the assistance of Rev. W. E. Henry, of Everett for a part of the time. Owing to illness it was impossible for Mr. Henry to fill out his engagement but the meetings were pushed forward through three weeks. The last week singing evangelist Earl Cochran gave some splendid assistance. There were thirty-five professed conversions, eight were baptized on Easter and the reaping will continue.

Japanese: Our Japanese friends carried on their campaign by a house to house visitation, going two by two, then having meetings for reports and for ingathering. They report forty-two conversions and twelve received for baptism.

West Seattle: Although Pastor Wm. Jackson has been sick through nearly all the meetings, yet Rev. W. H. Eaton, of Bremerton, led the meetings with much blessing to the church. There were six professed conversions. It will be regretted that the pastor will have to seek a new climate, therefore has offered his resignation to become effective May first.

Mt. Zion: Pastor W. D. Carter had the help of Rev. J. W. Anderson, of Portland, Ore., and they report fourteen con-

versions, seven baptized on Easter, others waiting, ten received otherwise.

First Swedish: Pastor Emil Friborg has been carrying on a preparatory campaign and now has the assistance of the blind evangelist, Freeman and his wife, who will be with them for the next two weeks. They are expecting great results. The pastor baptized five on Easter Sunday.

Second Swedish: Pastor A. J. Stormans had the help of Rev. Mr. Tipton for a part of his campaign and reports a hopeful condition in his church. There were ten conversions, two baptized Easter and three received otherwise.

First Norwegian-Danish: Pastor Tangen had the assistance of missionaries T. O. Wold and Christiansen. They had one conversion and one baptism, with others expected to be baptized soon.

Tabernacle: Pastor Dark led his church heroically for two weeks. He had the help of a little boy singer. He and his church went forward and the meetings have meant very much to the membership. They have had about twenty-five conversions, five were baptized Sunday, two received otherwise and others will come soon. There is a hopeful outlook in this church. Pastor Dark and his people are facing some splendid opportunities in the future.

The above report is but the "first-fruits" of our Pre-Easter harvest. There were over 500 professed conversions. We are expecting many more.

## Atlantic Coast

#### NEW JERSEY

FIRST, BAYONNE, C. H. Rannels, pastor, reports all bills paid and a comfortable balance on hand, making this the best year in the history of the church. A budget of \$10,000 was raised for all purposes; forty-five new members were received, and \$300 was added to the pastor's salary.

REV. HINSON V. HOWLETT's "denominational day" sermons at the First Church, Atlantic City, attracted such attention that two of the city's daily papers gave front page space to reports of them.

DURING APRIL, REV. A. W. HAND baptized ten at Keyport and received ten in other ways. On May 1, after more than eleven years with the Keyport Church, he went to the church at East Elizabeth. During this pastorate, he has baptized 126 persons and leaves the church in fine material and spiritual condition. On parting the church gave him the sum of \$200 and a set of framed resolutions, besides many other tokens of esteem.

#### NEW YORK

MAY 8 has been set aside in the Baptist Churches of Manhattan and the Bronx as Baptist Fresh Air Home Sunday. On that day, these churches will take their annual offering for the work of the Baptist Fresh Air Home Society. So all persons, wishing to make their contribution through their own church, will be given an opportunity on that day. Other contributions may be sent to the treasurer, Eugene McK. Froment, 276 Fifth Avenue, Room 1038. Attractive leaflets, descriptive of the work and needs of "Old Oak Farm" may be obtained at the churches or at the office of the Society.

PROSPECT AVENUE BUFFALO, Rev. John T. Cowan, pastor, has been doing a fine



piece of community service during the past fall and winter. The membership of the church has been actively interested in the new Prospect Neighborhood House. Every Wednesday evening, the church holds a community dinner in order to get acquainted with the strangers of the neighborhood. Once a month, the men have met together for an evening luncheon and conference and then have gone out into the rooming-house section for visitation. The results of these contacts with the community have meant larger congregations, an increased Bible-School and numerous accessions to the church membership. The Church as never before in its history is justifying its existence as a down-town centre.

#### EASTERN PENNSYLVANIA

THE MANY FRIENDS of Rev. and Mrs. R. M. Hunsicker have been greatly shocked to learn of the unexpected death of Mrs. Hunsicker. Mrs. Hunsicker has been a true helpmeet to her husband in his work and endeared herself to all who knew her. The funeral service was held in Lewisburg, April 21st, at the home of Dr. Leroy Stephens.

PASTOR CHARLES COLMAN, of First, Coatesville, gave the hand of fellowship to thirty-one at the communion service in April. The financial report showed that over \$16,000 had been raised during the year, of which more than \$5,000 was for benevolences. This is the best record the church has ever made.

PARKESBURG recently rededicated its enlarged building. When Pastor Norris L. Brown began work on this field upon his graduation from Crozer Seminary in 1909 the church had a membership of 70, worshipped in a small frame building and gave practically nothing for denominational benevolences. During these twelve years the membership has increased over 300 per cent, the pastor's salary has been doubled, and a building costing \$10,000 erected, paid for, and now improved at an expense equal to its original cost. The church was given an allotment of \$10,000 in the New World Movement, and over-subscribed its quota by \$3,000.

A MOST INTERESTING 110th anniversary was celebrated in the First Church, Philadelphia on April 7. In their records it reads that in 1810 "sixteen females" met and organized a "Female Woman's Missionary Society". This was the first woman's missionary organization among the Baptists in this country. To celebrate this significant event a pageant, "The Spirit of Womanhood" was given. Besides this a group of women, many of them lineal descendants of those who took part in the original meeting, in appropriate dress reproduced the organization meeting, overrode the objections of their pastor and conservative deacon and adopted the constitution. Mrs. Henry W. Peabody of Boston and Mrs. Helen Barrett Montgomery of Rochester made addresses. The church was crowded to the doors. It was a great night for missions and illustrated again the significant influence the old First can have on Baptist life of the city.

#### WESTERN PENNSYLVANIA

FIRST, WASHINGTON, Rev. B. F. Taber, pastor, has just closed a series of evangelistic meetings with Dr. W. J. Cambron as evangelist, and his son, Wm. J. Cambron, Jr., as soloist and song leader. The meetings brought a great blessing to the church. The pastor baptized ten on

Easter Sunday, fourteen on April 24, and others are awaiting the ordinance.

KNOXVILLE AND DUQUESNE have voted to send their pastors, Rev. F. W. Stanton and Rev. W. V. Bacon, to the Des Moines convention, with all expenses paid.

SHERADEN, Rev. W. W. West, pastor, has just made another payment of \$100 on the mortgage, making a total of \$350 in its reduction during the winter. Eleven were baptized Easter Sunday and the hand of fellowship given to seventeen, April 4.

DR. FREDERICK W. GORDON, of St. Charles, Mo., has accepted an invitation to serve the Sharpsburg church as stated supply for two months.

ALLISON AVENUE, Pittsburgh, Rev. R. L. Bradley, pastor, reports eight baptized Apr. 10.

REV. A. B. BOWSER, Ford City, baptized nine Sunday evening, April 24.

WILKINSBURG has voted to send the pastor Rev. Floyd L. Carr and his wife to the Northern Baptist Convention at Des Moines.

AT NEW KINSINGTON, Rev. A. J. Meek, pastor, a two-weeks campaign closed last Sunday with Evangelist H. E. Shade and his singer, J. M. McCleery, assisting. They were aided by an orchestra of ten pieces and a chorus choir of fifty voices. The meetings were full of interest from the start and the church was greatly revived. Seventy-two signed cards and many reconsecrated themselves. Thirty were received for baptism last Sunday and many more will be received later.

THE CORNER STONE of the new building of the Park Baptist Church, McKeesport, Rev. Wm. R. Hill, pastor, was laid Sunday, April 24, 3:00 P. M.

SHADY AVENUE will send the pastor, Rev. Royal N. Jessup to Des Moines.

RIVERVIEW, Rev. G. W. Scarberry, pastor, welcomed three new members last Sunday, two by baptism and one by letter.

MR. ALEX PETROFF, pastor of our Russian missions in Pittsburgh and Lyndora, was ordained at Union Church Monday evening, April 11, following his examination by the permanent council that some afternoon.

THE SUNDAY SCHOOL of the Saltsburg Church, Rev. W. P. Wheeler, pastor, has increased in attendance 90 per cent in the last four months, and 98 per cent were on time last Sunday, several coming as far as four miles.

FIRST, MEADVILLE, Rev. G. Morton Walker, pastor, conducted a pre-Easter campaign of evangelism without the aid of an evangelist, resulting in forty conversions. The church is supporting Rev. and Mrs. J. E. Gell on the Congo, and Miss Alma Broadhead as a missionary worker at Union Baptist Church, Pittsburgh. The pastor's salary has been increased substantially.

FOLLOWING THE ACTION of the Baptist ministers' association of Pittsburgh in denouncing rent gougers, the young people's societies of that vicinity are passing similar resolutions calling on religious people to take definite action against rent profiteers with the same moral earnestness that characterized their fight against the liquor business; they also raise again the question of the exclusion of the gougers from the fellowship of the churches.

REV. H. ALTON LEWIS who has been serving First Newcastle during the illness of Pastor F. B. McAllister, and who has done excellent work, is now available for the pastorate of a good church. Address him Corner East and North Streets, Newcastle, Pa.

#### RHODE ISLAND

PROTESTANT CHURCHES of Westerly united in a series of meetings April 19-24, under the leadership of Rev. W. E. Blederwolf.

LAKEWOOD, Rev. W. L. Wood, pastor, has made remarkable progress during the past year in conversions, baptisms and financially.

THE RECOGNITION of Rev. JAMES STRUTHERS of Hope Valley occurred Sunday, April 17. Mr. J. Willard Baker, Mrs. L. M. Murdock and Secretary Livingston addressed the congregation at the morning service and also in the Sunday school.

REV. S. R. VINTON lectured during April 25-28 in Phillips Memorial, and The People's, Auburn, and in South Providence and Westerly.

SECOND, NEWPORT, Rev. C. P. Christopher, is having a series of six special missionary services on Wednesday evenings. Among the speakers are Mrs. F. L. Wilkins, Prof. Daniel H. Kulp, Rev. W. L. Ferguson of India and Rev. B. T. Livingston.

#### CONNECTICUT

THE MINISTERS' MEETING for the Fairfield Association was held with the Hungarian Church, Bridgeport, on Monday, April 18. Rev. A. W. Rider, D.D. of Southern California gave the principal address on the subject "A Small Question and a Great Answer." Dinner was served by the women of the church in Hungarian style. The pastor Rev. Stephen Gazsi is doing a remarkable work among his people in this great industrial centre.

REV. JOHN GRAINGER, pastor of Calvary, Bridgeport, since January has welcomed fifteen new members. Two were baptized on Easter and nine are awaiting the ordinance.

AT MEMORIAL, BRIDGEPORT, where Rev. Walter M. Richardson was settled March 12, the work is opening up most encouragingly. Eight have been received by baptism and the prayer meetings have greatly increased in attendance and interest.

AT SECOND, BRIDGEPORT, Rev. H. S. Foster, pastor, baptisms have been frequent. Among those uniting with the church were four Spaniards.

REV. FRANK S. CLARK is being encouraged in his work in Rowayton. Seven new members have been received by baptism.

AT SOUTH NORWALK, Rev. J. L. Schoeppler, pastor, several were received through baptism at Easter.

REV. J. C. GAVIN has resigned at New Milford after a pastorate of eight years. The church and community showed appreciation of Mr. Gavin's work by presenting him with a generous purse.

#### NEW HAMPSHIRE

SOUTH CHURCH, Laconia, is encouraged under the leadership of Rev. H. H. White, pastor. Forty-one have been added to the church since January, 1920. Ten were baptized Easter, making seventeen in all during the past three months. All serv-



ices are well attended and the Bible school membership is increasing. The pastor has an efficient assistant in Miss Ruth Wheeler.

Rev. J. K. ROMEYN formerly pastor at Pennacook, has accepted the call to New London. This is one of our important churches on account of the large student body in attendance at Colby Academy. The pastor here is a large factor in the academy and in the town as the Baptist church is the only one in the town.

Rev. A. J. ARCHIBALD of Nova Scotia has accepted the call to the First Baptist church of Nashua to succeed Rev. J. B. Gilman who closed his work with this church March 31.

THE BOARD OF TRUSTEES of Colby Academy recently held a meeting at Young's hotel, Boston. It was voted at this meeting to remodel Colby Hall, the dormitory occupied by the boys. The board at this meeting were the guests of Sherman Whipple, Esq.

Rev. CHRISTINA MACKENZIE for three years pastor at London Centre has accepted a call to the church at Deerfield. The Congregational church here will unite with the Baptist church in the support of a pastor.

Rev. H. G. BROWN, recently pastor at East Poestenkill, N. Y., has assumed the pastorate of the South Lyndeboro and Wilton churches.

#### Thirty-first Thank Offering Call to New Hampshire Women

May again! As we note the signs of reviving life in the realm of nature, our hearts are filled with a spirit of gratitude. The buds are bursting into bloom, the birds trill forth their gladness, and we, too, rejoice in the return of spring. As the child trips and dances for the simple joy of life, we feel the need of some means of expressing the joy that floods our hearts because of all these "benefits toward us." Our beautiful "thank-offering," established by the women of the F. B. Woman's Missionary Society, over three decades ago, just fits our needs.

Never in our history have we had such reason for thankfulness. Throughout our land, poverty and danger appear because of the financial stress of the times. That it has not touched us, we are thankful.

When we think of Europe, we shudder. Children orphaned, poorly clothed and starved; women, in hopeless dejection, stretching out pleading hands for help; aged people, whose closing journey should be smoothed for weary feet, struggling wearily on to death; while War, with bloody hands, still clutches viciously at its prey! How high our blessings loom in comparison!

What of that continent in which our mission work mainly centers? Words fail us if we try to express our admiration of those Christian men and women who in pagan lands are meeting problems so much greater, and so much more vital than ours. Our puny trials wane into nothingness beside them.

Surely this is no time to withdraw our hand, or forget our May-time custom of returning to the Lord of his own, in most liberal fashion, not of what we can spare, but of what we delight to give as an expression of our overflowing hearts. Shall we not make the offerings of this year so much larger that our joy may circle the earth?

Note: For information and thank-offering supplies, address Miss Edna A. Folsom, 8 Pleasant Ave., Sanford, Me.—

Blanche C. Butterfield, Laura Hartley, Ethel E. Demeritt, Thank-offering committee.

#### VERMONT

ON APRIL 7, THE ILSLEY MEMORIAL Church, Middlebury, tendered a farewell reception to Principal and Mrs. MacFarland, who go to live in Sturtevant House, Saxtons River, where Professor MacFarland is principal of Vermont Academy. The reception was largely attended by members of the church and congregation and invited guests from other churches and from Middlebury College, where Mr. MacFarland has been a professor for eleven years. Rev. H. L. Howard, Pastor of the Church, presided and spoke very enthusiastically of Principal and Mrs. MacFarland and the work they have done at Middlebury. State Superintendent W. A. Davison spoke of the splendid opportunity for Professor MacFarland to build up Vermont Academy and of the encouraging outlook. Pastor Newell of the Congregational Church, Rector Holmes of the Episcopal Church and Mrs. Gould of the Methodist Church brought Christian greetings from their respective denominations. Professor Harrington paid a glowing tribute to the fellowship and work of Professor MacFarland while at Middlebury College.

FIRST, BRATTLEBORO, Rev. Clark T. Brownell, pastor, has just closed the best year ever. At the annual meeting, reports showed approximately \$18,500 had been raised for current expenses and benevolences during the past year. About 200 persons were present at the annual supper and annual meeting which followed. Pastor Brownell spoke appreciatively of the splendid loyalty and service of his people and of the different organizations during the year. A telegram of greeting was read from Hon. Henry Bond, an honored member of the church, who was attending a conference in Washington, D. C. that day. Twenty-four new members have been received by baptism, all coming from the Bible School which is under the efficient superintendency of Deacon Luther W. Hawley. The total membership is now 663, the resident membership being 500.

RANDOLPH, Rev. Frank S. Tolman. Pastor, received five new members on Easter Sunday. Another class is in training for church membership.

ENOSBURG FALLS, Rev. E. E. Scates, Pastor, received four new members at the last communion service. The members of the Bible school gave a most excellent concert Easter Sunday evening. The Woman's Missionary Society is studying "The Near East Crossroads of the World." The church has recently purchased enough copies of "The New Baptist Praise Book" for the auditorium. The Sunday-school recently observed Temperance Sunday.

AT MONTPELIER, Sunday morning, April 10, in response to the presentation and request of Pastor Piper, thirty-eight people signed tithers' pledges agreeing to give one-tenth of their money to the Lord's work. On April 17, Pastor Piper buried with Christ in the beautiful ordinance of baptism eleven persons—one of them to unite with the Methodist Church and ten to unite with the Baptist Church; and a most beautiful sight it was, for five of them were from one family, being the father, mother and three children.

#### MASSACHUSETTS

REPORTS AT THE ANNUAL MEETING OF THE FIRST CHURCH, Lynn, Dr. A. E. Har-

riman, pastor, showed receipts for the year of \$19,521.93, the largest in the history of the church. The present membership is 601. The anniversary banquet is to be observed on May 12 with an address by Dr. W. Quay Roselle. Additions for the year have been thirty-two. The church school has a total membership of 1145.

## Rocky Mountain States

#### IDAHO

BETHANY CHURCH of American Falls is not yet four years old. There is probably no church in the state that has made better progress in that time. It has a beautiful new building, almost free from debt, an enthusiastic Sunday school, a crowded house at all services and a fine spirit among the people. Twenty-five were recently baptized. The pastor, Rev. J. Alexander Ford, is now on his third year over this church. Recently one of their deacons, C. H. Torrence, a deputy sheriff, was shot while arresting a gunman.

#### MONTANA

THE FIRST CHURCH, Billings, Rev. Wm. D. Whan, pastor received fifty-five into the church at Easter, thirty-seven of them by baptism. Members received by letter represented eleven different states. This is the result of an organized campaign of personal evangelism conducted since the beginning of the year. Ground for a new church building will be broken as soon as conditions will warrant.

#### ARIZONA

Rev. A. P. HOWELLS closed a series of meetings at Douglas with forty-six additions, twenty-eight of them by baptism. A good many soldiers from Harry J. Jones' camp at that place attend the services. Mr. Howells is now serving as acting pastor at Jacksonville, Ill.

#### COLORADO

AT THE COMMUNION SERVICE in the First church of Denver, Dr. A. H. C. Morse pastor, on April 3, the band of fellowship was extended to sixty-five new members—the most ever received at one time in all the history of that church.

## Mississippi Valley

#### IOWA

CARLISLE had Rev. C. E. Hillis and Rev. Ada Maria Hillis in special meetings.

REVIVAL MEETINGS are in progress at Waukon. Rev. E. H. Shanks, for the Iowa Baptist State Mission Board is conducting the meetings. There were fifteen decisions for Christ the first week, and indications are that many more will come the second week of the meetings.

ANAMOSA has called Mr. Fred White of Wm. Jewell College to the pastorate, following the revival meetings held there by Rev. E. H. Shanks. Twenty-four new members were received and fourteen of them were heads of families—twenty-two by baptism.

Rev. W. O. ROTEN, Marysville, Tenn., was called to the pastorate of Waukon



Sunday, April 24. He has accepted and is staying on the field. He has been assisting in the revival meetings. Mrs. Roten will join him at Waukon in a few weeks.

REV. JAMES M. WILSON of Anamosa, has been supplying What Cheer, Iowa for a few weeks, and is ready for a call to a good church. Brother Wilson has been out of active work for a few months owing to illness.

MUSCATINE, FIRST—April 17 marked the third anniversary of the Pastorate of Rev. W. H. Rogers. During the three years the pastor has delivered 825 sermons and addresses, held 462 interviews, officiated at seventy-three weddings and seventy-six funerals, attended 1424 meetings, made 1022 visits; the Sunday school has grown from an attendance of 295 to 487; 95,896 people have attended the morning and evening services at the church; membership has grown from 967 to 1200; during the present pastorate 302 have united with the church, forty-six by letter, thirty-six by experience and 220 by baptism; the church has raised and spent in Christian work, \$57,617, and is preparing to launch into a great building campaign.

EVANGELIST C. E. HILLIS and wife recently closed a two weeks campaign in Woodward, Iowa. There were sixty-eight conversions and forty-eight reconsecrations making a total of 116 that came forward in the meeting.

#### OHIO

PASTOR ALBERT KING MORRIS of First, Toledo, baptised thirty-three Easter Sunday and twelve Palm Sunday. This is the largest number at any one time in the history of the church. The membership record of the year was also broken. Ninety were received into membership during the year ending March 31.

URBANA, FIRST—Seventeen young men and women were baptized on Easter Sunday. These were the fruits of a series of special meetings in which Pastor J. A. Moe did the preaching. The Sunday School is flourishing. The last quarter showed the largest attendance in years.

#### WISCONSIN

AS A RESULT OF MEETINGS conducted by the pastor, A. T. Erickson during the Easter season about thirty will join the church, most of these by baptism. A survey of the field is being made by a special paid worker with a view of enlarging the work of the Bible school.

DURING PASSION WEEK the pastor of the First Church, Madison, Dr. Donald D. MacLaurin, at the request of the officers and pastor, Eugene G. Mintz of the Baptist Temple of Oshkosh, preached every night except Saturday night with a happy and inspiring result. Forty-six people were presented and accepted in membership, thirty-five of whom were baptized on Easter Sunday.

INGRAM E. BILL, pastor of the First Church, Beloit, received forty new members Easter week, of this number twenty-seven by baptism including a number of heads of families.

#### NEBRASKA

FIRST, OMAHA, Alonzo Alvin DeLafme, pastor, held its annual meeting April 20. Principal J. G. Masters, moderator of the church, presiding. The reports showed the most prosperous year in the church's history. There were 115 new members received during the year, forty-six by

baptism. Total contributions reported were \$31,211.71, for the New World Movement, \$11,106 and \$70,000 were subscribed for the proposed new parish house. A committee was appointed to recommend to the church a pastor's assistant and director of religious education.

#### SOUTH DAKOTA

IPSWICH—Pastor A. Pierce Waltz has entered upon the fourth year of his pastorate. Under his leadership the church has increased its membership 25 per cent, and its expenditures on the field 54 per cent. The per capita subscriptions for the New World Movement are \$253.24, with a total pledged of \$27,856. Two meetings have been held recently in out-stations, in which the pastor was assisted by Rev. Clay Morris, pastor-at-large, with good results. A generous layman of the church has fitted up a downtown office for the pastor in the public library building, and has also installed there a circulating library of books for the church and congregation.

MOBRIDGE—This church, organized Feb. 6, 1921, is being cared for by pastors-at-large of the state convention pending the settlement of a pastor. The Sunday school under the direction of Mr. E. E. Empey has already had a fine development. Baptists face a splendid opportunity here and also a great responsibility. The Congregational, Episcopal, and Baptist churches are all without pastors. Evangelist Charles Cullen Smith recently conducted a series of meetings with the Congregational Church, which received twenty-six members as a result of the campaign.

ABERDEEN—Pastor Elba A. Gilmore, after a ministry of peculiar tactfulness and devotion involving a burdensome building enterprise, concluded that his work in Aberdeen should close, and offered his resignation. The church protested so vigorously and generally that for the time Pastor Gilmore remains with his people. He has had a prominent and honorable place in the religious life of the community, as well as in the work of the state convention of which he is vice-president.

THE ANNUAL MEETING of the First Church, Mitchell, showed that there had been fifty-three additions during the year making a present membership of 432. Expenditures for current expenses were \$6,240.24 and for benevolences \$2,140.21. Rev. Walter Ingram has just completed his fourth year with the church.

#### NORTH DAKOTA

FARGO celebrated on Wednesday night, Apr. 20, the paying of an indebtedness of \$4,800; also paid \$1700 for repairs and interest and deposited \$365.00 to the credit of our new building fund.

GRAND FORKS GERMAN: Twelve persons have been received by baptism as a result of special meetings held by the pastor, G. Sprock, and Rev. Ernest Wiesle, director of religious education.

FARGO NORWEGIAN: Easter Sunday four persons were received into the church by baptism.

POWERS LAKE: During the past few months eleven persons have been received into the church; five by baptism.

GERMANTOWN: Pastor Kayser has received twenty-six into the church by baptism, and twelve by letter.

WISHEK: Pastor August Heringer writes that forty-two persons have been converted during special revival meetings.

IN A NUMBER OF OUR CHURCHES baptisms cannot be reported until the weather is warm enough to baptize in the rivers, as many of our churches are not provided with baptistries.

VALLEY CITY: As a result of meetings held by Pastor-at-Large C. W. Finwall, eight or ten will be received into the church by baptism.

ELLENDALE: Pastor J. R. Spiller reports audiences and Sunday schools steadily growing. The pastor preaches at Rutland, where he is greeted with a full house each week.

GRAFTON: Pastor-at-Large C. W. Finwall and Miss Lottie Lund held a series of meetings preceding Easter. It is expected that a number will be received into the church by baptism. The baptistry has been repaired and made ready.

AMUNDSVILLE: Church plans to put up a building this summer; has already collected in cash \$550. The home mission society and state convention will need to help in the completion of the work.

LINTON: Pastor Luchs writes that eighteen persons have already been received into his church for baptism.

ESSENDEN: Pastor Kraemer and his people went by train to Cathay, Mar. 10, where 10 persons were baptized.

PARK RIVER Church was burned last fall. A new building will be erected this summer. Rev. Richard Jensen has been employed as a summer supply.

FARGO, FIRST: A mortgage of \$1,500 was paid off April 1, church free of debt. April 10, Pastor R. W. Hobbs attended the funeral of his brother, Lieutenant Hobbs, who was killed in France. The funeral was held at Delavan, Wisconsin. Since Oct. 1, forty-nine new members have been received into the church, twenty-four by baptism.

LIDGERWOOD: Mr. Archie A. McGahey has been employed as summer supply. Brother McGahey will enter Rochester Theological Seminary in the fall.

HAMILTON: Mr. and Mrs. W. A. Eddington mourn the loss of their eldest son, Cecil, who contracted tuberculosis while in the army.

#### ILLINOIS

NORMAL PARK, Chicago, recorded 60 additions last year and hopes to go beyond that number this year.

LA SALLE AVENUE, CHICAGO, on March 19 began serving a modest breakfast to the unemployed at 7 A. M. This is the record of the men served: First day and after 42, 50, 70, 72, 97, 115, 132, 142, 103, 118, 148, 175, 197, 204, 211, 182, 200, 189, 195, 215, 231, 233, 203, 228, 226, 262, 226, 272, 54, 188, 261, 240, 230, 243; total 6070. The majority sleep on a newspaper on the floor every night and walk three and four miles to the breakfast. Men have been known to walk ten miles.

EVANGELIST J. N. EDMONDSON of Atwood has just closed a line of evangelistic engagements including dates at Rock Port, Mound City, Parkio, Forest City, Hopkins, Clearmont and other places in Missouri and is now resting at home for a few days.

REV. JOHN STEWART who was compelled in February to relinquish his pastorate of the First Baptist Church, Downers Grove, because of impaired health; has taken up his residence at 160 Hazard Ave., East Providence, R. I. where his friends may address him.



FIRST, JOLIET, shows a marked increase in interest and attendance since the new pastor, Rev. R. Theodore Gasaway, began his work the middle of December. Four new members have been received by baptism and several by letter.

PASTOR REV. J. H. PURCE at Toulon was assisted by State Evangelist Frank M. Dunk. Fifty-eight came forward during the meetings and since forty-nine have united by baptism and eight by letter and experience.

DR. H. B. COX, pastor of the Fifth Street Church, of Hannibal, Mo., assisted Pastor Meigs of the Central Church, of Quincy, Ill., in special meetings, closing Easter with forty-one additions, twenty-seven by baptism. Others were approved for baptism. Pastor Meigs is now assisting Dr. Cox, at Hannibal.

THE BAPTIST COUNCIL of the Alton district, modelled after the Baptist executive council of Chicago, will hold its first annual meeting, May 2. It is composed of delegates from five churches; it has purchased lots in an unchurched district in Alton and is planning a building for the South Wood River Mission. D. T. Magill is president and Dr. M. W. Twing is the secretary.

UPPER ALTON CHURCH completed a three-weeks evangelistic campaign with Easter Sunday. The first two weeks the pastor was assisted by Rev. Ernest A. Main of the Water Tower Baptist Church of St. Louis as the preacher and Prof. Ira L. Deal of Waterloo, Iowa, as chorus leader. Thirty have already been baptized. A number have been received on letter and experience. The leaders of the church say that it was the best series of meetings that the church has had in many years.

#### Chicago Ministers Tackle Irish Question

Irish relief got a dash of cold water at the Chicago Baptist ministers' meeting April 25. After reciting appeals on behalf of the "starving people of Ireland," resolutions adopted for publication: "deplore this attempt to impose upon the sympathy of our people by false statements as to conditions in Ireland in general and Belfast in particular;" express confidence "that the great city of Belfast with its thousands of our co-religionists, many of them men and women of means, would not permit such conditions as have been reported to exist, without extending help to the starving, irrespective of creed;" "look upon this whole scheme of the American Committee for Relief in Ireland as a part of Sinn Fein propaganda to raise funds to assist those who are in rebellion against the constituted authorities of their country;" and finally "urge upon our people to do nothing to aid a movement having for its object the creating of a spirit of antagonism between the United States and its friend and ally in the late war, Great Britain."

#### INDIANA

EVANGELISM HAS had the right of way in Indiana the last six months with some remarkable results. The city of Indianapolis has greatly benefited from a four weeks' tabernacle campaign under the leadership of Gipsy Smith. Anderson, Washington, Shelbyville, Vincennes, Laporte and Kokomo are among the number of churches over the State reaping large harvests.

DISTRICT SUPERINTENDENT, S. G. HUNTINGTON, recently led in a campaign which

gave the first church, Evansville, over \$51,000 to complete a fund of \$90,000 for a new church house. Building enterprises are under way all over the state.

A NEW CHURCH has been organized at Tell City, the largest town in Perry county, with 44 charter members and 22 to be received for baptism at the first meeting.

SUCH IMPORTANT churches as Franklin, Peru, Marion First and Terre Haute First have recently called pastors and soon will be back to "normalcy."

RETURNS from the churches on the New World Movement are very encouraging. During April \$51,081.89 was received at headquarters.

REV. F. A. HAYWARD, Seymour has entered upon his duties as District Superintendent of Indianapolis and Central Associations. There are now seven officials of the State Convention with offices at Baptist headquarters in Indianapolis.

#### Indianapolis

At Tabernacle permanent improvements are being made that will house the school and church to better advantage. Pastor Chas. P. Greenfield not only leads this church in its splendid work but also preaches at Lynhurst, a church with large possibilities as the subdivision grows.

Calvary Church Pastor A. Slaughter, recently held its annual fast day and self-denial service which brought together many of the people in a service of uplift and blessing. At the evening service two came forward accepting Christ.

Northwestern, meeting temporarily in an "upper room" finds encouragement in the cheerful vision of Pastor McGregor. Two weeks ago at this service four came forward acknowledging the Master.

Emerson Ave. Mission is in a field of great promise. 277 were at the school on April 25th, and they occupied all the mission and completely filled the little cottage next door.

The Gipsy Smith Meetings just closed have proven a blessing. Probably 2,000 cards have been signed and sent to the Baptists of which about 400 will be a positive addition to our working force.

FIRST heard Sherwood Eddy Apr. 23. Dr. F. E. Taylor, pastor, is preaching a series of sermons to various classes of people on Sunday evenings. Mrs. Frances Augusta Putter died Apr. 1 at the age of ninety.

#### KANSAS

WELLINGTON had lately Rev. and Mrs. J. W. Bowdlin of Japan. He gave a stereopticon lecture on Japan at the church the evening of April 12.

THE SUNDAY-SCHOOL AND YOUNG PEOPLE'S CONVENTION in the Blue Valley Association was held with the Winifred Church April 11 and 12. Jno. Anderson of Blue Rapids was elected president and Fred Tilley of Frankfort, secretary.

THE SUNDAY-SCHOOL AND YOUNG PEOPLE'S CONVENTION in the N. E. Association met with the Horton Church, April 14 and 15. Rev. A. L. Bain of Africa was present and gave stirring missionary messages. Rev. O. W. Stanbrough of Troy was elected president and Mr. Chester Norris of Horton was re-elected secretary.

HORTON CHURCH, Rev. Wm. Little, pastor, is very much encouraged. Fifteen young people presented themselves for membership on Sunday, April 10, nearly all of them for baptism.

MORRILL, HORTON, TROY AND HIAWATHA CHURCHES are planning to put on church vacation schools this summer, with a training institute in May to help prepare the workers for their special task.

HUTCHINSON looks towards the construction of a new church building, and a committee was appointed to take the matter in hand. The church voted to increase pastor H. W. Cole's salary.

EVANGELIST ARMSTRONG and WIFE are conducting meetings with the Mt. Union Church, out from Wamego. A very good interest is developing.

THE SUNDAY SCHOOL AND YOUNG PEOPLE'S CONVENTION in the Miami Association met with the Stilwell church April 15 to 17. Miss Viola Folz of Stilwell was elected president, and Miss Edna Umstot secretary-treasurer.

DR. WM. H. LESLIE OF AFRICA, now at home on furlough and living at Granville, Ohio, assisted in the Sunday-school and young people's conventions in the state, beginning March 25 and continuing till April 10, making the meetings at Colby, Leland, Codell, Barnard, Cawker City, Junction and Council Grove.

REV. A. L. BAIN OF AFRICA, now in this country on account of the health conditions of his wife, and living at Valley, Nebr., gave valuable assistance in the Sunday-school and young people's conventions in the state, making the meetings at Winifred, Horton and Stilwell.

PASTOR E. L. RYALS OF CANEY made quiet evangelistic efforts at Easter time, and rejoices that twenty-two came into the church, mostly boys and girls. The new church building will soon be completed. It is costing \$20,000 and will be well equipped for the work.

VERNON CLONINGER held a meeting in the open country of Labette County recently, resulting in many conversions. A church was organized in the Hopewell community, and Mr. Cloninger has been called as pastor for half time. He will preach the other half time at LaBette.

PASTOR ISENBERG of Cedar Valley had the assistance of Evangelist W. J. Parmery in special meetings recently with five additions to the church.

PASTOR CHAS. GROVE OF LEOTI is leading the church in putting a basement under the church building. He is giving full time to this field and outstations.

ASSOCIATIONAL EVANGELIST W. E. TANNER of Erie held a splendid meeting at Walnut recently. There were twenty additions to the church. A pastor is badly needed to lead forward in the work there.

BETHEL CHURCH at Mt. Hope has turned its property to the Bethany Church and the members have transferred their membership there. Pastor, Rev. J. M. Bandy, held meetings recently. The church was greatly strengthened.

LYONS will receive twenty-five or thirty new members. Rev. Walter Davenport is the pastor.

LESLIE SAGE OF OKLAHOMA assisted Rev. A. H. McHenry of Wakeeney in a meeting recently. There were ten conversions and ten additions to the church. The church is agitating the matter of a new building.

WICHITA, First, John Bunyan Smith, pastor, has received 250 new members in seven months, and has called Walter J. Mead to serve as assistant for recreational and religious work.



PASTOR B. W. WISEMAN OF IOLA is a very busy man now. The Church voted recently to take steps looking towards building a new building costing \$40,000.

REV. R. N. HILLYER OF HAMLIN was ordained to the gospel ministry March 10. The Hamlin church where he is pastor called the council.

FIRST, KANSAS CITY, Louis Bowerman, pastor, is in favor of going ahead with the completion of the edifice, finishing the front part of the building, which will mean to complete in permanent form the present rooms, enclose the auditorium, roofing and glass, and if the Lord wills, to finish the auditorium itself.

THE WALNUT VALLEY ASSOCIATION met with the Winfield Church April 12-14. M. L. Wortman is the Moderator and Paul Hudson of El Dorado is the Clerk. The attendance was large.

PROF. FRANK HERRIOTT of Winfield, is the new pastor of the Pleasant Valley Church.

REV. E. C. MAGRUDER of Wichita is the new pastor of the Kechi church, located northeast of Wichita.

REV. J. M. TINNELL is the new pastor at Dexter, east of Winfield. He comes to the Baptists from the Southern Methodists and is to be ordained soon to our Baptist ministry.

PASTOR J. M. ROBINSON of Wellington Place Church in Wichita is soon to have the assistance of Dr. Wilson Mills of Kansas City in special meetings.

REV. C. H. SHANKLIN of Wichita has accepted the call of the Little Walnut Church in Walnut Valley Association. He is also preaching at Derby and Leon churches.

REV. J. C. HOLMES of Wichita preaches half time for the Viola church, southwest of Wichita, and is supplying for the Goddard Church, west of Wichita, till they secure a pastor.

REV. E. LOONEY has recently become pastor of the Latham church. This church has been without leadership for some time but is greatly encouraged in the work now.

EVANGELIST SCHEUSSLER and party closed a very successful meeting with the Valley Center recently, with some thirty-two conversions and eight restorations. Some twenty-five came into the church. He and his party are now assisting the Associational Missionary W. A. Ayres in special meetings at the Mt. Zion church, near Winfield.

#### MICHIGAN

SCOTTEN AVENUE, Detroit, has a wave of prosperity since the coming of Pastor W. A. Steinkraus some months ago. Plans are on foot to move to a new location and build a house.

WASHTENAW ASSOCIATION met in Ypsilanti, April 26, C. S. Burns, pastor.

GILBERT MEMORIAL, Mount Clemens, E. Bond Griffith, pastor, recently installed a Simplex motion picture machine in a fire-proof projection room, and on Friday evenings high class picture entertainments are given. Easter Sunday there were 152 in Sunday School and the offering was \$151.38. One of our members recently presented a piano to the church to be placed in the B. Y. P. U. Hall. Baptisms are frequent and the church is progressing along all lines of community service.

GANSON STREET, Jackson closed recently "one of the most wonderful revivals the church has ever known." Rev. A. W. Littrell and Mr. D. L. Moody were the evangelists. Pastor B. H. Taylor baptized fifty-eight, Apr. 17. The church has added \$400 to his salary.

LANISING, FIRST received last year 101 new members into the central body and forty-eight into North and Olivet stations. The budget is about \$260 a week. Sunday school has an average attendance of about 400. A community house will be erected soon.

BETHEL, KALAMAZOO—Eighteen recently baptized. At the last communion service twenty-five received the hand of fellowship into the church. Reports show marked progress in all departments, 116 new pupils having been added to the Sunday School, making a total enrollment of 370. During the two years and a half that H. Sidney Bullock has been Pastor, eighty-one new members have been added to the church, forty-nine by baptism, making the present membership 167. Total expenditures were \$4150. An increase of \$200 was added to the pastor's salary.

FIRST, PORT HURON, Rev. C. Frank Vreeland, pastor. Additions during the fiscal year seventy, developed Wadhams, Gardendale and North Street under the pastoral care of Associate Pastor H. H. Bowser. The first doubled in membership. The second had a large bunch of converts, and improved the church building. At Marysville work began under Rev. H. S. Davis. Choir loft was enlarged and baptistry built, cost \$1200. Beside the improvements \$12,000 were raised for all purposes.

PRECEDING the regular prayer meeting of Calvary, Muskegon, Pastor Robert Leitz conducts a Bible study class which is commanding much attention. Church membership has been increased and the actual attendance in the Sunday school has grown from eighty to one hundred. Cottage prayer meetings are being held and much personal work is done.

GREAT ACTIVITY is noticeable in all departments of the First Church, Alpena. A men's club has been organized and the thermometer of the Sunday school is steadily rising toward the 200 mark. I. M. Compton is the pusher here.

REV. A. E. HAYES gave the hand of fellowship to ten new members at Charlotte at his last communion service.

MARSHALL has inaugurated a plan by which every new member coming into the church is given a copy of the New Testament and Psalms by some other member of the church. In this book is printed a copy of the church covenant. Pastor Bouwman has received sixty-three new members since November 1.

KINDERHOOK. A traveling library and a record system have been installed in the Sunday school, a map made of the community, 265 pieces of literature distributed, the beginning of systematic calling upon the whole community—such is the record of Rev. C. P. Moss for the first six weeks of his pastorate.

REV. C. H. VATCHER had the joy of baptizing twenty-two converts into First, Sault Ste Marie, during the Easter season. He is preaching to large congregations each Sunday evening.

PASTOR McREA of Atlas has organized a band of twenty-seven pieces. Only three of the members had played in a band before. The oldest member is past

sixty while the youngest is in the early teens. But the band works and plays, too, and is helping the church grow. Mr. McRea also has organized the girls in a uniformed squad. The church membership has doubled during his pastorate.

NEW MEMBERS are being baptized into the Muskegon Heights church by Rev. A. W. Lyons—fourteen during these past few weeks.

FIRST, PORT HURON, and our denomination at large, have suffered a distinct loss in the death on April 5, of Mr. Elsworth E. Wilkinson, aged fifty-six.

PASTOR A. P. McDONALD, St. Charles, had the joy of baptizing four adults April 10, and at the close of the service two others came forward requesting church membership.

#### Women's Executive Board

This body met at Woodward Avenue, Detroit, April 12, Mrs. Edward Wilson presiding. Mrs. Lovett, first vice-president was unable, because of sickness, to be present.

Participants on the program were Mrs. Netting, Mrs. N. H. Bowen, Mrs. Conrad, Miss Howell, Miss Cooper, Mrs. Wreggit, Mrs. L. N. Smith, Mrs. Power, Mrs. Brennan and Miss Heaton.

Letters were received from workers in the several departments and from the field at large.

Reports from the several secretaries showed the work in all lines in an encouraging condition.

Miss Lulu Jackson has received appointment to serve as a missionary in Central America.

### Short Talks on Investments

BY LEE B. DOTY

### Selling Bonds Directly to the Investor

RECENTLY the State of North Dakota has advertised an issue of \$3,000,000 bonds of the State, bearing 5% per cent. interest, to be dated July 1, 1921, and maturing ten, fifteen, twenty,

#### "OCCASIONAL PAPERS"

### Standards of Week-Day Religious Education

By NORMAN E. RICHARDSON

Other units in "Occasional Papers" previously issued:

Religious Education as a Vocation  
By NORMAN E. RICHARDSON

The Curriculum of Religious Education  
By GEORGE HERBERT BETTS

Week-Day Religious Instruction  
By JOHN ELBERT STOUT

The Community Training School  
By FRANK M. McKIBBEN

Price, each, net, 15 cents, postpaid

THE ABINGDON PRESS  
NEW YORK CINCINNATI



twenty-five and twenty-seven years hence. Like state issues generally, these bonds are the general obligation of the state, backed by its power to levy and collect taxes. An unusual feature of these bonds lies in the fact that as additional security there are deposited first mortgages on North Dakota farm lands to an amount equal to the face value of the bonds, the mortgages averaging about 40 per cent. of the actual value of the farms. Intrinsically, therefore, they would appear to be an attractive investment, especially as they are free from Federal taxation.

The especially interesting feature of this offering lies in the fact that the appeal is made directly to the investor by the state, instead of selling them through investment bankers. Outside of the various Liberty Loan campaigns, we have witnessed practically no widespread sales of securities direct from borrower to investor. Frequently an entire issue of a community's bonds is placed at home, particularly when offered in moderate amounts and in wealthy localities. But where the amount involved is greater than local capital can absorb, and it is necessary to find a wider clientele, this is as a rule most economically accomplished

by selling the entire issue to a dealer or group of dealers, in investment bonds, who in turn sell them to their customers scattered over the country. North Dakota's nation wide campaign will accordingly give a good indication as to whether without the unusual stimulus that attended the Liberty Loan campaigns, it is practicable to float a large issue in this manner."

## Obituary

FRANCIS A. EVERETT

Mr. Francis A. Everett was born in St. John, New Brunswick, Canada, Sept. 20, 1844. Entered into rest, San Jose, Calif., Apr. 4, 1921. He was one of seven sons, Doctor William P. Everett, well known as pastor at Alton, Quincy and Elgin, Ill., being the second of the seven to make "their home" in the "States."

Mr. Everett was married Oct. 1, 1867, to Miss Flora E. Doe, at St. Stephens, N. B. Four children were given: Anna, Frank M., Walter and Flora B. The elder daughter and the two sons had passed on before; Mrs. Everett and Mrs. Louis S. Bowerman, the daughter, surviving him. In 1869 they moved to Springfield, Mo., and in 1874 to Quincy, Ill., where, with the exception of a single year in St. Louis, they lived until seven years ago, when on account of health conditions they moved to San Jose, Calif.

Mr. Everett was converted in early life. In Springfield, Mo. he was made a deacon, and in the First and Vermont Street churches of Quincy and Grace Church, San Jose, he filled and honored the office.

He was a man of strong character of deep convictions and of an unusually generous nature. A firm believer in experimental religion, his faith in the Lord Jesus was childlike in its simplicity. He was the pastor's friend, a business man who put his best ability into his church. For this reason he had much to do with the finances. The tithers league found him a staunch friend. Deeply interested in the Bible school he was, not only in the main school of his church, but also in some mission school.

As a manufacturer of union overalls his business carried him over a large area. "The friendly man" will be missed by the large number who have known him in the years. "Looking for that blessed hope," for him to die was indeed gain.

The funeral services were held Saturday, Apr. 9, in the new Grace Church edifice, in the erection of which he had been deeply interested. A loving tribute was given by his pastor, Rev. J. A. Sutherland. The final interment will be at Quincy, Ill.

JOHN J. JOHNSON

Deacon John J. Johnson of Emmanuel Church, Mead, Neb., passed from earth on March 12, 1921. He was born in Waldo Co., Me., Dec. 2, 1850, reached Nebraska March 6, 1874, was baptized in the spring of 1876, and for nearly forty years gave faithful service as deacon of the church. His integrity and strength of character, his good business judgment, together with his kindly spirit, made him, in a large measure, the trusted counsellor of the community. "A father to us all," said one neighbor. His family and friends find consolation in rich memories of a life well lived and of a strong faith in the Almighty.

## An Interesting Comparison

(Continued from page 436)

The all important question is, What are the reasons for this remarkable discrepancy?

Mr. Thos. Kane finds the answer to this question in the fact that the Southern churches gave large place to tithing in their program, while the Northern Church did not.

Pastors, young people's presidents and churches interested in a tithing and stewardship campaign may secure, free, on request, a package of eighteen leaflets on the subject by addressing the B. Y. P. U. of America, 125 No. Wabash Avenue, Chicago, Ill., or 408 Humboldt Bank Building, San Francisco, Calif.

## Book Notices

### "The Religion of Jesus."

By Albert G. Lawson. Judson Press: American Baptist Publication Society.

For many a snappy epigram, many a happy syllabus, many a sentence or paragraph finely adaptable to the purposes of pulpit quotation, here is a good place to turn. Dr. Lawson has cleared away the scaffolding of the study and given us the completed structure in four addresses shot through with light.

### "Jesus and Paul."

By Benjamin W. Bacon. The MacMillan Company. Price \$2.50.

"The New Testament literature shows that Christianity, once it left its source in Jesus, became in some degree stained and discolored by each bed of ideas over which it flowed. By successive crossings of mental frontiers, the new religion made its way to its latest New Testament expression in the Epistles and Gospel of John." This quotation is the key to the book. The solution to the problem of harmonizing apparent divergences between the teaching of Jesus and that of Paul, Dr. Bacon believes is to be found in the Gospel and Epistles of John, who presents in them the "higher synthesis" of Jesus and Paul.

### "The Preceding God"

By James Taylor Dickinson. Philadelphia: The Judson Press.

At the request of many friends Dr. Dickinson has put into permanent form some of his sermons, addresses and contributions to the press. The volume takes its title from the initial sermon which was preached before the Foreign Mission Society at its annual meeting in Buffalo in 1903. Ten sermons furnish ample evidence of Dr. Dickinson's power and helpfulness as a preacher. They breathe spiritual passion; the preacher is concerned that they carry over into other lives the love and devotion which fill his own heart. This gives to his messages a reality and fervor which cannot fail to make strong appeal to those whom he addresses. The evident sincerity and kindness of the preacher's spirit prepare the reader for the acceptance of the great truths presented. Many readers will find special satisfaction in the tributes to men whom Dr. Dickinson has known and loved. His honored father, Rev. A. E. Dickinson, heads the list, and the tender and just appreciation of one who filled a large place in the life of our denomination will be read with great satisfaction by a great number of men and women who knew and loved the gifted father of this not less gifted son.

### "Essays Speculative and Political"

By A. J. Balfour. New York: George H. Doran Co.

This miscellany—essays, lectures and occasional pieces—written for the most part within the last dozen years, covers subjects of the most varied character, ranging from a review of Bergson's "Creative Evolution" to brief notes on "Zionism" and "The Freedom of the Seas." Among the other speculative topics are essays on "Francis Bacon," "Physical Research," "Beauty: and the criticism of Beauty," and "Decadence." After pointing out that decadence and arrested development are not less normal than progress, Mr. Balfour concludes that "so far" there are no symptoms either of pause or of regression in the onward movement characteristic of the last thousand years of western civilization. But this was written in 1912—before the war.

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# OUR MUSIC CORNER

CONDUCTED BY

WILLIAM LESTER

## TO THE CLERGY OF AMERICA

From the National Association of Organists comes the following bulletin, addressed primarily to "The Clergy," but more definitely of interest to the music committees of our churches, in the opinion of this writer. Let the appeal speak for itself—the motive behind the action is certainly worthy of substantial support and encouragement:—

The National Association of Organists, through its committee for promoting the interests of Organists, begs to present to you the following facts concerning the preparation and musical equipment the organist must have to carry on his work effectively, and regarding his relations with the church he serves.

### Qualifications and Recognition

It is hardly necessary to state that, rightly conceived and executed, music has a great devotional value, and that its planning and maintenance are of prime importance.

The organist must possess high intelligence, and, having secured a good general education, must thoroughly master the various subjects which are essential to his work. He must keep abreast of the times by constantly studying the best new music.

As the organist of a church is nearly always the choir-master, he must have a knowledge of voice training, and a wide acquaintance with vocal literature.

He must not only be in full sympathy with the devotional function of religious music, but he must be trained in its use and be familiar with its history.

It is obvious that this work involves as much preparation and equipment as that of a person entering any other profession. The music of the church cannot be adequately rendered by those who have not the requisite qualifications.

In view of these facts the Association asks you to consider whether the organists who are serving your churches receive the recognition and encouragement they deserve. Do you keep in close touch with them, thus preventing them from feeling isolated? Such contact will reveal the scope of their attainments, and possibilities of service as yet unrealized.

The Association would also express its grateful appreciation of the inspiration which organists are receiving for the better performance of their work in many a church throughout the country.

### Raising the Standard of Church Music

What of the future? It is undeniable that the standards of church music have greatly improved during the last few years. It is equally true that unceasing vigilance, persistent education and really trained musical leadership, are necessary to continue that improvement. The conditions under which organists work must be such as to induce the finest young men and women to enter that profession,—or ministry, as it can rightly be termed.

One encouraging fact is the increased interest in religious education. Vacation Bible schools and week-day church schools require music, and organists may assist greatly in working out the musical program. This affords valuable experience for young organists under proper supervision.

### Co-operation

The Association invites your suggestions and also your co-operation. It is reaching organists throughout the country. What message can it take them from you? What do you need that they can learn to supply? There are also special musical problems in your churches that await solution. The facilities for training organists can be increased, and young players encouraged to make up the study of the instrument. A used organ returns real results in producing the material from which your trained leadership will come. You may also be able to organize a committee to advise with you and your organist on all musical matters in the parish, thus securing a continuity of musical policy that is often lacking.

The Association hopes to become a clearing house of facts and methods, at the service of all the churches of the country.

Its aim is the advancement of church music, and a better understanding between clergy, congregation and organist.

### NEW MUSIC

From the Fillmore Music House, Cincinnati. O.  
Heyser's Anthems and Chorus for Men

For a church dependent upon a male chorus for its music, or for that rare choir that can boast of an exceptional surplusage of male voices, here is an invaluable collection of easy, melodious numbers, not so "high-brow" as to be boring to most of the congregation, but still of musical worth to prove of interest to the musically inclined. The printing and get-up are neat and substantial; the price, 75 cents, is remarkably modest for the value offered. The tone of the selections is strongly evangelical.

From Clayton F. Summy Co., Chicago, Ill.  
O Silent Land—William Lester  
America, the Promised Land—Roy R. Murphy  
All for America—Clay Smith

This series of choruses for mixed voices is especially well adapted for use at Decoration Day services. The first number is a quiet, reverent setting of a beautiful poem by Whittier, for chorus, preferably unaccompanied. It has been widely used with much satisfaction. The chorus by Murphy, a stirring four-part hymn-like patriotic eulogy of this, our country, is one of the most effective selections to be found; unlike many much more pretentious choruses it really "sounds well." It should be in the library of every choir, ready for use on patriotic festivals. "All for America" is a unison march, best for use by junior choirs or as a processional march. It is easy to sing, has a vigorous swing, and voices graceful sentiments, by Edmund Vance Cooke.

### NEWS

THE Baptist Church of the Master (formerly known as East End Baptist Church) of Cleveland, O., has recently changed its music from that provided by a solo-quartet to a chorus-choir assisted by soloists drawn for the most part from the membership of the church. The talented organist and choir-director of the church, Mr. Edwin L. Bottle, in announcing the change to this department, goes on to say: "We have recently displaced a quartet with a volunteer chorus, and its success has been extraordinary. We have a choir whose members look upon their part of the service as a factor in promoting the religious life of the church—not as an exhibition of vocal skill primarily—and we are hopeful of making the music the help to the minister and the

inspiration to the people, it should be," which, incidentally, is a very good summing up of the purpose of music in divine worship!

On Sunday evening, Feb. 27, the choir of thirty-eight voices, assisted by Miss Naomi Crittenden, Miss Florence Smith, Mr. Harry P. Cole, and Mr. Gustave Bernike as soloists, under the direction of Mr. Bottle, gave a fine performance of Stainer's beautiful cantata, "The Daughter of Jairus."

Frances Ann Cook, organist, and Mildred Smith, contralto, gave a very interesting program at the Hyde Park Baptist Church of Chicago, the evening of March 15. This large church boasts a splendid Skinner organ, rich in color and ample in volume.

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## High Class Investments in Men

By MARTIN S. BRYANT

A YEAR ago last January I personally made it financially possible for one of the strong young men of the University Baptist Church at the University of Illinois to attend the Student Volunteer Convention for Foreign Missions at Des Moines, Ia. I had baptized this young man less than two months before. Six months after that convention this student—a noble fellow—made a carefully thought-out and prayed-out decision for the ministry and foreign missionary service. Before going to Des Moines he was preparing to be a journalist. Now he is headed straight for the theological seminary as soon as his college course shall have been finished. Before he was an exemplary Christian character; now he is a living apostle for Christ fairly aflame with a love for souls. He never goes into a cafeteria but that he will in some way find out from every student who happens to be at his table whether he is a Christian or not.

A year ago last June I attended the annual student conference at Lake Geneva, Wis. Last June I stayed at home and made it financially possible for one of our strong young men to go in my stead. Six weeks ago that young man made one of the strongest and most clear-cut decisions for the Christian ministry I have ever known. I wish you could see him. As you look into his frank and open face you know at once that you are looking upon a young man who has nothing to hide and that there is a life filled with determination, purpose, strength and character. I wonder every day if there possibly could have been any place where that little money could have brought so great returns in so short a time to say nothing of the future. But do you want to know the whole story of this young man? His father is dead. He is washing dishes three hours a day in a boarding house for his meals and putting in several hours a week in an office to help pay his room rent and other bills and already it has become necessary to begin borrowing money, so expensive is an education these days. Yet he is determined to get the best preparation possible for his life work. Now what are the alternatives confronting this young man? Either to go on doing as he is now doing through the remainder of his college course and into the theological seminary, running the risk of entering his life work with broken health, crippled with debt, and perhaps with a faulty preparation, or to drop out of school to earn money in order to go on, thus depriving the church of several years of his ministry at the most important time of his life. What an opportunity for some one!

Last month I made it possible for still another young man to catch a larger vision that we could possibly give him here. This time he went to the state student volunteer convention for foreign missions, held at Hedding College. This young man is looking forward to medicine. As one looks upon this fellow how he loves him! What about the convention? While there he had a long conference with a medical missionary. Now he is reading and studying up on medical missions. I am praying and confidently expecting a decision for medical missionary service. And what about him further—tending furnace and waiting table to get his college education? And then medical school! I hardly dare look

ahead for him. But he does. How I love him! And how thankful I am that I put a little money into him! Champaign, Ill.

## No Foreign Money in These Buildings

THE mission at Bassein, Burma is asking the women's board to appropriate 30,000 rupees for equipment of the new Ko Tha Byu Hall, and the new Sgau Karen girls' school. They desire to call attention to the fact that this is for equipment. As no foreign money has gone into any of the buildings of this station.

It is not at all likely that any further appropriation will ever be asked for, as there is good reason to believe that from this time henceforth our people will be able to meet all future requirements as they arise. It is hoped that the full amount of Rs. 30,000, may be made immediately available, as at least two thirds of the amount will already have been expended.

Both buildings and equipment will be of the very best and most durable quality and it is doubtful if any Christian community has ever worked more faithfully, more harmoniously, or with higher ideals than these people have in this instance, and they still have before them a gigantic task in raising the amount above indicated. Let us cheer them then in their praiseworthy endeavors to provide for their present needs and for those of generations to come.

The Memorial Hall will not be surpassed in its architecture or in its adaptation to its purpose by any structure in Burma and possibly in all India.

## Listen! You Church People

YOU church people who were never out of the sound of a church bell, listen. Dr. Cronkhite tells of the "All Burma Convention" at Mandalay and answers the question: Are missions worth while? Eighty-three missionaries and two thousand native Christians of many races attended the conference.

The Kachin church sent 208 delegates; thirty-seven years ago when this mission was started these people had no books and their bodily untidiness was indescribable. In 1883 there were eleven Kachin Christians; now there are 1,200 Christians of this tribe and they have much of the Bible in their own tongue, a dictionary, a grammar, school books, a book of 370 hymns, and a newspaper.

## No Police Needed

A non-Christian policeman said: "It is most remarkable that it was not necessary to send for the police to preserve order at the Christian feast." The background of his remark was a great Buddhists' feast recently held where there were many fights and two men killed so that the police were called in to keep the peace. Little by little people learn that Christianity is not so much a new system as a new spirit.

## Burden of Taxation

THE rapidly increasing costs of government, local, state and national, is a problem that is causing far reaching anxieties. Incomes from investments that once were considered most conservative and assured have been greatly reduced by new taxation. The states are now following the example of the national government until the provident almost despair as to their future. If one manages

to leave a considerable estate the inheritance taxes are really formidable.

Very much of the annoyances and curtailed income may be obviated by the transfer of other investments to Life Annuities such as are issued by our Baptist missionary societies. In this way your bequests are placed where you are assured of their perpetuity in kingdom service, without large deductions that inheritance taxes would make, while a fixed and assured income for life is yours until the Master's call for you shall come.

Write to the Board of Promotion for detailed information and if you desire it they will assist you in readjusting your property and income.

## New York Calls for Volunteers

It is estimated that there are 800,000 children of school age in New York City. When the public schools close, nine-tenths of these children are thrown upon the city streets. What a danger!

The Daily Vacation Bible School movement (started twenty years ago in one of our Baptist churches) comes along at this critical time, with a very definite program of evangelism, patriotism, industry and play, to minister to the children on our city streets. What an opportunity!

The schools are held in church buildings. They will open July 5 and continue through August 5, a period of five weeks. The sessions are from 9:30 to 11:30, each morning for five days a week.

Surely there are some young people in our young peoples' societies who will not be busy or away from the City during that part of the summer and surely there are some in our young peoples' societies who will want to volunteer their time and their talents in Christian service. Here is their opportunity to put into practice that to which they have testified.

Last summer there were 165 daily vacation Bible schools and about 1,000 teachers in New York City alone. Those interested should communicate with Rev. Stanley B. Hazzard, director of religious education, 276 Fifth avenue, for he can locate them where they will render a great service to little children and enjoy a wonderful experience themselves. This is our slogan "The Young People of the Churches for the Children of the City."

## Annual Meeting American Baptist Foreign Mission Society

The one hundred and seventh annual meeting of the American Baptist Foreign Missions Society will be held in the Des Moines Coliseum in the city of Des Moines, Iowa, on June 24, 1921, at 2:00 P. M., and succeeding days, to act upon any reports that shall then be presented, to elect officers and members of the board of managers, and to transact any other business that may properly come before the meeting.

By order of the Board of Managers,  
William B. Lippard,  
Recording Secretary.  
Dated New York May 3, 1921.

## Twenty for the Ministry

Pastor R. S. Beal of the First Church, Tucson, Ariz., has twenty members who have gone out into the ministry or missions within the past two years. Most of this number have gone away to school. Two of this number are seniors at the university.



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BAP

Volume II

May 14, 1921

Number 15

# The Baptist

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# The Baptist

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## The Peeve Editor Peeved

Now the Peeve Editor is peeved. The occasion is to be found in the fact that the "best" peeve received cannot be published. Its possessor says, "Not for publication." That, however, is not the only reason. If we should publish the letter Uncle Sam's postal inspectors would hold up the whole edition.

## Killam's Kollum

### A Skillful Though Not Painless Operation

THE manager of a large insurance company writes under date of Apr. 27 as follows: "My dear Killam: I have wept a barrel of tears over this unpaid account. Your two letters, requesting payment, would make even a dishonest man pay a dishonest debt. Your surgery is not painless but it is skillful. You certainly can make every appeal. The man is dead though unburied who fails to respond. I now understand the increasingly good quality of THE BAPTIST. Yes, I do believe in the work of the denomination and of THE BAPTIST, but if I believed in neither I would pay this bill because your letters surround a man. You add kindness to skill and patience by enclosing a stamp." Brethren, such an operation always contributes to the moral health of the patient. Is it out of order to inquire as to your health?

### Prevents Cruelty to Animals

In the calendar of the First Church, Evanston, Ill., Dr. James M. Stifler, pastor, we find, "This is the week for emphasizing kindness to animals. Some persons rather than pay a dog tax turn the poor fellow loose in the streets. You would not do that but if you find a taxless dog or a case of this kind threatened, try and see that the dog does not become either a victim or a menace.

By the way, do you subscribe to THE BAPTIST?" Here we find a new argument in favor of THE BAPTIST. Who can doubt that the habitual reading of such a paper makes a man humane?

### We Say It Ought to be Suppressed

Talking of church calendars let it be known that Morgan Park, Chicago, has some originality. In the calendar for Apr. 24 we find a notice of the meeting in Chicago of the "Committee of Fifteen whose purpose is to aid the public authorities in suppression of traffic in morality." We say, here and now that such traffic ought to be suppressed.

### A Gruesome Reminder of Our Mortality

From the University of Chicago Press we received recently a book for review. It was addressed to "Dr." Killam and its title is "Funeral Management and Costs." Do we understand that it is to be reviewed in this Kollum? Far be it. One glance proves to us that it is cheaper to live than to die in almost any country. It is a really significant survey of burial costs and customs and will be reviewed in the proper department. In the same mail Editor Cleaves received from Philadelphia a pamphlet on "The Cheerfulness of Death." We do not attach any special significance to the occurrence but are duly reminded that even editors are mortal.

### Beyond Our Fondest Dreams

"Please discontinue my subscription to this new Baptist paper. Whenever it comes up to the standard of the Journal and Messenger I will start to take it again." We miss old friends.



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# The Baptist



## Send the Young People to College

THE editors are of the opinion that the present number of THE BAPTIST is of unusual interest and importance. In it is presented a survey of the educational work being done by Northern Baptists, a fascinating article regarding the new type of religious work which is being done among the students in our Baptist institutions, a story of the place which educational work occupies on the foreign field, and some valuable communications which have come to us of late from students and recent graduates. There is no page which is not worth reading.

One does not have to apologize for education. The world yields greater profit and joy, life has bigger meanings, capacity for service is larger, when one possesses what higher education may bring. A man or woman may have an A. B. degree and yet be a fool. One may never go to college and yet be well-trained. But as a general rule college puts a man or woman in possession of his powers and fills the world and life full of meaning.

Higher education means most when it is secured in a religious atmosphere. Some men become unbalanced when faced with a world of knowledge which has to them hitherto been unknown. Let the professors be Christian and the whole attitude of the institution one

of reverence and men will generally come through this period with a fine faith and with a zeal for service. There is such a thing as the spirit of an institution. The advantage of a denominational college is that the spirit may be and generally is definitely Christian.

Our Baptist young people are not in college in the numbers in which they should be. Published figures are not of a kind to make us swell with pride. Possibly parents and pastors have not encouraged in young people the passion for education as has been done in some other bodies. If we are as a people to have a future, a change is necessary. It is a legitimate ambition for every boy and girl to wish to go to college and for all parents to wish to send their children.

No men and women can be too finely equipped for Christian service. No field of knowledge is too great to be made to yield its tribute to those whose task is the spreading of Christ's kingdom. The securing of larger numbers of Baptist young people for our schools and colleges is wisely made one of the goals of the New World Movement. Far-looking pastors are pointing with pride to the number of their young people who are away at school. To help kindle in our young people the passion and to remind parents and others of the importance of the subject is the purpose of this issue.

## Lift the Banner of the Prince of Peace

DOORS of a great opportunity may be swinging open.

The World Alliance for International Friendship Through the Churches will hold its annual meeting in the city of Chicago May 17, 18 and 19. It has called for the same date a national congress to urge the calling of a conference for the reduction of armaments.

At this very juncture also, the daily papers convey the information that President Harding is moving in the direction of precisely such a conference. The peoples of the world are in a mood to listen to serious and honest proposals for a practical program of disarmament. Such a possibility ought to rouse them as no call to war could do.

If America, now by far the richest and most powerful nation in the world, will frankly offer the hand of brotherhood and peace to all nations on the basis of mutuality and co-operation, it will thereby render to the humanity a service transcending all of its past efforts for human welfare. If, standing where unexampled opportunities for national self-aggrandizement lure the nation to a policy of aggression, the Americans turn their back upon the temptation and devote their power to the service of the race, no other nation in the world can long refuse to follow such an example.

Ours is now the imperial will of the earth. If we will peace, then peace will come.

And in what holier cause can the churches serve the purposes of God than in a united movement to lay in all nations the spiritual foundation of peace through a message and ministry of conciliation?

## "How Long, O Lord, How Long?"

UNDER the head, "How Long Will We Trust Education More Than Christ?" the Western Recorder does THE BAPTIST the honor to quote us as follows: "How long, fellow citizens, are we going to starve the mind of the nation in order to feed its pride of power, its pocket and its paunch?"

Then it moralizes: "Some might accuse THE BAPTIST of trying to 'beg the question' in holding up unrelieved public ignorance as the alternative of pride of power, piled pockets and plethoric paunches."

THE BAPTIST was arguing that it is poor economy for the nation to waste money on the vanities and then on the plea of poverty to starve its schools. That was the only point presented, and if "some" failed to see that point they have yet to report. Does the Western Recorder take issue with us on that point?

The only possible association of ignorance and waste in our editorial was in the relation not of alternatives but of correlatives: they go together and we are opposed to both.

But the Western Recorder supplies an example of a real alternative. It says: "We would a thousand times



rather trust this country to illiterates and blue-back speller graduates, than to post-graduates in man's wisdom, who have in all their learning, been led by soul murderous teaching to doubt and then definitely reject their belief in God."

Well, if a man is placed in a position in which he must choose between pious ignorance and learned devilry, he has our pity. Just why our neighbor finds it self in such a dilemma we do not know. For ourselves, we are under no necessity of making such a choice, and we choose neither. We choose Christian culture, and we can tell any who are in search of it where to look.

For information peruse carefully this issue of THE BAPTIST.

## The Great Heresy

THE thought of heresy, if not the word, is once more in the air. And definitions are varied.

But the great heresy, whatever lesser ones there may be, is clear. The great heresy is not one of thought but of life. It is summed up in ease-loving indifference to Christ's plain commands.

Christ has sent us to disciple all nations in the spirit of love. Whatever in us prevents the carrying out of that plain command, whatever excuse we give for thwarting his will, constitutes in itself the great departure from the faith.

Jesus is on the march. He knows those who march with him. And he observes those who stop by the way to dispute over terms. So long as a large part of the world lieth in the evil one, may we not imagine his voice coming to those who turn aside to lesser contentions in the same words as to one of old, "What is that to thee; follow thou me."

## What About Biennial Sessions

THE Northern Baptist Convention, at its session in Des Moines, is to decide whether it will hereafter meet annually or only once in two years. The Executive Committee favors the latter course. And the reasons are obvious.

Annual sessions are expensive. To gather a great crowd of people from all parts of the country and to keep them together for more than a week costs a lot of money. Is this the best possible use of our Lord's money?

Annual sessions are confusing. Policies are no sooner adopted than they become subject to review. A start is hardly made before men begin to realize that they must pass an examination and must cram for that test. The best results are hardly achieved that way.

The convention has become a great body. Its sessions call together thousands of people. It can no longer be a little family party. Handling it is no small job. Smaller groups could doubtless accomplish more, their work being subject to review by the larger body at intervals.

If sessions were held only once in two years, there would be opportunity in alternate years for sectional gatherings which might be made powerful in developing Baptist interests in the sections where meetings are

held. The regional conferences have given some valuable lessons along this line.

The general impression seems to be that the convention will vote for the biennial proposition. Other great bodies do not find it needful to meet every year in order to achieve the largest things for Christ's kingdom.

## O, for a Gracious Lapse!

NORMAN HAPGOOD places us under obligation. "Just get the right phrase, and we may dispense with thought," he reminds us.

He applies this observation to the familiar slogan, "Less government in business," much used by groups of men who are ever clamoring for government to do something to help their business; but it is also highly useful in religious circles.

For examples it is not necessary to go back to the days when Christians broke one another's heads over the question whether the iota should be used twice in the spelling of "homoiousion." In these very days of ours, what tricks are played with such phrases as "orthodoxy," "Christian union," "individual and social gospel," "fundamentals," "spirituality," "inspiration," "revelation," "evolution," "the millennium," and so on!

If memory could conveniently spill all our cant while we sleep and compel us to start anew and think from the ground up, the discipline would doubtless be awkward and painful to many of us, but there would be compensations in the direction of clearness and a good common understanding.

The Lord deliver us from the man who worships phrases and thinks with his cerebellum.

Many a young person will read with interest the story of "A Slab From a Sawmill Town." Even more thrilling would be the story of the way in which its writer, "A College President," himself rose by heroic effort from poverty on a farm in a back-country township to become one of the commanding men in the Baptist denomination. Another man, known all over the world as the head of a great humanitarian organization is the son of a widow who kept college boarders to put him through the college. Again and again such achievements are repeated. Let no young person able to receive an education and willing to work for it yield to discouragement. Doors that seem to be barred can be opened. Attempt them.

So large is the amount of advertising and of special material contained in this issue of THE BAPTIST that some of the regular departments are necessarily curtailed. The news pages especially have suffered. Our justification is the importance of the subject considered. Next week, additional space will be given to features neglected this time.

THE BAPTIST urges all our churches to send their pastors to the sessions of the Northern Baptist Convention at Des Moines, which are to be held from June 22 to 29. No investment will yield larger returns in church life.



## A Slab from a Sawmill Town

BY A COLLEGE PRESIDENT

"I AM writing to tell you the glad tidings. On last Sunday I became engaged to the sweetest and dearest little girl in all the world—I just want you to know of my happiness—and I would like for you to write her a little note."

I have known this young man for years and he is true blue. I have seen the little country town where he came from, with its two or three stores, about the same number of churches, its blacksmith shop, an undertaker and perhaps also a sawmill. By a kind of irony it bears one of the great historic names of the world.

Once when addressing a farmer's institute in that county I told the story of this boy, whom many knew personally, to illustrate the human product of country life. It was a surprise and a delight to see their appreciation. They were more enthusiastic about him than any exhibit at the institute. Such good will he has carried all the way.

I have often watched him catching on the college baseball team. He would keep up a constant chatter, encouraging his team-mates to greater effort. I have seen him on the foot-ball team where he could always be depended on, held his temper, and never showed yellow. Everybody liked him. Of course there

is plenty of politics about a college athletic team with intense rivalry over the question of pre-eminence. Yet I never heard a mean word about him.

I knew his mother quite well. She was a widow and had also a younger son who was very proud of his big brother. Having little of this world's goods, she had moved to the college town that she might keep a home for the boys and give them the advantage of higher education. Her health was not good, yet devotion gave her strength and by means of her chickens, a garden and work outside the home, she managed to get along.

The older son was trying to go through college and found it a hard struggle. His studies did not come easy for his early school training was not the best and, in addition, he had to do work of all kinds in order to earn something. For a time he ran a laundry route, then he developed a good deal of skill as a barber and helped in a shop on busy afternoons and evenings. Once when he had been hurt in a football scrimmage, we all turned out and dug the potatoes for him.

He came to me one day utterly discouraged and said he was ready to quit. It was wrong, he felt, to try to get an education when his

mother was so poorly and had to work so hard. He could not endure to let her continue in such privations and had made up his mind to leave school, go to work, and make a home for her and his brother. I listened to his story and urged him to try just a little longer. He did, the skies brightened after a time, he completed his college course with honor, and for years now has been making a home for his mother.

I shall never forget his words to a fraternity brother, a fellow not quite up to standard, who was nominated to represent the college in some place of athletic honor—and if he were not elected the honor would go to another fraternity. "I am a friend of yours and would like to support you," he is reported to have said, "but I cannot vote to put you into this position for I don't believe you are worthy of it. I am loyal to my fraternity but I am loyal first of all to my college, and I am going to vote for another man because I believe he deserves it."

And now he occupies a responsible position in the educational work of a great city. It was a long, hard fight but he won; and his experience is not unusual. I have known many such men and women who "while their companions slept were toiling upwards in the night."

## Christian Education

BY ROGER BABSON

THE need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed in the right course only through religion. Legislation, bounties, or force are of no avail in determining man's attitude toward life. Harmony at home and peace with the world will only be determined in the same way.

Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only through the development of Christian education and leadership. With the forces of evil backed by men and money, systema-

tically organized to destroy, we must back with men and money all campaigns for Christian education.

We are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian education is today of even greater importance than was ever the call of the army or the navy. I say this because we shall probably never live to see America attacked from without, but we may at any time see our best institutions attacked from within.

I am not offering Christian education as a protector of property because nearly all the great progressive and liberal movements of history have been born in the hearts of Christian educators. I do, however, insist that the safety of our sons and daughters, as they go out on the streets this very night, is due to the

influence of the preachers rather than to the influence of the policeman and law makers. Yes, the safety of our nation, including all groups, depends on Christian education. Furthermore, at no time in our history has it been more greatly needed.

We insure our houses and factories, our automobiles, and our businesses through mutual and stock insurance companies, but the same amount of money invested in Christian education would give far greater results. Besides, Christian education can insure what no corporation can insure—namely, prosperity.

This is not the time to reduce investments in schools and colleges at home, or in Y. M. C. A. and similar work in China, Japan, Russia or South America. This is the time of all times to increase subscriptions.



## That Boy of Yours

*He will be lonesome; he will be homesick; he will not know where to go. If only there were a real man to play Big Brother to him. You can place such a man right at his side. A postal card is all it will cost.*

BY FRANK W. PADELDFORD

*Time*—September 23, 2:30 p. m.

*Place*—A small city in the middle West.

THE "down train" rolls into the station and a crowd of boys and girls pours out of all the coaches. The train has been picking up these young people at every station for two hours. It is a noisy good natured crowd. It is made up of two classes. Some of them evidently have made that trip before and as each new delegation comes aboard familiar faces are greeted with shouts of welcome. Some of them, however, are apparently making the trip for the first time. These are more quiet, scarcely speaking among themselves at all—all is new to them. Among this latter group is a boy about eighteen, shy and a bit timid. He wonders if the time will ever come when he will be a welcome member of that noisy group of friends.

### Not a Face He Knows

As he alights at the station platform there is not a single face that he ever saw before. He does not know which way to go. He is told by other members of the group who are too busy to give anything more than the briefest answer to his inquiry, that he must first present himself at the registrar's office, but he does not know where that is. Then he is told that the dormitories are full and he must find a rooming place, and everybody he meets is too busy to help him. The room that he finally selects is not much like the room he slept in at home last night, but weary with tramping here and there, not knowing any of the "ins and outs", by six o'clock he is heart-sick and wishes he were back home.

But it need not have been so. There is a man in that town who would gladly have met him at the station, gone with him to the registrar's office, studied the room lists with him, advised him where the best houses were, and stayed with him until a satisfactory room was decided on. Then seeing him comfortably settled, he would have bade him good night, with the promise of a call in a few days. This man would have done all this for your boy, if only you or his pastor had sent the man

a postal told him what train the lad was on and how to identify him. It would have made the opening experience of college life a very different thing for your lad if only—

*Place*—The same college town.

*Time*—September 26, 8 p. m.

In an attic room, without a friend within a hundred miles, there is a homesick boy, wishing that some one cared, wishing that he was back on the farm.

It need not have been so. There is a man in that town whose business it is to be a friend to homesick boys and girls. That is what he is there for. If he had known that that boy of yours had come to college—if you had only notified him in advance—he would have found that boy before this, would have made him feel that he had at least one friend in the world, would have invited him to a little "at home" at the Guild house that very first homesick night. He will find him out later, but he would have helped him that first homesick week—if he had only known.

*Place*—The same college town.

*Time*—Sunday a. m., September 28.

The church bells are ringing. The lad has never missed a Sunday in the old church at home, but he does not know where the Baptist church is in the town, he has not had time to look it up. He hesitates about going to a strange church to worship with strange people. He discovers that some of the other boys are not going to church, and for the first time in his life he stays away from service Sunday morning.

### He Hears the Church Bells

It need not have been so. There is a man in that town who is there for the very purpose of helping new students to find a welcome in the church of the college town. If he had only known he would have had an older boy at your boy's room at 10:15, a friendly sort of a chap whom he could not help liking, who would have gone with him to church, introduced him to the minister, and a lot of other people, including many Baptist students, taken him into the Bible class, and before one o'clock made him feel that that church was

the warmest place in town. If that man had only known. He will regret that boy out later, but he may not find him until he has fixed the habit of sleeping Sunday morning instead of going to church.

*Place*—The same college town.

*Time*—October 25, 9 p. m.

In this same garret room sits the same boy with his text book on geology before him. During the last month his mind has been opened to some of the great secrets of this marvelous world. He has been told that it was not made in six days of twenty-four hours each, but has been hundreds of thousands of years in the making. He has discovered that the sun is not the center of the universe, but the center of only a small part of it. What he is learning now does not seem to tally at all with what his Sunday school teacher taught from the Bible. He is all at sea. He cannot believe both. He does not know what to believe. He is conscious that his faith is slipping away. Is there anything he can believe? If only he could talk with his old pastor and ask him some questions, but it is two months before he can see him, and he may not have any faith left then. He is a heartsick boy tonight.

### In his Garret Alone

It need not have been so. There is a man in that town who is there just to help boys adjust themselves to their new world, to show them that their faith in the great eternal God, Creator and Father, need not be upset a hair's breadth by the new discoveries, but that He will be a vastly greater God to them as their thought of his universe widens. This man has been trained to meet just such difficulties. He has helped scores of boys and girls to find themselves and to adjust themselves to their new world. If he had only known that your boy was among the 10,000 boys and girls in that great university, but you did not tell him, and it takes time to find the boy. It is like hunting for a needle in a haystack. He will find him sooner or later, but how much he could help that muddled boy tonight if he only knew he was there.

Just as soon as the term opens his



search for the new Baptist boys and girls begins. Of the coming of many he has learned in advance by letter from pastors and parents. He was on hand to meet them when they arrived. Others he has to ferret out. He has his scouts, members of his cabinet, who spend a good part of the first days hunting out new students. He has access to the records in the recorder's office and from them he learns the names and locations of many. Before the first Sunday he has gotten a message to nearly every Baptist student in the university. But in a mass of 10,000 or even 5,000 many a student can remain hidden for many weeks, often so long that his relationships have been established before he is found.

"Who is the man you are talking about?" Don't you know? He is the University Pastor.

Eight years ago when the Board of Education was organized there were only two universities where this man had tried out his new methods of work, at Michigan and Wisconsin. Today the board of education is helping to support these men in thirty-five different colleges and universities. The number is growing from year to year and new men are being added as rapidly as funds will permit.

**New Men and New Methods**

The methods of work vary widely. There is no standard to which all must conform. The work is adapted to the conditions of each institution. In some localities where there is a strong Baptist pastor whose church is so situated that it can minister to the students, the board of education asks this man to assume a definite responsibility for the Baptist students in addition to the regular work of the parish, and it compensates him for his extra work. In other institutions where the number of Baptist students is not large but where the parish duties make it impossible for the pastor to give much time directly to students the board furnishes him with a student assistant who devotes his spare time to hunting out the Baptist students,

bringing them in touch with the church, and looking after the interests of the student Bible class.

In institutions where there are sufficient numbers of Baptist students to engage the full time of a man, the board supports a man as regular university pastor. His work we have already outlined. He is all things to all students if by any chance he may win some to the church. And he wins a great many. He does everything in his student parish which the regular minister does in his, except to preach. This is the type of work which is most satisfactory and which the board is seeking to develop wherever it can.

In some smaller institutions where the number of students of any one

of education which in many cases has not only the friendly interest but the financial co-operation of the state conventions in which the universities are located. The work is being expanded each year and a large part of the income of the Board is devoted to paying these salaries. In the budget of the \$100,000,000 Fund is the sum of \$100,000 to furnish needed equipment for these men.

**Dr. Foster's Work**

In addition to these local workers the board of education also maintains a man and a woman in the college field as general representatives. Dr. Foster and Miss Greenough visit all kinds of institutions, assist the local workers, conduct evangelistic services, hold conferences and in every way possible seek to stimulate and increase the religious life and devotion of the students. Dr. Foster has had a most remarkable experience this last year. He has visited many institutions, spoken at chapel and in the class room, held hundreds of private conferences. And from everywhere de-

mands have come that he be sent back at the earliest possible date. Dr. Foster is doing more than any other man in the college field today to strengthen the faith of college students. It is not too much to say that our Baptist students are receiving more care and thought than other groups in our denomination.

The list of institutions in which our special work is being conducted will be of interest.

1. The university pastors: Boston (twenty-eight institutions), Cornell, the Universities of Pennsylvania, Michigan, Wisconsin, Illinois, Chicago, Nebraska, Kansas, Colorado, California, Denison.
2. Joint representatives: the Universities of New Hampshire, Vermont, Maine (next fall), Massachusetts (next fall), Michigan Agricultural, Montana Agricultural, Idaho, Oregon, California Agricultural, Colorado Mines, Athens.
3. Student assistants: Columbia, Indiana, Purdue.
4. Local ministers: Smith, Ohio, Rio Grande, Minnesota, Washington.



BAPTIST GUILD EVANGELISTIC BAND  
UNIVERSITY OF MICHIGAN

denomination is not large the boards of education of three or four denominations are combining in the employment of one man to work among all the students and to tie them into their own churches.

It is impossible to set down the results of this work on paper. Much of it can not be tabulated. The most important part of it is that quiet personal friendly ministry of which no one but the minister himself and your boy really knows and neither will reveal it. But it is resulting in keeping thousands of Baptist students in vital touch with the church during their college days, in keeping the faith of many in periods of storm and stress, in warding off the fearful period of homesickness, in making friends among congenial students, in leading many into personal faith in Jesus Christ, in leading others to dedicate their lives to the ministry and missionary service, in keeping alive a spiritual atmosphere in the colleges.

The limits of this work are determined only by the funds of the board



## Who Will Win These Millions?

*White men and women can never win the world for Christ—It must be done by native Christians—One American must be multiplied by a thousand Chinamen, Japanese, Indians and Africans.*

BY WILLIAM B. LIPPHARD

IN 1826, the Foreign Mission Society referring to the readjustment following the Burmese war stated in its annual report:

"The missionaries now have free access to the people and employ all means of instruction within their reach. They may preach and establish schools in which the principles of Christianity shall be taught."

Even in those early days of missionary effort, nearly one hundred years ago Baptists saw the importance of having education accompany evangelism.

Today approximately 850 consecrated men and women are serving Northern Baptists as foreign missionaries. Compared with 722 in 1912 this would appear to be a creditable number. When compared with the vast untouched populations on the fields, who are estimated in millions because they cannot be counted, this missionary staff numerically seems almost negligible. In Assam alone Baptists are responsible for the evangelization of four million people. To meet this responsibility Assam has fifty missionaries. What can 850 missionaries do with a task which involves bringing the Gospel to such countless multitudes? The answer is obvious. As Prof. F. L. Anderson has said:

### Something Americans Cannot Do

"We have discovered that American missionaries can never personally evangelize the heathen world. It is too vast a task and it must be done by native Christians if it is ever to be done at all."

Suppose we add seven thousand trained Chinese, Japanese, Indian, Burmese and African associates to this band of 850 missionaries. At once we have a total evangelizing force of nearly 8,000 men and women. The foreign missionary has multiplied himself practically tenfold. These 7,000 trained associates constitute an effective argument for the necessity of education as an accompaniment to evangelism and at the same time present an irrefutable demonstration of its practical results.

All mission boards now recognize the importance of education in missionary work. The foreigner may

indeed devote all his time to evangelism, but without schools, the local church remains unintelligent and inefficient. Thousands of church members read the Scriptures in their own language, because missionaries reduced it to writing, translated the Bible and established schools so that



CHRISTIANITY AND HEATHENISM

new converts and their children might learn to read. We might well revise slightly Paul's famous argument. How then shall they call on him in whom they have not believed; and how shall they believe in him of whom they have not read; and how shall they read without a teacher; and how shall they teach except they be sent. Colleges and seminaries must be maintained if an adequate supply of trained preachers is to be provided for the increasing number of local churches. Without higher education, there is no possibility of developing men of personality and influence who as leaders in all walks of life shall lead the thought and mould the life of their people toward Christian ideals. Shall we be satisfied to leave this responsibility to government schools entirely divorced from Christian influence? Dr. Robert E. Speer, in his latest book "The Gospel and the New World" writes:

### Religion Must Use Education

"Foreign missions have from the outset believed that religion must use education both because it needed it and the power which it produced; and because education without religion is a source of danger to the nation."

On their ten mission fields Northern Baptists have established 2,737 schools, of all grades includ-

ing several colleges. Their total enrollment is 89,752 pupils. The 7,000 workers mentioned above are the product of these schools. In addition large numbers of others have been sent forth and are today filling important positions in commerce and industry, in government service and in other occupations. Two members of the new legislative council in India are the products of Baptist mission schools. In the great cities of China scores of Christian young men now engaged in business received their education in our academies. Graduates of Judson College are found in all sections of Burma, serving their people and commanding respect because of ability and Christian character.

### An Ocean of Ignorance

Several types of educational institutions are maintained on the foreign field. The lowest form is the elementary or primary school found mostly in the jungles of Africa, in the villages of India and in the smaller towns of China. These are generally in charge of native teachers, themselves the product of similar schools and higher institutions. No extended description of the educational need of Central Africa is necessary. The dense ignorance in Belgian Congo is as dark as the color of its inhabitants. Conditions in India are only slightly better, notwithstanding the heroic efforts made by the British Government to solve the momentous problem of illiteracy. Of the 320,000,000 people living in India only 21,000,000 can read their own language. Probably two million can read English. Of the 700,000 villages of India more than half a million villages have no primary schools. It is impossible to find teachers and even if less than a living wage were paid them, the cost would be enormous. In our China missions because of China's ancient civilization and written language, missionaries face the problem of readjustment, occasioned by the collapse of the old government system and the delay in establishing the new system of universal education. In Japan education as such is little needed, because of adequate provision by the government. Japan is



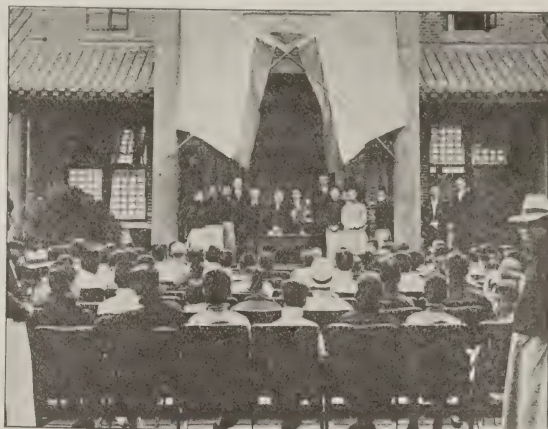
able to boast that 90 per cent of her children of school age are under instruction. Here Christian influence must be brought to bear upon the educational system. Missionary dormitories are therefore established in which the missionary by daily contacts with the students is able to inspire Christian ideals and bring many to a personal surrender to the Great Teacher.

#### Walked 200 Miles to School

Above the elementary school comes the high school and the academy. Baptists may well take pride in their academies and higher schools on the foreign field. Only a few can be mentioned out of the many rendering such significant service. The Morton Lane School for Girls at Moulmein and the Girls' School at Kemendine, both maintained by the Woman's American Baptist Foreign Mission Society, are among the outstanding institutions of their kind in the world. At Ningpo, East China, the Baptist Academy, although sadly lacking in necessary equipment, has for years been sending forth its graduates into all walks of life. The entire Assam mission looks to the Jorhat Christian Schools for its trained pastors, evangelists and teachers. Young men of fifteen different races, speaking numerous dialects, have studied here. Some walked 200 miles to attend this institution whose aim is to train young men as efficient pastors and teachers in the village schools, as evangelists among the non-Christian villages and as Christian laymen working for the uplift of the Christian community. A stately concrete structure, largely through subscriptions to the New World Movement is now being completed for the Mabie Memorial School in Yokohama where, when its doors were opened as many boys

were turned away as could be admitted. The student enrollment will probably reach five hundred in an-

China Union University and a similar relationship is maintained in the University of Nanking. Theological



IN CHAPEL W. CHINA UNION UNIVERSITY

other year. It is proposed to add also a higher commercial college. While Baptists may congratulate themselves upon the splendid material equipment here, there is greater reason for encouragement over the able leadership of Principal Sakata, a Japanese Baptist. In Africa a higher school, known as the Congo Evangelical Training Institution, combines secular and theological educational with industrial training so necessary in undeveloped regions like Belgian Congo.

#### Young Men Throng Colleges

Above the academy comes the college or university and the theological seminary. Judson College in Burma now has an enrollment of nearly 150 students. More than 400 Chinese young men are studying at Shanghai Baptist College, which Northern Baptists maintain jointly with Southern Baptists. In West China we co-operate in the West

seminaries are found in Japan, at Swatow in South China, at Shanghai in East China, at Ramapatnam in South India and two such institutions are maintained at Bassein in Burma.

#### Trained Men and Women Ready

What are some of the results of this work of education? Only a few typical examples, chosen at random, may be indicated. Shanghai reports twenty-eight students studying for the ministry. At the last graduating exercises at Ramapatnam, a class of thirteen men and five women equipped for the work of the gospel ministry among the Telugu people was sent forth into the harvest. They are now scattered among the mission fields and are at work as pastors and evangelists. Graduates of our mission institutions include the president of the Burma Baptist Convention, the pastor of the Boone Road Baptist Church in Shanghai, the president of the Tokyo Baptist Theological Seminary, the head masters of scores of mission and government schools, hundreds of Christian business men, physicians, journalists, etc., throughout the Orient. Year after year these mission schools have sent forth their graduates, each in his own way making his Christian contribution to the life and thought of his people. These and the graduates of institutions of other boards have furnished the stimulus that has accounted in large measure for some of those great national movements witnessed in recent years. As Dr. Robert E. Speer has said:

"A great part of the sudden transformation of China and of the slow

(Continued on page 466)



MISSION SCHOOL AT PYINMANA, BURMA



## Our Baptist Schools

*Mr. Brown has a problem. He wants to know where to send his daughter and two sons to school. He finds out. He raises a vital question and gets a satisfactory answer.*

A GENTLEMAN recently came into the Baptist headquarters in New York City and asked for the secretary of the board of education. He introduced himself as Mr. Henry Brown of Eureka. He was apparently a prosperous business man from one of the central states. The conversation which ensued between Mr. Brown and the secretary will be of interest to many of our readers and we are reproducing it here.

*Mr. Brown*—Mr. Secretary, I have a girl and two boys who will soon be ready to go away to school. I am deeply concerned that they should go to the right place. I have come to ask if you can give me some information about our Baptist schools.

*The Secretary*—Certainly, Mr. Brown, I shall be glad to give any information you desire. Just what would you like to know?

*Mr. Brown*—I have a boy who has two years more of high school work before he will be ready for college. Have the Baptists any good academies?

*The Secretary* (turning to a large wall map which is reproduced on page 467)—Yes indeed, we have several academies. If you will look at this map for a moment I shall be glad to point them out to you. They are designated by black triangles. You will note that most of them are located in the eastern section of the country. In Maine there are five academies, Coburn at Waterville, Hebron at Hebron, Higgins at Charleston, Ricker at Houlton and Maine Central Institute at Pittsfield.

*Mr. Brown*—Why does Maine have so many academies? There seem to be more there than in any other state.

*The Secretary*—Yes, the Baptists of Maine planned a complete educational system with Colby College at the center and four preparatory schools in different sections of the state. It is the most comprehensive system we have. Main Central Institute belonged to the Free Baptists. Then you will note that we have Colby Academy in New Hampshire, Vermont Academy in Vermont, Worcester in Massachusetts, and Suffield in Connecticut.

*Mr. Brown*—What about Worcester? Is that a Baptist school?

*The Secretary*—Worcester was founded by the Baptists, all its buildings were erected by Baptists. Practically all its funds came from Baptists. The trustees are not all Baptists, but all that this fine school has attained has come from Baptist influence. Going on you will find Cook Academy at Montour Falls, New York, Keystone at Factoryville, Penn., Alderson in West Virginia and Peddie in New Jersey.

*Mr. Brown*—I have heard about Peddie. What kind of a school is that?

*The Secretary*—Peddie is one of the finest boys' schools in the country. It ranks up with the very best. It has a fine equipment and a splendid influence on boys. Baptists ought to be proud of Peddie. Denison University maintains Doane Academy at Granville, Ohio. Then we have Maryland Academy at Beaver Dam, Wisconsin and Pillsbury at Owatonna, Minnesota. That completes the list. Those last two are not surpassed by any schools in the West.

*Mr. Brown*—Are these schools all coeducational? Do they admit both boys and girls?

*The Secretary*—They are all coeducational but three: Worcester, Peddie and Pillsbury; these are boys schools.

*Mr. Brown*—What do you think, Mr. Secretary, about sending boys and girls away to school, at 15 or 16 years of age?

*The Secretary*—Well, that is a difficult question. Each case ought to be settled on its merits. If you have a good high school, where the influences are good, it is without question, much better for a young boy or girl to be at home under the care of his parents. But there are many towns where there are no good high schools, which can properly fit a boy for college or for life, and in some of the big cities your boy would be lost in the great mass of students. And then, Mr. Brown, you know, there are many homes where a boy or girl gets little that is helpful. These academies are filling a most important and useful place in our educational life. The right kind of an academy has an important mission.

*Mr. Brown*—Why are the academies all in the east and none in the west?

*The Secretary*—In the east, with one exception, the academies were established separately from the colleges. In the west they were made a part of the colleges. Then as the high schools developed and it was found that under ordinary conditions it is not wise to have college and academy students together, the colleges in the middle and western states closed out the academies.

*Mr. Brown*—Well, now, Mr. Secretary, what about the finishing schools for girls? I have one daughter, as I told you.

*The Secretary*—We do not have finishing schools. They are largely for society girls who want to get a smattering of education while they are waiting for their debut. We are not interested in that type of education at all. But we do have schools for girls of which we are very proud. We call them junior colleges.

*Mr. Brown*—Why junior colleges? That is a new term to me.

*The Secretary*—A junior college is an institution which gives the first two years of college work but not the last two years of highly specialized work. We believe that the trend today is toward the junior college and that there will be many more in the next twenty-five years. Of this type we have the Frances Shimer School in Illinois, Hardin and Stephens Colleges in Missouri and Colorado Women's College. These are for girls only. Then for boys and girls both, we have Broadus in West Virginia, Cedar Valley in Iowa, Rio Grande in Ohio. I should add that most of the junior colleges also give some academy work. You will be interested in studying these schools.

*Mr. Brown*—Now, Mr. Secretary, what about the colleges? John will be ready for college next fall. Where shall I send him?

*The Secretary*—That is a hard question. So many elements enter into it. I am trying to decide where to send my own boy. I do not find it easy. Not because there are not plenty of good colleges, but because there are so many things to be taken into consideration in answering such a question.

If you will follow the map I will point out the colleges to you. I will begin in New England. In  
(Continued on page 466)



# Turn Young Baptist Faces to Our Baptist Schools

*College days are the apple-blossom time of life. Catch the perfume that floats about these stories. Here light grows brighter, love truer, loyalty firmer, life richer—Young men and women find themselves, God and a mission.*

BAPTIST schools, and they alone, are prepared and disposed to give that deep, broad and practical culture required if the Baptist denomination is to carry out the great program which God has set before it in the New World Movement. The material in this survey has been gathered more or less casually, but it is here assembled with a view to giving a mere hint of the reasons which present an appeal to churches, pastors and people to turn the faces of our Baptist young people by tens of thousands towards our own Baptist institutions of culture and training. No other piece of Baptist strategy can surpass this in importance. None other can so enrich the lives of our young people.

## I. Our Baptist Schools in Their Character and Method

### A Seminary Concept of a Christian School

Pres. Clarence A. Barbour of Rochester Theological Seminary gives the following table of characteristics of a christian school:

1. A Christian atmosphere.
2. A Christian point of view in teaching all subjects, especially literature, history, science and philosophy.
3. An emphatic call to Christian faith.
4. A call to enlistment in Christian service.
5. Training for Christian service.

### Colby's Typical Bible Course

Many of our colleges and universities have created or are now creating such courses as this:

Colby College offers a new course in the English Bible with credit toward a degree. The work is arranged so as to cover the entire Bible under seven definite topics. The topics and instructors are as follows: general survey of the Bible, Dr. Hannay; Bible history, to the exile, Pres. Roberts; Bible history, from the exile to the end of the New Testament, Prof. Morrow; the Prophets, Prof. Brown; Hebrew poetry and wisdom books, Prof. White; the life of Christ, Dr. Libby; the life of Paul, Prof. Trefethen.

### Ministry and Missionary Life Work Group at Brown University

A partial list of Brown University students preparing for the ministry, the missionary field or other forms of Christian life work, includes from the class of '21, three; class of '22, seven; class of '23, eight; class of '24, five; in special courses, two; graduate students, nine.

Of these students twenty are preparing for the Baptist ministry; the rest for other fields and forms of work. More than a dozen of them are already acting pastors of churches in this region. The churches of Rhode Island would be in a difficult position if it were not for the leadership of these students. Moreover, they constantly send out deputations on Sunday night to hold services in the different churches. On a recent Sunday evening seven such deputations took charge of the service in seven churches of this region. All the students who go take part in the service, and the minister is glad to be relieved of preparation for the service, while the congregations are greatly helped by the vitality and enthusiasm of the young men. Forty churches were served in this way last winter.

The Christian Association was never so strong and vital as at the present time. The Secretary Mrs. George J. Heidt, is an ordained minister. It has just finished a week of religious meetings under the leadership of Dr. Albert Parker Fitch and is now preparing for a similar series of meetings next year.

## II. Some First-Year College Students Give Their Impression

### A Student for the Ministry at McMinnville

"It is the best town in which I have ever lived. Nearly everyone is a Christian and there are none but the best of influences. Every way a fellow turns an opportunity to make good stares one in the face. Every member of the faculty shows by his actions that he is trying to help you in life.

"Papa, — tries to persuade me not to be a minister. He says there is no money in it and that you have had so many troubles, trials,

etc. But I am not going to be a minister just for the silver and the gold; it is for a great deal broader and more divine purpose, that I may live to be worthy of serving our Master. I know my mind and feel that it is my duty to help my fellowmen in this way, and no one can talk me out of being a minister by offering such selfish arguments as those of salary, hardships, etc. I want to be a good, strong minister, Father, so that I may serve our Master. Pray for me and help me that I may make a strong and stalwart servant of Christ."

### Missionary Service Wins a Boy at Kalamazoo

"When I entered College a year ago last fall I considered myself a good Christian. But oh, how narrow and how visionless I was! I believed that the world was constantly growing worse, that it was only a matter of a few years until it would all end in a grand catastrophe, and that the only thing to be done was to save, perhaps, a small portion from the wreck.

"I thank God that I was directed to Kalamazoo. I have heard the ideals of Christian service set forth by various members of our faculty. I have obtained from these men through the classroom and through private interviews, which they have so kindly given, the idea of a positive gospel, one which can save the whole world and which will save the whole world if we become its messengers. Under the influence of these godly men and other leaders of Christian work who have visited the college, I could not help but grow in faith and in a desire to help in some way. And so just recently I have reached the decision to spend my life for Jesus where it will count for the most, the foreign mission field."

### From a McMinnville Girl's Letter to Her Father

"The last day of my first year in college will soon be here. I wish to express my appreciation to you for giving me the opportunity of attending this college by telling you what the past months have meant to me along spiritual lines.

"You remember, father, that although a church worker, I was rather indifferent when I left home to



come to college. You know I did not come to college with any definite aim except to prepare myself for teaching. I had not been here long before I realized that the spirit at McMinnville College had something in it I could not explain. It made me think. The lives of the men and women of the faculty passed before my mind every day as I studied their faces during the quiet chapel hour. I wondered why talented people as they are could give their whole time and energy to careless college students without receiving as much as a thankful reply at times. After listening to their warnings and advice for some little time, it dawned on me that they were all missionaries preparing young people for life service, and that they were giving all to their Master.

"From time to time missionaries from the foreign fields stood before us in the chapel services, living witnesses of God's power, and my heart burned within me. I began to realize that there were greater things for young people to accomplish. I forgot my selfish ambitions and began to study my Bible as never before. I also learned to pray for others. Many messages from the church services, especially from our Conquest Bible Class, gripped me and filled my mind with higher thoughts all through the following week.

"My motto now is *service*, and deep down in my heart I can say, 'Here am I, Lord, send me.'"

### III. Do not overlook the Baptist Academies

#### A Girl at Frances Shimer Narrates Her Experience

From two years spent at Frances Shimer I have been convinced that influences tending toward an intensification of Christian thought and living are manifold. Church attendance I considered when I first came here a sort of necessary evil, compulsory because of a vow taken when I was received into church membership. This might have come from the fact that I was a member of a small town church where there were very few young people, or from the deplorable fact that I had devoted little time to a study of the Bible and religious work.

Little by little during these two years my ideas have greatly changed. An elective course in New Testament and weekly study in Bible classes have given me a better knowledge and understanding of the Scriptures. The daily chapel services are inspirational and because we are so

isolated in our location from the hurry-scurry of a work-a-day world, we receive, through contact with God's great outdoors, a deeper appreciation and devotion for the creator of all that is beautiful and good.

Besides this increase in personal devotion there has come to me through work in the Young Women's Christian Association a wider knowledge of the many ways in which the church and other religious organizations minister to the needs of people both in our own land and abroad and a desire to aid in and to support such work has resulted.

#### Bethel Just Surrounds One With Helpful Influences

Out of a beautiful essay on "The Influence of Bethel Academy," by Miss Elsie M. Larsen, comes this inspiring story of self-discovery.

"The moment I entered Bethel Academy I was surrounded by an atmosphere which seemed to lift me higher, to raise me above the common level of life and which found a responsive chord in my highest and noblest aspirations. As I beheld the throng of students alive with the enthusiasm of youth, yet earnest with the desire to gain all that would help them in their journey through life, and filled with the joy that they were sharing with others the blessings showered upon them by an ever gracious God, I felt that I had found my place. Daily association and fellowship with those with whom my heart could join in every tune and with those who have a higher hope and purpose than merely ambition to succeed in this world, who feel that true joy and happiness can be found only in following the steps of the Master in living a life of service for others, has given me a broader vision of life, of the world crying out in its need, and my heart, too, has responded in the desire to give my life in service for others as God directs me."

### IV. They Sing the Same Song at the Seminaries and Training Schools

Miss Bess Hall, in the Kansas City Baptist Training School says: "It is not easy to put into words, that which I so deeply feel, the deepening, strengthening influence the Kansas City Training School has been in the training of my devotional life. The Christian atmosphere is such that the presence of our Savior is felt to be ever near. The Bible truths and the needs of the world are put before us in such a way as to make us

feel it our duty to carry the gospel to our fellowmen."

What the Theological Seminary contributes to personal enrichment is told by W. Harley Smith of the Kansas City Baptist Theological Seminary: "As students, we find a spiritual atmosphere glowing with a warmth born of true devotion. In class-room or chapel, among students or faculty, everywhere, one is conscious of the underlying spirit of reverence for and devotion to the Bible as the inspired word of God. While we value highly the instruction we are receiving, we realize that the friendly personal touch of our strong, Christian professors is of even more importance. From the president, Dr. Crannell, to the newest member of the faculty, each is leaving his individual impress in our lives."

Walfred C. Holmberg, of Bethel Theological Seminary (Swedish Baptist), looks to the future for ultimate valuations. "What this school means to me lies largely for the future to determine," he says. "Yet its subjective influence is even now being manifested. The essential elements of a successful ministry are brought forth. My own qualifications for the work of the ministry are revealed. A fuller and deeper knowledge of the Scriptures and other information necessary to a well-rounded and useful service in the Kingdom of God are imparted. The life and teaching of the true men of God who make up the faculty have brought me closer to Christ and confirmed my faith in God and His Word.

"All the high ideals and noble purposes of a true servant of Jesus Christ are upheld and enthusiastically propounded. The "Go" of the Master is emphatically held forth and encouragement given to preach and live the full gospel of Jesus Christ."

### V. What College Training has Done for Those Now in Active Life

#### Noted Missionary at Mandalay Does Many Things and has a Good Distant Vision

Like many other missionaries it has fallen to my lot to pursue at various times any or many of the following occupations: school superintendent, government correspondent, bookkeeper, member of various committees, advisor, evangelistic worker, matron, housekeeper, doctor, nurse, architect, contractor, carpenter, coolie, etc., and to be a religious leader in all these lines. A college



education has meant the ability to be the above at least with possibilities and with a good distant vision.

With a knowledge and appreciation of the best the past has given and the present affords, with confidence I do my part in laying substantial foundations for the generations to come, knowing that when the day comes and the ages pass in review they will be my friends. To live for such an end—to live for the master—has required all the equipment a college course could afford both mental and moral for the spiritual life.—Julia E. Parrott.

#### Head of Woman's Church Federation of Chicago Studied Theology and Got Her Feet Upon a Rock

In common with hundreds of others I came to a period in my life where it seemed to me that religion and science were absolutely contradictory. I was unable to translate my religious teachings into terms of modern life.

In despair I quietly dropped my religious activities in Sunday school and church and sought satisfaction in various ethical theories. Needless to say these theories did not feed my soul. My religious longings were unsatisfied. No one who has not had the same experience can understand the mental anguish which one suffers who is lost in doubt, to whom the religious concepts of early youth are no longer valid, and yet who feels nothing is worth while and nothing will satisfy outside of a thorough-going conviction of the certainty of God and soul and immortality.

I decided to venture into the field of theology in the University of Chicago and there my feet were placed upon a solid rock. It is needless to endeavor to describe the richness of the blessing of a recovered faith. The Bible indeed became "the richest treasure of religious instruction and inspiration as yet within the reach of man." I attained a clearer understanding of God and appreciated anew the wonderful story of love and redemption which Jesus came into the world to leave as an eternal heritage.—Mrs. Lena B. Mathes.

#### Two Alumnae of Keuka Bless Alma Mater

I entered Keuka College with a very vague idea regarding God's purpose for my life. I left with a feeling of a great world need for college women as Christian leaders, and with a strong desire to meet that need. This was due to the personal interest which the faculty took in helping each student determine her

life work, and to the importance attached to the students' attending the religious conventions where needed inspiration and information would be supplied in order to help them decide this very important question.—Ruth F. Sergeant, K. C. '15.

The Christian memories of my undergraduate days at Keuka are like the memories that abide from a home in which the best is held to be always well worth the sacrifice of mere comfort. As in many another Christian college, men and women were of the faculty who loved service even to the point of hardship. And earnest students knew what it cost—this opportunity for a higher education to prepare for a higher service. They were making their sacrifice of comfort too. Many of us who belong to the earlier days have never, I am sure been able to get away from Dr. Ball's vivid conception of the onrushing river of the kingdom of God, in whose onward sweep, our college and we ourselves have our important place.—Frankie Griffin Merson, K. C., 1904.

#### The Impact of Our Colleges on the Mission Fields

The following Baptist institutions are represented in the West China Baptist Mission by graduates or students who have spent some years studying them: Newton Theological Seminary, 3; Rochester Theological Seminary, 6; Brown University, 1; Chicago University, 1; Chicago Training School, 3; Denison University, 6; Colgate University, 2; Bethel Academy, 1; Cook Academy, 1; Shurtleff College, 3; Colby College, 1.

These men and women are all animated by a deep love for their Lord and Savior Jesus Christ. They have heard his command and have pledged themselves to carry his gospel to this people who sit in great darkness. Their ideal and ambition is "West China for Christ." They are wide awake Christians and are ready to grasp and use any and every opportunity to bring in the Kingdom of God in this province.

We have other men and women from institutions outside the purview of the Northern Baptist Convention whose Christian character and ideals are equal to those listed above.

The query of our Mission is: Have these institutions any more men and women of like mind and purpose with these here mentioned? If so, will they put before them this work of evangelizing and Christianizing a province in China whose population equals that of France?—Joseph Taylor.

#### Prominent Business Man of Lewiston, Me., Says College Training Taught Him How to Read

In college I learned to read, understand, and appreciate good books. This is one of the great things that I carried away from college with me and retained. I made valuable friendships, had my outlook broadened, and my ambition awakened. I know I grew beyond what would have been possible had I missed the college course and yet to me the outstanding thing is my first statement. It is that which I value most. I realize that others may have had different experiences and will not at all agree with me, with these I have no quarrel. My work has been almost wholly of a business nature since leaving college twenty-two years ago and I have immensely enjoyed the problems that business has presented for solution, yet my life has been wonderfully enriched by the reading and the thinking that this reading provoked on subjects wholly remote from my everyday work.—L. B. Costello.

#### VI. Finally, Hear What Some of the Seniors of '21 Think of College Life

##### Stronger Faith in God and Men

Kalamazoo College with its faculty of Christian men and women has meant more to me than words can express. The atmosphere throughout all my class-rooms has always been decidedly Christian. All the members of the faculty have taken an interest in my own personal mental and spiritual life. They have always given me their time for private conferences, and have always offered helpful suggestions. The daily chapel exercises could be nothing except inspiring and uplifting. I have received such instruction in the Bible, both in chapel exercises and in biblical literature classes, as has strengthened my faith in fellow men and in my God. But further than this I can now sit down and think and interpret the Bible intelligently, for my knowledge of the Bible has been increased a hundredfold.—Emil M. Howe, Kalamazoo, '21.

##### "Think for Yourself," the Slogan

My faith has been greatly strengthened and my knowledge of the Bible and religious matters generally greatly increased. At times, ideas that were new to my provincial way of thinking have been advanced. At first thought, they were rather staggering. But they were always presented with the admonition to think



them through, and not to accept them unless we could do so honestly. "Think for yourself" is the slogan of every class room. After carefully thinking through the new ideas, I have found them to be true. As a result, my Christian life and experience have been wonderfully enriched. I feel that I have received a large portion of that "abundant life" which Jesus came to provide. This is especially the result of my work in biblical literature.—Myra C. Carter, Franklin, '21.

## Our Baptist Schools

(Continued from page 462)

Maine, Bates and Colby; in Rhode Island, Brown; in New York, Colgate (boys only), Rochester, Keuka (girls only); in Pennsylvania, Bucknell and Temple; in Ohio, Denison; in Michigan, Hillsdale and Kalamazoo; in Indiana, Franklin; in Illinois, Chicago and Shurtleff; in Minnesota, Carlton; in Iowa, Des Moines; in Missouri, William Jewell; in South Dakota, Sioux Falls; in Nebraska, Grand Island; in Kansas, Ottawa; in Oregon, McMinnville; in California, Redlands; twenty-two in all.

*Mr. Brown*—That is a big gap between the Missouri and the Pacific.

*The Secretary*—True, but it is new country and not many Baptists there yet. Some day that country will be dotted with schools.

*Mr. Brown*—I should be interested to know something of the assets of our institutions and their number of students.

*The Secretary*—We have 65 schools, all told, with 31,391 students, 1618 teachers, 427 buildings, equipment valued at over \$33,000,000 and endowment over \$57,000,000. It cost last year to run these schools, \$7,424,970. You will be interested to know that the assets of our Baptist institutions are greater than the assets of the schools of any other denomination, with one possible exception. This is due in large measure of course to the large holdings of the University of Chicago.

*Mr. Brown*—Mr. Secretary, I have heard a great deal of criticism lately of our Baptist colleges. I have been told that they are not safe places for our boys and girls, that the influences tend to tear down their faith. Now that is a pretty serious matter for a parent. I do not want to make a mistake. What have you to say?

*The Secretary*—It is an important matter, Mr. Brown, I share your concern. If the charges are true it is serious. But, Mr. Brown,

### Does Not Talk of Religion, but Has It

"Is the college man or woman really religious?" The answer must be decidedly in the affirmative. The college boy does not care to talk much of his religion but this does not prove that he does not possess the feeling as the foundation of religion. In fact, at present there is a deep current of seriousness and religious feeling running through college life in general at Franklin.—Ross Freeman.

a seminary and an academy at St. Paul, the Norwegians a seminary in Chicago, and the Danes have one also at Des Moines. Then you know that we have the training schools for young women at Philadelphia and Chicago. I shall be glad to talk with you about these schools at length. Please come in again the next time you are in New York. Good morning, Mr. Brown.

### Who Will Win These Millions?

(Continued from page 461)

and unnoticed but equally real transformation of India has been due to the use of schools, by the Christian church partly as a training ground for leaders and partly as a fountain of ideas."

Several years ago the board of managers encouraged the missions in the Orient to send to America for special study a few college graduates who had given evidence of Christian character and of a desire to give themselves to the spiritual, moral and intellectual uplift of their people. The result has been most encouraging. Men from China and Japan have completed courses in American universities and Baptist theological seminaries, and have already returned to the Orient engaged in Christian work. They have given a good account of themselves, and most of them have associated themselves directly with Baptist mission work. Twelve Oriental students are now studying in America, with the assistance of the Foreign Mission Society, and all of them may be expected to render useful service upon their return to the Orient. In several cases the education of these men has been made possible by gifts from interested friends.

Thus education on Baptist mission fields accompanies and supplements evangelism. It multiplies the missionary staff. It conserves the progress of the Christian church. It provides trained Christian leaders for every occupation in the life of the Orient. It is never an end in itself but is always a means to an end for it brings nearer the achievement of the great task which the foreigner alone finds impossible to accomplish. Jesus was called the Great Teacher. The missionary, in establishing a school, dominated from beginning to end in all details of its administration and curriculum by Christian truth, is following his example.

I have lived with these colleges for ten years. It is the principal business of my life to know them. I do know them and I say to you without hesitancy, that these charges of which you have heard are almost entirely false. There is little truth in them. Of course some schools are better than others. Each has its individuality, but they are Christian through and through. The teachers are for the most part devout Christians and they are doing their best to influence the lives of their students. As one boy recently said to his father, "Father this is the easiest place I ever found to be a Christian; the fellow has to explain why he isn't a Christian here."

Mr. Brown, do not allow yourself to be frightened by these rumors. I am going to trust my boy to one of these colleges. I think you will find them the safest places in America for your boy during these critical years.

*Mr. Brown* (arising)—Thank you, Mr. Secretary for this information. It has helped me. Some day I want to come back and ask you about our graduate schools, I cannot stop now, I hope my sons and daughter are all going to the mission field and I shall want to know where to send them for their graduate work.

*The Secretary*—I shall be glad to talk with you again, Mr. Brown. Of course you know that we do not have many graduate schools. The University of Chicago is our only real university. That has graduate schools in law, medicine, dentistry, theology, etc. Our other institutions have no graduate work. We have our theological seminaries, eight of them. Look at the map, just a moment and I will point these out to you: Newton in Massachusetts, Colgate and Rochester in New York, Crozer in Pennsylvania, Chicago and Northern in Illinois, Kansas City in Kansas, Berkeley in California. The Swedish Baptists have



# The Bulletin Board

## Royal Christian Marriage

The United Presbyterian says: "The announcement has been made by the king of Siam of his betrothal to the Princess Valebeha Devi, daughter of Prince Naradhip. She is a graduate of the Presbyterian school at Bangkok and a firm believer in the Christian faith. Following the betrothal, the father of the bride gave a reception to the teachers and pupils of the school in which his daughter had been educated. The king of Siam is well educated and sympathetic with the Christian work going on in his kingdom.

## Huguenots' Vimy Memorial

As a memorial to the Canadians who fell in the Great War it is proposed to rebuild the church nearest to Vimy Ridge. It is to be known as the Canadian Vimy Memorial Church, and is to be used by the Reformed (Huguenot) Church of France for its social and religious activities, and also for special services in English for those visiting the battlefields.

## Professor and Mrs. Smith to Return to Japan

A special call has just come from the National Sunday School Association of Japan to Prof. H. Augustine Smith, director of the Department of Fine Arts in Religion, Boston University, to come to Japan for a nation-wide tour in the fall of 1922, in the interests of Christian teaching through music, pageantry and

visualization. The Japanese committee has already mapped out a three months' tour, covering every city of the empire of over 100,000 population. Fifty-four pageants and choral programs will be given in eighteen cities, including Tokyo, Yokohama, Osaka, Kobe, Kyoto, Nagoya, Nagasaki, Hakodate, Hiroshima, Okayama, and Sendai.—The Congregationalist.

## Britain's National Drink Bill

The annual report on the drink trade, issued by Mr. G. B. Wilson, the secretary of the United Kingdom Alliance, of Great Britain shows an appalling increase in the consumption of alcoholic liquors and in convictions for drunkenness. Mr. Wilson estimates that the amount spent in drink last year was £469,700,000, as compared with £386,000,000 in 1919. Several causes have contributed to this increase, chief among them being the advance in wages, the shortening of the hours of labour, and the relaxation of the restrictions on the sale of drink. The expenditure per head of the population was about £10, and for each adult of 21 years and upwards about £16.16s. Of course, the rise in prices has contributed largely to the increase in the total expenditure, but there was a considerable increase in the actual consumption of alcohol as compared with 1919, though it is still very much less than in 1913. As was to be expected, the extension of the hours for the sale of drink has led to a marked increase in the con-

victions for drunkenness both among men and women.—Times and Freeman.

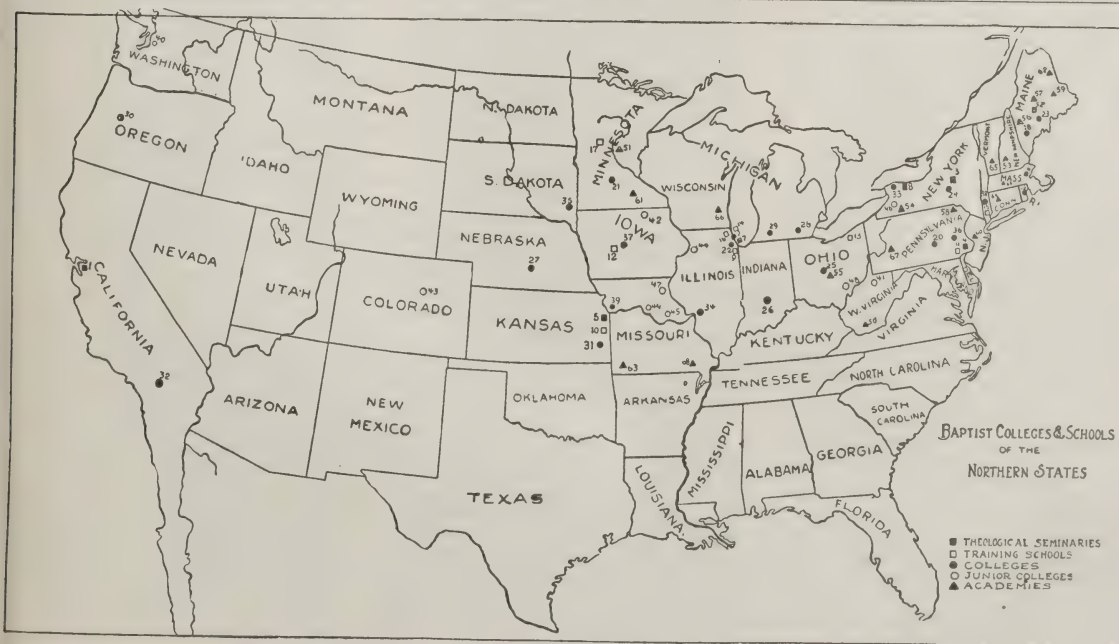
## Lacked Hats, Lost Wedding

The vast majority of people doubtless assume that Paul's injunction that the women should not appear in church with their heads uncovered is a dead letter. But the following item taken from the Christian World, London, indicates that there are clergymen living in that dead world:

"A clergyman may have a right to object to costumes at weddings and other functions that offend against modesty or good taste, but the refusal, at a Scarborough church, to allow two little girl bridesmaids, sisters of the bride, to enter the church at a wedding because they were hatless was a high-handed and irritating exercise of clerical power. The children, who had large bows of ribbon in their hair, were kept in the porch by an official till the ceremony was over. Such action is more than likely to increase absenteeism from church."

## Plan Memorial to Miss Delano

A movement is projected to commemorate the memory of Jane A. Delano, who died in France on April 15, 1919, while general director of the Department of Nursing of the American Red Cross, by the erection of a monument in Washington. Miss Delano recruited 30,000 nurses during the war.







# The Chimney Corner



## The Reflected Mother

(A Japanese Story Retold)

HONORABLE ONE, if you will lend me your distinguished attention, I will fill your worshipful ears with the tale of a certain quaint family who dwelt in a thatch-roofed cottage next door to an age-old pagoda. Moreover this was many, many years ago. And you must know that whenever the winds of heaven blew, the bells on the eaves of the pagoda tinkled softly: whereat the family beamed happily, both the mother and the father,—and the tiny babe in arms, did she not coo a soft Japanese coo?

Now there came a day when the mother sat in her hyacinth garden beside the diminutive lake, and behold, her husband came striding with unseemly haste from stepping stone to stepping stone. With vast importance he imparted his great news: "The serene and glorious Head of my business house has chosen poor unworthy me to leave this day on an errand of great secrecy in the Big City. So I have hurried home to bid farewell to you and our small daughter."

Never had he left her before, and with tearful eyes she watched him striding away under the great bamboo trees, until his figure grew smaller and smaller in the distance.

"But he will return to us soon," she whispered over her shoulder to the baby tied on her back, and the baby solemnly wobbled its dear little head.

## My Altar

BY JOHN H. STYLES, JR.

I HAVE worshipped in churches and chapels;  
I've prayed in the busy street;  
I have sought my God and have found him  
Where the waves of his oceans beat;  
I have knelt in the silent forest  
In the shade of some ancient tree;  
But the dearest of all my altars  
Was raised at my mother's knee.

The things in my life that are worthy  
Were born in my mother's breast;  
And breathed into mine by the magic  
Of the love her life expressed.  
The years that have brought me to manhood

Have taken her far from me;  
But memory keeps me from straying  
Too far from my mother's knee.

God, make me the man of her vision,  
And purge me of selfishness!  
God, keep me true to her standards  
And help me to live to bless!  
God, hallow the holy impress  
Of the days that used to be,  
And keep me a pilgrim forever  
To the shrine at my mother's knee!

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

And the glory of his returning I may not dwell on here, for he had tales to tell the like of which that mother never dreamed in wildest fancy: ten thousand jinrikishas in the city street, yet no collisions! Monstrous temples towering up to heaven, vast residences manned by countless servants, great stores with priceless treasure.

"See, one modest little present I have bought for you," he boasted, and from his sleeve pulled forth a package wrapped in silken wrappings. She unknotted it quickly, but could not imagine what the curious gift might be: a thing all silver patterns on one side, with carven silver handle, and on the other side bright, smooth, and clear.

"Look in it!" he ordered, smilingly.

So she looked.

"Ah, me!" she sighed, "I see a beautiful lady, with lovely smiling face, and velvet eyes; and curiously enough, O Lord and Master, she wears a blue kimono, the same shade as mine. Who is this creature, anyhow?"

How he laughed! And how he relished telling of the city where every woman had this thing, a mirror, so she might see her own fair self as others saw her.

"Ah me!" clucked the country wife, and gazed anew at the winsome lady who was herself. And after that, oh! after that, the precious mirror dwelt ever in the sleeve of her kimono, and she wasted glorious hours admiring her slant eyes, her sleek black pompadour, her flashing teeth—but when she grew more used to her own loveliness she whispered one day: "Alas! I am becoming vain, and the gods will envy me my beauty if I gaze on it so often."

So she hid the mirror safely, and for years almost forgot, she owned it. Meanwhile the cooing infant became a dancing human butterfly which fluttered over all that tiny garden; then, no longer skipping, became a maiden grown, the very image of her mother, although she never knew it. And they all were very happy by the pagoda with tinkling bells.

But the moon is not always round, and flowers are not always in blossom; and sorrow came to this family, for the mother fell so ill that the doctor "threw away the spoon"; and they knew it was a matter of a few brief hours before the breath of life should flicker out.

"Cherished one," whispered the frail voice into her daughter's ear, "when my spirit has departed to be with its ancestors I fear you may be lonely, so here is a present for you,—you have but to look

in it and you will see my face, to keep you company."

And she died.

But her daughter was curiously comforted by the present into which she daily looked, for always, *always*, she could see her mother's face. Only now the frail, wan cheeks were rose-flushed, and the tired dim eyes were velvet-bright. And when the lonely daughter wept, the tears ran also down her mother's face. And when the daughter smiled, behold the mother's face smiled back. There never was a comfort in deep sorrow like that mother in the mirror!

Then one day the father heard his daughter talking as she had been talking for long months to someone he could never see, so he walked into the room and asked: "Who is this person you converse with, precious child?"

"With mother!" she replied, and held the mirror toward him eagerly: "See, there she is! I see her every day, and talk to her. And although I never hear her answer me, I know her spirit tries, for I can see her lips moving and her eyes smiling into mine."

Whereupon the father, who feared sad

## Alma Mater

BY PRICILLA LEONARD

THE oldest university  
Was not on India's strand,  
Nor in the valley of the Nile,  
Nor on Arabia's sand;  
From time's beginning it has taught,  
And still it teaches, free,  
Its learning, mild, to every child—  
*The School of Mother's Knee.*

The oldest school to teach the law  
And teach it deeply, too,  
Dividing what should not be done  
From what each one should do,  
Was not in Rome or Ispahan,  
Nor by the Euxine Sea;  
It held its sway ere history's day—  
*The School of Mother's Knee.*

The oldest seminary where  
Theology was taught,  
When love to God, and reverent prayer,  
And the Eternal Ought  
Were deep impressed on youthful hearts  
In pure sincerity,  
Came to the earth with Abel's birth—  
*The School of Mother's Knee.*

The oldest—and the newest, too—  
It still maintains its place,  
And from its classes, ever full,  
It graduates the race.  
Without its teaching, where would all  
The best of living be?  
'Twas planned by Heaven, this earth to  
leave  
*The School of Mother's Knee.*



disillusionment might come from alien lips some bitter day, said gently: "Beloved, 'tis yourself you see—yourself! See, dear, your own fair face grows daily more and more like hers, because you live and like and cherish all her precepts. And this, I think, she knew some day would be a greater comfort to you than her mirrored presence, for the one you most admired you have at last be-

come. You two are—one!"

And I, mere story-teller, would hold up to each of you your mother: the best in her—are you reflecting? Her selflessness? Her patient eagerness to give her best to others? The God in her?

Be sure that those who look at you with admiration (or alas, with condemnation) say gently as they pass: "We knew his mother!"

## The Young Reserves

### Mother's Apron Strings

By "PEGGY"

WE'VE had the most beautiful little secret in our family ever since little Timothy was old enough to talk and walk. For he has always been a regular shadow, tagging around at mother's heels all day long—upstairs, downstairs, attic, cellar, garden: it's all the same to him. We think it is so dear and comical of him that we smile at each other, knowingly, Bill and I; so you can imagine our astonishment when we went to the store with mother once.

The grocer gave mother her packages, then he said: "It beats all, Mrs. Hathaway, how these three kids of yours are tied to your apron strings of their own accord."

All of us, mind you!

"Why we're no such thing!" I exclaimed, rather provoked, for mother never wore an apron on the *street* in all her life. But of course it isn't polite to contradict grocerymen, especially as he and mother smiled knowingly at each other, exactly as Bill and I always do about Timothy's devotion. So when we were out on the sidewalk Bill said: "What's all this about apron strings, anyhow?"

"You haven't any!" I cried.

"Oh yes, I have," she smiled, "fairy ones!"

"Oh!" said I, "is it going to turn into a story for bedtime?"

"It is," she answered.

And for once in our lives the clock simply crawled from seven to eight o'clock. But by and by we heard this story, which we've loved and loved and loved ever since:—

For it seems that once upon a time there was a Queen so rich and beautiful that everyone turned to look at her hundred silken gowns as they cried, "Oh!" and "Ah!" Every few hours she had to change of course: first a breakfast gown, then a garden gown, next a luncheon gown, then a gown to drive in, another for dinner, another for the court ball each evening—you can see for yourself what fun it would have been to watch her. And you might suppose she would have been the happiest person in the world instead of which she was—as blue as indigo!

Because, you see, she had three handsome sons and three pretty daughters, but not a single prince or a single princess ever did what their nurses or governesses wanted them to do; it was

frowns and scowls and kicks and loud words all day even, until the King and Queen were nearly frantic; for the children were a perfect nuisance to have around. When news of this behaviour leaked out into the kingdom the poor subjects wagged their heads most solemnly and sighed: "Such ill-bred children ought to die! We shudder to think of the day when such disagreeable monsters will be old enough to rule us."

Then others said: "They won't die, because they're fed too carefully and watched too thoroughly by all those guards and nurses in the palace. So if we don't want them to grow up to be our rulers, let's kill them off now, one by one."

And they exactly plotted to do this very thing!

When news of this wicked plan reached the Queen, what did her beauty or her golden crown or her hundred silken robes matter to her then?

"Ah me!" she wept, and the tears splashed down on her purple satin gown and made little marks all over it.

But when she had cried exactly half a dozen great salt tears, behold there stood at her elbow a weazened little fairy, the kind who has grown old by continually worrying over helping other people's trouble. And this kind little creature said gently: "Tut! tut! your majesty, this is no way for a queen to spoil her royal purple gown."

The Queen blinked through her tears in surprise: "Oh, if you knew why I cry—" she began, but the fairy interrupted: "I do know; and tears won't help at all. Has your majesty tried wearing apron strings?"

"Apron strings!" gasped the startled Queen, "what an absurd suggestion to make to me, you silly fairy. How would I look wearing apron strings in court? People would laugh at me."

"Oh no," breathed the fairy, "they would not dare to laugh. Besides, they would think it was a new fashion you were setting, and by the next morning every storekeeper in the whole realm would be selling aprons as fast as he could take them down from the shelves. I really think that if you sent the nurses and governess away at once, and tied each little prince and princess to your apron strings, you'd soon notice a world of difference in their behavior. And it would be such a pretty fashion, the prettiest in the world, that all the sour old duchesses who hate your disagreeable children would begin smiling and smiling, until every court lady would copy

you at once. *There isn't a moment to lose, if you would save your children.*"

"W-e-l-l," wavered the Queen, "I might try it, but where can I get these apron strings; I'm sure the court dressmakers would faint if I ordered them offhand this way."

"Oh, as for that," smiled the fairy, "I can make you some right away." "And with her little wand she touched the six salt tear drops that had stained the purple satin gown; and from those glistening tear drops long slender threads grew rapidly—three on one side, and three on the other.

So the Queen summoned her children, but as usual they refused to come, stamping their wayward feet and wrinkling their naughty noses, until they spied those curious gleaming strands which a fairy was weaving; then they crept nearer. And the fairy whispered: "It's the loveliest game in the world, my dears, just tie these round your hearts, then tag along with your mother, and whatever she does, you do, too."

"Oh, what a circus!" grinned the princes. "Oh, what a lark!" sang the princesses. So the Queen went into court with that little human train of six excited children trailing behind her. And when she graciously shook hands with the Great High Chancellor of the realm, behold, the six small children thought it was part of their new game to shake hands, too. And the old gentleman was exceedingly pleased.

"Usually they poke out their nasty little tongues at me," he said to Mrs. Great High Chancellor that night; "my dear, why don't you buy some apron strings yourself, so each of our little High Chancellors can be tied to you? I think it would be exceedingly becoming to you."

"I thought of it myself," she admitted, "for never have I seen the Queen look so adorable as when those six wee children copied her delightful manners all night long. I'm sure the subjects do not dream how dear those children really are—oh, I wish that wicked plot were at the bottom of the sea!"

"It shall be," said the Great High Chancellor emphatically. And it was.

For the Queen's apron strings made all the difference in the world. So from that day to this all really proper children are tied round their hearts to their own mother's apron strings. Oh, no, you hardly ever see those strings; they're spun from love and tears and tenderness; but the children that are tied to them grow up into splendid rulers, while the careless, rude children who cut loose from those strings are invariably spoken of like this by everyone: "I'd like to get rid of that awful child. A regular nuisance,—and so unlovable."

So whenever Bill and I do some wild, reckless thing that hurts dear mother dreadfully, we see her sweet face sadden as if we'd crushed some pale white violet, and generally one of us whispers: "Oh mother-est, you're spinning us new apron strings from love and tears, aren't you? We're terribly sorry we broke the old one—just terribly!"

And we know you have an apron string like ours, too. Don't you love it?





# Young People's Work



## Topic for May 29

LIFE SKETCHES OF GREAT ADVENTURERS

Math. 4:23-25; 5:1-12

*"And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of disease and all manner of sickness among the people."*

### Suggested Literature

"Ministers of Mercy," by Franklin, paper 50 cents; "Our Work on the Congo," by Mabie, 15 cents; "Ann of Ava," by Hubbard, paper 50 cents; "Judson the Pioneer," by Hull, paper 35 cents.

### Dr. Catherine L. Mabie

Shortage of space makes it necessary to deal with the activities of only one of these great adventures, Dr. Mabie.

1. *The call.* When seven years of age she became interested in missions. After listening to the reading of a story telling about "Mabita," a little African girl, she decided that she would go over. For a time the childish resolution was forgotten in the busy school-girl years. Then, one night at a missionary meeting, the call came to her to become a missionary.

She graduated from Hahnemann Medical College, Chicago, and soon after receiving her degree was on her way to Africa.

2. *The voyage over.* After five weeks of voyaging, filled with both enjoyable and unenjoyable experiences, Dr. Mabie reached Matadi, the head of steamer navigation on the great Congo River. From this point she walked or rode in a hammock carried on the heads of two natives, along the old caravan road—the very road over which little Mabita who had first stirred her interest in missions was carried by the slave-traders. The trail wound over hills through grass ten or more feet high, infested by dangerous wild animals. Finally she reached the mission station at Banza Manteke.

3. *The little tin hospital.* At the station, she found practically no equipment, only a little wooden dispensary erected by Dr. Leslie, who spent some time in Banza Manteke, and a little corrugated iron building which she called her "little tin hospital." Crowds of sick people came to the dispensary, and the little hospital saw many operations, some of them so difficult that they would tax the skill of the best specialists and the equipment of the finest hospitals.

4. *Why Dr. Mabie was needed.* Africa is a land of witchcraft. Sickness and death are attributed to the evil machinations of an enemy, whom the witch-doctor must "smell out" and destroy, or to evil spirits, who must be exorcised by many torturing practices. There is no knowledge of anatomy or hygiene, and sickness is prevalent. Into such a maze of ignorance, superstition, and suffering,

Dr. Mabie carried the tender care of a well-trained Christian physician.

5. *Healing, preaching, teaching.* In all her busy life of healing, Dr. Mabie has never forgotten her early purpose to tell the story of Jesus. Medicine and surgery are the means by which she demonstrates the love of God. From the little tin hospital patients found their way back to their jungle villages and around the village fire at night repeated to their friends not only the story of the marvelous skill and wonderful kindness of Nzambi's doctor, but the strange new tales of Nzambi, his love and his power.—Adapted from "Service."

### SPECIAL ATTENTION

is called to Dr. Young's presentation of the vacation school as an opportunity for service among our Baptist young people.

## The Church Vacation School

BY THOMAS S. YOUNG

What about preparing to assist in a church vacation school this coming summer? Two things, among many others, are true of these schools. First; one or more workers in each school should have special training. Why not be one of these? Second; As far as at all possible the vacation school should be conducted by local workers. This means that those who will secure the special training will in turn train the other workers of the school in which they may be engaged. In order that this training may be secured intensive training schools have been conducted thus far at Grand Forks and Fargo, N. D., Kansas City Seminary and Training School, Denver, Shurtleff College, Fond du Lac, Wis., Colgate Seminary, Moundsville, W. Va., Des Moines College and many more are being arranged. In addition we have co-operated in schools at St. Louis, Buffalo, Rochester, Syracuse, Albany and other places. The state conventions, through their directors of religious education, co-operate with the Publication Society in carrying on these schools. They are intended to prepare pastors and older young people to go to their churches and supervise schools and train local workers in this wonderful work of the church vacation school and beyond that for the school of week-day religious education that has already come to so many communities.

For our older young people there is no finer opportunity for training than is offered in these intensive training schools and the vacation school following gives splendid opportunity for service. If this is true in the vacation school the opportunity for service is multiplied many times in the coming week-day session of the church school. In some vacation schools the workers assuming primary responsibility are paid a small remuneration.

This should be the universal practice in the week-day schools.

Now is the time to plan for vacation schools. Write your state director of religious education for the date and location of the nearest training school in your territory. Plan to attend this school. Begin to talk up the school in your church and in every organization in connection with it. Get your pastor to lead the church in the same kind of preparation for it that he would seek for, preceding evangelistic meetings. Pray over the school, pray for volunteer workers for the school. Collect craft material in your neighborhood, for use in the school. Ask the homes to prepare surprise packages of the odds and ends that accumulate in every home. These are too good to burn and yet are valueless in the home life. Send them to the church week after week, by the children. If there are no children in your home, send by neighbor children. Have two or three times when the children will assemble on Saturday for "surprise package openings." Classify the material while open and lay away for use in the school. Give the boys and girls a treat. When vacation comes you will be compelled to have a school. Ask your state director of religious education for a leaflet suggesting what can be used in these schools.

Rev. W. L. Anderson of Charles City, Ia., writes: "We have had the time of our lives. While most of the ministers have been out of the city on vacations, Mrs. Anderson and I have been putting in our best licks with the kiddies and never enjoyed a vacation more. We had a hard time to close the school, the children were anxious to keep it up during the entire summer." From Fort Wayne we have the following: "The First Church held the first church vacation school to be held in the city. It was a pronounced success, all the workers were enthusiastic." Pastor C. J. Oxley at Utica, N. Y., wrote: "The church vacation school was a great thing for us as a church, a splendid training for our workers and a wonderful thing for the children, judging by their words and actions." Testimonials of this kind could be multiplied endlessly. Almost every one understands what the vacation school means to the boys and girls but few have understood what it may mean to pastors and in the training of young people as well as the service rendered in the process.

Pastors, young people! Do not let the season of 1921 pass without a school in your church. Hold it before July if necessary. In other places, get ready for it before you go to the B. Y. P. U. A. convention in Cincinnati. While there spend all the time you can with Rev. C. A. Carman at his booth, learning how to do the work.





# Religious Education



## International Uniform Lesson for May 29

MAKING THE NEIGHBORHOOD CHRISTIAN  
Luke 10:25-37. Golden Text: Romans 13:10.

By JOHN A. EARL

### The Lesson Text

It seems like a long distance between the question of the lawyer about gaining eternal life and the parable of the good Samaritan; but the distance is only an illusion, for the two are as close as cause and effect. The lawyer wanted to do something in order to get something. Jesus taught him that eternal life is not something one gets as a reward for good works; it is rather what one is. If one can be a neighbor in all that the word neighbor involves according to the story of the Good Samaritan, that is immortality.

### The Lesson Taught

Making the neighbor, making the neighborhood, and making the neighborhood Christian, mark the progress of the lesson.

### Making the Neighbor

Making the neighbor is primary. There can be no neighborhood without neighbors. And in making the neighbor it is necessary to understand exactly what is meant by the word neighbor. In the broad sense of the word it means a fellow man, a brother. It is in this sense Jesus uses the word in the parable. The lawyer had the narrower sense of the word in mind when he asked the question, "And who is my neighbor?" meaning, Is any man a neighbor who is not a Jew? Jesus turned the question in such a way that the lawyer was led to ask himself, "Am I a neighbor?" In the making of neighbors one must himself be a neighbor. All attempts at the uplift of society fail when the uplifter reaches down to lift up. One must be what he labors to make others be. Indeed, the best way to make a neighbor is to be a neighbor without any conscious attempt to make neighbors. The Good Samaritan did not minister to the wounded man in the consciousness that he was utilizing an opportunity to make a Jew a neighbor. He saw the man in distress and helped him without question or motive save the motive of sympathy for a fellow man who needed a friend.

The Samaritan was a neighbor to the stricken Jew despite religious distinctions, race hatred and class prejudice. These three things were strongly felt by the Jews and Samaritans just as they exist today between the Christian and Mohammedan. The Jew hated the Samaritan with a hatred equal to that of the Mohammedan for the Christian. But hatred on the part of the Jew did not deter the Samaritan from helping a Jew in trouble. The Samaritan was moved

by love which obliterates religious prejudice, race hatred and class separation. Love makes a neighbor, and nothing else will make a neighbor. If love is lacking, membership in the same church, or club, or union, or order, however rich its ritual, however honored its history, however exalted its ideas and ideals, will not suffice. Again we repeat, to be a neighbor is the only way to make a neighbor.

### Making a Neighborhood

Making a neighbor may be largely a personal matter; but making a neighborhood is largely a social matter. The story of the Good Samaritan helps us here only by suggesting the spirit in which a neighborhood must be made. The story says nothing about the method. To be sure, the spirit is vital and it will suggest the method; but in the social task of making a neighborhood organization is necessary. The method will depend somewhat on the neighborhood. A rural community will respond to one method, a small town to another method, and a city to still another method. Without discussing methods which space forbids, it may help us in organizing the methods to remember that the methods must run along the line of the common interests of the community. A rural neighborhood must be vitally bound together by its common interest in agriculture. Therefore the best organizer for a rural community is a man who knows farming and its problems by actual experience, and not some academic agriculturists. If we would make an industrial community a real neighborhood we must live among the workers as one of them, sharing their life, mixing in their pastimes, joining in their plans for industrial progress. This was the method of Jesus who being in the form of God thought it not a thing to be grasped to be on an equality with God, but emptied himself, taking upon him the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross (Phil. 2:5-8).

### Making the Neighborhood Christian

It is quite possible to make a neighborhood without making it Christian. A foreign neighborhood can be Americanized without being Christianized. It is important to teach all foreigners in America the language of the land and with it the ideals of our country. But to stop with that is to stop short of making the neighborhood Christian. A neighborhood can be socialized without making it Christian. Co-operative stores, elevators, packing houses, factories, may do well enough when efficiently and honestly managed; but they are not necessarily Christian. A neighborhood is Christian when it has the religion of Jesus Christ.

It may have churches and yet not be Christian. The Christianity of any neighborhood is proved by its simple, democratic living; by its broad, human sympathy; by its high moral character; by its care for the good name of its weakest member; by its modest, unassuming, altruistic service; by its fidelity to the principles of Jesus Christ; by its support of the church in worship, in work and in taking the gospel to the whole world.

## A Course in Christian Living for High School Pupils

CONVERSATION SEVEN

By F. F. PETERSON

*Question: What does one believe if he is a Baptist?*

Rom. 6:1-6, I Cor. 11:23-31, Matt. 28:19-20, Phil. 4:8-9.

This study must be largely a matter of information. Few of the young people could be expected to know much about the facts of the subject unless they had some previous instruction.

As an opening theme it would be well to discuss the various forms of church government, viz., Congregational, Presbyterian, and Episcopalian. Show the difference in the individual's recognition in these various communions.

Show the common possessions of the Protestant denominations in matters of faith and practice. After this is done there can be given a discriminating teaching on the differences, showing how the various denominations arose largely because of the neglect of certain truths. This can be followed by an announcement of the points that make one a Baptist.

I. When one believes the Bible is authority for faith and practice he is a Baptist.

II. When one believes in the direct approach of the individual to God, whom he may worship according to his own conscience and without any priestly intermediary he is a Baptist.

III. When one believes in a personal conversion he is a Baptist.

IV. When one believes that only the converted are eligible to church membership, he is a Baptist.

V. When one believes that baptism is by immersion and is a symbol of the death, burial and resurrection of our Lord he is a Baptist.

VI. When one believes in the independence of the church self governing and spiritual without any alliance with the state he is a Baptist.

VII. When one believes faith must be confirmed by service he is a Baptist.

VIII. When one believes that he has a personal responsibility for the world-wide enterprises of the Kingdom he is a Baptist.





## Our Own Folks



### W. A. Montgomery Honored

A unique event took place at the Lake Avenue Church, Rochester, N. Y., on the evening of April 25.

On that evening there was held a joint celebration of the fortieth anniversary of Mr. W. A. Montgomery's service as teacher of the Montgomery Men's Class in the church and the celebration of his sixty-seventh birthday. Approximately 200 members of the class gathered for the banquet and to pay him honor. The affair was an entire surprise to him. Among the guests of honor were Mrs. Helen Barrett Montgomery, his wife, and Mrs. Hannah Montgomery, his mother. All of the members of the class were the guests for the evening of one of the early members of the class, Mr. Geo. M. Wetmore.

The Montgomery Men's Bible Class has been an institution of large influence in the city of Rochester. An interesting phase of its history is its connection with the lives of Mr. and Mrs. Montgomery. The boys who formed the original class were being taught by Miss Nellie Barrett, with whom at that time Mr. Montgomery was "keeping company." When she left to go to college she urged upon him the taking of her class of boys. Naturally at

her request he acquiesced and thus began the forty years of service that he has rendered and the development of the class



W. A. MONTGOMERY

that is now one of the prominent classes in the city.

During the evening many tributes were paid to the teacher of the class. The finest tribute of the evening was the fact that everyone in the room felt that the tributes paid to his remarkable integrity, his high standards as a Christian leader and gentleman, his remarkable generosity and good judgment, were all well deserved.

The class presented to Mr. Montgomery an exquisite souvenir brochure made of parchment and bound in beautiful leather, the work of a well-known artist of the city. In the brochure was a beautifully worded dedication to Mr. Montgomery, an expression of appreciation of his services and the list of the entire membership of the class. All the lettering was done by hand in the manner of the old time manuscript with illuminated texts.

Mr. Montgomery has been a churchman of the highest type and has made not only his personal contribution to the work of the church through these forty years of work with his class and the Lake Avenue Church which he loves, but has made a great contribution to the work of the kingdom in the sacrifice that has been his in giving Mrs. Montgomery so freely to denominational and kingdom service.

### Sunny Southern California

By FRANK DURHAM

Day before yesterday we thought the world was better than it really was; yesterday we thought it was worse than it really proved to be; today we give ourselves a private lecture on the folly of basing large conclusions on a few bits of information, and are trying to "see things in the large." We look upon our constitutional amendment and see the better day approaching, but we do not expect to see all classes of society instantly rise up and take long steps toward moral goodness. Here in Southern California the law finds some rough sledding; but we also see some real benefits. By no means do we say that the law cannot be enforced; for, viewing the question in the large, we discover a dependable part of our population who will seek no rest until public sentiment is fully enlisted and crystallized into laws which will be intelligently administered for the safeguarding of our men, women and children. A little while ago we thought Christianity had advanced farther than was really the case. Later we heard that Christianity had failed. The larger view has given us a balanced judgment, as distance gives a better perspective. The people now know that Christianity moves right on, and the situation was not as bad as it looked. Christianity is no coward at heart. She grapples with situations. And where the difficulties are greatest she wins her greatest triumphs. "She sees the best that glimmers through the worst." She will not let any catastrophe permanently cool her hope, or upset her plans, or slacken her work in saving men.

Just now we are seeing among all our churches a deeper evangelistic spirit than

has been known in years. Yonder in the mountains, last September, scores of our pastors went apart for a three-day's "Pastors' Retreat." It was specifically a time of prayer for all our churches, and for each church and pastor by name. What was then asked of God we gratefully acknowledge that he has given. A partial and unofficial list of the churches that have been richly blessed is here given. The figures are changing from week to week; but the conversions and baptisms are somewhat as follows: Whittier, thirty; Orange, six; Ocean Beach, nine; Holtville, sixteen; Brawley, twenty; El Centro, sixty-eight; Van Nuys, thirty-five; Bakersfield, thirty-eight; Calvary (Pasadena), forty-five; South Pasadena, nine; and among the Los Angeles churches—Hoover Street, twenty; Trinity, fifteen; Lincoln Heights, thirty; Immanuel, twelve; Highland Park, fourteen; South Park, seventeen; Atherton, twelve; First, sixty; Temple, seventy-four. Equally encouraging, no doubt, has been the experience of others in our convention field. All this is significant when it is remembered that our churches have been doing the largest bit of missionary giving in their history—from 50 to 100 per cent more than in previous years, and in many cases much more than this. This state-wide experience is heaven's answer to a people who have but partially met the challenge, "Prove me now herewith." What might we not expect should we go all the way and "bring all the tithes?" This certainly would include more than financial items. It would certainly mean the bringing of "all the tithes" of our intellectual abilities to the work of teaching in our Bible schools, so that the great Christian truths would have their finest

setting. And what if "all the tithes" of our most richly-cultured spiritual nature were loyally and lovingly laid before God? The fact is, that evangelism is not simply a specialized message and method and a form of appeal, but is the fruitage of a well-nurtured, spiritually-cultured life.

It was a strategic move for the Kingdom that gave us the regional conferences held recently at several places in the state. San Bernardino, Pasadena, Santa Barbara, Hollywood, Los Angeles, Long Beach, and San Diego were the focal points. Among the special speakers were Dr. J. H. Franklin, Miss Ruth Shipley, and Rev. Edwin R. Brown. It is wholesome when our leaders help us all to feel that the task belongs to all of us, and that what must be faced in our general offices can be better met when the whole denomination knows all the problems. Then, too, the fresh look at the work that awaits us is inspiring and inviting. The sessions were marked by keen interest and a courageous outlook. Nor did the influence cease with the days of the conference; many churches had echo meetings for their own people. As a people we are getting under our load.

When a fine thing is done we wonder why we did not do it sooner. We are thinking of the "International Baptist Seminary, Spanish-American Department," which is getting under way at the Christian Center, Los Angeles. This has been the dream of Dr. George L. White and Rev. J. B. Fox for years. Now it is fulfilled; at least, it is making a splendid beginning. Prof. J. F. Detweiler is dean of the school, Dr. White is secretary-treasurer, and Dr. W. F. Harper the director. A board of managers of about a dozen men give direction to the work.



When one considers the many thousands of Spanish-speaking people in California and adjoining states, and that we now have this school for the training of the pastors in service, and others who shall become pastors and teachers, there is a thrill of gladness and a substantial foundation for the hope that we may invade Mexico with the gospel, and that this may be accomplished by those who have been truly taught the way of Christ and, returning to their own country again, take Him with them. After all, may not this longer process be the shortest method by which to solve the "Mexican problem"? How otherwise shall we "alchemize old hates into the 'gold of love'" and link the two great republics in the bonds of brotherhood?

### Missionary Education Conference

Plans recently announced for the Missionary Education Conference at Silver Bay, on Lake George, N. Y., July 8-18, reveal several features that make this conference different from all other conferences. The first of these is the degree of specialization made possible by this year's program. Four two-hour normal classes will be offered to those who wish to learn how to lead mission study classes. During the first hour the members of the classes take turns in leading, each for a brief period, according to a carefully pre-arranged plan. During the second hour there is practical criticism and discussion of methods. In this way the classes combine the making out of assignments in consultation with small groups, observation of varied methods of teaching, a brief practice period for each individual, and criticism of methods by an experienced leader. These classes are not exclusively for those who have had considerable experience in mission study, but for all who expect to lead mission study classes.

The second point of distinction is that three or four open parlaments will be held each day on the general subjects of mission study, including the Church School of Missions, Missions in the Sunday School, Missions in the Young People's Society, and, if desired, the work of the Woman's Missionary Society. This will make possible a very high degree of specialization not found at any of the denominational conferences.

A number of one-hour mission study classes will be offered for those who do not expect to lead classes and for those interested in Sunday school and mission band work there will be three attractive courses in graded missionary education instruction in the church school. Classes will also be offered in missionary education through dramatics and in Christian stewardship.

The strength of the platform meetings is assured by the presence of such speakers and preachers as Robert E. Speer, John M. Moore, Tyler Dennett, James F. Walker. The program of the conference has been arranged by a committee headed by Dr. T. H. P. Sailer, professor of missions in Teachers College, Columbia University. In addition to Dr. Sailer the list of instructors includes such well-known leaders of missionary education as Miles B. Fisher, Fred Eastman, Mrs. Sophia Lyons Fahs, Miss Marie Preston, and Mrs. A. T. Taylor. Among the missionary education secretaries expected to take part in the conference from the various denominations are William A. Hill, Baptist; Miss Ruth I. Seabury, Congregationalist; B. Carter Millikin, Presbyterian;

Miss Gertrude Schultz, Presbyterian; Miss Laura F. Boyer, Protestant Episcopal; Mrs. M. J. Gildersleeve, Presbyterian and Ralph E. Diffendorfer, Methodist. The entire faculty will consist of about twenty experts on missionary education. Full information regarding the conference can be secured from The Missionary Education Movement, 150 Fifth Avenue, New York City.

### Resignations of Dr. West and Dr. Poteat

The financial objective of the New World Movement, viz., \$100,000,000 for the work of all participating organizations during the five-year period, has not yet been attained. This prevents any of the organizations from carrying forward their work on the scale contemplated. Under these circumstances, at the annual meeting of the board, a committee on correlation was appointed to study the present organization and future activity of the General Board of Promotion. In order that the board might be entirely free in its consideration of the whole situation, Dr. R. M. West and Dr. E. M. Poteat have presented their resignations respectively as executive secretaries of the departments of life work, and prayer and stewardship. These two men have thus shown a spirit of generous self-effacement and loyalty to the denomination.

The resignation of Dr. West was accepted by the Administrative Committee at its meeting held in New York, April 20. The resignation of Dr. Poteat is in the hands of the general director and will be presented at the next meeting of the committee, May 27.

The untiring services of Dr. West and Dr. Poteat have given us a good beginning in the lines of activity contemplated in establishing these two departments, and their spirit of cooperation and their devotion to all the interests centering in the New World Movement program, will be held as a cherished memory by those who have had the joy of fellowship with them during the period of their services. —J. Y. AITCHISON, General Director.

### Boston Letter

By CHARLES H. WATSON

#### An Annual and a Jubilee

The "Annual" was the first meeting of the New England District of the Woman's Home Mission Society. The Jubilee meeting was the fiftieth anniversary of the Woman's Foreign Missions Society. Both gatherings were centered in Boston, and both were notable and close together.

The Home Mission Society gathered in Clarendon Street Church, April 25-26, and brought a large representation from the entire district. The outstanding event of the meeting was the retirement of Mrs. George W. Coleman from the presidency, after a service of thirty-one years; twelve years as president of the New England branch, and nineteen as vice president of the national society. It is a long and conspicuously valuable service that Mrs. Coleman has rendered to the cause, and the resolutions passed that appreciated her character, ability and intelligent consecration and leadership so long given without stint, were emphasized with admiration and affection.

#### The Program

Naturally in the addresses, the various features of the home work were set forth. Mrs. C. W. Aiken of Brooklyn, N. Y., spoke on our Southern Schools, Mrs. G. W.

Coleman on "A Message from Spelman," Miss Viola Olson of Providence on "Our First Work among the Portuguese," Miss Ruth D. French on "My Friends, the Japanese," Rev. Albert J. Dahlby on "Save America and Save the World," and the closing address was by Miss May Huston of New York on "A Program of Missionary Education for the Local Church." Mrs. Florence C. Thomas of Brockton is the new president. The loving cup awarded annually to the association making the best record went this year to the Narragansett Association of Rhode Island.

#### The Jubilee

The fiftieth anniversary of the Foreign Mission Society began as the other anniversary was concluded. It was a three-day's meeting, and the different sessions were held in First Church Boston, First Church Newton Center, and Ford Hall. Ample preparation for so important a celebration appeared in the different features brought into the program and in the distinguished participants and their addresses. From beginning to end it was just what such an occasion should be. It was earnest and strong, and at times became inspirational and brilliant. Every part of the great world divisions in woman's missions contributed to it either through missionaries, or conspicuous native representatives from distant fields.

The historic celebration was at Newton Center; the working sessions were in First Church, Boston, and the social feast and grand banquet in Ford Hall.

#### High Lights of the Jubilee

The fact is the entire celebration was in pretty high light, and it is not easy to specify the outstanding features when all through there was such a variety in the events that compelled interest and awakened response. The general verdict was that the Baptist women know exactly how to do things. This seemed to have been a conviction beforehand among the churches, for they poured in their delegations of women, completely filling the spacious churches. There was an atmosphere of confidence and expectation. The well-designed program embraced all the successive developments of the society's work, and they got into the interesting reports, and were all graphically pictured in the "Golden Jubilee Pageant" given at Newton Center on Wednesday evening.

The able and brilliant leadership of the woman's work was completely apparent in the Jubilee as it progressed. The elements that enlivened the atmosphere of it were those that create a sustained enthusiasm. They kept everybody happy all the way through. The great master-stroke that made the success of the women's missionary effort so realistic was the actual presence of those native girls from the foreign fields, who were really cultivated and competent women preaching, teaching and healing in India, Japan, and the Philippines. It seemed like a golden crown on the work of fifty years.

#### The Jubilee Banquet

At the banquet in Ford Hall Thursday evening, 750 were present. This occasion was the glad spiritual culmination, and brought an impressive emphasis upon all the preceding historical and inspirational recitals. Mrs. Lucy W. Peabody was presented as toast-master, and she presided with all her tact and charm. It was a happy thought to have those compact salutations given to us in perfect English by the Oriental messengers. Admirably did they prepare us for the longer



talks of Pres. Pendleton of Wellesley College and Pres. Faunce, of Brown. Miss Pendleton's recent tour of the mission fields enabled her to speak from the very heart of the occasion; and Pres. Faunce's long interest in women's missions moved him to set the celebration in its largest relations. Then came as a befitting illustration of the half century of achievement, screen pictures of faces and scenes that have marked the periods of progress on mission fields, interpreted by Miss Nellie G. Prescott, the foreign secretary. Certainly as a Jubilee it was "Golden"!

#### Some Other Events

Mrs. Lucy W. Peabody gave the Ministers' Conference a thoughtful hour on Monday. She spoke on the "significance of the Women's Jubilee." She pungently raised this pointed question: "Does the Jubilee mark the end or the beginning of the specific work of our Baptist women?" That challenge aroused tense interest and provoked the average ministerial mind to earnest cogitation. Mrs. Peabody's address, being plain-spoken and coming with unchallenged knowledge and authority just before the great gathering at Des Moines, was of the epoch-making quality for Baptists. Everything was said in the best possible spirit, and all real difficulties sympathetically treated. But the conviction uttered that was very convincing was this, that "organization" and over-head control had not helped our women up to date, but were cutting an essential nerve in our Mission organism.

It was a "call" that the men were not answering that compelled the women to organize fifty years ago. The women have answered it—how fully and efficiently the Jubilee program and enthusiasm showed. For avoiding deficits and disasters, and for competent and economical administration in missions, our Baptist women wear the palm. After Mrs. Peabody's address, and the Jubilee record of their work, every minister said, "Help those women; and hinder them in nothing!"

#### Bernard Clausen

Pres. Bailey hit a high mark in his first Social Union meeting. His upper sleeve will have to be pretty big to draw from it a succession of successes like the May meeting. In the music and the speaking the gratification was equal. Both the singer and the speaker were at one in their "Comments on our Modern Religion." That was the theme, and the comments were found in songs that were exquisitely and feelingly sung. Mr. Raymond Simonds is a glorious tenor who sings "with grace in his heart." Rev. Bernard Clausen, pas-

tor of the First Church, Syracuse, N. Y., proved himself a preacher by divine right. We all heard him gladly. The glow of youth; its joy in high service; the ease of its unconscious self-expression while absorbed with gospel truth—all this goes to make up an indefinable charm. We were under the spell of it. The fear of God, the care of God, the nearness of God, the ministry of man to man, the conscious ecstasy of the helpful Christian touch, man with man, in a world of test, trouble and triumph, were made realistic beyond what we are accustomed to hear. Mr. Clausen has won us.

### Wisconsin News and Notes

By ROBERT W. SHAW

#### Some Official Changes

Dr. D. W. Hulbert, for more than twenty-five years secretary of the Wisconsin State Convention, the oldest state secretary save one among our Northern Baptists, has resigned to take effect May 31. Dr. A. LaGrande, for the past five years pastor of the Central Church, of Kansas City, has been selected as his successor, and will begin his work June 1. Dr. LaGrande is a Wisconsin boy, a graduate of Wayland Academy and Brown University. He has held pastorates in Wisconsin, at Omro, Bangor and Appleton, three of the churches that are representative of our Baptist work outside the large cities. He was pastor at Pella, Iowa, a college town, and has been offered the presidency of two of our Baptist colleges. He has served in Quincy, Ill., and now for five years in Kansas City. Dr. LaGrande brings to his new work an experience reaching over a number of years in the active pastorate, as well as always being identified in the larger work of the denomination. He comes to a great field with many problems, but also with many opportunities.

#### Church Vacation Schools

During the last week in April our director of religious education, Rev. C. A. Boyd, and Dr. Thos. S. Young, conducted a school for vacation school leaders at Fond Du Lac. The enrollment was eight, and the time was spent in going over the whole field of religious education. These persons will be able to appreciate the matters of religious education—Sunday, week-day and vacation—now more than ever after having been in this school.

Last year there was but one vacation school among the Baptists of Wisconsin. This year eight are in contemplation, and others are being considered. Such intensive institutes as these are much more valuable to the minister, than the inspira-

tional addresses so often given on the subject at our associations and conventions.

#### Standard Sunday Schools

Last year there were but three such schools in Wisconsin. Honey Creek has had such a school for six years, and Fond du Lac and Garfield Avenue of Milwaukee have each maintained such a school for more than one year. But this year Sheboygan Falls, South, Milwaukee, Waukesha, Wauwatosa, Delavan, Millard, Silver Lake, Appleton, Lancaster and LaCrosse have been added. This makes thirteen such schools in Wisconsin, a great gain over previous records.

#### The Associations

The time for the associational meetings have arrived. The first two were held the first week in May. The Dodge Association met at Portage, and the Milwaukee Association were the guests of the West Allis Baptists. These meetings have been largely attended and the inspiration has been good. Dr. D. W. Hulbert is giving his valedictory at these meetings on, "Wisconsin Baptist Progress in Twenty-five Years." It is a great story and should be in print.

#### Some Old Baptists

Mrs. Lyda McKenzie, a member of the Bangor Church, recently celebrated her 103rd birthday, and Miss Bashua Cornwall, of West Allis, has passed her 101st milestone. These people still maintain an unusual interest in their churches. Miss Cornwall came to Wisconsin in 1838 and has lived on the same farm ever since. She was baptized when eleven years of age.

#### All Aboard

A number of the pastors and others are beginning to make plans for the convention at Des Moines. Quite a delegation are planning on going. But on every hand we hear these words, "Well I do not know whether I want to go or not, because I do not fancy another ten days like we had at Buffalo." Let us pray that it may be otherwise.

Milwaukee, Wis.

### Baptist Commissioner for Europe Visits American Baptists

By JAMES H. FRANKLIN

At the conference held in London last July, which was attended by representatives of Baptist groups in almost all sections of Europe except Russia and Portugal, one of the most important steps taken was the election of a Baptist Com-

## Pillsbury Academy For Boys

45th year. Exceptional advantages in equipment and in training on most reasonable terms because of large endowment. Prepares for college and business. Individual instruction. Military drill. Manual training. Modern equipments, motor lathes. Campus of 15 acres, 8 buildings. Gymnasium. Swimming Pool. Strong athletic teams. Unusual opportunities in

### Orchestra and Band Music

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Early application advisable for September term. Address

**MILO B. PRICE, Ph. D. Principal,**

**Owatonna, Minnesota**



missioner for Europe, to serve missionary organizations in all parts of the world in the execution of their plans for rendering assistance to their spiritual kinsmen in European countries.

Rev. J. H. Rushbrooke, M. A., then the pastor of Hamstead Church, London, who possessed extraordinary qualifications for the office, was unanimously elected, and since November first has been giving himself exclusively to his new task. First of all he devoted himself to the organization of committees in various European countries, for the distribution of relief funds sent by Baptists in England, Canada, United States and Scandinavia. Since January 1 he has made three visits to the continent, giving special attention to conditions in Czechoslovakia, Hungary, Roumania, Austria and Poland. He has just returned from a special visit to Roumania where he investigated the reported persecution of Protestants in that country.

Mr. Rushbrooke has come to America upon the special invitation of the foreign mission board of the Southern Baptist

Convention and the American Baptist Foreign Mission Society. He will attend the meeting of the Southern Baptist Convention at Chattanooga this week and will then proceed to Toronto, Canada, where McMaster University is to confer on him the degree of Doctor of Divinity. After spending a few days in Canada he will return to the states and visit cities north and south, until the meeting of the Northern Baptist Convention at Des Moines, where he is to deliver one of the principal addresses. He is to speak there with the Rev. Charles A. Brooks, who, with Mr. Rushbrooke, constituted the commission which visited various sections of Europe last year and which was chiefly instrumental in securing attendance of representatives of groups of continental Baptists at the conference in London last July. These two men have rendered a service of very great value, and they will be heard at Des Moines with deepest interest. American Baptists give hearty welcome to Commissioner Rushbrooke!

M. Gross, and Mrs. Milton E. Fish. A glance at the program indicates that there will be many other privileges, such as open discussions, fellowship luncheons, stereopticon presentations, symposiums.

## Atlantic Coast

### MAINE

THE CHURCH IN OLD TOWN, desirous of measuring up to its opportunities, is planning extensive improvements to its property. It is the nearest Baptist church to the state university at Orono and is planning to extend its ministry to Baptist students there, of whom there are more than 200 now enrolled.

THE C. E. LOCAL UNION met with the Old Town Church on April 29. Speakers were Rev. Francis Bernauer of the First Church, Bangor, and Rev. Oscar Thomas of Bradley.

THE CHURCH AT EAST CORINTH is continuing to prosper under the leadership of the new pastor, Rev. E. S. Drew. The Sunday school is steadily growing. Congregations are large and the prayer meeting is deepening in interest.

MRS. VIOLET BAGLEY began her pastorate of the Kenduskeag Church on May 1. She will also supply Glenburn and West Levant on alternate Sunday afternoons.

DR. T. J. RAMSDALL has received a warm welcome at Charlestown where he began his pastorate March 1.

THE ANNUAL MEETING of the Columbia Street Church, Bangor, occurred on April 21. The treasurer reported all bills paid and a balance on hand. The report of the Sunday-school superintendent, Mr. Earl Herrick, showed that the average attendance for the last quarter was almost 300. In view of its growing constituency the church decided to employ a pastor's assistant, and by unanimous vote increased the salary of the pastor, Rev. John S. Pendleton, \$200.

## Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.*

## Pacific Coast

### SOUTHERN CALIFORNIA

SAN DIEGO, FIRST CHURCH, Rev. F. O. Belden pastor, held its annual meeting on April 29; over 400 persons, out of a total membership of 1099, were present. Of the 182 additions during the year forty-eight were by baptism, fourteen by experience, and 120 by letter. The debt on the building has been entirely provided for by subscriptions, \$10,000 of which were paid in cash during the past year. Nearly \$15,000 was raised during the year for benevolence, \$12,280 of which were given to the New World Movement. This was about three times as much as was ever before raised by the church for benevolences in one year.

REV. DAVID A. PITT closed his pastorate at Berkeley First, April 24. During the eight years of his ministry there, Mr. Pitt has received nearly 1000 members, has built and paid for a new house on a better site worth \$80,000; and last year the church pledged \$75,000 towards the New World Movement.

### Summer School of Missions May 29—June 3

This will be the thirteenth annual session. The meetings will be held at the Congregational Church, Ninth and Hope streets, Los Angeles. Two mass meetings are planned for Sunday afternoon, 2:45; one at the First Congregational Church, Mrs. Arthur W. Rider presiding; the other at the Hollywood Baptist Church, Mrs. Eva N. Dye presiding.

Some of the outstanding features of the school will be the study of the text books for the year. Mrs. Helen Barrett Montgomery will lead in the study of "The Kingdom and the Nations" (North);

Mrs. Hallie L. Hill has "From Survey to Service" (Douglass); Mrs. Eva N. Dye teaches the young people's book, "Playing Square with Tomorrow" (Eastman). The junior text books are: "A Noble Army" (Hubbard), led by Mrs. Frank P. Fiery, and "Stay at Home Journeys" (Osborn), led by Mrs. S. E. Cobb. Dr. James A. Francis of the First Church, Los Angeles, will have the "Bible Hour" each morning at 10 o'clock. Educational Exhibits, demonstrations, and dramatics will be in charge of Mrs. E. B. Allen, Mrs. Lillie

## The DIVINITY SCHOOL OF The University of Chicago

The Summer Quarter, June 20 to September 2, 1921. Courses in all departments. Special consideration given to church's duty in a period of reconstruction. The English Theological Seminary is open to those who have not had college training.

### THE DIVINITY SCHOOL

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1. *The Graduate Divinity School.* A large number of courses in all departments, leading to the degrees of A.M., D.B., Ph.D. Divinity students may take courses given by the Faculties of Arts, Literature and Science.
2. *Correspondence study* with University credit in all departments.
3. *Home study* without University credit through the

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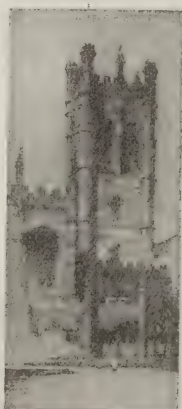
4. *Ministers' reading courses* with lending libraries. (Special Circular.) Also A. I. S. L.

5. *Complete series of text books* for Sunday Schools, preparatory schools, colleges and theological seminaries.

6. *Three journals.* "The Journal of Religion" (\$3.00). "The American Journal of Semitic Languages and Literatures" (\$4.00). "The Institute" for church workers.

For information Address

Shailer Mathews, Dean, Divinity School  
The University of Chicago





REV. A. M. Cox has accepted the call of the churches at Bradford Corner and North Bradford. It is understood that he will also supply the church at Hudson.

AT THE CLOSE of the evening service on April 24, Rev. F. Allison Currier, the new pastor of the Court Street Church, Auburn, baptized five recent converts.

COBURN CLASSICAL INSTITUTE has a senior class of fifty-two, forty of whom will enter college. The state conference of the Y. M. C. A. was recently held at Waterville, and the Institute had a large delegation. Dr. E. M. Poteat was a recent visitor who addressed the student body.

#### NEW YORK

##### Anniversary Week in Buffalo Association

In Buffalo Association an Anniversary Week program in the interest of the New World Movement has been carefully planned and vigorously executed by a strong committee on promotion, of which Dr. E. H. Dutton, executive secretary of the Buffalo Baptist Union, is the efficient chairman. A special feature of the program was a series of conferences in a dozen churches outside the city during the week of April 17. The conference party included Dr. E. H. Dutton, the leader; Dr. F. P. Lynch, medical missionary of the Belgian Congo; Dr. R. M. West, of the General Board of Promotion; and Dr. W. B. McNinch, associational missionary. In addition to these Mrs. Leon Harring, Mrs. Geo. A. Jackson, and Miss Cora A. Estabrook of Buffalo participated in various meetings and presented different phases of women's work.

The conferences were opened at East Aurora Sunday morning and evening and were continued at Lancaster Monday evening. Tuesday was a busy day with meetings at Eden Center in the morning and afternoon and at Hamburg in the evening. The Arcade church gave the conference party a royal welcome on Wednesday afternoon and evening. Dr. West was obliged to go to New York from this point and the remainder of the party proceeded to Springville on Thursday. They visited en route the church at Sardinia, a noble historic landmark nearly a century old

and the mother of a half dozen other churches in the vicinity, but now unhappily closed for lack of support. The small church at East Concord was also visited.

Two conferences were held at Springville. The party started early Friday morning for the most strenuous day of the trip, covering Holland, Java Village, and Strykersville. Saturday morning a trio of weary speakers made their way over bad roads and through a pouring rain to meet a small audience at Marilla, after which they returned to Buffalo and parted to keep various Sunday appointments.

KEUKA COLLEGE was closed at the beginning of the war. Since then it has been included in the budget of the New World Movement and is to reopen Sept. 21, as a standard college for women. The building has been repaired and the campus and lake front improved at a cost of more than \$60,000. A large class of well prepared freshmen is registering. One-third of the whole number now registered are to prepare for missionary work and the majority of the others are to enter the teaching profession. An able faculty of experienced teachers has been secured. Dr. Homer C. Lyman of the International Sunday School Association, Sunday-school efficiency department, is to be at the head of the department of Christian leadership and social service.

#### NEW JERSEY

VINELAND, FIRST, A. Stokes Watson, pastor, had 600 to hear Bucknell University glee club. Twenty were baptized Easter Sunday. The church has exceeded its pledge to the New World Movement and given \$250 for Near East Relief. An Edison-Dick mimeograph has been added to the equipment. The pastor has been re-elected chaplain of the Roosevelt Post of the American Legion.

BAPTIST MINISTERS of North New Jersey and their wives were entertained at Scotch Plains Memorial Parish House, Monday, April 25. Guests brought their lunches and the ladies of the church served tea, coffee and ice cream. The parsonage was built in 1786 and is still occupied by Pastor J. Madison Hare. The

parish house is a gift from Dr. J. McKennan Coles and his sister in honor of their father and grandfather. After the luncheon Dr. Coles invited and conveyed the guests to his "Deerhurst," one of the most beautiful country places in America. At the parish house the church is carrying on a remarkable community program.

#### EASTERN PENNSYLVANIA

KEYSTONE ACADEMY is closing its fifty-second year of honorable service to the denomination with the largest graduating class in four years. The class numbers eighteen, three of whom are girls. Of the fifteen boys, thirteen definitely expect to enter college, and about half have already been accepted by the colleges of their choice. In the history of Keystone more than seventy per cent of the boys who have graduated have entered college. One of the graduates will enter Colgate and one Denison to prepare for the ministry, and two will enter Franklin-Marshall to prepare for the medical profession. There have been eleven students who have decided for the ministry enrolled this year.

#### WESTERN PENNSYLVANIA

BUTLER, FIRST, Robert T. Ketcham, minister, had a great revival campaign with Evangelist F. C. Slocum of New York. More than 200 confessed Christ. At the last meeting two successive services were held to accommodate the crowds that twice filled the house. As the first audience was filling out the second filled in. Pastor Ketcham conducted the chorus choir and Miss Grace Slocum served as accompanist. This campaign made the greatest impact on this city of 30,000 of any evangelistic campaign ever held there.

IN MEETING ITS APPOINTMENT for the New World Movement, the Sewickley Church, Rev. J. S. Stone, pastor, has increased its beneficent offerings 250 per cent over last year.

BETHANY CHURCH, MONESSEN, held its annual meeting on April 7 with a high percentage of the members present. Among the reports presented, special mention should be made of the Sunday school which raised \$1,000 during the year; of the Woman's Aid Society, which is helping liberally toward the payment of the parsonage debt; and of the B. Y. P. U., which has doubled its membership in the last four months. The church is not only maintaining its standard while without a pastor, but the attendance has actually increased during the past six weeks.

THE CORNER STONE of the new Park Church, of McKeesport, Rev. W. R. Hill, pastor, was laid with impressive services Sunday afternoon, April 24.

THE ANNUAL RALLY of the B. Y. P. U. of the Pittsburgh Association was held at the Sandusky Street church, Dr. A. J. Bonsall, pastor, Friday evening, April 22. The new officers for the year are: president, Mr. B. D. Cobner; vice president, Mr. C. H. Bolibaugh; recording secretary, Miss Ethel Turner; corresponding secretary, Miss Marion Clark; junior leader, Miss Pearl Leslie.

ON EASTER SUNDAY at the Linesville Church, Rev. J. F. Miller, pastor, nine persons united with the church by baptism and two by letter. Pledges to the New World Movement are paid up. Generous offerings have been made to Chinese and European relief.

REV. RICHARD M. CLOUD died at Gold on April 1, aged 64. He was graduated from Rio Grande College, Ohio, ordained

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in 1880 and served as pastor for forty years, preaching at Campaign, Blanchester and Pleasant Grove in Ohio; at Elmira and Phoenix, N. Y.; at Onsted, Mich. and Lincoln, N. Y. He has been in poor health for three years. He leaves a wife, two sons and a daughter. Bro. Cloud was a man of great ability as pastor and preacher.

#### WEST VIRGINIA

IN A CAMPAIGN under the leadership of Dr. F. H. Divine, the Highland Church, Huntington, recently pledged the sum of \$80,552 for a new church building. A lot in a desirable location had already been purchased and paid for. The achievement is a remarkable one. The Highland Church was organized in 1914 with thirty-nine members; it now has 270 members, of whom 208 are resident. The Bible school has an enrollment of 305 with an average attendance of 250. Rev. Arthur Hank is the present pastor, his term of service dating from June, 1917.

## Mississippi Valley

#### SOUTH DAKOTA

REV. G. ELTON HARRIS has just completed three years of service with the First Church, Sioux Falls. During this time 226 persons have united with the church of whom 114 were baptized. The Sunday school on a recent Sunday had 384 persons present, the largest number in its history.

#### IOWA

CALVARY, DAVENPORT, Sunday school, during the past two and one-half years of Dr. Houser's pastorate has more than doubled. Over 240 have been received into our fellowship, the greater part by baptism, and nearly every week new members have been added. The finances have passed any preceding period in the history of the church, the total local budget last year being over \$15,000. The Chapel under the care of our asst. pastor Rev. J. H. Durham is doing splendid work. Recently the pastor was drafted by the governor of the state to serve on a board of arbitration concerning a misunderstanding between the Tri City Street Railway Co., and one of its employees. We send the Pastor and wife to Des Moines and expect a number of our members to go.

#### INDIANA

TWENTY-EIGHT DIPLOMAS in the new Standard Teacher Training course have gone this year to classes in Indiana. Gas City had the largest class, with twelve members. The pastor, Mrs. N. B. Leslie, is teacher.

#### MICHIGAN

FRED B. DAVIS, pastor-elect of Saginaw, First was regularly ordained on Friday, April 22. Rev. Frederick Allen of Bay City was moderator and Rev. T. E. Hoakley of Midland, clerk.

MELVIN, with Pastor R. Place, has gotten out debt, put in electric lights, repaired the parsonage and had a great revival; and the pastor is resigning.

#### Washtenaw Association

With sorrow on the part of the older members of the various churches in the Washtenaw Association, yet loyalty to Baptist plans for larger things in the kingdom, the delegates from the six churches of the association met in the annual sessions at the Ypsilanti church voted to accord with the advice of the state leaders and unite with Wayne and

Lenawee Associations for their next annual gatherings, thus ending the Washtenaw Association. Splendid speakers, snappy business sessions and optimistic and enthusiastic in all things discussed marked the two days, April 26-27. Moderator C. E. Patterson was retained in office until such time as the churches shall have been received into other groups. Miss Jessie Everett of Milan is clerk and treasurer. Speakers from far and near made a fine programme including Miss Fannie Northcote of Swatow, China, Prof. and Mrs. L. E. Martin of the Telugu work, India, Dr. H. L. Stetson, president of Kalamazoo College, and Mr. G. W. Lawrence of Lansing, directing the rural work for the state. Rev. F. M. Spooner of Milan preached the annual sermon. Rev. J. Mason Wells gave a fine address upon Sunday-school work and Rev. Milo S. Waller of Onstead related experiences in his successful work at Onstead. The churches reported a growth in membership by baptism far beyond any recent years while the larger churches and some of the smaller ones report benevolences as doubled and in the case of Ann Arbor and Ypsilanti nearly tripled, with an expenditure for local work nearly doubled. Altogether it was a meeting which suggests that the Baptists of Michigan are to report a banner year his summer since this is one of the first associations to meet for the year.—C. S. Burns.

THE IRON MOUNTAIN CHURCH, on May 1 received seven new members. Rev. Paul Hallin, formerly of Willmar, Minn., is at present supplying this church.

#### MINNESOTA

BETHEL INSTITUTE at St. Paul has thirty of its forty male students engaged regularly in preaching, and others preach occasionally. Olivia Johnson Memorial Movement is raising a memorial fund in memory of Olivia Johnson of the Philippines. The student volunteer band has 19 members. Plans are being drawn for a girls' dormitory. Enrollment in the Academy has been the largest in the history of the school. It reached 241, and sixty-two will graduate this spring.

#### KANSAS

REV. GEO. W. BROOME has accepted a call to the Smith Center church and is on the field.

AS A RESULT of the recent meetings held by Pastor Cochran at Parsons there have been up to date about 120 additions to the church. During the past several months nine young people have dedicated their lives to Christian service and three young men have recently been licensed to preach.

THE FIRST CHURCH OF TOPEKA held its annual meeting on April 26, with all bills for the year paid and a little money in the treasury. There was a good net increase in the membership, and the Sunday-school has had the largest enrollment and attendance in the history of the church.

REV. W. G. HOOPER of Pueblo, Col., has been called to the pastorate of the Jetmore church and will come on the field the first of June. Mr. Hooper has been doing colporteur work in Colorado for the past two years.

REV. B. L. SUNDRUM, until recently pastor at Sterling, has been asked to become stated supply for the Barnard Church, and it is more than likely he will become regular pastor later.

PASTOR E. L. WRIGHT of Quinton Heights Church, Topeka, is rejoicing in a splendid year's work. The membership has been considerably increased, and the Sunday-school has gone from a mere handful in attendance to more than eighty at present. This is a mission church at the south edge of Topeka, and is now greatly in need of enlarged quarters.

THE PHILLIPSBURG CHURCH and the denomination have suffered a great loss in the recent death of Dea. J. W. Edwards. He has been a member of that church since the pioneer days in that section of the state. He lived a consistent and helpful life. Under the leadership of Pastor L. E. Griffith a basement is just now be-

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ing completed under the present building. This will add much to the equipment for Sunday-school and young people's work.

#### ILLINOIS

PURSUANT TO THE FINDINGS of a regularly called council which met in the First Church, Atlanta, Pastor W. W. Ayers was on April 26 ordained to the gospel ministry. The sermon was preached by Dr. J. L. Jackson, of Bloomington.

REV. FRED BALDUS, a member of the graduating class of William Jewell College, has accepted a call to the First Church, Amboy, and will begin his work there June 1. On Sept. 14 he will begin the regular three-year course at the Northern Baptist Theological Seminary, Chicago.

THE JACKSONVILLE CHURCH is prosperous under the leadership of Acting Pastor A. P. Powells. On a recent Sunday the T. P. A. Association attended the morning service in a body.

THE OLD UNION CHURCH, near Jacksonville, has had a great awakening along Sunday-school lines, having had 250 present on a recent Sunday. Pastor L. H. Williams is leading on to victory.

PASTOR R. V. WRIGHT of Ashland, who recently came from the southern part of the state seems to be the right man in the right place.

THE ALSEY CHURCH has been without a pastor for some time. There is here a real opportunity for a good man, at least on half-time.

#### Convention Credentials

Dr. W. C. Bitting, secretary of the Northern Baptist Convention, has sent me credential cards for the delegates from Illinois to the Northern Baptist Convention at Des Moines. Every Baptist church is entitled to send one delegate and one additional for every 100 members. Any church or person intending to go can send to me for the credential cards and have them filled out by the clerk of your church.—E. P. Brand, Normal, Ill.

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#### NEBRASKA

THE FIRST CHURCH, OMAHA, reports \$24,396.71 raised during the last year for all purposes. There were 115 new members reported, forty-six of whom came by baptism.

THE WORLD WIDE GUILD of the First Church, of Fairbury recently gave the missionary play, "The Pill-Bottle," to a crowded house.

THE CHURCH AT WYMORE has been rejoicing in a revival in which a large number have been added to the church and now mourns the fact that its pastor has resigned to go to Oregon. They feel, and rightly, that one year is too short a time for pastor and people to do their best work together.

EASTER SUNDAY was marked by the dedication of beautiful organs by two of our churches. The First Church, Lincoln, has placed a wonderful organ in its newly-decorated auditorium, which is crowded at nearly every service. The church at Norfolk observed the first anniversary of the dedication of its beautiful house of worship by dedicating a beautiful new organ on Easter Sunday. Dr. Fowle preached the sermon in the morning and Dr. W. H. Bowler in the evening. The following evening the church was crowded at a public recital.

THE CHURCH AT FREMONT has called Rev. Fred Young of Westport, Ind. If he comes he will find a great opportunity. During the three years R. B. Favoright was pastor, 131 new members united with the church; about \$23,000 was raised, nearly half of it for missions; and the church went over the top in the New World Movement.

DR. HUGHES is getting a splendid start at Sumner where a brotherhood has been started and several new members received.

## Rocky Mountain States

#### ARIZONA

THE FIRST CHURCH, PRESCOTT, held its annual meeting and roll call on April 20. Reports from every department showed marked advance. The church went over the top in the New World Movement last April and this year advanced 350 per cent in gifts over other years and raised a good sum towards a new church building. The pastor, Rev. C. P. Morris is in his third year with the church.

#### WYOMING

PASTOR S. P. BRIGHT at Laramie recently had Evangelist Ray Palmer in a successful campaign. He recommends Mr. Palmer highly.



## Fresh from the Field

Mrs. Anna W. Hakes, the mother of Mrs. M. C. Treat, of Pasadena, Cal., and of Mrs. Charles W. Gale, of Norwich, Conn., has recently celebrated her one hundred and first birthday. Numerous friends gathered at the residence of Mr. and Mrs. Treat at Pasadena, where Mrs. Hakes makes her home, in celebration of the occasion. Among the friends from the East who were present were Dr. and Mrs. A. H. Strong of Rochester, N. Y., Dr. and Mrs. O. P. Gifford of Boston, and Dr. J. H. Franklin of the Foreign Mission Society. Although conscious of the weight of years on her shoulders, Mrs. Hakes enjoys excellent health, finds much pleasure in contact with her friends, and is keenly interested in the movements of the day.

Hudson Avenue Church, Detroit, Rev. Robert White, pastor, is experiencing both the discomfort and the exhilaration of crowded services, and is working hard to get funds for a new building on Grand River Avenue in a new district of 100,000 people where there is no Baptist testimony. Fifteen recently united with the church.

The men of the First Church, Melrose, Mass., led by Rev. Luther G. Barrett, put into the hands of the pastor on May 2 a liberal check to cover all expenses to the convention at Des Moines. Next!

At a farewell reception on April 27 to Rev. and Mrs. E. Carroll Condict at the Grace Church, Trenton, N. J., Mr. Condict was surprised with a gift of \$150. Mr. Condict and family sailed on May 5 from New York on the "City of Sparta" for Bombay, returning to their station at Thayetmyo, Burma where they served one term as missionaries. He is the only white man who speaks the S. Chin language. He is a charter member of the Grace Church, Trenton, N. J., and was ordained there in 1911.

Dr. O. P. Gifford is the stated supply of the First Baptist Church of Pasadena, Cal., which has been pastorless since Dr. S. W. Cummings undertook the work at Ruggles Street, Boston. Dr. Gifford is reported as doing possibly the best preaching of his life, and even the Sunday-school rooms and the galleries are frequently crowded with people who wish to hear him.

Dr. Charles A. Fulton is just completing his second year of service as pastor of the First Church of Colorado Springs, Colo. This church is one of rather unusual importance in the West,

and its ministry touches the ends of the earth. The delightful climate attracts tourists and health seekers from almost every section of America and from other countries as well. The church is making splendid progress under Dr. Fulton's leadership. During the first four months of the year there were fifty-seven additions to the membership.

At the funeral service of Rev. G. N. Thomsson, held in the Ninth Street Church, Cincinnati, of which he was associate pastor, Rev. John Robertson, an old friend, gave this testimony: "G. N. Thomssen was a scholar, and many are the hours we have talked together on the inspired thought and words of the Hebrew and Greek Scriptures: if it be empty preachers that are to blame for empty churches, he is innocent, for he was fully furnished with the sacred Scriptures, and to the fuel there was added the fire of the Holy Ghost. Flaming indeed was his apostolic work for India. Honored by decoration from King George, he was worthy to wear the uniform of the service of the King of kings."

## Obituary

Rev. Louis Agassiz Gould

In the passing of Mr. Gould our denomination lost an aforesaid useful missionary, later a faithful minister on the home field, and especially and always a Christian gentleman. He was born in Boston, Mass., the son of Dr. Augustus Addison Gould, an eminent physician in the city, and well known in the medical and scientific world. His father was a friend and collaborator with Louis Agassiz, the celebrated biologist, whence comes the honored name borne by the son, and which in conspicuous Christian service he himself honored, both in the missionary service in China, and in pastorates in the East and West in his own country.

Mr. Gould was graduated from Williams College, and from Rochester Theological Seminary. He died at Los Angeles Feb. 28, 1921, in his sixty-sixth year. The writer best remembers him as an eager and unusually interesting and engaging missionary. Rarely have we had on the platform one who, equipped with the burning missionary fervor and purpose, scholarly training, grace of speech and heart, could make mission work so compelling and so realistic as he made it. The whole atmosphere of the man seemed flawless and Christian. A lady who had entertained him on his visit to a church was once asked what her chief impression was of Mr. Gould. Her answer was: "I never entertained so perfect a gentleman." A refined kindness was in the light of his eye, in the tone of his well-modulated voice, and in the warm courtesy of his manner. Back of it all was a heart belonging to Christ, and entirely enlisted and interested in the kingdom of his Master.

Mr. Gould is survived by a wife and two daughters. Also by two sisters living in Boston, the elder of whom was Miss Lucy, who now is the wife of Judge J. B. Richardson; the younger is Miss Julia N. Gould, a member of the Clarendon Street Church, Boston.

—Charles H. Watson.

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## Books Reviewed

"Luke the Historian in the Light of Research."  
Prof. A. T. Robertson: Charles Scribner's Sons.

Prof. Robertson has achieved before the religious world an enviable reputation as a Biblical scholar and popular author. We have reviewed with praise other volumes from his busy pen. This volume will greatly accentuate his ability as a thinker and critical scholar. We have consulted no commentary on the gospel of Luke and Book of the Acts which gave more light on these productions than does this "Light of Research." In considering the birth of Jesus he launches into the midst of the "virgin birth" controversy and accepts the statements of the writer without reservation. Rarely have we had a more interesting book which the lay reader can appreciate and the scholar can study with his Greek Testament conveniently near.

"The Life and Letters of Hamilton W. Mabie."  
By Edwin W. Morse. Dodd, Mead and Co.

A life which, in its richness of personal service and influence of high ethical and spiritual ideals, seems to have woven itself throughout the last half-century of literary effort in this country, was that of Mr. Mabie, the subject of this well-written and comprehensive biography. We are shown the growth and development of the man of letters from his college days at Williams College, his unwilling years spent in law drudgery, the release which came by way of "The Christian Union" (which was later transformed into "The Outlook," carrying the budding author along with it), the close connections with the prominent writers of his day, his influence upon them and their reaction upon his work, the multitudinous avenues of his philanthropic activities, his great achievements as a writer, as critic, as spiritual guide to many, his artistic guidance to not a few—all these sides of the man are exhibited, largely by means of his personal letters linked together so as to form a consecutive narrative.

"The Abandoned Farmers."

By Irvin S. Cobb. Published by George H. Doran Co.

If you like the robust, care-free humor of Mr. Cobb, this handsome volume holds within its pages many hearty chuckles and snorts. The humor of Irvin Cobb is of a type far removed from the cerebral wit of Stephen Leacock or the mordant brilliancy of George Bernard Shaw to specify a couple of contrasting competitors. Around the many adventures and mishaps contingent upon a migration from the status as a dweller in a "flat" to that of a more or less proud owner of a "place in the country," Cobb has woven a clever nimbus of fun and frolic that is provocative of much hilarity.

"Chand's Little Sisters."

By D. S. Bately. Published by the Central Board of Missions, and Society for Promoting Christian Knowledge, London, England. Agents in New York, the Macmillan Co.

Perhaps there still exist a few specimens of that ante-diluvian type that feels that foreign missionary work is a sort of

gratuitous interference with the "personal liberty" of self-respecting heathen folk, that it is a "holier-than-thou" display undertaken by a few stiff-necked Puritans who disliked to see the so-called heathen enjoy his freedom. It any of this variety are left, and have any leisure to spare after their daily "hate" at the Eighteenth Amendment, I would humbly suggest that they begin their educational uplift by carefully perusing this small volume.

## Books Received

"The Custard Cup."

By Florence B. Livingston. N. Y.: Geo. H. Doran Co. \$1.90 net.

"Half Loaves."

By Margaret Cutler Banning. N. Y.: Geo. H. Doran. \$1.90 net.

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### LARGE VERSUS SMALL ORGANS

AFTER the halt in church-building and organ installation due to war activities the "rush time" has come; five years have left a deficit in normal improvements, new interest has arisen and consequently the builder and makers are swamped with orders. This is as it should be. When the church as a whole realizes how it has neglected the musical side of the work, how disorganized and sporadic all effort for musical advancement has been, and with what tinsel and tinkly tunes we have been satisfied; when the day comes that the Christian church as a whole can frankly take stock as to its musical achievements and the value of its musical ritual, then, after indulgence in a profound sense of shame for a wonderful opportunity long left unused, we will all gird up our loins, and without prejudice or rancor, set about doing this part of "our Father's business" that has long been undone or very badly done.

Good instruments for use in divine worship will be one of the most outstanding features of this revival: there has been a wonderful improvement in the attitude of the churches to this side of the problem during the past few years. A step in advance would be made if we would all realize that an organist can sound no better than his instrument—and there are certainly more good organists than good instruments. As I mentally enumerate the fine organists that are playing in the Chicago churches, I should estimate that eight out of nine are forced to play on organs that are survivals of the flood: they do their best—but if their churches could only hear them on a good instrument! Of course finance must be considered, but there must and will be some way out.

From a recent "New Music Review" I clip the subjoined article, that has some relationship to the problem noted above—its points are of vivid significance to those of our rural churches which are considering new instruments and, limited by a small appropriation, are torn between the pull for a showy, shoddy stand of pipes, and a small modest instrument of quality.

In these days of hypertrophied church organs, when anything short of three claviers and forty registers is looked upon as being more or less insignificant, it is well to remember that a very adequate accompaniment can be played with only four good stops—three on the "great" and one on the "pedal." Organists who preside at these overgrown instruments are the just as well "off" as "on" as far as vocal support is concerned.

A few first-rate stops of the diapason family are worth a dozen of the ill-assorted kind. Small organs are getting rather scarce in this country. On the other side of the ocean builders make quite a specialty of "mission" and "chapel" organs. Just before the war a very useful instrument consisting of three stops could be bought for seventy pounds! For this small sum several reputable firms would supply an open diapason, a clarabella, a flute (all enclosed in a swell box), and a pedal board with couplers.

The cost has undoubtedly risen, but allowing for an advance it comes to about the price often paid for a "reed organ" that has no supporting power. For mission churches a four- or five-stop organ made by a reliable builder is far more economical in the end than a "harmonium" of the most exalted kind. For that matter one good open diapason is preferable. The small organ deserves more attention than it generally receives.

### PATRIOTIC AND MEMORIAL MUSIC

FROM several choir-leaders has come the request for a list of anthems suitable for use on patriotic occasions and for titles adapted to such observances as Memorial Day and for funeral use. In response to this call we print below a selection of titles from which these various needs can be satisfied. Most of the titles are of anthems that have not had the wide usage of such works as the Recessional of Kipling set by Schneckler or De Koven; rather have I chosen newer, less hackneyed works. Choose for yourself.

Published by H. W. Gray Co., New York

Dear Old Glory.....Hamblen  
Land of Freedom.....Ferrari  
Peace that Passeth Understanding.....Lester  
Published by Oliver Ditson Co., Boston

Taps.....Custance  
America the Beautiful.....Fisher  
To Thee, our God, we Fly.....Maunder  
Published by Carl Fischer, New York

Our Native Land.....Lester  
The Peace of God.....Lester  
Published by Harold Flammer, New York

God Bless America.....De Koven  
How Sleep the Brave.....Trehanne  
Flanders Requiem.....La Forge  
Published by G. Schirmer Co., New York

Souls of the Righteous.....Noble  
The Battle Call of Alliance.....De Koven  
Published by Breitkopf and Hartel, New York

The Song of the Flag (2 pt.).....Lester  
Published by Boosey and Co., New York

Land of Hope and Glory.....Elgar  
Published by the Boston Music Co., Boston

Close His Eyes.....Birch  
Published by Chapel and Co., New York

Christ in Flanders.....Ward-Stephens  
Published by Clayton F. Summy Co., Chicago

Flag Song.....Converse  
America the Promised Land.....Murphy  
O Silent Land.....Lester  
All for America.....Smith

### NEW MUSIC

From Arthur P. Schmidt Co., Boston, Mass.  
Child-Land Sunday School, by Florence Newell Barbour.

This well-bound and clearly printed book of simple songs for children should prove of great utility value to both the teachers and the little ones. It is a very successful attempt to give both kindergarten and Sunday-School classes a selection of interesting songs, simple enough to be easily compassed by the little folks, and of interest enough to stand translation into older voices. The melodies are individual and singable; the piano accompaniments are adequate, yet easy.

From Huntzinger and Dilworth, New York, N. Y.  
When I Consider the Heavens, by John Prindle Scott.

Even Song, by John Prindle Scott.  
Good sacred songs are not so plentiful that we can afford to ignore such usable, grateful devotional titles as we list above. The first-named is a broadly melodious, reverent setting of parts of the Eighth Psalm, calling for no great exercise of vocal equipment, but grateful to both the soloist and the hearers. The "Even Song" is more on the English Ballad order, with a well-written violin obligato. Both songs are issued in two keys.

From the Lorenz Publishing Co., Dayton, O.  
The Good Shepherd, by Ira B. Wilson.

Easy, well written, and effective service cantatas are not so plentiful that we can afford to ignore this excellent example of such a composition. The name of the composer insures the practicability of the work, the title sufficiently indicates the subject matter, the imprint of the publishing firm sponsors its splendid mechanical get-up. The choir which performs this cantata will have a grateful task, and can rest assured that the audience will be equally pleased.

## CHILDREN'S DAY HALL-MACK CO. MUSIC FREE

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Adam Gelbel Co., } Philadelphia.

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### WANT ADS

You will get results through the Want Column of THE BAPTIST. Rate is 6 cents per word per insertion; cash with order.

Teachers Wanted for public and private schools, colleges and universities—all over the country. Walter Agnew, 1254 Amsterdam Ave., New York.

Three Stereopticons for sale, \$20, \$25, \$30; also sets of slides, cheap. Box 7, Kelso, Wash.





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Volume II

May 21, 1921

Number 16

# The Baptist

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Published Every Week by the Northern Baptist Convention



FROM Jericho the road leads upward to Jerusalem. The great cut through which Jordan flows is succeeded by barren country from the midst of which the pilgrim longingly lifts his eyes unto the hills. The end of the journey is in Zion, "city of our God."



## Fresh from the Field

The church at Oberlin, Ohio, voted to send its pastor, Dr. J. W. Weddell, to the Des Moines convention with all expenses paid. Next!

Rev. Fred Young of Westport, Ind., has received a call to the First Church of Fremont, Neb. His resignation will take effect in the next few weeks.

Chicago University has created and has now in operation in connection with its Divinity school elaborate courses in missionary preparation. In addition to theological instruction, it offers general courses in problems and methods of missionary expansion, principles of religious propaganda, the technique of missions, Christianity and other agencies of world civilization, missionary expansion during the first eighteen centuries, history of missions in the nineteenth century, the Christian approach to particular types of culture, special courses on mission fields, courses in comparative religion, social approach to the study of missions, courses in philosophy and psychology, preparation for teaching, preparation for administrative work, phonetics, and preparation for medical work and sanitation.

We are receiving a great number of letters asking if we can entertain missionary pastors and various others. We have investigated the customs of the past meetings of this body, and find that *only* returned foreign missionaries or those in the various islands and countries outside of the United States under the Home Mission Society and a few special workers have been entertained for bed and breakfast free. The Des Moines Baptists are making arrangements to extend this courtesy within the limits established by previous conventions.

It would be a pleasure to extend this courtesy wider, but it is not practical, and we hope that church and other missionary agencies will help bear the funds of many worthy men and women who ought to attend the convention and will be unable to do so if required to bear the expense alone. H. R. Best,

Chairman Committee on Arrangements.

Rev. Fred M. Preble who for almost eighteen years was pastor of the Court Street Church, Auburn, Me., until compelled a few years ago to resign on account of ill health, expects to return to Ludlow, Vt., about the middle of the present month, after having spent the winter in Riverside, Cal. Mr. and Mrs. Preble's habit now is to divide the year about equally between Vermont and California.

President Emeritus A. H. Strong, of Rochester Theological Seminary, was expected in Chicago on May 19 as the guest of the Northern Baptist Theological Seminary, and was to speak in the chapel at three and to be greeted at an informal reception at four in the afternoon. The public was invited to these exercises. Drs. A. S. Carman, J. Heinrichs and G. W. Taft are former students of Dr. Strong.

Rev. A. K. Scott of Perry, Ohio, has accepted the call given him by the church at Nashville, Mich., and began his work there on May 1. Mr. Scott was formerly pastor in Michigan for eleven years.

Mr. James J. Davis, the new secretary of labor in Pres. Harding's cabinet, is a Baptist.

Dr. and Mrs. Alexander Blackburn of Cambridge, Mass., were recently guests in the home of Mr. and Mrs. Corwin Shank, of Seattle, Wash. Dr. Blackburn spoke at the First Church of Seattle at the new members dinner on April 28.

The other day Dr. Bruce Kinney sent to home mission headquarters the quarterly report of our Rainy Mountain Indian church treasurer. It was prepared wholly by a full-blood Kiowa Indian. "I am wondering if many of our white church treasurers can prepare clearer statements than this," wrote Dr. Kinney. The report was shown to our own expert accountant who said, "That will do all right," which may be considered high praise on lower Manhattan.

On March 22 there was graduated in Puebla the first class that has completed its course in our Nurses' Training School in connection with the Latin-American Hospital. Three nurses received their diplomas on this occasion. There can be no greater work than fitting young women for this ministry of healing in the name of Christ.

Negro delegates to the Northern Baptist Convention at Des Moines from co-operating Baptist churches will, if they wish entertainment, address Rev. T. L. Griffith at 828 Thirteenth St., Des Moines, Iowa, instead of at the address given in a recent number of THE BAPTIST.

Mrs. Grant M. Hudson died at Lansing, Mich., Friday night, May 13.

## No Hold-up in Des Moines

THERE seems to have gotten abroad a false impression that the delegates to the Des Moines Convention were to be the victims of a holdup. Here are the facts. There is an abundance of good rooms in good hotels at very reasonable rates. For from \$2 to \$2.50 a room may be secured to be occupied by two persons—that is the cost per person will be from \$1 to \$1.25. There are many rooms with bath at \$3 and \$4 with two persons in a room—that is the cost per person will be from \$1.50 to \$2. Rooms in the best hotels in the city may be secured for \$5 per day with two persons in a room—that is at \$2.50 per person. Of course, if you desire to room alone you must pay the full room rate. For those who wish to economize there are good rooms in the smaller hotels for \$1.50 and \$2 per person. The entertainment committee strongly advises that you secure accommodations in hotels. This is for the comfort and convenience of the delegates. However, for those who wish to be entertained in private homes the committee will make arrangements at from \$1 to \$1.50 per day. In the latter case it will be necessary to take street cars and will otherwise be less convenient. Please note that if you desire the better accommodations at the lower rates it will be necessary to send in your reservation at once. Write the chairman of the entertainment committee, Mr. F. E. Goodell, Baptist Headquarters, Des Moines.

## The William Cleaver Wilkinson Lectureship

Mrs. Harriet R. Wilkinson of Chicago has established a permanent lectureship on "The Christian Religion; in Life, in Literature and in Art," in connection with the Northern Baptist Theological Seminary of Chicago. This is to be known as the "William Cleaver Wilkinson

Lectureship." During each calendar year, by the terms of the contract which has been made, the seminary will appoint from one to five persons of distinguished character and culture to lecture at the seminary upon subjects vitally related to the Christian religion in life, in literature and in art, and will make such provision that the general public, so far as interested, may attend such lecture. Mrs. Wilkinson made the first payment for the lectures for the ensuing year to the seminary on April 25, 1921, which was the first anniversary of the death of Dr. Wilkinson. The committee in charge of the lectures consists of the president of the seminary, two other members of the faculty, and, during his life, Dr. Arthur L. Wilkinson of Ann Arbor, Mich., a brother of the late Dr. W. C. Wilkinson. The amount of the fund is sufficient to make this one of the outstanding lectureships of the country. Dr. Augustus H. Strong has been invited to deliver the first series of lectures, which, if he accepts, will be given in the fall.

## Short Talks on Investments

BY LEE B. DOTY

## American Telephone and Telegraph

WHEN the American Telephone and Telegraph Company announced an increase in its dividend rate from 8% to 9% a few weeks ago, the action caused considerable surprise. Before the increase was announced there had been no particular variation in the price of the stock on the exchange which makes it very apparent that the directors who had private information of the intended action did not use that information for their own personal advantage in dealing in the stock. In announcing the increase the company called attention to the fact that from its experience of the last ten years it will be well able to maintain the new rate, as its earnings since 1911 have always been over 9% and have averaged almost 10% for the ten year period.

The question arises why the company should have increased its dividend at a time when so many others are reducing theirs. A reason is to be found in the desire of the management to maintain a proper relation between the company's amount of capital stock outstanding and its indebtedness. At the close of 1920 the American Telephone and Telegraph Company had outstanding about \$442,000,000 of capital stock, and bonds and notes aggregating \$317,000,000. Rather than continue offering new bond issues and thus increase its indebtedness from time to time, the management desires to raise its new funds by selling the stock of the company to the public so that it may always have outstanding a greater amount of capital stock than of bonded indebtedness and it was in order to make the stock more attractive from an investment standpoint that the dividend rate was increased.

Very few enterprises meet with such constant demands for new capital as the telephone companies. There is continual need for the increase of their facilities and for the replacement of obsolete equipment. This is especially true of this company which is the parent company of all the Bell telephone systems in this country.



# The Baptist

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May 21, 1921

No. 16

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## They Got the Hymnals

Some weeks ago we called attention to an heroic little mission church which without a pastor went over the top in the New World Movement, paid a large part of a heavy debt and needed for its worship some hymn books. Well, they got the books. A letter expresses their gratitude. Why says this "Kollum" is no good?

## Killam's Kollum

### Edison's Tests

THERE is quite a stir in the daily press on account of the series of questions submitted to college applicants for positions in the institution of the "Wizard of Menlo Park." These applicants come with sheepskins which tell of technical study and attainment. Mr. Edison does not belittle these. His questions could for the most part be answered by any thoughtful reader of newspapers, magazines and a world almanac. Correct answers simply indicate general reading, an inquiring and retentive mind. A good score shows that the man is living, not alone in the realm of theory, speculation and investigation, but in a world chock full of interesting and instructive facts. Edison wants men with their eyes, ears and minds wide open.

### Need an Edison on Ordination Councils

During the next few weeks THE BAPTIST will record the ordination to the gospel ministry of a number of young men from our colleges and seminaries. They will come to their work with the technical knowledge gained in the classrooms. They will be examined as to the Christian experience, call to the ministry and views of Christian doctrine. No church can afford to belittle these. Would it not be fitting, however, for some Baptist Edison to draft a series of questions the answer to which would show clearly that these young men are living in the world of today? A knowledge of the forces at work for the social, educational and religious weal seems to us indispensable. Such questions could be answered by any careful readers of the denominational periodicals—THE BAPTIST and Missions and a good interdenominational journal. Does not service in the churches require men with eyes, ears and minds wide open to God's truth in his book and God's work in his World?

### A Sorry Fact

We have today hundreds of pastors who do not have the denominational periodicals or other religious journals on their library tables. How can these men be expected to take the leadership in the great movements in the Christian world? In some cases miserable, inadequate salaries forbid even the expenditure of \$3 for THE BAPTIST and Missions. In others such periodicals, to use the words of one pastor, are "confusing." A good man in the East recently sent us his check for \$100 to meet the needs of some of the former group. Another subscriber in Michigan sent us \$25 for the same purpose. These splendid gifts hardly make a dent in the mountain of need. Let us try to meet the needs of all the former group and convert the latter group.



## Why I Shall Pay My Pledge

A YEAR ago I made a pledge to the New World Movement. I intend to pay the amount of that pledge, every cent of it.

1. Because I made it. That ought to be reason enough. No one compelled me to make it, nor did anyone unduly persuade me. I made it voluntarily, gladly, and I was about to say, hilariously. For the sake of my own integrity, to keep faith with myself, I intend to pay.

2. Because it was made to God. He is my Father. He loves me and I love him. I love him just as much today as I did a year ago, and perhaps more. I expect to see him some day face to face, and I am sure I shall not want a matter of a broken pledge to stand between us.

3. Because it was made to my brethren. Certain men have been chosen and appointed to be leaders in our world-wide denominational enterprises. These men spent many months preparing an exhaustive survey of the fields, facts, and forces concerned in these enterprises. They submitted a program which they considered to be the minimum of effort required to meet the needs revealed by the survey. I studied their survey and their program. When I signed my pledge I virtually said to them, "Go ahead with your program; I will pay my part." They accepted my pledge in good faith and planned their work upon it. If I do not pay, their plans will fail and their leadership will be weakened. They shall not fail on my account: I intend to pay.

4. Because I am just as much concerned about the world-wide interests of the Kingdom of God now as I was a year ago. I pledged because I wanted to see improvement in efficiency in fields now occupied and expansion of effort to include those fields and opportunities that by the providence of God have been allotted to Baptists for evangelizing and Christianizing in which no work has yet been done.

5. Because the need is greater now than it was a year ago. There are more open doors now, and their number is constantly increasing both at home and abroad. The Americanization of the many racial groups at home is in itself a problem of constantly growing proportions. The unsettled conditions in Europe and the Orient following the war have made it more than ever imperative that the Spirit of Christ shall be the leaven which must create and preserve the atmosphere that is essential to the welfare of civilization and of human kind. The need is greater also because of the increased cost of doing every kind of Christian work in every part of the earth. I will pay all I have pledged and more if I can.

6. Because I have a peculiar pride in and love for the denomination to which I "belong." Baptist heritages, achievements, and teachings have a stronger appeal to me than those of any other denomination. If I were not so I would not be a Baptist. I am exceedingly anxious that we Baptists shall have a place of large usefulness in the future work of the Kingdom.

7. Because a tenth of my income (no less) belongs to God. I have not pledged beyond that amount, and until I do I have no right to talk about "giving" to him. As the sole trustee of his tenth I am under solemn obligation to use my best judgment in administering it in the most effective way. I believed a year ago, and I still believe that the New World Movement will yield larger returns to God for

the investment of his money than any other enterprise in which I have ever been given the privilege to share for the advancement of his Kingdom. It is God's money and God's work, and I dare not withhold. I will pay if he preserves my life. (Statement made on Sunday morning, May 1, by Rev. Harvey J. Moore, pastor of the First Church, Keokuk, Iowa.)

## Des Moines Convention

FOR the Des Moines Convention, the passenger associations have agreed to a round trip rate, of fare and one-half of the regular one way fare, with a minimum of one dollar for the round trip.

This rate is applicable from all stations north of the line of the Ohio and Potomac Rivers, except in New England where the railroads will maintain their present fares, but those living in that territory will participate in the reduced rate after they leave those lines, as indicated below.

## Re-enforcements

*At the meeting of the Board of Managers of the Foreign Mission Society, held in New York Tuesday, May 3, eight new missionaries received their appointments. Their names are as follows: Miss Phyllis H. Additon, Mr. George W. Supplee, Miss Helen R. Lamberton, Mr. Morton F. Yates, Mrs. Morton F. Yates, Mr. William G. Dunn, Mr. Charles S. Gibbs, and Miss Myrtle L. Aldrich.*

*This makes a total of two hundred missionaries, including those of the Woman's Society, who have received their appointment since April 1, 1919, thus concluding two years of the New World Movement. Of these two hundred, there are 135 already on the fields, and the remaining 65 expect to sail for their fields in the fall of the current year or later.*

From California, Nevada, Oregon, and Washington, an excursion rate of one and one-third fare has been arranged from June 1 to Aug. 15 inclusive.

Excepting those who live in the states of California, Nevada, Oregon, and Washington, members of Baptist churches and dependent members of their families who are attending the convention, desiring to avail themselves of the reduced rates, must secure identification certificates, which may be obtained from the secretaries of state organizations, from those arranging for parties to the convention, or from the undersigned. Those living in New England should procure these certificates, so that they can purchase through tickets from their home town to Des Moines, for while the New England fare will not be reduced, they may thus be able to participate in the reduction which is made west of the New England lines.

The reduced fare tickets will be on sale at the ticket office in your home town, to holders of certificates, on June 15-21 inclusive, with return limit of midnight,

July 4, to those living in Colorado, Idaho, Montana, New Mexico, Utah, and Wyoming. Those who live in Illinois, Iowa, Northern Michigan, Kansas, Minnesota, Missouri, Nebraska, North and South Dakota, Wisconsin, Arkansas, Oklahoma, and States East of Chicago, the dates of sale will be June 16-22 and limit of final return, midnight of July 3.

Tickets must be validated at Des Moines for return, June 20-July 1 inclusive, by ticket agent at the regular ticket office of the line by which the passenger arrived; they will be good only on that line, and must be used on the day of validation.

If the above is not clear, or any further details desired, consult the ticket agent in your home town, who will be instructed therein.

State secretaries, transportation leaders, and others requiring certificates for use by those attending the convention from their localities, should apply at once for them to the undersigned.

W. G. BRIMSON,  
Manager of Transportation,  
Northern Baptist Convention.

Chicago, May 11, 1921.

## The Close of the Fiscal Year

REPORTS received up to noon of May 12th indicate the total receipts on the \$12,500,000 operating budgets of all organizations participating in the New World Movement, for the fiscal year closing as of April 30, 1921, will aggregate fully \$10,500,000.

The total receipts are approximately \$2,000,000 less than the amount required to take care of the operating budgets of all organizations. The income for the year represents about 84 per cent of the amount due on pledges to May 1. This amount is far in excess of the receipts of any previous year in the history of our work.

The total amount of designated gifts received in addition to the \$10,500,000 on operating budgets will doubtless aggregate over \$800,000.

The above figures do not include either the principal or income of large special gifts made to The American Baptist Home Mission Society, The American Baptist Foreign Mission Society, and the Ministers and Missionaries Benefit Board during the last fiscal year.

We wish to express heartfelt appreciation to all churches and friends for the generous contributions which have been made under trying financial conditions. We have great reason to be grateful to God for the widespread response which is so clearly indicated in the financial returns for the year.

Reports of spiritual awakening in multitudes of churches give evidence of a new sense of the presence and blessing of God. Since the beginning of the New World Movement our foreign mission societies have appointed 200 new missionaries. Our home mission societies report a spirit of sacrificial giving on the part of the mission churches generally, and a deep interest on the part of foreign-speaking churches in the success of the New World Movement. Should we not thank God and take courage? May we not enter the new fiscal year with enlarged vision, renewed hope, and a determination to press forward steadily until we reach our New World Movement goals?

J. Y. AITCHISON,  
General Director.





# The Baptist



## Beware of Dwarfing the Soul of the Movement

**A**NNOUNCEMENT was made last week of the resignation of Dr. E. M. Poteat and of Dr. R. M. West as executive secretaries of the departments of life work and of prayer and stewardship of the General Board of Promotion. The purpose of this action, as expressed, was to free the hands of the committee on correlation appointed at Minneapolis to study the present organization and future activity of the Board of Promotion as that committee undertakes its work.

We give quick and hearty recognition of the unselfish action of these two beloved and splendidly efficient brethren. But we await evidence as to the wisdom of their action.

The New World Movement is a spiritual movement. Too great emphasis cannot be placed on this fact. To be sure, certain financial objectives must be reached if the spiritual ends sought are to be attained. But the object of the whole movement is to enable our Baptist churches in the North to answer, in the name of Jesus Christ, the challenging appeal of world conditions as they are. How can this end be reached if such work as that designed for the two departments named is contracted?

Adjustments of various kinds may be needful. It may be that there should be a closer correlation of the work of the various societies which are seeking to enlist men and women in Christian service and to develop the spiritual life of the local churches. But the work itself should be increased and not diminished. There is such a thing as keeping one's eyes so closely fixed on matters of expense that more important things are missed. We trust that the committee of business men which is studying the matter will make no such mistake.

The question is a far larger one than that of these two men who were first called from other tasks to serve the denomination as a whole and who now express their willingness to retire if retirement is demanded. It is the question of the goals that are before us and the means of reaching them. If life service and stewardship are not pressed, we shall never raise \$100,000,000. And if we did raise it, we should not know what to do with it. If these two great objectives are brought close to the heart of the churches we cannot possibly fail in the great endeavor which has so gripped our imaginations.

## Women for the Convention Papers

**"A** JUBILEE GIFT," proposed by the Woman's American Baptist Foreign Mission Society, advertised in *THE BAPTIST* of April 30 and again in this number on page 516, is in line with the vision and daring exhibited by the leaders of the Baptist women throughout the period celebrated by their Jubilee. They have always had faith to attempt the unusual, and their achievements have steadily justified their faith.

What they propose in this case is to present to the denomination in the name and through the agencies of their organization, 5000 new subscriptions to *THE BAPTIST* and *MISSIONS*. They are neither tinkering nor plunging in this venture. They have deliberated. They have sought an objective that would fitly crown their Jubilee. They have considered how they might best promote the interests of the denomination and of the kingdom of God by some special sacramental service.

They might have planted in some notable place a Jubilee Tree; and for a hundred years or more, visitors to the spot would have been inspired by its sacred significance. But how much more significant, how much more in harmony with the great commission and with the custom of the Woman's Baptist Foreign Mission Society, to make even their Jubilee memorial an agency for missionary enlightenment and promotion; and for this purpose to place in 5000 new Baptist homes the papers of the Northern Baptist Convention for the re-

ligious, denominational and missionary enlightenment of our people.

Having set their hearts and hands to this enterprise, they will carry it out; and no human being can calculate the value of the contribution which they will thereby make to the progress of the Kingdom of God.

## Calling for the Report

**S**OME weeks ago in these columns appeared the suggestion that an abstract of the report of the committee on schools, which is to be presented at Des Moines, be given to the denominational press a few weeks before the convention in order that our churches generally may be informed concerning what is to be considered by that body. There has just come to us, among other communications on the subject, a letter from the pastor of one of the prominent churches of the West, who is himself a member of the General Board of Promotion, in which he says:

"Some few weeks ago I noted a suggestion in *THE BAPTIST* that the first draft of the report of this committee be made in *THE BAPTIST* and other papers before the meeting of the convention. I welcome that suggestion. I trust that such a report will be published. It is right to that great number who can never be present that they have some knowledge of the things before us. . . . It is good policy to let the people



have the facts in any great question that concerns their cooperation in our work. I for one hope to see this report before the convention."

The committee itself has as yet said nothing. What about it, brethren? Shall the army of the stay-at-homes, who cannot possibly attend a national convention, be informed concerning this matter before it comes up in the convention for discussion and possible decision, and so be enabled to express themselves while either approval or protest is of value?

### What Are the Prospects for the Coming Convention?

**I**N a few weeks the Baptists of the North will assemble at Des Moines in the annual meeting of the Northern Baptist Convention. Many thousands of them are looking forward to that meeting with some anxiety, wondering what is likely to be said and done and whether the outlook is encouraging or otherwise.

A few facts which seem to have decisive value present a hopeful prospect, and if they are here correctly estimated, they warrant the expectation of a great meeting and a happy outcome.

In the first place there has been a great spiritual quickening throughout the constituency of the Convention. Ever since last October the news from the churches has carried the revival refrain. There is no means of knowing yet how the statistical tables will stand; but there is little doubt that they will show large gains in conversions, in membership, in Sunday-school enrollment, in young people's organizations, in buildings and improvements, in financial budgets, in crowds at prayer meetings and at the preaching of the gospel and in the number of young people enlisting for life service and seeking higher education. These things point to an enriched fellowship, a strengthened denominational morale and an augmented working force.

In the second place we are beginning to fill the gaps in our depleted missionary ranks and to strengthen the organized agencies of Baptist advance, including our schools, while more and more the denomination is visualizing and validating to its deepest soul the program of the New World Movement.

Again, while nobody knows just what the report of the committee on schools will be, yet it is incredible that it will be antagonistic and damaging to the cause of Baptist education. We are expecting a constructive and forward-looking report. Flaws may be found in our educational agencies here and there and suggestions for improvement may be made; but the denomination is not going to destroy its schools.

Noteworthy also is the elimination of the controversial element in the program. During the year two quite distinct tendencies have been at work to reduce friction. Spokesmen for the extreme conservatives, or perhaps in more accurate and acceptable usage, "fundamentalists," have materially modified their lines of emphasis; and on the other hand, among those who are classed as "liberals," there has developed a pronounced evangelical note. Thus the two extremes have ap-

proached each other, and, so far as their relative attitudes are concerned, it is distinctly easier for them to speak a common language than it would have been a year ago. Besides this, the "fundamentalist" movement in its organized form has definitely dissociated itself from the Northern Baptist Convention and become pan-American. There is gain in this arrangement in two directions; the movement itself will be freer, from the suspicion that it is an effort to project division into the convention; and the convention will also be freer, because no action of the "fundamentalist" conference will have any formal relation to the program of the convention. Thus both will be entirely unembarrassed because wholly apart from each other.

The program itself will doubtless this year be largely inspirational and unifying. With a splendid group of missionaries on furlough available for addresses, and with the great body of the delegates desirous of participating in constructive rather than divisive deliberations, as they surely are, any self-seeking or factional sparring is going to find scant tolerance.

All of these indications point to the prospect of a meeting really great in constructive results and to a delightful fellowship.

### Where the Gospel Is Inane

**"N**OT merely a revival of religion is needed and an awakening of goodwill, but such a restatement of both as shall show religion to be supremely authoritative and goodwill to be as inclusive as the farthest boundaries of human life."

So declared the Religious Education Association in its eighteenth annual convention at Rochester, N. Y., a little more than a month ago. And right well has it spoken.

We evangelical Christians take revivals and awakenings of goodwill as matters of course. But to others they are not matters of course. When we insist that our religion is divinely revealed and authoritative, we are instantly challenged to a showing. Men will no longer—if they ever did—accept its authority on our word. Its authority must be evidenced to them, and the only evidence to which they attach convincing force is the way religion works.

Instinctively they feel that a blessed hope for the future, if it is fit to be trusted, will show itself in a blessed helpfulness here and now. And unless we are prepared to state our faith in terms that commit us to the reign of right and the service of goodwill wherever humans dwell and human relations run, our gospel is to them inane.

\* \* \*

Our brethren of the Southern Baptist Convention have been meeting in their annual session at Chattanooga, Tenn., from May 12 to 18. The sessions are of much interest because they mark the close of the second year of the Seventy-Five Million Campaign, because of the necessity of electing a successor to Pres. J. B. Gambrell who has so ably served the convention for four years and because of the subjects to be discussed. THE BAPTIST expects in its next issue to print a complete and illuminating report of these great meetings.



## Seeing the East With American Eyes

*The writer of the following sketch is a business man of Los Angeles, traveling abroad in the interest of the International Commerce Corporation. He will report to THE BAPTIST his observations on mission fields.*

BY P. E. SNELL

AS I promised, before leaving America on this extended business trip, so I now will commence to make good that promise to give you one business man's viewpoint on our missionary efforts in foreign lands.

Through the courtesy of Dr. A. W. Halsey, of the Presbyterian F. M. Board in New York, I have had the great pleasure of meeting one of God's best workers in his vineyard. I refer to Dr. Sam Zwemer of Cairo, head of their wonderful educational missionary endeavors in Egypt, a man accepted and respected by all the heads of the twenty-five different religious faiths and creeds now represented in this great land.

All Christians of whatever creed, should become better acquainted with the great work being done in this land of Mohammedanism. Great events no doubt will take place in and around the eastern end of the Mediterranean Sea in the no distant future—events which will have much to do with Christianity, if those who study the world's history know what they are talking about. If there is to be another great war in Europe, it will probably have its inception in the Near East—as some events seem already to point out.

### Men and Women Give Their Lives

These men and women who are giving their lives and all that they have or can be to the real work of preaching, and teaching the gospel of Jesus to every living creature, are most assuredly entitled to all our sympathy, our prayers, our confidence, and to a far greater portion of our easily-gotten money, none of which actually belongs to us. God is blessing this work in Egypt, because of the unselfish men and women of strong Christian character who are devoting their every-day lives to his work. Nearly 100,000 of a population of 800,000 in Cairo alone are numbered among those of Christian faith and belief. Although the topic of religion is generally considered taboo, especially among Mohammedans, who many times outnumber all other faiths in Egypt, still those who accept Christ and really try to follow him are a power for good in this land, and their every-day lives are counting for him. A man or woman

who does not simply talk his religion, but lives it daily in his home and business, commands the respect of his fellows and neighbors of different faiths.

Just as at home—so it is here—one who wears his religion on Sunday, and forgets to actually live it on each of the days of the week—not only fails himself, but by his example causes others to stumble, and to doubt the truth of Him who died for us all.

### Those Who do not Know Him Doubt Us

The problems of Egypt are ours. Living Christianity for today is the only thing that counts, and those whose lives are merely spent in getting ready for a life beyond, are not putting over Christ's teachings or commands.

Those who do not know him have a legitimate right to doubt both us, and him, if we cannot and do not show him in our daily lives.

One hears much criticism abroad among those of other faiths and those of no faith, that most of our preachers in Protestant pulpits spend their efforts in attempts to influence people to get ready for a life hereafter, and telling of the penalties that will befall if people do not prepare to meet their God in the hereafter—instead of telling and showing people how to live here and now, and have him in their daily life and occupation.

Another criticism from foreigners, Catholics as well as Mohammedans, and of importance and vital to the greater work by our Mohammedans is the common belief expressed that American churches actually make gifts and pay money to converts.

During the past two weeks, I have talked with a number of non-churchmen in Egypt who have openly expressed this belief—one of these a man who is well enough educated to speak and write six languages. He is an Armenian Catholic, but not a church-goer or strong in his faith. He is not prejudiced against Christianity, but actually believes and reports his relatives as believing that church converts in Egypt are paid to become such. This man's cousin had one year in the American missionary college here, and left because they

say they were hearing too much about religion in their school life, and teachers tried too hard to get them to accept Christianity.

One of the strongest condemnations and criticisms of our Protestant church in America is this that there are practically no men's missionary societies in them, and that an extremely large percentage of our men members are sadly ignorant regarding any of the facts or details of foreign missionary endeavors.

We men practically stand open to strong as well as just criticism, because of our laxity in this respect. This is our business, and if we do not make it such, to know and help to the limit of our ability, then how are we to expect God to bless us in our daily lives, or make a place over there for us. If we do not know and serve him here by living his life and keeping all of his work on the foreign fields, what claim have we to his loving kindness.

### Ancient and Modern Side by Side

As in the days of Joseph and Moses here in Egypt, one now sees the camel as beast of burden; the wood plough drawn by oxen; the sickle as general means of grain and alfalfa cutting; the goat skin filled with water and carried from house to house peddling water; the mud hut with its dirt floor, no windows or doors; the roof garden and dung piles spread out on roof, which afterwards is burned in fire to cook meals; all of the family living in one room with fowls, swine and other animals; the shepherd with his flocks of goats or sheep—hundreds of such flocks; the hand-power or ox-propelled irrigation system, and many other ancient customs.

Just beside or near them are modern shops; hotels of greatest comfort, with fine baths, elevators and toilet facilities; fine orchestras, electric cars, bicycles, motorcycles, automobiles, and Fords. There are silk-stockinged women and girls in the finest dresses of silk rubbing shoulders by peasants with bare or sandaled feet; the ox cart and camel beside the modern auto in same street—until one stops and ponders it all with brain awl.

Cairo, Egypt.



## Shall We Restrict Immigration?

*A tide of immigration is flowing from ruined Europe to America. Look for 15,000,000 in the next five years. America must save herself to save the world. What is a reasonable immigration policy? A son of Italy answers.*

BY ANTONIO MANGANO

**D**URING the world war it was the common opinion among many students of social problems, that with coming of peace, Immigration from the various European countries would cease. Indeed, it was prophesied that hundreds of thousands of laborers would return to the land of their birth, taking with them their savings amounting to a billion dollars, for the purpose of building up the devastated regions from which they came.

Many people were thoroughly convinced that this would be the case. As a consequence the leaders in big business became alarmed. Indeed, so much concerned were they that early in 1919 a gathering was called to consider ways and means whereby the anticipated exodus and the drain upon the banks might be prevented.

The conference drew up a resolution in which it was clearly stated that the various representatives favored "A more equitable treatment for the worker of foreign birth." This declaration told its own story. Certain specific recommendations were made which would render the life of the foreigner in America more attractive.

This was fine—and big business acted right, even though it was compelled to make this move from selfish motives. This action would have had moral value had it been taken in pre-war days.

### Tide Ran the Wrong Way

But the great wave of emigration did not materialize. Instead of an exodus we have been witnessing during the past year a return to pre-war immigration conditions. The exodus has been from Europe America-ward. Recently the numbers have been so great that the officials at Ellis Island have been put to it to know how to handle and care for the newcomers. There have been, at times, as many as seven ships in the harbor waiting to unload their human cargo. On a recent visit to the Island, I found that there were 2800 men and women in the building which cannot care properly for more than 1500.

Commissioner Wallis told us that he had reliable information that

300,000 Italians had already secured their passports and that 3,000,000 more were making ready to come as soon as shipping facilities were made available. He stated further that 300,000 Poles, notwithstanding their long dreamed of new republic, were awaiting with tickets in hand, to cross the ocean; that 5,000,000 Germans would gladly come if they felt that they would be welcomed. If account be taken of the Jews in Russia and Poland, the Czechs and Slavs of various names and an unnumbered host from the Balkan States who are anxious to escape the terrific burdens of taxation and the inevitable consequent poverty, the total number of those who will somehow find ways and means to come will reach, without doubt in the next five years, 15,000,000.

### Restrictions do not Restrict

It is true that at the present time there are not enough ships available to bring over more than 100,000 per month. But the extravagant prices which prospective immigrants are willing to pay for the trip over, will soon spur on ship companies to build more ships—more than enough to care for those who are ready to emigrate. Already it is hinted that one company is planning to build twenty extra ships in order to reap its share of the immigrant gold. Of course ship companies are out clearly and simply for the money they can get out of the traffic.

It is well known that the restrictive measures already adopted do not restrict. It is true that several thousands who cannot read and write are kept out, but that has had no perceptible effect upon the volume of our immigration. Indeed, the effect has been on the whole unfavorable. Those who have been encouraged to come are those who are not willing or unable to do the hard and manual work which is yet to be done in America, and which workers of American birth will not do. There are too many European immigrants in our great centers who are looking for "light," "easy," "gentle," "clerical" jobs. The fact is, America is not in need of "refined Europeans." She needs European "workers." All the easy jobs and the positions that

require clean hands can easily be cared for by persons of American birth. Consequently, with our present restrictive measures we have, instead of solving our problem, complicated it still further. What Congress will do with the various bills before it, is hard to forecast. If Congress were in a position to consider the question on its merits solely, we should, without doubt see the adoption of a just and equitable bill. But it is very difficult for Congress to do what it should in this matter. In the first place, many of its members are not well informed with regard to the various phases involved in the problem; and in the second place, they are exposed to influences that are sinister and deceptive. The majority of our legislators have not the time nor the desire to be informed on the question, as they should be in order to act fairly in relation to it.

As a general principle there can be no proper and just settlement of any issue, if the matter is left in the hands of those who have ulterior motives or specific ends to serve. There are certain groups who have always shown a keen interest in our restrictive immigration legislation. These groups should have the privilege of stating their arguments, but they should not be permitted to determine our national policy with reference to immigration. This should be left to a competent group of men and women who understand thoroughly the various phases of this important problem, but who are not personally, for any reason whatsoever, interested in the attainment of any specific favor for any racial group or groups.

### Why the Jews Object

America has been and must continue to be an asylum for the oppressed and persecuted; our door should always swing wide for such. But in this matter, as in all matters, all must be fair to our country and true to ourselves, and admit that among myriads that are coming to us these days and that will come in the future, those who belong to that category are few and far between. It is not too much to say that those who are raising their voice



against the proposed restrictive measures are thinking of something else than the interests of America.

An illustration of a case in question, is a recent meeting of Jews in New York City, 5000 of whom met in the Hippodrome to protest against the reduction of the volume of immigration coming to our country. These 5000 men and women were not thinking of America and Americans, nor were they thinking of the fate of the millions of foreign birth who are in the process of becoming Americans. On the contrary they were thinking specifically of the Jews in Russia and Poland who are now anxious to escape the poverty-stricken conditions which surround them. They were not looking at the problem from the point of view of an American, but rather through the eye of a Jew who is moved with compassion for his co-religionist in his hardships and poverty. And this is the attitude of all racial groups toward their kin. But what would happen to America if all foreign groups were to have their way?

### We Love Everybody, But—

Now, all right-minded men could wish that every body in the world might be enabled to live in comfort and in plenty. But we are facing a situation in our own country, which must set sensible people to thinking. In all our great centers of population, there is a general scarcity of work. Men on every hand are concerned about their daily bread. How can we open our doors wide to all the poverty stricken people of Europe? There is here no attitude of discrimination but we must face an actual situation. It is a well known fact that seventy-five per cent of the newcomers tend to settle in our larger cities. It is perfectly natural that they should do this. Being ignorant of the language, having little or no money, anxious to find work that will at once enable them to live, the only thing for the immigrant to do is to go where there are colonies of his own race. But in so doing they create problems for us which are difficult to solve.

The fact is, the coming of immigration at the rate of a million a year, under our present industrial conditions, is not only going to aggravate our city problems, but it is going to create a state of affairs which will react unfavorably upon the newcomers.

As we have already noted, there has been the disposition on the part of big business to treat more kindly and to deal more fairly with the worker of foreign birth. But just

as soon as the labor market is glutted employers will forget their good intentions of a former day, and under such conditions the laborer is always under a disadvantage, and the laborer of foreign birth in particular.

### The Big Opposing Interests

It is to be noted that whenever our immigration laws are to be modified in any way there is always an alignment for and against restriction. Usually arrayed against any and all restriction are representatives of big industry, Jewish organizations and Roman Catholic ecclesiastics. Although each of these groups has its own particular reason for protesting against restriction, they all present the pathetic appeal in behalf of the "oppressed" and the "persecuted." They contend with one voice that America is becoming a traitor to her ideals and her past that has made her great and noble. The fact is, America as a nation has never pretended to be an asylum for the blind, the sick, the poverty stricken of the world. America has ever been willing to receive all those who were able and desirous of working. Our exclusion laws speak for themselves. So long as America has work to do, people can come who are willing to do it. When we have no work what right have we to invite people to come here.

It is not difficult to understand how groups of people are moved by personal economic interests; it is

They tell me thou art rich, my country; gold  
In glittering flood has poured into thy chest;  
Thy flocks and herds increase, thy barns are pressed  
With harvest, and thy stores can hardly hold  
Their merchandise; unending trains are rolled  
Along thy network rails of east and west;  
Thou art enriched in all things bought and sold!

But dost thou prosper? Better news I crave.  
Oh, dearest country, is it well with thee  
Indeed, and is thy soul in health? A nobler people, hearts more wisely brave,  
And thoughts that lift men up and make them free,  
These are prosperity and vital wealth.

Henry Van Dyke.

perfectly natural for the leaders of the Church to which seventy per cent of the immigrants who come here belong, to desire that their fellow co-religionists be free to come; it is to be expected that the Jew should wish to have the doors of our country wide open to those of his faith. But this is where the un-American sentiment becomes apparent. We must look at the prospective immigrant from the point of America and Americans. The welfare of the country as a whole, is far more important than the interests of any group in America or out of it. This is not selfish. This is common sense. The Jew who knows his own history ought to appreciate this attitude for it was an extreme exclusiveness on his part through the centuries which has made possible the existence of the Jewish race to the present time. If America is to continue to be a blessing to all the nations of the earth, she must keep her own light bright and she must not permit it to be dimmed by any consideration whatsoever. Our democratic institutions cannot continue to exist if the majority of America's population are not intelligently and unselfishly interested.

### How the Dark Ages Came

It is to be hoped that common-sensed American citizens shall see the necessity of restrictive measures in order that we may be able to set our house in order and seriously and conscientiously set to work to mould the characters of the foreign born already here. If we do not do this there is great danger, to say the least, that the moral standard of American life will be lowered. We cannot afford to deceive ourselves. There are unmistakable signs that we are already directed downward. The revelations of scandals which daily fill the pages of our newspapers attest to this. When the tide of barbarism rolled over ancient Rome, the Dark Ages began. It will not do to say that the European brings with him industry, thrift, music, art and what not. These are all valuable elements of human life and we should endeavor to make use of them as we develop the life of America. But no race or nation has ever had its future guaranteed because of these qualifications. We know that it is the appreciation of the moral values which is the lasting foundation of any nation. We are not saying what cannot be defended in affirming that

(Continued on Page 495)





NO DIRT CAN STAY WHERE WE ARE



HURRY UP WITH YOUR KODAK

## "What Can We Do With Her?"

*Mrs. Wu put her head in at the door and Miss H. noticed a worried look on her face—There stood a girl of about fourteen years, with her father, both of them dusty and tired.*

BY VIOLA C. HILL

TOWARD the close of the winter term the principal and matron of the Righteous Example School for Girls were figuring on accounts, talking about the higher cost of rice and planning for the spring term to open after the Chinese New Year vacation.

"We can't receive more than two new boarders," said the principal, "as there will be only two vacant beds and no place to put more if we had them."

"Perhaps some of the girls now here will not be able to return since we announced that the board fee must be increased one dollar," replied Mrs. Wu.

### "I am so Happy Here"

Just then Bessie Fono knocked at the door and when invited in, said, "I came to ask you to receive two of my friends in the school next term. I never was in a Christian school before and I am so happy here. Teachers in other schools never cared for us if we were sick or got bad chilblains but only scolded us if we did not have all our lessons. Please let my friends come, too."

"If we have a place for them to sleep we will be glad to receive them," said Miss H., "but don't be too disappointed if we must tell you not to bring them."

The next morning a senior girl came and said, "You know my sister has come several years as a day pupil but now she is getting bigger and it is not safe for her on the

streets so will you please save a bed for her so she can be a boarder with me?"

When the term closed seven girls had applied for entrance. During the vacation of three weeks scarcely a day passed without a call or a letter from a parent or brother or uncle of some girls who wanted to come to school. The principal could learn of no girl planning not to return. What was she to do? The two school buildings are on an L-shaped piece of land with the big corner next to it occupied by low, poorly constructed houses. Already five of these rooms are rented by the school but it does not have the two thousand dollars necessary to buy that land.\* Miss H. has long wanted it for the extra rooms and more playground space. Would it be possible to build another room or two out from one building or between the present two? That would cost too much and already the playground is only one narrow basket-ball court besides a slide and swing in one corner of the yard. How about putting a floor, dormer window in the attic, adding stairs and then using that for a box room? Then the present box room might accommodate seven or eight beds. That seemed a good plan so a carpenter was called who

measured and figured awhile and said it could be done, but not right away as the workmen would not work during the New Year holidays. Miss H. must find some way to get the \$150 for the changes and the new beds. But this just must be done for it was too hard to say "No" to the ambitious girls who wanted to come.

### All Came Back—Glad

The opening day of school arrived and with it came the girls accompanied by their parents, or a country teacher, or a trusty servant to see that they arrived safely, also a carrier with a bamboo stick over his shoulder from which hung a roll of bedding on one end and a box of clothes and basket containing wash basin, brush, comb and books on the other end. How happy they were to get back! A few new ones were soon busy in various classrooms being examined in arithmetic, geography or reading by teachers, while an anxious brother or father walked up and down in the hall or yard. All the old pupils were back, three former pupils who had been out a term or two and several new girls. Each was told that all sisters and cousins must sleep together and for a couple of weeks until the new room would be fixed other small girls must double up. But not a word of complaint was heard even if the beds are only thirty-six to forty inches wide and of simple frames with board or woven grass bottoms.

[\* It is interesting to note that on the twenty-second of April money was voted by the Woman's Foreign Society from New World Movement funds to buy that piece of land.]



Even after school had started applications continued to come in. One morning Miss H. received a letter asking admission for two girls and in the afternoon the father of another called. To all she replied, "No room here, try at the mission school across the river for it is a good school." She hoped there would be room in that school but was not sure.

### What Worried Mrs. Wu

The next morning no applications came and her heart felt easier. That afternoon during a botany class, Mrs. Wu put her head in at the door several times and Miss H. noticed a worried look on her face. Class was soon over and Miss H. hurried out to the front hall. There stood a girl of about fourteen years with her father, both of them were dusty and tired looking. On the floor was a roll of bedding and a small box. It surely looked like a new student. Then the matron turned to Miss H. and in an appealing tone said "What can we do with her?"

"Have you told her that we have no place?"

"Yes, but listen to their story," she replied. Then turning to the man she asked him to repeat what he had already told her.

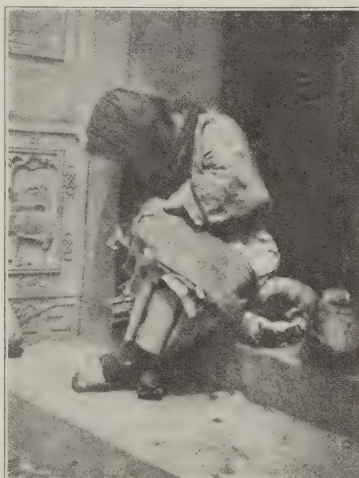
"My grown son who works in this city heard of the fine school you have here and wrote to me to bring his sister to be educated by your honorable selves. Our home is far out in the country and my daughter finished the course in the small school near our home more than a year ago. She wanted to study more but we did not know of a higher school. All this time we have been saving a little money so that when we knew of a good school she could study more. The letter from my son reached me two days ago and we hurried to leave home. My daughter and I left our home last night at midnight, travelled in a foot-boat until this noon, then have come three hours on the train. We are very tired and spent many dimes to come here. We cannot return and spend this money in vain. I am a poor preacher in a mission that has no higher school for girls and I want my daughter to learn to be a useful Christian woman. Please do not turn us away, I beg you."

### "I Wish I Could Keep Her"

The story touched the hearts of the matron and principal and each turned to the other saying, "I wish we could keep her." Miss H. thought again of the school across the river but knew it must also be crowded. Mrs. Wu thought of the little girls

already crowded into narrow beds. Both knew that the eight new beds could not accommodate even those already waiting. It seemed hopeless.

Many of the older school girls, free from classes, had crowded into the back hall and had seen the newcomer and heard her story. One high school senior, the older of two sisters accustomed to the comforts of a wealthy home, and both big girls, came up and said, "We sisters are not yet sleeping together but will be glad to if you will only keep this girl." Two girls spoke up quickly and said they could make beds on the floor and let the new girl have their beds. Several girls who are boarders but whose homes are in the city offered to be day pupils and give up their beds, their supervised night study and the Friday evening good times in order to receive the country girl. Mrs. Wu



GIVE HER MIND A CHANCE

stepped over to a middle-sized girl whom she partly supports in school and this girl immediately offered to share her bed and took the new girl by the hand saying, "You can stay with me."

### "She is Now Your Girl"

What could Miss H. do in the face of all that? Well, she received the girl, took her money and wrote the receipt, sent her to wash her face and then told her to go up and rest on the bed just offered her. Then she turned to the group of girls who had such happy faces now and said, "I'm glad you made me receive her but I dared not by myself make you more crowded and uncomfortable than you are. It almost breaks my

heart to refuse ambitious girls. She is now your girl and I know you will help her and love her," and they all replied, "We surely will."

Ningpo, E. China.

## Immigration

(Continued from page 493)

the masses of Europeans coming, and those desirous of coming bring with them a much lower moral standard than that which we believe to be essential for the perpetuation of democratic institutions.

There are two general considerations which must of necessity guide in the formulation of our immigration policy. The first and foremost is the interest of America itself. We are still in the process of carrying on the great experiment in democracy. We are well aware that intelligence, love of freedom, and interest in government are essential for the perpetuation of our democratic institutions. We cannot and we must not be blind to the fact that the vast majority of the people who have been coming to us in recent years are not a helpful factor—in their crude undeveloped state, in the establishment of our democratic ideals. It is true that there are many splendid men and women of our newer immigration who have become valuable and honored citizens. But, we have too many men and women already here, who have not been touched by the influences of America. We cannot afford to increase this number.

The second consideration must, therefore, be the welfare of those who would come to us. It should be definitely understood that the interests of America are moral as well as economic and industrial. Nations, like individuals, do not live by bread alone. We have not done all when we have sent our ships filled with goods to the ends of the earth. We are not living up to the ideals of America when we consume human lives by the tens of thousands to the end that we may secure the position of primacy in the world of industry.

The time is really at hand for us to begin at the very bottom and build up a policy of immigration which will be just to the immigrant, and to the nation from which he comes, and at the same time protect the American standard of living.

So far no bill has been drawn which so completely meets these demands in a permanent way as the Sterling Bill, which is now before Congress.



## If They Want to Yell, Let Them Yell

*From Colgate, Franklin, Berkeley, Des Moines, Shurtleff, Denison, Northern, the story is the same; if you want your life to count for most, go to college, university, seminary—in any case a Baptist school.*

**L**AST week THE BAPTIST had not room for all of the material that came in for the Educational Number. What we tried to do was to present an exhibit that would inspire our young people to seek higher education. Messages from students supplied the exhibit. Those left over are so full of enthusiasm that we found it necessary to lay a paper weight on them to hold them down till this week. They follow. Some of them show a tendency to boost their particular Alma Maters, but who cares? Let them boost.

### Colgate Men Recount Gains

After my college work was interrupted by war service, I attempted to struggle along in the ministry without further education. I shall never regret the decision to enter this institution. My appreciation of God's revelation of himself, in his Son, and in the life of man, has been immeasurably brightened by contact with reverent and God-fearing teachers. My vision of the world task of the Christian church has been broadened by the study of Christian problems, past and present. My realization of the opportunities and responsibilities of the ministry is deeper than it ever could have been without the Christian education which I have been privileged to enjoy.

—Paul F. Swarthout.

After four years of training I carry out with me two sets of values: First, the intellectual values—a knowledge of the fundamental problems of human life, and a knowledge of the scientific methods of approach. Second, the spiritual values—a consciousness of a positive relationship with God and man, and a consciousness of sympathetic helpfulness in the work of the kingdom of Christ.

— R. O. Tulloch.

### Shurtleff in Action

An intensive Training School, promoted by The Publication Society and the department of religious education of the Illinois State Convention, was held at Alton April 18-22.

A glimpse of the school in action reveals a wide-awake student body, giving splendid attention to the addresses at the lengthened chapel services and the afternoon and evening addresses. These addresses

dealt with the preservation and religious training of the child and youth, the enlarging field for religious educational directors, the aims and methods of church vacation schools and week day schools of religious education, the call of God to students to present their lives to him and to fit themselves for the service to which they may be called. A large number of the students availed themselves of the opportunity to attend the craft work classes, and the interest here, as in the main addresses, was sustained at high pitch until the end.

Vital interest in religious education on the part of the students and the natural spiritual atmosphere of the college life was evidenced by the very large percentage of the students who took a real part in the school. About sixty attended quite regularly. Perhaps the remarkably large attendance at voluntary chapel service on Thursday was most significant. Considering the fact that all the college courses and classes kept up their regular work and that three to four hours of this extra work was added daily, it is plainly evident that the students took practically all of their leisure time for attendance upon these addresses.

### Christianity is Taken as a Working Fact

In defining college values, the one which stands uppermost in my mind is that of the solid, sturdy Christian faith which I have constantly admired in the lives of the professors in Franklin College and in the lives of nearly all students who hold places of leadership in campus activities. In the classroom and on the campus as well Christianity is taken as a matter of fact.

It is bound to impress one to see not only the head of the department of biblical literature but the dean of women, the coach of athletics, the dean of the college, the heads of the departments of English, sociology, chemistry, biology, history and philosophy taking an active part in religious activities, leading devotional exercises in chapel, working in the Y. M. and Y. W. C. A., and taking an active stand as spiritual leaders both in the church and in the college community.

When the biology professor shows how all the great laws of the universe must be evidence of a God who directs our lives, our aims and purposes; when the sociology professor points to the church as an institution which deserves our loyal support as a socializing agency as well as a divine institution; when the history professor emphasizes the principles of Christianity as a sure foundation for international relations; when the biblical literature professor points to the fundamental principles of Christian faith and shows their practical working in the lives of men, one can not help leaving college feeling that a host of rich spiritual experiences have been added to his life.—Fern McGuire.

### Want Nothing Better than Berkeley

Having received my college training at Des Moines College, Iowa, my ideals for an institution of graduate caliber were naturally high. It has meant much to me therefore to be privileged to spend my seminary years at the Berkeley (California) Baptist Divinity School. This institution abundantly measures up to the scholastic requirements of the great University center of the West. Here I have been confirmed in the truth that Christianity is a religion for the heart as well as for the mind. Our splendid new material equipment means much, but one is more impressed by the spirit of the student body and by the combination of scholarship and practicability represented in the teaching staff.—E. A. Fridell.

From a residence of two years which renders a thorough-going acquaintance with instructors and courses, I can say that the point of view of this school is at once sane, scholarly, practical, evangelical, evangelistic and orthodox. The student life is marked by harmony, sobriety and purpose. To spiritual zeal is added a thirst for knowledge which characterizes students and professors alike. Such a body of students in their beautiful new modern building, in a city of culture and privilege should be of wide and vital influence on the Pacific Coast.—Roland McLeod Miller.



### Hear These Des Moines-i-acs

Des Moines University is "My University" because I have been captured by its spirit of Christian brotherhood and good will.—Carl E. Priest, '21.

I am Booster for Des Moines University from the top of Fedora hat to the soles of tennis shoes because I am getting here the best kind of an education which combines the cultural and practical, work and play, life and philosophy in a way that makes for poise, personality and progress.—Conway L. Rhyne, '22.

I came to Des Moines University with very limited financial resources; but I have had plenty of work which has not interfered with my studies and yet has provided me a sufficient income to pay my modest bills. Des Moines University is the school for a young man who has to work his way through.—Russel C. Ross, '21.

I am a resident of Eleanor Childs Hall, the dormitory for girls of Des Moines University. I am delighted with the spirit of the school and especially with the comforts and fellowship of the dormitory. The atmosphere is homelike, the government is strict without being autocratic, the girls in the hall are just one big, happy family.—Genevieve S. Miller, '21.

### Tries to Define Denison Spirit

Denison spirit is hard to define, although one has spent four years in Denison as I have done. It is something which pervades the atmosphere of this little college town, and which comes to mean more to a person the longer he is here.

This spirit has a great deal to do with one's religious life. The beauty of nature about us, the inspiration gained from associates, and the example set by the instructors seem to bring to us more than ever before a realization of the bigness and power of God.

The religion of a college senior, I feel, is somewhat different from the religion of a Freshman just entering college. As Denison is a Christian institution most of its students have had good religious training at home; they have a religious belief they have never questioned. College does not weaken but rather improves and strengthens this faith. This I believe to be particularly true of Denison. College classroom work, college friends, and college experiences make us think deeply and seriously. When we finish college we have a religion we can really call

our own, not one that has been handed down to us, but one that we may at times have questioned, that we have thought our way through for ourselves, and thoroughly understand, and which has become a vital part of ourselves, a religious life ripened by thought and experience.

The Y. M. C. A. and Y. W. C. A. play a large part in college spirit. They bring together for play, study, and religious development men and women of like ideas. This association with people of one's own age who are confronted by similar religious problems is a means of growth and of strengthening one's faith and ennobling one's purposes.

From my own experience and the observation of others I believe that the Denison college spirit and classroom work is such as to further the highest type of religious development.—Helen L. Shumaker.

### What Four Years Did for Him

I entered college a Christian, but with no definite religious conceptions nor with any profound personal experience in the religious life. I am leaving Denison this June after four years spent on her campus with enlarged, strengthened, and very tangible religious conceptions, with deepened spiritual insight, and with a vital religious experience whose power is obtaining a firmer hold upon my life day by day. It is well nigh impossible to analyze the situation and to tell just how I have passed through this change. Simply this may be said. The farther I have gone in my studies in all departments, the more I have learned of the sciences, the greater has become my conception of the majestic and wondrous power of our God, the more honor and glory I have accorded him, the more I have desired his leadership in my life, the more earnest has become my desire to get out into the work of his ministry.—M. Forest Ashbrook, Denison.

### Sweet Fellowship at Northern

It is my privilege as a member of the student body of the Northern Baptist Theological Seminary to register my high regard for this institution.

In the first place the Word of God is accepted as final authority. Though the best text-books available are studied in the various classes, yet there is no slavish adherence to them.

Secondly, a personal interest is taken in the varied needs and problems of the students. There is in many respects a family life. The

comparatively small classes, which make it possible for each student to recite frequently, and the splendid fraternity which exists between faculty and students, combine to create this helpful condition.

Thirdly, ample provision is made for spiritual and intellectual growth. This fact is evidenced by the beginning of each class period with prayer, by the frequent addresses given by faculty and prominent visitors on themes relative to Christian life and ministry, as well as by the regular fellowship meetings.—Herbert M. Griffin.

Great as is the importance of our intellectual growth—which is in no wise neglected,—yet I verily believe that the fondest memories of my student days in the Northern Baptist Theological Seminary will be of those times when we have assembled ourselves together in a student's prayer meeting. There we have had fellowship one with another and with Christ our Lord. There we have received the inspiration of one another's prayers; there we have borne one another's burdens in prayer before the Throne of Grace.—Clarence Figgatt.

### The Richest Period of My Life

Franklin College has enlarged and enriched my life beyond my ability adequately to express. I think of this as the richest period of my life, my conception of God has been greatly enriched. He has become real and dynamic in my experience. I can say more meaningfully today than ever before, "O, God, Thou art My God."

My college course has been as varied as it is possible to secure. I have studied the languages, literature, history, philosophy, Bible, and the sciences and as I have been permitted to look into these vistas of knowledge, I have discovered the harmony of all truth.

That which has made in a large measure these other things possible, has been the fellowship of Franklin. I am thinking of the Faculty, everyone more than a teacher, a friend. I can never be too grateful for those friends to whom I could bring any problem, great or small, and obtain sympathetic and helpful consideration.

My years in college have made me see more clearly the responsibility which is involved in possession. I bless Franklin that I know more perfectly today that to whom much is given, much is expected in return.—Howard F. Myers.





# The Devotional Life



## Comprehending the Incomprehensible

By EDWIN M. POTEAT

In a familiar passage (Eph. 3:18) the apostle Paul says that the love of Christ is beyond comprehension. In breadth, length, height, depth it reaches farther than human intelligence can penetrate. Along all these radii it goes out beyond the utmost stretch of our finite capacities, overflows all our boundaries in an infinitude of glorious abundance.

The statement was the result of deep contemplation in which the apostle had tried and failed to comprehend the incomprehensible. His eagle spirit, after a rapture of far flying, returned to acknowledge in happy bafflement that he had attempted too much. In a rush of blissful tears he says a man can never know what passes knowing:

O Love of Christ, so deep, so high,  
So boundless in infinity,  
Beneath the glory dazed I lie  
And pant for more capacity.

Yet in the same breath the apostle implies that we may comprehend the incomprehensible. Indeed, he is here praying that we may know what passes knowing. Is he contradicting himself? No.

The point is here; No man in his single nature can furnish a sensorium large enough to register an infinite love. But when his little self is merged in the great corporate soul of all the saints in all the ages, on earth and in heaven, finite limitations are transcended and in such a fellowship *we* (Not I) may know the love of Christ which passeth (individual) knowledge.

And this is sound psychology as well as great religion. For the whole ("All saints") is greater than the sum of all the parts (single souls). An organism is more than a collection of organs; a man is more than his members; a church is something more than a group of people. And the apostle sees that a fellowship of all saints, enriched by myriad personal selves, may rise to heights of comprehension literally incomprehensible to the single soul.

The principle here disclosed explains what we have all occasionally experienced, when a great assembly has been swept as by a breath from heaven, and the glory of the Lord has filled the place. This is not to deny that individuals may be caught up into the third heaven; but only to say that a *multitude* can see and feel more than an *individual*.

Another consequence of our principle in this. Every great gathering of Christ's friends, the Des Moines Convention for example, ought to yield a fuller revelation of his love. And it will do so on the one condition that they meet as his friends—all hearts centered on Him. If they meet

with critic's eyes each bent on the other's faults and errors, there is no promise of opened heavens. No: it is only in a fellowship of love with all the saints that we are strong to know the love of Christ which passeth knowledge.

## An Evening Prayer

By LAURA E. KENDALL

*If aught I may have said or done  
Hath from the wrong a wanderer won,*

*I thank thee, Lord.*

*If aught I may have said today,  
Hath caused one soul to go  
astray,*

*Forgive me, Lord.*

*So help me live for thee, each day  
That some lone traveler on life's  
way*

*May know thee, Lord.*

*And when at last I see thy face,  
And come unto thee, saved by  
grace,*

*Receive me, Lord.*

## Unity and Fellowship

By HARRY S. MYERS

BAPTISTS are evangelistic. They always have been. It has been interesting during the last few months to see the various types of churches with all kinds of ministers (Baptists) and every shade of community life and social ties reporting a continuous and abiding evangelistic spirit. There have been few reports of sweeping revival fervor with multitudes added to the church but the constant quiet persistent spirit has been wide-spread. Baptist ministers have been invited to address important Y. M. C. A. and other evangelistic meetings. It is a message of love that is gripping men and women.

Baptists are missionary. Some were counted as anti-missionary but where are they? The gospel that is not shared does not remain, unless we give some of it away we cannot keep any. The list of men and women who have gradually and quietly disappeared from service apparently because of their neglect, just here, is a long and appalling list. The list of those who are known and loved because of their real fervor is longer and heartening.

Our business is to preach the gospel and we accept our business and plan to make it a success. Day and night our mission work goes on. In thirteen fields

outside of the United States, in Europe and in hundreds of communities in the United States the message is given and the sun never sets on our workers.

Baptists have confidence in themselves. Some of us may believe in ourselves more than in any one else but we believe we can do the things He has committed to us and we plan to do them. Some of us may be egotists and some of us may have swelled heads but the most of us believe we are free from such vices and yet possess sufficient force and personality to make the program a success. One element of success is belief in ourselves.

Baptists have an unfulfilled mission. To us God has entrusted some of the greatest of His work. It is not all, even of the most important work and only a part of the whole but it is ours given us by God and to Him at least we are bound to be faithful.

This unfulfilled mission is our greatest heritage. It is a mission of work for the Kingdom of hearts to be bound up, of eyes to be opened and lives to be illuminated, of millions to be redeemed.

As long as God leaves the mission with us we must strive to accomplish it. Every organization we have must be used for this purpose and if necessary adapted to make it more valuable for this purpose. The world must be redeemed.

Baptists carry hammers. Sometimes it seems as if every one was given a hammer when he joined the church and when he is not using it on constructive work he is trying to knock down the work of some good friend. Recently so much hammering has been done because of false statements and ignorance that heart failure and illness—physical and mental has come to many. It is a wonder that some men remain Christian when they are forced to suffer so much needless pain.

For the economic, social, national and international difficulties and perplexities of today there is only one doctor. He is Christ. We need the best brains and the deepest consecration to build Christ into the world. He can save it and all who are in it but it will be done only when all constructively work at the task.

Baptists are partly united and in fellowship. In his recent book Bishop elect Manning of New York says, "We need to recognize more clearly that it is not so much agreement which produces unity as it is unity and fellowship which produce agreement."

Whenever we get together to talk it over we come away more united. Whenever our fellowship is deepened we more fully agree. The missionary conferences just held have shown this again and again. Unity and fellowship produce agreement. Let us get together for Christ's sake and the sake of the Kingdom!



# The Bulletin Board

## And the Call Was Still Good

Pastors in America who face the housing difficulty will appreciate the following note taken from the items relating to Baptist ministers in the British Weekly of April 7:

"Nearly two years ago Rev. F. A. Baker, of Old Buckenham, Norfolk, accepted a unanimous invitation to the pastorate of the church at Purfleet, Essex, but owing to the housing difficulty it was not possible for a settlement to take place. The necessary house has now been obtained, and Mr. Baker expects to begin his ministry at Purfleet on May 1."

## Not a Social Formula but a Social Spirit

The Federal Council of the Churches of Christ in America is constructively trying to "promote the application of the law of Christ in every relation of human life." There is no thought of setting a "social gospel" over against the gospel to the individual soul. There is but one Gospel—that of personal discipleship to our Lord Jesus Christ. But it is a discipleship that must include all the life of men—social, industrial, economic, civic, political. What that discipleship will require in any particular situation we may not be able to say, yet we must insist that the Christian ideal shall be held constantly in mind and that Christian motives shall prevail. The Council is committed to no special economic formulas; it champions the cause of no group or class. Its one purpose is to work for a social order fully permeated by the Spirit of Christ and controlled by the principles revealed to us in His life.

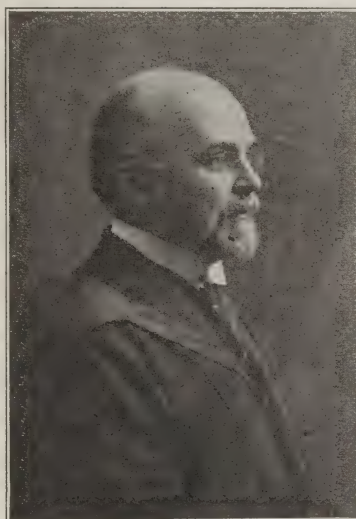
## Scientific Management in Religion

The American Board of Applied Christianity, recently incorporated with headquarters at 70 Fifth Ave., New York City, is declared to be the first technical school of its kind in America. Its object is the scientific management of material things when used to support and advance spiritual causes—what to do with money, with land, with buildings and with organizations to promote ideals, whether these ideals be civic, social or church. Nearly twenty years ago lawyers, bankers, editors and other Christian laymen of New York started volunteer work in one religious body. They set up a training school and accomplished remarkable work. They helped to found twenty-four new churches in New York and New Jersey suburbs, the properties of which are now worth \$450,000, sent sixteen of their number into the ministry, did a remarkable work in

## What if They Should Win?

A crucial point in the labor war in the New York men's clothing industry developed when the Amalgamated Clothing Workers of America instituted a suit

against the clothing manufacturers' association and many of its members for an injunction to restrain their anti-union activities. A demand for \$1,000,000 damages for alleged conspiracy on the part of the defendants to destroy the union is also made.



DR. J. H. RUSHBROOKE  
Baptist Commissioner for Europe

## A Picturesque Site for Peking University

The new site selected for Peking University beyond the walls of the city is an old imperial estate only secured because of the interest and co-operation of ex-government officials who seemed rather eager to be identified with a distinctively Christian organization. The governor of Shansi reduced the price of the actual cost of the land, stipulating that a tablet be erected on the grounds, that his aegid father be given the title of Honorary Adviser, and that ten students from the province be received without tuition fees. Thus a Christian university is made practically the acknowledged head of the provincial educational system.—The Congregationalist.

## Course in Boy Leadership

The University of Chicago announces a course in Boy Leadership to be given by The Boy Scouts of America and the American Red Cross.

## Centralize Soldier Relief

Control and direction of all soldier relief activities of the government, with the

exception of vocational training, will be transferred to the war risk bureau as soon as the necessary details in connection with the move are arranged.

## Syrian Bean-Eaters Excel

Though lacking space for all the work which might otherwise be put on, the Syrian mission in Boston has won praise from the Sunday-school expert of the state convention for the manner in which its boys and girls put on a recent entertainment. One of its music pupils is making exceptionally fine progress.

## Coal Consumption

It takes a steady average production of 45,000,000 tons of bituminous coal a month to supply normal consumption in the United States, of which 15 per cent is in the homes, 30 per cent by railroads, and the remainder in miscellaneous industry.

## Scholarships for Armenian Students

Mr. Herant Telfeyan, of New York City, has given the University of Chicago \$360 a year for three years to provide for the tuition of two Armenian students. This gift, the first installment of which has been received, is made to the University through Mr. A. A. Bedikian, an alum-

## For Benevolent Purposes?

The German district of Ujiiji and those portions of Tabora and Bokuba, German East Africa, and Bismarckburg, Togoland, hitherto under Belgian administration, came under British administration on March 26.

## The Failure of Humanity

In an article in the New York World, General Smuts gives his impressions of the part played by President Wilson at the Paris Peace Conference. That conference, he says, lost an opportunity as unique as the great war itself. By destroying the moral idealism born of the sacrifices of the war, it did almost as much as the war itself in shattering the structure of Western civilization. The odium for this fell mainly on President Wilson, because it was on him that the hopes of the world were fixed. General Smuts thinks this unjust to Mr. Wilson. He is convinced that history will reverse the judgment of President Wilson's contemporaries. It was not Wilson who failed, but humanity itself. Nor was the failure due to the statesmen who were associated with the President. It was due to the fact that the hopes and aspirations of the world for a new order of peace and right and justice went down in the conflict with the dominant national passions which found expression at the conference. Knowing the conference as he did, he is convinced that not the greatest man born of woman in the history of the race could have saved the situation.



The temptation of a large booty to be divided proved too strong for the moral ideals for which we had fought. And so, as General Smuts said at the conference, the real peace has yet to come, but it can only come when a new spirit is born in the peoples of the world.

#### And Vice Versa, Shall We Say?

The Baptist "Times and Freeman," of England, makes this wise and true observation: "There are many preachers in our pulpits who are socialists—that is, they disagree entirely with the present system of production, distribution and exchange. They dislike capitalism. Their pet aversion is the rich man. Some of them have even been sufficiently unwise to attempt to enter Parliament, committed to these particular views. Well, they have a perfect right, as private individuals, to believe what they like and to vote for whom they will; but they are betraying a sacred trust when they preach economic socialism from the pulpit or extol communism above capitalism. It is not part of their commission. It is not part of the Gospel they were ordained to preach. And any capitalist in the congregation would be perfectly and honourably entitled to withdraw from a congregation where such controversial views were expounded."

But is it equally true that the preacher has no right to extol capitalism and to denounce communism? And in case he does so, is any socialist in the congregation "perfectly and honourably entitled to withdraw?"

#### Mexicans Invade United States

That the new Mexican immigration constitutes a national as well as a border problem is the opinion of Rev. Rodney W. Roundy, associate secretary of the Home Missions Council. "Mexicans are scattered through nearly all the states west of the Mississippi," he says in an informing article in the *Missionary Review of the World* for May. "They come farther East to Illinois and Michigan, even to Pennsylvania, New York and New England. They have come for work. They work on the railroads, on the highways and on construction projects. They herd sheep and tend cattle; they are in the beet sugar industry, even in the irrigated lands of Montana; they raise fruit and pick cotton; the industries of the great Imperial Valley and the Salt River Valley would be helpless without them; they cultivate and harvest crops of fruits, walnuts, beans, melons, Bermuda onions and alfalfa. Southern California could not be so rich in its output from the soil without the toil of the persevering Japanese and the industrious Mexican."

#### Self-support Won by a Cuban Church

The First Church of Tampico recently passed the following resolutions, which were forwarded to the Home Mission Society:

"First: That from the first day of April we shall begin self-support paying entirely our pastor.

"Second: That Brother Juan Ramos Castillo, the present pastor, shall continue as pastor of the church from this time on.

"Third: That we designate as his salary \$130 per month.

"Fourth: That in the most courteous, affectionate and Christian terms we notify our missionary board of this action and that we express to it the deep gratitude of this church for the aid so efficient and constant which we have received during the past years.

"Fifth: That on Sunday, after a short sermon, there be held a special service of prayer, consecration and worship to God, giving him thanks for having granted us the privilege of seeing the realization of our desire for self-support."

### Help Still Required in China

*Members of the National Committee on China Famine Relief were confronted in a meeting today with a new and tragic aspect of the situation. It has been known for some time that as many as five million people must be cared for until July 1st when it was expected that the spring crops would supply them with enough food to keep them alive. This promises to prove true in a great section of the country, but a cablegram received from the American Committee in China, sent through the United States Minister Crane, states that in Chihli Province a drought threatens almost complete loss of the spring crop, and that the two million people in that area who are now being fed must continue to receive aid as late as August. Large funds of money will still be required for use in the famine-stricken areas. Funds should be forwarded immediately. The American Baptist Foreign Mission Society is prepared to receive these gifts and to see that they are transmitted promptly to the American Committee in China. Remittances may be made to George B. Huntington, Treasurer, 276 Fifth Avenue, New York City.*

#### Gems from Examination Papers in India

*Trousseau*—A kind of loose pretty garment of a wedding day which is worn by a bride for wedding.

*Phenomenon*—A kind of plate used to boil potatoes and other things.

*Hearsay*—A thing not proper to say.

*Amphibious*—Everywhere at the same time.

*Hypocrite*—One who has learned Hypocrite.

*Indentures*—Dreadful events.

*Anonymous*—Useful.

*Preemptory*—A kind of musical instrument.

The following are from hygiene papers: In case of cholera mustard politics must be put on the fit of the stomach.

A very most disease is called an infectious disease.

If the patient wants a drink give him clean, cold, boiling water.

For disinfecting put the fire with a vessel in the room and pore sulphur in order to die the germs in it.

In the following, the children were asked to write sentences using correctly the italicized words and phrases:

After walking for a long time they came to a *grand finale*.

Some people *eradicate* their money often in unnecessary times.

He *eradicated* the walls of the fort.

London is a small city on the *face of the globe*.

That man was *patronizing* a boy on the head.

The *latent* coin of our ancestors were recently found.

If you require any *reformation* about my qualifications please write to Miss Blank.

At every tank there is a *conjecture*. He *flared up* his troops.

Alarmed at this the little *crow over*.

—MRS. E. N. HARRIS,  
Toungoo, Burma.

#### The Fifth Generation

An illustration of the way in which missionary enthusiasm and spirit pass from mother to daughter is found in the case of the two young daughters of Mr. and Mrs. Franklin Sweet, of Cleveland. The children are the great, great grandchildren of Eunice Lyman Strong of Southampton, Mass., who founded "The Female Cent Society" of Southampton in 1803. It is related that one of the charter members of this society—tradition says, Mrs. Strong herself—gave \$12 for missions when she had twelve patches on her shoes.

The loyal society has had a continuous history from 1803. From it missionaries have gone to every land. In 1909 its thirty members gave \$89 for missions.

The line runs as follows: Mrs. Eunice L. Strong, Mrs. Oliver Clark, Mrs. G. E. Stevens, Mrs. Franklin Sweet, and her two daughters, Margaret and Betty. It is no wonder that with such a background the two little girls are filled with missionary enthusiasm. Their father is pastor of The Church of the Master, Cleveland, Ohio.

#### Men With the Lamp and Pitcher

One who has ever had occasion to stop over night in any of the hotels of this land and Canada, must have noticed in his room a volume of the word of God with the impress on the cover "Placed in this hotel by The Gideons." There has been placed 468,324 of those Bibles in the guest rooms of hotels in the U. S. and Canada, and there is abundant evidence that they are doing a work of evangelism that would not be done by any other means. These Christian commercial traveling men are at it all the time, on the road, in the churches and in hotels, everywhere.

The Gideons have a history well worth preserving and the national convention has appointed a committee to preserve their history in a permanent form.





# Religious Education



## International Uniform Lesson for June 5

MAKING THE NATION CHRISTIAN  
Ps. 33:12; Prov. 14:34; Rom. 13:1-7.  
Golden Text: Prov. 14:34.

By JOHN A. EARL

### The Lesson Text

The Old Testament is largely the history of a nation in its individual development and in its relations with other nations. The passage from the Psalms is a poetic expression of patriotism by a loyal son of Israel who appreciates the difference between a nation whose God is Jehovah and other nations. The quotation from Proverbs is the statement of a general principle which applies to all nations alike. Paul's exhortation to believers at Rome is an acknowledgment of government as a divine institution. The government in his day happened to be the Roman government; but his exhortation holds equally well for any form of government which makes and administers law for the safety and welfare of society.

### The Lesson Taught

The Christ of the Christian nation, the Character of the Christian nation, and the Citizens of the Christian nation are three of the topics suggested by the lesson.

### Christ

In making a nation Christian, Christ is logically first. The text of the lesson today suggests this order. The Jehovah of the Old Testament is the Jesus of the New Testament. Therefore the passage from Psalms might well read, "Blessed is the nation whose God is Jesus." All nations have had their deities. No nation has ever existed without religion of some sort. When the Psalmist wrote the thirty third Psalm he was well aware of the nations bordering on his own and nations more remote, and he appreciated the difference between idolatrous nations and the nation whose God was Jehovah. To the nation whose God was Jehovah we are indebted for the highest moral ideals to which any nation has ever attained and for the purest religion ever expressed in life and ritual. To ancient Greece the world is debtor for the richest things in art, philosophy and literature; but their art, philosophy and literature is pagan. The Hebrews whose God was Jehovah produced Jesus of Nazareth. He was born of a Jewish mother, educated in a Jewish synagogue, and spent his entire life in a Jewish environment. And yet he was so universal in his sympathies that he regarded every worthy mother as his mother; he was so broad in his teachings that the narrow dogmatism of the synagogue could not possibly account for the wisdom with which he spake; and he was

so brotherly in his spirit that no Jewish environment could limit his democracy.

Christ incarnates the two things that make a nation Christian, viz., antagonism to evil and love for men. Evil in any form,—individual or syndicated,—is abhorrent to Jesus. When Christ is enthroned evil must go. The selfishness of men which creates the drink traffic, white slavery and its kindred prostitutions, the love of money and its evil brood, hypocries in every form,—all must go. These are the things that break down nations, and they are abhorrent to Christ. But Christ also incarnates the constructive principle of love. No nation can be made Christian and kept Christian without love finding its domestic expression in the home, its patriotic expression in "my country," its religious expression in the church, and its universal expression in the spirit of human brotherhood.

### Character

"Righteousness exalteth a nation." Ocean, mountains, plains, rivers, lakes, forests, farms, climate make a country beautiful; Harvests, minerals, oils, manufactures, railroads, ships, and means of communication make a country rich; but only character makes a nation great. The richer the country the more danger there is of the disintegration of the nation if character does not at least keep pace with material wealth. History is the unimpeachable witness of this statement. All the nations of the past went down to ruin when they were richest in material wealth and poorest in moral character. Nations are like men in this respect. A man may count his wealth in six figures or nine figures, but if his moral character is questioned his wealth is worthless. It is possible that great wealth may be handed down from generation to generation of one family that will maintain the character of the original founder of the estate; but it is hardly probable. The facts are against it. So it is with nations. America is still young as a nation. Its wealth is incalculable, and therefore its danger of moral decay is incalculable. Only as its wealth is safeguarded by character and service to humanity will it escape the fate of other nations which were once rich but are now only a name. Christ and character are inseparable. When the Home Mission Society takes as its motto, "North America For Christ," it is eloquent of the fact that only Christ can make North America Christian. And Christ can make North America Christian only as he is incarnated in the life and service of men and women who claim to be Christians. The character of the nation is simply the composite of the character of the citizens of the nation.

### Citizens

Paul writes to the citizens of Rome and urges upon them their obligations to the state. According to Paul the obligation is two-fold, viz., the citizen must be law-abiding and tax-paying. To be sure, in Paul's time the citizen had little to say about the making of the laws and their enforcement, or the levying of taxes and their payment; nevertheless Paul recognizes the integrity of the state and the authority of government. There was much in the Roman government that needed reformation, but Paul did not discuss that side of it. He was willing to leave that to the progress of time. The two principles laid down are fundamental in all national integrity and authority. Laws must be respected and obeyed. A bad law obeyed is better than a good law violated with impunity. There should be protest against bad laws, and organized effort should be put forth to change them; but so long as they are laws they must be obeyed. Laws should also be enforced and the red tape of delay in the administration of justice should be cut short. The state must show itself worthy the respect of the citizens, and the speedy and impartial enforcement of law will greatly assist in this direction.

Taxes must be honestly paid. The government must be supported. The citizen must cheerfully pay the necessary cost of national government. No fair-minded citizen objects to his taxes if he knows that he is getting value for the money paid and if he understands that economy is the rule of national and state administrations. The nations of the world are now paying for the most costly war ever waged. It will be a long, long time before the debt is wholly paid. Taxes will be high for years to come; but as we pay our taxes cheerfully let us read in every tax receipt the necessity of making the nation Christian. The larger support of home mission work will stabilize government and accelerate Christianization.

### "With Sympathy and Love"

Once more the fact that the brotherhood of Christianity is a stronger tie than any bond of race or place has been proved, by a money draft sent to the Special Gifts Department of the General Board of Promotion, by Japanese missions members in California, for the relief of the famine sufferers in China. Here is the letter that came with the hard-earned money so freely given to men and women and children of another race:

"Please find enclosed draft for twenty-one dollars raised by the members of the Japanese missions of E. San Pedro and Moneta, Cal., for the China Famine Fund, sent with sympathy and love for the suffering Chinese."





# The Chimney Corner



## "English as She is Spoke!"

SOME years ago on Lake Como the writer saw a sign in an Italian shop window which would surely lure any tourist to enter, by announcing:

**English Spoken  
American Understood  
Idiotisms Also**

Having made many a laughable break herself in attempting to speak French and Italian, she was led to start a collection of "English as She is Spoke" (Idiotisms also!) which the Chimney Corner readers are now invited to share.

### India Ink!

In his book "India Awakening," Mr. Sherwood Eddy gives three delightful examples of beginner's English.

The first is by a Bombay high school student, one of whose earliest English essays was entitled, "The Horse":

"The horse is a very noble quadruped, but when he is angry he will not do so. He is ridden on the spinal cord by the bridle, and sadly the driver places his foots on the stirrup and divides his lower limbs across the saddle, and drives his animal to the meadow. He has a long mouth, and his head is attached to the trunk by a long protuberance called the neck. He has four legs; two are in the front side, and two are afterwards. These are the weapons on which he runs and also defends himself by extending those in the rear in a parallel direction toward his foe. But this he does only when in a vexatious mood. His fooding in generally grasses and grains. He is also useful to take on his back a man or woman as well as some cargo. He has got no sleep at night-time, but always standing awoken. Also there are horses of short sizes. They do the same as the others are generally doing. There is no animal like the horse. No sooner they see their guardian or master, they always crying for fooding. They have got tail, but not so long as the cow and other such-like animals."

Mr. Eddy also quotes two letters of gratitude from the husbands of patients written to a lady doctor in western India.

Number one is cured:  
"Dear She,

"My wife has returned from your hospital cured. Provided males are allowed at your bungalow, I would like to do you the honor of presenting myself there this afternoon. But I will not try to repay you; vengeance belongeth unto God.

"Yours noticeably,

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

Number two, alas! died:

"Dear and Fair Madam,  
"I have much pleasure to inform you that my dearly unfortunate wife will be no longer under your kind treatment, she having left this world for the other on the night of the 27th ultimo. For your help in this matter, I shall ever remain grateful.

"Yours reverently,

### An Italian Chef d'Oeuvre

The following is from the proprietor of a new Italian restaurant. The phrase "house top side this paper," with its oriental flavor, refers to the printed address of the restaurant on the letterhead: "Dear Sir,

"Before I chef—one Italian noble family—now come America—start the business my own—house top side this paper.

"Everybody speak it me—my dinners worth two (2) times.

"I delighted preparation for you—very fine special Italian dishes—no extra charge—only notification me few hours behind.

"I build for clientelle intellectual—they more appreciation my art.

"Many editors, critics, authors, artists Metrop. O pera—come in my house and I ask you so much come at my table then you shall tell many.

"Yours very truly,

## A Forest Hymn

By WILLIAM CULLEN BRYANT

The groves were God's first temples. Ere man learned

To hew the shaft, and lay the architrave, And spread the roof above them—ere he framed

The lofty vault, to gather and roll back The sound of anthems; in the darkling wood,

Amid the cool and silence, he knelt down And offered to the mightiest solemn thanks And supplication. For his simple heart Could not resist the sacred influences

Which, from the stilly twilight of the place,

And from the gray old trunks that high in heaven

Mingled their mossy boughs, and from the sound

Of the invisible breath that swayed at once

All their green tops, stole over him, and bowed

His spirit with the thought of boundless power

And inaccessible majesty.

### Japanese Prints

Here are two interesting quotations from Japanese books written in English for the benefit of tourists. The first is called "The Character of the Englishman":

"The England who occupied of the largest and greatest dominion which rarely can be. The Englishman works with a very powerful hands and the long legs and even the eminened (!) mind, his chin is so strong as decerved iron. He are not allowed it to escape if he did seized something. Being spread his dominion is dreadfully extensive, so that his countryman boastfully say, 'The sun are never sets on our dominions.'

The next quotation is from a book called "The Practical Use of Conversation for Police Authorities." Under "Misser- anious Subjects" appears this:

"Japanese Police Force consists of nice young men. But I regret that their attires are not perfectly neat. When a constable come in conduct with a people he shall be polite and tender in his manner of speaking and movement. If he will terrify or scold the people with enormous voice he will become himself objects of fear for the people. Civilized peoples is meek. But barbarous peoples is vain haughty."

### It Pays to Advertise—Poetically

An advertising man who has returned recently from the Orient says the Japanese merchants are not disposed to limit themselves to dull prosaic statements concerning the excellence of their wares. Among the entertaining bits that he noticed in his study of Japanese advertising are these:

"Goods dispatched expeditiously as a cannon-ball."

"Parcels done up with such loving as a wife bestows upon her husband."

"The print of our books is clear as crystal; the matter charming as a singing girl."

"Customers are treated as politely as by rival steamship companies."

"Our silks and satins are as smooth as a lady's cheek and colored like the rainbow."

These next are signs copied from shops in China which cater to English tourists:

Over an egg shop: "Extract of Fowl. Very Young."

Over a dairy: "Pest milk."

Over a camera store: "Photographer Executed Daily. With or without son."

Over a doctor's office: "Specialist for the Decease of children."

Over a dentist's door: "Noties!

"Our tooth is a very imporgan for human life and contenance as you know; therefore when it is attack by disease or injury, artificial tooth is also very useful. I am engage to the Dentistry and I will make for your purpose."



A Polish Polish on the Good Samaritan

A certain small Polish boy in one of our missions polished up the Americanization phase of this Bible story:

"Comes walking a man,—Pole maybe, I thinks. Und comes running bad mens und joumps on him. Sooner they joumps on him they makes holes all over him und he most dies. Goes the bad mens, mit his watch und his knife und his pencil—from-silver, und he most dies some more. Then comes walking proud priest. Sooner he

sees the man mit holes all over him, sooner he walks away quick. Comes walking nudder man. Goes quick, also. Comes riding good *Sir American* man. Sooner he sees, out he joumps. Holsts him into his auto—gently Teacher, and runs him to-er-er—Free Dispensary, perhaps, maybe I think, und gives moneys on the Doctor. 'Cure my neighbor quick, und so I pays you more moneys,' he says. Und Teacher, sooner we sees anybody in troubles, he is neighbors on us, says Jesus, und we must be good *Sir Americans* on him quick."

The Young Reserves

Results of the Truth Contest

IT has been worth more than "a penny for your thoughts" to find out what thirty-seven of you think about Truth; and I imagine the wise judges have had many a dispute about the best of those thirty-seven thoughts, for aside from Joseph Franklin (Philadelphia, Pa.) and Celia Caldwell (Cincinnati, Ohio) who won the two prizes and whose essays are given here, the following are listed as deserving "honorable mention" in the order named: Esther Caroline Brown, Los Angeles, Cal.; Margaret E. Fowle, Grand Island, Neb.; Virginia Mallonie, Denver, Colo.; Emerson Smith, Portland, Me.; Milree Huff, Fremont, Iowa.

Personally, your editor was delighted with a letter from Dorcas Dixon of North Rochester, N. H., who is only six years old and printed the neatest little "Thought" for us; and with another from Philip Ranlet of Chicago, who is not quite six yet.

And what do you think? Real grown-ups sent thoughts, too, which should be exceedingly flattering to all of us, for who would ever have supposed that they read our own page? But one gentleman, who signs himself "An Interested Bachelor," sent us a list of very deep and learned quotations about truth; while Mrs. G. B. Hopkins of Freeport, Illinois, sent in a true story of her girlhood days called, "Caught." You can read it on this page. Altogether the contest has been a great success, and Mrs. Montgomery is so interested in us that she has given the Editor a fine idea for another contest which will appear soon. Here are the prize-winners:

TRUTH

By JOSEPH FRANKLIN  
(First Prize)

This is what I think about truth. There is an old blind man near us and when I see him he sometimes says: "Does it look like rain today?" "No," I say, "the sun is shining." "That's good," he says; and because he is blind he must take my word about the weather and other things too. I like it and I think other people have to trust my word too.

Once our minister preached in a sermon how truth is the backbone of business, how the buyer must believe what the merchant claims for his goods or else no one would ever dare buy anything. And so, firms

that advertise untruthfully soon get out of favor; for suppose "all wool and a yard wide" is not wool and not a yard wide, then people soon find out and tell others and nobody goes to that store again.

Our minister said we were all like stores, with our goods in the show window, but were our goods what we claimed? Otherwise we were not honest merchants. So that is how I mean that more than blind people must trust me.

My family are quakers, and this is a true story grandpa often tells us about once in England, when a great many famous Quakers were put in prison because they were very unpopular with the government just then, not because of any wrong-doing. Well, months went by and these prisoners were ordered to be transferred to another prison; and the part I like about the story is that the jailors actually trusted those Quakers to keep their promise to go alone unguarded across all London from the old prison to the new one; for one of the Quaker principles is found in a Bible verse, "Our word is our keeper." I hope I have enough Quaker in me to be trustworthy like that.

MY THOUGHT ABOUT TRUTH

By CELIA CALDWELL  
(Second Prize)

It is not easy to tell the truth, but I laughed at what you wrote in the Chimney Corner suppose people only told the truth on Wednesdays, what would the other days be like? I asked my father and he said everyone would soon wait for

TRUTH  
TRUTH IS A  
BEAUTIFUL  
THING.

IT IS BEAUTIFUL  
BECAUSE IT IS  
REAL.

—DORCAS A. DIXON

NORTH ROCHESTER, N. H.  
APRIL 23, 1921

(Philip Ranlet's letter was sent to the engraver's office to be mounted for this column, and lost there.)

Wednesday before asking any questions, or buying anything, or getting married, or going on a journey. I think your thought has helped me lots to see that truth matters every day of the week.

Of all the people I know I believe most of them, but there is a girl in our school who boasts. I guess she is poor but she wants us to think she is rich, only we don't because she boasts so. When I say foolish things now I know nobody believes me any more than I believe her.

Another easy way to tell lies is to get out of trouble by denying, all because I am afraid of being punished. But when I was very little mother told me how cowardly this was, and made me write down the names of great people one day, like Jesus and John and Lincoln and Washington, who all told the truth. She made me learn a verse about John, it said, "John did no miracle but all things that John said of this man (Jesus) were true", and so he was great. Of course I shall never be great, but I would like to be the kind of girl you can depend on. I looked up a Bible verse on truth to send you and here is the best one I found: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things."

[That splendid Bible motto reminds me of this acrostic:

Think  
Right  
U  
Think  
Honestly.

A teacher once wrote this on the black-board, as above, then she said: "Now, do you want to know who ought always to be in the midst of thinking right and thinking honestly? U, of course! And you! And you! And you!" M. T. A.]

CAUGHT

By MRS. G. B. HOPKINS

Two little pear trees were planted in the back yard. Ben and his sister thought the time long till the trees were large enough to bear. Then one spring there were a few blossoms, and then two little pears appeared where two blossoms had been. Father, Mother, Ben and "Curls" all watched with interest as the pears grew, and the children could scarcely wait for the time when they would be ripe.

One day only one pear hung where two had been. What had happened? No one knew. The ground was searched but no pear was found. The children were questioned, but they knew nothing of the missing pear. Finally Ben asked, "Curls, what color were the seeds?" "Green," she quickly answered—and then realized that she had been trapped.

What Bible verse does this illustrate?

Answers to Puzzles Given Two Weeks Ago

Answers to "Five Puzzles":  
I. Letter T; II. Letter R; III. Letter U; IV. Letter T; V. Letter H.

Answers to Riddles:  
1. Vera-city; 2. Mend-a-city; 3. T-ruth; 4. False-hood; 5. Up-right; 6. Honesty.





# Young People's Work



## Topic for June 5

THY KINGDOM COME IN THE WORLD

Matt. 6:7-15

(Consecration Meeting)

*"Let Thy kingdom come; let Thy will be done, as in heaven, so on earth."*

For the first Sunday in each month we have been discussing the coming of the kingdom: 1, In My Heart; 2, In My Home; 3, In My Church; 4, In My Community; 5, In My Country. For this week we have the coming of the kingdom in the whole world.

1. *The Great Commission.* In addition to the prayer for the coming of the kingdom as presented in the Scripture passage, the Great Commission as recorded in the closing chapters of Matthew and Mark, should be studied. "Go ye therefore and make disciples of all the nations." With our about seventeen "varieties of Baptists," some anti-mission, some anti-board, some no mission, a large number do nothing, we have been a long time realizing the all-inclusive meaning of this commission of our Lord.

2. *World Conquest One Task.* Our new conception of the commission is that Jesus meant for us to go out for world conquest, whether that be around the corner from us, or to Africa. But, for convenience we have divided missions into state, district, home, foreign, etc. many times to the detriment of the program of Jesus. For in all too many instances, Baptists have become partisans of this society or that instead of facing squarely the whole task. But, that is changed now. It is no longer the "Society Loyalty" that holds us. It is loyalty to Christ and his world-wide program of redemption.

3. *The Needs of the World.* Send at once to the General Board of Promotion, 276 Fifth Avenue, New York, N. Y. for a copy of the "Survey." This little booklet will give in brief and definite form some of the outstanding needs of the world, and needs which must be met by Baptists—general education, religious education, negro activities, missions at home and abroad.

4. *The Way Out.* It certainly does not lie in the direction of the calamity howler who expects every now and then for this old world to go down in one grand "smash-up" in the near future. Certainly the "expert" is not going to solve the problem. Baptist people have got to plant their feet squarely on the program as included in the Great Commission, and get busy. If there ever was a time when Baptists need to pull together, that time is now.

5. *Baptist and a World Program.* How we were thrilled at the launching of the One Hundred Million Campaign at Denver convention. Of course, some have bucked the program because it did not quite fit their scheme of things; others objected

quite conscientiously, we believe, but meantime the program is on. Around \$60,000,000 have been raised to finance this program. Under the leadership of the General Board of Promotion we are going to carry it out.

### SPECIAL ATTENTION

is called to the article of Director Roberts on The Standard Teacher Training courses as promoted by the American Baptist Publication Society.

## Our Young People

By S. L. ROBERTS

From the young people of our churches must come the future leadership of our church work. If we are to make the advance we should and can in the next generation in winning the world to Christ, large numbers of these young people must not only be enlisted for service but be trained to do good work in whatever field of church work they may be most needed.

The agencies which contribute most to the making of a successful Christian worker are: life,—what we do every day and how we do it; the spirit of God,—who quickens and empowers when we yield ourselves to him; general education,—secured in the schools, the home, the vocation and in general reading; special study and practice—which is followed for the express purpose of fitting one's self for doing Christian work.

What are the needs of a young Christian, who desires to do his best, that may be met by the study and guided practice found in a good training course?

One must understand people if he is to work helpfully with them. To meet this need a unit of work which makes one somewhat familiar with the more important facts of human nature and with methods of studying people, is provided.

One must know how to sell his religious goods, how to help the other person think and act as he should. This important part of our training is provided for in the unit on teaching, "The Teacher."

One must, in order to be of most service, know how to work in an organized way with others in a school. The need is met by a study of "The Coming School of the Church."

One must not only know his Bible for himself that he may feed his own soul, he must also know his Bible in such a way as to be able best to help others. Not every good eater is a good cook or knows how to serve the table well. To help those who are to teach not only to know their Bible but to know better how to use the Bible, three units of work in "Bible Study" for teachers are planned.

One should know something of how the program of the church today came to be, through the thinking and teaching of Prophets, of Jesus and his Apostles and something of what the present tendencies, plans and purposes of Christian people and churches are; this need is met by a study of the "Program of Christianity," a unit of work which while it has the forward look must also be studied with Bible in hand.

Then one should know how to worship, how to teach others to worship and how most helpfully to plan for worshipping together, this we study in the last unit of the second year.

Then one should have some special training for the particular task he is to take up in church work and opportunity to observe and practice under the direction of an experienced worker, this is provided in the specialized studies of the third year.

The material thus described is presented in the New Standard Training Course, Keystone Edition. While much of it is presented in other courses of study, it is in no other one course so fully given or so well organized.

Four units of the first eight units of the New Standard Training Course are also included in the Trained Leader's Course offered by the B. Y. P. U. of America and most, if not all the special young people's work of that course can be counted on the third year specialization work of the New Standard Course.

A credit card is issued for the completion of each unit of ten lessons when an examination is submitted thereon. A certificate for completing each year of work and a diploma granted jointly by the American Baptist Publication Society and the International Sunday School Association is issued on completing the course.

The promotion of this work is shared by the directors of religious education in the various states in the Northern Baptist Convention and in several of the larger cities and Rev. Seldon L. Roberts, director of teacher training for the American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa. Write for information leaflets or suggestions.



REV. S. L. ROBERTS  
Director Teacher Training



## Our Broad Home Mission Program

*Among the wonders in the winning of the West is the missionary advance from a frontier in the longitude of Chicago in 1832 to that of Alaska in 1921. The missionary program now is that of building a nation.*

BY CHARLES L. WHITE

1. *The first task of the Society*, which began its work in the Mississippi Valley in 1832, was to lay broad and enduring Christian foundations through its devoted missionaries, who toiled in the face of unbelievable privations and under conditions that cannot now be pictured. One of these missionaries is known to have preached the gospel while suffering excruciating pain from sciatica rheumatism, conducting services as he sat in a log school house with his right leg propped up on a table. Descriptions of conditions that prevailed even forty to fifty years ago in the middle West, are reflected in letters which are quoted in my address on the fiftieth anniversary of the Nebraska State Convention which has been published under the title "The Wise Men of the West."

During these early days the Society paid the full salary of the missionary, but encouraged the organization of western conventions: It provided also the full salaries of general missionaries, who supervised the work. This process continued until the old frontier was filled and the lines of present conventions were made. Churches were organized and Sunday schools were established through the agency of our missionaries and the workers of the Publication Society, and later through the co-operation of the Woman's Home Mission Society. The commissions given to the missionaries of the Society required that the churches whose ministry was made possible by the gifts of the denomination to the Home Mission Society should make contributions, not only for the Society itself and for the state conventions, but for the foreign mission societies and the several other denominational missionary agencies.

2. *As the work progressed* and the churches became stronger, a pro rata arrangement in the payment of salaries gradually grew up between the Home Mission Society, the State Convention and the churches. Very soon some of the conventions became strong and in the course of time both the Iowa and Wisconsin Conventions reported that they needed no more financial aid from the Society, but would continue their gifts to its work throughout the nation. In time other state conventions gained in financial ability and as this process continued, they assumed a larger pro rata share of the salaries of local missionaries and the general missionaries of conventions.

3. *About eleven years ago our Board of Managers* voted that the Associate Corresponding Secretary and the Finance Committee should make a complete study of the various operations of the Society, and in the report that was unanimously adopted by the Board, a new financial arrangement with the State Conventions was approved and accepted by them.

Up to that time for more than seventy-five years the money given by churches in western conventions, even in the strongest ones, was sent to New York. In the year in which the change was made, ap-

proximately eighty thousand dollars (\$80,000) was given by the churches themselves for their own state mission work. There were generally no treasurers of the western conventions. The entire salaries of all missionaries, including the general missionaries, were paid from New York by checks of the Society, instead of by checks of the Convention. I remember distinctly having to sign several hundred checks each quarter for the payment of missionary salaries.

The Society up to that time had also acted as the banker for the Woman's Home Mission Society of the East and the Woman's Home Mission Society of Michigan, paying the salaries of their teachers in Southern schools with money collected by these organizations and forwarded to New York for this purpose.

When their receipts were not sufficient to meet the quarterly payments of salaries of the missionaries of State Conventions and of the Women's Societies, the Home Mission Society advanced sufficient to meet the need. The Women's Societies always made payment by the first of April and usually the State Conventions did so, but occasionally failure of crops and other troubles made it necessary for the settlement with the conventions to be postponed till the fall. When the conventions could not settle, interest bearing notes were given. The Home Mission Society thus served as banker for certain societies and conventions.

The proposal then made was that each western state convention should set up a treasurership of its own, appoint missionaries jointly with the Home Mission Society, receive into its own treasury the gifts for state mission work, retain them, and send quarterly, or monthly, as the case might be, requests for the Home Mission Society's share of each salary, based on earlier appointments and on reports of service. The Home Mission Society agreed to send in a single check to the State Convention the amount called for as its share of the approved pay-roll after it was verified from the votes of the Board.

This plan has worked well. The state conventions have taken on new life and have felt more keenly their responsibility and the possibility of opportunities for growth, all of which has been encouraged and stimulated by this Society. At the same time this change was introduced with the conventions, the Women's Societies began to pay their missionaries direct.

The Society had counted the receipts for which it had acted as banking agent as a part of its income. Its next annual report showed that its income had decreased about \$110,000. The loss was not an actual one.

4. *About eight years ago the Southern California Convention*, finding its financial condition was strong, frankly proposed to the Society that thereafter it should confine its gifts to foreign-speaking work in that Convention and to

church edifice appropriations, but that the English-speaking work should be carried forward entirely by the Convention. After conference between representatives of the Convention and the Society, a different arrangement was made from that which was proposed. The Society at that time in its pro rata work with conventions east of the Mississippi was confining its appropriations to foreign-speaking work and for the erection of foreign-speaking meeting houses. With one slight exception, this is the type of work which the Society is doing in conventions and city mission societies east of the Mississippi at the present time.

5. *The Board believes that it is time now to take another step*, easily made possible by the relations of the Society and the Conventions in the making and apportioning of their budgets through the General Board of Promotion. The following is the plan:

(a) To determine the amounts spent in each Convention by the Home Mission Society during the year ending April 30, 1921, for English-speaking and older foreign-speaking work, by which is meant that carried on among Scandinavian peoples. (The Society's appropriations for German-speaking work ended on March 31, 1920, after more than sixty years of co-operation.)

(b) To deduct this amount from the budget of the Home Mission Society for the year beginning May 1, 1921, and to add it to the budget of a state convention.

(c) To apportion this amount to the churches of a state and for the state convention to collect the same for its work, just as it apportions and collects its present moneys.

(d) The Home Mission Society permanently transfers this work to the State Conventions.

6. *The Home Mission Society continues to co-operate in other forms of missionary work within the state.* These are of such a definite and clear-cut type that it can make a graphic and attractive appeal throughout its constituency for gifts. The more intense and concrete the national appeal of the Home Mission Society can be made, the larger will be the receipts for the conventions through the Society's treasury. The psychology of this is unquestioned. The Home Mission Society's attitude and privilege, as in the past, will be to obtain the largest possible contributions coming from the living and special gifts made available, through legacies and lapsed annuities, for its co-operative work with the conventions which are its own children, nurtured by its gifts, and in whose growing strength and prosperity it rejoices.

The forms of this co-operative missionary work within a state are numerous, and other types will doubtless be discovered as we make an intensive study of the fields to be developed and increase the missionary resources available for such tasks.



They are the following:

a. Work among the newer groups of foreign-speaking peoples. This will increase with the years and is already considerable in every state, including twenty racial groups.

b. Evangelism along the special lines now in vogue.

c. Colporter work in neglected areas, to be distinctly different from any other type of missionary endeavor.

d. Gospel cruisers, in inland or coastal waters.

e. Chapel car work.

(The last three items of work were carried on co-operatively with the American Baptist Publication Society.)

f. Rural demonstration centers, a few of which at first will be established after a special study of the most promising fields by the Society's secretary. Based upon experience gained in these places, as the resources of the Society may allow, it is expected the work will be enlarged.

g. A few Christian community centers will be established in several carefully chosen cities. Based upon experience gained in these places, as the resources of the Society may allow it is expected the work will be enlarged.

h. Church edifice work showing special opportunities. In making the budget of the state conventions a sufficient amount should be introduced by it into its own budget to assist English and foreign speaking churches where relatively small amounts are required. The Home Mission Society up to its ability will make grants to supplement those made by the conventions in the erection of foreign-speaking meeting houses and church buildings provided with suitable equipment in strategic places in educational centers and in special cases for parsonages.

i. An intensive study will be made throughout one or more states of the extent to which preaching stations may be increased by the use of automobiles. The title of such cars shall be in the Convention, for which the Home Mission Society up to its ability will make appropriations to supplement other gifts.

j. Extension of work among the colored people in strategic centers whose types of work are approved.

k. Other special opportunities which cannot now be foreseen, but which may be discovered as each year unrolls the plan of God's providential guidance.

l. Sailors and Soldiers.

m. Specialists in rural and urban areas.

(Note: All the above forms of work will be done co-operatively from appropriations made by the conventions and the Home Mission Society in pro rata to be agreed on.)

7. *This leaves for the state conventions the following basic tasks; for which they make full provision:*

a. Development of denominational consciousness.

b. The administration of its own work.

c. The employment of general workers.

d. Mission work with English-speaking and older Foreign-speaking groups.

e. Regular forms of Evangelism which have always been stimulated by the Conventions.

f. Church erection, where the amounts given are small.

g. The supervision of all missionary work.

8. *The Home Mission Society has certain fixed types of work which go on from year to year, for which it alone provides.*

a. Its Latin American work in Cuba, Porto Rico, Mexico, El Salvador, Nicaragua and Honduras, which is sub-divided into Missionary, Church Edifices and Educational.

b. Negro Education, now confined to the South but which may be brought into the North.

c. Indian Education.

d. Indian Missions. (Northern California makes contribution toward the work of the Mono).

e. Training of foreign-speaking missionaries in our International Baptist Seminary.

f. The support of certain specialists.

g. The establishment of a demonstration summer camp for boys, in co-operation with the Publication Society, on the Plattsburg system, as announced to the denomination.

h. The extension of Brotherhood work.

i. Architectural Service jointly with the Publication Society.

9. *This plan of adjustments of work and budgets was received with favor by the State Convention Secretaries at Minneapolis and the Finance Committee of the Northern Baptist Convention approved the adjustments of the budget to make it workable.*

It is desirable for the Home Mission Society to keep its entire income as fluid as possible for the work of all departments along the lines above indicated, in order that we may be ready to assist in the possible hour of disaster or distress, and in special emergencies that may arise in these days of world anxiety and national unrest. Its appropriations, however, must not produce known indebtedness.

What the Home Mission Society may hope to do along the lines indicated above in each convention will be discovered in correspondence and personal conference in the next few weeks.

10. *The Nature and Magnitude of the Tasks of The American Baptist Home Mission Society:*

a. It assists through state conventions and city mission societies in co-operative mission work till it can be made self-supporting. This process toward self-support it hastens by special advice and plans.

b. It assists in improving great opportunities in all its departments.

c. It aids in the day of storm, of stress and of disaster.

d. It stabilizes work which otherwise would be sporadic and insecure.

e. It has an intercommunity and interstate outreach.

f. Its work is interstate with conventions, interracial with city mission societies, intertribal with Indians, and interlocking with the Woman's American Baptist Home Mission Society and the American Baptist Publication Society.

g. Its outreach is international in Cuba, Mexico, Nicaragua, El Salvador, Honduras.

h. Its contacts in missionary education are intercontinental.

*The Society plans beyond the temporary needs of a year. Its plans and policies are shaped both for the near and the long future as a fellow-worker with God.*

## New Year Conference at Nellore

*Co-operation in union institutions  
an established policy in India*

*—Panchayat did nothing,  
Praise the Lord!*

BY KATE W. FAILING

EVERY convention is "the finest ever held" but we feel that the annual Conference of the Telugu Mission just held in Nellore deserve high praise. There was a good attendance, eighty-two adults and twenty seven children sitting down to the tables at one time.

The program committee had taken for the motto of the Conference, "Pressing Forward," Philippians 3:14. This was well carried out in the devotional talks and Scripture expositions, which were of a high order. Perhaps the most spoken of was that of Mr. Unruh, from the Deccan, though all were helpful and worth the trip to Nellore. Dr. Downie's sermon Sunday evening was a treat, showing the fruits of his long experience.

Co-operation in union institutions, such as the Madanapalle tuberculosis sanatorium, Sunday school courses and supplies, Telugu magazines and language work, was reported on, and our own work as well. The publicity committee, the industrial committee, the mission panchayat, and others reported more or less work. When the panchayat reported that they had done no work because there was no work to do, there was clapping of hands, for that committee settles troubles brought to it.

New Year's day was the usual reception to new and returning missionaries, always a good time. Dr. Downie was the master of ceremonies and called on all who had not been in the country at the last conference in Ongole to speak. Mrs. Rockwood was not attending but all the others were. The new recruits are Misses Dorrie, Keans and Wolcott, and Mr. and Mrs. Fishman. Mr. and Mrs. Woodburne are new under our mission but have had experience before. Miss Hollis was the only single lady who returned in time for this meeting although Miss Rorer reached Nellore before the end of the session. Mr. and Mrs. S. W. Stenger and Dr. and Mrs. J. W. Stenger arrived almost a year ago. Mr. Boggess and Mr. and Mrs. Albert Boggs and Mr. and Mrs. Rockwood in the early fall, while Mr. and Mrs. Witter had just time to get settled in Podili before the holidays and Mr. and Mrs. Brock came right from the steamer without even seeing their station. Our net gain in personnel from last New Year's Day to this, as nearly as your correspondent can figure it, is exactly four. This for a mission in which there are seven stations with no station missionary, and with a Christian population according to the last reports, of 75,000!

One of the best sessions for earnestness of purpose was the meeting held on Sunday afternoon to pray for re-inforcements. We believe that the Lord has the men and women waiting for us, if we can only find them before it is too late. A particularly good paper on one phase of our work was that of Mr. Bawden on "The Criminal Settlement as a Kingdom Enterprise." If he is not too tired when he reaches home he ought to be kept busy speaking at our various state conventions, but don't overwork him, please as we want him back when furlough is over.

Ongole, S. India.

Jan. 10, 1921.





# Our Own Folks.



## Golden Jubilee of the Northwest District

The program sessions will be held at the First Baptist church beginning at 3 p. m. Wednesday, May 24, and continuing until Thursday evening. Speakers include Mmes. G. E. Young, A. F. Gale, A. F. Cartlore, W. T. Ehnore, W. H. Montgomery, and Misses Evalyn Camp, Grace Kan and others.

Distinguished visitors from abroad will be present, including Mme. Frances Kolarova of Czecho-Slovakia, Dr. Ma San Sa of Burma, Grace Kan of China, Martha Wenske of Poland, Louise Tschireh and Violetta Peterson of India.

The program includes addresses, choruses, pageants, exhibits, receptions and banquets.

Two banquets will be held at Curtis hotel 4th Ave. and Grant St.

The banquet of decades on Wednesday, May 25, at 1 o'clock at which those women of the district whose records of service entitle them to a place at the First Decade Table will be guests of honor.

Those who were actively engaged in some woman's missionary society from 1871 to 1881 are these honored few and the committee is desirous of learning the names of those who will find it possible to attend.

The cost of plates is \$1.00 and it is suggested that the churches from which the honor guests come bear this expense.

Churches are requested to send names of those eligible to the Decade Banquet to Mrs. Erle D. Luce, 2104 James Avenue, South Minneapolis.

The W. W. G. banquet will be held also at the Curtis hotel, May 26, at 6:15 p. m. Tickets, 75 cents. Mrs. Luce is in charge of tickets for both banquets.

The District has exceeded its quota of \$20,400. Minnesota's share of \$13,000 will be used for a Christian community center building at Osaka. Our quota of Jubilee subscriptions to "Missions" magazine is 500.

It is earnestly hoped that a large number of delegates will attend these unusually interesting meetings. Please have this notice and information given to all the women of your church.

Railroad Fares. If 350 delegates attend from the four states of the District from points where the fare is 67 cents or more a return ticket will be issued for half fare on the following conditions: Tickets must be bought on May 20-26 inclusive. Be sure when buying your ticket to get a certificate receipt properly signed and dated. If this is impossible, get a receipt. Sign your certificate in ink. Present it at once for the proper signature in Minneapolis.

Free entertainment for three nights with breakfast will be provided for a limited number. Rooms may be obtained for 75 cents and up.

For entertainment write Mrs. Frank Ashcroft, 3320 Aldrich Avenue South, Minneapolis. For banquet tickets, write Mrs. Erle D. Luce, 2104 James Avenue South, Minneapolis.

Obtain your program when you register.

Mrs. J. A. MANSFIELD, President Women's Baptist Union of Minneapolis.

## Illinois-Missouri School of Missions

Programs for the Illinois-Missouri interdenominational school of missions are now out and may be secured from Mrs. D. S. Magill, Alton, Ill.

The school will be held on the campus of the McKendree College, Lebanon, Ill. Lebanon is 25 miles out of St. Louis and easily reached on the interurban or B. & O. R. R.

The school will be held June 14-18. It affords a wonderful opportunity for officers of missionary societies and leaders of Mission Study Classes to get the best and most efficient methods.

The faculty is strong, Mrs. Hallie L. Hill, New York City, a woman of international and interdenominational fame will teach both the home and foreign text books for the coming year.

Mrs. S. I. Lindsay of St. Louis will conduct the Bible study class.

Mrs. J. M. Dadds will have a method hour.

Mrs. N. P. Zimmer will teach parliamentary law as applied to missionary societies.

Miss Evelyn Currier will demonstrate story telling in Bible schools and children's bands.

Board and lodging will be in McKendree College at \$1.25 per day.

## Lake Geneva Missionary Conference



Baptists will be in evidence again this year at the Lake Geneva conference of the Missionary Education Movement, Aug. 2-12. The chairman of the conference committee is Rev. Francis C. Stifler of Wilmette, Ill., who will also be dean of the open parliaments. Other members of the conference committee are Dr. A. E. Peterson, state promotion director of Illinois, Prof. A. G. Baker of the department of missions at the University of Chicago and Mrs. W. P. Topping of Elgin Ill. Dr. Howland Hanson of the Morgan Park church, Chicago, will conduct the pastors' discussion group and leaders' classes, and Miss Frances Greenough of the National Education Board will teach one of the study groups. Besides these there will be one of our outstanding missionaries present throughout the entire conference.

This is the eighteenth year of the Lake Geneva Conference and it promises to be the strongest. Special emphasis is to be

placed on training methods for missionary education in all branches of the local church. Classes in all the new mission study books will be conducted and there will be life work meetings for the Servants of the King group, composed of young people from fifteen to nineteen years of age.

The ten days of companionship with the choicest people, combined with the intensive study of the most worth-while things in the world and plenty of the outing and recreation afforded by a real camp has always made the conference a success. The total expense of these ten wonderful days is only \$25, plus carfare to camp. Many churches and woman's societies, Sunday schools and B. Y. P. U. groups are planning to send a delegate or two. The conference has opened a temporary office in room 1324, 19 So. La Salle St., Chicago, where additional information can be obtained.



Registration fee should be sent Mrs. J. A. Wilken, Lebanon, Ill., and will be \$1.50 for representatives of Women's So-

cieties and 50 cents for Young People.

The new study books will be on sale throughout the sessions.

## Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.*

### Atlantic Coast

#### MAINE

ISLAND FALLS has changed its name from "Free" to "United" Baptist. All departments of the church work are flourishing and the new pastor, W. P. Richardson is reaping excellent results from this excellent union.

THE CONVENTION BOARD met in Waterville, May 4. The work of the convention is unusually prosperous. Four pastor-evangelists, Evans, Miller, Roberts and Beatty are at work. Evangelists Harvey and Ruth Taylor and E. A. Davis have been specially successful. Rev. Wm. Fletcher, Rev. H. J. Tetraut and Miss M. T. White at Stroudwater, in whose support the Home Mission Society and the Publication Society co-operate with the convention, have been a great blessing to the state.

THE NEW MISSIONARY to the Russians at Waterville and Winslow is doing street preaching with good results.

FOURTEEN STUDENTS for the ministry, seven in Colby and seven in Bates, are receiving aid from the board of education. Two of these are Chinese students who will return to their native land for work.

BY THE WILL OF GEO. C. FRYE of Portland, Coburn Institute at Waterville receives \$25,000 and \$5,000 to Colby College for Coburn graduates who are working their way through college.

THE STATE RAISED for the purposes of the board of promotion \$185,000 last year, which is four times as much as in any previous year for the same objects. Spiritual interests have shown a corresponding increase.

EASTER BAPTISMS this year numbered more than 450.

MAINE HAS A SPECIAL COMMITTEE working with the convention to provide adequate salaries for pastors in the smaller fields.

THE SUNDAY FOLLOWING the close of the successful pastorate of F. Allison Currier in Millinockett, the church called Raymond W. Cooper, of Washburn. Mr. Cooper responded to the call.

#### NEW HAMPSHIRE

THE CHURCH at BRENTWOOD was organized in 1771 and it was fitting that they celebrate their 150th anniversary in 1921. This anniversary was held on May 4 and occupied the entire day. There were pastoral addresses, a review of the church history, and the anniversary sermon by Rev. A. E. Hylan of Springfield, Mass.

HUDSON held its annual roll call Sunday, May 1. The sermon was preached by Rev. D. S. Jenks, convention secretary. This was followed by roll call and observance of the Lord's Supper. Under the pastorate of Rev. D. van der Voet the church work here is progressing well.

A FEDERATION of churches has been formed at Sugar Hill by the Advent and Free Baptist churches. They have called Rev. Edward A. Tuck as pastor.

NEW HAMPTON LITERARY INSTITUTION will celebrate its one hundredth anniversary June 12-16. The sermon will be preached by Rev. E. M. Vittum of Muscatine, Iowa. Ex-Governor Samuel W. McCall of Boston, Mass. will give an address. The New Hampton Institution was formerly affiliated with the Free Baptist denomination but is now independent.

REV. W. C. GOODWIN recently pastor at Wallingford, Vt., has accepted a call to the church at Northwood. Mr. Goodwin's father, Rev. E. C. Goodwin pastor at Goffstown, has been serving Baptist churches in New Hampshire for many years. It is hoped that the son may serve New Hampshire churches for as long a period.

#### VERMONT

FIRST, RICHFORD, Rev. George Pomfrey, pastor, recently received seven by baptism and three by letter; and the outlook from every standpoint is very encouraging. The church recently voted to increase the pastor's salary \$200.

LUDLOW, Rev. W. B. Chase, Pastor, has extended an invitation to Vermont Baptist State Convention to meet with it in 1922. Pastor Chase recently baptized thirteen on three different Sabbath evenings and has a class in training so that others will be coming right along.

VERGENNES has extended a very hearty and unanimous call to Rev. B. H. Eddy of Canton, N. Y., which he has accepted, beginning his work May 8.

MAIN STREET, Newport recently held its annual roll call and business meeting. Rev. J. H. Blackburn, the pastor, presided. Supper was served in the vestry to about two hundred people. The reports from the different departments were encouraging. The Sunday School showed an average attendance through the year of 143. This church is to have a daily vacation Bible school this summer, in charge of Miss Beulah B. Bates, director of religious and missionary education for the state convention.

HARDWICK AND EAST HARDWICK, Rev. Isaac M. Thompson, pastor, are greatly encouraged in their work, eight having been received into the church at Hardwick by baptism and five into the East Hardwick church. The financial condi-

tion in both churches is also encouraging. Recently the mortgage on the parsonage at Hardwick has been reduced.

REV. E. B. CORNELL, pastor at West Brattleboro, is greatly encouraged in the work. On Sunday, May 8, he had the privilege of extending the hand of fellowship to forty-six new members, thirty-four of them coming recently by baptism. This is a great increase for a church with only eighty-eight resident members. This church is planning to make extensive repairs and improvements.

REV. C. D. PIER, pastor at Montpelier for the past three years, has seen much good work accomplished. The church edifice has been repaired and painted, contributions for current expenses and benevolences materially increased, fifty-three members have been added to the church, forty of them by baptism. This church, with 109 resident members, has 62 titheers.

VERMONT ANNIVERSARIES will be held at Bellows Falls from Monday night, May 23, through Wednesday night, 25. A good program has been arranged, and it is honestly and earnestly expected that this will be one of the largest and best conventions ever held in the state.

FIRST, MONTGOMERY CENTER, W. F. Rawlins, pastor, found April one of the best months it has seen in several years. Twenty-one confessed faith in Christ, ten were baptized, and the prayer meetings are largely attended.

#### MASSACHUSETTS

THE DUDLEY STREET CHURCH, Boston has just given a week to its centennial anniversary. Every part of the work was reviewed, and every advance celebrated with the accompaniment of great throngs to the inspiring services. Dr. J. M. English, a former pastor, preached the anniversary sermon, Pastor Arthur T. Brooks reviewed the hundred years, Rev. C. L. Page, who was associate pastor and teacher of the large "Page Class" twenty-nine years, with neighboring pastors brought greetings, and addresses were made by Dr. W. Quay Rosselle, Joe Mitchell Chappell, Dr. S. M. Cummings, Dr. Walter W. Deckhard, Dr. Herbert S. Johnson, and Dr. William W. Bustard, a former pastor, now of Cleveland. The whole feast of days culminated in a noteworthy old folks concert, and an old home night and centennial supper.

REV. JAMES HOLMES, pastor of First Church, Brockton, had resigned May 1, but at a large church meeting held on May 8, by a 90 per cent vote he was strongly urged to remain. It is a strong church, and Mr. Holmes is a strong leader and preacher.

DR. R. S. MACARTHUR drew a large attendance at the Ministers' Conference May 9 by an address of great value on "The Conduct of Public Worship." It abounded with practically helpful suggestions regarding features in public ministerial service that often get neglected, and which a more careful preparation and correct habit would add to the common comfort and edification of people in the pews. The address was well received, and appreciatively supported by many brethren.

THE ANNUAL MEETING of the board of trustees of Newton came on May 10 and was largely attended. It was one of the "glory days" of May time; and the "old hill" never excelled in its beauty or its magnificent prospect.



**NORTH ADAMS, DANIEL H. CLARE, PASTOR**—The work of the various departments has been carried on with enthusiasm. Twenty-seven have united with the church by baptism. The present membership is 1,169. The church treasurer reported receipts of \$35,548. Of this amount \$22,930 has been paid to the New World Movement. For work outside the local church the expenditures show an advance of \$20,000 over the previous year. The church has one of the finest chorus choirs in the state. The church school in all its departments has an enrollment of 970; 123 of these are on the cradle roll.

**CLARENDON STREET, BOSTON**, is having a wonderful period of prosperity under the leadership of Rev. Harry Freda. This church is famous throughout the world as the church in which the late Dr. A. J. Gordon had such a wonderful ministry; but never in its history has it done a greater work than is being done today. The largest social gathering held in the church for twenty years occurred last Tuesday evening. This was purely an informal and spontaneous affair; but took upon itself the form of a reception to Mr. and Mrs. Freda. This was the last social gathering in Mr. Freda's second year of service, as next Sunday marks the opening of his third year in the pastorate. This church has proved that the so-called "impossible" can be done in church work, that a down town church has a constituency to which it can minister. The South End is feeling the influence of this church in a remarkable manner. The Community Forum which is held weekly for five months of the year is an interesting part of the church's work, hundreds gather week after week to discuss social questions, and through this form of service they are drawn to the church. Nearly one hundred members have been added to its membership in the last two years, most of whom come from the community. The missionary offerings of the church have increased from six hundred to eight thousand dollars, and the current expense budget for this year is about twelve thousand dollars. Congregations have more than doubled, and one of the largest prayer meetings in Greater Boston is held.

#### CONNECTICUT

**THE MINISTERS' MEETING** for New London and Stonington Union associations was held in the Huntington Street church, Rev. J. A. Elder pastor, New London on Monday, May 2. There was an unusually good attendance. A paper was read by Rev. Henry D. Coe, pastor of the First church, Bristol.

**REV. F. S. ROBBINS**, missionary in the Stonington Union association, has been greatly blessed in his work during the past year. On April 24, at a largely attended meeting in the Union church, Mystic, he baptized seven converts; one into the fellowship of the Second North Stonington church, and six into the fellowship of the Third North Stonington church. Mr. Robbins has been engaged to continue his work for another year. The director of promotion spent a week recently with Mr. Robbins on the field in the interests of the New World Movement program.

**REV. WM. T. THAYER**, assisted by Dr. A. B. Coats and Miss Edith M. Town, held a successful Sunday school institute in the Mystic Union church April 24-26, which was attended by representatives from neighboring churches.

**REV. E. E. GATES**, pastor-at-large and, also, secretary of the state evangelistic committee, has been in great demand among the churches participating in the evangelistic mission during the past four months.

**DR. A. W. RIDER**, representative-at-large for the General Board of Promotion, spent the month of April in Connecticut. He spoke in nineteen churches in the state, addressed three ministers' meetings, spoke at the semi-annual meeting of the convention board, and met five special groups. The people heard him gladly because his message was crammed full of information attractively presented and abounding in inspiration.

**REV. HERBERT JUDSON WHITE**, pastor of First, Hartford, has rounded out twelve years in his present pastorate. During the month of April he was granted a leave of absence to engage in an evangelistic campaign with the Second church, Germantown, Pa. Dr. White resumed his own charge May first. On Monday evening, May ninth, the church tendered the pastor and Mrs. White a reception. Mr. Dwight Chapman, on behalf of the Church, presented Dr. White with a purse of gold. Mrs. White was the recipient of a beautiful bouquet of roses. The twelfth year of Dr. White's pastorate was without doubt the greatest in the history of the church.

**ELEVEN WERE BAPTIZED** at Poquonock Bridge Sunday, May 8, by Rev. G. O. Buddington, the pastor. This makes a total of twenty-one recently baptized, and the end is not yet. A number of these baptized were young men and high school lads. The work has stirred the church to renewed activity, and in a marked manner has touched the life of the community. The work for about three months has been conducted under the direction of the pastor only, without extra meetings, making the Wednesday night prayer meeting the occasion for public decision and confession. The pastor connects the work with the raising of the quota by the church on the \$100,000,000 fund.

#### NEW YORK

**EAST AVENUE, ROCHESTER**, has called to its pastorate Rev. Clinton Wunder. He is only twenty-nine years old, has wide experience in active social work, specialized in social science in the University of Cincinnati, was ordained in 1917, and has one year of seminary work ahead of him before he graduates from Rochester Theological Seminary.

**TABERNACLE, SYRACUSE**—Sunday, May 8, was a memorable day in the history of Tabernacle church. When the Board of Promotion asked \$16,995 for the New World Movement, some of the people almost gasped, but accepting the program and suggestions of the officers proceeded step by step. Interest developed, enthusiasm increased, confidence spread, and the canvass was made with joyous assurance, resulting in pledges of \$18,555.00. At the annual meeting in October the pastor's salary was increased \$300. The board of trustees seeing the need for a new site for a new building quietly secured an option on a fine piece of property, strategically located, 100 ft. by 317 ft., just off the car line, that will make the church more central and enable it to minister to the entire community. A quiet campaign was conducted terminating Mother's Day. The treasurer reported nearly \$1,000 more than the amount required for the purchase. Testimonies from the older members were that they

had never seen a sweeter spirit of unity, and heartier spirit of co-operation.

**LAKE AVENUE CHURCH** of Rochester contributed \$107,000 during the last year. The amount contributed for the running expenses of the church and its organizations was \$31,797.24; for the various benevolences, \$50,054.92; for the building fund, \$25,303.77; making a total of \$107,155.93. This is \$25,000 more than was contributed for the year ending April 30, 1920. Over \$151,500 has been paid in on the building fund of the church. During the past year fourteen have died, forty-five been dismissed by letter, seventy-seven received by baptism, 132 by letter and one by experience, leaving a net gain of 160 and a present membership of 2073.

**THE EMMANUEL CHURCH, BROOKLYN**, Rev. A. A. Shaw, pastor, observed its fortieth anniversary April 29-May 1. On Sunday morning there was a historical sermon by Dr. Humpstone and in the evening a prophetic sermon by Dr. Shaw. Of the 194 constituent members, thirty-five are still with the church. During the forty years, 2,042 persons have been in fellowship. The present membership is 944. The total amount of money raised for all purposes in forty years is \$1,850,000. For the New World Movement, \$183,000 was subscribed and of this \$73,200 has been paid.

#### Summer Conference

The question of a summer conference for pastors at Keuka Park, came up in the state pastor's conference at Cortland last October and was referred to the executive committee with power to act. Later in the session, the executive committee suggested that such a conference be held at Keuka Park, Aug. 8-13, 1921, under the joint auspices of the state convention, the state pastor's conference, state and metropolitan boards of promotion and the commission on religious education. The perplexing question had always been how to finance such a conference. Early in the year, the representatives of these various departments of the convention met in Albany and assumed the responsibility for securing the funds needed. Pres. Norton of Keuka College and Rev. C. W. Briggs, director of religious education in this state, were authorized to secure speakers, issue the call and look after publicity. The plans have been nearly perfected, circulars giving full information as to date, room, board and expense have been sent to every Baptist pastor in the state. The man who reads his mail knows about all he needs to know about this summer conference. A goodly number of the pastors have already responded, engaging rooms for themselves and wives. Every pastor interested should report at once so as to be sure of accommodations. On four days, Dr. Granger will speak on "Pastoral Work", Rev. A. A. Forshee on the "New World Movement", Mr. S. L. Roberts of the Pub. Society on "The Pastor and Religious Education," Dr. A. E. Alden of Colgate, on "Evangelism", while some well-known pastor will emphasize "Bible Study." One evening, Rev. H. C. Colebrook will give a humorous lecture. Mrs. Martin, for years dean of Sage College for Women in Cornell, and Mrs. Tomlinson will speak on other evenings to the pastors' wives. Some of the laymen, with autos should see to it that these pastors with their wives enjoy the fellowship and inspiration of this conference. Notify Dr. Norton or C. W. Briggs.—W. A. Granger.



## NEW JERSEY

REV. A. T. FOWLER, president of the pastors conference of the Northern Baptist Convention and pastor at North Orange, has been asked to become pastor of the Hampstead Baptist church at Hampstead Garden, London, England. Perhaps few churches in England or America present such a rare opportunity for a man of Dr. Fowler's ability and training as the Hampstead church, situated as it is in the north center of the English capital and known as the garden spot of the city. This section of London ten years ago was a 3,000-acre estate, since then under the direction of a single architect it has been turned into a beautiful suburb which stretches out like two great gardens with the Anglican church at one end and the Free Baptist church at the other. The Hampstead church was organized ten years ago and has had but one minister, Dr. Rushbrooke. It claims among its members some of the strongest Baptist laymen in London. Dr. Shakespear is connected with this church. It has open membership. Dr. Hughes writes that "this is one of the most catholic and important pulpits in London." The church is to spend \$100,000 for further equipment in the Sunday school and parish house.

CHELSEA, ATLANTIC CITY—Since January 1, forty new members have been received, thirty-four of them by baptism. Pastor Thomas J. Cross spent some time recently at Oneida Baptist Institute in Kentucky. Miss Martha B. Loud has been engaged for assistant and visitor.

PEDDIE MEMORIAL, NEWARK, under the leadership of Rev. M. Joseph Towney at its annual meeting reported 173 additions of which 119 were by baptism and sixteen by experience. The church raised over \$40,000 for all purposes, all bills were paid, a balance was in the treasury and \$21,000 was given to the New World Movement.

LINDEN, CAMDEN—On Sunday, March 20, the Sunday school service was given over to a message by Rev. J. Francis Behrens who told in his simple, yet most effective manner, the "Story of the Rose." There was no great emotional exhibition, yet at the close of his address boys and girls and grown-ups flocked to the front of the church to acknowledge by this stand that they were ready to accept Jesus Christ as their Master. There were more than 100 conversions at that Sunday afternoon meeting.

EMANUEL, RIDGEWOOD, Dr. Thomas H. Sprague, pastor. The church is glad to report that the amount reported pledged to the New World Movement for the period ending April 30, amounting to \$12,528.88 has been paid in full. This combined with other credits of the church makes the total amount paid to the movement for the period named \$15,045.73. A reception was held recently in the Church House for the new members, over eighty in number received since the pastor began his work on Oct. 15 last.

## EASTERN PENNSYLVANIA

OLIVET, WEST CHESTER—Pastor Chas. A. Walker, D. D. is just completing eight years of his pastorate, and enters upon his ninth year June 1. At the annual meeting of the church in April, the last of the mortgage indebtedness on the church property was burned, the match being applied by Geo. F. Townsend, the senior

deacon. In the course of his ministry Dr. Walker has baptized about two hundred members into the fellowship of the Church, which now numbers 318.

THE FORTY-SEVENTH ANNIVERSARY of the Reading Association was held with the Bethel church, Freeland, April 25-27. Rev. Max C. Wiant, pastor of the First church, Reading, was elected moderator. The reports from the churches were encouraging. There were 48 per cent more baptisms than in the previous year, while the contributions for denominational benevolences increased 227 per cent.

REV. T. C. HARWOOD has resigned the church at Birchardville after a pleasant pastorate of three years.

REV. M. M. SMITH of Warrensville has accepted a call to the First church Bethlehem.

PLANS FOR THE SUMMER ASSEMBLY at Keystone Academy, July 4-11 and Collegeville, August 22-29, are rapidly being completed. Now is the time for the young people to arrange to spend part of their vacation at one of these assemblies, where helpful study courses, enjoyable entertainment, healthful recreation are provided at reasonable cost. Address Principal Curtis P. Coe, Factoryville, for the Keystone Academy, and Rittenhouse Neisser, 1701 Chestnut Street, Philadelphia, for the one at Collegeville.

MEMORIAL, PHILADELPHIA, William Holloway Main, pastor, paid, on its pledge to the New World Movement last year \$11,000, more than was paid the previous year. On May 8 subscriptions amounting to \$15,000 were taken to provide for the budget of the coming year. During the last two years offerings aside from the budget have amounted to \$3,000 and the church has purchased a fine parsonage.

## WESTERN PENNSYLVANIA

REV. E. W. RUMSEY, pastor of the Beth Eden church, baptized ten candidates May 1, among whom were three members of one family, the father and mother and son. These are the first-fruits of a campaign of personal evangelism which, it is hoped, will add many more to the Kingdom and to the church.

THE ANNUAL MEETING of the Midway church was held Wednesday, March 30th, the pastor, J. R. Routledge, presiding. All branches of church activities showed increased enthusiasm. Every department showed a balance on the right side. Special items of interest for the year were: the installation of electric lights in the church and parsonage, cost defrayed by the choir under the direction of Mr. W. Massey; the renovation of the auditorium and vestry; new hymn books for the church besides \$1,000 repaid on parsonage mortgage. Officers were elected for the year.

BUTLER CHURCH, Rev. R. T. Ketcham, pastor, has carried through an unusually full and fine program for the children during the year. Junior union has been held on Sunday afternoons. During the autumn and winter months, the pastor conducted children's church, Fridays at 4:00 P. M. The children greatly enjoyed the Bible truths, learned through object lessons given each week. The first of each month, the meeting with the children was held Saturday afternoon, with Miss Olive Roberts in charge. At these sessions, a different program was followed each time. In the autumn, Bible drill, a hike, nature study and gymnasium work, were enjoyed. In the last four sessions

which have been held, industrial work was carried on, the boys working in wood, the girls doing sewing and weaving, while the tiny tots did illustrative Bible work in construction in paper.

PRAYER MEETING ATTENDANCE of the Knoxville church, Rev. F. W. Stanton, pastor, during the year just closed averaged 21 per cent of the membership. The greatest number present at any one meeting was 116, the least, thirty-six.

DR. A. J. MEEK began the tenth year of his pastorate with the New Kensington church Sunday, May 1. Eight were baptized that day and six received by letter and experience. The Sunday school now numbers 300.

FIRST, MCKEESPORT, Dr. Jas. S. Braker, pastor, reports that seventeen of their young people have indicated their purpose to attend the summer assembly at Ridgeview Park; the objective is "Thirty for Ridgeview." An increased attendance of 300 per cent with an added membership of over 100 per cent are two outstanding features of the B. Y. P. U. Seven of the young people purpose entering religious work as their vocation. A church vacation school will be held under the auspices of the church school.

AT THE AGE OF EIGHTY, after forty years of continuous service, Rev. W. H. McKelveen has retired from the pastorate. His last charge was at Dunbar, where he labored seven years. During April, his last month of service, he baptized fifteen. He is to reside in Pittsburgh.

## Pacific Coast

## OREGON

FIRST, CORVALLIS, held, on May 5, the annual business meeting, elected its officers for the ensuing year and adopted an extensive program for its work among the students of the Oregon Agricultural College, which has a student body of nearly 4,000. It has received 107 new members during the year. It has not only gone over the top with its pledges to the New World Movement, but is likewise going over the top in the payment of same. Pastor Dr. William A. Waldo has got a firm grip on the student life of the College.

McMINNVILLE commencement exercises will be held June 3 to 5. Dr. Ambrose M. Bailey, pastor of the First church of Seattle, Wash. will preach the baccalaureate sermon to the graduating class. Rev. W. E. Henry, pastor of the First church of Everett, Wash., and Dr. W. T. Milliken, pastor at Salem, Ore., will also deliver messages. In 1912-13 only 26 per cent of the student body were registered in college courses, while during the current year 66 per cent are doing collegiate work. The present freshman class numbers seventy-four.

## NORTHERN CALIFORNIA

MR. GID HIGGINBOTHAM was ordained at Red Bluff, May 5.

## SOUTHERN CALIFORNIA

FOWLER has just closed a very successful year. The membership has increased seventy-two, and the finances were never in better shape, \$2,175.00 having been raised for missions. During the past three years of the pastorate of the Rev. D. Catchpole, the membership has doubled in number.



OAKLAND FIRST announces with pride that according to the national standard of excellence, all of its four young people's organizations have a credit of 100 per cent. The Woman's auxiliary had 204 present at its annual meeting Apr. 5, and reports showed an extraordinary record of work carried on.

PASTORS E. G. HANSELL of Rose Hill and E. G. Boughtin of Redondo were recently ordained: the former Apr. 29, the latter May 2.

REV. J. A. V. PIETERS, pastor of Bethany church, Long Beach, celebrated his fourth anniversary as pastor of that church on Sunday morning May 1. During the past four years 180 new members have been received. On May 10 a reception was given to the new members received since May 1, 1920, also to the pastor and wife.

LOS ANGELES, FIRST, James A Francis pastor, received 588 additions between Oct. 1, 1919 and Apr. 30, 1921 and has 1,496 members. The total receipts for all items on the church budget during the same period were more than \$96,000. The Sunday school has an enrollment of 850 and an average attendance of more than 500.

## Rocky Mountain States

### COLORADO

BETHANY, COLORADO SPRINGS, F. T. Butler, pastor has a remarkable revival. Superintendent G. G. Laughlin of the Denver Baptist Union led a recent evangelistic campaign, with forty-one additions to the church. The church has increased the pastor's salary and raised a fine purse to assist in the care of his sick wife.

ON THE FIRST SUNDAY IN MAY, in the First Church in Denver, the pastor, Dr. A. H. C. Morse baptized seven, and at the communion service gave the hand of welcome to fifty-five. Never in the history of the church have the accessions been so many as during the present year.

## Mississippi Valley

### MINNESOTA

PARK RAPIDS held its annual meeting May 4. Its total expenses for the year past were \$3,500, of which \$1,226 went to benevolences. The pastor's salary was increased by \$300. The average attendance in Sunday school is 130, with a balance in its treasury of \$81. There have been twenty additions, half of this number coming by baptism.

FIRST, MINNEAPOLIS, held its annual meeting April 25: The reports were the most gratifying in the history of the church. Accessions during the year 282, present membership 2393. Moneys raised for the church and the conduct of the Northwestern Bible Training School, \$138,408.72. An interesting fact is that the gifts show \$27,588.72 expended on current expense, and the balance on missions and education.

### INDIANA

MANY NEW PASTORS have recently come to the state, among whom are William Everson, Muncie; B. F. Martin, Fort Wayne; W. H. Zimmerman, Waynetown;

## The Berkeley Baptist Divinity School



The outstanding feature of the year at the Berkeley Baptist Divinity School has been the construction and completion of the fine new building. All who have seen the building pronounce it a beautiful structure. The architecture is Tudor Gothic. The building is practically fire-proof, the frame and floors being of reinforced concrete and the exterior red brick and tile. There are more than forty rooms in the building: five lecture rooms, three library and reading rooms, a recreation hall, a reception room, and dormitory facilities for twenty-four students. The cost of the building and furnishings, including also the landscape gardening, will be a little over \$105,000. The building was dedicated on Sunday, May 8th. This fine plant was made possible by the Board of Education, the New World Movement, the generous gifts of many Coast people and of Dr. D. J. Harris and John Low of Evanston, Ill., and Dr. W. A. Crouch of Turney, Mo.

We have had a good student body this year, considerably in excess of any previous year, the total enrollment being

thirty. The graduating class consists of three men, all of them full college and seminary men.

The permanent resources of the institution have grown steadily year by year. When the institution was opened its total resources amounted to \$15,000. The permanent assets, endowment, building and equipment is now \$200,000.

During the past year the coast state conventions have aided in supporting the institution by making generous remittances in lieu of the apportionments to the churches, these apportionments having been absorbed in the New World Movement. During the past year the faculty has consisted of two professors giving their whole time to the work; one giving about half of his time; another about a quarter of his time; while five others have conducted standard courses during the year. All the friends of the school feel that with our new equipment and the growing interest in theological education the institution is on the threshold of a new era.

—Claiborne M. Hill, President.

### IOWA

CHAPLAIN ALVA J. BRASTED is now with the 4th Artillery at Camp Stanley, near San Antonio, Tex. He is with the regular army and holds the rank of Captain. His work has won the wide approval of army men.

At SHEFFIELD, T. L. Roberts pastor, additions are frequent and the various departments are all growing. Mr. Roberts does a great deal of work not directly connected with his church, but with which the church is in hearty accord. He is teaching a class of foreigners English.

SWALEDALE, G. W. Fogg, pastor, is in the midst of a great agricultural district. His is the only evangelical church, and they are heroically trying to meet the

N. J. Peterson, Huntington; J. W. Strachn, South Wayne; J. H. Sskwor, Montpelier; D. L. Woodward, Marion; and M. L. Banister, Seymour.

MR. AND MRS. JOHN D. MOCK of Muncie celebrated their golden wedding anniversary, Monday, May 2.

DURING THE PAST SIX WEEKS approximately \$100,000 has come into the state offices for the New World Movement.

INDIANAPOLIS SUNDAY SCHOOLS have gained 48 per cent in attendance in the last three months, and now have an average of about 6,000.

FIRST, INDIANAPOLIS, received forty-two, May 1; Woodruff Place, forty-one; Calvary, six; Emmanuel, eight; Emerson Avenue, twenty-five.



situation. Since he went there two years ago last fall there have been many activities.

NORTHWOOD church and community prosper under the guiding hand of Pastor Alex. Robertson.

HAMPTON, WM. WELSH pastor has a constant revival, and every time word comes from there they have been having conversions.

MASON CITY and Pastor A. W. Tandy are in the last lap of the fifth year of their service together. The years have been fruitful years and the last the best of them all. Additions are coming all the time. The Bible school is taxing the capacity of the building and one class has gone to the Y. M. C. A. to find room. More will have to follow soon. In the five years the church has doubled the pastor's salary and added much to the value of the church property.

#### MISSOURI

MR. AND MRS. JOHN IMRIE singing evangelists have been giving their time to singing the gospel in Kansas this past winter and report very successful meetings. Rev. J. J. Griffin of Garden City did the preaching in most of the meetings held.

#### OHIO

URBANA, FIRST, J. A. Moe, pastor—At the communion service in May, twenty were received into fellowship, seventeen by baptism and three by letter. B. Y. P. U. has an attendance of ninety-five. The Bible school has had a splendid growth this year. Congregations were never better. Pledges to the N. W. M. have been paid very promptly.

DENISON UNIVERSITY student enrollment has reached a total of 933, breaking all records. The total would have been much larger but for lack of dormitory space for women, and if the scholarship requirements had not been made increasingly rigid. In all probability, admissions to Shepardson College for Women will be closed in June, because of early applications and the limited dormitory and dining space. Better quality of work appears in the class-room and better tone in college life than in any year since the war began. The building committee of the board of trustees announces the beginning during the coming summer of some of the new buildings for "Greater Denison." The new varsity field, the gift of Colonel E. A. Deeds, will be ready for use at the football events next fall.

AT FIRST, WARREN, A. A. Nellis, pastor, 128 have been received into the membership. Evangelist A. W. Littrell and Mr. D. L. Moody, singer, were engaged from March 13 to 27. As a result of these special services ninety-one were added, fifty-seven by baptism. During Mr. Nellis' pastorate of slightly less than six years, 368 have been added to the membership, the current expenses have been doubled and the missionary offerings the last year were 800 per cent more than the first year.

RLV. B. A. SHERWIN has decided to take up pastoral work again. He has had city and country experience, was district evangelist of Ohio and has built several churches. His address is 10110 Quebec Ave., Cleveland.

REV. WILLIAM CODVILLE died April 7 at the home of his son in Cincinnati, being at that time a little more than eighty years old. He was educated for the law, but

changed his direction to the ministry at twenty years of age. Woodstock Institute, in Canada provided his theological training. He served in Canada, Pennsylvania and Ohio in a series of long and successful pastorates. His funeral was held in McKeesport, Pa., Drs. Nellis, Hall and Braker participating; and there also he was buried. He leaves his wife, two sons and two daughters.

#### Dr. Chas. J. Baldwin

Dr. Charles J. Baldwin, whose death occurred April 13, was a preacher of unusual power. For more than a quarter of a century he was the active pastor of the Granville Church, which is the religious center of Denison University. His ministry was especially acceptable to the congregation composed in a large part of college professors and students. He identified himself closely with the college as a trustee and a loyal supporter. Both he and Mrs. Baldwin, who passed away a year ago, took active parts in the life of the church and community as long as their strength permitted. Their passing is a distinct loss, which will be felt in many hearts. Dr. Baldwin's bearing was dignified and reserved. But when this wall was broken down, he showed a kindly heart and a geniality that was surprising. He remembered with peculiar sympathy those who were in sorrow. His most conspicuous service, however, was rendered as a preacher of Christian truth. He loved to preach, and so long as strength remained he continued to proclaim the riches of the gospel. He was an example of the scholar-preacher, who belonged to that earlier time when the minister was the intellectual leader of the community. He was a real seer, specially gifted with the ability of perceiving and revealing spiritual truth. His mind was saturated with scriptural passages, which he used with convincing force in his discourses. His interpretations of spiritual symbolism showed a rare poetic instinct. Many will never forget his interpretation of the "city that lieth foursquare," of "the new name" written on a white stone, and of "the sea of glass mingled with fire." His sermons were characterized by clearness and by choice and accurate language. It was a liberal education to sit under his teaching.—W. A. Chamberlin.

#### NEBRASKA

SUPERIOR CHURCH is receiving additions regularly. On April 24 four were baptized and two received upon their Christian experience. The Sunday school has become so large that some classes are compelled to go to the parsonage for the study time. Under the leadership of Dr. F. H. Divine and pastor B. H. Ward this church recently raised \$26,000 for a new church home.

THE GRAND ISLAND ASSEMBLY, held the first week of April, was a great source of inspiration to all who attended. Drs. Rolvix Harlan, and W. A. Hill of New York, Pres. Bailey of Colorado Woman's College, Dr. Axling of Japan, Mr. Carman of Shendoah, Iowa, Miss Boyd, Iowa's elementary worker, and Mr. Collins, Nebraska's own religious education director, made the excellent faculty. Two hundred thirty-eight pastors and delegates were enrolled. Loup City carried away the Sunday school library and Grand Island young people the B. Y. P. U. library.

THE COLLEGE has a fine faculty, a good student body and the outlook was never better. It is hoped a new president may soon be selected to lead the work. Dr. B. B. Braden is in the field at present

seeking to enlarge the student body. Everywhere he receives a hearty welcome.

DR. W. H. BOWLER and the state secretary held a series of promotion conferences during April, visiting David City, Mead, Wellfleet, Oxford, and Wayne. Everywhere the churches showed deep interest in the missionary program. Dr. Bowler also visited Lincoln, Omaha, Broken Bow, Polk and Mason City. He is a wonderful man of faith and creates new enthusiasm for the New Movement wherever he goes.

DR. WILSON MILLS has recently held splendid meetings at Octavia and Falls City. Both churches rejoice in a deepened spiritual life and enlarged membership. Dr. Mills is greatly beloved in Nebraska and the churches rejoice when he is able to be with them.

#### ILLINOIS

REV. ARNOLD H. KEHRL, a student of the Northern Baptist Theological Seminary, has accepted a call to the First Church of Downers Grove and began his work May 1.

REV. R. W. BARBER, a graduate of this year of the Northern Baptist Theological Seminary has accepted a call to the First Church, La Moille, and will begin his pastorate on June 1.

THE WOMEN'S MISSION UNION of the Chicago Association met May 10 with the Ravenswood Church with 450 women present. Among the speakers were Mrs. W. P. Topping, state president, Edgar L. Killam, of THE BAPTIST, Mrs. Smith T. Ford, Mrs. William Ayer McKinney who spoke on the union Christian colleges for women of the Orient, and Dr. Howard Agnew Johnston, president of the Chicago Church Federation. The women of the Mission Union are to be the hostesses for the annual meeting of the Central District and the Golden Jubilee of the Foreign Society to be held at the Emanuel Church, May 18-20.

REV. J. J. ROSS is concluding three years at Second, Chicago. The last year is the best in the history of the church. Of 114 received fifty-two came by baptism. The total budget for the last year was nearly \$50,000, about one-half of which went to missions. Two extra workers are employed to carry on community missionary work. Substantial increases were made to the salaries of the pastor and other workers.

ARCOLA observed Mothers' Day with a program specially prepared by the pastor. Audiences were unusually large, and the attendance double that of last year at Sunday school. Pastor Bruggink has revived the organization of the B. Y. P. U. and the attendance has exceeded thirty.

BRADFORD, FIRST, Frank Metcalf pastor, started out a few weeks ago to build up the membership of its men's class, then very small. It has succeeded so well that on May 1 the attendance was 207.

HYDE PARK, CHICAGO, held its annual meeting and dinner May 11, with nearly five hundred present. Dr. Shailer Mathews presided, Dr. T. W. Goodspeed presented an interesting survey of the last thirty years of the church's history, Mr. Frank Parker entertained the assembly with song, and Dr. L. A. Crandall reviewed some plans and prospects for the future. Mr. F. H. Burt is the new superintendent of the Sunday school, having in view a greater educational program. A regular budget of \$77,437 has been adopted for the coming year.



IT WAS THE RECENT PRIVILEGE of Rev. Raymond S. Carman of the State Street church, Rockford, to give the right hand of fellowship to twenty-four new members, nineteen of whom were received by baptism. This was only a part of the harvest gathered from a well-planned campaign continuing for about two months and culminating in a series of delightfully refreshing and spiritual meetings in which the pastor was assisted by his father, Dr. A. S. Carman, of Chicago.

**BARRY**—Sunday, May 8 was a great day. The thought of "Mother's Day" predominated throughout the day. There were 214 in Sunday school. In the evening the junior orchestra gave a concert. Before the orchestra took their seats the auditorium was filled both above and below. The evening attendance was near the 400 mark.

**FREEMPORT**—It was good to see Pastor Sayers give the hand of fellowship to thirty-five May 1. In the evening he baptized eight. Nearly the entire resident membership turned out to the annual meeting the evening of May 5. A cafeteria supper was served, reports given, and the work of the coming year considered. There has been a net increase in membership of forty. Over \$2,800 has been given to benevolences, nearly \$1,600 for an evangelist campaign, over \$1,400 spent on improvements of parsonage and church, and about \$3,100 for current expenses.

**Notable Achievements of Negro Baptists**

Rev. S. E. J. Watson came to the pastorate of Pilgrim Baptist church, Chicago, May 12, 1920. At that time the church had 643 members and worshiped in an old, inadequate, and rented building. During the year the membership has reached 3,106 and, by the aid of the Baptist Executive Council and other denominational societies, the large synagogue at Thirty-third and Indiana Avenue has been purchased at a cost of \$75,000. The church itself has provided about \$12,000 for the same within the last six months.

Although the auditorium seats 2,000 people, it is packed every Sunday morning and an overflow service of several hundred is held in the lower vestry.

In order to complete payment for this property, pay interest charges, and provide for current expenses for three years, Rev. F. H. Divine was asked to lead a campaign, May 4 to 8, for \$100,000, of which \$70,000 is to cover the debt and interest and \$30,000 is for an operating budget. The people responded heartily and when the pledges were all in Sunday evening, May 8, they amounted to \$157,780.

**KANSAS**

**EDGERTON PLACE**, Kansas City, under the pastorate of Rev. J. M. Powell has had a prosperous year. The finances have been greatly increased, so that the usual obligations have been met with ease, the debt on the church was reduced several hundred dollars and the contributions to the New World Movement, while not meeting our quota amounted to more than three times the usual offerings for benevolent and missionary work. A great revival was led by Rev. W. O. Shank of Atchison, who preached eighteen days. Nearly one hundred persons were persuaded to confess Christ, or consecrate themselves anew to his church. There were thirty-seven from the Sunday school above the primary and twelve others from the B. Y. P. U.

AT A RECENT MEETING of the Swedish church in Concordia eight new converts were baptized and ten were welcomed into fellowship.

**EVANGELIST SCHEUSSLER** and party have just closed a very fine meeting with the Mt. Zion church, a few miles out from Winfield, with twenty-four baptisms.

**PROF. FRANK HERRIOTT**, a teacher in the high school of Winfield, and superintendent of our Baptist Sunday school there, has been asked to supply the Winfield church during the summer.

**SOUTHEAST ASSOCIATION** met with the Cherryvale church May 3 and 4. Attendance was large and the interest was quite unusual. Twenty-three churches were represented in the meeting with a total registration outside of the city of 181. Baptisms were 623, more than twice as many as last year. There was a net gain of 1307 in the membership of the churches and a net gain of 1299 in the enrollment of the Sunday-schools. Rev. E. F. Hallock of Pittsburgh was elected as Moderator, and Rev. E. F. Shank of Cherryvale, as Clerk.

**REV. E. O. COOK** of West Side, Wichita, has resigned and is accepting a call to the Chanute church.

**EVANGELIST T. T. MARTIN** has just closed a very fine meeting with Pastor M. O. Wolfe at Ft. Scott. There have been forty baptisms.

**STEPS ARE BEING TAKEN** to put on again the church vacation schools at Northside, Pittsburgh, Frontenac and Ringo. The Pittsburgh church, under the leadership of Pastor Hallock, will handle the North Side and Frontenac schools, and the Girard church, under the leadership of Pastor J. P. Henson will conduct the Ringo school.

**EVANGELISTIC MEETINGS** conducted by Pastor J. E. Woods of Alta Vista, assisting Pastor F. F. Bock, was very successful. There were more than fifty conversions.

**FT. SCOTT ASSOCIATION** met with the LaCygne church May 4 and 5. Rev. B. W. Wiseman of Iola was elected moderator and Mr. Laurence Moore of Bronson was re-elected clerk.

**REV. ARTHUR D. KELLY** of Bolivar, Mo., is the new pastor at Cato, one of our village churches a short distance from Ft. Scott.

**REV. H. D. MORRIS** of Xenia has accepted the call of the Dry Ridge Church. This is a rural church a short distance from Bronson.

**REV. A. C. POPP**, a student at Ottawa, is the new pastor of the Devon church, a short distance from Ft. Scott.

**REV. C. A. STEPHENS** of the Kansas City Seminary has just accepted the call of the LaCygne Church.

**The Missouri River Association**

This association has thirty-six churches; many are small and weak with only part time services, and some of them scarcely any services at all. This year a strong evangelistic committee was appointed at the annual meeting of the association, and this committee planned special meetings in every church; most of them have been held already with the result that by the middle of the year there were twice as many conversions reported as there were throughout the whole of last year. Many of the churches have been awakened and several pastors settled so that the outlook for the future is more hopeful in this association than for years past.

**Kansas City Theological Seminary**

The attendance this year has far outstripped all previous years, the total enrollment being seventy-six. Commencement exercises will be held May 24-25 the first evening being devoted to the Women's Training School and the second to the Seminary. Eleven women and eight men will be graduated. The recent Conference on Baptist Fundamentals called together an enrollment of 140. There were visitors from Nebraska, Missouri, Kansas, and Iowa. The first year of the "Four Years Course for Non-College-Graduates," which the seminary added to its regular courses for college graduates, is proving helpful. Eleven states and twelve colleges are represented in the student body this year. Present and former students now constitute one-fourth of the Kansas working force, besides a much larger number in Missouri, and many in the adjoining states.

**MICHIGAN**

**GRAND RIVER AVENUE**, Detroit, Rev. Llewellyn Brown, pastor, held its annual meeting Apr. 4. Dinner was prepared and served by the men of the church.

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The clerk reported ninety-one baptisms during the year, ninety-one received by letter, twenty-three by experience, and six by restoration. The total of 211 additions makes this the most fruitful year in the history of the church. The net gain for the year was 178, which brings the membership of the church on Apr. 1 to 813. The treasurer's report showed the best financial year in the history of Grand River church. For current expenses, \$14-513.92 was paid in and for missions, \$10-686.22 was raised. The Sunday-school has an enrollment of over 1,000. The largest attendance for the year was 641. The average attendance for the past six months was 540.

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## WANT ADS

You will get results through the Want Column of THE BAPTIST. Rate is 6 cents per word per insertion; cash with order.

**Teachers Wanted** for public and private schools, colleges and universities—all over the country. Ernest Olp, Steger Building, Chicago.

**Must sell my home** in Redlands, Calif. at sacrifice. Write Pastor M. M. Bledsoe, Taft, Calif.

REV. C. J. McLEAN has resigned as pastor of the First church, Jackson, to accept the call of the First church, Akron, Ohio. During his brief stay in Jackson, the work has been significantly blessed. Mr. McLean graduated from McMaster University in 1902, and after having several pastorates in Ontario, went to the church at Niagara Falls, N. Y., going from there to Jackson.

SCOTTEN AVE., Detroit, B. Y. P. U. surprised everyone at the May city union rally, by carrying off the attendance banner. The new president is Miss Davina Wilson.

FOREST W. DEAN was ordained by a council at Bethany church, Pontiac, May 4; Rev. H. Grimwood being moderator of the council and Rev. F. A. Burnett clerk.

CRYSTAL has been inspired by messages from many outside speakers. Director C. H. Berry delivered an address to the young people, and Rev. Frank B. Bachelor of Kalamazoo College brought a message to both young people and the church. Of special interest and pleasure was the visit of Rev. B. E. Robison who was a classmate of Pastor Charles E. Ehle at Kalamazoo College, and who was seven years in missionary service in China.

MICHIGAN BAPTIST SUMMER ASSEMBLY will be held in Kalamazoo, July 21-29 inclusive. This will be a general Baptist assembly in which will be merged the pastors' summer school. Among the speakers and directors of classes are the following prominent men: Dr. Conrad Moehlman of Rochester Theological Seminary for Bible study and church history; Dr. Raymond M. West of New York will conduct a series of studies on life work; Dr. Emory W. Hunt, Bucknell University, Dr. Norcross of New York, and General Director Hudson.

CALVARY, PORT HURON, is now paying its pastor, Rev. L. A. Townsend, \$800 more than it has ever paid a pastor. And this church went "over the top" by a good bit. Forty-six new members have been received into the church, and all departments are in a joyous and working spirit—the Sunday school has doubled its enrollment.

REV. E. R. ALLEN, missionary in the Upper Peninsula, held special evangelistic services in many of the churches, and more than seventy conversions have been reported, the majority of whom have been baptized.

LESLIE, S. J. Hall, pastor, has received thirty-four members during the present pastorate, eighteen of them by baptism.

PASTOR R. S. SPROUT of Dansville was ordained Apr. 26. Rev. A. D. Werden of Eaton Rapids was moderator of the council and Rev. S. J. Hall of Leslie, clerk.

THE FIRST AND BETHANY CHURCHES of Pontiac are bringing forth fruits worthy of their Lord. Dr. C. S. Knight, is preaching the gospel of healing for sick bodies as well as souls at the First church, stressing especially clean living and urging his hearers to take their Savior into their partnership for every-day living. Pastor Marsh has a band of thirty-one young people who are doing personal work to bring their chums into the church. Baptisms are frequent here.

REV. HIRAM A. PEGG finds that stressing Bible study in his prayer meetings and Sunday school at Reed City is bringing a rich spiritual blessing to his people. The attendance at Sunday school and B. Y. P. U. has nearly doubled.

## Book Notices

### "A New Mind for the New Age."

Henry Churchill King, President Oberlin College. Fleming H. Revell Company.

It would be an impossible task for Pres. King to write a poor book; but his philosophical style of thinking, and the faithfulness of his expressions to his thought, usually make his writings "heavy reading," to be studied rather than curiously read. This volume is the least so of any we have reviewed of his works. As the title indicated the trend of the volume reminds us of a popular book twenty years ago: "The Gospel for an Age of Doubt;" except that this volume takes a wider scale. The author has a vision of occidental civilization as reverting into the class of barbarism and savagery, politically, economically and morally, as the result of the world war for which he bitterly assails Germany as its guilty cause. A new mind is demanded to inspire new energies and new departures in politics, in society, in education, and in religion. For the preacher there is material here for burning appeals and solemn warnings. The teacher, the lecturer and the reformer can replenish their thinking with enriching "stuff" out of this little volume.

### "Theology as Empirical Science."

Douglas Clyde Macintosh, Professor of Systematic Theology in Yale. The Macmillan Company. \$2.00.

An exhaustive volume of over 250 pages. Contents are well prepared in the thoughts of the writer and attractively presented as a religious literature. It goes over the whole garment of religious subject from a definition of theology to theodicy and eschatology. A cold, critical spirit is evinced. How the "modern mind" looks at things is the test-proof of every position. If the author's intention was to undermine all faith in supernaturalism, the sacredness of the holy scriptures, in the divine personality of Jesus Christ, the atoning virtue of his life and death, in his resurrection from the dead and in Christianity as a revealed, divinely founded religion, we felicitate him on making a brilliant attempt.

### "The Jew and American Ideal."

By John Spargo. Harper and Brothers. Fifteen cents.

Mr. Spargo sets himself the task of refuting Henry Ford's attack upon the Jews. He argues from the point of view of Americanism and succeeds so well that one is almost led to wonder why he thought the task worth doing. Who believes in anti-Semitism anyhow?

### "With Our Children"

The American Baptist Publication Society has a new Children's Day program build on the church vacation school idea. Address any of its book houses for copies, at two cents each.

### "Life of St. Malachy of Armagh"

By St. Bernard of Clairvaux. Prepared by H. J. Lawlor in "Translations of Christian Literature." New York: The Macmillan Co.

An interesting view of the Irish church from the eighth to the eleventh century. Malachy was a reformer of Catholic polity in Ireland and brought the government of the church in that country into accord with the Roman system from which it had departed. To those interested in such subjects an instructive panorama is uncovered manifesting the lives, activities and character of the princes of the church in mediaval times and especially in Ireland.



## OUR MUSIC CORNER

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### THE CHOIR-LIBRARY

From Mr. Philip Sack, Jr., director of the choir of the First Baptist Church of Polk, Neb., and from several other choir-masters, has come the request that they be supplied with a list of usable, effective short anthems for their use. So, in the hope that a published list will meet the like needs of the directors who have not written in for assistance we will list below a varied assortment of such titles. So far as possible the older works, standard to the choir-repertoire, and largely available in collections, have not been listed. An effort has been made to enumerate only anthems of a non-liturgical character, adapted to the use of our communion in the underlying spiritual thought, and effective for amateur choirs, but still valid musically. The works are not untried "novelties," thrown out upon a callous world by the aspiring publishers. All numbers are staple listings in reputable catalogues—all will be of interest to the wide-awake church-musicians. Church music composers of this country preponderate.

#### H. W. Gray Co., New York

God of Our Fathers—Wyatt.  
Rest in Peace—Shubert-Dickinson.  
Almighty and Merciful God—Marchant.  
Consider the Ravens—Lester.  
Peace that passeth Understanding—Lester.  
The Haven of Rest for Aye—Lester.  
O Loving Saviour—Auber.  
If the Lord Himself—Blair.  
Praise ye the Lord—Buttton.

#### The Lorenz Publishing Co., Dayton, O.

Bless the Lord—Williams.  
Jesus, the Very Thought of Thee—Schnecker.  
Nearer my God to Thee—Ashford.

#### The Oliver Ditson Co., Boston

God so Loved the World—Ambrose.  
The Lord is my Shepherd—Bates.  
Jesus, the Very Thought of Thee—Burdett.  
Harbor of Rest—Lester.  
I Sought the Lord—Stevenson.

#### The Boston Music Co., Boston

Glorious Forever—Rachmaninoff.

#### G. Schirmer, New York

Love not the World—Sullivan.  
God Shall Wipe Away all Tears—Field.  
Nearer my God to Thee—Liebe.

#### Clayton F. Summy Co., Chicago

Just for Today—Abbot.  
The Lord Shall Comfort Zion—Lutkin.  
I Will Lay me Down in Peace—Lester.

#### Arthur P. Schmidt Co., Boston

If ye Love Me, Keep My Commandments—Colburn.

Pray for the Peace of Jerusalem—Knox.  
God is the Refuge of His Saints—Barnes.  
Bless Thou the Lord—Dipple.

Saviour, now the Day is Ending—Birch.

#### Carl Fischer Co., New York, N. Y.

The Light of Faith—Scott.  
The Peace of God—Lester.  
I Know That my Redeemer Liveth—Kingsley.  
My Native Land—Lester.  
Still, Still with Thee—Nevin.

### NEWS NOTES

From the First Baptist Church of Norfolk, Neb., comes the news that a fine new organ has been installed and is adding greatly to the beauty and efficiency of the services. On Easter Sunday evening, the dedication recital was given by Orwin Alison Morse, of Sioux City, Iowa. Mrs. W. O. Eichelberger is the regular organist of the church.

\* \* \*

Clayton F. Summy Co., the well-known music publishing and supply house of

Chicago announces the removal of their place of business from 64 E. Van Buren Street to 429 South Wabash Ave. Besides the varied and high-class material contained in their own catalogue, this company handles the publications of all the publishers at home and abroad. Mr. Roy Murphy, the active head of the octavo and church-music department is a man all choir-masters and organists should keep in touch with—he is a genuine fount of knowledge and suggestion in his field.

William Lester played an organ recital at the First Baptist Church of Evanston, Ill., Tuesday afternoon, April 12th, introductory to the afternoon session of the meeting of the Woman's Baptist Mission Union held that day.

A Sacred Concert was held in the Baptist Temple of Warsaw, Ind., Sunday evening, May 1st, under the direction of Dr. F. C. Oids. Miss Theodosia Breneman is the organist and Mrs. L. A. Wegner, the regular pianist. The interesting program consisted of anthems such as "Unfold, Ye Portals," of Gounod, "The Heavens are Telling" from "The Creation," and Hallelujah Chorus from "The Messiah," quartets, solos and a choice series of instrumental numbers. A quartet of women's voices and a male quartet also gave selections.

### SOME PRACTICAL MUSIC

Fillmore Music House, Cincinnati, Ohio

Going Down the Valley—J. H. Fillmore.  
There is a Green Hill—J. B. Herbert.  
Jesus, My All—J. H. Fillmore.  
Love for Me—Henry Fillmore.  
My Mother, O my Mother—J. H. Fillmore.  
The Beautiful Garden of Prayer—J. H. Fillmore.

The above enumerated series of sacred songs, published for medium voice only, should be of great practical use to the singers desiring pleasing numbers for church or revival use. Without exception they are easy, marked by absence of technical difficulties, and markedly devotional in spirit. They are of the "sacred-ballad" type, with very easy accompaniments. The great artist will find many opportunities for effective points in these songs, and the tyro can be at ease in them. Most of the ranges do not exceed one octave, and are usable for all types of voices. A special word of praise should be given the printing and paper used.

Lorenz Publishing Co., Dayton, Ohio

Lorenz Selected Anthems No. 2.

This volume of nine easy anthems should find a welcome response from the many directors of chorus-choirs who want an inexpensive collection of effective anthems, under one cover, for a moderate price. The anthems included in this set are by such well-known composers as Ashford, Schnecker, Williams, and Pinsuti, to specify only four; the music is devotional, or no serious technical difficulty, and melodious. Bound in stiff paper covers, printed on a good quality of paper, clearly engraved, the set is a bargain at the list price—sixty cents. If the five choir directors who have written to me within the past few weeks asking for a collection of practical anthems for service use will get this volume I am certain they will not regret the choice.



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Cloth Board, \$50, postpaid. \$45 a hundred, not prepaid. Returnable Sample Copy sent on request.

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New York Cincinnati



## "Our Baby is Died, Please, Mr. Porter, Would You Come?"

Henry Kirke Porter died April 10, 1921 in Washington, D. C. Funeral services were conducted there by President Clarence A. Barbour of the Rochester Seminary and Lemuel Call Barnes, D.D., of the American Baptist Home Mission Society.

The body was then brought to Pittsburgh where there was a service in Mr. Porter's home church, the First Baptist, conducted by his pastor, the Rev. Fred-eric Tower Galpin, and his former pastor, the Rev. L. C. Barnes. The burial was in Pittsburgh.

His birth was in Concord, New Hampshire. When the Civil War began he was a recent alumnus of Brown University and a theological student in the Newton Theological Institute. He there enlisted in the 45th Massachusetts Regiment, serving as a soldier during 1862 and "63." He continued until the end of the war to serve in the United States Christian Commission. Then he entered the Rochester Theological Seminary and was graduated with the Class of 1866. Two men were in that class, among them were those who became well known leaders in our Denomination; the names of J. W. B. Clark, Samuel W. Duncan, Thomas W. Goodspeed, David Porter Leas, Samuel Hartwell Pratt, and A. J. Rowland mean much to Northern Baptists. The only survivor of that goodly company is Dr. T. W. Goodspeed of Chicago. Since 1902 Mr. Porter has been the honored president of the New York Baptist Union for Ministerial Education, the controlling legal body of the Seminary.

He never was ordained by men as a pastor, but God ordained him to a ministry that he nobly fulfilled in the extension and betterment of the Church and the Kingdom of God.

As a large manufacturer, by the treatment of his employees and the use of his wealth; as a philanthropist, publicist, congressman, church member, and officer; as a pioneer and continuous servitor in the local and national Y. M. C. A.; as a friend and supporter of local and world-wide missions; as a personal benefactor of the poor and needy, Mr. Porter was a minister known near and far.

He gave liberally during his stay on earth and willed \$136,000 of his estate to be given when he had passed to other spheres of service for his Lord and Master.

He drew no fine lines between universities and theological schools; between home and foreign missions; between denominational and Kingdom concerns; all were recipients of his love and bounty.

## Old Fashioned Religion

*The so-called "old-fashioned" religion is the only religion worth while, for it is the genuine kind. It is the religion we need today. We need that wholesome spirit of the old-fashioned brotherly love for our fellow men that was taught by the Man of Galilee. We need the self-sacrificing spirit which He showed in His love for mankind by His death on the cross.*

JAMES J. DAVIS,  
U. S. Secretary of Labor

Mary Clark Burns tells the following story of a tribute paid to him some years ago by the foreign-born father of a large family of little children in the Pittsburgh Sunday school of which Mr. Porter was superintendent:

It was after our return from a summer vacation spent in the Adirondacks that this father came in tears to his pastor telling him of the bereavement which had come to him in the death of his youngest child in our vacation absence.

"I didn't know what to do, when the baby died, because you had gone so far away," he said. "My wife, she didn't know what to do, too. Then the children, they said, Mr. Porter from the Sunday school, he can make the baby's funeral. So I found where was Mr. Porter's office and I went there, and I said, 'Our baby is died, and Mr. Barnes, the minister, you know he is away, and we don't know what to do. And, please, Mr. Porter, would you come and make the baby's funeral?' And then he did. He came and he spoke to my wife and me and the children and he read some in the Bible and he prayed and it was a help to us."

The home blessed by this ministry was a down-town tenement reached through a court opening from an alley in one of the most densely crowded parts of the city.

The ministers of Pittsburgh in view of such facts and of their Christian as well as denominational fellowship with him recorded in their Minutes an expression of "appreciation and our gratitude to God for the long and useful life given to Henry Kirke Porter in our City Association State, and in Christ's field which is our world."

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## What?

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Your share in this birthday gift:

1. If you are not a subscriber now, give your subscription immediately to your local Club Manager, your Association Secretary, or send to THE BAPTIST, 417 S. Dearborn St., Chicago, or MISSIONS, 276 Fifth Avenue, New York.

2. Send THE BAPTIST and MISSIONS as a gift to your friends who are interested in vital world issues.

3. Advertise THE BAPTIST and MISSIONS in your local church and among your friends until a subscription is placed in every home of your church and congregation.

The subscription rate of THE BAPTIST and MISSIONS has been made \$3.00 for all who join in this Jubilee Subscription Campaign. Be sure to write "Jubilee" on the envelope to entitle you to this rate.



Volume II

May 28, 1921

Number 17

# The Baptist

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Published Every Week by the Northern Baptist Convention



WAR-TORN CHURCH AT MARQUIVILLIERS VAN LA SOMME

*"H. G. WELLS, after writing almost the final word of despair concerning the future says there may be one last hope of saving the world, 'if the Christian churches can be aroused unitedly to take up the problems of world peace.' . . . Perhaps the greatest single contribution the United States can make to the period of reconstruction is to pour out her best life by any and every means to bring into one great unit the Christian sentiment of the world against military force as a remedy for international differences in the future."*—FRED B. SMITH.



## Fresh from the Field

The United Baptist Convention of Maine is to meet with the church at Camden June 7-9. One of the brethren in the church writes: "Quite an honor for a small town to entertain so large a gathering and quite an honor for a small church to grasp so large a purpose, and that with good cheer." Right!

Pursuant to a call of the Lawton, Mich., church Mr. Chas. W. Blastock was on May 17 ordained to the gospel ministry. Rev. H. P. Klyver was moderator and Rev. W. F. Dissette, clerk. The sermon in the evening was by Rev. F. L. Currey. The council urged upon the candidate that, in accordance with his own expressed desire, he secure at the earliest possible date a collegiate training.

A good many beautiful things in the way of church papers come to the office of *THE BAPTIST*; but nothing more beautiful in organization, completeness and mechanism than the annual report of the Woodlawn Church, Chicago, Dr. Melbourne P. Boynton, pastor.

At the urgent and repeated request of Des Moines University, the Morgan Park church, Chicago, has very reluctantly released its pastor, Dr. Howland Hanson, in order that he may become the head of the new department of religious education which is to be established in that institution. Dr. Hanson is the fourth successive pastor whom the Morgan Park church has released for general denominational work.

The American Bible Society announces the appointment of Rev. J. Oscar Boyd, pastor of the Church of the Redeemer, Paterson, N. J., as agency secretary for the Arabic-speaking portion of the Levant, as the successor of the late Dr. Hoskins. Dr. Boyd's work for many years has peculiarly qualified him for this position.

A group of about twenty soldiers, under the direction of Prof. Alleman of the army Y. M. C. A. at Fort Leavenworth, Kansas, furnished the musical program for a delightful Mother's Day celebration at the William Small Memorial Home for Aged Women in Leavenworth on May 8.

Dr. Howard Agnew Johnson, president of the Chicago Church Federation, estimates that at least 25,000 new members were received into the Chicago churches during the Easter season. So far as reports at hand go, 1,710 of these were received into Baptist churches.

The First Church of Syracuse, N. Y., by a unanimous vote at its annual meeting on May 11, declined to accept the proffered resignation of Rev. Bernard C. Clausen. Coupled with this expression was a pledge to the pastor of loyal and undivided support and congratulations on the achievements during the eight months he has served the church. During this period 259 have joined the church, 142 of them by baptism.

Rev. Wm. J. Geen, after spending several weeks in northeastern Pennsylvania as pulpit supply has returned to his home in Chicago at 11346 Indiana Avenue, where he may be secured for similar service or for the pastorate. He has been a pastor in Illinois for the last fourteen years.

Rev. A. N. Nettleman of Bordentown, N. J., has been called to the pastorate of the First Church, Aurora, Ill. This important church has been without a pastor since Rev. R. H. Claxon closed his work some months ago.

The First Church, Lima, Ohio, last week entertained the Ohio Convention. The church has called Rev. Warren L. Steeves of Carbondale, Pa. Mr. Steeves was present during the convention and plans to begin his work soon.

Mr. E. H. Rhoades, of Toledo, president of the Ohio Convention, speaking at the recent meeting in Lima said: "Tell the Baptists that Ohio Baptists met the Lord Jesus in the sessions this year. I have rarely been so conscious of His presence." We shall hope for a further report of this meeting.

The commencement exercises of the Northern Baptist Theological Seminary are to be held as follows: Baccalaureate sermon by Prof. Jakob Heinrichs, at the Second Baptist Church, Sunday, May 29, at 11 a.m.; missionary sermon by Rev. Charles L. White at the Austin church, at 8 p.m.; theological conference, "Three Aspects of the Ministry—Evangelist, Teacher, and Missionary." Speakers, Dr. J. W. Hoyt, Prof. George R. Wood, and Dr. C. L. White, Monday, 7:45 p.m., at the seminary. Guests, The Chicago Baptist Ministers' Conference, with a special invitation to the wives of the members; alumni exercises, Tuesday, 12:30 p.m. Place to be announced; commencement exercises, including the presentation of diplomas, the conferring of degrees, and the commencement address by Rev. Judson B. Thomas at the seminary, Tuesday, May 31, 7:45 p.m. All friends of the seminary are cordially invited to attend any or all of the exercises.

## Wyoming Goes Over the Top

A telegram from W. H. Bowler, under date of May 22, reads: "Wyoming has today completed its New World Movement quota and goes over the top with good momentum. Full expectation that churches not yet reported will subscribe sufficient excess above state allotment to give Wyoming first rank among states. Great rejoicing among Baptists throughout state."

## Last Call to Columbia River District Baptists

Trains going West! Trains going North! Trains going South! For SEATTLE! C. R. GOLDEN JUBILEE! All A-Board! Board!

Men, women, girls and boys from all directions are ready to start for the GOLDEN JUBILEE CELEBRATION which is to be held in SEATTLE May 31 June 1-2 at the First Baptist Church, and Seattle Baptists will be at the train to meet them when they arrive. The whole family will want to come and it is hoped that every church in the district will send its pastor and a full delegation of women and a large number of World Wide Guild girls. The meetings will be brimful of interest, inspiration and joy. Never before have we, of the Northwest, been privileged to entertain and listen to so many results of the labors of our representatives across the waters. Here we will get a glimpse of what our investments in missions has brought about and what the \$365,000 in gold which is the special Golden Jubilee Thank Offering will make possible.

We are to have seven young women from the Orient and Europe with us who have made a special trip to the U. S. to be present at these meetings. We will see and hear Dr. Ma Saw Sa, the very first Burmese girl to get a college education; Khanto Bala Rai, a converted Brahmin who is now doing educational work in India; Dr. Namdamah, a young woman physician from Nellore, So. India; Kan En Vong, a Chinese Kindergarten; Nakaji Chicksa San, Dean of the Osaka Bible Training School; Martha Wensche who is in charge of a Girls' School in Poland; and Mrs. Francis Kolator, daughter of our oldest Bohemian Baptist Missionary and prominent in Y. W. C. A. work in Prague.

Besides these foreign guests, we will be privileged to meet and hear from four of our missionaries who are home on furlough, namely, Mrs. Topping who has spent twenty-five years in Japan in Kindergarten work, Mrs. Wm. Owen who has spent twenty-five years in South India in educational work, Miss Anna V. Johnson, missionary from the Philippines, and Miss Luciele Withers, missionary from China who is bringing with her a \$2,000 exhibit of Chinese embroideries, pottery, etc. A large number of W. W. G. Girls will be here for the "mixer" and banquet Tuesday evening and the W. W. G. pageant will be presented at the opening session of the Jubilee.

On Wednesday, there will be an informal reception to meet our honor guests and that evening, the women will present that wonderful pageant "The Call and the Answer" written by Mrs. Helen Barrett Montgomery. Sixty-five people take part in this splendid pageant. We are also to be favored with a lecture by Mrs. T. E. Adams of Cleveland on "The Story of Fifty Years as Told in Pictures."

There is also to be a splendid luncheon for the women and girls on Thursday and that same afternoon, the Seattle Baptists will entertain our out of town guests with an automobile trip over the beautiful boulevards and parks of this wonder city and through the university campus, also giving our guests the privilege to view our wonderful stadium.

JUBILEE means JOY and the meetings will be full of it from start to finish. All meetings at the FIRST BAPTIST CHURCH.

Delegates desiring entertainment kindly notify Mrs. R. C. Whittlesey, 4312 Lattona, N. E., Seattle, Wash., at once and she will arrange for same. Delegates are entitled to lodging and breakfast.

Reduced R. R. fare is promised if 250 or more people, paying 67 cents or more one way fare attend the meetings. Purchase a ticket for one way only, secure a certificate with same and on the return trip the fare will be only one-half.—Mrs. V. J. Didrickson.

## Annual Meeting of the Woman's American Baptist Foreign Mission Society

The fiftieth annual meeting of the Woman's American Baptist Foreign Mission Society will be held in the Des Moines Coliseum in the city of Des Moines, Iowa on June 22, 1921, at 2:00 P.M., and succeeding days, to act upon any reports that shall then be presented, to elect officers and members of the board of managers, and to transact any other business that may properly come before the meeting.

By order of the Board of Managers.

Mrs. T. E. Adams,  
Recording Secretary.



# The Baptist

Vol. II

May 28, 1921

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## That Is What We're Here For

The man who really wants to do God's will in this world soon finds that he must have an interest in God's work in the world. God's work is confined to no single community or race. It is to help men do God's will by being intelligently devoted to his work that THE BAPTIST and Missions are here.

## Killam's Kollum

### "Two-B" Baptists

The editors of THE BAPTIST are Baptists. They all belong to some one of the fifty-seven varieties already mentioned in this Kollum. There is a fifty-eighth variety which is coming into prominence. We are surprised to find such a number in this country. We expect that they will soon want representation on our staff. They are "Two-B" Baptists. They always spell their species B-a-b-t-i-s-t. Judged by our mail their number is increasing. You must pronounce the name to get the full significance of the order. All ready! B-A-B-T-I-S-T, Bab-tist. Emphasis on first syllable.

### Asking Altogether Too Much

"We were interested in what you had to say about an habitual reading of THE BAPTIST tending to make one kind to animals. The world needs more kindness. If you can assure us that your paper will make our members kind one to another we will subscribe for every family in our church." Brethren, that is going too far. We are hoping to proceed gradually from the lesser achievement to the greater but do not ask us to perform miracles. If we can first succeed in cultivating in a man kindness to brutes we shall hope eventually to produce in him goodwill toward his brothers. But let us be reasonable. We would remind our questioner that it is well to have kindness in the world even though it expends itself on dogs. Subscribe for THE BAPTIST anyway. We will do our best on a hard problem. In making progress a beginning there must be somewhere.

### Prize Editorials

A subscriber, who carried off a prize for an editorial effort wants to know why we do not run these editorials every week. Some of the reasons ought not to be told in a public way. It might hurt somebody's feelings. Here is one reason we reluctantly relate. "Our pastor got a prize for an editorial published in THE BAPTIST. We were mighty proud of him, but last Sunday we lost it all. It was a union service. The house was crowded. Our pastor was to preach. He got up and read that prize editorial and almost fifty others which he fully expects THE BAPTIST to print. In the meantime the Methodist man got busy while our pastor was writing editorials and gathered in most of the converts of the recent union meetings. It's a shame for such a good paper as THE BAPTIST to place temptation in the way of men." All of which leads us to say that we shall attempt to reduce temptation to no more than a half of one per cent. Brethren, make the writing of prize editorials your avocation rather than your vocation. Fewer and better editorials are needed. If you do not take the hint we shall be forced to write them all ourselves.



# Tentative Program of Northern Baptist Convention

Des Moines, Iowa, June 22-28, 1921

Convention Motto: "Fellowship in Christ"

## WEDNESDAY, JUNE 22

9:30—Opening prayer. Words of welcome: H. H. Barton, mayor of Des Moines; Nate E. Kendall, governor of Iowa; Rev. H. R. Best, chairman of Des Moines committee of arrangements. Response, President Ernest L. Tustin. 10:00—Report of executive committee. 10:20—President's Address. 10:50—Address, "Fellowship in Christ," Rev. C. N. Arbuckle, Newton Centre, Mass. 11:30—Report of finance committee. 12:30—Adjournment.

### Jubilee of the Woman's American Baptist Foreign Mission Society

2:00—Jubilee processional. Welcome by President Ernest L. Tustin. Response by Mrs. W. A. Montgomery, president of the Woman's American Baptist Foreign Mission Society. Presentation and acceptance of the Jubilee offering to the denomination through the Northern Baptist Convention. Address, "The Work of Our Society at the Home Base," Mrs. Andrew MacLeish, Glencoe, Ill. Response and prayer by Rev. J. Y. Aitchison. Appreciation of the work of fifty years on the foreign field—India, Japan, China, Burma, Assam. The forward look. 4:30—Adjournment for organization of state delegations. 5:00—Convention session to receive nominations from states. 5:30 Adjournment.

7:30—Jubilee pageant representing the work of the Woman's American Baptist Foreign Mission Society. 8:15—The Woman's Foreign Mission Jubilee in stereopticon pictures, Nellie G. Prescott, secretary of the Woman's American Baptist Foreign Mission Society.

## THURSDAY, JUNE 23

9:30—Devotional Period, Rev. Joshua Gravett, Denver, Colo. 10:00—Report of committee on inquiry concerning baptist schools. 10:30—Report of committee on denomination journals. 11:00—Woman's Foreign Mission Jubilee program continued. Appreciation of the work of fifty years on the foreign field. 12:00—Adjournment.

### Session of the American Baptist Home Mission Societies

2:00—The Work of the Woman's American Baptist Home Mission Society, Katherine S. Westfall. The Work of the American Baptist Home Mission Society, Charles L. White. 2:40—Unoccupied Fields, Rev. W. H. Bowler. 3:10—Christian Centers, Rev. C. M. Dinsmore. Miss Luella Adams. 3:40—Negroes in the North, Rev. R. L. Bradley, Mrs. E. W. Moore. 4:10—Mexicans in the United States, Rev. E. R. Brown. 4:25—Baptists in Central America, Miss Dora DeMoulin. 4:40—Training for Leadership, Mrs. George W. Coleman. 5:30—College Reunions.

### Session of the American Baptist Education Society

7:00—"Baptist Schools and Colleges," stereopticon lecture by Frank W. Padelford, secretary, American Baptist Education Society. 7:30—Address, "An Eye Witness in Baptist Colleges," Rev. Allyn K. Foster. 8:00—Address, "The College From the Student's Point of View,"

George Stewart, McMinville and Yale. 8:20—Address, "The Christian College as the Teacher Sees It," Miss Jessie Burrall, Stephens College. 8:40—Address, "Religion at 21," Rev. Bernard C. Clausen, Syracuse, N. Y.

## FRIDAY, JUNE 24

9:30—Prayer. Report of the General Board of Promotion. 10:00—Address, "Finishing the Task," John Y. Aitchison, director of the General Board of Promotion. 10:30—Discussion of report on schools. 11:30—Devotional period, Rev. James Stiefer, Evanston, Ill. 12:00—Adjournment.

### Joint Session of American Baptist Home and Foreign Mission Societies

2:00—The Past Year in the Work of the American Baptist Foreign Mission Society, Rev. Frederick L. Anderson. 2:30—The Past and Future of Baptist Work in Europe, James H. Franklin, secretary American Baptist Foreign Mission Society. 3:00—Baptist Work in Scandinavia. 3:20—Baptist Work in Denmark. 3:40—Baptist Work in France. 4:00—Baptist Work in Czecho-Slovakia. 4:20—Address, President Emory W. Hunt. 5:00—Adjournment.

5:30—Seminary Reunions. 7:00—Stereopticon Lecture, "Baptist Churches at Work in America." 7:30—Address, "Hindoos in America," Theodore Fieldbrave. 8:00—Address, "Baptist Work in India," Rev. S. D. Bawden. 8:30—Address, "Chinese in America," Rev. C. E. Sheppard. 9:00—Address, "Baptist Work in Japan," Rev. William Axling.

## SATURDAY, JUNE 25

9:30—Prayer. Report of committee on evangelism. Report of the committee on social service.

### Session of the American Baptist Publication Society

10:30—Address, "Work of the American Baptist Publication Society," Gilbert N. Brink, secretary. Address, "Conditions of Progress in Church Schools," Rev. H. E. Tralle. 11:30—Report of committee on city missions. 12:00—Greetings from Canadian and Southern Baptists. 12:30—Adjournment.

2:00—Report of committee on Baptist bodies using foreign languages. Report of committee on denominational day. Other convention business. 3:00—Northern Baptist Convention field meet and games, delegates and visitors participating at Des Moines University Athletic Field. 5:00—Convention reception for guests of the convention from other lands, on Des Moines University Campus.

7:00—The brotherhood banquet. The women's banquet.

## SUNDAY, JUNE 26

9:30—Northern Baptist Convention prayer meeting, Rev. John Snape, Oakland, Cal. 10:30—Convention sermon, Rev. W. B. Hinson, Portland, Ore.

2:00—Young People's Session, Messages from foreign students to the young people of the United States. Address, President W. J. McGlothlin, Furman University, Greenville, S. C.

7:00—Stereopticon lecture, "Europe."

7:30—Addresses, Rev. J. H. Rushbrooke, London, England, Rev. C. A. Brooks, New York.

## MONDAY, JUNE 27

9:30—Prayer. Report of nominating committee and election of officers. 10:00—Preliminary report of committee on resolutions. 10:10—Report of delegates to Federal Council of Churches in America. 10:30—Devotional Period. Rev. Melbourne P. Boynton, Chicago, Ill. 11:00—Report of committee on conference with other religious bodies. 11:30—Report of five-year program committee. 12:00—Adjournment.

### Symposium—"Church and Community Efficiency"

1:30—Evangelism, Rev. E. S. Stucker. 1:50—Discussion. 2:10—The Local Church, Rev. Frederick A. Agar. 2:30—Discussion. 2:50—Community Service, Rev. Judson Nixon. 3:10—Discussion. 3:30—The Rural Church, Rev. Rolvix Harlan. 3:50—Discussion. 4:10—Religious Education, Rev. W. E. Chalmers. 4:30—Discussion. 4:50—Missionary Education, Rev. W. A. Hill. 5:10—Discussion. 5:30—Adjournment.

Note: Simultaneous with the symposium there will be conferences in different rooms of the Coliseum on "Boy Scout Work," "World Wide Guild," "Children's World Crusade," "The Open Forum," and "Enlistment for Missionary Service."

7:00—Stereopticon Lecture, "Our Inheritance," Rev. J. C. Robbins, Secretary, American Baptist Foreign Mission Society. 7:30—Presentation of newly appointed foreign missionaries and prayer of dedication.

## TUESDAY, JUNE 28

9:30—Prayer. Report of Committee on chaplains. Report of registration committee. Report of reference committee. Final report of committee on resolutions. Report of committee on Roger Williams Memorial. Report of other committees. 11:00—Report of Ministers and Missionaries Benefit Board, Rev. E. T. Tomlinson. 11:30—Address, "The Place of the Minister, A New Conception of his Position and Function," Rev. John M. Moore, Brooklyn, N. Y. 12:00—Adjournment. 2:00—Completing convention business. 2:45—Report of joint committee on interests of Negro citizens.

### Joint Session of the Missionary Societies

"Missionary Progress Around the World." 3:00—Baptist Work in Burma, Rev. A. C. Hanna. 3:15—Baptist Work in Assam, Rev. R. B. Longwell. 3:30—Baptist Work in West China, Rev. A. G. Adams. 3:45—Baptist Work in Philippines, Rev. R. C. Thomas, M. D. 4:00—Address, Rev. R. B. Howell. 4:15—Presentation of newly appointed home missionaries and prayer of dedication.

7:30—Address, "Baptist Co-operation in Bringing the Gospel to All Mankind," Rev. W. H. Geistweitz, St. Louis, Mo. 8:10—Address, "The Dynamic for the New World Movement," Rev. W. E. Woodbury, Minneapolis, Minn.





# The Baptist



## Let the Churches Act

"LET THE churches act," has been the recent cry with reference to the peace movement. For it has been manifest that neither organized business, organized labor nor organized politics has sufficient vision, faith and internal unity to undertake any effective leadership towards restoring sentiments and conditions of peace and arresting the international idiocy of increasing armaments.

Idiocy it is; nobody thinks otherwise. But what to do about it is the problem for which no solution has appeared; and such representative spokesmen as Mr. Lloyd George, Sir Douglas Haig, Gen. Bliss and Roger Babson have appealed to the churches to use their moral and religious influence for the definite proposal and promotion of a program of peace.

Whether the churches would be able to find a voice had the appearance of doubt until quite recently. But prospects are brightening. Last week the Association for International Friendship Through the Churches held a notable conference in Chicago, in which some of the strongest men and women of the country presented in great addresses the chief aspects of the problem of international peace, reached conclusions and expressed themselves collectively in clear findings.

One immediate practical step agreed upon was a resolution read by Mr. Raymond Robins petitioning the President of the United States to invite the other lead-

ing nations to a conference on the limitation of armaments. The great crowd that thronged Medinah Temple at the last session rose almost in solid unanimity to express its enthusiastic support of the resolution.

To follow up this step, another recommendation was that the churches throughout the country make a moral drive on the first Sunday in June to put the religious conscience of the nation behind this program.

Thus has come again to American Christianity a morally majestic opportunity to serve humanity. If the churches will mass their forces behind the movement for international disarmament they are within reach of another such victory for righteousness as they achieved when they joined their forces to overthrow the drink traffic.

All classes and people of all nations except those whose interest lies in war are ready to welcome such a movement. They are desperately heartsick with waiting for it. Mr. Matthew Woll, speaking for organized labor on the last evening of the conference, welcomed the purposes of the conference with cordiality, and declared the readiness of the working class to co-operate.

It is to be hoped that Baptist pastors and churches throughout the land will put themselves into this movement with all of their might of faith, holy resolve, passionate goodwill, high hope and moral heroism.

Let the churches act.

## Shall We Quarrel or Build?

THE TENSE atmosphere of the Buffalo convention of last year will not soon be forgotten by those who breathed it. There was a suppressed antagonism and bitterness of feeling which every now and then broke through the surface. In the months following the convention the brethren were, many of them, in a contentious mood. Their will to fight for the faith of the fathers and for the liberty into which they had come was much in evidence. The pages of THE BAPTIST during those months faithfully reflected the minds of the people in our churches. We are convinced that this paper did at that time a valuable service to our constituency.

But inevitably there arises a question which has thus been worded by Prof. F. L. Anderson, who says that we must decide "whether the denomination should concentrate its energies on age-long theological debates or on an advance in evangelistic, missionary and educational work." In other words, shall we quarrel or build? In recent months THE BAPTIST has been devoting itself whole-heartedly to a constructive policy. It has not kept its ears or its pages closed to discussion. But it has chosen to feature the work, and the Christian spirit back of the work.

As we approach the Des Moines convention, there emerge certain great matters of policy which are to be discussed and perhaps decided there. This paper has felt that reports of the committees concerned should be made early and that then there should be full discussion, by means of carefully prepared articles, in order that the delegates might go to the convention with some understanding of the points immediately at issue. The committees have not as yet decided to do this. It is inevitable therefore that in the weeks immediately ahead there shall be more or less free discussion of these points. THE BAPTIST desires to make its full contribution to this discussion and will endeavor to do so.

In the long run, a constructive policy is the only profitable policy, whether for a denomination or a paper. Discussion becomes imperative at times, but the end of the debate should be increased devotion to our Lord and renewed efforts to do our full part in making his kingdom to come. We have never seen a time when greater emphasis was needed upon our great evangelistic, missionary and educational policies, when the churches of Christ needed more emphatically to go forth in the spirit of their Master into the work before them. We believe that the great body of the denomination wishes agreement as speedily as possible upon all mooted questions and then an ever-increasing effort to do splen-



did constructive work all along the line. And to this effort, THE BAPTIST is glad to dedicate itself.

### A Conference on Evangelism

**F**OLLOWING the custom of other years, there is to be held at Des Moines on the Sunday and on Monday morning and afternoon preceding the meetings of the Northern Baptist Convention a conference of state secretaries, state convention workers, evangelists and other special workers "for a fellowship of prayer and contemplation, for a sincere heart searching and a regirding for the greater tasks of the tomorrows."

The subject to be considered is "Evangelism the Supreme Task of Christianity," and there is such a group of speakers and leaders announced as is seldom gotten together at any gatherings. Men and women who are able to attend these sessions will certainly be fitted in spirit for the great business of the convention which is to follow.

The denomination is under obligations to the department of evangelism of the Home Mission Society and to the evangelistic committee of the convention for making possible for its workers so helpful and useful a conference.

Such prayer and heart searching are demanded also for each one of the men and women who may attend the Des Moines convention. Large questions are to be considered, far too large to be dealt with in haste or heat. Some of them are rather new to us and especially need consideration without passion or prejudice. A convention may easily become partisan and reach decisions which are no solutions. Hard and fast distinctions may be made and in time be shown to be false. Men may be given labels which do not at all belong to them. Radicals on either side may lead men's judgments astray. Only if men go in the spirit of prayer and of love and with a determination to be led by the Spirit can there be valid and lasting decisions. All Baptists are called upon to give themselves to the same "fellowship" which is planned for these who shall attend the conference on evangelism.

### Work of Pocket Testament League

**P**OSSIBLY the most lasting influence of Charles M. Alexander will be that in regard to the establishment of Pocket Testament Leagues.

"The record of the Pocket Testament League's success as a world-wide Bible-reading movement forms one of the most striking chapters in the history of modern evangelism. To the promotion of this work Mr. Alexander's last days were especially devoted. He had had upon his heart a vision of a great, world-wide Bible revival, and by every gift at his disposal he fostered this idea. So successful had he been that before leaving the United States on what proved to be his last voyage, plans for such a revival had been formulated and entrusted to a committee whose privilege it will be to see that the ideals of the man now called to larger service are carried forward. In great industrial establishments, where there is as never before a need for the stabilizing influence of the gospel, meetings are being held and the Bible is put into the hands of the

workers. Special efforts have been made in Philadelphia to reach the street car men of the city, and this has resulted in twenty-six hundred of them signing up to read a daily chapter from the Bible. Of these, more than six hundred and fifty wrote upon their cards, "I accept Christ." Over one hundred men are enrolled as daily Bible readers in Sing Sing prison, and a group calling themselves the "Comfort Club" get together in the evening to read their Testaments. Thirty-three inmates of Oregon State Penitentiary are League members and the warden writes: "The Testaments are worth their weight in gold to the men who are trying to fit themselves for a new life."

In no more practical way can any pastor promote gospel evangelism than by organizing a Pocket-Testament League in his church.

### Do Baptists Wear This Livery?

**R**EV. LEO KALMER, O. F. M., chaplain of the Illinois penitentiary, has been making a statistical study of the prison population with a view to finding an answer to the question whether religion breeds criminals.

Naturally one is disposed to say that any system which breeds criminals is by that fact barred from the category of religion; for true religion is in its very nature and by definition a faith that produces righteousness. But Mr. Kalmer takes words in their common use and counts as religious all those who report themselves as falling under the usual church classification in the prison records.

According to his figures, of every 10,000 Catholics in Illinois, seven are in the penitentiary; of every 10,000 Methodists, ten; of every 10,000 Baptists, seventeen; of every 10,000 Presbyterians, six; of every 10,000 of all other religions taken together (Jews, Mormons and others), ten. But he explains that owing to the system of registering the religious affiliation at the prison, these figures should be reduced by half. On entering the prison every inmate is asked for his religious affiliation and if for any reason he prefers to have his name entered in one class rather than another it is so entered. Consequently at least half of the inmates registered as of any denomination are not members of it at all.

But what of the remaining half? They are supposed to have some "actual, real, personal connection with religion." But what is the nature of that contact? In the case of Catholics it is explained that one must have received first communion in childhood and gone to confession and communion at least once a year. By these tests it was ascertained that of the Catholic inmates not more than one-fifth are "practicing Catholics." By some fairly similar test it would be interesting to find how many of the Protestant inmates are "practicing" Protestants.

Comparisons however are difficult. A "practicing" Baptist, in the strict and accepted use of terms, is one who personally follows Jesus Christ in loyal obedience and faith. How many such persons, can you imagine, are in the prison at Joliet—and because of their religion?



## Baptists and Publicity

*If people misunderstand us the fault is ours—Have we something to sell that is worth as much as Wrigley's Chewing Gum?—Publicity will reach people in the hedges—The church bell no longer brings them in.*

BY ALVIN G. HAUSE

A GOOD salesman believes in publicity, if he is selling some line of goods in which he has implicit faith. My Lord were he on earth at this time would advocate it for the propagation of his gospel. When he was here he didn't wait for the people to come to him, He went after them. He told his disciples to "go into the highways and hedges and compel men to come." There isn't a highway or a hedge anywhere, there is no corner of the country so remote, but can be reached by publicity.

Our denomination should enter widely and extensively the publicity field. Being more or less a conservative people we have timidly held back from invading the publicity world. It has been because of a false pride. I was surprised and delighted when attending the Southern Baptist Convention last May to see every night during the session whole pages of advertising matter in the large Washington dailies telling the national capital what Southern Baptists believe. Such a campaign on a large scale all over the United States, by both our conventions, invading the largest dailies in all principal cities would reap more practical results in winning adherents to the Baptist principles than any one method we could employ. Our people are misunderstood by those outside the denomination. What an enlightenment to some of our own members it would be, and certainly what illumination it would bring to those not Baptists to learn some of the fundamental things we as a people do believe.

### Too Bad About Baptists

One of our pastors told in the *Standard* a few years ago this story: "While riding on a train in New England some three years ago in company with a distinguished Congregational preacher, pastor of one of the largest churches in Boston, our conversation fell along lines pertaining to church union. After discussing the possibility of union for some minutes my companion spoke of the Baptists and paid his respects to them in this fashion: 'It's too bad,' he said, 'that you Baptists can't get away from the old idea that bap-

tism is essential to salvation. We can never have church union until you give that up.'"

This statement, coming from a man so prominent as he, of course gave our Baptist minister quite a shock, and led him to believe in and advocate the denomination advertising for a Baptist press agent. We certainly need to cry from the housetops our position on many things and for us to despise the agency of publicity for the doing of this means that we are refusing to accept the

only means of getting before the world our great beliefs.

Why should not our denomination advertise? We claim we are the closest people on the green earth to the New Testament in many things, and if we really believe this it lays upon us a great responsibility to let the world know about it.

I wonder how much our denomination spends on advertising, counting all the individual churches that advertise each Sunday? Well, that it pays to advertise may be gathered somewhat from the amount of money some large concerns put into it each year.

John Wanamaker spends nearly \$1,000,000 a year in advertising. The Chalmers Automobile Company spends \$1,000,000 a year. The National Biscuit Company spends \$1,000,000 a year. The Goodrich Tire Company spends \$1,500,000. Swift and Company, packers, spend \$1,700,000 a year. The Wrigley Chewing Gum Company spends \$1,800,000 a year. The United States Rubber Company spends \$5,000,000 a year in advertising. All these concerns are advertising one thing—service.

That's the one thing our denomination should advertise: what it is, what it has done, is doing, and will do.

### The Church the Biggest Thing

Because the church of Jesus Christ is a bigger thing than all these other interests combined, the church should place itself as such before the indifferent masses.

The church is conservative. It does not act quickly. It is true that advertising is indeed a new industry, and when the church does undertake it in real dead earnest, the world will be assured of a vital message that is full of power.

In our father's time (eighteenth century, and beginning of nineteenth) the church was the chief forum. It is not so at the present time and probably will never be again. Newspapers, telephones and wireless telegraph have eliminated distance.

The church was formerly the chief social center. There were no such things as neighborhood clubs, lodges, teas, etc. Now social organizations are legion.

### Ypsilanti B. B. B. Boys Win

*Clean, snappy, well trained playing on the part of the two Baptist basketball teams competing the past winter in the Sunday School Leagues set up in the seven churches of Ypsilanti, Michigan by the Recreational Commission directed by Dr. Deyo Leland of the city won for us the \$35.00 trophy for the senior team, Boys from 16-18 years old, and the splendid banner for the Juniors, Boys from 12-15 years of age.*

*All but three of the members of the two teams are members of the Baptist church, the pastor having baptized three of them at Easter time.*

*Athletics well directed have assisted splendidly in adding to the interest and attendance upon a Sunday School which has nearly doubled its attendance within the past six months.*



THE TEAM THAT WON



The church bell commanded people as did the dinner bell in those days. Today, our churches have no church bells.

The greatest church in existence today is the church that serves best the men, women and children of its community. The church that serves only its own members is like the flour-mill that operates only for its employees. Serving the community presupposes that the church has a ministry for the community. It is the business of the local church to impress the minds of the unchurched with these facts. Publicity is the only way the church can properly get before the community.

The local church should advertise then, because it gets the kind of results the church desires, in the shortest time and at the least expense.

A crowd is not everything, but a crowd is something. A big Bible school is not everything, but a big Bible school is something. The church should advertise the church; not the preacher, but the work, teaching, and service of the church.

Every local church should have an advertising fund in the budget as well as pastor's salary, janitor's salary, and so on. The minimum should be one dollar per member.

How should the local church spend this money? Wisely, judiciously, of course.

#### How to Spend Money

The first part of my advertising money in my present pastorate, I remember spending for a bulletin board, where the sermon subjects could be announced each week. I am not ashamed of my church, and I want it to be labeled a Baptist church so everyone passing in front of it will know it as such. Some of our ministers are unwise in not placing on the bulletin board each week their sermon themes for the next Sunday.

Then, there are the hand bills, cards, and so on, announcing a series of sermons; or some unique work of the church. There are also electric signs. Letters written to your members several times a year, revealing to them the mind and goals of the pastor are good. Placards placed in the business houses and on the telephone poles of your community are good.

The best possible medium of paid advertising is the newspaper. It is the most insistent factor in our public life. It is with us at morning, noon and night, at our meals, in the street cars, at clubs, hotels, on trains, wherever we may be. The American people are becoming a

newspaper-educated people. This provides a medium of communication out of which the church cannot afford and has no right to stay.

It is true that every man cannot write successfully display advertisements. But all of us can take a short advertising course from some good correspondence school; or perhaps get a few fundamental lessons from some good ad man in our city. There is no mystery, secret or science in writing advertising. It is simply an effective application of common sense. It is only good salesmanship. Of course, training and experience produce skill and skillful ad writers are almost always available.

#### Papers Are Friendly to Preachers

Most of our preachers think the newspapers are antagonistic to them; when as a matter of fact, every great paper realizes that the clergy are one of the biggest forces for good, for moral and spiritual life in the land. Most of our men, because the papers do not always print what they want them to print or what they think should be printed, are of the opinion that they are not in sympathy with them and their work. They never for a moment consider what the newspaper is for, and what is real news. A newspaper exists to print new news.

I remember attending a certain state convention, and all the ministers were bitterly complaining because the convention had not been noticed by the daily papers. It was in a large city, but a rather small convention. It was positively unadvertised in any way. When I went to the state secretary to see if they had appointed a publicity man he seemed surprised at my question, because to him the convention was the biggest thing in the city. Well, it wasn't, to the papers. I called up, at his request, one of the big papers, and we had a little notice of our convention in the paper that night. The city editor said he had not heard of the meeting at all. If I had the space I would go into detail as to the methods employed by the large papers in securing news, but suffice to say, that they have not men going out over the cities like detectives hunting for news, but every man is given a definite line of news to be responsible for. Meetings of such character as religious gatherings will have a man or woman assigned to cover them, if of a magnitude to warrant such action, but if not, the papers would be glad to print such news of the meeting as would be furnished them by some person, either telephoning or writing it in.

Every city pastor should cultivate the friendship of the city editors and reporters of the papers. He should be well known by them in his own sphere as the most successful business man is in his. He should not hesitate to give his mind on important matters pertaining to the welfare of the city, the state, or the nation. Every reporter will tell you that the average minister is the hardest man in the city to get news out of when he should be the easiest.

Should you announce your sermon themes in a short, attractive, and interesting way in the "Go To Church Column" you will find a reporter in your congregation occasionally. Especially is this true if it treats on some phase of a bad local condition, and so on. The trouble with so many preachers is, they think they have to be sensational and ridiculous and preach on some jazzy theme before they can command the notice of the press. This might be true with some papers, but not with a conservative, serious paper. Never for a moment should we seek publicity for our own aggrandizement, but only for our Lord's. Such subjects as, "When You Were a Tad-pole and I was a Fish," "What Put the Ham in Abraham?" "The Scolding Wife," "The Husband Who Stays Out Late at Night," "Tan Shoes and Negligee Shirts," "The Two-Headed Woman," etc., only prove that the men preaching them seek publicity. All such sensationalism in the pulpit is worse than sawdust. It is born of the secular and smacks of the street, and is a burning shame and an insult to the Christian ministry.

#### There Are Simple Ways to Get Men

But we can announce our themes in simple and expressive ways that will command the attention of the papers and the populace. But if we seek to do it just for the publicity to ourselves, the newspaper men will immediately know our brand and pay little attention to us.

There is another simple way we can get our messages in the papers. When you intend preaching a sermon that at all touches on some local condition, or national problem—and we should often do this, giving the interpretation of Scripture to the problems of today—write out about 500 words from the meat of it, send it to the city desk of any daily paper, telling the editor when you are going to preach it, and you will perhaps find part of your message that only reached a few scores of people reaching thousands, and if our messages are worth preaching to scores they are worth preaching to thousands.



## With a Prince on Heaven's Frontier

*Dr. A. H. Strong lays on the tomb of his friend Dr. L. A. Gould, lately deceased, the following tribute—Princes in the Kingdom of God, they walked together up to the very borderland of Canaan*

BY AUGUSTUS HOPKINS STRONG

### Louis Agassiz Gould

A GENTLEMAN, a scholar, and a Christian; a man of great gifts, of whom the world was not worthy. He came of a good stock, for his father was a noted botanist and named him after his bosom friend, Louis Agassiz. He was an only son. Brought up by an admiring mother and elder sisters, he became a meticulous and indefatigable student, with occasional overplus of confidence in his own plans and conclusions. But at heart he was a consecrated man; devoted to Christ; a great believer in the Bible; and, from his early years, determined to lead the life of a missionary. After graduating from Williams College in 1875, he became my pupil in the Rochester Theological Seminary, in the class of 1879, of which William Ashmore, Arthur B. Chaffee, and Frank L. Wilkins were members. I never had under me a more faithful student. I followed his after course, through short pastorates in Holley, N. Y., and in Fall River, Mass., until he seemed to reach the summit of his ambition in a five years' missionary career in China, Ningpo and Shaohing still remember him, though family illnesses compelled him sadly to return to America. Then came other short pastorates in Racine, Wis., Highland Park, Ill., Shelbyville, Ind., Santa Monica, Cal., and finally fifteen years of service, without charge, in Los Angeles, Cal., part of the time as assistant to Dr. James Whitcomb Brougner. In all these different relations he was ever ready as lecturer on missions, as Bible class teacher, as visitor of the sick, as helper of the poor, to do any humble work that might be called for; and his deep Christian experience, his wide knowledge of Scripture, and his abounding cheerfulness, made him a most useful member, even though he was not pastor, of the church.

Forty-two years have passed since he left us at Rochester, but hardly one of them has not furnished me with some letter of his which showed the minuteness of his scholarly attainments and the depth of his insight into the meanings of Scripture. He was a great reader. He

knew the ins and outs of the higher criticism, and the contentions of the advanced theology. But his faith was unshaken in the divine inspiration of the Bible and in the deity and atonement of Jesus Christ. The omnipresence of his Lord was a commonplace of his life, and his prayers were often seraphic and compelling. We had full opportunity to test his Christian quality in that Oriental journey which I have described in my book, "A Tour of the Missions"; for, in that tour he was our courier, private secretary, and *compagnon du voyage*. The book could not have been written without him, for his broad knowledge of missions, his business capacity, and his social nature, made him indispensable as a helper. He could lay out a scheme of travel that required nights in sleeping cars and days in sight seeing, such as only angels could endure; but his care for every detail and his mastery of each difficult situation won our respect and affection. He had no thought of his own comfort, but only of the success of our tour. He would have made a wonderful leader for a large personally conducted party of tourists through the mission lands of the Orient, which so many of our rich people visit without ever seeing the only lights which there illuminate the darkness.

### Two Valued Letters

I have two letters from Mr. Gould which I value highly because they are his last, and because they illustrate the cheery and even humorous way in which the Christian may combine learning and gladness in his approach to death. The first of these letters was written just before he went to the hospital for the operation which he knew might cost him his life. The second was written with pencil after the operation was over, but when he still retained some use of his powers. When we visited him at his bedside, however, consciousness had departed, and the next day we learned of his death. The physicians said that he might have recovered, if he had only tried to live. But he thought, with Paul, that to depart and to be with Christ was far better, and he fell back

gladly into the arms of his Lord. In spite of many sorrows and unfulfilled ambitions, he had fought a good fight and had finished his course, and I doubt not that today he has a crown of righteousness, which more than rewards him for all his troubles. Omitting merely personal allusions, I append the last letter written before his operation, and precisely as he wrote it.

### A Letter from the Frontier

Hospital, February 2, 1921.

Dear Dr. Strong:

I am perfectly "well," and in no pain. I am in the hands of my medical friends and of the Lord. What happens, happens. What doesn't happen; doesn't happen.

Although the doctor has intimated that there are no complications, and no reason to believe that the operation will not be successful, I have made all my preparations for fatality. I have settled all outstanding accounts known to me. I have made a brief will and I have left directions "in case of death."

I am ready to depart and be with Christ which is far better, or to abide in the flesh and fight the devil. I love the contrasts brought out in the Revised Version between

AT HOME	NOT AT HOME
in the body	(absent) as concerns the Lord

and

NOT AT HOME	AT HOME
(i. e. absent), as	WITH
concerns the body	THE LORD

There is no epitome of heaven consonant with that: *AT HOME WITH THE LORD*. You know how I love to be "at home" with you and Mrs. Strong. You know how much you love to be "at home" in Rochester, especially with your loved ones. You know what it is to give an "At Home," and give joy to others. You know how you are "at home" with certain persons, and decidedly "not at home" with others.

So *AT HOME WITH THE LORD* in this life and the life to come is my idea of The Presence, and of Heaven, where I can engage in ceaseless activity without getting tired, and where I can enjoy the company and fellowship of the good and the best in all ages.



I hope to be librarian up there and soak myself for eternity in "the best that has been said and done in the world"—with references to original sources and authors.

Come and see me. I expect to reside at the corner of Jerusalem and Jericho streets. I wish you and Mrs. Strong might be in the next block.

Let us make the rounds together. We will call on Moses, and ask him how he wrote the first chapter of Genesis, although I know he wrote it as a moving picture in six reels. We will ask him about the composite character of the Pentateuch and how he was able to write the account of his own death.

We will ask Joshua how he made the sun and the moon stand still; and Samson how he worked that Temple of Dagon stunt.

And Saul, how he was a man of God, and then wasn't.

And David, why he didn't let Bathsheba alone, and how much he knew of the meaning of the Messianic Psalms.

And Isaiah how he happened to be two.

And Jonah, if he was the first submarine navigator.

And Daniel, how he felt, when he first saw the lions.

And Shadrach Meshach and Abednego, if they had an asbestos suit.

And the evangelists, to tell us about the conflicting inscriptions on the cross; and to give us a consecutive account of the events succeeding the resurrection (counts 5 in the examination).

And Paul, to tell us what his thorn in the flesh was (very important); and what he meant when he said, "Now a Mediator is not a Mediator of one, but God is one"; and how he felt when he rebuked Peter to the face; and what he meant when he

was translated to the third heaven; and whether he was a Pre-millenarian or a Post-millenarian, and why he did not make it plainer to Dr. Torrey and Dr. Strong.

And the authors of the epistle to the Hebrews, "Who was the author of the Epistle to the Hebrews?"

And the Revelator, what he meant by 666; and was he Proterist, Presentist or Futurist; and will he give me an autograph analysis of the Thousand Year chapter.

What a gathering that will be! especially when the theologians of the ages have a summer conference—"to which you are all invited"; and the Rochester students and their wives have a reunion.

With the kindest regards to Mrs. Strong, and deepest affection for yourself, I remain,

Yours dutifully,

LOUIS AGASSIZ GOULD.

## "My Four Childrens—My Poor Childrens"

*Tragedies in the lives of the lowly in our industrial communities break homes and hearts and lives—The wheels grind on—This is the story of thousands.*

BY LUELLA ADAMS

THE DAY I returned to my work last fall I found that one of our women was in the hospital and very ill with tuberculosis. I went to her at once carrying a few flowers. Mrs. Simica, for that was the woman's name, surely had a sad story to tell, yet one that is told over and over again. She was so weak that she could talk only in fragments, and in broken English, yet it was not hard to understand because sympathy and love can interpret.

Her family were strong and healthy when they left Europe years ago. They came to this land of promise and settled in the dirty, crowded, mill district. To keep ahead it was necessary to take in boarders. "But I was strong," she said. "Ten boarders, make much a work, but for my children I want education."

They lived through days of strikes and no income; they knew what it was to see their savings decrease to nothing. Then sickness came. "Oh a bad sickness, Miss; such a sickness never we had by Europe." It was as you may know, the great white plague of our cities.

"Mea man, he geta that sickness and he die." She stopped in her narrative and closed her eyes as if to blot out from memory the thoughts of those days of four years ago.

"Then mea girl, shea geta that sickness, and oh so long, then she go." I saw a picture of that dark Croatian maid as she lay on her bed of suffering for many long weeks. "And now," continued Mrs. Simica, "I gota the same sickness and I die."

She lay back weakly on her pillow, her thin white hand was pressed against mine, and her dark eyes had a pleading look. "But Miss, I no care for myself, but my four childrens, my poor childrens—" Mike the oldest, about 18, had now become the man of the house, and its support, Barbara fifteen, was the housekeeper. Then came Mary, a thin, pale child of 11, followed by Joe, aged 9. "Poor children," my own thoughts re-echoed.

The woman on the bed had grown very weak and I feared each breath might be her last. Her lips moved

*"The greatest unchecked crime which our capitalistic system permits at present is the excessive accumulation of wealth, by a few, while another relatively small class is unable to acquire enough wealth to enable it to live comfortably. It is more important to establish a maximum income than a minimum wage, and it will be necessary to bring it about before such evils as unemployment can be cured."*—A Capitalist.

and I leaned closer lest I miss a word. "But, Miss, you good, you lika me, you lika my children, you watch for them?"

It was as solemn a promise as I ever made.

"You pray God to keepa them well and strong?" Again I nodded, and the feeble hands took mine in a grateful pressure.

"Shall we pray now, Mrs. Simica?" I asked. Quickly she assented and a prayer was sent up to the Father who knows and understands, that he would guard and keep those lives so dear to this mother.

She suffered only a few hours longer. In the days which have followed many hours have already been spent in helping Barbara become a better little housekeeper. Mary's needs have been looked after; the child is far from strong and her eyes in a very bad condition. Glasses have been secured and she is improving slowly.

The conviction of the doctor is that they all should leave the city and seek the pure fresh air of the country. This is impossible for the present for they must have bread and Mike must work in the mill for it. So they live on amidst the smoke of the city and its noise, living in one room which serves as sleeping-room, parlor and kitchen.



## The Old and the New

*Real Americanism looks to both the past and the future; so does real religion—A man of culture drinks from Greek vases, Jewish water jars and modern faucets—Social inheritance plus personal experience is the Christian religion*

BY CHARLES W. GILKEY

HERE is a host entertaining guests. What does he set before them? Some things that are old: the grains and the vegetables, the nuts and the fruits of some previous harvest, that have been saved against just such a time as this, and are now brought out of his store-house for the present occasion. Nor is it the ancient host in the Orient only who offers his guests the treasured products of the past. We moderns, with our wheat bread and white potatoes, our olives and nuts and preserved fruits, our coffee and tea or rare old wines, do likewise. But with these things that are old, go always also some new things, the whole value of which indeed depends upon their newness—fresh eggs, fresh milk, fresh meat. Woe to the dinner party where these things are not "new." Every host, ancient or modern, provides for his guests "things new and old"—"both . . . and."

### Relics, Curios and Fresh Wit

So too when he entertains them after dinner, he brings out of his treasure some things that are old: the relics and curios of the past to be exhibited; the memories of other days to be recalled; the stories that, to some of the company at least, have a strangely familiar and even antique sound. The past has its large and indispensable contribution to make to every social gathering. But so has the future no less: and in the changing conversation of this present occasion past and future are constantly linked together. The host will not want his guests to think for a moment that he lives in a museum rather than in a home, or that the brains of this company are fossils instead of living minds. Along with his mementoes of other days he is likely to display the drawings which his younger children have just made, or talk of the college plans or professional prospects of the older. And the whole company will discuss with frequent flashes of fresh insight and wit, the questions of today and the probabilities of tomorrow as well as the memories of yesterday—"things new and old."

How significant is all this of the very nature of life itself. Every-

thing living is in some sense a constantly changing link between a fixed past and a plastic future; and in its present treasure there are always things both new and old. Our bodies are on the one side a heritage from the past, with certain habits and traits and features that are old—older than ourselves perhaps; so that a look in our eyes or a cadence in our voices will startle our older friends with its vivid reminder of some ancestor long since dead. On the other hand, they are continually assimilating from food and air and exercise that must be ever fresh, the power for their own renewal and reproduction, and the strength to manipulate and even in part to create the future. If at any time our bodies lose this capacity for readjustment to the changing present and the impending future, and become survivals of the past alone—they are dead, and we speedily bury them. So is it with our minds as well: on the one hand the treasures of memory are repositories of scenes and experiences far distant and long since past; on the other, they seek constantly by the fresh processes of reason to anticipate and influence an otherwise unknown future. Minds that have lost their memories of the past, are thin and unsteady; minds that have only memories of the past, are outworn and helpless. Our social institutions likewise are on the one hand heritages of habit and organization from the past; on the other, co-operative agencies for meeting the present and moulding the future. Lacking the foundation of things old, they are unstable; lacking the creative capacity for things new, they are impotent survivals.

### What is Americanism?

All this has much light to shed on some of our contemporary problems. We are at present loudly proclaiming that "Americanism" is the answer to all our national problems; and suddenly discussing "Americanization" as the most urgent of our national tasks. But as to what Americanism really is, nobody takes the time or trouble very seriously to inquire. The plain implication that underlies the "one hundred per cent

Americanism" of many vociferous patriots is that its essence consists in the preservation of perfect social and political institutions and a verbally inspired Constitution bequeathed to us by the infallible wisdom of the fathers; so that the full duty of our newer fellow-citizens, and indeed of all Americans, is familiarity with this document as the sum of political wisdom, and the unquestioning maintenance of these institutions as the final form of social organization. It implies not the slightest lack of reverence or gratitude for the Constitution or the Bible, to point out that here in the field of patriotism appears the same type of literalistic traditionalism that for long centuries has been so serious a problem in the realm of religion, repressing and sometimes quenching altogether its living spirit. It was at a crisis in this long conflict between rigid traditional forms and new creative forces in religion, that Paul, the champion of the latter, wrote his famous words, "The letter killeth, but the spirit giveth life."

### The Fathers Looked Forward

In patriotism as in religion, real Americanism is the constructive attitude which, looking backward to see how the fathers met the problems of their day, faces forward then to meet the different questions and changing conditions of our new time in the same spirit of courageous loyalty and democratic faith.

And it is the fathers themselves who bid us take this attitude. In a section of his Farewell Address that has a special message both for the radicals and the reactionaries of our own day, George Washington said:

"This government, the offspring of your own choice, uninfluenced and unawed, adopted upon full investigation and mature deliberation, completely free in its principles, in the distribution of its powers, uniting security with energy and containing within itself a provision for its own amendment, has a just claim to your confidence and your support. Respect for its authority, compliance with its laws, acquiescence in its measures are duties enjoined by the fundamental maxims of true liberty.



The basis of our political system is the right of the people to make and to alter their constitutions of government. But the constitution which at any time exists, till changed by the explicit and authentic act of the people, is sacredly obligatory upon all."

In that striking combination of reverence for the old with readiness for the new, speaks the true spirit of Americanism in every generation. That spirit is the living link between our great past, and our inevitably changing future. Its attitude toward our social and economic institutions, thus stated in Washington's exposition of the Constitution, was exemplified two generations later in Lincoln's policy toward slavery.

#### Lincoln's Way the Only Way

Here was an institution of immense antiquity, hallowed by all our social traditions and conventions, bound up with all our economic processes and business prosperity, expressly provided for in the Constitution and protected alike by legislation, precedent, and court decision—whose sharp contradiction with the spirit both of Americanism and Christianity was appearing more and more clearly to the minds and consciences of progressive men. The radical abolitionists were for overthrowing this great wrong by any means and at any cost; the southern reactionaries were for maintaining and extending it in order to establish their own economic and political ascendancy; conservative men north and south were for letting it alone, because it was legal, or because agitation about it threatened great financial interests and ominously divided national sentiment. In this complicated and difficult situation, it was Lincoln's statesmanship that found the only real way through and out. As against the reactionaries and conservatives, he insisted that slavery was a great wrong, on the moral principle of which he pressed the conscience of the country for an immediate decision; as against the radical abolitionists, he declared for gradual reform by the methods and within the limitations imposed by the Constitution and the Union; and he laid great stress on the fact that this was to put slavery back where the best thought of the fathers themselves desired to place it, "in the course of ultimate extinction." Thus out of the treasures of his statesmanship Lincoln brought "things new and old"; and exemplified under the conditions of his own time the attitude of mind and conscience and will which is Americanism at its best,

and which offers the only hopeful prospect for the solution of the social and industrial questions which perplex and confuse our own day.

But it was to the realm of religion that Jesus made his characteristic application of the parable of the householder: and it is there that we are especially interested in following him. The kingdom of heaven, he said, likewise contains within its treasure "things new and old," which all those who truly understand its mysteries will know how to bring forth. His own two-sided teaching as to the nature and progress of the kingdom perfectly illustrates his comprehensive point of view. Sometimes, as in the parable of the leaven gradually permeating the three measures of meal, or the seed steadily growing night and day from small beginnings to conspicuous fruition, he directs our attention to those slow and dependable processes of life which give large place and influence to things that are familiar and even old. And again, as in his parable of the lightning, and his repeated warnings of inexorable judgment to come, he emphasizes the sudden crises of life which take men unawares and change the whole level and circumstance of living to something radically new. Both aspects of the progress of the kingdom are continually illustrated alike in the experience of the individual and the history of society; and he who possesses the secret of the kingdom will have large place in his teaching and his practice for both alike.

#### Heirs of the Ages

It is the Christian religion itself in which this principle of Jesus receives perhaps its most impressive illustration. Christianity has a great past; and among Christian people there will always be those whose eyes and hearts are fixed largely or even wholly on the preservation and appreciation of these things that are old. In religion as in politics we call them conservatives. Remembering the wise remark of Sir Oliver Lodge that men are usually much more to be trusted in their assertions than in their negations, we do well to give careful heed to the positive emphasis of the conservative, so long as they do not pass over into the dogmatic denials of the reactionary. The conservative will help us realize that we are the heirs of a Christian inheritance that makes us spiritually rich in our own right. That has been true of Christianity from its beginning. In the person of its Founder and the experience of its first adherents, it was the heir

of the moral and spiritual wealth of Judaism. But it is if possible even more true of us who are the heirs "of all the ages, in the foremost files of time."

#### What We Have Lost and Kept

Early Christians had no Bible like ours, that has proved its spiritual power and value through almost a score of centuries; they had the Old Testament to be sure—but beyond that only a circulating assortment of contemporary writings of the most unequal value, from which the New Testament as we know it was gradually sifted and selected. Where we celebrate Christian rites and ceremonies that have become solemn with the dignity of the slow centuries, their ritual was inevitably more or less experimental. Parts of it, like baptism and the Lord's Supper, have proved their permanent significance and value the world around: other rites of theirs, like feet-washing, have had their day and ceased to be. We have behind us, as they could not, the stream of a continuous church life flowing down through the centuries; deep and clear sometimes, and again muddy and shallow, but with all its faults a bringer of blessing to mankind. Their heroes and martyrs were all contemporary: but we have a continuous and accumulating heritage of faith and of sacrifice to steady and inspire us—and how incalculable is its worth!

On my first visit to Oberlin College I stood beneath the Memorial Arch on the campus, and read the names of the Oberlin men and women who laid down their lives as martyr missionaries in China during the Boxer Rebellion of 1900. That same day in the Y. M. C. A. rooms I was talking with an undergraduate about his choice of a lifework, and he told me that he was ready to sign the Student Volunteer Declaration: "It is my purpose, if God permit, to become a foreign missionary." When I asked him if this was a recent decision, he said, "Oh, no. Every day for three years I have walked under that Memorial Arch and thought about what it stands for—and now I am ready to go in their place."

Above all, let the conservative in religion teach us to value at its true worth the demonstration that twenty centuries of Christian history have given us of the power and Lordship of Christ over all races and generations, all sorts and conditions of men. We envy the early Christians their close contact with Jesus, and with those who knew him in the flesh: but let us remember that what



they gained in immediacy, we have in perspective. His cause has been gaining in volume, variety and momentum from their day to ours. He has made good the world around his own promise: "I, if I be lifted up, will draw all men unto me." And though we cannot but wish we might have seen and felt the irresistible winsomeness of his visible presence, we have otherwise more reason to obey him in the historic evidence of his authority and power over men, than did those Galilean fishermen who at his mere word took the great venture of leaving their all to follow him.

### At Home in All Ages

It is this sense for the old which the conservative emphasizes, that will help to safeguard us against the shallowness characteristic of modern life at so many points, and not least in its religious thinking.

In his inaugural address at Union Theological Seminary, Dr. Harry Emerson Fosdick utters a warning, which we Christians of the younger generation do well to heed, against our tendency to forget the value of the things that are old:

"A man of catholic culture knows how to be at home in all ages; to appreciate the wisdom and spiritual quality in all forms of thought; he drinks the water of life from Greek vases and Jewish water-jars as well as from modern faucets; and whoever lacks such culture robs himself of the racial inheritance of experience and truth."

### Hold the Old And Seize the New

But though we thus welcome the emphasis of the conservative on the things in our religion that are old, we must be no less ready to follow the lead of the liberal as he points us to the things that are new. For the very life of religion in every age is the actual presence of God in His world, guiding His children into new truth and releasing through them new power. The reactionary, keenly alive to the value of earlier revelation, is too often found denying the validity of God's fresh disclosures of His truth and purpose; and the radical, keenly alive to the latter, too often overlooks the permanent value of the older truth. Here again we must reject the dogmatic denials of both reactionary and radical, while we seek to unite in our religious life and thought the positive emphasis of both the conservative and the liberal, which are the complementary aspects of the full-orbed truth.

This was the attitude of Jesus him-

self toward the new and the old. Deeply conscious of his own indebtedness to the great past of his race and religion, as it appears on almost every page of his recorded life and teachings, he was at the same time vigorously impatient of the reactionary scribes and Pharisees of his day, who would limit religion to the tradition of the elders. "Ye have heard that it was said to them of old time \* \* \* but I say unto you." There spoke the authoritative voice of first-hand religious experience uttering new truth: and it is significant of men's instinctive recognition of its validity, that one of the first general comments on Jesus' teaching by a generation accustomed to think of the dead past as its authentic religious guide was, "And they were astonished at his teaching: for he taught them as having authority, and not as the scribes."

This was Paul's perspective no less—and that of other great leaders of the early church. In his letters to the Roman and the Galatian churches Paul shows his deep sense of the great religious past of his race, and the rich inheritance it has bequeathed. "I had not known sin, except through the law" (Rom. 7:7). "The law is become our tutor to bring us unto Christ" (Gal. 3:24). It is the same insight that the letter to the Hebrews puts into a different figure: the old law is a "shadow

of the good things to come" (Heb. 10:1). But when the reactionary ritualists of Paul's day would convert this old law into a chain, and bind his thinking and acting with its heavy limitation, he asserted with ringing authority, as had his Master before him, the validity and freedom of his new Christian experience. "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage" (Gal. 5:1).

### The Contemporaneous Spirit

This same insistence of Jesus and Paul on the validity of new elements in Christian life and faith, has had its witness all down through the history of Christian thought and experience alike. The constant emphasis of the evangelical and devotional schools on the presence and work of the Holy Spirit in the heart of the believer and the life of the church, has kept the consciousness of the contemporary presence and guidance of God alive in the experience of the church; and the orthodox Protestant doctrine of the "witness of the Spirit" in the heart of the reader as essential to the true interpretation of the Bible, has been its theological expression.

"The Spirit shines upon the Word And brings the truth to light."

Even in the Catholic theology, with all its overwhelming emphasis on the dominance of the past in religion, the same witness to the living present appears in the valuable, even if distorted, doctrine of the continuing authority of the voice of the contemporary church—a recognition which would be useful in Protestantism whenever, as so often in its history and not least today, it is beset by a one-sided traditionalism in theology and an extreme literalism in its interpretation of Scripture.

### Not "Either—Or", but "Both—And"

If then we would truly understand and enter into this union of a great historic and social inheritance with a present and personal experience—which union is the Christian religion in its fullness—we must be able to rise above the false dilemma of an "either \* \* \* or" between the new and the old in Christianity, and to say "both \* \* \* and." Only so can we truly appreciate and enter into what Paul calls "the riches of our inheritance": only so can we truly believe in or show ourselves fellow-workers with the God who declares to every generation, "Behold, I make all things new."

*A great rabbi of Jesus' time had described the ideal religious teacher as like a well-lined cistern, that preserves without losing a drop all the water it receives from without. Jesus' familiar figure is far truer to the freshness and creative spontaneity of vital religion in his own and every other prophetic soul. "The water that I shall give him shall become in him a well of water springing up unto eternal life." And what Jesus thus knew as his own inner experience of fresh disclosures of the truth and new pulses of the life of God within himself, he promised explicitly to his followers after him. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth." The living Spirit of God in the hearts of his followers would not only remind them of truth that is old, but reveal to them truth that is new.*





# The Devotional Life



## Forgiveness

By R. E. NEIGHBOR

WHETHER we practice it or not, we all recognize the duty of forgiveness—we do at least if we acknowledge the authority of the New Testament. It is not an easy thing to forgive, and accordingly the temptation is to ease off our responsibility by making the duty depend on the fulfillment of a condition by him to whom the forgiveness is due, viz., his repentance. We demand that he must seek forgiveness before we come under obligation to grant it. But this makes our duty turn on his doing his, whereas nowhere does the Lord (as I interpret his teaching) make the repentance of the wrongdoer the prior condition of my forgiving him. I am to forgive him whether or not. It seems to me that Christ's requirement is imperative; it is also absolute in the sense that it is independent of the offender's refusal to meet me halfway by himself seeking reconciliation. Whatever his attitude may be, my attitude toward him is to be expressed by a free and generous forgiveness. I am not to let his wrong-doing toward me change the kindness of my demeanor toward him.

I recall as I write but one sentence in the gospels that seems to conflict with this. It is that in which the Lord says, "And if he repent, forgive him," as though one need not forgive him otherwise. But it is only in apparent conflict with all else that Jesus taught as to the duty of forgiveness. He insists that an unforgiving spirit blocks up the channels of God's grace to ourselves and to the offender—our attitude stands in the way of God's own graciousness reaching him, for how is he to know anything of God's infinite lovingkindness except as it is reflected practically in our own gracious attitude? He teaches, too, that what is of highest moment to ourselves, even our salvation, is conditioned on our readiness to forgive and our actually forgiving. So long as we are unforgiving we prove that we ourselves lack something of being saved men. We who constantly need to be forgiven cannot afford to be unforgiving. And furthermore, the occasional sin of my brother man against me does not equal my own many sins against God; who then am I, that I should be exacting in my attitude toward him when God has so freely and fully forgiven me?

It is urged, however, that God does not forgive us unless we repent and seek his forgiveness. But is that really true? I do not myself think it is. Christian men and women say, "So many years ago when God forgave my sins," etc.—ten, fifteen, twenty years ago it may be; but Paul says that God has reconciled Himself to the world, and is not imputing to men

their trespasses and is beseeching them to be reconciled to him (2 Cor. v:18-20). What we mean in all such expressions as I have referred to is that at such and such a time we became conscious of God's forgiveness and in that consciousness our souls were flooded with a joyous and wonderful peace. For there was never a time when God's regard and love for me hinged on my love for him; on the contrary, I love him because he first loved me (1 John iv:9-11, and 19). It is always he who is the aggressor, i. e., who

of the etymology of that I am ignorant. But the Greek word occurring everywhere in the New Testament ("aphesis" as the noun, "aphiemi" as the verb), means to dismiss, release, send away, and is the equivalent of our other common word "remit," which is from the Latin "re" and "mitto"—to send away. Forgiveness then means that we dismiss, send away, put out of sight, as it were, the offense of our brother, so that his offense becomes with us as though it did not exist. It does not in the least affect our attitude toward him; our relation toward him and our personal feeling continue unchanged in spite of his wrong toward us. It is this, precisely this, that Christ so strenuously insists on. Easy? Nay verily; but it is God-like and Christ-like.

It is only as we thus interpret the teaching of Jesus and so practice it that we really forgive at all. I mean that as long as we hold back our forgiveness until the offender repents we in fact have not forgiven at all; and so far as that is the case with us we cannot be sure that when he does repent we will then any more than now be in the forgiving mood. A conditioned forgiveness defers forgiveness until the condition is met, and a deferred forgiveness is not forgiveness. How do I know that I will forgive until I do actually forgive? The situation between the two of us remains problematical—on his part whether he will repent, and on mine whether I will forgive even though I now think I will.

And what finally, since we are all transgressors in one way or another, is the hope and outlook for the world's ultimate harmony unless we are possessed and controlled by that Christly spirit that underlies all genuine forgiveness? The unity of mankind, the brotherhood of men are mere idle sentimentalities, and all social bonds an empty dream, the reconstruction of the world an impossibility, unless we are as ready to forgive as we ever were ourselves to be forgiven. And the readiness will find its own method of making itself known. It is really the unforgiving spirit (if I may speak with frankness) that shelters itself under the plea that he who has done me wrong must seek it at my hands and in so far forth humble himself before me. But observe, that I do not say that he ought not to do that very thing; neither do I say that it is required of me to ostentatiously proclaim my readiness to forgive before he ask it. Nevertheless the readiness is to be always present as an actuality that can be counted on, and my personal feeling toward him always such that forgiveness is assured, being as certain as God's forgiveness both of him and me—and also as gracious. Indianapolis, Ind.

## Journeying Home

(Suggested by the journey eastward of John Burroughs)

By LAURA B. SMITH

HOW near home are we now?"  
Can you see any friendly faces?  
They are watching for me, you know,  
All along in the dear old places.

"How near home are we now?"  
The journey seems unusually long,  
Do you see any furry rascals—  
Can you hear a meadow-lark's song?

"How near home are we now?"  
The trees and the hills look dim,  
The journey is almost ended,  
But I'm going Home to Him.  
Minneapolis.

takes the initiative in the matter of our salvation, our forgiveness, our reconciliation. Whether we love him or not, he certainly loves us; whether we are reconciled to him or not, he is reconciled to us. When Paul was converted there was no stipulation that if Paul did so and so, he would come to know Jesus as a Saviour; the act of Christ on that occasion was sovereign in its graciousness. And when I look back on my own conversion it was equally sovereign then, though of course incidentally different. Christ did not bargain with me that if I would do thus and so, i. e., repent, etc., he would then step in and do the rest. Not at all. He just broke in on me in the splendid sovereignty of his love and settled things with me forever. I came to know him for what he was and as I did not know him before. And as he was with me, so he wants me to be with my brother. Real forgiveness is never conditioned. The initiative is to be taken by ourselves. Forgiveness (may I coin a word?) tends to produce repentance.

A consideration of the word may be helpful to our right understanding of the teaching of Jesus. I refer to the Greek word rather than to the English one, for





# The Bulletin Board



## Daily Vacation Bible Schools

The following facts apply to the daily vacation Bible schools of Chicago for the season of 1920, showing a most significant development since 1911 when the movement began.

Total enrollment .....	21,400
Number of schools conducted.	164
Number of churches co-operating .....	200
Average enrollment per school	134
Average attendance per school	70
Average cost per school.....	\$122.07
Number of workers.....	1,716
Protestant enrollment .....	60%
Roman Catholic enrollment...	26%
Other preference or no preference .....	14%
Number of nationalities reported .....	35

The above figures are for last summer. Can it be done again this coming summer? It is a Herculean task. All of the machinery will have to be set up again. All of the old schools will have to be reorganized and the new ones planned for. This involves a strong local church committee if it is a church school and a joint committee if it is a union school. It requires funds anywhere from \$100 to \$300 depending upon the amount of service that has to be paid for. From five to ten workers must be secured to act as teachers, directors and assistants in the various departments. Even in taking the first steps a church should seek help and advice from its representatives in the Daily Vacation Bible School Federation. For Baptists they are: Rev. A. H. Gage, 125 N. Wabash Ave., and Rev. Chas. T. Holman, 7029 Eggleston Ave.

## After Harry's Scalp

Strong opposition to the bulletin issued by the Methodist Federation of Social Service, Prof. Harry F. Ward, secretary and editor, was expressed in formal resolutions adopted by the Laymen's Association of the New York Conference after full discussion. Bishop Francis J. McConnell, as president of the federation, is petitioned to take action which will relieve the Methodist Episcopal Church from giving its name and apparent sanction to the opinions expressed in that folder.—*Western Christian Advocate*.

## How the Crow Indians Picture It

Miss Alice E. Steer, of St. Xavier, Mont., in a letter written to the Woman's American Mission Society, gives an interesting sidelight on how the Crow Indians regard missions—a sidelight that might well make some of us more niggardly givers ashamed. "The Upper Big Horn Church was organized with a charter membership of fifty-seven members, all Crow Indian people," she writes. "This

organization has filled our people with a new inspiration, and they have begun to talk about a new building which they themselves must build. We have now \$321.81 toward this building, having just deducted one-fifth of it for missions."

## The "Moody of Japan" Gets Cordial Reception

Paul Kanamori, who has been described as the "Moody of Japan," has, during the past eighteen months, been delivering his famous "Three Hour Sermon" in various parts of the United States. Since commencing his itinerary, Mr. Kanamori has visited thirty-eight states of the Union, travelled 40,000 miles and delivered 452 addresses to English-speaking audiences. He has spoken in more than 200 universities, colleges and seminaries. While carrying out this latter part of his program, Mr. Kanamori usually stayed in the dormitories with the students, thus getting in as close touch, as was possible with the student life of North America.

Mr. Kanamori came to this country first in 1915, but confined his activities to the Western States. On this present occasion, however, he has covered all sections of the country. Mr. Kanamori is not supported by any organization; nor does he undertake engagements for any stipulated salary.

"I have always found the American people generously willing to give without solicitation all that is necessary for my simple needs," Mr. Kanamori said in a recent interview. "Money, or the pursuit of it, are among the very least of my concerns. I am starting West again, and have arranged to leave Seattle for my native land on June 24 to take up my work again there.

"This visit has been one of great joy and satisfaction to me. At first I was fearful of encountering some show of racial feeling. I have met none of it anywhere. The newspapers have been universally friendly, and the great crowds who gathered to hear me preach have everywhere listened with rapt attention as I have made known to them what God is doing in Japan in bringing men and women to a knowledge of himself."

## Report, if You Are in the Game

During the past year, 515 classes numbering 4,406 pupils have been regularly enrolled in the division of teacher training of the American Baptist Publication Society. In addition to these 180 other classes numbering approximately 2,000 pupils have been reported as doing regular work, but have not yet passed their first examination and so are not regularly enrolled. This is more than double the number reported last year. About 85 per cent of the classes are taking the new standard training course, Keystone edition. Many other classes are without

doubt doing work of which no report has reached the department of religious education of the American Baptist Publication Society.

## "Golden Streams"—"Golden Streams"!

It is needless to cite the familiar fact that instead of our paying Europe \$500,000,000 a year on our debts to her, she must now pay us \$500,000,000 a year on her debts to us. That is not a tenth of the story. By its new-born power of production, the United States is building up similar advantages throughout the nations. Every thoughtful observer of conditions abroad tells of American money in new fields of investment. In England, France, Spain, Austria, Hungary, Italy and Scandinavia the seed of American dollars is being planted to bring forth fruit in greater wealth for American trade, labor, industry and investment. The list of American industrial investments in Europe since the war has not been compiled or even guessed, but the amount is enormous.

In this hemisphere the industrial invasion from the United States is hardly less remarkable. Last year Canada alone took nearly \$1,000,000,000 worth of our products. Six hundred American factories, with 87,000 employees, now operate in the Dominion, all contributing their golden streams to the national capital of the United States. The loans of American money to Canada have increased from \$54,000,000 in 1914 to \$223,000,000 in 1920, so that in interest alone, on the money debt, Canada has to send across the border \$25,000,000 a year; and the debt and interests are still growing. The American investments of all sorts in Canada total \$2,000,000,000.

In Mexico the United States probably has a billion invested, ever after the ravages of the long revolution, and is building up a trade that not only must beget more trade, but more investment and more golden streams of interest flowing from the south, as Canada's flow from the north.—*Hinman, in Herald and Examiner, Chicago*.

## Tithing Tools for Preachers

The best time for educating people in the principles and practice of tithing is when there is no drive on for money. Send to the Layman Company, 35 North Dearborn Street, Chicago, Ill., for a free copy of the lately published book, "Adventures in Tithing." It is a book of convincing as well as an interesting evidence on the How, the Why, and the Results of Tithing. With this book the Layman Company will send two tithing pamphlets which are recommended for first distribution. These pamphlets may be ordered in quantity from the Baptist Young People's Union of America, 125 North Wabash Avenue, Chicago.



### Six Great Baptist Fundamentals

The Rhode Island Baptist Convention has published a pamphlet of "Short Talks on Baptist Fundamentals," by Rev. Frank L. Wilkins. It develops the ecclesiastical, theological, spiritual, social, civic and missionary principles of the Baptist movement in a fresh, clear and thoroughly interesting treatment that will be appreciated by the young people of the churches. Three cents sent to Baptist Headquarters, Lauderdale Building, Providence, R. I., will bring a copy.

### Give Her the Prize

At Fern Hill Baptist church, Tacoma, Wash., on Mothers' Day a mother was present at Sunday school and preaching with ten children, ranging in age from one to nineteen years of age.

### Composition on Tigers

Tiger is the most cruel animal of all the wild beast. We may say lion is the most cruel animal but certainly not, because the lion kills any animal or a man when it feels hunger but this tiger is not such kind of animal. It kills everything whenever it found it even if it feels hunger or not. A well grown tiger may be represent a young cow except in its marks in its skin. It is nearly one and a half yard in height and two yard long and also it is a quadruped animal. Generally it lives in woods and hot countries. It lives in big bushes with its little ones. In our country we may find tigers in much number. In daytime they wander all over the wood for their food and go to their abodes at night to sleep comfortably. There are not many uses for tigers. They are useful for hunting and some people when they were little ones bring them and tame them. Some people get money by showing them to people. In this way they live.—An Indian School Girl.

### Must Have Aid Till August

The drought in Chihli, covering about twenty per cent of the entire famine area, threatens almost total loss of the spring crop, says the latest cabled report received by the American Committee for China Famine Fund, through the State Department, from Peking. This means that aid must continue until summer crops (about August) to about two million people in Chihli now receiving aid. This situation makes more urgent the request for additional funds from America. Situation in other respects is promising.

### American Children Know no God

It is 145 years since we became a nation. We are now in the seventh generation in this passing period. Seventy years ago, the average of but two years of education was received by each of our youth. Now, each boy and girl secures about seven years of secular education. In Lincoln's time, one out of three became a minister of the Gospel from the body of college-bred men. Now, out of 106,000,000 persons, only 44 per cent are church members of any kind, Romanists, Protestant or Hebrew. Of our present-day youth, 20 per cent have not an atom

of religious education. Only 21 per cent of all children attend any Sunday school whatever. In our next body of the ruling class that weigh the destiny of our nation 40 per cent will have had no religion, no Bible, no church whatever. About 58 per cent of all inhabitants of America today are of no church and pay regard to no religion. In New York City, over 500,000 out of 1,000,000 children receive no religious instruction whatsoever.—W. G. Shepherd.

### What General Pershing Thinks of the Y. M. C. A.

It was a rare tribute that General Pershing paid to the Young Men's Christian Association at the thirty-fourth annual dinner of the international committee, at the Waldorf in New York City. The scene was notable, with 800 men at the tables, and 400 women in the galleries. After six departments of work had reported in snappy short speeches, Dr. John R. Mott gave a remarkably comprehensive retrospect and outlook, an inspiring vision of great possibilities.

Then General Pershing, who received an ovation, told of his personal acquaintance with the association, covering many years and lands. After speaking of its helpful work in the Philippine Islands, in China and Japan, with the army in days when the soldier was seldom in people's minds, on the border and in Mexico, he said:

"We all had our hands very full in those trying days. The army had to be organized and a great general staff had to be built up to handle the multitude of details as to plans of operations, supply and transportation. It was in the midst of these preparations that I called up Mr. Carter and asked the Y. M. C. A. to take charge of the army canteens to follow our troops. He responded promptly and entered upon the work as a duty.

"This placed the Y. M. C. A. on a business basis, involving direct responsibility to the A. E. F. for an immense undertaking. They had to buy and sell without profit just as the army would have done. At first, Mr. Carter's request for a certain allowance of tonnage was granted, but as time went on and our limited shipping became less and less able to carry our actual needs in war material, his quota of monthly tonnage was very much reduced even in the face of increasing demands. So, through lack of transportation facilities, he was unable to provide the canteens with all they required. Furthermore, the personnel of the Y. M. C. A. had to be expanded in almost the same proportion as the army, and had to be organized to conduct this large business, which was only one of its numerous activities, with such untrained personnel as could be hastily mustered here at home.

"All these things were a tremendous handicap, and when its work came to be compared with that of other welfare organizations operating with far less responsibility and covering only special areas, there arose some unjust criticism

of which other organizations too often took advantage. But as a matter of fact this feature of the work of the Y. M. C. A. deserves great praise, and I should like to express here in this presence my deep appreciation of the results obtained."

—Rev. H. B. Grose.

### Hopi Indians on Slides

Mrs. H. E. Ransler (Anna Nelson) has written a new stereopticon lecture on the Hopi Indians among whom she spent several years as a missionary. This lecture of sixty colored slides and a manuscript will be ready for rental on July 1. Bookings are now being made in New York, Boston, Philadelphia, Granville, Indianapolis, Chicago, Des Moines, Minneapolis and Grand Island. The lecture was privately given at the Buffalo convention last year and since then has been revised, and the slides have been made and colored under her direction.

### A Man of Tomorrow

A new moving picture film entitled "Men of Tomorrow" has been prepared by the stereopticon division of the General Board of Promotion and is now ready for rental to Baptist churches. It is prepared on standard size film and contains five reels. This story represents the attempt of David Stone to enter a Baptist college that was already full, of the struggles of the college, the success of its graduates, and the final success of the college. It shows many activities in our colleges.

### Now it is Magna Charta Day

Mr. J. W. Hamilton, representing a committee with headquarters at St. Paul, Minn., proposes to make June 15 annual Magna Charta Day for the seven English-speaking nations: the United States, Great Britain and Ireland, Newfoundland, Canada, South Africa, Australia and New Zealand. By such commemoration it is hoped to emphasize "their unity of spirit, for these nations are the founders and representatives of democracy, the political expression of Christianity, with all which that word implies in freedom, civil and religious. It is a unity in the opportunity which they offer to men everywhere of like mind; men who believe in this freedom and who gladly accept the responsibility which is at once its outcome and its protection. It is a unity in their example to other nations of social and political development; a very definite expression of the hope of international good-will and world betterment; something infinitely greater than their wealth, their power and their industry; something almost intangible; something that was long in growing; something that was bought at a great price and which must be cherished at almost a greater price if it is to endure; something which has become inherent in the race; certain ethics for which it stands, the absence of which it scorns; certain great ideals which have their most perfect expression in the vision of the inhabitants thereof, a vision which is the world's best hope, something which is the political, social and religious light of the world."





# Religious Education



## International Uniform Lesson for June 12

MAKING THE WORLD CHRISTIAN  
Isa. 11:1-10, Acts 1:6-9. Golden Text: Isa. 11:9.  
By JOHN A. EARL

**The Lesson Text**

The question of the disciples in Acts 1:6 points back to the Messianic hope of Israel which had been fed for generations by such visions as Isaiah sees and writes in his prophecy, a sample of which we have in this lesson. Israel was to become a blessing to the whole world through the Messiah who would establish the kingdom of God. The restoration of the kingdom to Israel and the establishment of the kingdom of God came to be synonymous terms with the devout Jews of the time of Jesus. This attitude of mind and conviction accounts for the question; "Lord, dost thou at this time restore the kingdom to Israel?" Jesus does not correct this conviction directly but turns their thoughts to the long-ago process of missionary endeavor which must precede the restoration of the Kingdom to Israel and prepare the world for the final establishment of the kingdom of God among all nations.

**The Lesson Taught**

Cherishing the vision, counting the cost, and carrying out the program of making the world Christian are suggestions which may assist in the teaching of this important lesson.

**Cherishing the Vision**

No less a vision than a world Christianized is equal to the revelation of God the Father made known to us in Jesus Christ. It is impossible to think of a world judaized in the light of the New Testament, or in the light of the Old Testament when it is properly interpreted. It is true the God of the Bible will not hesitate to destroy a world as he did by the flood in order to show his unmitigated antagonism to evil. But even then he mixed judgment with mercy and destruction with hope in saving one family to make a new beginning, to afford the human race another chance and to show that God himself cherishes the vision of a redeemed humanity. After the flood God tried no more judgment on a wholesale plan, but chose rather to give his only begotten Son that men believing on him should not perish but have eternal life. Rising from the dead, the only begotten Son of God, with visions unimpaired of a world Christianized, sent his disciples out to make disciples of all nations. Paul caught this vision and became the great apostle to the Gentiles, or the heathen, as we call them.

Cherishing the vision of making the world Christian, forward-looking men and

women have kept the church of Christ missionary. When the vision failed the people perished. This was the situation through what is known as the dark ages. And even after the dark ages were broken by the light of the Reformation the vision of Christianizing the world still lagged behind and Calvinistic theologians were not ashamed to preach against any attempt to take the gospel to the non-Christian nations. But Carey in England and Judson in America caught the vision and the era of modern foreign missions began. Progress in the realization of the vision has been slow but substantial, and foreign missions today no longer need to apologize.

**Counting the Cost**

It is easier to ask questions about a possible kingdom than to make the kingdom possible by sustained, sacrificial service. It is easier to ask the Lord to restore the kingdom to Israel by a miracle than to get the Lord's will done on earth as it is done in heaven by living among the heathen and sharing their burdens. But there is no other way of making the world Christian than by the missionary method, and the missionary method is costly in home ties severed, in isolation from native land, in all the sacrifices of a missionary's life. The cost of making the world Christian is so appalling when the full significance of the task is honestly faced that we are tempted to look for an alibi or find some easier way or adopt a quicker method than that now employed. It is claimed that more heathen are being born than are being born again. Heathenism is therefore on the increase in spite of all missionary endeavor. If this be true, then it is a terrific indictment of the church of Christ which will not pay the cost of maintaining in non-Christian lands an adequate force of missionaries with enough equipment to Christianize the heathen by regeneration faster than the heathen can paganize themselves by natural generation. No money spent, no service rendered bring greater returns than money and service spent in promoting foreign missions.

**'Carrying Out the Program**

The program of Jesus for making the world Christian is simple and effective. It is the program of the personal Christian life and testimony. No unwieldy organization is necessary, no intricate methods are required, no intensive business management will work. The world can be made industrial and commercial by modern business methods. Oil can be piped to the sea coast in China without missionaries; factories in Japan outrival competitors in Great Britain without Christianity; a railroad can be built from the Cape to Cairo while Africa is left

in darkness. But the old-fashioned program of Jesus for converting the nations to Christianity cannot be improved. It is the program of the personal touch of sympathy, the soul-passion for human redemption, the enthusiastic spirit of common brotherhood, the unflinching faith in the salvability of mankind through the gospel of Christ incarnated in flesh and blood missionaries who love the ignorant and the erring enough to live among them, suffer with them, and become like them in all things that do not involve the sacrifice of truth and morals. Money piled as high as the tower of Babel will not suffice for the evangelization of the world. Money is necessary but not primary. Organization will not suffice even if patterned after the most successful big business corporations. Organization is necessary but not primary. What is vital in making the world Christian is the vision of a Christian world, the conviction that the world can be made Christian, and the consecration of life to the accomplishment of the task.

## Church Vacation Schools

**By THOMAS S. YOUNG**

What may we hope for from church vacation schools beyond taking neglected children from the streets? Much, every way:

The boys and girls from our best churches, under most favorable conditions need the work, will attend and thoroughly enjoy it. The First Church of Utica, N. Y., Pastor C. J. Oxley, enrolled 222 in their first school held in 1920. Rev. E. G. Lane, Grand Junction, Colo., enrolled 241 in his second school held in 1920. Rev. U. S. Clutton, Indianapolis, enrolled 100 the fifth year of his school. The accumulation of Biblical and religious knowledge acquired by the children is vouched for on every hand. The presence of children from non-religious homes is an ever-present surprise. The Americanization opportunity and work done is testified to in every city where schools, and these children are present. One such school indicates twenty-two different nationalities. From six to twelve nationalities is a common condition.

Christian social reaction becomes the usual thing, even frequently providing outstanding examples. Rev. W. G. Towart tells this experience:

"Near the location of a church vacation school, an accident happened, resulting in the cutting of an artery in a man's limb. The crowd stood helplessly watching while life ebbed away. A young lad on roller skates dashed up to the crowd, and thrusting his way through, saw the situation and at once took the strap from a roller skate and made a tourniquet, staunching the flow of blood. When the ambulance surgeon arrived and examined the man's condition, he turned to the lad and said, "You saved this man's life."

The boy had been instructed as a member of a vacation school.





# The Chimney Corner



## Faith of Our Mothers—Living Still!

POSSIBLY not still. "In spite of dungeon, fire and sword," but most certainly "in spite of poverty, criticism and indifference."

For at first there were just a few of them. In that day of hoop-skirts and poke-bonnets they were often the plain unadorned sort of women,—and indeed one imagines it was quite in order for their quizzical families to poke a little bit of quiet fun at these "godly females" who must needs go organizing a society of their own to learn about the state of the "poor heathen," to sing hymns pitched alas! a trifle too high, and to pray with all their hearts for the spread of the kingdom of God on earth.

You have always had them in your church. We have always had them in ours. From time to time their slim purses have poured money into the Lord's treasury—money scraped together self-sacrificingly from meagre incomes, yet eventually sufficient to build schools and hospitals and orphanages and equip them with trained workers. And today we see with surprise in our Baptist survey where those faithful women of yesterday have brought us denominationally. Those faithful women who started out in 1871 with nine missionaries working in four fields, spreading their efforts among twelve scattered stations. "In spite of poverty, criticism and indifference"—ah, yes, for there has always been someone to laugh at "those dear visionary women in our church who send perfectly good money off, goodness only knows where."

*Goodness only knows where?* Let Burma tell you where! Burma, where our Baptist women have planted schools unexcelled in the entire Orient. Let China tell you by pointing out its hospitals and schools and colleges and its unique mother-craft school, the only place of its kind in the Orient, where *mothers* may come to learn domestic science together with the three R's, bringing their children along with them and gaining timely instruction in nutrition, and Christian nurture, too. Or let the little girls of India tell you what those visionary Baptist women of yesterday have done for *them*; for they have schools, also, and hospitals and colleges. Moreover, from the visionings of yesterday's women have sprung eight great union institutions: the women of other denominations uniting with ours to maintain adequate colleges and medical schools for the girls of China, Japan and India; so that we present to the Orient convincing evidence of the solidarity of real Christianity.

Like Mary of old, these Mothers-to-All-Mankind kept all these things and pondered them in their hearts. One doubts

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

whether any one "mother" ever fully grasped the beautiful significance of her seemingly small share; but in this year of Golden Jubilee, behold! there are 252 missionaries on eleven fields in 112 stations. That faith which was like an insignificant grain of mustard seed has become as a great tree,—

"Now thank we all our God,  
With hearts and hands and voices,  
Who wondrous things hath done,  
In whom His world rejoices;  
Who, from our Mother's faith,  
Hath caused this rich increase  
Of countless gifts of love—  
"Oh, may these never cease!"

## What Have We Done Today

By NIXON WATERMAN

WE shall do so much in the years to come,

But what have we done today?  
We shall give our gold in a princely sum,  
But what did we give today?  
We shall lift the heart and dry the tear,  
We shall plant a hope in the place of fear  
We shall speak the words of love and cheer,  
But what did we speak today?

We shall be so kind in the afterwhile,  
But what have we been today?  
We shall bring each lonely life a smile,  
But what have we brought today?  
We shall give to truth a grander birth,  
And to steadfast faith a deeper worth,  
We shall feed the hungering souls of earth,  
But whom have we fed today?

We shall reap such joys in the by and by,  
But what have we sown today?  
We shall build us mansions in the sky,  
But what have we built today?  
'Tis sweet in idle dreams to bask,  
But here and now do we our task?  
Yes, this is the thing our souls must ask,  
"What have we done today?"

## Everybody's Minute.

BEHOLD, what a fearful and wonderful thing is a little knowledge of arithmetic! For during the Golden Jubilee celebrations, which are sweeping across our country, you doubtless wondered: what is fifty years, anyhow?

Fifty years? Well, to begin with, since 365 days equal one year, then 365 days multiplied by fifty years equal 18,250 days. And that is "some" days, as you will admit! Moreover, one day is made up of twenty-four hours, so 18,250 days multiplied by twenty-four hours equal 438,000 hours; which is also a good-sized an-

swer. But one hour equals 60 minutes, and 438,000 hours multiplied by sixty minutes equals 26,280,000 minutes.

So now you know what fifty years is! Every woman who is half a century old is a minute millionaire many times over, and yet one fancies she may have been guilty of saying now and again, with a worried smile: "No, I've never had time to get really interested in missions," or "to read the study books," or do a hundred and one other things which she instinctively knows a Baptist woman should. And she, mind you! a millionaire in her own right, as far as *minutes* are concerned; yet what a thriftless squanderer!—twenty-six million minutes buried in the sands of time—hopelessly lost.

How does fifty years of Jubilee come? A minute at a time; a minute of prayer for the missionaries; a minute of practical planning to save money for the missionary offering; a minute of concentrated reading about the work of the gospel around the world; a minute for writing for literature to give someone who is uninterested; a minute of handing this literature with the proper mixture of casual humor and earnest thought; a minute of prayer that the leaflet may do its perfect work; a minute of interruption in teaching the Sunday-school lessons to give a relevant incident from mission fields, thus bringing the Acts of the Apostles up-to-date; a minute to relate similar pithy telling incidents over the back fence to Mrs. Can't-seetheuseofmissionsanyhow; a minute for planning how dry-as-dust facts can be presented fascinatingly at the next missionary meeting (*somebody* must have spent many a minute doing this, or we would all have yawned our heads off ere this!); a minute for selecting suitable hymns for this meeting; a minute beforehand for suggesting that the soloist sing something more appropriate than "It Is Not Raining Rain to Me, It's Raining—Violets"; a minute for finding a missionary bed-time story for the little child in the house; a minute for selecting a missionary novel for the daughter of the house; a minute for interesting the man in the house in the missionary magazine; a minute for reminding the pastor that a missionary sermon is long overdue, but oh! so tactfully done that he goes home rejoicing in the interest shown; a minute for packing glasses of jelly to send to the home for missionaries' children; a minute for selecting a Japanese doll for your little daughter's birthday; a minute for finding a beguiling Japanese leaflet to accompany the doll; a minute for writing a birthday card to the missionary whose date coincides with yours. . . . Ah! if everybody's minute had been so filled during the 26,280,000 minutes of the last fifty years what a glory would now cover



the earth!

If? But the next fifty years lies ahead, and we minute millionaires may spend them as we choose.

"I have no time!"

Oh! but I have 1,440 minutes a day;

10,080 minutes a week; 302,400 minutes a month. And the next Jubilee is already on its way. Every clock and watch in Christendom is ticking out the minutes:—"Take my moments and my days, Let them flow in ceaseless praise."

## The Young Reserves

### Vegetarians

OF course a plumber dotes on plums. The mason loves a lime. Musicians think much of the beet When they are killing time.

The lawyer lives by raisins good, And bread-fruit needs the baker, But currants suit the sailor-man, And pears the old shoemaker.

Historians fill up with dates And let none go to waste, While soldiers do not care for peas—The grape is to their taste.

The palate of an artist-man Is touched by many a hue,— All radish shades and oranges, And greens and olives, too.

The farmer thrives on plaitain fruit, Nuts suit the wheelwright's trade, For Chinamen with almond eyes Rich mandarins were made.

All jokers live on chestnuts stale, Oh, you should see them cram! Now, though you may not care a fig— Which do you think I yam?— Lettuce Guess!

### A Bean for Africa

By "PEGEY"

SOME years ago somebody gave Bill a leaflet called "A Bean for Africa," by a missionary named Mr. McDiarmid. We simply loved the story of that bean, which was just one single solitary ordinary bean, which had not even been to Boston—where all distinguished (ahem! *such* a word) beans are supposed to be born! This one was born in Canada beside the Ottawa river, and the only reason it is famous is because somebody took it and planted it, promising God that all the beans that grew from this bean during the next six years should be given to missions in Africa. Now surely that was a simple promise!

But the first year there were 93 beans from that one bean plant; the second year there were 1,535 beans and the third year *two bushels*. The fourth year there actually was not room in that little plot of ground to plant the beans of the third generation, so a neighbor was asked to plant some of them.

Now it just happened that this person had to be away the fifth and six years, and so could not plant the fourth year beans, but the truth of the matter is that there were so many of them by that time that there would not have been room enough on the nearby farms to plant them all; so they were sold for over *ten dollars*!

And Mr. McDiarmid writes: "Wouldn't you like to be the person that owned the land, that planted the bean, that sent the ten-dollar check to the foreign mission society, that the Congo missionaries received?" Whereupon Bill said decidedly, "I would!" And I echoed: "I would!" So we put our heads together and de-

cided to form a club of some kind for planting things and raising money. We wanted some special name for ourselves, when along came our Uncletim and suggested the very name:

#### "HOME GUARDENERS"

"But it isn't spelled right!" Bill said, pointing at the letter "U."

"Well," answered Uncletim, his eyes twinkling, "I rather imagine there won't be a garden without *you* (u) to guard it, will there?"

"Fine Uncletim one cent for making a pun," said father.

"All right, sir," laughed Uncletim, "here's the cent. Buy a bean with it and see how much you can raise this year."

So on Memorial Day this year Bill and I are going to launch this little club in our own back yard, and Peter and Polly are going to be Home Gardeners in *their* back yard. We all got to wondering whether some of you wouldn't like to be Home Gardeners, too—plant vegetables or flowers and sell them for missions. We asked our Young Reserve Editor about this, and she was so delighted that she is going to print all the names of boys and girls who volunteer to do this. I think it will be very good fun, for one thing, since we will have all summer to work in, when there's nothing else to do; and for another thing it is going to mean so much to little heathen boys and girls somewhere across the sea or here in our own land.



**THIS** is a bright new idea which promises lots of fun! In September we will print in the "Chimney Corner" letters from any of you who have tried the plan, telling us what you did; but meanwhile we will print your names as fast as you send them to us. Mother Nature and Father Time are ready to help you, and seeds are cheap,—so do start a garden.

*Won't you join us?* There isn't a single difficult rule! Just send in your name to Miss Applegarth that you'll start a garden and sell what you raise for missions.

### Jack Horner's Pie Up-to-date

By M. B. BANKS

**L**ITTLE Jack Horner Sat in a corner Eating a very queer pie; He saw in a trice It held everything nice From the lands where the mission fields lie.

From Ceylon came the spice, And from China the rice, And bananas from Africa highlands; There were nutmegs and cloves Sent from Borneo's groves, And yams from the South Sea Islands.

There were nuts from Brazil All the corners to fill, And sugar and sago from Siam; And from Turkey a fig That was really so big Jack's mouth thought, "It's larger than I am!"

There were pomegranates fair Grown in Persia's soft air, And tortillas from Mexico found there. And there did appear Grapes and grain from Korea And all of the things that abound there.

A Syrian date Did not turn up too late; He need not for tea to Japan go; Tamarinds were not few; There were oranges, too, And from India many a mango.

"Now," thought little Jack, "What shall I send back To these lands for their presents to me? The Bible, indeed, Is what they all need, So that shall go over the sea!"

### Can Any Young Reserve Grow Vegetables Like These? ? ?

**A** TEXAN and a New Yorker were one day discussing the relative merits of their respective climates.

"Down where I live," said the Texan, "we grew a pumpkin so big that when we cut it my wife used one half of it as a cradle to rock the baby in."

The New Yorker smiled. "Why, my dear fellow," he said, "that's nothing at all. A few days ago, right in New York City, three full-grown policemen were found asleep on one beat!"

### Do You Know These Vegetables?

1. What vegetables has eyes but sees not?
2. Which has ears but hears not?
3. Which begins and ends with a toe?
4. Which keeps time to music?
5. Which has a place for drawing water at one end and a near relative at the other?
6. Which always has a shock?
7. Which is a carriage in front and old behind?
8. Which is always offering to do something with you?

### Hidden Vegetables

1. Drach; 2. Ninoo; 3. Trarco; 4. Shardi; 5. Spintu; 6. Chipsan; 7. Pasurgaa; 8. Okheartic.





# Young People's Work



## Topic for June 12

OUT AND OUT FOR CHRIST  
1 Cor. 2:1-5

*"For I determined to be utterly ignorant, when among you, of everything except Jesus Christ, and of Him as having been crucified."*

1. *A worthy example.* The great Apostle Paul knew the Christian secret of a happy life. The great experience with his risen Lord on the Damascus road had transformed his life. He was changed from an enemy of the early Christians to an ardent supporter of the Christian cause. So great was his accomplishment that writers have spoken of him as the founder of Christianity.

2. *Paul was a man of deep religious experience.* Such an experience is absolutely necessary in the life of the young person who would be out and out for Christ. Paul's experience was in fact a great spiritual revolution in which his blinded eyes were made to see. He was in fact a changed man after meeting his Lord. From his writing we gather that his experience grew richer with the years. At or near the close of his great career he writes: "I have fought a good fight, I have kept the faith." He was true to his experience.

3. *Paul was a man of great religious convictions.* Such is the need of our day. Post-war days have witnessed the cutting loose from a great many of the moral standards of the past. Morally many are far adrift. It is not an easy thing for young people to be good. The crowd is constantly saying: "Come on! Let's go!" Armed with a deep religious experience and great religious convictions, the young people of our churches will be able to say "No" to the subtle temptations of the times.

4. *A look ahead.* Turn to the reports of our great societies. There one will find listed the needs for advance work. There is an insistent call for young people who will give themselves to the great task of extending the Master's kingdom in every part of the earth. To the half-hearted, namby-pamby sort of a Christian, these appeals fall on deaf ears. The appeals are being answered by the young people who are out and out for Christ. They are the young people of vision. They are the young people who will lift this old world toward God. They are the young people who will be our trusted leaders at home and abroad.

5. *Begin now.* Perhaps you are saying: "When I have had a good time for a while, I too will do my share." The young person who makes such a statement has given himself over to a false conception of the meaning of a good time. The young Christian will always have a "good time" who gives himself up

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

to the very highest ideals of life. True it may not be an easy time, but it will be a good time.

6. *The hope of the world.* The young people of our churches are truly the hope of the world. The eyes of the world are upon them. The question is being asked: "Can you make good now?" Young men and young women from all parts of the country are responding in no uncertain terms, but these young people are the folks, who, back home, are out and out for Christ.

## Progress in Ohio

L. S. CAINES

I am glad to give you somewhat of a statistical report of what has actually been done this year by our gospel teams:

Churches visited, 21; meetings conducted, 129; personal interviews, 161; home visitations, 171; decisions for Christ, 67; reconsecrations, 147; life service league recruits, 44 (this does not include W. W. G. recruits); tithers leaguers, 166; quiet half-hour leaguers, 240.

While some of these figures do not seem to be large, we can assure you that every report that was returned was unpadded and genuine. From every church visited various men on the teams have received encouraging letters from young people telling of the wonderful awakening of interest and the real spiritual uplift manifest as results of the work of the team. During our season we gave over forty Denison men the opportunity to serve on our five teams and every man is today an enthusiastic B. Y. P. U. supporter. Most of these men are going to be leaders in our Baptist work, and it means a great deal for the future to know that they are filled with an appreciation of the importance of the highest type of training in the local church for our Baptist young people.

Our gospel team season is not over yet, —this week-end we have out two teams, one at Hebron, Ohio and the other at Zanesville, Ohio.

Michigan Baptist young people are getting interested in gospel team work as a means of extension in the local churches and they could center their gospel team activity around Hillsdale College very nicely I believe. At any rate I am in communication with the Michigan leaders and they are asking me all sorts of questions about our work in Ohio.

Our gospel teams have been made up of five men each and each man has made himself a specialist along one departmental line, e. g., one man speaks upon quiet-half-hour, another upon life service. Each man carries literature and pledge cards and makes it his business to be an "authority" upon his department and its working. In this way we have put on very intensive programs in the various churches visited. Always at the conference program, where every phase of B. Y. P. U. work has been discussed we have asked the local church visited to extend invitations to all surrounding Baptist churches to send representatives, and in this way we have vitally touched a very great number of our local unions. The departmental organization of each team is as follows: quiet-half-hour; tithing; life service; religious education (Baptist trained leaders course); and standard of excellence. The team captain outlines the programs, making all necessary arrangements concerning transportation, entertainment,—in fact, he captains the team in all of its maneuverings.

## New York's Guild House Party

The first New York World Wide Guild house party is to be held at Keuka College, Keuka Park, New York, from August 1 to 8. Keuka College is ideally located on Lake Keuka where Indian legend and romance of a day that is past lurk in the forest and on the deeply wooded shores. Keuka Park is connected by trolley with Penn Yan, which is reached via the Northern Central Division of the Pennsylvania Railroad.

Any Baptist girl who longs for a week of real fun and genuine Northfield inspiration is eligible to attend. Secure your reservation at once by sending the registration fee of \$2 to Mrs. Ralph W. Kirby, Bainbridge, New York, who is to be hostess.

Prices for board and room vary as follows: \$8. for 4 in a room; \$9. for 3 in a room; \$10 for 2 in a room; \$14. for 1 in a room. The house party by means of a well balanced program under trained leaders promises inspiration, recreation and good fellowship.

Our house party will have as distinguished guests, women whose very presence commands our best endeavors—Mrs. Helen Barrett Montgomery, Miss Alma J. Noble, Miss Naomi Fletcher, Dr. Ann Degenring and Mrs. James M. Pratt.

The morning hours will be devoted to mission study classes, while the afternoons will be given up to swimming, hiking, volley ball, tennis and "stunts." Special attractions will be a tennis tournament, a mock debate and community singing.—M. K. St. John, World Wide Guild District Secretary-Director, New York.



## Southern Baptists Record Great Advance

*More members, more converts, more money raised, more in Sunday school, more building, more missionaries than ever before—Pres. E. Y. Mullins elected President at Chattanooga—Will plant new theological seminary and two standard universities—Soul-winning campaign coming*

BY FRANK E. BURKHALTER

SEVERAL outstanding features of the session of the Southern Baptist Convention that has just adjourned at Chattanooga will be of interest to our Baptist brethren of other sections of the country, and to other religious bodies generally. These are the excellent showing, under difficulties, in the redemption in cash of the subscriptions to the 75 Million Campaign; the resolute spirit of the people that they will carry the movement forward to a successful conclusion; their determination to go after lost souls in the local communities at the same time they raise funds for the extension of kingdom interests in all parts of the world; the realization of their opportunity and responsibility for the evangelization of Europe; and the decision to make the necessary adjustments and enlargements for caring for the growing work in the homeland.

Despite the financial and industrial depression that has been peculiarly keen in the larger part of the territory of the convention, our churches came forward with larger sums in cash for campaign causes than they did during the first year of the movement when economic conditions were the best ever known in this section. Dr. L. R. Scarborough, who was general director of the campaign and now chairman of the conservation commission, was able to report the collection during the past year of \$12,924,943.60 to campaign objects, which, with last year's collections, brings the total collections since the beginning of the movement to \$25,103,424.68. With such a showing under great difficulties this year the messengers to the convention were convinced that the successful completion of the campaign during the remainder of the period is not only possible but already assured, so determined and enthusiastic is the spirit of the people. The hardships through which they have gone to attain this year's record appears to have quickened the determination to see the whole matter through.

### Baptized 173,595 Persons

But the material side of the campaign was not only the only phase that was considered. The necessity of conserving the spiritual possibilities of the campaign was also emphasized and without a single dissenting voice the convention resolved to launch the most intensive soul-winning campaign for the next twelve months that Southern Baptists have ever known. A new mark in baptisms was reached the past year when a total of 173,595 persons were baptized into membership in the local churches co-operating with the convention, but this has served only to indicate that still larger things are possible and the goal for the new year is to enlist all the local churches in an effort at inducing all members to win at least one new soul to Christ during the twelve months immediately ahead. The conservation commission was asked to take the leadership in this soul-winning campaign, with the request that the state and asso-

ciational organizations co-operate in pressing the matter upon the attention of the local churches and enlisting them as fully as possible. It is believed that such co-operation can be had as will result in at least 250,000 new converts being won to Christ through the personal efforts of individual Baptists during the coming year.

And the call of the spiritual need and opportunity in Europe was answered with an enthusiasm by the more than 5,000 messengers who attended the sessions of the convention. In no previous session has the question of foreign missions occupied so large a place in the deliberations of the body, and men who have had intimate touch with the situation in Europe were at hand to bring the needed information about the needs of the Continent and the plans that have been put into execution for meeting those needs.

### Baptists in Europe

Dr. J. H. Rushbrooke of London, Baptist Commissioner for Europe, brought a close-up picture of the physical relief work that has been made possible through the generosity of American Baptists in Central and Eastern Europe and how the supplying of this relief had opened wide the doors of missionary opportunity there. He also told how one of the blessings of the war was the larger liberty granted the people as a result of which they are now able to worship God, for the most part, after the dictates of their own conscience. Religious liberty has come very slowly in Rumania, Dr. Rushbrooke explained, but as a result of special efforts with the administrative authorities of that country it now seems that the persecution of Baptists at the hand of the officials in that country is at an end.

The vision of Europe, as it was presented to the London conference, was graphically described by Dr. George W. Truett in his matchless eloquence, while the drifting of the people of Europe from the various state churches and their search for a new religion of power as a substitute for their former religion of formalism, was eloquently described by Dr. E. Y. Mullins, the new president of the convention, who recently returned from a six-months' tour of Europe as a special commissioner from Southern Baptists to the Baptist groups of Europe. All these messages were received with the greatest interest and enthusiasm by all the messengers and the body approved most heartily the action of the Foreign Mission Board in entering the new European fields of Spain, Jugo-Slavia, Hungary, Rumania, and the Ukraine, though of course the last-named country will not be actually entered until conditions there are more settled.

More baptisms than have ever been reported before were noted in all the older fields occupied by the Foreign Mission Board and the status of the work was never quite so gratifying before, just as the opportunity and the need were never greater.

Plans were projected for taking care of the growing needs of Southern Baptists, especially in the realm of education. The establishment of another theological seminary was authorized and the committee on this subject was instructed to receive during the year proposals from states desiring the location of the institution. Tentative proposals have been received already from Georgia, South Carolina and Virginia, and the indications are the institution will be located in one of the Atlantic Coast states.

Likewise, the convention approved the suggestion of one or more Southwide Baptist universities and the committee that has made preliminary investigation of the general educational interests of the convention was authorized to receive proposals for their location also.

In this same general connection Columbia association, Washington, D. C., was urged to take steps looking to the reclamation of George Washington University of that city, formerly Columbian University, to the Baptists, with the hope of using it as the basis of a great Baptist institution of learning, while the committee that is to secure new charters for the convention and its several boards, looking toward more firmly securing to the convention the title to all the property held by the boards, was instructed to look into the charters of the various seminaries and try and bring all of them into a closer co-ordination under the general control of the convention.

### Never Such Figures Before

As was the case with the foreign mission board, the home mission board, the Sunday school board, relief and annuity board, education board, woman's missionary union, and the laymen's missionary movement reported the largest year's achievements in their history. The home board reported more than 77,000 accessions to the local churches through its instrumentalities the past year, with more than 44,000 of these members coming in through baptism. For the first time in its thirty years history the Sunday school board reported receipts of more than \$1,000,000 this year's figures being \$1,147,721, with more than \$180,000 turned back into other channels of the denomination for general work.

The unanimity of sentiment among so many messengers was remarkable. On no important question was there any division and the decision to grant women representation on the executive committee and the general boards of the body was reached with only three negative votes. However, representation of the women was deferred for a year, due to the necessity of making certain adjustments in the by-laws by reason of the new departure. The woman's missionary union contributed more than \$3,000,000 in cash to the general denominational causes during the year, and voted to remove its general headquarters from Baltimore to Birmingham.



The convention is facing serious problems presented by its numerous size. Committees have been working for a year on various phases of these problems but only partial progress was made this year. It is readily recognized that a body of 5,000 or more messengers, all of them having equal rights and privileges, is difficult to handle as a purely deliberative body and serious thought is being given as to how best to remedy the situation. Reduction of representation in the convention, division of the territory of the convention, the holding of three sectional meetings each year, with messengers from all sections coming together every second or third year for a general convention, are some of the suggestions that have been offered, but so far none of these appears to have met with any general acceptance. Considerable progress was made, however, in the decision to investigate in advance and secure written guarantees from cities asking for the convention as to their ability to handle the enormous crowds, leaving the final selection to the executive committee; instructions to the executive committee to make many additional provisions whereby the vast audiences can hear the proceedings and be provided with daily printed resumes of the previous day's transactions; and the continuation of the special committee on the consideration of questions looking to a more efficient convention.

#### Unity and Growth

Southern Baptists are doubtless one of the most unified large religious bodies in the world. They are conscious of their numbers and their strength. There was no boasting of numbers this year, however, but rather a serious realization of their responsibility and their appreciation of the fact that God had opened wide the doors of opportunity in all the world.

A few details as to the number of Southern Baptists might be interesting to our brethren in the North and other sections where *THE BAPTIST* is read. Their rapid growth can best be indicated in a contrast between the general reports to the previous session of the body which met at Chattanooga in 1906 and those submitted this year. During that period of fifteen years the number of local churches affiliating with the Southern Baptist convention grew from 20,129 to 27,444, the number of members of those churches from 1,855,784 to 3,199,005, the number of Sunday schools from 11,332 to 20,420, the number of pupils from 857,244 to 1,966,610; value of local church property from \$4,851,122 to \$97,732,990, and total contributions, to all causes in a year from \$5,941,283 to \$34,881,032.

This growth is even more marked in the work of the general boards. During that period of fifteen years the receipts of the foreign mission board have grown from \$315,248 to \$2,404,988, the number of foreign missionaries employed from 189 to 405, baptisms on the foreign field from 2,445 to 6,998, churches on the foreign field from 214 to 611, membership of those churches from 12,894 to 59,348, and contributions of the native churches from \$26,104 to \$295,000. The home board receipts have mounted from \$167,899 to \$1,376,990, the number of baptisms from 15,436 to 44,214, and the number of missionaries employed from 880 to 1,384.

Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, Louisville, was elected president of the convention on the first ballot, thus defeat-

ing a field of four other very strong men. Chattanooga made exceptional provisions for the entertainment of the visitors and the session was one of the most satisfying from every standpoint in all the long history of the convention.

Our Southern Baptist forces believe they are now entering upon the greatest year they have yet known and they are setting themselves to their task of enlistment, stewardship and evangelism at home and abroad with a fixed determination.

### South China Annual Conference

By E. S. BURKETT

The sixty-year Jubilee celebrations, marking a "cycle of Cathay" in our South China work, had gone into history hardly a month, before our missionary hosts of this part of the Orient, again assembled, this time in annual conference.

The fact of it being Jubilee year, gave added impetus to the meetings, judging by the enthusiasm manifested throughout the sessions. New recruits and old went on record as delighted with the spirit manifested. Words that come to mind in attempting to characterize the conference this year, are, dead earnestness, humble reliance upon the unseen Master, hearty good fellowship.

This sixtieth anniversary year of the mission, also marks the completion by our veteran missionary, Dr. Ashmore, of his laborious task on the translation of the Bible into Swatow colloquial. This monumental work will result in opening the Scriptures to a large class who hitherto have had no chance to read of the Good News for themselves. Much in need of a furlough, Dr. and Mrs. Ashmore left during conference, for the homeland.

It was decided that for the near future, the two central academies, one at Swatow and one at Kaying, be hastened in their development. This seems imperative in view of the wonderful opportunities before us in these educational centres of the Hoklo and Hakka peoples. These schools are already doing a notable work. But they sadly lack the equipment and personnel necessary to meet the fast-growing demands of the respective fields. Special effort in the enlarging of the two above schools will help greatly in solving the problem of education of leaders for South China.

#### Enlarging Medical Missions

One of the special needs emphasized especially for the Hoklo and Kaying schools, is for short-term workers to teach in English. In the absence of a sufficient supply of men teachers, it was suggested that women would also help meet this demand. Thus older missionaries, who can speak the native language, would be released from routine that hinders them in administrative and evangelistic work.

This conference will ever remain notable as beginning the carrying out of a constructive medical policy, which has long been needed on the field. For the Hoklo division of the field, Kityang is to be the centre of the medical work. Dr. Henry Newman was appointed to take charge, funds for the plant, equipment and salaries, having been generously subscribed by the First church of Detroit. Dispensaries and smaller hospitals will still be effective at other main stations.

An item of particular interest in regard to medical plans which came before conference was the voluntary offer made by non-Christian leaders a days' journey from Kityang. They have made urgent request that the mission undertake the manage-

ment, with a Christian doctor, of a well-equipped hospital which they will build, all financial expense involved, including cost of plant, furnishings, salaries, running expenses, being their own responsibility.

At Ho Pho the natives have long asked for a hospital. For twelve years they have pledged the land and upward of \$10,000 (Mex), towards the project. It is only recently that the Mission has felt itself able to respond to this appeal. New arrivals on the field, Dr. and Mrs. Zwich, have been appointed to this important work.

To the north, over a week's journey away, Changning is also shortly to see the realization of long-deferred hopes. Dr. Bousfield is expecting to start building a new medical plant almost at once. This new project is also the splendid gift of one of our churches, Tremont Temple.

In view of the ever-pressing economic struggle in this land of unreckoned millions and the growing demands for industrial reconstruction, the mission feels that the time has come to face more squarely the problems of industrial education. It therefore seems inevitable in our grapple with this live problem in the extension of the kingdom in South China, that we look to the home constituency to send us out an industrial missionary worker.

In the Hakka regions, Kaying has for several years had no evangelist, aside from one native pastor, to push the work of spreading the Gospel. All the foreign staff of this important field have had to give their whole time in meeting the heavy demands of marvelous growth in educational work. Where five years ago the mission school at the city had less than 100 students, today there are over five times as many, with many more turned away because of lack of room. The school is proving to be an effective means of winning many sterling young Chinese to allegiance to the Lord Jesus.

#### "China for Christ" Movement

Owing to a too full program, the "China for Christ" movement did not receive adequate attention. But it was brought out that this great movement, started a year ago in Shanghai, is largely a native movement. When the matter was under consideration at that time, the foreigners, undertaking the leadership, could get nowhere. Then David Yui, head of the Y. M. C. A. for China, always masterful and able, together with other Chinese, stepped in and assumed control. Immediately things began to hum and this significant movement was born. Surely the future of Christianity is bright with promise, in the Orient, with such leaders as David Yui, Wong Chin Thin, Chang Po Ling and many others. Western leaders working in China are glad to follow them and acknowledge their leadership.

One of the most significant events in our whole So. China missionary effort, was the dedication of the Swatow Institutional Church, at Swatow city. This took place during and after Conference. It is the loftiest building in the city and occupies a splendid site in the heart of the best business section. Already it has become a regular bee-hive of all sorts of Christian activities. The whole enterprise is a monument to the vision and energy of the missionaries in charge, Mr. and Mrs. Speicher. It was built on the expectation that financial help would soon come from the home constituency in America. But to date the progress of our Baptist World Movement has not been such as to provide these badly needed funds.





# Our Own Folks



## A Year in Detroit

BY ALBERT H. FINN

The annual meeting of the Detroit Baptist Union was held Tuesday, May 10, in the Woodward Avenue church. It afforded a brief review of a wonderful year of achievement under most discouraging circumstances but gracious in the evident leadership of God.

Detroit Baptists now have twenty-six churches and missions for the white, English speaking, thirty-four for the Negroes and fifteen for the foreign-speaking peoples, which means that Detroit Baptists have in five years gone from fourth to first place among Protestant denominations in this great city. As compared with other communions our work among our foreign brethren seems quite remarkable—more than all other Protestant denominations combined—but how pitifully small when we remember that over sixty-seven per cent of a population of 1,200,000 are foreign speaking peoples.

In co-operation with the American Baptist Home Mission Society and the Michigan Baptist Convention the Detroit Baptist Union last year employed twenty-two missionary pastors and workers and expended \$219,000 in current expenses, salaries and church extension work. This does not measure the whole year's work as the total valuation of new properties, only partially paid for, was vastly more.

The Detroit Baptist Union is what its name implies, a union of the Baptist churches in Detroit and also the various denominational agencies whereby the many problems of the metropolitan area can be studied and met in a united way and where the best interests of each local field is the deep concern of the whole brotherhood. The past year has shown how needful and helpful such a union of effort, under wise leadership, can become. The Detroit Baptist Union at present holds title, in trust, for individual churches and the denomination to properties with a value of over \$1,000,000. This affords a credit with which we are able in times of necessity, to extend to local congregations a helpful and sustaining power of vast importance. Time nor space will not permit of going into details how this is done. The board of trustees of the Detroit Baptist Union is largely made up of Baptist laymen of eminent position in the business world, who give unstintingly of their time and rich experience to the advancement of our work in this rapidly growing city. Dr. H. C. Gleiss the general superintendent has a magical way of impelling these resourceful and big hearted men to do almost anything he desires them to do.

During the year beautiful Beulah, Seven Mile Mission and Bethel churches have been dedicated and also the new Swedish church and the \$100,000 Lakeview building nearly completed. Then eight of our Negro churches have been provided for either by new buildings or the purchase of properties.

The Bethel, Polish, Serbian-Croatian churches have been organized and a gra-

cious evangelistic work done during all the year resulting in over 6,000 of accessions.

Detroit Baptists are also foremost in the vacation Bible school movement. Of the thirty-eight schools conducted in the entire city last year in all Protestant churches nineteen were in Baptist churches. This year we are planning for twenty-five. Under the leadership of Rev. Arthur V. Allen, our director of religious education, and our missionary forces, these schools and our whole religious educational movement is going forward in a most gratifying and effective manner.

Dr. C. A. Brooks of New York was with us for our annual meeting and gave the address of the evening at our big dinner, when nearly 500 enthusiastic Baptists sat down in delightful fellowship and to review the work of the year. Dr. Brooks said many interesting and cheering things but the burden of address was: "The International Reach of City and Home Missions." His recent return from a year spent in torn and devastated Europe, where he had a wonderful opportunity to note the reflex influence of our endeavors to evangelize the various nationalities that have flooded our American cities and industrial centers. He gave us a new sense of the far-reaching influence of the large work being done in Detroit. Pastor Igrisan of the Second Roumanian church went to Europe to aid Dr. Brooks in his survey of the Roumanian situation and now Rev. John Socasiu, pastor of the First Roumanian church has been selected to go to Roumania, under the Southern Baptist Convention Board, to establish a school of the prophets. Others of our foreign speaking pastors have been of great value in shaping new conditions in Europe.

The industrial depression, now passing we are thankful to say, has affected our work most seriously in Detroit especially among the Negroes and the foreign-speaking peoples. It has called out remarkable examples of sacrifice, faith and gracious endurance. The sense of brotherhood among our churches has become a new experience and the annual meeting gave an enlarged evidence of Baptist solidarity that is wonderfully cheering.

The new year opens most auspiciously. Four new houses of worship, possibly five, for our English speaking churches are almost imperative. Several of our Negro churches must be better housed this year. A Christian center for the Poles is assured by Dr. Brooks' visit and also a Christian center for the Negroes. These are greatly needed.

We all regret the loss of Miss Reid who has done such a splendid Bible and social work among the Negro Baptists. Her mother, who for years has been at the head of an important school in Jamaica, has recently died and Miss Reid feels that her first duty is to go and carry on the work her mother has providentially laid down.

The Clinton Avenue and Jefferson Avenue congregations expect to amalgamate in June in the beautiful new build-

ing on Lakeview at Jefferson. This is a wonderful, newer residential district out Jefferson Avenue. The present building which has been built at a cost of \$100,000, is only the Sunday-school unit, the auditorium proper to come later. It promises to be one of our great Baptist churches. Dr. C. M. Carter, State Convention Pastor, is guiding the three congregations into a happy union.

## World Conference on Christian Fundamentals

The third annual convention of the World Conference on Christian Fundamentals will be held at Denver, June 12 to 19, 1921.

Subjects to be discussed are "The Bible—the Only Basis of Christian Belief," "The Sacred Scriptures and Sunday School Instruction," "Faith and the Future of Christian Education," "The Test of Theories in Theological Education," "The Relation of Literature to Evangelical Religion," "The Menace of Modernism in Home Mission Work," "The Relation of Evangelical Faith to Evangelism," and "The Fundamentals in Our Foreign Mission Work."

Baptist speakers announced on the program are Drs. W. B. Riley, A. C. Dixon, Cortland Myers, Geo. B. Taft and J. C. Massee. Some prominent representatives from other denominations are Drs. W. H. G. Thomas, A. B. Winchester, Campbell Coyle, John E. Wishart and Otto F. Bartholomew, Rev. Gustav F. Johnson, Bishop Chas. L. Mead, and Messrs. Dan O. Shelton, John A. Davis and C. G. Trumbull.

## Commencement and Women's Courses at Newton

Newton Theological Institution has adopted this year the experiment of a week-end commencement. The public examinations will occur on Friday and Saturday, June 3-4; the baccalaureate sermon by President Horr on Sunday, the fifth; Monday and Tuesday are alumni and commencement days respectively. Alumni meetings on Monday, June 6, will be held in the chapel of the Baptist church at 9:15 and 2:30; at 10:30 Dr. William W. Bustard of Cleveland, class of 1898, will deliver the annual oration, followed by the alumni dinner in Bray Hall, Newton Centre. The evening is Newton night at the Boston Social Union. Tuesday will bring an address in the church at 10:30 by Hon. Roger W. Babson, Stephen Greene lecturer on "The Christian Faith and Industrial Relations." After luncheon on the hill at 12:30, comes a trustees' meeting at 2:00, the graduating exercises of the senior class at 3:30, and the trustees' dinner in Bray Hall at 6:30, at one dollar a ticket. Professor R. M. Vaughan is in charge of entertainment.

By the sanction of the trustees Newton hereafter will admit women who have the baccalaureate degree. The special purpose is to prepare for work in the field of religious education, but women will not be confined to that specialty. In answer to an increasing demand, the faculty has



outlined a two years' course, that will include adequate Biblical instruction and sociological and theological material. History and missions are not neglected. Beyond the prescribed curriculum there is ample opportunity for elective courses.

The intimate relations of the seminary with the Newton Centre church supply an opportunity for practical application of the principles studied, and Dr. Charles N. Arbuckle, pastor, and Rev. F. F. Peterson, of the state convention board will assist the regular teaching staff of the seminary. A convenient residence will be provided in the former Sanborn House near the seminary where board and room will be provided at reasonable cost. No tuition fees are charged.

## St. Louis News, Notes and Comments

By W. E. DARROW

A revival effort under the lead of an organization called the Assembly of God, which emphasizes divine healing, the second blessing, the second coming of Christ and some other things, has been in progress in our city for three weeks closing May 15. Its evangelist, a Mrs. Aimee Semple McPherson, has attracted great crowds by the simplicity and power of her preaching and by the wonderful response each day to her appeals for conversion and better Christian living. The large crowds of people attending these meetings made necessary removal from Moodah Temple to the Coliseum, the largest auditorium in our city. Many of the ministers of St. Louis have attended the meetings. Time is needed to indicate what the permanent outcome may be, but some very wonderful cures are claimed at the hands of this divine healer. If good has been done, if physical pain and suffering have been relieved even a little we are glad, though we may not be altogether the channel through which the good has come. Of one thing we are sure, there is just now a great yearning on the part of the people for spiritual blessing. People generally are more ready to receive the gospel message, however it may come.

### Ordinations

At a meeting of the St. Louis association standing committee, held at the Euclid church on Thursday, May 5, sixteen churches of the association being represented, Brother Oscar W. Goodwin of the Overland church and Brother Arthur C. Krueger of the Euclid church were examined and unanimously recommended for ordination by their respective churches. Of the meeting Dr. R. B. Whiteside of the Euclid church was chairman and the writer recording clerk. On the following Monday evening, at the Overland church, Brother Goodwin was publicly set apart to the gospel ministry. Rev. D. Earl Allen of the Fee Fee church was chairman of the meeting. The sermon was preached by Dr. S. E. Ewing from Luke 10:20. Presentation of Bible by Rev. L. M. Hale of the Delmar church. Rev. R. K. Kelly of the Lafayette Park church offered the ordaining prayer. Scripture lesson by Rev. A. Halliwell of the Tower Grove church. Hand of fellowship by the congregation. Brother Goodin has been called to the pastorate of the church at Bryant, S. Dak. He recently graduated from the Southern Baptist Theological Seminary. Brother Krueger was ordained at the Euclid church on the evening of May 10. Dr. Whiteside presided, the writer serving as clerk. The sermon was preached by Brother

R. K. Kelly from 2 Cor. 12:12. Rev. Oliver Shank of the Fourth church delivered the charge to the candidate and the writer, the charge to the people. Rev. Albert Linder of the Ebenezer church presented the Bible and Dr. R. B. Whiteside offered the ordaining prayer. Hand of fellowship by Brother Goodin.

### Arcadia Assembly

St. Louis is seeking to outdo the Kansas City folks in number of representatives at the Missouri Baptist Assembly, Arcadia Heights, Mo., Aug. 1-14. Already enthusiasm for the assembly is being quickened. A rally to boost the assembly will be held at the Grand Avenue church on the evening of May 24. The assembly this year will have a good faculty, such Baptists leaders as Dr. H. Alford Porter, Miss Jessie Burrill, Harry L. Strickland, Arthur Flake, Mrs. F. W. Armstrong, Miss Fern E. Gates, Miss Ethel Cooper, Dr. S. L. Ginsburg, Miss Aretta Beswick, Rev. C. A. Westbrook, Mrs. E. C. Henderson, Rev. G. W. Graham, Rev. O. R. Mangum, J. C. Hockett, Jr., and J. E. Davis having been already listed. Of the assembly J. S. Newell, St. Louis, is president and Rev. Geo. W. Graham, St. Louis, corresponding secretary. Rev. H. S. Rainwater of Kansas City is chairman of the program committee. Requests for information as to grounds and tents should be addressed to S. P. Ringo, Ironton, Mo.

### B. Y. P. U. Activities

Our city B. Y. P. U. is actively at work for the strengthening of Baptist young people's work in and about our city. A company of young people called "The Mo-Show-Mees" is working up a big delegation for the Cincinnati convention of the B. Y. P. U. A., June 29-July 3. There will be a special train from St. Louis on Wednesday morning, June 28, for the Missouri people going to the convention. At the next general city rally, to be held at the Third church, Thursday evening, June 16, Dr. John F. Herget of Cincinnati, will speak. The annual meeting of the city union advisory council will be held on Tuesday evening, June 7, at the third church. At that meeting officers of the city union for the ensuing year beginning July 1, will be elected.

### Notes and Comments

Rev. F. W. Gordon, recently ordained as pastor at St. Charles, has removed from our association. He has accepted a call to Pennsylvania. The St. Charles church has been greatly blessed in special revival meetings conducted by Varnadore and Varnadore, evangelists. Rev. Thurman A. Varnadore was formerly pastor at St. Charles. There have been twenty additions to the church. Dr. and Mrs. S. E. Ewing have transferred their membership to the Third church. Rev. L. B. Arvin, field secretary of the Missouri Baptist Sanitarium, has become a resident of Maplewood, just across our city border, and is kept quite busy supplying the churches. Interest in the Sunday afternoon meetings at the sanitarium has been greatly increased by the co-operation of the churches, together with the young people's societies of the city. Our St. Louis Baptist ministers' conference recently sent Pres. Harding a protest against the United States sending an ambassador to the Vatican at Rome and the secretary of the conference has received an emphatic disavowal of any such intention on the part of the President. There is considerable agitation in some quarters looking toward such action, and expressions of protest have

their value. A number of our pastors have been sent by their churches to the Southern Baptist Convention, expenses paid.

A baptism service for the McPherson candidates was held at foot of Olive Street on Monday, May 16, the day following close of her meetings. About 3000 attended the service. Five hundred candidates were scheduled to receive baptism, only 38 were baptized. Mrs. McPherson exhorted the candidates to "come clean" and "four ministers prayed that their sins might be washed away." Among the ministers assisting at the ceremony was a Baptist pastor of our city. Some interesting questions concerning the spirit and purpose of the ordinance and its effect upon the candidates and their relation to Baptist and other churches of our city are raised by our Baptist people.

On Sunday, May 15, Rev. Earnest A. Main resigned the pastorate of the Water Tower church, the resignation to become effective June 1. Necessity for rest prompted the resignation. He expects to go to California soon after for recuperation. His people are loath to have him go. He has done a good work for the Water Tower church.

## Twenty-Eight Ambassadors En Voyage for the King

Twenty-eight young women will sail as missionaries to foreign lands during the summer and fall, under the auspices of the Woman's American Baptist Foreign Mission Society, Miss Nellie G. Prescott, foreign secretary announced today.

Medical, evangelistic and educational missionaries will be included in the number, which is made up of women from almost every part of the United States, from California to Maine. Five of the 28 come from Massachusetts, the largest number from any one state. Among the foreign lands where they will be stationed are India, Japan, South China, Africa, South India, Burma, the Philippine Islands, Assam, East China, Bengal-Orissa and West China.

The following are the names and designations of those who will go:

Miss Harriet Barrington of St. Mary's, Ohio, to South India; Miss Evelyn Beatrice Bickel of Newton Centre, Mass., daughter of Captain Bickel of the Inland Seas, to Japan; Miss Katherine E. Bohn of St. Louis, Mo., to South China; Miss Florence Nightingale Crane of Detroit, Mich., to Africa; Miss Maud Waneta Deer of Crawfordsville, Ind., to Japan; Miss Susan Carey Ferguson, of Hilton, N. Y., daughter of Dr. and Mrs. William Law Ferguson of Madras, South India, to South India; Miss Emma Geis of Boston, daughter of the Rev. C. J. Geis of Capiz, the Philippine Islands, to Burma; Miss Mayme Morton Goldenburg of Cincinnati, Ohio, to Burma; Miss Anne Ruth Harris of Council Bluffs, Iowa, to East China; Miss Grace Irma Hill of New Brunswick, N. J., to Bengal-Orissa; Mrs. Beulah Kenyon to East China; Miss Charlotte R. N. Lerner of Newark, N. J., to East China; Miss Edna Mary Mason of Iowa Falls, Iowa, to South China; Miss Mary Annette Matthew of Clarksburg, W. Va., to West China; Miss Malinda K. Miller of Stanford, Ky., to Burma.

Miss Esther M. Nelson of Bellingham, Wash., to Burma; Miss Lucy K. Russell of Kansas City, Kans., to Japan; Miss Edna Ruth Paul of Ottawa, Kans., to Assam; Miss Sadie Robbins of Chicago, Ill., to South India; Miss Emilie M. Schultz of Gastonia, N. C., to East China;



Miss Margaret Stevens of Bayonne, N. J., to Burma; Miss Carrie Shurtleff of Somerset, Mass., to West China; Miss Edna DeWitt Smith of Bloomfield, N. J., to South China; Miss Edyth Blanche Stansbury of Davidson, Mich., to South China;

Miss Marion Tait of Rockford, Ill., to Assam; Miss Gertrude Teele of Hudson, Mass., to Burma; Miss Helen L. Tufts of Vernon, N. Y., to Burma; Miss Bessie May Yeamans of Watertown, N. Y., to Bengal-Orissa.

## Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.*

### Pacific Coast

#### OREGON

BRUCE EVANS closed a union meeting with Lents M. E. and the Lents Baptist church. This was one of the most far reaching meetings ever held in these parts. More than two hundred expressed a desire to live a new life with Christ. The Baptist church at Lents has lately baptized forty-one and more than twenty await baptism. Pastor E. A. Smith is in his fourth year's work and is greatly encouraged for the future.

BRUCE EVANS recently conducted an evangelistic campaign for the First church, Eugene. Pastor Charles E. Dunham reports a great blessing and a large ingathering from this campaign. The meetings were well attended and full of interest from the start. Seventy-three came forward, sixty-five of these have been received by the church. Thirty-two baptized.

HEBIMSTON—On Sunday, May 1, Rev. Earle D. Sims closed a campaign of three weeks. Sixteen new members were added to the church. Improvements on the church property amounting to over \$200 were made. A living salary for a pastor was raised in pledges, and Rev. R. V. Ashmun, graduate of the Rochester Theological Seminary, was called as pastor in May.

Cove reports the death of Mrs. Rebecca Julia Loree, wife of Rev. D. Loree.

#### NORTHERN CALIFORNIA

##### Berkeley Commencement

Commencement week at the Berkeley Baptist Divinity School marked a new epoch in the life of that institution.

Friday, May sixth, a large number of people were in attendance at the reception given by Pres. and Mrs. C. M. Hill with Pres. and Mrs. E. B. Bryan. Saturday was Berkeley Day. The students were kept busy showing the new building to the public. In the afternoon greetings were brought from the city of Berkeley by Mayor Louis Bartlett, from the University of California by President David Prescott Barrows, from other theological schools by Dean W. F. Bade, from the Berkeley churches by Rev. L. A. McAfee, and prayer was offered by President W. H. Landon, of the San Francisco Theological Seminary.

Sunday at the First church, the educational sermon was delivered by Rev. Frank W. Padelford, on "The Christian Ministry and Art." On the afternoon of that day occurred the dedication of the

new building. Rev. J. N. Garst, Prof. John W. Johnson, Pres. C. M. Hill, Rev. Charles H. Hobart, Rev. Frank W. Padelford, Rev. Arthur S. Phelps, and Rev. James A. Sunderland participated in the exercises. Sunday evening at the First church the annual missionary sermon was given by Rev. Raymond M. West.

Monday morning at the Divinity School building was held a conference on "The Minister and Higher Education," in which the speakers were Rev. E. R. Bennett, Rev. J. F. Mills, Mr. Gale Seaman, Rev. John Snape, Rev. Frank W. Padelford, and Prof. Herbert Francis Evans.

Monday evening the graduating exercises were held. The commencement address was delivered by Pres. Elmer Burritt Bryan, of Colgate University, on "Some Ultimate Conceptions." President Hill then conferred the degree of B.D. on Hurschel Lyle Caldwell, John Thomas James and Linus Ernest Petree. The degree of D.D. was conferred on David Alexander Pitt and Rev. C. W. Brinstad.

Among the gifts that may be mentioned here is that of Dr. D. J. Harris of Evanston, Ill., which amounts to \$12,500; that of Rev. William A. Crouch of Turney, Mo., in the sum of \$20,000.00; Dr. James M. Pruett of \$13,500.00; Mrs. Kate M. Vesper (deceased) \$2500.00.

#### WESTERN WASHINGTON

##### State Convention

Western Washington Convention held its thirty-fourth annual meeting with the First church of Bellingham, May 10-13. The attendance was large, over 250 being present outside of Bellingham.

The convention opened on Tuesday afternoon with a session of the pastors' conference, Rev. F. W. Carstens presiding. The general topic for discussion was—"The Minister's Qualifications and Work." Various phases of this topic were discussed by Rev. W. H. Eaton, Rev. E. H. Hicks, Rev. J. E. Nofstinger, Rev. Edker Burton and Rev. F. E. Dark.

Rev. C. O. Johnson, of Tacoma, was elected President for the coming year and Rev. F. G. West of Seattle, Secretary.

The first session of the Convention was held Tuesday evening, Mr. Fred A. Ernst, president.

Addresses of welcome were given by Rev. D. M. McPhail, pastor of the entertaining church, and Dr. R. A. Mathis, mayor of the city. The annual sermon was preached by Dr. A. M. Bailey. He took as his theme—"Christ's Words Concerning the Church," basing his discussion on Matthew 16:18.

The reports showed the past year to have marked real progress, both in the state mission work and in the churches' offerings for New World Movement fund

and in the number of baptisms. The amount of money contributed by the churches to the New World Movement fund during the year was \$83,834.73 as compared with \$27,716.78 for the previous year.

The average giving per church increased from \$277.00 for the previous year to \$834.00 for this year and the average giving per member increased from \$2.44 to \$7.28. This has been the more gratifying when we consider the financial depression that has prevailed all over Western Washington, due to the closing of mills, logging camps, low prices of farm products, the large number of men out of employment and the losses sustained by merchants through falling prices. It can indicate nothing less than a deeper interest in and a greater sense of responsibility for our missionary task. When we consider that in the increase of pastors' salaries; the amount expended for current expenses; the securing of new parsonages; taking subscriptions and planning for new church buildings; the payment of debts; revival spirit and the number of baptisms this has been the banner year of the Convention's history, then we realize that the increased emphasis on our missionary task and increased giving for it has stimulated all departments of church work, and that the spiritual value of the New World Movement is greater than the financial.

The department of evangelism reported 982 baptisms during the year with a net increase in membership of 790, making the present membership 12,215. This is by far the largest number of baptisms ever reported in a single year.

Among the speakers from outside the state were Rev. E. M. Poteat, Dr. Peter C. Wright, of New York, Rev. J. T. Latta, of Burma; Miss Lucile Withers, of China; Mrs. Henry Topping, of Japan and Dr. Gabriel R. Maguire, of Vancouver, B. C.

Miss Meme Brockway, of Los Angeles, gave an address on "The Prophet and the Child"; Prof. G. R. Schlauch, of McMinnville College, on "Christian Education"; Rev. W. E. Henry, on "Our Missionary Task" and Rev. F. B. Matthews, on "Our Evangelistic Task."

The closing message was brought by Rev. C. O. Johnson, of Tacoma.

The entire convention was characterized by an unusually fine spirit. The progress made during the year and the harmony that prevailed produced a spirit of praise and prayer and made the Convention an occasion of spiritual power.

By unanimous and hearty vote the convention put itself on record as purposing to go forward until we reach our New World Movement goal.

The convention voted unanimously to join with the Baptist Ministers' Conference of Seattle and the Baptist churches of Seattle in extending an invitation to the Northern Baptist Convention to hold its next session in Seattle.

Rev. W. E. Henry, of Everett, was elected a member of the General Board of Promotion from Washington.

The following officers were elected: pres., Fred A. Ernst, Seattle; first vice-pres., Rev. W. P. Osgood, Puyallup; second vice-pres., Prof. E. J. Miller, Bellingham; third vice-pres., Mrs. J. H. Burch, Tukwila; treasurer, B. W. Pettit, Seattle, and recording clerk, Philip Graff, Seattle.

The next session of the convention will be held with the First church of Everett; Rev. F. W. Wightman, of Tacoma, to preach the annual sermon.



## Atlantic Coast

### MASSACHUSETTS

COMMENCEMENT WEEK at Newton offers a program beginning with final examinations Friday and Saturday, June 3 and 4. Pres. George E. Horr will preach the baccalaureate sermon on Sunday. Monday will bring the alumni meeting, the alumni oration by Rev. Wm. W. Bustard, the alumni dinner, the alumni business meeting, and in the evening "Newton Night" of the Boston Baptist Social Union. On Tuesday morning Roger Babson will speak, and at 2:30 will occur the graduating exercises. Both men and women are invited to a trustees' dinner Tuesday evening at one dollar each. Those who desire entertainment over Monday night are invited to communicate with Prof. Richard Vaughan, 115 Parker St., Newton Center, Mass.

MARKET STREET, AMESBURY—May first ends the first year of Rev. C. A. S. Howe's work as pastor of this church. He came from Mattapan, Mass., church and at once began an energetic work, and as a result eighteen have united with the church by baptism and seventeen by letter. The mid-week prayer meeting has greatly increased in attendance and interest.

MILFORD treasurer has forwarded a check to the State headquarters in full payment of the quota pledged for the first year in the New World Movement. This puts the church in the 100 per cent rank. In 1915 the benevolent offerings to the regular missionary objects totaled about \$60. This past year it amounted to about \$800, an increase of over 1300 per cent.

THE HOME BASKET MEETING of the Woman's Missionary Union of Taunton association, was held in the First church of New Bedford, May 11. This was the annual meeting and reports were received from the treasurer, home director, and White Cross secretary, all of which were most encouraging. During the morning session the election of officers was held. The speakers of the day were Mrs. F. Thomas, president of the New England district; Mrs. F. B. Campbell, of the West End community house of Boston; and Mrs. A. B. Upham, of Boston, who spoke of her work in Mexico.

### NEW JERSEY

MT. PLEASANT CHURCH, of Newark, Rev. Sidney W. Powell, pastor, records splendid services, well attended, especially in the evening, when the service of song is participated in most heartily by all. Several received the hand of fellowship at the May communion, and more are ready for the June service. A class for instruction of the new converts is in charge of the pastor. A new troop of Boy Scouts has been formed. The young men's club is growing; and the baseball team starts in fine manner, having two or three games to its credit thus early in the season.

### EASTERN PENNSYLVANIA

FIRST, WILLIAMSPORT, Edwin Simpson pastor, held its annual meeting May 9. Reports show sixty-eight added to the membership during the year, forty-three by confession of faith and baptism, eighteen by letter, and seven by experience. Amount raised for New World Movement \$11,712.12. Of this amount \$605 was given for European famine relief.

In addition to these amounts \$503 were raised for Chinese famine fund. Total benevolences for the year \$12,215.12. The current expense fund received \$7,672.66. This amount met all bills for the year and left a small balance to apply on a deficit carried over from previous years. All organizations of the church have shown an increased attendance, especially the Bible School. The church is sending its pastor to Des Moines.

### WESTERN PENNSYLVANIA In and Around Pittsburgh

MISS ADAMS and the volunteer workers at Rankin were given a fine banquet by the women of the Wilkinsburg church, Monday evening, May 9.

REV. JAMES S. JEWELL, Carnegie, extended the hand of fellowship to four. The Brotherhood and Baraca classes presented carnations to each mother present on Mother's Day. One mother who is ninety-two years of age attended the service.

SALTSBURG, Rev. W. P. Wheeler, pastor, has reported Bible school records broken several times since the beginning of the year. The attendance Sunday, May 8, surpassed all previous records.

THE B. Y. P. U. of the Oakmont church has voted to send the pastor, Rev. L. D. Dunning, to Des Moines.

LORENZ AVENUE, Rev. L. J. Ramsey, pastor, reports an increase in Bible School attendance of 25 per cent since January first. A Bible School orchestra has recently been organized.

AT SWEDISH CHURCH, McKeesport, Rev. J. O. Hammarberg, pastor, four were received into the church by baptism Sunday, May 1 and four baptized Sunday, May 15.

AT WOODLAWN, Rev. L. B. Ford, pastor, extended the right hand of fellowship to seven, and baptized three with at least five more to follow. The Bible School has increased in number until "there is no room to dwell."

BUTLER CHURCH has recognized the splendid service of Rev. R. T. Ketcham by voting an addition to his salary of \$500.

### NEW YORK

TABERNACLE, UTICA, Lincoln Class men gave an interesting class play, Monday, May 9. Pastor Perry J. Stackhouse is making special efforts to keep the summer attendance up to the winter standard.

FIRST, NORWICH, baptized twelve young people from the Sunday school May 8. Pastor Hugh R. MacMillan has accepted a call to the First church at Franklin, Ind., to begin June 1.

THE NEW PASTOR of the new North Park church, Buffalo, Mr. McCoy, was ordained Thursday afternoon, March 3. Dr. A. W. Bourne presided at the ordination council and Dr. E. H. Dutton preached the ordination sermon. North Park church is occupying a temporary building erected upon a lot owned by the Buffalo Baptist Union in that rapidly growing section of the city.

AT FIRST, LEROY, Pastor I. C. Taylor gave the hand of fellowship to thirty-five new members, twenty-seven of whom were recently baptized.

LYELL AVENUE, Rochester, William E. La Rue, pastor, reports show that the church has raised for all objects over \$9,000, which is far in excess of any previous year's record. Seventy-nine names

have been erased from the roll, reducing the membership to 265. The Christian Endeavor Society has had an average attendance of sixty and the Sunday school an average of 236. A daily vacation Bible school will be conducted from July 5 to August 5. Fourteen have been baptized during the year.

A RECEPTION in honor of Dr. and Mrs. Straton, celebrating the third anniversary of their coming to Calvary church, New York City, was held Wednesday evening, May 4, after the prayer service. There were two hundred people present, despite the downpour of rain, to show their love and appreciation of the pastor and the work he has accomplished here. It was a very happy occasion, and during the evening, Mr. Estey, on behalf of the church, presented Dr. Straton with a very handsome gold watch, and Mrs. Straton with a lovely bouquet of flowers.

### New York Delegates' Trains

The Northern Baptist Convention will be held at Des Moines, Iowa, from June 22 to 28.

Ministers and delegates wishing hotel reservations should get in touch with Frank E. Goodell, 3620 Adams Street, Des Moines, Iowa, immediately.

Those wishing to travel in the party from New York should get in touch with Neil Mooney, Grand Central Terminal New York City—New York Central Railroad—before June 15. The party will leave New York on the New York Central train leaving Grand Central Station Monday morning, June 20, at 8:45 (9:45 A.M., daylight saving time), arriving in Chicago Tuesday morning at 7:45. The train for Des Moines on the Rock Island Railroad leaves the same station (La Salle Street) at 10:00 A.M., and arrives in Des Moines at 7:00 Tuesday evening in time for the closing session of the Women's Golden Jubilee and a night's rest before the convention opens. The regular oneway fare from New York to Des Moines is \$49.50; the reduced fare will make the return trip \$24.60—a total of \$73.80. The reservations are \$13.77 for lower berths and \$11.02 for upper berths. There is an extra fare of \$5.18 on this train.

Those wishing to travel in the party from Buffalo (at a saving of \$12.47) should get in touch with Alexander S. Dunbar, 149 Broadway, Room 1037, New York City—Wabash Railroad—before June 15. The party will leave New York on the New York Central train leaving Grand Central Station Monday evening, June 20, at 6:00 (7:00 P.M., daylight saving time), arriving in Buffalo Tuesday morning at 6:45. The train for Chicago on the Wabash Railroad leaves the same station at 7:45 A.M., and arrives at Englewood (just outside Chicago) at 9:35 P.M., where sleepers for Des Moines will be waiting for the party. These leave at 10:30 P.M. and arrive in Des Moines Wednesday morning at 8:20, in time for the opening session of the convention. Mr. Dunbar will attend to all clerical fares between New York and Des Moines on this route.

Clerical fare is \$24.74 each way. Clerical certificates for railroads west of Chicago can be secured from Stanley B. Hazard, 276 Fifth Avenue, New York City.

COLGATE CONFERENCE and Commencement  
A conference on plans for Week-Day Religious Instruction and vacation Bible school methods was held at Colgate University, May 2-6. Dr. T. S. Young, Rev. W. G. Towart and Rev. Charles W. Briggs were the conference leaders.



There was a good attendance of Sunday school leaders from nearby cities and of university students.

In connection with the conference there was a joint meeting of the Syracuse and Vicinity Ministers' Association and the Utica and Vicinity Ministers' Association held on the University campus. At a luncheon given the visiting ministers, Dean J. F. Vichert, of the Colgate Theological Seminary, presided, and addresses were made by Rev. D. W. Lyman, representing the Utica organization, and Rev. J. C. Hendrickson, of the Syracuse association.

Recent speakers in the Colgate University chapel have been Dr. L. C. Barnes, who had as his topic, "Intensive Power of the Western Slope"; Rev. W. A. Davidson, superintendent of the Vermont Baptist Convention, who spoke on "The Man Needed in the Ministry," and Rev. C. W. Briggs, director of religious education for New York State, who spoke on "Present Conditions in the Philippine Islands."

The program arranged for the commencement exercises of the college and theological seminary of Colgate University is as follows:

Saturday, June 18, Lewis oratorical contest in the chapel, and senior reception in the gymnasium. Sunday, June 19, baccalaureate address by Acting President M. S. Read, and annual sermon before the Theological Seminary and the Baptist Education Society of the State of New York, by Rev. B. C. Clausen, '15, Syracuse, N. Y.

Monday, June 20, will occur senior chapel service, class day exercises, meeting of the university corporation, annual meeting of the Phi Beta Kappa society, seminary day exercises, class reunions, alumni games, annual meeting of the Baptist Education Society of the State of New York, alumni lawn fete, annual meeting of the alumni corporation, address before the Phi Beta Kappa society by William Lyon Phelps, of Yale University, and fraternity reunions.

Tuesday, June 21, will come the University Commencement, with an address by Nathan L. Miller, governor of the State of New York, followed by the alumni dinner and a reception at the home of the acting president.

All who are planning to attend the Commencement exercises and who wish entertainment will please communicate immediately with Professor Alfred E. Alton, Hamilton, N. Y.

## Mississippi Valley

### INDIANA Indianapolis

Reports in the ministers' meeting, May 16, released the following church facts for the week:

Tuxedo Park had 517 in the church school and graduated fifty from its day Bible school. Woodruff Place is crowded and must rent additional room for its church school. Broadway received seven by baptism and is working out plans for a new building. First German received nine by letter and has ten ready for baptism. Westview received two, making thirty since February. Lynhurst received four by letter and seven for baptism. Tabernacle is pushing a new building. Emmanuel Sunday school was so crowded that about forty could find no seats, baptized five and increased the salary of the pastor. College Avenue had a day of enthusiasm. Calvary received three and

is painting its house. Northwestern is entering an evangelistic campaign. Beech Grove burned its mortgage, had a crowded Sunday school and is repairing its house. Roumanian mission house will be improved. First has received seventy new members during the last month, forty-five of them by baptism.

### Baptist Missionary Recruits at Indiana University

Sunday, May 15, a student volunteer service was held at the First church of Bloomington in which a number of prospective ministers, missionaries and teachers told of their life purposes and plans.

O. R. Chambers, student secretary to the pastor, now to receive his bachelor's degree, plans to enter the field of religious education. Albert F. Stanley, of Mishawaka, Ind., will go to India as educational missionary. He is also of the senior class in the university. Another senior, James L. Goff, plans to enter the ministry.

The latest recruit to the Baptist student volunteers was William Binkley, a high-school senior. He recently made his first declaration to become a missionary at a Sunday evening service. He expects to go as a missionary abroad.

A young woman who could not be present has very recently decided to enter the work of the Christian centers as day nursery and kindergarten worker.

On the program was Miss Anna Turner, for some time missionary in South America and now stationed in San Diego, Cal. She was formerly a member of the Bloomington church. She portrayed the needs of the fields of Latin America and appealed for young women to give themselves to this work.

The pastor, Rev. R. C. Speer, closed with some references to his former work among the immigrant peoples of the Calumet region and urged young people to give God first chance at their lives. At the close of the service three young men were received as candidates for baptism.

### OHIO

CLEVELAND HEIGHTS—The first annual service was held May 12. Dinner was served at 6:30 to 112. The pastor is Rev. Howard A. Vernon who came to the work a little over a year ago. Since his coming to the work the church has more than doubled its membership, and the Sunday school has grown even more remarkably. On the first of March his salary was substantially increased, and at the annual meeting the church presented him with a check for the purchase of an automobile.

EVANGELIST JOHN M. LINDEN, Madison, Wis., is now in a union campaign at New Richmond, Ohio, in which the five churches of the city are in hearty co-operation. He closes May 22 and after a few weeks' rest at home, he will enter upon summer tent campaigns.

REV. HORACE T. HOUF has completed his first year with the First church of Granville. It has been the best year in the history of the church. Forty have been baptized and the non-resident list has been reduced from 33 per cent to 27 per cent of the membership. The church has contributed to its local expenses \$8,000 and to benevolences \$16,000. This is 250 per cent more than it has ever done in one year before. It more than met its pledges to the New World Movement. It is represented by missionaries and Christian workers in seven oriental lands, Assam, Burma, China, India, Japan, Syria and Turkey. It also has representatives

in Cuba, in Benedict College and in Americanization work, twenty-three in all. One young man has been ordained during the year. Eight are studying for the Gospel Ministry. Seven of the youth of both sexes have received certificates of the approval of the Church of their intention to engage in distinctively Christian work. Thirty-one are enrolled in Denison University Student Volunteer Band and ten in the Ohio Life Service League. The total of those who are pledged to Christian work of some kind is forty-one. The Baptist Student Associate Membership shows a gratifying increase and now lists eighty-three. The Church has under its care a very successful Mission in Newark, the adjoining city, which is conducted by the young life that has dedicated itself to Christian work. It mourns deeply the death of Rev. C. J. Baldwin, D. D., its pastor for twenty-seven years and its pastor emeritus for eight years.

### The Jubilee in Cleveland

Celebrating birthdays is much in vogue these days. If the Pilgrim Centenary could go on a year with more lagging interest, surely the Jubilee celebration of the W. A. B. F. M. S. will hold the Baptist stage of action this month and next, until the curtain is rung down on their beautiful pageant at Des Moines, June 20.

The Boston and Rochester Jubilees doubtless left nothing to be desired, but the East Central District meeting in Cleveland May 5 and 6 will linger long in many memories as a signal event.

There were several unusual features at Cleveland. Mrs. Geo. H. Olmsted gave a luncheon to the women missionaries on furlough in attendance at the Jubilee. These were Miss Seagraves of Rangoon, Miss Hay of Nowgong, Dr. Degenring of Nellore, Miss Zimmermann of Ningpo, Miss Northcott of Swatow, Miss Allen of Sendai, Miss Acoc of Morioka.

At the same hour Mrs. Geo. Cleveland, long a member of the home mission board, was hostess to the women of the home board convening here on Thursday; while Mrs. Cyrus S. Eaton arranged a luncheon at the Union Club for the overseas guests, and the district and national officers.

At the Church of the Master where the events of Thursday occurred, Mrs. J. B. Austin, local chairman, planned a delightful musicale, the artists being Edwin L. Battle, choir director and organist of the entertaining church, and Claude Selby, a Cleveland tenor.

Thursday evening the W. W. G. girls had right of way with a banquet of 600 covers and a play, "Such Stuff as Dreams Are Made Of," given by themselves and well received. But the climax came with the introduction of the foreign guests and their brief responses.

The stage of action on Friday was Hotel Winton, in whatever portion of that elastic inn the Convention on Foreign Trade Relations or the Cleveland Federation of Churches did not happen to be using. The luncheon served to 662 missionary women was a great success.

Mrs. T. E. Adams, national publicity chairman for all ten Jubilees made an admirable toast-mistress. Mrs. Montgomery as cheer-leader put lots of enthusiasm into the ballroom gathering by proposing toasts in song to "The Winton," "the waiters," local individuals who had helped, and those national officers especially charged with Jubilee responsibilities. As for the clever speeches—words utterly fail!



The great outstanding event of Friday was hearing the addresses of the foreign guests. Each one of whom made her own clear-cut and profound appeal. Madame Frances Kolatarova, whose father has done valiant service as a Baptist missionary in Bohemia, made us see the needs of the infant republic of Czecho-Slovakia. Kahn En Vong's story proved that Froebel's methods in China are as captivating as at home. The two medical women, Dr. Ma Saw Sa and Dr. Manda Mah, one from Burma's Lady Dufferin Hospital and the other from Nellore, South India, thrilled us all with their devotion and the story of their wonderful work with totally inadequate equipment. Khauta Bela Rai, every inch a Brahmin—and now a democratic Christian—visualized the great possibilities of an adequate educational program for the Orient which would produce her kind a thousand fold.

Last but by no means least, came Miss Prescott's graphic lecture with wonderful slides sketching the fifty years of achievement of these wonderful Baptist sisters. The Pageant, "The Call and the Answer," deserving a chapter all its own, made a splendid grand finale with its great number of participants, effective costumes and dramatic setting. The music in connection with this presentation is of high order and was adapted by Mrs. C. H. Prescott of Cleveland.

To close the Cleveland Jubilee story without mentioning the resignation of East Central's faithful president Mrs. F. P. Beaver of Dayton, would be most unfortunate. After seven outstanding years of service her mantle has fallen upon her sister Mrs. B. F. McCann.

Let every city expecting the Jubilee party prepare to witness an event the like of which our churches have never seen before. The program should put the cause of missions ahead several decades. —Mrs. Franklin W. Sweet.

#### IOWA

FOR MORE THAN nineteen years, Dr. S. E. Wilcox has been the secretary of the Iowa Baptist Convention, first as general secretary for several years, and later as budget secretary for many years, and when he retired from such services on May 1 the board of managers of the Iowa Baptist Convention expressed by a series of resolutions its deep and sincere appreciation of the energetic, faithful, Christian service rendered by Dr. Wilcox on behalf of the Baptists of Iowa and for the great cause of Christianity.

#### NEBRASKA

MISS LAURA BANCROFT, representing Grand Island college, won first place in the state extemporaneous speaking contest held at Kearney Normal, Friday, May 13. Prizes of \$75, \$50 and \$25, respectively were awarded. All colleges and normals in Nebraska had the privilege of sending representatives. The subject, chosen three hours before the contest, was "Americanization and training for citizenship." Miss Bancroft presented a definite plan to secure Americanization through the public schools.

#### ILLINOIS

WORK AT ORION, under the leadership of the new pastor, Rev. F. F. Shields is moving forward with exceptional rapidity. Although no special evangelistic meetings have been held thirty-two new members have been received since the first of the year, nineteen of them being by baptism. On Mother's Day Mr. Shields had the rare privilege of baptizing five brothers, the

youngest of whom was eighteen years of age. This church co-operates heartily in the New World Movement and has its current expense budget fully subscribed.

PLAINFIELD has called Rev. O. C. Bedford of Dunbarton, Wis., to be pastor and he has already entered upon his work. He was a Congregational minister for many years, but having held Baptist views of Bible doctrine he accepted the opportunity of publicly professing them and entering the work. The Plainfield Baptist church called a council comprising the churches of the Aurora association for May 9. Dr. E. W. Lounsbury of Aurora was chosen moderator and the Rev. R. T. Gasaway of Joliet clerk. Prof. J. N. Moncrief of Aurora was appointed to examine the candidate, after which the council expressed itself pleased with his Christian experience; his call to the ministry and his views of Bible doctrine. By unanimous vote of the church it was decided to proceed with ordination services.

WOODLAWN CHURCH, Chicago, at its annual meeting, May 11, adopted an expected budget for the coming year amounting to more than \$33,000.

REV. CHAS. R. DRUSSEL, pastor Elliot Ave., Springfield, assisted Rev. Geo. W. Stoddard, pastor of East Park, Decatur, in a two weeks' meeting, resulting in about forty additions to the church. The meetings closed on Friday night, May 13. Twenty converts were baptized on Sunday afternoon, May 15. On Sunday, May 8, the Sunday school numbered 239, with \$20 collection.

THE CHURCH at ROADHOUSE has shown good growth under the leadership of Rev. R. A. Rapson. The pastor recently assisted Rev. W. L. Harms of the Forest Avenue Church, Kansas City, in special meetings and about fifty were received into the fellowship of the church.

THE CHURCH at WINCHESTER has not had a Sunday since Easter without baptisms. During this time thirty-five have been baptized and five received otherwise. All this has been accomplished without special meetings. The Sunday school has more than three times as many in attendance as formerly and a prosperous prayer meeting has been built up. The pastor, Rev. W. R. Johnson, was formerly in the life insurance business and now speaks of himself as selling soul insurance and using many of the same methods. On May 4, the church gave a reception to all new members.

THE UNIVERSITY CHURCH. One of the most successful things in the work with the Baptist students at the University of Illinois during the present school year has been a course in teacher training. Betts' course in religious pedagogy, "How to Teach Religion," was used. The class met at 5.30 Sunday nights and was led by the pastor. Seventy students were enrolled in the course, the average attendance for the eight weeks being sixty-five. The course was a revelation of the unlimited possibilities of work with our state university Baptist students in preparing them to become efficient and consecrated leaders for the churches.

#### WISCONSIN

JANESVILLE welcomed thirty-six new members May 1. Among these were Rev. and Mrs. J. H. Giffen, and Harold and Louise. These are the church's representatives at Kaying, South China. Four families were included in the above number. The benevolences for the year were more than five times that reported a year

ago: \$1814 in 1920, and \$9685 in 1921. This is due to the New World Movement program. Pastor Pierson and a number of his members expect to attend the convention at Des Moines.

DR. W. T. DORWARD, of Tabernacle, Milwaukee, is giving a series of sermons on "The Ideal Christian Home." These treat not only with the usual subjects, but also with children, the family Bible, the family pew, the family purse, and the family altar. Doctor Dorward has been here eleven years, and has a wide ministry outside his pulpit.

REV. E. G. HAMLEY is the minister at Omro and Winneconne. Many things encourage him in the work on these fields. Recently the Winneconne brethren began the remodeling and repairing of their church property. Recently the two churches had a union service, at which six were baptized. Special music was rendered by a men's orchestra, and a ladies' quartet. At Omro recently a fellowship meeting was held with good attendance and splendid results.

SOUTH, MILWAUKEE, reports indicate progress. There was more than 150 per cent of an increase in denominational benevolences over the year previous. Forty-six were received into the membership during the year, twenty-nine coming by baptism. Several are waiting baptism. It is expected that additional workers will be appointed to this field to begin their work this fall. A woman missionary has already been appointed. The church voted to send the minister to the Convention with all expenses paid. A recent feature is the organization of a young people's society with an average attendance of over fifty.

PASTOR G. C. ALBORN, of Wauwatosa, finds much to keep him busy. The church is contemplating the erection of Sunday school building. Recently the church voted to send him and his good wife to Des Moines.

MILWAUKEE is one of the large cities which does not have an executive secretary for its federation of churches. For some months a movement has been on to employ such a worker. The final disposition of the matter will be taken up next week at a great get-together meeting at which representatives of all the churches will be present. It is hoped that Milwaukee will take its place alongside other cities in this matter.

ASSOCIATION GATHERINGS are now on. Dr. D. W. Hulbert, Rev. C. A. Boyd, and several others are making the rounds in behalf of the work of the denomination. Rev. J. F. Ingram, of Burma, is telling a wonderful story of his work among the Kachins, and illustrating it with views which he has taken on his field. This is a great message and should be heard by many of our people.

#### KANSAS

ABILENE had seven additions last two Sundays. Sunday school taxes the building. The church roll has increased 90 per cent. Pastor T. J. Dewall will preach the memorial sermon in our church, for the G. A. R., May 29.

PARSONS—Pastor Fred Cochran has just undergone a very serious operation which may confine him for several weeks. The doctors say that he should not preach any for several months, and advises that he go immediately to a higher altitude for recuperation. The city is now in the midst of a union revival campaign.



PASTOR J. M. POWELL of the Edgerton Place Church, Kansas City, was assisted recently in special meetings by Rev. W. O. Shank of Atchison. There were seventy conversions and additions to the church by the end of the first week.

THE WORK AT ERIE is prospering under the leadership of Pastor J. O. Harvey. He conducted a meeting in the church some time back, lasting nearly five weeks, with forty-five conversions and thirty additions to the church.

CHAPLAIN FRANK C. RIDEOUT, who is on duty at Fort Leavenworth, enjoys the distinction of being pastor-chaplain to the largest constituency of officer-families in the entire army, as the army war college is located there. His six years in the pastorate of one of our New England Baptist churches, at Bridgeport, Conn., fitted him for the important work to which the war department has assigned him. In the first six months of Chaplain Rideout's oversight of the work at Fort Leavenworth something over \$3700 has been raised by him for charitable and benevolent purposes. It is a record unheard of before in an army congregation. His Sunday-school has grown from a mere handful to over 200 pupils.

#### MICHIGAN

REV. C. B. MILBERRY has resigned the pastorate of the church at Harbor Beach and moved to Clare to take up the work on the Clare and Sheridan field, recently re-opened by Rev. J. C. Rooney, after being closed for several years. During Mr. Milberry's two years' labor at Harbor Beach twenty-six members were added by baptism, nine by experience and one by letter. The offerings for missions were increased from \$145.00 to \$975.00 per year, and the salary from \$1000 to \$1500.

THE BAPTISTS AT BIG RAPIDS have remodeled and repaired their building, making it adequate to meet the needs of their rapidly growing work. At the re-opening exercises Rev. J. Herman Burns, convention pastor, delivered a rousing address, and the orchestra from Ferris Institute furnished excellent music.

EVERY BRANCH of the church work at Hale shows a marked increase during the past year under the aggressive leadership of Rev. E. W. McGirr. New members are being received week by week and many young people are being developed into spiritual leaders.

LYONS, at the close of the first six months of the fiscal year, is rejoicing. Nineteen have been received by baptism, four upon reaffirmation of faith. A new seating plant has been installed at a cost of about \$650. Pledges have been taken for the entire amount with about half of the pledges already paid in.

#### Obituary

Mrs. Grant M. Hudson

Mildred Gilchrist, daughter of Mr. and Mrs. J. F. Gilchrist was born in Prairie Ronde, September 7, 1873, where she resided with her parents until her marriage to Rev. Grant M. Hudson, former pastor of the Baptist church of Schoolcraft, of which she was a member.

Mrs. Hudson was a graduate of Schoolcraft high school and also of Mt. Holyoke Seminary of Kalamazoo.

After their marriage Mr. and Mrs. Hudson made their home in Dowagiac, Mich., where Mr. Hudson had accepted the pastorate of the Baptist church. His health failing, they returned to Schoolcraft.

During their residence here, the sterling qualities and beautiful character of Mrs. Hudson endeared her to all. Her cheery voice and genuine kindness will long linger in the memory of her associates. While in Schoolcraft she became a member of the local chapter of the order of the Eastern Star and for two years held the office of Worthy Matron. After living in this village about sixteen years Mr. Hudson's business called him to Grand Rapids and later to Lansing where they have recently built a home.

Mrs. Hudson had a host of friends locally and throughout the state. She had recently been elected president of the Ingham County League of Women Voters. She was also very active in church work at the local First Baptist church and took a prominent part in the work of a number of other organizations, among them being the local chapter of the D. A. R., and the Women's Historical club. She is survived by her husband, six children, Richard G., of East Lansing, Helen M., of New York City, Ruth M., a senior at Kalamazoo college, Duncan, Grant M., Jr., and Winthrop, of East Lansing, her mother, Mrs. Helen Gilchrist of Schoolcraft, a brother Frank D. Gilchrist of Watervliet, and a sister, Miss Lena Gilchrist, of Schoolcraft.

Mrs. Hudson's funeral was held at the family residence, Monday at 2:30 o'clock. Rev. Kemper of the First Baptist Church of Lansing, assisted by Dr. H. L. Stetson of Kalamazoo College, officiating.

#### Get Your Credentials Ready

The next meeting of the Northern Baptist Convention will be held in Des Moines, Iowa, June 22-28, 1921. It will be necessary for all delegates to present written credentials. A standard form has been prepared, and may be secured on application to the secretaries of state conventions. These standard forms are not essential, but are desirable. They read as follows:

#### DELEGATE FROM CHURCH CREDENTIALS TO NORTHERN BAPTIST CONVENTION

Date.....19..

This is to certify that

Rev.

(Name) Mrs.....  
Miss.....

Erase all but proper title

has been appointed a delegate to the Northern Baptist Convention meeting in Des Moines, Iowa, June 22-28, 1921,

by the.....Church of

(Location).....

Clerk.  
Pastor.

In case a delegate appointed by a church has not obtained a standard form it will be perfectly proper to present a written credential, preferably typewritten. In all cases these should be signed by the pastor or clerk of the church appointing the delegate. It is manifestly improper for any delegate to sign his own credentials.

Delegates to the convention are from churches only, and ex-officio delegates who are serving on convention committees, and officers and members of boards of managers of co-operating organizations. No person will be received as a delegate from state conventions, district associations, state boards of promotion, or societies connected with churches.

The enrollment fee to be presented with the credentials and properly filled enrollment card will be two dollars. Each delegate will receive a copy of the Annual.

Those who seek hotel accommodations in Des Moines should write immediately to Mr. F. E. Goodell, Valley National Bank Building, Des Moines, Iowa, stating the accommodations desired, and the price the person is willing to pay.—W. C. BITTING, Corresponding Secretary.

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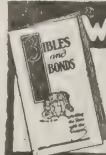
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BY HELEN B. MONTGOMERY

### Can We Believe in Immortality?

THE great war has brought the question of immortality up out of the deeps where it is always dormant and made it one of the live issues of the hour. Millions of people have come suddenly face to face with Death capitalized. They must question profoundly beliefs long held in suspension. The new interest in immortality is reflected in a crop of new books on the subject. Among all these none is more thoughtful or more satisfying than James H. Snowden's "*Can We Believe in Immortality?*" (Macmillan, \$1.50). With a charm of style that makes it a pleasure to follow the argument, Mr. Snowden leads us fearlessly into the depths. We emerge with our faith quickened and steadied. The very titles of the chapters are thrilling: The Attitude of Science; The Vastness of the Universe; Place and Purpose of Death in the World; The Permanence of Personality; The Instinct of the Heart; The Incompleteness of the Soul; Two Worlds at a Time; The Swan Song of a Great Singer; Discipline and Immortality; Visions of a World Without God; Setting Sail; The Beatitudes of Death.

It is impossible in this brief account to even outline the argument. Suffice it to say that the subject is discussed from many angles; difficulties are frankly faced; all the new scientific knowledge of psychology is drawn upon; and yet a clear and positive conclusion is reached. We covet for many congregations the thoughtful interpretation of such a book by the pulpit.

### The Bible as a Community Book

The size of a book is no criterion of its value. Into a slim little volume put out by the Woman's Press, Arthur E. Holt has packed volumes of suggestions and of wisdom. In "*The Bible as a Community Book*" (\$1.35), the author brings us face to face with a fresh interpretation of the Bible in terms of the common life. It need not surprise those of us whose confidence in the universality of the Bible is well established to find a new program for the building of a just and rewarding community life built up on the teaching and examples of the Old and New Testament. One of the most surprising things about the Old Testament is its unflinching contemporaneity. The messages of the prophets might have been within yesterday. What we have failed to discern is that in the Old Testament we have the story of the upbuilding of an ideal. In Egypt Moses laid the foundation of Hebrew freedom and law. He had to build in the people the will to freedom; he had further to build the great laws of human morality. He had out of enslaved and antagonistic units to create a nation. Step by step Mr. Holt traces the progress by which under wonderful God-filled leaders the people were led forward. Then comes the disintegration of luxury and social injustice, the fight for justice and social faith, the first attempts at building the community of justice.

In the study of the New Testament attention is concentrated on the community implications of the teaching and life of Jesus, and on the growth of the community which he founded. The book closes with a fearless facing of facts in the life of today—the conviction is expressed that Jesus has laid the foundation for a social order which rises above the bounds

of race and nation, in which there is neither Jew nor Greek, slave nor master; this calls for the building up of a corporate conscience within the church as the only adequate authority for a world in chaos. Illustrations of the beginnings of this corporate conscience are given in the code of standard, set forth by the International Association of Rotary Clubs, in the industrial creed put forth by the British Labor Party, and in the statement of the Social Service Commission of the Congregational Churches of America.

### Life of Hudson Taylor

There are some biographies that are seed plots of new personalities. Reading them opens up whole new worlds of experience. Such a book is the life of Hudson Taylor, put out by his son and daughter, Dr. and Mrs. Howard Taylor. In this simple moving story of the life of the founder of the China Inland Mission there are laid bare secrets that would transform the life of the church could they once become the common possession and the common passion. The very sub-title indicates the spirit of the book, "The Growth of a Work of God." That is it—a work of God done through Hudson Taylor. The book is divided in seven parts: The Backside of the Desert, Launching Out Into the Deep, Treasures of Darkness, The God of the Impossible, Buried Lives, Much Fruit, The Rising Tide, Wider Ministry, Worn-out With Loving. Step by step the man's life and ministry is traced; letters are drawn on freely, the man is allowed to speak for himself, a wealth of illustrative matter illumines almost every page, yet over all and through all runs one overwhelming conviction—the nearness, the presence, the power of God. Poignantly one feels that if only we dared launch out with the deep of God's purposes for good a transformed world would be the result.

The temptation to quote is almost overpowering. One incident must suffice. Hudson Taylor in his young manhood had been given a few moments to speak for China. He told how on his way down to the coast a man had fallen overboard, how he had frantically urged the fishermen to help, had offered them money, had bargained with them while the man was drowning, how finally a net had been passed through the water but all too late. When a burning sense of indignation swept the great audience of such callousness, the quiet voice went on:

"Is the body then of so much more value than the soul." We condemn these heathen fishermen. We say they were guilty of the man's death because they could easily have saved him and did not. But what of the millions whom we leave to perish and that eternally? What of the plain command, "Go ye into all the world and preach the gospel to every creature?"

Let every one get a copy of this book and read it with prayer, for that is the way it was composed. Let it be given to pastors, sent out to missionaries, put into circulating libraries. It is the stuff out of which new life is made. To be ordered through the China Inland Mission, Philadelphia, Pa.

### Books

#### "The Old Testament in the Life of Today."

John A. Rice, Professor of Old Testament Interpretation in the Southern Methodist University. The Macmillan Company. \$3.00.

A comprehensive study of the Old Testament, it embraces the historical, critical and explanatory phases of such a work. The "Introduction" might well have gone under another more inviting caption. It is

well worth reading for its estimate of the Old Testament as a whole. A section is given to the history, contents and analysis of every book. He writes from the viewpoint of no extremist. The ultra-conservative as well as the "liberal" critic will be equally dissatisfied with the sane and scholarly conclusions of the author.

#### "Persian Pictures"

By Mary F. Larabee. New York: F. H. Revell Co.

A booklet of pastorals and lyric descriptions of localities and life in Persia by one who spent eleven years in that country. There is a Kipling flavor about some of them. The ballads picturing experiences during the war are laden with references and suggestions which fill the reader with horror.

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#### CHRISTIANITY IN ITS MODERN EXPRESSION

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#### WHAT CHRISTIANITY MEANS TO ME?

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Author of "THE GREAT COMPANION," "THE OTHER ROOM," "THE TEMPLE," etc.

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# OUR MUSIC CORNER

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## NEWS FROM TURKEY

Word of achievement along musical lines is contained in the following article clipped from "The Diapason." Friends of Roberts College, and they are legion, will be interested in this survey of a little known feature of its missionary enterprise:

"How the organ recital is carried to the uttermost parts of the earth never was called to our attention better than in a recent letter from Charles E. Estes of Robert College at Constantinople. Mr. Estes, a pupil of Widor and of Raphael Joseffy, is the musical director of this noted institution, established in Turkey to spread Christian education in the Near East. The good work this school has done for many years is known to church people generally, but we doubt if many realize that with his recitals, now in their eleventh season, Mr. Estes is doing a great deal of good which preaching and teaching alone could not accomplish.

"The programs which have been given contain only the best in organ music and resemble in every way the offerings contributed by our best American organists. Prof. Fisher, Mrs. Middleton Edwards, the Robert Male Chorus, and a mixed intercollegiate chorus assist in the services, which are held on Sunday afternoons once a month.

"As we feel convinced that our readers will be as much interested in the Constantinople news as we were when we read Mr. Estes' letter, we hereby quote it for their benefit, letting him show in his own words that organ recitals are successful in Turkey perhaps even more than in some much darker places in this country.

"It occurred to me that some of your readers might be interested in some of the programs which we give here in Robert College. We are, as you doubtless know, an American institution situated in Constantinople. Our music department has been very active during the last ten years and in spite of the war we have secured rather praiseworthy results.

Our new organ, erected in 1913, to replace a small two-manual, is a superb instrument, electro-pneumatic, built by Norman & Beard, London. It is the gift of Mr. Cleveland H. Dodge of New York and has no equal in the Near East.

These organ recitals are free except for a small reserved section and were planned from the beginning to be of educational value to our community and students. They are attended by from 400 to 700 people each time and on special occasions, as at the annual Yuletide and Easter recitals the attendance is limited by invitation, as the hall will seat only 600."

## NEW MUSIC

from H. W. Gray Co., New York.

"The Vision," a choral tone-poem for solo, chorus and organ or orchestra, published by the H. W. Gray Co., New York.

This new publication is a wide departure from the conventional church cantata as set by such stand-bys as Stainer, Saul, and Maunder. It is an attempt—and a very interesting one—to portray the vivid vision of the prophet Isaiah here he foretells with such decorative and powerful imagery the coming of a Messiah to a sin-swept world. There is the trace of the usual set air or strophic chorus; instead we are given a variegated stream of choral and instrumental ne-pictures, broken by brief solo interludes. It will not be a particularly easy or even grateful number for the

average church choir; but its difficulty is not at all insurmountable; certainly it is to be hoped that some of our larger, more routinized choirs will give the work a hearing. Church music in this country needs infusions of new ideas and sincere experiments, such as this musical work. At the hands of a competent choir and director, presented with imagination and feeling, there are many spots—evident even upon a cursory examination—which should be of power effect when performed. A modern organ of extensive color-range will be necessary if the suggested instrumental effects are to be attained.

From the Boston Music Co., Boston, Mass.  
School of Organ Playing—Edward Shippen Barnes.

Bach-Book of Airs—Compiled and edited by Edward Shippen Barnes.

For the first time the present reviewer finds a volume in English that is a usable equivalent to the many excellent piano graded courses now available to the active piano teacher. The poor organ teacher has had to evolve his own method and his own system of study; and while this is desirable to a large extent, still many of us have felt the need of a sane, competent guide-book dealing with the early steps of the organ-pupil, a system giving the teacher ample latitude to allow for individual needs, but yet concrete enough to supply a firm skeleton to the course. The Barnes volume, seems to me to meet both these requirements; the musical material is drawn from material as widely divergent as Bach, Rheinberger and Vierne, but is (as it should be), mostly the tried and proven older men, Bach in the majority. The textual material is excellent, neither too pedantic nor indecisive. As is always the case with the Boston Music Co., the mechanical format of the volume is first class. It is a volume to be in the hands of every organist and teacher.

In issuing the "Bach Book of Airs," the house has done good music in this country a great service. All too often the only Bach known to pianists is the dry Bach of the Inventions—surprisingly few ever peep beneath the veil and get familiar with the delightful dance movements of the Suites and Partitas, or the majestic nobility of some of the larger works for piano. We organists are a little more fortunate. Bach is such a staple food with the reputable organ-masters that, willy-nilly, the embryonic Bonnet or Eddy is fed with the music of the master-musician until the taste is established. But all too often the laymen of the congregations get the larger polyphonic works of Bach before the ground of interest and appreciation has been tilled with the smaller, more-understandable pieces. The Bach Book of Airs noted above should provide for this deficiency. Under one cover the organist is given fifteen of the choicest melodic productions of J. S. Bach, carefully edited for the modern organ by such erudite editors as Edward Shippen Barnes, Gigout, Guilmant, W. T. Best, Westbrook, etc. This music is ideal for church service use, quality of the highest, melodic in nature, music of noble appeal. And the technical difficulty is not such as to limit it only to the few—the material is within the reach of any average organist.



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## Following Up a Money Campaign

BY FREDERICK A. AGAR

IT is one thing to secure a "pledge from a member during the progress of an every member canvass or a New World Movement drive. It is quite a different thing to keep the individual pledger properly related to Christ and his church so that with cheerfulness and regularity the payment of the pledge is made every week. The responsibility for doing adequately the last part of this financial ministry falls upon the leadership of the local church, the household of faith.

Here are the steps which need to be taken:

1. The treasurer of the funds must be a lay minister to the giving stewards of God rather than a mere handler of gold and silver. If the financial officers of the church are more concerned about dollars than about men and women, they will fail financially and the church will lose the people as well as much money. A proper viewpoint of the relation between people and money is of the utmost importance. Keep the people in right relations with the Lord and his church and they will give their money as long as they have any to give. This can be done by a loving personal ministry for all givers, planned under the direction of the treasurer.

To illustrate the right and wrong method let me cite two cases.

A woman earning \$125 a month made a pledge of \$4 a week to the New World Movement which she paid with great regularity until she lost her position on Dec. 31 last through the closing down of the factory. When the third Sunday in January came she was owing \$12. As usual the treasurer noticed this and sought her out. He was a real lay minister of the gospel and she told him that she had been supporting her mother and paying hospital bills, and hence had saved nothing. With a spirit of heroism she declined to cancel or alter her pledge saying she would pay it sooner or later. The treasurer saw to it that no statement of indebtedness was sent to her and made her feel that the church wanted her more than her money. Consequently the church had both, for on April first she went back to work and generous payments began at once to come in.

In large churches the treasurer must have assistance if people are to be promptly and personally followed up where payments are missing for two consecutive weeks.

The wrong way to handle a case is shown by another recent happening.

A young man in the uplift of the drive made a pledge of \$3 a week. He did not pay anything week by week because he was not attending church. Nothing was said to him for nine months then he received a statement with a form letter curtly asking him to pay up. Of course disagreeable results followed for all concerned. Statements should go to every normal subscriber at least once a quarter and if adjustments have to be made it should be promptly done in order to start a new quarter in right relationship with your pledge. Financial secretaries should be appointed by the church to care for the mechanical details of all pledges, but the treasurer personally attends to all needed adjustments made with individual pledgers. An adjustment is always better than a debt.

2. All givers must be kept closely related to the worship-life of the church. The treasurer therefore must be, ex officio, a member of the board of deacons and it is the deacons' task through a group or unit system, to see that the members regularly attend church. People who worship regularly pay their pledges promptly as a rule.

3. Information must constantly be furnished every giver concerning the work accomplished by the money given. In many churches today the women's union is assigned the task of educating the whole church about the missionary work of the denomination and through four-minute speakers, dramatic presentations study classes, discussion groups, lantern pictures and other methods the whole worshipping church is kept informed about the work.

4. Maintaining a spirit of intercession is a vital factor if a church is to help the membership to pay their pledges. Pray for those who have lost their prosperity and are unable to pay. Pray for those who have lost their love and will not pay. Pray for the financial officers of the church that they may be wise and true in their ministry to the subscribers. After prayer has been made, a personal fellowship visitation will doubtless follow with real pleasure. Form an intercessor band in your church.

5. Every member joining the church will at once be confronted by his obligation to help the denomination do its world task as well as by the privilege of supporting the local church, so before being received into membership he will sign a pledge for current expenses and one for the New World Movement.

6. Members dismissed by letter to unite with some other Baptist church will have their pledges attached to the letter form which will then be sent direct to the pastor of the church they intend to unite with in their new living place.

After all has been said this must be repeated, "Of greatest importance is the proper viewpoint concerning people and money. Keep the people in right relations with the Lord and his church and they will give their money as long as they have any to give."

## The Temperance Situation

BY SAMUEL Z. BATTEN

THE triumph of prohibition in our country is one of the significant events of our time. For generations a small thin line of volunteers had given forth their testimony against alcohol and had sought to deliver the people from the evil of the saloon. At last the nation awoke to the seriousness of the drink traffic and wrote out its decree in a constitutional amendment. The success of this temperance fight encourages us to believe that no good cause can ultimately fail; in time, right prevails and justice is done.

But the adoption of the eighteenth amendment is not by any means the end of the fight. Now comes the struggle to secure a fair and adequate enforcement of the law. Now comes also the task of consolidating our gains and establishing prohibition in the custom of the people. In some states, mainly in the west, this is comparatively easy, for they have had experience in law enforcement, and a generation has grown up without a knowledge of the open saloon. But in many states the adoption of the amendment found the people unprepared to enforce its provisions. In some sections the enforcement of prohibition has been un-

popular and has been half-hearted. There is a vast amount of alcoholic liquor yet in bond, and this creates some difficulties. There are some weak points in the federal law; and in many states there are few officials who will give full concurrent support. There are some unsolved problems in this prohibition question.

At present the country is passing through a period of reaction. Action and reaction are equal, we are told. It was to be expected that there would be some reaction against prohibition. Perhaps there is no more than might have been expected; but none the less there is a strong and organized and growing opposition to prohibition in many parts of the land. It is needless to give in detail the arguments that are used. But some maintain that prohibition was a war measure; with the passing of war there should be an end of unusual restrictions. Some argue that the enforcement laws are too rigid and sweeping and drive men into revolt. Others say that prohibition is a failure; that it cannot be adequately enforced. The result is that there is a strong and well-organized effort to modify the enforcement laws and even to secure the repeal of the amendment itself. We may believe that their efforts are destined to fail; and yet there is grave danger in over-confidence.

History we are told forever repeats itself. In our land there have been some interesting changes with reference to prohibition. At one time, beginning with Maine in 1854, state after state adopted prohibition. But in state after state it was repealed until only one remained. We must not be surprised if there is some reaction against prohibition. We must, however, learn the lesson of history and beware of a false security. Prohibition has been gained only after years of education, agitation and effort. Prohibition can be retained only by vigilance, by agitation and education for many years.

There is danger in false security. There is danger lest we rest in the mere fact of a written law and relax our work in education and agitation. There is danger lest a lax enforcement of the law cause people to lose faith in the possibility and practicability of prohibition. There is danger lest men effect a practical nullification of the amendment by allowing a large proportion of alcohol. In fact there is cause for watchfulness lest the amendment be resubmitted and repealed. The unfinished task is a real one and calls for united effort along several lines.

There must be systematic and persistent education of the people in the evils of alcohol.

There must be a continuous process of publicity showing the beneficial results of prohibition in society, business, civic morality and public peace.

There must be the selection, by election and appointment, of the right kind of men for public officials; they must be men who are in sympathy with prohibition and have the courage to enforce the laws.

There must be such an amendment to the enforcement codes, both federal and state, as will make the enforcement of the laws possible and easy.

There must be united effort in all communities to uphold the laws and to prevent any nullification of the amendment.

We must not accept any excuses for the failure to obey the laws on the part of any. Men who violate the prohibition law are law-breakers and nullifiers.

We must be on our guard against any efforts to secure the weakening of the law and the repeal of the amendment.



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# The Baptist

Published Every Week by the Northern Baptist Convention



*On the road to Camelot, legendary seat of King Arthur, symbol of the youth and honor and high courage of the world.*

On either side the river lie  
Long fields of barley and of rye,  
That clothe the world and meet the sky;  
And thro' the field the road runs by  
    To many-tower'd Camelot;  
And up and down the people go

\* \* \* \* \*

Sometimes a troop of damsels glad,  
An abbot on an ambling pad,  
Sometimes a curly shepherd-lad,  
Or long-haired page in crimson clad,  
    Goes by to tower'd Camelot;  
And sometimes, thro' the mirror blue,  
The knights come riding, two and two.

*Tennyson*



## Fresh from the Field

**The First Church, Middletown, Ohio.** Dr. Franklin W. Stiles, pastor, has built up within a period of a few months a men's class in the Bible school enrolling nearly 250. The goal is an enrollment of 300 before June 1. A new addition to the building is being planned to meet the needs of the growing school.

**Rev. J. J. Hobbins**, well-known as a pastor in Michigan and Iowa, is now engaged in the extension department of the Moody Bible Institute. His headquarters are at Granville, Ohio.

**Peregrine White**, the famous boy born on the Mayflower, is immortalized, not only in Pilgrim history, but by the fact that his name has been passed on from generation to generation. One in the ninth generation has just died at Marshfield at the age of eighty-eight. He happened to be a Methodist, but that little circumstance does not disqualify him from his proper place of honor in the Pilgrim descent.

**Miss Florence E. Grant**, home state director of the Woman's Mission Society of Michigan, has recently visited our mission stations in Porto Rico in company with Mrs. Westfall. She speaks in the highest terms of the work being done by the missionaries.

**Rev. Edwin C. Dinwiddie**, noted temperance leader, who has been so seriously ill that his life was despaired of, is now reported to be out of danger. He hopes to be able to have part in the hearings on the supplemental amendments to the Volstead act.

**Dr. A. Augustus Hobson**, for nine years pastor of the First Church Waltham, resigned on the 22nd of May, to accept the call of the First Church, Milwaukee, Wis., where he expects to begin his service the last of June. Dr. Hobson has been a prominent figure in our state work and is considered one of our strongest and best equipped ministers. On the 13th of June the pastors will give him a farewell banquet at the City Club, Boston.

**The brotherhood of the First Church, La Crosse, Wis.**, is sending the pastor, Rev. W. S. Stewart, to Des Moines with all expenses paid. During the last three months forty-eight have been baptized into the fellowship of the church.

**Dr. A. H. Strong** has accepted the invitation to deliver the lectures on the William Cleaver Wilkinson Lectureship Foundation and will deliver them at the Northern Baptist Seminary in Chicago some time in November.

**Rev. Frank E. Eden**, of the First Church, Pueblo, has accepted the unanimous call of the Broadway Church, Denver, Colo., and will begin his pastorate June 19. On June 16 he delivers the commencement address for the Colorado Woman's College at the First Church, Denver.

**Dr. J. H. Shakespeare** announces that he will retire from his post of secretary in the Baptist Union of Great Britain next year when he will be sixty-five years of age and will have served the union for twenty-five years. During these years he has done remarkable work for the Baptist churches of England.

**Dr. Geo. H. Young**, formerly director of religious education, has entered upon the pastorate of the large church at Twin Falls, Idaho.

**Dr. Cornelius Wolefin** of the Fifth Avenue Church, New York City, was the university preacher at the University of Chicago on May 15 and 22. The convocation preacher on June 12 will be Pres. Clarence A. Barbour, president of Rochester Theological Seminary.

**In the passing of Rev. Josiah N. Kidd**, a member of Temple Church, Los Angeles, Cal., our denomination is reminded of the large place which our pioneer ministers have filled in the work of the kingdom. Forty-one years among the newer churches and wherever there was a difficult situation to meet, or a worthy enterprise to be pushed to a successful conclusion—this tells the story of Bro. Kidd. A man of broad learning, intense convictions and of a brotherly spirit, he has been a great influence among the churches of Kansas where he spent the larger part of his ministry. He was born in Ohio in 1854, and moved to Kansas in 1878. For the past two years he and Mrs. Kidd have made their home in Los Angeles. His home-going was on May 12.

## Annual Meeting of the Woman's American Baptist Home Mission Society

The forty-fourth annual meeting of the Woman's American Baptist Home Mission Society will be held in Des Moines, Iowa, in the Des Moines Coliseum on June 23, 1921, at two o'clock—and on succeeding days, to receive such reports as may be presented, to elect officers and members of the board of managers, and to transact all business that properly comes out before the annual meeting.—Katherine S. Westfall, Executive Secretary.

## Another Great Decision

CHARLES L. WHITE

The following statement is intimately related to the recent action of our Board concerning the transfer of certain forms of mission work previously done by our Society, to Baptist state conventions for the fiscal year beginning May 1, 1921; and the recommendations contained therein have been voted by our Board of Managers for presentation to such conventions as may wish to accept the plan.

Since about the year 1850 The American Baptist Home Mission Society has aided newly formed churches in building meeting houses. Much of this aid was rendered in the form of gifts, latterly called contingent loans, which were secured to the denomination in perpetuity by contingent mortgages, and other written agreements, providing for the return of the principal with interest upon the happening of certain contingencies that amount to church extinction or defection from the Baptist faith.

During the period in which the Society has administered a fund for church edifice work, aid has been rendered in securing suitable houses of worship to approximately 3000 churches; and more recently assistance has been given in securing parsonages.

At first the Society alone furnished aid to churches, taking therefor mortgages as above. Later, the state conventions

and the city mission societies, participated in some of these grants; but the mortgages for the full amount of aid rendered continued to be executed only to The American Baptist Home Mission Society.

In cases where the mortgages have been foreclosed, or have been voluntarily paid off by the churches, it has been the custom of the Society to make equitable settlements with the participating organizations.

Owing to the multiplicity of the Society's interests, the complexity of its work, and the growing efficiency of state conventions and other missionary organizations, it seems now appropriate that the Society should transfer these contingent mortgages, representing several hundred thousand dollars, to these local organizations, under certain necessary conditions and trusts.

Therefore, The American Baptist Home Mission Society proposes:

1. To assign to state conventions, having at least fifteen self-supporting churches, and to standard city mission societies class A, all the contingent or gift mortgages or other evidence of gifts or continent loans made to the churches, except where special trusts are involved.

On conditions, however, that the convention or other missionary organization receiving such assignments shall first enter into an assignment with the Society, binding itself,

(a) To maintain a fund made up of collections or receipts arising from forfeitures by churches under these contingent mortgages, or refunds of principal and interest to be called, for purpose of identification, "The Home Mission Edifice Fund," to be used exclusively for church edifice purposes within the state or states, city or cities in which said convention or other missionary organization operates.

(b) That all appropriations from this fund made by such convention or missionary organization, shall be secured by mortgages or other agreements in conformity with the laws of the state in which the transaction is had, to the end that this fund with all accretions thereto shall be perpetually used for Baptist church edifice work.

(c) That in the event the state convention, or other missionary organization, receiving such assignments, should withdraw from affiliation with The American Baptist Home Mission Society in financing its general work, the said convention or other missionary organization shall forthwith return to The American Baptist Home Mission Society, by proper assignment, all mortgages received by said convention or other missionary organization under this agreement, together with all renewals of such mortgages, and all money realized from said mortgages, and all mortgages taken for re-investment made from this fund.

2. The American Baptist Home Mission Society further proposes to render such aid in erecting or procuring Baptist meeting houses and parsonages in future as it may deem wise and its funds may permit.

3. The Society will further undertake, so far as possible and when desirable, to send its representatives to assist the representatives of local missionary organizations in stimulating churches to put forth their best efforts to procure such church houses, parsonages and other equipment as may be necessary for adequate and efficient Christian work.



# The Baptist

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## A False Rumor

We are almost daily dazed by the revelations made by our readers. We were shocked to receive the suggestion that "Bill Bryan has now undertaken to boss the Baptists. He will probably this year run for the presidency of the Northern Baptist Convention." He may run but he will not be elected. This is our prediction based upon his past experiences. We have heard nothing from Mr. Bryan on the subject and are inclined to believe the rumor false.

## Killam's Kollum

### O, that Wishes Were new Subs

"I have no 'Pet Peeve' but I find myself unable to continue my subscription. . . . Hoping that for every lapse there may be ten or more renewals and new subscriptions and that THE BAPTIST may continue its present exalted standard, I remain———" Let's make it an even hundred instead of ten. It is just as easy and it looks bigger. We venture to suggest that while we greatly appreciate the good wishes of our friend we have little hopes of 100,000 subscribers from mere good wishes. It takes conviction, loyalty, and a mint of hard work to place THE BAPTIST in every family in any church. It is worth the while though. Have you put it over?

### How can one Spoil That Which is Spoiled?

A brother minister, and he is a good scout, and we love him, writes: "I notice that you are printing numerous statements all seeming to imply that THE BAPTIST is a great paper. For fear that you will be spoiled please accept a little chastening from the Lord. I think the paper has lately become trashy." And this Kollum started "lately." Now we see why the other editors named the department. It was to fix responsibility for all the "trash." We accept the chastening and trust it comes from the Lord.

### Easily Confused

In a mid-western city a caller visited a certain Baptist home. In the evening the little five-year-old girl reporting the event to her father said: "She belong to the Board of Commotion." As a matter of fact she belonged to the woman's society. THE BAPTIST believes that the child meant no offense. She was simply confused. All of which leads us to say that instruction in Baptist organization and terminology should begin in the kindergarten. Miss Applegarth, here is a tip. THE BAPTIST can serve even the children.

### To Be "Hired" and "Fired"

"Our church is without a pastor. We want to hire one pretty soon. Do you know of a good man for us." This is the gist of a letter which recently came to our desk. THE BAPTIST may be wrong but we confess that the thought of "hiring" a minister grates upon our sensitive nerves. Of course there is a business side to the transaction and it should not be overlooked. On the other hand the relation of pastor and people is too intimate and sacred to be set forth in the conception of a hired man. The church which talks of "hiring" the minister will talk glibly of "firing" him. Get your hard-headed business men to subscribe for THE BAPTIST. They mean well. We will help them to a higher appreciation of the relationship of a church and its pastor.



## A Day With the Board of Managers

By WILLIAM B. LIPPHARD

Tuesday, May 24, sixteen men gathered in front of the big table in the Board Room on the tenth floor of 276 Fifth Avenue, New York City, while behind the table sat the Chairman and the Administrative Secretaries. It was the occasion of the regular monthly meeting of the Foreign Mission Board. The sixteen members present comprised two bankers, two lawyers, four business men, one educator and seven preachers—a representative group as well as a substantial majority out of the total membership of the Board scattered throughout the territory of the Northern Baptist Convention.

On the table were huge piles of reports, documents and correspondence. The docket of business for the meeting showed by actual count that there were more than 150 separate items to be considered. They included all kinds of matters, ranging from appropriations for church buildings and school dormitories on various fields to appointments of new missionaries; from designations of missionaries returning from furlough to approval of medical expenditures; from ratification of communications to be sent to other boards to the appointment of special committees for important tasks on which to present reports at later Board meetings. Even a paper like *THE BAPTIST*, owned by the denomination, could hardly be expected to furnish the necessary space merely to mention the numerous items considered, yet all were of importance and all had their proper place in this great foreign mission enterprise. To call attention to their number shows that it means hard work, much time and careful attention in serving as a member of such a Board.

Chairman Frederick L. Anderson presided and called the meeting to order at 11:00 o'clock. After an inspiring devotional service conducted by Dr. S. W. Cummings, the Board proceeded immediately with the consideration of its business. Many of the items involved only brief consideration or the approval of a definite recommendation, since they had previously been considered in detail at meetings of subcommittees during the earlier morning hours. Others of more importance, like the report of a special committee which had been appointed to re-study the whole question of Government grants in India, precipitated considerable discussion.

Only thirty minutes were allowed for luncheon as other committee meetings had been scheduled before the afternoon session. A newspaper photographer might have secured an unusual photograph had he been in the vicinity of a popular priced New York cafeteria at 1:10 P. M. and had seen the lineup of those dignified members of the Board, each with his tray and paper napkin, receiving his allotted noon ration for his physical sustenance.

The Board reconvened promptly at 2:30 P. M. and after another devotional service led by Mr. T. Otto of Syracuse, proceeded with the order of business for the afternoon session. This included matters of unusual importance. The Candidate Department first introduced three new missionaries—namely, Miss Myra Lloyd, fiancée of Mr. Stewart Clark; Mr. Henry Richards Leslie, son of our own Dr. W. H. Leslie of Belgian Congo and named after Henry Richards, one of our

pioneer missionaries in Africa; and Mr. Raymond H. Ewing—who requested appointment as missionaries. Each had been carefully examined by the Committee on Candidates and each made a statement before the Board concerning his or her call to missionary service. It is always a solemn and inspiring occasion when new missionaries receive their appointment and this occasion proved to be no exception. After the Board had formally voted, the Chairman addressed the newly appointed missionaries, congratulating them on joining the finest body of men and women in the world, reminding them that they were living answers to the prayers of those who throughout the years had been voicing supplications for re-enforcements and calling their attention to the honor which had been conferred upon them as successors to the noble men and women who had preceded them. This address of welcome into the fellowship of the Society was followed by a season of prayer.

Secretary Franklin then introduced Dr. W. E. Chalmers of the Publication Society who had recently returned from a visit to the Far East in connection with his attendance at the World's Sunday-school Convention in Tokyo, Japan. He presented a report of his observations concerning our missionary work in Japan and China and called attention to certain proposals which were under consideration and whereby the Publication Society and the Foreign Mission Society might cooperate in Sunday-school activity on the foreign field. Following his presentation, Mr. Mornay Williams, senior member of the Board, delivered an illustrated address concerning his visit to Jamaica where he had gone as a member of a special commission of the Home Mission Society in order to consider the need and the opportunities of mission work in Jamaica. Incidentally, these two addresses showed again how inter-related is the missionary work of the denomination and what fine spirit of co-operation is now in evidence among the great Baptist national societies.

The event of the day was the address of Dr. J. H. Rushbrooke, Baptist Commissioner for Europe. Announcement has already appeared in the denominational press concerning the appointment of Dr. Rushbrooke at the remarkable Baptist Conference in London last summer and the marvelous work which he has been able to do on the continent of Europe during the past year, as the representative of the Baptists of the World. With vivid word pictures he described the abject poverty, the unspeakable distress and the almost indescribable suffering which he witnessed during his visits to Poland, Hungary and other sections of Central Europe. He told of the relief and assistance which had been made possible by the contributions of American and English Baptists and which at various times during the year had been forwarded to Europe by the Foreign Mission Society. He described the heroic service of Baptists on the continent and the plans they were making for aggressive evangelistic effort. Possibly the most interesting phase of his report was his account of experiences in Roumania and his story of the granting of religious liberty to Baptists who, only a few months previous had been suffering persecution and had been denied the privilege of worship. It is a matter of re-

joicing that Dr. Rushbrooke is to be in America for several weeks and will speak at The Northern Baptist Convention, at the Sunday evening session. He has had a magnificent reception in the South where he attended the Southern Baptist Convention and has also been accorded a really royal welcome by the churches of the Canadian Baptists.

It can readily be surmised that by this time the hour was late and the ordinary man would be looking forward to an adjournment. There was still considerable business to be considered and so the Chairman asked whether the Board would prefer to adjourn for supper and re-assemble for an evening session or whether it would be best to proceed regardless of supper. The latter course was unanimously adopted and accordingly the Board sat in session until eight o'clock, disposing of the accumulated business relating to the manifold phases of missionary activity as conducted by Northern Baptists through their Foreign Mission Society.

It was in many respects a great meeting of the Board. It is to be regretted that our entire constituency cannot have the privilege of attending these meetings and thus observing personally the method by which the Board does its work and the painstaking care with which the Board discharges the responsibility committed to it by the denomination. These meetings, with the exception of such occasional executive sessions when matters of a personal or confidential nature need to be considered, are always open to the public, and visitors who have attended such sessions have invariably expressed their surprise as well as their gratification over the efficiency, the devotional atmosphere and the spiritual enthusiasm in which the business of the Board is considered and dispatched.

## Luxuries for Missionaries

One of the greatest factors in building up the native Christian community on the mission field, is the clean, Christian home of the missionary. A clean house, wife and children, happy in comfortable surroundings is a living proof of the power and results of Christianity.

A reasonably comfortable home is essential for the health of the mission family, for efficiency in service depends in large part on the conditions under which work must be done, and upon the equipment with which it is undertaken.

Some things which are essentials in this country are counted luxuries out on the field, but for the work's sake we desire if possible to take a few of them with us this autumn when we return to India. The board does not provide missionaries with furniture or household equipment, excepting the small portion that may be bought with what remains of the outfit allowance; but this does not include the luxuries that must be added to the bare necessities to have home comfort.

We would like some of these even second hand. It may be that in your attics there are some of these which we need.

A violin or two. They should be good; the use we have for them is to help in bazaar preaching. The native workers sometimes play native tunes also.

A rotary cyclostyle duplicator for producing circular letters and tracts in languages not printed.

An adding machine to save time and  
(Continued on page 578)





# The Baptist



## Baptists and Fundamentalists

AT the present juncture it is important to distinguish clearly the principles and program of the Baptist movement in comparison with those of the Fundamentalist movement. Otherwise we invite a vast deal of confused and profitless, if not damaging, discussion.

This inquiry is not concerned with the issue which has always existed between "strict" and "liberal" Baptists, and in which both parties find their common center of fellowship within the Baptist denomination; it is concerned rather with the comparatively recent federated movement known as "Fundamentalism," whose nexus of fellowship and program of action are inter-denominational.

Perhaps the latest commanding statement of Baptist principles is that presented in the Christian Index of May 19 by Dr. E. Y. Mullins, president at once of the Southern Baptist Theological Seminary and of the Southern Baptist Convention. It enumerates as Baptist points of emphasis, the individual versus the closed ecclesiastical corporation; the direct relation of the soul to God versus the indirect; the authority of Christ versus the authority of priest or pope; free grace versus sacramental grace; believers' baptism versus infant baptism; personal faith versus proxy faith; priesthood of all believers versus a priesthood of a class; democracy in the church versus autocracy in the church; the authority of the Bible versus the authority of tradition; the New Testament in its spiritual simplicity versus the New Testament modified to suit convenience; a program which keeps the gospel pure versus a program which relies upon combinations and outward elements of power.

Dr. Mullins, as he indicated by the contents, caption and context of his syllabus, was trying to set forth the ultimate basis of Baptist fellowship and standard of Baptist orthodoxy. He was pointing out where Baptists now stand, always have stood and always must and will stand unless they cease to be Baptists.

So far as we know there is no dissent from the essentials of his statement among Baptists anywhere, unless it be among those who are interested in Fundamentalism in some of its phases. His statement is in harmony with that issued by the Denominational Day committee of the Northern Baptist Convention in the year 1919; with that of Dr. Frederick L. Anderson in his keynote address at the conference on fundamentals at Buffalo in 1920, and never called in question by any accredited spokesman of the denomination; with the reply of the British Baptists to the Lambeth proposals a few weeks ago.

There is at hand no equally recent, comprehensive and authoritative statement of the Fundamentalist position; but its chief affirmations and negations have been thoroughly advertised and are well known. The points usually emphasized are the verbal inspiration, inerrancy and literal interpretation of the Bible; God, three distinct, equal persons in one; the virgin birth of Jesus;

his substitutionary death; immediate regeneration by the Holy Spirit; physical resurrection of the dead; the physical return of Jesus; his millennial reign; and a gospel addressed to the individual only. Fundamentalists especially, regard as anti-Christian heresy any attempt to explain creation, revelation, salvation or socialization on the principle of evolution.

Neither this outline nor that of Dr. Mullins is to be regarded as a rigid formula requiring verbatim acceptance. Not all Baptists would choose precisely the form in which Dr. Mullins has expressed himself, nor does he always use the same formula. Not all Fundamentalists would accept the precise form of statement herein given. They do not all use, nor does any of them always use, the same formula. But the foregoing outlines in both cases will serve to sketch clearly for purposes of comparison the most familiar features of the two systems.

Both of them are evangelical in spirit and yet one is struck by the lack of identity between them. The syllabus of Dr. Mullins omits every one of the items of the Fundamentalist syllabus, and it in turn omits every one of his. These omissions are not casual nor accidental. The two systems are radically different. Neither can be defined in terms of the other. There is also this profound difference that the Baptist system, as a whole and item by item, is a system of spiritual and experimental realities; while the Fundamentalist system, as a whole and in most if not all of its parts, is composed of theological inferences.

These differences though deep and radical, do not necessarily imply contrariety in all parts of the two systems. Conceivably, one who has experienced the spiritual realities of the Baptist system might give to those realities an interpretation in general harmony with the theological terms of Fundamentalism, as some do; or in different terms as some also do. That is, a Baptist may or may not be a Fundamentalist, and the latter may or may not be a Baptist.

But Baptist fellowship must be based upon, and Baptist orthodoxy tested by, Baptist principles and not Fundamentalist principles. Baptists as such are not at all concerned about Fundamentalism favorably or unfavorably. Individual Baptists are perfectly free to accept and advocate, or to reject and oppose any of its theological conceptions, and to discuss any part of its theology pro and con, so long as they do so in Baptist loyalty, liberty and comity. But whenever any person exceeds those limits and attempts to make Fundamentalism, pro or con, a test of Baptist orthodoxy, fellowship and co-operation, he becomes by that fact a heretic, a factious person.

If Baptists wish to avoid schism with its disastrous consequences, and to achieve the union of their forces in an adequate program of co-operation on a world-wide scale, their only safe and right method of procedure in



the present period of controversy is that of a patient, tolerant and fraternal discussion of their differences of opinion on the basis of their common Baptist agreements. So proceeding, as the Baptist Observer points out in an admirable editorial in its issue of May 19, their common judgment will at last come to rest in a clearer common discovery of God's truth.

### The Tone of the Program

**WE** GLADLY express our delight in the tone of the program which has been made for the meetings of the Northern Baptist Convention at Des Moines.

One cannot read this without hearing the exhortation, "This is the Lord's business: let us be diligent in it!"

It is a program which features missionary achievement. The Jubilee of the Woman's Foreign Mission Society alone would bring to it distinction.

It is a program which is packed full of missionary incentive. There is to be heard in every session the call to service in Christ's name.

It is a program calculated to lead the churches to stress the evangelistic appeal, to call for the enlistment of men and women in Christian service, to realize themselves stewards of all they possess for Christ's cause.

"Fellowship in Christ!" A great convention should be possible under such a watchword.

Hundreds of churches are making plans so that their pastors can attend. Churches which do not take such action will miss a golden opportunity. And besides the pastors, there should be present a host of laymen. Is anything of more importance than the great tasks which the Lord has committed to his servants?

### No Advance Without More Men

**THE** most crying need of all of our work is for men. When we get our one hundred million we can provide much needed new equipment on fields both old and new, but equipment alone will not do the work. Dollars must be translated into lives of devoted service before they can work regeneratively. Many fields are vacant or poorly manned. In the springs of 1920 and 1921 our dependent states, which, of course, are the weakest numerically in the Northern Baptist Convention, could have used every graduate of every seminary in the Northern Baptist Convention who was not already committed to some other field on April first of those years. Gratifying enlistments are being reported, but it will take many years to get most of them into service. What shall we do meantime? Ninety per cent. of all of our recruits for denominational service come from our church schools, but 70 per cent. of such recruits made their decision to enter Christian work before they went to college. We have few secondary schools in which we can officially reach the students at the decision-forming period. We must do two things:

First, obey the commandment of Jesus, "Pray the Lord of the harvest." How many churches are observing this? On the other hand we see churches with hundreds of members which have not sent out a minister or missionary in a score of years. Yet they are demanding the best for themselves. Churches which are not making possible a reciprocal exchange in this regard are parasites on the denominational life,

Second, we must carry our campaign for enlistment in Christian service back of the colleges into the churches and Sunday schools, and in some way change the very attitude of our Christian homes toward Christian service. The basic and deplorable fact is that many of our most active Christian people do not want their children to enter into definite Christian service either at home or abroad.

### What Reply Has the Ministry to Give?

**D**O ministers as a class "know where the sharp edge of Christianity is?" inquires Prof. George A. Coe in the Journal of Religion. And for a specific test among a number of others, but considered by him as a key test at the present time, he sets forth this challenge:

"Is a system in which one works for wages and another for profits fundamentally Christian, anti-Christian or neutral? Are its motives Christian? What is the effect upon character of the repeated exercise of its motives? What is the actual outcome as respects the relation of man to man? Here we are concerned with the meaning and value of life. Our question leads straight back to Jesus and straight forward to any vision that we dare indulge concerning the coming of the kingdom of God. It is the great parting of the ways for the Christian ethics of society. The ministry must take upon this question an open stand that is definitely Christian or lose its soul. We have needed guidance on this point—O how sorely!—for years . . . . And the Christian ministry is looking on."

Now there are just two possible ways in which the Christian ministry can meet that challenge and save its soul. One is to deny that it has any concern with the fundamental ethics of the existing industrial system and to justify that denial on the deepest religious and ethical grounds. The other is to accept the moral responsibility for a decision on the issue as stated, and to say openly what that decision is.

\* \* \*

Slowly the way seems to be opening over which the nations can find relief from the burden of vast armaments. An international agreement by which armies and navies should be greatly lessened would not only lift the tax-payer's load, but remove a portion of the temptation to fight which occasionally besets the best of nations. No issue can more properly be espoused by the churches. There is in sight no more practical move in the direction of peace. The churches led in the successful move for prohibition. Shall they not also lead in the campaign against war as a method of settling international disputes? The method of the brute has had its day; now set the stage for something else.

\* \* \*

On an annual memorial day, the nation remembers the men who in its behalf have fought a good fight. Might not the churches profitably observe an annual day of remembrance for the men and the women whom they have sent forth into Christian work, whether into the pastorate or into some form of home or foreign mission work? Morale is built up by such methods. Honor the men and the women who have enlisted and fought and new recruits will be forthcoming.



## Seeing India Through a Missionary's Eyes

*The gentleman who kindly consented at the request of the editors of THE BAPTIST to give for the benefit of its readers the following written interview, is a Baptist missionary at Thongze, Burma, at home on furlough.*

BY J. T. LATTA

**QUESTION.**—*What evangelistic opportunity does educational work afford?*

**ANSWER.**—It is hard to overestimate the effect of an hour a day with the Bible on boys and girls say from the Kindergarten or the first grade on up through the high school and college and perhaps a year or two in the normal school after that. They have a knowledge and command of the Bible such as few of us here in this Christian land of ours ever get. This teaching is done by teachers who have had this very training themselves, for our mission schools have always laid great emphasis on Bible study. Whatever other course may be dropped or left out, there is always the Bible period. The training thus afforded is better than that afforded our own children here in America. The Bible course is graded. A great deal of study has been given by our missionaries to outlining the course taught. Similar courses are taught in all our schools.

Each morning at Chapel a short helpful service is held and of course attendance is compulsory. A portion of Scripture is read or quite as often repeated by the whole school in concert, for it is wonderful how much of the Scriptures they have stored away in their minds. Then after prayer, led by one of the teachers or the missionary, there is usually a short, pointed address or sermonette.

Our schools give us a double advantage in the homes. The children of the East are just like the children of the West by nature. All that they learn or hear at school is repeated in the home. The Christian hymns that they learn at school they sing at home, and they repeat the Scripture verses. Scores of Sunday-school picture cards adorn the walls of the non-Christian homes and the little boys and girls can tell the stories of the pictures on them. Then the child makes a point of contact and we are welcome in these homes because one or more of the children are in our school. I have never yet been refused the privilege of holding an evangelistic meeting in front of the home of any of our school children. The privilege of the

house is ours of course, and we generally avail ourselves of the front veranda to sit upon, but after we sing the first song the house would not hold the crowd. When we ask this privilege it generally means that the householder will sweep his yard and get mats from his neighbors and be prepared to receive us with a hospitality that would put to shame our reception under similar circumstances in most homes in the U. S. A.

Then our schools are training evangelists for the direct evangelistic work. An hour a day with the Bible while in school gives them a body of Christian truth that makes them very acceptable preachers. It is very easy for the pastors to get away to the jungle churches for a Sunday. Nearly any one of the teachers in the school will gladly fill the pulpit and do it acceptably, sometimes more so than the pastor himself. The recent evangelistic meetings in our mission schools in Burma were carried on largely by the head masters of the different schools helping each other using the period usually devoted to Bible study. Choirs from the schools and brass bands where we have them make large contributions to the evangelistic work. At the recent shake-up in Mandalay when we had the All-Burma Convention there, the school boys' choirs and the brass band did their part and did it well in making the street meetings a success. Sixty schools boys who had walked three hundred miles from the hills of the Kentung region had their part in attacking this great stronghold of Buddhism. Some of our best evangelists have come directly from our mission schools. Mr. Young could never have done the work that he did among the wild tribes of the northern part of Burma without the men trained in our mission schools of Lower Burma.

**QUESTION.**—*Do medical missions have any significance for the United States?*

**ANSWER.**—"Flu" started over in Asia, perhaps in the Bramapootra valley and encircled the globe in three years, killing more people than fell in the world war. Perhaps ten

physicians over yonder where it started would have been worth as many thousand in the U. S. A. in stamping it out. Means of rapid transit the world over have made travel so easy and extensive that to have a breeding place of disease anywhere in the world is like living in a house in which there is a disinfected room in which smallpox has been. The Ministry of Health in its report in London for the years 1918 and 1919 said, "Until a universal improvement in the standard of comfort and the conditions of life is secured there will be no prospect of actively mitigating the incidence of the deadly disease ('Flu.')." The medical problem of the East is a religious problem. Diseases are caused by evil spirits, according to their beliefs, and houses, ships, etc. are "disinfected" by beating "tom-toms" in them and by firing off fire crackers inside them and in their vicinity. Generation after generation live in one- or two-roomed houses. Germs are unknown to them, of course, but they use the same name to designate them, (after they are told about them,) that they do for vermin, a thing with which they are very well acquainted. Mud walls, mud floors, thatch or tile roofed, and all of them germ infested.

Asiatic cholera is a filth disease and will be a menace till the world is cleaned up. If you could see some of the filthy puddles from which the water supply of some of the villages is taken you would not wonder at the prevalence of the disease. When Rangoon put in a city water system with clear, sparkling water from Hlaga Lake, some of the Indian coolies said it was "No good! It doesn't have any taste."

Bubonic plague, a disease caused by the bite of the rat flea, has to be tackled both as a religious as well as a medical problem. When the religious leaders of a community petition government to cease killing rats because it conflicts with their religious beliefs in spite of the fact that the very existence of rodents jeopardize human life, you can easily see the religious significance.

Medical missions have a financial significance to the United States,



too. Health makes wealth. In the last ten years 5,000,000 people have died of plague and the producers and consumers of the world have been reduced to a state about as large as Ohio.

*QUESTION:—What proportion of the students become Christians?*

*ANSWER:—*That is difficult to answer in any but an approximate way, since there are no statistics gathered on the subject. Practically all of the pupils from Christian homes become Christians before they leave the high schools. Many from other homes want to make a profession of belief in Christ and some do so in spite of parental opposition, preferring to suffer persecution for the Master's sake. However, I think it is getting to be easier to get parental consent now than formerly. When they get out of school and have homes of their own they sometimes come out strong for the Lord. Considering the amount of effort, I think there is no line of effort that bears so rich a result.

*QUESTION:—Do the students who become Christian remain steadfast when back in their own environment?*

*ANSWER:—*For the most part, they do. Those that do are not the exceptions that prove the rule. I have never yet been in a village in which there was a Christian that his neighbors did not know it. Some of our most fervent workers have been those persecuted by their kinsfolks when they came out as Christians. That, of course, is to be expected. In all Eastern lands being a Christian is a worth while job and folks know when they believe. "Rice Christians" are as scarce there as they are here, only more so perhaps. Generally when a pupil is converted in our school he goes back to his village and starts something. They are real Christians and act like it.

*QUESTION:—What are the results of Christian education on the ancient beliefs of the East?*

*ANSWER:—*With reference to Buddhism and animism, I may speak with first-hand observation. What is true of them is true in general with reference to other religions. Of course I emphasize the word "Christian," for the Christian teaching is a very vital part of our mission educational system.

Of course, animism succumbs at once. There is no place in the mind of an educated man for the simplest forms of animism. They want to

be rid of it. It consists of devil worship and they worship them only to appease them. So when they get a chance, they would be glad to give it all up when they have hopes of something better. That is the reason that Christianity has spread so rapidly among animists and has met with more resistance from more developed religions.

So far as Buddhism is concerned, the Biblical and scientific story of the creation upsets their own theory that the world came of itself just like grass comes up of itself in the jungle after cultivation stops. Their story of the world just happening to be is a pretty big story for a man to swallow after he begins to think. In the material world as they know it, the science of geology knocks the bottom out of it; and the science of astronomy knocks the top off, and modern geography knocks the sides out. So there is not much left. If in the study of geography we should find no such places as Palestine, Jerusalem or Egypt it would have some effect on us. In the Buddhist world Mount Myinmyo is at the center of the universe and is hundreds of miles high. When no such place is found and other places quite as important are not on the map, Buddhist geography has had a setback to say the least.

Young Men's Buddhist Associations are organized patterned after our Y. M. C. A. Mission societies are organized to distribute tracts, and mission methods are being copied. While Buddhism teaches that it is wrong to teach girls, yet the Y. M. B. A. is going in strong for organizing girls' schools, thus going the opposite direction from their own teaching.

*QUESTION:—What are the causes of the social and political unrest of India?*

*ANSWER:—*One cannot be very dogmatic here, for a good many things have happened in the East within the last twenty-five years that have contributed. However, there are three outstanding causes:

First—for more than a hundred years a beneficent government has been teaching the people the rudiments of self-government and have shown them some of the helpful things that a government can do. They have established free hospitals in a few centres, a work which the government is extending as fast as possible. Government has established schools, colleges and universities, and has built roads, canals and railways. Of course, the people

have seen that these things are good and naturally want them faster than they can be given them. It takes money to do this and you can't tax people very much when they only get from eight to sixteen cents per day for labor. The people want immediate free schools, but that is impossible. There are not enough teachers to teach the teachers that will be needed even for next generation to say nothing of those who need to be educated for merchants, clerks, doctors, lawyers, etc. If every one who can read were turned into a teacher overnight there would be only enough teachers, and many of these classified as literate can only spell out words. All the presses in India running day and night could not turn out books enough. Remember India has three times the population of the U. S. A.

Second—For more than a hundred years missionaries have been preaching the Gospel in India with its "truth that makes men free." The Gospel places the same value on every soul, a thing which naturally makes India with her grades of caste from the Brahmins down to the outcasts sit up and think things over. The demonstration to the higher castes of what Christianity will do for outcasts or "untouchables" makes them wonder at the power of such a religion. Our churches have demonstrated that Eastern folks take to democracy as well as westerners. Missionaries have shown to them their possibilities, and like peoples in other lands besides India they want to reach these possibilities through political reform rather than through the transforming power of Jesus.

Third—The great world war had a great effect on the people. The villages of India receive no daily papers, no weekly paper, no monthly papers, no papers at all, and if they did few if any could read them. The news they get is from mouth to mouth and most of the villagers live and die without knowing anything of the great outside world. They live on village gossip so far as news is concerned. But about a million and a quarter of the young men largely from the villages volunteered and went to the front and saw something of the outside world. Now they are back home in those villages and are telling the villagers night after night as they sit around talking together about the things they saw and heard. When several of them get together it makes interesting listening to those who stayed at home. These young men want In-





MONO INDIAN CHRISTIANS AT LUNCH



COUNCIL OF MONO CHRISTIAN LEADERS

## Monos in the Movies

**R**ECENTLY a moving picture in four reels was made of Baptist work among the Mono Indians. Here is what Drs. C. L. White and L. C. Barnes have to say about it:

### Dr. C. L. White Tells How it Was Done

"Secretary Barnes has made special studies of our Indian work in Northern California, and after examination of the allotments made to our Society by the Home Missions Council of three counties in that Convention, in addition to the two where our Society has been at work for some time, recommended the enlargement of our work among the Mono tribe to cover two additional counties. In his judgment the other county allotted to us by the Home Missions Council would best be taken care of by another denomina-

tion which is already at work there. Mr. Coe Hayne accompanied him in these studies and assembled the Indians for the preparation of the first moving-picture production, the expense of which is borne by the General Board of Promotion, which will by this means stimulate interest in Home Mission work. The scenario depicts the missionary history of the Mono Indians and portrays its beginnings and rapid growth, showing the spiritual fruitage of the work, while visualizing the steps by which the educational, industrial and community life of the Indians has been transformed by the gospel."

### Dr. L. C. Barnes

"In California a prolonged glimpse of the wonderful evangelizing and social work of Mr. Brendel and the missionaries of the Woman's So-

ciety, has been caught on moving films, through the genius, energy and tact of our literary artist in missions, Mr. Coe Hayne. No actors were employed. The actual missionaries with their converts were caught on the wing, so to speak. It is probably the only extended Indian mission picture story of the sort in existence. The beauty of it is that the reality far transcends in romantic elements anything that can be portrayed by mere films."

This picture is owned and will be distributed by the General Board of Promotion of the Northern Baptist Convention. It has been viewed by the various boards and passed. The initial exhibition of the picture was in the Baptist Temple, Dr. Russell Conwell, pastor. It is now available to pastors and others who desire to use it.

dia to become like other countries. They thought that India was one of the leading countries in the world but they have found out that she is one of the most backward.

Then of course, there has been a great deal of propaganda. Some of it was informing and some was not. Some of it was mis-informing, but most of it was mal-informing.

**QUESTION:**—In your opinion, do the masses of the people favor the British government?

**ANSWER:**—Yes! Decidedly so. I have never yet heard of any complaints from the masses about any injustice put upon them by the British government, but the complaints have been against the petty native officers, and their hope of redress is to take the complaint to the British officer who will see that they get re-

lief and justice. The most ignorant man in the jungle thinks if he can just get his case up to the "white face," the British officer, he will get justice without having to buy it. The voice of the politician in India is decidedly not the voice of the masses. They are mostly propagandists. Some are backed by Russia, some by Germany, some by Irish Republicans, and some are just Indian dreamers that will not look all the facts in the face. None of them have the good of the masses at heart. Their caste system will not allow them to care for the outcasts or "untouchables." Justice would be a thing of the past if the British government should step out. It is a matter of history that the 30,000 Mohammedans of the northwestern part of India who were persuaded by the agitation of Ghandi and the Ali

brothers to sell their property and move *en masse* to the Mohammedan land of Afganistan "as a protest against the treatment of Turkey at the Peace Conference," were robbed, cheated and in some cases murdered by their Mohammedan brethren, and some of the more stalwart were forced into the Amir's army. Some of them were fortunate to get back into India, and now the British government, not the followers of Ghandi and the Ali brothers, is trying to settle them back in their old homes. If they so treat their co-religionists what would they not do to those of other religions? If the British government should go, there would be war between the Hindus and Mohammedans within a year, to say nothing of the other internecine wars that would arise, and the masses know it.



## Ministerial Student Aid—Inter-State

*Tragedies undreamed haunt college halls and the hungry souls of our young people.—Lives of our best are thwarted and dwarfed.—Endow human spirits.*

BY F. G. BOUGHTON

**D**URING our recent years of improved organization and efficiency in Baptist work the item of financial assistance to missionary and other ministerial students has seldom been mentioned. No reference was made to it in The Survey, and it was apparently forgotten in the original apportionment of the \$100,000,000 fund, so that the few existing state education societies faced the loss of all new income for student aid for four years unless they should violate the New World Movement budget plan forbidding separate appeals for beneficence. This crisis was met in certain instances by a gracious readjustment of state convention budgets; but even so the provision remained inadequate and the situation precarious.

### There is no National Provision

Thus far no national provision has been made for this increasingly important object except by certain mission boards for their "training schools"; only five state groups (receiving offerings from eleven states) support education societies to assist college men and women; two other states aid theological students; and, so far as the writer can ascertain, about twenty states in the Northern Baptist Convention area make no provision whatever. Yet in every section of this territory Baptist institutions are endeavoring to train our future leaders, most of whom experience financial difficulties of a very serious nature. A record of these struggles would fill many volumes of unusual interest, and would include more tragedies than the average Baptist layman ever dreams of. Hundreds of consecrated men and women have seen their life purposes thwarted by lack of funds; and the story would point out serious losses in the work of the kingdom, because of the totally inadequate preparation of many men who have been coaxed into church leadership and prematurely ordained by the denomination.

I am conscious of the objections raised by some against "pauperizing" and "killing the self-respect" of such students, and in many specific instances I agree cordially with such protests, but the limits of this article forbid a general discussion of the

point. Permit me to assume the correctness of the principle of carefully administered aid for missionary and ministerial students. No American citizen questions the policy in connection with public school pupils or with men at West Point and Annapolis. And nobody seems to consider that students in engineering or law or agriculture are "pauperized" by the university endowments which always pay from two-thirds to three-fourths of the entire cost of higher education. Surely the church of Christ is a loser when it does not provide financial encouragement for the worthy training of its leaders. And when the cause is properly presented it easily secures a good hearing and a cordial response; the idea contains a popular appeal.

The life service leagues of the B. Y. P. U. A. are presenting us an increasing number of boys and girls to be trained for Baptist leadership. What methods of support shall we encourage for them? Gifts of individual friends and home churches or associations of churches already figure more largely in this sort of enterprise than is generally known, and probably never ought to be discarded, largely because of the advantage secured by the close personal touch between the student and the interested donor. But hundreds of unknown, but exceedingly worthy, cases would never be cared for by this method. A young man might willingly appeal to a public fund who would hesitate to request or even accept aid from personal friends.

### Presbyterians far Ahead of Us

Would it be well for us to supplement such individual gifts by the multiplication of state societies until the territory of each Baptist institution is cared for? This also has some of the power of the distinctively local appeal, and even the most experienced givers never become entirely independent of this influence. So far as I know (and I shall welcome any corrections needed) there is only one such state society west of the Ohio in all our Northern Baptist territory, and one state further east has none. But to complicate the denominational machinery by adding other state organizations is

a serious proposal; and I doubt whether the colleges most concerned would endorse such a move, however much their student bodies need the help that would be thus afforded.

The Presbyterian church of the U. S. A. has for many years rendered such assistance through the work of its general board of education, with headquarters in New York. Indeed, in recent years this board helps any Presbyterian young person who may be recommended by a church session, whether he is preparing for the ministry or not, last year assisting 548 ministerial students and 302 others, making a grand total of 850. Perhaps our denomination is not ready to "go all the way" in such a plan, although we have found it to our great advantage in the last decade to follow several features of the longer established educational enterprise of the Presbyterians. Certainly in the face of the tremendous demand for an adequate leadership, we Baptists are compelled to have a denominational conscience regarding the aid of students in dozens of institutions not now cared for. The territory concerned is so extended that the situation would seem to demand a national solution.

### Seventy from Many States

The same query is raised by the congested condition in some sections where state societies are operating. Let me illustrate by reference to the Ohio Baptist Education Society with which I am most familiar. Of course all the funds are contributed by Ohio Baptists, but the *seventy* beneficiaries now on our appropriation list come from Ohio, Pennsylvania, West Virginia, New York, Michigan, Indiana, Massachusetts, Canada, Colorado, New Hampshire, Illinois, Wisconsin, Nebraska, Washington, California and Japan.

Two considerations are presented in a state containing a college student body from so extended an area. One arises from the abnormally heavy pressure now imposed upon the Baptists of the one state. The Ohio society has a happy working arrangement with similar societies in Pennsylvania, West Virginia, New Jersey, and New England for the assistance of students from their respective sections; but even in those



cases the other state does not pay the entire amount guaranteed to each Denison student, the balance being made up by the Ohio society. Moreover, from the list of seventy beneficiaries more than twenty men and cases the other state does not pay woman come from states with no such society, and these receive our full appropriations. Should not such an unequal load be more widely distributed? And with the improved division of the load and the extension of the appropriations to our colleges, academies, and seminaries in every state, will there not be a better distribution of students? Other things being equal, such a balancing of student attendance would eventually have a wholesome effect upon all the institutions.

Another factor involved, but which would seem at first to bear against the proposal, is that a national society might hesitate to award to one college as large an apportionment as had been possible under the former system; and this might be true even though the Baptists of that state were still giving as generously to Christian education as before. My own impression is, however, that the necessary mental adjustment to meet such a contingency would come as

speedily as has already come our bolder attitude toward large figures in all other missionary enterprises.

The present lack of uniformity in practice among the few state societies also suggests the eventual need of a national plan. Two states assist theological students only; two or more do not help college freshmen or academy students; there is no uniformity as to the aid of women students; one state helps pastoral and medical missionaries but not those training for educational missions; and no two states are alike in the amounts offered in similar conditions, notwithstanding the conference which was held in New York City in June, 1919.

### What Plan Will Work

Once we have agreed upon a national policy there remains the question of the most effective mode of operation. Shall the Northern Baptist Education Board conduct a special department for student aid, or shall a new society be established correlative with our great missionary societies with some such name as the Northern Baptist Student Aid Society? The Presbyterians greatly prefer the first mentioned plan. Whichever should be adopted, the

board or the society could operate from a central office, possibly in New York, having each application for aid endorsed by both the home church of the student and a local committee in his college or academy after personal investigation and conference. Each semester, reports of the conduct and life purpose and class-room work could be secured by the central office from the local committee in cooperation with the administrative officers of the school. The latter could conduct their field work as at present for a continuous stream of selected men and women consecrated to the Lord's work. Many readjustments would of course be needed along the way, but none of the necessary changes appear to the writer to be formidable. The "overhead expense" would be immensely less than with separate state organizations, and would be many times counterbalanced by the increased offerings for student aid from the entire country and by the great service rendered to the present seriously neglected sections of our field. The writer hopes that the topic is of enough interest to call forth a thorough discussion of the general proposal, together with recommendations as to the most adequate method.

## Arrested for Preaching the Gospel

*Songs of the King created a stir in a Mohammedan court.—Guns, police, arrest, give place to preaching from an enemy's palace.—The king invites a return date.*

BY G. M. BOGGS

ONE night while on a preaching tour in the villages of central Southern India, we entered the capital city of one of the numerous kings of India. It was about eight o'clock and already dark. We carried lanterns and as we walked through the main street of the town attended by half a dozen Telugu evangelists, we were singing in Telugu, "We are soldiers fighting for Christ the King."

We were near the middle of the town, suddenly two policemen carrying rifles, with bayonets fixed, appeared out of the darkness and calling us to halt, said, "Come along with us." We had no alternative and therefore went, knowing that we were under arrest.

We were taken immediately into the presence of the king who was a Mohammedan. He was very angry and he wanted us to know it. He asked us our names, and about our business, our tents, our headquarters,

and the proposed length of our stay in his dominions. His secretary, sitting alongside of him, hurriedly wrote down all the questions that the king asked and our answers to them. The king evidently took us for rebels and hence his resentment at our claim to be soldiers of another King.

When he had finished catechising us, I saw that the king's face was changed. Amusement and scorn had supplanted his anger as he began to realize how harmless we really were. So I asked him if we might go ahead on the business for which we had come, and preach to the people. He gave his permission but with the reservation that only I would be allowed to preach.

Instantly there flashed across my mind the thought that I was not there to entertain this king but that I must preach the Gospel of Jesus Christ to him and to the great crowds that had gathered in front

of the king's palace when the word got out that two white men were under arrest. I must set his sins and theirs before them all and show them their need of a Saviour. Yet, if possible, he must not be angered. I had no time to think out a sermon adapted to the occasion but had to begin speaking immediately. As I proceeded there came to me new methods of showing this Mohammedan king and his people their sins and need of Jesus Christ.

After talking for about half an hour, I told the king that we had among our evangelists a pensioned captain, who after spending over thirty years in the Indian army had now spent about ten years in the employ of our mission as an evangelist. The king, forgetting his former word prohibiting the Telugu evangelists to preach, gave his permission for the captain to preach. The crowds remained for all the preaching.



When the captain finished, I told the king that we also had among our evangelists a pensioned sergeant from the Indian army. Real interest had now taken the place of the king's former animosity. Consequently the sergeant was given permission to take his place in the pulpit which was the front verandah of the king's palace. The crowds were down below. Other evangelists followed the sergeant. No one made any disturbance.

At the end of this long meeting

the king personally invited us to visit him again, at which time we were to talk together about Mohammedanism and Christianity. He was very friendly and cordial.

Since that night we have often thought that that most remarkable transformation of the Mohammedan king's mind from anger to friendliness and interest, even while he was being convicted of his own sins and those of his people, was a fulfillment of our Lord's own words when he

said, "Before governors and kings shall ye be brought for My sake, for a testimony to them and to the Gentiles. But when they deliver you up be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you."

The Holy Spirit did for us on the spur of the moment what would have been impossible for us to do with hours in which to prepare.

## Personal Testimonies of Stewardship

COLLECTED BY E. M. POTEAT

THERE is a Chinese widow in the capital of an interior province who has within the last twelve months come out of darkness into a marvelous light, out of the fetid atmosphere of her bed room where she lay smoking opium all day, into the clear atmosphere of heaven. She is rich. She has family connections in China that touch the famous figures of the last decade. Everybody knows of her. The story of her conversion will some day be told to the inspiration of thousands, but that is not the point of these paragraphs. She has a new attitude toward a fortune of perhaps two millions of dollars.

Sitting in the humble home of a missionary the other evening she said, "I know what it is to be rich, and to be miserable. I thought once that money bought freedom; it has made me its slave. I rise early and retire late in the discharge of the duties that my money demands of me. I thought I would be 'on top'—to use a quaint Chinese phrase, 'but I am on the bottom' (using another). I found a verse in the psalms recently which fits my case exactly". And here is what she quoted from Psalm 39:6-7. "Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them." (She is without heirs) "And now Lord what do I wait for? My hope is in Thee." Imagine that from such a woman! And then she quoted a passage which she had committed with the enthusiasm of a child: "Let this mind be in you which was also in Christ Jesus (Phil. 2:5)."

More than once she has said: "I shall not rest until my last cent is given away. Until then I can never feel that my heart is swept clean. And when it is all gone, I shall be happy to wear the coarse clothing

of the poor, and to eat the simple fare of the humble.

She isn't stopping at the tenth. Probably she has never heard of giving a tenth. She is proposing to make God her Steward for a large fortune. All the interest she asks is plain clothing and simple food from her executor. And are not the ravens fed, and the lilies clothed?

\* \* \*

My father made it a rule to give 10 per cent of his income for charitable purposes and kept an account on his ledger to carry it out. In my early business life I endeavored to live up to that standard, not always succeeding. With more success in later life, that percentage has been increased and for the last fifteen or more years my wife and I have seen that the amount of money that we gave away exceeded the amount of money that we spent on ourselves, including taxes. It is needless to say that our income has exceeded both these items during this period.

\* \* \*

The kind of stewardship I try to practice I learned from my father and mother. Their idea of stewardship was to consecrate everything they had to the use of others. My father was a Baptist preacher and my mother a preacher's wife with all that means of devotion and sacrifice. They gave time and all the means they had, sympathy, advice and affection to their community and friends. I used to wonder whether they had not given too much.

But I keep hearing from men and women whose lives they touched and ennobled and I realize that the legacy which they bequeathed is far greater than any money could possibly be.

I realized early that my father and mother could have done much more in some ways had they had money

and I resolved a good many years ago that if the Lord prospered me I would tithe my income. He did prosper me beyond any hopes of my young manhood and I have increased the percentage of my income given to Him from year to year. And always the Lord has blessed me, always—and far beyond my deserts, and beyond, I believe, the fair reward for my business ability.

And, finally, it is fun to give, the best fun I have, and I plan to develop the habit more as the years go by.

\* \* \*

Stewardship is extended to all else I possess as well as money. What I withheld became loss. What I relinquished He restored or gave me better (Prov. 11:24).

After what I supposed a life-long separation from friends and native land, these were given back to me. When the Lord called me, He knew where best I could serve the cause of the benighted, and the preparation necessary therefor. The place was in my own country. But instead of one country, He has given me all lands—for my prayer parish; and there has been verified to me the "hundredfold" of Mark 10:29,30.

For years, a number of these in mission work among strangers with no visible means of support. His supply not only met my needs but was sufficient to sustain a little work abroad.

Later there came a day when out of the heart of the earth poured forth a product of skilled labor that, in the hands of some of the Lord's own, near and dear to me and ever generous, has added many thousands of dollars to the Lord's treasury for the cause I love; and ties of human kinship have not been forgotten.

I do not set up my experience as a criterion for others. My Father knew my needs, and thus He led me.



# The Bulletin Board

## Gospel-Bearers to Mexico

The commencement exercises of the Baptist Seminary at Saltillo, Mexico were held April 29-30. The sermon for the students was delivered by Rev. A. B. Rudd, general missionary of the American Baptist Home Mission Society in Mexico. Of the nine students who graduated, six receive their appointments under the Northern board. Only words of the high-

## What the Wage Cut in Steel Means

The United States Steel Corporation has finally settled the question of wage reduction. A cut of approximately 20 per cent all along the line among the day workers will go into effect on May 16. The compensation of these men has averaged at the rate of \$5.06 a day for ten hours of work. Since all work beyond eight hours is called "overtime," this

revenge lay in the fact that owing to his great power he had safely encroached on some government land to pasture his cattle. The poor Christians had just received from the government possession of that land at the time we happened to camp at their village. The Ryot was going to teach all the Christians and their missionary a good lesson but God surrounded us with a wall of his own making. This second plan for attack was carried out not in the village but out on these disputed distant fields. The Christians resisted and about half a dozen were badly treated. There were some broken bones and two of them we thought would die. They all came in thirty miles to our new hospital for treatment. Dr. Stenger gave them, as a registered physician, a certificate describing their injuries. They filed a case for assault before the township magistrate. A counter case was filed before the sub-magistrate by the big Ryot, who managed to complicate the evidence to such a degree that the township magistrate fined him \$1,500 and the Christians \$1,000. The Christians immediately appealed to the district court and the fine on the big Ryot was confirmed but the fine on the Christians was repealed.

## Quakers Endorse Their College.

Earlham College, a Quaker institution in Indiana was formally charged with "teaching doctrines that contravene the authorized standards of the denomination, with denying the Biblical theory of creation, and with questioning some of the fundamentals of the Christian religion." A committee appointed by the Indiana and Western yearly meetings investigated and reported as follows:

"Earlham college, as a standard educational institution, cannot be rightly expected to suppress the facts of science, or the theories of science, commonly held by Christian educators. Neither can it reply satisfactorily to the honest questionings of the masses of young men and women who come to the institution for instruction, by saying that the scientific course is not a course in theology and does not have to account for theological interpretation. Both the theology and the science must be taught in agreement, or the teachings are bound to produce doubt and infidelity, and no church can afford to adhere to interpretations of theological doctrines that are plainly inconsistent with the known facts of science. Real science and real Christianity do not disagree, for God is the author of both of them. Our interpretations of both have to be revised sometimes in the face of the actual experiences of human life."



GRADUATING CLASS, BAPTIST SEMINARY, SALTILLO, MEXICO

est commendation are heard concerning the work of Pres. Alejandro Trevino, whose first year as head of this school, which is conducted in cooperation with the Southern board, is just drawing to a close.

## Nothing's New to China

Young women who insist upon tacking their maiden name over that of their husband's on the front door bell, are not as modern as they think. For centuries in China a woman has had the choice of keeping her maiden name after marriage. Even her husband often adopts the habit. "Only friends made after marriage usually call a woman by her new name," writes Miss Elizabeth Durfee, Y. W. C. A. Secretary in Nanking, China. "Her maiden name is used by her friends who knew her before marriage. Our Chinese teacher always calls his wife Miss Chang."

wage reduced to the basis of an eight-hour day would be but \$3.68. The cut leaves the average at \$4.05 a day, or, on an eight-hour basis, \$2.95 a day. That is to say, at the new wage rate the day workers are actually paid \$4.05 a day when they work ten hours, but if they worked but eight hours at the same rate of pay they would get only \$2.95. On the latter basis their weekly earning would be \$17.70.—Fed. Council Bulletin.

## How the "Massacre" Came Out.

Rev. J. M. Baker, Baptist missionary at Ongole, India, writes in relation to our bulletin Feb. 19 headed "A Thwarted Plan of Massacre":

Later in the year there was an actual attack on those village Christians by the big Ryot or landlord and his hired followers. This big landlord simply had to get it out of his system. The reason this landlord was angry and sought





# The Devotional Life



## The Secret of Christian Living and Christian Giving

By A. H. C. MORSE

*"But first they gave their own selves to the Lord."—II Cor. 8:5.*

REFERENCE is made to the Macedonian Christians. They had done a beautiful thing in their gifts to the suffering saints in Jerusalem, and this is how the apostle accounts for it. They were bounteous in their gifts to the poor at Jerusalem, but there was something back of that. That was only a fruit, but the root was in this,—that they had first given their own selves to the Lord. And that is the proper order in Christian experience. It is the secret both of Christian living and Christian giving.

It is the secret of Christian living. It accounts also for the difference between two people who both profess to be Christians; and even for the differences of experience in the same person at two separate periods in his own life. There was John Wesley for instance. In 1724 he came to this country as a missionary. He was fresh from Oxford University; but notwithstanding his brilliant gifts and liberal education he was unable to stir a single village, and his mission was an utter failure. But in 1739 everything had changed, and when he spoke he was heard on two continents. And the reason for this change is found in the fact that, in the interval, he had encountered a new experience; he had come under the influence of some Moravian brethren, and had learned the secret of Christian living; that is to say, he had started all over again, by first giving himself to the Lord.

The same thing took place in the life of the late J. Wilbur Chapman. He was always a charming spirit, and upon graduation from college his natural gifts secured him a delightful pastorate in Albany, N. Y.; but nothing special took place in his work. But one day Dwight L. Moody sat in his congregation, and heard him preach. And at the close of the service he spoke with the preacher, and said, "Mr. Chapman you haven't got it. Your preaching is empty and wrong." And Dr. Chapman did not like it. He was a university man, and Mr. Moody had never had such privileges. But he took it to heart, and talked it over with the Lord, and made a new consecration, and started aright: and few men have ever been more greatly used in the kingdom. He went through this land with a great gospel; and then he went round the world, everywhere telling about Jesus; and everywhere the people were moved.

And this experience is not for preachers alone, but for all Christian people. It is the gateway to usefulness and power. And the Christian life that doesn't attain

to this is only another illustration of "arrested development," as the scientific man would say. It is a matter of consecration.

And in the first place, this consecration must be voluntary; that is, uninfluenced by extraneous conditions. It is taken, not because others are doing so, but because one feels that his life is not what it ought to be; that in his home he is impatient; in his business, overgreedy; and in his friendship, insincere; that none of these things can he overcome of himself, and so he turns to the Lord. That is the beginning of Christian living. It is like a new birth.

And, in the next place, this action of the soul must be entirely unselfish; that is to say, it must be from no ulterior purpose. I think I can illustrate what I mean. Some years ago a great meeting was in progress in an Eastern city, and to it there came a preacher from a distant part of the state. He seemed very eager. He said "I have come to these meetings, for I need them. I have lost my power. I used to be a soul-winner, and in those days my church was crowded, and the people were moved, and when I gave the invitation they came forward in confession of Christ. But now it is different, and I'm here seeking for power." And when he said these things every one felt he was on the road to victory. But he spoke too much. He proceeded to say, "My people have detected that my power is gone; and it is a matter of recovering it, or leaving that pulpit and I just must have it." His desire was not unselfish, and he went back without the coveted power.

And Christian people may all have this power, but they may not all have the

same circumstances. And that's where we sometimes make our mistakes. Experience is internal, while circumstances are external. One can give himself to the Lord; and then he must take the appointment of such circumstances as the Lord may choose. There are two men mentioned in the Bible as equally filled with the Spirit, but their circumstances were entirely different. The one was Peter. He was unlettered and uncultured, and at one time also profane. But he gave himself to the Lord, and then came to a place where he stood before the multitudes and flung out the invitation, and three thousand came crowding into the kingdom. The other was Stephen. He was a man of good repute from the start, and was also filled with the spirit. But when he stood up to preach, he was set upon by the people, and stoned to death. So I say that one's consecration to the Lord must be so unselfish that it will accept either place,—the circumstances of Peter or of Stephen, as the Lord may appoint. He must say to the Lord, "Fill me with the Spirit, and then do with me as thou wilt." That's what I mean by a consecration that is unselfish.

In the third place this consecration must be irrevocable; that is to say, when one has given himself to the Lord he must not try to take it back. That's what we often attempt. We are like little children. I've seen them toddle across the room and place their most precious toys in the lap of their parents and say, "These are for you," and then in a little time return and take them all back. And I've seen Christian people do that: have seen them enter the service of the Lord, and then give it up; enter the ministry, and then lay it aside; go to the missionary fields, and then abandon their calling. But consecration, to be of any worth, must be irrevocable. The promises of the Lord to us are without repentance; and so must be our promises to him.

And, in the fourth place, when one yields himself to the Lord, the consecration must be complete; nothing at all must be withheld. Maybe I can illustrate this. I heard of a doctor one time who was called to a home where scarlet fever prevailed. One child succumbed, and before he would be buried, the second died, and also the third. Only one child remained. The parents were heart-broken, but they lavished their love on the child that remained; and when the fever subsided, they had the house fumigated, all but one room, which was only a store room, and they thought that unnecessary. And the mother took her child to the White Mountains for the summer, and forgot about the fever, except for the leaden heart she continued to carry. In the au-

(Continued on page 578)

## Our Prayer

By ALICE PARMELEE CURTISS

OUR Yesterdays, dear Lord, forgive,  
And blot them out, we pray.  
How could we fail so utterly  
To live a worthy day  
When Thou wast standing by, in love,  
To show us just the way?

New courage comes with morning light,  
And so, we ask for grace  
To make Today, in thought and deed,  
Fit for Thy dwelling place,  
And may the night bring joy and rest,  
Content in Thine embrace.

For each Tomorrow as it comes  
We know Thou wilt provide,  
And so we leave them all with Thee  
And pray, whate'er betide,  
Thy power may make our faith more  
bright  
And keep us near Thy side.





# Religious Education



## International Uniform Lesson for June 19

MAKING THE SOCIAL ORDER CHRISTIAN

Luke 4:16-21, Matt. 23:34-40

Golden Text: Matt. 23:40.

By JOHN A. EARL

### The Lesson Text

The lesson text introduces us to the opening and closing of the ministry of Jesus. The program of Jesus announced in Nazareth when he began his public service remained unchanged when he stood on the threshold of his sacrificial death. His program was social rather than ecclesiastical in the sense in which the word ecclesiastical has come to be used. It had to do with physical health, not with priestly ordination; with the liberty of human souls, not the legal requirements of an ecclesiastical system; with what has come to be known as charities, not ritual. Jesus came according to his own statement to salvage society, and the test of the final judgment according to Jesus is the continuation of the ministry of Jesus by his followers.

### The Lesson Taught

What is the social order? What would the social order be if it were made Christian? How can the social order be made Christian? These three questions are worthy of serious thought and investigation.

### The Social Order

The social order is a modern term coined to make current the idea usually conveyed by the word, society. Society may mean several things; but the term, social order, is unambiguous. It stands for the manner in which people live and love, work and worship. All that we have been studying by means of the Sunday school lessons for the past three months is included in the social order: health, work, poverty, wealth, education, recreation, cooperation, family life and national government. There has always been a social order since men began to live together. To be sure, the social order has made progress with the progress of civilization until today social relationships are closely articulated. What Paul the Apostle claimed for the church in its unity when he called it a body may now be claimed for society. Society is not yet the body of Christ, but it is as much of an organism as the human body. There are many people still so belated as to regard society merely as an organization which may be tinkered with at will as one would tinker with an automobile. Out of this error have grown some grievous mistakes in the handling of reforms. Industrial reformation, for example, can never proceed successfully on the proposition that the social order is a machine. The social

order is simply the human organism multiplied, classified and articulated. Society when it functions with any appreciable integrity is only a composite personality. Of course the social order has to do with things like transportation, communication, manufacturing, selling, the machinery of government, etc., but the social order is not primarily these things. It is the interaction of the persons by whom and for whom these things were created and maintained.

### A Christian Social Order

The present social order is only Christian in spots, because all the persons who constitute the social order are not yet Christians. We cannot have Christian commerce until at least a majority of the men who give character to commerce are Christians in the real sense of the word. This rule applies to all the activities of the social order whether they be secular or religious. A religious institution of the social order is not Christian because it happens to use a Christian terminology or to practice Christian symbolism revealed by our Lord in the Gospels. According to the principals of the lesson text a Christian social order cannot dodge the question of bread and butter. All economic problems can be reduced to the simple question of bread and butter. Call it the "full dinner pail" as was the fashion years ago, or a "living wage" as is the custom today, it all comes back to the eternal question of making an honest and adequate living. "I was hungry and ye gave me a chance to earn a living for myself and family," is the modern free translation of the words found in our lesson. "I was a stranger and ye took me in," has been lifted from the domestic hospitality of an individualistic age to the international hospitality of a social and industrial age which witnesses millions of immigrants seeking the advantages of a new country like the U. S. A., or Canada, or Mexico, or Australia.

### Making the Social Order Christian

The whole spirit and language of our Lord in Matthew 25 must be interpreted in the light of modern conditions. When we have a Christian social order that really works there will be no poverty in the world and no swollen fortunes. There will always be inequalities in society, but never any justice. Commercialized vice will no longer be tolerated. Ignorance and superstition will be completely driven away by the diffused light of popular education. Selfishness, the tap root of all sin, will be destroyed, and sin itself in all its ugly immoralities and in all its refined forms will die. With sin dead, righteousness and peace, goodwill and brotherhood, and all that constitutes the kingdom of God will thrive.

There are two extreme views as to the method, viz., the premillennial method and

the no-millennial method. The first view holds to the speedy return of Christ in person as he went away from the Mount of Olives when he ascended, and at his return he will usher in the millennium by which the social order will become Christian suddenly and miraculously. The other view holds to the law of progress by slow and painful gradations bringing the human race finally to perfection in its social order. Jesus seems to have held a modified form of both views. He certainly taught that his kingdom would come by revolution and crisis, and that he himself would return in person. He also taught just as clearly that the kingdom of God cometh not by observation, but by the spiritual transformation of men and women; and that he himself is ever present with his obedient disciples. There is no contradiction here. Jesus was true to the method of history. All human progress in the past has come by way of both creation and destruction, evolution and revolution, slow construction and sudden crisis. This is also the order of nature, according to science.

The balanced way is to cherish the hope and patiently plod on, remembering that one day with the Lord is not twenty-four hours but a thousand years.

## The Order of Christian Yoke-Fellows

The Order of Christian Yokefellows is a comparatively new organization in the evangelical churches of this country, having its origin in the Tabernacle Baptist Church of Milwaukee, Wis., in 1917. The idea had its conception in the brain of the Rev. W. T. Dorward, pastor of that church, who realized as many other men of today, that there is a need in the present plan of the churches for such an organization, strictly masculine in its methods and activities, to be a channel for features of work beneficial alike to the denomination and community, and an organization with which the average man desires to be associated. Mr. Dorward is the supreme president of the order, which is rapidly expanding, particularly in the middle West.

The Order of Christian Yokefellows is interdenominational in its scope. The program is built up so that it may well engage the consideration and attention of all men eighteen years and over of any church and congregation, without disturbing any of the minor organizations or Sunday classes.

The local organizations are known as "Homes." The meetings are held monthly and are conducted somewhat along the lines of some of the older secret societies, with the working of certain degrees and other features of kindred nature. It has a tendency to be luring so far as the secrecy is concerned, to be uplifting in its presentation and to instill love of country and better citizenship.

Mr. H. A. Gaylord, Brockport, Monroe County, N. Y., has been appointed Supreme Deputy for the State of New York.





# The Chimney Corner



## Her Going Away Hat

### CHAPTER I.

ABOVE everything else, she was devoted.

She did things in the church that other people groaned over! Things for little children, story hours, etc.; World Wide Guild activities—if there was a play or pageant under way, look for *her* behind the scenes. She found enjoyment in doing these things, at least, up to a certain point; then she would wring her hands (or long to!) and wish that she could move without creaking. At this stage of the game her chief admiration in life was for a spider, that dauntless creature who could spin endless webs out of himself, yet be nothing worsted. "As for me," she would admit woefully, "I'm plain run dry!"

"Nonsense!" said the others blithely, and went their careful ways. So she kept on spinning webs. But ran dryer! "If that is possible!" she would whisper to her inner self, which had a bump of humor—so necessary for the best kind of church work, as you must have observed.

About this time, after three years of running mentally dryer and dryer, she became obsessed with the dream of summer conferences, capitalized in her own mind beyond the wildest advertisements of their directors. "For," said she to herself, "a summer conference is the kind of place where a run-dry person like me discovers new springs and comes home so brimful to overflowing that—" oh, that *anything* would be possible. And she painted fair pictures of her "anything."

But, save as she would, she never quite screwed her savings to the point of covering railroad fare, and registration, and a week's board. "I'm just generally no good," she sighed, "the pockets of my pocketbook are as empty as the pockets of my run-dry mind."

But never a word did she mention of her obsession to a single soul; for you can see for yourself that it would look as if she felt her past endeavors deserved such a shining crown. And she would have been the last person to suggest such a preposterous thing.

Luckily in every church there is a pastor,—or ought to be. And for every pastor, there is a pastor's wife,—or ought to be! And this particular pastor's wife appreciated every ounce of energy expended by this quiet young person; so *she* dreamed a dream one day. The longer she dreamed, the lovelier it seemed; but alas, like old Mother Hubbard she went to the church cupboard and—the cupboard was bare. Treasures do get that way in the best of church families.

"But this thing has got to be done! So we'll just have to make it highly compelling and deliciously secret," said she,

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

dove-like, but as wise as a serpent, nevertheless.

So that is the way the Hat came to be discussed. Anyone may talk of hats, of course, but for one bit of summer millinery this seemed to be receiving more than its share of gloating approval.

"What a perfectly *right* thing to do!" smiled several ladies who were not habitually such cheerful givers. But a hat—oh, any woman dotes on buying hats. Human nater! The mothers of children were approached, and for the future good (as well as past good) of these young lives they warm-heartedly took a share in the hat. Even the deacons dove into their Sunday trousers' pockets—never had they been known to pay for feminine headgear so willingly. Meanwhile knowing smiles and mysterious remarks ebbed and flowed around our unsuspecting Girl-Who-Did-Things.

### CHAPTER II.

The last event of her church duties before summer was a World Wide Guild meeting in June. Down deep in her run-dry mind she grumbled to a Blue Imp that all this program preparation of hers would probably prove quite useless, June being such a dwindling season. But—there was a crowd!

"Due to my rather awful poster," she decided ruefully, but contented with the apparent enthusiasm: the program went off of itself. But there was a climax to that meeting that she had nothing to do with, for having guided the happenings through the final hymn, beheld there entered one of her own Crusaders, disguised as a delivery boy, carrying a jaunty-looking hat-box with a monstrous tag.

Spellbound, hymn-book still in hand, she eyed this shining apparition advancing down the aisle straight toward her. Then, as the grinning messenger presented it to her, she saw that on the tag was her own name, also a very home-made rhyme which she read as one who had never read English words before:

"There is a good Lady so highly devoted  
That her beautiful constancy has been  
*noted,*

And the strangest part of said notes is  
that

They've looped themselves round her  
Going-Away Hat:

For while wearing *outside* this gay millinery

The *inside* of her head will grow more  
missionary—

Since the bits of green trimming which  
this lady sees

Are for tickets, and board bills, and conference fees!"

Well, words are words. And string is string. The words seemed to imply that if the string were loosened and the lid raised a hat would be there—the kind of hat known as a Going-Away Hat. Brides wear them on their wedding journeys, she said to herself, pretending to be calm; but actually there was not sufficient stiffening left in the ends of her fingers to do anything but fumble with the string.

The meeting noticed her obvious embarrassment, so it politely adjourned itself, and came swarming around her affectionately. Friendly hands removed the string and the lid, and there in all its glory lay the Going-Away Hat. Just a cheap little straw affair from the Five-and-Ten Cent Store it was, but glorified beyond belief by brilliant green loops and streamers, by rosettes and festoons of crinkly dollar bills. She held it in her two hands as if it were some sacred thing. All the pent-up desires of three years had crystallized in that gaudy bit of millinery! With a returning sense of humor she naively tried it on, and assured them of its perfect fit and huge becomingness. It was then that she saw in their own glad eyes that the joy was not exclusively *hers*: this was their happiest church occasion, too.

"Oh, I wish you could *all* come with me!" she cried, and vowed to bring so much back to these dear people that that "look" should always be in their eyes.

### CHAPTER III.

Have you ever been doing something for years and years, blindly going round in a deadly circle, pouring out your very soul to make the wheels whirr, never doubting there was a reason for all the labor, but sure also that there were better ways of circling? Then you can picture what went on inside that young woman's mind during her seven conference days. The very carwheels chanted a little tune in her ears as they rolled her nearer the journey's end: "Going to be filled—filled—going to be filled . . ."

And she was! *Filled* is the only word to express it. Such eye-openers in the way of new methods, such training in how to do the very simplest things effectively, such stimulating contact with other leaders—actually, someone else had been pegging at the same tasks as hers. Well, hereafter they would correspond, and cheer each other on! Such widening horizons, such gripping world appeals, such visions of her own church functioning fully. She grew positively a-tingle to be home at work once more. "I've had vision enough to last me years on years," she thought, "but next year there'll be somebody in a rut, or maybe some new



inexperienced soul, who should have a Going-Away Hat. I'll gladly give my share."

So all we need to add is that there's

no patent on this kind of Hat and no copyright on this story: indeed, we devotedly trust you will copy right away, yourself.

## The Young Reserves

### Bill Hob-Nobs with Some Kings

By "PEGGY"

ONE of the stupidest afternoons Bill ever spent turned out to be the jolliest,—all on account of Uncletim. For a boy in Bill's grade at school had broken his ankle playing baseball, and the entire team felt so sorry about it that they decided to go over to see him. Bill says boys evidently weren't made for "paying calls," for a more tongue-tied set of persons you never saw. They began well enough:

"Hello Ruddy," they each sang out as they filed into his room.

"Hello," beamed Ruddy, lying in bed and terribly impressed to see so many visitors at once.

"How's your ankle?" asked Sam.

"N. G.," groaned Ruddy.

"Does it hurt?" asked Peter.

"Uh-huh."

"Let's see the cast on it," said Bill.

So everybody examined the cast, but in five minutes they knew it by heart, and tried to think of something else to talk about. Then the dreadful silence fell, the long-drawn out kind that makes the goose-flesh prickle, and the clock-ticks sound like thunder. Not a new thing could they think of to tell Ruddy; poor boy! they had never seen him in bed before,—Bill says it hardly seemed like Ruddy, but some stranger, and you simply can't tell team secrets to unknown boys. Luckily Uncletim went strolling by the house just then, Bill gave an inspired whistle, and the next thing they knew Uncletim was up in the room, talking to everybody as if he were their own special uncle (instead of *ours*.) He soon noticed the peculiar strain they were all under: nine husky boys sitting around the wall of a bedroom feel very much out of place! "A little *action* is what they need," said Uncletim to himself, adding out loud: "How would you fellows like to play King's Court with Ruddy and me? New game, just the thing for someone with a broken ankle."

A continuous beam shone from mouth to mouth all around that tongue-tied circle. "Fine!" they grinned, although Bill, being a relative, ventured to make a protest: "Kings are awfully out of date just now," he laughed.

"Not this kind," Uncletim assured him, and explained that every boy was to choose some king and act it out for the others to guess. There was *action* enough then, goodness knows!

Uncletim offered to act the first one to show them how it went: he stood there trembling all over, with his knees quivering and his head wobbling. "What King am I?" he asked.

"Do it again?" they requested. So he quivered once more.

"I have it!" laughed Ruddy excitedly. "SHIA-KING!"

"You've guessed," said Uncletim. "it's your turn now."

"There isn't much I can act in bed," sighed Ruddy thoughtfully; then, a twinkle came in his eye, "I've got a fine one," he called out, "watch me!" So while they watched he calmly went to sleep before their eyes, snored in a magnificent manner, then suddenly opened his eyes and stretched himself. "What king am I?" he asked.

It has just occurred to me that you may enjoy guessing these kings yourself, so I won't tell you the answers this week, write them down and see in next week's "Baptist" whether you have guessed correctly. Ruddy's will be number one.

Bill guessed it, so it was his turn to act King number two. He convulsed everyone by picking up Ruddy's shoes and pretending to eat them, he gobbled and gobbled. Then suddenly he began coughing and strangling and sputtering. What king was he?

Peter acted king number three by going around the room lifting things from the floor and from the bureau, after he had lifted everything that was liftable he said: "What king am I?"

Sam as king number four, did a highly uncomfortable thing,—armed with a pin he went around the room stabbing every-

### What do We Plant When We Plant the Tree

By HENRY ABBEY

What do we plant when we plant the tree?  
We plant the ship that will cross the sea.  
We plant the mast to carry the sails;  
We plant the planks to withstand the gales;

The keel, the keelson, and beam, and knee—  
We plant the ship when we plant the tree.

What do we plant when we plant the tree?  
We plant the houses for you and me.  
We plant the rafters, the shingles, the floors;

We plant the studding, the lath, the doors.  
The beams and siding, all parts that be—  
We plant the house when we plant the tree.

What do we plant when we plant the tree?  
A thousand things that we daily see:  
We plant the spire that out-towers the crag;

We plant the staff for our country's flag;  
We plant the shade, from the hot sun free—  
We plant all these when we plant the tree.

body and everything! They were glad when he sat down; besides, he's easy to guess, isn't he?

Walter, who is really rather vain anyhow, was king number five, and spent the entire time staring in the glass, fussing with his necktie, slicking down his hair, and arranging a pansy in his buttonhole. You know him, don't you?

King number six took a pillow in his arms, pretending it was a baby; he crooned a lullabye to it as he sat down in his chair and teetered monotonously back and forth, back and forth. Who was he?

King number seven was exceedingly impolite, he went around the room copying everything the other boys did, if they crossed their legs he sat down and crossed his, if they scratched their ears, he scratched his, etc., etc., laughing at them all the time, making fun of them. Do you know him?

King number eight seemed to be very thirsty, for he picked up all the empty tumblers in the room and pretended to drink and drink and drink. What's his name?

King number nine acted so busy and so energetic that the other boys thought at first he was trying to be a lunatic; but he was far too much in earnest,—straightening up the room, dusting the furniture, smoothing the bed cover, wiping the windows, even polishing Ruddy's shoes—surely no king could be busier than he. Can you guess?

It was a very jolly ice-breaker to say the least; just the sort of thing Uncletim always seems prepared to do at a moment's notice. He ended up the game cleverly, too, by reaching in his pocket to pull out a big cake of chocolate.

"I was going to give this to Bill and his sister Peggy," he explained (see what I missed, poor me!) "but there's enough to go around among us all, although not one of you will get a bite of it unless you can guess what king I am at present," and he snapped the chocolate bar into neat pieces; then one at a time the boys marched by him, whispering in his ear, some of them went away munching chocolate, but some of them could not seem to guess. Uncletim laughed: "Breaking! Breaking my promise, here's chocolate for those who didn't guess, too."

So altogether it was a jolly afternoon, and Ruddy says if he only had an Uncletim of his own to visit him he knows his bones would knit click-click all over him! We've never broken any bones, but the Hathaways, all the way from Timothy to father, know that Uncletim really can knit almost anything. He's a king called "Making people happy," you see!

### Answers to Last Week's Puzzles

#### I. Do you know these vegetables?

1. Potatoes, 2. Corn, 3. Tomato, 4. Beet, 5. Pumpkin, 6. Corn, 7. Cabbage, 8. Lettuce, (let us!)

#### II. Hidden vegetables.

1. Chard, 2. Onion, 3. Carrot, 4. Radish, 5. Turnips, 6. Spinach, 7. Asparagus, 8. Artichoke





# Young People's Work



## Topic for June 19

LESSONS FROM THE SUN AND LIGHT  
Psalm 74:12-17

By F. C. STIFLER

We read the Psalms but we seldom study them. Every young Christian should own a book like "The Messages of the Psalmists," by J. E. McFadyen, where he will find the Psalms classified and grouped together, just as an art student would group beautiful pictures in the alcoves of his gallery, according to their kind. Every gift of God becomes greater with ever so little study.

The seventy-fourth Psalm is one of those that reveals the great Author's love for and appreciation of nature. All ancient peoples wrote about nature. The human heart has always responded to its beauty, and its power and its beneficence. But the Psalmist writes of nature as one of the signs of God's love, where many other people of olden times worshipped God's natural creations as deities in themselves. Historians and travellers alike tell us of sun-worshippers and moon-worshippers. The winds, the sea, the trees and many other manifestations of God in nature have been deified.

But to the Hebrew worshipper, there was nothing but God. "Before the mountains were brought forth or ever Thou hast formed the earth and the world from everlasting to everlasting, thou art God," he cries. No matter how wonderful may be the sea and the storm and the sun and the flowers, all is evidence of God's love and care. God finally revealed himself in Jesus Christ, who was a Hebrew, trained in the Hebrew faith, because the religion of the Hebrews was the only religion that did not worship nature or man, but that put God behind, above and in everything.

When Jesus called himself the Light of the world, and our great hymn sings of him as the "Sun of my soul," we have the Christian interpretation of the old Hebrew teachings about the goodness of God as revealed by the sun.

*The sunlight means health.* Plants grow in it, and children do too. There are some diseases for which the doctor prescribes simply an outdoor life with plenty of sunshine. There is no medicine like it. Jesus is the great Physician. Just to live in his presence is all we need to rid our hearts of the meanness and pride with which they have become infected and diseased.

*The sunlight means power.* The great harbors of the north seas are frozen solid every winter. Suppose we should attempt to keep them clear with dynamite and hot torches and other devices known to industry. How futile it would be. But the sunlight, when spring has come, has power to remove the ice quietly and completely in a few days. Scientists are

trying now to harness this measureless power for the purposes of industry. So great is the power of Jesus Christ in the life of every one who really accepts him.

*The sunlight means salvation.* It enables one to see where to stop and to avoid danger. We distinctively dread the darkness. We feel secure in the light. We welcome the day. So Jesus, the Light of the world, and the "Sun of my soul," is our Savior, revealing by his words, and by his life the whereabouts and the nature of our enemies, and pointing us to the straight and narrow path that leads to God's throne.

## What Are we Going to Do About It?

The Committee on Education, representing thirty-three Protestant religious denominations and sixty-five state and provincial Sunday-school associations with a Sunday-school constituency of more than twenty million pupils, has issued the following statement:

"With industrial and economic stringencies weakening the agencies of moral and spiritual uplift; with commercialized amusements lowering the moral sanctions; with the shortage of teachers and the decreased efficiency of the public schools causing increased illiteracy; the home and the church cannot be indifferent to the religious nurture of their children.

"Investigations show that more than one-half of the children and youth of America under twenty-five years of age are not reached by any organized religious educational agencies. This condition leads to an alarming spiritual illiteracy

which threatens the future of both church and state.

"Primary responsibility for remedying this appalling condition rests in the home and the local church. As President Harding says:—'The future of the nation cannot be entrusted to the children of America unless their education includes their spiritual development.'

"A better knowledge of childhood, better standards for training, a more adequate organization and equipment in the church school, a keener sense of community interests and the recognition of the necessity of closer co-operation of all forces serving the welfare of the child are the first steps to an improvement of conditions.

"To assist the local church and community in this enterprise, denominational and inter-denominational agencies of religious education have joined their leadership, and are at work upon a comprehensive program of Christian education for America."

## Detroit Special

The department of religious education is planning that during the entire year there shall be a well-organized and persistent Sunday-school propaganda designed to magnify the importance of the Bible school to home, church, community and national life. Major emphasis will be placed upon the following points:

1. The utilizing to the maximum of every moment of the present Sunday-school hour by means of a more thoroughly prepared program of worship, commonly known as opening and closing exercises.
2. The encouraging of all churches to make financial provision for a daily vacation Bible school to be conducted by local leadership next year.
3. The organizing of a teacher training class in every school. This class should be an integral part of the Sunday-school curriculum, meeting at the regular school hour, using the "New Standard Teacher Training Course" as a text book. This class will provide for future teachers.
4. The organizing of a class meeting at some other hour to meet the needs of those already teaching, who desire better preparation for their task.

Believing that the purpose of the Sunday school is to win the scholars to Christ, to make like Christ and to train for Christ, we suggest:

1. Teachers' and officers' retreats for special prayer on behalf of the boys and girls.
2. Preparation of every lesson with the purpose stated above in mind.
3. Observance of decision or declaration day after adequate preparation.
4. A course of training for church membership.



MR. A. V. ALLEN  
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# That Impending Revolution

*Evolutionist avows his belief and asks Fundamentalist what he intends to do about it.—Is told to give up Evolution or get out.*

## An Open Letter to Rev. W. B. Riley, D. D.

By ELMER W. POWELL

I HAVE received a copy of the Christian Fundamentals in School and Church. In it I find on page 19 the following quotation:

"If the annual meetings of the various denominations of last May and June were debating societies, we prophesy that the annual meetings of the coming summer will be revolutions."

Will you be good enough to explain publicly in an open letter to me what you mean. I am a Baptist. I believe in religious liberty, the freedom of conscience, the right of private judgment, the competency of the soul in religion and I openly confess to the world that I follow Christ and gladly take his name Christian.

In the name of God, amen; I will sign no creed. I will not accept a statement of faith from your hands nor from Pastor Massee nor from Pastor Myers. I do not ask you to accept anything from me for I accord you the rights I claim for myself.

What do you propose to do for me and my brothers and sisters who will not for one moment submit to anything you propose? Will you be good enough to let us know what is meant by "revolutions" according to your announcement?

So far as evolution is concerned, I believe with S. W. Williston, professor of paleontology in the University of Chicago: "I know of no biologist, whether of high or low degree, master or tyro, who ventures to suggest a doubt as to the fundamental truths of organic evolution."

I have no desire that you agree with me. What will you do to me now that I assert my disagreement. Do you propose to assume the right and authority to exclude all men of scientific mind from the fellowship of Baptist churches?

I agree with William Patten, professor of biology and zoology, Dartmouth College: "Evolution is the accepted doctrine of the natural sciences to the extent that it has long ceased to be a subject of debate in standard scientific journals or in the organized conferences of men of science. . . . allow me, a soldier of the ranks, to report that there is but one army in the field; the fight moves bravely on toward 'The Light,' and science and humanity lead."

I heartily agree with Prof. Frank R. Lillie, department of embryology, University of Chicago, excepting one word: "I feel pretty impatient over the statements of certain religious teachers that evolution has collapsed." My exception is, I am not impatient; I am amazed.

I agree with Charles B. Davenport, department of experimental evolution, Carnegie Institution, Washington, D. C. "I do not know of a single modern scientific man who does not believe in evolution."

I beg of you as a minister of Jesus Christ to tell me frankly what you propose to do to me and my brothers and sisters who would vigorously contend for your religious liberty and freedom of conscience and right of private judgment.

If we were out of the church you would try to win us to the church, which is most commendable, but since we serve Christ you propose a "revolution." In all good conscience we are striving for light and truth and brotherhood. We contribute ourselves and our money for the establishing of the kingdom of God on earth. I think I express the mind of my brothers and sisters when I say we will follow Christ or nobody.

The Bible Institute of Los Angeles has a definite doctrinal statement of faith "and all its teachers and directors, regardless of denominational affiliation, are required once a year to sign the statement of faith. . . . Failure to insist upon the promulgation of these truths or the permission of teaching contrary to this statement of belief would constitute ground for suit for the reversion of the money contributed to the original donors or heirs."

Article 13 says: "There is a personal devil, a being of great cunning and power, the prince of the power of the air. . . . He shall ultimately be cast into the lake of fire and brimstone, and shall be tormented day and night forever."

The Moody Bible Institute accepting the statement of Christian faith set forth by the International Prophetic Conference has no reference to the personal devil.

These are not Baptist institutions and yet they can disagree. I speak for myself. I accept neither statement. I am a Baptist.

Tell me plainly what you propose to do to me. I and my Christian brothers and sisters believe what Christ said: "Ye shall know the truth and the truth shall set you free." Will you harm us because we will follow truth?

Kalamazoo, Mich.

## An Open Answer to This Open Letter

By W. B. RILEY

THE above open letter is one of three communications reaching me from the same source within a week—a personal letter, a Minneapolis paper writeup indited by the same author, and this communication through "THE BAPTIST."

I do not at all consider it incumbent upon me to answer all letters addressed me, "open" or closed. But in this instance I willingly comply with the request of "THE BAPTIST."

I prefer to express what I have to say under four heads: 1—I count myself honored beyond my deserts. 2—I find myself informed about my faith. 3—I am consciously reminded of my ignorance. 4—I willingly express my judgment.

### Honored Beyond my Deserts

I am, of course, amused that this communication is addressed to me individually. The words quoted as on page 19, of "Christian Fundamentals of School and Church" (a magazine I edit) as being my words, I cannot find in the magazine at all. They sound much like my thought; but they are not on page 19 of the magazine. That article was writ-

ten by Rev. Peter Rose, F. R. G. S.

I should say that "Revolution" means "a successful revolt, or its results." But as one vote (and I have but one at my command) will not likely accomplish a successful revolt against the heresies of Modernism, I feel exactly as the stutterer expressed himself, upon being asked a question concerning a certain street and direction in the city, "There are a-a-a-a hundred thousand people in-a-n this city, wh-why-why pick on me?"

### Informed About my Faith

I find myself very much interested in this "Open Letter" because of the information it gives me as to who is a "Baptist."

We have the clear statement "I am a Baptist." "I believe in religious liberty, the right of private judgment, the competency of the soul in religion etc."

If my brother will take the pains to read the United States Census Report on "Religious Bodies—1906" Part 2, p. 841, he will find the Unitarians expressing themselves in perfect accord with him. The language is this, "The Unitarians have no creed, and exclude no one from fellowship because of doctrinal opinions."

The man who does not propose to believe anything definite or abide by any creed, nor be hampered by any rules ought to join the "Eagles" not the Baptists.

When I separated from the faith of my Methodist forefathers, and from the creed of my Presbyterian educators, I did it solely because I found myself in agreement with the historic Baptist position, as expressed both in "Confessions of Faith" and the very general practices of that church. I have about as much use for, or confidence in a church without a biblical creed, as I have for a church building without foundation, walls, or finial.

### Reminded of my Ignorance

The extensive treatment of the evolution theory by my brother confuses me and compels me to blush. For forty years I have been an assiduous student of this subject, and have on my shelves many books, and have borrowed from the public library as many as a score of books at a time, and have even dared to write books on the subject, and exercised the temerity of selling them; and now to discover that it is all because I know nothing of the subject. How discouraging! To wake up at sixty to find one's self a mental mossback—believing in the God of Genesis, the Creator of heaven and earth as reported by Moses, instead of "a Force" that effects affairs, as set forth in Descartes "Philosophy!" At the end of sixty years to find one's self still believing that his forefathers were men, as reported by Moses, instead of monkeys, as declared by Darwin! to wake up at the end of sixty years to discover that "Christ was no more Divine than I am," since both Descartes "Philosophy" and the Darwin "science" declare him a product of evolution; and that I have been an idolator all this time! to wake up at the end of sixty years and find out that my

(Continued on page 577)



# What Century is This?

BY HENRY T. COLESTOCK

I CAME down to see you, Professor," said the Recent Graduate, after we had exchanged the customary greetings, "to get a little light on a communication I received the other day."

He handed me a letter. In the envelope were two sheets, the one a questionnaire, the other a form-letter which read as follows: "My dear sir: I am very much interested in the attitude of recent college graduates toward certain questions of great interest in the religious world at the present. I will esteem it a genuine courtesy if you will answer the enclosed questionnaire and return to me in the self-addressed stamped envelope herewith enclosed." At the top of the sheet in large letters was the line, "Committee on Conferences on Baptist Fundamentals;" the letter was signed by the chairman of the executive committee, a prominent clergyman whom I at once recognized as a leader in one wing of the denomination.

"At the last annual meeting of the Northern Baptist Convention," I told him, "there was a considerable discussion over 'Fundamentals.' Some of the conservative brethren have become suspicious of the teaching and influence of the various colleges connected with the Baptist denomination."

"The committee wants to find out what the colleges connected with the Baptist denomination have been teaching," I answered, as I was looking over the questionnaire.

## Never Heard of Them

"But Great Scott!" objected the Recent Graduate, "Does any living man think that a modern college teaches anything on the majority of those questions? Why, in all my four years here, I never even heard a single allusion to the most of these topics."

Picking up the questionnaire from my study desk, the young man read:

"1. Do you believe in the virgin birth of Jesus?"

"2. Do you believe that he was the natural son of Joseph?"

"3. Do you believe that he had a pre-existence prior to his birth in Bethlehem?"

"What has your Alma Mater taught you on these topics?" I asked him, as he hesitated.

"Nothing! Nothing at all, Professor. What vague, unformed notions I may have on these theological questions I got years ago as a kiddie in the Sunday school at home. To tell the truth, Professor, I haven't a definite opinion on any of these three questions. Like dozens of other subjects, they are outside of my range of thought."

"Perhaps your Alma Mater has neglected you," I told him.

"By not taking up these topics? No, indeed!" he replied. "I can well imagine a group of medieval monks discussing the pre-existence of Jesus; but I cannot think of a group of college students today giving much time or thought to the subject. We live in a different atmosphere."

"And yet the writer of this letter refers to 'questions of great interest in the religious world at the present.' Too bad you cannot give the investigating committee some clue to what the faculty has been teaching on these subjects. Shall

*(The writer of this article is professor of history in Bucknell University. He says of it that the article "embodies a kind of composite group experience—several cases blended, but all true to the student situation as I know it from a quarter of a century contact." It is printed here as a valuable contribution towards knowledge of what the students in our colleges are actually thinking.—Editors.)*

we take a glance at some more of the questions?"

He read:

"4. Do you believe that his death was vicarious, that is that he died as your substitute for the penalty of sin?"

"Just what does that question mean, Professor? So far as I understand it, I believe that our Saviour died for mankind; but I cannot think of him as being punished in my stead, as my substitute."

"That word 'substitute' is the center of a whole system of theology," I told him. "In the Baptist denomination the conservative wing holds to this doctrinal conception that Jesus was punished in the place of the sinner."

## Liberals on the Cross

"What does the liberal wing believe?" he asked.

"Something quite different: that Jesus lived, suffered and died for us, in our behalf, in order to reveal to the world the true character of God. He suffered for us rather than as our substitute."

"I get you; and if I were a Baptist I know in which group I would belong. Our family are all Lutherans; but for the life of me, I don't really know what our church teaches on this subject. But what good would it do this Committee on Baptist Fundamentals to know the opinions or beliefs of a student who came from a Lutheran home?"

"And about three fourths of our students are from non-Baptist homes," I added.

"Would not the replies, Professor, be about the same anyway? Whether from Baptist homes or not, the replies would reflect the students' early Sunday-school training which is, I take it, about the same in all of the denominations."

"Doubtless you are right," I agreed with him. "Suppose you read the next question or two."

"5. Do you believe that he arose bodily from the dead?"

"6. Do you believe in the bodily resurrection of believers?"

"7. Do you believe that Jesus ascended bodily into heaven?"

"Why, Professor, I haven't any clear, definite conception on any of these questions; and what vague notions I may have are survivals from my early Sunday-school days."

"Too bad, my boy, that your college professors have so neglected your education," I laughingly said to him. "But let me join you in confessing that I, too, am quite content to leave these topics in the realm of the unknown. Many, many questions in religion are essentially topics upon which we cannot have complete knowledge. A religion without mystery is unthinkable."

"Thank you, Professor, for that statement. The next question reads:

"8. Do you believe that he will return bodily to this world to reign over the nations?"

"On this question," said the Recent Graduate, "I have a definite belief."

"Good for you!" I encouraged him.

"Yes, on this question I have a definite belief. Emphatically I do not believe that our Saviour will return bodily to this world to reign over the nations."

"Did you get this belief from your Sunday school?" I asked him.

"No, indeed!"

"From your college work, then?" I asked.

"No; at least not directly. It has taken possession of me gradually; has grown stronger and firmer each year. To me it is an essential conviction that the kingdom of God is spiritual; that the coming of our Saviour is an ever-present fact."

"The next question reads: '9. Do you believe that God answers prayer?'" I read from the sheet which he had laid on the desk.

"Real praying, according to my idea, is an intensive interview with God. It is something quite different from 'saying a prayer.' I cannot explain it; but I know that God answers prayer. To me this is a personal experience, one of the cornerstones of my religion."

"You are on the right track, my boy. Fellowship with God is the great fundamental in all religion. Prayer is indeed an interview, a visit with God. I will read the next question:

"10. Do you believe that regeneration, or the new birth, is necessary for the salvation of the soul?"

## Where Experiences Differ

"On number ten I have no definite conviction," said the Recent Graduate, frankly. "I do not disbelieve the possibility of the new birth. Some individuals seem to have a marked experience; but speaking for myself, I cannot recall any such change."

"I understand," I told him. "Many persons come into fellowship with God by a slow and gradual process; others by a sudden surrender. I'll read the next question or two:

"11. Do you believe that the ultimate goal of the gospel is regeneration of souls, and immortality, or social betterment?"

"12. Do you believe that the emphasis of the gospel preached today should be on social betterment or on evangelism and soul-winning?"

"In my humble judgment, Professor, the greatest failure in all time is the lack of the church in putting its emphasis strongly enough on social betterment."

"Put it there, my boy!" I said, jumping from my chair and stretching my right hand to him, "You speak the sentiments of my own heart."

"Yes," he continued warming up to the subject in a degree I had not suspected, "the great mistake of the Christian church has been its neglect of social betterment. Because of this neglect, other organizations have had to take up the task which by right and priority belonged to the church."

"Now you are speaking like a student of history," I told him.



"Recently I became a member of our local Rotary Club. What is the program of the Rotarians? Social betterment—taking up the church's neglected task."

"But how about soul-winning?" I asked. "Should not that be one of the objectives in present-day preaching?"

"Getting individuals into right relations with God is always in order, of course. But we cannot stop with the individual; converting a few drunkards is not enough—we must remove the liquor traffic, social betterment."

"Seems as clear as day, doesn't it?" I added. "When we really get down to brass tacks, all of us believe in social betterment. The liberals and the conservatives differ only in emphasis."

"15. Do you believe the Bible to be inspired and in what way?" I read from the questionnaire.

"Does the committee suppose that last question can be answered on a line less than two inches in length—the space indicated on the questionnaire?" asked the Recent Graduate. "We had this subject up recently in the Bible class in our Sunday school and we spent a half-hour on it and then did not get through."

"What conclusion did the class reach?" I asked him.

#### John White a Live Wire

"Our leader, John White,—you recall John White, of course, class of 1912?"

"Very well," I told him; "one of the best men I have known."

"He certainly is a live wire. Well, John White summed up the discussion something like this—that the test of inspiration is the quality of the subject-matter. 'Every writing inspired of God is profitable.'"

"Whether in the Bible or not?" I asked.

"Certainly! White said that to his way of looking at it, God is all the time seeking to inspire men to express what is profitable for doctrine, for reproof, for correction, for instruction in right-doing; that while the early biographies of Jesus and the other early interpreters of the gospel message will always have a pre-eminent place by their nearness to Jesus, yet in every age God is the inspirer of his earthly children; that it is quite as profitable to read some of the best religious writings of today as it is to read the best religious literature of the early church; the quality of the inspiration to be tested by the profitableness of the subject-matter."

"White has a way of making religious subjects so clear and plain, so natural, that it is difficult not to agree with him. His religious ideas are saturated with common sense. Talk about young men not being interested in religion! We have fifteen or twenty in our class—all young men in the neighborhood of twenty-five or thirty years of age; and every fellow is keenly interested in our class discussions; every man of us takes his religion seriously."

"I congratulate you on having White as your teacher. But let me see; we are not yet at the bottom of this list of questions."

"16. Do you believe the Church to be different from other institutions among men, and how?"

"I cannot see that it is different," said the Recent Graduate.

"Not a divine institution?" I asked him.

"How could it be! Any student of history knows what the church was before the Reformation; and since then the various Protestant branches of the church

have given quite as much evidence that the church is a very human institution; very human in its financial management, very human in conducting its business affairs, in the calling or appointing of its ministers; very human, indeed, in its treatment of those of its members who differed in customs or beliefs. No, indeed, I see no reason whatever for calling the church a divine institution."

#### The Committee Will Get You

"I am afraid, my boy, that the Committee on Fundamentals would call you a rank heretic," I told him. "Nevertheless, what you say is true—every page of history is on your side. And yet I believe that the Christian church is a divine institution."

"In what way?" he asked. "How is it divine or different?"

"As a container of the spirit of Jesus. With all of its faults, blunders, mistakes and crimes, the church is different from other organizations, it partakes in some measure of the divine spirit of its Founder."

"Of course, I believe that the church ought to be different," he agreed; "and as a 'container of the spirit of Jesus,' to use your phrase, it is distinctive, easily distinctive, but I cannot quite see that the organization is anything else than very human."

"I appreciate your point of view," I told him. "But should we not think of churches as sacred edifices, while all other buildings are secular?"

"Not for one moment!" he exclaimed, rising to his feet and standing before me. "As I understand it, Professor, the very essence of Christianity is the abolishing of that old classification, sacred and secular. In the thought of Jesus no place was holy—men could worship God anywhere; no day was sacred above other days,—Jesus and his early followers repudiated the holy days of the Hebrew calendar, including the Jewish Sabbath; men should use rightly every day as it comes from the hand of God; no one race or class of persons in holy or sacred; all men are children of God and brothers one of another. Why, Professor, when we stop really to think about it, the teachings of Jesus constitute the most marvelous, the most revolutionary, and, at the same time, the most constructive program ever announced. Recently, White pointed out in our class, what I had never thought of before, that one of the greatest and distinctive features in the teaching of Jesus is his abolishing of that privileged class, the priesthood."

"Good for White!" I exclaimed. "You must have an interesting class. But shall we not see what the next question is like?"

#### The Faculty Under the X-Ray

"17. Looking back over the years spent in college what is your impression of the attitude of the faculty?"

"Professor, what century is this? From the wireless and the airplanes, from the moving pictures and submarines, from the many wonderful achievements in modern science, I have been able easily to agree with the calendar that this is the twentieth century. But, Professor, some of these questions cause me to doubt as to what century this really is—whether it is not the sixteenth or seventeenth, instead of the twentieth. But, pardon me; I interrupted you in the midst of that question."

"Looking back over the years spent

in college what is your impression of the attitude of the faculty of your Alma Mater to the Bible; was it a scientific or a spiritual one? That is to say, did you receive the impression that the members of your faculty thought that the Bible was a result of evolutionary process or a direct revelation from God?"

"Why in the name of common sense and open diplomacy don't they ask the members of the faculty themselves what they believe about the Bible?" said the Recent Graduate, showing a rising tide of indignation. "I couldn't answer that question and I wouldn't if I could. We have all heard of neighbors who questioned children about their parents' affairs. Well, this seems to be in the same class—asking students about the beliefs of their professors! Do you mind telling me, Professor, what is back of this questionnaire, anyway?"

"Certainly not. A very definite situation is in the background. Recently the Northern Baptist Convention undertook a financial drive for a hundred million dollars, a certain percentage of which was to go to the denominational colleges, of which our college is one. Well, various Baptist churches refuse to co-operate. We did not reach the hundred million objective."

#### Why the N. W. M. Failed

"I understand, so far," said the Recent Graduate. "But what has this to do with the questionnaire?"

"The non-co-operating churches almost to a unit were under ultra-conservative leadership which, unfortunately, is not in sympathy with some of the dominant notes in modern scholarship. These leaders in the conservative wing of the denomination were not willing, very naturally, to cooperate in building up colleges whose faculties were leading the students away from 'sound doctrine.' Hence the questionnaire, an attempt to gather evidence to uphold the suspicion of the conservatives that the various denominational colleges are not upholding the traditional views and beliefs of the Baptist, and, therefore, should not receive the proposed financial support."

"Ah, that's it,—is it?" said the Recent Graduate. "I begin to comprehend the situation. Not being a Baptist I was entirely in the dark. But does the committee not understand that a large majority of our students are from non-Baptist homes and that their replies would reflect opinions and beliefs gathered from a wide range of church organizations? In my own case, my replies would reveal that I have grown up into as a member of the Lutheran church."

"Evidently the committee has not taken this into consideration," I replied. "But let us go on: I will read the next question:

"19. What is your estimate of the teaching value of the present Sunday school?"

"Of course, some good is received in the Sunday school—doubtless in any Sunday school a considerable amount of good is done; on the whole, however, I have my doubts as to whether some Sunday schools do not produce more harm than good."

"More harm than good? In what way?" I questioned him.

"What I have just said seems, I know, almost unpardonable; yet from my own experience I know it is true. Until I joined White's class, all of my earlier teachers in the Sunday school were men



or women who, so far as their religious ideas were concerned, might have lived anywhere from John Calvin to Moody. They were utterly untouched by the dominant conceptions of modern thought. Consequently as a high-school lad I lived in two different worlds, one on Sunday and in quite a different world of ideas during the week in the public school. Before I entered college, my Sunday school instruction had been pushed back into a corner practically out of sight. I had given up the Biblical conception of creation; the Bible no longer seemed to be what my Sunday-school teachers claimed for it; the modern conception of evolution commanded my assent; mankind had known no earlier state of perfection, but had gradually risen from intense savagery to our present civilization. All science and history in the high school combined to detach me from what I had been taught by my Sunday-school teachers."

"Many another man has gone through a similar experience, my boy; I know every step of the pathway myself," I told him. "How did you get reconstructed—if I may use the word?" I asked.

"Well, when I entered college I was wholly indifferent to religion—in my mind religion and what I had been taught in the Sunday school were one and the same thing. As a freshman I found that most of my classmates were quite like myself—wholly indifferent to religion. Of course there were exceptions. For two years I lived in an attitude of growing indifference to everything religious."

"What influence did your studies have upon you during this time?" I asked.

"Most of them no religious influence either one way or the other. But in college as in high school, I found that the evolutionary philosophy of life was taken for granted; that in all science and in all history and literature the underlying conception was one and the same—the world as we know it is a gradual achievement. So I became more and more convinced that religion was a myth."

"May I ask—How did your various professors influence you during your freshman and sophomore years?"

"Well, Professor, since we are talking frankly about the subject, I will tell you just how I felt toward the whole faculty. For the life of me I couldn't understand the situation. Take the class in anthropology, or instance. The professor based everything on the truth of the evolutionary conception of life, and yet he was one of the pillars in the Baptist church. In botany and in geology the professor taught like an evolutionist; but on Sunday he went to church like a Christian. In biology the professor made it very plain that all life was a gradual unfolding; yet on Sunday he taught a class of boys in the Sunday school. And in your class in history, the very first day you gave us the definition that history is the unfolding experience of the race. What is that but evolution in other words? Having been taught in my Sunday school a certain traditional view of life which was so mixed up with religion that I could not separate the two, it seemed impossible for me to be, at the same time, in a friendly attitude toward both evolution and religion. Consequently I couldn't understand the double life of my professors."

"I, too, when I was in college, thought that some of my professors were heretics," I told him. "Why, in my sophomore year,

if a committee had asked my opinion of the faculty I fear that had I given it frankly it would have condemned two or three of the members to the stake as rank heretics. But you have not told me what I want very much to know—just how did you recover your interest in religion?"

"In my junior year," replied the Recent Graduate, "I elected English Bible. That course turned the switch and started me in a new direction. For the first time in my life I saw what I should have been taught as a child—that the Bible is a record of human experience and as such presents in historical perspective the spiritual struggles of the human heart

in its search for God. Gradually I rebuilt my conception of the Bible; gradually I came to see that religion is a personal relationship with God; and that each age is perfectly free to remake its customs and beliefs. Before my graduation, religion had become a vital factor in my daily life."

"Suppose you had not gone to college?" I asked.

"Most likely I would have gone through life without ever discovering the great fact that modern education and the true religious life are not hostile to each other.

(Continued on page 577)

## "The Fundamentals"

BY W. W. KEEN

IF THE Des Moines Conference on "Fundamentals" is to assert that among those fundamentals are the doctrines that the earth and man have existed only for six or seven thousand years and that man is a "special creation," then I wish as one Baptist to make an earnest protest. I do not wish to have the Baptist churches stultify themselves in the eyes of all intelligent men, as did the Roman Catholic Church in the days of Galileo, and as Calvin did in the days of Servetus.

Professor Keith, the eminent British scientist, is now delivering a course of lectures at the Royal Institution, (see the British Medical Journal, April 16, 1921, and later issues), in which he says that "writers are now fond of saying that the Darwinian theory has broken down; but biologists know that it has been much better substantiated and in its broad outlines it stands." He then cites the many additions to knowledge in the sixty odd years since the "Origin of the Species", and the "Descent of Man." As he says, all embryology—a science which hardly existed in Darwin's day—supports Darwin. Fossil human skulls have been discovered with apelike features utterly unknown today. Tools and weapons, fashioned by man, buried one and a half million of years ago under rocks, have been unearthed. The chief outlines of the brain in animals, as he says, resemble those in man's brain, as I can personally testify from my long study of the brain and my many operation on the human brain. The centers for motion of the arms, legs, etc., in the dog's brain, as I know by scores of operations on man, are precisely the same as in man.

Again; the wonderful influence of the so-called "endocrine glands" and their "hormones" as investigated in animals, have been found to be exactly similar in man and again support Darwin.

The endocrine system consists of glands having no duct or tube as an outlet for their secretion, as have the kidneys, the glands secreting the saliva, etc. They pour their "internal secretion" directly into the blood stream. Among these are the thyroid gland (whose enlargement is a goiter), the pituitary gland at the base of the brain, etc. The nature of these glands and of their "hormones" has only been very recently discovered by physiological experiments on animals and observation has confirmed their existence in man. The hormones are secreted by the endocrine glands and set in action other

organs even at distant points all over the body. They control the growth and development of the body.

The most remarkable instance of this on record was reported by my warm friend, the late Dr. G. A. Gibson, of Edinburgh, whose word I would guarantee. A lad of eighteen, who was one inch less than five feet in height, in six months grew seven inches under the stimulus of the hormone of the thyroid gland prescribed for him by Dr. Gibson. Better still, his brain developed equally with his body.

Without animal experimentation, we should be to-day wholly in ignorance of these powerful influences in the bodies of animals and man.

The description of the creation as embodied in Genesis, is a sublime allegory. The Bible was not intended to be a text book of exact science. We do not possess a single original manuscript of a single book of the Bible. All are copies made by fallible human hands.

I yield to none in my homage to this sacred book as a guide in upright living and in its wonderful story of the life of my Lord and Master, Jesus Christ, whom I adore as the Author and Finisher of my faith, and who gave his life for my redemption. But I refuse to accept the dictum of even an archbishop—a fallible man who lived 350 years ago—when that dictum is contradicted by all that we have discovered in the last three and a half centuries about the physical universe and about man and animals and their close inter-relations, anatomically, physiologically and in every other relation in life.

To refuse to accept Archbishop Ussher's cosmogony is not to impugn the Bible but does and ought to impugn the archbishop's unavoidable want of knowledge of that which has been discovered since his day. Were he alive today, I feel sure that he would be a doughty upholder of modern science.

All life is a stupendous whole developing by addition and modification during ages upon ages. Man stands at the head but is linked with his predecessors by the clearest demonstrable evidences on every side.

To declare that he is a "special creation" contradicts all the great body of facts in every department of modern knowledge.

Philadelphia, Pa.





# Our Own Folks



## Boston Letter

By CHARLES H. WATSON

George Henry Whittemore

Professor Whittemore died after a brief illness, at his old home in Cambridge, May 6, 1921, in his eighty-second year. He was graduated at Harvard in the class of '60. After teaching in the high school of Jamaica Plain five years, he entered Newton Seminary and was graduated in 1868. Among his classmates were Prof. E. P. Gould long time professor at Newton, George W. Gile sometime principal of Colby Academy, Dr. S. B. Partridge, missionary at Bangkok, Siam, and Dr. C. H. Spalding. Professors Whittemore and E. P. Gould were ordained together in the Old Cambridge Church, September 6, 1868. Whittemore then served eight years as acting professor of the Hebrew Language and Literature in the Rochester Theological Seminary. Since that connection he has given his time to Gospel studies, scholarly pursuits, occasional ministerial service, and authorship. He edited the "Memorials of Horatio Balch Hackett," the famous New Testament scholar, in 1879. He was long secretary of the Harvard Biblical Club, and taught an adult Bible class in the Old Cambridge Baptist Bible school.

Emphatically was Professor Whittemore "A gentleman and a scholar." Fill up the terms to the utmost and you have a good description of the man. In quiet seclusion, he revelled in the chosen studies of his life, and in teaching and conversation he always modestly shared the gathered riches of the years. He had never married, but kept up the enjoyment of his old friendships, and to the last was keen in his intellectual interests, and in the delight of close contact with his alma mater. It was a pleasure to meet him. His urbanity was perfect; he was a gentleman of the old school, with kindest refinement of manner and expression. His present and former pastors, Drs. Kenneth C. Mac Arthur and Woodman Bradbury officiated at the largely attended funeral service, held in the old homestead in Harvard Street, Cambridge.

### A Rare Ordination

It was that of Deacon Harvey E. Whitcomb of the First Church, Somerville. Think of a downright good man, quite sixty years old, who with the heartiest god-speed of his church and his brethren without, leaving a lucrative occupation to give the remaining years of his strength to the Christian ministry! He is equipped by training both as a doctor and an architect, and best of all by years of Christian experience and teaching. The council was refreshed by his unconventional Biblical intelligence, his sincerity, and his ripe spiritual preparation to lead a Christian church. The public service of ordination was hearty and impressive. Drs. C. H. Watson, F. F. Peterson, W. A. Kinzie and

Pastor Chellis V. Smith officiated. The candidate continues a pastorate already begun, at Milton Mills, N. H., one of the strong rural churches in the Granite State.

### "The Open Forum"

The writer was one among many who deeply regretted the discontinuance of the Open Forum in THE BAPTIST. It did such good service at that time of the "Fundamental" debate. Certainly it helped to clear the air by encouraging calm and sane as well as absurd expression, and by correcting the doctrinal perspective, which in spots plainly was "out." Also it told that to be a Baptist was to be a man without any sort of muzzle, and one who refused to be either an ostrich or an echo. What is a Baptist anyway but a sort of open forum? Curiously enough those who are widest open often are the ones to favor clamping the lid on others. Thus in some quarters there never will be hesitancy in speaking both in meeting and out of it. In other localities it is just as certain that silence will reign; sometimes from determination not to be dogmatic; at other times from indifference to what is regarded as the mere claque of literalism and religious stagnancy. That silence however is costly. Either it is misunderstood or misinterpreted. Thousands take it as a confession of unsoundness in the faith; and busy purveyors of "charges" against their brethren crow over the fact that their charges get no answer. The assumption is that they cannot be answered. Thus one side continues blatant and active—the other silent and passive, meanwhile the hearts of the people may be stolen away, and divisive fanaticism thrive and put us in danger. It would be noble and timely service if some of our real leaders who hold our confidence would convince us that they have something to say that Baptists ought to hear and for which many are listening. Dr. T. L. Anderson also regrets the lack of careful and thorough debate which would have prepared for calm and Christian action at Des Moines. The wrong men have uttered speech; the right men might have shown knowledge.

### Something New at Newton

A new departure projected at the Newton Seminary proves that the old school is up to date. It is not exactly co-educational. It is a provision for Christian young women who after winning college degrees, feel called to further qualify for the special work of religious education in churches and Sunday schools. The course is open to a limited number of graduates with degrees; and has been prepared with careful thoroughness for those who know how to study.

A fine old mansion has been purchased close to the institution grounds, and refitted for the housing of the young ladies during their course. Fortunately for the experiment, Dr. E. F. Merriam and his daughter Miss Ida F. Merriam have con-

sented to take charge of the home. Thus the domestic end of the enterprise begins with an oversight that is all that could be desired. Dr. Merriam is a graduate of Newton, a member of the board of trustees, also of its special committee of "buildings and grounds." He and Pres. Horr were classmates, also yoke-fellows in editorship of the old Watchman. Miss Merriam is a graduate of Wellesley, and has been devotedly enlisted in religious education. This seems like an ideal outfit at the starting of Newton's Young Ladies School of Religion.

### Dr. Agar With the Ministers

Our national secretary of efficiency gave us an hour on Monday that bristled with practicality. He provoked an after quiz that was unusually brisk and pointed. Willingness, unity of effort, expectation, and achievement, were the paths to efficiency made clear. Of course the ministers were thinking hard of that often obstinately pre-occupied, though supposedly regenerated human nature in themselves and in the brethren with which they must work. But Dr. Agar earnestly claimed that a great deal could be done with it, and gave the proofs.

### Not Very Refreshing

Both in print and out of it there is a passion nowadays to uncover the unbelief of the soul, and lay bare the misery of the spirit. It is akin to the impulse of the "fashionable" to flaunt the nakedness of their bodies. Constantly is evident in popular magazines and journals the buzzard habit of disgorging disgust of life, or deadly despair. The lamps of the writers have gone out, and they will have none of our oil. To a long-suffering public the thing is in bad taste and gets very stale. Doubt may be a personal affair, but so is faith. Philosophy may be somber, science dumb; and intellect may get feverish because forbidden to pick the locks of the future. But whence this license to throw confusion and difficulty in everybody's face? If, as Lowell says, "the good breeding of sorrow consists in never mentioning it;" and if soldiers choke back their death agony to ask how the battle is going, what is our warrant for giving publicity to a kind of guilty misery? As yet the most vociferous doubters are neither sorrowing nor dying. Often it is out of the limbo of egoism and defeat that the orgy of doubt is released.

Pagan reserve is better; or nature's sublime silence. Better the courage to be unhappy alone. If we have no sanctities, let us have some proprieties. Faith like statesmanship is a constructive faculty. The universe is big enough for it, but never too big. Joy and hope are contagious, as well as depression and the "ache of life." Humanity's true song is a Faith Song:—

"All I could never be;  
All that is lost in me  
Is yet in His Hand,  
Who the Whole hath planned."



## Annual Meeting of the Baptist Executive Council of Chicago

The year which closed May 1 has been one of the most outstanding years in the history of Chicago Baptists as far as their local missionary enterprises are concerned. The annual meeting of the council was held May 13 in the Immanuel Baptist church. The reports of Superintendent Otto and Director of Religious Education Gage and the various standing committees all gave indication that the year had been one of great activity and progress. The evening was divided into three parts; the board of directors met at 5:30; after dinner at 6:30 the members of the council convened for business, after which a general meeting was held in the auditorium. The general meeting was introduced with a stereopticon lecture on Vacation Bible Schools by Director Gage. Eight of our missionary pastors were called upon by the superintendent, each to state the most significant fact in connection with the work of his church during the past year. The reports were bright, snappy, and inspiring. Then followed the report of Superintendent Otto, succeeded by a series of stereopticon pictures setting forth some of the work of the past year in connection with the various churches and missionary enterprises stimulated by the cooperation of the council.

Among the views presented was one of the Pilgrim Negro church, the purchase of which had been negotiated by the council at a cost of \$75,000.00; this church had grown from a membership of approximately 1,500 to something over 3,000. Another of the Negro churches was the Berean, which had completed a handsome new structure during the year and which now has a membership of over 1,000. One of the newest Negro congregations, the Mount Vernon church, had purchased a Lutheran church building and parochial schoolhouse during the year but had asked no help toward its purchase from the council, shouldering the entire burden itself, but had asked only the advice of the superintendent in regard to the work of its organization.

Work among the foreign-speaking people also showed decided growth. The mission formerly known as the Berwyn Bohemian mission has been organized into a church, and the Marigold Bohemian mission has been brought to the eve of organization. Missionary work was begun among the Rumanians, who have already increased in membership from twelve to nineteen, and among the Lithuanians, the latter having now the exclusive use of Raymond chapel, where their many-sided work is progressing.

Three English-speaking churches have secured new buildings during the past year. The Elmwood Park church, but four years old, has moved into its new structure, the total cost of the erection of which approximated \$18,000. The Wilmette church is just completing its new building, a beautiful stone edifice erected at an outlay of approximately \$125,000. The North Shore church has just completed one of the finest Baptist meeting-houses in the city at an expenditure of about \$150,000.

Two new interests in the city have been started for English speaking people: Marquette Manor where, under the self-sacrificing and devoted ministry of Professor Detweller of Denison University, a small Sunday school was transformed

into a large one, a church organization formed with a membership of about twenty-seven, lots were purchased at a cost of about \$3,000, and a considerable payment made upon them; and North Oak Park where lots have been secured at a price of \$3,500 and a beautiful portable chapel, which has been placed upon the ground, is about ready for occupancy.

The superintendent displayed pictures of unoccupied areas where large numbers of homes and two-apartment buildings have been erected and where no church privileges are as yet being offered, stating as he presented these pictures that these were but a few of the numerous

areas which had not as yet been preempted by any Christian denomination and that the time was ripe for a great and aggressive forward movement of Chicago Baptists.

Withal the meeting was one of the most inspiring ever held by Chicago Baptists being full of stimulus and inspiration for a great forward movement.

The report of the treasurer showed that all bills had been paid and that a substantial amount had been added to the church edifice fund, and that, in spite of greatly increased expenditures, there remained a slight balance in the treasury.—Charles L. Major, Secretary.

## Church News by States

### Pacific Coast

#### EASTERN WASHINGTON

REV. JOHN A. SHAW, pastor First of Kennewick, has welcomed into the church seventy-eight members in the past year. Fifty-five of whom he has baptized. The Bible school is in a thriving condition, and congregations are the largest in the history of this church.

#### OREGON

CORVALLIS FIRST reports show that one of the greatest years in the history of the church had been brought to a very successful close. Against 106 new members received during the year thirty-seven were dismissed, leaving the present membership 317. A total of \$12,224.25 was spent for all purposes. Among the many things accomplished has been the purchase of a fine parsonage, the ordering of an \$8500 Kilgen pipe organ, Bible school equipment, basement improvement, equipping of a church office and study and the purchase of a multigraph on which the church prints its weekly bulletin. The total value of the church property has now reached \$50,000 and about 80 percent to date has been paid in on the first year's quota of the New World Movement fund pledged a year ago when this church was the first in the State of Oregon to go over the top. A special personal workers' evangelistic campaign was conducted under the leadership of the pastor ending on Easter Sunday at which time seventeen were baptized making a total of thirty-six baptisms for the year. Out of this year's senior class at O. A. C. one of the members, Mr. William C. Whitaker, and his wife, will leave for Burma as missionaries this fall. Pastor W. A. Waldo would be glad to receive communications from parents who have or expect to have children attending the Oregon Agricultural College.

#### SOUTHERN CALIFORNIA

FIRST, LOS ANGELES, James A. Francis, pastor, has just purchased a lot sixty feet in width adjoining its church property. This gives it a property 190 feet wide by 165 feet deep in the business district of Los Angeles just half a block from the main business street of the city. In the six years of Dr. Francis' pastorate membership has increased from about 500 to 1500. Three years ago its members thought they were very bold in propos-

ing a missionary budget of \$4,625, but during the past year they have actually raised \$48,026.99 for benevolences, with a total amount contributed for all purposes of \$80,459.18. During this same length of time the enrollment of the Sunday-school has increased from 300 to \$50, with an actual average attendance for the last six months of 515.

#### NORTHERN CALIFORNIA

##### Northern California Convention

The Northern California convention met for its sixty-ninth annual session with the Hamilton Square church, San Francisco, May 10, 11. Up to and including last fall the meeting has been held in the fall but the recently adopted constitution has changed the year of the convention to that of the Northern Baptist Convention. It had been planned to have this a brief session for the election of officers and transaction of necessary business and no appeal had been made for attendance as such an enthusiastic and well attended meeting was held at Visalia last November. So great, however, is the interest of California Baptists in the work of their convention that there was a total registration of 406 delegates and visitors.

Tuesday morning and afternoon the women of the state met for an interesting program at the First church. Mrs. L. J. Bishop of New York and Dr. C. R. Shepherd, director of work for Orientals were the chief speakers. At the same time the state ministers association met at the Hamilton Square church presided over by Pres. E. R. Bennett. The morning session was utilized for informal reports from pastors, evangelists and field workers participating in the recent state-wide campaign of evangelism. Sixty-seven meetings were held from January 1, to March 31, resulting in 571 baptisms, 158 added by experience and 121 by letter. A new tide of power has been felt in the churches participating which has not yet spent its force and many other accessions, coming since the campaign closed, might be credited to it. Only three or four professional evangelists were used in the campaign but pastors were assigned to help other pastors, in most cases outside the bounds of their own association. In the afternoon session Rev. C. H. Bancroft, who came to the state January, as director of rural work, through the co-operation of Dr. Harlan's department of the Home Mission Society, was given an opportunity to speak of the special needs and the opportunity of the rural fields. Though



the last census shows that the cities have slightly more than half the population there is no place in the United States where the rural population is increasing as rapidly as in California, because of the profitable fruit industry and the subdivision of the rich land into small tracts for intensive cultivation. Half the churches of the state are rural and many more have a rural problem and responsibility. Dr. F. W. Padelford, executive secretary of the board of education gave a masterly address upon Christian education and then for more than an hour answered questions as to the educational institutions receiving support through the New World Movement.

The convention proper began its sessions Tuesday evening with Pres. Joel H. Smith in the chair. Dr. Padelford gave another great message taking as his text Ps. 145: 13, "Thy kingdom is an everlasting kingdom." He declared that the New World Movement is a declaration of faith, that faith is the key note of both the Old and New Testament, spiritual forces alone are unconquerable and a study of history is the surest antidote for pessimism. Dr. John Snape of Oakland, preached the annual sermon making a stirring appeal for the acknowledgment of the authority of Jesus and defined religion as the "life of God in the human soul overflowing in every act and relationship."

The Wednesday morning session was an open meeting of the board of directors attended by all delegates. Secretary Brinstad gave an interesting report indicating work undertaken and contemplated in evangelism, missions to the Indians, the Chinese and the Mexicans and for the rural fields. He reported on the New World Movement, a total of \$144,097.57 collected, of which \$77,925.79 was sent to the General Board of Promotion and \$55,393.67 retained for work in the state. Treasurer J. O. Ernsberger reported disbursements for the six months, since the last meeting of the Convention, of \$123,076.79, all bills paid and a comfortable balance in the treasury. He gave the record of per capita giving of California Baptists for missions from 1890, when it was one dollar, to 1920, when it was \$8.20, with indication that it will be \$14.75 in the present year. More than a score of pastors arose signifying that their churches were giving as much or more for the New World Movement than for their local work. Nearly as many pastors had their salaries raised since the New World Movement established a new standard of giving.

The election resulted in the choice of Rev. John Snape, of Oakland, for president, A. E. Heron of Sacramento for vice-president and Rev. C. E. Tingley, of San Francisco for recording secretary. Resolutions were adopted calling for higher educational standards in the ministry and instructing the state office to become a clearing house for the non-resident lists of the churches. The session closed with an inspiring missionary address by Prof. A. Mangano.

At six o'clock a Sunday school workers banquet, a large company of Sunday-school workers sat down to a banquet presided over by Director M. L. Thomas. A number of brief, practical after dinner speeches were made ending by a plea by Dr. R. M. West of the life work department of the General Board of Promotion, for sympathetic treatment of our older boys and girls at the most trying period in their development.

The evening session was given over to the young people who with great enthusiasm manifesting itself in special songs and other ways listened to reports and made plans for the approaching summer assembly at Asilomar. The program came to a fitting close in a mighty appeal by Dr. West for the consecration of life to the unfinished task.

The new board unanimously re-elected Secretary Brinstad.—C. H. Baneroff.

## Rocky Mountain States

### MONTANA

FIVE YEARS AGO when Rev. Chas. A. Cook became pastor of the First church, Butte, there was a debt of \$24,147 on the church property and foreclosure proceedings were threatened. This debt, with added interest bringing it to about \$25,000, has just been paid after a systematic and persistent campaign through one of the worst economic periods industrially in the city's history. The event was celebrated by the church with a banquet and general rejoicing. In this five-year period the missionary offerings increased from \$215, in the year previous, to \$2148.51 in the fiscal year just closed. In this time also 159 members have been received, ninety by baptism. After forty-two years since his ordination Dr. Chas. A. and Mrs. Cook will retire from the active pastorate and settle in Seattle where their children live. Mr. Cook will serve churches as pastor supply as opportunities may occur. The West Side church, Seattle, has engaged him for such service beginning the first Sunday in June.

### WYOMING

CHUGWATER—Pastor Milstead is absent on account of sickness of wife's father. Splendid audiences morning and evening. Promise supplementary canvass for N. W. M.

GOSHEN—Eight baptized and a committee appointed to make thorough canvass of the church and vicinity.

COLPORTER, N. C. COGGIN, at Golden Prairie and Durham. Conditions are more hopeful in this large field.

CHEYENNE, SECOND, is doing good work and has an excellent Sunday-school.

LARAMIE is a trying field, but the pastor has some splendid helpers and is doing real foundation work.

MRS. FRANK EWEN, for a number of years leader in the church work of Shell and superintendent of the Sunday-school, died Wednesday, April 27.

TORRINGTON needs a man on the ground—a territory 60 by 100 miles, new towns springing up, great reclamation projects. Here is a place for a really "big" man.

### COLORADO

CITY PARK, DENVER, with a membership of less than 300, began the year auspiciously by greatly exceeding its apportionment to the New World Movement and raising almost \$60,000. One-fourth of this amount, falling due this last year, was considerably overpaid. The benevolent offerings (including \$1,100 for European relief and a generous sum for the Chinese famine fund and other gifts)

reached a total of \$17,202, which was two and a half times more, for extending Christ's kingdom elsewhere, than was used for their own church expenses. Seventy-five have confessed Christ. Pastor Schoemaker was recently assisted in a three-weeks' series of evangelistic meetings by Rev. Frank E. Eden of Pueblo.

LAKE AVENUE CHURCH, Pueblo, has announced the adoption of articles of faith in harmony with those of the Fundamental movement and declaring ineligible to the pastorate or to any other office or teaching position any person "who is not sound in the faith so declared."

### IDAHO

SAND POINT—During the last three months congregations have greatly increased, and a number of new members were received into the church. Junior and senior choirs, under the management of Herman Frank, are giving the services new zest. The Sunday-school is now averaging over 100 in attendance, having doubled itself in six months. On Decision Day twenty confessed a decision for Christ, seven of whom were received for baptism. Rev. N. Wakeham is pastor.

## Mississippi Valley

### KANSAS

REV. D. W. DURHAM has resigned at Reading and has moved from the field. Rev. O. M. Showalter of the state convention office has been supplying for them for a few Sundays.

REV. GEO. L. BURROUGHS, who is graduating from the Kansas City Seminary this month, has resigned at Valley Falls and has accepted a call from the church at Grand Junction, Colo. He begins his work there last of May.

REV. G. W. E. MERRIFIELD is closing his work at Fredonia. He has not announced his plans for the future. The Fredonia church is arranging to have Rev. W. H. Leyburn, one of the state field workers to supply for the church for a time.

REV. WALTER E. TANNER, associational evangelist of the Southeast association married recently Rev. Helen Hill, pastor of the Columbus church. They will make their home at Columbus. Miss Hill is the sister of Edith Hill-Booker, who was so prominent for many years in religious and temperance work in the central West.

REV. C. S. OSBORN of Churdan, Iowa, assisted the state director of religious education in three brief training schools in the state recently, being held at Hiawatha, Hutchinson and Wichita. Four churches were represented at Hiawatha, and church vacations schools will be put on at Horton, Morrill, Holton and possibly Hiawatha. Nine or ten churches were represented in the Wichita school, including Wichita, First, and El Dorado, and seven or eight churches of other denominations. Hutchinson will put on a church vacation school in East Side Chapel. First, Wichita and El Dorado will have schools, and there will be 14 or 15 other schools in Wichita. It now looks as if we would have more than fifteen schools in our Baptist churches in the state during this summer, more than twice as many as last year.

Colored Baptists of Topeka held a training institute for their Sunday school and



young people's forces during the week May 8 to 15. Dr. S. N. Vass of Nashville, Tenn., one of the outstanding leaders was the principal speaker. The director of religious education for Kansas gave some assistance in young People's work.

PASTOR LESTER F. SAGE of Stratford, Okla., has been assisting Pastor Clark of Hewins in evangelistic meetings recently, with good success.

EVANGELIST P. C. NELSON is conducting an evangelistic and healing mission with the Swedish Church in Topeka. He is drawing great crowds of people. A number of people are being saved, and many are reported as having been healed of various afflictions. His services are demanding wide attention in the city.

REV. J. C. STANDLEE of Carlton had the assistance recently of Mr. and Mrs. Imrie in special meetings, with fine results in conversions and the church greatly revived.

MEETINGS conducted by Evangelist Armstrong and wife with Mt. Union in Pottawatomie County were fruitful in results. There were some thirty conversions. The church was strengthened by sixteen baptisms and four joining by relation.

REV. J. H. PENNOCK has resigned at Norwich and accepted the pastorate of the church at Las Animas, Colo.

REV. J. E. DENHAM of Wakita, Okla., has been called to the pastorate of the Medicine Lodge. He has held several pastorates in the state heretofore and is well known in that part of the state.

PASTOR R. W. MCQUERRY of Argonia has been leading his people in remodeling their church building, greatly increasing the capacity for Sunday-school work.

REV. F. E. CAREY, associational evangelist of the Chicaskia association held a meeting recently with the Pleasant Hill church, resulting in twelve addition. He had the assistance of Pastor Goodwin of Harper in the music and personal work.

PROF. D. B. DOWNER was recently bereaved by the loss of his wife. She had been a great sufferer for several months.

REV. E. H. WILLIAMSON, pastor of the Olivet church in South Rosedale was ordained recently to the gospel ministry. He is a student at the Kansas City Seminary, and is considered a fine student and preacher.

DR. J. J. ROSS, pastor of the Second church, Chicago, visited the Kansas City Seminary recently and spoke before the student body. He spoke on his experiences with Pastor Russel. Dr. Ross is to be with us at our assembly at Ottawa in July and will give a special series of messages.

#### MINNESOTA

REV. CHAS. BRAZDA, recently pastor of the Slovak church in Minneapolis, is now in charge of mission work in New Prague and Montgomery, and is finding encouragement there. Arrangements have been made at the latter place for the use of the Luthern church building on Sunday afternoons and this will greatly help in getting the people together. His auto is in constant use as he is going all over the country in the vicinity of New Prague and Montgomery.

REV. J. VANEK, formerly in charge of the Bohemian mission in New Prague, has been visiting Bohemian settlements in va-

rious sections of Minnesota and is finding considerable encouragement.

REV. R. N. CRAWFORD of Rangoon, Burma, has made two visits to Minnesota which have been very helpful and his addresses have been much enjoyed by those that have heard him. He spoke in several of the Twin City churches and at the Twin City Association. He has recently gone to the Lake Superior Association, First Church Duluth, Eveleth, Brainerd, Bemidji, Park Rapids, Detroit, Parkers Prairie, Spruce Hill Swedish, Long Prairie, Alexandria Swedish, Battle Lake, Breckenridge, and Willmar Swedish. He expects to be here during the summer, making his headquarters on the assembly grounds at Mound.

SOME OF THE MORE RECENT CHANGES in Minnesota are: Rev. W. D. Fuller from Akeley and White Oak to Frazee; Rev. A. E. Belstrom is to leave the Swedish church in St. Cloud and go to Edgewater church, Chicago; Rev. J. D. Wylie has closed his work at Lake City; Rev. V. Anderson has gone from Eveleth to Sandy Lake; Rev. J. C. Johnson has closed his work at Fergus Falls and goes to Sioux City, Iowa; Rev. P. O. Ekstrom and wife, of the Swedish church at Stanchfield, have gone for the summer to Sweden.

REV. ANTON HOK, of the Czecho-Slovak church in New York, will be in Minnesota from June 26 to July 24. Mr. Hok is a splendid speaker in English and has a fine story to tell. He can be secured by churches for evening addresses for simply a basket collection. Address Rev. E. R. Pope concerning this matter.

SOME RECENT BAPTISMS ARE: Windom, 10; Central church, Duluth, 34; Virginia, 5; Elim Swedish, Minneapolis, 6; Fergus Falls, 5.

THE CHURCHES AT MILLE LACS LAKE AND ISLE have jointly purchased a Ford touring car for the use of the pastor, Rev. O. Milton Lind. This is an absolute necessity if the work is to be done in the proper way. Several other churches in Minnesota ought to do likewise.

THE FINANCIAL OUTCOME of the New World Movement in Minnesota for the year was very satisfactory so far as receipts on pledges are concerned. Not all the pledges that we desire have been secured, but there has been pledged altogether \$813,027.48. One-fourth of this amount would be \$203,256.87. As a matter of fact there was paid in \$216,745.89, which means that Minnesota has gone over the top in the matter of payments. These sums do not include any amounts that were credited to the state for the preceding year.

WE GLADLY WELCOME to Minneapolis and Minnesota Miss Evalyn Camp. She has spoken several times already in various churches, bringing an interesting and helpful message as of yore.

TWO ASSOCIATIONS have been held in Minnesota, the Twin City, meeting with the Calvary Church of Minneapolis; and the Lake Superior, meeting with the Central Church of Duluth. While the attendance at neither was very large, nevertheless there seems to have been improvement over some years. Interesting missionary addresses were given and the reports on the whole were encouraging. There is a good deal of work that ought to be done, but most of the churches are doing their best to meet the difficult problems with which they have to contend.

The reports of these two associations show a larger number of baptisms than the preceding year.

PILLSBURY ACADEMY at Owatona will hold its annual commencement exercises June 3-8.

BETHEL INSTITUTE at St. Paul announces a commencement program covering a series of related events from May 12 to June 10. The Academy commencement proper occurs June 7 and the seminary commencement June 10.

TRINITY CHURCH of Minneapolis, during the year just ended, gave nearly \$30,000 to the New World Movement and counting other benevolences it amounted to over \$30,000. This is in addition to a current expense budget of about \$14,000. The church also shows a growth in membership, and new activity in all lines, especially among the different groups of young people.

#### OHIO

##### Cleveland Association

Cleveland Baptists are setting before them some great objectives that are challenging them to their very best. Recently the Euclid Avenue congregation went over the top in the big drive for half a million dollars to make possible the erection of a great downtown institutional church. The spirit in which this great congregation, under the inspiring leadership of Dr. Bustard, are facing this great obligation augurs well for its success.

The Lakewood Church, rejoicing in the fact that its pastor, Rev. I. N. DePuy, has decided to remain, although he was called to a position which many would covet. Recently this congregation has secured pledges for thirty thousand dollars for a new building. This, together with what assistance the Cleveland Association will be able to give, will make it possible to precede with the erection of the church almost immediately. It is the only Baptist church in this residential suburb, with a population of about 45,000. The present organization is doing splendidly, and with the aid of a new church, will in a very short time be numbered among the leading churches of the denomination.

The Madison Avenue Church, working in a difficult section, owing to the cosmopolitan character of the population, is also contemplating an advance. The present building will be remodeled during this season, at a cost of some \$12,000 to meet the growing needs of the Sunday-school and young people's departments.

The First Church sent to the Promotion Board \$56,862.07. This is seven times its former record. This church is facing the always difficult task of meeting changing conditions. It is now in the near down-town district, and the pastor, Dr. David Bovington, is ably leading the people into the demands of the new day.

The youngest of our churches on the Heights is not yet two years old, but at the annual meeting held a week or so ago, reported a Sunday-school with an average attendance of 200, membership of ninety, and contributions of over \$11,000 for the year.

The meetings of the Cleveland Association held at the old historic First Church, on the 10th and 11th, were well attended, and were pervaded with a spirit of optimism and enthusiasm. The reports from the churches for the last year indicate that the city churches have had twice the number of baptisms reported in the preceding year.



In addition to increases for home expenses, as the result of the New World Movement, contributions to benevolences were three times those of the previous year.

There is a growing spirit of cooperation between the churches. We were pleased to have with us for the special addresses of the Association, Dr. Emory Hunt of Bucknell University, Rev. Bernard Clausen, the brilliant young pastor of the First Church of Syracuse, N. Y., and Dr. C. A. Brooks, of the Home Mission Board.

A CHANGE in the time of holding the Wooster Association is announced. It will be held with the Wooster church, June 7 and 8.

MICHIGAN

SUMMIT PARK church and community house, Battle Creek, was opened for service and worship on Sunday, May 15, the dedicatory address being delivered by Rev. Stewart B. Crandell of the First church of that city. A Sunday-school of nearly 100 members was organized, and meetings were continued during the week. Dr. E. W. Powell of Kalamazoo gave a rousing address for community night, Tuesday, and the following days of the week were devoted to the interests of the women, the girls and the boys. Speakers specially adapted to meet these lines of work were present to assist in forming organizations.

THE PROGRAM for the Michigan summer assembly to be held in Kalamazoo, July 21 to 29, is now complete and promises to be specially helpful, not only to young people but to Baptists generally. The pastors' summer school will be merged with this assembly, and special courses have been provided for the pastors. Arrangements have been made whereby board can be secured at a very low rate; and those who contemplate attending are urged to write immediately to Miss Ruth Vercoe, Bowen Hall, Kalamazoo, Mich., enclosing registration fee of \$1.00, for full information.

MISS ALICE BRIMSON, Christian Americanization executive secretary spent two weeks in Michigan, organizing community service committees. Assisted by Miss Troeck, considerable calling was done in Lansing, Jackson, Flint and Port Huron; city chairmen were appointed in each of these cities, and definite, aggressive service will at once be entered upon, whereby the neighbor of the foreign tongue will be brought to feel that Christianity brings the world together in fellowship.

BETHANY, PONTIAC, called a council on May 4 for the purpose of ordaining to the gospel ministry Mr. Forrest W. Deane. Rev. H. Grimwood of Northville was chosen moderator and Rev. F. A. Burnett of Holley, clerk. The examination of the candidate as to his conversion, call to the ministry and views of Christian doctrine proved very satisfactory, and the ordination services were carried out in the evening. Sermon was preached by pastor T. W. Marsh. The church presented Mr. Deane with a Bible as a token of love and esteem. Mr. Deane is pastor at North Branch and Clifford churches.

THE TENTH ANNUAL SUNDAY SCHOOL and B. Y. P. U. convention which was held in Bay City March 31 and April 1 was by far the greatest in attendance, interest

and enthusiasm of any yet held. Following Dr. West's stirring appeal for recruits in the army of Jesus Christ, 100 young people signed the pledges for life work. Besides Dr. West, of New York, Dr. A. T. Robertson of Louisville, Mr. Wilson Holmes of Ohio, Rev. Francis M. Stiffer of Illinois, Dr. T. J. Villers, Rev. Arthur V. Allen and Miss Alma Kurtz of Detroit, General Director Hudson and Directors Lawrence and Berry of Lansing contributed to the strong program.

Notes in a Bundle

The reports which come in from the churches are most inspiring; the evangelistic spirit has been pre-eminent throughout the state during the past months. Pastor E. Charles Caro, states that following the fine address of General Director Hudson on Mother's Day, one mother took a decided stand for Christ. Two fine young men have also recently come out on the Lord's side.—At Romeo, pastor F. Dewey Ehle has returned from Florida to find his people aggressive along all lines of Christian activity.—A devoted woman over seventy walks two miles to church services at Laingsburg.—The church building at Dewitt has been remodeled and is to be rededicated the second Sunday in June.—The largest audience in years was present on a very recent Sunday morning to greet pastor C. S. Burns at Ypsilanti. This church is doing things in that little city, and souls are being led very frequently into the baptismal waters.—Rev. H. A. Buell and his splendid wife were recently given a surprise in the form of a social evening, when they received a substantial gift. Their work is yielding good returns for their Master.—One of the best items comes from the First Church Muskegon of which John R. Estes is pastor: "The church voted to send the pastor to the Northern Baptist Convention in Des Moines, and also voted him a vacation in August." Their receipts the past year have been more than double any previous years, and forty-nine have been received into church membership.

Atlantic Coast

MAINE

REV. C. C. KOCH, pastor of the Free Baptist church, Springvale, has been holding special meetings at Oakwood with good success. His sister, Miss Margaret Koch, is pastor of the church there, and the good work began by her was brought to a fine fruition by an exchange of service between brother and sister. At the Springvale church several have been received for baptism. Rev. Leon Koch, of St. Paul, is to assist his brother in special services at Shapleigh Corner.

THE ANNUAL MEETING of the North York United Association was held at the Blaisdell Memorial Church, Waterboro, May 11. The day was full of good things and the fellowship was delightful. The closing service, in charge of Evangelist Harry Taylor and his daughter Ruth, was one of great power. A number of young people made decisions to live the Christian life.

SANFORD, Fred B. Hardy, pastor, reports a year of unusual prosperity. In addition to the great increase in giving to benevolent objects, caused by the impetus of the New World movement, the current expense fund was increased in a big way. The life and work of the church are in a wholesome condition. The prayer-meetings are inspiring. Sunday services are well attended and are uplifting in spirit. May 15, Pastor-Evangelist Evans, of the state board, gave a very interesting message in the morning and in the evening Miss Ruth Taylor spoke to a company which filled the auditorium.

PASTOR-EVANGELIST S. A. EVANS is holding a series of special meetings at Emery Mills and is bringing a blessing to this little community. Emery Mills is an outstation of the First Baptist Church in Springvale. Meetings are held each Sabbath, but no special meetings have been carried on there before for over twenty years.

That Jubilee Gift

What?

5000 New Subscriptions to THE BAPTIST and MISSIONS.

When?

To be presented at the Great Jubilee Meeting in Des Moines.

We Must Not Fail!

Send in your subscriptions, as fast as you can get them, to your Associational Secretary. Mark the subscriptions "JUBILEE", so that they will surely be credited.

Make a Present of THE BAPTIST and MISSIONS to your Pastor or some friend. **Do Not Delay! We Are Counting On You!**



PASTOR-EVANGELIST BENJ. BEATLY recently closed a campaign of special meetings in Springvale. The Free Baptist and First Baptist churches united for the meetings. Brother Beatly was secured after Dr. Rees found it necessary to leave Springvale for a campaign in Keene, N. H. About fifty decisions were reported.

#### MASSACHUSETTS

DR. R. S. MACARTHUR begins at Brookline June 5 and continues through the month, then takes up his notable summer service at Tremont Temple.

FIRST CHURCH, BOSTON, repeats its happy arrangement of last summer. Dr. Herbert S. Johnson preaches at the Commonwealth Ave. Meeting House in the mornings, and at Warren Ave. in the evenings. Special music, with the recollection of the success of last year, promise large congregations.

ON TWO SUNDAYS of the Union Summer Services at Brookline, Dr. C. H. Rust of Scranton, Pa., will be the preacher.

DR. ROBERT W. VAN KIRK is visiting old friends hereabouts. He is in the pink of preaching condition, and has a queer way of growing younger.

ESSEX STREET UNION CHURCH is spending \$12,000 for a necessary and desirable enlargement of its plant, which will afford facilities for social and Sunday school work. And they have the money to pay for it all.

#### NEW YORK

THE FIRST CHURCH OF ROME is continuing its progressive march under new leadership, Rev. Ivan Murray Rose of Malone, N. Y., having taken up the pastorate May 1. In the morning a service of installation was held at which Rev. J. W. A. Stewart of Rochester made the chief address, his call being to a recognition of the reality of God. In the afternoon there was a combined communion and baptismal service when the new pastor led into the waters of baptism five fine young people. In the evening the vigorous young people's society merged its service into the regular worship and the pastor preached his first sermon upon the subject: "Incomparable Friendships."

ROCHESTER, LAKE AVENUE, raised last year for all purposes \$107,155.18. It supports five missionaries: Rev. S. D. Bawden, Kavali, India; Rev. P. A. McDiamid, Redlands, Cal.; Rev. E. R. Brown, Los Angeles, Cal., Missionary to the Mexicans; Miss Lillie R. Corwin, Stewart, Nevada; Ishihara San, Tokio, Japan.

#### WESTERN PENNSYLVANIA

SALTSBURG Church has voted \$100 extra to the pastor, Rev. W. P. Wheeler, to defray the expenses of his vacation.

THE FIRST ANNUAL SACRED CONCERT by the choir of the Hungarian Baptist Church of Homestead, Rev. Arthur Stumpf, pastor, was given Saturday evening, May 7. The choir and band of the McKeesport Hungarian church, the choir of the First Church, Homestead and the orchestra of a French church at McDonald assisted. The concert was enjoyed by a large audience.

PITCAIRN CHURCH is sending its pastor, Rev. E. H. Baker, to Des Moines.

REV. R. T. KETCHAM, pastor of the Butler Church, has gone to St. Louis for a

month to receive treatment for his eyes. Rev. Edgar Shade will supply the pulpit during his absence.

THE YOUNG PEOPLE'S BIBLE STUDY COURSE of the Turtle Creek church, Rev. M. Neilson, pastor, maintains an average attendance of twenty-five, while the interest steadily increases.

THE BIBLE SCHOOL of the 46th Street Mission touches regularly fifty-one families, twenty-six of these foreign-speaking and twenty-five English-speaking. The enrollment shows 50 percent foreign, and 50 percent American children.

OAKMONT CHURCH held its annual meeting May 4, and reported a net increase for the year in membership of thirty-nine with \$6,049.04 raised for all purposes. Pastor Dunning points out that Oakmont's average giving was \$33.55.

SUNDAY-SCHOOL ATTENDANCE of the McKees Rocks church, Rev. J. A. Clyde, pastor, has increased from 165 to 206 during the past year.

BELLEVUE CHURCH, Rev. Charles A. Decker, pastor, reports that thirty-one have been received into the membership. Over \$17,000 was raised. There was a balance of \$368 in the current expense treasury. The church voted a budget of \$6,000 for local expenses for the ensuing year. This carries an item of \$300 increase in the pastor's salary. Membership, 241; average giving per member, \$70.54.

REV. A. P. MIHM has resigned as pastor of Temple Church to become Secretary of Sunday-school and Young People's work of the German Baptist churches of the United States. Mr. Mihm begins his new work September first, with headquarters in Chicago. His pastorate of eight years has been a notable one for Temple Church. The membership has steadily gained, organization bettered and efficiency increased. Two years ago the present fine church edifice was dedicated.

OAKLAND CHURCH missionary society sent Mrs. Safford to Washington and will send the pastor, Rev. R. M. Safford, to the Northern Baptist Convention at Des Moines.

#### WEST VIRGINIA

WEIRTON voted to send its pastor, Rev. Harry S. Matie, to the Des Moines Convention with all expenses paid.

#### Des Moines Convention

For the Des Moines Convention, the passenger associations have agreed to a round trip rate, of fare and one-half of the regular one way fare, with a minimum of one dollar for the round trip.

This rate is applicable from all stations north of the line of the Ohio and Potomac Rivers, except in New England where the railroads will maintain their present fares, but those living in that territory will participate in the reduced rate after they leave those lines, as indicated below.

From California, Nevada, Oregon, and Washington, an excursion rate of one and one-third fare has been arranged from June 1 to Aug. 15 inclusive.

Excepting those who live in the states of California, Nevada, Oregon, and Washington, members of Baptist churches and dependent members of their families who are attending the convention, desiring to avail themselves of the reduced rates, must secure identification certificates,

which may be obtained from the secretaries of state organizations, from those arranging for parties to the convention, or from the undersigned. Those living in New England should procure these certificates, so that they can purchase through tickets from their home town to Des Moines, for while the New England fare will not be reduced, they may thus be able to participate in the reduction which is made west of the New England lines.

The reduced fare tickets will be on sale at the ticket office in your home town, to holders of certificates, on June 15-21 inclusive, with return limit of midnight, July 4, to those living in Colorado, Idaho, Montana, New Mexico, Utah, and Wyoming. Those who live in Illinois, Iowa, Northern Michigan, Kansas, Minnesota, Missouri, Nebraska, North and South Dakota, Wisconsin, Arkansas, Oklahoma, and States East of Chicago, the dates of sale will be June 16-22 and limit of final return, midnight of July 3.

Tickets must be validated at Des Moines for return, June 20-July 1 inclusive, by ticket agent at the regular ticket office of the line by which the passenger arrived; they will be good only on that line, and must be used on the day of validation.

If the above is not clear, or any further details desired, consult the ticket agent in your home town, who will be instructed therein.

State secretaries, transportation leaders, and others requiring certificates for use by those attending the convention from their localities, should apply at once for them to the undersigned.—W. G. Brimson, Manager of Transportation, Northern Baptist Convention.

#### "N. B. C."

BY H. G. WESTON SMITH

LAST year, on the way to the Northern Baptist Convention, we had a most refreshing experience. We met a real "Mr. Friend O' Man." He, too, was on his way to Buffalo and the seething convention hall. He was from the West. Stooped, and probably what most folks would call "homely," but beaming with a simple good nature that was born of the kind of religion that does not know that there are any theological differences anywhere—and does not care—he went from car to car trying to guess which people looked as though they were "bound for the convention." He was not a pastor. He was a layman. He was bringing to Buffalo the thing which above all else finally made us all more worthy of the meeting—love.

And this was his suggestion: "Say, don't you know? I think we ought to have some way of pickin' out the folks that's goin' to the convention, so as to git acquainted before we git there. Now they's a dozen people right on this here train, I bet you, goin' to that convention. And most of them is just hungry for someone to talk to."

He was right. He said a good deal more that was good Christian doctrine. But to the point—why should not all who are one the way to the convention, when they leave home, take a little one-inch square piece of white paper, print on it in ink "N. B. C.", and pin it on the lapel of the coat or in some other prominent place? Are Baptists too "proper" for such a human thing?



**(Too Late To Classify)****WESTERN WASHINGTON**

**SEBRO WOOLEY**—In a special meeting for the young people April 25, seventeen young people accepted Christ as their personal Saviour. To this number were added four others who accepted Christ at other services. The pastor, Rev. N. J. Barnes, is rejoiced at the evangelistic spirit in the church.

**SOUTH BEND** held its annual meeting April 29. The reports revealed a year of progress, notwithstanding financial depression and the removal of some active members. Extensive improvements have been made on the building, including the papering of the auditorium, strengthening of the foundation of the building, new steps and furnace at a cost of nearly \$1,200, which has all been paid. In addition, members contributed labor valued at over \$300. The benevolence treasurer reported \$931.43 had been given to the New World Movement as compared to \$240.00 for benevolences the year previous. This showed a splendid advance in missionary interest. Rev. J. L. Peringer is in the third year of his pastorate.

**REV. T. W. HARRIS**, of Caspar, California, has been called to Ferndale, made vacant recently by the resignation of Rev. C. A. Nethery.

**REV. CHARLES T. GOODSSELL** resigned the pastorate of the Central Church, Olympia, the resignation to take effect August 1. Mr. Goodsell has had a successful pastorate of this church for four years and it is with deep regret that the church accepts his resignation. He leaves to enter the University of Chicago next Fall for a further course of study.

**FIRST, SEATTLE**, is having a contest between classes in the Sunday-school for attendance and being on time. A loving cup has been offered as a trophy to the class having the largest number of points gained. The contest has awakened considerable enthusiasm and a wholesome spirit of interest, which is manifest in greater promptness and larger attendance.

**An Open Answer***(Continued from page 567)*

Bible, believed to be "God-breathed," is nothing better than an evolution of thought, and that "all," I say *all* "The scientific minds oppose me," is most disheartening. And still further, to find myself charged with the awful intent of excluding from the church "all the scientific minds"—the god of force save me! The Christ (who was not my substitute, but, if he lived at all, was my example) show me the way!

And now, finally,

**The Expression of my Judgment**

In contemplation of the above I should hesitate to express else if my friend and brother were not so urgent about it; but I cannot afford to disappoint him. To allay alarm, let me hasten to say that personally I am not going to do anything to him, or to any who may agree with him. I would not think of doing to him what he and his followers did to the Michigan orthodox—disfellowship him without a hearing; and certainly I would not disfellowship him, if his one sin was his loyalty to the Book.

But my advice, if I must give it, is this—When a man thinks himself out of sympathy with the historic Baptist faith,

viz, that the Bible is the Word of God and infallibly inspired, that Christ is the Son of God, begotten by the Holy Ghost, that the cross is God's means of salvation through the shed blood of His Son Jesus Christ, etc., I advise him to be as courageous as Crawford H. Toy. If he be a professor in a Baptist seminary leave the seminary; as honest as Dr. John Herman Randall, who, when he reached the point where he said, "My own conviction is that if 'all the creeds and dogmas and paraphernalia of the church could be set aside, nothing would be lost,'" go with his thinking and join the Unitarians.

That action would save the Baptist body itself the necessity of taking means to get rid of them. However great our loss in numbers, the Baptist denomination will be stronger in spirit the day that those who have quit our faith are refused our fellowship also. And if they will not voluntarily quit it, then, rather than suffer as the early Christians suffered at the hands of the Cerinthians, as the Presbyterians suffered at the hands of Socinians, as English Baptists suffered from Arianism, and the New England Congregationalists suffered by the parasitic Unitarian, let us take the sanitary course of self-cleaning, and begin by disinfecting our schools!

**What Century Is This?***(Continued from page 570)*

"You have uncovered a great question," I told him; "the question of the proper religious education of Protestant children—the most vital problem before Protestantism today. As matters now stand there is, as you say, a great gulf between the average Sunday school and the high school and college. I think you are right in your interpretation. Widespread indifference to religion is due largely to the fact that the boys and girls cease to believe what they are taught as religion. But look here! I see we have omitted one topic on the questionnaire. Number eighteen reads:

"What in your judgment is the remedy for our present low tide of spirituality in the churches?"

The Recent Graduate looked steadily at one of the pictures on the wall. As he did not speak, I re-read the question.

"Professor," said he, at last, "I am no expert on this question, and my opinion may not be worth very much. But I think I know what is the matter."

"Good!" I encouraged him. "What is the matter with our churches?"

"Malnutrition." He spoke the word with emphasis and decision.

"Malnutrition?" I repeated.

"Certainly, Professor; what else? Are not most weakened conditions the result of malnutrition? Churches are no exception. All life thrives best on fresh food. Any person can exist on canned vegetables and preserved meats for a while; but unless he has a liberal amount of fresh food mixed in with his diet, his physical fitness will deteriorate. As churches we are living too largely on a canned and a preserved diet, with low spiritual vigor the inevitable result. The remedy is obvious—the message of yesterday no longer meets the needs of today."

"But is not the gospel message always the same?" I asked, desiring to draw from him a fuller statement.

"By no means!" was his quick reply. "Our gospel is not a set of rules: no, it is

rather a dynamic personality whose life and teaching must be freshly interpreted to each succeeding generation. Creeds and beliefs, like foods, contain their full vital element only when they are *fresh*."

"What changes in our religious diet would you suggest?" I inquired.

"The first change that I would make in every Sunday school, if I could, would be this," replied the Recent Graduate; "that every child be taught a modern conception of the Bible, especially such a view of the Old Testament as would safeguard him from the experience I went through."

"Very good," I encouraged him. "Any other changes?"

"Yes," said he; "in addition to giving every child a modern conception of the Bible as his Protestant birthright, I would have every Sunday-school teacher and every preacher as well aim at this objective—to make very clear that religion

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is a life rather than the acceptance of a group of beliefs. No one told me this, and I suffered because of its lack. Let the child be taught that religion consists in living one's life in loving relations with God; and that it is natural for beliefs to come and go, in the experience of the individual and also in the experience of the race—let the child be firmly grounded in this conception of religion and he will not think he is losing his religion when this or that belief no longer means anything to him."

"In other words, we must so teach our children in the Sunday schools that it will be safe for them to go to the public schools. Is that what you mean?" I asked.

"Exactly!" he exclaimed. "Either we Protestants should modernize our religious instruction or keep our children out of public schools," I suggested.

"That would be the Catholic solution of the problem; but as Protestants we cannot resort to that solution. Freedom of thought is the heart of Protestantism; and modern progress is the result of this freedom in thought and education which Protestantism has made possible. No; we must not think of laying any ecclesiastical hand on our public schools."

"In all of which I heartily agree," I told him. "Certainly, we should lay no ecclesiastical hand on our public schools."

"But would it not be equally perilous," asked the Recent Graduate, "for any church organization to sit in judgment upon what its colleges shall teach? And is not this questionnaire a step in that direction? When carried to its full expression is not the motive behind this investigation very similar to that which prompted the inquisition? For the life of me, Professor, I can see little difference—the desire to safe-guard 'sound doctrine'; and each falling into the same mistaken assumption that religion is a creed rather than a life."

"But the Committee on Fundamentals is composed of Christian gentlemen," I objected; "composed of men living in the twentieth century."

"All of which makes me wonder whether the war or something else has not turned back the clock of time two or three centuries. In brigandage and in highway robbery we certainly have slipped back among the robber barons of the Middle Ages; and who knows but that the members of this investigating committee have been caught up in a similar ebb of the tide?"

I could not help joining in with his hearty laughter.

"At any rate" I told him, as he arose to leave, "the committee has afforded me an enjoyable half-hour—I have been thoroughly interested in your point of view."

"Good-bye, Professor. I am glad to say that it pleases me mightily to have my Alma Mater investigated; it is another evidence that my professors have their face set toward a rising rather than a setting sun."

### Luxuries for Missionaries

(Continued from page 552)

add to the correctness of mission accounts.

A sewing machine or two. Teaching girls and women to sew is a great means of getting the opportunity to teach them of Christ. Singer or White machines are best for India.

Gasoline table lamps, similar to the Coleman lamps, even a system using the hollow wire feed. These might be available from some home where electricity has been installed.

A gasoline engine, two or three horse power. This would give us a power plant for running small machines, pumping water, etc. If a pump should be available also it would give to us the blessing of running water in the house.

But all these are not the real second-hand luxuries! They are merely aids to efficiency. The great luxury we desire is an electric lighting outfit, similar to the Delco farm lighting plants. In some communities where city current has become available these individual plants have been dispensed with, and, as we do not have current in the towns in India, excepting in the larger cities, we do desire this. But—is it a luxury?

However there is one genuine luxury that we would like to have, mainly a player piano. There may be one in some home that is no longer needed and it would add a bit of cheerfulness to a lonely hour in India, as well as serve to entertain guests, both native and white. Incidentally we can play such an instrument better than an ordinary piano!

If any of these articles are available and in good condition, we will be pleased to use them in real service for the Master in India.

Address letters to "Luxuries," care of The Baptist, 417 S. Dearborn St., Chicago, Ill. I will then write to you personally.

—ONE OF YOUR MISSIONARIES

### Christian Living and Giving

(Continued from page 562)

turn she returned, and soon had occasion to enter that store room. And it must be that the dreaded germs were there, for the last child sickened, and they laid her away in the billowy field with the others. And the parents were left alone with their sorrow.

What then have I said? That when one yields himself to the Lord, the surrender must be complete. Summarized, it must be voluntary, that is, uninfluenced by extraneous circumstances; unselfish, that is, devoid of all ulterior purposes; final or beyond all recall; and complete, that is, with nothing withheld. This is the secret of Christian living.

It is also the secret of Christian giving. The Macedonian Christians had done a beautiful thing in their gifts to the suffering saints in Jerusalem. But they never would have thought of such a thing, if they had not first given themselves to the Lord. Which leads me to say that we can always measure the depth of a person's consecration, by his attitude toward the needs of the world; can estimate the depth of spirituality in any particular church by the generosity of its gifts. Failure in gifts reflects upon one's consecration. It shows that he is not as consecrated as he professes; for people give generously to missionary and benevolent objects, because they have first given themselves to the Lord. And if they fail of their best to such objects, it must be that they have first failed in not giving themselves completely to Him. This is an unerring criterion. Show to us the man who is largest in his thought and

prayer toward the matter of missions and benevolence, and in return we can show the most consecrated man in his church. He may not be the largest giver, for he may not have it to give. That isn't the point. Show to us the man who thinks least upon these things; who protests when they are mentioned; who is alarmed lest the interests at home may be robbed because the interests abroad are fostered, and in return we can show the man who is least consecrated in all his church, and this not because he gives least, but because he thinks little, and prays little and yearns little. Therefore no man need continue in ignorance upon the subject of his own consecration, for the criterion is at hand. And no one need be in ignorance of the consecration of others. It is shown by their interest in people worse off than themselves.

### Book Notices

#### "The Magician."

By W. Somerset Maugham. George H. Doran Co.

If you have never read Bram Stoker's gripping romantic story, "Dracula," the book under present review probably will prove to be a real "thriller." Somewhat the same plot is used. We have the same delfer in "the black art" the same attempt to foist this power upon the world, the like sacrifice of a beloved woman, and the same crisis at the close, when fire is fought with fire.

#### "True Love."

By Allan Monkhouse. Henry Holt and Company.

This volume, in spite of its somewhat inane title, is a definite contribution to the literature of today. It is a realistic record of the soul-development of a cultured dabbler in literature from the ante-war days in Manchester, through the storm and turmoil of the breaking of the Great War, to the final end—death in the Flanders trenches. Very little attention is devoted to the actual battle element. The author has stuck to his chosen topic—the spiritual evolution of the intellectual Geoffrey Arden, his ethical growth because of his deep love for a German-born actress, known as Sybil Drew, and the great tragedy of the blotting out of hearts and minds by war. It is a book of great interest, both as a fine contribution to the problem of war-madness, and as a literary product. The style and literary workmanship are of first-rank quality.

#### "The Pulpit and American Life."

By Arthur S. Hoyt, Professor of Homiletics and Sociology in Auburn Theological Seminary. The MacMillan Company.

A volume treating of the influence of notable American preachers in the life of our nation. As types of great preachers, Jonathan Edwards, Lyman Beecher, Channing, Bushnell, Henry Ward Beecher, and Phillips Brooks are presented. A biographical sketch is given and the characteristics of each one as man and preacher with his part in and influence on the national life. There are also interesting lectures on the Puritan preacher, the old and new evangelism and the present day pulpit. The contents are probably revised lectures given to seminary classes. The book is charmingly written. It pays particular attention to the mission and influence of the Baptists and names Roger Williams, Francis Wayland, E. G. Robinson and John A. Broadus as among the most representative pulpit men of pit men of their times. Kindly mention their times. Kindly mention is also made of Lorimer and Henson.



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WILLIAM LESTER

### A WORTHY PROJECT

To all interested in the subject of church music the name and fame of the late Horatio Parker stands for a standard worthy of emulation and a solidity of creative achievement that must be of great and ennobling influence on the composers of the coming generation. In the special field of music for religious purposes, especially choral writing, this splendid composer stands virtually alone—certainly so in this country. His work is always representative of high ideals and sincerity of motive; even though we must admit a certain dryness of inspiration at times (and what composer does this charge not touch?) Yet nothing that came from the pen of Mr. Parker could fairly be classed as second-rate in workmanship or in construction. And when we have this technical facility combined with the flame of inspiration, then the result is in a class by itself. Therefore it is a fitting recognition of an honored name and honorable achievement that such a movement as is detailed below should be started by his admirers. The subjoined article is quoted from "The New Music Review," published by the H. W. Gray Co., 45 West 45th Street, New York City.

Horatio Parker left behind him an honored name and a life-work of achievement that calls for recognition. The plan to perpetuate his memory by a Fellowship of \$50,000 for musical composition, bearing his name, in connection with the American Academy in Rome, has met with inspiring response. It is generally admitted that our young composers, after their studies are completed, should be matured in an artistic climate such as that of Italy. It is also important that their formative years should have the companionship and surroundings created by the society of other artists, such as they would have in Rome and Paris, with similar aspirations, rather than to live sporadically in a community chiefly commercial, with the immediate physical and mental burden of self-support.

The idea of the Fellowship is particularly appropriate in view of the interest that the late composer took in the proposed Prix de Rome. When the plan of a great prize was first considered (at a meeting at Mr. Otto Kahn's residence in 1919) Dr. Parker wrote: "The proposal outlines a scheme which I have always longed for, and which will prove most beneficial to music in this country if it can be consummated. I hope the plan can be carried out, and I shall be glad to have you call upon me for any service which it is within my power to render."

To the end that the fund may be completed, all who desire to testify their regard for the memory of one who commanded universal esteem, should intimate at once their desire to subscribe. Subscriptions may be pledged now, and payment deferred until January 1, 1923. Musicians will gladly join in the desire to honor Parker's memory by practical co-operation. The proposal made in the New Music Review last month to hold services and recitals, consisting partly or wholly of Parker's music, in aid of the fund has met with instant recognition. The first parish to respond to the invitation was St. James, Philadelphia, at which church there was a service on April 24, consisting of works by the late composer. The service was arranged by the Rev. Dr. John Mockridge, rector, and Mr. Wesley Sears, organist and choirmaster. Dr. Mockridge spoke of Parker's contributions to church music.

Messrs. Harold Bauer and Albert Spalding volunteered their services for a concert in aid of the fund, which was given at Woolsey Hall, Yale University, on April 20.

The treasurer of the fund is Mr. David Stanley Smith, Dean of the Music School, Yale University, New Haven, Conn.

### FOR THE SINGERS

From the publishing house of G. Schirmer, New York, comes an attractive little booklet containing thematic pages of sacred songs that by intrinsic merit have made a definite place for themselves during the past few years. Turning the pages we find such excellent examples of modern sacred solos as John Prindle Scott's beautiful "Come, Ye Blessed," the solemn "Lord, in this, Thy Mercy's Day," of Saint-Saens, the virile, dramatic "Blow Ye the Trumpet," of Andrews, the positive, melodious "The Lord is My Light," by Speaks, and the tender "Now the Day is Over," by the same composer. All told, there are twelve titles listed, and they are well-adapted for service use.

The editor of this page often wonders why the pianos of so many homes are almost swamped with the latest "popular music," cheap "jazz," badly written, cheaply printed, with inane or suggestive doggerel for texts, representing quite an outlay of money. And for what? I sometimes wonder at the evident care shown by many parents to censor and oversee what goes into the stomachs and on the backs of their children, and then at the little attention paid to the mental food that they get musically and otherwise. If the parents would divert only a portion of the wasted energy and money from the cheap popular stuff to a few well-chosen sacred songs and records, we would soon see a different attitude toward the music of the churches. How can we expect the younger element to support good music in the service if it is to them a closed book?

But this is a long way from what this item started out to be—a notice of a list of usable sacred songs. Send for this catalogue—it is called "Twelve Especially Effective Sacred Songs," published by G. Schirmer, 3 E. 43rd Street, New York, N. Y. The booklet is worth attention.

\* \* \*

From the Lorenz Publishing Co., Dayton, Ohio.

The Choir Herald, for April.  
The Choir Leader, for April.

At this late day, there is little need for any particular analysis or discussion of these two popular choir-magazines. They are edited by experts in the field of church music, and they respond to public need and to public tastes. That the editors succeed in their endeavors is amply proven by the tremendous circulation attained by the two journals. The pertinent short articles are of great value to all interested in music for the church, and the music is well-adapted to the needs of the clientel served. Of the anthems issued this month in the easier of the two volumes, "The Choir Herald," of more than usual value is the brilliant "In the Rock of Our Salvation," by Lorenz, and the effective "Oh, could I speak," by Ira B. Wilson. Four usable numbers make up the musical menu of the "Choir Leader," purposed for the use of more advanced singers; they are "Spirit of Faith," by Wildermere, "Come, O Lord," by Fearis, "The Lord is My Light," by Wilson, and "Love Divine, All Loves Excelling," by Mendelssohn-Lorenz.



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The Society conducts its work in closest co-operation with the Woman's American Baptist Home Mission Society and the American Baptist Publication Society.

The task of The American Baptist Home Mission Society grows as the nation increases. Its income has always kept pace with its opportunities. Opportunities are God-given.

Our nation must not fail spiritually. The Home Mission Society must do its best to prevent the spiritual collapse of the nation.

The Home Mission Society must be ready for the long future and for every contingency in missionary undertakings.

The Home Mission Society has the vision and faith. Its legion of supporters are urged to pray daily for its missionaries and its secretaries and that our Lord may provide new friends and adequate funds.

## The American Baptist Home Mission Society

(Exact Corporate Name)

Charles L. White, *Executive Secretary*

Samuel Bryant, *Treasurer*

23 East Twenty-sixth Street, New York, N. Y.



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Volume II

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JUN 18 1921  
June 11, 1921

Number 19

# The Baptist

Published Every Week by the Northern Baptist Convention

PRE-CONVENTION NUMBER



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### Delegates and Visitors

### Northern Baptist Convention

THIS special pre-convention number contains almost all the information any of you will require. In case some question arises not answered herein you find the names and addresses of the proper persons to consult. THE BAPTIST has had the hearty co-operation of Mr. George Hamilton of the Chamber of Commerce of Des Moines and the fullest assistance of Dr. H. Best and the local convention committee. The result will we believe contribute to your comfort and thus to the work which you have before you. When you reach Des Moines remember our advertisers. They will serve you well.

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# The Baptist

Vol. II

June 11, 1921

No. 19

THE BAPTIST, founded in 1919, is published every Saturday by the Northern Baptist Convention at 417 South Dearborn Street, Chicago, Illinois. Entered as second-class matter February 4, 1920, at the post-office at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

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## Problems in Condensation

Our rewrite editor deserves the sympathy if not the prayers of our readers (Amen!—Rewrite Editor). We have news enough (including publicity) to fill each week several magazines the size of THE BAPTIST. In a recent number of this paper we find a news item stripped of mere words. Here it is: "— church, with Pastor —, has gotten out of debt, put in electric lights, repaired the parsonage, had a great revival and the pastor is resigning." Talk of self-abnegation!

## Killam's Kollum

### Kures, Not Kills

We have of late sought contributions from a number of laymen, among them the genial president of the Ohio Baptist Convention. We were beginning to despair of success in the case of some of them when we received at the hands of Mr. E. H. Rhoades of Toledo the following dedicated to the editor of this Kollum: "To Killam, famous for his Kindly Kollum, where with Kalculating Koolness he Kills (Kures not Kills—Editor) Kronik Kickers." It's Kures not Kills. With this slight amendment we accept the eulogy. Having made such a noble beginning we shall expect frequent contributions from the pen of Mr. Rhoades. Tell us how Ohio maintains the largest list of subscribers to THE BAPTIST of any state in the convention?

### Death to Autocrats

We are constantly receiving vexatious questions which correspondents want answered in this Kollum. Some of them we cannot answer (Honest confession); some of them we will not answer (Personal perversity); and some of them we dare not answer (Safety first). Here is one of the latter: "Would you accept a call to a 'one-man' church?" "Which is the better a 'one-man' church or a 'one-woman' church?" While not attempting to discuss the question of relative values let us say right here that if we weighed 200 pounds and were full of red blood we would prefer the former. THE BAPTIST does not believe in autocrats, even those with D.D.'s.

### Labeled Goods

There is a vast difference between speaking the truth and speaking the truth in love. There are some religious (very religious) sheets coming to our desk, which judged by their vitriolic attacks upon the brethren who chance to differ in the slightest degree from their editors, are not true to their labels. It is a day of labeled goods. We suggest that these journals should be re-christened, The Baptist Menace. We refer the whole matter to the Pure Food Department.

### Can You Beat It?

"I enclose a very important notice for your paper. Please do not put it in some obscure corner. Can't you put it in Killam's Kollum?" Brethren, this is going too far. It is almost tempting providence. This is the publisher's page. It is devoted to the serious business of showing the thousand ways in which the denominational periodicals—THE BAPTIST and Missions—serve our great work. No one is supposed to read this Kollum except from a sense of duty. We cannot grant the request.



## Conference on Evangelism the Supreme Task of Christianity

The following call has been issued to the state secretaries and evangelists and other special servants of the churches by Dr. H. F. Stilwell and Dr. T. J. Villers:

"We are in the disappointing aftermath of the great world war. We had hoped that with its cessation we should have come into a new and positive spiritual awakening. It has not come but instead we are in the midst of great uncertainties. As a denomination we are confronted with disturbing problems, the solution of which demands spiritual courage and definiteness. Never before have we been confronted with opportunities of such magnitude and importance. Essentially we are dealing with spiritual realities and our supreme need is divine leadership. We need the consciousness of a new life, a more abundant life. Somehow we must find this.

"For the past three years we have realized in some measure that we were passing through experiences of unusual character and preceding the conventions of Atlantic City, Denver and Buffalo, we were impelled to a prayerful and serious contemplation of the spiritual significance of our times. A series of quiet hours were arranged on two days preceding the sessions of the convention. In these quiet retreats not only were those of us who were there led to a keener appreciation of our individual responsibility but our vision of our task was greatly enlarged, a new dedication of ourselves to its accomplishment evoked and a rare unity of fellowship and purpose was experienced.

"As we approach the convention to be

held in Des Moines we are increasingly impressed with the significance of its sessions. We shall meet in the consciousness of a world restlessness which affects every human relationship. We need to stand upon the heights for a wider outlook in order to go into the future unafraid.

"At no time since He was here has the character of Jesus been so outstanding as now. At no time has the evangel of Jesus been so compelling. We would see Him. He has the wisdom which will quiet our questionings. He has the power that can solve all our problems and in His intimate presence all controversies are stilled. As never before do we need to hear him say: 'I am the way,' to open our hearts to the influences of His evangel and to regird ourselves for its effective world-wide proclamation.

"To this end the department of evangelism of the Home Mission Society, in co-operation with the committee on evangelism of the Northern Baptist Convention, has arranged a series of inspirational conferences and retreats for Sunday morning, afternoon and evening, Monday morning and afternoon, preceding the opening session of the convention.

"Let us come together—the missionaries, state convention workers, evangelists and all other special workers—before the active work of the convention commences, for a fellowship of prayer and contemplation, for a sincere heart-searching and a regirding for the greater tasks of the tomorrow."

The meetings will be held in the First Church and the following program carried out:

*Sunday morning; 10:30—The Message*

of Evangelism, Rev. Carl D. Case. *Afternoon; 2:30—A Retreat; 2:45—Meditation—The Dynamic of Evangelism*, Rev. Fred Berry, Rev. A. B. Strickland; 3:05—Inquiry—The Value of Associate Prayer, Rev. York King; 3:30—Prayer and Conference. *Evening; 7:30—Service of Prayer and Praise; 7:45—Jesus the Interpreter of the Evangelistic Message*, Rev. E. A. Hanley.

*Monday morning; 9:45—The Motive of Evangelism*, Rev. S. J. Reid; 10:05—The Courage of Evangelism, Rev. E. L. Dakin; 10:25—The Victory of Evangelism, Rev. S. G. Neil. *Afternoon; 2:30—Service of Praise; 2:45—The Evangelism of Life*, Miss Jessie Burrall; 3:15—Evangelism the Supreme Service, Pres. E. Y. Mullins; 4:00—Closing Moments.

## Notice of Pastors' Conference

The pastors' Conference of the Northern Baptist Convention will hold its first Annual Inspirational Meeting at the First Baptist Church, Des Moines, Monday evening, June 20th, at 7:30. There will be three addresses: The address of the President, outlining the purpose and scope of the Conference, by the retiring President, Rev. Arthur T. Fowler, D.D. Rev. Ambrose M. Bailey, First Baptist Church, Seattle, Wash., will speak on "The Place of the Christian Minister in these Reconstruction Days." President Weeks, of Bacone College, Oklahoma, will give the closing address on "The Minister's Spiritual Life."

There will be a business session at some hour during the Northern Baptist Convention, for the election of officers, and an address by Dr. Tomlinson, of the Ministers & Missionaries Benefit Board.

## IMPORTANT TO BAPTIST CHURCHES

In the Baptist of June 26, 1920, attention was called to the organization of the MUTUAL INSURANCE CORPORATION with a Baptist Advisory Board as follows:

W. G. BRIMSON, President Baptist Executive Council, Chicago, Ill.

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CLIFTON D. GRAY, President Bates College, Lewiston, Me.

E. L. KILLAM, Managing Editor, The Baptist, Chicago Ill.

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# Tentative Program of Northern Baptist Convention

Des Moines, Iowa, June 22-28, 1921

Convention Motto: "Fellowship in Christ"

## WEDNESDAY, JUNE 22

9:30—Opening prayer. Words of welcome: H. H. Barton, mayor of Des Moines; Nate E. Kendall, governor of Iowa; Rev. H. R. Best, chairman of Des Moines committee of arrangements. Response, President Ernest L. Tustin. 10:00—Report of executive committee. 10:20—President's Address. 10:50—Address, "Fellowship in Christ," Rev. C. N. Arbuckle, Newton Centre, Mass. 11:30—Report of finance committee. 12:30—Adjournment.

## Jubilee of the Woman's American Baptist Foreign Mission Society

2:00—Jubilee processional. Welcome by President Ernest L. Tustin. Response by Mrs. W. A. Montgomery, president of the Woman's American Baptist Foreign Mission Society. Presentation and acceptance of the Jubilee offering to the denomination through the Northern Baptist Convention. Address, "The Work of Our Society at the Home Base," Mrs. Andrew MacLeish, Glencoe, Ill. Response and prayer by Rev. J. Y. Aitchison. Appreciation of the work of fifty years on the foreign field—India, Japan, China, Burma, Assam. The forward look. 4:30—Adjournment for organization of state delegations. 5:00—Convention session to receive nominations from states. 5:30—Adjournment.

7:30—Jubilee pageant representing the work of the Woman's American Baptist Foreign Mission Society. 8:15—The Woman's Foreign Mission Jubilee in stereopticon pictures, Nellie G. Prescott, secretary of the Woman's American Baptist Foreign Mission Society.

## THURSDAY, JUNE 23

9:30—Devotional Period, Rev. Joshua Gravett, Denver, Colo. 10:00—Report of committee on inquiry concerning Baptist schools. 10:30—Report of committee on denomination journals. 11:00—Woman's Foreign Mission Jubilee program continued. Appreciation of the work of fifty years on the foreign field. 12:00—Adjournment.

## Session of the American Baptist Home Mission Societies

2:00—The Work of the Woman's American Baptist Home Mission Society, Katherine S. Westfall. The Work of the American Baptist Home Mission Society, Charles L. White. 2:40—Unoccupied Fields, Rev. W. H. Bowler. 3:10—Christian Centers, Rev. C. M. Dinsmore, Miss Luella Adams. 3:40—Negroes in the North, Rev. R. L. Bradley, Mrs. E. W. Moore. 4:10—Mexicans in the United States, Rev. E. R. Brown. 4:25—Baptists in Central America, Miss Dora DeMoulin. 4:40—Training for Leadership, Mrs. George W. Coleman. 5:30—College Reunions.

## Session of the American Baptist Education Society

7:00—"Baptist Schools and Colleges," stereopticon lecture by Frank W. Padelord, secretary, American Baptist Education Society. 7:30—Address, "An Eye Witness in Baptist Colleges," Rev. Allyn K. Foster. 8:00—Address, "The College

From the Student's Point of View," George Stewart, McMinnville and Yale. 8:20—Address, "The Christian College as the Teacher Sees It," Miss Jessie Burrall, Stephens College. 8:40—Address, "Religion at 21," Rev. Bernard C. Clausen, Syracuse, N. Y.

## FRIDAY, JUNE 24

9:30—Prayer. Report of the General Board of Promotion. 10:00—Address, "Finishing the Task," John Y. Aitchison, director of the General Board of Promotion. 10:30—Discussion of report on schools. 11:30—Devotional period, Rev. James Stifler, Evanston, Ill. 12:00—Adjournment.

## Joint Session of American Baptist Home and Foreign Mission Societies

2:00—The Past Year in the Work of the American Baptist Foreign Mission Society, Rev. Frederick L. Anderson. 2:30—The Past and Future of Baptist Work in Europe, James H. Franklin, secretary American Baptist Foreign Mission Society. 3:00—Baptist Work in Scandinavia. 3:20—Baptist Work in Denmark. 3:40—Baptist Work in France. 4:00—Baptist Work in Czecho-Slovakia. 4:20—Address, President Emory W. Hunt. 5:00—Adjournment.

5:30—Seminary Reunions. 7:00—Stereopticon Lecture, "Baptist Churches at Work in America," 7:30—Address, "Hindoo in America," Theodore Fieldbrave. 8:00—Address, "Baptist Work in India," Rev. S. D. Bawden. 8:30—Address, "Chinese in America," Rev. C. E. Sheppard. 9:00—Address, "Baptist Work in Japan," Rev. William Axling.

## SATURDAY, JUNE 25

9:30—Prayer. Report of committee on evangelism. Report of the committee on social service.

## Session of the American Baptist Publication Society

10:30—Address, "Work of the American Baptist Publication Society," Gilbert N. Brink, secretary. Address, "Conditions of Progress in Church Schools," Rev. H. E. Tralle. 11:30—Report of committee on city missions. 12:00—Greetings from Canadian and Southern Baptists. 12:30—Adjournment.

2:00—Report of committee on Baptist bodies using foreign languages. Report of committee on denominational day. Other convention business. 3:00—Northern Baptist Convention field meet and games, delegates and visitors participating at Des Moines University Athletic Field. 5:00—Convention reception for guests of the convention from other lands, on Des Moines University Campus.

7:00—The brotherhood banquet. The women's banquet.

## SUNDAY, JUNE 26

9:30—Northern Baptist Convention prayer meeting, Rev. John Snape, Oakland, Cal. 10:30—Convention sermon, Rev. W. B. Hinson, Portland, Ore.

2:00—Young People's Session, Messages from foreign students to the young people of the United States. Address, President W. J. McGlothlin, Furman University, Greenville, S. C.

7:00—Stereopticon lecture, "Europe," 7:30—Addresses, Rev. J. H. Rushbrooke, London, England, Rev. C. A. Brooks, New York.

## MONDAY, JUNE 27

9:30—Prayer. Report of nominating committee and election of officers. 10:00—Preliminary report of committee on resolutions. 10:10—Report of delegates to Federal Council of Churches in America. 10:30—Devotional Period. Rev. Melbourne P. Boynton, Chicago, Ill. 11:00—Report of committee on conference with other religious bodies. 11:30—Report of five-year program committee. 12:00—Adjournment.

## Symposium—"Church and Community Efficiency"

1:30—Evangelism, Rev. E. S. Stucker. 1:50—Discussion. 2:10—The Local Church, Rev. Frederick A. Agar. 2:30—Discussion. 2:50—Community Service, Rev. Judson Nixon. 3:10—Discussion. 3:30—The Rural Church, Rev. Roliv Harlan. 3:50—discussion. 4:10—Religious Education, Rev. W. E. Chalmers. 4:30—Discussion. 4:50—Missionary Education, Rev. W. A. Hill. 5:10—Discussion. 5:30—Adjournment.

Note: Simultaneous with the symposium there will be conferences in different rooms of the Coliseum on "Boy Scout Work," "World Wide Guild," "Children's World Crusade," "The Open Forum" and "Enlistment for Missionary Service."

7:00—Stereopticon Lecture, "Our Inheritance," Rev. J. C. Robbins, Secretary, American Baptist Foreign Mission Society. 7:30—Presentation of newly appointed foreign missionaries and prayer of dedication.

## TUESDAY, JUNE 28

9:30—Prayer. Report of Committee on chaplains. Report of registration committee. Report of reference committee. Final report of committee on resolutions. Report of committee on Roger Williams Memorial. Report of other committees. 11:00—Report of Ministers and Missionaries Benefit Board, Rev. E. T. Tomlinson. 11:30—Address, "The Place of the Minister, A New Conception of his Position and Function," Rev. John M. Moore, Brooklyn, N. Y. 12:00—Adjournment.

2:00—Completing convention business. 2:45—Report of joint committee on interests of Negro citizens.

## Joint Session of the Missionary Societies

"Missionary Progress Around the World." 3:00—Baptist Work in Burma, Rev. A. C. Hanna. 3:15—Baptist Work in Assam, Rev. R. B. Longwell. 3:30—Baptist Work in West China, Rev. A. G. Adams. 3:45—Baptist Work in Philippines, Rev. R. C. Thomas, M. D. 4:00—Address, Rev. R. B. Howell. 4:15—Presentation of newly appointed home missionaries and prayers of dedication.

7:30—Address, "Baptist Co-operation in Bringing the Gospel to All Mankind," Rev. W. H. Geistweit, St. Louis, Mo. 8:10—Address, "The Dynamic for the New World Movement," Rev. W. E. Woodbury, Minneapolis, Minn.



## Fresh from the Field

Rev. Frederic Tower Galpin has resigned the pastorate of the important First Church of Pittsburgh, Pa., and will conclude his services there on Sept. 1.

By the terms of the will of Milton Laforest Williams of Miami, Fla., Bates College, Colby College and Hebron Academy, all in Maine, will each receive the sum of \$4,794.89.

### Convention Delegates

Will Find

*Good Home Cooked Food*

and

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Cafeteria**

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HOURS { 11.30-1.30  
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Rev. David Foster Estes who for twenty-nine years has been head of the department of New Testament Interpretation in Colgate and for twenty-three years librarian of the university has resigned, under the orders of his physician, and will leave about July 1 for Los Angeles where he and his wife will hereafter make their home. A fuller statement will appear in our next issue.

New Hampshire Baptists were deeply grieved to learn of the death of Rev. Ira M. Baird in Nova Scotia. He had spent the winter in the South on account of ill health and only recently did he resign his church at New London where he has served since 1912. Mr. Baird has filled a large place in the community and in Colby Academy where he was teacher of Biblical literature.

The large audience over which Mrs. George W. Taft so efficiently presided at the recent Woman's Jubilee in Chicago will be surprised to know that she went almost immediately thereafter, as planned, to the hospital and underwent an operation for chronic appendicitis. The operation was serious, but quite successful and Mrs. Taft is recovering rapidly, though a complete rest of some months will be necessary from her many activities as mistress of the Northern Baptist Seminary, and as a leader in missionary and church work.

The beautiful new building of the First Church, Danville, Ill., Rev. F. L. Enslow, pastor, was struck by lightning recently. It is reported that the surroundings looked as if a cyclone had passed that way. The damage of about \$2,000 was fully covered by insurance. This amount will pay for adequate insurance for many years to come.

In October last, Dr. Clarence E. Lapp went to Fayetteville, N. C. after a serious operation in July, from which recovery seemed impossible. He has surprised surgeons, friends, and family, by a remarkable return to practically his former strength. He with Mrs. Lapp will return to Granville, O., early in June. All invitations for service "between pastorates" have hitherto been refused, but now if sent to Granville, O., will receive consideration.

## A Pre-Convention Conference at Des Moines

By GWENDOLYNE J. COLLING, SECRETARY

On Tuesday morning at 9 o'clock, June 21, the second pre-convention conference will be opened at Des Moines. Dr. J. C. Massee, chairman of the executive committee on Conferences on the Fundamentals of the Baptist Faith will preside and bring an opening address on "The Present Denominational Situation." In this address Dr. Massee will set forth openly the things of greatest interest in the denominational life today, especially those matters about which controversies have arisen. Following the opening address Dr. John R. Sampey of the Southern Baptist Theological Seminary will bring a message on "What Jesus Christ Thought About the Old Testament." Dr. Sampey is one of the widely-known outstanding scholars of the continent—for a quarter of a century librarian of the seminary and professor of Hebrew and Old Testament literature. He is profoundly conservative and his message is sure to create great interest. At 10.45 a.m. Dr.

Jacob Heinrich of the Northern Baptist Theological Seminary will speak on "The Authenticity and Authority of the New Testament." Dr. Heinrich is reputed to be one of the great thinkers as he is also thoroughly scholarly. This message is bound to create a profound sentiment. Following Dr. Heinrich's address there will be an hour for open conference on vital questions as, for instance, the place of the Bible in Baptist schools and the presence of undesirable teachers in the same.

In the afternoon two great messages will be delivered. Dr. T. T. Shields, of Jarvis Street Church, Toronto, is known as the outstanding stalwart defender of the faith in Canada. He has made a great fight for orthodoxy in the Canadian convention, and won it. He will speak on "The Cross and the Critics." His personality as well as his message will make a tremendous appeal to the conference. Dr. D. F. Rittenhouse of the First Church, Columbus, is one of the younger men in our convention. He has already established for himself a great reputation as a preacher and a thinker. He is doing a very fine constructive work in the great but difficult church in Columbus. He will speak on "The Proof of the Resurrection and its Meaning to the Ministry." At the close of Dr. Rittenhouse's address there will be another hour for open discussion at which such questions as "Doctrinal Unity," and the "Place of Doctrine in Life" will be taken up.

It is probable also that at this session the conference committee will present a statement of belief for Baptists, for adoption or rejection by the Conference.

On Tuesday evening two great messages of far-reaching interest will be brought. The first will be by Dr. W. B. Hinson of Portland, Ore., one of the great preachers and leaders of the Pacific Coast, on "The Return of the Lord." This is a theme which has agitated the convention for a number of years. Dr. Hinson is well equipped to speak impartially and with profound wisdom on this most vital theme.

The closing address will be by Dr. L. R. Scarborough, president of the Southwestern Theological Seminary of Ft. Worth, Texas, on "The Central Passion of the Gospel." Dr. Scarborough is not only president of the seminary but was the director general of the \$75,000,000 campaign among Southern Baptists. He is a man with a great passion and a great message and with a tremendous influence throughout the great Southland. His message will be a fitting close to the conference.

This conference is bound to be of tremendous interest and of great importance to the convention itself. It is the only place in our denominational life where an open forum for the discussion of doctrinal views is to be had. It may well prove to be a safety valve for the convention. The discussion this year of a doctrinal statement of belief will doubtless be far-reaching in its effect. Should such a statement be adopted none can tell the extent to which its influence may reach.

Delegates to the convention should by all means prepare to reach Des Moines not later than early Tuesday morning, June 21. Entertainment can be had upon the same conditions as during the convention.





# The Baptist



## The Significant Convention at Des Moines

**M**OST Baptists can go back in memory to the time when the annual meetings of the societies were notable for the smoothness with which the delegates assembled ratified the actions or proposals of their leaders. Now and then there was debate but the meetings were strictly of the cut-and-dried order.

Whatever else may be true of the Northern Baptist Convention as at present organized this charge cannot be brought. Program committees make careful plans and succeed, as this year, in presenting programs of the utmost merit, but always there is chance for debate and for the expression of the will of the democracy. Some years that expression is more pronounced than others, but there is never a year when it is lacking. The convention is master of its own doings and never surrenders its authority except when it feels that it is placing this in the hands of men fitted to carry out its expressed or unexpressed will.

A year ago at Buffalo, feeling ran high and the convention was notable for the frankness of opinion which characterized its sessions. This same frankness will mark the meetings to be held, June 22-28, at Des Moines, but there is no reason for expecting stormy sessions or bitterness of feeling. The discussion of the months since Buffalo has served to inform men and to give to all of us a better understanding of the points which are being contested. If men will keep on saying exactly what they mean and using terms in their true meaning, not imputing to men motives which do not belong nor calling them names which are not appropriate, we shall easily be able to come through this period to an era of good feeling. Baptists have always done this and will again. It is neither fair nor just to assume that all Baptists are ultra-liberal or ultra-conservative. The great mass occupy a middle position, and this great majority is about due to assert itself. No one really expects this great body to go farther in expressions of belief or opinion or in radical action than Southern Baptists have done. There is room within the evangelical position as held by Baptists for many shades of opinion.

Praise is due the program committee for its good work. Seldom has there been presented a better-balanced program or one which has in it more of the elements of information and inspiration. And this is good. For we have started well on a great task. The second mile is now before us; we must be sure that we get our second wind and have the goal clear in view. Any man or woman who will follow through this program with care will realize again the power and scope of the missionary, evangelistic and educational goals which Northern Baptists have placed before them.

The report of the committee on adjustments, appointed at Minneapolis, will certainly be of interest. This committee has before it the task of recommending

improvements in the machinery through which Northern Baptists are working. Experience has indicated various lines along which improvements can be made. Nobody proposes to scrap the Board of Promotion, but it is easily possible that the board may be improved and that better correlation may be had between it and our great societies. This report will possibly be in the hands of our people before the convention. THE BAPTIST hopes to be able to print in an early number an abstract of its recommendations.

The report of the committee on schools, appointed last year, is certain to mark a step in advance in the relation between the denomination and its educational agencies. Never was education more important than now; and never was there greater need for the churches that this education shall be secured in a religious atmosphere. One can hardly expect a committee to solve the entire problem in a year, but one can expect that it shall present certain sets of facts, determined by first-hand investigation, and shall open the way for future work. THE BAPTIST had hoped to be able to present this report in the present issue but is not able to send this report in the present issue but is not able to ever, that the convention will take no radical action without allowing time for mature deliberation. Matters of great moment are not to be subjected to snap judgment.

The Golden Jubilee of the Baptist woman will stand out prominently at Des Moines as a landmark of Baptist history, a milestone of Baptist advance and a monument of missionary achievement.

There are some who think that there may be presented to the convention the question of the adoption of a doctrinal standard for our schools and churches, ministers and missionaries. In next week's issue we shall present the two sides of this question in articles written by prominent ministers of the denomination. We advise that you look for this issue and order extra copies for your friends.

Nothing before the convention, however, should be allowed to take attention from the fact that this gathering marks the end of the first collection year of the New World Movement. There is significance in every detail—the amount of money collected, the cost, the per capita giving of the denomination, the immediate outlook, the results in new recruits for home and foreign fields, the training of the churches in matters of organization and stewardship, the spiritual results of the movement, and all the other matters which are part and parcel of the New World Movement. For much we can thank God and take courage. From much we can learn important lessons for the future.

For weeks THE BAPTIST has been urging that churches send their pastors to this epoch-making convention. Once more we repeat the advice. Salaries are not such



that ministers generally can go on their own charges. Churches which wish to have the vision and to do their full part in the world-wide work will gladly invest the money necessary to send their pastor—their local expert and principal promoter—to Des Moines.

Let us make this a really representative convention;

let us go in the spirit of prayer and of devotion to our Lord's work; let us go in a brotherly attitude towards all the men with whom we may differ; and there can be no question of the outcome. The Des Moines convention will then be remembered as a meeting which served to promote the greater glory of God.

## What Our Soldiers Fought For

**S**OLDIERS of the United States were fools to fight in France for flags and flowers."

That foolish thing was said by an orator on the street corner the other day. It was about equally important with the croaking of a frog. A passer-by with a sense of the ludicrous might have whistled and said, "Go it, wind-jammer!" But a policeman, by a psychological process peculiar to certain of the species, discovered in the speech a grave menace to the nation, arrested the speaker and thus converted a crank into a "martyr."

Of course the soldiers would have been foolish to fight in France or anywhere else merely for flags and flowers. But the man who saw in the world war nothing more than decorative symbols must have been asleep for twenty years.

Long before the war observant men foresaw, and when it came they saw, that it involved real issues of empire; of human rights, liberties and welfare; of law and justice; of democracy and autocracy; of national constitutions and international relations; of Christianity and paganism; of the foundations of future civilization.

Our soldiers fought for liberty, justice, law, democracy and international peace. So all the Allies, speaking through their governments, declared in pledges as solemn as a nation can give. They professed to be calling our boys to one of the great crusades of history. So our boys understood and so they answered the call.

That the things they fought for could not have been secured without their sacrifice was the fault of other men. If those things shall hereafter fail of achievement, the blame for the failure will rest on other men—or if it shall rest upon the soldiers themselves in any measure, it will come upon them through their future betrayal in politics of the cause they so nobly supported on the field of battle.

That this nation is for the moment failing to make good the pledges it gave them and to support the principles in behalf of which it called them to battle, is natural to the confusion of the times, was to be expected and will probably be temporary. And in any case it cannot dim the moral meaning and splendor of their deeds.

## Has Jesus a Social Mind?

**S**OCIETY is simply people living together, and civilization is the way it is organized. Does Jesus care how they live and get along together?

He has now the same kind of a mind he had when he walked on earth: if we cannot so suppose, then we are at sea so far as understanding him is concerned. Did he do or say anything in the interest of good society

then? Is he doing anything in its interest now? Have we any light from him to guide us in our dealing with social problems? The Bible fairly runs over with answers to these questions.

He insisted on social virtues such as love, service and helpfulness. He announced the Golden Rule. He reaffirmed the spirit and teaching of the Hebrew prophets whose writings are saturated with social motives, ideals, maxims, principles and precepts, and whose whole interpretation of the significance of the rule of God (the Hebrew Theocracy) was social. Some of his finest parables, such as the "Good Samaritan," the "Rich Man and Lazarus" and the "Great Judgment," are almost purely social in their significance. He restated and vastly enriched the idea of the kingdom of God as the perfect product of perfect spirituality. He projected the best life for all.

These features are not merely casual in his teaching. His program of life work as he defined it and carried it out corresponded with his teaching.

A deep philosophy of life is involved. Religion, in its very essence, is the social spirit. The more evangelical the faith of a Christian becomes, the richer it becomes also in social meaning and fruit. Salvation and civilization are poles of the same sphere of faith and life.

What Jesus is now doing in the actual experience of his people confirms this understanding of him. Christian conversion creates in the soul of the convert a passion for others' welfare. It creates in him a mind fit for society and sends him out in quest of a society fit for his mind; that is, it socializes him. Unless it is denatured by subsequent worldliness or by perverted teaching, it naturally unfolds in a growing devotion to doing all possible kinds and degrees of good to others. He wants civilization to be as good as he has found God to be, and does his best to make it so. He lives for the kingdom of God.

\* \* \*

We have seen in one of our Southern exchanges that the Southern Baptist Convention, recently held at Chattanooga, represented on the part of the 10,000 delegates, the various societies and the entertaining city an expenditure of something like \$1,000,000. The figures are used as an argument for biennial or even triennial conventions. Let us estimate that the cost of the convention at Des Moines, figured in the same way, will not be far from \$500,000. Should this fact have a bearing on the question of biennial sessions? Democracy is not necessarily denied because public officials are elected for terms of two or four years in the United States; can denominational officials be trusted less than these public officials?





NURSERY FOR THE NEW-BORN, BURMA



SCHOOL GIRLS, EAST CHINA

## The Jubilee Year

BY NELLIE G. PRESCOTT

ON April 17, 1873 in Chicago, Mrs. Robert Harris, as president, called the Woman's Baptist Missionary Society of the West to order for its second annual meeting. In her address of welcome occur these words: "Let us on this anniversary day hear the voice of our Great Leader summoning us to go forward and let us take as our motto the words of the immortal Carey: 'Expect great things from God; attempt great things for God.'"

Six days later, April 23, 1873, in Boston occurred the second annual meeting of the Woman's Baptist Missionary Society of the East, the president, Mrs. Gardner Colby, presiding. From her opening address we quote the closing sentence: "We have put our hand to a great work; let us never think of turning back; never remit in the least our efforts to promote the cause of Him who came to seek and save that which was lost."

With these brave words did the Baptist women of the East and of the West step out on their great adventure of faith fifty years ago. Over a path untrod before, they have gone steadily forward, not seeing many a time even the next step ahead. Yet always they have been true to the challenging words of that first president—"Let us never think of turning back."

Now from the hilltop of the Golden Jubilee, they look down upon the path which has been made with such infinite care and unceasing prayer—to find that through the years the narrow path of inexperience and pioneer work has widened to a broad, firm road of recognized

activities for the women of our Baptist churches.

First: Baptist women have become *educators* of note, determining the policy and supervising and supporting more than 1,000 schools. These include kindergartens, primary, grammar and high schools scattered about in five different countries, in ten established mission fields. It is necessary to conform to the demands of the British educational code throughout India, the educational department of the Japanese Imperial Government, the Educational Commission in the Philippines and the Educational Association of China. In addition, they are co-operating in three different countries in the founding and support of three arts colleges and one medical college.

There are in all these schools and

colleges more than 120,000 young people who are receiving their first knowledge of Christian ideals, faith and living. These are under the instruction of more than 1,700 teachers who, with comparatively few exceptions, are products of our Baptist mission schools and living witnesses of the power of Jesus Christ.

Second: Baptist women have not only become educators along general lines but they are also *specialists*, for there are, in addition, schools of more technical and vocational character; normal schools for teacher-training, kindergarten training schools, fine Bible training institutions, schools where industrial courses are given and nurses' training schools.

Third: They have become careful *students of social problems* and in each country have undertaken some definite work to meet an urgent social condition. There are orphanages, homes for widows, schools of mothercraft and Christian social work in the congested centres of large cities.

Fourth: Baptist women have gained experience as *directors of evangelism*, for in addition to the Bible training schools, they support 300 women who give their time to the direct preaching and teaching of the Bible. There are hundreds of Sunday schools, visitation in thousands of homes, and many informal Bible classes held on verandas and in jungle villages.

Fifth: They have become *medical directors* in the attempt to teach the lessons of spiritual regeneration through the relieving of physical suffering. Twenty-six hospitals and

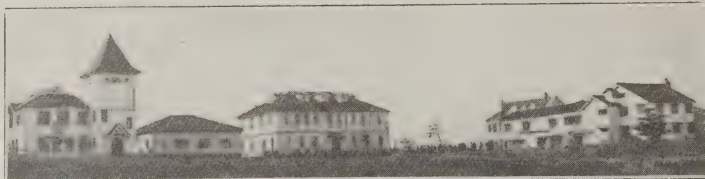


MRS. GARDINER COLBY  
First President of the Society



dispensaries bear a mute but effective witness to this attempt to teach the love of Jesus through the gentle touch of the Christian doctor and nurse. In addition more than 100 assistants have been trained to give competent aid in these hospitals and dispensaries.

Sixth: These Baptist women in fifty years have become experienced *financiers* through collecting, investing and dispensing their own funds. In 1872, \$29,997 were the receipts of the two treasuries of the societies of the East and the West. In 1920, the forty-ninth year of their history, more than \$1,000,000 was handled in the treasury department of the society. In addition, they have acquired property in every mission field and now own scores of houses and school buildings of all sizes and description. They have never lost a cent through careless investment, nor have they ever been forced to



MARY L. COLBY SCHOOL, JAPAN

carry deficits for any period of time. Seventhly and lastly: Baptist women in the service of their King. Through joy and through sorrow, they have become *students of character*. They have learned to know the Mohammedan woman and the Hindu, the Buddhist, the Confucianist and the Animist; the woman of the hill tribes and of the plains; the caste and the outcaste. To each and all the gospel has been given in the form and manner best fitted to meet the need. And not only to the women and girls of the Orient has this careful consideration been given, but also to the young women of America, as in constantly increasing numbers they have expressed a desire to go to the uttermost parts of the

through illness and through health in the days of preparation and of service, these young women have been followed with the understanding sympathy of Baptist women.

As the experiences of fifty years culminate now, in the Golden Jubilee, again the words of that first president sound clear and true from the Atlantic to the Pacific and around the world, "Let us never think of turning back." Thus with "our eyes to the hills, our trust in God, our faith the victory" we turn from looking at the widening road of the past to a future all unknown but already bright with the promise of larger opportunities for service than women have ever yet attempted. The beginnings have been noble, the growth commendable, but the task in 1921 is unfinished while there remain millions of women who can neither read nor write and whose hearts have never opened to the message.

## From Denver to Des Moines

*Baptists have crowded many years into two—Denver program was a bold venture of faith—Denomination unified for a great advance.*

BY EBENEZER STONE

IT IS a long way from Denver to Des Moines. Into the two short years since we met in the "Mile High City," Northern Baptists have crowded an immense amount of history. More perhaps than we have ever put into any two years before. It was a momentous hour when by a unanimous vote we decided to undertake a share of the kingdom work that was commensurate with our resources, but vastly beyond anything we had ever dreamed of before. Then, in order that we might carry this great program through, we reorganized our whole machinery on a modern, co-operative basis in accordance with plans approved by many of our leading business men.

### Do Results Justify the Venture?

What have been the results? Have they justified the radical changes inaugurated? These questions are worthy of a serious answer. Without doubt some mistakes were made. We learn our most important lessons by experience. We are learning by that method now. But some great gains have been achieved.

First and perhaps most important

of all, we have unified the missionary appeal. This gain alone is worth all it has cost. The missionary cause always has been one. The whole missionary enterprise is a unit. It is the effort on the part of the church of Christ to secure his enthronement as Lord in the hearts of all people everywhere. It is no more important to produce this result in one portion of the world than it is in another. But we had succeeded most remarkably in dividing this great appeal into many parts simply because we had committed the promotion of various phases of the appeal to various groups of men and women. And that phase had come to seem the most important which had been committed to the most astute and successful group of promoters. No one could for a moment proclaim this situation as ideal. It had little to commend it.

The new program has aimed at a complete reversal of this policy. By taking the business of promotion out of the hands of separate groups and putting it into the hands of one group, though made up withal for

the most part of the same persons, the whole missionary appeal has been reunified. It stands out now as it always should have stood as one great cause. The results have been apparent in many directions. This new program has given great acceleration to a process of unification which was already under way in many churches. Most of our churches are now facing their missionary task as one, rather than as divided.

### It Fulfilled Their Hearts' Wish

This change has met a hearty response in most of our churches. To them it has meant the fulfillment of a long cherished desire. They have never been divided in their interests and they have long wished that their promoters might see the missionary appeal as they have seen it. The churches, if they can voice their mind, will never permit their promoters to go back to the old plans.

This does not at all mean that we should cease to present to the churches and interest them in various phases of the missionary work. This must never come to an end.



The missionary enterprise is the scene of all its activities; but these activities are phases of our enterprise, not competing enterprises. We hope that our promoters will not cease to present the various phases of our great missionary program, in season and out of season. We shall demand this at their hands. It was all well enough to emphasize the One Hundred Million Dollar Fund as an end during the strenuous days of the campaign, but that fund is not really an end, it is only a means to an end, and the various phases of the great unified work which it is to finance must now be brought to the fore. We think that this one end of unification is worth all that this new program has cost.

raising of over twelve million dollars in a single year for our missionary and educational work is an achievement that can not be minimized. That this would have been possible without such agencies as the boards of promotion no one has suggested. The largest sum of money which the denomination ever raised before was the six million dollars secured by the National Committee of Northern Baptist Laymen, the organization out of which grew the General Board of Promotion. To that should be added perhaps one million more se-

giving of any small group of men but of the very much higher standard of giving of large numbers of our people. Most of our people are giving as they never gave before. This means a new interest in the kingdom.

Then last of all we must not overlook the spiritual results which have been attained. These are the most important and the most significant. Not for a long period have we had such a quickened spiritual life in our churches nor so many accessions by baptism. The reports which have been coming in from all over the country, are such as to give joy to the heart of all of those who love their Lord. What else should we have expected? Were we not told that if we would bring in the tithes the should be opened? Has not God been true to his promise?

We do not pretend that we did a perfect thing at Denver—far from it. There is room for experiment. We shall make it. There

have been some most unfortunate incidents. There is still much misunderstanding, but we have discovered during the year that as the real facts about this New World Movement have been explained and the situation has been clearly set forth, misunderstanding has been eliminated and critics have become friends and supporters more closely united.

It is a long way from Denver to Des Moines. We have traveled a long road. We have seen many things. We are confident that as we look back over the years to Denver, we shall set up a stone and say, "Hitherto hath the Lord led us."



ADMINISTRATION BUILDING, DES MOINES UNIVERSITY

cured in other ways for the state conventions and city mission society. That within two years we have been able to almost double that amount is in itself most remarkable. We may find flaws in the Board of Promotion. It may need amending in some minor particulars, but no loyal Baptist who cares supremely for the advancement of the kingdom of his Lord, can do anything else than render most generous and unqualified praise for the achievements of this board. Let him who criticizes point to a greater achievement.

This great fund of twelve million dollars is the result, not of the large

## The Life That Counts

The life that counts must toil and fight;  
Must hate the wrong and love the right;  
Must stand for truth by day and night:  
This is the life that counts.

The life that counts must aim to rise  
Above the earth to sunlit skies;  
Must fix its gaze on Paradise—  
That is the life that counts.

The life that counts must helpful be;  
In darkest night make melody;  
Must wait the dawn on bended knee—  
This is the life that counts.

The life that counts must helpful be;  
The cares and needs of others see;  
Must seek the slave of sin to free—  
That is the life that counts.

— Christian Cynosure.



## Look, and You Will Know Why

**W**HY Northern Baptists have chosen Des Moines as the seat of their fourteenth annual convention is a question that answers itself, after a glance at the fruitful city, on the banks of the Des Moines and the Raccoon Rivers.

Des Moines, the capital of Iowa and the largest city in the state, conveniently situated on the main railroad lines, 312 miles west of Chicago, is a place where any traveller might well spend several days with

The city has 20 public parks, (with a total area of 260 acres,) and four public playgrounds. The Iowa State fair grounds, covering 277 acres, lie on the east side of the city, while a mile to the south is Fort Des Moines.

There are in the neighborhood of 400 industrial establishments in Des Moines. Among the leading industries are printing and publishing, foundry and machine-shop products, patent medicines and druggists' pre-



THE COLISEUM—CONVENTION HALL

unusual profit and interest. It is rich both in natural resources and in its buildings. Its form of government makes it one of the few cities in the United States where every citizen has a direct voice in city rulings. Thousands of young men and women flock to it every year because of its educational institutions. There are in the city nearly 100 Protestant churches of various denominations.

Visitors to Des Moines should make a point of seeing the State Capital Buildings, which cost, with their grounds, \$3,000,000. Other buildings of unusual interest are, the State Historical Building, the U. S. Government Building, the City Hall, the County Court House, the Coliseum, and the public library. Of course, the most interesting of the educational institutions, from a Baptist point of view, is Des Moines College, a co-educational institution under Baptist control, established as long ago as 1865, and claiming among its alumni many of the best known Baptist leaders of the present days. Other educational institutions in the city are Drake University, Highland Park College, Grand View College, Still College of Osteopathy, Capital City Commercial College, the Cumming Art School and three public high schools.

parations. Besides these, there are a number of flour and grist mills, and lumber mills.

The commission form of government has been in effect in Des Moines since 1908. The entire voting population, under this form of city government, biennially elects five members on a non-partisan ticket, who become commissioners subject to recall on the petition of one fourth the



STATE CAPITOL, DES MOINES

entire number of registered and qualified electors. The people vote directly on the disposal of all franchises, and have the power to force the passage of any law or ordinance.

The city has an interesting, if fairly brief, history. Fort Des Moines was established in 1843 to guarantee government protection to the Sac and Fox Indians. Three years later it was rather extensively settled by emigrants from Ohio, Indiana, Kentucky and Missouri. The town of Des Moines was incorporated in 1861, and in 1867 it was granted a city charter. The same year it was made the State Capital, in place of Iowa City.



HOTEL FT. DES MOINES, CONVENTION HEADQUARTERS





SWEDISH BAPTIST CHURCH



FOREST AVE. BAPTIST CHURCH

## Churches in the Receiving Line

*Baptist Churches of Des Moines throw open their doors to the Baptists of the North, and with a genuine Iowa welcome, say, "Come on!"*

DES MOINES is a city of churches, there being in the neighborhood of one hundred churches of various denominations in this city. Among these are several strong Baptist churches, the largest being the First Baptist Church, with a membership of between eight and nine hundred. At present the First Church is without a pastor. Rev. Howland Hanson, now of Morgan Park, Ill., occupied the pulpit for fifteen years previous to his resignation last September.

The Forest Avenue Baptist Church has about five hundred members. It is located in the north central part of the city, and the pastor is Rev. H. R. Best, who is also chairman of the General Committee on Arrangements for the Northern Baptist Convention.

The Galilee Baptist Church is located in the east section of the city, and the pastor is Rev. Frank A. Case, who was for several years Su-

perintendent of Missions in Des Moines. This church has about one hundred and seventy-five members.

The Calvary Baptist Church has between one hundred and fifty and two hundred members, and is located



GALILEE BAPTIST CHURCH

near the State Capitol. The pastor is Rev. H. O. Meyer.

In addition to these churches there are two chapels, the Lake Park Chapel, the membership of which is credited on the roll of the First Baptist Church, and the Bethel Chapel, whose members are credited on the roll of the Forest Avenue Church.

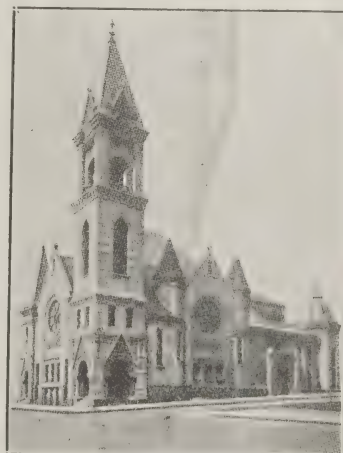
The Swedish Baptist Church has about one hundred and seventy-five members. The pastor is Rev. Axel Rendahl.

The Danish Baptist Church is smaller, and doesn't have a regular pastor, but Rev. N. S. Lawdahl acts in this capacity.

In addition to the white Baptist churches in the city, there are several strong colored churches. The Corinthian Baptist Church has a membership of about seven hundred and fifty, of which Rev. G. W. Robinson is pastor, and the Maple Street Baptist Church, with a membership of six hundred and twenty-five, of which Rev. Mr. Bates is pastor. Another colored Baptist church recently organized is the Union Church, of which Rev. E. L. Griffith is pastor.



CALVARY BAPTIST CHURCH



FIRST BAPTIST CHURCH



## Baptists of Iowa

BY H. R. BEST

*Baptists in Iowa began with a love story in Kentucky—First church was organized in settler's cabin—Red skins and log huts marked the landscape—Pioneer church sounded the social note—Swift growth.*

THE beginning of Iowa Baptists like the beginning of the race, is veiled in romance. There was no Garden of Eden with its fruits and flowers, its cooling shade and spice-



FIRST CHURCH ORGANIZED HERE

laden zephyrs, but love there was, and the same olden, golden glory that arches above the rose-misted dreams of youth lit the scene.

We open this sketch therefore, with a pair of lovers in the old Brush Creek Baptist Church in Kentucky, —William Manley and Hepzibah Mathes. These two not only loved each other but soon learned to love God, and were baptized into the fellowship of the church by one Rev. Johnson Graham. Soon these two were wedded and then the scene suggests those infinite repetitions which are as old as the love making of the first pair amid the rustling fig leaves, and which are as new as the last thrill of the last pair of lovers who find "love at first sight" and stand beneath the trembling maple boughs with the silver moonlight casting its spell—but we must forbear.

### Love, Red Skins, Log Huts

Well, these two hearts beating as one, moved from the old Kentucky home and in 1834 crossed the Father of Waters and settled in Iowa at a point where Burlington now stands.

Iowa, then a part of the great American desert, was the haunt of the Red Skins. A few log huts occupied by white people were the only finger boards that pointed to future greatness; there were no religious services or religious organizations.

These young Baptists brought with them the Articles of Faith of their church in Kentucky. In a little while they found a few others who desired religious privileges and together, they invited the Rev. John

Logan of McDonough, Illinois, to visit the settlement and preach to them. According to Rev. S. H. Mitchell, author of "Historical Sketches of Iowa Baptists": "On the 19th day of October 1834, Elder Logan and Gardner Bartlett arrived in the settlement. On the same evening at the home of Noble Hously, Elder Logan preached what is believed the first sermon ever preached in this part of Iowa by an evangelical minister to a congregation of white people."

### Eleven Supplied Leaven

This historian goes on to tell us that the next day a regular Baptist church was organized at Long Creek which later became the old Danville church. The following the the charter members: Enoch Cyrus, Rebecca Cyrus, Anna Cyrus and Frank Cyrus; Rachel and Mary Ann Dickens; Noble and Naomi Hously; William and Hepzibah Manley; and Jane Lamb. The Articles of Faith from the Brush Creek church, Kentucky, were adopted and are preserved until the present time.

From the simple beginning as stated above, one church of eleven members, there began to radiate christian influences. The leaven worked and the salt was applied, the little church grew and other ministers began to visit the various fields. These pioneer preachers were mostly from Illinois, and carried their torches of divine life to the crude settlements, that began to spring up in that elder day.

The second church was founded by Elders James and Moses Lemen and John Clark who hailed from Rock Springs, Ill. This church was a few miles from Burlington and was called at first, "The Baptized Church of Christ—Friends of Humanity." Something about this name has a sound of the modern social note and gleams like a star of prophecy above the horizon of these early beginnings. We are sorry to relate, however the name was later changed to the Rock Springs Church and the church soon ceased to exist.

The third Baptist church was organized a few miles north of Burlington in 1838 and the fourth in Lee County in 1839.

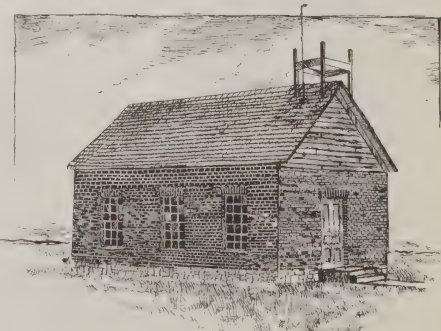
These three churches formed themselves into the first association. They met in a grove fourteen miles west of Burlington; the combined membership was ninety. Ten delegates were present at this memorable meeting. Nine of these delegates sat in a row on a log while the moderator stood before them, leaning on a chair, and directed their deliberations. This association, they first named the "Iowa Baptist Association" but later it was called the "Des Moines Association," which was later divided between two associations and the name lost.

At the end of the first decade, 1844, larger results began to appear. There were then 592 Baptists in the state; there were 42 baptisms reported that year.

In 1852, eight years later, there were three associations, fifty churches and 1996 members. At that time there was a Baptist to every 115 population, and there were thirty ministers.

### Swift On-Going

The following years, 1852 until the beginning of the Civil War, are the most remarkable for growth in early Iowa Baptist history. The very next year the reports show four associations, sixty-five churches, thirty-six ministers, 299 baptisms and 2385 members. In the year 1858 there were 1890 baptisms; 1859 there were 1173 baptisms; and in 1860 there were 1324; this was a period of great revival.



SECOND CHURCH—STILL STANDING



It is not possible to tell the thrilling story of the work of our great Home Mission Society in its relationship to these pioneer days, but very soon after the organization of the society and in less than two years after the very beginning of Baptist work in Iowa, we find the Home Mission Society sending its representatives to preach to these pioneer people. Our people are more or less familiar with these great early efforts through the middle west, inspired and guided by this great organization. It constitutes a thrilling period in Baptist history.

During the years of the Civil War and following for a time, there was necessarily great depression; the church always suffers under war. Beyond question, it is better in defensive war to fight than to surrender one's principles, but war on any other ground is the most destructive, anti-Christian, and the most unholy experience that can come to human life. Surely we have had this lesson burned in, in the brief space intervening between the World War and today. If ever there was a time when Christian people should gird themselves and enter upon a league of churches to save the world from ultimate wreck and ruin in the return of wars, the fierceness of which staggers the imagination, that time is on us now.

### Panic and Pother

The money panic of 1893 naturally impeded religious work. For many years a constant tide of emigration has flowed into the states further west. Those coming in to take their places, have not contained the large percentage of Baptists as former years. These are facts that help to explain why the Baptists are not more numerous in Iowa than they are.

Iowa Baptists, like all other Baptists, have had their disagreements. These splendid folk would be the last people on earth to claim perfection for themselves. Far be it from me, a "tender foot" in the state, to attempt to censure them for their past failings. We believe, however, that all will confess that Iowa Baptists have sometimes practiced their privilege of independence; they would not be Baptists if they did not. Some one has said, "a religious fool in any other denomination is a fool with a string on him, but a Baptist fool is a fool at large," but this saying is entirely too harsh to apply to the Iowa situation. Naturally, however, in our strong love of freedom, our individuality sometimes runs away with us, and good and

wise brethren often emphasize their differences far more than their likenesses. Whatever there may be in the past of these Baptist controversies, it is our judgment that most of it "has flowed over the dam." As we see the situation today, our Iowa Baptists are facing the future. We are learning that the spirit of Christ in the heart is the "fundamental" and that we can find fellowship and can co-operate in the tasks of the Kingdom though we may not be able to agree on definitions and pronounce our shibboleths exactly alike.

The state convention was organized at Iowa City in the month of June, 1842. It would be very interesting to the writer and doubtless interesting to all our Iowa Baptists to tell the story of the development of the state convention, and write

ever, and it seems to be the conviction of most Iowa Baptists, that we are about to enter a new era. It will be a fitting tribute if these eighty-seven years shall suddenly burst into bloom and soon mature into a great spiritual harvest. Under the New World Movement, a new vision has come, news stars of hope are rising, organization is being perfected, and all the forces are gathering into what looks like a great harmonious, co-ordinated movement for the kingdom of Christ.

Our educational affairs have at last taken a happy turn and the Baptists are solidly behind a united program.

The leaders who have borne the heat and stress of the years and who feel they have earned the right to pass the standards on to others and



THE FIRST ASSOCIATION IN SESSION

a roll of the "heroes of faith" who have been its leaders, or those upon whom the mantle of the present has fallen, but space forbids this enchanting challenge. The sacrifices and triumphs of these men and women are written in the records on high, and a long line of worthies have passed to their reward.

The Iowa State Convention in its early years was practically an agency of the Home Mission Society. Later it undertook separate work, giving special attention to the sparsely settled rural regions. Finally, it has become a strong organization by which all denominational organizations and agencies are co-ordinated into a single program.

Iowa Baptists now number about 45,000. The writer has not had time to make an exhaustive research and therefore does not venture any final deductions nor venture very far into prophecy. It appears to him, how-

drop back into the ranks, have done so with a spirit of sweetness and helpfulness that makes us all "marvel at the mighty power of God." The new leaders are assuming their duties with a spirit of kindly consideration and appreciation of their predecessors which indicate that Christ is greater than all impulses of jealousy and vanity.

Iowa ought to be a strong Baptist state, not because of "much water there" but because it is a great rural field and Baptists have always been strong in reaching people who are free from the artificiality that perforce characterizes many of the city dwellers. It is a state which is not dominated by a single great city. It is made up of small cities, splendid towns, and a countryside unsurpassed. Her people are intelligent, thrifty and prosperous. We trust that the gathering of the Baptist hosts from the east, the west, the



north, the south, may inspire this great state with a true estimate of her possibilities, set before her a vision which will challenge her people to dedicate their lives and resources to world wide service and thus make Christ king over all the earth.

We cannot enter upon a lengthy description of the many interesting things in Des Moines. The convention comes at a time in the world's history so pregnant with infinite meaning, that delegates will have little time for sight-seeing. May we briefly say, however, that Des Moines like all western cities, is passing through the changes incident to growing into that more permanent form of cosmopolitan life.

Des Moines covers an area of 54 square miles. It has about 130,000 inhabitants. It is a city of beautiful homes. It has 850 acres in its system of parks and play grounds. We mention here, only the larger parks such as Waveland, Greenwood, Union and Frase. The Des Moines river winds through the city; the Coon river also runs through the city intersecting the Des Moines river inside the city limits. There are four excellent golf courses, athletic grounds, and bathing beaches. There

are 209 miles of paved streets and boulevards.

The Des Moines Civic Center on the river front will be interesting to the visitor; it shows what city planning can accomplish. Here are located in an attractive landscape various public and municipal buildings. These buildings consisting of the Municipal group, Coliseum, Public Library, and Post Office, are set on opposite sides of the river, which is spanned by five magnificent concrete bridges constructed at a cost of more than \$2,000,000.

### Municipal Efficiency

The Des Moines Chamber of Commerce is one of the most splendidly organized and aggressive chambers in the United States. The Bureau of Conventions arranged and entertained 145 state, national and world conventions last year. The department of Public Welfare has co-ordinated practically all the charitable and welfare organizations of the city. The budget it raised this spring in four days was \$210,000 to be devoted specifically to charitable and welfare work. It is the business of this bureau to eliminate waste and duplications, and create efficiency.

Des Moines is an educational cen-

ter. Here is located Des Moines University, the leading Baptist educational institution of the middle west. The Drake University fostered by the Disciples, which has made a name for itself all over the country, is also located here.

The hospitals of the city are extensive and complete in their equipment. The shopping, manufacturing and jobbing districts are extensive and attractive.

In a religious way, Des Moines has not seemed to keep pace with her commercial and welfare development. Nevertheless, the Protestant churches are beginning to sense this situation and plans are being laid for a better co-operation among the evangelical churches of the city. There are 110 churches of all denominations; there are 10 Baptist churches and chapels. The citizenship of Des Moines is educated and progressive, her people are most hospitable, and there is a growing appreciation of those cultural aspects of civilizations that mark an intellectual people.

The entire citizenship of Des Moines and especially the Baptists of the churches and Des Moines University, extend the "glad hand" and will give the visiting hosts of Baptists a royal welcome.

## Des Moines University

BY L. D. OSBORN



GIRLS' DORMITORY

**I**N Highland Park, a fine residence suburb of Des Moines, three miles north of the business center, is located the new campus of Des Moines University on one of the two highest points in the city, the State House occupying the other. It is appropriate that the seat of government and the center of Christian education should thus occupy the two vantage points of the capital city of the state.

### The University Heritage

Des Moines University, a fulfillment of the Iowa educational agreement of five years ago, is a new institution but with a rich and inter-

esting educational inheritance. In its channel have united the streams of Burlington Collegiate Institute, organized in 1852, the Baptist interests of Central University of Iowa, established at Pella in 1853, Des Moines College, founded in 1865, Sac City Institute, organized in 1894, and Highland Park College, incorporated in 1889.

When the new educational policy was adopted by the Baptists of Iowa in 1916, Des Moines College was requested to continue the higher educational work of the denomination until \$500,000 should have been raised, when the new college would be established. This condition having been fulfilled, Des Moines College transferred its educational work to the new institution in December of last year.

Meanwhile, Des Moines having been chosen as the location for the college, the board of trustees, in pursuance of the stipulated terms of consolidation, had secured a new campus by the purchase of Highland Park College which, founded in 1889, had been conducted largely as a



ENTRANCE TO CAMPUS

school of technical and vocational training under a private board of trustees. In the spring of 1918 Des Moines College—faculty, students, office force, employees and equipment—were transferred from the old campus on Ninth St. in North Des Moines to the new campus in Highland Park, which has become the permanent location of the school.

For a time, during the transition period, the new institution was known as Union College of Iowa; but on Dec. 14, 1920, the board of trustees, with the unanimous approval of the Iowa Baptist State Convention, adopted the name, "Des Moines University." The university has been made the official Baptist



college for the state of Iowa. It has also been approved by the Northern Baptist Convention, which has pledged to the institution \$1,785,000 out of the hundred million dollar campaign now being carried on by the Baptists of the North.

### The University Objective

Des Moines University, as appears from the foregoing sketch, is a union of colleges of liberal arts, housed in the educational plant of a school of pronounced technical and vocational interests. The aim of the new institution will be to amalgamate these two types of education, giving due emphasis to the practical needs of young people preparing for their life work, while still preserving the genuine cultural interests of liberal arts education. Higher education will not be supplanted by mere vocational training, but the educational values in modern life will be emphasized in such a way as to make young people familiar with the world in which they are to live, and to help them fulfil their obligations in it. In other words, circumstances have forced Des Moines University suddenly into a reorganization of curriculum which all colleges of liberal arts are facing and most of them trying to work out in a more deliberate way.

In undertaking this work, and in continuation of the religious aims that have characterized Baptist education in Iowa from the early days of the pioneers, the university has adopted the very definite objective of training Christian citizens and leaders. The problems of our modern life demand the intelligent understanding and vigorous leadership of men and women dominated by the Christian spirit. This Christian emphasis is, indeed, the chief justification of church-supported schools. Des Moines University aims to combine the two great factors of a well-rounded education for young people, namely—cultural, scientific, and technical training on the one hand, and on the other hand, the vital forces of Christianity.

### Internal Organization

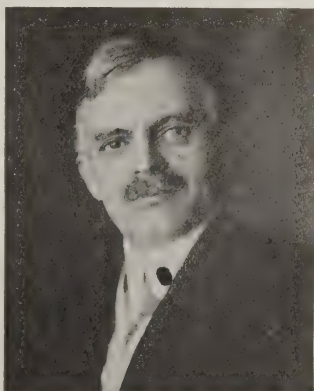
Des Moines University has adopted the title, "University," not in the sense of a graduate and research institution, but rather in that of a corporate collection of colleges and schools. Each of these schools is presided over by a dean or director. The president of the university is charged with the general administration, the public constituency, and the



JOHN A. EARL



JOHN W. MILLION



LORAN D. OSBORN

financial support of the school. The internal and educational administration has been committed to a newly appointed official, the chancellor. The business manager has general charge of the business affairs of the university, including the supervision of buildings and grounds.

The following colleges and schools are now in operation: College of Liberal Arts, College of Education, College of Engineering, College of Pharmacy, School of Fine Arts, Academy or Institute, the Extension Division, and two affiliated schools. The Danish Baptist Theological Seminary and the United Business Institutes. The question of curriculum is being carefully studied, and every effort will be made to establish such permanent departments and courses as will best meet the higher educational needs of young people today.

### Personnel

Pres. John A. Earl having resigned, John W. Million, for the past twenty-five years connected with Hardin College, Mexico, Mo., has been elected as the new president, and assumed his duties June 1.

For the new office of chancellor, the board of trustees has chosen Loran D. Osborn, who for the past eight years has been professor of sociology and director of the extension division of the University of Colorado.

For the past three years, Mr. J. R. Vaughan has been the efficient business manager of the university, and will continue to serve in this capacity.

Carrying out its constructive aims for Christian education, the university has recently elected Rev. Howland Hanson, for fifteen years pastor of the First Church of Des Moines and more recently pastor of the Morgan Park (Ill.) Church, as professor of biblical literature and director of religious life.

The board of trustees is composed of denominational leaders and business and professional men who are devoting much time and energy to the interests of the school. In building up its faculty, the university is emphasizing not merely adequate educational preparation but strong Christian convictions and effective personality.

### The Road Ahead

It is never wise to forecast the future, but nevertheless faith is the substance of things hoped for, and it is right that the possibilities of



the future should be the inspiration of the present. It looks as if in Des Moines University the prayers and sacrifices and hopes of the Baptists of Iowa for a worthy part in the educational life of the state are at last to be fulfilled. The denomination is united and is facing toward the future. The university has a campus and educational plant capable of expansion to meet its growing needs. The city of Des Moines is friendly and co-operative. The student body is loyal and optimistic. Located as the university is in the heart of the great middle-western prairies, the influx of new students is certain to tax

the resources of the institution to the utmost.

The great need of the university is more endowment and equipment. With the additional million dollars for endowment and \$785,000 for buildings and equipment from the Baptist New World Movement, a good start will be made toward the building up in Des Moines of a great educational institution which for generations to come will discover and train leaders for denominational activities, for Christian citizenship, and for efficient service in industrial, business and professional life. What better field could anyone ask for the

useful and safe investment of funds and annuity bonds?

#### Welcome, Baptists, to Des Moines

Des Moines University joins with the other Baptists of the city and of Iowa in extending a hearty welcome to the Northern Baptist Convention. It sincerely hopes that those who come will find time to visit the campus and buildings and to make the acquaintance of faculty and students. The summer school will be in full operation. The Highland Park street car or bus out Sixth Ave., to the end of the line will bring you to the doors of the university.

## Information for Delegates Attending the Northern Baptist Convention

BY H. R. BEST,

### Chairman Committee on Arrangements

**DEPOTS**—There are three depots: The Northwestern, the Rock Island, and the Union. The latter two are only a few steps apart. The Northwestern is on the east side, but good street car service to the place of registration.

**PLACE OF REGISTRATION**—At the Polk County Court House which is only a few steps from the Rock Island and Union Depots. Delegates should register the first thing after arrival.

**RECEPTION COMMITTEE**—It will be the aim to meet all trains and direct all delegates and help them with their baggage, and render such other courtesies as are necessary. Make yourself known to the man with the badge.

**THE COLISEUM**—Located at First and Locust Streets. This is the meeting place of all the sessions of the Convention.

**HEADQUARTERS HOTEL**—The Ft. Des Moines is the official headquarters. It is located at 10th and Walnut Sts. Various board and committee meetings will be held here, except the Publication Society headquarters which will be in Randolph Hotel, 4th and Court Sts.

**HOTELS AND EATING PLACES**—A long list of these will be posted at the place of

"Information" at the Coliseum. Des Moines has fine hotel facilities; probably no commercial city of its size surpasses it. You can also find many good eating places at a reasonable rate. You will note that the hotel rate is not excessive where two stay in a room. The rates are the same as have been charged all other recent conventions. It is a uniform rate and you will find the proprietors courteous and fair. We strongly advise all delegates to select some one with whom to room and make their reservations in advance. This is necessary to properly handle the crowd. The matter of hotel rates was investigated by the special committee from the Executive Committee of the N. B. C. and declared "satisfactory." Also, delegates may secure bed and breakfast in private homes at reasonable rates by writing at once to Mr. F. E. Goodell, 3620 Adams St., Des Moines, Iowa. However, it should be kept in mind that an eight-cent street car fare and a goodly distance from the center are features to be considered. The Committee will do what it can to find homes for those, who insist on "Running true to form," and neglect reserving lodging before arriving, but can-

not guarantee anything. So please "play safe" and reserve at once.

**LOCATION OF CHURCHES**—A list of all city churches will be posted at "Information." Only the down-town group are mentioned here: The Central Presbyterian, St. Marks Episcopal, Plymouth Congregational, First M. E., Central Christian, St. Johns Lutheran, First Baptist, and others are all in a group at and near the intersection of High and 8th Streets.

**PLACES OF INTEREST**—We are not offering any Niagara Falls nor Board Walks. This is a Convention where every Baptist should give earnest heed to the saving of the world, and should not spend either his own nor the churches money to "take a trip" and incidentally attend the N. B. C. A mighty host should gather. Such places as are necessary to the delegates, will be indicated at "Information." The Post Office and Public Library are only a few steps from the Coliseum. The Chamber of Commerce is located at the Hotel Savery, 4th and Locust Sts. This body has rendered a great service in preparing for the Convention. The various bureaus there are always ready to co-operate with the

(Continued on page 609)



BIRD'S-EYE VIEW OF DES





# The Bulletin Board



## Speak Quickly if You Want One.

A supply of books published in Burma, entitled, "American Baptist Missions in Burma 1920" has just been received at the office of the Foreign Mission Society. These books contain superbly illustrated, well written and fascinating accounts of the work of Baptist missions in the great field where Adoniram Judson began his missionary career more than 100 years ago. Rev. and Mrs. E. N. Harris are the editors. In an unusual way they have combined literary excellence with comprehensiveness in treatment in their review of missionary effort in Burma during the past year. A unique feature of the book is that it was printed by our own Baptist mission press in Rangoon, of which Mr. F. D. Phinney has for nearly forty years been the efficient superintendent. The Foreign Mission Society will be pleased to mail a complimentary copy to every pastor or other Baptist leader who applies for it, so long as the limited supply is available. Applications should be addressed to Secretary William B. Lippard, 276 Fifth Ave., New York City.

## Some Results of New World Money Among the Mexicans in the Southwest.

Quarterly reports from 19 mission stations maintained by the Home Mission Society in cooperation with the State Conventions of Kansas, Colorado, Arizona, and California, among the Mexicans show the following very encouraging data:

Sermons preached in Spanish	482
Religious visits to Mexican homes	2,567
Spanish Bibles distributed	217
Pages of Spanish tracts distributed	27,559
Baptisms	140
Total number of members	595
Number in Sunday School	751
Amount contributed, all purposes	\$996.94
Pastors	19
Lady missionaries (Women's Board)	10

But even at that, the reports cannot tabulate for us the spiritual results from changed lives, enlightened homes, and

## The Evangelism of Hope



Miss Jessie Burrall was a member of the editorial staff of the Geographic Magazine when she accepted a position on the faculty of Stevens College, Missouri. The accompanying picture shows members of the Burrall Class, Washington, D. C., leaving the Orpheum at the close of a Sunday morning Bible study period. Miss

Burrall will give an address entitled "The Evangelism of Life," Monday afternoon of Convention week at Des Moines at the Conference on Evangelism under the auspices of the American Baptist Home Mission Society and the Evangelistic Committee of the Northern Baptist Convention. Subject and speaker compel attention.

elevated ideals and standards, nor the amelioration of national antipathies through entrance into true Christian Brotherhood, nor the gain for democratization through the spread of genuine Baptist principles.—E. R. Brown, General Missionary.

## Sunrise for the Mono.

After the moving picture "Sunrise for the Mono" had been shown at one of the conventions one pastor said:

"I am not emotional, and do not give way to my feelings, but I sat with the

tears rolling down my cheeks all the time those pictures were being shown."

A woman said:

"I will give my missionary money more gladly and freely hereafter."

Another man was so deeply impressed by the missionary spirit of the pictures that the next day he began to make arrangements to open an every-night mission for the miners of that place in an empty store building.

Why not see the movie yourself? Write to The General Board of Promotion, 276 Fifth Avenue, New York.



5 BEAUTIFUL SKY-LINE





# The Chimney Corner



## Here Comes the Bride!

IT is June. And here comes the bride; but not at all as you might expect to see her looking; for spotless white and orange blossoms are in fearfully poor taste in other parts of the globe—"parts" so vast and sweeping in extent that it behooves some of us to know how the rest of us, with whom white is saved for times of mourning and such dirgeful occasions, get married.

They say (whoever this ubiquitous "They" may be) that all the world loves a lover, but one wonders what half the world knows about lovers, anyhow, since one-fourth of the human race (400,000,000 persons, that is!) live in China, where a go-between arranges weddings for the two "sight unseen" parties; and another 315,000,000 persons live in India where parents cook up marriages when the bride may still be cooing in her cradle and the groom nearly tottering into his grave; not to mention a rough half-billion more of couples in Persia, Arabia, Egypt, Turkey, Africa who have small chance to woo in person.

But even if some of the world's young people are not permitted to do their own courting, at least they must do their own marrying; and one follows the red-gowned Chinese bride, for instance, with sympathetic eyes through the various stages of "getting a mother-in-law," the Chinese equivalent for saying marriage: beginning, as it does, with the solemn manoeuvres of the go-between, glorifying to each set of parents the perfections of the other party in the marriage. Possibly the first inkling of a wedding which the bride herself receives is a laquer tray of presents from the groom—jade earrings, bracelets, silver hairpins, a carved box of sweetmeats. Huge red boxes are soon packed with her trousseau: trousers and jackets and fans, her slippers and bead headbands and jewelry. Then the red sedan chair is ordered, that flowery crimson palanquin in which only a bride ever rides; and she, gowned in gorgeous red garments, covered with a red gauze veil—red being the symbol of good luck.

The bridal procession starts from her father's house, with the bride struggling and sobbing—a Chinese custom, this protesting—though well they must feel like struggling, with a strange groom waiting at the journey's end, and the inevitable ogre of a mother-in-law! But her cheeks, well-painted for the nuptials, must not get cracked, so she does her sobbing skillfully beneath the gay red veil. Behind her chair march servants in great pomp, bearing the red trousseau boxes, and ahead of her her father rides to deliver his goods in true ceremonial style.

Bells clang; ten thousand fire crackers seem to be spluttering their sharp pop-

pings in the air. Incense puffs in through the curtains of her litter; tom-toms clash; the chair carriers march more slowly and more proudly: she knows she is reaching "his" outer gate—and her heart beats wild and sick.

The chair is set down. Silence. Then quick steps approach. A man's hands part the chair curtains and she is lifted up into his arms and carried across the threshold,—a trifling walk no bride has ever taken, since stumbling there would be a fatal omen. The bridegroom also lifts her over the marriage-fire burning on the doorstep, to drive away any evil spirits clinging to her wedding garments.

Then, red veil still shielding her, she kneels beside him, and three times they touch their foreheads to the ground, once to worship the spirits of his ancestors and once to worship his living parents. Then the veil is lifted, and the wedding guests make free comment on her beauty—or her lack of it; after which endless feasting is in order, three days of it, during which she sits in a room apart, visited occasionally by women relatives of his, while the groom feasts with the men. And thus is married another "Walk-Behind"—that meek respectful Chinese name for one who during all her years of matrimony will hobble softly in the rear of his Augustness, but never side by side.

As for the Japanese bride, she, it is true, is dressed in a white kimono, but not for beauty's sake, but to signify that she has died to her family and will never leave her husband's house except as a corpse. The marriage broker having suitably arranged the match, the bride in white is borne away at nightfall to her new home, escorted by the middleman and his wife. The parental house is swept out on her departure, and in former days a bonfire was even lighted at the gate: ceremonies indicative of the purification required after the removal of a dead body—not gay sweeping for the little bride!

The wedding, which takes place as soon as she reaches the house of her husband's parents, is really a dinner party, the distinguishing feature of which is "san-san ku-do," literally "three-three, nine times,"—because both the bridegroom and the bride drink three times out of each of three wine cups of different sizes, making nine times in all. It is a mere sipping, however. Another essential part of the ceremony is the changing of garments, for the bride puts on a kimono given her by her husband as soon as she reaches his house, discarding the white mourning; but immediately after the ceremonial drinking she retires and puts on a colored kimono brought from her own home; the bridegroom meanwhile has also changed, after which the feast goes on until the middleman leads the couple into the bridal chamber, where they pledge each other in nine

more cups of wine. It is significant that the husband as lord and master now drinks first; for earlier, in her quality of guest, the bride drank first.

One can hardly blame a father in India for dreading daughters, since his religion teaches him that to save his immortal soul his girls must be married young—but oh, the money it costs! Poor man. He must begin looking about for a husband before the girl becomes eleven, and when once he is "settled on" her mother puts a veil over the girl's head and dyes the ends of her fingers pink making her "purdah masheen," "one who sits behind the curtain," one who may never again in all her life walk beyond the zenana, the four confining walls of the women's quarters.

Her father makes a great feast for five days, to which everybody may come, friends or strangers. (Expensive? Yes.) There are processions by night, with torches and fireworks, and music and noise. Besides this her father must scatter money among the people in the streets and let them scramble for it, as a generous marriage display "fixes" a Hindu father so securely in the next world. It is well he has that satisfaction, since it often ruins him in *this* world!

The bridegroom meanwhile has a formula all his own to go through, consisting of making offerings, having his head shaved, then setting off in pretended search for a wife. Unable to find one, he turns toward some river in despair, supposedly to take his life, but a friend comes to his rescue and offers to find him a bride. Whereupon they set out in a gorgeous procession to her home, all the people staring. Side by side the bride and groom sit down while the priests repeat texts. Then the feet of the bridegroom are washed in water and milk, after which a yoke is held over the head of the little Hindu bride, while the bridegroom repeats texts to her, and pours water on her head. Then he ties around her neck the marriage badge, a thin round piece of gold—always worn—attached to a yellow cord. Oil is put on their heads, offerings are made, more texts repeated. Later they walk together around a fire and touch a certain stone with their feet.

All this takes place on the first day; then for four more days come endless offerings to the gods, more texts, more money scattered about, more feasting for all the world that may choose to come! He must be rich indeed who marries off more than one daughter, you see. After five days of feasting in her home, there are three days of feasting in *his* house,—then bickerings between all the female relatives cooped hopelessly within zenana walls for endless years to come.

In Africa, the Zulus have a proverb: "One plow is worth six wives," which



tells its own brief history of that bit of chattel—a mere woman-thing. It was Henry Stanley who wrote home to England: "It requires twelve goats and three hoes in Ukerewe to purchase a wife from her parents"; while another explorer writes: "A Masai woman has a market value equal to five large glass beads, while a cow is worth ten times as much."

So when it comes to the *wedding*, behold! it is mostly a matter of bargaining in the palaver house. The would-be bridegroom lays down his brass rods and kettles, or his glass beads, or his hoes, or his goat, and for money received the father lets him take off the bit of flesh he's bought to do his drudgery: to build his hut of stout bark, to thatch his roof with palm leaves, to mould his pottery,

to cultivate his garden patch, to cook his meals. Moreover if he dies, his brother inherits all his property, including wives: so widowhood is brief indeed. A scant hour or two, it may be; a day; a week—if by chance husband number two is off in the jungle hunting and has not heard his luck. Small wonder she is strung round with "charms," strange fetishes to protect her against everything under the sun—charms for loving, hating, buying, selling, gardening, walking, eating, hunting, and ah yes! a charm for marrying, too. She needs it.

*Women's rights?* It almost seems as if the choicest right we have is to say with calm precision: "I'll be an old maid, thank you, sir!" There are none in the heathen lands, you know.

## The Young Reserves

### The Things That Grew on Ruddy

By PEGGY

YOU will remember how Uncletim saved the day when Bill and the baseball team called on Ruddy, who had broken his ankle: how they were all tongue-tied until Uncletim happened along and suggested "Hobnobbing with Kings." Well, there is a sequel to that story, for the next week Bill came home from school with an invitation very neatly written which read as follows:

"Dear Sir:

"The squad is going to make another call on Ruddy, and it will likely be an awfully stupid one unless you can come along, too. We will let you set your own date. Just tell Bill, and we'll be there.

"Respectfully yours,

"The Squad."

Uncletim said he had rarely had such a flattering invitation, which he was delighted to accept for Thursday afternoon after school. So Bill dashed off to school, delighted, and mother said to Uncletim: "Timothy, are you *made* of stunts to amuse small boys? What will you ever do this time?"

"I'm sure I don't know," laughed Uncletim, who was actually going to be the speaker at the Chamber of Commerce dinner that noon!

Thursday came, and the squad filed into Ruddy's bed-room boisterously.

"Hello there, Ruddy," they sang out. But in exactly five minutes the same queer *flat* silence fell on them all, and nobody knew exactly what to say next! So it was an immense relief when Uncletim marched in, straight from addressing a bankers' meeting, if you please. In fact, he had to leave that meeting early to meet another "appointment"—the boys never forgot his kindness in doing that, you may be sure.

Uncletim said you could almost *cut* the silence in that room! But he sat down and said to Ruddy: "Well sir, I see you've got a carpenter's tool-box in bed with you!"

"*Wh-at?*" gasped Ruddy, looking all over the bed, "Why no, sir, there's no tool-box!"

"Surely I'm not mistaken," said Uncletim slowly, "doesn't anyone else see a carpenter's tool-box on Ruddy?"

"Ah-ha!" quoth Bill laughing, "it is a game,—I know *you*!" And he looked at Ruddy long and hard to find that tool-box, but not a thing could he see. Nor could the other boys.

"How curious!" sighed Uncletim, "am I seeing things that don't exist, or isn't there a *chest* on him?"

"Ha! Ha!" roared the team, in high appreciation, while Ruddy rubbed his chest and grinned delightedly. So Uncletim pulled out a pad of paper from his pocket, and gave each boy a sheet of it on which to write their guesses about the other things that grew on Ruddy. Suppose you list your own guesses, and next week we will print a correct list here.

"First of all, I see *two lids* on Ruddy," said Uncletim.

"Easy!" sighed the team and wrote down *eyelids*. But the others in the set were not so simple.

"Second, I notice he has *two noisy musical instruments*; can you guess them? And third, he has *twenty small articles* used by every carpenter. Fourth, I see *two lofty trees* that grow in warm climates, know them? While fifth, I find *two good fishes* on his feet!"

"Dear me!" laughed Ruddy, "no wonder I slipped and broke my ankle." But just the same, those fishes were hard to guess.

"Sixth," said Uncletim, "I find he is simply covered with a number of *shell fishes*. Seventh, he has a *fine stag* inside him, and eighth a number of *small shy animals* on his head, the kind with oot-tontails."

"You're a star hunter, Ruddy," laughed Sam, while the others busily thought and thought what these things could possibly be.

"Ninth, he has *two playful farm animals* on his legs, and tenth a number of *weather-cocks* all over him; eleventh *two*

*implements of war* to brandish in the air; twelfth, *whips without handles*; thirteenth, the *steps of a hotel*; fourteenth, the *two sides of a vote*; and some *fine spring flowers* are fifteenth."

"I'm quite a boy!" Ruddy admitted, "a little of everything, it seems to me!"

"Sixteenth, you've got some *fruit* in your neck! Seventeenth, you have two *scholars* in your eyes; and eighteenth, you have *ten Spanish noblemen* to wait on various parts of your body! Nineteenth, I observe that on your face you have a *nervy way out of difficulties*; and twentieth, a very poor *bed* inside your throat! For number twenty-one, you've got a *desert place*, midway; and for twenty-two, two black lines over your eyes seem to say to me what Nebuchadnezzar must have said when he was *eating grass*!"

Ruddy grinned: "I'll have to get used to myself," he said, "I guess my mother would be pretty surprised if she knew about the trees and animals and fishes and beds and desert places and noblemen I have growing on me!"

"Uncletim, you're a brick! How did you ever think all this up, anyhow?"

Uncletim was correcting their papers, but he answered, smiling: "Oh, it's not original. Once upon a time there was a man named Bishop Wilberforce who made these riddles, so I'm simply passing them on to you. Sam, you have the most right; Jim, you're second; Bill, you're third. As for Ruddy, he seems to have spent most of his time laughing at himself."

"But it was fun, sir, I had no idea I was so many things at once."

Bill laughed: "I've the same things growing on me, haven't I, Uncletim?"

"We all have!" said Uncletim, and Ruddy was glad to find he had so many queer companions. As a matter-of-fact, you have every one of these things on you, so guess hard, and look for the correct answers next week.

### "How Do You Do?"

ON THE other page there are stories about weddings in other countries, so different from ours, yet so *right* in their eyes. Did you know that there are also a great many different ways of saying, "How do you do?"

The French people say, "How do you carry yourself?" while the Italians ask, "How do you find yourself?" The Dutch say, "How do you fare?" and the Germans, "How goes it?" while in Sweden the greeting is, "How can you?"

The Egyptian question is due to the hot climate, of course—"How do you perspire?" they ask their friends! The Chinese say two short sentences—"How is your stomach? Have you eaten your rice?" While in Africa the Mpongwe greeting is, "What is the news?" and the conventional answer—"Good news, but for the hunger."

The Polish ask, "How do you have yourself?" and the Russian says, "How do you live on?" When a Persian greets a friend he politely remarks, "May thy shadow never be less," meaning may your

(Continued on page 612)





# Young People's Work



## Topic for June 26

CHOOSING A LIFE-WORK  
(WHAT ARE THE GUIDING PRINCIPLES?)

II Tim. 2:1-26.

*"Do your utmost to let God see that you at least are a sound workman, with no need to be ashamed of the way you handle the word of Truth."*

The summer assemblies, conferences, and conventions will soon be on. Hundreds of our young people will be brought face to face with the question of choosing a life work. We are presenting this week two papers by our denominational leaders. They were prepared especially for young people and we feel quite sure will be of real value in furnishing guiding principles.

### I.

#### WHAT CONSTITUTES A CALL TO THE MINISTRY?

By E. Y. MULLINS

President Southern Baptist Theological Seminary

I AM requested to state briefly what constitutes a call to the ministry. In what I am saying I am seeking to reproduce in my own language the teaching of Scripture. To me it is evident that the Scripture recognizes the principle of a divine call to the ministry.

The elements which enter into a divine call may be stated as follows:

1. An abiding conviction of duty or desire to enter the ministry and serve God in this way. I say it should be a conviction or a desire. By conviction I mean a sense of duty. Some men are impelled into the ministry, not because they desire it so much as because they are inwardly convinced that God's spirit is calling them to the work. They cannot escape.

I have used the qualifying word *abiding*, because the sense of duty should be permanent. One's feelings may fluctuate, of course. The sense of duty may be feebler sometimes than at others, but if it keeps coming back and refuses to "down," as it were, it may be called permanent or abiding. If a man can shake off the sense of duty permanently, and rest in mind and heart in other pursuits, the conviction is not such as I have in mind.

In some cases it is not so much a sense of duty as a desire. This also is permanent. A man feels that he will be unhappy in any other pursuit. Whether, therefore, a call takes the form of a sense of duty or a desire, if it is abiding, it is most probably from God.

2. Of course personal fitness in body and mind and spirit is necessary. A man must be a regenerate man, he must have a reasonable degree of health, and he must have some aptness to teach or capacity for acquiring aptness to teach, or else he will not be a success in the min-

istry. Usually God shows a man these latter qualities by using him in Christian work, in the Sunday school or young people's organizations, or otherwise. Then, too, the opinions of the brethren usually coincide and agree in the opinion that God is calling the young man into the ministry.

Thus there is an inward call and an outward one. The two harmonize. The above elements which enter into it contain only the essentials. There are many variations in the experiences of men who are called into the ministry. God has manifold ways of making his will clear. No two men have exactly the same experience. Where there is perplexity or doubt, earnest prayer, consultation with friends and reading the Scriptures will usually in time develop into clearness the divine call, or show that it is not a call to the ministry.

### II.

#### WHAT CONSTITUTES A CALL TO MISSIONARY WORK AT HOME OR ABROAD?

By ELIZABETH S. SARGENT

Associate Foreign Secretary of the Woman's American Baptist Foreign Mission Society

"A NEED plus a need you know, plus a need you can fill is a call." This definition was given by a veteran missionary of China to a group of a thousand or more students. It is such a simple statement, yet as with all truth, holds within itself a mass of wisdom.

A *Need*—This is not a wish or desire but a need often unknown by the individual himself of the eternal salvation through Jesus Christ.

A *Known Need*—Anyone who dares to call himself the high name Christian, should make it his first business as a servant of the King to inform himself concerning the King's affairs. This involves the knowledge of the eternal well-being of the least human being in the remote corners of the earth as well as that of his neighbor. The clerk who knows only the routine work each day and makes no search for added knowledge concerning the broader interests of the business is still a clerk. But he who knows the larger job above him, is in line for speedy promotion. It is as surely true of the so-called Christian, who does not acquaint himself with the wider interests of the kingdom, that he will remain a so-called Christian. Ignorance of the law does not release the follower of Jesus Christ from spiritual obligations, for now if ever the vast amount of live, readable literature can be had for the asking from the denominational boards and Student Volunteer Movement, and books, plays, pageants and innumerable missionary periodicals can be purchased. Therefore, "I did not

know" is only an excuse and fails to be a reason for not having heard the call.

A *Need You Can Fill*—In considering the third part, many factors need enter as personal, family, health, equipment, obligations etc. The question is not "Why should I an avowed Christian be a missionary?" but rather, "Why should I not be a missionary?" A young woman now in China is there simply because she failed to find an answer to this second question. Because of family obligations, or poor health, many a person has found the answer that has kept them at home. Lack of equipment may sometimes be overcome, unless the realization of this challenge comes too late in life. Adaptability, sense of humor, ability to do team work and many other things enter into the personal equation factor. The first part of the definition "the need" exists, the second part, "the knowledge" of the need can be acquired, therefore, upon this third part depends the answer to the "call." No special, unusual sign from heaven but a calm honest facing of facts, with your will in line with the will of God, your Heavenly Father, your Master, is the "Call."

#### Washington, D. C., Letter

Just received a mighty nice little book called "Our B. Y. P. U." and a note from Mr. Clinger advising me that you had requested him to send it. Thanks Jim, and I will do a little advertising for you.

I have not had a chance to read it yet—except the outline but it "looks good to me" and will go over it as rapidly as possible, and if have any "caustic comments" will forward same???

Wish you would send me thirty R. R. certificates for reduced fares. That is a few more than I will require, I think, because most of our delegates are not returning here, but going on to homes in the west for vacations.

I can SEE seventeen delegates out of Washington now and am hoping for twenty-five.

We have a whale of a meeting tomorrow night. Baltimore B. Y. P. U. is returning our recent "call." They have been working for 350 and will have a special train. We expect to put over 500 Washington people into the meeting.

Alexandria, Virginia, is coming in on a special electric train with 100 people.

Oh things are "coming our way" down here, as sure as you live. In the fall I hope it will be possible to have you come this way, and we will stage a "humdinger."

I have been trying to interest Brooklyn and Philadelphia to send their delegates "via Washington"—Brooklyn has responded and will do so. Haven't had a line from Philadelphia about it since December when Mr. Hill promised to present it to his board. Guess he "fell in."

Jawn.



# Who's Who Among Baptists

## A Review of Contemporary Denominational Biography

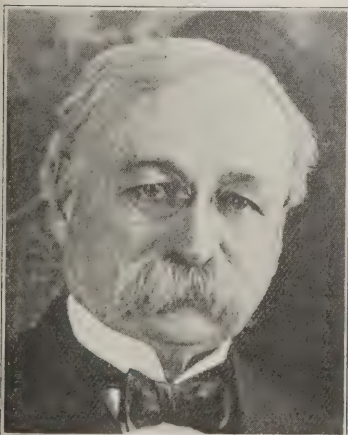
BY WILLIAM B. LIPPHARD

### F. WAYLAND AYER

FABULOUS sums are spent in advertising, as high as \$10,000 being charged for the back cover page in a single issue of a leading magazine. In this business, the firm of N. W. Ayer & Son of Philadelphia have not only been pioneers but have also been marvelously successful. The firm was established by F. Wayland Ayer with his father the late N. W. Ayer in 1860, and has been continued under the capable direction of the son.

The fiftieth anniversary of the firm in 1919 was the occasion of a remarkable celebration and demonstration by the business interests of America. Captains of industry, leaders in journalism and men whose names are mentioned with reverence in the realms of business, paid tribute to the merited prestige and the distinguished success of this advertising organization. Some of the greatest corporations in the world are clients of N. W. Ayer & Son, and few advertising firms have been able to maintain their advertising on so high a moral plane.

While Mr. Ayer is thus admired and respected in business, he will always be held in honor and esteem by the denomination because of his great service as a layman. Back in 1915 when the missionary societies were burdened with debts he led the campaign which liquidated their deficits. In 1918 he was chairman of the National Committee of Northern Baptist Laymen, which organized and conducted the million dollar campaign. In view of its success he was unanimously requested to continue and in 1919 the laymen under his leadership carried through the Victory Campaign. He was a member of the Committee of Five, whose study and recommendation resulted in the organization of the General Board of Promotion. In New Jersey Mr. Ayer has for years been



F. WAYLAND AYER

*The gentlemen whose sketches appear in this issue are selected for mention because of their intimate connection with the work of the Northern Baptist Convention as leaders both heretofore and at the present time.*

actively identified with the work of the State Convention, and in 1918-1919 he was president of the Northern Baptist Convention. Numerous denominational committees have profited by his wise and helpful counsel. The denomination owes him a debt of gratitude which can only inadequately be expressed.

### JOHN A. EARL

(A picture of Dr. Earl appears on page 596)

TEN years ago two colleges in Iowa were engaged in a relentless competition and a struggle for existence. Today Des Moines University, a union of the two, has an enrollment of 1056 students and assets of more than \$2,000,000. This splendid achievement is largely due to the untiring and devoted efforts of Dr. John A. Earl, since 1911 president of Des Moines College and recently of the new university. On June 1 he begins his service as pastor of the First Church of St. Paul, Minn.

Dr. Earl was born in Scotland and came to America as a youth of seventeen years of age. He has been trained in the school of hard work, having engaged in mining both in Scotland and America. He is also an unusual product of denominational education, having been graduated from Des Moines Academy, Des Moines College and Rochester Theological Seminary. He has had three successful pastorates, including three years at Greece, N. Y., twelve years at the First Church, Waterloo, Iowa, and five years at the Belden Avenue Church, of Chicago.

As a preacher Dr. Earl has consistently and successfully emphasized evangelism. For several seasons he assisted the late Dr. J. Wilbur Chapman and he has frequently had charge of the evangelistic meetings at the Northern Baptist Convention. Fourteen years, with only slight intervals of rest, he has conducted the Sunday-school lesson page in "The Standard" and more recently in THE BAPTIST. Under his direction millions of dollars have been raised in the dedication of churches and in support of education. As a capable college administrator, his record and achievements at Des Moines speak louder than any words of praise.

Naturally Dr. Earl has also made a large contribution in general denominational service. At the present time he is a member of the Iowa State Convention, a member of the executive committee of the convention and of the General Board of Promotion. The challenging program for the convention at Des Moines is largely the result of his painstaking work as chairman of the program committee.

### ERNEST L. TUSTIN

ELEVEN men have served the denomination as presidents of the Northern Baptist Convention. They include four lawyers, four educators and three business men. The fourth lawyer to have been awarded this distinguished honor is Senator Ernest L. Tustin of the law firm of Tustin and Wesley of Philadelphia. The state of Pennsylvania holds his birthplace and has furnished his education at Bucknell University and at the University of Pennsylvania. His entire legal and political career has been spent in this state. For two terms he was senator from the fourth district of Pennsylvania and for four years he has served as recorder of the city of Philadelphia.

Senator Tustin is evidently a man of wide and varied interests. It is an imposing array of organizations—political, religious, historical, educational, denominational, social, eleemosynary—with which he is connected. Limitations of space permit mentioning only a few, which include the Crozer Theological Seminary, Bucknell University, the American Baptist Publication Society, the Hahnemann Hospital, the American Colonial Society, the Council of National Defense, the Committee on Public Safety, the executive committee of the Northern Baptist Convention and the General Board of Promotion. Notwithstanding the pressure of time required for his extensive legal practice, he has been able to render exceptional service to these many organizations in which he has taken so deep an interest.

The Northern Baptist Convention acted wisely when it elected him as president and the guidance of the sessions at Des Moines will be in capable hands.



ERNEST L. TUSTIN





# Religious Education



## International Uniform Lesson for June 26

REVIEW: "THE SOCIAL TASK OF THE CHURCH"

Golden Text: Rev. 21:3

By JOHN A. EARL

The lessons of the last quarter have covered the field of social service. Beginning with the ideal Christian in relation to his God, to his neighbor and to himself, the lessons considered health and work and wealth and education and recreation and cooperation. Then passing to the institutions of society, the home, the neighborhood, the nation, the world and the entire social order were studied with a view of making them Christian. We now come in the review to the social task of the church. The social task of the church in general is to make the world Christian by christianizing its individuals and institutions. But in order to make the world Christian it is necessary to create a social consciousness, develop a social conscience and promote a social Christianity. These three things constitute the immediate and intensive social task of the church.

### Social Consciousness

By social consciousness is meant the sustained feeling on the part of the Christian church that society is an organism in the large as the human body is an organism in the small. Every normal man is conscious of himself as an organism. It needs no argument to convince him that a headache will affect his whole body, or that a wound in his little finger will be felt throughout his entire nervous system. He is in prime physical condition only when the integrity of his body is perfect. If this consciousness could be increased in such a measure as to take in society, then the normal man would be as conscious of the unity of society as he is of the unity of his own body. There never was a time when a man was so conscious of others as he is today. They jostle him on the street, they crowd against him in elevators, they endanger his life by driving automobiles when he attempts to cross the street, they suffocate him in congested street cars. It is almost impossible to be alone. Someone has facetiously said that in our cities we have everything in common even to our whispers. And yet with all this consciousness of the presence of others, we are still far from being conscious that society is a body. Even in the church this consciousness is largely lacking. The work of the church is still carried on in a large measure on the basis of ministering to individuals. The preparations of ministers of the gospel in colleges and theological schools often lacks articulation with the social task of the church. The young theologian may

know the Nicene Creed but he does not know the history and principles of modern economics. He may know how Paul solved the problem of circumcision, but he does not know how to solve the problem of poverty and wealth or the problem of the negro in America. Therefore the immediate social task of the church is to create among its own members a consciousness of the vital unity of society as an organism which needs to be treated with the same intelligent care that marks the care of the human body by intelligent and responsible people.

### Social Conscience

It is quite possible to create a social consciousness without developing a social conscience. There are many academic people in the world who know that society is an organism and can tell impressively how it came to be an organism and what its functions are; but their interest in society ends with knowledge. They do not regard themselves as in any way responsible for the organism. They know physiology but they care nothing about hygiene. Health and wealth, work and play, education and cooperation are so many themes for investigation and discussion and not vital functions of the organism of society which call for red-blooded service and sacrifice on the part of the members of society. The home, the state, and the nations of the world are interesting institutions which have come up to their present form through a long evolution, according to these academic philosophers, but they have no conscience about the disintegration of the home through divorce and the things that lead to divorce. Like the Pharisees whom Jesus condemned they say and do not.

What is needed today is a social conscience. The sense of obligation for social conditions needs to be developed in and out of the church. It took a long time to arouse the church in America to the menace of the drink traffic, and the rest of the world is still far behind America in this respect; but if conscience can be aroused on one thing it can be aroused on others. The economic question as it affects industry, and the industry as it affects the home, and the home as it affects the neighborhood, and the neighborhood as it affects the nation, and the nation as it affects international relations need a conscience that will respond to justice. The social task of the church is preeminently the development of conscience or the sense of obligation to christianize society. The evangelistic task of the church is now a social task as well as a personal task. The evolution of the Salvation Army with its hotels, homes, employment agencies and many other social institutions is proof that evangelism must broaden. "Soup, soap and salvation" is the motto of a famous

city mission. A salvation that is yoked up with a social service that involves soup and soap is necessarily a social salvation. The sense of obligation which the church cherishes to save souls must not be weakened; but with it must come the added sense of obligation for the salvation of society.

### Social Christianity

Christianity is inherently social. Whoever was responsible for making Christianity an individualistic affair committed a crime against the church. The New Testament is the revelation of a social spirit. The church of Pentecost was the type of a social Christianity. "They were of one heart and one soul." It is the social task of the church to promote social Christianity among its members by destroying all class distinctions, by constantly emphasizing in teaching and practice the democracy of the Lord's Supper when all eat of the same bread and all drink of the common cup, and by keeping before the church without break the truth that the church is a body living in the world and yet not of the world in order that society as it expresses itself in all of its organized activities may take on the spirit and form of the church which is the body of Christ.

## Daily Vacation Bible Schools Chicago Plan

Daily Vacation Bible Schools are thriving in the Chicago area as in no other region of the United States. The prospect now is, that there will be 200 schools this coming summer enrolling more than 25,000 boys and girls, and the call is now going out from the churches for upwards of 2,000 teachers to man them. To mobilize 2,000 teachers and corral 25,000 boys and girls in 200 church centers, requires the strenuous effort of many men and women who are enthusiastic for the cause.

Last year there were 164 schools and 200 co-operating churches with an average enrollment of 134 per school totaling 21,400. The recorded number of teachers totaled 1716. The schools were non-sectarian, as will be seen by the fact that 60 per cent were Protestant, 26 per cent Catholic, and 14 per cent other preference or no preference. Sectarianism does not thrive in a Daily Vacation Bible School atmosphere. It may be said also, that racial prejudices tend to melt away, for thirty-five different nationalities daily pledge allegiance to one flag.

The Chicago area is not only unique in that it fosters more schools and enrolls more children than in any other similar region in the United States, or in the world for that matter, but it is unique in that it is coming to be known as the "Chicago Plan" of promotion, organization, and teacher training. The "Chicago Plan" is simple, but effective, and, most of all, it is democratic.





# Our Own Folks



## Commencement at Acadia

By A. C. CHUTE

Acadia's eighty-third anniversary was held during the week beginning Sunday morning the twenty-third of May. Favored with good weather and abundance of apple-bloom, the many visitors at turning homeward have been speaking enthusiastically of this year's closing exercises.

The baccalaureate sermon was preached by Dr. A. N. Marshall, Pastor of the First Baptist Church of Ottawa, Canada. The subject was "Gymnastics and Godliness." In a virile and persuading manner the speaker showed his great audience life's highest purpose, and some of the means tributary thereto. In the evening Rev. Austin Kempton, of the Broadway Baptist Church, Cambridge, Mass., delivered one of his drama sermons. Within sight of the cupola of the old college, Mr. Kempton was born and reared, the son of a beloved minister gone to his reward, so that this, together with the wide interest the drama sermons have awakened, brought together another great audience. And the people went away again with a blessing.

An outstanding event of the commencement season was the dedication of a fine stone gymnasium erected at a cost of \$120,000. It has been reared as a memorial of the sixty-three noble fellows from Acadia who fell in the late war. The address in connection with the formal opening of the building, the finest Canadian building of the sort east of Toronto, was delivered by a returned man, Milton F. Gregg, a former student among us, the only man from the Maritime Provinces who received in the war the high honor of the Victoria Cross. This was awarded him at Cambrai in September, 1918. The address was most appropriate and worthy of the occasion. A dedicatory prayer was offered by Dr. T. H. Mac Donald, pastor of the Wolfville Baptist Church, who was himself long in the war-zone serving as chaplain.

On Tuesday afternoon a new feature was introduced, and one likely to be perpetuated. To the cemetery, where rest departed presidents and professors, the friends repaired in a body. Pausing at each grave, a few appropriate words were spoken by one previously chosen to do so. Warm tributes of affection were thus uttered in succession for those who rest from their labors, and evergreens were dropped on the graves by those who passed reverently by. In this way were recalled the faithful services of Prof. Isaac Chipman, of Presidents Cramp, Crawley and Sawyer, of Professors Higgins, Caldwell, Jones, Tufts, and Haycock, and of one of the prominent benefactors of a generation ago, Mr. John W. Barrs. "Their works do follow them."

The attendance at the college during the year has been large, and the graduating class has been the largest in the history of the institution. Since December 2, work has been carried on with a handicap, owing to the fire which then robbed us of our main building. But the

best has been made of the situation, and conditions better than we have ever had cannot be far off in the future. A campaign for the raising of a million dollars has been started. Not only the college but also the boys' academy and the ladies' seminary are to share in advantages from the outlay of what is contributed and to realize some long-cherished expectations. The New York and New England Alumni have assumed the responsibility of raising \$100,000; and it is hoped an equal amount may come from Montreal and Ottawa. Mr. John D. Rockefeller, who has generously befriended Acadia in the past, has offered to give one dollar for every three raised from other sources, that is, to supplement \$750,000 by his gift of \$250,000. And in addition to this he has kindly donated outright the sum of \$12,500 to aid in the current expenses until the entire million is secured. The undertaking is indeed a heavy one for us, especially in these times of depression, but true to our past, marked by faith and courage, nothing short of full success can satisfy us. Resolutions expressing large appreciation of what President Cutten has done hitherto, and fullest confidence in

his continued leadership, as well as determination to aid him in every possible way in the bearing of the burden which comes upon his shoulders, were enthusiastically passed at the meeting of the Alumni Association during commencement week.

Five Honorary Degrees were given. The degree of Doctor of Divinity came to Rev. Austin T. Kempton, of Cambridge, one of the many men Acadia has contributed to the Baptist ministry of the United States. He is chairman of the New England branch of the Million Dollar Campaign. Another man received the same degree, Rev. Maynard W. Brown, of Port George, Nova Scotia, in recognition of his forty-five years of excellent service, largely on home mission fields, in the less-noticed labor of foundation laying. The M. A. degree was conferred upon Milton F. Gregg, above mentioned; upon F. A. Good, of the staff of the normal school at Fredericton, N. B.; and upon a literary woman who resided among us, Mrs. Irene Elder Morton, sister of the late Professor William Elder, once on Acadia's teaching staff and afterwards on the staff at Colby University in Maine.

Wolfville, Nova Scotia.

## Church News by States

### Pacific Coast

#### WEST WASHINGTON

MRS. CLARA E. COX a member of the Tumwater Church passed from this life May 18. She leaves a husband Albert H. Cox; a son two and a half years and a baby girl four days old. She was a teacher in the Bible school, cradle roll supt. and vice-president of the Ladies' Aid.

#### NORTHERN CALIFORNIA

BERKELEY DIVINITY SCHOOL conferred the honorary degree of Doctor of Divinity upon Rev. C. W. Brinstead, executive secretary of the Northern California Convention, and upon Rev. David A. Pitt, resigning pastor of First Baptist Church, Berkeley.

OAKLAND—Twenty-third Avenue Church, John Newton Garst, pastor, will conduct a community vacation school, beginning June 13.

THE SAN FRANCISCO BAY CITIES UNION completed the first year of its organization and held its annual meeting in the Tenth Avenue Church, Oakland, May 23. The spacious dining room was crowded and practically every church and mission in the district was represented by a good delegation. The Union has handled more than \$16,000 during the year, and has employed twenty missionaries for part or full time.

REV. F. S. HERNANDEZ has been engaged

Denver, Col.,  
June 6, 1921.

**The desperate situation at Pueblo, Col. cannot be exaggerated. Hundreds of lives and millions of property lost! Urge our churches to send offerings for relief to Dr. F. B. Palmer, 712 Exchange Building, Denver. We will see that it gets to our relief committee in Pueblo.**

Signed,  
Bruce Kinney  
F. B. Palmer

for the past six months in work among the Mexicans and other Spanish-speaking people. When he undertook the work in November the missionary's family was the only nucleus for Protestant work on the east side of the Bay. He has already built up a fellowship of twenty-four members, fifteen of whom he has baptized.

REV. P. K. CHAU, the new pastor of the Chinese work in San Francisco, arrived from China the latter part of April and is already getting a large hold on the lives of these Orientals in this great city.

THE ANNUAL MEETING of the San Jose Association was held with the Santa Clara Church May 18, 19, 20—Rev. Orville Coates, of New Monterey, moderator.



The Theme of the Association was "The recently resigned to go to Binghamton, N. Y. Beth Eden offers a fine opportunity to a leader who especially seeks to bless young people.

#### CONNECTICUT

FIRST CHURCH, HARTFORD, has presented Pastor J. H. White with a Dodge Sedan.

STONINGTON UNION ASSOCIATION meets with the Poquonock Bridge Church, O. G. Buddington, pastor, on June 15 and 16.

MESSIAH CHURCH, BRIDGEPORT, Rev. Walter Gay, pastor, is holding a twelve-day evangelistic campaign beginning the evening of Memorial Day, with Rev. Charles Blackwell as preacher.

BAPTIST CHURCHES OF BRIDGEPORT have organized themselves into a union for a larger fellowship and co-operative action city-wise in promoting the interests of the Kingdom. Rev. W. O. Florian is the newly elected president of the union. A meeting under the auspices of the union was held recently in the First Church of the city, Rev. Donald B. MacQueen, pastor. Rev. F. A. Anderson, president of our International Church, East Orange, N. J. and Rev. A. B. Coats, secretary of the Connecticut State Convention were the speakers.

#### RHODE ISLAND

##### The State Convention

The Rhode Island Baptist State Convention met with the Calvary Church, Providence, Tuesday and Wednesday, May 17-18. Pres. J. Willard Baker, called the convention to order.

Officers of the previous year were re-elected. The 1927 class of the board of managers is composed of Rev. H. H. Hayes, Rev. James Struthers, Mrs. E. J. Doe, Daniel L. Mathewson, Rev. W. W. Barker, Miss Emma A. Tiffany, Mrs. Clarence Martin, Harry C. Adams, and William E. White.

One of the interesting exercises on the first morning of the convention was the welcome given by the president to the pastors who have settled in the State during the year. They are: Rev. F. L. Cleveland, Rev. Horace H. Hayes, Rev. Maurice Dunbar, Rev. Frederick Barnes, Rev. James Struthers, Rev. George C. S. MacKay, Rev. W. W. Barker, Rev. George W. Gellatly, Rev. C. B. Osborne, and Rev. L. O. Gates.

The last address of the day was made by the Rev. James McGee, Pastor of the Calvary church, New Haven, Conn. It was a fitting message with a spiritual appeal.

On Wednesday various reports were presented by Rev. M. E. Bratcher, Rev. C. E. McColley, H. M. Fillebrown, Rev. Frank Rector, Charles Littlefield, Rev. W. B. Green, Rev. C. M. Gallup, Roscoe Phillips, Rev. G. E. Lamphere, Allan P. Peacock, Mrs. F. G. McKeever, and Herbert Lottsfeldt.

The Education Society held its 129th annual meeting, with Rev. Frank Rector, president, in the chair. Rev. H. H. Hayes, conducted the devotional service.

Prof. English delivered the annual address and Sec. Bratcher and Treas. Jillson presented their reports. Officers for the ensuing year are: Pres., Rev. Frank Rector; vice-pres., Rev. Edward Holyoke; Sec., Rev. M. E. Bratcher; treas., O. A. Jillson. The board of managers is composed of Rev. B. T. Livingston, Rev. James M. Lent, Rev. W. T. Green, Rev. C. M. Gallup, Rev. C. P. Christopher, and Prof. R. G. D. Richardson; auditors, William Armour and George E. Nicholas;

auxiliary, Mrs. C. E. Burr, Mrs. G. E. Nicholas, Mrs. E. J. Doe, Mrs. Leslie A. Swain, Mrs. D. W. Bellows, Mrs. Sidney Hobart, and Miss Emma A. Tiffany.

The pastor's conference with Rev. C. E. Cate, president, in the chair, and Rev. D. B. Lothrop, conducting devotional service, heard an address on the Pension Plan by Arthur M. Harris, vice-president and treasurer of the Ministers' and Missionaries' Benefit Board. It elected the following officers: Pres., Rev. H. W. Watjen; vice-pres., Rev. J. A. Mitchell; sec-treas., Rev. H. K. Vye; additional, ex. com.—Rev. John Stewart and Rev. E. A. Love; membership committee—Rev. S. D. Ringrose, Rev. M. E. Bratcher, and Rev. Lewis A. Walker; program committee—president, Rev. H. J. White, and Rev. W. L. Wood.

Rev. F. A. Agar, from the General Board of Promotion addressed the convention and was followed by a state demonstration under the direction of Sec. Livingston. Rev. A. Devos spoke for the French people of the state; two groups of young people from the Federal Hill Italian church and the First Italian church presented the work of these churches by recitation and song; Rev. Di Tiberio spoke for the Italian people; Joseph Puhovsky told of the need of the Russian people and the crying need of the workers in Siberia; Rev. Antonio J. de Souza gave an account of his conversion and baptism, and also of the opportunity among the Portuguese people.

Rev. George H. Watt, state colporter, spoke concerning the rural needs of the state. The supper hour was in charge of the young people, and Herbert C. Lottsfeldt presided. Addresses were given by Rev. H. K. Vye, Rev. E. A. Love, and S. D. Ringrose.

A roll call of the young people's societies gave to Second, Newport, the banner for excellence in the standard of efficiency test. The young people of the Federal Hill Italian church received the banner for the largest percentage of members present at the convention.

For nearly two hours Clinton N. Howard held the closest attention of the large audience as he contrasted vividly "The Red Yesterday, with the White Today, and will it be Blue Tomorrow?"

#### NEW JERSEY

THE SUMMER ASSEMBLY will be held at Hightstown July 2-9. A strong program has been arranged and an equally strong corps of lecturers secured.

ALBERT GORDON WILLIAMS was ordained at West Church, Vineland, May 24.

#### EASTERN PENNSYLVANIA

CONSHOHOCKEN, Abner James Davies, pastor, celebrated its fiftieth anniversary, May 15-22.

President Milton G. Evans has spent thirty years with the Crozer Theological Seminary, the last twelve of them as president. On May 23 about seventy-five of his ministerial brethren gathered at a luncheon in Philadelphia to extend their felicitations. Congratulatory addresses were made by Dr. W. W. Keen, the celebrated surgeon, Rev. W. H. Main, and Rev. Joseph Bennett. The place of Dr. Evans is secure in the hearts of his brethren. He is recognized where he is best known as a great leader. The prophet has honor in his own country. His clear thinking, his deep spiritual perceptions, his charity, his sympathy make him a teacher and brother beloved.

#### SOUTHERN CALIFORNIA

RIVERSIDE, Richard Ellsworth Day, pastor, entertained the Southern California Convention May 17-21. The church recently gave Mr. and Mrs. Day a rest of three days at the cottage of Mr. A. N. Younglove at East Newport.

LONG BEACH, Geo. D. Knights, pastor reports the best year in its history—additions, 255; membership, 1203; Sunday-school enrollment, 1198; average attendance, 629; benevolent offerings, \$23,141; current expenses, \$10,985. The church is ready to start a three-story building at an expense of something over \$22,000.

SANTA PAULA, Walter M. Coril, Pastor.—Since the beginning of the year 1921, fifty-three have united with the church. Twenty-six of these were by baptism and of the entire number only four were under fifteen years of age. Recently, an every-member canvass for current expenses resulted in doubling the subscriptions for local work.

## Rocky Mountain States

#### COLORADO

CITY PARK, Denver, pledged last year for the New World Movement nearly \$60,000. This year it has contributed for that purpose \$17,000 in cash besides about \$1200 given for other benevolences and \$690 for local expenses. The church has about 300 members.

## Atlantic Coast

#### MASSACHUSETTS

THE RESIGNATION OF DR. CORTLAND MYERS from the pastorate of the Tremont Temple Church is not a complete surprise. Intimations of that possibility have come from time to time. It is a great church, and too heavy a load for a man to take the risk of carrying overlong. Twelve of the best of a man's years are enough to give to a church anyhow. Dr. Myers has lifted mightily, and the conditions at the Temple are better than within any one's recollection.

ACADIA COLLEGE is never lavish in her honorary degrees. Hardly more than one a year of her sons gets the Alma Mater's approving kiss. This year Rev. A. T. Kempton of Cambridge is in his new doctor's robe. Dr. Kempton is a good minister, and always a loyal and helpful son of Acadia.

BETH EDEN CHURCH, WALTHAM, has called Rev. H. E. Levoy of Manchester, Mass., to succeed Rev. R. B. Pattison, who



Another happy anniversary has been the twenty-fifth milestone in religious service of Rev. Angelo DiDomenica, pastor of the First Italian Baptist Church. The work he has been able to render among these new Americans has been significant and is culminating now in the new and beautiful church plant that the Baptist Union has purchased and put in his hands. Many friends gathered there to congratulate him. Charles H. Dodd, Joseph Bennett, George E. Nichols, and Charles Brooks of New York spoke.

The Philadelphia B. Y. P. U. held its annual meeting in the First Baptist Church on May 9. A large gathering of young people listened to an address by Dr. W. E. Chalmers.

The West Philadelphia Social Union met with the Belmont Avenue Baptist Church on May 19 for an afternoon conference, a supper and evening program. The conference on the prayer meeting was led by Rev. Ross Stover of the Messiah Lutheran Church. Dr. Samuel G. Neil gave the evening address on Porto Rico.

The Baptist Union which is the city mission society for our city work had its annual meeting on Thursday, May 26. The reports indicate a very prosperous year. Last year it received \$56,419. Its Trust Fund reports \$5,860 and for advance work there was \$15,694. Work is now being carried on in six other nationalities, the Slovak, Russian, Roumanian, Italian, Hungarian, and Polish. Seventeen churches, foreign, American, and the Baptist Settlement are either under the direction of the Union or related to it financially. —Arthur C. Baldwin.

**PASTORAL CHANGES**—Rev. Warren L. Steeves closed his work at Carbondale June 1 to become pastor at Lima, Ohio; Rev. George R. Stanley is on the field at Barnesboro, coming from Pine City, N. Y.; Rev. Alfred Jeffery has removed from Middlebury to Dimock.

#### NEW YORK

**CHARLES R. DRUM**, a member of the Calvary Baptist church at Syracuse, New York, died suddenly at his home, May 23, 1921. Mr. Drum was earlier a teacher and principal of one of the Syracuse schools. He was an active church worker and developed a talent as a speaker to men. About a dozen years ago he gave up his profession to devote his entire time to religious work. A part of his time has been devoted to general evangelistic work, and a part to work under the international committee of the Young Men's Christian Association. He was one of the experts on evangelism during the Men and Religion Forward Movement and did special work in the camps during the war. He had a unique gift in talking with men personally about religion, was an expert in dealing with boys especially of the "teen" age, and was a really great speaker to men, his address "An Honest Man" having been delivered in most of the large cities of the country. He was highly regarded in his church, in the city of Syracuse where he had lived, and in many places where he has held campaigns. The only three pastors that Calvary church has had, George W. Middleton, the present pastor, George K. Warren, now pastor of the First Church, Batavia, New York, and Mahlon H. Day, now Home Secretary of the Canton Christian College, were present.

**BALSTON SPA**—Pastor D. E. Sprague has baptized nineteen during the past year, making seventy-six baptized by him since

Dec. 6, 1916. Membership increased from 275 to 339; benevolence \$809 to \$3843. Pastor's salary has also been increased three times.

**MR. JAMES DALTON**, a graduate of the Rochester Theological Seminary, Class of 1921, and pastor-elect of the North Church, Camden, N. J., was ordained at the East Avenue Church, Rochester, N. Y., on May 26, 1921, by a council representing seventeen Churches.

## Mississippi Valley

#### ILLINOIS

**JERSEYVILLE**, R. B. Favoright, pastor, recently baptized nine and received ten by letter.

**MARENGO**—Pastor Frank Church closed his work May 15 to take up Chautauqua work. His family will reside in Liberty, Mo.

**DEER CREEK**—Pastor F. E. Kern baptized three last Sunday.

#### NEBRASKA

**ALLIANCE**—Pastor B. J. Minort is taking strong ground in support of organized labor. Sunday school doubled in four months; an out station opened; forty people doing gospel team work; prayer meetings equal half the membership; sixty-three additions.

#### IOWA

**THE FIRST CHURCH OF SHENANDOAH**, celebrates its Golden Anniversary June 16-20. Beginning with a roll-call service on the 16th, the big day is Sunday the 19th with services all day and a basket dinner in the park. Among the addresses planned are those of former pastors, Dr. G. P. Mitchell, State Sec'y of Missions, Dr. E. F. Jordan, of Bismark, N. Dak. Rev. D. W. Griffith of Hamburg, Ia., and possibly Dr. Walter Sparks of Winnipeg, Canada. Dr. John Y. Aitchison, former pastor, will be unable to come because of the Convention work, but sends as his representative Dr. F. A. Agar. A special laymen's session is planned in that connection to which the men of surrounding churches have been invited. The closing feature will come on Monday evening, the 20th in the form of an historical pageant given by a cast of 125 characters, on the church lawn in the twilight. There have been 104 additions to the church during the last eighteen months, seventy-six by baptism. Rev. C. A. Carman is the present pastor.

#### NORTH DAKOTA

**STATE-WIDE EVANGELISTIC CAMPAIGN**, started last October, is still in progress. Colporter C. J. Hill is holding a series of tent meetings at Ryder, where we do not yet have a church organization. Rev. C. W. Finwall, Pastor-at-Large, is beginning a series of meetings at Glenburn, where the outlook is most hopeful. Evangelist J. S. Umberger of Denver, Colorado, has just closed a very successful series of meetings at Bottineau, where Rev. James N. Start is pastor. He is now in a series of meetings with Rev. L. McKinnon, at Crystal. The church at Minot, under the leadership of Rev. C. J. Tingley, has cooperated with other churches of that city in a revival campaign under the leadership of Evangelist P. E. Wells. The final results have not yet been learned, except that a goodly number of persons

will be received into the Baptist church following the campaign.

**THE STATE CONVENTION** will be held at Minot, July 13-17, and will be followed by a two-days' young people's assembly. A strong and interesting program is being arranged for the convention. A new feature is being introduced in the program this year. Saturday afternoon during the convention will occur the North Dakota Baptist Picnic in one of Minot's beautiful parks. The Municipal Band will furnish music for the picnic. Dr. Carl D. Case of Chicago, and Rev. J. T. Latta of India, will be the principal speakers.

#### KANSAS

**REV. F. C. WARD** has become Pastor of the Highland church, about ten miles out from Belleville. He takes on this work in addition to his full time work at Belleville. The church at Belleville is increasing his salary by \$300.

**REV. W. W. SEARCY** is now in his fifth year as pastor at Olathe. The church has voted to have the pastor attend the N. B. C. at its charges.

**REV. W. A. BURCH** has resigned at Bethel in S. W. Association, and has accepted a call to the Blue Ridge and Grand Center churches in Upper Solomon Association. The Bethel Church has called Rev. Mr. Montgomery from Oklahoma, and he is to be on that field soon.

**MIAMI AND FT. SCOTT** Associations have joined in securing Rev. G. W. E. Merrifield of Fredonia as associational missionary.

#### MICHIGAN

**SCOTTEN AVE., DETROIT**, has added to the membership, thirteen by baptism,

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four by letter, four by experience, and one by restoration since Rev. W. A. Steinkraus became pastor.

FIRST CHURCH, ADRIAN, Thos. J. Hopkins, minister, reports 101 new members received during the year, most of them by baptism; \$12,500 raised for all purposes, nearly 400 percent gain over pre-

vious year for benevolences; Bible school large and doing good work; three successful young people's societies; twelve organizations functioning effectively including one of the best brotherhoods in the state.

MARSHALL reports for the last quarter the receiving of forty-two people by baptism and six by letter; the enlistment into active church service of most of the people of the church; an increase in the attendance at the regular church service, of the young people. Plans for the near future involve rural work.

#### WISCONSIN

DR. F. H. DIVINE visited Elkhorn May 22, and assisted the church in caring for the balance still to be raised to take care of the indebtedness due to the erection of their community house. About \$5000 was needed, and more than enough was pledged to take care of it. The church now goes forward with its community program, unhampered now that the indebtedness is provided for. This is one of the demonstration fields in community work which the Home Mission Society is trying out in connection with the state conventions.

DR. A. LEGRAND began his work as superintendent of the Wisconsin Convention on June 1. Dr. D. W. Hulburt, for twenty-five years and more the superintendent, will take a place on the convention staff as pastor-at-large.

FIRST, MILWAUKEE, has called Dr. A. A. Hobson, of Waltham, Mass., to be its pastor, succeeding Dr. Robert A. Ashworth, now of Yonkers, N. Y. He will begin his work June 26. During the time the church has been pastorless Dr. H. O. Rowlands, has acted as pastor.

SOLOMON MOSES KUYZERS was ordained May 26 by a council convened for the purpose by the Tabernacle Church, of Milwaukee. Brother Kuyzers is now pastor of a Presbyterian church at Alto, this state, where he serves them acceptably in the Holland language. He has had a wonderful and a unique experience, and is a conscientious and a sincere Baptist.

#### OHIO

##### Buckeye Baptists in Convention

For a long time "Lima" has signified oil to thousands of people for it is an important place in the petroleum industry. But it now signifies "the oil of joy" to hundreds of people, for with it their spirits were anointed the third week in

May during the meeting of the Ohio Baptist Convention. Every session was marked by a deep spirit of devotion, and while the discussions of various problems were sufficiently Baptist to suit the most zealous guardian of individual liberty they were always sufficiently Christian to be thoroughly harmonious. No human factor contributed so much to the spirituality and efficiency that made this one of the greatest of our conventions as the wise, tactful, courteous and spiritually minded lawyer who presided, and who was of course elected for a sixth term. It is no reflection on Gideon to say that his experience was duplicated on this occasion, for surely "the Spirit of Jehovah clothed himself with" E. H. Rhoades, Jr. of Toledo.

Most conventions have high spots that stand out in contrast with frequent monotonous plains and occasional "sloughs of despond," but this one maintained a high level throughout. Ohio has little need to import speakers, for women like Mrs. C. H. Prescott of Cleveland, Mrs. Graves of Columbus and Miss Barnhouse of Upper Sandusky, laymen like Parmenter of Lima, Chamberlin of Dayton and Chamberlain of Granville, and such preachers as Stilwell of Cleveland, Vincent of Toledo, Herget of Cincinnati and Smith of Springfield are worth crossing the state to hear.

But Buckeye Baptists are always willing to learn from others, and we also listened with great profit to Miss Allen of Japan, Miss Northcott of China, and prophets Gage of Chicago, Villers of Detroit and Heath of New York. The last came as a welcome substitute for our overworked General Director Aitchison, and in a masterful address and two tactfully conducted conferences so presented our New World Movement, removing doubts and relieving tensions, that a resolution of unqualified endorsement was unanimously passed.

In common with most of our educational institutions, Denison University has been the target of much petty criticism, but here too the light of facts dispelled the mists of fancy and the president's address on "Denison's Contribution to Baptist Work" easily won a unanimous vote of approval. A school in which the religious spirit is so strong that conversions occur among both natives and foreign students (this year totaling 933), gospel teams of students visit city and country churches, and many lives are consecrated to world-wide service (over sixty student volunteers now) is an invaluable asset to the whole denomination. Little wonder that its class rooms are over-taxed, its dormitories overflowing, and denominational leaders and missionaries are entrusting their sons and daughters to its care.

"But time would fail me to tell of" all the good things of this exceptionally good meeting, whose well-balanced program owed much to the careful preparation of Secretary Chambers. Of course he was re-elected, along with W. A. Holmes who begins his twenty-first year as director of religious education, W. H. Thompson as director of rural work and the writer as director of promotion.

The Fidelity Church of Cleveland (formerly Free Baptist) will be our hosts next May, when delegates from Ohio and visitors from everywhere will be welcome.

F. G. Cressey.

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Central District Golden Jubilee  
By Mrs J. W. Hoyt

The year 1871 was a notable year in the history of women's work of the Baptist denomination, notable because it was the beginning of what is now the Woman's American Baptist Foreign Mission Society. In celebration of the service of fifty years which the Society has rendered, a series of District meetings has been held during April and May of this year, beginning at the Atlantic, and going westward to the Pacific, and concluding with a great national meeting at Des Moines in conjunction with the Northern Baptist Convention.

This tidal wave of enthusiasm, otherwise known as the Golden Jubilee, reached Chicago May 18, 19 and 20, and will go down in history as one of the greatest gatherings ever held by the Society. Immanuel Baptist Church was the place chosen in which to "jubilate." Michigan, Missouri and Illinois, the states which comprise Central District, had large representations at every service.

First, there were those who represented the Jubilee year, the months, weeks and special days' director, who related briefly how 53,000 golden dollars had been pledged and paid by Central District toward the 365,000 golden dollars which was the goal set by the national society. It was cause for great rejoicing that the district had over-subscribed its apportionment by several thousand dollars.

Then there was the wonderful pageant, which was witnessed by a more than capacity audience. People came early and occupied every available seat, and when there were no more seats, they were content to stand during the entire evening. The pageant, "The Call and the Answer," was written by Mrs. Helen Barrett Montgomery, president of the national society. It outlines the accomplishments of the past fifty years, and presents the agencies contributing to the Society's work. All who participated in the pageant did their part so well that the scene was not only beautiful, but impressive—so much so, that many who hitherto were uninterested and unintelligent concerning women's work for women were convinced of its magnitude and tremendous possibilities.

Too much cannot be said of the inspiration brought to the Jubilee by the presence of our foreign representatives. Dr. Ma Saw Sa, the first Burmese girl to get a college education, is now a surgeon, and superintendent of a hospital in Burma. Khanto Bala Roy is a young girl in charge of a school in Bengal-Orissa. Y. Nandamah is connected with a hospital in South India. Kan En Vong, whose father was an opium fiend and who sold her to a missionary, is now head of a kindergarten in Hangchow, China. Nakaji San, a consecrated personal worker, is an evangelist and Bible teacher at Osaka, Japan, and Mrs. Francis Kolator, of Czecho-Slovakia, who is the daughter of the oldest Bohemian Baptist missionary, is a leading member of the Baptist Church in Prague. These all, in the costumes of their native land, and in the English tongue, told of their people's needs, and plead for support of the missionary enterprise.

Mention should be made of the two banquets which were held, one on Thursday evening at Hotel Metropole, which was addressed by Dr. Woelfkin, of New York, and the W. W. G. Banquet on Fri-

day evening, when the young women had the opportunity of hearing the foreign representatives, also Miss Naomi Fletcher and Miss Alma Noble.

The important item, of business which was transacted was the decision to unite the home and foreign work of the district under one board of twenty-one active members, an associate membership, and an advisory board. The election of officers resulted as follows: Pres. Mrs. Frank J. Miller, Chicago; Assoc. to Pres. Mrs. R. P. Fales, Chicago; Administrative Vice-Pres., Mrs. R. A. Hilton, Chicago; Associate, Mrs. R. S. Knapp, Chicago; Foreign Vice-Pres., Mrs. Milton Shirk, Chicago; Associate, Mrs. Charles H. Parkes, Chicago; Home Mission Vice-Pres., Mrs. L. C. Walker, Chicago; Associate, Mrs. J. F. O'Brian, Evanston; Recording Sec., Mrs. W. P. Tutt, Kansas City, Mo.; Treas., Mrs. E. L. Robinson, Chicago; Missionary Education, Mrs. C. W. Peterson, Chicago; State Sec.-Director, Mich., Mrs. N. H. Bowen; State Sec.-Director, Ill., Mrs. L. A. Vinnedge, Chicago; District Sec., W. W. G., Mrs. E. C. Copelin, Aurora, Ill.; Dist. Sec., C. W. C., Mrs. E. S. Osgood, Chicago; Sec., C. W. C., Mich., Miss Janet Howell.

Members of Board (to serve three years) Mesdames R. E. Olds, A. L. Reeves, G. W. Taft, E. D. Johnson, A. G. Lester, C. P. Anthony and T. T. Leete; (to serve two years) Miss Florence Kennedy, Mesdames Lathan Crandall, Fred A. Grow, H. E. Whitaker, W. H. Dorrance, J. E. Replinger, and Miss Elizabeth Gemmell; (to serve one year) Mesdames Gair Tourtellot, G. J. Vinton, M. E. Harris, Ira M. Price, W. P. Topping, one appointed by Mich., and one by Illinois State Boards of Promotion.

Associate Members: Mesdames Howard White, B. D. Barber, A. W. Charles, Earl L. Manville, J. W. Hoyt, and Ernest Ridgeway.

Advisory Members: Mesdames Andrew MacLeish, C. D. Eulette, H. E. Goodman, John Nuveen, S. C. Jennings, John H. Chapman, R. R. Donnelley, Smith T. Ford, Washington Laycock, W. H. Jones, H. F. Googins, F. S. Osgood, J. A. Johnson, S. B. Lingle, L. T. Regan, E. W. Lounsbury, Wm. Ayer McKinney, E. T. Trueblood and C. V. L. Peters.

Information for Delegates  
(Continued from page 598)

public in any worthy enterprise, and will extend any reasonable courtesy to make you comfortable and happy while in the city. The Y. M. C. A. is located at 4th and Chestnut Sts., and the Y. W. C. A. at 9th and High Sts.; all in walking distance from the Coliseum.

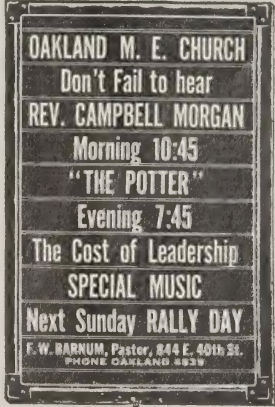
The Grant Club and Des Moines Club will be open to visitors; the former located

on High Street between 6th and 7th, while the latter is located at 8th and Locust Sts.

Iowa Baptist State Headquarters on the 4th floor of the Valley National Bank Building, 4th and Walnut Sts.

For further particulars, see the descriptive article regarding Iowa and Des Moines.

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### Auxiliary and Pre-Meetings

The Conference on Evangelism will be held Sunday and Monday at the First Baptist Church, 8th and High Sts.

The Pastors' Conference will be held on Monday evening at the Auditorium, 4th Street, between Grand and Chestnut Sts.

The Conference on Fundamentals will be held on Tuesday at the Auditorium.

The Women's Jubilee beginning on Monday evening, will be held at the First M. E. Church, 10th and Pleasant Sts.

The Promotion Board and Boards of the Home and Foreign Societies for both men and women, will be held at Hotel Ft. Des Moines, June 17th and 18th.

All College Meetings will be held on Thursday evening and all Seminary Meetings on Friday evening.

The Laymen's Banquet will be held at the Auditorium on Saturday evening, June 26th. A chicken pie dinner will be served at \$1.00 per plate. There should be at least 1,000 men present on this occasion. It will be best for those attending to secure their tickets soon after their arriving in the city.

The Women's Banquet will be served on Saturday evening at the First M. E. Church—chicken dinner at \$1.00 per plate.

A general reception will be given at the Des Moines University on Saturday afternoon. This will be a period of field sports and various features of amusement interesting to all. The various leaders and deputations from all the world fields will be presented. Refreshments will be served

by the faculty and student body of Des Moines University. This will make a delightful breathing period in the midst of the Convention program.

### General Hospitality

The Committee on Arrangements wishes to extend every courtesy possible to our visiting friends. It must be borne in mind, however, that there are a thousand shades of opinion and conflicting judgments that manifest themselves in dealing with a million and a half of people. The Chairman received from a gentleman who acted in like capacity at a previous convention, a very tender message of sympathy and condolence. We learned that he was accused of almost every crime in the decalogue, but especially that of fattening his wallet by means of graft through being in league with the greedy hotel proprietors, badge makers, eating places, newspapers, etc. He wound up by saying, "I survived it all and am very much alive." Then he added with apparent emphasis, "Never again."

It is too early to determine whether or not your Chairman will have similar charges preferred against him and possibly lodged in jail. For the most part, up to date, the brethren have been considerate.

It is not distinctly the duty of the Committee on Arrangements to make provision for the one hundred and one conveniences requested by organizations outside of the Convention proper. Nevertheless, we shall be very glad to serve in any good cause as far as it is possible to do so consistent with our time and strength. It will be a

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great favor, however, if those who desire such courtesies will write us as early as possible with specific request outlining pretty much in detail what is wanted.

It is necessary to say a word regarding free entertainment for Missionaries. With the high cost of living and the retarding of building, almost every home is overrun with occupants, but Des Moines is preparing to do just what other cities have done: provide lodging and breakfast for all returned missionaries and deputations from the foreign fields. Also, those of a kindred class serving in the distant fields of the Home Mission Society and such other special workers as are approved by the secretaries of the societies. It will not be possible to extend this courtesy to a great number of missionary pastors and out our home fields. We assure you it worthy workmen of the kingdom through would be a delight to do so if it were possible. We urge, therefore, that churches and associations and conventions, will see to it that such men and women have means put at their disposal to enable them to attend the Convention this year.

We may have overlooked some very important matters in this statement of information to delegates for the coming N. B. C. but it has not been intentional. We are hoping that in addition to the delegates, that a large number of visitors will attend. These visitors can be of great help by giving themselves to continuous and sympathetic attendance at the sessions. All such visitors should register, and thus with the small fee will not only aid the Convention but will secure thereby a copy of the Annual, which is always packed with interesting information.

#### Arrangements at the Coliseum

The Des Moines Committee on Arrangements for the Northern Baptist Convention has been at work for the past three months, and our plans are practically completed. The Convention will be held in the Coliseum, which is being especially fitted up for our use. The seating arrangements and also the acoustic properties will be far superior to what they were nine years ago, when the Convention met in Des Moines. Every effort is being made to give the meeting place a transformed appearance, and the decorations will be most attractive.

EXHIBITS will be placed in the rear of the Coliseum, where there will be ample room for their display. This will be a great convenience to the delegates who will thus have opportunity to inspect such of these as are of interest to them before and after meetings, and during a recess that may occur in the Convention.

There are also numerous rooms available for committees and for headquarters, adjacent to the main audience room, and these are being arranged in the most convenient manner.

THE AUDITORIUM, which is about four blocks from the Coliseum, will also be available for special meetings of various organizations. This building has a large seating capacity, and the accommodations will be ample for all bodies desiring to use it.

THE REGISTRATION of delegates will be in charge of Mr. I. J. Ketman, and this will take place at the Court House, which is directly across from the Union Depot and only one block from the Rock Island Depot. The great majority of delegates coming by train will come to one of these depots. Those who come to the Northwestern Depot will find it possible to take a car which will carry them within one block of the Court House.

All delegates are required to register and present credentials from their churches. It is desirable that visitors also register, although this is not absolutely necessary.

Mr. F. L. Miner is Chairman of the Reception Committee, and he is arranging to have the members of his committee meet all trains coming into the city, so that there will be no difficulty about delegates arriving here and not knowing where to go.

THE INFORMATION COMMITTEE under the chairmanship of Mr. A. C. Hanger, will work in conjunction with the Reception and Registration Committees, and will also have headquarters at the Coliseum to give any necessary information to delegates.

A MINIATURE HOSPITAL will be available at all times to any delegates that may be in need of medical attention in case of emergency. This is being worked out by Dr. J. A. Hallett, who has completed all the necessary arrangements.

THE COMMITTEE ON PRINTING, under the chairmanship of Mr. J. H. Cochrane, has made all the necessary arrangements for the printing of reports and other matter pertaining to the work of the Convention. Des Moines is well equipped with the best class of printing establishments, and there will be no difficulties on this score.

Dr. H. R. Best is Chairman of the General Committee on Arrangements, and

(Continued on page 614)

## Pillsbury

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## "A Man Diligent in Business"

DR. HARRY R. GREAVES

Baptists who desire to see "a man diligent in business" have only to turn their eyes toward Dr. Harry R. Greaves, business manager of the General Board of Promotion of the Northern Baptist Convention. In the entire denomination it would be hard to find a man more diligent in the business of Northern Baptists, which is also the business of the Lord.

Dr. Harry R. Greaves was born in St. Louis, Mo., and brought up in the old Second Church of that city, where he got his first idea of religious and business principles. He was graduated from Shurtleff College in 1894, receiving his degree of D.D. from his alma mater ten years later, and from Rochester Theological Seminary in 1897. That same year he was ordained in the old historic First Dutch Church of Schenectady, N. Y.

Following his ordination, Dr. Greaves held pastorates in the Tabernacle Church

of Albany, N. Y., the First Church of Muscatine, Iowa, and the Temple Church of Seattle, Wash. In 1908 he was made secretary of the South California Baptist Convention, in which capacity he served the denomination until 1911.

Business has always made a strong appeal to Dr. Greaves, and in the year of 1911 he decided to enter definitely upon



HARRY R. GREAVES

## How Do You Do?

(Continued from page 601)

health be good and your body never waste away. In Arabia they often say, "I take the ground from beneath your feet and kiss it," meaning that meeting you is the greatest pleasure the earth can give me! So you will see that customs vary but friendship colors every greeting for in the South Sea Islands is a place full of cannibal savages where the missionaries found them saying the most hopeful of good-byes: "Fire again in the sky to you"—namely, "another sunny day for you tomorrow!"

## Answers to "Hob-Nobbing With Kings"

1, waking; 2, choking; 3, picking; 4, pricking; 5, prinking; 6, rocking; 7, mocking; 8, slaking (drinking); 9, working.

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a business career. He became connected, therefore, with the Home Savings Bank of Los Angeles, Cal., a large banking corporation with eight banks in the city of Los Angeles. In this organization, Dr. Greaves started in at the bottom of the round, and worked up with a rapidity amazing to those who know the usual slow routine of advancement in banks to be assistant secretary, with entire charge of the large real estate department. While connected with the Home Savings Bank, Dr. Greaves studied law under the auspices of the University of California, a two-year course especially outlined for business men.

Unhesitatingly giving up his opportunity for further advancement here, Dr. Greaves went to France with the army in 1918 as a Y. M. C. A. secretary. His business capabilities were soon discovered, and welcomed warmly there. He was at once put into the financial end of the work, and given charge of the exact accounting for every penny of large sums of money.

Upon his return to California, Dr. Greaves was at once offered the vice-presidency of the First National Bank of Hollywood. This position he accepted. For a second time, however, he gave up his own work to take over something that he considered even more essential, when he considered even more essential.

In his present capacity, Dr. Greaves set up the business system for the \$100,000,000 campaign that was suggested by the auditors, and worked up the plan of a uniform accounting by the various states. Up-to-date, not one cent of Northern Baptist money has been paid in to his treasury that he cannot account for—and this although he has had the handling of over \$10,000,000. Surely this is an acid test, even for "a man diligent in business."



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### A SUGGESTED HYMN-SERVICE

From Rev. George D. Rogers, of Winterset, Ia., comes an interesting scheme for one or more special services. In brief the plan is as follows: A fitting subject is chosen, some theme of general interest and spiritual value, adaptable to musical treatment; then the thought and message are developed in word and song so that the combination results in a unified exposition of the idea. An effective example of the possibilities potential to this suggestion is a service called "Peace Songs" written, both as to text and music, by Mr. Rogers, (privately printed by the author.) The booklet bears the dedication—"Dedicated to my Mother, whose rich and rare alto voice echoes through the years in blessed memory."

The first section of the work consists of a study of "Peace of the Heart," based upon a text from John 14:27—"Peace I leave with you"—and a couplet of poetry by Leland:

"Of all the Arts, great music is the art  
To raise the soul above all earthly  
storms."

The eloquent treatment of this material is followed by a musical number titled "The Hymn of the Heart," equally effective for solo voice or unison chorus. The hallowed strains of "Home Sweet Home" are then sung by special soloists or by the congregation. This is preliminary to the second section, "Peace for the Home," to be read by the minister. This is followed by a two-voiced song, "Peace Hymn for the Home," adapted for duet or small chorus. The third section is devoted to consideration of "Peace for the Sea." Herein we find poetry and prose allied to this subject, followed by the fitting "Peace Hymn for the Sea," written for quartet or chorus. Finally comes "Peace for the Nation and the World," based upon two texts: "On earth, peace" (Luke 2:14), and some lines from Tennyson:

"Oh, when shall all men's good  
Be each man's rule, and Universal Peace  
Lie like a shaft of light across the land,  
And like a lane of beams athwart the sea,  
Through all the circle of the golden year."

The ringing truths presented under this head are climaxed by a fine setting of the "Peace Hymn for the Nation," to be sung by the massed voices, and ending with the inspiring plea,

"God of Truth, hear our cry,  
Save the nations ere they die."

Many subjects adaptable to similar treatment will readily come to the minds of those interested—the idea certainly has fine possibilities for interest and profitable results. Some such weaving together of the musical and verbal parts of the service will aid greatly in developing the taste for a homogeneous session of divine worship. Surely, any method that serves to tie together the musical and the speaking parts of our services will be of value. One of the favorite humorous subjects with organists when we clan together is the frequency with which the musical selections clash with the subjects chosen by the minister—all of us have a plentiful supply of Mrs. Malapropian examples.

And the reverence and fervor of divine worship cannot but suffer when the context of the sermon-subject and the choir-selection nearby causes audible snickers to disturb the congregation—as sometimes happens. The type of thing I mean is that unconscious spasm that comes after the pastor has developed a passionate forty minutes on "The Evils of a Great City," and is followed by the anthem "O, Taste and See."

Of course, these contretemps are not of weekly occurrence—for which we should be grateful! And they can be entirely avoided if the choir-master or organist will consult with the minister before the service list is finally made up for the printer. Any church which allows as much freedom from set ritual as our communion does is prone to the danger of incoherence which is the other extreme from "high-church" habits.

We can with high profit take a leaf from the books of the Christian Scientists—with the services of that denomination great care is taken that all things work together for a unified thought in each service. The soloist must choose a solo that is fitting both textually and musically, and the hymns also are keyed to the subject of the lesson. Hence, the congregation is given a unified thought, with a resultant gain in mental and spiritual efficiency. There can be no question that some such co-operation between the minister and the person responsible for the music would be a great benefit to the coherence of many of our own services. And we must admit that many churches do get the benefit of some such action as this.

In my own church—the First Baptist Church of Evanston, I am blessed with an unusual amount of assistance from the minister there. His custom of quoting the central thought of the anthem or solo immediately preceding the pastoral prayer, and weaving it as a sort of motive into the prayer itself, certainly makes the musical selection of far more service-value than would otherwise be the case. To quote a point from the "movie" field: a tremendous amount of care and trouble is taken in the big theaters such as the Capitol in New York, and the Tivoli in Chicago, to synchronize the music and the picture—in fact experts in that field have assured us time and time again in their technical journals that the finest picture can be spoiled by an inadequate or badly fitted musical score.

How much more then should we attend to the musical fitness of the tonal portion of divine service. Most assuredly it is worthy of the same amount of care as is lavished upon any ordinary picture exhibit! And how seldom is even this care given to the Sunday hours! Such plans as the one outlined above by Brother Rogers are immensely valuable to all of us. We may model his scheme to fit our local needs, we may evolve more elaborate programs—but a great deal has been accomplished when we get the two elements most involved—the minister and the musician—to thinking and working together for one thing: the betterment of the music used, and the increased pungency of union of speech and song.

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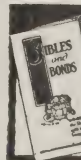
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Des Moines You Will Always Stop There

## Information

(Continued from page 611)

Mr. Mills Alldredge is Vice Chairman, and  
H. W. Foskett and O. H. Chambers are  
treasurers.

### Sub-Committees

The following are Chairmen on the vari-  
ous sub-committees:

Assignment	F. E. Goodell
Reception	F. L. Miner
Registration	I. J. Ketman
Transportation	Rev. W. L. Clapp
Information	A. C. Hanger
Music	Mrs. H. R. Best
Women's Work	Mrs. F. L. Miner
Exhibits	B. J. Powers
Publicity	A. M. Piper
Printing	J. H. Cochrane
Distribution of	Re-Rev. Frank A. Case
ports	Eugene Cutler and
Ushers	Ed O'Dea
Evangelism	Rev. S. E. Wilcox
Relief	Dr. J. A. Hallett
Meeting Places	J. O. McClelland
Pulpit Supply	Rev. H. O. Meyer

### A Call for Preachers

As chairman of the pulpit supply for  
the Northern Baptist Convention to be  
held in Des Moines, Iowa, June 22nd to  
29th, I am anxious that Sunday, the 26th  
of June be a great day in the Protestant  
churches of our city and that every pulpit  
be supplied with one of our visiting Bap-  
tist pastors. I therefore ask that our  
brethren come prepared to help make this  
a great day. It would help greatly if the  
ministers would drop me a line signifying  
their willingness to help out on that day.  
Address me at 609 E. 9th St., Des Moines.  
Signed, H. O. Meyer, Pulpit Supply.

### Report of Women's Committee

The Women's Committee for the North-  
ern Baptist Convention is well organized.  
Chairmen of sub-committees for the vari-  
ous lines of work have been assigned and  
meetings are being held regularly.

The reception for women will be held at  
Des Moines University, Saturday after-  
noon, June 25th, under supervision of the  
Faculty women.

A Rest Room at the Coliseum, well  
equipped, will be looked after by Mrs.  
Hanger and her assistants. The Woman's  
Banquet will be at the First Methodist  
Church, Saturday, June 25th at 6:30.  
Other smaller banquets have been ar-  
ranged for at various places.

Jubilee Day is June 21st and the meet-  
ings will be held in the First Methodist  
Church, Tenth and Pleasant Streets. Here  
also on Monday afternoon, June 20th, will  
be held the Annual Meeting of the West  
Central District.

The Auto Corps, with Mrs. A. M. Piper  
and Mrs. Frank True as chairmen, will  
direct an efficient taxi service, which we  
hope will meet all wants.

Many plans are being made for the con-  
venience and comfort of guests at the  
Convention, and the Baptist women of  
Des Moines bid you welcome. We are  
sure your coming will be of benefit to us,  
to our city, to our State.

Mrs. F. L. Miner,  
Chairman.

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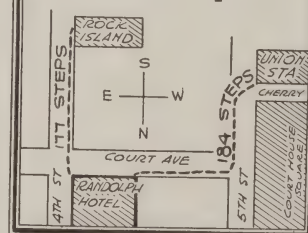
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# BAPTIST WOMEN ATTENTION!

The Woman's American Baptist Foreign Society is celebrating its fiftieth anniversary. Our women have brought their gifts of money — a total of no mean proportions.

## Not Satisfied

We propose another gift — this one the best of all. We want to give to our sisters an opportunity of knowing of our great work the world around. YOU are reading this notice. YOU have that opportunity.

Thousands of our Baptist homes are without our splendid denominational periodicals — THE BAPTIST and MISSIONS.

We ask YOU to select at once a list of your friends who do not have these journals. Go to them. Present these journals. Secure their subscriptions. Send them at once to your local club manager or association secretary. Do YOUR part toward securing 5,000 NEW subscriptions to both of these journals before Des Moines. You are necessary to the success of our undertaking. We are depending upon YOU.

The Woman's American Baptist Foreign Mission Society.

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## The Campus of Des Moines University

The buildings of Des Moines University, located on a beautiful campus of twenty-five acres, constitute the nucleus of a good educational plant. There is a central administration building, containing the general offices and a large number of the class rooms for the College of Liberal Arts; a large Science Hall; a Men's Hall; a Women's Hall; the engineering shops and power house; and three large rooming houses. The appraised valuation of the campus and buildings is approximately \$500,000.00. It is expected that new buildings will be added from time to time, and it is hoped that one of these may be started in the near future.

The net attendance in all departments of the University for the four quarters of the present year is 1,067, including students of the sub-college grade.

The distribution of these students is striking, and shows the cosmopolitan character of the institution. They come from seventy-three of the ninety-nine counties of Iowa, and from fourteen other states, including Canada.

The students are vigorous, earnest and enthusiastic. They have come with a serious purpose and the majority of them are earning their way through college by finding employment in the business and industrial enterprises of Des Moines. The location of the University is of great help to them in this regard, as is also the fact that the University year covers forty-eight weeks in four quarters of approximately twelve weeks each.

The total number who received degrees, diplomas, and certificates in the graduating class of this year, at the commencement exercises just held, was ninety-eight.



Volume II

June 18, 1921

Number 20

# The Baptist

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# The Baptist

Vol. II June 18, 1921 No. 20

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## This Is "News" Not Publicity

Dr. E. R. Brown of Los Angeles sends us the following which illustrates the difference between "News" and publicity: Finnicus: "How's Jones getting along at the old First Church?" Cinnicus: "Not very well, not very well." Finnicus: "How is that? Didn't I read in the last number of THE BAPTIST that this church gave him a fine present on his first anniversary?" Cinnicus: "Yes, they did, but it was not stated that the gift was a traveling bag."

## Killam's Kollum

### A New Test for Church Membership

"I belonged to the Baptist Church for forty-eight years and never believed in women voting. No one ever interfered with me until a little more than a year ago when the church sent a committee to see why I did not vote. The church knew all the time that I did not believe in women voting. They kept arguing with me until last March they excluded me." This is an excerpt of a letter which we recently received from one of our subscribers. She has long had a denominational weekly and Missions in her home. She wants to know if in Baptist churches generally such a test is made a condition of church membership. We remember of reading of a time when membership in the church was required in order to vote in the commonwealth. This is the first case which has come to our attention where to vote in the commonwealth was required for membership in the church. THE BAPTIST believes in woman suffrage. It does not believe that the exercise of the right of franchise should be made a condition of church membership. Solomon, thou art wrong! There are some things new under the sun.

### They Want To Sing Also

The chapel car Emmanuel is at Ft. Lupton, Colo. Rev. A. C. Blinzinger in charge of the car writes: "Wish you would make an appeal in THE BAPTIST for some song books for this mission church which we organized in March. We have thirty-nine members and are starting to build an up-to-date building. We hope to get into the basement soon." Who will send fifty or sixty good song books to this new church? Write Mr. Blinzinger at Ft. Lupton.

### W. P. B.

In a publisher's office there is considerable furniture of various sorts. The W. P. B. is probably in more constant use than any other one article, unless it be the B. P. Many a child of fancy reported missing has fallen into the cavernous depths of the editors W. P. B. This means that their doom is sealed.

### Can It Beat This?

"That Peeve Editor stunt is the most delicious bit of satire I've read in many a day. Keep it up. It will penetrate after a while. It hurts my feelings to see THE BAPTIST scintillate without any help from me. I can scarcely believe it, but as I believe in speaking the truth and sometimes telling it, I am constrained to say these few feeble remarks." Thus writes Mrs. T. E. Adams of Cleveland. Now our feelings are hurt too. For weeks we have been in a most serious frame of mind, speaking of the most serious facts, moved by a most serious purpose and all our efforts have been interpreted as "satire." It is a strange world!



## A Time for Jubilation!

By A. E. PETERSON

WHEN Northern Baptists learn of the marvelous achievements of the year just closed, as a result of the New World Movement, they will want to sing the doxology at Des Moines! The success of the past year is far in excess of all past successes.

It is but four years since this body of Baptists first dared to attempt a drive for a million dollars, and now, so soon thereafter, they have laid upon God's altar for missionary and educational purposes, the magnificent sum of \$11,300,000 with Mr. Rockefeller's large gifts over and above. This is more than twice the amount contributed during the banner year of the Victory Campaign, and nearly three times the sum given last year, which was \$4,728,750. The per capita giving was lifted from \$3.90 for the fiscal year ending May 1, 1920, to \$9.33 for the year ending the same date in 1921, which gain represents an increase of \$5.43 for every Northern Baptist.

There is but one explanation for such a record, and here it is: "This is from the Lord and it is marvelous in our eyes."

In order that the significance of these figures and this achievement may be more fully grasped, a few comparisons are appropriate:

The Methodist Centenary was the first great forward movement to stir the heart and imagination of the world's Christian forces. They set the example for all others and gave others heart to attempt what was thought impossible. They placed for themselves an objective which challenged their powers as no other task in their history had ever done, and then went over the top with a subscription of \$115,000,000. Back of this Centenary movement there is a Methodist membership of 3,872,625, whereas back of the New World Movement with its Hundred Million Dollar goal is a membership of only 1,210,834 Northern Baptists.

While Northern Baptists reached in subscriptions only approximately one-half of their goal, they have subscribed \$40 per capita while the Methodist subscription is but \$30 per member.

Nearly 4,000,000 Methodists paid the first year the sum of \$16,500,000 upon a subscription of \$115,000,000 while less than 1,250,000 Northern Baptists paid the first year the sum of \$11,300,000 upon a subscription of some less than \$50,000,000.

Methodists made a per capita contribution the first year of their forward movement of the sum of \$4.26, while Northern Baptists gave \$9.33 per member.

Methodists have collected to date 72 per cent of amounts due on subscriptions whereas Northern Baptists are 84 per cent paid up.

The other great movement which stirred the hearts of our people was the drive of the Southern Baptists. Again this comparison is made, not for the purpose of taking from them any glory which has been so well earned, but only that together we may view aright what has been attained by Northern Baptists. The Southern Baptists set for themselves an objective of \$75,000,000 and after a magnificent campaign went over the top and reached a sum which has been reported as ranging from \$80,000,000 to \$90,000,000. For the purpose of comparison the latter figure will be used.

Back of the subscription of the Southern Baptist drive is a membership of 3,124,880, as against 1,210,834 Northern

Baptists back of the New World Movement.

The per capita subscription of Southern Baptists was \$29 whereas Northern Baptists subscribed \$40 per member.

According to announcements just made at Nashville, the total sum collected during the year was \$12,907,843. No wonder that the announcement of the payment of such a sum for convention purposes in one year's time was made with great enthusiasm and was received with great applause. Surely Southern Baptists have occasion to glory over such an achievement, but if they have, Northern Baptists have still more such occasion, for out of a membership only 38 per cent as large as the membership of Southern Baptists, they paid a sum equal to 87 per cent of the amount given by the former.

On the basis of these figures the per capita given by Southern Baptists was \$4.13 as against \$9.33 by their Northern brethren.

The per capita increase of gifts of Northern Baptists of the present year over the last, is greater by more than one dollar than the per capita gifts of either Methodists or Southern Baptists, or as much greater as \$5.43 is greater than either \$4.26 or \$4.13!

With such a history to cover the first year of payments on the New World Movement, Northern Baptists can face the remaining years of this effort with unshakable confidence. And with such a sum subscribed and paid by only a portion of the membership, and with the vast untouched resources which may yet be developed, the complete goal of one hundred million dollars is by no means an impossibility.

These are glorious and incontrovertible facts to hearten us as we meet in annual gathering. And all this has been accomplished in a year of financial depression when banks and all commercial agencies have found it exceedingly difficult to make collections.

## Defend Freedom of Pulpit

The Pittsburgh Ministerial Union on June 6 declared that it cannot allow the Pittsburgh Employers' Association to dictate to church organizations what their attitude should be on social questions. The Ministerial Union expresses the conviction that the communications from the Employers' Association, urging business men to withhold financial support from the Young Women's Christian Association and the Federal Council of the Churches of Christ in America because of their industrial programs, do not fairly represent the employing group. The resolutions are in part as follows:

"Resolved, That we, the Pittsburgh Ministerial Union, resent this attempt of a commercial organization to prescribe limits within which alone the church and other religious organizations may move; that we reaffirm the historic right and the duty of the church to proclaim the whole truth in Christ as revealed in the Scriptures and as applied under the Holy Spirit to every relationship in life; that we deny to any political, commercial, industrial, or any other group or agency the right to set any restrictions on the freedom of the Christian church or its agencies to apply the spirit and standards of the Kingdom of God to the whole of life; that we declare it our solemn duty and purpose to defend this liberty of the gospel."

## Fresh from the Field

Mr. Lonnie R. Call and Miss Stevie Kennington were married at Hyde Park Church, Chicago, by pastor L. A. Crandall, June 1. Mr. Call is director of religious education in Dr. Bitling's church, Second Baptist, St. Louis.

Dr. Elmer Burritt Bryan, president of Colgate, was on May 25 elected to the presidency of the Ohio State University at Athens.

Dr. Arthur T. Fowler of the North Church, Orange, N. J., has declined the call to the Hampstead Church, London.

Mrs. H. A. Tupper, wife of Dr. Tupper of the First Church, Washington, D. C., passed away after a long illness on May 28.

At its annual commencement on June 8 Franklin College conferred the degree of doctor of divinity upon Rev. U. M. McGuire, associate editor of THE BAPTIST.

Prof. Samuel J. Vaughan who for some years has been head of the department of industrial education in the University of Illinois, has been elected president of Hardin Junior College, Mexico, Mo., and assumed full duties on June 1.

Dr. L. L. Henson, pastor of the First Church, Covington, Ky., gave the hand of fellowship on June 5 to seventy-two new members. At the last business meeting of the church, another \$1,000 was added to the pastor's salary.

During the young people's session at Des Moines on Sunday afternoon, young people from several European countries will be on the platform and will deliver brief addresses. Students from Burma, South India, West China, South China, East China, Central China, Japan and the Philippine Islands (all of them Baptists who have been connected with our own mission work) will also participate in the program.

Evangelist John M. Linden, Madison, Wis., after completing a series of seven revival campaigns in Iowa went for two meetings in Ohio during May and June. The one was a union meeting with the five churches of New Richmond and the other was with the Norwood Baptist Church. The Ohio campaigns were follow-up meetings after "Billy" Sunday's wonderful effort in Cincinnati.

The fifty-fifth annual commencement of Bates College, Lewiston, Me., is to be held June 16-22. Pres. Clifton D. Gray is to preach the baccalaureate sermon.

## Board Meeting

The Annual Meeting of the Board of Education of the Northern Baptist Convention will be held in the Auditorium, Des Moines, Iowa, Thursday, June 23, 1921.—Frank W. Padelford, Secretary.

## Alumnae Banquet

The twelfth Annual Banquet and Meeting of the Baptist Missionary Training School Alumnae Association will be held on Thursday, June 23rd, 1921 at 5:30 P. M. at the Harris Emery Tea Room, 7th and Walnut Sts., Des Moines, Iowa.

Tickets for the same may be secured at the Training School Booth in the Exhibit Hall Wednesday afternoon and Thursday morning.

—Luella E. Adams, Secretary.





# The Baptist



## Give Way to the Baptist Women

**L**EAVE it to the women!

If there are big things to be done, they will do them. If there are impossible things to be accomplished, they will tackle them. If there is service demanded, they will give it, without limit and without price.

Only because these things are so is there a Jubilee celebration this year of the Woman's American Baptist Foreign Mission Society which finds its culmination in Des Moines after a series of remarkable and enthusiastic district meetings.

In celebration of their fiftieth anniversary, the women set out to raise \$365,000, and over-subscribed this sum by \$100,000. Those who know best our churches and the amount of ready money many of our women possess can appreciate what this means. No wonder that the women are happy!

But it is not the money alone that is a cause of rejoicing. The greater occasion is found in an organization which has enlisted in the cause of missions 350,000 Baptist women, 37,000 Baptist girls and 30,000 Baptist children, and which is supporting in all our mission fields a magnificent body of women, many of them from our choicest families, who are doing work for women and children such as only women can do. The women have a right to be glad, and the men should take off their hats to them.

It is the women of our churches who have formed and maintained a society which has in it "an enthusiasm and *esprit de corps* found nowhere else in the denomination." It is the women who have been and yet are the great educators of our churches in missions. It is the women who have shown what splendid work can be done through voluntary, unpaid service. It is the women who have been teaching by their own self-sacrificing giving what Christian giving is and may be. We men salute the Baptist women, and especially those of this great missionary society.

The Woman's American Baptist Foreign Mission Society is the union of two societies, established fifty years ago, one in Boston and the other in Chicago. Both come into being in response to a need felt on the field. They were combined into the one present society in 1913, and since then an organization has been perfected so thorough and yet so elastic that there is every reason for thinking that the best years the society has ever known are just ahead.

Established in the confidence which grows out of the past, firm in the faith and promise of the present, with a vision of world need that is a call for their best service in the years ahead, and with a simple resolve to follow their Master wherever he may lead, the women come up to their Jubilee.

## Shall Baptists Mortgage Their Future?

**T**HE attention of our readers is called to a statement by the secretary of the Home Mission Society appearing on pages 647-8 of this issue. Skip whatever else you will, but be sure to read with careful attention this detailed announcement.

Several important matters will engage the attention of the delegates to the meeting of the Northern Baptist Convention at Des Moines, but none of them have greater significance than this one. Indeed in the policy which is here avowed by the Home Mission Society we are introduced into the very center of what is the main question which has now for several years been disturbing the denomination.

Put into plain words the form in which the question is here raised is this: Shall any or all of our societies and institution accept gifts to which creedal limitations and conditions are attached, and which make certain the perpetuation in named areas during all coming time of a particular type of religious life and theological thought?

In this particular case the statement of belief seems innocent enough, at least in the intention of the donor. Its practical effect would depend upon the attitude of the men whose duty was that of interpretation and who

might conceive it in such a way as to destroy or nullify the educational and social work of the denomination.

Members of Baptist churches have always had the right, within the scope of the work being done by our societies, to designate their gifts whether for evangelization, hospital care or some other form of Christian service. This is not the matter in question. The issue is whether the widow with her two mites, the rich man with his million and all other members of Baptist churches are to be encouraged to attach to their gifts conditions based upon their own particular theological views and effective in proportion to the amount of their gifts. The question arising in the policy now proposed is whether an individual or church shall be accorded the right to prescribe the scope of the denomination's work. What then becomes of Baptist democracy? Such a course leads us straight into doctrinal anarchy not of a theoretical but of a practical sort. Conceivably gifts might be received from a second loyal Baptist, under conditions which would be in some respects the opposite of those laid down by the first donor, but which were to be employed in work in the same area.

There has been a considerable demand for a closer control of Baptist schools by the Northern Baptist Convention. The reason assigned for this demand is that there is danger of these schools coming under the con-



trol of persons who are not in harmony with the collective conviction of the denomination, and may thus become propagandists of some personal or factional interest. Whether that danger exists under our present educational system or not, the policy here proposed precipitates in our missionary societies the very evil which some fear in the conduct of our school. It abdicates denominational control of those societies, and exposes them to all the evils of irresponsible local and personal control.

The Home Mission Society glories in the fact that it has never asked any of its workers to sign an imposed creed. It has been content to leave the examination of candidates to local ordination councils, city mission societies or state conventions and has not hesitated to appoint men who were certified by such bodies as holding the faith common to our Baptist churches. With this policy we are in perfect agreement. Shall we now depart from it in favor of what is practically government by individuals instead of by the general body of Baptists?

There is a living body of theological opinion held in general by the Baptists collectively at any particular time. To this body of opinion, Baptist workers are subject. There is no reason why pastors, missionaries, professors, editors, secretaries and all others should object to testing their own views by it. No one is certain, however, that this living faith will express itself fifty or even ten years from now in the same terms as at present. The very fact that there is now a demand that we give to the world a new expression of our faith as Baptists is indication that many believe that the old statements have been outgrown or have become inadequate for their purpose. The evangelical facts abide for all Baptist churches, but the statements made in confessions and covenants vary and must vary. Christ would surely not be satisfied with a church which became stagnant or which drifted rapidly into such a formalism as a fixed statement would make certain.

The Home Mission Society has accepted a large gift on the conditions named by Sec'y White. What does the denomination think about it? Does not approval mean an increasing number of gifts to which the same or other theological conditions are attached?

### Witness, but Wear No Chains

**T**HE bond of union between Baptist churches has always been found in a vital religious experience and not in a form of words to which they gave allegiance. The interpretation of that experience they have found in the New Testament and not in any man-made creed.

From time to time, groups of churches have issued confessions of the faith they held in common, both as a witness to the world and for mutual information and encouragement. But they have always been careful to state that such statements merely represented the faith which was common to them and were not in any way intended to be binding upon other churches or bodies, all of which were encouraged to search the Scriptures for themselves. They have feared above all things the imposition of a creed which they felt would be the enemy of vital religion and a certain road to spiritual

stagnation in the churches. Examples are the well-known New Hampshire and Philadelphia confessions.

Two years ago Southern Baptists gave out a fraternal address to the churches in which there was put into words the faith which was then held by the great body of the Baptist churches of the South. But this has never been regarded as a creed and no attempt has been made to use it as a yardstick by which men should be measured and their fitness for membership in a church or for the pastorate or any denominational position determined. Their spokesmen have more than once warmly resented the charge that such a statement had the character of a creed.

In recent years there has been great development among Northern Baptists in the way of denominational organization. Our anniversaries were formerly merely the annual meetings of a group of largely unrelated societies. The Northern Baptist Convention has given us a national organization through which work has been done with a maximum of efficiency and with a great reduction of effort. It is really a democratic body subject to no control but its own carefully formed judgment. This newer organization meets with the general approval of the churches. There is no longer opposition. If there are minor defects all know that they can be remedied in an orderly way by action of the body. The convention has never yet made any statement to the churches or to the world as to positions held by the Baptist churches of the North. Some have assumed that it never would make such a statement, confining itself exclusively to the promotion of denominational tasks.

This year, there is a growing demand that a statement of some sort be issued. There might be advantages in this, provided the task could be entered into with deliberation, apart from the toil and hurry of a great convention. Such a confession, if made, should take the form of an address to the churches. It should be framed by a large committee representing the denomination as a whole and not any one group in it, for there would be no value attached to it unless it represented the faith which is actually held by the churches. Early in the fall, such statement could be published in the denominational press and the committee could hold itself open to suggestions from individuals or from churches. Then at the next meeting of the convention the result could be placed before the delegates of our churches. Such a process is slow, but only in such a way could there be framed a statement which would mean anything and which would be acceptable.

Moreover (and here we touch on the heart of the matter) Baptists as a whole will never have anything to do with such a statement unless it is made clear to them that it is not a creed, that it is not to be used as a measuring rod by which somebody is to try individuals and organizations, that it is not to be an encouragement for heresy hunters and a beginning of heresy trials. True Baptists of every type will fight to the end anything which is to become for them a creed such as have been the blight of organized Christianity. A witness to the churches and to the world is timely; the adoption of a creed would be fatal. Whatever is done must conserve both the evangelical position Baptists hold and also their glorious heritage of liberty.



# Our Debt to the Women of the Past

*From 1871 to 1921—From two pioneer missionaries to ten great fields, 112 stations and 275 missionaries—Bible women, training schools, Sunday schools, social centers, hospitals, colleges—Pictures of Jubilee guests.*

BY MARTHA H. MACLEISH

**J**UBILEE causes us to take a long look back into the past, to the day of small things, when, fifty years ago women came together to start a work for God of whose outcome they could not dream. The growth of their societies illustrates the power of seemingly insignificant things if undertaken for God and carried on in His strength.

The contrast between then and now is sharp. Then two missionaries sailed together, December '71, one from the Eastern Society, one from the Western. Now, nearly sixty are sent in one year. We have now 257 missionaries working in 112 stations upon ten great fields. We have over one thousand schools in which are nearly 125,000 pupils, taught not only by missionaries, but by some 1700 native teachers, themselves the product of our schools. These schools range all the way from kindergarten to high and normal, and now at last even to college grade. Also technical and vocational training is increasingly given. The ultimate object of all this is to bring youth into the knowledge of Jesus Christ and to help in establishing Christian civilization. No part of missionary work brings so many to Christ as the educational.

### Wide Social Outreach

In purely evangelistic work we have 225 Bible women devoting their whole time to telling the story of Christ, Bible training schools in each country, orphanages, homes for widows, Christian social centers and thousands of Sunday schools. In medical work we have twenty-six hospitals and dispensaries and over 100 native assistants. In addition to training given in our own hospitals we have a part in two union medical colleges. We are beginning now to receive back into service, from colleges and medical schools, our own girls. Y Nandamah, one of our Oriental guests, is



CHICKA NAKAJI SAN

of that class, the product of our own schools, a graduate of a medical college, come back to work in our Nellore hospital. Our other guests are also the product, the first fruits, of these fifty years of educational work conducted by our two women's foreign mission societies.

What hath God wrought! Emily Judson wrote in 1849 to a friend in the home land:

### Hope Survived the Drudgery

"The affairs of the mission are creeping on as usual. All sorts of means are tried and sometimes one succeeds and sometimes another, but I believe no one gets discouraged and why should they?"

"It is a glorious employment I can assure you and though it has pleased God to throw upon those now in the field the drudgery of preparation the day will come when both sower and reaper shall rejoice together. I am thinking, too, that great reaping time is not far distant."

Surely a reaping time is here. What shall we harvest in the next fifty years?

Of those two missionaries who sailed in December, '71, one was Alvira Stevens, from Rockford, Ill. Already Sarah J. Higby was out there. She left teaching in Chicago to go to missionary work under the Union Missionary Society, of which Mrs. Doremus was president. When our Society of the West was formed



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she transferred to it and was one of our ablest workers. In later years the British government conferred upon her the Kaiser-i-Hind medal for valuable services.

Another notable woman already in the Orient was Miss Adele Field. She went out by a sailing vessel in '65 to marry a missionary, Mr. Chilcotts, who had preceded her. After a long, trying voyage she arrived to find her dear one many months dead.

### Miss Field Drinks Bitter Cup

The beautiful letter which she sent home is a wonderful lesson in faith and courage. She wrote:

"I had journeyed seven weary months over tempestuous seas and in strange lands to meet my beloved, and I have found his grave with the grass upon it seven months' old. I have come to my house; it is left unto me desolate.

"While I stood holding out my hand for a cup of happiness, one of fearful bitterness was pressed violently to my lips.

"I looked joyfully towards Providence and it turned upon me a face of inexpressible darkness. And because I believe in God I have been able to endure it.

"The voyage was long, with contrary winds, many storms and frequent calms. We were sixty-three days in going from New York to Cape Town, where we spent five days; forty-nine days in crossing the Indian Ocean to Java, and thirty in sailing up the China Sea. In Hong Kong, while I awaited the arrival of Mr. Chilcotts, Dr. Legge brought me tidings of his death. After a month in China, I, with Mr. and Mrs. Wilson of the Presbyterian Mission, obtained passage for Bangkok, and I arrived eight days ago.

"At Dr. Deans I have received such welcome as would be given to a beloved and long-absent sister. While their loving kindness gives me home and friends, they have with delicate



KAN EN VONG



consideration, kept the house which my husband had prepared for my reception just as he left it. I occupy it, and am far less unhappy than I would be elsewhere. It is so pervaded by the atmosphere of his holy life and triumphant death that everything I see and touch reminds me not so much of the joy I have lost as of the bliss he has attained. In it the 'things unseen' become as real to me as things visible.

"Here are his cast-off garments; he has put on robes of glory. Here are the lamps by which he studied; he has now the light of the throne. Here is his cup; he drinks now at 'the fountain of living waters.' Here are the trees he planted; he now walks under those whose 'leaves are for the healing of the nations.'

"Through all these mementoes of himself he says to me, 'If ye loved me, ye would rejoice because I go to the Father.'"

Miss Field turned her sorrow into new strength. She conceived the idea of training Bible women, and was first to put the idea in practice. In 1870 Minnesota asked the privilege of supporting her; so that she came naturally under the Society of the West when it was formed.

#### Maria Bronson Goes to Assam

In '72 Maria Bronson went to Assam, the country from which Mrs. Tolman had sent the appeals for help



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which resulted in formation of the Society of the West.

Medical work in China was started at Swatow in 1878, by Dr. C. H.

Daniels of Michigan. The hospital there was built by the women of Michigan, and to it Dr. Anna K. Scott went when she returned to the field as a medical missionary under our board.

But not only upon foreign field was notable work beginning. Foundations were being laid at home also for the great structure which has since arisen.

#### Three Women Who Started Things

Miss Ella O. Patrick, of Marengo, Ill., at once established a circle in her own church which has just celebrated its golden jubilee. Miss Patrick, though never well or strong filled many important offices for twenty years, and at last left a large bequest to the girls' school in Sendai, Japan, called in memory of her, the Ella O. Patrick School. This has now become one of our most important institutions.

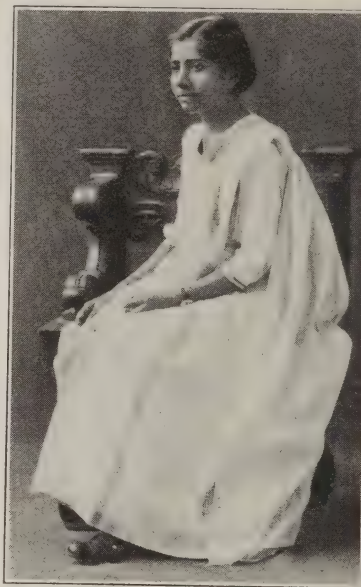
Mrs. Justin A. Smith was perhaps first to establish regular mission study. She wrote for publication "Ten Studies in Baptist Missions." For ten years she also conducted in the *Standard* a page called "Children's Work in Missions," and sent out thousands of hektograph programs for mission bands. Who can estimate the fruit which this seed sown among the children of that day has produced in the present generation?

Perhaps the greatest of all, Mrs. A. M. Bacon was the leading spirit in establishing the Society of the West, and its able secretary for forty years. Late in life she fell and broke her hip and lay in a hospital for many weary months. There she had a world map hung upon the wall where she could see it constantly. On it were indicated fields and stations of our societies and as she lay, helpless in body, she continued instant in prayer for every missionary in each one of the stations. Who may know the power of those prayers?

#### The Roll of Heroines

It is impossible to give the names of all the large-souled women who went to the foreign field under the Society of the West. Among them were Miss Anna E. Fredrickson, who did a notable evangelistic work in Rangoon, Burma; Dr. Josephine M. Bixby, who established the hospital at Kityang, China, and gave her life for her patients; Miss Harriet N. Eastman, of Toungoo, Burma; Miss Annie Buzzell, who, after twenty-five years in Sendai school, has gone

once more into pioneer work in the north of Japan, and writes of her joy in it; Miss Helen L. Corbin, now Mrs. J. R. Goddard; Miss Johanna



DR. Y. NANDAMA

Anderson, who gave her life to Burma; Emma Inveen, afterwards Mrs. Upercraft, who after a remarkably beautiful and fruitful life has just passed to her reward; Lavinia Mead who established the Osaka Bible Training School, and has been for over thirty years on her field; Dr. Anna K. Scott, who, after seventeen years of service as a missionary's wife in Assam, came home widowed, studied medicine and in 1899 went out under our society to do a notable work as physician in Swatow, China. There she remained until her grand-daughter was ready to come and take her place. Then there was Helen Elgie, of Michigan, beloved by all, who carried on the school at Ningpo, China, for many years, leaving it to Dora Zimmerman when she married Dr. J. A. Scott, of Japan; Anna V. Johnson, who established and has conducted for nearly twenty years our fine Bible Training School in the Philippine Islands; Anna Long, who has done a similar work in Assam; Julia Parrott, who went out twenty-five years ago to do evangelistic work among the Burmans in Mandalay; Alta and Stella Ragon, who have worked among Karens and Kachins in Burma, one of them for twenty years. The needs of the Burman field appear in Alta Ragon's reports,



some years ago, to the Burman Conference—"I have had three incarnations in Burma," she said. "In the first I was a woman. In the second I was a man. In the third I was a man and his wife." Thus are our missionaries called upon to fill the vacant places.

Among other missionaries of long service are Miss Ella J. Taylor who has just been called home, and Miss Louise Tschirch who went to Burma in 1884 and was still there until she came home last year on furlough; Miss Dorcas Whitaker, a trained nurse, who went first in 1898 and is now holding a medical station all alone in India; Miss Whelpton, another nurse, who has worked in the Philippine Islands; Amy Acock who has spent sixteen fruitful years in Japan; Beulah Bassett and Pearl Page, happy, able workers in West China; Irene Chambers, working

with them part of the time, called home by family needs, now ready to go back; Florence Doe and Edith Crisenberry in our delightful school at Nowgong, Assam; Bertha Davis, of Ongole, India; Nellie Lucas of Burma; Mary Jesse, who is now head of the Sendai School; Violetta Peterson and Cecilia Johnson, carrying on Miss Higby's work at Tharawaddy, Burma; Mary Jones, originator of the Mother-Craft School at Huchow, China; Louise Campbell, with her far-famed agricultural experiments in South China; Mary Parish and Helen Petherem in Burma; Helen Rawlings, training Chinese girls to be kindergartners in Hangchow; Melvina Sollman and Edith Traver, doing a great work in Swatow, where is also Fanny Northcott; Mary Cressy, carrying on Martha Covert's work of Bible training in Ningpo, and Lucile Withers,

large enough and strong enough to hold her own at the end of this long line, though by no means at the end of the line in her nursing and training of nurses in China.

Many, through one cause or another, have dropped from our ranks, notable among them in Mary Nourse who helped to build up the Union Girls' School in Hangchow, and then went, as our contribution, to Ginling College. Others we have contributed through marriage, to the ranks of our Foreign Mission Society.

Time fails to speak farther of our Gideons and Baraks, our Samsons and Davids, our prophets "who, through faith subdued kingdoms, wrought righteousness, . . . obtained promises, out of weakness were made strong." They all illustrate the glory and the blessedness of investing one's life in work for God and humanity.

## Our Doctrine of Liberty—Its Basis, Its Limits and Its Continuance

BY JOHN R. BROWN

THE doctrine of religious liberty, or freedom of conscience in religious beliefs, was not originated by Baptists, nor has it at any time been in their exclusive possession. They were the first, however, to take it out of the realm of academic rights and to give it a fighting chance. It was a principle for which they were ready to die: they incorporated it in all their early confessions of faith, they put it at the front in their struggle with kings and magistrates, and they finally had it written in statute books and in the common judgment of good men. John Locke gives them full credit for this achievement: "The Baptists were from the beginning friends and advocates of absolute liberty—just and true liberty—equal and impartial liberty." The Baptist doctrine of liberty is something taken for granted, but like all spiritual victories that have at last been reduced to a phrase, it calls for a re-examination.

It is singular, that in spite of this history, Baptists have never come through with a complete understanding as to the meaning of religious liberty. They are very sure that the state has no concern with doctrine, and that political coercion in matters of belief is abhorrent and to be resisted to the death. They are just as certain that no other body of Christ can lay upon them any au-

thority in faith and practice. Even the godly Baxter tried to coerce them into an acceptance of the findings of the Westminster Assembly. He came out of that struggle with some mental smartings and complete defeat. It was his experience with the Baptists that made him say: "I abhor unlimited liberty and toleration of all, and think myself easily able to prove the wickedness of it." But Baptists have yet to pronounce in some way what some of the larger implications of religious liberty really are. It means something more than to believe what we wish. That is only singularity, and often a confession of ignorance. True liberty finds more points of agreement than terms of difference.

### Our Theory of Liberty

Unfortunately, Baptists are not yet agreed on what constitutes liberty within their own ranks. They are as one as to what liberty means in relation to those who are without, but some have often tried to use a coercion within the denomination which has frequently developed into obscurantism and schism. Theoretically, religious liberty is granted in Baptist churches: if a man has had an experience in Christ, the Holy Spirit is supposed to be his teacher. His doctrine is his own. It can be confessed to other men, but in exact form can never be imparted to other

men. It is a growing deposit of truth, changing in many points, and always subject to revision as faith deepens and life enriches. But always with each change the essential beliefs are carried along, so that there is mental and spiritual continuity. To prevent any coercion of beliefs, Baptists have had confessions of faith and have avoided schemes of definitive doctrine called creeds. All these confessions of faith, without exception, disclaim any authority to compel men to believe them; even the New Hampshire Confession, when first promulgated, carried a warning letter that the articles of faith which it contained were advisory only.

But in spite of such warnings and understandings the tendency develops in times of spiritual stress to turn confessions of faith into creeds. At the same time it becomes the contention of certain groups to insist that there are certain beliefs and positions which make a body of orthodoxy. The natural order in Baptist churches is then reversed; instead of judging himself to see whether he is in the faith, he is judged by a body of opinion drawn up by a certain section in the denomination itself. An unofficial creed takes the place of the liberty of the Spirit.

When this condition of things is reached, a conscientious believer has



to find for himself the liberty of the Spirit once more. Religious liberty then becomes for him three distinct things: the liberty of belief, the liberty of preaching, or as it would be called in school or college, the liberty of teaching; and the liberty of association—has he any right to stay in a Baptist church? These practical aspects of his liberty are generally denied. The contention is often made that a man cannot believe in evolution and hold to the gospel of Jesus Christ; that he cannot use the results of the historical criticism and preach the truth as truth is in Jesus; that he cannot raise some questions about the historicity of some parts of the Bible and remain honestly in a Baptist church. Whenever these conclusions are reached, the right of judgment is taken from the reason and conscience of the believer and applied by a number who lay down credal tests, while at the same time they ask no questions about the fruits of the Spirit at all.

#### Denounce—Exclude—Withdraw?

Those who thus practically deny the rights of liberty of conscience within the Baptist denomination have had before them three practical alternatives of action, and sometimes of spiritual coercion. Since a heresy trial in the strict sense of the term is impossible among us, some kind of division of opinion must be created in which the unorthodox will be excluded, if not in the ecclesiastical sense, in the equally efficacious way of making further association and co-operation impossible. *Denunciation* is the first and in the beginning the most popular of these methods. The hue and cry is raised; suspicions are turned into charges; and reputations are thrown away. It was the method that John Gill used in his struggle for High Calvinism; the shafts of his disfavor were most frequently sent into the teaching and influence of Andrew Fuller. It was the method that the "rigid Baptists," as Bunyan called them, used in their attempt to drive him out of the denomination because his ideas of the church and the ordinances were too large for them to understand. For a time this method creates disturbance and divides counsels, but rarely are men led to change or to be driven out by it. The words of Bunyan himself are a commentary on the futility of the method: "Mine own self they have endeavored to persuade to forsake the church; some they have sent quite off from us, others they have attempted and attempted to divide

and break off from us, but the mercy of God, have been hitherto prevented."

*Exclusion* is the next method which is resorted to. But when we remember the large number of churches there are, and when we bear in mind how the common sense of most churches asserts itself at last, the number of exclusions for questions of doctrine is very small. It is through associations that exclusions are generally made. A large number of associations have confessions of faith, which are turned into test creeds with some literalistic interpretations. Then a church is penalized because of its minister, or because it has not allowed a wave of doctrine to wash it away from its old-time moorings.

There is only one other practical method by which liberty of conscience may be impugned—by *separation*. It was once the only logical result of deep differences of opinion. But it is by no means easy today. Separation is a drastic act, involving great sacrifices if not high principles. Sentiment is a great deterrent, and when we see the earnest and clean lives of those from whom we most radically differ, when we realize what they have been to us in our sacramental experiences, we must convince ourselves that comradeship with them will be hurtful to faith and life before we can in good conscience repudiate them. It is always difficult, as Paul warns us, to judge the servants of another man—when we ourselves are also servants. Then too, we have always to learn from the cold world of fact, that less than one-tenth of all the separations in the universal church of Christ have lasted five years.

#### Liberty—a Field for Growth

Liberty of conscience, then, is built at last on community of interest and personal loyalty. Has liberty of conscience any defined limits, or is it an unmarked frontier of the soul, always steadily going out into the unknown? Is it a No Man's Land, where we may be finally lost? Milton once called faith "the land without frontiers." The limits of liberty are clear enough when we think of it as the field where we allow life to expand and ideas to grow. The freedom of the press is limited in law by these considerations: it must not publish anything that leads to immorality, that breaks down the reputation of honorable men and women, and that induces to the dishonor of God. Religious liberty has only the limits of good morals, of true faith, and of helpful truth. For

us these are enshrined in the life and death of Jesus Christ. When the Name which is above every name excites us to worship, to serve, to sacrifice and to die—all the rest is interpretation, and it is the spirit which leads us into the Truth. If as Mill reminds us, the cure for the ills of political liberty is more liberty, it is even more profoundly true in the sphere of religious freedom. This is not the time, when a world is being reconstructed, to set up standards beyond which we forbid men to go. For one thing they will pay no heed to us, and just as inevitably if we deny liberty to them we shall find our own souls passing out into the narrow place where we become repeaters, and know nothing of the joy of new worlds and new inspirations and new truths. He who takes away the soul liberty of another imprisons his own conscience. When we are too anxious or timid about the limits of liberty may we not remember that high resolve of Roger Williams: "To keep my soul undefiled in this point, and not to act with a doubting conscience."

#### Roger Williams Stood Unshaken

If any man ever had occasion to find limits for liberty of conscience it was Roger Williams. Extravagances of opinion and even worse licenses of life troubled him and the town which he had founded. By banishment and by some other means of coercion he might have forced a surface unity of opinion. But in 1640 he and his friends passed this resolution: "We agree, as formerly have been the liberties of the town, so still to hold forth liberty of conscience." This comprehensiveness, which was thus formally granted, had already been made a basic principle by the church which he had founded. It is a high resolve to strike at any time. It probably is harder to make now than at any time for a hundred years. A complete reaction in social theory, in economics, and in political views is upon us. We are feeling it in the realm of the church as well. There is a natural impatience with difference of opinion, and a universal tendency to recrimination, which are accentuating themselves in certain kinds of doctrinal propaganda.

As the Holy Spirit has not yet given us all the Truth, and because it cannot be completed in any time of which we can think, liberty of conscience in matters of faith and interpretation we must always have. It will continue as long as there are truths to learn, souls to save, and a world to serve.



# What Are the Real Questions Before the Northern Baptist Convention?

*Organization of the Northern Baptist Convention satisfactory to both sides—Real ground of debate stated by two representative leaders*

## I. Government, Gospel and Goal

BY WM. B. RILEY

A WEEK ago I contributed an article to THE BAPTIST in answer to an open letter addressed to me through the columns of the same. There was neither the dignity nor weight to that letter nor to my reply that becomes the tremendous subject before us.

Having answered the letter as it seemed to me to deserve, I now ask the privilege of discussing the real questions that are up before the Northern Baptist Convention. I think they might be voiced under three heads—our government, our gospel, and our goal.

### Our Government

The convention form of government has not been made the subject of special criticism by anybody. We were a practical unit in preferring the convention, proper, to the old-time anniversaries of the societies, and it is doubtful if there are any considerable number who regret the new organization. It has had at once an autonomy and continuity that have united in the interest of economy of time and efficiency of transaction.

There has been complaint from the first that liberal theologians have been specially honored in connection with the program, but if that be true, it is a matter of politics rather than organization and is nothing against the convention form.

There is a very wide-spread impression to the effect that certain officials of the convention have assumed somewhat autocratic attitudes toward individuals and churches that would not wheel into line and do with alacrity what existing committees had requested at their hands. In a careful investigation of these complaints (many of which have reached me), I find that there are few instances in which they are justly lodged against the convention officers proper. In a great majority of the complaints, the autocratic attitude has been assumed by state, rather than by convention officials, and this is more a matter of personal temperament than of imperfect organization.

### Our Gospel

When it comes to the second subject, however,—our gospel—we are on far more critical ground. Here our forces are well-nigh hopelessly divided.

The line of cleavage is not the question of millennialism. If it were, the breach could be healed, and the factions could be brought immediately into a close fellowship of service and even of love, as the Southern Baptist Convention abundantly illustrates.

In the Northern Convention brethren are attempting "to walk together" without "agreement," and the conflict is one of creed. As we see it, it is the conflict between German rationalism on the one side and the old evangelical faith on the other side; the conflict between modern-

ism and orthodoxy; the conflict between the philosophy of DesCartes and the so-called science of Darwinism, and the discipleship of Jesus; the conflict between the doctrine of the divine immanence—pantheism—and the divine transcendence—theism; the conflict between the question of an "inspired Bible" or an "evolved book;" a "divine Christ" or a "highly developed man;" between "the efficacy of the shed blood of Jesus" and "the efficiency of self-sacrifice;" the conflict between infallibly-based doctrines and a religious basis that shifts with the rise of every sun. But in the last analysis, it comes wholly to one question—that is, the old question of the Reformation. For that matter, it is the whole question of Christianity from its birth: Is the book we call the Bible divinely and infallibly inspired, a God-given revelation, or is it a purely human product, revealing the mental development of man in the process of evolution?

To bring the people who believe the latter to be true to accept the positions of the former, is impossible. We are told distinctly by modernists that they cannot accept our views of the Bible. Then why not admit the fact that we cannot both be Baptists, since it is made clear by all the teachings of history upon the subject that no people ever affirmed themselves to be "one body" who could not agree upon "a basis of belief?"

### Our Goal

The division over the question of our gospel has resulted in an equal division over the question of our goal. In the judgment of the orthodox our goal is the evangelization of the world. In the opinion of the modernists, our goal is the religious civilization of the world. These different objectives result in differently-placed emphasis. The first company, the orthodox, would make the preaching of the gospel, or evangelism, the great work in all pagan and heathen countries, believing as we do that once the people are evangelized, they will in consequence take care of the questions of education and civilization. In our judgment, nine-tenths of the money raised and expended by the churches ought to go into evangelization. In the older established parts of the world, colleges are abundant, and as things now exist, there is absolutely no more religious atmosphere or positive religious teaching in our denominational schools than exist in the state institutions. We count it, therefore, a wicked waste of money and a needless double taxation, to endow such schools. The modernists, believing as they do that religious civilization is the need of the world, have contrived by convention machinery to commit us to a program that calls for the expenditure of one-third of all money raised for school endowment, involving the support of their special apostles of modernism.

These principles affect the foreign

fields as perfectly as the home one. We find that some of our schools on the foreign fields are captured by the new theologians and conducted in the interest of modernism, and we find that many of the missionaries now being sent forth from the modernist-manned home schools do not hold at all to the faith of our forefathers, nor, in the judgment of orthodox men, to any faith that can justly be called Christian.

This creates a difficulty in evangelization itself, and raises the question whether conservatives can possibly continue to contribute their money to the conduct of schools on foreign fields, or to the sending of missionaries to the same fields, who utterly oppose all that those churches hold to be fundamental in the Baptist faith.

### Division or Debate?

To work out a way to solve this problem is difficult in the last degree. I can't expect a man who, by reason of his education, is committed utterly to the DesCartes philosophy and Darwin science, to consent either to my philosophy of religion or program of procedure. The amazing thing to the orthodox men is that the modernists expect us to consent to their philosophy and program, or, if we can't consent, to keep silence any how and put our moneys into programs that are utterly repugnant to us, programs that we believe to be opposed to Christ himself. It begins to look as though the only fair thing to do would be to divide the schools and divide the missions, separating the orthodox from the modernists, and let ten years of time test out which philosophy is true by a careful study of the fruits of the respective fields. This, of course, means cleavage in the denomination, but which is better—a kindly division or a continuous and bitter debate?

### II.

## Shall the Majority Be Impeded by the Ultras?

BY JAMES M. STIFLER

I HAVE been permitted to see the manuscript of Dr. Riley's article and I feel that we are indebted to him for a clear and frank statement of what he conceives to be the issues at the approaching session of the Northern Baptist Convention. It is a sincere effort to clarify our thinking over the matters that are disturbing our fellowship and our common enterprises and is welcome. It will unquestionably promote harmony if others of us will endeavor to be equally explicit as Dr. Riley, which is my apology for what follows.

Dr. Riley correctly analyzes the general satisfaction which we feel with our denominational machinery. To call it "government" seems misleading because essentially it is not that. Our convention is a committee of the whole and our boards are sub-committees. There is not one man or church but is free to dis-



gree and withdraw at any time both his cooperation and his support.

#### Charge of "Contriving" Answered

He suggests that one group have, by playing politics, "contrived" to secure control of the convention.

It has been my privilege to share in much of the convention work from the nominating committee up. Dr. Riley knows that not even Baptists are free from defects, and there have been without doubt some axes that sought grinding. That is human nature. The real point is whether there has been a full opportunity for everyone to advocate his point of view and freedom to be adequately represented.

I believe this to be the case. Since the schools are at present the focus of discussion and I have served for ten years on the Board of Education I know from experience that this board is a fair cross section of our denomination, and furthermore that what we call conservative theological opinion predominates on it, which I believe to be true of our denomination as a whole.

#### We Bow to No Baal

On Dr. Riley's second point, *our gospel*, one questions whether we are "hopelessly" divided. Divided we certainly are, even as every large body of men is divided, with a right and left wing and center, hyper-radicals, hyper-conservatives and middle-of-the-road people. It is my unshakeable belief that in the actual membership of our Baptist churches we are overwhelmingly in the center and leaning toward the right. There are many times nine thousand of us that have not bowed the knee to Darwinism, Pantheism or Unitarianism on the one hand, nor have we bowed to a mechanical and medieval view of the Bible on the other hand.

A close examination of our leadership in the convention will probably show this to be true there also.

There are men in positions of leadership in our denomination who theologically are Unitarian, who represent a form of religion that history has repeatedly shown to be impotent, and at the other extreme are men who would test every man by the rigid shibboleths of a Christian Phariseism as merciless as that which crucified our Lord.

#### Where the Great Majority Stands

Dr. Riley has hardly stated the case judicially, for the issue at Des Moines is not whether one or the other of these shall rule, but whether the fundamental division between them shall destroy the harmony of the great majority of us who agree with neither of them.

Premillennialism is assuredly *not* the issue. *Our attitude toward the Bible* assuredly is the issue and both the hyper-conservative and the hyper-rationalistic will find that the great majority of us believe the Bible to be the inspired word of God, Jesus the true Son of God and our Saviour, and that we should obey the suggestion that we gird up the loins of our minds, search the Scriptures and use our minds to get what we are searching after, viz., truth.

We believe with Luther that men under the guidance of the Holy Spirit are able to establish a canon and to interpret God's will for men, and that this exercise of spiritually-guided human intelligence has collated for us the books that comprise our Bible. And being Baptists we are not inclined to let either the man who calls himself orthodox or the man who submits to the degree of rationalist interfere with our freedom in Christ.

Moreover, we strive to be enough like Christ to say, "Forbid him not, for he that is not against us is for us."

Dr. Riley considers that we are divided as to our goal. There would be such a division as to goal if there existed the assumed division in our fundamental beliefs.

The goal of the orthodox as the evangelization of the world and of the modernist as the religious civilization of the world, is the issue as he puts it. I think he is correct. And I believe that if either ideal were allowed full sway we would get neither an evangelized world nor a Christian civilization.

We already have had a good many more than the ten years' experiment that he suggests. Fifty years experience of our own and boards of other denominations have conclusively demonstrated that when the foreign peoples are evangelized it will be when they hear Christ preached in their own tongue by a man of their own race.

Therefore, the main body of us believe that we shall quickest reach our goal of evangelizing all the nations by training the disciples just as Jesus did when he planned the evangelization of a whole world. So we would carry on evangelization and education side by side in about equal proportion, just as He did.

The problem as to our goal in foreign lands is only a reflection of our problem here at home.

#### "If We Can Stand Both of You"

And the amazing thing to the vast majority of us who do the heavy work and pay the bills is that either the ultra-modernist or the ultra-orthodox should insist that we stop or split or impede a great work that we are trying to do in a spirit of tolerant brotherly energetic love.

We do not believe that there is any cleavage necessary; if we can stand both of you, we think you should be able to stand each other.

## Japan Plays Baseball

BY WILLIAM B. LIPPHARD

A SERIES of unique and unusual baseball games is being played in America this season quite different from any that we have seen before. The opposing team has come many miles across the seas from the Land of the Rising Sun. Waseda University of Tokyo has sent its baseball team to demonstrate before the eyes of interested Americans that Japan knows how to play the American national game.

The team is here on tour until July 14 and is accompanied by Prof. I. Abe of the university faculty as its business manager. H. B. Benninghoff, one of our own American Baptist missionaries in Japan, at the earnest request of the university, has come with the team as American advisor. Its schedule includes games as follows: University of Chicago, May 18; University of Illinois, May 21; Harvard, May 25; Yale, May 27; Pennsylvania, May 30; Johns-Hopkins, June 4; Chicago, June 11; Kalamazoo, Mich., Normal School, June 13; Albion, Mich., June 14; Oberlin College, Ohio, June 18; Oil City, Pa., June 21; Buffalo, June 23, 25; University of Michigan, June 28-29; Seattle, July 4; and games in the Puget Sound region until July 14, when the team will return to Japan.

Waseda University has had a remark-

able growth since its founding, almost forty years ago by Marquis Okuma, a leading statesman of Japan. Without public support and without government recognition it has grown from a private school of a hundred ambitious youths to a great educational center of more than 10,000 resident students. Now a regularly recognized university under government control, it is qualified to train men for all positions in private and public life and to give appropriate academic degrees. Waseda is today the largest university in Japan. Since its establishment more than 15,000 men have been graduated. On the faculty are many men like Prof. Abe and other recognized educational leaders. These men are authorities in their respective lines, and their influence has given the institution its merited prestige. During the early years the institution had some difficult financial experiences. American visitors often wondered that university work could be carried on under more or less adverse conditions, forgetting of course, that many of their own universities have struggled against similar conditions until a comparatively recent date. But with success has come prosperity and Waseda is today one of the world's great educational institutions.

In the fall of 1908 upon the invitation of the university authorities, Northern Baptists through their Foreign Mission Society opened work among the students at Waseda and immediately assigned a missionary. Dr. H. B. Benninghoff, who had served some time at Duncan Academy in Tokyo, was asked to transfer his missionary activities to the university. One of the great assets to these efforts is the friendly relationship between the mission and university authorities. As a result of this missionary influence there is a splendid nucleus of earnest Christian young men. The deans of two departments together with the associate deans of two other departments are members of Christian churches. These four leading men exert a constant influence for good on the student body. Thirty other members of the faculty—which numbers more than 300—and several hundred students are Christians.

A fine new community center building, the gift of Mrs. J. E. Scott of Pasadena, California, as a memorial to her husband, is now being erected. This will be known as "Scott Hall," and will be used as a center for religious and social activities among the students. It will more than double Dr. Benninghoff's efficiency.



# Should the Northern Baptist Convention Adopt a Doctrinal Standard?

*Does the world know where Baptists stand on the Bible, on evangelical doctrines, on the principle of liberty?—How shall we let it know?*

**YES!**

BY FRANK M. GOODCHILD

IT would be a very timely thing for the convention at Des Moines to adopt a confession of faith. Call it a doctrinal standard, a creed, a declaration of faith, just as you please. I should be no more disposed to split hairs about the name of the declaration than to split hairs in definition of the doctrines enumerated in it. What we need is such a simple, strong, positive statement of the beliefs that have held us together during the centuries, as would set us right before the world, and rid us of the confusion among ourselves.

## Folks Think We Are Loose

The motion prevails inside our ranks and outside of them that Baptists have no convictions to speak of; that if we believe anything it is against the genius of our denomination to state it, and above all to put it in writing. We are supposed to be disciples of Pyrrho, and to hold all our judgments in suspense. We are supposed to be like Tito in George Eliot's *Romola* who asked the Lord to forgive him for ever daring to have an opinion about anything. A former Baptist preacher in New York said that no one has a moral right to say about anything that he would believe the same thing tomorrow that he believes today. That is, we cannot be sure of anything for twenty-four hours even. That would bring us at once to the position of Ernst Renan who could not conceive that there could be a faith worth dying for. Baptists never have held their faith so loosely as that.

And Baptists have been in the habit of making very plain statements of their faith, and of putting them in writing, too. And it has been their habit to require a statement of faith from those with whom they associated themselves in worship or work. Much has been said of Baptist liberty as though it meant the right to believe as one pleases and yet retain his place as teacher in a Baptist school, or as a member in a Baptist Church. Of course it means no such thing. Baptist liberty is the right to separate ourselves peaceably from those with whom we find ourselves in disagreement, and then to be undisturbed by either civil or ecclesiastical authority in the exercise of our faith so long as we do not interfere with the rights or conscience of others. When Roger Williams found himself out of agreement with the First Baptist Church of Providence he withdrew, though he had founded the church only a few months before. He might have remained and kept quiet about his convictions. He might have tried to bring the church to his way of thinking. He did neither. He withdrew.

If any one thinks that Baptists have been unwilling to state their faith in the past he has forgotten his Baptist history. In 1527 the Baptists of Switzerland expressed themselves in the "Seven Articles" which Zwingli denounced. Eng-

lish Baptists in Holland, exiles for their faith, made a confession of their faith in 1611. Sixteen Churches in England, mostly in Somerset, issued a confession in 1656. A confession was made by Baptists in London in 1660, twenty-five thousand people approving it. In 1678 another was issued in London, but it was called "An orthodox creed." Then there came what is generally known as the London Confession in 1699. With some changes this became the Philadelphia Confession in 1742, and was adopted by most of the associations of Baptists in this country. This was followed ninety years later by the New Hampshire Confession which has served our churches generally down to the present. It may be that some churches have no confession. But it is inconceivable that a Baptist council would recognize as a church a group of people unwilling to make a statement of what they believe.

We need to make a declaration of our common faith for our own sakes. There is great confusion of mind among us as a denomination. There is much suspicion. The air is full of accusations. We cannot hope to go on in this fashion. Numerous threats of secession are heard. A few conventions like that of Buffalo and we shall disintegrate. Men cannot walk together unless they are agreed. We cannot achieve the great things we have undertaken unless we move together. Let us find at once the things on which we agree. One article of faith might be sufficient for ourselves,—and that should be the age-long one which declared with all positiveness our confidence in the Bible as the inspired word of God, our only and sufficient rule of faith and practice.

## What We Ought to Say, and Why

But for those who are outside our ranks something more is needed. The world is sorely distracted just now. It needs a virile faith to steady it. The things Baptist stand for are the very things the world needs in its present crisis. Besides acknowledging the authority of the word of God, we ought to set forth the main articles of evangelical faith. And in addition we ought to state plainly and strongly the distinctive things for which we always have stood,—the direct relation of each person to God with no mediator but Jesus Christ; the spiritual character of the church; the utter separation of church and State. These great truths held forth to the view of the world would furnish a rallying point for all distracted souls in this time of great distress. And the declaration would unite our own forces too, and make us a flaming evangel all over the world.

The sooner we can make such a declaration of faith the better. Our faith is simple and not difficult to state. We have many men amply capable, under the guidance of the Holy Spirit, of putting our common faith into vigorous words. To have a committee work over it for a year would be a delay that we cannot afford. The lack of a positive, united pronouncement of faith robs us of

power, the power that we sorely need in establishing our Christian churches and schools at home, and in making the Saviour known to the ends of the earth.

## Clinch It with a Covenant

And the declaration of faith should be followed by a covenant which should give a practical turn to what we believe, for a covenant after all is simply a creed turned into a motive, it is the resolution that turns faith into action. Des Moines would be a notable convention if it should witness the Baptist hosts standing together avowing their faith in the living God, and the almighty Saviour, and pledging themselves in the power and wisdom of the Holy Spirit to carry immediately to completion the great plans already made.

**NO!**

By FREDERICK L. ANDERSON

I AM asked to write on the proposal that the Northern Baptist Convention adopt a doctrinal standard at Des Moines. Let there be no mistake. A doctrinal standard is a creed, and its other name can not make it smell sweet to Baptists.

A creed is a formal doctrinal statement, which is intended to become or is likely to become a test of fellowship and service, a standard by which men are to be measured before they may be admitted to membership or office. Sometimes it may be used as a ready-made yardstick to determine whether men already in positions shall stay in them. Its essential quality is that it is imposed by its authors on others.

## Rome Versus Rhode Island

Baptists have always disliked and feared creeds. They seem to be shackles, chains, imposed by those who pretend to authority and spiritual superiority. They are the weapons of force and ecclesiastical tyranny. They belong to the age of Constantine and Nicea rather than to the age of Christ and Paul. They fit the papal theory rather than the Protestant theory. "They smell of Rome rather than of Rhode Island." They go ill with the spontaneity and freshness of true religion, with the meekness and humility of Christ, with the liberty with which He has made us free, with the independence of the Baptist who acknowledges no lords but Jesus Christ, and who gets his experience, his truth and his orders in the secret place, where he and his Lord meet alone.

The imposition of a creed is always the sign that churchianity is getting the better of Christianity. It is begotten in suspicion and brought forth in self-will, and it is the natural foe of love, liberality and mutual confidence. It is the beginning of formalism, conformity, parasitism, obsequiousness and unworthy fear. It is the standardization of life, the strait-jacket of thought, and the prophecy of strife or stagnation. Brethren, let us hold fast to love, humility, service and the simplicity and freedom that are in Christ. Let us cling to the Potestant right of private judgment. Alas for the free Bap-



tists, if in a moment of panic they demand a king like the nations round about and throw away four hundred years of glorious history as the champions and defenders of individual liberty!

#### A Wrong Way to a Right End

All this is not the purpose of those who propose a doctrinal standard, but it will be the result, if the present plan to standardize our faith succeeds. These good brethren want what I also most earnestly desire, the preservation of all we hold dear; but they have taken not only a wrong way, but a most disastrous way of attaining their object and mine. Of course,

it is natural that men should first think of this method of a creed. But history has not only shown that it is the first step in a church's downward path, but that it is utterly futile in accomplishing its object. No man-made creed has finally prevented the Spirit from leading Christians on into larger views of truth. But creeds have bred silent interpretations, mental reservations, equivocation and hypocrisy, till at last men, who differ from the authors as far as the poles, have annually signed their creeds to the ruin of all sincerity, frankness and truth. And then have come the heresy hunts and the heresy trials. It always works this way, and

the tighter you make the creed the quicker it begins to work.

#### Drives Away Our Best

Worse still this method has always driven away the fine open minded independent young men and women and has left only those who were willing to bow their necks to the creedal yoke. This for us would be a disaster, from which we might never recover, though we repented earnestly and with tears.

Brethren, in my next, I will show you (D. V.) a more excellent way, if I have a next.

Newton Centre, June 4, 1921.

## Silver Trumpets of Women's Jubilee Still Blow

*Jubilee at Minneapolis—Jubilee at Rochester—Jubilee at Washington—Grandma Strout, aged ninety, leads the singing—Belinda and Ezra glow with enthusiasm—Nine P's, a Jubilee acrostic and a lot of other things—Distinguished foreign guests.*

### Golden Jubilee of the Northern District

By MRS. J. A. MANSFIELD

MANY outstanding events marked the Jubilee celebration of the Northwest District at Minneapolis, May 24-26.

The presence of our distinguished foreign guests: Khanto Bala Rai, Nakaji San, Kan En Vong, Y. Nandamah, Dr. Ma Saw Sa, Martha Wenske and Madame Kolatorova; also of our own beloved missionaries, Misses Louise Techirch, Julia Parrott, Violetta Peterson and Evalyn Camp; not to speak of our three matchless leaders, Mrs. Montgomery, Mrs. Elmore and Mrs. Adams, insured the success of our enterprise from the outset. Mrs. A. F. Gale, the Jubilee Chairman was assisted by a large and capable corps of local Baptist women.

The program opened according to schedule with registration and a social hour at the First Church, Tuesday afternoon. Mrs. W. B. Riley was hostess, assisted by the wives of other Baptist ministers, our foreign visitors being guests of honor. The evening session was given over to the W. W. G. pageant presented by the chapter of the First Church, under the direction of Mrs. A. S. Cutler, followed by the illustrated lecture, "Our Mission Fields," by Mrs. T. E. Adams.

On Wednesday came the banquet of the decades, held at the Curtis Hotel, at which women engaged in missionary work from 1871-1881 were honor guests. Grandma Strout, aged ninety, led the 700 guests present in singing, "Blow Ye the Trumpet," and Mrs. G. F. Wilkin acted as toastmistress, with toasts by all our distinguished guests. Wednesday evening a group of young people from Trinity Church, under the direction of Mrs. E. A. Thayer, our beloved district treasurer, presented Mrs. Montgomery's pageant, "The Bible and Missions." Thursday afternoon was Children's Hour, with talks by our visitors and a pageant by the Children's World Crusaders of Judson Church, under the direction of Mrs. Edward Thorson. The W. W. G. banquet was held at Curtis Hotel at 6:15 p. m. with Mrs. E. V. Pierce, toastmistress and Mrs. Erle Luce in charge of arrangements.

The climax of the whole celebration was reached Thursday evening with the presentation of the pageant, "The Call and the Answer," by the women of the

Calvary Church, under the direction of Mrs. T. H. Bellin, augmented by a large chorus choir from Twin City Baptist churches, with Mrs. C. C. Aller soloist and chorister. Mrs. Bellin added to the pageant by two very effective improvisations; a large illuminated cross and an open Bible. The large auditorium was packed and many were turned away. Mrs. Montgomery, Mrs. Adams and Mrs. Elmore spoke in highest praise of the pageant and expressed the hope that it might be repeated here many times.

The "Answer" to the pageant, when the call was given by our own beloved Evelyn Camp, was the volunteering for service of over 100 young men and women who took their place on the platform with Dr. W. B. Riley who gave a closing prayer of consecration.

The Jubilee was fitly celebrated by the Northwest District's voting to become a union district; i. e., to combine the work of both home and foreign missions, according to the new constitution adopted by unanimous vote. Mrs. F. B. Lathrop, chairman of the nominating committee, reported the names of new officers as follows: President, Mrs. D. D. Smith; administration vice-pres., Mrs. G. E. Young; foreign vice-pres., Mrs. A. F. Carlton; home vice-pres., Mrs. C. N. Patterson; recording secretary, Miss Alice Perry; treasurer, Mrs. A. E. Thayer.

The Northwest District feels grateful to all whose efforts made the success of the Jubilee possible, and especially to the daily press of Minneapolis which was more than generous in the matter of publicity.

### Jubilee at Rochester, N. Y.

THE annual meeting of the Woman's American Baptist Home Mission Society and the Woman's American Baptist Foreign Mission Society was held at the Lake Avenue Baptist Church, Rochester, May 3, 4 and 5.

The Home Mission session was held Tuesday afternoon with Mrs. Orrin R. Judd, presiding. Mrs. J. C. Davis, Mrs. H. C. Choller, Mrs. C. A. Macy, Mrs. William F. Gurley, A. W. Pell, Mrs. S. A. Phillips, Miss Isabel M. Crawford, Miss Albertine D. Bischoff and Dr. Charles A. Brooks, participated in the several parts of a varied and interesting program.

On Tuesday evening the World Wide Guild held its banquet in the commodious gymnasium rooms of the church, with 600

women and girls at tables. Mrs. T. Raymond St. John presided with the foreign representatives as guests of honor. Songs and cheers were led by Miss Pidgeon of Rochester pledging service for the Master, and the "Daughters of the East" gave a return cheer for America.

Following the supper, Miss Alma J. Noble brought a welcome from Guild girls all over the world. Mrs. James M. Pratt announced a \$1,200 gift of the New York girls to the Jubilee fund, which made Miss Noble a "Golden Day."

The Guild session ended with the historical play, "Such Things as Dreams are Made Of" by Margaret T. Applegarth.

Wednesday morning dawned fair and clear, and a packed auditorium was ready at 9:30 A. M. for the Jubilee.

Mrs. William F. Gurley presided. Mrs. William A. Montgomery, Mrs. Orrin R. Judd, Mrs. G. E. Goodman, oiled the wheels with greetings, felicitations and preliminary statements.

The next part of the session was in the hands of the missionaries, veterans from the field: Miss Ragon, after twenty-two years in Burma; Miss Vickland of Assam; Miss Julia Parrott of Mandalay; and Miss Pawley of Himeji, Japan.

Mrs. Montgomery presided over the afternoon session.

Mrs. Walter C. Mason spoke on the "Voices of the Past," recalling the early pioneers in New York State, Mrs. Stephen Smith, Mrs. James Colgate, Mrs. J. T. Smith, Mrs. Joseph Brokaw, Mrs. Kendrick of Rochester, Mrs. Noble and Mrs. Taylor of Buffalo and Mrs. Lewis Gurley of Troy. Mrs. James M. Pratt showed that New York District shouldered its quota of \$78,000 and reported \$100,000 pledged, of which \$99,000 had been paid in full. Miss Nellie Prescott presented the foreign guests as the hope of "The Future": Dr. Ma Saw Sa, Burmese, superintendent of the Lady Dufferin Maternity Hospital at Rangoon; Dr. Nundamah, a "third generation Christian," the first woman among the Telegus to study medicine; Khanto Bala Roy of Bengal-Orissa, daughter of a high-caste Brahmin; Kang en Vong, head of the kindergarten department in Hang Chow, China.

The final meeting was held on Thursday morning with Mrs. Judd and Mrs. Gurley presiding.

Mrs. Charles Sumner Brown, Mrs. James M. Pratt, Mrs. George A. Vaughn,



Mrs. Cornelius Woelfkin, Mrs. H. E. Ransier, Mrs. A. W. Pell, Mrs. John B. Anderson, Mrs. T. R. St. John, Mrs. Perry Allen Beck, Mrs. W. C. Bromley and Miss Mildred Noble presented in interesting reports the various aspects of the work for the year.

Mrs. Gurley and Mrs. Judd were re-elected presidents of the Foreign and Home Societies respectively.

The 997 registered delegates and visitors, represented all sections of the state.

## Belinda and the Atlantic District

By HARRIET NEWELL JONES

YOU poor, dear Ann:

It was just too bad that your old enemy—rheumatism—should have chosen our Jubilee week to attack you. You ought to have been on hand for all the good times in Washington.

And now a letter must go to you right away—but oh, how can I ever get it on paper—our wonderful Jubilee!

Ezra says: "Go to it, Belinda; get it out of your system as quick as you can and then perhaps I can get a word in edgeways." So here goes.

Now, Ann, I want to say in the beginning that when I came home from the Boston Jubilee, I thought nothing anywhere could be half so good. And I still think so in some ways. But in some other ways (don't you ever tell, Ann) I think ours was as the old deacon says, "a leetle mite" better.

In the first place (for I'm going to divide this letter into sections and label each with a P) we had four P's that Boston didn't have. Here are the labels: The Place, the People, the Program, the Pageant, the Pins, the Processional, the President, and the Picture. The last four Boston didn't have.

### 1. The Place

Believe me, Ann, Washington is the nicest place in the world, particularly just now, for a Baptist convention. It had donned its best spring dress in honor of our coming. Every leaf and bud and blossom nodded the sweetest welcome and every short skirt and fancy shoe and beflowered hat and pleasant smile seemed to say "We're glad you've come."

I tell you, Ann dear, I felt proud of our Capital City—of its wide streets and lovely homes and fine buildings. And prouder still of our splendid Baptists, from the White House down to the members of the smallest Baptist church that helped to prepare for our Jubilee. The only thing that could have been improved was the weather and that was all right except for one day—and then O, how it did pour! But the Good Book says—though Ezra thinks it was Shakespeare—"Many waters cannot quench love," and it was proved then and there. So if you imagine for one minute that any kind of rain kept anybody away or dampened anybody's ardor, "you have another think coming," as Ezra would say. If Washington couldn't stop the rain, it could provide lovely hostesses (I'd like to write a page about mine), with closed cars so that we could go back and forth with not one hair of our happy heads uncurled from the dampness.

### 2. The People

Those who came and those who lived there were just the best ever. The Washington women were splendid. Ezra wonders if I'll ever get tired of singing their praises. They worked like beavers before and after we came. They met us

with smiles and autos at the train, they fed us on the fat of the land, including turkey and cranberry sauce. (Here Ezra who keeps looking over my shoulder as I pound the keys of my machine and interrupting, said, smacking his lips, "Whew, how I wish I'd gone!") I told him he might have spoiled the meeting as he was spoiling my letter by making me forget what I was going to say next, and he has finally subsided.)

I wish you could have seen the lovely ushers!—a dozen or so at each session—bare-headed, white-robed, bright-faced girls, led by the dearest head usher, who made the lovely wands they carried so gracefully, the prettiest you ever saw, all wound with blue (the society's color) and topped with a large blue ring in which nestled a bunch of violets (Atlantic's flower) and from which floated the bow and streamers of yellow, the color of our Golden Jubilee. Boston may have had as lovely girls but it didn't have any such lovely wands. It did have some lovely District Flowers which were loaned us. We love them for that.

But I must hasten to

### 3. The Program

As I was chairman of the program committee, I can't say much about it only that the printer and Belinda made a good-looking one that worked out even better than it looked. Everybody enjoyed it and we never had a better time.

It began with the reception and banquet at the Immanuel Church—you know, Ann, that's what's going to be the Roger Williams Memorial and belong to all of us. Well, the banquet room was crowded, the tables beautifully decorated, the menu delicious, the sweet girl waitresses gaily garbed in unique aprons of the society's color and everybody busy and happy. Mrs. Abernethy the new pastor's wife of the Calvary church invoked the divine blessing. They say she's going to be a great asset to Washington's work.

Mrs. Howe, the gracious, was the hostess, Mrs. Kendrick, the stately, and Mrs. Johnson, the lovable, were the welcomers, Miss Langstroth, the friendly, was the toast mistress and Mrs. Baker, the ubiquitous, provided the quips, songs and phonegrams that kept us all happy and hilarious until we quieted down in the Auditorium to hear Mrs. Farmer toast the girls of America and Miss Parrott, the girls of the Orient. Then followed greetings from "The Smith and Jones Combination," and the introduction of our dear foreign representatives by Miss Prescott, and then the dramatic exercise written by Miss Applegarth and directed by two dear Washington girls—Misses Richardson and Everett. You ought to have heard it, Ann. It was funny but taught a beautiful lesson at the close. It was called "Such Stuff as Dreams are Made Of."

The sessions of the next two days were all in the Calvary Church where we were warmly welcomed by Dr. Abernethy, the very new pastor, and Mrs. Howe for the District's society and Mrs. Radcliffe for the nation's Capital. Mrs. Smith, the president, made fitting response. Miss Craft and Mrs. Swift brought us helpful messages each morning at the song and prayer service. Mrs. Morris was there to speak for the treasury, Mrs. Wilbur for the Baptist Institute, Mother West for the Home at Newton Centre and Mrs. O'Harra for our very oldest missionary society—that of the First Church, Philadelphia.

Then our dear missionaries—how we loved them and clapped them and wished for more time for them. Miss Culley, our very own first Atlantic missionary from Swatow, China; Miss Magilton, our efficient nurse and dear Dr. Degenring from Nellore, India; Miss Agnes Whitehead and Miss Clara Righter, our honored veterans; Miss Craft who, after many years of waiting here, soon goes back to her beloved Burma and takes her mother with her (isn't that wonderful?); and the charming Miss Parrott who came to tell us all about the place—Mandalay—where our Jubilee Building is going to be.

But I mustn't forget about the reports which we cut short so as to have more time to jubilate. Mrs. Doane reported for the foreign department and introduced the missionaries. Mrs. Jones reported for the home administrative department and introduced the state secretaries, also the White Cross, World Wide Guild, and the Children's World Crusade secretaries. With each report she asked all the delegates from that state to rise. Each company gave a response. Mrs. Savage marshalled seven of her leading New Jersey women to the platform who gave each a couplet to form an acrostic on JUBILEE.

J is for Jubilee, Jersey and Jones—

A name we pronounce with reverent tones.

U is for union and co-operation—

Which we need in the District as well as the nation.

B is for Baptist and Budgets and Brains—

Three very fine words we must keep without stains.

I is for ideals, without fuss and commotion—

They mostly exist in the Board of Promotion.

L is for labor, for learning and love—

A good combination to lead us above.

E is for echo which rings through the blue

When you call on New Jersey so loyal and true.

E is for effort and earnest endeavor

Which each of us here gladly pledges forever.

When the Pennsylvania Twins reported—Mrs. Sames of the East and Mrs. Berlin of the West, a great company arose and sang a Jubilee song to the tune of "The Battle Hymn of the Republic."

We had to have one business session, of course, when the delegates voted unanimously to become a union district and when the new constitution was adopted and the new officers and board elected. Mrs. B. D. Skerrett was the unanimous choice for president; the treasurer and foreign vice-presidents were re-elected; Mrs. Hudson was chosen for home vice-president; and two ladies—Mrs. Newcomb and Mrs. Swift—were elected for administrative vice-presidents. Mrs. Kennelly was made recording secretary and a few changes made in the personnel of the board.

### 4. The Processional

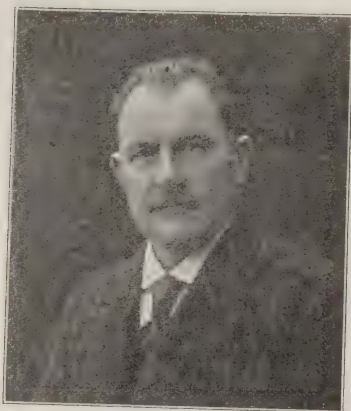
I must not forget the volunteers so happily introduced by Miss Colburn and welcomed by Mrs. Silver; nor the fine Jubilee report by the Jubilee president which showed that we had given at least \$5000 more than our quota. Then followed the Jubilee processional which Mrs.

(Continued on page 644)



# Baptists From Europe at the Des Moines Convention

BY JAMES H. FRANKLIN



REV. C. G. LUNDIN

NORTHERN Baptists will rejoice to know that representatives from Norway, Sweden and Denmark, as well as from other countries of Europe, will be in attendance upon the Northern Baptist Convention, in response to invitations extended by the American Baptist Foreign Mission Society and the Woman's Society.

The story of Baptist progress in Sweden is most remarkable. In 1848 the first church of our own denomination was established in that country. Today, after only seventy-three years, there are 600 Baptist churches in Sweden, with a membership of more than 60,000. They have a foreign mission society of their own, which supports forty missionaries in China, Africa and elsewhere, and a well-equipped theological seminary. During these years the Baptists of Sweden have sent 30,000 of their own people to America. The names of Broady, Bystorm and Benander are familiar to all of us. The representative of the Swedish Baptists at Des Moines will be Rev.



FACULTY OF SEMINARY IN DENMARK

C. G. Lundin, the Field Secretary of the Foreign Mission Society.

Baptists of Norway will be represented at Des Moines by Rev. J. A. Ohrn, their Secretary of Missions, and by his son, Professor Arnold T. Ohrn, of the Baptist Theological Seminary at Christiania. The Baptists of Norway are a courageous people. With one hand they are reaching up to the North Cape to establish a mission for deep sea fishermen, while with the other hand they are touching Equatorial Africa where already mission work is being undertaken. All up and down Norway may be found Baptist churches, about a dozen of them being within the Arctic Circle.

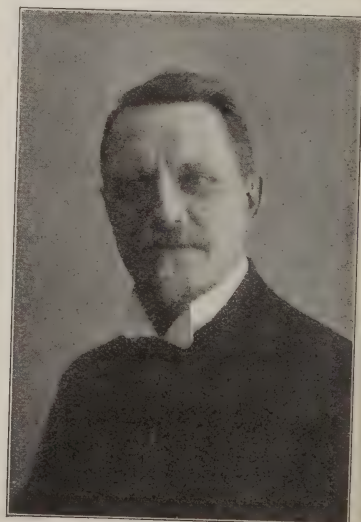
From Denmark comes Rev. T. P. Grarup, secretary for young people's

work of the Baptists of Denmark. Danish Baptists are also facing the future with courage. Like their brethren in Norway and Sweden, they are a noble people and have in their veins the blood of the ancient Vikings.

In addition to these representatives from Scandinavian countries, the Foreign Mission Society will have as its guests at Des Moines, Rev. John A. Frey of Latvia, who was exiled to Siberia during the early years of the war while he was still a Russian subject, and Rev. Robert Farrelly and Mr. Henri Vincent of France, who are students at the Rochester Theological Institution. European guests of the Woman's Society at Des Moines will be Madame Kolator of Czecho-Slovakia and Miss Wenske of Poland.



CHURCH HOUSE AT COPENHAGEN



REV. J. A. OHRN





# Religious Education



## International Uniform Lesson for July 3

### THE EARLY LIFE OF SAUL

Acts, 21:39; 22:3, 28; 2 Tim. 3:14-15; Deut. 6:4-9; Golden Text, Heb. 3:7-8.

By JOHN A. EARL

#### The Lesson Text

Taken from four different portions of the scriptures the lesson text indicates something of the influences that entered into the early life of Saul of Tarsus. The first quotation locates the birthplace of Saul and labels his religion; the second gives a hint of his education; the third informs the reader of his citizenship; and the fourth reveals the part the Holy Scriptures had in the boyhood of Saul.

#### The Lesson Taught

The heritage, the environment and the lives that enriched the early life of Saul may suggest some lines of thought for the teacher.

#### Heritage

Every human life is like a tree. The tree is half hidden. The roots are the unseen branches. So with the life of Saul of Tarsus. His greatness grew in large part out of his heritage. He himself recognizes that fact when he says he was chosen before he was born to be a missionary to the heathen. His pedigree as he gives it in his letter to the Philippians the third chapter goes back to the tribe of Benjamin, a small but noble tribe; to Israel without admixture reaching back to Abraham; to Hebrew society without the alloy of Sadduceism. Oliver Wendell Holmes being asked when the training of a child should begin, answered, "One hundred years before the child is born." There are no details recorded of the boyhood of Saul; but we can well imagine the kind of home into which he was born and which sheltered him in the formative years. The father was a man of sterling character who had rendered such distinguished service to his country that he was given the freedom of a Roman citizen. And yet despite his activity in the affairs of state, he maintained his religion as a strict Pharisee, bringing up his son in the orthodox faith of the Hebrews. Nothing is recorded of Saul's mother; but may we not see in his letter to Timothy, in which he makes reference to Eunice and Lois, a hint of his own home life and a memory of his own mother and grandmother. The hidden forces in the making of men before they are born and the influences in the first twelve years after they are born are potent factors in the moulding of character and the shaping of destiny.

#### Environment

By environment is meant Tarsus where he spent his boyhood, Jerusalem where

he went as a young man to study, and the Roman world in which he was a citizen. Tarsus was a capital city and a university center. It was also the chief industrial city of Cilicia. To the north of it about 30 miles away one could see the mountains, and to the south almost within sight was the blue Mediterranean. The river Cydnus navigable from the sea as far as Tarsus was lined with wharves and ships. It was a cosmopolitan city. Xenophon had marched through it with his famous army; the Caesars never failed to visit it; Alexander the Great stayed for a time in it, and here Mark Antony entertained the famous Cleopatra. But as Sir William Ramsey says, "The crowning glory of Tarsus, the reason for its undying interest to the whole world, is that it produced Paul." It was Tarsus and the grace of God that made Paul a democrat. He was probably unconscious of the broadening influence of his boyhood environment in making him the first great Christian missionary to the Gentiles and the prime advocate of humanity equality before God. The cosmopolitan spirit of Tarsus had gotten into his blood and on occasion it manifested itself. Jerusalem also had its influence upon Saul. But the influence of Jerusalem was to make Paul an intensive Jewish scholar as the influence of Tarsus was to make him an extensive world commoner. Tarsus helped to make Saul a missionary; Jerusalem helped make Saul a teacher. Out of one came the churches of the Gentile world and out of the other came the epistles to the churches. The Roman world supplied the roads and the ships and the protection which enabled the great apostle to do his work. Paul was the creature of his environment just as all men are. It took Tarsus and Jerusalem and Rome to make a man like Paul. Every great leader reflects his early environment. Go back into the early history of any one of them and the proof of this statement is abundant.

#### Lives

It takes a life to make a life. Gamaliel had a profound influence upon the young man, Saul. The glimpse we get of Gamaliel in the Acts shows him to have been a man of fine judgment and excellent mind. It is true that Saul as a young man allowed his zeal to prejudice his judgment in persecuting Christians; but deep in his heart he knew that was not according to the spirit and teachings of his great teacher Gamaliel, and it is my opinion that Gamaliel had a good deal to do with the conversion of Saul. The death of Stephen doubtless made a profound impression upon Saul and brought back afresh the teachings of Gamaliel that if Christianity was not of God it would come to nothing. At any rate we could not have had Paul without Gamaliel.

Education in these days has become increasingly a thing of books and pictures and experiments in costly laboratories and psychology and credits academically valued, and the names of the great educators belong to the past. But we must return to the Gamaliels. Mark Hopkins on one end of the log and James A. Garfield on the other is the best kind of a college provided the log is short enough for Hopkins to get his arm around Garfield. "Sitting at the feet of Gamaliel" is much better than making an independent investigation as a student without Gamaliel.

## A Patriotic Concert

By FREDERIC T. BAILEY

ALL DAY long the red hot sun had grinned at people's discomfort and when at last he passed beyond the western rim of that July Sunday one felt more like lounging in a hammock than attending church. Next day would be the "glorious Fourth" and word was passed around that tonight there would be a special patriotic service. Probably more hash, I thought, if the program is to be like countless others I have known, but since this is my only opportunity to see how things are carried on in this little country church perhaps I had better go.

Not much decoration, only a blackboard and a few low-lying shrubs along the back of the platform. Why didn't they have a decorating committee?

But the organ ceased and through the doorway at the right came a troop of children, each bearing a foreign flag. As they advanced to the platform eight found holes in the plank on the floor hidden by that shrubbery where they stuck their flags, while the twenty others hung theirs by small hooks upon a line which before had been unnoticed; a line running from the floor at the left of the platform up and along the top of the blackboard and down to the floor at the right, making a display like a battleship on parade.

Immediately following these came the superintendent carrying a large United States flag, and as the audience rose to sing America the flag was placed in a socket on the upper frame of the blackboard in the midst of the other flags, yet above all. I agree that is where America fits, but I was never told it in this way before. The decorations had suddenly become sufficient.

It seemed quite appropriate just then that the pastor offered prayer that the nation which under God holds this high position should realize its obligations to all the others.

The program went on with a logical and certain movement, picturing the beginning of the nation in "Ring, Grandpa, Ring!" and illustrating its growth by means of the blackboard.

First a boy drew a map of the United States, dividing it by vertical lines into three equal parts. In one of these he wrote Great Britain, Ireland, France.

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# The Chimney Corner



## Practicing on Pak

WE MAY as well call him Bateren, since that is what Yuki Ko (Little Miss Snow) will always be calling her father. Yuki Ko's quaint slant eyes had been seeing many amazing things since the day when the doctor from the village down the hill "threw away the spoon," as the Japanese so picturesquely say when life is fast ebbing into death and all has been done that can be done. The honorable little mother had waited for the venerable Man of Medicine to take his obsequious departure with many bowings and many regrets that he had not been successful. When he was gone, Yuki Ko had seen her mother's feeble hands grope under the tattered quilt upon the matting floor, then heard the frail voice saying to Bateren: "Honorable master, I do not know what this treasure may be, but there was a day when a Holy-Book-Go-About-Sell-Man gave it to me, and said it told of the way to peace. But how have I been able to find that way, having no knowledge of reading? Alas, I depart to my ancestors still wondering about this way; but you can read. May you find the road and lead our little Yuki Ko with you. A-ah!" There was a last feeble gasp for breath—and the little mother had passed on.

Yuki Ko was very small. And when she saw her father weep, she wept. She saw him clean the matting floors with Japanese neatness, so she helped him clean with all the pretty imitative qualities of a child of five. And then came the day when Pak was taken into their home,—poor old Pak, that foolish fellow from Korea whose vessel had been wrecked in a storm on the rocks beneath the village. Nobody wanted the castaway who was forever jabbering in such an outlandish language. But Bateren was lonely, he needed someone to help him work his rocky farm, someone to share his lonely meals and make the silences less full of echoes of the dear departed Okkasan.

Yuki Ko had small use for Pak: if Bateren thought he was to be considered a substitute for that lovely smiling mother, then Pak was a very poor substitute indeed. A cringing, uneasy sort of fellow, speaking part Korean and part Japanese, always afraid of evil spirits, never quite sure of his own safety in this strange foreign land, in this wild rough farm.

They lived on a picturesque hillside with knotted pine-trees here and there among the rocky fields of stubble, while far below rippled the sapphire sea—a most unprepossessing farm, very unwilling to yield anyone a decent living. But to Yuki Ko it was, of course, the whole wide world; to Pak it was a temporary haven; while to Bateren the farm was

like some sullen dragon which he attacked each year trying to draw its golden teeth, gathering only *rocks!*

Every evening Bateren would sit in the waning sunset glow and read the little book left him by his wife. Yuki Ko could see astonishment flit over his wrinkled yellow face, then perplexity, sometimes despair, and sometimes joy—sheer joy! She knew it was a curious book to cause such changing expressions, but these expressions were as nothing compared to the startling things that Bateren began to do.

She could see that Pak did not understand them either. Poor Pak, he hardly knew what to make of life when Bateren began trying things out on him. Plainly it made him exceedingly uncomfortable; yet actually, he had never been so utterly comfortable in his whole checkered career. There was, for instance, the matter of the wadded coat.

"Pak," said Bateren, one chilly evening, "you are shivering. You are not nearly warm enough in those thin cotton garments. Here, take this wadded coat of mine—you will find great comfort in it."

"But, worshipful sir," gasped Pak in high confusion, "it is of too luxurious a nature for poor unworthy me, a mere Korean shipwrecked man. And moreover, what will warm *your* honorable chilliness if I wear this?"

Bateren looked at his little black book: "I am a man with a new God, and he tells me to give away a coat if I have two. So say no more about this matter.

So Kuki Ko saw Pak wear the long, softly-wadded garment, while Bateren had none. Yet it was plain that Pak, while warm, was full of secret terror, like one who might wake up from pleasant dreams and feel a stick upon his shoulder in reprimand for such presumption.

Then there was the matter of worship. Yuki Ko had never liked climbing the hill to the gaudy shrine where there was

a brass gong to be struck and a red-and-gold idol to be worshipped—an idol with staring painted eyes and a most unpleasant scowl. The only part she liked was when the wind blew through the pine trees and tinkled the bells hanging on the eaves of the pagoda. "That will make his honorable self happy," she would whisper; yet the painted scowl on the idol's face never oozed into a smile of delight; so Yuki Ko wondered a thing or two, even then.

But Bateren's book had a new kind of worship which he taught to Yuki Ko and Pak: together they would kneel upon the matting floor to repeat after Bateren certain words from his book. Poor Bateren, he tried so hard to memorize those words—yet, after all, it was Yuki Ko who learned them first by heart. But she felt it was a curious prayer, with no idol anywhere in sight, no rice to lay at his feet, and above all, no gong to strike to be sure he was awake and listening.

Then came the matter of the Sabbath field. One day Bateren took Pak around the farm exactly as if he had not seen it before: "Pak," said Bateren, when the tour was over, "which of these miserably poor fields is the best?"

Pak scratched his head: "Worshipful master," he said finally, "they are all of an unhappy sameness, except that there are a few less rocks in that field over there and a little more fruit on those trees."

Bateren nodded: "My very thought. Now Pak, listen carefully: that field is now more to be mine the vegetables that grow in it are not to be cooked for your stomach or mine, neither is the fruit to feed any of us. You understand?"

"Oh," grinned Pak, "you can sell it!" "No, not that," said Bateren, "but I have given it to the new God I worship. Every vegetable is his, every bit of grain, all the fruit. And as soon as all is ripe I will go on a pilgrimage and carry everything to him, for my book says he likes to receive it on a day called the Sabbath day; but how should I know what day that is?"

"Master," sighed Pak, "surely this is an uncomfortable religion of yours, to have to give so much away?"

Yuki Ko remembered yet how Bateren laughed: "But I do not have to give, I want to! Tell me—are you happy in my house?"

Pak chuckled as he would not have dared to chuckle a year before: "I am uncomfortably happy," he cried, "I ask myself ten times a day whether I am not the master here, and you the servant! Is there a pot of rice—whose stomach is the better filled? *Mine!* Is there hard work to do—who lifts the heaviest end? Not I, but you. Is there a cozier corner on the matting, who sits there? Not you, but stupid me! Oh master, I am eaten up

We drop a seed into the ground,  
A tiny, shapeless thing, shrivelled  
and dry,  
And, in the fulness of its time, is  
seen  
A form of peerless beauty, robed  
and crowned  
Beyond the pride of any earthly  
queen,  
Instinct with loveliness, and  
sweet and rare,  
The perfect emblem of its Maker's  
care.

This from a shrivelled seed?

—Then may man hope indeed!

(John Oxenham.)



with great desire to know what makes you such a different person."

So Bateren explained about this matchless God who wants no sacrifices, no wild expensive prayers, no clanging gongs, no noisy demonstrations. In gentleness of spirit he merely asks that the friendless man be treated well, that the stranger be considered as this God himself. "And I," said Bateren, "have such feeble wits inside my poor old head, I knew I never could fix so many sayings in my heart unless I practiced them one at a time on someone near at hand. 'Twas thus I memorized the little that I know—practicing on you, poor Pak. Yet you are happy; I, too! So now that all has ripened in my Sabbath field I must start off upon my pilgrimage."

They stacked both fruit and vegetables in bamboo baskets slung over Bateren's bent shoulders. Yuki Ko stood by in great excitement: "When you find this God, be sure to tell him how you've practiced on old Pak!" And Pak himself wept happily: "Tell him I will come myself some day and worship him."

So Bateren went off into the great wide world to find his God. But on the way he met another traveler who also had a pack upon his back, and as they walked Bateren told his tale, and when

he finished the other man cried: "My friend, the pack upon my back is full of Bibles such as the one you have been practicing so faithfully, and I tell you of a surety that the God you seek is not an image in some fine gilt shrine, but a spirit living in the hearts of men—I perceive he dwells already in three hearts within your home. Let us turn back and seek your home."

So that is how it happened that Christian work was started in that rural province of Japan, financed at first by vegetables and fruit raised in the Sabbath field.

But even as the colporteur was telling of his God to the three who worshipped blindly, there were other men in other places questioning—wondering—waiting—hungering—longing in despair for some great Someone Somewhere to surround their weakness with his strength, to fill their hungry hearts and warm the coldness of their idol-worship with fires of love and joy. Spurred on by the words of the Book so casually bought from the peddler of Bibles, they too may soon begin practicing—practicing—fulfilling God's great decree: "*My word shall not return unto me void, but shall accomplish the thing whereto I sent it.*"

"The seed is the Word of God."

## The Young Reserves

### When Christmas Came Twice In One Year

By "PEGGY"

ONE SUMMER, several years ago, we were all on a farm that father had rented for the month of August, and on the lawn beside the old white farmhouse was the dearest little pine-tree that you ever saw the perky kind that seems to have "shined up" every needle, ready for inspection.

One afternoon mother was sewing in the shadow of this little tree, and Bill and I were sprawled on the grass watching the busy ants doing something terribly important in ant history, no doubt, although we could not explain it to ourselves. Suddenly I rolled over on my back and looked at the little tree, and cried: "Wouldn't it make a perfectly darling Christmas tree, mother?"

Whereupon Bill forgot the ants and growled: "I don't see why they only have Christmas once a year, anyhow!"

Mother laid down her sewing, and the most delicious secret look crept into her eyes, the kind we always know means "something splendid is in store." So we watched her, spell-bound; then she said: "Suppose Christmas does happen to come twice this year, would you like it?"

"Rather!" we cried in a cheerful duet.

"Well, as a matter of fact, it *can* come twice, if you really want it"; and she drew from her workbag a letter from a college friend of hers who is now a missionary in India, the jolliest kind of a lady (as we well remember, since she stayed with us before she sailed) who had

had a very dismal twenty-fifth of December in her new station because she had been expecting some Christmas presents for her nice, new pupils; but not a single gift had ever reached her, and she hoped this would never happen again, as the simplest little present brought such pleasure to the dear brown children in her school. And no sooner had those simple gifts been carried back to small mud huts than grannies and grandpas, mothers and fathers, uncles and aunts would begin saying: "This new Christian religion isn't so bad, after all!"

So mother decided that she was going to pack a box of simple things for this far-away missionary—thimbles and pins, dolls and toys, pencils and pads, postcards and pictures, all sorts of things that the little children of India could carry home so joyfully. But the minute I spoke of a Christmas tree, mother had a sudden vision of that little tree decorated with tinsel and popcorn and candles, of everybody in the neighborhood coming with their own small gifts; of a lovely little Christmas pageant given by the young people of the village church; of Christmas carols sung by starlight on an August evening—all this mother "saw" in the twinkling of an eye! Do you wonder Bill and I love the delicious secret look that often comes in her dear brown eyes?

No sooner had she "seen" this in her mind's eye than she began to "do" things. She and I made a hundred little red tartan stockings, and Bill and father wrote a hundred green cards cut out in the shape of Christmas trees (mere triangles of

green, they were, jogged here and there to represent boughs) announcing: "You are cordially invited to a Summer Christmas Tree celebration on the lawn of Homestead Farm, 7 P.M., August 21. Pageant by village young people; carols by starlight. Ticket of admission will be a coin in this red stocking and a small gift to be sent to a missionary in the Orient."

The village pastor thought it was the finest kind of an idea for a summer social, and so did everybody else. All the neighbors came, and brought presents enough to fill two boxes,—one for a missionary here at home, and one for a missionary in the Orient. Our little pine

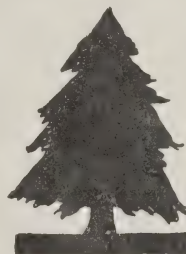


**WANTED: BAPTIST MEN and BOYS!**

(to be Summer Santa Claus-es to the world!)

**WANTED: BAPTIST WOMEN and GIRLS!**

(to be Christmas Angels and Rain-Dears)



See pageant in next week's  
"BAPTIST"

tree was loaded down with small red stockings full of coins, and the pageant was the kind of thing that made you glad you'd brought a present and some money, when you saw the good those presents did to the children of the world! The nice part of this story is that anybody can have Christmas twice in one year, by having a summer Christmas tree of their own. They don't have to live on farms either; for our Editor told me that a city girl, fifteen years old, wanted to have a summer Christmas tree, but not a pine tree could she find on anybody's lawn—but she said to herself: "There's one in the park, though! We'll have a picnic, a Christmas picnic in July!" So the young people's society in her church agreed it was the best plan they ever

(Continued on page 645)





# Young People's Work



## Topic July 3.

THY WILL BE DONE—I. WITH MY STRENGTH

Matt. 6:7-15 (Consecration Meeting)

Beginning with this topic, we are to have a series on "Thy Will Be Done": I, With My Strength; II, With My Pleasure; III, With My Mind; IV, With My Time; V, With My Money; VI, With My Plans. Matthew 6:7-15 will be used as a basis for the discussion of each topic. With the right sort of preparation such discussions will be of inestimable value to growing young Christians.

1. *A common question.* There are a few people of uncertain age who rather resent the question, "How old are you?" Along with this question, we might well ask, "How strong are you?" Certainly there is but little place in a modern world for a weakling, mentally, morally, or spiritually. He will soon be trampled down and out.

2. *Our earthly dwelling.* Sometimes not a very handsome affair. Quite willingly would some of us change faces with the other fellow. But, this body of ours is home. We haven't very much use for the person who keeps the home looking like a rag-dealer's establishment. We should have less use for the fellow who defiles his body with vile associations, who commits slow suicide by engagements in sensual amusements, coming home all hours of the night, who burns up the finer tissues of his body with the cigarette smoke. There is no one who will today argue that such a fellow can do God's will with his whole strength. He has a divided allegiance—he is daily paying tribute to the little gods of his own making.

3. *How are we building?* Some one says, "The times have changed." Of course they have, but in some instances they have changed for the worse, especially in the "let go" of some of our finer moral idealism. But, some one says, "The crowd's doing it. Why can't I?" In other words, such a fellow wants to move along the line of least resistance. He doesn't mean to have a mind of his own—he simply wants to tag along behind the other fellow. Nothing quite so drab in our city life as to find a whole block of houses built just alike. It is so with human lives. The great Architect is awaiting the privilege of building out of your life something different. Cut the crowd! Blaze your own way! Follow God!

4. *Your strength is needed.* What for? Just to follow the beaten paths of other days? No! Your strength is needed for leadership, leadership in your home, in your church, in your community, in your school, in your state, in your nation, in the big, big world. What is your answer? This certainly is the day for rich red-

blooded young people who have a vision of themselves, of God, and of world service. To have such opportunities and privileges and not lay hold of them, is to lose one's soul. With the Psalmist we should be able to say:

*"The Lord is my light and my salvation; whom shall I fear?"*

*The Lord is the strength of my life, of whom shall I be afraid?"*

## Baptist Young People's Convention

Following the sessions of the Northern Baptist Convention in Des Moines, the 30th anniversary convention of the Baptist Young People's Union of America will be held in Cincinnati, June 30 to July 3. After the usual welcome addresses and response, Pres. W. Fred Reynolds will read a paper on "Thirty Years of Progress," covering the activities of the union for that period of time. "Evangelism" is the keyword of the convention and the first address will be delivered by Dr. N. B. Henderson on the theme, "The Helplessness of God." After the convention business Dr. F. F. Gibson will have charge of the quiet half-hour speaking on the theme, "Passion for the Salvation of Souls."

### Conferences

Thursday and Friday afternoons of the convention will be given over to conferences on missions conducted by Dr. W. A. Hill; juniors by Mrs. Mabel Gill Fox; city and associational organization by Mr. T. G. Newbill; church vacation schools by Rev. C. A. Carman; intermediates by Mr. H. L. Batts; stewardship and tithing, and the devotional life by Dr. F. A. Agar; religious education as a vocation by Miss Meme Brockway.

### The Second Day

The second day will be given over to a consideration of the elements of success in evangelism. Dr. F. E. Taylor will speak on "The Supreme Business of Every Christian," followed by the usual convention business. Dr. F. F. Gibson will again lead the quiet half-hour on the theme, "The Man Who Hid His Talent."

### The Third Day

"The Power of Prayer" will be the day's theme. The address of the morning will be, "The Power of Prayer in Evangelism," by Dr. F. E. Taylor. Dr. Gibson will conduct the closing quiet half-hour on the subject, "How to Pray."

### Evening Sessions

These sessions will open with a discussion of "The New Day for World Service." First, the need; second, the opportunity; and third, the part of the young people; led by Dr. Sumner R. Vinton. His presentation in pictures will be one of the great features of the convention.

On the first evening of the convention the Rev. G. A. Clarke will speak on, "The Heart of Our Task." He will be followed on the second evening by Dr. F. E. Taylor on, "Elements of Success in Personal Work." On the third evening Dr. Allyn K. Foster will speak on "The Faith of a Red Blooded Man."

### Music of the Convention

The music of the convention will be under the direction of the Cincinnati convention committee. One of the outstanding features will be the singing of Mr. A. E. Greenlaw, the noted negro soloist.

### The Last Day

Sunday, July 3, will be the last day of the convention. The day's thought will be centered around "Worship" and will open with a prayer service at 7 o'clock. The delegates will attend morning worship in the churches of Cincinnati and vicinity.

The great missionary service on Sunday afternoon will be in charge of Rev. F. K. Singiser. This will be followed by the coronation address in the evening by Dr. A. Ray Petty on "The Mind of Jesus."

## Cleveland B. Y. P. U.

I do think that the Cleveland Association has accomplished a great work in the year just ended. We held our annual meeting and election of officers last Friday night. It was a good rally with about 300 at the banquet and as many more came in for the rally.

Our special speaker was Dr. W. H. Vincent of the Ashland Avenue Church, Toledo. He certainly gave us enough to think about for some time. His subject was "Making the Best of It." This was the closing meeting of our association for the year.

In the first place we have at last been able to unite the Baptist young people of our city, and we are hoping that before many months go by we will all be in the B. Y. P. U. This has been accomplished only by the personal work of our civic committee and the other officers. We have made it a point in Cleveland that the officers will do as much visiting as possible to the local societies.

I myself have spent many Sundays visiting the societies. But I believe that the time has come when the city of Cleveland will have to have another president. Last Friday night I was again elected to head the association, making my third year. One of our officers, Harold H. Smith, who headed the civic work this year, has been called to head the junior church of the Euclid Avenue Baptist, Dr. Bustard's church. We consider this a great honor for our young people, considering that Harold is less than twenty-five. Everything is going fine for the convention.

Ralph A. Baldwin, Pres.





# Our Own Folks



## Iowa Letter

### Over the Top

There was general rejoicing on May 5 at Baptist headquarters in Des Moines when the returns were all in. It was found that Iowa had paid in \$10,000 more than was due on what she had pledged for the New World Movement. Dr. S. E. Wilcox had no small part in this happy result. He had taken pains to write to churches all over Iowa where the full amount due to the pledges had not been sent in. He varied the letters to suit the churches that he knows so well. This undoubtedly helped largely in stirring the churches to act promptly. This service rounded out nearly twenty years for Dr. Wilcox in connection with the Iowa Convention. The Board passed a resolution of appreciation and hearty thanks and voted a loving cup to Dr. Wilcox. Every Baptist church in Iowa will say amen to this happy deed, for our brother is well known and loved in churches and homes all over the state.

The work done by Miss Mate Goodell also richly merits mention. She had general charge of sending out receipts, giving information and following up collections. She had full faith that the whole amount due would surely be paid on time. Individual interest, individual effort, individual faith count and count heavily in awakening the people and insuring success.

### Meeting of Board of Managers

This meeting was largely attended and there was much important business. We now have three pastors-at-large and two more are needed. The results of the labors of these men in reviving churches and helping to locate pastors are highly gratifying. Dr. G. P. Mitchell gave an interesting report of the labors of these men and of the pastors who are supported in part by the Iowa Convention. He had returned recently from our seminaries in the East where he was looking for young men to become pastors of some of our churches. He also had important conferences with the men at the headquarters of the Home Mission Society with reference to the work in Iowa.

A live interest was shown in the church at Iowa City. The board voted to co-operate with the church in the large program that has been adopted. The help will be given partly in way of a loan and partly in way of gift. Many Baptist students are in Iowa City at the state university, and the time has come when these students must be cared for.

Council Bluffs will receive \$600 to help in city mission work. Pastor J. F. Catlin is leading our Baptist forces in that good city into a larger vision of the work before them and into fine achievement.

Dr. G. W. Cassidy entered upon his work as promotion director just after the first of May. He buckled on the harness quickly and immediately got next to the great task. Past experience and achievement have given him strong equipment for such a task. He brings faith

and cheer, a warm, winning personality, and fine business ability to the work that the convention has asked him to do. He is in sympathy with the small, weak churches as well as with the large and the strong ones. The young people give him a hearty welcome in associational rallies. Other programs call for his time. There is no question but that a uniting of all the Baptist forces and resources in Iowa under the leadership of Dr. Cassidy will enable the state to do her full part in the paying of the \$100,000,000 by May 1, 1924.

### The Northern Baptist Convention and Iowa B. Y. P. U.

Our Baptist young people are much alive to the fact that the convention comes to Des Moines in June. They are planning a B. Y. P. U. booth in the Coliseum. Here they want the young people of all the states to register and receive badges. Of course this registration does not entitle the young people to vote in the affairs of the convention, but it will serve as an introduction, get the young people together and pave the way for fellowship and other plans in recreation and service that the Des Moines City B. Y. P. U. desires to extend to its guests. Manifestly a deepening of the interest of all of our Baptist young people in the life of the denomination, in its plans and prospects, is desirable.

### Iowa Baptist Assembly

This body is due to meet at Iowa Falls, July 20-31. A program is in preparation by the committee that will challenge the attention of our people over Iowa. We are promised the help of Dr. Wm. J. Sly, District Secretary Milton M. McGorrell and Miss Ella B. Weaver, all from Philadelphia, Dr. R. M. West and Dr. Sumner R. Vinton from New York, returned missionary Rev. A. C. Bowers and Mrs. Adah Boyce from Chicago. Des Moines University will favor the assembly with addresses from Pres. J. W. Million, Chancellor L. D. Osborn, and Dr. Howland Hanson. Dr. G. W. Cassidy and Dr. G. P. Mitchell of the Iowa Convention will also help. Rev. C. A. Carman of Shenandoah will give special instruction to leaders and teachers for vacation Bible schools and mid-week church schools. Rev. C. C. Browne of Dunkerton will direct recreational life and teach the Bible to the boys. Others will add to the program. The assembly grounds are having attention from the committee appointed to plan and prepare another court for lawn tennis. Our young people are looking to the assembly with deep interest. To many of them it gives the crowning time of the year in recreation and fellowship and in inspiring hours of instruction. Much of the purpose and zeal of our Iowa Baptist Life Service League has been awakened and fostered at the assembly.

### This and That

Pastor Otis L. Spurgeon has a brotherhood, seventy strong, at Swea City. Every part of the church life is responding, rich in promise. Iowa would like twenty rural pastors who would care for

all of the interests of the church as well as Pastor A. Van Benschoten is caring for the church at Horton. His people are much encouraged. Hard work counts. "The Challenge of the Children," is the name of a pageant that Rev. C. A. Boyd, director of religious education in Wisconsin, has prepared to be presented at the Northern Baptist Convention. The pageant is true to life and it is written with insight and skill. It will repay the close attention of parents and Sunday school people generally. Under the local direction of Dr. S. E. Wilcox, convention plans will call for many evangelistic meetings over the city.

## Colorado Letter

By W. F. RIPLEY

The fishing season opened May 25. The tourist season is on. Between the Isaac Waltons and the tourists Colorado's famous trout are experiencing rather unusual attention.

### Evangelism

Convention Evangelist Steadman recently closed a good meeting at Florence. There were twenty-two additions to the church. By unanimous resolution the church asked for a return engagement. A pastor was called and is already on the field.

Convention Evangelist Starring has just closed a meeting at La Junta. In spite of various community activities there was a good interest and several additions to the church.

Chapel-car Evangelist Blinzinger, Evangelist Steadman and Evangelist Starring will attend the pre-convention conference on evangelism at Des Moines.

### Pastoral Changes

On Sunday, May 22, the Broadway Church of Denver extended an unanimous call to Rev. F. E. Eden of the First Church, Pueblo, to become pastor. He has accepted the call and will begin his ministry with the Broadway Church on June 19. His pastorate with the Pueblo Church has been one of the best in the history of that organization. His departure is as much a matter of regret to the church at Pueblo as it is a matter of delight to the Broadway Church. Pastor Eden is one of the strongest preachers in Colorado. The outlook at Broadway is most promising.

Rev. Geo. L. Boroughs, who has been pastor at various points in Colorado since 1898 and who has recently completed some work in the Kansas City Theological Seminary, began his work as pastor of the church at Grand Junction the first of June. No Baptist minister is better or more favorably known in Colorado than Bro. Boroughs. The Baptist fraternity heartily welcome him to Colorado.

Rev. P. H. Evans has just gone from Monte Vista to Florence. He has done a good work on the field which he leaves. On the new field he will have charge of the rural church at Wetmore, which is one of the three oldest Baptist churches in Colorado.



### Getting Results

W. A. Pipkin, the association missionary in Baca County, has recently held a splendid meeting at Kim in the eastern part of Las Animas county. A church with fifty-seven charter members was organized. We understand there are numerous "Hammers," "Lances" and "Hatchets" in the membership. The "Hammers" will not knock and the "Hatchets" and "Lances" will cut only in the right manner.

The First Church, Colorado Springs, is experiencing such good attendance at the regular mid-week meeting that one must come early to get a back seat. The missionary committee is particularly active in putting on novel and worthwhile missionary meetings once a month.

The church at Brighton has been organized some six months. The building is moving on rapidly toward completion. The membership has reached eighty-six. There are between eighty and ninety in the Sunday school regularly and the attendance at the mid-week meeting has not fallen below fifty in three months. Some record for a church with eighty-six members. It has recently over-subscribed its allotment in connection with the New World Movement.

The First Church, Denver, is enjoying an era of prosperity. In the eight years and eight months that Dr. A. H. C. Morse has been the pastor 1765 members have been received. From Sept. 1, 1920, to May 31, 1921, 305 new members were received, of which number one-third were by baptism. For almost a year hardly a Sunday has passed without baptisms, and the ordinance has been administered frequently at both the morning and evening service.

### Eastern Colorado

The churches of this association held their fifth Sunday meeting at Flagler on May 27-29. The local church did a most heroic thing in raising \$1065.67 to liquidate an indebtedness of some \$900 incurred in the completion of its new basement. On the same day it heroically went over the top in completing its allotment in connection with the New World Movement. Pastor J. Sheridan Bunch of Ordway is now aiding Pastor A. G. Kochenberger in special meetings.

Director Hansen reports splendid interest and a most promising outlook for the summer assembly to be held at Boulder, July 2-10. In addition to the best among Colorado Baptists we will have the inspiring services of a number of outstanding speakers from outside the state.

The Jubilee rally for the Rocky Mountain District will be held in Denver, June 14-16.

The world's conference on fundamentals will be held in Denver, June 12-19.

With these two meetings immediately preceding the Northern Baptist Convention and our summer assembly immediately following Colorado Baptists are promised a variety of enlightenment and inspiration that should minister adequately to each one of the fifty-seven or more varieties of Baptists. Anyway our attention is focused on Des Moines and we expect to be represented there with our best of quality and our maximum of quantity.

### An Announcement

The Foreign Mission Society announces an important change in foreign secretarial responsibility for the administration of the Belgian Congo Mission. At a recent

meeting of the board of managers this responsibility was transferred from Secy. J. H. Franklin to Secy. P. H. J. Lerrigo. In the judgment of the board, several reasons made this transfer seem advisable. There is at present a heavy responsibility involved in administering the work of the society in the Far East, particularly in view of the numerous perplexing problems now demanding attention. Furthermore, an unusual amount of work has been required in connection with the reconstruction plans and the relief work in Europe. This has placed numerous burdens on Secy. Franklin and some measure of relief seemed imperative, especially if all the mission fields were to receive adequate attention from the board. Although Secy. Franklin was most reluctant to sever official relations with the Belgian Congo Mission, its geographical relationship to the other fields made it clear that the most practical readjustment would be its transfer to one of the other secretaries. Accordingly, the responsibility for the Belgian Congo Mission has been transferred to Secy. Lerrigo. In addition to other considerations there is a decided advantage in having the secretary in charge of the recruiting of candidates and of supervising the newly established medical service department of the society in more direct and personal contact with the actual work on the fields. Inasmuch as the Belgian Congo Mission has never been visited by a secretarial representative of the board, Dr. Lerrigo has been authorized to visit the mission as soon as possible.—William B. Lippard, Recording Secretary.

### Northern Baptist Theological Seminary

By MRS. CHAS. H. PARKES

The commencement exercises of the Northern Baptist Theological Seminary began Sunday morning, May 29, at the Second Church, Chicago, with the baccalaureate sermon by Jacob Heinrichs of the faculty, on the "Authenticity of the New Testament." Sunday evening, the missionary sermon was delivered at the Austin Church by Dr. Charles L. White, executive secretary of the Home Mission Society. It was characterized by the dignity, grace and forcefulness for which Dr. White is noted. Both exercises were largely attended despite the heat, and admirable music was furnished by the chorus choirs of the churches.

Monday evening, May 30, the Chicago Baptist Ministers' Conference met at the seminary building. Three aspects of the Ministry—Evangelist, Teacher and Missionary—were discussed respectively by Rev. John W. Hoyt, pastor of the Belden Avenue Church, Chicago, Prof. Geo. R. Wood, of the faculty, and Dr. Charles L. White.

Dr. Hoyt emphasized evangelism as the first and most important thing in the Christian ministry; without it there can be nothing great or mighty in the work of the church. If the minister is to be an evangelist he must have first, enthusiasm—one of the great motive powers in life; second, he must take aim—preaching is usually too general; third, there must be a keen appreciation for the word of God; and, fourth, there must be prayer, which, in the speaker's opinion, is the greatest thing in the way of preparation. There is a vast difference between being "evangelical" and "evangelistic." The first is like the reservoir filled with sparkling

water, to which one must go for a drink. Evangelistic is like the reservoir on the mountain, with that sparkling, life-giving water, with a pipe running down the mountain-side into every home. It was the speaker's earnest wish that every minister might attack the evangelistic side of his work, with the purpose of winning souls for God.

Speaking of the minister as a teacher, Prof. Wood said Jesus Christ was and is the world's greatest minister because He was and is the greatest teacher the world has ever known. In order to be a good teacher, the minister must know God as revealed in His Word. The power lies in the truth and not in the teacher. The true church is an asset in the community, and will be so recognized. In the last analysis, character determines what men say and what they will do. It is character that makes effective what men say and do. What Jesus was in his relationship with men had much to do with the effectiveness of His teachings.

Dr. White said the Christian minister should be not only a missionary to his own people, and be acquainted with all their needs, meeting them by faithful service, but he should reach out into neglected zones all about him. He must teach in ways which require his own initiative, which cannot be taught by another or learned in any school. He must train his church to do this. He fails if he tries to do it alone. The church members must become missionary in the same sense that the early Christians of the first centuries were missionary—everyone speaking quietly to the man by his side. The whole world is the parish of every church. The minister must reach out into all the social life of the community because he is a missionary of Jesus Christ. In all governmental relations which he may enter, he must do so as a missionary. He must ever and again, as Judson did in Burma, come out with some great pronouncement of faith. The Baptists have never had a creed, but ever and anon we must gather ourselves together and state the things for which we stand. We keep the great essentials welded together by remembering that we are a missionary organization, set for the evangelization of the world.

The alumni of the seminary held their annual meeting and luncheon at Steven's, Tuesday noon. Rev. Albert Johnson, of Albany Park Church, was elected president of the alumni, succeeding Rev. Augustus Fleischmann, pastor at Sterling, Ill.

For the first time the graduation exercises of the seminary were held in its own building, its commodious chapel being filled with hundreds of friends. The class, like the Apostolic band, were twelve in number, with no sign of a traitor. Four were young women, of whom three will be deaconesses among the German Baptists. Two higher degrees in course were given and the honorary degree of doctor of divinity was conferred upon the Rev. Edward Babcock, graduate of Colgate and successful pastor of the First Church of Lowell, Mass. The commencement address was a stirring one by Dr. Judson B. Thomas, the well-known pastor and president of the Chicago Baptist Ministers' Conference, on "Denominationalism—an Asset or a Liability."

Nearly all of the graduates enter promising fields immediately. The seminary, though only eight years of age, has struck its stride, demonstrated its usefulness, and gives promise of a great future under the leadership of Dr. Taft, aided by the faculty and the splendid board of trustees.





REV. H. R. BEST

Pastor, Forest Avenue Church, Des Moines,  
and Chairman of General Committee  
of Arrangements



REV. FRANK A. CASE

Pastor, Galilee Church, Des Moines

## St. Louis Notes and Comments

By W. E. DARROW

Rev. Ernest A. Main preached his last sermon as pastor of the Water Tower Church on May 29, to a large congregation. A reception was given him and his family on the following Wednesday evening. His post-office address for the present will be, Los Angeles, Cal., General Delivery.

Miss Amy Goodman, a graduate of this year from the Louisville (Ky.) Training School, is the new woman's secretary for the St. Louis District, Missouri Baptist General Association, with headquarters at 206 Metropolitan Building, this city. Her territory will cover about thirty counties in the eastern section of Missouri. Miss Goodman is a Missouri girl, and has a considerable acquaintance in the state.

Rev. L. R. Call, assistant pastor of the Second Church, this city, was joined in marriage to Miss Stevie Kennington of Chicago on the evening of June 1 in the Hyde Park Church, Chicago, Rev. L. A. Crandall, officiating.

A number of our Baptist pastors had an outing at Forest Park on Monday, June 6, which was enjoyed by them. The families of some of them were present, and added to the pleasure of the occasion.

The writer completes on June 9 three years of service as pastor of the Grand Avenue Church. There have been 151 additions to the church membership during that period, of which eighty-five have joined the past year. The church has also gained in material way and the outlook for a yet greater work in the future is very encouraging.

## Arizona State Convention

The Arizona Convention met in annual session with the First Church, Bisbee, C. T. Garnett, Pastor, May 4-8. The sessions of the convention were harmonious throughout. The discussions were on a high plane of Christian consideration and all exhibited an earnest desire to know how best to do the Lord's work. It was

thought by many that the period of intercession in the midst of the forenoon and afternoon sessions had much to do with the spirit of the whole convention. Throughout the entire convention emphasis was placed on the Word of God and the necessity of the presence of the Holy Spirit in the life and work of ministers and people as necessary preparation for Christian service.

The presence of such visitors as Mrs. Mary L. Bishop and Dr. Alonzo M. Petty of the General Board of Promotion; Dr. W. A. Stanton of India; Dr. A. Mangano and Pres. Duke, representing our schools; Dr. Bruce Kinney and Rev. E. R. Brown of the Home Mission Society; and Dr. Geo. L. White and Dr. J. D. Springston of the Publication Society, insured for us talent of unusual merit.

The convention opened with a pastors' conference, pastor Francis W. Taylor presiding. R. Marion Garrett, Pastor R. S. Beal and Dr. Petty occupied the forenoon. The afternoon session was spent in the discussion of "The Preacher and the Holy Spirit" in which Pastor Summers, Pastor Morris and Pastor Dunlap presented formal topics. Hal P. Fudge of Globe preached the annual sermon in the evening, followed by an address by Dr. Petty on the subject, "What Jesus Thought of Himself." This address by Dr. Petty was thought to have been one of the finest addresses ever given in a state convention in Arizona. The officers elected for the new year were Cecil T. Garnett, president; E. R. Beuler, vice president; R. Marion Garrett secretary.

The Woman's State Missionary Society met in the afternoon of Wednesday and after the business session, reports of various committees, an address was given by Miss Ethel L. Ryan and Mrs. Mary L. Bishop.

The sessions of the convention proper were presided over by a layman, Col. L. W. Coggins of the Calvary Church, Phoenix. Colonel Coggins was campaign director for the New World Movement fund and succeeded in leading Arizona as the first state to subscribe its full quota. Colonel Coggins presided with ease, fairness and dignity and as a reward of his excellent service was re-elected for the next year.

The annual sermon was preached by Dr. Geo. M. Lehigh, pastor of the First Church, Phoenix, who spoke on "Moses wist not that his face shone." The sermon was deeply appreciated by the con-



REV. H. O. MEYER

Pastor, Calvary Church, Des Moines

vention and meant much for all the future sessions of the convention in its spiritual preparation for those sessions.

Dr. Bruce Kinney and Pres. V. L. Duke of Redlands University, California, spoke during the denominational period. Both emphasized the fundamental things for which we stand and gave us a new vision of the possibilities before us as Baptists and placed fully upon us the obligations of our great task.

A paper by Prof. J. C. South of the Bisbee schools on "The Relation of Church to Law Enactment and Law Enforcement" was so well written and contained so much of vital truth needed by our Christian people today, that it was ordered printed by the convention.

The report of the Board of Managers showed that more money had been raised and expended than in any other one year and the convention had extended its influence in a larger way in many directions than ever before. The New World Movement has proven to be the greatest blessing to Arizona of any movement in the denomination. The total receipts for the year for mission purposes was \$26,314.95 as over against \$9,665.76 of last year. This made possible a larger amount of church edifice work, a better support of missionary pastors and the ability to lay foundations for future development.

At each evening session there was a stereopticon lecture with an address accompanying moving pictures showing the work among the Mono Indians of California. Lee I. Thayer of the Hopi-Navajo Indian Missions spoke of the work among the Indians and the Rev. E. R. Brown of the work being done among the Mexicans. The people of Arizona are keenly alive to the problem presented by these two groups and as a result of these addresses and pictures a new impetus was given for more and better work in the future.

Resolutions voiced opposition to a bill in Congress to make an appropriation of \$24,000 for the repair and restoration of the Tumacacori Roman Catholic Mission; to uncensored and Sunday movies; to card playing or like games for the winning of prizes; to governmental diplomatic representation to any ecclesias-



tical court, and to the appropriation of the funds or properties of state for any sectarian purposes whatsoever.

The Sunday services were full of inspiration. After Sunday school Dr. Mangano brought the message for the morning, emphasizing the place of the United States in the world's evangelization. In the afternoon the B. Y. P. U. held its sessions. An interesting program was concluded by the young people, followed by an address from Sunday-school Field Worker Gamble and the convention closed with an evangelistic sermon by Pastor R. S. Beal of Tucson.

The convention was well attended and will be remembered as one of the best in some years. The serious industrial and financial situation in the state could not be forgotten. The four industries of the state are at their lowest ebb; the mines and smelters closed; no sale for cotton, on account of the long continued drought; cattle are dying by the thousands, and no sale for wool. The people could not but feel depressed; but in the midst of it all there was a profound faith in God and a re-consecration of life and substance in order that his work may be accomplished and his will done.

## Church News by States

### Rocky Mountain States

#### IDAHO

A COUNCIL from the churches of the First Association of Idaho ordained Rev. J. R. L. Haslam to the gospel ministry May 18, 1921. Rev. Joel F. Wood was moderator and Rev. A. L. Black clerk.

#### State Convention

The thirteenth annual meeting of the Idaho Convention was held with the First Baptist Church of Boise, Dr. Floyd I. Beckwith, pastor, May 24-27.

Tuesday morning and afternoon was taken up with the Ministers' Conference. Dr. E. B. Meredith presiding. Dr. Beckwith discussed, "Some Elements of Success in the Pastorate." Rev. A. C. Lathrop spoke on "Reaching Our Goal in the New World Movement." Supt. A. B. Minaker spoke on, "A United Building Program." Rev. E. O. Butler discussed "Standardizing the Ministry." All of these provoked a lively discussion. It was voted to recommend a united building program and the standardization of the ministry, that we can and will complete Idaho's allotment on the New World Movement. A permanent Pastor's Union was formed with Rev. A. F. White of Caldwell, president and Rev. W. T. S. Spriggs, Nampa, secretary-treasurer.

Dr. E. M. Poteat had charge of the devotional hour of each session. A fresh view of the many sides of Christ's prayer life greatly enriched the feast of good things on the whole program. The annual sermon was preached by Rev. A. F. White. His theme was "The Mission of the Church"—to hold up Jesus as the truth, the way, the life.

The reports showed the past year to have been one of real progress in the local churches' offerings and the New World Movement funds. The amount of money contributed by the churches to the New World Movement was more than three times that contributed in any previous year. There were 558 baptisms reported, with 1193 total additions to the churches. Six building propositions were reported in progress and four new churches organized. By-laws were added providing for the following new departments: rural church, social service and religious education.

The speakers from the outside were: Dr. E. M. Poteat, Dr. P. C. Wright, Rev.

J. T. Latta, Rev. John Firth, Mrs. L. J. P. Bishop, Miss Lucile Withers, Dr. S. Z. Batten. Two hundred and twenty-five sat down at the banquet on Wednesday evening. Miss Meme Brockway gave the address. The following officers were elected: President, Judge F. S. Dietrich; first vice-president, W. H. Witty; second vice-president, Rev. W. F. Roberts; third vice-president, Dr. Floyd I. Beckwith; treasurer, Dr. S. R. Rightenour. The next annual convention will be held with the Gooding Church and Rev. A. C. Lathrop will preach the sermon.

#### UTAH

THE UTAH BAPTIST CONVENTION closed a most successful meeting of three days and evenings in Ogden, June 3. We had with us a number of strong men and women, such as E. M. Poteat, Samuel Zane Batten, P. C. Wright, Bruce Kinney, J. T. Latta with Prof. Mangano and Mrs. J. L. P. Bishop, who certainly gives tone to our Baptist cause in this mountain region.

Attendance was good. Reports from the churches, with one or two exceptions were optimistic and the work of the missionaries in the state showed progress and was much appreciated. A plan of work was outlined which, if carried out by the Home Mission Society, will call for a number of additional missionaries in the state.

### Pacific Coast

#### OREGON

"EAST SIDE CHURCH, PORTLAND, made the anniversary of Dr. W. B. Hinson's birthday a very happy occasion on the evening of Friday, May 13. Three hundred church members and friends gathered at a banquet served in his honor. Twelve tables were beautifully decorated representing the twelve months of the year. Toasts were responded to by representatives from the different tables, and Dr. Hinson was presented with appropriate birthday gifts. During the evening it was unanimously voted by the church to make Dr. Hinson a pastor of the East Side Baptist Church for the remainder of his life.

OREGON BAPTISTS have bought land for a permanent assembly site at Columbia City, where the next meeting of the state convention will also be held August 8-10.

MARSHFIELD has raised a subscription of \$10,145 for a new house of worship.

It has also bought and paid for lots in the center of the city for a building site.

MEDFORD—Pastor F. R. Leach has closed the first year of his pastorate with a gain of 100 members.

#### NORTHERN CALIFORNIA

ON WEDNESDAY EVENING, May 25, in the First Church of Oakland, occurred the ordination to the gospel ministry of C. M. Gardner, colporteur of A. B. H. M. S. and A. B. P. S. and of E. A. Fridell who has been serving as assistant to Dr. John Snape of First Baptist Church, Oakland, while completing his course at Berkeley Divinity School.

ON MONDAY, MAY 23, the ministers of the San Francisco Bay Association attended a meeting at Burlingame to do honor to Rev. E. R. Bennett, who is closing his pastorate there and is retiring from public ministry, after continued service for more than fifty years. Mr. Bennett expects to make his home during his declining years with his daughter who is the wife of Gilbert H. Brink, D.D., Secretary of American Baptist Publication Society.

#### SOUTHERN CALIFORNIA

REV. J. WHITCOMB BROUGHER has a series of Chautauqua engagements running from June 22 to August 24.

SAN DIEGO FIRST CHURCH, Rev. F. O. Belden, pastor, received into its membership during the month of May last, thirty-eight persons; of whom seventeen were by letter, fifteen by baptism, and six on experience. Nearly one-third of these persons are connected with the U. S. naval service.

#### WESTERN WASHINGTON

AN ORDINATION COUNCIL was called by the church at Lyman to meet Tuesday afternoon, May 31, to advise them concerning the ordination to the gospel ministry of their pastor, Earl Cochran. Rev. J. E. Nofstinger, of Mt. Vernon, was elected moderator; Rev. Ed C. Cofer, of Blaine, clerk. After a thorough examination the council voted heartily and unanimously to recommend the church to proceed with his ordination. After a chicken dinner was served by the ladies of the church the services were held in the evening. Mr. Cochran became pastor of the Lyman and Concrete churches April 1 and is very much encouraged with the condition and outlook.

CENTRALIA: On Friday, May 27, the building of the First Church at Centralia was entirely destroyed by fire. The pastor, Rev. Edker Burton, lost his library which was in the study in the church building. The loss is partially covered by insurance and the church is planning to rebuild at once.

DR. A. M. BAILEY, pastor of the First Church, Seattle, gave the commencement address at McMinville College on Sunday, June 5, and Rev. W. E. Henry of Everett gave the address to the graduates of the preparatory department of McMinville College on June 4.

#### Paragraph from the Report of the Department of Promotion

The churches of Western Washington are missionary in spirit. All but one of the churches have contributed to our New World Movement fund. There was received during the year \$90,318.28 as compared with \$28,036.17 for the previous year. On the part of both pastors and



people there has been hearty sympathy, delightful harmony and full and generous co-operation. There has been an increase in the number of titheers and systematic givers; also an increase in the number of young people enlisting for life service. A greater number of the churches are sending in monthly remittances, showing greater regularity of giving by the members. The increase in the amount given was over 300 per cent. There has been an increase in the average standard of giving by the churches from an average of \$280.36 to \$903.18. There has been an increase by individuals from an average of \$2.46 to an average of \$7.89. This has been the more gratifying—and shall I say surprising—when we consider the financial depression that has prevailed all over Western Washington, due to the closing of mills and logging camps, the low prices of farm products, the large number of men out of employment and the losses sustained by merchants through falling prices. It can indicate nothing less than a deeper interest in and a greater sense of responsibility for our missionary task. When we consider that in the increase of pastors' salaries, the amount expended for current expenses, the securing of new parsonages, taking subscriptions and planning for new church buildings, the payment of debts, the revival spirit and number of baptisms, this has been the banner year in the convention's history, and then we realize that the increased emphasis on our missionary task and increased giving for it has stimulated all departments of church work, and that the spiritual value of the New World Movement is greater than the financial.

Mississippi Valley

INDIANA

Marion is rejoicing in the coming of its new pastor, Rev. D. L. Woodward. He is a graduate of Lake Forest College and of Rochester Theological Seminary, and enters with bright promise upon his work. Rev. U. S. Clutton has completed thirteen years at Tuxedo Park Indianapolis. He began with 117 members, has baptized 370, received 744, dismissed 448 and has a present membership of 413. A colony of 106 members was recently sent out to constitute Emerson Avenue Church. Mr. Clutton organized the first troop of Boy Scouts in the city eleven years ago, which is still active; the first daily vacation Bible school in the city six years ago, which has continued with increasing interest to the present season; and this year the first week day Bible school in the state. He has maintained a junior church with an attendance of about 100. He is at present president of the Indiana Baptist Assembly.

Franklin Graduates Forty-two

Franklin closed the best year in its history with its annual commencement June 8. Dr. Shailer Mathews preached the baccalaureate sermon and Dr. Allyn K. Foster delivered the commencement address. Among the buildings projected for the "greater Franklin" is Columbus Hall Commons to be reared in honor of Dr. C. H. Hall, a surviving member of the famous faculty of a generation ago. Forty-two fine young people received bachelors' degrees. Honorary degrees were conferred as follows: Frank B.

Batchelor of Kalamazoo College, Dr. A. J. Vining of Toronto, financial secretary of Franklin College and U. M. McGuire, associate editor of The Baptist received the degree of Doctor of Divinity; Prof. A. P. Brigham of Colgate University, Doctor of Humane Letters; Pres. W. P. Deering of Oakland City College, Doctor of Laws. Addresses by Dr. C. A. Brooks, The Hon. Fred Owens and others, a poem by Dr. C. H. Hall and a rich musical program under the direction of the Prof. Percival Owens, head of the college conservatory, constituted distinguishing features of the week's events. During the year past additions to the financial resources of the college amount to \$212,000. The enrollment in the two lower classes this year is nearly equal to the largest enrollment in the entire college in any previous year. Pres. C. E. Goodell was recently elected as the Indiana member of the National Council of the National Economic League.

OHIO

MIDDLETOWN—Rev. Franklin A. Stiles commenced his pastorate here March 6. The second Sunday he was here the Stiles Bible Class was organized with an enrollment of twelve and a campaign was started to enroll 200 by June 1. When the campaign culminated the enrollment was 345 with 255 present. It became necessary to enlarge the Sunday-school quarters to take care of the 1100 members. The average attendance has jumped from about 300 to over 600. The new addition to the Church will cost about \$15,000.

OBERLIN students and Oberlin people in general had a treat last week when Pres. Faunce of Brown came to give the baccalaureate before the Theological Seminary, taking for his stimulating theme "The Church as the Interpreter's House." He spoke also before the college students in the noon service at Finney Chapel before 1200 or more undergraduates.

CARMEL CHURCH, new Strattsville, has voted to send the pastor, Moses W. Evans, to the Northern Baptist Convention, defraying all expenses.

WILLIAM ALLEN PRICE was ordained at First, Ashtabula, May 31.

NEBRASKA

Rev. O. P. Miles, formerly a successful pastor in Indiana, now located at Denson place, Omaha, is pleasantly located, but cannot quite forget his old haunts in the Ohio Valley.

Rev. Fred Young, who recently went to the First Church at Fremont from Westport, Ind., has been most cordially received and is delighted with the prospect.

Evangelists Littrell and Moody have just closed a campaign with pastor W. A. Nickerson at Reynolds, with twenty-two confessions of faith.

Glenville has received sixteen new members by baptism since the coming of Pastor J. M. Cornelius last December. It will send him to Des Moines.

Commencement at Grand Island College

The commencement exercises at Grand Island College were in every respect a most enjoyable occasion. There were five graduates from the college and three from the academy.

The exercises opened with the baccalaureate sermon on May 29, delivered by Rev. J. L. Barton of Omaha.

The May fete on Monday was a simple but unique program, G. I. C. campus pre-

sented a scene of play and activity such as it has never seen before. The wand drill, a Y. W. C. A. acrostic, was written by Miss Hall and was very effective.

The Patterson contest and the Wyrick contest were held on Tuesday evening. The contestants did excellent work. The annual address before the Christian associations was given Wednesday evening by Rev. R. R. Braden, student secretary of the college.

Thursday morning ushered in the final exercises of commencement week. Dr. W. T. Elmore of Lincoln gave the address of the morning on "The Path of Progress," his general theme was, "Is the World Growing Better or Worse." It was optimistic, unique, and inspiring.

These exercises were followed by the dinner served in Hibbs Hall. Toasts, awards, and songs sent all home with the feeling that after all, there was something worth while in the small Christian college that was missed in the larger "top-heavy" universities.

A group of seven boys left for Estes Park on Saturday, their expenses having been provided in part by some public-spirited men in Grand Island. The Y. W. girls also provide the expenses of their president, Elsie Dyke of Chambers, to Lake Geneva.

—Chas. Firth Dean.

WISCONSIN

APPLETON First Bible school has reached the standard of efficiency; also the B. Y. P. U. and The Women's Union. The three Guilds and Crusaders are doing a very fine work. In the past eight months there have been forty-one additions, twenty-six of these by baptism. Plans are now being laid to erect a new building next year. It will be strictly an institutional church.

A community church vacation school will be conducted for five weeks this summer with seven cooperating churches. Mrs. A. L. McMillan, wife of the pastor, has been chosen as general director.

EAU CLAIRE, First, at its annual meeting, gave Pastor Everson R. MacKinney a present of \$100 and voted to send him to Des Moines.

ILLINOIS

Erie has completed its new building, and dedicated it June 12. The cost is \$25,000. Pastor C. A. Lillie is ready now for an enlarged program of work.

Chicago Baptist Association

The eighty-sixth anniversary of the Chicago Association was held at the Woodlawn Church on the afternoons and evenings of Thursday and Friday, June 2 and 3. Mr. J. J. Fraser, the retiring moderator, presided over the first three sessions, and Rev. Chas. T. Holman, of Normal Park, the retiring second vice-moderator, presided over the closing session.

The reports presented by the various officers, commissions, committees and other bodies were in general of an encouraging nature. The incomplete returns indicated a substantial increase in the number of baptisms and accessions over the preceding year, the net gain in membership being reported at about 1000, against a net loss of 101 in each of the previous two years. The beneficence contributions, mainly due to the New World Movement, showed a phenomenal advance over all previous years. Dr. H. O. Rowlands, in his own happy manner, welcomed seventeen pastors who had entered the association during the year. Two forceful



sermons were preached by Dr. Howland Hanson, of Morgan Park, whose theme was "Christian Idealism in the Face of Opposition," and by Rev. Francis C. Stifter, of Wilmette, who spoke on "The Revelation of God." Stirring addresses were delivered by Moderator Fraser, on "Looking Backward and Looking Forward"; Dr. J. W. Hoyt, of Belden Avenue, on "Evangelism, the Supreme Business of the Church"; Dr. L. A. Crandall, of Hyde Park, on "Training for Christian Life."

Rev. A. H. Gage, director of religious education, on "Religious Education in the Local Church," and Dr. Carl D. Case, of Oak Park, on the question, "Is the Coming Generation Going to Furnish the Christian Workers that Will be Called For?" Devotional services were led by District Superintendent Jos. C. Dent, Rev. W. H. Jones, of North Shore, and Dr. M. P. Boynton, of the entertaining church. The evening addresses were interspersed with anthems and other vocal selections, mainly by the home choir.

The woman's hour of the Friday afternoon session was presided over by Mrs. R. P. Fales, president of the Woman's Mission Union of Chicago. The leading features of the hour were: "Glimpses of My Foreign-Speaking Friends," by Mrs. Washington Laycock and Mrs. Raymond Knapp; "Why I Am Training for Christian Service," by three young women from the Missionary Training School, and "Voices from the Orient," by Mrs. Paul Hackett, of Burma, and Rev. L. F. Wood, of the Congo. The largely-attended Mother and Daughter Banquet, held on the Friday evening, to which fathers and sons were graciously admitted, was also presided over by Mrs. R. P. Fales. Miss Louise Rowlands spoke on "Our Mothers," and Mrs. Herbert Goodman on "Our Daughters." The newly-elected officers of the association are: Moderator, Dr. R. N. Van Doren; first vice-moderator, Mrs. Smith T. Ford; second vice-moderator, Dr. Carl D. Case; clerk, Dr. Benjamin Otto; assistant clerk, Rev. A. C. Hodgson; treasurer, Mr. Lewis C. Walker; historical secretary, Mr. Henry R. Clissold.

The total enrollment was 427. Much credit is due to the pastor, Dr. M. P. Boynton, and the church for the excellent way in which the association was entertained. An invitation was accepted for the next annual meeting to be held with the First Church of Elgin.—Arthur C. Hodgson.

#### MINNESOTA

THE DANE-NORWEGIAN CONFERENCE of Minnesota met with the Norwegian-Danish Church of Minneapolis, June 1-5. The attendance was very good and the reports encouraging. Some progress is being made in the work among these people. Many of these churches are strong, earnest and aggressive. The dedication of the Norwegian Church of Minneapolis was held on June 5. Dr. Frank Peterson led the endeavor to secure pledges in a masterly way, and nearly \$4,500 was secured. This is to be paid in by next November and will practically care for all of the obligation. This is a splendid achievement in which we all rejoice.

THE SOUTHEASTERN ASSOCIATION held its thirtieth annual meeting at Rochester. The attendance was not large. The number of baptisms reported from churches was fifty-two, which was a good increase over the preceding year. Work in the active churches of this association is making good progress and excellent results

are being achieved. There is need of laying hold of much of the country district round about, because of the fact that the gradual decrease of rural population has made work more difficult.

REV. MORRIS PETERSON conducted evangelistic campaign in Soudan. This is one of the oldest churches on the Iron Range. Something over ninety converts was the result of the meetings. This means the resuscitation of an old church and will mean much for the cause.

THE OWATONNA CHURCH has secured a pastor in the person of Rev. A. C. Wickenden who graduates from the Divinity School of the University of Chicago and will begin work August 1.

REV. E. W. VOLKENANT has become pastor of the Brownsdale and Lansing churches.

CALVARY CHURCH, Minneapolis has adopted a budget for the coming year of \$19,500.

#### MICHIGAN

REV. CLARENCE S. BURNS at Ypsilanti is undertaking a broad program of service to reach the students at the Michigan State Normal School and Cleary Business College in that city.

FIRST FLINT, reports 184 members received during the year, making the membership at this time 1000. The church school, numbers 1230. The assembly and social rooms of the church have accommodated an average of seventy-eight meetings a month. The finance secretary received a total of \$38,958.00 of which \$21,418 was spent for current expenses; \$5,846.00 for beneficence, and \$8,855.50 on the improvement fund. The Third Ave. Branch which was started three years ago has grown to the point where a permanent edifice is required.

WASHTENAW ASSOCIATION held its last session, as an Association, this spring—the delegates voting to accept the recommendations of the Committee appointed by the Board of Managers and unite with the Wayne and Lenawee Associations. The increase in baptisms was greater than for many years, while the giving for benevolences has doubled and in some cases trebled, with an expenditure for local work largely increased.

ST. JOSEPH VALLEY ASSOCIATION met at Union. More baptisms were reported than for several years, and the benevolences were largest on record. The annual sermon was preached by Rev. H. A. Buell of Three Rivers, and General Director Grant M. Hudson and others of the convention staff assisted on the fine program.

THE OUTSTANDING FEATURE of the year's work in the Hillsdale Association is the effect that the New World Movement and the various calls for aid have had in revealing to the churches something of their ability and responsibility in the use of their wealth. Missionary giving considerably more than doubled; in many cases going three and four times larger; while one church increased its missionary offering twenty-three times! (The writer states that other interests had to suffer in order to make this possible.) The annual meeting was held at Reading and was well attended, interesting and profitable. The association would like some one with "pluck, proficiency and pertinacity" to work among some of the weaker churches.

THE EIGHTIETH ANNUAL MEETING of the Jackson Association was held in Memorial church, Jackson with 187 delegates and

visitors. Pastor W. B. Hartzog of Mason preached the annual sermon. Dr. J. F. Ingram of Burma made his work live before the audience and as his custom is, he put a new meaning into the work of foreign missions. The entire program was inspiring and helpful. More than 300 attended the B. Y. P. U. session on Friday evening.

#### KANSAS

UNDER THE LEADERSHIP of J. R. Edwards, Sedan, Kansas Church is moving along. A number from the Sunday School joined the church this Spring. During the month of June a united series of meetings is being held in a tabernacle. The "Roses" are in charge. Sunday school and B. Y. P. U. are growing.

VERNON CLOUNGER was ordained at Cherryvale, April 19.

REV. W. T. HALL, pastor at Ingalls and Harmony in the West Central Association, was ordained at Ingalls, May 8.

EVANGELIST SCHEUSSLER and party are in a very successful meeting at Hanston. At the last report there were seventeen conversions, and the interest was growing.

CENTRAL ASSOCIATION held its annual meeting at Gypsum May 24-25. D. E. Vaughn of McPherson was re-elected moderator and Rev. W. A. Holladay of Peabody was elected clerk. The attendance was above the average, and progressive plans for the year were projected. Eight of the seventeen German Baptist churches in the state are within the bounds of Central Association, and a resolution was passed looking towards fraternal cultivation of these churches for a more intimate association and co-operation.

BAPTIST PASTORS and ministers of Topeka held their annual reunion at Gage Park west of the city, May 31. The number present, including women and children was forty. Rev. O. M. Showalter was elected president of the ministers' organization, and Rev. A. Rohde of the German Baptist Church, was re-elected secretary.

THE SUNDAY-SCHOOL AND YOUNG PEOPLE'S CONFERENCE of the German Baptists of the state was held at Lorraine, May 30-June 1. The attendance was large. Rev. J. M. Gurley spoke on "The Challenge of the Present Time to Our Baptist Young People."

## Atlantic Coast

#### NEW HAMPSHIRE

THE CHURCH at ALTON mourns the loss of its pastor in the sudden death of Rev. O. H. Wallace from apoplexy. Mr. Wallace died in his study in the forenoon of Memorial Day. He had served the Alton Church but one month as pastor. Mr. Wallace was a native of Bethlehem, N. H. He had held pastorates in New Hampshire, Pennsylvania, Massachusetts and came to Alton from the church in Bristol, R. I. He is survived by his wife, a son Earle, and a daughter Helen who is field worker in New England for the women's societies under the direction of the General Board of Promotion.

REV. M. R. FOSHAY has closed his pastorate with the First Church, Manchester, preaching his farewell sermon May 29. Mr. Foshay at once took up the pastorate of the First Church in New Haven, Conn. The church in Manchester has prospered



under the ministry of Mr. Foshay. Baptisms have been frequent and all departments of church work have moved forward with an energy inspired by the pastor. Mr. Foshay has been a denominational leader in the state. On the concluding Sunday of his ministry three were baptized and the hand of fellowship given to eleven.

REV. CHRISTINA MACKENZIE closed her pastorate at Loudon on May 29. Two were received by baptism. The work has prospered during the three years' pastorate. Miss MacKenzie becomes pastor of the church in Deerfield.

AT A RECENT MEETING of the executive committee of the board of the N. H. Convention Rev. J. K. Miller, colporteur-missionary, was made pastor-at-large and Rev. F. W. Rollins, pastor at Bradford, was appointed colporteur-missionary.

MAINE

SINCE THE BEGINNING of the pastorate of Rev. Howard H. Brown who came from New Jersey four months ago the work of the church in the capital city has gone forward in an encouraging manner. With the hearty support and assistance of the church visiting committee great emphasis has been laid on the work of visitation. First the aged, sick and shut-in members of the entire church and congregation were carefully called upon and then the regular work of visitation was taken up, resulting in the finding of many new and unvisited families who are renewing their interest in the church and Bible school. There have been twenty-nine additions to the membership of whom twelve united on profession of faith and seventeen were received by letter. Others are waiting to come into the church in the near future. Preceding Easter the pastor conducted a week of special meetings with decision day in the Bible school. The pastor has been called upon for a number of addresses outside of his own pulpit and has also preached the annual sermons before the I. O. O. F. and the memorial sermon for the G. A. R.

RHODE ISLAND

REV. ELMER A. LOVE, pastor of the Union Church, Providence, has resigned and will conclude his pastorate July 31. He expects to take up work in Missouri where he formerly studied and labored.

REV. ANTONIO J. DE SOUZA, Portuguese missionary, rejoiced greatly when two young Portuguese girls were baptized by Dr. Frank Rector in Pawtucket on May 29.

THE ROGER WILLIAMS CHURCH, Providence, has voted to send its pastor, Rev. S. D. Ringrose, to Des Moines, paying the entire expenses.

BOTH REV. J. CHESTER HYDE and his wife of Sheldonville, Mass., are "workers together." Mrs. Hyde is in demand for missionary addresses. Both expect to attend the anniversaries at Des Moines.

CONNECTICUT

REV. A. D. CARPENTER, pastor of the First Church, Willimantic, baptized eight on April 29; also fifteen at Easter. These converts came largely as the result of personal work on the part of the membership. The pastor has a "far look" in evangelism, and being a thorough believer in church evangelism has been laying broad and deep the foundation looking toward having his church, a "church in action", that individuals may be "added

to the church daily." Mr. Carpenter attended the Newton Commencement, receiving his Th.M. degree. His thesis was "Science and Immortality."

THE HARTFORD MINISTERS' MEETING was held with the Asylum Avenue Church, June 6, the speaker being Rev. R. G. Ferguson of Rockville. The following resolution was passed: "In view of the fact that a small group of brethren are apparently attempting to force their creed upon the Northern Baptist Convention and its constituency, we, the Hartford Baptist Ministers' Conference, do hereby re-affirm our steadfast adherence to our fundamental Baptist principles of liberty and democracy and protest against any departure therefrom. We furthermore deprecate the efforts of the Committee on Baptist Fundamentals, so called, as destructive and divisive, and petition our delegates to the convention to use their votes and influence to discourage their activities."

A CONFERENCE OF CHRISTIAN WORKERS of Italian churches and missions for New England, Baptist and Congregational, was held in the Hartford Theological Seminary May 31-June 2. Baptist leaders present were Drs. C. A. Brooks, New York; G. W. Brink, A. Di Domenica; W. J. Sly, Philadelphia; W. G. Towart, Vermont; W. E. Waterbury; O. J. White, Boston; A. B. Coats and W. T. Thayer, Hartford; Drs. A. Mangano, New York; Frank A. Anderson, New Jersey; Herbert J. White, Hartford. There were five sessions in which the following general subjects were presented: "Problems of Leadership", "Religious Education", "Young People and Adults", "The Church School", "Pressing Forward". Attendance and interest good.

A SUCCESSFUL DAILY VACATION BIBLE SCHOOL leadership institute, under the auspices of the Connecticut Baptist Convention and The Connecticut Sunday School Association, was held in the First Church, Hartford, June 3-5. The faculty was made up of Rev. W. G. Towart, Bennington, Vt; Mrs. Elizabeth M. Finn, Philadelphia; Mrs. Lucy Stock Chapin, Hartford.

EASTERN PENNSYLVANIA

PASTOR W. F. ROWLEY, of the Davisville Church, baptized ten on May 1, of whom six were young men. This is the largest number baptized in one day in the past fifty years of the church's history.

THE SEVENTEENTH ANNUAL SESSION of the Harrisburg Association was held May 17 and 18 in the Central Church Steelton, pastor, Rev. J. P. Currin. The meetings were well attended. Mr. Harold D. Germer, a student of Crozer Seminary, was examined and approved for ordination.

Crozer Seminary Commencement

Rev. Wm. H. Main preached the baccalaureate sermon, and Pres. Emory W. Hunt of Bucknell the sermon before the Y. M. C. A. The conference of Baptist ministers heard Prof. Allen Hoben of Carleton College, Northfield, Minn., on "The Church and the Social Process."

The alumni officers for the coming year are Rev. Thomas J. Cross, president; Rev. Jos. A. Bennett, 1st v. pres.; Rev. W. S. Booth, 2nd v. pres.; Rev. Chas. A. Walker, sec.; Rev. Rittenhouse Neisser, treas.; Rev. G. N. Arbuckle, orator for 1922, and Rev. T. P. Holloway, alternate.

A testimonial banquet was tendered by the alumni to Pres. Evans who has served

the seminary thirty-one years, the last twelve as president. Rev. Oliver C. Horsman delivered the annual oration on Jesus as "God's Son in Fact, or only in Name?" Greetings came to Pres. Evans by decades from Rev. N. M. Simmons, Rev. Frank Macdonald, Rev. Horace T. Houf and Rev. Howard Parry.

Though the seminary is now fifty-three years old, two of its original board of trustees were present, namely, Mr. Geo. K. Crozer and Dr. Wm. W. Keen. On Monday afternoon, June 6, Mr. Crozer presided at a meeting of the board of trustees. The next morning it was found that during the night he had passed silently to his abiding rest.

There were eleven in the graduating class: Guy Nelson Hartman, Edward Walter Miller, Howard Parry, Charles Martin Bond, Ray Hamilton Abrams, Joseph Evans Balderson, James William Clayton, Antoni Czaplik, Thomas Scull Davis, Owen Osborn Dietz and Archibald McAllister.

Constantine Bila and Charles Edward Goodall received the B. D. degree, and Rev. Powell Holcroft Norton that of M. Th.

A lunch under the trees on the campus closed a delightful commencement season.

WESTERN PENNSYLVANIA

REV. W. V. BACON, pastor of the Duquesne church, baptized seven Sunday evening, May 22.

DR. F. T. GALPIN has presented his resignation to the First Church, Pittsburgh, to take effect September 1.

DONORA CHURCH gave a delightful reception and recognition service to the new pastor, Rev. Stewart M. Smith, Friday evening, May 20. Mr. Charles Kane presided. Greetings were brought by W. C. Chappell, Rev. A. M. Gregg, Rev. Henry Madtes, Rev. G. W. Scarberry and Deacon Harold C. Dunn. Local pastors of other denominations extended a cordial welcome to Mr. Smith.

MR. WASHINGTON, Charles Embrey, pastor—Present membership, 325; raised for benevolence, \$3329.07; for current expenses, \$5499.60; total, \$8828.67. Trustees report the purchasing of the property next to the church for the purpose of building a parsonage.

REV. W. W. WEST, pastor of the Sheraden Church, after an absence of a month from his pulpit on account of illness, has gained sufficiently to resume his pulpit work.

WILKINSBURG CHURCH, Rev. Floyd L. Carr, pastor, has voted to purchase the property adjoining the parsonage to provide space for the proposed new church edifice. The cost was \$12,000.

REV. WALTER RUCH, of Sparsville, Pa., has been called to the pastorate of the Latrobe and Derry churches.

REV. MILTON C. J. WESTPHAL began his pastorate with the Union church June 1st.

REV. J. R. CAMPBELL, of the Clarion Association, has accepted a call to the Vandergrift church.

NEW YORK

Rochester Anniversary

The anniversary exercises of the Rochester Theological Seminary were held this year, May 22-25, in the First Church of Rochester. The baccalaureate sermon was preached by Pres. Clarence A. Barbour upon the theme "The Light That  
(Continued on page 648)



## Railroad Rates to Des Moines

For the Des Moines Convention, the passenger associations have agreed to a round trip rate of fare and one-half of the regular one way fare, with a minimum of one dollar for the round trip.

This rate is applicable from all stations north of the line of the Ohio and Potomac Rivers, except in New England where the railroads will maintain their present fares, but those living in that territory will participate in the reduced rate after they leave those lines, as indicated below.

From California, Nevada, Oregon, and Washington, an excursion rate of one and one-third fare has been arranged from June 1 to Aug. 15 inclusive.

Excepting those who live in the states of California, Nevada, Oregon, and Washington, members of Baptist churches and dependent members of their families who are attending the convention, desiring to avail themselves of the reduced rates, must secure identification certificates, which may be obtained from the secretaries of state organizations, from those arranging for parties to the convention, or from the undersigned. Those living in New England should procure these certificates, so that they can purchase through tickets from their home town to Des Moines, for while the New England fare will not be reduced, they may thus be able to participate in the reduction which is made west of the New England lines.

The reduced fare tickets will be on sale at the ticket office in your home town, to holders of certificates, on June 15-21 inclusive, with return limit of midnight, July 4, to those living in Colorado, Idaho, Montana, New Mexico, Utah, and Wyoming. Those who live in Illinois, Iowa, Northern Michigan, Kansas, Minnesota, Missouri, Nebraska, North and South Dakota, Wisconsin, Arkansas, Oklahoma, and States East of Chicago, the dates of sale will be June 16-22 and limit of final return, midnight of July 3.

Tickets must be validated at Des Moines for return, June 20-July 1 inclu-

sive, by ticket agent at the regular ticket office of the line by which the passenger arrived; they will be good only on that line, and must be used on the day of validation.

If the above is not clear, or any further details desired, consult the ticket agent in your home town, who will be instructed therein.

State secretaries, transportation leaders, and others requiring certificates for use by those attending the convention from their localities, should apply at once for them to the undersigned.—W. G. Brimson, Manager of Transportation, Northern Baptist Convention.

## A Patriotic Convert

(Continued from page 633)

Germany, Austria, Italy, Spain, Portugal, Switzerland, Denmark, and Greece, which together equal one-third our area. Another boy drew a blue line around the great lakes and in these wrote Great Britain and Ireland to indicate their extent. A third boy erased the map and swung a big half-circle, like a rising moon, writing Philippines at the left and Maine at the right to show we extend half way around the globe. Next two boys held the ends of a string seventeen feet long to represent the navigable rivers of Europe, and with them two other boys with a string forty feet long representing the rivers of the United States. A boy drew four bales of cotton to represent the amount raised in the United States and one for the rest of the world. Another drew four stalks of corn to represent the crop of our country, and one for the crop of the world outside. Still another drew a tall, smoking chimney for the manufactures of the United States, and two for the rest of the world.

With these great resources come great perils. One man spoke on the perils of immigration; another on the peril of wealth, and a third illustrated the evils of congested population by reading "Nigger Martha's Wake," by Riis. The choir sang Kipling's Recessional.

Then came the presentation of some of the influences working for the betterment of the country. The school, by a superintendent of schools; the church, by the pastor; and the individual, by a third speaker.

No one knows whether the outside temperature remained the same, for all thought of it was blotted out by the music and the recitations and the addresses which hammered home my responsibility to myself and my God; for I am the church; I am my country.

## Belinda and the Atlantic District

(Continued from page 631)

Jones had planned and explained to follow the report. All the Jubilee months, weeks and days, holidays and national days, a lot of us, more than a hundred at least, were in it. With yellow song books in our left hands and yellow streamers floating we marched in and out and up and down, crossing at the platform where the reviewing party stood, till every aisle was filled all singing our Jubilee song, "We've a story to tell to the nations," etc. Everybody said it was picturesque and impressive and that's what we wanted.

Then there were

## 5. The Pins

First, Mrs. Doane made the presentation to Mrs. Smith, the retiring president—a gold four-leaved clover with its diamond heart, to which the recipient made graceful response. Then Mrs. Silver made the presentation to Mrs. Jones, the retiring home administration head—a platinum bar with its sapphire heart. But when the great audience arose and repeated together after Mrs. Silver, "May our Heavenly Father continue to bless our Harriet Newell Jones," the recipient was rendered totally unfit through emotion to make any response. The love and appreciation beautifully expressed for both were so heartfelt and true that the memory of it will linger as long as life shall last.

At another session another pin which I didn't get a chance to see was presented by Mrs. Smith to the Jubilee president with hearty thanks for her loving service and two beautiful corsage bouquets of orchids and lavender sweet peas by Mrs. Jones to Mrs. Silver and Mrs. Doane—all of course from loving friends. Don't you think this "P" deserves a place in these rambling pen-points? The flowers were of course to be pinned on each recipient. And now for

## 6. The Pageant

written by Mrs. Montgomery and directed by Mrs. Baker. As you have read a description of it and will see others as it is to be given, I suppose, in each of the ten districts, I need only tell you that it went splendidly, and beyond the highest hopes of all of us who were in it. The spirit of the society was perfect; and the heathen women stumbling across the darkened platform, the music, the scenic effect, the five Decades in misty grey, the messengers from Eastern lands, the representatives of the Jubilee and holidays, the districts, each with an armful of her district flower, the states, the secretaries, the Guilds and Crusaders, each group with one spokesman, and all in costume made a wonderful picture; and when the volunteers said, "We will go down. Will you hold the ropes?" and all the participants raised their hands high and fairly

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shouted, "We will! We will! We will!" I tell you, Ann, it was positively thrilling. The pageant was preceded by the illustrated lecture on "Woman's Work in Fifty Years." It was given without a hitch by Miss Nellie Prescott and was most instructive and greatly enjoyed.

#### 7. The President

and Mrs. Harding received us one afternoon at the White House. Such a wonderful event to the many hundreds who availed themselves of the privilege. Such a fine, handsome, good face is his. Such a charming personality is hers, such graciousness of manner, such heartiness of greeting! Pleasant and natural were both as we waited in a close group in the center under the camera's eye to make

#### 8. The Picture

on the beautiful lawn of the White House, with hundreds on either side and back of us. When the picture was made, and the President with the first lady of the land turned to leave the group, Mrs. Peabody who was standing next to me at the moment said, "I wish we could sing our Jubilee song." I was so excited I said, "Let's," and we struck it up together when everybody immediately joined, while the President stopped and some one passed him the song book and said he sang, too. Wasn't that just splendid? One lady was so excited that as she shook hands she ejaculated, "My dear President!" and "My dear President's wife!" and like the dear man he is he said, "Thank you! Thank you!" Of course this wonderful picture will be handed down to our great, great grandchildren. Even Ezra seems a little awed as he studies this yard of picture and says, "Well, you women do beat all for making things go!"

I forgot to say that at the first session Mrs. Smith read regrets from the President's secretary and also from Secy. Hughes, and at the last session Mrs. Jones read telegraphic messages from Pres. Tustin of the Northern Baptist Convention, from Dr. Aitchison and our beloved president, Helen Barrett Montgomery. I shall close this long letter with the last beautiful "P."

#### 9. The Products

or perhaps I should say some samples of products—the wonderful products of our society's fifty, fruitful years. These dear foreign representatives were introduced by Mrs. Peabody as no one else in the world could do it. I wish you could have heard them—Madame Kolator from Czecho Slovakia, Dr. Ma Saw Sa from Burma, Dr. Nandamah from India, Kang en Vong which means "Gladness" (though her adopted name is Grace Sweet), and Khanto Bala Rai, daughter of a high caste Brahmin. The audience was stirred to the heart as it listened to the beautiful thoughts and hopes expressed in such good English with touches of humor, pathos and wit thrown in—honestly, Ann, I don't see how they do it. Well, we loved them and clapped them to our hearts' content.

And then we had the beautiful closing address from Mrs. Peabody, I might have labelled this "P," Peabody or Purpose, because she sent straight home to us the purpose and the meaning of it all in her own captivating way. The address, earnest, tender and compelling, made a fitting close to our eighth annual meeting and our long-anticipated Jubilee.

And now, Ann, we've seen the products, we've accomplished the purpose in that

we have reached and more our financial aim and honored our pioneers, here and abroad. Shall we not help to generate new enthusiasm and new determination to "carry on" the work they so well began, till we, too, pass and our children shoulder the responsibility and begin to prepare for the next Jubilee.

Jubilees will pass but responsibility will continue. Let's never forget that, Ann dear. Ezra says he couldn't if he would "with Belinda around"; but I know he wouldn't if he could.

As ever, yours, BELINDA.

### Obituary

#### Rev. George D. Stevens

This Brother fell asleep at his home in Oceanside, California, on the morning of May 24, aged 82 years. The funeral service was held Thursday afternoon, May 26, at the First Baptist Church of this city and was very largely attended. The body was laid to rest in the charmingly located cemetery here.

The services were conducted by Rev. Charles M. Kilgore, pastor of the church, and according to the request of Brother Stevens before his death Rev. Mark B. Shaw, who had welcomed him to the membership of the Fairbrook Baptist Church when he first came to California 27 years ago, spoke the words of a loving tribute, and of sympathy and affection to the sorrowing friends.

Brother Stevens was born in Maine, a graduate of Waterville college, and a teacher, and superintendent of schools, in Wisconsin, before he gave himself to the pastorate. He was pastor of four different churches in Wisconsin, and on the death of his wife, came to California. Here he engaged in merchandising, and served his community as justice of the peace, and postmaster as long as he cared to hold those positions.

The past five years he has been retired living with his wife in a beautiful home in Oceanside. This wife, a sister of his first wife, has been a comfort and true helpmeet.

Brother Stevens was a first cousin to Rev. Mr. Bartlett well known in Iowa, and of F. W. Bartlett, prominent in Baptist work of all California. M. B. S.

#### Dr. J. B. Gambrell Departs

*Too late for editorial notice comes the word that Dr. J. B. Gambrell passed away at Dallas, Texas, June 8. He was one of the great constructive Baptist leaders of the South, being at the time of his death a member of the faculty of the Southwestern Baptist Theological Seminary, and having but recently retired from the presidency of the Southern Baptist Convention.*

### When Christmas Came Twice

(Continued from page 635)

heard, and made stockings and invitations just as we did for ours.

So in next week's BAPTIST there will not be any regular space set aside for our Young Reserve stories, for the entire *Chimney Corner* two pages will be ours—because our Editor says she is going to print in full the children's pageant which can turn anybody's pine-tree into a Christmas tree to bring joy clear around the world. Watch for it!! And when THE BAPTIST comes, take it to your mother or your Sunday school teacher or your junior mission leader and say: "Couldn't we please have Christmas twice this year? I'd love to be a Rain-Deer." Just watch for it, and see if you weren't born to be a Rain-Deer—the summer kind!

### Answers to "The Things That Grew on Ruddy"

1, Eyelids; 2, drums; 3, nails; 4, palms; 5, soles; 6, muscles; 7, hart; 8, hares; 9, calves; 10, vanes; 11, arms; 12, lashes; 13, insteps; 14, ayes and noes; 15, tulips; 16, Adam's apple; 17, pupils; 18, ten dous; 19, cheek; 20, pallet; 21, waste; 22, "I browse" (eye brows).



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### ECONOMY FOR THE CHOIR LEADER

William Ripley Dorr, organist and choirmaster at Emmanuel Episcopal Church, La Grange, Ill., contributed an article to a recent number of "The Diapason," which should be of great practical value to all chorus directors or to any of us who have to face the problem of spreading a certain appropriation designated for music supplies over a very uncertain and too rapidly growing list of desired material. He suggests in detail a very efficient way to circumvent this obstacle. Headed as "Suggestion for Copying Music," he writes:

"Every choir director has run across hymn tunes, amens, kyries, responses and other musical fragments which he would like to use if he had some cheap and easy way to obtain enough copies for his whole choir. There are many copying devices, but all have certain drawbacks. The waxed-paper mimeograph stencil is very fragile, and usually the copies are difficult to read. The first few copies from a hectograph are good, but if more than twenty-five or thirty are printed, the last ones are faint and it strains the eyes to read them.

"But there is a cheap, easy and altogether satisfactory commercial process which is used for reproducing an unlimited number of copies of any kind of musical matter, typewriting or manuscript—the ordinary commercial blueprint process.

"To make a blueprint, a 'tracing' is necessary, made in India ink on commercial tracing paper. Obtain a ruling pen, India ink, a T-square, a triangle and a drawing board from a draftsman friend or a high school student taking mechanical drawing. To make the staves put a piece of regular ruled music paper on the drawing board, with a piece of tracing paper over it, which is a little larger than the finished copies are to be. Then, with ruling pen and drawing ink, go over the lines of the music paper, thus reproducing as many staves on the tracing as you need for the purpose at hand. This saves all the work of measuring out the staves. Next take the tracing paper from the drawing board and put it on a typewriter with a piece of black carbon paper under it, with the carbon side uppermost, so that when you write on the machine the carbon paper will leave its impression on the back side of the tracing. Now put in the title at the top, and the words to be sung in their proper place between the staves. Be sure to space out the words so that they will agree with the bars of music. Of course the words can be put in by hand, but the typewritten words are easier to read and look better. Next write in the music with India ink and a lettering pen, and the tracing is finished.

"If you live in a good-sized town any architect or engineering firm can give you the name and address of a commercial blueprint company. Take the tracing to it and it will make as many copies as you wish, and the charge should not be more than 5 cents each for an ordinary sheet. Some blueprint firms have special rates for architect's specifications, which are made from a special thin tracing paper called 'specification paper,' and are standard size, 8½ by 11 inches. If the company you patronize has this special rate, it will pay you to adapt your work to its requirements and get the lower rate. You can probably get two or three short compositions or two hymns with all their verses on one specification sheet, and you can cut them apart with scissors or a paper cutter afterward. If there is more than one composition on a sheet, draw a line in pencil on the tracing where they are to be cut apart, and a faint line which makes a guide for cutting will appear on every print.

"If there is no blueprint company in your town, any high school senior taking mechanical drawing can get the materials and print the copies for you, and could probably even make the tracing for you if you gave him a good copy. Or you can buy the commercial blueprint paper and a large printing frame from any photo-

graphic supply house, or one of the big Chicago mail order houses, and do the printing yourself.

"To print the copies it is necessary first to cut the blueprint paper the desired size, and this cutting should be done in a room in which the light is subdued. Place the tracing on the glass in a printing frame face down, then put a piece of blueprint paper over it with the sensitive side down, put on the back of the frame and expose it glass side up to the direct rays of the sun for about two minutes. Then remove the print from the frame and plunge it into cold water and move it around, whereupon the lines should turn clear white and the background a dark blue. If the lines are not white enough or if the background is too dark, reduce the time exposure; if the background is not dark enough, increase it. Let the prints remain in the water a few minutes, rinse them and hang them up to dry. If a rapid printing paper is used the exposure can be made to a mercury vapor light.

"There are several variations to this process. Some produce prints with sepia or black background. By making a blueprint on very thin paper, and printing the copies through that, it is possible to make blue, brown or black line prints on a white background, but the ordinary process described above is the simplest, cheapest and quickest."

### FROM THE SCRAP-BOX

During Lent it is surprising how many cantatas are sung by the church choirs of the country. And more surprising is the fact that, so few of the choir directors advertise these performances. We believe strongly in the efficacy and propriety of advertising all special music in churches. Local newspapers, recognizing the general importance of cantata performances, are invariably ready to lend a helping hand, and more use should be made of their friendly columns. Putting it somewhat oddly, is it not a little unfair to prepare some beautiful cantata for a good rendition and then neglect to tell the public where and when it is to be sung?

\* \* \*

Program notes on organ recital programs are highly desirable if accurate and well written. It takes a writer with a fine sense of news value to prepare good program notes—that is to say, somebody who can ferret out and present the most interesting facts about a composition from a mass of information all seemingly of equal importance.

\* \* \*

There was a time not very long past when the public transcriptions for organ of master compositions would have made a surprisingly inconsiderable list. This condition no longer exists; in fact, if transcriptions continue to be published as plentifully as they have been in the last two or three years, they are apt to become too numerous and to usurp the functions of the original compositions for the instrument. It is well to remember that transcriptions never are as important as original compositions. Beautiful, pleasant and gratifying to welcome they may be, but they should not and can not take the place of writings solely inspired by the organ and composed with only its resources in mind. Original composition for any instrument is the food upon which feeds the instrument's development in all respects. This must not be lost sight of in the case of the instrument which affords so much opportunity for exploitation in the transcription field.

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# An Important Announcement

BY CHARLES L. WHITE, *Executive Secretary*

THE Baptist denomination is composed of separate local churches, which voluntarily organize through Associations, conventions and missionary societies for mutual helpfulness. The chief work of the churches is to evangelize the world. They do this separately or through agencies which they create and support.

Each local Baptist church has for its first work the propagation of the spiritual truth which it holds and preaches. Each such church must enjoy through the missionary agency it helped to organize or accepts, the fullest opportunity to do its own mission work. It should have, if it so desires, its own missionary whose character it approves and also whose doctrinal statement given to the society is acceptable to itself.

Each member in good and regular standing also in each local church who is able and desires to do so through the same agency of which his church approves, should have the same privilege to pay for the support of his own missionary whose character he approves and also whose doctrinal statement to the society is acceptable to him. He should be encouraged as his church should be, to support as many such missionaries as he has the desire and means so to do. The same right should be accorded to the widow with her two mites.

The American Baptist Home Mission Society was organized by Baptist churches through their delegates in 1832 in New York City to promote the preaching of the gospel. It was given by them no confession of faith. Those who formed the society left no doubt however what their purpose was and what they intended it to do.

**Society Has no Creedal Tests**

The society has never prepared a confession of faith but each annual report to the churches has been its report of a faithful discharge of its stewardship. The society does not impose creedal tests upon its servants.

It accepts gifts from local Baptist churches and their members for the support of missionaries of Christian character who have been regularly ordained by councils of Baptist churches. The board always assures itself through the recommendations of cooperating state conventions and city mission societies or through a doctrinal statement which it requires of all missionaries seeking appointment that they believe and will preach the basic structural evangelical facts taught by Christ and his apostles, and which constitute the common body of Baptist belief.

The society always accepts contributions from any Baptist church, and if asked, assigns to such a church its own missionary, to be paid by its own offerings.

If it so requests, the church may examine a missionary's doctrinal statement submitted at the time of his appointment, and if he is found to be in substantial accord with the evangelical views of the church, he may for that reason be assigned to it as its missionary and be so supported.

The same right is accorded to any individual member of a Baptist church to

examine a missionary's doctrinal statement to see if he can conscientiously support him as his missionary, and to do so. He may also provide an income to support such a missionary by authorizing his church, or a committee of his own selection, who shall take similar precaution in the acceptance of missionaries to be supported, from funds which he places in their hands as his trustee. He may also instruct such a church, or a committee, that if the society's constituency and religious convictions become so changed that a board of managers, appointed at some future date, are not in sympathy with the evangelical facts, the holding of which by missionaries has made them acceptable to his trustees, to give the fund to another organization, which he clearly names in the trust agreement.

**Must Act as Agent of Churches**

The society has no right to refuse to act as the faithful agent, and to discourage the fullest initiative of Baptist churches, and of their consistent members in extending the Redeemer's kingdom in North America. If it should so act, and could not be controlled by the Baptist churches, its receipts from them would cease, and the churches would organize another Home Mission Society to evangelize North America.

A beloved member of a Baptist church, who is able to contribute large amounts for mission work, has created a trust fund with certain trustees. Instead of selecting trustees who might have been self-perpetuating outside of any recognized denominational agency, he has honored the American Baptist Home Mission Society in requesting its board of managers to be his trustee, and has given to them in trust certain valuable securities which it is expected will yield considerable annual income for certain missionary equipment, and for the support of missionaries who believe:

1. In the inspiration and supreme authority of the holy scriptures;
2. In the deity of our Lord Jesus Christ, his incarnation, his atoning death, his bodily resurrection, and his return;
3. That Baptist churches composed of those who have been baptized into the fellowship upon a confession of their faith in Christ as their Redeemer and Lord are commissioned to make their chief business the evangelization of the world.

The acceptance of this gift by the board is in perfect harmony with what we have already said above.

How will the board discover the missionaries to be supported by the income of this fund?

It will ask no one to sign an imposed creed. The donor does not believe in creeds. He agrees with the statement published by Rev. Robert Burdette as follows: "I love the creed that is written nowhere save in the New Testament, which allows growth, and the changes which must come with increased light and stature without periodical revision." He believes also that missionaries who hold and teach these basic, structural, evangelical facts will not drift into rationalism.

Each prospective missionary will present through the cooperating city mission society or state convention a doctrinal statement which all missionaries asking for appointment furnish. If the board after examining this voluntary doctrinal statement finds it is in harmony with the points, 1, 2 and 3 as stated above, his salary and expenses may be paid from the income of the fund if he is to labor within a certain area.

I doubt if the society has ever had a missionary who has not been in harmony with these simple evangelical facts which are so self-evident as to be axiomatic and therefore not debatable among Baptists.

The salaries and expenses of such missionaries may be paid and the trust fund further provides as follows: "To aid in the erection and repair of meeting houses and the erection and maintenance of buildings to be used for such missionary institutions as may be required to do the missionary tasks of the Los Angeles Baptist City Mission Society, the San Francisco Bay Cities Baptist Union and the Seattle Baptist Union; payments from income received by said The American Baptist Home Mission Society not exceeding the amount of twenty-five thousand dollars (\$25,000.00) annually, to be made to Los Angeles Baptist City Mission Society as and when voted by the Board of Managers of the said The American Baptist Home Mission Society.

"If the annual income received by said The American Baptist Home Mission Society shall exceed twenty-five thousand dollars (\$25,000.00), such excess, not exceeding fifty thousand dollars (\$50,000.00) annually, shall be divided equally between the San Francisco Bay Cities Baptist Union and the Seattle Baptist Union, payments to be made, however, only as and when voted by the board of managers of The American Baptist Home Mission Society.

**State Conventions Ultimately Affected**

"If the annual income received by said The American Baptist Home Mission Society shall exceed seventy-five thousand dollars (\$75,000.00), such excess shall be used by The American Baptist Home Mission Society in the discretion of its board of managers for the payment of salaries and expenses of missionaries, colporter-missionaries and evangelists and to aid in the erection and repair of meeting houses, the erection and maintenance of buildings for missionary institutions and schools and the equipment of same as may be required to do the missionary tasks of and in cooperation with the Baptist State Conventions of Southern California, Northern California, Oregon, Western Washington, East Washington and North Idaho, Idaho, Arizona, Nevada, Utah, Wyoming, Montana, Colorado, Wisconsin, Michigan, South Dakota, North Dakota and Minnesota; preference always being given to the types of missionary work above described or of other types which may providentially develop with the passing of the years, especially among the Negroes and Indians and peoples from Mexico and Asiatic and European countries."



### Looking to the Future

But the donor does not know what the future may bring forth and so provides that if at any time it shall be proved that the officers and board of managers of the American Baptist Home Mission Society are not in sympathy with the beliefs stated as above, then and in that event said trust fund shall be transferred to another institution provided the faculty and trustees of said institution are in sympathy with the beliefs stated. If the faculty and trustees of said institution are not in sympathy with the beliefs stated, then said trust funds shall be transferred to certain other organizations.

The donor is a business man who looks far ahead in all of his transactions and has learned to anticipate possible contingencies. He is following this same custom in creating a trust the income of which contemplates widespread missionary work and the providing of necessary missionary equipment. He therefore arranges that if that improbably and unexpected and unbelievable day should ever come, that a denomination calling itself Baptist has so completely discarded evangelical truth that a board of managers appointed by it should not be in sympathy with statements 1, 2 and 3 as above stated, then he believes that it should be proved incompetent and provides that the trust fund shall be paid in that contingency to others. This provision is both wise and just if it seems important to the donor. The board of

managers of the society has entered into this trust agreement and the transaction has been completed.

This statement is made with the full approval of the un-named donor because incorrect reports have gone abroad and in the interest of the truth and of the great cause of home missions. The Baptist churches and their members making up our denomination are always entitled to a knowledge of all the acts of their agent. Announcements would have been made several weeks ago had not certain situations arisen which made publicity at that time unwise.

### Legality of Transaction Clear

The legality of the transaction and the society's right to enter into this first agreement under the premises stated is approved by Judge Edward S. Clinch of New York City, who has been the society's counsel for thirty-seven years.

The American Baptist Home Mission Society was incorporated seventy-eight years ago "for the purpose of promoting the preaching of the gospel, or the establishing, maintaining, or aiding Baptist churches or missions, for the acquisition of sites in contemplation of the erection of houses of worship and other buildings, and for the establishing or maintaining or assisting in the establishing or maintaining of schools and other institutions of learning in connection with the missionary work in North America." The society from the time of its incorporation has been faithful to the purposes for which it was incorporated, its board

of managers are loyal to these purposes and I trust that their successors always will be found to be.

The donor is grieved over the selfish hoarding of wealth of many professed followers of Christ, and hopes for the early day when his gift to the Home Mission Society shall seem small in comparison with the gifts of very many of his Baptist brethren.

### To Bless the Great West

This is no case of a man employing his wealth to prevent justice, or to entrench wrong, or to perpetuate a caste system in industry or to keep things as they are. It is the case of a man making and safe-guarding a great gift to support a group of true-hearted missionaries of Christ, who hold to a few dynamic spiritual verities and who will give their lives in glad co-operation with their Lord in saving the people of this polyglot nation. He does this with a fine strategy endeavoring to bless the hundreds of millions of people who will some day inhabit the great West and thus do his part through them in winning North America for Christ, that American may be a strong base of supply, for the evangelization of the world.

The donor is a Baptist and intends that the trust money in question shall be administered by Baptists. So strong is his intent that he makes no provision for a reversion of the trust fund to relatives, but directs that it be always administered by Baptist institutions.

New York, June 13, 1921.

### Church News by States

(Continued from page 643)

Failed." It was an appeal earnest in spirit and noble in purpose to young men going out as moral and religious leaders in the world to preserve the spiritual sensitivity of their own souls. The conscience is the spiritual eye of the soul. If that eye should be clouded or dimmed the soul gropes its way in darkness. The address before the Students' Association of the Seminary by Pres. Emory W. Hunt of Bucknell University was a plea for the centering of life upon Christ as the only one who can lift men to their highest possibilities and satisfy their deepest longings.

The Genesee Baptist Ministers Conference which holds its May meeting in connection with the anniversary exercises of the seminary had as its guest and speaker Pres. Charles E. Goodell of Franklin College. Pres. Goodell gave an able presentation of the value to the colleges of an independent self-controlled existence. It is the independence of the colleges from coercion by denominational bodies that makes possible permanent policies, long-time projects and wise administration. Trustees, just as teachers, have to grow into their positions. The theological conference under the auspices of the seminary was held in Alvah Strong Hall on Monday afternoon and was addressed by Prof. William Adams Brown of Union Theological Seminary. Professor Brown chose as his theme "The Contribution of Theology to Church Unity." He made clear the continuously vital function of systematic theological thinking in these days. Theology reveals the unifying spiritual values embodied in the doctrinal views of divergent religious groups. It invites all re-

ligious bodies to test their truth by its efficiency in history and in contemporary religious experience. It teaches men to distinguish between a faith which is the fountain of life and the arguments by which that faith is defended.

On Monday evening, May 23, the members of the seminary body and the friends of the institution participated in a very enjoyable social occasion in the First Church. After the supper which was served by the ladies of the First Church two splendid addresses were delivered by Rev. Samuel Bawden of India and by Rev. Bernard Clausen of Syracuse, N. Y. Mr. Bawden pointed out the challenge of the non-Christian world to Christian leadership in our time. Mr. Clausen commended to young men entering the ministry certain philosophies of life exemplified in the careers of eminent baseball players. It was a unique and highly successful method of stating profound truth.

The annual meeting of the alumni on Tuesday morning was addressed by Rev. David Lee Jamison upon the theme "The Resurrection of Jesus from a Lawyer's Point of View." The conference on practical Christian work held during the afternoon of Tuesday found Pres. Gray of Bates College continuing the discussion of Pres. Goodell concerning the present conditions in our denominational colleges.

The formal commencement exercises occurred Tuesday evening. The commencement address was delivered by Dr. William C. Bitting of St. Louis. Dr. Bitting treated the task and the career of the minister outside his relationship to his church. He appealed to the members of the graduating class to assume denominational responsibilities, to hear the call for leadership in the community as well

as in the local church, to be men sensitive to the moral issues of the time, to be prophets as well as church administrators. It was a noble treatment of an important theme. The words of Pres. Barbour to the graduating class were full of heart interest. True ministers he said were men who loved Christ, loved truth and loved the people.

Fifteen men were graduated from the Seminary this year: David N. Boswell, Robert A. Farely, James C. Hill, Grant J. E. Keetch, Clarence E. McFadden, Alban H. McKnight, James D. Morrison, Richard O. Shannon, William R. Shaw, Lewis D. Slayton, William H. Smith, Milton C. J. Westphal, James O. White, Robert J. White, Jr., David L. Woodward. The future plans of the members of the class so far as they have assumed definite shape are as follows: Mr. Farely returns to work in France his native land; Mr. Hill continues his studies in the seminary for another year and also his pastorate at Darien Center, N. Y.; Mr. Smith has been awarded a graduate scholarship in the seminary for next year; Mr. Boswell goes to the Student Dept. of the American Baptist Home Mission Society; Mr. Keetch to the Baptist church at Eureka, Montana; Mr. McFadden to the Second Baptist Church (colored) of Terre Haute, Indiana; Mr. Morrison to the North Baptist Church of Camden, N. J.; Mr. Shannon to the Baptist Church at Laurel, Montana; Mr. Shaw to the Conley Memorial Baptist Church of Detroit; Mr. Westphal to the Union Baptist Church of Pittsburg, Pa.; Mr. J. O. White to the Baptist Church at Indianola, Iowa; and Mr. Woodward to the First Baptist Church of Marion, Indiana.

It has been a good commencement season.—Justin W. Nixon.



Volume II

June 25, 1921

Number 21

# The Baptist

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JUN 21 1921



## LET EVERY BAPTIST LIFT

**T**HIS is the way to raise the millions for the New World Movement—600 men out of sight but all lifting. At Camp McArthur, Waco, Texas, it was necessary to move a Y. M. C. A. hut. An officer of engineers suggested a method. The floors were taken up, 600 men placed along the joists, 200 around the building outside, the command was given—800 men all together—and the building was lifted off its foundation. "Forward, march!" and it started toward its new location half a mile away. NO! there was no great strain on anybody. Nobody had to lift more than fifty pounds. Cooperation did it.



# The Spiritual Reach of a Great Society

THE AMERICAN BAPTIST HOME MISSION SOCIETY labors in nearly every State in the Union, and in Cuba, Porto Rico, Mexico, Nicaragua, El Salvador and Honduras.

Its missionaries work among twenty-two foreign-speaking racial groups and eleven Indian tribes in the United States.

It has an extensive missionary educational system among the Negroes, Indians (reaching twenty-three tribes), Spanish and other foreign-speaking peoples.

In Mexico it has a well-equipped hospital.

Special attention is given to Christian Community Service in urban and rural neighborhoods. Demonstration country churches are being established, equipment provided and staffs secured to spiritualize adequately all community contacts.

Through an adjustment with the Publication Society it pays the salaries of the colporter-missionaries and the missionaries on chapel cars and gospel cruisers.

Acting under a Brotherhood Committee, it establishes brotherhoods and stimulates their active program of service, which includes camp work for boys, in which the Publication Society and the Home Mission Society are jointly interested.

It stimulates Evangelism through wide areas and increases interest in this type of work among churches and pastors.

It aids, through its various departments and by the counsel of an expert architectural department, in the erection of churches, schools, parsonages and Christian community center buildings.

This Department of Architecture is organized for service and operates without profit to itself. It seeks to assist architects, churches and institutions to secure better results from money spent by making available the experience and study of specialists. Although the department charges one per cent of the estimated building costs for its advisory and consulting service in working out the requirements of a given building, the architect furnished with these requirements gladly deducts this one per cent charge from his usual fee. Hence the service of the department adds nothing to the building cost.

An International Seminary in East Orange trains missionaries not only for the racial groups in America but also to become leaders of their own peoples in Europe.

The Society conducts its work in closest co-operation with the Woman's American Baptist Home Mission Society and the American Baptist Publication Society.

The task of The American Baptist Home Mission Society grows as the nation increases. Its income has always kept pace with its opportunities. Opportunities are God-given.

Our nation must not fail spiritually. The Home Mission Society must do its best to prevent the spiritual collapse of the nation.

The Home Mission Society must be ready for the long future and for every contingency in missionary undertakings.

The Home Mission Society has the vision and faith. Its legion of supporters are urged to pray daily for its missionaries and its secretaries and that our Lord may provide new friends and adequate funds.

## The American Baptist Home Mission Society

(Exact Corporate Name)

Charles L. White, *Executive Secretary*

Samuel Bryant, *Treasurer*

23 East Twenty-sixth Street, New York, N. Y.



# The Baptist

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## Let's Have Piety Plus

SOME men seem to think that they are spiritual when as a matter of fact they have only an acute attack of piety. Phrases and shibboleths are poor substitutes for an intelligent interest in and devotion to God's work. It may not be a sin to be pious but we verily believe that it is a sin to be merely pious. We dare not be ignorant of the great Christian movements in the world. Does every family in your church have the channels through which they can be informed? Help them to be pious plus.

# Killam's Kollum

## We Stand Corrected

J. E. Cook, Watertown, S. D., writes: "My dear brother: For if you do not say 'dear brother' you are no 'Baptis,' especially when you intend to land on the aforesaid, which I certainly aim to do. You are wrong, dead wrong! I've known them for over fifty years! They never put on that final 't'. Its BAPTIS. And my dear brother I am grieved that you in your position should fail to give us the psychology of the situation. Why should Baptists change the 'p' except that 'p' stands for popery, or silence the 't' except that 't' stands for tithes?" Why did we never think of that before?

## We Take It Back

In the issue of June 4 we mentioned a rumor about Mr. Bryan and the Baptists. We declared the rumor false. Now we find the gentleman announced as special contributor to the Watchman-Examiner.

## As Plain As Day

"Killam, you make me laugh whether I see you or read you. I want to ask one question: Why do you put that Kollum in the front of the paper? Jokes are usually put in the back of a paper." The man who asked this question is none other than Dr. Charles Brooks of the Home Mission Society. It is a fair question and deserves a frank answer. Now, it is this way. Baptists have a lot of problems—some of them theological and some of them biological. They are serious matters, especially the former. THE BAPTIST every week carries much material bearing on these problems. We have found that when we have serious matters to face it is well to meet them with a smile, hence we place this Kollum in the front of the paper.

## A Case of Mistaken Identity

In the issue of May 7 we made a few "observations" on when "news" is not "news" but simon-pure publicity. We were extremely mild in our statements. When the article was read in print the author sang one verse of the old hymn, "The Half Has Not Been Told." Nevertheless in an incredibly short time letters began to reach our desk. They must have come by plane or wireless. They contained "disclaimers." We ought to say right here and now that no one of these modest men was in mind when we penned our "observations." It is a case of mistaken identity. One pastor whose news items have been denatured reminds us that his church is one of the twenty leading churches of the Northern Baptist Convention and deserves publicity. He is right. We submit, however, that it takes just as much grace, devotion and religion to be a pastor of one of the twenty smallest churches of the convention. THE BAPTIST proposes to give every church, great and small, as far as it can, a square deal.



## Fresh from the Field

Rev. R. D. Licklider, pastor for the last two years and more of the First Church, Hammond, Ind., has resigned in order to accept the pastorate of the Memorial Church, Fresno, Cal.

In connection with the flood situation in Pueblo, Colo., the Baptist State Convention of Colorado promptly placed \$1,000 at the disposal of Rev. F. E. Eden, pastor of the First Church, Pueblo, for use in relief work.

Following a meeting on Friday evening at which Dr. J. H. Rushbrooke spoke to the Baptists of Washington, on Saturday morning he and Rev. W. W. Lippard of the Foreign Mission Society were received by Secretary of State Hughes who expressed much pleasure at the favorable outcome of the persecution situation in Roumania. Later by appointment they were received at the White House by the President who told Dr. Rushbrooke that he should make the latter's report the basis of his Sunday reading.

During the pastorate of Dr. A. H. C. Morse at the First Church, Denver, the benevolences have increased until for the year just past they were 600 per cent above those for the first year. For the last fiscal year this church's benevolences have exceeded those of either the Central Presbyterian Church or the Trinity Methodist Church, the two strongest churches of these denominations in Colorado. Both of these two sister churches have a larger membership and are generally regarded as having a more wealthy constituency.

Rev. Alonzo Ray Petty, pastor of the Judson Memorial Church, New York City, was given the degree of doctor of divinity on June 11 by Occidental College, Los Angeles, Cal.

The women of the Central District, W. A. B. F. M. S., and the women of Michigan particularly, were highly honored in that Mrs. R. E. Olds of Lansing, Mich., was the presiding genius at the Golden Jubilee celebration and annual meeting held in Chicago May 18-20. Mrs. Olds' grace and dignity as the presiding officer on this Jubilee occasion, combined with the sweetness of her personality, contributed largely to the spiritual atmosphere which permeated the entire convention, and carried through so successfully the merging of Central District W. A. B. F. M. S. with the W. A. B. H. M. S. into a union district of foreign and home missions. At the close of the convention Mrs. Olds retired from the presidency of the district, but her associates in the work are happy that she will continue her membership on the district executive board.

The Bible Institute Colportage Association of Chicago states that of Mr. D. L. Moody's books there has been a total of 22,560,548 copies published on the Association's order.

Prof. Henry B. Robins of Rochester has returned from his trip to the Far East during which he has visited the mission fields of the Foreign Mission Society in Japan, China and the Philippines. His visit was greatly appreciated by the mission fields of the Foreign Mission Society, and the reports he sent in show painstaking work and unusually clear discernment of the problems found on our mission fields. He will speak at Des Moines on the evening of June 27.

## George W. Coleman Will Head Babson Institute

The appointment of George W. Coleman as President and Dean of Babson Institute, announced at its second commencement at Wellesley Hills, Mass., June 15, argues well for the continued success of this new and unusual school for executives.

Prominent for twenty years in the business circles of New England, Mr. Coleman, probably first became a national figure as president of the Associated Adver-



GEORGE W. COLEMAN

tising Clubs of the World during 1912-13. Since that time the Open Forum Movement founded by him at Ford Hall, Boston, in 1908, and developed and extended under his able direction has become a part of our American social and civic consciousness.

Mr. Coleman is also prominent in religious, political and literary circles. His efforts have been of vital force in the development of Christian education. Political Boston, will remember him as member of the city council for three years; president of the body during 1915.

Few men are as well fitted to carry on the pioneering work that Roger W. Babson is undertaking in this new school where each of the students is equipped with secretary and dictaphone; where problems from the business world replace text books; where classes give way to conferences; where experienced business executives are graduated at the end of two years intensive work ready to "change desks" and take over responsibilities in the business world at large.

## New Scholarship Plan

Through the co-operation of the American Baptist Home Mission Society, the Woman's American Baptist Home Mission Society, the Board of Education of the Northern Baptist Convention and the New York City Mission Societies, eight denominational scholarships are now available for Baptists students desiring to fit themselves for specialized leaderships, as Heads of Christian Centers, Organizers of Christian Americanization Programs and Directors of Religious Education, through a special course in connection with Teachers College and Columbia University leading to the M. A. degree.

The five prerequisites are, that those applying: (1) hold the A. B. degree; (2)

be imbued with rugged health; (3) have a genuinely missionary motive and spirit; (4) pledge themselves to definite denominational service after the course of study is completed; (5) be recommended through one of the aforesaid societies.

Signed:—Dr. George R. Hovey, American Baptist Home Mission Society; Mrs. Katherine Westfall, Women's American Baptist Home Mission Society; Dr. Frank L. Padelford, Board of Education, Northern Baptist Convention; Dr. Charles H. Sears, New York City Mission Societies.

All communication should be sent to Stanley B. Hazzard, Director of Religious Education, 276 Fifth Avenue, New York City.

## Are Industrial Questions the Church's Concern?

The question as to whether industrial problems are any part of the business of the church was answered in an emphatic affirmative by Rev. William Pierson Merrill, pastor of the Brick Presbyterian church, New York, in speaking in Chicago at the recent meeting of the World Alliance for International Friendship. He said:

"A group which is positive in its assertion that the Church has no business with business is making its voice heard in the land. Doubtless many of them, perhaps most, are thoroughly honest in their conviction that religion and business work better if kept in separate compartments. The fact that a man is fervent in his faith or sound in moral principles does not qualify him to lay down the lines on which society must advance through the economic and industrial jungle. It is plainly an impertinence, when a minister or any other religious leader attempts to tell business men how to manage the details of their business. But it is not an impertinence, it is a rightful and a necessary act, when a minister or a council, or any body of religious folk, declare the true principles on which society must be organized in order to be right and Christian, and point out obvious applications of those principles.

"When financial leaders in industrial sections of the United States declare that the Y. W. C. A. and the Federal Council of the Churches of Christ in America are stepping out of their proper sphere in avowing their hearty adherence to social principles and ideals clearly Christian and adopted and held by practically all the leading religious denominations; when they further attempt to cut off contributions from such organizations on the plea that they are dealing in unwarranted ways with matters outside their proper sphere; when they demand that proposed religious gatherings shall cut from their program discussions of 'The Church and the Industrial Order,' under penalty of financial embarrassment; when they insist that the Church shall confine itself to the statement of abstract principles, and take no note of their application; an issue is joined which the Church cannot ignore. The Church cannot afford to take orders from any outside group or class, or from any one except its Divine Head. To allow any set of men to mark off its field, or limit its scope, or declare its function, is intolerable. The Church must take the consequences of asserting its proper concern in the affairs of the world. But to alter its policies or to restrict in the least its sense of a vital function in social matters, because the power of the purse is applied, in spiritual treason."





# The Baptist



## The Suffering of Love

"WOULD I suffer for those whom I love?" When love is new it does not raise the question. But as life goes on it brings close to men the lesson that love which does not give itself is not genuine, and that the daily, almost unconscious forgiveness which love demands is not possible until one has learned to take upon his own heart the load of suffering which belongs to the other. In a moral world, in which there is no forgiveness without suffering, one cannot love without paying the price.

Even the Father above has commended his own love toward us by passing over a "via dolorosa." The suffering of Jesus is, whatever else it may also mean, a revelation to us of the suffering which eternally touches the heart of the forgiving God. He himself has borne our sorrows and our sin and our burden. I can love a mother whose brow is furrowed with the care assumed on my behalf. I can love a God whose heart is bowed down to death: indeed, I could love no other kind of a God. When I know love, I shall be ready to enter into the "fellowship of his suffering," and to help to fill up "that which is lacking in the sufferings of Christ." The sin and sorrow which breaks his heart will burden mine also and I shall enter into the spirit of that compassion which heals the hurt of the world.

So curiously wrought, however, is the structure of life that the suffering of love leads to life's deepest joy and peace. Jesus endured the cross "for the joy that was set before him." His exultant spirit was never

dimmed by men who misunderstood him, who perverted his teaching, who lifted violent hands against him. The suffering Paul wrote a psalm of joy to the Philippians. As I come into the goodly fellowship, I shall learn better how to endure men's peculiarities, their uncharitableness, their zeal which seems bad because it does not just go along with mine. If the Master could suffer such and yet keep sweet, his disciple should be able to do a similar thing and yet remain happy. Just because I love him so much and all that are his, I shall be quick to forgive, glad that it is given me to suffer for love's sake. The deepest rewards of love will come to me through its suffering.

Shall I not then quiet my soul both in its strivings and in its rebellion? I may win my contention in an argument and lose what is better. I may get my rights and lose touch with my Lord. I may think myself happy and miss the secret of happiness. My task is to love supremely the Lord whose gift to me is life eternal and to give myself with him to the redemption of a sinning, sorrowing, struggling, beautiful world. Each generation will witness its clashing of opinions, but through all this love's quiet, fruitful toil must go on. The suffering Lord will have a suffering servant. But the peace of God which passeth understanding will come hand in hand with the suffering. And that alone shall abide which is permeated with Christ's love. To have fellowship with him all the way is best for me and for my church and for the world.

## In the Valley of Decision

REPRESENTATIVES of nearly ten thousand Baptist churches are assembled in the Northern Baptist Convention at Des Moines. They have met under a collective trusteeship to God, to these churches and to the human race. In this assembly some vital decisions are to be made on questions which do not appear in the agenda.

Judgment is sitting on the Baptist Soul of the North, to determine whether we are sufficiently Christly, generous, magnanimous, broad and clear in vision to center our fellowship in things of first importance; whether, united in those things, we can hold together and move together to common ends worthy of our principles, history, numbers, wealth and influence. If we meet that judgment with a clear vindication of our worthiness, then not only our own land and time but distant ones will have cause to thank God for the present crisis of Northern Baptists at Des Moines.

It must now be apparent that upon most of the questions that have been agitating our people, victories of faction over faction are likely to be Pyrrhic victories. Majorities may so vote that issues appear on the records to be settled, but if men are still going to carry a cam-

paign of faction into the churches, if there is still to be a propaganda of mutual accusation and debate, of confused counsel and cross purposes, then no victory leading to such a result is worth winning. Unless a tolerant unity can be achieved at Des Moines through a common passion for Christian values higher than those in dispute, precisely such factional warfare awaits the denomination.

To know just how the human race originated is something; to give right direction to human life in our own time is more. To discover how the Bible came into being and to define its authority in accurate terms may well be attempted; but true loyalty to the Bible consists in building human life amply upon its obvious and unquestioned verities. A sound Christology is a valuable religious asset; but to have the mind of Christ is a priceless spiritual endowment. To find out clearly whether the fifty-third chapter of Isaiah refers personally and consciously to Jesus of Nazareth may be a noble quest; but a nobler thing is to demonstrate in the life of the Christian or of the church a living martyrdom to the service of God and humanity such as filled the prophet's dream. A correct theory of the return and kingdom of Christ is desirable; but a service far more



honoring to him and hopeful to mankind is to mobilize all of the forces he has left to represent him here in an effort to carry into utmost effect the spirit and principles of his kingdom in our own time.

It will be worth something to find out just what things in our schools invite criticism and call for correction (for imperfections will always exist in them); but a far higher achievement will be to provide adequate equipment and support for our educational system, to vastly enlarge our educational program and to increase ten-fold the number of our young people who resort to these schools for training. A new doctrinal statement may be a more or less serviceable device; but Baptist fellowship is not a device; it is a creation of God in which articles of faith never have been and cannot be a major factor. To enter into such fellowship is an experience that far transcends any intellectual agreement about dogma.

What Baptist does not know to the depths of his soul that the comparison of values here pointed out is true? Is there a man or woman in the Northern Baptist Convention whose sincere judgment does not ratify it? Why should there be any doubt as to the proper course for the Convention to pursue? Is it too much to expect of such a body of people that the only rivalry in it will be upon the point, "Who best can serve and best agree?"

In the churches at home a million and a half of Baptists are looking towards Des Moines with anxiety and hope. They are tired of hesitation, confusion and debate. Much of the debate they neither understand nor regard with interest. They are patient but heart-weary. They are positively hungry for a simple, free, large fellowship of effort to make salvation, as Christ projected it and as the need of humanity shall appear, abound on earth. Send back to them not the raucous discords of renewed factional controversy, but rather a thrilling, united bugle call like that of the silver trumpets when Jehovah's fiery cloud rose to signal a new march of God with his people.

### Bon Voyage, My Friend!

**J. B. GAMBRELL** has passed away.

Seer, statesman, master of men and assemblies; devoted with the intensity of a single consuming passion to the promotion, unification and extension of the Baptist denomination; naive and strict in his theology; quaint, humorous and entertaining as a speaker and writer: his influence was felt as a conservative force throughout the South, and he crowned a long life of religious leadership by serving at its close in the exalted position of president of the Southern Baptist Convention.

These lines are written by one who was his personal friend.

As I write I sit looking across the shining waters of Lake Michigan to the shoreless horizon where a boat is receding from sight. So he seems to have gone from us.

I became best acquainted with his soul in the course of a correspondence between us just before he went to Europe some months ago. The subject was a matter dear to both of us alike, on which both of us had expressed ourselves publicly. It was the possibility of a world mobilization of Baptists for an adequate world

program. We dreamed of such a movement with the enthusiasm of youth. He went and I shall go without seeing the fulfillment of that dream. But to have dreamed it with him and thus to have come into communion with the greatness of his soul, is to have experienced a profound personal enrichment.

Such is my debt to him. I salute him as he passes on to the invisible realm of glory.

### How Blue Ought the Laws to Be?

**G**ROWING moral recklessness and degeneracy in the pursuit of pleasure evokes a warning note in President Tustin's address appearing in this issue. On the other hand, there is a prevalent protest against "blue laws," and an organized movement to resist their enactment and enforcement. What is the proper Christian attitude on the subject?

Standards of right are vital, moral or legal. Conduct is vitally right when it conduces to the best life for all. It is morally right when it follows established custom. It is legally right when it conforms to authorized legislation.

For the Christian the vital standard is the highest and final one. Jesus set it forth in his life and teaching as the law of nature by which all laws of society, both moral and prescriptive must be tested. According to that standard the best life for all is the goal of life for each; pleasure is good in the degree in which it serves life, and society is bound to promote a sound use of pleasure and to avert dissipation. This standard the church must hold and affirm.

How far shall society attempt to enact the vital standard into law? In trying to answer this question, distinguish between self-indulgence in pleasure, and the business of catering or pandering to it. On the one hand, personal liberty is in itself so precious and has such large value for personal discipline that government ought to be cautious about limiting it by legislation. On the other hand, reckless self-indulgence and the business of promoting it for pecuniary gain are so prevalent and disastrous to society that government cannot be indifferent.

Between the preservation of personal liberty on one hand and the protection of society from the evils of general dissipation on the other, lies a broad zone of problems, every one of which is complex, and no one of which can be rightly solved without a careful study of all the factors involved. The vitality of the social organism itself depends in a large degree upon the way in which legislation expresses the public solution of these problems.

Whether the government ought by law to suppress pleasure resorts, public dances, Sunday shows and sports, exhibitions of nude art, the tobacco business, prize-fighting, horse-racing, and other practices presenting similar problems, ought to be investigated and debated by Christians and citizens generally with conscientious thoroughness.

In order that such inquiries may not be merely academic, but may be socially fruitful, such organizations as forums, clubs and study classes carrying on such investigations, ought to have capable committees on findings, to digest arguments, formulate conclusions and present proposals for united action.



# Signs and Call of the Times

*Opening Address of the President of the Northern Baptist Convention,  
at the Fourteenth Annual Session, Des Moines, Iowa, June 22, 1921*

BY HON. ERNEST L. TUSTIN

**F**ELLOW-DELEGATES to the Northern Baptist Convention:—

The fourteenth session of our great organization is called together at a crisis of the ages. Despite the ending of the most inexcusable war of all time, nation after nation seems still anxious to throw down the gage of battle, and war after war is being waged throughout the world. Within nearly every country riot and bloodshed are rampant, and the population of the countryside is pressing into the cities, turning producers into consumers, and raising innumerable social and economic perplexities. Even countries possessing representative government are having the most complex problems of entanglement to unravel.

Ex-President Taft recently said, "Respect for representative government is lower today than it was a century ago anywhere in the world".

There has come into the minds of the many a desire not merely for equality of opinion, but a demand for equality of condition. This has led to a great extravagance in living. A man seeing his neighbor dressing better, owning an automobile, and indulging in pastimes and sport, immediately concludes he is entitled to exactly the same advantages, whether he can afford it or not. The consequence is that countless thousands of our people are running beyond their means and generally living without the economic care and saving of our forefathers.

## Womanhood Gone to the Dogs

In our social life there has been a most deplorable lowering of morale. The Auxiliary Board of the Episcopal Church in a scathing article on the "Moral Let-down in the Habits of our Women, Young and Old" has given among the fourteen points of its terrible indictment the following advice to its young women:

"Don't swear,

Refrain from immodest dress,

Avoid improper dancing,

Give up drinking,

Quit gambling,

Stop joy-riding,

Ban immoral plays".

The necessity of this advice for young women is thoroughly equalled by the moral degeneration and let-down habits of our young men. The

press is teeming with cases of wrongdoing and embezzlement upon the part of the youth of our land, and in business lines the whole assumption seems to be—get money; get it honestly if possible; but get money.

In our local politics the morale is lower perhaps today than ever before. In nearly every city of our country the word of the boss is supreme. No matter how worthy the cause, indifferent to all logical and sensible argument, the boss can defeat any measure for the uplift and advancement of the people.

## Where Surge the Restless Crowds

The great restless crowds of our young men and women who surge up and down the streets of our towns and cities while our churches remain almost empty is another of the problems most difficult of solution.

Along the countryside where formerly our fathers relied upon the great bulwark of religious belief and observance, has grown up a non-church-going and non-religious people whose knowledge of the sacraments is chiefly confined to those of marriage and death.

There is a clear, distinct call throughout the land for the unification of all forces of Christianity to consider the great questions confronting the political, business and religious world. This is no time for discord, jealousy or misunderstandings.

We need from north to south, and from east to west, the same great quickening, the same personal conviction of sin, the same desire for a Christ-like life that swept over our country more than a century ago. In those days we had to meet the spirit of the French Revolution translated by immigrants to our shores, and the atheism of Voltaire and Paine was everywhere discussed and was rapidly becoming the fashionable religion of the time. Students and writers agree that the great awakening of religious life at that period so purified and stabilized our civic and social life that we survived even the horrors of a great civil war. Devotional meetings, fraught with great emotional fervor, beginning in staid old New England, for eighteen months swept throughout our land, permeating even the

most extreme western settlements. Family altars were erected, attendance upon divine service renewed, and the perusal of the Bible as the revelation of God to man was universally revived, while our young men and women eagerly believed that to be messengers of the gospel of Christ was the greatest calling among mankind. The return by our nation to an allegiance to God Almighty and the discarding of the false doctrines of that age is one of the great historical truths of our national life.

Today the great fundamental need throughout our land is the personal realization of a religious life. There should be unification of all denominations for a solemn season of prayer, not only for greater self-consecration, but for the repentance and conversion of all peoples of our country. We have come to regard enthusiasm and emotion when related to religion as showing weakness. This is utterly false. To a greater or less degree the heart-throbs of the individual, the emotions of the soul, control of actions in spiritual and worldly affairs. Many times I have seen strong men walk the floor with knitted brow and clenched fist, displaying the greatest and most heart-felt emotion at a crisis which has come into their lives; and can there be a greater crisis than the soul's becoming right with its Creator?

## Lodges Beat the Churches

If our great denomination go from these meetings thoroughly and sincerely awakened to the fervor of New Testament times, with earnest belief in the necessity for the conversion of souls, many of the complicated questions confronting our land would be easily solved.

Oh, how sadly our loyalty to our religious profession and our passion for soul-winning compares with the spirit of the great social orders of our land! The Year-book shows that for the last reported year we had a loss in our membership in the Northern Baptist Convention of upwards of 90,000. In the last annual period the Masonic fraternity increased 70,693; the Elks added 120,864; and the Moose 15,610. Oh, the pity of it! We, who profess the great prin-



ciples of Christianity, to allow these fraternal organizations to increase by thousands while we actually lose out in our work for the ingathering of souls. The great, the serious lack in the followers of Christianity of the present day is that we do not possess the fervor, the heart-throbs which characterized the Christianity of a century ago. We allow worldly affairs to crowd out our devotion and loyalty to our religious life.

### Christian Education Lags

Throughout our land there has been a great increase of interest and enthusiasm regarding education. In many states new codes have been inaugurated providing for substantial advance both in the training and compensation of teachers, and provision for an increased school term, especially in the country districts, has been almost universally adopted.

While friends of secular education have thus been industriously occupied in broadening the scope of school life and school curricula, we who should be busily engaged in Christian education have not kept abreast of the times.

One of the greatest editors of our country recently said to me:

"You Christians do not realize the potent force of your Sunday schools; if you did, you would unhesitatingly throw so much force and vigor into their development that out of them would speedily come the greatest religious force of the country. Instead of doing this, you are neglecting your schools by having inefficient methods, poor and undeveloped teachers, and uninteresting and ignorant superintendents. Give any other organization in the country this latent force and it would instantly develop into an overwhelming potentiality."

We must give our Bible schools more individual, intelligent, exhaustive attention. There is no reason why boys and girls should remain in our schools until from twelve to fifteen years of age and then gradually slip away from interest and attendance. We should devise methods and means, both of study and of interesting social service work that would attach our youth of all ages to the school and keep them under the uplifting religious influences thereof. When we consider such a large proportion of the Protestant church members comes from the Bible Schools, and then take into account the number of our boys and girls who stop attendance at an early age, can we wonder we have such a

marked decrease in the membership of our churches?

All careful writers unite in saying that materialism is increasing by leaps and bounds, and that the study of the Bible even in many of the denominational schools and theological seminaries is being supplanted by courses in interpretation and theory. What we need as a denomination, from the Sunday School to the theological seminary, is the Bible as a text-book and the prayerful teaching of the existence of an Almighty God; the gift of His Son to humanity; the vicarious sufferings and death of Christ; and the personal relation existing between mankind and a just and gracious God. In our colleges and theological seminaries we should have no one as a teacher who cannot be brought into harmony with the spiritual interpretation of the Universe.

Let us as Baptists sustain and develop not only our 22 colleges and 43 schools, but let us send our boys and girls to these schools and hold them responsible for the religious education of the denomination.

Oh, let us give up all questions of petty philosophizing! Let us cease criticizing each other, and with a simple belief in the revealing Word of God once more go back to the plain faith of our fathers in a personal relation to a personal Saviour.

### What Shall We Do for Preachers?

The fact that more of our young men are not attending our theological seminaries and becoming heralds of our inspiring and God-given principles as a denomination is not due so much to the want of money or the scarcity of opportunity as to a lack of real, personal, overwhelming desire to preach the Gospel.

God will take us at His word. The opportunity for a sincere conviction of sin and a complete acceptance of Jesus Christ as a Saviour is with us as at the Apostolic season. This has been most clearly demonstrated by wonderful revivals at Brown and Bucknell Colleges where hundreds of our young collegiates made a sincere acknowledgment of the errors of life, and resolved, God helping them, in the future to become disciples of the Christ.

Oh, brethren, we earnestly believe that if we as a denomination confess our faults to a personal God and then use in the advancement of His Kingdom one small part of the endeavor that is being expended in political and business affairs, once more from the Atlantic to the Pacific will there be a revival of the re-

ligion of our God throughout our institutions of learning.

Some weeks ago a number of our devoted laymen met in Cleveland, and after careful, prayerful, fraternal and interesting discussion agreed to recommend to the brotherhood of our great Baptist denomination the principle of tithing.

One of the salutary lessons of the late War was to teach our people the art of giving upon a large scale and in a sacrificial manner. If we, as citizens, could then contribute again and again until it hurt, and if we felt the value of our citizenship in proportion to our pecuniary sacrifices, should we not as a denomination make such sacrifices of our material substance for the success of our work?

### Our Tenth Would Turn the Tables

If we, as Baptists, would devote to the service of the Most High one tenth of our incomes, all questions relating to our Board of Promotion and to the raising of money for missionary and educational purposes, would vanish, and the amount raised by the contribution of one tenth of the income of our people would be a sum entirely sufficient for all our denominational expenses.

Our splendid Women's organizations in various districts have just completed a most wonderful series of meetings, commemorating their Golden Jubilee. The sacrificial work of our Baptist women, both in the Home and Foreign Missionary field, should be an inspiration and challenge to our entire denomination. We congratulate them most sincerely on the work already accomplished, and wish them Godspeed and greater success in their magnificent vision for the future.

Let us, as a people, in a humble, prayerful, devout and repentant attitude seek the blessing and help of Almighty God for our country, our cities, our towns, our homes, and our young people. Let us give up all unkind criticism of each other's beliefs and convictions. Religious freedom has always been the glory of our denomination. Let us continue in this exaltation; let us cling to the fundamentals, but also give every man the right to interpret according to the dictates of his conscience.

Let us, earnestly plan and strive for the religious education of all our people from the cradle to the grave. Let us try humbly, prayerfully and sincerely with the opening of this Convention to inaugurate a tremendous forward movement for another Pentecost.



# The Latin-American International Problem

*Latin America is disturbed—Believes priceless spiritual treasures menaced—Knows itself rich and helpless. Suspicious of American imperialism. Seeking refuge in a league of nations against us.*

BY A. G. BAKER

FOR Latin America the most absorbing question at the present time is that of inter-continental relationships. It is true that there occasionally arise disputes between the South American countries

who would understand the Latin American mind or discover the secret of happy relationships with the continent to the south of us must learn to hold their honor and dignity in equal esteem.

The case of Cuba may serve as an example of the different points of view of the two peoples. We of North America feel that in aiding Cuba win her freedom and in giving her a conditional independence we have done fairly well by Cuba. But Peruvians, Bolivians or Chilians are never quite so enthusiastic in their comments. A Peruvian author, Garcia Calderon, has written: "Cuba should serve the rest of Latin America as a kind of experimental object lesson. \* \* \* The United States offers her peace at the cost of liberty. The alternatives are independence or material progress. \* \* \* The choice between dignity and a future is a painful one." But no one who knows the Latin-American heart doubts for a moment what that choice would be. National dignity, even if it should mean prolonged strife and poverty, will be chosen every time in preference to an internal peace and prosperity which must be bought with the betrayal of that honor under the tutorage of a foreign power.

## Latin Culture versus American Efficiency

The second possession which they wish to safeguard is their Latin culture. This culture consists of a literature which speaks their own language and warms their hearts with its passionate emotion. It consists of traditions and customs, hallowed with age, which have been bequeathed to them from those distant days when Spain and Portugal were setting the pace for the rest of Europe. It consists of a love of art, of refinement and of the beautiful, which will build a theatre rather than a school house, and will erect a monument to some national hero rather than bury money in an underground drain for the sanitation of a whole city. And today this refined type of culture trembles instinctively before the threatened inrush of the materialism and the crude efficiency of the North which can build a rail-

road, or manage a copper mine, but may not be able to appreciate the beauties of a Rembrandt.

Thus their patriotism becomes a religion. To them it seems that the preservation of their culture is in reality the preservation of the spiritual and of the ideal, as over against the materialism of those nations which have more recently grown rich and strong by the methods of commercial competition. And to the Latin American, the United States seems to be one of these prosperous nations in which the higher values of life are being swamped under a wave of commercialism and "efficiency." Writing in another connection, Garcia Calderon has said, in effect; that within the last fifty years the hub or center of the United States has shifted from Boston, the home of the Atlantic Coast idealism which gave the world the Monroe Doctrine, to the city of Chicago, the metropolis of the stock yards, the grain exchange, and of a score of



HOT CAKES FOR SALE

themselves, but these rarely involve any great fundamental issue, and with the exception of the controversy between Chile and Peru, have been amicably arranged among themselves.

But what is greatly disturbing the people of the southern half of this hemisphere is the fact that they see certain priceless treasures of theirs, inherited from the past, seriously menaced by foreign powers while they themselves lack the resources necessary for self-defense.

## I

### National Honor and Spiritual Ideal

Of these racial possessions which they wish to defend, that which occupies the first place in their esteem is national honor and dignity—all that lofty conception which is bound up in the characteristic word, DIGNIDAD. The Latin American loves the ideal or the spiritual above the material; and, now that they are turning away from their religious faith, national honor becomes their highest conception of the spiritual. Therefore anyone



FRUIT SELLER, LIMA, PERU

radiating railroads. The Latin American fears lest a similar transition should come over his own culture and idealism.



Finally, South Americans are concerned over the future of their natural resources—oil, copper, coffee, sugar, etc.,—lest these sources of national prosperity with which nature has endowed them should be carted off for the enrichment of other stronger and more efficient peoples, leaving the original owners impoverished and despoiled. And there is a grave danger here, but it is not necessary to enlarge at present upon this familiar subject.

## II

### At the Mercy of Fate

As the Latin American looks about him for a defense of these priceless possessions he finds millions of people, it is true, but millions divided up into twenty different republics, and what is even more serious, split up horizontally into two or three social strata, shading off rapidly from a small and cultured minority on top, to a great, dense, untamed majority at the bottom—millions of them, who rove in the forests, plough in the fields or dig in the mines, but who can make comparatively little contribution to a racial heritage which in reality is not theirs but has been imposed upon them by their conquerors. What if these submerged millions of people, within their very borders, should become aroused, as aroused they must become sooner or later, and reach up those millions of hands of theirs that have toiled in the fields and mines for others and begin to pull down that fragile culture which others have built above them?

All this must be borne in mind in order to appreciate that feeling of sensitiveness, almost bordering on irritability, with which the Latin American views his relationships to the great outside world. He is conscious of a fatal weakness which places him at the mercy of foreign powers.

## III

### Monroe Doctrine Suspected

Public opinion in the South has not been slow in seeing that the late war has very materially changed the whole international situation for them, and with the weakening of the European nations, has placed them largely at the mercy of the great country in the north.

The traditional policy of this country touching Latin America was set forth in 1823 in the Monroe Doctrine, and for three generations these republics were glad to live under the sense of security which that pronouncement gave them. But in 1895, upon the occasion of the dispute be-

tween Britain and Venezuela, the Secretary of State, Mr. Olney, sent a dispatch to Great Britain setting forth President Cleveland's views in these terms: "Today the United States is practically sovereign on this continent, and its fiat is law upon the subjects to which it confines its interposition." (Sweet, *A History of Latin America*, p. 264.) Great Britain took heed and consented to arbitrate. But immediately amazement and suspicion were aroused throughout all Latin America, because by the official interpretation of a president of the United States, that great doctrine which up to that time had been a source of protection was in imminent danger of becoming an instrument of foreign domination and control. Since that day every pronouncement and every movement has been scrutinized with increasing concern.

And this is the situation as they view it. They recognize that there

two naval stations on the coast of Cuba; our marines are in Haiti and in Santo Domingo; we own Porto Rico and the Danish West Indies; the ten-mile strip through Panama is American territory and covered with American fortifications; we have just leased for ninety-nine years the Big Corn Island and the Little Corn Island off the coast of Nicaragua, with full rights to fortify the same; they hear repeated rumors of our desire to purchase the British possessions in the West Indies and the Gallapagos Islands to the southwest of Panama. One hundred years ago the Gulf of Mexico and the Caribbean Sea were surrounded by Latin possessions. But for the last thirty years we have been stretching our arms around that region.

### They See What We Have Done

(3). Furthermore they are worried over the way in which what was once the benevolent protection of the



INDIAN BOAT, MADE OF SEA-WEED, ON LAKE TITICACA

is in this country a very considerable element, probably the majority, who entertain the kindest of feelings towards their cousins of the Latin blood. But on the other hand they view with misgivings the insistent commercial imperialism of a capitalistic minority which is not as considerate of the possessions and liberties of other nations as it might be. The following are some of the facts which disturb their peace of mind:

### Northern Expansion Frightens

(1). They think that there is some significance in the fact that through the acquisition of Louisiana, Florida, Texas, New Mexico, and Alaska we have almost doubled our territory during the 19th century.

(2). Our aggressiveness in the region of the Caribbean Sea is causing them even more alarm. We hold

Big N. A. Brother is fast being transformed into a meddling interference. We have interfered in recent years in Cuba, Haiti, Santo Domingo, Panama, Nicaragua and Mexico. Our more recent intervention in the trouble between Panama and Costa Rica serves but to confirm their gravest fears and convictions. It looks to them as though we exercise this power because we possess it.

(4). A further menace seems to lurk in our phenomenal commercial expansion since the year 1914. What might our interest in oil involve for the liberties of Mexico? How far does our interest in sugar influence our policy in Cuba? Before the war there was scarcely a single North American bank doing business in South America. Today there are twenty-two. What the Latin American fears most of all is the fact that we (as he thinks) give to commercial



prosperity the first place in our scale of life's values.

These and other factors have bulked so large in the minds of our friends of the south that up to January, 1921, seventeen of the twenty republics had become signatories to the League of Nations—seeking in a League of *all* the nations a final court of appeal wherein they may

preserve their honor, their culture and their natural resources. Twenty-five years ago the South American countries looked to the idealism of this nation to protect them from the ambitions of Europe. Today the situation is reversed. The saner elements of both continents north and south view these more recent tendencies with alarm.

There is danger lest the Rio Grande which has been but the dividing line between two nations, may become the symbol of a deeper and a more serious cleavage, unless all parties concerned resolve that here and now suspicion and aggression shall cease and that in all mutual affairs of the future the nobler impulses of the human heart shall prevail.

## Entering the Kingdom of Heaven

*Japanese, though proud and patriotic, have human hearts—It takes Courage for one to become a Christian—This one was quick and thorough*

BY DOUGLAS G. HARING

"YES, sir, I want to be a Christian. Thank you, sir, for asking me."

If you could be certain of receiving such an answer, how long would it take you to get up the courage to ask someone to become a Christian? If you could be sure of that reply once in every five times, would you face the four refusals for the sake of the one acceptance? How about once in a hundred times? But should it come once in a hundred times, you and I ought to examine ourselves. God so made human beings that whatever our color or race, we cannot resist the Christian message when it is sympathetically and sensibly presented. We are ready to invite people to meetings. We like to preach to people. But it is so hard simply to ask an individual if he is ready to become a Christian!

### Like the Easy Jobs

In common with the their American brethren, Japanese Christians find it easier to go to meetings, to speak in meetings, to invite people to meetings, than it is to ask an individual publicly to acknowledge the Master. Folks in the homeland hear about the striking conversions, the unusual faithfulness, the "high spots" of Christian life on mission fields. Being a young missionary I have naturally formed the acquaintance of many other young missionaries of all denominations. Scarcely one has failed to show surprise at the difference between the striking stories of Oriental Christians so common at home, and the reality as expressed in every day life. I suspect that when a young Japanese goes to America and sees the daily lives of the Christians there, he too has an unpleasant surprise.

When you think of missionaries, do not picture us as living on the "mountain tops." The people are not

exactly prostrating themselves in the dust and begging us to make them into Christians ere they perish. The Japanese are too proud a race to readily accept a foreign religion. The national self-consciousness makes it difficult for them to see much good in anything foreign, the foreign God included. Once penetrate the wall of spiritual isolation, and you find that the heart of the Japanese is a thoroughly human heart.

### The School Catches Them

The story hinted at in the beginning of this article has been long postponed. Here in Yokohama we use a method of work common in Japan; an English evening school, ministering to eager youths who share the general passion for acquiring the language that constitutes the "Open Sesame" to most of the world. Our hundred pupils are working boys for the most part, responsive and eager to learn. In the daily half-hour of chapel they listen to the missionary, learn English hymns and often for the first time hear the story of Jesus. The message of the humble Galilean works in many hearts and scarcely a boy remains in the school a year without a perceptible change in his manner and character.

Even when they know about Christianity and believe it in general, it takes courage for these boys to become Christians. Sometimes the step would endanger their job: again it would upset a home: always it bring ridicule and loss of friends. So the number who openly take the step remains small, but one cannot help feeling that after a period of reaction against Christianity, Japan is again quietly opening her heart to the message. She is spiritually bankrupt, and aware of her condition, although she refuses for the

most part to see any hope aside from intenser devotion to nationalism.

After an evangelistic meeting not long ago I spoke to the most promising young man in the school and asked if he were not ready to definitely confess Christ. His answer, eager and joyful, forms the opening sentence of this article: "Yes, sir, I want to be a Christian. Thank you, sir, for asking me." I have heard other boys say yes to the same question, but rarely have I met the joy and fervency which were written on the face of this youth. He has been accepted by the church and will soon be baptized. He is an apprentice, and so cannot call his time his own. His worry was that he could not attend church services. I told him that the fundamental thing was the relation of his own soul to God, and the sort of life he lives: that church attendance is not the sole index to Christian character and attainment. When he heard that he might join the church even if he could not attend regularly, he fairly trembled with happiness.

### This Does not Happen Often

He told me his hopes and ideals. He wants to become a farmer and settle down in some farming community and make it Christian. Wherever he goes, I am confident that he will leave a real and lasting impress for good. God has touched the life of that boy, and it can never lose all that God has given it. This is just a plain tale of a typical conversion. It doesn't happen as often as we would like: but I wish I could give you something of his manly bearing since he has decided for Christ; something of the joy in his eyes as he said: "Yes, sir, I want to be a Christian. Thank you, sir, for asking me."



## How a Church Did the "Impossible"

*Cleveland will have the Greatest Baptist Church building in the country—Dr Bustard crowns twelve years of evangelistic pastoral work with a signal achievement—Two small children with pennies started a fund for a new Church.*

BY ALBERT SIDNEY GREGG

Euclid Avenue Baptist Church, Cleveland, has accomplished the "impossible," just when everybody said it couldn't be done because of existing business conditions.

Resident members with the aid of a few friends have subscribed \$515,000 toward a new building fund, and this amount, with a million dollars that will be derived from the sale of the old church property, will enable Dr. W. W. Bustard and his people to erect the long desired "Baptist Temple" in Cleveland. They expect to have the largest auditorium, and the best equipped plant for church work in the Baptist denomination, if not in all American Protestantism.

### A Snap in Real Estate

By a singular Providence, the trustees were able to lease a most desirable location on the corner of East Eighteenth Street and Euclid Avenue, just across Euclid Avenue north from the present church building. It has a frontage of 132 feet on Euclid Avenue, and is 360 feet deep on East Eighteenth. The Euclid Avenue front consists of stores that have been rented to good advantage. In the rear there is a business college, a hotel, an apartment house, a large double dwelling, and a variety of smaller stores with fronts on Eighteenth Street. The plan is to erect the edifice in the heart of this area and retain the stores on the two streets. An arcade already built into the Euclid Avenue front and used by the business college will become the main entrance to the church. The walls of the business buildings are strong enough to sustain several additional stories, which could be run up at any time. As the business center of the city is steadily creeping eastward toward this corner, upper floors cut for office purposes would rent quickly at desirable rates.

A very important feature of this Baptist transaction in real estate is that the rentals will now carry the property and pay a profit of \$5,000 a year. Furthermore, the lease could be sold for an advance of \$200,000. And strange as it may seem, it is specified that when the lease expires the church may buy the property at the valuation named when the lease was signed. Any way you look at it, the church has put over a fine business deal in getting control of this admirable site, which is regarded by experts as the best church location in any large American city.

### Packed the House, Rain or Shine

For twelve years Dr. Bustard, the pastor, has faced a packed church each Sunday morning and evening, rain or shine. His hearers come from all over the city. Among his most ardent "boosters" are leaders in big financial, business, political and professional affairs who do not have any particular church allegiance. Last winter when Dr. Bustard was invited to become the co-pastor of Dr. Cortland Myers of Tremont Temple, Boston, there was such a popular demand for him to remain in Cleveland that he declined the Boston invitation, increase in salary,

bigger crowds and all. And then the officials of Euclid Avenue congregation offered to provide the money for the million-dollar church, which will give him a larger hearing than he would have had in Boston.

### Times Were too Hard

Later when the matter of raising the money was discussed, business men in the



REV. W. W. BUSTARD

church declared that the time was inopportune. The effects of the industrial depression were being felt on all sides, and very few showed much interest in the undertaking. But Dr. Bustard went right ahead. He obtained the help of Rev. F. H. Divine formerly with the Home Mission Board, and set out to raise the amount needed. The ten days from April 20, to May 1 were devoted to the campaign. The only organization was a cabinet created by the pastor, which had charge of the activities. Previous to April 20, there had been a series of cottage prayer meetings. Beginning with the 20th an "inspirational conference" was held at the church, each night. These affairs were very informal, the attendance ranging from 100 to 400. Addresses were given on stewardship and consecration.

### God Has the Money

The undertaking was put on a high spiritual plane at the very outset. An atmosphere of faith was created that touched and animated every person who attended the meetings. There was no attempt to create a highly organized "machine" to raise money. But a great deal was done to intensify the conviction that "God has money we don't know anything about," and that "the invisible resources of God are available to those who believe." The only slogan was a part of Neh. 2:20: "Then answered I them, and said unto them: The God of heaven, he will prosper us; therefore we his servants will arise and build."

In the very first conference with 150 people present, 50 of the number subscribed \$150,540, and then right along each night additional amounts were announced, until the total had grown to \$350,000 by May 1. On that Sunday,

Dr. Bustard and Mr. Divine appealed to the congregation and raised enough to bring the grand total up to \$515,000.

There was a great deal of specific praying. Members were asked to pray definitely at 9 in the morning and between 12 and 1 daily. Mr. Divine asked for a list of all who could give \$1 or more, and those names were made a subject of special prayer. Furthermore he made up an estimate of amounts that should be paid by the week from \$1 up to \$20 in order to raise the half million and when it was all over there was only \$5,000 difference between his total and the amount actually raised.

### A New Convert Gave \$50,000

A number of things occurred which proved beyond question that a real vital confidence in God will bring tangible results. For instance, a woman whom Dr. Bustard had led to Christ and taken into the church two days before the campaign began, gave \$50,000 at the first conference, and later increased the amount to \$55,000. She had not been put down even as a possibility, and yet she headed the list. A young man who had been a member only a short time subscribed \$17,000. He had not been thought of for such a sum. Later it developed that \$150,000 of the total came from men and women who had been members from one to two years. At the outset three leading officials said the money simply could not be raised, and did not subscribe anything. Later these men contributed far beyond what had been expected of them, namely \$27,000, \$12,000 and \$11,000 respectively.

Not only was the money all subscribed without a blare of trumpets, expensive press publicity or an extensive organization, but a most unusual spiritual atmosphere was created. The church is literally packed to the doors morning and night with eager listeners and the people are working as they have never worked before.

In analyzing this very unusual victory it should be stated that during the twelve years that he has been pastor, Dr. Bustard has made evangelism supreme. He is quite sure that the best way to edify the saints is to induce men and women to accept Christ. Evangelism is the keynote of his ministry, and the dynamo that has made Euclid Avenue church a center of wide spreading religious activities.

### Two Children With Pennies began It

Five years ago two boys and a girl brought some pennies to Dr. Bustard and said that they wanted him to start a building fund for a new church. He accepted the trust in all seriousness, and put the money in a bank. On May 1 these same children were presented to the congregation by Dr. Bustard who told the story. The original pennies were given in faith, and the undertaking was consummated in faith. The New Baptist Temple will stand as a monument to the faith of a people who have come to know in a very special sense that God hears and answers prayer.



## Before High God—Not For Sale

*Attacks of Pittsburgh Employers Association on Federal Council of Churches and Y. M. C. A. bring a hot rejoinder—"If you will do as we say, money; if not, no money."—Dr. Fosdick says that means agitation and revolution*

The recent attacks of the Pittsburgh Employers' Association upon the Federal Council of the Churches of Christ in America for their industrial program drew forth a vigorous rejoinder from Reverend Harry Emerson Fosdick in a sermon at the First Presbyterian Church, New York, on May 8. Preaching upon the subject "Progressive Christianity" he said in part:

"One of the most amazing exhibitions of this same spirit (of opposition to new applications of Christian teaching to social conditions) has recently been given us in a letter published and signed by the Employers' Association of Pittsburgh. It was this same group of gentlemen who, a little while ago, attacked the Young Women's Christian Association because that beneficent organization desires, not simply to assure the young women of America a safe entrance into heaven, but to insure them decent conditions of living on earth before they get into heaven. And now this same group has attacked ferociously the Federal Council of the Churches of Christ in America, the organization that effects the co-operation of thirty great evangelical denominations in this country. Listen to this attack:

### Hold Back the Dollars

"The radical and bolshevik elements in the churches seem to be co-operating through the Federal Council of the Churches of Christ in America, and many of our members are expressing themselves as determined to discontinue financial support of their respective Churches unless they withdraw all moral and financial support from the Federal Council."

"There's no use wasting time answering a charge like that. You have in your hands today the 'Social Creed of the Churches' of the Federal Council, a cautious statement of some areas in our public life that need fuller application of the principles of Jesus. Moreover, the president of the Federal Council is Dr. Robert E. Speer, and only a hopelessly hysterical mind can picture Bolshevism propaganda going on under his superintendence. But as this attack has been so widely published and so widely commented upon, it is necessary that the Christian pulpit should pay attention to it.

"For one thing, the persons who have launched this attack apparently propose to settle the matter of the social application of the principles of Jesus by money. 'Determined to discontinue financial support' is their proposition. 'We will buy you,' they say to the churches and, in particular, to the ministers of the churches. 'If you will do as we say, money; if not, no money.' May I be permitted to suggest that these gentlemen have somewhat seriously misapprehended the temper of the Christian ministry of America? I am speaking for multitudes of my brethren when I say, 'Before high God, not for sale!' Indeed, I suspect that there has been a crop of sermons on the social question preached throughout this country that would not have been preached if it had not been for this public attack, so that those of us who are

interested in having such sermons preached might almost thank these gentlemen for their unintentional assistance. There would have been, I suppose, no Luther if there had been no Tetzel and if there had been no George the Third, there would have been no George Washington. Action and reaction are generally equal and if anyone wants to make sure that the social teachings of Jesus shall be the centrally absorbing subject of the Christian pulpit in the next year or so, the easiest way is to offer to buy our silence for money.

### Look Out for Revolution

"Far deeper however and more important is this serious matter. No thoughtful man can regard without anxiety the disruptive elements that are abroad in our social life today. That phrase 'social revolution' occurs with alarming frequency and carries with it ominous significance. Said one of our leading orators recently in New York City: 'The day of social evolution has passed and the day of social revolution as arrived.' Well, God pity us if that be so! For 'social revolution' now has a very clear and definitive significance. It means that a minority group in the commonwealth, through organization controlling the indispensable necessities of human life, can by concerted action force their will on the majority, break down the fundamental principles and institutions of representative government, by violence seize the power of the state and use it as they will. That thing has already been done in Russia and upon the witness of a man like Bertrand Russell, a communist himself, has been attended by such incidental circumstances as loss of all free speech, all free assembly, all free publication, all free representation, all free transportation. Again and again, in Britain, with every great strike, the pendulum swings

more dangerously near that fateful hour. But here in America we yet have the best chance left on earth to achieve, as the Social Creed of the Federal Council says, 'by orderly and progressive social reconstruction instead of revolution by violence' the ends we seek. Everybody who really cares for the institutions of America must pray for that. Every responsible organization from the Federation of Labor to the Chambers of Commerce really wants that. My friends, social revolution is too costly a way to get progress. For while it sometimes does mean the demolition of old evils it means the demolition of old gains too, that take long generations to build back again.

### Better not Start Anything

"Just because this is the case, one looks with fear upon an announcement like this from Pittsburgh, for this letter indicates the surest and swiftest way to land this country in violent social revolution. Repress the endeavor to apply the principles of Jesus to the social order; repress the Young Women's Christian Associations in their interest concerning the life and labor of the young women of America; repress agencies that seek the amelioration of human relations in industry; try to keep the economic situation static in a dynamic world; and when you have long enough repressed the possibilities of orderly social progress you will get the inevitable consequence, disorderly social revolution. You cannot keep anything static in a dynamic world and when we forward-looking, liberal Christians pray and work for the application of Jesus' ideals to our social, economic, and international life, we are not disruptive; we are salutary. The application in a thoroughgoing fashion of those social ideals of the Federal Council to American life today would be the best insurance we could have against social revolution."

## Let There Be No Shilly-Shallying

The Church must fully and with all cheerfulness grant the right of any man or men to object to its words and acts, to criticize them with utmost freedom, to give or withhold support to join the Church or leave it, to attack or defend, as one may deem best, but dangerous and wrong are those who attempt to determine, by their financial power, the limits to which the Church shall go in its declaration of moral and religious ideals, and of their clear application to present conditions; who would confine the Church to the functions defined in a recent statement: "Religion may properly act as a councillor to the individual conscience, and as a stretcher bearer for the wounded."

It must not be forgotten that in social reconstruction we are dealing with matters that vitally affect the welfare and happiness of millions of human beings, and that we have come upon times when people are not submissive to injustice or to unnecessary privation and suffering. They are deeply and justly in earnest. . . . If those who are the actual industrial, political and social leaders of the nation will not act upon the principle that the greatest shall be the servant of all, then the people themselves, with indignation and bitterness, are sure to take the destiny of the world into their own hands. The social question cannot be dealt with casually. People who are born with unusual ability, of whatever kind, or who receive special advantages, are given them for unselfish service. Large holdings of property can be justified only by devotion to the common good. We are entering upon an era in which the absorbing concern of the world will be for social justice and the greatest well-being of the greatest number. This will animate the religious spirit of the future—a spirit which has found its supreme expression and example in Jesus Christ.—Federal Council Report.



# The High-Pressure School of Missions

BY H. G. WESTON SMITH

## I

MORE and more missionary education will have to be emphasized in our churches or the new standards we have been setting in the kingdom work in other nations will not be supported by the great run of Baptist workers. Many of those who put a very small proportion of their weekly offering into the missionary enterprise in past years did it not because they believed in it or even took it quite seriously, but rather because they knew that there were some saintly people who did seem to believe in it; and because the amount that they gave was, anyway, not big enough to worry about much. They would take a chance, and if it was lost—who cared for a dime?

With the slogan, "As much for missions as for home support," gaining ground, this has all changed. The man who gave a dime without thinking as to where it went or what it did, will not do the same when it is a dollar or five dollars. This is enough to make him investigate if his enthusiasm is to be kept strong.

## II

The "School of Missions" in some form is, without doubt, a coming institution in the yearly life of all energetic Baptist churches; for this is the means of informing those who are to be the guarantors of the kingdom unto the uttermost parts of the earth.

There are several types of "Schools of Missions." The more common extend over a period of weeks with one session each week. The type which I have designated "High-Pressure" is one which is pushed together into a week or ten days, with one session each night.

## III

A school of this type was put on in the Greenville Church (Pa.) and it has proved to be of such great benefit to the church, and so many inquiries have come as to the school, that an outline of the facts is given here:

**Church**—420 members in community of 8,000 "well churchied"; community isolated from city centres where good speakers could be easily secured; a church largely of working people; practically all conditions normal except that the church has been believing in missionary education somewhat in the past.

**Purpose of School of Missions**—To educate the people of the church locally; create in general a better knowledge foundation for the interest in missions; to keep before the young people the calls of the kingdom at home and abroad that they may be influenced to consider Christian service as they are selecting a life work; to give the same opportunities to any who wish to come in for the school either from the other denominations in town or from other Baptist churches nearby.

**Sample Evening Session**—7:30 to 8 p. m.: Assembly of all ages with stereopticon lecture (We spent practically all of the time in and around Burma and India for the stereopticon material). Prof. Raymond N. Crawford of Burma took charge of this period. 8 to 8:30 p. m.: two groups (1) The "Curio Class"—boys and girls in charge of selected story-tellers who used important curios

from sets on China, Africa, and Japan (sets secured from Board of Promotion) to build a story that would present some important aspect of the missionary enterprise; (2) The adults and young people remaining in the auditorium listening to an address on China by C. B. Leshar, M.D., of South China. 8:30 to 9 (The Curio Class have many of them gone home at about 8:40 after the close of their class) The young people meet in a "Life Work Class," and the adults meet for the study of text "The Kingdom and the Nations."

## IV

By all usual laws of psychology the general address should come first instead of second, and the stereopticon should come last when the people are most tired. The program is arranged as above solely on account of the boys and girls. Seven o'clock was too early to start the school and 8:40 was as late as most of them should be kept up at night.

The great advantage of the "High-Pressure" school is that it gives the local church a chance to bring in one or more real live missionaries and get a consecutive presentation of the situation with which they are acquainted.

The text book must of course remain the general method; but it was our experience that the people got more real vision from these few presentations of the men themselves than from many a text-book study.

The mission field is a story-land at most no more than half real until someone comes to tell about the common experiences of one in the land. The tempers and habits; the loves and hates of the people; how many babies they have and how they take care of them; what the folks say to each other and to the

missionary when they come to his house, hospital or church; what kinds of smell inhabit the lands; how the people make money; how they travel—these all determine one's picture of the life. No one can do this quite as the missionary can.

## V

A word more should be said concerning the "Life Work Class." The purpose of this class was to present to the young people the various opportunities of service in all fields. In this particular class we had for two and one-half days Dr. Raymond M. West, life work secretary of the G. B. P. The influence on the young people both by him and by the missionaries was profound. Since the school opened the decisions of two more young people have been crystallized and they have begun on their program of preparation for real Christian service.

The average attendance at the school, by carefully kept records, was 174. The interest was intense. It was a great event in the whole life of the church. Cost in carfare, books, etc., just about \$70. Offerings were \$41. Net cost \$29.

## Rochester Theological Seminary German Department

The annual sermon before the German Department was preached on Sunday morning, May 22, by Rev. Gottlob Fetzner, of Cleveland, O., editor of "Der Sendbote." His theme was "The Essential Presence of the Holy Spirit." At the special request of the German Executive Committee the older custom of having at least one public examination during commencement time was resurrected. Professor Meyer presenting the senior class which was examined in the doctrine of the Atonement. The committee of examination was unusually large, the subject one of the most fundamental of our Christian faith and the interest, and discussions as well, throughout the examination hours very keen. This interest may lead to a reintroduction of this older custom.

The year at the German department was the most encouraging one since 1915. The total enrollment was 46 of which number 16 entered as new students last September, which is a sure indication that normal, per-war conditions have again set in.

A class of eight men was graduated on Wednesday evening, president Barbour presiding and giving the address to the graduates. Of the eight men five have already accepted pastorates; the remaining three intend to return for further study at the English department and at the college.

The demand for the services of the undergraduates is far greater than the ability to meet the demand. Every man in the three seminary classes, twenty-three in number, will be engaged for the summer vacation either in missionary work on the frontier in the new German settlements in Saskatchewan and Alberta or in supplying pastorless churches, which shows that this German department still has a great mission to perform. The prospects for another large entering class in the fall are very good.

## O LOVE DIVINE.

O love supreme, divine!  
My heart I yield to Thee;  
Make it Thy hallowed shrine,  
And dwell in me.

I cannot leave Thy sky,  
I cannot leave Thy care,  
For Thou art always nigh,  
And hear'st my prayer.

Thy sun lights up my days,  
Thy moon and stars my nights;  
And ever on life's ways  
Are new delights.

Kind is Thy will, and sweet,  
My own I dare not ask;  
My heaven is at Thy feet,  
Or at Thy task.

O Love, supreme, divine!  
Possess and rule my heart;  
And all Thou hast is mine,  
And all Thou art.

In Thee are joy and strength,  
And peace amid the throng;  
And through Thy love at length  
The glad, new song.

—The British Weekly.



# A Voice from Jugo-Slavia

BY V. WATSICH

**Note**—The Home Mission Society and the Detroit Baptist Union have been supporting a missionary among the Serbians and Croats (Jugo-Slavs) all of these, for several years. About two years ago fifteen members returned to Serbia and at once began to tell of the new-found Savior. Missions sprang up in many places. The Serbo-Croatian people of Detroit gathered enough money to have Bro. Marko, a missionary of the northern Slavs (Czecho-Slavs) visit these new mission stations. The accompanying letter and photograph tell graphically of how far the work has been advanced in the two years.—H. C. Gleiss.

(The interest in the following story is enhanced by the quaint composition of a foreigner in the course of learning the English language.)

"Then saith he unto his disciples, the harvest is truly plenteous, but the labourers are few,—Pray ye, therefore the Lord of the harvest, that he will send forth labourers into his harvest." These words Christ spoke to his disciples, showing them the harvest, and telling them to pray so God would send forth His labourers into his harvest.

Today the Lord is coming forth with the same words and is showing us the great work in Jugo-Slavia, where it was full of darkness, Romans, Greeks, Catholics until now, where the nation was bound to the other nations, have been a slave, as lifely also souly, God gave them freedom there now, for his work. In this free country there grew a kingdom first of God like the mustard seed, Luke 13:19.

This picture shows their ambition, our brethren in Jugo-Slavia. These brothers and sisters were at this conference at Daruvar, Slavonye, Mar. 27, 28. This is the first Serbo-Croatian and Slovak Baptist conference, that we know about.

Chairman of this conference was Michael Marko, from Czecho-Slovakia, great and wonderful work he has done there. On the call from the Serbo-Croatian Baptist Church, Detroit, Mich., Rev. M. Marko, twice made the trip to the Jugo-Slavia from Czecho-Slovakia. First when he came he looked for different brothers scattered around different cities, about which we even didn't know, nor they us.

Second time when he came there, they all met at a conference and decided to work together like one body, as much as they can. Elected for the older brother, the old man, white like a lamb, Ivana Zrinskiak from Zagreb. They have decided to pay him so he could spend all his time as a labourer in the harvest. Br. I. Zrinskiak is converted many years—business as a tailor—lived in Zagreb, the main city in Croatia. Beginning years under the period as slaves for Rome, Greece and Catholics, wasn't allowed to speak the word of God, his family and a few met around houses. Now is elected from the brethren as elder to preach the gospel to sinners that they're saved through the blood of Christ. This is the only brother that is working in Jugo-Slavia between Serbians and Croats. He is not only supposed to work in his city, but all the other cities several miles away, visit the younger brethren.

God bless Brother M. Marko for what

he has done to our brethren and also for the non-tiring work. Christ said, "Whatsoever he has done to younger brothers he has done to Him." Matt. 25:40.

called Paul. Come and help us. Acts 16:19.

On the picture you see a bride, it is a sister who was baptized this spring in



SERBO-CROATIAN AND SLOVAK CONFERENCE

Let God strengthen Bro. I. Zrinskiak for the great work he has in front of himself there, who calls the American brothers to help him, like the Macedonia man

the name of the God, and now on the conference she was married and with the love of Christ united with Bro. Tomeslav Vincetio. Thank God for everything.

## Lightning Took a Hand in The Argument

*Translation of the report of an evangelist of the Siberian Baptist Union, published in an issue of the periodical "Blagovestnik"*

I worked for Christ fifteen months, excluding fifty-seven days when I was sick in bed. The first time I worked in a district surrounding the City of Omsk, visiting many villages where I had good success. In one village I worked fourteen days. There were converted and baptized one hundred seventeen people. In other villages forty to fifty people.

After this I worked in the district surrounding Slawgorod. Before I came there were about three hundred converts in that district. During my visit more than one thousand people were converted and baptized. Since my visit I hear of great progress in this district.

I visited one village where I stayed five days. There were five members of the Church. While I was there the whole population of the village with the exception of ten people were converted and baptized. In this village a deacon of the Orthodox Church came to me and said: "I like very much ikon of Jesus Christ. Can you show me his picture?" I asked him: "What picture of Jesus do you want to see, the one before or after his resurrection?" He said: "After the resurrection." I opened my New Testament and read Luke 24: and John 21: Afterward we both worshiped and he was converted.

In the village of Tickanchevka, not far from Omsk, sixty-seven people were con-

verted and baptized; among them a boy of military age named Vasilencko, who decided he ought not to serve in the army, but the recruiting officer told him he must enlist or be shot. He said to them: "You can shoot my body, but not my soul" and the officer and a group of soldiers laughed him and his God and his Bible to scorn. They said: "Your faith is foolish." It was a very stormy day when this interview took place, and in the midst of it thunder rolled and lightning flashed and a stroke of lightning killed the officer and stunned seventeen soldiers. Vasilencko fell upon his face and thanked God for this witness. Afterward the soldiers ceased from their persecution of Vasilencko and other Christians.

In Paulvgorod, in the same neighborhood, after two years work in the little church which met in one of the large dwelling house it was found that ninety evangelists had been sent out who were giving all their time to preach the Gospel. The members of this church furnished horses by which evangelists might travel from village to village over a radius of one hundred miles.

In the city of Slawgorod I found only six members. Within two weeks a house where three hundred people could be seated was found to be too small for the meeting. Such is the progress of the Gospel in our country now.





# The Bulletin Board



## The Guide Book

The 1921-22 edition of The Guide Book of the Foreign Mission Society has just come from the press. It is intended to be a comprehensive illustrated survey of the work of Northern Baptists on the foreign field and contains a mass of information of the highest value concerning types of work, fields and workers. A copy should certainly be in the hands of every pastor and Sunday-school teacher and of all the friends of missions. Rev. W. B. Lippard is the editor and he has produced an exceedingly attractive book, which may be had for 25 cents from the Foreign Mission Society, 276 Fifth Avenue, New York City.

## Cemetery Huts in France to Open

With the beginning of the tourist season the American Y. W. C. A. in France is to reopen its hostess huts at the American cemeteries in which our boys lie at rest. Through these shelters, visiting relatives are given hospitality and assistance. Many bereaved relatives alone in France during previous summers have already expressed their heartfelt appreciation of the helpful and sympathetic services of these Y. W. C. A. representatives. Many mothers unable to make the journey have received much comfort from the location of their son's graves and personal services in their name. This summer the cemetery huts are to be located at Romagne, Bony, Belleau Wood and Ferre-en-Tardenois.

## Southern Campaign Cash Now Totals \$25,000,000

Despite the depressed economic conditions that have prevailed throughout the South during much of the past year, the total cash collections on the 75-Million Campaign for that period amounted to \$12,924,943.60, according to a report of the Conservation Commission. This sum, together with the collections reported a year ago, brings the total cash receipts for campaign purposes since that movement was launched to \$25,103,424.68. Such collections under prevailing conditions, indicate that by the time the campaign period expires at least \$75,000,000 in cash will have been realized, in the opinion of Dr. L. R. Scarborough, general director of the campaign, and other leaders.

## Rare Pictures to be Shown at Des Moines

The missionary societies have prepared stereopticon addresses for use at the Des Moines convention, which are devoted almost exclusively to our own Baptist work. The stereopticon department of the Board of Promotion, in co-operation with the Foreign Mission Society, has prepared 100 slides illustrating Baptist progress in Northern Europe and France. This rare collection of pictures will be exhibited on Sunday evening when Commissioners C. A. Brooks and J. H. Rushbrooke are expected to speak. These slides will illustrate the work among the deep sea fishermen of Norway, the splendid achievements of Swedish Baptists, the relief work in France and Poland, and general efforts in other countries.

## Buddhism in the United States

There were in 1916 twelve Japanese Buddhist temples reported in continental United States with 5,639 members, in buildings valued at \$73,050. Amount reported for current expenses, repairs, benevolence, etc., was \$24,252. The number of priests reported was thirty-four, of whom thirteen indicated an average salary of \$831. The number of members under thirteen years was 223. Sunday-schools reported were seven as against nineteen ten years earlier, and Sunday-school attendance 209 compared to 913 in 1906.

The influence of Buddhism on white Americans is negligible, interest in the philosophy and the services being merely the fad of a very few. Japanese Buddhism for Japanese in America is, however, active and aggressive, able to command large resources from its adherents here and in Japan. Its general influence is un-American if not anti-American, tending to prevent education, assimilation and Americanization and to conserve loyalty to Japanese traditions of society and to the Japanese government.

## A Study Outline on Latin America

"Latin America and Her Peoples," is the title of the study outline written by S. G. Inman and Frank K. Sanders and just published. It is designed for the use of classes in summer conferences and other mission study groups, and has already been adopted for such purposes by a number of the boards. It is not so much intended to give the student complete information concerning Latin America as it is to tell him what he should know and where to find it. Generous bibliographies are a feature, making it valuable for individual study as well as class work. Orders will be filled by the Committee on Cooperation in Latin America at the following prices: Paper covers, 32 pp., Single copies, postpaid, per copy 30 cents; ten or more to one address, postpaid, 25 cents; fifty or more to one address, not prepaid, 22 cents.

## Dry Campaign in Mexico

The State of Chihuahua, in Mexico, was to have voted this month on a prohibition referendum. This has now been postponed until fall. The Protestant forces in Mexico are taking a prominent part in the campaign under the leadership of the Mexican Anti-Alcoholic League, with Rev. J. N. Pascoe, of Chihuahua City, leading the local temperance forces. Financial and other assistance is being rendered them by the church temperance boards through the Committee on Cooperation.

## That "Broad Program" Booklet.

The present broad program of the American Baptist Home Mission Society is set forth in a booklet of which Dr. C. L. White is the author and which will soon be off the press. In this statement is presented with admirable clarity and brevity the relationship, after the recent historic adjustments, of the American Baptist Home Mission Society with State Con-

ventions, City Mission Societies and all other organizations functioning as home missionary agencies. All desiring the latest information concerning the present work of the parent Home Mission Society may obtain this booklet free of charge by addressing Home Mission Rooms, 23 East 26th Street, New York City.

## Drum's Dialogue.

Evangelist Charles R. Drum has the following ten commandments for evangelists.

"Thou shalt eliminate extraneous theological hobbies. They send people off on tangents.

"Thou shalt refrain from extreme emotional appeals. Evaporation follows.

"Thou shalt avoid destructive criticism of ministers. Strengthen the position of leaders.

"Thou shalt permit no promiscuous personal work in the audience. It is often cheap and harmful.

"Thou shalt keep greed from making a strenuous public pull for an offering. It takes attention from the main issue, gives a bad impression and weakens your spiritual power.

"Thou shalt be square. Plan no traps or schemes of coercion to secure results.

"Thou shalt develop laymen for definite service. This is very important.

"Thou shalt tell the truth. Statistics in the spiritual realm are deceptive. Therefore, publish none.

"Thou shalt not urge the Lord thy God to save sinners, but must inform sinners of a salvation already provided. Make clear that God loves and is now reconciled. The responsibility is on the evangelist and the sinner—the one to deliver, the other to believe the message.

"Thou shalt promote a strong conservation program and prevent a slump."

## Philadelphia's "Foremost Citizen."

At the suggestion of the mayor of the city, Philadelphia recently paid a tribute to her foremost citizen, Hon. John Wanamaker, which deserves to be recorded as a triumphant chapter in a typically American biography. That this unique honor was conferred upon one of the world's foremost Christian laymen imparts a religious significance to an occasion that should illustrate many a sermon and Sunday School Lesson. Eight hundred representative Philadelphians, including the most distinguished citizens in commercial and professional life, gathered for an elaborate testimonial luncheon, on April twenty-six, in the Bellevue-Stratford Hotel. The mayor of Philadelphia presided, with the mayor of New York at his side; the Supreme Court of the State adjourned in order that the justices might be present; Cardinal Dougherty and Bishop Joseph F. Berry, of the Methodist Episcopal Church, were seated at the speakers' table.





# Religious Education



## International Uniform Lesson for July 10

SAUL THE PHARISEE

Acts. 7:54-8:3., 22:3-4., 26:4-10. Golden

Text: I Timothy, 1:15

By JOHN A. EARL

### The Lesson Text

The lesson text is a selection of passages from the Acts of the Apostles designed to introduce the pupil to the motives and activities of Saul before his conversion. In the account of the martyrdom of Stephen we are introduced to Saul as a young man sympathetically looking on but not taking an active part in the death of Stephen. Evidently the blood of the martyr gave the young man, Saul a taste for more blood, and thereafter until his conversion we find him persecuting the followers of Jesus with an abandon worthy of a better cause.

### The Lesson Taught

Saul, the Pharisee explains Saul, the persecutor. These are the two lines of thought running through the lesson.

#### Saul the Pharisee

The sect of the Pharisees was the orthodox, conservative, legalistic wing of the Jewish church. Religion with the Pharisees consisted in rendering strictest obedience to the written laws of God as supernaturally revealed in the Old Testament and in the commentaries written by the scribes. It was a conviction with them that the sect of the Pharisees was God's chosen instrument for the conservation of the true faith, and the true faith consisted in regarding the Jews as God's favored children and all pagans as outcasts; that the kingdom of God would be a Jewish state with Jerusalem as its capital and the Hebrew Messiah its king. To this faith the Pharisees were fanatically devoted. Hence when Jesus came contradicting the faith they put him to death. But shortly after his death a new sect arose claiming that Jesus was the rightful Messiah and that he had risen from the dead. Thousands were converted to the new faith and became active propagandists. The Pharisees were alarmed and infuriated. They did not share the judgment of Gamaliel who seemed to believe in an easy toleration. The preaching of Jesus as the Christ was blasphemy, and must be stamped out by the most relentless methods.

At this point Saul appears as the prime leader of the sect of the Pharisees in defending the faith against the disintegrating power of the new sect which accepted Jesus of Nazareth as the Son of God and the rightful Messiah. We must never lose sight of the fact that Saul's motive was religious and constructive from his point of view. As he testifies, he was zealous for God and verily thought he

was doing God's service. He was sincerely conscientious but dead wrong. Saul is only one of many leaders who have appeared from age to age with the pharisaic spirit. We find the same spirit today in men of fine ability who become unfraternal in promoting the interests of brotherhood, or intemperate in advancing the cause of temperance, or belligerent in defending the principles of peace, or anti-Christian in extending the kingdom of Christ. There is a world of difference between the spirit of Stephen and the spirit of Saul. Stephen was just as zealous as Saul, but Stephen's zeal was gracious, brotherly, evangelistic. Christian. Saul's zeal on the contrary was fiery, intolerant, merciless, Pharisaic. Stephen was spiritual, Saul was legal; Stephen was a Christian, Saul was a Pharisee.

#### Saul the Persecutor

To the day of his death Paul never ceased to mourn over the fact that he had persecuted the church of God and wasted it. The golden text of our lesson is a part of Paul's reminiscences when he reviewed his early manhood as a persecutor, blasphemer and injurious. He made all the explanations of it possible saying he did it ignorantly in unbelief with all good conscience; but in spite of all the explanations it wounded Paul to the quick to think that he had ever so far misinterpreted God as to believe that he could be pleased with a spirit and service expressed in bigotry and cruelty and murder. One in reading the brief but vivid accounts of Saul the persecutor is pained to think that a man of his powers would ever so far lose himself in a religious mania as to hunt down innocent and defenceless people and deliver them to prison and to death. But the edge is somewhat taken off the pain by remembering the times in which Saul lived, the intolerant sect in which he had been brought up, and the temperament of the man himself. Religious liberty was a thing unknown in the days of Saul of Tarsus. In fact religious liberty is a very recent fact of history, and there are portions of the world today where religious liberty is a very feeble and struggling thing. And in countries like our own there are some people who seem to think that religious liberty is a thing of very doubtful value. There are still intolerant sects like the Pharisees who if they could, would destroy all other sects; and there are men with the temperament of Saul who if unrestrained by law and society would make life a burden for all who did not agree with them.

Persecution is never right. It has been tried repeatedly and failed as a method in advancing the cause which it sought to defend. The method of Jesus is the only way. When the disciples wanted to

bring fire from heaven to consume the inhospitable village of the Samaritans, Jesus said, "Ye know not what spirit ye are of; for the Son of Man came to save men's lives, not to destroy them." Saul persecuted, but Paul never persecuted. Only twice in his writings the old spirit seems to revive; once in Galatians, 5:12 and once in II Timothy, 4:14. On the whole Paul lived in the spirit of Romans, 12:17-21.

## The Worth of Friendliness

By CHARLES L. WHITE

The cultivation of friendliness is imperatively needed. One sees occasionally what should be avoided when a conductor on an eastern railroad treats the immigrants rudely. They have paid their fare, and the only word in English they know is the name of the city to which they are journeying. Kindness to workmen and to strangers, and the gentle courtesies of life shown in cars and on the streets, in elevators, offices, and schools, create an atmosphere that corrects a man's selfish tendencies and gives a sense of justice to all human relations.

The Christian who always has the milk of human kindness in his soul will cultivate a true friendliness with all whom he meets. He need not speak to strangers to make them feel its presence in his life. Real friendliness radiates invisibly from him, and its heat rays melt cold hearts and warm the benumbed and helpless hands of discouraged souls. To meet anger with calmness and unjust words with a smile, to befriend the helpless, to be gentle with the aged, to be thoughtful of the infirm and unfortunate people, to be attentive to little children, to be a strong defender of the depressed, and to be sympathetic with defective, delinquent and dependent people are some of the secrets of a far-reaching life.

## Responsible to the Unseen

"EVERY Christian man is responsible for every other man. But he is responsible most of all for those he sees most of all." Hubert Carlton preached a strong sermon in these two dozen words. Most Christians endorse the principle suggested, but destroy it by inaction. Why not make the principle dynamic by trying to act upon it? It will become charged with meaning when it is connected up with actual persons. Today Jesus needs friends who are so passionately in love with him that they count it a great privilege to introduce others to the circle of His friendship. Before a man can have a Christian message he must have a Christian experience. But he must venture out and witness to the experience he has before it can become richer and more productive.

—Fred S. Goodman.





# The Chimney Corner



## A Summer Christmas Tree A MIDSUMMER NIGHT'S DREAM

Try this pageant.

Needs only somebody's lawn, a pine tree, and an invited audience.

(Scene opens on a lawn, audience facing a pine tree, as yet undecorated. Enter Miss Mary Smith and Mr. Nicholas Jones, carrying boxes of Christmas tree trimmings.)

NICHOLAS (Sets down boxes, takes off straw hat and mops brow)—Phew!

MARY (Linking her arm in his)—Now that you've seen it, Nicholas Jones, isn't it a perfectly adorable little tree? Imagine me, wondering and wondering what kind of a birthday party to give my sister's blasé little twins, when all of a sudden every blessed needle on my little pine tree reared itself up on end and shouted: "Consider me, madam, don't I suggest anything?" "Ah ha!" said I to myself, "a summer Christmas tree, the very thing!" So I sent out little red stockings for invitations, and I feel in my bones it will be a very novel party. Nick, you brought a red suit and all the fixings to be Santa Claus, didn't you, dear?

NICHOLAS (Mops his brow again)—Yes, darling child, but I'm not a bit keen for the part—too hot! And I'll be mighty awkward! You'll be afraid to marry me after this, Miss Smith.

MARY (laughing)—Oh no, I won't! You'll be simply ravishing done up in cotton wool whiskers. Run along in the house this minute and rig up, while I trim the tree. Here comes Celeste to help me. Hurry, Nick! (He returns to the house to dress as Santa Claus.) Celeste, there isn't a moment to lose in getting this tree decorated.

CELESTE (in maid's uniform)—Yes, mademoiselle, ze children in ze neighborhood have so leetle a walk to ze party! Zey will come queeck, I fear! (Both trim tree hastily with tinsel, balls, strings of pop corn, etc. Candle holders should have been placed on tree before audience arrives.)

MARY (while trimming)—I love every one of my neighbors' children, I'm so glad they're all such nice families near us. I didn't have to leave out a single neighbor!

CELESTE—Ze very best neighborhood in town, mademoiselle, es it not so? (MARY and CELESTE—Chatter together as they trim tree. Then CELESTE hurries back to house.)

MARY (Stands looking at tree, hands clasped in delight)—Oh, I love you, little summer Christmas tree! And all my little neighbors will love you, too. But I'm dreadfully tired. (Looks at wrist watch) I'll have just time to flop down and rest five minutes! (Flings herself into a wicker chair nearby; before settling

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

comfortably looks over shoulder at the tree)—You dear little Christmassy pine tree! I can almost hear the Christmas angels singing (yawns), almost—but not quite—(Settles in chair and sleeps).

ANGEL CHORUS (At least six in chorus; each angel draped in two white sheets, also white tarlatan wings, tinsel fillet in hair, starts from house singing to tune, "Vox Angelica")

1. Hark, hark, my soul! Angelic songs are swelling  
O'er earth's green fields, and ocean's wave-beat shore;  
How sweet the truth those blessed strains are telling  
Of that new life when sin shall be no more.

(Chorus) Angels of Jesus, Angels of light,  
Singing to welcome the pilgrims of the night!

Singing to welcome the pilgrims, the pilgrims of the night.

PILGRIMS OF THE NIGHT (Start from behind audience and march very, very slowly forward to meet the angel chorus which stands before Christmas tree, singing second and third stanzas. All in this group of sixteen pilgrims should have black material arranged, shawl-fashion, over their heads and shoulders to cover as far as possible their costumes which are appropriate to the race each represents: China and Japan, India and Burma, Africa and Mexico, American Indians and Alaskans. For each country listed there should be both a mother and a child about eight years old.)

ANGEL CHORUS (sings)—

2. Onward we go, for still we hear them singing,  
"Come weary souls, for Jesus bids you come;"

And through the dark, its echoes sweetly ringing,

The music of the gospel leads us home. (Chorus)

3. Far, far away, like bells at evening pealing

The voice of Jesus sounds o'er land and sea,

And weary souls by thousands meekly stealing

King Shepherd turn their weary steps to Thee. (Chorus)

PILGRIMS (Have now reached ANGEL CHORUS, who separate and while singing fourth stanza one angel should lead Chinese and Japanese pilgrims off to the west corner of the lawn; a second angel should lead Indian and Burman pilgrims to the east corner of lawn; third angel escorts Africans and Mexicans, south; fourth angel escorts American Indians and Alas-

kans, north; the pilgrims joining in singing)—

4. Angels, sing on! your faithful watches keeping;

Sing us sweet fragments of the songs above;

Till morning's joy shall end the night of weeping

And life's long shadows ends in cloudless love. (Chorus)

(One of the two ANGELS now remaining by the tree walks over to Mary's chair and leaning over sings—or repeats—one stanza of "Joy to the World, the Lord Has Come.")

SECOND ANGEL—Ah, that's it, joy to the world! But Mary Smith plans only for her own neighborhood.

FIRST ANGEL, (nodding)—But she is even now having a midsummer night's dream! (Broods over her throughout the next scene.)

(Enter SANTA CLAUS, pack of toys on his back. Puts down pack in astonishment as he sees angel.)

SANTA CLAUS—Well, I see Mary has engaged a Christmas angel for her party, too.

ANGEL—She did not really ask me to come, Nicholas Jones, but can there be a Christmas party without the true Spirit of Christmas? So here I am.

SANTA CLAUS (slapping his hands cheerfully)—Just so, there you are! And I hope you'll see me through this business. What's my most important duty, anyhow? (Begins unpacking his toys, placing them around Christmas tree.)

ANGEL—To bring joy to the world.

SANTA CLAUS—Yes; ye-es, of course. But what else?

ANGEL—Well, it's never seemed to me you ought to skip a single child. Yet you generally do, you skip millions of children who need Christmas the most.

SANTA CLAUS (standing up and pointing his finger at her)—See here, don't you go blaming me! I'm only a Santa Claus pro tem. I'm not the real thing, you know.

ANGEL (shaking her head)—Oh yes, you are! Every man with two hands and a heart and a pocketbook ought to be a Santa Claus. Only, some of them never realize this, owing to sleeping wives and sweethearts (Points to MARY.)

SANTA CLAUS (Goes over to look at MARY)—Poor girl, she's all tired out getting things ready for her small neighbors. (Walks back to angel, finger on lip, and they both unpack toys from his pack.)

CHILDREN (Enter in party dresses, dancing across the lawn)—There's Santa Claus! Hello, Santa Claus! (All of them at once)—What have you got in your pack for us? (Hold out hands.)

SANTA CLAUS, (turning, shakes hands with them)—Want a present, do you? Well, here's a doll for you, Geraldine.



GERALDINE (*Takes doll and examines it*)—But Santa Claus, it's got a *sawdust* body and a *cotton* dress. I've got a lots better doll than this at home! You take it, Martha.

MARTHA (*shaking her head over doll*)—I've got a doll with real hair, Santa Claus, a great big doll that opens and shuts its eyes.

SANTA CLAUS (*Takes back the doll and says to angel*)—Well, what do you know about that? How about toy dishes, Geraldine and Martha? Here are some pretty oens!

GERALDINE and MARTHA (*clasping their hands behind them*)—But we've got lots of toy dishes already.

SANTA CLAUS: You've got everything there is to have, you spoiled darlings. Well, let's try the boys.

SANTA and ANGEL (*Hand out trains of cars, horns, toy furniture, etc., but each boy and each girl takes a present listlessly.*)

BOYS and GIRLS (*Each saying in various ways*)—I've got one just like that at home already.

SANTA CLAUS (*exasperated*)—Well, this is a pretty fix! What on earth shall I do, good angel?

ANGEL—Oh, there's plenty to be done on earth, poor Santa Claus. Why don't you call your reindeer and bring joy to the world?

SANTA CLAUS (*Claps his hand to his forehead*)—My reindeer! What do you mean—rein-deer?

ANGEL—Ah! (*Thinks a moment, then says to children standing around her*)—Of course in summer he has to have a very different kind of reindeer, doesn't he? (*Children nod*) And so I'm going to choose four of you to be his summer helpers,—you, and you, and you, (*Reaches in Santa Claus' pack and takes out four mackintoshes, the kind with little hoods, which the four children put on. Then she brings out of the pack four small umbrellas, with small bells fastened to their points. On one umbrella is a large white "E," on another "W," a third "S," a fourth "N." Opening each umbrella, she says*)—Who will go north? Who south? Who east? Who west? Then here is your equipment. You are now Santa Claus' Rain-Dears, spelled differently in summer, of course—R-A-I-N - D-E-A-R-S!

GERALDINE—But is there going to be a shower?

SANTA CLAUS—Of course! A Christmas shower!

ALL THE CHILDREN (*hopping up and down, clapping hands*)—Oh goody! Goody! Isn't this the nicest party? What do we do next?

ANGEL—Rain-Dears, and you other dears, too, it's high time you learned that there are thousands upon thousands of children all over the world who have never had a single Christmas present, or heard a single Christmas carol, or lighted a single Christmas candle, or seen a single Christmas tree. So we're sending you out to bring joy to the world that is waiting in darkness—east, west, north, south. For surely a Christmas tree isn't only for your own small neighborhood, is it?

CHILDREN (*Wag heads energetically*)—No! Oh, no! Of course not!

ANGEL—Then before you go let's form a friendship circle around our little tree and tell it how we feel.

CHILDREN (*Laying Rain-Deer umbrellas on grass, open, stand with ANGEL and SANTA CLAUS in a circle around tree, sing this motion song to the time of "Maryland, My Maryland"*)—

Are all your presents meant for me,  
(*point to presents . . . then to self*)  
Christmas tree? O Christmas tree?

Ah no, I hear you now suggest:  
(*shake head . . . hold ear, to listen*)  
Search for children east and west,

(*point left, right*)  
And north and south, where'er they live,  
(*point front, back*)  
To them these presents you shall give!

(*point to presents*)  
Black, brown, and yellow, white and red  
(*rub cheeks*)  
On them my candlelight be shed!

(*flicker fingers up and down*)  
THE FOUR RAIN-DEARS (*Are now sent out by the ANGEL and SANTA CLAUS to the four point of the compass around the lawn, where the PILGRIMS of the night are waiting, wrapped in darkness.*)

RAIN-DEAR WITH "E" UMBRELLA (*Assisted by the ANGEL waiting with the east group, removes black covering from Hindu and Burman children—not from mothers, however—and leads them across lawn to the tree, where the remaining "party" children stand beside SANTA CLAUS, each laden with gifts to hand the approaching foreigners, whom the CHRISTMAS TREE ANGEL goes forward to meet in order that she may help them sing to the tune of "Marching Through Georgia"*)

FOREIGNERS—  
From India comes the dear brown child,  
From Burma and Assam,  
The Christmas spirit they will greet  
As every small child can;  
We beg you give your gifts complete  
To them, in Jesus' name,  
While we are marching to meet you.

(*Those carrying gifts hand them to the foreigners who bow profusely, while all sing the chorus*)—

Oh give, oh give!  
Yes, give in Jesus name,  
Oh give, oh give!

And start the candle flame  
To light the Christmas trees around  
The whole, wide, waiting earth—  
While we are marching to meet you.

RAIN-DEAR WITH "W" UMBRELLA (*Assisted by ANGEL with west Pilgrims, removes black covering from Chinese and Japanese children, who next march toward tree, to be met by CHRISTMAS TREE ANGEL as they sing*)—

From China comes the yellow child,  
And also from Japan,  
The Christmas spirit they will greet  
As every small child can,  
We beg you give your gifts complete  
To them, in Jesus' name,  
While we are marching to greet you.

SANTA CLAUS and "PARTY" CHILDREN (*Hand out gifts to foreigners, who bow profusely, as all sing chorus: "oh give! Oh give!" as above.*)

RAIN-DEAR WITH "S" UMBRELLA (*Does same as other Rain-Dears have done, and*

*brings forward Southern CHILDREN,—African and Mexican, to meet angel and sing*)—

This black child is an African,  
This brown one, Mexican,  
The Christmas spirit they will greet,"  
(*etc., etc., as in former stanzas.*)

SANTA CLAUS and CHILDREN (*Present toys, they bow, all singing chorus as given above.*)

RAIN-DEAR WITH "N" UMBRELLA (*In like fashion brings forward north group of American Indian and Alaskan CHILDREN singing*)—

The red child is an Indian,  
Also an Alaskan,  
The Christmas spirit they will greet, (*etc., etc.*)

SANTA CLAUS and CHILDREN (*Present toys to them, they bow, all singing chorus as given above.*)

THE FOUR ANGELS (*East, West, North, South, now lead forward the MOTHERS of the nations, still "groping in darkness."*

Whereupon the CHILDREN belonging to each group run to meet their MOTHERS holding out the toys they have received, calling: "Oh look, mother! See, a Christmas present!" This is to happen simultaneously. In order to look, each MOTHER must lift her black shroud, and the ANGELS instantly draw them softly off their shoulders dropping them on the ground, while the MOTHERS and CHILDREN draw near the tree. When all are grouped in place, THE ANGEL who has been quietly guarding MARY'S dream now comes over and holds up a candle, speaks)—

ANGEL—And Jesus said, I am the light of the world. (*Lights her candle and places it in a holder already in place on an accessible branch of tree.*)

HINDU MOTHER (*Walks over and lights her unlighted candle by that first candle, as she says*)—"That was the true light that lighteth every man that cometh into the world." (*Places candle in a holder on tree.*)

BURMAN MOTHER (*Lighting her candle, says*)—"But men loved darkness rather than light because their deeds were evil." (*Places candle on tree.*)

AFRICAN MOTHER (*Lighting her candle*)—"The people that sit in darkness have seen a great light." (*Places candle on tree.*)

MEXICAN MOTHER—"Neither do men light a candle and put it under a bushel, but on a lampstand, and it giveth light unto all that are in the house." (*Candle on tree.*)

CHINESE MOTHER—"The entrance of thy word giveth light, it giveth understanding unto the simple." (*Candle on tree.*)

JAPANESE MOTHER—"Thy word is a lamp unto my feet, and a light unto my path." (*Puts lighted candle in holder on tree.*)

INDIAN MOTHER—"The spirit of man is the candle of the Lord." (*Puts candle on tree.*)

ALASKAN MOTHER—"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (*Places candle on tree.*)

(*Continued on page 677*)





# Young People's Work



## Topic, for July 10.

WHAT IS "OUR REASONABLE SERVICE?"  
Romans 12:1-8.

*"I plead with you therefore, brethren, by the compassions of God, to present all your faculties to Him as a living and holy sacrifice, acceptable to Him. This with you will be an act of reasonable worship."*

1. *A measure of respectability.* In other words, there are a lot of folks in the world who take their Christianity just seriously enough to be respectable. It is not how much they can do for the church and the kingdom, but how little they can do and hold their social standards. Such individuals should read again and again Romans 12:1 which, according to Paul, should be the minimum program for a life that is Christian.

2. *A complete presentation.* Your life! Not just a part of it! Away with the old idea of dividing the life of the Christian into the sacred and the secular. Such a division has a disastrous effect on morals. If a man is a Christian, he should be one through and through, in season, out of season, on Monday as well as on Sunday. A "parlor" religion only will not get one very far. Religion must reach out into every relationship of life, and sanctify those relationships. If one is a Christian, his whole life belongs to the Lord.

3. *The positive thing.* There is something more in religion than the keeping of the ten commandments. To be sure, we must keep them. But, they are principally don'ts. Christianity is more than a negative thing. It has the positive "do." The pious sort of a Christian these days who sits around and sings, doing but little work for fear that it will interfere with his consecration, will soon find himself out of sight in the great kingdom procession.

4. *Progressive living.* We hesitate to launch out for fear of making mistakes. Well, the world is rather afraid of the fellow who never makes mistakes. Even though mistakes are made, it is well worth the try. Failing to pass a medical examination for something on which he felt his life depended, Huxley turned to the next thing and became the great scientist. He wrote: "It does not matter how many tumbles you have in life, so long as you do not get dirty when you tumble. It is only the people who have to stop and be washed who must lose the race."

5. *The big world outside.* Paul was seeking in his day to meet the needs of humanity. Religiously, one's first task is to give himself. That's just what Paul is pleading for in this wonderful chapter. "I plead with you, therefore, . . . to present all your faculties," the faculty to smile, to study, to earn money, to work,

to lead—all of them. For in the words of Annie Johnson Flint:

"Christ has no hands but our hands  
To do His work today;  
He has no feet but our feet,  
To lead men in His way;  
He has no tongues but our tongues,  
To tell men how He died;  
He has no help but our help,  
To bring them to His side.  
We are the only Bible  
The careless world will read,  
We are the sinner's gospel,  
We are the scoffer's creed;  
We are the Lord's last message,  
Given in deed and word;  
What if the type is crooked?  
What if the print is blurred?  
What if our hands are busy  
With other works than His?  
What if our tongues are speaking  
Where sin's allurements is?  
Of things His lips would spurn?  
How can we hope to help Him  
And hasten His return?"

## Young People in Action

**Get Forty-four in Membership Campaign—Raise Money for Piano—Four Enlist for Life Service—See What Pipestone Carried Home.**

**Claim Street, Aurora, Ill., installs two Duck Ponds.**

The Claim Street B. Y. P. U. of Aurora, Ill., has just finished a six weeks campaign in the form of a contest with results that were far above our expectations. This campaign was put forth to enlarge our membership and also to instill in the hearts of the young people who attended the meetings, the real necessity of Christianity to youth.

The winning team was given a banquet April 11. About eighty young people were present at the banquet, which was in the form of a park picnic. The church parlors were decorated to represent a park. It was a perfect substitute for a park with its trees, teeter-totters, benches. Two duck ponds were the interest of the evening.

The results of the campaign were forty-four new members, bringing our membership up to about ninety, an average in attendance of sixty, formerly twenty-five, and on the last evening of the campaign we realized over twenty dollars in collection and dues, making a total for the contest of \$66. Twenty-five of this was paid to the church for repairs on the roof. This campaign also started the young people in the habit of attending the different meetings of the church, and taking an active part in general.

Our new pastor, Rev. J. R. Humphries, is much enthused by the good results, and expects the church to benefit greatly by it.

Lester Stearnes, the B. Y. P. U. president, had charge of the campaign and is well pleased with the results, and hopes to continue the good work.

## Madera, Cal., is Working the Group System

The Madera B. Y. P. U. recently voted to revise its constitution and to organize, in addition to the original senior society, high school and junior branches.

A rousing social was enjoyed one evening during the following week, and others will be planned from time to time. The Standard of Excellence has been adopted, and a box social is contemplated at some date in the near future, the proceeds to be applied on the church piano fund. It is earnestly hoped that several of the young people will be able to attend the Asilomar summer assembly.

The group system is being worked out in the devotional meetings, and the pastor, Rev. E. R. Clevenger, visits the young people for a few minutes each Sunday evening with a message along the line of the lesson.

## Central (Minn.) Association Held a Rousing Affair

One of the most inspiring, helpful and well attended conventions in the history of the Central Association B. Y. P. U. of Minnesota was held recently at Owatonna. It was a success from start to finish, the young people being especially treated with the addresses by Dr. F. A. Agar of New York and further enlightening on missionary affairs by Rev. R. N. Crawford, missionary to Burma, and Miss Lucy Mattson, missionary to Alaska. On the last day four young people responded to the call for definite life service.

The association was also rewarded by having with us during the entire sessions, Rev. A. J. Hansen, the new state director of religious education for Minnesota, who expressed his desire for cooperation with the B. Y. P. U. in Minnesota.

Fred Ebersole, Secretary.

## Minnesota Valley Association Rallies at Mankato

The fourth annual rally of the Minnesota Valley B. Y. P. U. met at the First Baptist Church of Mankato.

Our rally was short but just crowded full of good things. Rev. E. H. Rasmussen, Dr. Hagstrom of Bethel Academy, Robert Thompson, transportation manager of Minnesota, and the president of Central Association were among our visitors.

Eight of the societies in this Association were represented. Pipestone carried home the banner for best attendance at the rally and Worthington received the standard of excellence banner.

Next year we are invited to Pipestone the second week in June, when we expect to have a bigger, better and longer rally.

Mrs. Chas. H. Stanton, Secretary.





# Our Own Folks



## Boston Letter

BY CHARLES H. WATSON

### Newton Features

The chief feature of the Newton Anniversaries was the weather. It was the June article at its best, accompanied by all the seasonal beauties. Another feature was the unusual success of Alumni Day. It was a happy thought to extend the dinner so as to include the entire membership of the Boston Ministers' Conference. Consequently a very strong company of leaders faced Dr. W. W. Bustard when he discoursed so ably on the "Deity of Our Lord." You might say that this note, with its inevitable practical implications, became the theme of the entire commencement. It gave a rich variety to all the utterances both of stated speakers and of graduates. One more outstanding feature of the week was the constantly expressed and unqualified confidence in the Christian and Baptist solidarity of the Seminary. No room was left for doubt on that point. Uncalled for suspicion against some of our seminaries has had one happy result: it has done more to kindle interest in them, and to rally alumni and friends to their side, than anything that has happened within the writer's recollection. It really looks as if Baptist schools would continue to train Baptist leaders. "And why not?" said Cebes.

### A Culminating Conference

That was the nature of the closing meeting for the season of our Ministers' Conference. In attendance and in denominational interest and enthusiasm, we have had nothing better. In the necessary and regretted absence of Dr. Franklin, Secretary W. B. Lippard was present, very happily to feature present accomplishments and prospects in our foreign mission work, and to present the three speakers of the morning. They were Dr. J. H. Rushbrooke of London, Rev. J. A. Ohrn, and Professor Arnold T. Ohrn, father and son, both of Norway. Dr. Rushbrooke as Baptist Commissioner for Europe really represented the Baptists of the world, and made us feel our kinship especially with the suffering Baptists in the widespread war devastation that spread over central and southern Europe. We realized the want and wretchedness that war has entailed upon our Baptist people, and that in the general distress it has whetted the edge of an age-long intolerance. It was a welcome assurance that American and English Baptists were mightily helping to relieve distress, promote tolerance, and abolish persecution.

### The Norwegian Baptists

It was good to hear from Baptist Norway. Though numerically weak, they are a lusty folk. Professor Ohrn told us how they are choosing and training their own leaders, and afforded us a fine specimen in himself. Though disclaiming adequate facility in English utterance, he charmed us with his chaste and sincere speech.

Rev. J. A. Ohrn, the father, ranged over the wider field of Norway evangelization, being the secretary for Baptist missions in the whole country. We were proud of these hearty, wholesome, and apostolical messengers. They seem definite and undiluted, fired by a great task, and bent upon accomplishing it.

The meeting was a befitting close to a succession of strong and inspiring gatherings. The ministers have come to look, as they gather, as if they expected something good. And they get it.

### A Farewell

Just after the above meeting, there was a gathering at the City Club to give Dr. A. A. Hobson a good send-off to Milwaukee. President Dyas of the conference was toastmaster. It was all in fine spirit, full of brotherly appreciation and confidence. Drs. Watson, Greul, English, Arbuckle, and Rosselle, were the speakers, and with kindly eyes they looked over the aforetime shepherd, and fitted him into the First Church, Milwaukee. Dr. Hobson's answer to our "arguments" was modest, grateful, hopeful, and sincere. Boston is great on contributions to the rest of the world.

### Cutting a Swath

We have a brand of young minister, who after he carries a big church and leads it to all of its legitimate achievements seems to cry, "More!" He finds the big universities that are so near at hand so enticing that he gets on the trail of a degree, and gives the mornings and much of the nights to hunt it down. Some of these young ministerial bloods go to Harvard, some to Boston University, and some to Newton. For example, Rev. Chellis V. Smith of First Church, Somerville, while doing about everything for his church and people that they could want done, has handsomely won the degree of Master of Religious Education at Boston University, with high commendation. Having struck the pace, already he sniffs a Ph.D. in the distance. He will arrive; and others also, whose success will compel mention.

### Dr. Myers' Farewell

Sunday, June 12, was a great day at Tremont Temple, and a sad one also. It closed a pastorate that was notable, and nothing short of it. Unmistakably Dr. Myers has bound to himself a host of people who much regret his leaving the Temple pulpit and who will keenly regret their loss of his leadership in the activities of the great church. Everything was prosperous and pleasant. He seemed completely to meet every demand and every expectation. Always has the Temple been a unique and attractive center to throngs of people from everywhere about the city. After so successful a leadership the problem of change will not be easy. But, are there any indispensable men? Does not the last one seem the best? And is there not still another in the making and ready to come? Mean-

while Associate Pastors Handel and Lockrow, with their pastoral hearts, will keep the great flock rounded up, while the scrutineers of the great church are out after a chief shepherd.

## Sunny Southern California

BY FRANK DURHAM

Put an extra touch of freshness in the air; put a beautiful meeting-house shipshape; set some hundreds of hearts beating to one high purpose; set before them a four-days' program fitted to inform and cheer and challenge; let all move forward under the direction of those who themselves know how to be directed,—these are the parts which, combined in one picture, might represent the almost ideal state convention of Southern California Baptists, held recently with the First Church of Riverside. Of course we shall yet have better conventions; but if a thing is successful when it accomplishes what it was intended to accomplish, then this was a successful convention.

The Riverside Church, Rev. Richard E. Day, pastor, had anticipated our every need in gracious ways we shall not easily forget. It is a church with a fine record, and never had a better outlook for splendid work than today. The convention met with this church in 1910, and at that time the Baptists of Southern California numbered 14,000; today they number 27,000. In that year there were 845 baptisms. This year there have been 2,125 baptisms, and 4,225 received by letter, a total of 6,350 received during the year. Ten years ago the churches gave for all purposes \$325,000; this year the total is \$1,054,047, the items being as follows: Church expenses, \$399,269; benevolence, \$440,677; improvements, \$214,100. Promotion Director Davies reports that there has passed through his office a total of \$453,829.00 this year as compared with \$165,007.00 last year, an increase of nearly 300 per cent.

A recent letter contained a report of baptisms from a number of our churches for a part of the year, but the following statement may be of interest (The first figure indicates the number of baptisms during the year, the second figure the number received by letter): Santa Barbara, 78; 56. San Diego First, 48; 134. Logan Heights (San Diego), 51; 25. Riverside, 52; 48. Santa Ana, 62; 123. San Bernardino, 54; 57. Covina, 42; 101. Bakersfield, 30; 66. Pomona, 46; 57. Redlands, 36; 121. San Pedro, 65; 38. Long Beach, 38; 217. Hollywood, 26; 64. South Park (Los Angeles), 54; 113. Lincoln Heights (L. A.), 47; 51. First (L. A.), 100; 488. Temple (L. A.), 169; 511. Many other churches have good reports, but they cannot be given here.

There was a persistent note of gladness and hopefulness in the convention, yet there was no evidence that we have become satisfied with our deeds. Again and again there were panoramic views of the great things that call. It was not conducive to self-complacency when each little window which the program opened en-



abled one to see the beckonings on the horizon. Yonder is the "Lure of the Desert", and real men are wanted. Here is the "Urge of the Oil Fields", and where five hundred millions of dollars have been invested in oil, there must be the investment of lives as well. The "Call of the City" is heard, and it is the call of 51 per cent of our population. Our 20,000 men in the navy and training camps may not be forgotten since the war is over, but, so far, we have sent but one man among them. Then our encouraging, but altogether inadequate force among the Spanish-speaking people, the Russians, the Italians, Japanese and others is an appeal that must be met here at home. On another afternoon we had a broad view of the educational work which comprehends the whole period of human life from the cradle to the university and beyond, and undertakes to pour the white light of Christ's teaching along the path of every individual, while it lights up the road in which the now discordant social groups must finally learn to walk together in peace. There was an urge in this educational review, and a hundred churches could all but hear a low voice calling, "Come up higher, come up higher." When, beyond all this, the convention faced the world task—a world that awaits a Christian reconstruction—there was a little disposition to settle down in smug content because we had raised over \$1,000,000 and seen over 2,000 baptisms in a year. The fact is that if one had been able accurately to gauge these Christian men and women when they were thus fully awake (not excited, but awake), one would have found that they are most deeply concerned for the things that are deepest in the heart of Christ. The convention was pretty well beyond the question of policies as such, or particular interpretations as an issue. These have their place, but they seemed comparatively irrelevant, and were recognized as not even of secondary importance. Our churches have several shades of belief, but they move easily and harmoniously together in the great things. Their deeper convictions are that missions is the work of the church, that disbelief in missions is equal to disbelief in Christ, that Christ's message is easily translatable into life, and that it is of more importance to live his message than to be able to state it in doctrinal terms. Our people would probably agree that our Christianity needs Christianizing, both in doctrine and in life, and that the best way to unify any divergent views is to be busy about the great things that Christ left to be done.

The special speaker this year was Dr. O. P. Gifford who brought an illuminating series of addresses.

Our convention is hopefully facing the next year under the leadership of Dr. W. F. Harper, executive secretary and director of evangelism, Dr. J. D. Springston, educational director, and Dr. F. G. Davies, promotion director. The newly-elected president of the convention is Mr. J. H. Miller of Los Angeles.

#### Young People's Encampment

The young people of Southern California are to have two encampments. One will be held at Switzer's Camp, north of Pasadena, July 8-18; the other will be held near San Diego.

#### Summer School of Missions

The thirteenth annual session of the Summer School of Missions was held in

Los Angeles, May 29-June 3. This is interdenominational but the Baptists share largely in it, as is indicated by the fact that in an enrollment of 1500 there were 425 from our Baptist churches. Mrs. A. W. Rider, was president and had much to do in making it a marked success. Among the outside speakers and teachers was Mrs. Helen Barrett Montgomery. By this intensive course of five days training these women will be fitted to go to their several churches and conduct the courses in our study books on missions. The volume of missionary information through the circulation of missionary books and leaflets this year reached high water mark. Those who know best call the school a great success. Los Angeles.

### Baptists at the C. E. World Convention

Baptist Young People at the C. E. Convention in New York will have a chance to hear some of their denominational leaders and know the Baptist program for young people. The program committee of the convention has assigned a place on the program for denominational conferences. The Baptists will have their conference in the Madison Avenue Baptist Church on Friday July 8th at 9 A. M. It will be in charge of Milton M. McGorrell, director of young people's work for the American Baptist Publication Society. Attendance at the denominational conference is requested of delegates who are to obtain the convention certificate.

In addition to the conference the Baptist young people are to have a fellowship luncheon at noon on Friday in the Madison Avenue Baptist Church. This will be a meeting of good fellowship and inspiration. Dr. C. Wallace Petty, Pastor of the Mt. Morris Baptist Church of New York City will give the address. Dr. Petty is known throughout the country as one of our leading Baptist speakers. He will have a real message for the young people. Attendance at the luncheon is limited to the capacity of the church so that those who are sure of attending should write for ticket reservation to Milton M. McGorrell, 1701 Chestnut Street, Philadelphia, Pa.

### Baptist Speakers at Northfield.

The Northfield gatherings have always been interdenominational in character. Most of the Protestant communions have been represented in years past by their strongest men. Many will be represented so this coming season.

Among the Baptist preachers are many widely known names. Rev. J. East Harrison, head of the department of English Bible at Mount Hermon School, although holding no pastorate since he came from Australia, will be heard during the summer at The Northfield Hotel and on the conference platform. Dr. G. Campbell Morgan will conduct a daily Bible class at the young women's conference, June 24-July 1, on the study of the four gospels under the title, "The Christ of History." At the interdenominational women's home mission summer school, July 5-11, our communion will have a large share, represented by leaders and missionaries of our board. Mrs. Helen Barrett Montgomery will teach the text-book for the year, "The Kingdom and the Nations," at the summer school for women's foreign missionary societies, July 12-19. Mrs. E. C. Applegate, whose address is 575 Blue Hill Ave., Bos-

ton, Mass. is making plans for the accommodation of a large number of Baptist girls in Camp Salaam for the Foreign Missionary, but as membership in the camp is limited, those who desire to join the camp should make applications at once. Camp Sagacawea, the Baptist camp of the home mission summer school is under the leadership of Miss Edith E. Wing, 72 Barnett St., New Haven, Conn.

At the general conference, July 30-August 14, our pulpit contributes Dr. Cornelius Woelfkin, Pastor of the Fifth Avenue Church, New York City, and Dr. Len G. Broughton, of Richmond, Va. After a much regretted absence of some years, Dr. F. B. Meyer of London returns to the Northfield platform this year.

The other gatherings meeting at Northfield are the summer school of religious education, July 21-28, and the Massachusetts C. E. institute, which convenes for one week at the close of the general conference.

This summer also sees the celebration of the fortieth anniversary of the founding of Mount Hermon School for boys, at which Rev. Charles A. Brooks, Hermon '93, secretary of the Baptist Home Mission Society, will deliver the anniversary sermon. Dr. Wilfred W. Fry, a Mount Hermon alumnus prominent in Baptist activities in Philadelphia, is to speak at this time. Mr. Wm. Ayer McKinney of Chicago, president of the alumni association, will preside.

### Blessings Come from Campaign In Wisconsin

That the New World Movement campaign, like the quality of mercy in Shakespeare's famous lines, is "twice blessed," bringing as much good to those who are giving in it as to those who are receiving, is being proved once more in the state of Wisconsin, according to a recent letter received by Miss Elsie P. Kappen of Milwaukee. Those who are still faint-hearted may gain courage from some of the instances of rich reward that she cites.

"The Delavan church has received great spiritual blessings," she says. "Prayer meeting attendance is no problem at all. The midweek meetings are an inspiration. Forty-eight have been received by baptism. This pastor has also in mind a plan of country school evangelism through the country, in addition to the large activity of his own church. The church supports Dr. Topping as its foreign pastor. In the budget of the church is included the expenses of the pastor and wife to the Northern Baptist convention. It has several young people planning for mission service.

"In this church also there are two women who support themselves by taking in washings and who are giving a dollar per week to the New World Movement, and matching it by a like gift for current expenses.

"Two weeks ago the church at Lake Geneva held its half-yearly business meeting, and reported the finest financial standing in its history. Spiritual blessings have attended also, for there have been many baptisms, and two of the young members are decided on missionary life service. This was the first church to go over the top. The pastor's salary is increased \$200.

"The church in Darien, in the same association, with a total membership (including non-resident) of forty-eight, reported that, largely owing to the new spirit growing out of the New World



Movement, it has less trouble now raising the entire budget than it used to have in raising \$500 or \$600. Pledges on the quota of the church amounted to \$3100. The current expense budget is \$1365. In addition a fund of \$700 has been raised for improvement, which before the campaign was deemed impossible. A new roof, new steps, furnace repaired, entire church redecorated, and the outside painted are the improvements now in progress. The church now has a real finance committee that is looking toward

the future. It had no evening service, but now has one which has trebled in a years time; the morning service has almost doubled. There was no B. Y. P. U. The organization now has an average attendance of 25 to 30. The men's Bible class has grown from four to fourteen. A newly organized boy's class has grown from eight to twenty-one. The church has a fine workers' conference meeting regularly, a course of study lasting up to decision day, and a weekly instruction class for new converts.

tions amounting to \$31,508.63 have been secured and other credits make the total on the allotment, \$85,874.91. The benevolences of the churches has risen from \$151 per resident member in 1916 to \$8.06 in 1921. 95.5 per cent of the pledges due May 1, 1921 have been paid. The total contributions of the year include \$7,680.27 for the children of Europe, \$3,209.63 for China relief. Other relief funds and Easter offering make a total contribution for the year of \$184,576.46. This is practically three times as much as ever was contributed for the objects in the budget in a single year before. The expenses of the promotion department have been only 2.5 per cent of the amount collected. The colleges and schools have received from the New World Movement up to May 1, \$90,959.72, and a considerable sum has been received since that date.

## Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.*

### Atlantic Coast

#### MAINE

COLBY COLLEGE COMMENCEMENT opened June 18 with a junior exhibition. Sunday brought a baccalaureate sermon by Rev. Cornelius Woelfkin, a service in memory of Hon. Richard Cutts Shannon ('62) and a Phi Beta Kappa address by Samuel McChord Crothers of Cambridge, Mass. Monday was enlivened by junior class exercises, a business meeting of the Phi Beta Kappa, a college sing, the president's reception and a senior hop. Tuesday's more serious program included a trustees' meeting, class day exercises, luncheons of alumni and alumnae, dramatics, class and fraternity reunions, and an address for the woman's Jubilee by Prof. Romiett Stevens of Columbia University. Prof. Franklin W. Johnson of Columbia University was the commencement speaker, and after his address on Wednesday morning, the festival closed with a commencement dinner at the Gymnasium.

#### United Baptist Convention

Camden is one of the most beautiful places in Maine. Man has built his palaces on the slopes of the hills and along the shore but God has planted the mountains, dotted the broad bay with islands and opened among them wonderful vistas into the great deep beyond. Camden Church is a child of the convention and in her strength and beauty opened her doors June 7-9, to welcome the mother for a kind of Thanksgiving visit. Aply and wisely led by Pastor T. M. Griffith the church has renovated its building at a cost of over \$12,000, has just had a season of refreshing that brought many into the church, and now gladly entertained some 500 Baptists in a becoming and right royal way.

At Rockland on Monday evening, on the invitation of a committee of the Fundamental organization, Dr. Massee of New York gave an address and another at Camden before the opening of the convention.

At 2 p. m. occurred the annual meeting of the Woman's Missionary Federation, Mrs. Florence O. Lorimer, presiding. At the same hour Pres. A. C. Berrie called the ministers association to order. Rev.

C. C. Koch discussed "The Minister as the Pace Setter in Spirituality," Rev. F. S. Bernauer, "The Christocentric Faith of Baptists," and Dr. C. A. Barbour of Rochester, the ultimate purpose of the gospel under the caption, "Why Did Jesus Come?" Dr. Barbour was the speaker of the evening.

Wednesday morning the convention opened in regular session with Pres. Walter A. Danforth, of Bangor, in the chair. Executive Secretary Dr. Irving B. Mower read his eighteenth annual report. There has been great development and progress during these eighteen years but this year has surpassed them all.

Because of the New World Movement the convention is now carrying its work on a basis \$10,000 higher than ever before. The salaries of nearly all the pastors have been increased. The missionary force has been enlarged. Rev. William Fletcher has become an expert in encouraging churches toward the settlement of pastors and self-support. Miss Utecht's services are not only in demand but their continuance is soon demanded. Special provision has been made for adequate work at important school centers.

A mission to the Russians and Poles is developing in Waterville and Winslow. Twelve persons have been baptized and a missionary to the Russians in Maine, Rev. Maxym Green, has been engaged. Several new pastors have come to the state. Supt. of Evangelism, Dr. Geo. H. Hamlen, reported. Many evangelistic efforts have been made, most of them successful and there is a rising tide of spiritual life. In some counties special efforts have been made to reach all the churches in the county. The number of baptisms during the year is much larger than usual. The work of the convention evangelists, Harry and Ruth Taylor, has been in marked degree successful. Rev. E. A. Davis has had a successful year. The evangelistic team from Newton Theological Institution has been a great blessing to Hebron Academy and several of our churches. Four pastor-evangelists have begun work—Messrs. Evans, Miller, Roberts and Beatty.

Treas. Graffam reported large increase in the contributions and a gain of \$12,008.58 in convention funds which now amount to \$379,760.86. The director of promotion, Dr. E. C. Whittemore, made the basis of his report the year of the New World Movement from May 12, 1920 to May 9, 1921. Pledges and subscrip-

Miss Sadie B. Gowen, one of Maine's own daughters who returns to her mission work at Balasore, India, this fall was heard with tender interest. Dr. R. R. Kennan of Portland preached the annual sermon upon the theme "The Pre-eminence of the Personality of Christ." Pres. Roberts gave a significant address on "Manhood and Christian Faith," and Dr. Birney S. Hudson followed with a scholarly and pertinent discussion on "Martin Luther and Soul Liberty" (400th anniversary of the declaration at Worms).

The committee on administrative efficiency made a report which included not only minor changes in method but the elimination of several of the departments through which the work of the convention is now carried on. After considerable discussion it was decided that changes so radical ought not to be made without longer time for consideration, and that if desired they would require amendments to the constitution. The following officers and department heads were then elected on one ballot: Executive secretary, Dr. Irving B. Mower; superintendent of evangelism, Dr. George H. Hamlen; director of promotion, Dr. E. C. Whittemore; director of religious education, Rev. Alexander Henderson. The convention officers are: President, Rev. J. B. Ranger; first vice-president, E. M. Hamlin; second vice-president, Rev. A. E. Lorimer; recording secretary, Dr. C. E. Owen; treasurer, George M. Graffam.

As usual the reports from the colleges and schools were full of interest. 1,012 students are in Colby and Bates and 870 are in the affiliated preparatory schools.

Dr. William E. Sargent, long principal of Hebron Academy, was greatly missed. Several weeks ago he was stricken with paralysis and there is little chance of recovery. Sympathy, love and prayers were in the assurances sent to Dr. and Mrs. Sargent.

Meeting in Camden and in the church that gave James Perry to the loyal service to the world, which meant his martyrdom, loving sympathy and admiring tribute were sent to the family.

In the new department of religious education, Director Henderson was able to report a fine and hopeful beginning and things already accomplished. The school of methods at Ocean Park was fully endorsed.

Dr. Heath of New York and Mr. Peterson of Massachusetts received hearty greeting and interested hearing. The final meeting presented the state workers who with splendid fidelity to Christ and devotion to his kingdom are trying to make his gospel effective in Maine. In his great address on "the yet undiscovered country, the land waiting to be possessed,



the truth, to be lived," Dr. Barbour rang out a challenge to all who would seek the kingdom of God.

The convention was a notable one. The year past has been remarkable for its accomplishments and for what it has made possible. Whatever differences of opinion there may be among Maine Baptists, we are persuaded that they are one in their loyalty to Christ, the unity of his Spirit is their bond of peace, and Paul thought that this unity men should "endeavor to keep."

#### NEW HAMPSHIRE

COLBY ACADEMY COMMENCEMENT ran from June 9 to 13. Interclass track meet, class day, senior "Last Chapel," sophomore prize speaking, junior prize exhibition, baseball between New Hampton and Colby and senior dramatics occupied the first three days. On Sunday, Rev. J. K. Romeyn preached before the graduating class, Colby Honor Roll Memorial Tablet was dedicated and "The Holy City" sung. Monday was marked by graduating exercises, alumni luncheon, meeting of trustees, meeting of the Alumni Association, a baseball game between the alumni and the academy and the anniversary concert by the Temple Quartet of Concord, with Miss Mildred Raymond as reader.

#### VERMONT

MONTGOMERY CENTER—May 29 closed another blessed month here. Rev. W. F. Rawlins baptized ten making a total of thirty souls saved, twenty baptized and twenty-one taken into the church since April 3.

THE FIRST CHURCH, Montpelier recently gave its pastor and wife a surprise party and presented them with ten new ten-dollar gold pieces besides many other smaller gifts. About sixty people formed in line led by Mrs. A. P. Hibbard, one of the constituent members of the church and a hard worker and generous giver who is known by all the pastors as "Mother" Hibbard because she loves and cares for them all as if they were her own sons. Mrs. Orlando Davis also led with Mrs. Hibbard. Mrs. Ida E. Lane made the presentation speech in the form of an anniversary poem as it was the close of three years of fruitful work by Pastor and Mrs. Piper. The latter were completely surprised but feelingly and fittingly responded.

THE WALLINGFORD CHURCH has extended a very hearty and unanimous call to the Rev. Arthur Stewart Wahl, one of our district workers, and it is expected he will accept taking up the pastorate about Aug. 1.

THE BELLOW FALLS CHURCH has called to the pastorate Rev. John M. Maxwell recently returned from war service across the sea. Mr. Maxwell has already a good hold of the work.

THE NORTH DANVILLE CHURCH, Rev. Christian Peterson, pastor, has recently received six new members by baptism and the work in all departments is moving forward encouragingly.

THE FAIRFAX CHURCH, Rev. Elisha Sanderson, pastor, has recently lost two of its oldest members: Harry S. Ufford, father of our beloved Rev. A. F. Ufford, missionary to China, who is now home on a furlough and was able to be with his father during his last sickness, and Mr. Albert A. Walker, another aged member, who leaves two daughters to mourn his

loss. Both Mr. Ufford and Mr. Walker were faithful members of the church.

#### State Convention

The Vermont State Convention met at Bellows Falls, May 23-25, with the First Church. The attendance was close to the largest on record, there being some 325 delegates and guests present. The weather was a bit cooler than the average but this was more than made up by the warmth of the enthusiasm when it was known that the past year has been one of the best in the history of the state convention.

The sessions opened on Monday evening with a short stereopticon lecture by Rev. Sumner Vinton. This was the opening feature for each evening and the fine pictures and the earnest, clear and suggestive message of the speaker did much to stir up the hearts of the people to the need for Christ in the world and our responsibility. There were two excellent addresses given the first evening, the first by Rev. A. F. Ufford of China who took for his subject "Twelve Years in China." This covered some of the experiences of this man of God in the land of the Mongol. The other was by Dr. Charles A. Brooks of New York who told in a fascinating way of his travels in Europe, the condition of these devastated parts of the world and the possibilities for the kingdom in these lands so injured by the war.

On Tuesday morning the day opened with two meetings going on at the same time; one for the women, held in the Congregational Church, presided over by Mrs. J. A. Greenwood, representing the home mission work and Miss Ada Brigham representing the foreign work. The other was the annual meeting of the Vermont Baptist Historical Society, meeting in the Baptist Church and presided over by its president, Rev. Henry Crocker. The officers for the ensuing year, are Rev. Henry Crocker, Chester, president, and Rev. W. E. Lombard, secretary, Saxton's River.

The annual session of the Vermont Baptist Ministers' and Missionaries' Conference and Aid Society was called to order by Rev. J. H. Blackburn, Newport, president. Dr. Davidson gave an illuminating report and explanation of the pension plan of the ministers' pension system of the Northern Baptist Convention. The report of the nominating committee was adopted, giving to the society the following officers for the coming year: President, Rev. J. H. Blackburn, Newport; vice-president, Rev. J. S. Brown, Manchester; secretary, Rev. Frank S. Tolman, Randolph; treasurer, Mr. A. G. Crane, Burlington.

At 10 o'clock the Convention was called to order by the president, Mr. Elmer B. Bailey. An excellent address was given by Rev. G. W. Toward of Bennington who explained the plan of the vacation Bible school. He was followed by his wife who showed the method of the work and some of the work done.

On Tuesday afternoon the session was given over to the young peoples' work and three excellent addresses were given, the first by Dr. Frederick E. Taylor of Indianapolis who spoke in a very gripping manner on the subject of prayer. Rev. Milton M. McGorrell of Philadelphia then told of the educational aspect of the work of the young people's work and suggested methods by which this could be put into effect. Miss Beulah Bates our own director of missionary work in the Sunday

schools gave one of her delightful talks on "Snap Shots." This told of the development of the work in the state the past year which has been very large. The final address was given by Rev. Dr. Frank O. Erb, Philadelphia.

On Tuesday evening Dr. Erb spoke of the "Outreach of a Soul," a fine presentation of the possibilities of spiritual unfoldment. Dr. Taylor then gave another address on "A Program that would double the Membership of every Church in Vermont." This message emphasized the matter of soul-winning.

On Wednesday morning Prof. Raymond McFarland the new principal at Saxton's River told of the work planned for this academy and the excellent prospects now opening. The officers for the coming year are: President, Elmer B. Bailey; first vice-president, W. W. Nichols, Rutland; second vice-president, Mrs. W. E. Lombard, Saxton's River; clerk, Rev. Elbert J. Smith, Fair Haven. Dr. Davidson then introduced the new pastors to the convention.

The session Wednesday afternoon opened with greetings from other denominations and organizations. The first address was given by Mrs. Bertha D. Judd, of Brooklyn, who spoke interestingly of the work done in the home land. She was followed by Mrs. A. F. Ufford of Shaohsing, China, who told of the work among women in this wonderful land. The last address was given by Rev. Charles N. Arbuckle, Newton, Mass., whose subject was "The Method and Aims of Religious Education." This was a fine presentation of the real purpose of the higher education from the religious side.

The last session of the convention came on Wednesday evening and was one of profound interest. The first address of the evening was given by Pres. Ernest M. Hopkins, of Dartmouth College, on "New Problems of the Higher Education." The second address was given by Dr. Arbuckle of Newton. His subject was "The Man for the Present Critical Hour." The concluding moments were occupied by Dr. Davidson our state secretary.—Frank S. Tolman.

#### MASSACHUSETTS

##### Commencement at Newton

The anniversaries began with public examinations of the three classes by Professors Rowe, Berkeley and Bradbury; but in the general mind the real beginning was the remarkable baccalaureate sermon by President Horr on "The Moralization of Power," Matt. 4:3.

Monday was Alumni Day and the members of the Baptist Ministers' Conference were guests. Dr. W. W. Bustard, Class of 1898, of Cleveland, O., was the orator of the occasion, and the audience filled the church.

At the alumni dinner Pres. Horr who expressed his pleasure at the fundamental character of the morning oration and said we could never define the word until we asked, Fundamental to what? The Newton faculty, in whose selection as trustee and as president he had had a controlling voice, was absolutely loyal to the fundamentals. The correspondence between the seminary and committee on denomination schools of the Northern Baptist Convention had been printed and could be studied by anyone. Everett A. Greene, the treasurer of the seminary, spoke of the new affiliation between the church and seminary, especially in Sunday school work, and the larger scope of the work for next year, with the aid of Prof.



Berkeley and three of the students. He affirmed his loyalty to the Newton of the future. Dr. Bustard said that he had taken the Newton booklet, "Christian Certainties," and preached a series of evening sermons which had not only attracted large congregations but had resulted in many conversions. Rev. S. M. Lindsay, '13, of Brooklyn, the last speaker, said that he learned two lessons at Newton, to state truth exactly and to be loyal to it at all costs. Dr. Charles H. Spalding, '68 presided with wit and bonhomie.

At the business meeting, the election of officers resulted as follows: pres., A. E. Harriman, '95, vice-pres., Sylvester Burnham, '73, clerk, W. N. Donovan, '98, treas. E. F. Merriam, '79, orator, Dr. Charles L. White, '90, alternate, Rev. Joseph C. Robbins, '02. The following were elected to the board of trustees: Thomas D. Anderson, '77, William A. Hill, '04, and Benj. T. Livingston, '00. A committee on general helpfulness was appointed, consisting of A. A. Forshee, '02, D. M. Lockrow, '95 and R. L. Webb, '93. The necrology list of seventeen names included such men of distinction as Prof. George H. Whittemore, '68, William A. Newcombe, '75 and Ira M. Baird, '09.

On Monday evening the faculty and senior class were guests of the Social Union. Mr. John H. Balfour made a pleasing impression as the representative of the graduating class. Prof. H. K. Rowe the representative of the faculty speaking on "Church Engineering," held the closest attention of his audience. The building of the church is the most important task of our day, and the seminary is the school of the church engineer. The principal speaker, the veteran Dr. R. S. MacArthur, declared that the ministry today was on a higher intellectual and spiritual plane than fifty years ago and was more consecrated to its great task than ever. "I honor Newton. It is time that this small criticizing of our seminaries cease." The applause was tumultuous.

The commencement speaker was Roger W. Babson, the well-known statistician, who spoke on "The Church and Industrial Relations." This address will appear soon in book form as the last of the five lectures on the Stephen Greene Foundation.

Commencement exercises were held at 3:30 on Tuesday afternoon. There were five speakers from the senior class: Paul E. Alden, Edward A. Bell, George E. Blackwell, Francisco Cali and Leonard L. Campbell. All the young men won praise by their evident familiarity with the subjects they spoke on. After the conferring of degrees on twelve candidates of the graduating class, the president gave the degree of Master of Theology to Rev. Arthur Deming Carpenter, '17, and Eugene Dinsmore Dolloff, '19, in recognition of their researches and theses. Prof. Berkeley then addressed the graduates on "The Minister as a Creative Artist."

Mr. W. E. Blodgett made an admirable toastmaster at the trustees' dinner. Pres. Horr, called on first, said the seminary year had been a very happy one. He congratulated the seminary on the long service of Prof. Donovan who was still a young man; and on the close affiliation with the Newton Center Church in the matter of progressive religious education. He also announced that a new course of two years would be open to young women who are college graduates, and that a fine house, "Chase Hall," had been bought for their dormitory.

Dr. Charles N. Arbuckle showed that

religious education was not hostile to conversion but on the contrary developed the Christian idea of evangelism. Pres. Cutten of Acadia University had been present for the first time at a Newton commencement and had admired the Newton sanity. "If our leaders follow this sane, balanced judgment, the denomination is safe." Rev. E. B. Dolan represented the remarkable class of 1896 who were celebrating their twenty-fifth anniversary. The last speech was by Dr. Frank W. Padelford, whose statistics showed the feeble interest of Baptists in education and the rapid rate at which half trained men were supplanting the graduates of seminaries in Baptist pulpits. There are signs that the denomination will recognize this danger before it is too late, will silence unfounded criticisms, and rally to the support of its schools.

Thus ended the ninety-sixth anniversary. Faith in the sufficiency of Jesus was the ruling note.

CONNECTICUT

REV. M. R. FORSHAY, recently called to the First Church, New Haven, occupied the pulpit June 5. Mr. Forshay is a graduate of Acadia University and Newton Theological Seminary. He comes of a race of strong preachers, and has had notable success in all his pastorates. Connecticut rejoices in his coming to the historic old church in our great university center.

CENTRAL, NORWICH, another of our strong churches is very happy in the settlement of her new pastor, Rev. D. A. Pitt. Mr. Pitt came from a successful pastorate in Berkeley. He is sure of a warm welcome in the "land of steady habits."

CALVARY CHURCH, Torrington, Rev. Walter T. Aiken, dedicated its enlarged and beautiful new church building June 5, with an invocation by the pastor, greetings on behalf of local churches by Rev. W. C. Judd, and on behalf of the State Convention by Rev. E. E. Gates of Hartford. The sermon was by Rev. O. W. Foye, Dorchester, Mass., a former pastor, and the prayer of dedication was by Rev. A. B. Coats, Hartford, Secretary of the Connecticut State convention. A matter of interest to the local church and congregation was the using of the responsive reading and the hymn of dedication, the former being arranged and the latter composed by Rev. P. S. Evans, the founder of the church. Philip S. Evans, M. D., his son is now a medical missionary in Shantung, China.

THE BAPTIST CHURCH, Danbury, Rev. Ellis Gilbert, pastor, is just closing a year of achievements; forty-five have been received into the membership, thirty-two by baptism and thirteen by letter; five others are to be baptized on June 5. Others are coming during the next few weeks. There has been a large increase in the Bible School of which Mr. Le Roy Andrews is the efficient superintendent. In addition to a strong older men's class, the pastor has a class of younger men numbering forty-four. One feature of the class program is the conducting of meetings for the "Shut-ins" every two weeks. The church has recently installed a new electric lighting system. The ladies are placing a new carpet on the auditorium floor. The pastor declares that the New World Movement has been a great help in the work of the church year. The church will entertain the state convention in October.

THE DANBURY NEW HOPE was the first of our churches to go over the top and also to pay in 100 per cent collections for 1921. The pastor, Rev. J. E. Harris, is planning a campaign in July for collections on the second year's pledges. This church needs a new house of worship, but it is standing loyally by the program of Jesus as represented in the New World Movement.

REV. MYRON D. FULLER has resigned the pastorate of the Jewett City Church after four fruitful years of labor. The church will consider the resignation at the July meeting.

AT MONTOWESE there is a marked increase of interest on the part of the young people, in the church. Ten have been added to the church recently by baptism. Rev. Ferris J. Stephens, a student in Yale Divinity School, is doing excellent work on this field.

REV. J. CLYDE FORNEY, another student in Yale Divinity School, is doing a strong work at Stepney. There is a revival of interest on this field, and the outlook is most encouraging. Mr. Forney is a strong preacher and has had considerable experience in religious education work.

THE CANTATA "God's Flowerland" was given in connection with the Children's Day exercises in the First Church, Hartford, June 12, under the direction of Mrs. E. E. Gates, wife of the pastor-at-large of the state convention. The entire program was most tastefully arranged and successfully executed.

NEW YORK

NUNDA CHURCH ordained David N. Boswell May 27.

REV. H. N. GEISTWEIT, director of young people's and boys' work at Lake Avenue, Rochester, closed his work May 29, and will do further work in the seminary in preparation for his life work.

Conference of Workers With Chinese

A conference of two days for Christian workers in all the Chinese Sunday schools of New York and Brooklyn was held April 24-25 under the auspices of the religious education department of the City Mission Society and the Publication Society, directed by Rev. Stanley Hazzard and Dr. William J. Sly of Philadelphia. In the conference at the Brooklyn Temple, Supt. Halle presided and addresses were made by Dr. J. C. Masee, Dr. William J. Sly, Rev. W. I. Sutherland, Mr. A. Carter, Miss Vegh and Mrs. F. E. Boyd. On Monday afternoon at Second Ave. Church, Rev. Stanley Hazzard, Rev. Lee To, Miss I. M. Graydon, Miss C. L. Bell and Mrs. Huie Kiu discussed increasing attendance and improving the teaching. Dr. Henry of the Church of All Nations presided in the evening at the Morning Star Chinese Church, addresses being made by Mr. Herman Lui, Mr. Alfred H. Lee, Dr. F. L. Anderson, Stanley Hazzard, Miss Vegh and Dr. William J. Sly. The Christian work for the Chinese in our land is gaining. Of the 103 Chinese institutions sixty-five are on the Pacific Slope and thirty-eight are east of the Mississippi. At present there are ten Baptist Chinese churches with more than 1,000 members and over twenty Baptist Sunday schools with a host of faithful teachers and superintendents. There are eight Sunday schools in New York City and five in Brooklyn, all of which were represented in the conference. The value of a goal and the use



of literature were discussed and a strong committee named to take up these matters. An increasing number of churches are providing Sunday schools to reach students, business men and laborers. Many of these schools are well equipped and have faithful teachers, but as a rule these Chinese schools are poorly housed, primitive in methods, needing much sympathetic guidance. It is certain if such guidance were speedily given this work would bring larger returns.

#### Washington Heights Church, New York City

Union services of the Washington Heights Church, Rev. Harold Pattison, pastor, and the Hamilton Grange Reformed Church will be held every Sunday morning from July 3 through Sept. 18. These churches are only four blocks apart and it has been their custom to hold union services in summer for some years. During July the services are held in the Washington Heights Church and in August and early September in the Hamilton Grange Church. Rev. Curtis Lee Laws, editor of *The Watchman-Examiner*, will preach during July and Rev. William I. Chamberlain will take the other services. For a number of years also the Washington Heights Church has held an "Altogether Service" at 7 p. m. Sundays in June and late September, in place of the regular Sunday evening services, uniting the older people with the young people's societies. This has been very successful.

At the monthly missionary meetings, Rev. Harry S. Myers, Rev. William J. Sly, Dr. Reginald L. McAll and others have given addresses on the various mission interests and Christian work with which they were connected. Stereopticon slides have been used to illustrate what is being done in different fields. The Woman's Society has always been active in furthering such benevolences. Of late it has been actively interested in the Fair for Disabled Soldiers, recently held in our city and in raising funds for China, the Near East, Fresh Air, The Home for the Aged, and other causes. Mrs. J. W. A. Abell is the president of the Woman's Society and a very efficient leader.

A series of sermons of unusual interest has been given by Dr. Pattison on "The Apostles Creed." The attendance has been large. New members are received at every communion. June 12 the Bible school held its annual exercises in the morning. A large offering was given for Fresh Air Work which is under the direction of the New York Baptist City Mission Society.

#### International Baptist Seminary

The International Baptist Seminary closed its first year June 17. There have been three departments, namely, Russian, Polish, and Hungarian. The spirit of the school has been satisfactory, and the quality of work done by the students has in the main surpassed the original expectation of the faculty. The beautiful equipment and uplifting environment has had a great deal to do with this result. The average attendance on the part of the students has been in most cases perfect. The faculty has been in closest fellowship with the students; in fact, the life of the school has resembled that of a family rather than that of an institution. The fellowship of faculty and student body has been a decided factor in the educational results on the part of the students.

The school will have a special session

this summer for Russians from Europe who are arriving in America the first part of July. These Russians were converted in prison camps and have, as a body, made application for admission to the school. Prof. John Bokmelder, head of the Russian department, Vjcheslav Drashpil, assistant in the Russian department, and Miss Davis, secretary-registrar of the seminary, will be the instructors of this group during the summer.

During the year preparations have been made, and are practically completed, for taking care of a larger student body which will attend the seminary during the coming school year, which will open October 1, 1921. There will be the Roumanian, the Czecho-slovak, and the Italian department of Colgate Theological Seminary in addition to those already named. Each of these departments will have a good number of students. The expectation is that we will have not less than sixty men in attendance this coming year.

The Home Mission Society has purchased a splendid building at 32 South Munn Avenue, 650 feet from the main building and grounds. This property has a frontage of 165 feet with a depth of 400 feet. The building is attractive within and without, located among the beautiful trees in the yard. It will accommodate about forty single students. The securing of this property was decidedly providential in view of the impossibility of erecting a dormitory this summer that would take care of the larger number of students, another house has been bought across the street from the present grounds. This will take care of one of the teachers and his family, and also about a dozen single students. In addition to the buildings named the Home Mission Society has purchased one double house that will accommodate two teachers and their families, and one single house that will accommodate another teacher and family. It should be said that during the year a second building on the main grounds has been remodeled into small apartments for students with families. Already the Home Mission Society has invested nearly \$250,000 in buildings and grounds for the International Seminary.

In addition to the President the faculty for the coming year will be as follows: Rev. Antonio Mangano, head of the Italian department of Colgate Theological Seminary; Rev. Stephen Orosz, head of the Hungarian department; Rev. John Bokmelder, head of the Russian department; Mr. Vjcheslav Drashpil assistant in the Russian department, Rev. Louis Adamus, head of the Polish department; Vasile Prodan, in charge of the Roumanian department. The head of the Czecho-Slovak department has not as yet been finally settled, but it is practically certain that the one who is being considered for the position will accept. English, history, American literature and the sciences will be taught by Mrs. Mabelle Grant Meeker and Miss Chrissey Stebbins. Miss Ella Davis, who was secretary-registrar at the Bible Teachers' Training School of New York City, has already entered upon her duties as secretary-registrar.

The majority of the students must receive some financial help during the year in order to meet their necessary expenses. A few education societies have assisted, and no doubt will continue the aid during

the coming year. The Home Mission Society has in some instances helped individual students through their students' aid appropriations. Some help will also come from the various foreign speaking conferences. No doubt a number of individuals will interest themselves in aiding students by means of establishing scholarships. This is an opportunity to which, we believe, many men and women will respond. The President will gladly correspond with any who may wish to aid the students in any way.

The next school year will begin October 1, 1921, and close May 31, 1922. The date for the dedication and formal opening of the school has been set for October 12.

The leaders trained in this seminary will through their groups exert an influence not only in America, but also in their own homeland.

FRANK L. ANDERSON, President.

64 South Munn Avenue,  
East Orange, N. J.

#### Dr. Estes Retires

"David Foster Estes, who has been librarian of Colgate University for twenty-three years, has resigned and will retire at the end of this year.

"Dr. Estes became Professor of New Testament Interpretation at Colgate in 1891 and is the author of several books on theology as well as a contributor to theological reviews. In 1898 he was appointed librarian of the University, the collection of books then numbering about 25,000. The library now contains about 100,000 volumes and, under Dr. Estes' administration, its use by the student body has increased in even greater proportion than its size. A man of unusual personality and wide culture, he has been a wise and efficient administrator, liberal in his policies, broad-minded in his selection of books, and devoted and self-sacrificing in his service to the University. It is with the keenest regret that the library staff as well as the faculty and students see Dr. and Mrs. Estes leave for their new home in Southern California."

(From "The Library Journal")

April 15, 1921.)

Dr. Este's main work has been in the Department of New Testament Interpretation in Colgate Theological Seminary, a chair which he occupied from 1891 to 1920. In this field he prepared his published book, "Outline of New Testament Theology," now issued by the Publication Society, and his papers published in various reviews have been in the same field or in that of theology.

#### EASTERN PENNSYLVANIA

CENTRAL CHURCH, WAYNE, has justly been named "The Little Church with a Big Heart". Tho there are less than 200 resident members, last year they gave to all objects more than \$19,000. They over-subscribed their N. W. M. quota by nearly 50 per cent and then over-paid their subscriptions for the first year by 15 per cent. The Bible school is increasing in numbers and efficiency. More than forty have been received into the church membership this spring.

#### WESTERN PENNSYLVANIA

BETH EDEN—In the death of Dr. Thomas Campbell Van Kirk, of Pittsburgh, on May 14, the Baptist denomination as well as this church sustained a very great loss. Dr. Van Kirk was one of the North Side's most prominent citizens and a second cousin of President Harding. He was chairman of the Civic Affairs Committee



of the North Side Board of Trade and it was mainly through his untiring efforts that the community obtained permission to use the large vacant lots in the district for playgrounds and the city was induced to purchase the old salt works grounds as a city playground. He was an active member and a Director of the Pittsburgh Academy of Science and Art, a member of the Pittsburgh Academy of Dentistry, and one-time president of the North Dental Club.

Rev. W. ANDERSON, of Butler, Pa., has accepted a call to the Monessen church and will begin his work in July.

TWO MEN WERE RECEIVED last Sunday by the Saltsburg church, Rev. W. P. Wheeler, pastor.

Rev. A. J. MEEK, of New Kensington, gave the right hand of fellowship to thirty-six new members, Sunday, June 5. The attendance at communion service was the largest in the history of the church.

**Pittsburgh Association, Annual Meeting at McKeesport**

Attendance at McKeesport was larger than for several years. Over seventy churches and missions were represented.

The program was of high grade throughout, equal to any state convention. There was not a disappointment in speakers taking the part assigned with the single exception of one report and this was practically covered by the report preceding.

The Moderator, Mr. H. E. Cole, carried through the program on time, and in a tactful, dignified manner.

Miss Edith Town, of the Publication Society, and Rev. Zo. D. Brown, of India, were welcome additions to the program.

Rev. A. P. Mihm, clerk, deserves commendation for his concise and brief presentation of the "digest of church letters," which included all necessary information. His reading, too, was excellent.

The spirit of the meetings was excellent throughout. There was manifest a general pride in the work of the association, with no symptoms of self-satisfaction. Every one seemed to be in a constructive mood.

Probably the only disappointing feature of the meetings was the fact that so many came for one day only. In many cases that was necessary; in many others, no one is able to discover a reason. Both the association and the absentees were the losers in the second case.

The goal of 1500 baptisms in the association for the coming year which was adopted, means a definite goal for every church. Every one will rejoice in the emphasis given Evangelism.

Rev. E. A. Harrar, president of the Permanent Council, was elected chairman of the Executive Committee of the Council, a wise step as to organization.

It was a forward looking convention, not a stand-pat one.

Rev. Rittenhouse Neisser, newly elected associate secretary of the state board of education, gave two fine addresses and received a cordial welcome.

All who listened to the splendid addresses by Dr. C. A. Brooks, Dr. F. W. Padelford and Judge Tensard De Wolf, left with a larger conception as to the value of the work the association is doing.

The new officers are: Rev. James S. Jewell, Mod.; Rev. E. A. Harrar, clerk; Rev. R. M. Safford, assistant clerk

**Mississippi Valley**

**INDIANA**

IMMANUEL, FORT WAYNE, B. F. Martin, pastor, has purchased a lot and secured an initial subscription of \$50,000 to build a new house.

PRESIDENT C. E. GOODELL of Franklin College announces changes in the faculty as follows: Assoc. Prof. Bertha A. Reuter goes to the University of Iowa as a research fellow. Her place in the department of history will be filled by Prof. Leiland W. Meyer. Prof. R. H. Kent has been elected to the position of associate professor and acting head of the department of philosophy and education. Prof. Chester Roberts of the department of chemistry, absent this year on leave, receiving the degree of Ph. D. from Yale University, will return to his work in the fall.

**ILLINOIS**

FIRST CHURCH, ROCKFORD, G. A. Sheets, pastor—on the first Sunday in June the hand of fellowship was extended to twelve new members. This makes sixty-five additions since the first of January, forty-three of whom were received by baptism. In the evening the choir of twenty-five voices presented the oratorio "Elijah."

SINGING EVANGELIST WILLIAM S. DIXON, has recovered his health and during the next evangelistic year he will help pastors who will do their own preaching and who will want a song leader and soloist to help them. He may be reached at 201 West Madison Avenue, Wheaton, Illinois.

WILLISVILLE, MORRIS F. GILCHRIST, pastor, held its first services in the new house, June 6. The Sunday-school, numbering more than 200 can now be accommodated with room.

CHAPLAIN ALVA J. BRASTED, of the Fourth Field Artillery, who attended the convention at Buffalo last year urges the Baptists to take a continued and sympathetic interest in the Baptist chaplains in the army and navy.

**Frances Shimer School—Mt. Carroll**

The commencement sermon was by Prof. Shirley Jackson Case, of the University of Chicago, on "The Law of Struggle."

The reunion of the class of 1871 brought four members of the original ten, and three teachers to Mt. Carroll from Minnesota, Iowa, Illinois and Massachusetts.

The trustees voted to get plans for new kitchen, enlarged dining room and new dormitory to house fifty students and teachers—to be ready for September 1922.

Forty graduates received diplomas, sixteen in the junior college, the others in the academy from Illinois, Iowa, Kansas, Wisconsin, Colorado, Indiana, Oklahoma, Wyoming, Nebraska and Ohio.

The report of Dean Wm. P. McKee showed income larger by \$5,000 for the year, than the outgo. Over ninety visitors were present from outside of Mt. Carroll.

The exhibits in home economics and art, the recitals in music and public speaking and the class play drew a large attendance. The artists' recital by Edna Swanson Ver Haar drew a full house.

The commencement address was given by J. Stanley Brown, D.D., president of the Northern Illinois State Normal School

at DeKalb, on "Levels of Intelligence."

The alumnae luncheon drew 100 graduates and friends. The reception by Dean and Mrs. McKee was largely attended.

The school has been compelled to refuse approximately one-third of all applicants the past two years for lack of space.

**MICHIGAN**

REV. JOSIUA ROBERTS, our veteran in state convention work, writes very hopefully of the churches in the Alpena Association. Cheboygan, under the pastoral care of R. O. Thompson, has had a steady growth, and now finds that a new building is imperative to meet its needs. Rev. Robert Morton has received several new members into the Onaway church, where there is a neat and commodious building. Millersburg and Tower cooperate harmoniously under the successful leadership of Cecil J. White. At the former place laborers gave freely of their time and the church was removed to a more desirable location and the property very materially increased. At Tower the church debt has been wiped away; several new members have come into the church, the Sunday school grows and the Baptists are aroused to fulfil their mission in this little burg. The American church at Alpena has Rev. I. M. Compton, who has made his presence in the city felt by his strong aggressive work. Rev. Homer W. Grimes has charge of the work at Tawas City and Hemlock Road and Rev. William Hall is in charge of the Twining, Cedar Valley and Prescott circuit.

REV. HARRY G. KELLOGG inaugurated a new day at Weston—"Automobile Day." They had a big day and everybody was happy, except the "conscientious objectors." Twenty-seven autos and several other conveyances were used. One young man whom the churches had never been able to reach caught the spirit and brought thirteen in his car.

FIRST CHURCH, BAY CITY, Frederick Allen, pastor, received sixty-four into its membership last year. The net membership now is 459. This church carries on its roll only those who are actively in touch with the church work.

**MINNESOTA**

REV. C. J. BERGSTROM baptized three the first Sunday of June.

MONEY HAS BEEN SUBSCRIBED for the payment of a missionary on the range. It is hoped he may be at work ere long.

REV. D. E. ANDERSON, evangelist, finds his work so pressing in Minnesota that he is not going West as expected. He has recently held meetings at Milaca with excellent results, and about the middle of July he will start a tabernacle campaign at Cambridge.

REV. E. O. ERICKSON baptized three into the membership of the Jesse Lake Church on the first Sunday in June.

REV. E. W. ANNABLE has been prospered in his ministry in Worthington. Seventeen have been baptized and others are joining by letter. All of the services are very well attended.

THE LITTLE FALLS CHURCH has received four for baptism and District Missionary Cody will soon administer the ordinance.

**KANSAS**

EDWARD N. JONES of Downs, wins Iowa scholarship. He has been appointed to a scholarship in the graduate college of Iowa University at Iowa City. The schol-



arship entitles him to \$300 and exemption from all fees. Mr. Jones is the president of the state Sunday-school and young people's convention and assembly of our denomination, and has been active in religious work.

### MISSOURI

REV. ERNEST MAIN, for six years pastor of the Water Tower Church, St. Louis, closed his work June 1. During his pastorate the church has grown from 100 to 500, the Sunday-school from ninety to 500 and all missionary apportionments are paid in advance to the close of the year.

## Rocky Mountain States

### IDAHO

#### E. Washington and North Idaho Convention

The thirty-ninth annual meeting was held at Lewiston, Ida., June 6-10. Lewiston is a flourishing business center for a wide area, and the seat of the Idaho State Normal School. One of the particularly noteworthy features of the city is the road, built by the city itself at a cost of \$200,000, which winds back and forth many times, making it necessary to travel ten miles to get down to the city 2,000 feet below. Above, a wonderful panorama of verdure-clad mountains and hills, rivers and valleys, grain fields and orchards spreads out before one.

A ministerial session opened the meetings on the first night. Rev. F. H. Thompson of the entertaining church and president of the ministers' conference occupied the chair. The annual sermon by Rev. M. E. Bollen was a heart-searching message on the topic, "Men in Whom Jesus Christ was Disappointed." Rev. S. Z. Batten, D.D., gave an impassioned address.

Tuesday morning was a continuation of the ministerial session. Rev. W. H. Bowler spoke on "The Pastor and the New World Movement." His slogan was, "Let's finish the job." The speaker called attention to the fact that this convention is the next in line to go over the top. That it is possible for Baptists to complete their task he argued from the fact that only one-fifth of the churches had pledged one-half of the \$100,000,000. Rev. S. Z. Batten appeared a second time with an address on the subject, "Present Day Problems of the Pastor as a Citizen." Rev. Peter C. Wright, in an address explained "The Ministerial Pension Plan." Rev. W. E. Monbeck, president, and Rev. W. H. Gibson were elected officers of the conference for the ensuing year.

The women held a simultaneous business session in another part of the church building. In her report the secretary-director, Mrs. A. H. Bailey, stated that thirty-eight out of sixty-two churches in the convention have women's societies, four new ones being organized during the year and that 1,411 women and girls regularly

contribute to the New World Movement. Five young women have volunteered for foreign service. On an allotment of \$1,600 for the Women's Jubilee Fund the Columbia River District raised \$1,842. Officers were elected as follows: Secretary-director, Mrs. A. H. Bailey; vice-president, Mrs. Flora Aitchison; recording secretary and treasurer, Mrs. Grace M. Alstrom.

The convention proper began with the session of Tuesday afternoon. The reports of the convention treasurer and of the convention board were the most favorable ever made. Beginning with May 1 the convention became self-supporting. During the year thirty-three missionaries have served thirty-seven fields for a part or the whole of their time. For some time losses have been reported, due in large part because of pruning church rolls, but this year there were 501 baptisms, and a net gain of 468 in membership. When the present superintendent of missions took up the work \$58,000 was owed to the edifice department of the Home Mission Society. It is about one-tenth of this sum today, and will be soon wiped out entirely. The churches have pledged 69 per cent of the allotment in the New World Movement. Rev. Myron W. Haynes gave an address on Christian education.

Tuesday evening the convention was given the students' viewpoint of McMinnville College as touching its social and its moral life in addresses by two members of the student body, Wm. Scott, and Miss Susie Steele. Miss Lucile A. Withers thrilled the gathering with her stories of heroism on the part of Chinese converts. Promotion Field Director J. R. George made an earnest plea for the completing of our state allotment to the New World Movement. A. C. White presented a resolution calling for the finishing of the task. This was carried by a unanimous rising vote.

Wednesday morning the fact was brought out that more than one-fourth of our churches have Sunday schools with an attendance in excess of the church membership, even as much as 300 per cent more in at least one case. The following officers were elected: President, J. V. McCall; first vice-president, A. C. White; second vice-president, C. D. Hudson; treasurer, J. F. McFadden; recording secretary, Rev. J. M. Nelson. This session was given over largely to a consideration of Sunday-school matters. State Director T. H. Hagen led in a conference on Sunday-school methods and problems. Miss Meme Brockway showed the value of the young in an address on, "The Prophet and the Child."

The Wednesday afternoon session was in charge of the women. Mrs. F. E. R. Linfield spoke on "Our Jubilee, or Fifty Years of Women's Missions." Miss L. L. West gave reminiscences of early Baptist work on this convention field. The Baptists organized the first school above the grades in this territory. Miss Lucile A. Withers told about her dispensary work in China. Miss Meme Brockway spoke about methods of quickening the missionary spirit in the Sunday-school.

Wednesday evening, Rev. W. B. Hinson brought a wonderful uplift in the first

of three great inspirational addresses. His first address was on "The Church."

Thursday morning Dr. Hinson gave his second address on "The Bible." Rev. A. L. Wilson, the convention's colporteur-missionary, told how the gospel was carried to neglected fields. Rev. Robert Gray recounted stories of success in his chapel car work with the Messenger of Peace. Mrs. Robert Gray followed with an account of her labors with the children. Rev. J. O. Gould, student-pastor at the University of Idaho, Moscow, spoke about his efforts to influence the religious life of the young people in this institution.

The final address of Dr. Hinson was delivered Thursday afternoon on the subject, "Circles Around the Lord." Fourteen missionary pastors made five minute speeches on the work of their fields. Rev. T. H. Hagen spoke about the summer assembly to be held at Mica Bay on Lake Coeur d'Alene, July 19-29. The sentiment has been growing that a permanent home for the assembly should soon be secured. Mrs. A. W. Gilbert, the wife of an American merchant in China, gave an address on "Everyday Life in China."

The closing session on Thursday night consisted of an address by Rev. G. L. White, in which was brought before the audience the story of redemption among the Mono Indians of California, illustrated by the moving-picture machine.

The sustained interest of the convention to the very last minute was noteworthy. Most of the 130 delegates remained throughout the entire sessions and were faithful in their attendance. The splendid hospitality of the Lewiston people and the high spiritual tone of the meetings made the gathering most delightful and helpful.

## Pacific Coast

### WESTERN WASHINGTON

REV. H. S. BLACK has resigned the pastorate of the Bethesda Church, Tacoma, and will close his work July 1.

REV. B. M. GODWIN recently settled as pastor of the church at Brush Prairie.

McMINNVILLE COLLEGE, at its recent commencement, bestowed the degree of doctor of divinity on Rev. W. E. Henry, Pastor at Everett. This is an honor very worthily bestowed. Dr. Henry received his training in the University of Virginia and Crozer Theological Seminary. After a short pastorate of a year in Pennsylvania he spent eight years in West Virginia in two pastorates, that of the Baptist churches at Weston and at Parkersburg. Four years and three months were spent in the pastorate of the church at Twin Falls, Idaho. He is now in the eighth year of his pastorate at Everett, Wash., where the church in every department shows the results of his able and vigorous leadership. Dr. Henry is a member of the state convention board, chairman of the state promotion committee and one of the representatives from the state of Washington on the General Board of Promotion.

### SOUTHERN CALIFORNIA

EVANGELIST GEO. W. TAYLOR, of 4508 Gramercy Place, Los Angeles, Cal., assisted by Mrs. Taylor, solo cornetist, and Mr. and Mrs. Paul B. Taylor, tenor soloist and pianiste, recently closed a meeting at Wild Rose Wis., resulting in over sixty professions.

## ROCHESTER THEOLOGICAL SEMINARY

Fall Term opens Wednesday, September 21st

Degree of Bachelor of Divinity at Graduation

Degree of Master of Theology for post-graduate work

For Catalogue and Information, address

Clarence A. Barbour, President, or Joseph W. A. Stewart, Dean



Book Review

"The Heroes of Early Israel."

By Irving F. Wood, Professor of Biblical Literature and Comparative Religion in Smith College. MacMillian Company.

We have taken much interest in reading the contents of this volume. They were probably delivered as lectures before the college young ladies. They present Bible history from Abraham to the beginning of the Hebrew monarchy as clustering around great national heroes and leaders. The characters of the pre-mosaic patriarchs are presented and then Moses and Joshua and a number of the judges, closing with Samson. The geographical survey he presents of the countries and places in which men and events are located add much to the educational value of the book. His presumptions as to the authorship and redactions of Bible records are obtrusively gratuitous. The volume entertains and gives much information, but no one in reading it will have his faith in the truthfulness of Bible history clarified and strengthened.

"The Story of Abraham as told by his Son Isaac."

By Edward Leigh Pell. Fleming H. Revell Company.

Another of a series of Bible stories by the same author. We recently reviewed his "Autobiography of Paul." In this booklet the author taxes his imagination sometimes more than is necessary to make the recital interesting and faithful to "what is written." This is especially true of the first chapter. The courtship of Rebecca and the near sacrifice of Isaac, also the death of Abraham are described in a vividly dramatic form, full of oriental humor and pathos.

"Hide and Seek."

By Christopher Morley. George H. Doran and Co.

This brief volume of verse by the versatile New York "columnist," Christopher Morley, is delightful in its diversity of moods and cleverness of wit. The poems included range from well-constructed sonnets, several of them of quite serious content, to frivolous, humorous comments on modern foibles as viewed on the Rialto. A third section of the volume is devoted to pseudo-translations from the Chinese pungent, epigrammatic verse of fable-like simplicity.

"Sonnets and Other Poems."

By Henry Aylett Thompson. George H. Doran Company.

'Tis said that the sonnet is the most difficult form in which to present poetic thoughts and imagery and that few after Shakespeare and Milton have succeeded in doing so. This author comes as near a success in his undertakings as do many of our favorite poets. The lyrics and ballads have the odor of the fields and gardens.

"The Fourth Dimension."

By Horace Annesly Vachell. George H. Doran Co.

Within the covers of this book we have exhibited the personal problem of a talented girl, attractive and ambitious, stagnating in a stodgy English country village, with no relief but that provided by dull, conventional middle-class society. An opening for escape comes with the unexpected success of an amateur play, The Great Actor of his time, present as the guest of the Rector, makes it possible to test out the fresh talent in a Manchester repertory company. Success there leads to the final victory a London success. Then comes the turmoil.

Obituary

EVA E. HOWLETT

On April 18th Miss Howlett, long and lovingly known in Wakefield, Mass., followed the brother whose passing, nine months earlier, had severed the close companionship of a lifetime.

Broad in her understanding of human nature, quick and sympathetic in her perception of its needs, for 48 years she served with rare success as a public school teacher. Men in various walks of life gratefully acknowledge her influence in the Bible School where, as a teacher, firm in her faith, strong in her convictions, and gentle in her judgments, she impressed her fragrant personality upon them and led them to the source of her own strength and courage. From its very beginning until failing health caused her to relinquish the work, she was an enthusiastic and faithful teacher in the Italian Mission. With unselfish devotion she gave herself in school, and church, and home.

A Book of Remembrance is written in the hearts of all those privileged to draw close in friendship to this quiet gentlewoman.

A Summer Christmas Tree

(Continued from page 667)

MARY'S GUARDIAN ANGEL (Unrolls a scroll and reads impressively those wonderful verses in Isaiah 60:1-6, 19, 20 which she has written there, but has largely memorized beforehand. As she reads this dramatically, Mary rouses from her sleep and goes over to join the group by the tree. When the reading is over)—

MARY (Comes forward)—I'm sure not one of you has been asleep, as I have been, to the fact that Christmas is a day for all the earth, not just for a selected neighborhood. For I see presents in your hands, dear presents that will call the little children of the world inside our mission walls—dear presents that will cause those happy children to run out and bring the mothers of the world within the light of Him who was mankind's first Christmas candle. Go, RAIN-DEARS! Go, little CHILDREN of the world—collect their presents!"

RAIN-DEARS (Invert their open umbrellas to form scoop-like receptacles. The little CHILDREN of the world go among the audience collecting the gifts and depositing them in the Rain-Dears' umbrellas, while all sing to the tune of "Marching Through Georgia," the chorus)  
Oh give, oh give!  
Yes, give in Jesus name;  
Oh give, oh give!  
And start the candle flame  
To light the Christmas trees around  
The whole wide waiting earth—  
While we are marching to meet you.

\* \* \*

NOTE—The presents should be placed by the Rain-Dears around the Christmas tree, after which they may be opened by the audience and admired. Also, Christmas carols may be sung around the tree: "Holy Night! Silent Night!" "It Came Upon a Midnight Clear," etc.

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**Go to Europe, Egypt, Palestine,** this summer. See Rev. Paul B. Clark, Covington, Ky.



## OUR MUSIC CORNER

CONDUCTED BY

WILLIAM LESTER

### ATTENTION MUSICIANS!

Fresh from the press of the publishing firm of Frederick A. Stokes Company, of New York, comes a volume that should be studied by all interested in music. Specifically it is written for violinists by the greatest violin teacher of today—Leopold Auer. But the scope of this remarkable volume is much wider than any class—the illuminating chapter on “Style” well merits the careful consideration of all musicians, whether singers, violinists, or what-not!

When a master mind such as this puts down in understandable print the priceless wisdom drawn from many years of teaching and playing, years of unique and close association with the great personalities of the musical world, knowledge gained from contact with the finest violin talent of the last half century as loyal pupils, truly the result is to be approached with something of reverence. Any man that can point to such a gallery of products as Eddy Brown, Isolde Menges, Mischa Elman, Ruth Ray, Thelma Given, Jascha Heifetz, Toscha Seidel, Max Rosen, Efram Zimbalist, Kathleen Parlow, to enumerate but a few, most surely speaks with authority as to his chosen subject.

For the practical violinist, there is a wealth of technical material, admirably expressed and explained; the chapter devoted to “Harmonics” is fascinating, and the material gathered in the pages titled “Bowing” should be of value to all players of the “Instrument with the Soul.” But of more general value are the pages devoted to an eloquent exposition of the writer’s artistic ideals. I cannot see how any student can read these glowing pages without feeling the contagion of high ideals, and a new determination to win to the high places of music. To quote from the publisher’s announcement:—

In “Violin Playing as I Teach It,” Professor Auer for the first time reveals in print the principles practiced by his famous pupils. Simply and directly he sets forth for every student and lover of the violin these essentials, which hitherto he has imparted only by word of mouth. The legacy of a teaching whose results speak so eloquently for themselves on the present-day concert stage is now within the reach of every player of the violin.

And every student and player of the violin will do well to heed this announcement, for the book is not one that any musician can afford to overlook. The volume is substantial in make-up, well printed, illustrated with handsome half-tones of some ten prominent pupils, as well as with many musical diagrams and quotations, and includes a detailed analysis of the repertoire of his chosen instrument.

### A SUCCESSFUL CONCERT

From the First Baptist Church of Everett, Wash., comes a report of an organ concert given Tuesday evening, May 24, by the organist of the church—Arthur E. James—assisted by Mrs. N. C. Gregerson, soprano, Miss Erma G. Greene, Reader, Bert C. Harvey, accompanist, and the Orpheus Quartet—Katharine Reed and Esther Sather, sopranos, Mary Shumaker

and Bessie Cooley Albert, altos, with Rosa Zimmerman as accompanist. The large auditorium of the church and the immense balcony were both packed by an enthusiastic audience, which evidently appreciated the excellent and pleasing program provided.

### FROM LONG ISLAND

Another fine program comes from the Richmond Hill Baptist Church, Richmond Hill, L. I., announcing the fifth annual spring concert given by the choir, assisted by Mrs. William E. Clark, soprano, Mr. Henry Barreuther, cellist, assisted by Miss Frances Loomis Knight, accompanist, and directed by Mr. H. Miller Munson, director. The date was Thursday evening, May 19, and the success was well earned. Together with a most inspiring issue of the local magazine published by the choir for themselves, Mr. Munson sends a very interesting letter which I am reprinting below for its general interest.

Mr. William Lester: Perhaps it might interest you, in conjunction with the article that appeared in your column on April 23, to know that there is a choir, numbering sixty, located in Richmond Hill, L. I., that it sings three anthems every Sunday in the Richmond Hill Baptist Church, and that the director does not direct, but rather contributes whatever little ability he has in singing tenor. This arrangement is now in its sixth year, and while predictions of disaster were plentiful when the plan was first suggested by the writer, (particularly as the only paid singer is the soprano soloist, and the others volunteers) yet it worked from the start, and is now only commented on by those who attend our services for the first time.

Last evening we gave our fifth annual spring concert, and as our facilities would permit of no better arrangement, the piano was at the back of the choir, with the pianist’s back to the singers, and the numbers on the enclosed program were sung without any direction, and with pleasing results, if we may judge from the compliments heaped upon us at the conclusion of the concert.

Let me add that at the church services the only direction we have from the organist, is a nod of the head to indicate when to rise.

The Choir Bulletin sent herewith is a new venture with us, but one that we believe is to prove a source of much interest to the members and friends.

Let me heartily endorse the sentiments expressed by your correspondent about the antics of Directors detracting from what might otherwise be very enjoyable musical accomplishments.

I should like to add that to secure results by the above mentioned plan, it is absolutely necessary to have the hearty co-operation of a competent organist. Needless to say, in Miss Knight, we have every thing that could be desired.

H. M. Munson

\* \* \*

Every progressive organist will welcome the successive issues of the excellent “American Organ Monthly,” issued by this front-rank publishing company. Under the expert editorship of Mr. Barnes, this venture, now just turned its first year of age, has achieved a definite place for itself in the musical life of this country. The music published therein has been catholic in taste, of high quality, and of great practical value. The special articles have been of keen interest and wide variety. The March issue is no exception to the rule. It is to be hoped that the organist fraternity will flock to the financial support of this monthly—it fills a definite void in its field. It is first class!



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*Incorporated 1913*

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**WHAT IT DOES**—"The objects of the corporation shall be to administer its funds for the benefit of worthy Baptist ministers and Baptist missionaries, their wives or widows, and their dependent children."

We enthusiastically acclaim the young missionaries departing for their fields.

We hail the young men entering the ministry.

This Board helps to provide for the returning missionary worn out in the service and for the aged preacher after his long and self-sacrificing career.

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  4. Remember the Board in your will. The legal title appears in this heading.
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# Do You Know These Facts?

*Every Baptist ought to know these facts in the work of the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society*

## MISSIONS

Ten missions are now maintained in Burma, Assam, South India, Bengal-Orissa, South China, East China, West China, Japan, Belgian Congo and the Philippines. In these fields are 129 stations and 3,300 outstations. Aid is also given to the Baptists in Europe. A large relief work is being undertaken in several countries in Europe.

## MISSIONARIES

Eight hundred and thirty-six men and women represent Northern Baptists as missionaries in this great world service. These include ordained ministers, physicians, teachers, industrial and agricultural experts, business managers, printers and several builders. Their salaries depend on your continued gifts. They are assisted by 6,979 native workers. There are also 2,690 workers in Europe.

## YOUR OWN REPRESENTATIVE

More than two hundred missionaries are definitely supported by churches or individuals, who thereby consider them as their own foreign representatives. You and your church can also have your representative on the foreign field.

## EVANGELISM

In 1919 on all fields 10,145 converts were baptized. In non-Christian lands 194,373 members are enrolled in 1,834 regular Baptist churches, of which 1,027, or 56 per cent., are self-supporting. Preliminary statistical reports for 1920 indicate a continuance of this gratifying progress.

## MEDICINE

Twenty-four hospitals and sixty-two dispensaries are maintained and are in charge of fifty-five medical missionaries, assisted by 160 American and native nurses. More than 146,000 patients received treatment during the past year.

## EDUCATION

There are 2,737 schools, including 4 colleges, 32 seminaries and training schools, with a total enrollment of over 89,000 pupils. Sunday schools number 2,396, with 101,717 pupils. Each year large numbers of these pupils become followers of Christ. Missionaries have translated the Bible into over thirty dialects and languages. Three printing plants publish Bibles, periodicals and other literature.

## INDUSTRY

Along with the necessity of leading men and women to Christ exists the need of providing means of self-support. Several industrial schools teach brickmaking, building, tailoring, farming, bookbinding, carpentering, ironwork, engineering and surveying.

## PROPERTY

A work as large and as varied as this needs considerable material equipment to make it effective and to guarantee permanent results. Missionaries must have homes; schools require buildings, equipment and libraries; congregations need preaching halls and chapels; doctors require dispensaries and hospitals. For evangelistic touring there must be provided outfits, consisting of horses, tents, wagons, motorcycles, automobiles, etc.—all needed for carrying the message to the people in the cities and villages, mountains and jungles.

**The Outstanding Need  
on every field  
MEN and WOMEN**

**38 missionaries are needed  
for evangelistic work in  
China, Japan, Africa, the  
Philippines and British India**

**10 stations are vacant in  
Burma, 3 in Japan, 7 in  
Assam and 9 in South India**

**WHO WILL RESPOND?**

## THIS IS YOUR WORK

The schools are yours, the hospitals are yours, the encouraging progress is yours—if you are contributing your gifts and offering your prayers to make this enterprise possible. The two foreign mission societies are your agents in this work of bringing the saving gospel of Christ to the non-Christian world. Make your gift this year commensurate with your love, for the results of the work of the missionaries depend on the gifts and the prayers of the Christians at home.

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION



Volume II

JUL 2 1921 July 2, 1921

Number 22

# The Baptist

Published Every Week by the Northern Baptist Convention



By Alfred East

## THE MORNING MOON

AT this witching hour, the moon, which has spread its radiance abroad during half the night, still shines in full splendor awaiting the day. How calm the scene! It is the artistic handiwork of nature painted for those of her children who haunt the dawn. He who has reclined under the great trees in the moonlight at daybreak, watching the sheep as they rise from their grassy couches and stroll along the slope, has beheld one of the magnificences of God.



## Fresh from the Field

Miss Virginia Hamilton, daughter of a Southern Baptist minister of Atlanta, a student in Richmond, Virginia, has organized a sorority which pledges its members not to dance and to discourage dancing in others. The society has already enrolled more than 1100 Southern Baptist girls and is growing rapidly. Miss Hamilton will spend her summer vacation in the extension of the society.—*The United Presbyterian.*

The First Baptist church of Ft. Worth, Texas, claims to have the largest Sabbath school in the world, having outstripped the Methodist school of Brazil, Indiana and the Christian school of Canton, Ohio, which have respectively held the palm. The Ft. Worth school meets in three different buildings. The men's class studies in a theater. The young people have a three-story building equipped like a Y. M. C. A. The attendance has risen to 3,337.—*The United Presbyterian.*

Miss Elizabeth Amy McKinney, daughter of Rev. and Mrs. E. R. McKinney, of Eau Claire, Wisconsin, was united in marriage recently to Mr. Milton B. Lindberg, of Hibbing, Minnesota. Mr. Lindberg is a son of a Baptist minister, Rev. Mr. Lindberg of Los Angeles, who served Swedish churches in Minnesota many years. The fathers of both the bride and groom officiated in the ceremony.

Several prominent clergymen, representing the Committee on Reduction of Armaments of the Church Peace Union, went to Washington to present to President Harding a petition signed by 20,503 Protestant ministers, Catholic priests, and Jewish Rabbis. They had an appointment to see the President at the White House at 12:45 Wednesday, June 22. The petition asks the President and Congress to call an international conference to discuss reduction of armaments. The signatures were gathered by mail by the Church Peace Union from all over the country.

Mr. William A. Phillips who is going as a missionary to the Tura Station in Assam, India, was ordained in the First Baptist church of Wheaton, Ill., on Sunday evening, June 19. The ordination sermon was preached by Dr. J. P. Abbott a professor in the Northern Baptist Theological Seminary. The ordaining prayer was by Rev. C. H. Wareham of Glen Ellyn, charge to the candidate by Rev. J. J. Reeve, formerly professor in the Theological Seminary at Waco, Texas. Dr. S. T. Ford, pastor of the church gave the hand of fellowship. An interesting feature of the service was the baptism by the newly ordained minister of his wife who accompanies him to his missionary field. Mr. Phillips is a recent graduate of the Divinity School of The University of Chicago.

A legacy of several thousand dollars has just been lost to The American Baptist Home Mission Society because the lawyer who was urged by his client to investigate carefully said that if the expression Baptist Home Missions was put in the will it would be sufficient. The woman intended this money to go to "the American Baptist Home Mission Society."

The "Army and Navy Register," Washington, D. C., of this week states that Chaplain Frank C. Rideout, U. S. A., who is stationed at the Army War College at Fort Leavenworth, Kansas, is granted two

months leave of absence with permission to leave the United States. After attending the Northern Baptist Convention at Des Moines, Iowa, Chaplain and Mrs. Rideout will take a trip through the Canadian Rockies to the Pacific coast. He will supply the First Church of Vancouver, B. C., Rev. Gabriel Reed McGuire, pastor, the last two Sundays in July.

## Evangelistic Conference

The fourth Evangelistic Conference, conducted by Dr. Stilwell, superintendent of the department of Evangelism of the Home Mission Society, was held Sunday and Monday, preceding the convention.

Dr. Carl D. Case, of Oak Park, Ill., sounded the keynote of the conference at the Sunday morning service, when he spoke on "The Message of Evangelism." It is summed up in John 3:16. Each one of us may enter into personal relationship with Jesus Christ, and this produces life in us. This is the message that our evangelism must stress.

Sunday afternoon a quiet hour was held when all sought a deeper realization of the great truths upon which our evangelism is founded. Rev. A. B. Strickland, of Pennsylvania, spoke on "The Dynamic of Evangelism." This is found in the co-operation of the Holy Spirit. "All power shall be given unto you," is Jesus' promise to his disciples.

Rev. York A. King, dwelt upon the necessity of associated prayer. Out of the experiences of his own ministry, he showed how united prayer had been the means of winning souls for Christ.

Sunday evening, Dr. E. A. Hanley, of Rochester, showed how Jesus Christ himself must be the Interpreter of the evangelistic message. It is only as we make Christ live in the hearts and lives of men that we have the real interpretation of our message.

This address was followed by a stirring message from Rev. C. O. Johnson, of Takoma, Washington, showing the universality of the evangel. It is universal in its need, its provision and its proclamation. It is therefore the great and supreme mission of the church.

Monday forenoon the more practical side of the subject was treated. Rev. S. J. Reid, of Oregon emphasized the motives of evangelism. This is found in the desire Christians have to make their Christ known to others. To bring a smile to the face of Jesus is our joy.

Rev. E. LeRoy Dakin, of West Virginia, followed with an address on "The Courage of Evangelism." We must always remember we are the messengers of a mighty King. Our mission is a noble one. We have nothing to apologize for. It also takes courage to separate ourselves from the petty details that tend to involve us, and give ourselves wholly to the message we are commissioned to preach.

Rev. S. G. Neil, of Philadelphia, closed the afternoon session with a message on "The Victory of Evangelism." The Protestant pulpit is prophetic in nature. If the church has lost its power it must re-establish the prophetic office of its pulpit.

At the closing session, Monday afternoon, Miss Jessie Burrill, of Missouri brought a breezy message on "The Evangelism of Life." The membership of our churches must back up their pastors in evangelistic work, by their godly living, by their prayers, and by their constant witnessing to the truth of the evangelistic

A new lecture on the Hopi Indians by Mrs. Anna Nelson Ransier is now ready for circulation among the churches. Her service as a missionary among these Indians and her ability as a lecturer insure a good lecture.

Harold L. Wilsen, live young Baptist layman from West Somerville, Mass., has been appointed by the U. S. Government, director of prohibition in the state.

(Continued on page 709)

message.

Dr. E. Y. Mullins of Louisville, followed with a ringing appeal on "Evangelism, the Supreme Service." There is no higher form of service for the Christian than spreading the knowledge of the life and teachings of Jesus Christ.

The Conference was largely attended and participated in by a large number of pastors and Christian workers.

## Pastors Confer Over Problems

(Reported by Alvin G. House)

More and more the annual meeting of the Pastors' Conference is coming to be regarded as a vital fraternity of the work of the Convention. It was held this year at Des Moines, Monday, June 20 at the First Baptist Church.

Dr. A. T. Fowler of Orange, N. J., presided. "We want to make this conference a helpful one to all our pastors," said he in his president's address. "The hope to have regional conferences in our Northern Baptist Convention for a devotional uplift and moral aid to all of you."

President Weeks of Bacove College spoke on "The Spiritual Life of the Minister." "The Spiritual life in any minister depends on certain conditions," said Dr. Weeks. He mentioned (1) a personal experience of Jesus Christ as a personal Saviour; (2) the Bible and his interpretation of it, (3) his keeping his trust with God. "It is just as important that we keep our appointments with God as that we keep those with our church committees or our congregation," declared Dr. Weeks under this point. Finally, he said (4), "The spiritual life of the minister depends on his constant proclaiming the fact and presence of God." "He must witness for God."

At this time it was decided to meet for the business session Thursday afternoon, to hear reports of committees, elect officers, etc.

Dr. Ambrose M. Bailey of Seattle, Wash., spoke on "The Place of the Minister in These Reconstruction Days." "Some subject," said President Fowler, on introducing Dr. Bailey, "and one that we all want help on." Dr. Bailey told the ministers that one of the great epochs of the world's history began in the dark twilight of Aug. 1, 1914. The place of the minister in these days of reconstruction will be the old, old place of the Lord's prophets. He must render a sacrificial service. It must be a place of vision, sanity and leadership. "We can give the answer to the world today as to the way out—and we only." "The place of the minister is one of honest privilege, and opportunity."

This address, the closing one of the conference, was personally presented and practical in its application throughout.

Attendance was large at this, the really first annual Pastors' Conference. It will be held in the future in connection with and just previous to the convention. It reveals the felt need in the lives of our pastors for a season of fellowship together and the uplift by inspiring and illuminating addresses.



# The Baptist

Vol. II June 25, 1921 No. 21

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## Joseppo is Killam's Rival

Killam was still at Des Moines when we went to press. No copy has come for his kolum. In order that the readers of THE BAPTIST may not be entirely overcome by lugubrious reflections, the associate editor who has the responsibility of punning the ranch just now has sought for something appropriate to fill the kolum. It speaks for itself. Take a look at it,

## Salerno Needs Vacation Right Away

(With Greetings to the Northern Baptist Convention)

Salerno jus' got back today from Baptees State Convention,

An' raves all time about sometheengs—too much to mak' da mention;

He says, "Wat's use to geeve up time an' pay firs' class attention,

To crowd wat only chews da rag an' makes da fierce contention?"

Spurduto ees got back also weeth heart so light as feather,

He praises peepke where he stayed an' God for splendid weather;

"Een crowd so beeg" he tell me, "dere'll be some weeth head of leather,

But wen dey talk eet over, den dey hav' grand get-together."

Guisseppe, he's all for tell hees frands 'bout Dr. Barbour's speaking,

Da house ees full enside da door weeth some thru weendows peeking;

To help men love deir God an' fellowmen, dat's all he's seeking,

An' cause da oil of joy een life to keep da boards from creaking.

Bambino says eet all was good, but one man dere was classy,

Tall, hansum fella weeth nice hair—from Brooklyn, Dr. Masse;

"Ah, dat's da man can preach all time an' not get wild or gassy,

An' breeng good cheer to every last salvation lad an' lassie."

Salerno sneers—eet maks heem mad lik' wat you call da hatter,

"To hear dese fellas shoot da mouth an' cause deir words to scatter;"

He says he knows weethout da doubt dere's something ees da matter,

Dat every State Convention ees beeg time of noise an' clatter.

Myself, I theenk dat peepke find jus' dat for wheech dey look,

No matter eef dey search een men, or schools or read da book;

An' wen a fella comes to judge mos' every man a crook,

Ba gosh, eet won't be long, I hope, bafore bees goose ees cook.

Springvale, Maine.

Joseppo.



## Fundamentals Conference at Des Moines

*Pan-American Assembly adopts New Creed, an Abstract of two Historic Baptist Confessions—Strong leaders from North, South and Canada confer and debate—Same executive committee is continued—Will carry on a campaign among the churches of North America.*

WELL, the fundamentals conference has come and gone.

About 700 people assembled at the Auditorium in Des Moines at 9:30 a. m., June 21 with Rev. J. C. Massee in the chair, for the second fundamentals conference preceding the Northern Baptist Convention. During the sessions the attendance grew to more than 1000.

Chairman Massee read a survey of the work of the movement during the last year; declared that there is a threatening cleavage in the Northern Convention along doctrinal, educational and ecclesiastical lines; and argued that the time has come when these issues that have been in dispute must come to a decision. Criticizing the schools he narrated the story of several young people of his acquaintance whose faith had been destroyed in a Baptist school, and presented a long list of fundamental errors in their teaching. "Unitarianism stands for the Fatherhood of God, the brotherhood of man and the neighborhood of Harvard," he quoted from somebody. He announced as an ultimatum to the denomination, "Agree definitely on the fundamentals or divide; there is no alternative." He proposed with reference to the schools either that they be excluded from participation in the New World Movement, thus assuming responsibility for their own endowment and support, or that a creed be adopted and every teacher in the schools required to sign it. He further said that he saw signs of the development of a bureaucracy in the control of the Northern Baptist Convention, but proposed no remedy.

### Prof. Sampey's Awakener

On the subject, "What the Old Testament Meant to Jesus," Prof. John R. Sampey of the Southern Baptist Theological Seminary presented a popular, scholarly and thoroughly stimulating survey of Jesus' valuation, interpretation and use of the Bible as he knew it. After tracing the qualifications of Jesus as Bible interpreter, the speaker exclaimed, "I'll follow him against all the consensus criticism of all the ages." There was enthusiastic applause at this expression of loyalty to Jesus, but another statement fell pretty flat. It was this: "The imperfections of progressive revelation due to the errors of sinful men did not disturb Jesus. In spite of them he interpreted revelation in the light of the higher spiritual realities it conveys. He fulfilled the scripture in its great internality." Men fairly held their breath at the clearness and boldness of the speaker's words. A member of the conference sitting near this reporter leaned across and whispered, "In the light of that statement, this conference is out of place; it ought to adjourn."

Prof. Jacob Heinrichs of the Northern Baptist Theological Seminary read an essay in the approved style of the divinity schools on the "Authenticity and Authority of the Bible." It was intrinsically worthy of a good hearing, but the audience was not interested in it, and while he talked, dozens of people were reading the first edition of the DAILY BAPTIST.

The most sensational address of the conference was given by Rev. T. T. Shields of Canada. He is one of the most astute of controversialists. He shows his opponent neither fairness nor mercy. He would make an ideal political campaigner in a campaign in which the only consideration is victory without much regard to the way in which it is won. Slow and careful in speech, with epigrammatic phrases he pictured the B "modernist" as guilty of a long list of perversions of faith and life, called him a "Jonah who will neither preach the message God gave him nor let anybody else preach it," and said that the only way to calm the present storm is to "cast this Jonah overboard." "Unless you are going to surrender everything precious to yourselves as Christians, you must fight, and you had better do it now," exclaimed Dr. Shields; and the applause indicated that his audience was feeling the same way about the matter.

Rev. D. F. Rittenhouse of Columbus, Ohio, spoke on "Proof of the Resurrection and Its Meaning to the Ministry," presenting in a long and elaborate oration the usual Bible argument, in the style of a young man with remarkable oratorical gifts.

Then came the event for which all before had been but a preparation. Dr. Frank M. Goodchild, representing the executive committee of the movement presented a statement of doctrine in the terms following:

### A CONFESSION OF FAITH

*The adoption of a creed to which allegiance is demanded would be contrary to our historic Baptist principles and repugnant to our deepest spiritual instincts. On the other hand the adoption of a confession of faith, as a standard about which our Baptist people may rally, is consistent with the practice of our fathers from the earliest days of our denominational history. Living in a day of doubt, unbelief and irreligion, we feel that the time has come for Baptists publicly to reaffirm their faith in the great fundamentals. As Baptists and members of churches connected with the Northern Baptist Convention, we desire to restate the foundation doctrines of our faith in the following brief and simple confession which is but a re-affirmation of the substance of the historic Philadelphia and New Hampshire Confessions of Faith:*

1. We believe that the Bible is God's word that it was written by men divinely inspired, and that it has supreme authority in all matters of faith and conduct.

2. We believe in God the Father, perfect in holiness, infinite in wisdom, measureless in power. We rejoice that he concerns himself mercifully in the affairs of men, that he hears and answers prayer, and that he saves from sin and death all who come to him through Jesus Christ.

3. We believe in Jesus Christ, God's only begotten Son, miraculous in his birth, sinless in his life, making atonement for the sins of the world by his death. We believe in his bodily resurrection, his ascension into heaven, his

perpetual intercession for his people and his personal visible return to the world according to his promise.

4. We believe in the Holy Spirit who came forth from God to convince the world of sin, of righteousness and of judgment, and to regenerate, sanctify and comfort those who believe in Jesus Christ.

5. We believe that all men by nature and by choice are sinners but that "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life;" we believe therefore that those who accept Christ as Savior and Lord will rejoice forever in God's presence and those who refuse to accept Christ as Savior and Lord will be forever separated from God.

6. We believe in the church—a living spiritual body of which Christ is the head and of which all regenerated people are members. We believe that a visible church is a company of believers in Jesus Christ, baptized on a credible confession of faith, and associated for worship, work and fellowship. We believe that to these visible churches were committed, for perpetual observance, the ordinances of baptism and the Lord's Supper, and that God has laid upon these churches the task of persuading a lost world to accept Jesus Christ as Savior, and to enthroned him as the Lord and Master. We believe that all human betterment and social improvement are the inevitable by-products of such a gospel.

7. We believe that every human being has direct relations with God, and is responsible to God alone in all matters of faith; that each church is independent and autonomous and must be free from interference by any ecclesiastical or political authority; that therefore Church and State must be kept separate as having different functions, each fulfilling its duties free from the dictation or patronage of the other.

### Pros and Cons in Tug of War

Chairman Massee announced that this statement was submitted by the executive committee to the house for acceptance or rejection but that amendments to it could not be considered. Dr. Goodchild moved its adoption and supported his motion in a militant speech. Then broke out one of the keenest debates, in which men in profound earnestness, but with little acrimony, urged arguments pro and con. Pros argued the importance of a definite doctrinal statement. Cons plead liberty. Cons said, "This is dangerous ground; it is audacious; it is unbaptistic; it is cramming a predigested creed down our throats; it will divide our churches." Pros replied, "If a man is going to teach my children, I have a right to know what he will teach them; creeds are thoroughly baptistic; the proposed statement is merely a digest of the New Hampshire and Philadelphia Confessions; for lack of some such standard our churches are already being divided." Finally, while men were clamoring to be heard, and amid great confusion, the chairman closed debate and put the question to

(Continued on page 701)





# The Baptist



## No, We Did Not Divide

ALL sorts of dire prophecies preceded the meeting of the Northern Baptist Convention. Fear of actual division was widely felt.

When, a few weeks ago, THE BAPTIST indicated confidence in a fraternal issue of the discussions then running, if not raging, people regarded that forecast as a piece of morbid optimism.

But please observe the outcome.

There were at least three matters that held explosive possibilities: a doctrinal statement, the acceptance of a creedal trust and the report on schools.

Discussion had proceeded far enough to reveal the facts that the most tenacious religious loyalty was arrayed on either side, that the controversy was grounded in deep Christian sincerity, and that neither victory nor compromise could settle it.

The only possible basis on which it could be composed was to compare views without the least concealment, evasion or super-sensitiveness, in an earnest effort to reach a common understanding.

Great progress has been made in the direction of such a program.

First, the report of the committee on schools was so judicial, so luminous and so thoroughly creditable to our schools as to be highly reassuring.

Then the confession put forth by the conference on fundamentals was so temperate, as compared with many extreme statements that fulminated from unauthorized sources, that it could only be regarded as the expression of a wish to find common ground in theological moderation.

Finally, hot as the debate was over the question of a creedal trust, it issued in the reasonable agreement to refer the subject to a special committee charged with the duty of making a thorough investigation.

It may seem surprising to persons only superficially acquainted with the Baptist temperament, to discover that no difference in elemental religious convictions came out in debate. Analysis showed that the question at issue was largely one of method: How to safeguard Baptist principles of faith and life.

We are finding the way. Baptist democracy is on the road to a sublime self-vindication.

## The Verdict of the Schools

THE committee on the schools has made its report. To the Northern Baptist Convention and the report has been received and the committee discharged. A minority report was also received. This report was not out of accord with the other but merely stressed certain conclusions. But for certain technicalities, it could easily have been received as a supplement to the other.

The findings of the report are surprisingly favorable to the colleges and seminaries, as anybody will discover who takes the trouble to get the complete document. Our schools and colleges, according to these findings, are not hot-beds of scepticism, but are doing a magnificent work for their students and giving to us efficient Christian leaders. There have been discovered, of course, possibilities of improvement, but this does not contradict the main findings.

The committee has found also that these schools and seminaries are intimately bound up with the churches of the sections in which they are located and that, if there is anything about them which is disturbing, the remedy is already in the hands of the denomination. Public opinion in the churches belonging to their constituency can, if it is awakened, accomplish everything. How much in accord with Baptist practice this is! The local church is subject to no higher authority. So the seminary and the college belongs to the place or section in which it is located. It will be as sound and as efficient as local opinion demands.

This report is wholesome. It should help greatly to clear the air of rumor and general charges. Our schools

are worthy of our confidence and our help. If hereafter a man makes charges, he should be asked for his evidence and should be compelled to produce it. On the other hand these various institutions must realize that the denomination has come to feel a new sense of ownership in and responsibility for them. A magnificent opportunity for making them Christian in the largest and best sense is open and must not be neglected. The faculties have before them the opportunity of working with the churches in their areas for the promotion of the best Christian life in the students. And the churches of the areas served must realize in a larger measure than has been common that they have obligations towards their colleges and theological seminaries.

The committee is to be thanked for the arduous work it has performed and the able, constructive and thoroughly Baptist report it has presented.

## Gift with Creedal Attachments

NO question bulked larger in the convention at Des Moines than that of the reception of gifts by denominational organizations when creedal conditions were attached to such gifts. The meeting of the Home Mission Society endorsed the action of the Board in accepting such a gift to which attention has recently been called. But the discussion and the divided vote made it absolutely clear that there is far from being unity of sentiment on this matter.

Following the course which has proved so satisfactory in the matter of the schools, the convention has therefore appointed a committee which shall study this matter in all its phases during the year and report its



findings to the next annual convention for such action as that body may care to make. The resolution ordering this action is as follows:

"Resolved, that the Northern Baptist Convention refers to the boards of the co-operating organizations and the Ministers and Missionaries Benefit Board, and the Board of Education the whole subject of recommending to the convention a policy in regard to receiving, holding and administering any gifts or trust funds to which doctrinal conditions are attached and that said boards report at the next meeting of the convention; and that the board of the American Baptist Home Mission Society be requested to convene the boards herein named for the consideration of said subject."

Several things are accomplished by this action. For one thing, it is made likely that a common policy may be found for all of our great national organizations. For another, it is made certain that in a matter so vital and far-reaching as this is, there will be no snap judgment but rather conclusions based upon the most careful and prayerful thought. The subject has a great many angles and all should be considered.

It is good that the question is to be handled in this way. The committee is very large and representative of all schools of thought within our Baptist churches. We have the assurance that all precedents will be noted and that the bearing of the acceptance of such gifts upon Baptist principles will be thoroughly considered. We have a year in which the members of our churches may discuss this matter calmly and dispassionately. And then, at the end, the matter will be referred back to our great democratic body for decision. This procedure is wholesome.

May it not be noted also that we are fast establishing a precedent as to the manner in which important matters of this kind shall be considered and decided? The Lord has manifestly blessed the procedure in the case of the schools; let us pray for a similar leadership in this matter. We Baptists are too great a body and have too important a witness to bear to the world to decide matters of the first importance in a mass meeting until they have first been discussed in our churches and been given the most patient consideration by a large and representative committee.

### Did the Cat Escape from the Bag

WHEN a nation through senility or stupidity becomes unable to see when it is either ridiculous or wicked, notify the undertaker.

This funeral reflection is prompted by the recently reported speech of Gen. Leonard Wood to the Rotarians. He is quoted:

"America is determined to have a share of the world's commerce, supported by a merchant marine and an adequate navy, notwithstanding the costly delay when the world's trade was within her grasp."

Bravo! The Kaiser in his prime could not surpass that sentiment.

Whatever may have been the causes of the last war, the public is invited to inspect beforehand the cause of the next one. It is to be a perfectly sordid blood-letting, forced by the imperialists of America to secure trade—and with no apologies.

Sanctity will cover the deed of course, because it will be committed in the interest of our own glorious nation, self-advertised as the custodian of international morality.

Yesterday we were fighting a holy war for humanity. Not a thing did we want that any other nation had. Tomorrow we shall be fighting another holy war because there is nothing any other nation has that we do not want.

And so help us! what we want we intend to have, even if in getting it we must treat the rest of the world as we have treated Hayti.

With Admiral Sims flinging open the barn door, Ambassador Harvey banging the monkey cage and Gen. Wood untying the bag that holds the cat, Uncle Sam is having a deal of trouble with his menagerie.

### Hate to Admit It?

WOMEN as jurors engage the interest of the Cincinnati Times-Star. It remarks that they are apt to convict, and says:

"This conclusion goes against a widely-held theory that women are soft-hearted, sentimental and easily cajoled, and that their induction into all the rights and duties of citizenship would mean hectic politics and easier sledding for wrong-doers. But this theory has already been crimped. Instead of qualifying as a feather-headed radical, the woman voter has shown her true colors as a conservative. Men may hate to admit it, but it looks as if the presence of women in the jury box would make, in the long run, for truer verdicts and a more rigorous justice—a thing much needed here, as any comparison with European court procedure declares. Men are apt to be compromisers in business and sentimentalists outside of it. There is nothing so downright as a woman."

What sort of men has that editor been choosing for his associates?

Among forward-looking men, men of insight into human spirits and human rights, the capacity of woman for all the duties of citizenship has long been clearly understood.

We have expected her to give a good account of herself at the ballot box, the jury box and the contribution box.

And she is fulfilling all reasonable expectations.

\* \* \*

My native land is the Earth. My family is the human race. My patriotism is bounded by the limits of the habitable world.

\* \* \*

Walk in the old path described in the Bible illuminated by the Spirit, proved by experience, and surveyed with increasing accuracy by every advance in scientific research.

\* \* \*

We frequently read of court decisions which hold trustees of business interests responsible for losses incurred through their failure adequately to protect these interests by insurance. Are not the trustees of our church property at least morally responsible for the safeguarding of the property which belongs to the organization?



# Our Fellowship in Christ

*Keynote address in the Northern Baptist Convention at Des Moines, Iowa, June 23, 1921—The Motto of the Convention was "Fellowship in Christ"—"We are all in the same boat"—But, Truth is more than a formula.*

BY REV. CHARLES N. ARBUCKLE

ONE of the most significant disclosures of modern life is that of the interdependence of mankind. The time has gone by when one can ever reasonably believe that either men or nations can live in perfect independence and prosper. It is not long since it was possible for a man to live pretty much to himself because he did almost everything for himself. He produced his own food, built his own shelter, spun and wove his own cloth, made his own clothes, and educated his own children. History however, shows that as man progresses he tends more and more to specialization, doing but one thing well, and depending upon others for the many things which he has hitherto done for himself. This fact of interdependence so obvious in our complex society, today, but emphasizes the great scriptural truth that no man lives to himself; that he is his brother's keeper; that we rise or fall together.

When we transfer this principle, operative in all life, to the Christian community, we have what we have come to know as Christian fellowship. We are all in the same boat, fellows in the same ship. We are all concerned in the same voyage of life, we all must weather the same storms, we all hope for the same haven. We call it our fellowship in Christ, because it is he who inspires and circumscribes the interests that make us one.

## Look at Life as He Saw It

As individuals we seek for a community of interest with Christ as a basis for our fellowship with him. We try to look at life as he saw it, to feel toward the needs of men as he felt, to undertake his tasks and to trust God as he trusted him. So as a community, a church or a denomination, we find that our true fellowship in Christ comes from pooling our common interests in him, and from recognizing our common stake in him. Let us look then at some of the things which we have in common in him and which constitute the real and vital bond of our fellowship.

1. Our fellowship in the truth. Truth is not a formula, a definition, a prescription, although these forms may be essential to our effort to con-

vey the knowledge of the truth one to another. Truth is the ultimate reality of things. In the spiritual realm it is the basic spiritual experience of a man, intensely real, even though it baffle his understanding. Spiritual truth is the fact of love, of hope, of courage, of patience, of joy, of peace. It is the soul's achievement of spiritual reality.

## "Lord, Lord!" May be Just Words

In Christ we find this reality made concrete for us. We read that "the Word became flesh and dwelt among us, full of grace and reality." We learn that he bade men behold in him spiritual reality. "I am the way, the reality and the life." "Ye shall know the reality, and the reality shall make you free." Men feel that reality in him and in contact with him achieve it for themselves. And Christ bade them be real above all else, to seek this reality of spiritual experience. Men might say, "Lord, Lord," in perfect unison, and agreement, but the reality was the doing of the will of God. God is a spirit and they that worship him must worship him in spirit and in reality. In these words which I have quoted, I simply translated the word for truth, according to its deepest root meaning.

It follows then that the ground of our fellowship in Christ is our common participation in this reality in Christ; coming to achieve for ourselves in contact with him, his love, his patience, his faith, his hope.

It was the desire of our fathers to build our denomination upon this reality of spiritual experience, for it is a foundation of imperishable rock. It is the foundation which Jesus himself laid while up in the hills of Philippi. You will remember that he first inquired of his disciples "Whom do men say that I am?" That was an appeal to hearsay, an appeal to opinion. But when he asked them "Whom do ye say that I am?" He appealed to something far more fundamental than opinion, he appealed to an experience born of a contact with him. The eager reply of Peter "Thou art the Christ, the Son of the living God" called forth from Jesus his blessing and two immortal assurances, first, that his con-

fession was the flower of a divine experience and second, that such experience should ever be the foundation of his church. Peter had not learned his confession in the schools; it was not conveyed to him in formula or creed; it was the faithful reading of his experience with Christ as the divine channel of revelation. Into this same experience you and I have come as we have looked upon Jesus and somehow our lives have been changed and these realities of spiritual experience have become our choicest possession.

But it is of the very nature of so great an experience that it must be interpreted. There is an urgent demand of the mind of man to comprehend his experiences. However, as we attempt to explain to others what has happened to ourselves or to tell them how or why it came to pass we find that we are overwhelmed with difficulty. We see as we never saw before that the truth is vaster than the measure of man's mind. It is a mystery but the difficulty is not in the reality but rather in the limitations of the mind. Realities that blend into the infinite cannot be fully comprehended by the finite. Each one reads his experience a bit differently from all the others, each is talking about the same fact but from an angle of vision distinctly his own.

## Doctrinal Formulas Never Final

There is no fellowship of comprehension among us and never can be; we differ in our capacity to understand, but there is a "fellowship of the mystery," a fellowship of eagerness to understand. There is a fellowship that seeks to supplement its own vision with the vision of others; a fellowship of passion to "comprehend with all the saints what is the length and breadth, the height and the depth of the love of Christ."

As we turn to the history of doctrine, which is merely the record of man's unceasing effort to explain the deepest realities in his soul, what a pathetic story it is! What divergence is there! Each succeeding generation, not satisfied with what had been said, sought to speak for itself for none can speak for another. And at no time was full justice ever



done to the reality itself. Whenever emphasis was placed upon uniformity of opinion, intolerance and bitterness were rife, and fellowship was impossible. But whenever emphasis has been laid upon the unity of experience in the midst of diversity of opinion there was a fellowship in the truth, our common participation in those spiritual realities into which Christ leads us and which we seek to express because we are at all times thrilled by them and desire to impart them.

### Menial Fellowship a Christly Tie

2. Our fellowship is service; our common participation in the tasks which Christ inspires. There are many tasks to be done in the world today and among them are those which none will undertake save he be moved by the love of Christ.

When the Master sat down with his disciples in the upper room on that last memorable night there was no host to wash the travel stained feet of his guests and no disciple volunteered for that lowly task. It was a slave's work. Then noting the failure of those men to grasp the need of the hour, for they were preoccupied with speculation as to the coming of the kingdom and their rank therein, Jesus arose and girded himself with a towel and washed the disciples' feet. And he said unto them, "I have given you an example that ye should do to others as I have done unto you."

The example still abides; the disciples of Jesus are still called to do the lowly work of the world—to undertake the tasks no others will do. Christianity means work, hard work, lowly work, dirty work. It means self-forgetfulness and humility.

### Brotherhood of Basin and Towel

The world today is in desperate need and is calling out of the depths of its soul for just such service as the Master rendered on that last night. It is calling for a religion that shall have a basin and a towel for its insignia. I think as we sit in this convention and have this desperate need brought before us once again, that the Master is standing, not to listen to our debate as to who is fit for the first place in the kingdom of God to approve our self-estimates, but to see if we will gird ourselves for the lowly service of the world's need. And to fail at this point will be to fail utterly, for such service is Christ's distinctive work for men. By it he makes himself known to them.

The richest reward such service

*We cannot tell what may happen to-morrow. We know we are here to-day and if we would make the best of life we shall live to-day so that when to-morrow comes we shall be prepared to live to-morrow and not in the past. Obedience to God and His will to-day is the secret of a peaceful life to-day and to-morrow. "The loyal soldier asks no reason of his commanding officer for what he may think to be hazardous movements in the day's battle; he obeys in prompt and willing silence. The faithful workman asks no reason for these rude gashes in the quarry; he is content to wait till builder or sculptor fashions the unshapely block into symmetry and beauty.—The Living Church.*

will bring us is a deeper fellowship in Christ. Laboring together in the common lowly tasks of world service, touching those whom others forsake, even as Christ touched the leper; loving the unlovely, and bringing peace and hope through Christ to troubled hearts, this is a tie that binds us to each other which nothing can dissolve.

### Did He Mock Their Heartache?

May God give us hazards in the call of the world's need today; may he commission us to fill up that which is lacking in the sufferings of Christ,—to complete his conquest of the world, that we may find our fellowship in that common sacrifice, that common devotion and that common forgetfulness of self which he inspires.

3. Our fellowship in hope: our common participation in the expectations which Christ assures. As we set our hands to the task which Christ inspires we go not forth to take some slender chance in an enterprise of questionable issue. The service of Jesus is no vain pursuit. He taught his disciples to pray, "Thy kingdom come." He would mock the deepest aspirations of their hearts had he counseled them so to pray knowing that their petition could never be granted. It is rather our common heritage of hope from him that the disciples' prayer is not a futile prayer.

On that last night when Jesus talked with his disciples in the upper room he did not dwell upon the seeming failure of his life; he did not brood in bitterness on the false-heartedness of men. He talked about

his kingdom. It was as real to him as if its spires were already gleaming in the morning sun. And he so infused his hope into his disciples that it became the indissoluble bond of their fellowship. It became to them the great Christian certainty and for it they gladly spent their lives unto the uttermost. Today the same hope abides. Two thousand years of history but confirm the faith of Jesus and warrant us in believing that the kingdom comes; that Jesus shall yet make complete conquest of the world. It puts heart into us, it enables us to endure the heat and burden of the day and it inspires our fellowship in the holy joy of so great an expectation.

### Let Nothing Cloud the Glory

But as we work for this coming kingdom and sit together here and make our plans and conceive new purposes, let us not forget the great common liabilities of us all,—our physical mortality and our spiritual need. We must be constantly on our guard lest in a moment of forgetfulness we come to think of ourselves as of so great importance in the kingdom, that wisdom for its achievement die with us. Let us know, as God knows, our frame; let us remember, as God remembers, that we are dust. In this lowly sense of common need may we find a deeper fellowship in Christ.

For what is it that underneath all else unites our heart but the common hope we have in Christ for the satisfaction of all our common needs? In life's last hour we shall be strong not because one has had a better understanding of the truth than another for, we have all been baffled by the mysteries that lie about us here. But we shall all be strong because our Lord has preceded us unto that unexplored country whither we go, and where he went we need not fear to follow. When we appear at the judgment bar of God, by virtue of what excellence shall we find acceptance there, save our common trust in him who gave himself for us? What in that stern and critical hour will mean more to us than that we cherished and gave our lives to the things which Jesus came to accomplish?

The really great things are the eternal and indispensable things. In these we are one in Christ. Our fellowship is in the spiritual realities which he mediates, in the service which he inspires and in the hope which he secures. Let nothing cloud the glory and the joy of so rich an inheritance as this.



## Last Year the Best Year for Foreign Missions

*We have advanced, we must advance—Two hundred thousand members in Asian and African fields, and eleven thousand baptisms last year—Our purpose not to spread western civilization but to Christianize all nations—Moving in Europe.*

BY FREDERICK L. ANDERSON

**N**ORTHERN Baptists should appreciate more generally the greatness of the work which they are doing in lands beyond the sea. It has been estimated that The American Baptist Foreign Missions Society is the fourth largest foreign mission society in the world. It has ten fields—Japan, East China, South China, West China, the Philippines, Burma, Assam, Bengal Orissa, South India and Congo, besides the work it is doing in many countries of Europe. It has 833 missionaries, 7,000 native workers, 1,834 organized churches, 3,429 regular meeting places, 200,000 church members, over 11,000 baptisms last year, 32 theological seminaries and training schools, 4 colleges, 2,737 schools of all grades with 89,752 under instruction, 24 hospitals, and 62 dispensaries which gave 364,959 treatments. These figures do not include Europe. It is this vast work whose blessings no figures can possibly more than hint, which appeals to our Christian hearts, and to which we cannot possibly be unfaithful.

### Evangelism is the Key-note

All these labors have but one object in view and that is to win men to Christ and thus to do our part in making this a Christian world. The foreign mission board believes as firmly as ever in medical missions as an expression of the love and pity of the heart of Christ for the sick and those who have no helper. It believes as firmly as ever in our educational work, as a means for training Christian leaders and the native Christian community, and for spreading an intelligent Christian view of the world and of life among the nations. But it is anxious that our traditional emphasis on evangelism shall not be diminished in the least. As the Burma conference recently said, we believe "that evangelization is the keynote of all our work, and that all forms of work should be viewed in relation to this fundamental aim." Winning individuals to Christ and permeating all society with the Christian spirit are not two separate ideals, but are our one and indivisible purpose. Our schools and hospitals should be, and we are glad to say, are generally

filled with a warm evangelistic spirit. God has greatly blessed this work this past year in Shanghai College, where in a student body of 427, a large proportion of whom are already Christians, the Holy Spirit has moved upon the hearts of 81 students to give themselves to the Saviour.

### All Along the Line Fire Flames Up

Dr. Thomas has resigned the presidency of the Karen Theological Seminary and has been designated general evangelistic missionary for Burma. Rev. Wheeler Boggess has become general evangelistic missionary among the Telugus. Rev. O. L. Swanson has been chosen to the same work in Assam. All along the line the evangelistic fire flames up, but we are also determined that the converts shall receive the broadening and quickening of a Christian education, and, when sick, shall know the healing touch of Christ in our hospitals.

Our work should be Christian in the New Testament sense; our purpose is not to spread our rather questionable western civilization, but the very spirit of Jesus, and that we desire nothing so much as to see all nations accept and serve Jesus as Saviour and Lord.

The greatest single advance was in our work in Europe. As a result of the epoch making London Conference of last July, the work in France, Czecho-Slovakia, Poland, Norway, the Baltic States and Northern Russia was given to us either alone or in co-operation with European brethren of various lands.

Our people should familiarize themselves with our three new stations in the Orient. The first is Jamshedpur in Bengal-Orissa. In this rising Pittsburgh of India, destined to be the center of the steel industry in Southern Asia, we are establishing the gospel. Mong Lem is the second, just across the Burmese border in China. Here, amid perils, hardships and vexations, labors Rev. William Young, a pioneer missionary of the older type. Already 400 have been baptized, and 300 are ready. Thus is fulfilled the dream of eighty years ago that by way of Burma we should some day penetrate China. The

third is Kangpokpi in Assam, in a region for the first time opened to the gospel. Here our medical missionary Dr. Crozier and our sturdy Brother Pettigrew are invading the enemy's country. Already 400 have been baptized and 200 more are waiting.

Our schools are progressing finely. The great Mabie Memorial Middle School on the acropolis of Yokohama, the most sightly elevation in a city of 500,000 people, is now nearly completed. It is already filled to capacity and many are being turned away. Shanghai College, second to none in China, is the great growing commercial metropolis of the Yangtse valley and now has 427 students, splendid buildings are being erected. Probably its Science Hall is the finest educational building of the kind in the Republic. Here is the largest number of college trained candidates for the ministry in any school in the land. There are over 600 students in Kaying Academy and preparatory departments. Best of all the Northern and the Southern Boards which together support the College have settled their difficulties with reference to it and are ready now to cooperate heartily in making it even more widely useful.

### China, Japan, Burma, Ready

China is especially open to Christian education just now. A non-Christian Chinese has just given property in Shanghai, which will supply an annual income of \$14,000 Mex. for the support of schools and a hospital in his home town near Ningpo, and asks the missionaries and Chinese Christians to direct the enterprise.

The quiet, fruitful work among the future leaders of Japan goes on at Waseda University. In our hostels we provide Christian homes for the students and during the year many have found the Saviour. Scott Hall, a general meeting place for Waseda men under Christian auspices, is now in process of construction and will greatly aid in this admirable and comparatively inexpensive enterprise.

At Rangoon all is ready for the change which will make our Judson



College a part of the University of Burma, and thus bring an aggressive Christian force to work in the head center of Burman culture. In a multitude of minor schools, progress is being made by hard working missionaries but these are the outstanding examples.

Our whole aim in the Orient is to establish indigenous self-supporting and self-propagating churches. We hope some day to be able to leave them to their own leadership and their own administration. Our missionary force is the scaffolding, one day to be taken down, the native Christian community is the building which will remain. There is therefore no real advance unless there is advance in native leadership and self-support. Now note our progress. President Chiba heads the Japanese Theological Seminary at Tokyo, and Principal Sakata has proved himself an admirable administrator of the new Mabie Memorial School at Yokohama.

At the Sixtieth Anniversary of the South China Mission, 1,200 of the students in our Mission Schools paraded the streets of Swatow, welcomed by the populace. Sixty years ago the missionary in South China was despised and hated. Only a few outcasts ventured even to hear his message. Today the people trust the missionary and hail the Christian student body, the rising hope of

China with gladness. So our eyes witness a modern miracle, the suspicion and aversion of a great people changed to confidence and affection. Best of all at the celebration, the native Chinese speakers said that the time had come to make what in its beginning was a foreign movement really Chinese in spirit and in leadership.

Nothing could be more cheering than the great All-Burma Convention held at Mandalay, the very center and seat of Buddhism, in October. Here where Judson stood alone before the peacock throne of the Burman tyrant, a century ago, there met 1,000 Christian Burmans, 900 Christian Karens, 400 Kachins, Sixty Chinese, besides Anglo-Indians, Shans, Chins and Talains. Twenty-two Lahu delegates came and returned 300 miles on foot, representing 12,000 Lahu Christians. Only twenty years ago there was not a Lahu Christian in the world, and now their choir leads the convention in song. Best of all, for the first time, a Burman, Pastor Syoo of Moulmein, was elected president of the convention and made an excellent presiding officer. There are more self-supporting Baptist churches in Burma than there are in Massachusetts. Great advances in this line have been made in South India. Dr. Stait has left her beautiful and extensive hospital at Uda-

yagiri in complete charge of Frances Bai, a native Christian woman whom she trained, and she is carrying on the work in truly admirable fashion.

The entire field of Kandukuru has been turned over to the Telugu Baptist Convention, which is continuing all the activities formerly conducted by missionaries. This is the first instance on record where the support of an entire field has been assumed by the local constituency. Also the Taluk Association this last year took over from the missionaries the entire responsibility for field work. Other evangelistic work in Madras and Bengal-Orissa is being conducted by the Indian Christians. In Burma, a Burman Christian has taken a missionary's place as principal of the Judson High School at Moulmein.

Our advance too, is seen in the fact that we have now 833 missionaries, the largest number in the history of the Society, and that in the last two years, since the inauguration of the New World Movement and the popularization of the Survey, we have sent out or appointed 203 missionaries. These figures include the single women of the Woman's Society, who are also missionaries of our own. This is a gratifying increase and convinces us that the dreadful shortage of missionaries, largely caused by the war, will eventually be made up, and further advances be possible.

## A "Look-In" on Burma

BY REV. J. HERBERT COPE

**P**RELIMINARY census figures have been published and they show that with two exceptions every section of the Province has gained in population. One of these districts has had some of its territory taken from it while the other suffered from migration to other districts which have of course gained. The increase in population is about one million. This is small, due to the ravages of flu the past few years. The figures for the religions are not yet out.

The Burma reform scheme has been having a hard time in Parliament and the last news was that it had been side-tracked. There is a violent difference of opinion as to the qualifications of the Burman for self government. Some officers claim the Burman is no more fit to govern his own country than a Hot-tentot, while others believe just the opposite. At any rate one has a wide choice of opinions. One thing is evident and that is a certain sec-

tion of the Burman population is making itself known and insisting on its views being granted a hearing. Government now announces that the summer capital at Maymyo, a hill station is to be discontinued. No reasons are given but there is a rumor it was caused by pressure from the people who object to government being conducted from the

Two heroic women are at last to be assisted in carrying the burdens. Mrs. Johnson has for years carried on the work at Loika all alone except as men have gone up to assist in the emergency. Now I see the return from furlough in the Fall. Heptonstalls are to go there on their The other who has borne the toil alone will get quicker relief. Mrs. Mosier has taken up her husband's work and remained beyond her furlough time. The Philpotts are transferred to Bhamo to take over her work, thus allowing her a rest. All honor to these ladies who have "carried on" so well.

The Philpotts leave Myangan with only Russel Case who goes in the Spring. This station has almost been a hoodoo. The man who opened it had to go home with a sun stroke suffered when he walked round a block on the railway with no toppee. And since then man after man has found the place simply impossible for his wife and children. It is in the dry zone and the heat is oppressive and too hard on children. A new brick house is planned which may bring some relief to the new appointee.

The work at Judson College continues to expand. They have now asked for the opening of a Biology department and a Reference Committee has recommended the request be granted. When Dr. Gilmour went home Dr. Kelly went to the College as principal. Now he has been re-appointed to the Rangoon Burman field and leaves the College as soon as other arrangements can be made.



# Fourteenth Annual Meeting of the Northern Baptist Convention

*Here is a story of vital faith, a vital program and vital achievement, of self-control under hard physical conditions of things to regret and things to rejoice over—The Baptist sky is clearing.*

DES MOINES had made good arrangements for the entertainment of the Fourteenth annual meeting of the Northern Baptist Convention to be held June 22-28, 1921. The place of assembly, the Coliseum, was fairly well adapted to the purposes of such a meeting, but the convention had not been in session fifteen minutes before men began to shout, "Louder." Why does one never hear such a cry from women?

The opening of the convention was swift and joyous. Just before the hour the Southern California delegation rent the air with a yell which meant, whatever they said, "We are here, take notice!" Presently the crowd of more than 1800 swung into the singing of "Crown Him Lord of All." Dr. Frank Peterson offered prayer. Gov. N. E. Kendall of Iowa paid a high tribute to the worth of Baptists in the world; Mayor H. H. Barton of Des Moines welcomed the convention to a city having 72 Protestant churches and 8,000 students in the higher institutions of learning in the city; Rev. H. R. Best, chairman of the local Baptist committee, gave a sketch of the ups and downs of the committee in trying to make the delegates and visitors comfortable, and urged everybody to keep smiling; President E. L. Tustin replied to all of them at once, and the crowd was delighted with the snapliness, grace and brevity of all of these complimentary impromptus.

## Looking Towards Biennial Sessions

Secretary C. C. Bitting, for the Executive committee proposed several amendments to the constitution to be considered in view of an expected change from annual to biennial sessions. Treasurer Frank L. Miner reported disbursements during the year amounting to \$32,607.99; a bank balance of \$899.67, and a debt of \$15,000. Chairman D. C. Shull reported for the Finance committee, a statement of the committee's understanding of its duties, namely:

"(1) To study the budgets and try in every way to have them fair, just, and equitable to all interests affected.

"(2) To cooperate with every Board, Society, and committee of the Convention in the most cordial way in promoting their financial interests.

"(3) So to conduct its affairs as to have the confidence and approval of such Boards, Societies, and committees.

"(4) To seek to correct anything in the financial operations of such Societies, Boards, and committees, which in the judgment of this committee are not for the best interest of the organization and our denomination.

"(5) While the committee does not assume the power to enforce its suggestions made to any Society, Board, or committee, yet in the event of its suggestions being refused consideration, it would not hesitate to bring the matter before the Convention for its action.

"(6)" The committee believes it should report from time to time to the Convention anything which, in its judgment, is

being done not conducive to the general good of the denomination in matters affecting financial interests.

"(7) The committee seeks to be creative and not critical in all matters which come within its jurisdiction."

The committee also proposed a new way of financing the work of the denomination, as follows:

## End the Drives for Money

"Owing to the great expense incurred by the former method of having the same certified public accountant for each Society and Board, the committee has recommended each to employ its own public accountant for the present, it being understood this arrangement is only tentative. The committee called a meeting of laymen for conference at Cleveland in February of this year for the purpose of considering the general financial condition of the denomination, the raising of the balance of the \$100,000,000, and what should be done to provide for the just and reasonable requirements of the denomination after this present campaign is over.

"The consensus of opinion was that drives are not the most ideal methods of raising money; in fact, it was thought they might become wholly ineffective, and therefore, some other system should be adopted. The conference was unanimous in the opinion that tithing should be encouraged, and therefore recommends:

"(a) There should be created a Laymen's Department of the General Board of Promotion, or such department should become a part of one of the divisions of the work of the said Board.

"(b) A committee of laymen should be selected by this Convention to advise with the managers of such Laymen's Department; the chairman of such committee to be 'ex officio' a member of the administrative committee.

"(c) That an educational propaganda be inaugurated by such Laymen's Department in connection with all agencies now operating, to educate all members of the Convention to become tithers, and establish as soon as possible a tithers' league, having as a goal sufficient numbers by the end of the present \$100,000,000 campaign to carry the finances of the Convention, its Boards, Societies, and Committees."

## Greetings and Guests

Greetings were received from Secretary of Labor James H. Davis, Secretary of State Charles E. Hughes and President Warren G. Harding, all Baptists. Mr. Hughes was the first president of the Northern Baptist Convention. Proper replies were voted.

President Tustin delivered his annual address which appeared in THE BAPTIST of June 25. It struck a responsive chord of thought and feeling in the assembly, as indicated by frequent and general applause. There followed a season of earnest prayer led by Dr. Carter Helm Jones of Philadelphia, Dr. A. M. Bailey of Seattle, Dr. E. A. Hanley of Rochester, N. Y. and Dr. W. S. Abernathy of Wash-

ington, D. C. The last closed with the Lord's prayer in common. It was noted that not a single voice ran into the phrase of the prayer-book version, but all steadily and firmly followed the form given in Matthew. Evidently the Baptists of the North are soundly scriptural in this piece of worship.

Guests of the Foreign Mission Society and of the Convention were introduced by Dr. F. L. Anderson: Rev. Peter Grarup of Denmark, Rev. John A. Orhn and Prof. Arnold Orhn of Norway, Rev. C. E. Lundin of Sweden, Rev. J. E. Frey of Latvia, Rev. J. H. Rushbrooke of Great Britain, Dr. J. F. Love and President Lee Scarborough representing the Southern Baptist Convention, Dr. Ma Saw Sa of Japan and Miss Kan-en-vong of China. Messrs. Rushbrooke, Love and Scarborough spoke briefly and in fine spirit.

Rev. Charles Arbuckle, pastor of the First Baptist Church, Newton Centre, Mass., delivered a set address on the motto adopted for the present meeting of the convention, "Fellowship in Christ." His address appears somewhat condensed in this issue of THE BAPTIST.

At noon the convention adjourned to make way for the great Jubilee of the women's organizations.

Wednesday afternoon and evening and Thursday forenoon were given over largely to the great Jubilee of the Woman's Foreign Society and to the consideration of the work of The American Baptist Foreign Mission Society. By special arrangement the women will present through the columns of THE BAPTIST their own specially prepared report of their program covering the entire period.

The report of the Board of Managers of the American Baptist Foreign Mission Society is reproduced in part in the paper by Dr. Frederick L. Anderson on page 698 in this issue of THE BAPTIST.

## Some Missions Take the Platform

On Thursday afternoon a joint session of the American Baptist Home Mission Society and of the Woman's Home Mission Society opened with Rev. C. R. Brock presiding and a fine crowd of home mission workers on the platform to be introduced at the proper time.

Mrs. Katherine S. Westfall secretary of the woman's society during the last year in Christian centers, in Christian Americanization, among foreign-speaking people, on Indian fields, in Latin America and among the Negroes. It showed that the year's receipts from apportionments, individual gifts, legacies, annuity agreements matured, specific gifts, states outside the Northern Baptist Convention, interest on bank balances, income from investments, rental of property, transfers from certain capital accounts amounted to \$356,189.40. Disbursements for mission work, education, the Training School, promotion, administration, Americanization and other miscellaneous purposes, amounted to \$397,887.03. The cash deficit of \$41,697.63 is covered by loans. The assets of the society include real estate



valued at \$347,926.67; furniture, fixtures and equipment, \$26,258.27; stocks, bonds, and mortgages, \$340,133.78; cash in bank, \$148,681.19. Counting in certain other enumerated items, the total assets are \$1,029,248.98.

Growth in almost all lines of activity is noted. But concerning the five-year goals set for the period 1916-1921, the report conveys this information:

As we look back over the past five years, we are rejoiced to record gains made over the year 1916, but we regret that in 1920-1921 we cannot report one National goal reached. Steady advance has been made in the number of women enlisted; in the number of young women's societies with one exception, in the year 1919, when there was a loss of 291 Guilds; in the number of C. W. C.s, and in the number of children enlisted. There has also been a small gain in number of Sunday schools enlisted and in subscriptions to "Missions," with the exception of 1920-1921, when a loss of 8,763 over last year is reported.

#### This Loss Puzzles One

We cannot quite understand the reported loss in number of women's societies over last year. As the figures now stand, there is a loss of 1,795 societies. We have received a few letters in which we have learned that in some way there has been a misunderstanding concerning the relationship of the woman's local societies to the New World Movement, but we cannot believe that it is so far-reaching as to obliterate nearly 2,000 societies.

Mrs. Westfal presented along with the report an interesting address calling attention to the salient facts in the report and giving an inspiring survey of the field and the work.

Secretary Charles L. White presented the formal printed report of the American Baptist Home Mission Society's Board of Managers covering as usual a vast field of activities; and he spoke in a dignified and statesmanlike way in survey and elucidation of the report.

Receipts under the budget for the year from the churches amounted to \$564,806.69; from individuals, \$61,476.69; legacies, \$106,563.86; income from investments, \$166,374.91; total (including other items) \$961,305.67. Designated funds on hand April 30, 1920, \$2,155,157.17; received during the year, \$765,637.65; total, \$2,920,794.82; on hand April 30, 1921, \$340,483.92.

#### Last Echo of the Interchurch

Under the head of co-operative relations the following information is given:

Our relations with the Interchurch World Movement ceased one year ago. We have been in conference with representatives of other denominations through interdenominational co-operating groups in the hope that such conversations might lead to a sane and wise interdenominational co-operation. The reorganization of the Federal Council of the Churches of Christ in America and the proposed establishment of consultative relations between it and the various co-operating groups representing the several home missions, foreign missions, Sunday schools, and educational groups, give greater promise of fairer skies and a clearer path. The Home Missions Council was given the care of certain survey material of the Interchurch World Movement and co-ordinated valuable material for the use of the various home mission societies. In the process of this labor

which was limited by inadequate funds, it passed the material to a committee of laymen, who are generously undertaking at their own expense, through a survey committee and a general secretary, to complete certain typical home mission surveys which will later be placed at the disposal of the Home Missions Council and other co-operating groups.

In a supplemental report, Secretary White made the "Important Announcement" published by him in *THE BAPTIST* of June 18, reciting that a certain Baptist has made the society his trustee for a large fund for the promotion of missionary work in designated localities and for the support of missionaries who believe:

"1. In the inspiration and supreme authority of the holy scriptures;

"2. In the deity of our Lord Jesus Christ, his incarnation, his atoning death, his bodily resurrection and his return;

"3. That Baptist churches composed of those who have been baptized into the fellowship upon a confession of their faith in Christ as their Redeemer and Lord are commissioned to make their chief business the evangelization of the world."

Provision is made for the reversion of the trust to a designated educational institution in case it shall be proved at any time that the members of the Board of Managers do not believe these things.

He stated that the Board had accepted the trusteeship, but not unanimously; that the matter was not yet finally settled in the board; and that at the last meeting the matter had been set to come up for further discussion when the Board shall meet in September.

Just then arose one of the most exciting debates ever witnessed in the Northern Baptist Convention.

Judge Freeman of Colorado presented a resolution commending the action of the Board in every particular in accepting the trust, formally approving its action and thanking the donor. A motion to table the resolution was lost by a standing vote, 294 to 706, with loud applause.

#### The Great Debate

Prof. R. M. Vaughan of Newton Theological Seminary a member of the Board of Managers of the Home Mission Society, moved a substitute to Judge Freeman's resolution, instructing the Board to take the matter up anew with the donor, with a view to securing his consent to the elimination of the creedal condition attaching to the trust. Prof. J. R. Brown of Rochester, also a member of the Board of Managers seconded the motion of Dr. Vaughan, and the whole debate occurred in consideration of that motion.

Dr. Vaughan argued against the policy of accepting gifts with creedal conditions attached as being contrary to the historic practice of Baptists, as having the effect to impose a "dead hand" on the living faith of succeeding generations and as laying the foundation for heresy trials among Baptists before the civil courts. He recited particularly that the British Baptists had confronted a similar situation thirty-five years ago and had decisively refused to accept gifts with creedal conditions.

While he was speaking his opponents in the audience tried in vain to stop him. They were ready for a vote, time was precious and they were tired and oppressed with the sultry heat. They

raised points of order. They clapped their hands and howled derisive notes. In the midst of confusion came various motions to limit debate. Finally Dr. Riley's motion presented at the close of Prof. Vaughan's speech, ordering that a vote be taken at 5:30. P. M., carried by a standing vote, 510 to 451. And nearly twenty minutes were spent in doing it!

Judge Freeman, old war horse of such forums, made the principal reply to Prof. Vaughan. He wanted to know who was opposed to the doctrines attached to the trust. It appeared that nobody was. He inquired who expected any generation of Baptists, a hundred or a thousand years hence, or in eternity, to be opposed to them. It seemed that nobody did. He denied that heresy trials could grow out of this trust, but did not explain how under certain contingencies indicated by Prof. Vaughan they could be avoided. He derided the appeal to the precedent set by the British Baptists, saying that they were the last example on earth we ought to be willing to follow; for they are even now considering whether they will accept ordination at the hands of the Episcopal church.

#### The Rattle of Small Arms

The rest of the speeches were limited as nearly as possible to five minutes.

Prof. Brown countered strongly on Judge Freeman by showing that the British Baptists by unanimous vote had refused to accept Episcopal ordination, and had given good Baptist reasons why they refused.

Rev. M. P. Boynton of Chicago granted that no such creedal trusts had ever been accepted by Baptists before, but said that the occasion for attaching such formal conditions now grows out of recent and wide-spread betrayal of Baptist principles in our denominational schools and papers. The audience roared (there were seldom any considerable intervals when it was not roaring about something or other): "Name them! name them! name one of them!"

He flung back, "The University of Chicago!" That brought Dr. Rolvix Harlan to his feet with the challenge, "As an alumnus of the University of Chicago, I resent that aspersion."

Dr. J. Fraser Lanford of California proclaimed his unshaken Baptist orthodoxy based on his experience of salvation. His effort was irenic. It was an appeal to a better spirit than that which seemed to possess the assembly. But the mood of irenism was not in them.

Dr. C. W. Petty of New York, another member of the Board of Managers, called attention to the fact that the action taken on this question would vitally affect other cooperating organizations and ought to be referred to a conference in which all of them would be represented. But he was talking to a crowd that had made up its mind and wanted action at once.

Rev. W. J. R. Simmons could not understand why Baptists should refuse a gift affirming their own principles; because his personal reason for coming to them from the Presbyterians two years ago was that he understood them to have principles.

Dr. F. L. Anderson would refer final action to the Northern Baptist Convention. But the assembly was of a contrary opinion, and its negative roars indicated no vocal weariness.



Dr. White led in a tender prayer, through which respectful silence was preserved, although with an air which said plainly: Prayer is all right; we are for it; but we know just how we are going to vote."

By a standing vote, Prof. Vaughan's substitute was lost, 422 to 662. Judge Freeman's resolution passed by a viva voce vote and a clear majority. Somebody started "Blest be the Tie That Binds." What tie? Was it the one they had just tied? The song meandered about the building in somewhat lonesome fashion and finally lost itself.

And those blessed home missions workers who filled the platform at the opening of the session as the special pride of the occasion were never introduced at all! What became of them?

But let no reader make the mistake of supposing this to be a story of a mob, or even of a disorderly assembly. The audience never lost control of itself. In the hot hearts of debaters and their supporters on both sides ran the blood of generations of martyrs; and they were alike fighting for the faith for which their fathers died. They were fighting their way to an understanding. One side fought for the doctrines the fathers loved, which they thought to be imperiled. The other side fought for the liberty which the fathers purchased with blood, and which seemed to them to be endangered. But as the debate proceeded it became clear that the former stood for liberty inseparable from sound doctrine, and the other sound doctrine held in liberty. The debate issued in no mere factional victory, but in bringing both sides appreciably nearer to a common fellowship in truth plus freedom.

Dr. Curtis Lee Laws led in earnest prayer; and antagonists of the arena walked out arm in arm.

An hour later they were returning to the Coliseum to participate in the great program to be presented by the Board of Education, with President Chamberlain of Denison University in the chair.

Dr. Frank W. Padelford presented the report of the Board of Education and followed it up with an interesting illustrated lecture on "Baptist Schools and Colleges."

In an interval President Harry Pratt Judson of Chicago University gave a sketch of conditions in Armenia, showing vividly the devastation of the country and the terrible need still existing. He regards the Christian Armenians as in imminent danger of extinction at the hands of the Turks.

## Keeping Children in School

Every State now has a compulsory day school attendance law, according to information recently furnished by the U. S. Department of Labor through the Children's Bureau. The Bureau has just completed an analysis of education laws affecting child labor, the results of which are published in a chart entitled "State Compulsory School Standards Affecting the Employment of Minors."

In five States attendance is required until 18 years of age, in two of these in certain districts only; in 3 until 17; and in 32 until 16. One State requires attendance until 15, six others and the District of Columbia until 14, and one State requires attendance until the age of 12 years, but applies this to illiterates only.

Unfortunately the exemptions in the majority of States are so numerous that they greatly limit the application of the

law. The most common exemptions are for employment, or upon completion of a specified school grade. Four States specifically exempt for work in agricultural pursuits, 3 with no age provision. The laws of 14 other States contain loosely worded provisions exempting a child at any age, which might be used to cover absence for farm work as well as for many other purposes.

## Church Vacation Schools

Never in the history of Vacation Bible School work has there been such an interest manifested as at the present time. Many letters are received every day from all sections of the Northern Baptist Convention, seeking information and ordering supplies. In the sparsely settled state of Montana fine progress is being made, as well as in the more densely populated sections of the country. Rev. Chas. H. Burrill, Director of Religious Education for Montana writes: "We have a large number of places seriously considering holding Vacation Schools, and we confidently expect not less than seven or eight." From Kewanee, Illinois, First Baptist Church, where an early school is already in progress, Miss Elsie L. Oberg writes: "Our school is so very much better than last year that it will tax us all to the limit to live up to it. We have 154 children, and will probably have more by the end of the week. The interest is splendid. We have 20 volunteer teachers, one paid, and our pastor, and we think it is great. We will send you weekly reports."

For the season of 1920 we have listed in this office 450 schools with an enrollment of more than 40,000 pupils. We also know that there were many Baptist Churches which held schools of their own, or in co-operation with other churches which did not report. It is hoped that every church holding a school, whether of its own or in co-operation with other churches, will report to this office at the close of the season. Report blanks will be furnished free on application, either to this office or the Director of Religious Education for the territory involved.

THOS. S. YOUNG.

Church Vacation Schools of the American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa.

## Is This Program Satisfactory?

*Recommendations submitted to the Baptist Young People's Union of America Convention, June 30 to July 3, 1921:*

1. That we push with all vigor the campaign for securing 1,000,000 fitting signatures by July 1, 1922.
2. That every effort be made to create interest in Bible reading on the part of our young people and to secure pledges for the Quiet Half-Hour League Campaign.
3. That the Baptist Trained Leaders Course be brought to the attention of the young people's societies in an earnest effort to enroll a large number of individuals and societies in this course.
4. That great emphasis be placed on the Life Service activities during the coming year. The goal as adopted by the St. Louis Convention is 5,000 decisions for the ministry and work at home and abroad by July 1, 1922.
5. That we urge our Baptist young people everywhere to interest themselves

in the attendance of our boys and girls, young men and young women in the various high schools and the denominational educational institutions.

5. That, following the great financial drives, our young people pursue an intense evangelistic program. "Each one win one" should be our slogan for 1921-22.

7. That we push with great enthusiasm a program for extension calling for a 25 per cent increase in membership of the young people's societies in this convention.

8. That we urge upon our young people everywhere the importance of the worship services of the church and the need for their attendance and prayerful support of such services.

9. That we institute an international-wide mission study drive, same to be opened with a mission study day in the early fall.

10. That we urge our young people to secure the attendance of at least one member from every society at a missionary conference, convention or assembly each year.

## Fresh from the Field

(Continued from page 682)

That the Sixth World's Christian Endeavor Convention, to be held in New York July 6-11, may leave a worth-while imprint on the public mind, arrangements have been made to carry its message far and wide through the great city. One feature of this outside work will be a series of street-corner meetings on July 7, 8 and 11. Provision has been made to hold sixty of these meetings simultaneously through the formation of sixty evangelistic teams, each having from twenty-five to thirty members.

Several faculty changes were announced at the last Bucknell commencement. Professor Charles C. Fries of the English department has resigned to accept a professorship at the University of Michigan. His place will be filled by Professor Owen G. Groves, of Hamilton College. Professor R. F. Howes comes from De Pauw to take a new position in the department of Economics. Professor O. S. Groner of Transylvania University, will come to occupy a new professorship in the department of chemistry. Mr. Harry R. Warfel of St. John's School, Manlius, N. Y., will occupy the instructorship in English vacated by Mr. H. C. Greenland, who goes to Michigan for graduate work.

Mr. Percy E. Munday, a student at the Northern Baptist Seminary, was ordained at the Baptist Church in Salem, Ohio, on June 14. He will continue during his senior year serving the church at Shabbona, Ill., after which he is hoping to be able to go as a missionary to Africa.

The Moody Bible Institute of Chicago is opening its annual summer evangelistic tent campaign. Three large tents have been located at Sheffield Av. and George St., Milwaukee and Spaulding Aves. and Ashland Ave. and Grace St. The tents will be moved at intervals to other parts of the city, giving a few weeks to each. The evangelists include Dr. J. E. Conant, formerly of Minneapolis, Rev. John S. Hamilton of Cleveland, Ohio, and Alfred P. Gibbs of Johannesburg, South Africa. Alfred Holzworth and George Schuler of the Institute's Music Faculty and evangelist Harry Clark are the song leaders.





# The Bulletin Board



## Will Apply Business Methods to Churches

A Round Table on Church Methods, under direction of the American Board of Applied Christianity, is announced for July 1 to September 15. The place of its holding, on week days, will be the Educational Building, Fifth Avenue and Thirtieth Street, New York, and every Friday evening at eight o'clock, at 16 West Forty-eighth Street, New York. The basis of the methods presented will be Christ's Economy.

Before the World War the American people were giving \$415,000,000 a year to maintain churches and their work at home and abroad, but with increases in salaries, building costs, etc., the amount has risen to \$600,000,000. Many questions of down town churches in growing cities, of foreign born, of church attendance, of nation wide campaigns, of training for volunteer workers, of conduct of Bible classes and men's clubs, come to the front and clamor for solution. The aim of the Applied Christianity Board is to create a church engineering school, which shall collect scientific management methods from everywhere, and distribute them without charge to those in need of them. Especially is it regarded as desirable that laymen who are set officially to manage churches and their material affairs become familiar with scientific management laws, and methods that bring success. It is also desirable to get men into harness to work and to give, and not as now a very few bear all of the burdens.

## The Lord is in His Temple

Doubters as to the changing spirit toward the church and within the church today, might well read the following report from the Baptist Temple in Philadelphia, Dr. Russel Conwell's church:—

"The number of baptisms this year is almost double the number last year. In spite of unexpected expense in repairing the ceiling of the Upper Temple, our church budget has been fully met; salaries \$24,471.12, repairs \$15,341.80, and other items totaling \$57,616.09. The total yearly income for this past year shows an increase over the previous year of \$7,551.43.

"Our contribution to the New World Movement and other missionary interests during the same period has totaled over \$20,000 including gifts to foreign and Home Mission Educational Work, the Missionary work of the American Baptist Publication Society, the Ministers' and Missionaries' Endowment Fund, State and City Missions, the Baptist Orphanage and the Baptist Home, besides gifts to the Chinese Fund and the Near East Relief. As compared with the previous year, our gifts to missions last year show an increase of \$13,907.38.

"But best of all, the spirit of the entire church has never been more enthusiastic nor more harmonious."

## Hearts Grow Larger

How the churches are awakening to a new day of missionary effort and are giving greater sums than ever before for benevolences, is illustrated by a report by Dr. Harold Husted of the American Baptist Home Mission Society who has been at work in Rochester, N. Y. Mr. Husted found that in 1901 the total contributions for benevolences in the Baptist churches there amounted to \$33,000. In 1919 the benevolences had reached \$40,000, an increase of 15 per cent. In 1921 the contributions were \$50,000, a gain in two years of 25 per cent.

## China Needs Help no Longer

The American Baptist Foreign Mission Society has been advised by the China Famine Relief Committee that information from the American Minister at Peking confirms the fact that recent large contributions by the Chinese people themselves and the abundant rains have brought about a radical change in famine conditions. The committee has therefore announced discontinuance of the China Famine Campaign and the Foreign Mission Society therefore desires to state to its constituency that contributions for this great emergency seem no longer to be necessary. The China Famine Committee extends to all contributors its grateful appreciation of their generous assistance, and their cooperation in this great and successful effort to help China in its emergency. The Board of Promotion also extends to Baptists its gratitude for their prompt response to the China Famine appeals which were made under its auspices at the series of regional missionary conferences and through other publicity efforts in recent months.

## Hull House Backs Training School

The following letter of appreciation from the head of the organizational club work of Hull House was sent to the faculty of the Baptist Missionary Training School.

The senior students have had as part of their practice work, cooking clubs, sewing clubs, basketry, and play clubs. In all of this work, while there has been the supervision of the head instructor, the student has been expected to plan her own work and take the initiative in it.

Hull House, April 22, 1921.

"I want to express to you my appreciation of the work your girls have done at the House during the winter. I have never had students who put into their work the genuine spirit of service that the B. M. T. S. girls have. They have shown themselves to be possessed of initiative and leadership, and it has been directed

in such a way as to bring out the very best in the children. So many times, initiative on the part of the teacher leads the children to be more or less dominated by her wishes, but your girls seem to have always kept in mind that they were working for the development of the children, and that they themselves were only an instrument working for the good of others. Their contact with their groups of children has been wholesome, and of a fineness that our children have, in so large a measure, lacked. For this reason, I think it has been more of a benefit than you can realize for our children to be surrounded by women of this calibre. Their training has been sound, so that they have known what they were teaching, and there has not been that groping and fumbling that one so often meets in the case of students who have not found themselves."

## Visit These French Protestants

Visitors associated with our churches who go to France and Belgium during the summer are earnestly requested to visit the Protestant institutions and churches in these nations. There are a number of Protestant Churches in the devastated regions. Those in Paris are of deep interest.

The Commission on Relations with France and Belgium of the Federal Council of the Churches of Christ in America has requested the Committee in Paris, consisting of Rev. Chauncey W. Goodrich, Rev. Frederick W. Beekman and Pastor Andre Monod, to facilitate such visits. Arrangements should be made by addressing Rev. Andre Monod, 8 Rue de la Victoire, Paris.

## Think Federation Brought Growth

The Sacramento (California) Church Federation has issued a significant statement concerning increase in Protestant church membership in that city during the year ending Easter, 1921. It shows that the membership of the churches has increased at least 2.99 times more rapidly than the city's population.

The Sacramento churches believe that the gains are in large measure due to federation methods. The affiliated churches are engaged in a five year simultaneous campaign of evangelism.

## Persecution Drives Them Together

The war has increased rather than lessened religious tolerance in Europe. In Jugo-Slavia the Catholic Church has been carrying on a bitter persecution against the various Protestant sects. The membership of these bodies numbers 480,000. As a result of the persecutions they are being driven to unite. An agreement has been reached and they will soon be united as one Church. This will give them greater advantage in dealing with their persecutors, and will give them greater power with the government. —United Presbyterian.





# Religious Education



## International Uniform Lesson for July 17

THE CONVERSION OF PAUL—Acts 9:1-19  
Golden Text: Acts 26:19

JOHN A. EARL

### The Lesson Text

There are three accounts of the conversion of Paul in the Acts. One account is written directly by Luke, and two of them are reported by Luke from Paul's own lips. These accounts are found in chapters 9, 22, 26, and are substantially alike. Paul's conversion is repeated in the record probably because it accounted for Paul's change of purpose and service which his former friends and countrymen could not understand. In fact that is Paul's motive in telling of his conversion as it is recorded in Acts 22 and 26. The story of Paul's conversion as told by Luke is vivid and compelling. The contrast between Saul breathing out slaughter and Saul knocked out of breath by one whom he had believed dead arrests the attention of the reader and holds him to the story until it is finished.

### The Lesson Taught

The conversion of Paul was supernatural, sudden and sound.

#### Supernatural

From modern attempts to explain everything by psychology one turns to the conversion of Paul with considerable relief. If an unscientific age exalted the supernatural and accounted for everything it could not understand by miracle, a scientific age has gone just as far in the other direction by exalting the natural and scoffing at the miraculous. Both are extremes. An age that produced the apocryphal gospels and the superstitious miracles of medieval times carried the mysteries of religion to the extreme of absurdity; but our age which sees nothing in the Christian religion except the product of evolution is equally absurd. The conversion of Paul was not an evolution, but a revolution; it did not happen naturally, but was brought about supernaturally; it was not an accident, but a miracle. That is the plain testimony of Paul himself. Something happened on the way to Damascus which Paul explains as an appearance of the risen Jesus to him. That this was no hallucination on the part of Paul is proved by his evident good sense, intelligence and long life of service and sacrifice in the cause to which he had been converted. Many years after his conversion, the experience of it is as vivid in his mind as it was on the day it happened. When he told his story to King Agrippa he was Paul the aged, but the years had robbed the story of none of its freshness and vigor. Every genuine conversion has the supernatural in it. "Except a man be born of the Spirit, he

cannot see the kingdom of God." Paul explains the human side of his conversion in the golden text when he says, "I was not disobedient to the heavenly vision," but in the very words, "heavenly vision," he acknowledges the supernatural also. Let us not make less of the psychology of conversion, but let us make more of the work of the divine Spirit in conversion. Few conversions have had such a demonstration of the divine in them as Paul's; but all who have been genuinely converted may truthfully say, "It is not by might, nor by power; but by my Spirit, saith the Lord."

#### Sudden

The conversion of Paul took place suddenly. One hour he was breathing out slaughter against innocent Christians, the next hour he was breathing a prayer for pardon. The proud Pharisee was suddenly changed into the humble penitent. The destroyer of the faith at once became the defender of the faith. Of course Paul did not become at once a full grown man in Christ. Just before he was martyred Paul wrote a letter to one of the churches in which he says, "Not that I have already attained, or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus." (Phil. 3:12.) Paul grew in grace and in the knowledge of the Lord right along after his conversion. But his conversion never had to be repeated. When Paul crossed the Rubicon he burned all the bridges behind him. He was a man of dispatch. What he did, he did quickly. He turned about with the alacrity of a well-trained soldier, and began to build up what he had destroyed with all the vigor and system and enthusiasm of the former persecutor. A man may make up his mind in a minute to do something which it will take him a life time to accomplish. Paul's conversion occurred with all the swiftness of the light that shone above the brightness of the noonday sun. Not all conversions are sudden. Much depends upon circumstances and temperament. Let no one think that because his conversion is not a duplicate of Paul's he is therefore not converted. No two conversions are alike.

#### Sound

The Salvation Army speaks of "a sound conversion." By a sound conversion is meant a conversion which has the right ring to it and is whole-hearted. There are unsound conversions. The difference may be illustrated by the conversion of Paul and the conversion of Simon Magus. The conversion of Simon is recorded in Acts 8:9-24. In spite of the fact that he believed and was baptized there was something wrong with his conversion. He seems to have been converted to what he regarded as a new kind of magic the secret

of which he sought to discover. Paul was converted to Christ; Simon was converted to miracles. Paul was converted to the missionary passion and program of Christ; Simon was converted to the emotional amazement of the crowd captured by the miraculous power of Philip the evangelist. Paul's conscience was involved in his conversion; Simon's curiosity was involved in his conversion. Paul's conversion was supernatural; Simon's conversion was superficial. Paul's conversion was due to a selective process by which Paul was divinely chosen for a great work; Simon's conversion was due to kind of mob movement—a collective process when he was swept into the church on a tide of emotionalism with many others. Paul was the hand picked fruit of the kingdom; Simon was a wind-fall. We need to return to the selective process in conversion.

## Our Sunday School Work

BY WILLIAM E. CHALMERS

The organization of Baptist Sunday school work has developed slowly and steadily. At first the whole denominational help to the local Sunday school was editorial and publishing. The preparation of lesson material by expert writers and its circulation in convenient form became the task of the American Baptist Publication Society. As the interest in religious education increased there was a demand for Sunday school workers in the field. Our Publication Society undertook this service as supplemental to its printed page of lesson helps. At first these workers were called Sunday school missionaries and served in the missionary department. They are now called directors of religious education and the society has organized a department of religious education, separate from its Bible and field department (which continued its old missionary department) and from its business department.

In the appointment of these directors a new principle obtains. They are no longer separately appointed by the Publication Society but jointly appointed and supported by the Society and the cooperating Baptist state convention or city organization. Twenty-two directors of religious education served as many states last year and five city directors in New York, Chicago, Pittsburgh, Detroit, and Buffalo.

In addition to its state and city workers the Publication Society maintains a staff of specialists in its Philadelphia office, as leaders in children's work, young people's work, adult work, teacher training, correspondence study, institutes and summer assemblies, church vacation schools, week-day religious education, and Sunday school work for new Americans.





# The Chimney Corner



## Just Mither.

LONG years ago Mither came to town, —Mither MacCarthy, as I'm sure you've guessed. And not one of all the nice ladies in town was aware that there was a new neighbor—not one!

So Mither had it all to do alone. And there was a *lot* to do, for the corners were so full of cobwebs, the floors so gritty and the window-panes so smutty that not a place in all that house was fit for even Mither's cat to look at. Ah me, what scrubblings went on—what scourings—what polishings—before ever that little house, which had been nobody's for years on end, became all Mither's own, and as clean as a whistle! But during all the broiling days of cleaning, I would be reminding you that not a neighbor came to the door with a bit of a pie for the youngsters to eat while Mither was too busy to dish up fancies—no, not a neighbor. So Mither whispered to herself in the cool of the evening when she rested idly on the doorstep! "Sure, and I've maybe moved into a town of frozen icicles!"

But all this time the neighbors were saying: "Just a poor Scotch-Irish body she is, with a whole raft of children and no husband living. I take it she'll find it right hard to make ends meet."

And she did, too. But the little house that had been nobody's for years on end was now not only spotless *inside*, but outside jolly gay geraniums flanked the front doorsteps; and perhaps you've noticed yourself that a "whole raft of children" make very good gardeners. So soft green grass sprang up and was always neatly cut, and vegetables in astonishingly straight rows began to make the MacCarthy mouths water, and the zinnias grew as big as apples. Oh, it was a dear little bit of a home that Mither made out of the dingy house that had been nobody's for years on end!

But that "raft of children" who had been looking forward all their young lives to the day when we "flit to the country for good-and-all" decided that a village of icicles was a poor substitute for the city block of houses where Mither was heartily hailed from every doorstep.

"Tut!" she reprimanded them, "ye've gone fair daft in yere heads, Biddy and Andy and wee MacGregor; I'll be asking you to clench yer teeth on such remarks; for what's one poor widow-woman more nor less in a neat little village all self-satisfied like this? Aye, just a poor blue gingham apron widow like meself. Tut! Are ye expectin' for the band to be meetin' in front to serenade me, and for the mayor hisself to be makin' a grand speech? 'Tis fair silly ye are! And now, if ye'll fetch yer bits of cushions out onto the doorsteps I'll be readin' ye from yer

faither's auld Scots' Bible, like he used to be doin' hisself, five wee months ago."

So there was a clatter of little feet, then the cushions were placed side by side facing the sunset glow and their new village home—Bridget and Andrew and MacGregor MacCarthy, their eyes like saucers as Mither read the dear quaint words: "Tak tent that ye lichtlie—no ane o' thir wee anes; for say I t'ye that in Heeven their ain Angels aye look upon my Heevenlie Faither's face! For the Son o' Man has coome to save thae war lost."

"Noo, hoo think ye, yersels? Gin a man hae a hunner sheep, and ane o' them is gane awa, dis he no lea' the ninety-and-nine, and gang intil the mountains, seeking the ane forwander't? And gin sae be that he lights on't, truly say I t' ye, he is blyther ower that sheep than ower the ninety-and-nine that gaed-na awa. E'en sae, thar is nae desire afore yere Faither in Heeven that ane o' thir wee anes sould be lost."

When she finished every wee MacCarthy knew that Mither was like that herself, looking out for others,—and they went to bed contented. As for Mither herself,

## Your Neighbor

By G. ROY REED

Get acquainted with your neighbor!

Stop and pass the time of day;  
You may get a lot of pleasure  
From the things he has to say.  
You may find a different fellow  
Than you thought him at the start;  
You may form a mutual liking,  
Though your views be far apart.

He may have a good suggestion  
That's the very thing you need—  
That will bring you fame or fortune  
If you cultivate the seed;  
He may need a little backing.  
In a purely personal way,  
That you'd feel quite free in giving,—  
So, why treat him like a stray?

How is one to love his neighbor,  
As the Bible bids us do,  
If you never get acquainted—  
If he's not a help to you?  
Would each happy wife be married  
To her present choice of man.  
If she hadn't learned to know him  
In a way no stranger can?

You may some day be a stranger,  
Like the man who's just moved in—  
Meeting folks with good intentions,  
But who just forget to grin.  
Friend, regardless of your calling,  
Whether business, field or labor,  
Know the fellow at your elbow—  
Get acquainted with your neighbor!  
Mason City, Iowa.

she locked up her loveliness inside the yoke of her auld gingham frock: "Poof!" she whispered, "I'll not be fretting for the bit of slight I've had!"

But this she did: she bided her time; and when news went the rounds that strangers were moving to town, she armed each wee MacCarthy with a pail or a broom and a scrubbing brush, and into that empty house she marched like an army, to scour and to polish the worst of the dirt; while the "raft of children" weeded the front yard. And when the astonished new family moved into this spotless abode, there would be Andy MacCarthy a while later on the doorstep, saying: "How do ye do? And if ye please, Mither says to tell ye as how the first days in a new house is always to sixes and sevens, anyhow, so she's just sent ye over this wee bit of a pie to knock the edge off yere appetites—and, that's all, so I'll just be going along home, thank ye kindly. Goodbye!"

All in one breath he said it, too, with his eyes peering curiously through the doorway to discover playmates his own size.

But his dear brown freckles and his breathless remarks made the warmest kind of a spot in the stranger's heart. And Mither soon had a new friend, you see! For in even the smallest of towns people *do* keep moving in; and Mither was always in their homes before them "spicking and spanning things up," as the wee MacCarthy's called it. And sometimes, in the spring of the year, they planted a few little seeds in these new neighbors' garden beds—all their own idea this was. "We'll be springing a bit of a surprise, ourselves!" they laughed in secret, until the neighbors came to see that the warm friendliness of Mither had become contagious—an heirloom to her "raft of children!"

Also, if anyone were sick, on went Mither's sunbonnet as she trudged to carry jellies to the invalid and to sympathize, her whole Scotch-Irish face aglow with feeling.

So, as the years went by, the wee MacCarthy's lengthened out to big MacCarthy's, and Biddy came to teach the village school while Andy was the village preacher—and a fine preacher he made, too: thundering one moment, tender as kind tears the next. All the wee children in town were Andy's shadows: "Sure, ye're the Pied Piper of Hamlin himself," laughed Mither, teasing him.

"It might be worse, ye will admit," said Andy, kissing her.

As for MacGregor MacCarthy, he farmed the pleasant acres Mither had bought, bit by bit, in the rear of the dingy old house that had once been nobody's for long years on end. And MacGregor was a farmer that *was* a farmer. Also,



a tenth of his grain and a tenth of his fruit and a tenth of his eggs he gave to Mither to spend in the Lord's work; so that Mither, who had once given only her poor widow's mite, felt almost like some Mrs. Vanderbilt.

Well, in the course of time Mither grew to be seventy-five years old. Yes, that she did! And it is a great many years to have lived. So the village gave her a surprise party. There were men and women there whose floors she had scrubbed with her own hands before ever they moved to town, and they felt quite rightly that nothing but a kiss on Mither's withered cheek could thank her half

enough; and one pretty high school girl cried softly: 'Oh, I'd rather be *'just Mither'* than the most beautiful lady in the whole wide world!"

"See here," said Andy in his mellow, pleasant voice, "what's to hinder ye from being Mither yerself? Just *begin!* Just *be Mither, lassie!* All ye've got to do is to care for someone else as much as ye care for yerself in homely everyday bits of work. That's Mither!"

And I'm thinking that home missions is spreading just that self-same spirit round the town; loving your next door neighbors as hard as ever you love yourself.

## The Young Reserves

### God's Exclamation Points!

OF course Sam had always known that there were steeples in his own town. With two good eyes you were sure to come across one on almost any walk you chose to take. But he became unusually noticing about Houses-with-Steeples on the day when he and Sallie rode home from their Fourth of July trip to grandmother's. For as the train snorted along in the noisy scooting way that all trains have, Sam sat on one side of the train counting, and Sallie sat on the other side, counting; and it is a fact that in almost every single town they hurried through, Sallie would call: "My town has one, look, Sam! A white steeple! and, oh, goody, there's a brown one, too!" Then by and by Sam would shout: "Sallie, Sallie, my town's got one, see—a red steeple!"

So they made it a game, counting steeples all day long, and once when they dashed by an unusually sleepy little place Sam was just as ashamed as he could be that it was on *his* side of the train, because—there—was—not—a—single—steep—le—In—it! No, not one. He said he wished it had been on Sallie's side. But Sallie said that if it *had* been, then there would have had to be a steeple, or she would know the reason why! (Quite as if she would have stepped off the train and *made* one, then and there!)

Their mother saw that they were never going to settle the matter of the Town-Without-a-Steeple, so she said that she wouldn't be at all surprised if the people living there went to church on Sunday mornings in the school-house. Why not, since nobody else would be using it that day? Sam and Sallie agreed that possibly this *was* the secret of the Steeple-less Town, and it was a dreadful disappointment when it grew too dark to see,—for Sallie had counted thirty-one steeples from her side of the train, while poor Sam had only had twenty-four to count on his side!

But because it was dark they began to ask questions—why were there steeples, anyhow? So their mother folded her hands in the way you have often done yourself, I am sure, with her front fingers for the steeple, as she said:

"This is the church,

And this is the steeple,

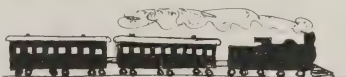
Here is the roof,

And here are the people."

Then, while they fixed their eyes on her hand-made church, she talked about steeples.



"It certainly was rather strange that other houses did not have them, only churches. See how they towered up into the sky as if they were God's giant exclamation points crying to everybody down below: 'Watch! Look! Listen! But the people were so busy doing their own things that they hustled past and rarely noticed the steeples at all, or thought about God,—not even on Sundays,



### Seen from a Railway Train

By EMILY DICKINSON

I LIKE to see it lap the miles  
And lick the valleys up,  
And stop to feed itself at tanks  
And then, prodigious, step

Around a pile of mountains  
And, supercilious, peer  
In shanties by the sides of roads;  
And then a quarry pare

To fit its sides, and crawl between,  
Complaining all the while  
In horrid, hooping stanza;  
Then chase itself downhill.

And neigh like Boanerges;  
Then, punctual as a star,  
Stop—docile and omnipotent—  
At its own stable door!

alas; which is the reason some churches hung a bell up in their steeples, and one day in every seven they rang it:

'Ding Dong

Is something wrong?

Come here—

God's near!"

"Every once in a while there is a town where a certain church will put a clock in its steeple, as if to persuade people to look up and perhaps think of God for half a second; or perhaps they burn a light up there at night to remind us in the darkness that God Himself is light; but little by little, day by day, we have all begun to see that if people in the world went go to church, then the church will have to go to them."

"Oh, how *could* it?" gasped Sallie; "can the church walk down the street, and up front steps to ring a doorbell, mother?"

"Yes, indeed it can," their mother laughed, "for every single member can *carry* their church wherever they want it to go."

"Now mother," Sam objected, "you know perfectly well that I could never, never, *never* carry our church, for it must weigh tons and tons, and I know the steeple would topple over and spill all along the sidewalk before I'd gone a block! So whatever do you mean?"

"My dears," their mother said, "a church is simply the love of God in the hearts of a group of Christians, and there's no reason in the world why little Christians, even like you and Sallie, can't each be a Church-on-Legs to carry this love of God to people who don't go to church on Sundays."

"Why, that's like being a sort of *minister*," said Sam.

"Or a *missionary*-person," Sallie added.

"Of course it is," their mother agreed, "for don't you remember the story of 'Just Mither' \* and how her wee MacCarthys carried love all over town? And have you never heard about Banana Beppo's cup of cold water, or how 'Two Plus Two Equals Ten'? No? Well then I shall certainly have to tell you the minute we get home!"

\*See the Chimney Corner.

### From Our Young Reserve Mail Bag.

WE HAVE been receiving dozens of letters lately, and are going to share some of them with you. But first of all let me say that *five* Young Reserves are going to be "HOME GUARDENERS" and raise vegetables or flowers to sell for missionary money. Surely there are more of you who read the story several weeks ago by Peggy, called, "A Bean for Africa"—now that school is over you will have time to read that story over again and to plan a garden of your own. It will be such a *Baptist* way to have fun and to help others all the world around. Here are the names of the five who have responded so far:

Dillingham Truesdell, Chicago, Ill.; Ella Smythe, Toledo, Ohio; Seena Coe, Portland (is it Maine or Oregon? The postmark was blurred!); Tommie Waters, Philadelphia; Loraine Glading, Detroit, Mich.





# Young People's Work



## Topic for July 17.

JUDGING KINDLY.

Matthew 7:1-5.

*"Judge not, that you may not be judged; for your own judgment will be dealt—and your own measure meted—to yourselves."*

Discussions for a number of months have centered around "fundamentals." So far as we know, the above passage has not been quoted by either side of the controversy. Perhaps this verse of Scripture has been left to the great majority of Baptists who are neither extremely radical nor ultra conservative.

1. *A genuine test.* "Every body is peculiar but me and thou, and thou art a little sometimes." This about sums up the attitude of the ordinary fellow. Fruit-bearing is a test of one's discipleship. To be able to judge kindly is indeed one of the great graces—it is an evidence of rightness of heart. Are our great host of Baptist people measuring up to this rather rigid test? In the young people's group: your fellow-workers, high-school classmates—even though they differ from you, have you learned to judge them kindly?

2. *If we only knew.* But, we do not know what is going on in the other fellow's mind and thus we speak harshly of his intentions. We do not know the motives back of the thing done and we say he is insincere. His weaknesses he has attempted to conceal from the general public, and yet when he sins or fails in life's struggles, we begin actively the use of our clubs or our tongues, the latter being the more injurious. Had we known of the struggles within his own soul, instead of criticizing, we would have been the first to help.

3. *A reflex influence.* We have heard such a statement that if a man fights a thing long enough, he will become like the thing he has been fighting. We know very well the influence of a beautiful picture. We have read the story of the "Great Stone Face." If good things impress us, certainly we have reason to believe the same of bad ones. Perhaps then, the greatest injury in judging unkindly comes to the individual doing the judging rather than the one being judged. This in effect is the meaning of the above passage.

4. *Not a compromise.* The writer of Matthew does not mean that we should never speak, even though wrong has been done. Christians must be people of real convictions. When necessary, they should speak out in meeting. One can stand for his convictions in the face of great wrongdoing, and yet judge kindly. The passage above was not given to make mollycoddles out of us but to straighten out one of the most difficult kinks of our being. How well the Master understood the failings of human nature.

5. *The weak with the strong.* There are a lot of people in the world with whom we do not agree. Some of them are not as strong as we are (in our own estimation). They do not have the standing of our dignified selves. What we need now is an abiding appreciation of humanity wherever we find it—of its weaknesses, its failures, its joys, its successes, its strength—an appreciation of the other fellow even though he is on the other side of the fence and does not use our shibboleths.

## What Constitutes a Call to Missionary Service at Home or Abroad?

By W. O. CARVER

Calls from God are conditioned by, and adjusted to the temperaments and experiences of those who are called. The common element in them all is a definite, sustained conviction that God, in wisdom and law, desires me to do this thing. This conviction is produced by the Holy Spirit working within and upon my personality. In so working He uses my psychological processes, my thoughts, emotions and will. The conviction must begin, usually, if not always, in information. God is not likely to call me to a work in a field about which I am ignorant. Abraham was called to go to a land which God would show him and he "obeyed and went

out not knowing whither he went." But the essential feature in Abraham's call was not the land. He was called to the worship of the one true God and to found a line of blessing through which his God could bless the human race. He subordinated all else to this great ideal. On that point his call was clear.

Isaiah was called and responded, "Here am I, send me" and then God gave him his specific message. "Come after me" said Jesus, to the fishermen by Galilee's lake, "and I will make you fishers of men." They followed only later—and yet in due time—to learn where these men might be. So Saul of Tarsus said first, "What shall I do, Lord?" The surrendered life is the first response of the called soul. Thence the road will open by the will of God and by the leading of His Spirit. God expects us to use our reason, to study His providences, to counsel with friends who know us and love us and who yet love God more and will deal faithfully with us. In it all there will be a deep feeling, deepening into a definite conviction, that God had in mind for me from the beginning doing this thing in this place. In humble, prayerful confidence I will accept this conviction. It is God's call to me. I may rejoice in it at once, or the joy may come later. That will depend upon my conscious affinity with the assigned task.

Let no young man or woman feel that God's call is necessarily to an unwelcome or uncongenial task. It may be so and one may need to conquer one's resentment. It is better if I feel at once that this task and I are suited. If I am willing He will lead me.

## Important Notice

The B. Y. P. U. Topic for January 22, 1922 will be "Baptist Young People and World Fellowships." The great address on this subject delivered by Dr. W. J. McGlothlin before the young people's session of the Northern Baptist Convention has been printed and will be available for discussion of the topic on January 22. Write to Baptist Young People's Union of America, 125 No. Wabash Avenue, Chicago, or 408 Humboldt Bank Building, San Francisco, Calif.



WM. J. MCGLOTHLIN, D.D.

## Tithing Campaign a Winner

Mr. Benjamin Starr representing the stewardship department of the New York State Board of Promotion, sends the following interesting information:

The latest report of the tithing work in the Homer Church for the year 1920 is a very interesting study. Homer Church is located in a village of about 3,000 population and has a membership of 360. During the year 1920 the tithing band numbered seventy-seven; the non-tithing contributors, 201.

Seventy-seven tithers contributed \$1,666.22, or \$15.15 per member; 201 non-tithing contributors gave \$1,455.37, or \$7.04 per member.

Seventy-seven tithers contributed \$3,520.45 or \$45.72 per member; 201 non-tithing contributors gave \$2,733.17 or \$13.59 per member.

Those interested in putting on a campaign in their local churches should write to Baptist Tithers' League, 125 No. Wabash Ave., Chicago, Ill. for a sample package of sixteen leaflets on tithing.





# Our Own Folks



## Women Work in Machine Shop

It certainly looked and sounded like a machine shop. The strange part of it was there were forty or fifty women gathered about the great machine and stranger still each woman was a Master Mechanic who had specialized, and strange of all, in spite of the heat, which was like a fiery furnace these women were eagerly using every bit of their training and experience in putting their beloved machine in order. Screws and bolts were tightened, adjustments made and oil used freely where friction might occur.

The parts were labeled with mysterious letters.—J. B.—C. W. C.—W. W. G.—W. M. S.—S. O.—D. O.—and the whole with a long array of W. A. B. F. M. S. and W. A. B. H. M. S.

Sometimes they rested from their labors as each one explained how her particular part functioned and made the whole stronger and more efficient.

This gathering was none other than the workers' conference of the women of the denomination who have been entrusted with the home mission department of woman's work.

The magnificent organization of the women of the denomination (for the Women's Foreign and Home societies are joint owners of this machine) is not in existence for existence's sake, but for a world-wide, age-long purpose that all the peoples of the earth may know Jehovah and the Christ whom he hath sent.

Not all the time was spent on organization but rather in hearing the story of the year's achievements and in catching the vision of the days to come.

The three missionary supervisors, who mother and counsel the missionaries, were there, almost forgetting the hard places of the year in the joy of homes redeemed, great groups of boys and girls reached, new centers planned and working and the more than 2500 conversinos reported from the field. These twice born lives were not in our American Sunday schools and churches but in the lowly places of our continent, among Indians, Mexicans, Alaskans, Orientals, Negroes and foreign speaking peoples from Europe.

Who can catch the vision of this thing? Not only for this land but for the people of all lands,—Indian, Italian, and Chinese young people begging for Christian education and training for service.

The new department of the work, just two years of age, fired with enthusiasm all who heard the story of the Christian Americanization secretaries, because in this department every woman may become a missionary herself, no longer just delegating all the service and the joy. She may make friends with these lonely women from far away lands and in forming new friendships which shall enrich her own life, she shall win friends for her country and her Christ.

It was evident the spirit of Jubilee had spread through all departments. How could it be otherwise, because "where one member is honored all the members rejoice," and the same women in the

churches who have made possible our great Jubilee in foreign missions also have made possible the splendid record of women's home missions. Through all the sessions the impression grew of stronger, truer, firmer foundations laid than ever before; of a readiness for a larger service and a growing capacity of catching a greater vision. The workers went out from that upper room with a fresh joy in service but with a humble realization that "we have this treasure in earthen vessels that the exceeding greatness of the power may be of God"—"praying that they might know him and the power of his resurrection and the fellowship of his suffering."

## Farewell Meeting for Russian Missionaries

Four members of the Russian Baptist Church are returning to Russia and Russian-Poland as missionaries at their own charges. They are leaving the comparative comfort and opportunities of life in this country fully appreciating the sacrifice involved, desiring above all else to bring to the people of their native cities and villages the saving knowledge of Jesus Christ.

An impressive farewell service was held in the Reid Memorial Church, Tuesday evening, May 31st, in which these brethren told of their purpose and the pastors and officers of the Baptist Union responded. The meeting closed with prayers of dedication, while those present knelt about the platform of the attractive meeting room of the Russian congregation, which was recently remodeled largely through the service of these missionary brethren who are now returning to their native lands.

The constituency of the Baptist Union, and indeed the whole denomination, have reason for thankfulness in the privilege of a part in preparing and sending forth these missionaries. They are Demitry Peckarchik, Chairman of the Advisory Committee of the Church, John Sues and wife, Sunday School Superintendent, Stefan Kavalev and wife.

Just before leaving Buffalo for the steamer on Wednesday, June 1st, each of the men of the missionary party was presented on behalf of the Baptist Union with a teacher's edition of the Bible in Russian, beside being furnished by friends of the Union with a large number of Bibles and Testaments.

## Dane-Norwegian Conference

The thirtieth annual meeting of the conference was held with the Norwegian-Danish church in its splendid new church building on the corner of 16th Avenue South and 33rd Street, St. Paul. There were 96 visitors and delegates enrolled. The weather was favorable and all the sessions from Wednesday evening till Sunday evening, June 1-5, were very well attended. The hospitality of the membership and the convenience of the new building were proven of a high order by this initial meeting.

The transactions of the conference were conducted in a fine spirit and with despatch. Officers chosen for the ensuing year were A. Broholm, Storden, pres.; O. Breding, Minneapolis, vice-pres.; E. P. Johnson, Lake Lillian, (Atwater post office) sec.; C. L. Jensen, Waiworth, (Ulen post office) ass't sec. and J. P. Larson, Clarks Grove, treas. As a mission committee were chosen: A. E. Carlson, Albert Lea; A. N. Arneson, Wegdahl; A. W. Warren, Clarks Grove; O. Breding and H. H. Sorenson, Alden. The women chose Mrs. H. C. Hansen, pres.; Mrs. A. A. Ohon, vice-pres.; Mrs. A. Broholm, sec. and Mrs. A. E. Carlson, treas. The tabulated results of the year's work are as follows: There were fifty-two persons baptized, fifty-three received by letter, three were restored; total 108. There was a decrease by death of twelve; by letter, fifty-one; by exclusion, eight; total, seventy-one. There was a net increase of thirty-seven. The entire membership of the conference is 1637 in seventeen churches. There has been contributed to missions, in part through the New World Movement, \$15,489; paid for local expenses, \$29,875.74; given to other benevolent objects, \$583.37; a total of \$45,948.11. There are two Norwegian and seven Danish pastors at work. There are one Danish and one Norwegian missionary and one Norwegian colporteur for half-time at work in the state. Much of the work is being carried on in the English language.

Dr. Frank Peterson, Dr. E. R. Pope and Dr. Wm. Axling brought vital messages to the conference concerning the missionary work of the denomination.—Edw. P. Johnson, Secretary.

## North Dakota State Convention Minot, July 13-17.

The state convention will open July 13. In the evening addresses will be given on "Our Ten Mission Fields," by Dr. J. T. Latta, India, and "The Call of the Best," by Dr. Carl D. Case, Chicago.

Thursday forenoon the ministerial conference will hear a discussion on "The Pastor and the New World Movement," by Dr. Hugh A. Heath of New York City, and addresses by Dr. E. F. Jorden, Bismarck, and Rev. J. R. Spiller, Ellendale. These addresses will be followed by a conference and a pastors' dinner.

From 9:00 to 12:00, a separate meeting of the women will be in charge of Mrs. C. E. Webster and Mrs. C. E. Johnston.

The address of Pres. R. B. Griffith, and the annual sermon by Rev. John Melmaker, of Glenburn, will come in the afternoon, to be followed by Miss Isabel Crawford and Dr. William E. Chalmers.

In the evening "Our Response to a World Challenge" will be presented by Dr. Hugh A. Heath and "World Reconstruction," by Dr. Carl D. Case.

Friday morning will witness the election of officers, and there will be addresses by Dr. J. T. Latta, Dr. Ralph W. Hobbs, Dr. Carl D. Case, Dr. William E. Chalmers, Mr. E. Wiesle, Rev. J. G. York,

(Continued on page 701)



## Our Denominational Schools

*Scrutineers make a thorough survey—Schools help in it—Find "vague accusations, rumors and grievances of doubtful origin, trivial matters of complaint, small and unworthy criticism"—Show wherein the trouble lies—Mr. Sweet adds something.*

The eagerly awaited report of the committee on denominational schools to be a document of forty-seven pages packed full of detailed information regarding the findings of the committee, gathered in response to its questionnaire or through visits to the schools. Manifestly it is impossible to print such a report in full in the columns of THE BAPTIST. Readers who are interested can secure a copy of the full document: there will be given here only a few extracts and the conclusion.

In its early part the report says:

One result of the investigation that is of great value is that it has made it clear that ample provision has already been made for the oversight of our schools of every grade, and for the correction of any false tendencies that may from time to time appear. Usually there is adequate provision made for the removal of teachers who for any reason are not desirable. And again:

Another advantage of the investigation has been that it has stirred within our Baptist people the conviction that they have a right to control their schools. There has been begotten a deepened feeling that these are our schools, founded by our money, supported by our interest, claiming our allegiance, and training our children. We have no disposition to renounce our ownership in them.

### The Schools Co-operated

The committee found that the schools were quick to respond to its inquiries and gave every possible assistance in ascertaining the facts desired. It also found when it tried to trace down the general accusations made against the colleges and schools that "most of the material sent to us consisted of the most general statements, the vaguest accusations, rumors and grievances of doubtful origin, trivial matters of complaint, and small and rather unworthy criticism."

Inquiry was made of the schools as to whether the members of the governing bodies must be members of particular religious organizations; whether the teachers must hold some particular religious faith; whether the teachers are required to believe or teach as "essential principles of the Christian faith," the Divine Inspiration and Authority of the Bible, the Sinlessness of Jesus, the Deity of Jesus Christ, the Necessity and the Sufficiency of the Atonement, the Reality of the Resurrection of Jesus Christ, the Personality of the Holy Spirit, the Return of Our Lord; whether, where such requirements exist, they are faithfully observed. The schools were also asked to indicate what religious activities were participated in by faculty and students. The findings on all these matters were measurably satisfactory.

The Committee was instructed also to inquire concerning the efficiency of our schools in producing "men and women of Christian character and capacity for Christian service." It seemed best to restrict this inquiry to the record of the churches served by seminary-trained men as found in State Convention reports of benevolent contributions and baptisms and

other accessions to church-membership, comparing these figures with the record of churches served by non-seminary-trained men in the States in which the seminaries are located.

Returns from only three Seminaries and those for but a part of the men of the 1901 to 1905 graduating classes reveal that for the years 1916-1920 129 men led churches to give \$1,155,418.56, reported 12,028 baptisms, and 10,342 other additions, an average of \$8,956.73, 93 baptisms, and 80 other additions. Reports from the churches served by 276 seminary graduates of 1911-1915 show that \$2,567,223.84 was contributed in the years 1916-1920, 25,786 baptisms were reported, and 23,897 other accessions—an average for the five-year period of \$9,301.53; 93 baptisms, and 86 other additions. Comparing these figures it is seen that in the same five-year period the later graduates procured larger offerings to denominational benevolences and more accessions by letter or experience, and the same number of baptisms as their brethren of ten years more experience in the pastorate.

Combining these figures it is found that 405 seminary-trained men led the churches to give in a five-year period an average of \$9,129.13 for benevolence, reported 93 baptisms and 84 other additions. In the same five-year period 675 non-seminary men in the States of Pennsylvania, New York, Wisconsin, Kansas, and California, led their churches to give \$1,281,840.83 to denominational benevolences, had 2,517 baptisms and 26,639 other additions, or an average for the same five years of \$1,899.02 for benevolences, 37 baptisms, and 39 other additions.

The inquiry also revealed the fact that orthodox faith and religious habits are far more prevalent in our Baptist schools than in others from which figures were obtained which are not called Baptist.

### Baptists Now Control Their Schools

The general conclusions of the report follow:

And we cannot turn the convention into a court where a man shall be tried for heresy, and testimony be taken pro and con. The purposes of the convention are practical, not controversial or judicial. Nor has this convention any right of control over our Baptist schools. While the convention's advice would doubtless be of great weight, yet the almost certain effect of condemning any man here would be to put his school on the defensive, and perhaps cause it to challenge the convention's authority. The real power of control over our schools is in the Baptist constituency in the general locality where the school

stands. The control of the Baptists of New York State over Rochester and Colgate seminaries is almost absolute. The control of the Baptists of New England over Newton, though less direct, is equally strong. Crozer is as independent of popular control as any of our seminaries, yet Crozer could not be deaf to the expressed will of the Baptists of Pennsylvania and New Jersey. No school could resist the organized influence of the people of its part of the country. In this convention we can all of us freely speak our minds as Baptists are in the habit of doing; we can unitedly affirm our steadfast adherence to the faith once for all delivered to the saints, but we must leave the matter of dealing with false teachers to the local body of Baptists, who are clothed with ample authority to dispose of practically every case.

### What Causes Divisions?

More potent in creating divisions among us than anything that has been said in the classroom or in print so far as has come under our notice is the spirit that has been exhibited by some of the teachers in our schools and some disputants outside our schools. Some men create an atmosphere that makes it impossible to trust them. Some use language which makes it impossible to respect them. No one has as yet attained such eminence in scholarship as to warrant his feeling that he is omniscient and so may sneer at those who differ with him as ignorant. And on the other hand no one is as yet so evidently the sole repository of divine revelation as to warrant his denouncing as infidels those who disagree with him. Some of the disciples of old thought that the right method of procedure with those who did not follow Christ as they did, was to call down fire from heaven to consume them. But that was not the method of Jesus Christ. He rebuked such disciples and told them that they did not know what manner of spirit they were of. And it still is true that only they who have the spirit of Christ are his. Lack of the spirit of Christ in dealing with those who differ with us, though they really have gone aside from the faith, is the worst of heresies. No doubt a teacher in any one of our schools who rejects the age-long Baptist teaching that the Scriptures are our supreme rule of thought and life, or faith and conduct, ought to take himself off, and if he does not go of his own accord, we ought to use persuasive methods to assist him in going, yet it ought to be possible to do that without either side making a display of itself. Certainly excommunication and recrimination are not appropriate in men all of whom profess devotion to Jesus Christ, and declare themselves loyal to his teaching.

### Get Rid of the Disturber by Proper Local Procedure

The committee is confident that for the most part our schools of all grades are doing a work of which the denomination may well be proud. Here and there doubtless is a teacher who has departed from the Baptist faith or has lost the Saviour's spirit. The utterances of these

*"Five years ago we spent three times as much money on intoxicating liquors as we did on education. A part of that money at least has been diverted to educational channels. Five years ago less than ten per cent of all the pupils in the common grades entered high school, and not over two per cent ever went to college. If only four per cent now go to college, we can see why the university halls are filled to overflowing."*

—W. J. Bryan.



men have been published far and wide, and have brought strife into our ranks and confusion to our work. It is the duty of the Baptist communities throughout the country to displace from the schools men who impugn the authority of the Scriptures as the Word of God and who deny the deity of our Lord, but they must do it in the prescribed ways already indicated; and they ought to do it in such a way as will conserve the well-being of the churches which Christ has redeemed with his own blood, and in such a spirit as will extend and strengthen his work at home and abroad.

This report was signed by the following: Frank M. Goodchild, Chairman, J. Whitcomb Brougner, Charles R. Brock, Austin K. De Blois, I. W. Carpenter, Henry Bond, M. J. Twomey.

#### Minority Report Shows Something More

Rev. F. W. Sweet gave a minority report in which he showed, by use of the figures contained in the other report that seminary efficiency is increasing and not decreasing, and that the graduates of such seminaries have in a certain area during a period of years "led their churches to give for denominational benevolences an average of four and a half times as much money, secured two and a half times as many baptisms and twice as many accessions by latter and Christian experience," as have another large group of non-seminary trained men.

He finds that with only one partial exception there are no legal requirements bidding schools to teach certain doctrines as essential to the Christian faith. "That uniform refusal of our Baptist forbears to incorporate their fixed terms of doctrinal statement in the charters perpetuating their devotion to Christian education is a revelation of absolute consistency with the root principle of our denominational life. It is a glorious illustration of the wisdom and courage of our Baptist fathers' faith in God, in the truth and in the safety of institutions entrusted to living Christian men mainly members of Baptist churches."

The report concludes:

There remains but one and that the first of the specific inquiries which our committee was charged to make, an inquiry so searching, so vital, so pre-eminent that it seems to embrace all others, i. e., an inquiry into the loyalty of our schools to Jesus Christ and His gospel. Hundreds of letters have come to the committee from school authorities and others. Members of the committee have visited all of our theological seminaries except one. Administrative officers, professors and students have been seen in the round of their regular school life. What report shall be brought as to their loyalty to Jesus Christ and his gospel? Let our Lord speak for himself on the subject of loyalty to Him. He taught "as one having authority and not as the scribes." He said, "Ye shall know the truth, and the truth shall make you free." In his parting message he said, "I have yet many things to say unto you but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth." His was the authority of truth, not of tradition. He saw God in the present as well as the past. He taught the continued leadership of God's eternal Spirit in every generation. Loyalty to him is loyalty to his Spirit, his freedom, his spiritual ideals.

I report to you, delegates to the Northern Baptist Convention, that from the

large correspondence of our committee and from all the personal contacts of the year, making allowance for the human frailty to which we all confess, and save for the eddies which but reveal the volume and main movement of the stream of our denominational, educational life, that I come to the end of the extended labors of the year with a profound conviction that our brethren chosen from among us to train our young people and the ministry of our churches are Jesus Christ's free men, loyal to him and to his gospel, as expressed by his wife, his spirit and his teachings, his death and his resurrection.

#### Finds Baptist Teachers Loyal

The rich Christian character of our teachers as a whole, their sacrificial devotion to the cause of Christian education, the many disciplined leaders they return to our churches year by year developed from the immature youth entrusted to their guidance—these are some of the good fruits, not from an evil tree but grown only on the good tree of a vital Christian faith.

The majority report does not seem to me to affirm this vital loyalty to Christ on the part of our Baptist teachers in secondary schools, colleges and seminaries as clearly as the findings of the year demand.

In concluding this report, let me record:

1. Pride because the year's inquiry has revealed that our essential Northern Baptist unity is in the realm of permanent religious life rather than in the changing sphere of theological thought,

#### O LITTLE SNOWFLAKE

(Just received from New Zealand—try it with your ice cream.)

All sheltered by the Mother-cloud

The little flake looked down;

It saw the city's seething crowd

It saw the shining town.

How fair and far those steeples rise

To greet us, mother dear!

It is so lovely in the skies,

Why do we linger here?

The north wind says the merry earth

Is full of life and glow;

I long to mingle with its mirth,

O Mother, let us go.

The Mother-cloud reached out her arm,

"O little flake," quoth she,

"The earth is full of sin and harm,

Bide here, bide here with me."

But when the pale cloud Mother slept,

The north wind whispered "Fly!"

And from her couch the snowflake crept

And tip-toed down the sky.

Before the winter's sun his fleet

Brief journey made that day,

All soiled and blackened in the street

The little snowflake lay.

and that we have kept hitherto that intellectual freedom necessary for spiritual growth.

2. Satisfaction that the method and scope of denominational control obtaining in our schools is not only consistent with our Baptist principles but has been approved by the type and efficiency of the Christian leaders produced.

3. A conviction that we are summoned anew to appreciate, exemplify, and emphasize that interpretation of the Christian life and Christian Church which time has justified in our Baptist history. Our schools furnish us the leadership of our churches but our churches have produced our schools. Our associations, state conventions, national societies and Northern Baptist Convention are organized to secure denominational efficiency, not doctrinal uniformity. On the official seal of our Northern Baptist Convention are engraved the words, "Freedom, Unity, Service." As a Baptist brotherhood we write freedom first. In our fellowship when freedom dies unity vanishes and service is destroyed. But while freedom lives unity will be vital and service fruitful. The only path of resistless power for Baptists is the one our fathers trod, each man with the New Testament in his hand and the Spirit of God in his heart. It was for them—it will be for us and our children—a rough path, but it is the path of courage, principle, freedom, fraternity and service though it lead to a Cross.

#### Our Own Folks

(Continued from page 699)

Rev. F. E. Stockton, and Dr. Bruce Kinney.

Saturday forenoon, in addition to some of the speakers already named, there will be addresses by a "lady speaker" and by Dr. E. L. Killam of Chicago. In the afternoon there will be a Baptist picnic at Riverside Park, with addresses and special music by the Minot Band. A missionary festival, with a children's pageant conducted by Miss Agnes Oliver, an address on "The Golden Jubilee" by a lady speaker, and another on "Japan" by Dr. William E. Chalmers, will fill up the evening.

Sunday morning Dr. Carl D. Case will preach. The afternoon will be occupied by the younger people with an elaborate program.

Sunday evening will bring a sermon on "Remember Jesus Christ," by Dr. Hugh A. Heath, and a closing consecration service led by Dr. William E. Chalmers.

#### Fundamentals Conference

(Continued from page 684)

with a pre-millennial interpretation. Finally President Lee Scarborough of the Southwestern Baptist Theological Seminary spoke on "The Supreme Passion of the Gospel." Although he came late at night after a hot and wearisome day, he roused and held the people with a trumpet call to evangelism. This he regards as the one really fundamental question. "If you want to preserve your schools from error, establish in them departments of evangelism," he said. "If you want to preserve the orthodoxy of the ministry, start an evangelistic campaign. Many of our preachers need juicing up. There is no shelf for an evangelistic minister."

"What a pity this conference frittered away its time on anything less fundamental than Dr. Scarborough's message," a pastor of the Middle West remarked as he left the hall.

The present executive committee was continued with instructions to carry on among the churches of the North a campaign for the adoption of the "Confession of Faith."



## Festive Sapiency Gladdens the Land

*Commencement season in the schools brings out oratory, reunions, banquets, athletics, and best of all graduates—East and West alike hear the call of culture.*

### Kalamazoo College Commencement

June 10 to 15 was a period of unusual importance in the life of Kalamazoo College.

The board of trustees adopted a big program of expansion which will mean a new era in the history of our college.

The program which will cover a period of about five years, will place Kalamazoo College on the map as one of the best equipped, most modern educational institutions in the country. This new expansion is necessary because of the present unfavorable situation and inadequate equipment of buildings and to meet the needs of the present student body. With the new expansion the college will be fitted to take care of a student body more than twice the size of the present one, and the endowment will provide for a much larger faculty.

The program for expansion calls for endowment, \$600,000; land for expansion, \$125,000; woman's building, \$125,000; library, \$100,000; recitation building, \$200,000; central heating plant, \$90,000; auditorium and administration building, \$200,000; first science building, \$200,000; new gymnasium, \$100,000; athletic field and house, \$60,000; total, \$1,800,000.

As an evidence of good faith in adopting this program the trustees have already entered upon the purchase of important pieces of property. The first payment by the trustees has been made for the magnificent Stockbridge property at the corner of Carmel and West Main Streets. The land purchased includes a frontage of 366 feet on West Main Street and 400 feet on Carmel; the west line is 451 feet and the south line is 376 feet. Such a move means bringing the college from its position on a side street and facing the railroad track, to a more commanding position on the main street of the city. It is planned to use this property as an approach and upon the hill to erect a new auditorium and administration building.

Another piece of property has been purchased as a site for the erection of science buildings.

Negotiations for the purchase of another parcel of land for a new athletic field are also under way.

At the college reunion banquet, attended by about 300, the alumni and former students proposed and voted to secure the funds to build a general recitation building to be known as "Stetson Hall" in honor of President Stetson. A considerable sum was reported as having already been subscribed and paid for a new dormitory for women. Miss Florence E. Grant is chairman of a committee to secure funds for the Women's dormitory and it is expected that the women of Michigan will provide this much needed building.

President H. L. Stetson preached the baccalaureate sermon and Rev. John E. Smith of Spokane, Washington, delivered the sermon before the religious societies.

The commencement address was delivered by Prof. Theodore Gerald Soares of Chicago University.

Forty-eight graduates received collegiate degrees. The honorary degree of Doctor of Divinity was conferred upon

Rev. John E. Smith, who is now in his sixth year as pastor of the First Baptist Church of Spokane, Washington, and who was for eleven years pastor of the First Baptist Church of Kalamazoo.

### Maine Colleges and Academy

Commencement at the Maine colleges and schools have been the feature of the recent weeks. In the Baptist education system of Maine, the two colleges Colby and Bates have a student enrollment of over 1000 and the schools, Hebron, Coburn, Ricker, Maine Central, and Higgins, have nearly 1000. The commencement exercises have been a fitting close for a very prosperous year. The only sad element is the illness that has fallen upon Principal Sargent which must terminate his career as an educator. An able successor will take up his work and carry it forward in line with the best Hebron traditions. Coburn, with an enrollment of 178, has maintained the remarkable average of 165 in daily attendance during the year. It graduates 52 students, 42 of whom will go to college in the fall. Steps were taken by the Trustees to enlarge the resources and equipment of the school that it may keep full abreast of its great opportunity.

After the remarkable success of the centennial commencement of college last year, it was not expected that a large number of the alumni would return this year. The loyalty of Colby men, however, as well as their desire to have part in the new forward movements of the college secured a large attendance. The baccalaureate sermon was given by Dr. Cornelius Wolfekin of New York. It was a remarkable address both in its breadth and its inspiring quality. Dr. Crothers the brilliant essayist of Boston, gave the Phi Beta Kappa address. Dr. Franklin W. Johnson of Columbia University gave the commencement address. In the afternoon of Sunday a memorial service in honor of Col. Richard Cutts Shannon was held in the college chapel with addresses by President Roberts and Ex-chief Justice Whitehouse of Augusta.

Ninety-five degrees were conferred in course upon the graduating class, two honorary degrees were given, that of D.D. upon Addison Benjamin Lorimer, pastor of the Central Square church of Portland and the same degree upon President Peacock, the successor in the presidency of Shaw University of Dr. Charles F. Meserve of Colby.

At the Trustee meeting, the president was able to announce that the conditions governing the Centennial Endowment Fund have been fulfilled. The college receives \$125,000 from the general Education Board and now has an offer from the same Board of \$50,000 toward an additional fund of \$150,000. A campaign for which has been already launched under their hopeful conditions.

This commencement was notable as the 50th anniversary of the admission of women to the college. It was celebrated under the auspices of the Alumnae Association of the college with Miss Adelle Gilpatrick as chairman of the committee. On the afternoon of Tuesday, the play, "As You Like It" was given by the girls of the senior class on the back campus

of the college in a way that won the highest commendation. In the evening, Mary Lowe-Carver, Litt. D., the first woman graduate of the college gave an address on college women. This was followed by an address by Professor Romiett Stevens of Columbia University. Miss Runnals who has been acting Dean of the women's division, has demonstrated her signal fitness for the position and was made Dean of the women with increased salary. The Department of Physical Education for the women has been definitely organized. An athletic field will be prepared during the summer. Steps were taken toward the providing of a recreation building and gymnasium for the women and Miss Gilpatrick will have charge of raising the funds therefor.

Ricker Institute at Houlton has had a very prosperous year under the able, wise and Christian leadership of its Principal, Rev. E. H. Stover. One of the features of the Commencement Exercises was the presentation to the school by the Junior class of a bust of Theodore Roosevelt and a fine tribute to his friend by W. W. (Bill) Sewall the guide whom Roosevelt made famous.

### Pillsbury Academy Commencement

The exercises of the week of the forty-fourth annual commencement of Pillsbury Academy began on Friday evening, June 3, with the annual prize contest in declamation. On Saturday evening, the pupils of the department of music gave a recital. On Sunday evening, Rev. Mark F. Sanborn, pastor of the Judson Memorial Church, Minneapolis, preached a strong and stirring baccalaureate sermon from Exodus 3:10, "Come now therefore, and I will send thee unto Pharaoh that thou mayest bring forth my people, the children of Israel out of Egypt."

The final examinations were held on Monday and Tuesday. It is interesting to note that since the academy has become a boys' school, there has been a larger percentage of the students on the honor roll than ever before. On Monday evening, the senior class presented in a very creditable manner, the class play, "The Fortune Hunter," by Winchell Smith. Besides contributing to the training of the participants and to the entertainment of the large audience, the play lent a striking lesson in the value of work and service, and helpfulness. In addition to the usual prize military drill on Tuesday afternoon, there was a marksmanship contest, and an athletic track meet with MacAlester College. The academy won over the college with a score of 63 to 45. Pillsbury won fifth place on Stag Field at the University of Chicago this spring in the academic field meet. Victor Naegli, alone, won this enviable place in competition with fourteen other academies which sent from six to thirty men apiece. This gifted, unassuming athlete now holds several records of the Northwest. The graduating recital by the department of music showed an excellent degree of accomplishment in piano and voice.

During the commencement program on Wednesday morning, six young men chosen from the graduating class pre-



sented orations in competition for cash prizes. The orations were of a high moral and spiritual tone. Such earnest speakers tend to allay the fears we may entertain concerning the flabby moral fibre of boys of this teen age. Most of the graduates are intending to go to college. The distributing of the many prizes, made possible by the gifts of Mrs. Margaret Pillsbury, is always interesting and a stimulus to work. Principal Milo B. Price announced the bequest of Mr. Charles Jefts of over \$26,000 and the gift of Mrs. Mary Buck and the monthly gifts from the Northern Baptist Convention. At the commencement luncheon, Mr. Ernest Fagenstrom, as toastmaster, called upon several former graduates and visitors to respond to toasts. Parents, pastor, and students eloquently testified to the thorough training and wholesome Christian influence of Pillsbury Academy.

#### Bucknell University Commencement

Perfect weather, a record attendance, and the finest of spirit characterized this year's Anniversary Commencement at Bucknell University.

The week opened with the undergraduate recital of the School of Music on Friday evening, June 10. The following day was given up to the organ recital of the School of Music and the tennis meet with Penn State, which Bucknell won 6-0.

Formal exercises began with the baccalaureate sermon on Sunday morning. President Emory W. Hunt, speaking on the opening words of Paul's letter to the Hebrews, emphasized the necessity and sweetness of the personal relationship to Christ.

On Sunday evening the Oratorio Society presented Handel's "Judas Macabaeus" in masterly fashion.

Monday morning the graduating class of the School of Music presented its annual recital in Bucknell Hall. In the afternoon the baseball team wound up its season by defeating Susquehanna University 7-5. At six-thirty the Repasz Band of Williamsport gave its first campus concert. After the concert, the seniors presented as their class-play "Seven Keys to Baldpate."

Tuesday was Alumni Day, and busy from start to finish. The Alumni Association convened at nine o'clock for its annual business meeting, at which an entire reorganization of the body was effected. Carl C. Law, Esq., '85, of Pittsburgh, was elected President. At 11:30 the Alumnae Association met and resolved to undertake a "women's campaign for a new women's building." At 12:30 the alumnae held their annual luncheon in the Evangelical Church, while the men gathered at the college dining hall for a stag luncheon. In the afternoon the annual alumni baseball game resulted in the usual prodigies of skill and valor on the part of the old-timers. The anniversary pageant followed the baseball game. A new and delightful feature of the day was the alumni supper, at which tables were reserved for the reunion classes.

Following the second twilight concert by the Repasz Band, President and Mrs. Hunt held open house and extended greetings in their gracious way to a throng of alumni and friends. The day closed with the Alumni Assembly in Tuslin Gymnasium.

On Wednesday morning the annual Commencement of the college was held in Commencement Hall. One hundred and thirty baccalaureate degrees, twenty-

seven Master's degrees, and twenty-one diplomas in music were conferred.

The five honorary degrees awarded this year awakened especial interest. Countess Elizabeth de Santa Eulalia, of Philadelphia, was awarded the degree of Doctor of Laws—the first woman to be thus honored by Bucknell. Charles P. Vaughan of Philadelphia, an outstanding figure in the industrial world, was given the degree of Doctor of Science. Upon Rev. Charles A. Brooks, was conferred the degree of Doctor of Divinity. Two Bucknell alumni also—Joseph C. Hazen, pastor of the First Baptist Church of Peoria, Ill., and Joseph R. Wood, of the class of '94, Secretary of the Federation of Churches of Newark, N. J.—received the D.D.

The Corporation Dinner Wednesday noon brought the exercises to a close. President Hunt presided in characteristic fashion. Snappy addresses were made by each of the recipients of honorary degrees, and by Director Ernest L. Tustin. '84, who in closing invoked the prayers of Bucknellians for him in his responsible task of guiding the annual Convention at Des Moines.

Among the announcements were those of gifts of \$55,000 of which \$40,000 came from Dr. Franklin J. Mathews, '68, and \$15,000 from the estate of the late Henry Kirke Porter.

#### Commencement of the Bohemian-Slovak Department of the National Baptist Slavic Training School

On Tuesday evening, June 14, 1921, in the First Bohemian Baptist Church of Chicago (The old Millard Avenue Church) were held the graduation exercises of the Bohemian-Slovak Department of the National Baptist Slavic Training School. The church was filled with representatives from the various Czecho-Slovak churches in Chicago and vicinity. Rev. Chas. Brazda of Minnesota was also present. Anthems were sung by the choir of the First Bohemian Baptist Church and other musical numbers, vocal and instrumental, were furnished by the young people of the churches. Pastors V. J. Vita, A. P. Slabey, and John Fort of the Immanuel Bohemian, Slovak, and Third Bohemian Churches respectively participated in the services in Scripture reading and prayer.

Dr. V. Kralicek, pastor of the First Bohemian Church and Head of the Bohemian-Slovak Department of the School since its beginning, in his delightfully characteristic manner introduced the speakers. It was exceedingly gratifying that Dr. Frank L. Anderson, President of the International Baptist Seminary in East Orange, New Jersey, was able to be present to deliver the Commencement address.

The students were represented by Mr. Shuldes who delivered a strong address in the Bohemian language.

Dr. Benjamin Otto, superintendent of the Baptist Executive Council of Chicago, was introduced. His "proslovy" pleased the audience immensely. He cited incidents in his own life to show that in his preparation for the ministry from the time of his conversion at the age of sixteen he made it his purpose to bring everything he did and every lesson he learned into captivity for Jesus Christ.

Dr. Judson B. Thomas, pastor of the First Austin Baptist Church, Chicago, and President of the Board of the Slavic Training School, presented the diplomas, giving words of congratulation and commendation in behalf of the American

Baptist Home Mission Society. The graduates were Messrs. Vaclav Shuldes, Frank Cech, Edward Catlos, Michael Profant and Joseph Hadraba. It is expected that all of these Christian workers will have their fields of labor in Chicago. Mr. Catlos and Mr. Hadraba are already being considered for the work at First Church and Marigold Mission, and Mr. Shuldes has been called to the pastorate of the newly organized Czecho-Slovak Church in Berwyn.

With this commencement service the Bohemian-Slovak Department of the National Baptist Slavic Training School closes its work in Chicago. It will continue in the fall as a part of the International Baptist Seminary in East Orange.

#### University of Redlands Commencement

The Baptist Churches co-operating with a program that has to do with higher Christian education will ever feel deeply interested in the results of the development of that movement. It took keen vision, prayer and consecration to a noble ideal to bring the University of Redlands to its present position. The institution was wisely planted in a fast-growing territory where a college was needed. The devoted body of trustees, well equipped buildings, fast growing student body and excellent faculty attest the wisdom of the founding of the University of Redlands.

The University during the year has won honors. The girls' and boys' glee clubs have taken first rank as musical organizations in Southern California. In forensics the University debaters lead the West. In scholarship the College aims to take no second place.

June the 12th, was a Sunday long to be remembered. At 11 A.M. the Rev. Lincoln Ferris, First Methodist Church, San Diego, preached an eloquent and spiritual baccalaureate sermon to a full house on "Remember Jesus Christ." The Rev. Frank O. Belden, First Baptist Church, San Diego, delivered an able and impressive sermon to the Christian Organizations of the University in the evening. His theme was "The Service of Christ."

Monday evening the Annual Zanja Fiesta took place. The Musical Department, with some sixty or more students as performers, gave "The Chimes of Normandy." The Zanja Fiesta is now a popular tradition of the College Commencement.

June the 14th the Graduating Class Exercises took place. These exercises consisted of clever skits of class history and prophecy, musical numbers, planting tree, and presentation of two valuable globe lights on pillars at the entrance to the Science Hall. On the evening of this day the Annual Reception to the Graduating Class by President and Mrs. V. L. Duke in the Fine Arts building was a success.

Wednesday the 15th the Graduation Exercises began at 10:30 A.M. in the Baptist Church and concluded by a Banquet in the Congregational Church. The Commencement Address was delivered by the Rev. O. P. Gifford, D.D. His theme was "Accepting One's Universe." This was shown to mean accepting God and his Universe and adjusting oneself to that.

The first installment of the Fine Arts building is in course of erection. The girls' dormitories are full with a large waiting list. This is true of the boys' dormitories. Here is a challenge to women and men of means to invest in young men and women.



## Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.*

### ARIZONA

**PHOENIX, FIRST**—By the increased accommodation for our Sunday School, its attendance has doubled over last year. All other societies of the church are active and doing good work. The Mexican work is very encouraging. There are seventy-eight members, enough in numbers to form a church body. Until such time as they can organize, we are receiving them into our membership. We now have a Men's Missionary Union, which is helping our local Mexican work, but whose purpose is as wide as the world's mission field. We have received two hundred and five members, ninety-three by baptism.

**PHOENIX, CALVARY** has purchased a beautiful lot on which to build a new church home. On March 6, Rev. C. M. Rock tendered his resignation as our pastor. Rev. J. H. Helm and H. G. Behrman, members of our church, have since regularly supplied the pulpit. The membership has increased by seventy, fourteen by baptism.

**PHOENIX, IMMANUEL**—A short time ago we disposed of the old edifice and moved into the new one recently constructed. Since our removal to the new house both the attendance and the interest have been increased. Received eight new members, three by baptism.

**PHOENIX, SECOND (COLORED)**—Rev. E. D. Greene has been pastor during the past eight months. Ninety-two have been received, five by baptism.

**PRESCOTT, LONE STAR**—Our church has shown growth in almost every department of the work. The church as a whole has received her largest blessing in the victory the first day in the New World Movement Campaign. We went "over the top" some \$1,100 and have paid 90 per cent to date on pledges. In our benevolence we have made a record of 350 per cent better than last year. Three months our pastor was ill and during the whole time the church carried on all the services. This has added strength to our people for they thus learned to depend more on themselves and the Lord. New talent was developed in this period. Nineteen members have been received, three by baptism.

**SAFFORD** received thirty-one new members, six by baptism.

**SCOTTSDALE**—Brother Pope, who was pastor at the beginning of the year resigned and Brother Vanderhoof became pastor. Sixteen have been added to our membership, six by baptism.

**TEMPE**—The church quite recently called the Rev. E. M. Lands of Hamilton, Mo., to become our pastor. We have received fourteen members, three by baptism.

**TUCSON, FIRST**, reached its quota in the New World Movement, then subscribed some \$115,000 for a new church house, the

building of which will probably begin this fall. One hundred and seventy have been received into the church, sixty-two by baptism.

**SOMERTON**—Rev. W. F. Stone, pastor. Seventeen additions, one by baptism.

**TUCSON, ADAMS STREET MISSION**—We are a small mission in number but we are working for the Master among those who are not able to go elsewhere, and to gather the children to learn more of Jesus and his love. Three have been received by baptism.

**TUCSON, MEXICAN**—Our members are few and have felt rather discouraged as we have been without a pastor so much of the time during the year. Brother Cattelain left the field September 6, 1920. The church doors have been kept open, however, for the regular services and the Sunday School, the faithful few leading the meetings. We are rejoicing in the coming of our new pastor, Rev. M. A. Urbina.

**VERDE**—In January Rev. W. J. Gordon came to be our pastor. Since then we have made rapid progress. Eleven have been received, five by baptism.

**MIDDLE VERDE**—Our church is located near the Camp Verde Indian School and quite a number of the Indians are taking an interest in our Sunday School and attend church services regularly. We look forward to the day when many of them will be won to Christ. Nine have been added to our membership, four by baptism.

**WEST END**—Rev. S. F. Hawkins is still our pastor. Our membership has increased by six, one by baptism.

**WILLCOX**—From a financial standpoint it has been a hard pull. Owing to an exceedingly dry year very little crops were raised. Eight have come into our church, four by baptism.

**YOUNG**—The church has voted to retain Pastor H. C. Horton for the coming year. He has served us well, enlarging his ministry by preaching in neighboring school houses. Our largest attendance was forty-nine. There has been a marked increase in the interest shown in the Sunday school. Four additions, one by baptism.

**YUMA, FIRST**—Rev. Frances W. Taylor has been the pastor for the year. The attendance has been excellent, the capacity of the house taxed for both preaching service and Sunday school. Membership increased thirty-four, twelve by baptism.

**YUMA VALLEY**—The Rev. V. B. Jones has been pastor since the first of the year. Interest and attendance is growing. Thirty-three additions to the church, thirteen by baptism.

**REV. HAL P. FUDGE** of Globe is supplying the church at Safford while they are locating a pastor.

**YUMA MEXICAN**, Carey B. Tooms, pastor. A new parsonage has been built during the year. The church is paying its pledges to the New World Movement promptly each month. Many removals. Received ten members, seven by baptism.

**THE CHURCHES OF PHOENIX**, Phoenix Mexican, Chandler, Bisbee and Miami are putting on Daily Vacation Bible Schools this summer. This is a fine beginning. The American churches of Phoenix are working together and the Bisbee Church is co-operating with the other churches of the city.

**REV. E. M. LANDS** of Hamilton, Mo., having accepted the call of the Tempe Church, is now on the field and hard at work.

**BISBEE**—Our pastor, C. T. Garrett, came to us last May. Under his leadership our work has been prospering splendidly. We have bought a parsonage during the year and paid almost \$2,000.00 on our indebtedness. While we have paid only 56 per cent of our pledge to the New World Movement, we have paid over five times as much for missions this year as last. We have received eighty-three new members, forty-one by baptism.

**BUCKEYE**, Rev. J. D. Brown, pastor—Plans have been made for a new church house which it is hoped can be erected with the return of more prosperous times. There were ten additions to the membership.

**CASA GRANDE** was organized with four teen members. Received sixteen by baptism. Membership is now forty-five. Purchased four lots costing \$1350 and erected a chapel at a cost of about \$2500.

**CHANDLER** membership has been doubled. Of the fifty-five new members, thirty-nine have been by baptism. The Sunday school has doubled its attendance. Congregations fill the house and mission offerings have increased from \$72.35 last year to \$901 this year.

**DOUGLAS, FIRST**—Rev. A. P. Howells supplied during February and March. During the year received sixty-two members, thirty-six by baptism. Also made improvements on church house costing \$5000.

**GLENDALE, FIRST**—With the aid of the convention purchased a house for their worship and have a consecrated pastor and family on the field. Received ninety-eight members, forty-four by baptism.

**GLOBE, FIRST**—Rev. E. A. Gottberg resigned in June to go to Oregon. The church called Rev. Hal P. Fudge, who came in September. Forty new members have been received, of which thirteen were by baptism. The closing of the mines and smelters has seriously hindered work. Many of the members have moved away.

**GLOBE, SECOND (COLORED)**—Our new church house has been completed and by the aid of the Home Mission Society and convention we are free of debt. We have no pastor. One has been baptized.

**HOPI, FIRST MESA**—Ten have been added to our membership, nine by baptism. This past year marks a great change in the attitude of the Mesa Hopis for good.

**HOPI, SECOND MESA**—The Spirit of God is working the hearts of many of the people of the villages. The missionaries are more kindly received and the Hopis listen reverently to the native Christians.



Our church is allotted \$600 for the New World Movement Fund. It subscribed \$1800 and is paid up to date in full.

MESA, FIRST, received thirty-five by additions, fifteen by baptism. The financial stringency has been keenly felt by our membership.

MIAMI, FIRST, secured twenty-five new members, eight by baptism. Every department of the church has grown steadily.

PALO VERDE received fourteen new members, six by baptism.

COLPORTER-MISSIONARY HOLLAND has moved his family from Scottsdale to Globe where he will be made centrally located for his work.

MR. CARL ERICS, the superintendent of construction of the convention, is doing some much needed repair work on the church house at Naco. He goes next to Tucson to put the Mexican parsonage in living condition for the pastor, Brother Urbina, and family.

DOUGLAS has elected one of their own members, Brother Harold L. Fickett, as supply.

REV. H. G. BEHRMAN has been called as stated supply of the Calvary Church, Phoenix, while the church is looking for a pastor.

REV. ROBERT MCMURDO is conducting special meetings with the Casa Grande Church.

ON THE MORNING OF MAY 3 the house of Pastor J. D. Brown of Buckeye was burned to the ground. All his household goods and clothing burned also. The community responded very liberally in raising over \$500.00 for Brother Brown. The Pastors' Conference sent him \$83.37 as an expression of sympathy and brotherly love.

SOMERTON has become pastorless through the resignation of Pastor W. F. Stone.

### Annual Convention

The Arizona Baptist Convention met in annual session with the First Church, Bisbee, C. T. Garnett, Pastor, May 4-8, 1921. The sessions of the Convention were harmonious throughout. The discussions were on a high plane of Christian consideration and all exhibited an earnest desire to know how best to do the Lord's work. It was thought by many that the period of intercession in the midst of the forenoon and afternoon sessions had much to do with the spirit of the whole Convention. Throughout the entire Convention emphasis was placed on the Word of God and the necessity of the presence of the Holy Spirit in the life and work of ministers and people as necessary preparation for Christian service.

The presence of such visitors as Mrs. Mary L. Bishop and Dr. Alonzo M. Petty of the General Board of Promotion, Dr. W. A. Stanton of India, Dr. A. Mangano and President Duke representing our schools, Dr. Bruce Kinney and Rev. E. R. Brown of the Home Mission Society, and Dr. Geo. L. White and Dr. J. D. Springston of the Publication Society, insured us talent of unusual merit. Their addresses were of high order and their counsel of great value.

The Convention opened with Pastor's Conference, Pastor Francis W. Taylor presiding. The theme for the morning service was "The Bible," and R. Marion Garrett read a most excellent paper on "The

Bible—Its Aim," followed by Pastor R. S. Beal on "The Bible—The Preacher's Book." Then Dr. Petty closed the session with an address on "A Call to Intercession." The afternoon session was in the discussion of "The Preacher and the Holy Spirit" in which Pastor Summers spoke of "The Holy Spirit in the Pastor's Daily Life," Pastor Morris on "The Holy Spirit in Sermon Preparation," Pastor Dunlap on "The Holy Spirit in Effective Preaching." Hal P. Fudge of Globe preached the annual sermon in the evening which was followed by an address by Dr. Petty on the subject, "What Jesus Thought of Himself." The officers elected for the new year were Cecil T. Garnett, president; E. R. Bencler, vice-president; R. Marion Garrett, secretary.

During the pastors' conference a telegram was received from Pastor J. D. Brown of Buckeye, bearing the information that his house had been destroyed by fire the morning before. An expression of brotherly love was manifest in an offering which was taken at the evening service which amounted to \$83.39, which amount was forwarded to Brother Brown.

The woman's state missionary society met in the afternoon of Wednesday and after the business session, reports of various committees, an address was given by Miss Ethel L. Ryan on "The Work Among the Hopis," and by Mrs. Mary L. Bishop on "The Importance of the Missionary Budget in the Life of the Church and the Relation of the Woman's Society to It."

The sessions of the Convention proper were presided over by a layman, Col. L. W. Coggins of the Calvary Church, Phoenix. Colonel Coggins was campaign director for the New World Movement Fund and succeeded in leading Arizona as the first state to subscribe its full quota. Colonel Coggins presided with ease, fairness and dignity and as a reward of his excellent service was reelected for the next year.

The annual sermon was preached by Dr. Geo. M. Lehigh, Pastor of the First Church, Phoenix, who spoke on "Spiritual Development," using as his text Exodus 34:29, "Moses wist not that his face shone."

Dr. Bruce Kinney and President V. L. Duke of Redlands University, California, spoke during the denominational period, Dr. Kinney on "Baptist Ideals and Opportunities," and President Duke on "The Denominational Schools."

The paper of Professor J. C. South of the Bisbee schools on "The Relation of the Church to Law Enforcement and Law Enforcement" was so well written and contained so much of vital truth needed by our Christian people today, that it was ordered printed by the Convention.

The report of the Board of Managers showed that the past year was one of the most successful in the history of the Convention. More money had been raised and expended than in any other one year and the Convention had extended its influence in a larger way in many directions than ever before. The New World Movement has proven to be the greater blessing to Arizona of any previous movement in the denomination. The total receipts for the year for mission purposes was \$26,314.95 as over against \$9,665.76 last year.

At each evening session there was a stereopticon lecture with an address accompanying, as, "The Bible and Missions," "Mexico Breaking the Fetters," "Child Life of the World," and the moving pictures showing the work among the Mono Indians of California. Lee I. Thayer of

the Hopi-Navajo Indian Missions spoke of the work among the Indians and the Rev. E. R. Brown of the work being done among the Mexicans. The people of Arizona are keenly alive to the problem presented by these two groups and as a result of these addresses and pictures a new impetus was given for more and better work in the future.

The Sunday services were full of inspiration. After Sunday School, Dr. Manyano brought the message for the morning, emphasizing the place of the United States in the world's evangelization. In the afternoon the B. Y. P. U. held its sessions. An interesting program was concluded by the young people, followed by an address by Sunday School Field Worker Gamble on "The Strategic Position of the B. Y. P. U. in the program of the Local Church." The Convention closed with an evangelistic sermon by Pastor R. S. Beal of Tucson.

### WESTERN WASHINGTON

THE SWEDISH BAPTIST WOMEN'S MISSIONARY SOCIETY of Washington held its Annual Meeting with the Swedish Baptist Church at Preston, June 14 and 15. Mrs. E. Edwins of Preston is the president and presided during the sessions. Mrs. Olaf Carlson of Preston is secretary and Miss Earlanston of Seattle is corresponding secretary. About fifty delegates were present, eighteen of the twenty-one circle of the state being represented. The reports showed an excellent year's work. More money was raised during the past year than in any previous year. Many of the circles contribute toward the support of Miss Anna V. Johnson, head of the Girls Training School in the Philippine Islands. They are now raising a special fund to purchase an automobile for her to use in her work. Miss Johnson, who is now on furlough in this country, has been spending some time in Preston and was heard with great interest as she told of her work and illustrated her story with many beautiful stereopticon slides.

### COLORADO

#### From Southern Colorado

Trinidad Baptist Church has outgrown its cozy little church building substantially constructed of stone some thirty year ago under the pastorate of the now venerable and much beloved Dr. B. F. Lawler, of Osceola, Mo., and has definitely decided to add a fine auditorium and a Sunday-school equipment to the present structure—this addition to occupy some vacant lots which adjoin the church lot and which were purchased very wisely many years ago in anticipation of the time which has now arrived. It is expected that at least the foundation and a large basement will be built and ready for use before snow flies. Recently Pastor Heydon preached a splendid sermon on "Making Bricks Without Straw," the point being that like the ancient Israelites the Trinidad Church is attempting to do Christian work without the necessary equipment and materials to meet the needs of a growing city—a handicap as bad as that of being compelled to make adobe brick without straw. There are many adobe structures in Trinidad and vicinity and so the audience could appreciate the comparison made, and the sermon bore immediate and satisfactory results.

Two more Baptist Churches have been organized in Las Animas County—the result of the efficient work of State Evangelist Davis. One of these churches is



at Branson fifty miles east of Trinidad and the other is at "Hoopup" in the same part of the county. Both towns are new, but they are wide awake and ambitious and have a future. Our county now has three Baptist Churches in an area equal to that of Holland or Belgium.

The counties in Southern Colorado have many towns with beautiful names, mostly derived from the Spanish. Some of the counties are also beautifully named. Take Las Animas County in which Trinidad is located. It means the County of Souls—a recognition of the fact that the people have souls. Trinidad means the Trinity, and the Baptist church of Trinidad is located on "San Pedro St.," which means the Street of Saint Peter. It may be confidently asserted, however, that no statue of Saint Peter is to be found in the vestibule of that church for the worshippers to reverence by kissing the big toe on the right foot. Baptists do not believe in such nonsense and praise God that it is so.

#### KANSAS

REV. LEWIS JACOBSON of Manhattan has resigned to accept the call of the Sioux City, Ia., Church. He has been at Manhattan for something like six years and has had a very successful pastorate. He will be missed in the Kansas work.

REV. GUY H. WIMMER of N. Ottawa Church is leading his forces forward in some needed improvements on the church property. The work is moving forward under his leadership.

REV. WALTER E. TANNER, associational missionary, conducted special meetings with the Weir Church recently, resulting in nine additions to the church, seven of them by baptism. The church is now endeavoring to locate a pastor.

REV. N. PENNINGTON, student at Ottawa University, has been called to the pastorate of the Louisberg Church and has already entered upon the work.

REV. RALPH M. EDWARDS of LaHarpe has been called to the Pleasant View Church, located in the country to the southeast of Weir. The outlook for the work is hopeful.

ASSOCIATIONAL MISSIONARY C. J. Spiers of Great Bend has been conducting special meetings with the Nickerson Church lately, with a view to resuscitating the work there. The church has recently received a legacy of \$800, and there is now a desire to go forward in the work there.

FIELD WORKER W. H. Leyburn, held special meetings at Buxton recently, resulting in five additions to the church, and arrangements have been made for regular preaching appointments.

BAPTISTS AND DISCIPLES of Oberlin have joined together in their work for the time, and have called Rev. Jesse E. Elder, formerly of Colorado. He is already on the field and is laying plans for an aggressive work.

OTTAWA UNIVERSITY closed a very successful commencement week June 10 with forty-four graduates in the various departments of the school. Rev. J. M. Powell of Kansas City delivered the address before the Academy and Dr. J. W. Bailey of Woman's College of Denver gave the commencement address.

PASTOR J. R. TODD of the Dry Creek Church, to the southwest of Salina, had the assistance of Rev. H. A. Hunt in special meetings lately. There were seven conversions, five of them uniting with the church.

REV. O. M. SHOWALTER, office executive secretary at Baptist headquarters, is now the regular supply of the Reading Church, to the northeast of Emporia.

REV. E. A. BLAKESLEY, recently pastor at Codell, has been called to the Woodston Church, and has entered upon the duties of the work there.

REV. M. R. HOLT, who has been giving attention to educational work during the past year, has been engaged as principal of the Appanoose rural high school in Franklin County for the next year. He will likely make his home in Ottawa.

PASTOR E. F. HALLOCK spent ten days recently in a ten days' outing with the Boy Scouts, in some quiet place near Pittsburg. They report a very fine time.

REV. FRED COCHRAN of Parsons found it necessary to go to the hospital recently for special treatment. He is now on a leave of absence for rest and change of climate. Rev. W. E. Tanner, associational missionary of Columbus, will be the supply in his absence.

ARRANGEMENTS are being completed for the transfer of Colporter E. W. Olson from Nebraska to Kansas. He will be jointly supported by the State Convention, the Home Mission Society and Publication Society. It is understood he will live near Ottawa, thus giving his children excellent school advantages.

ANNOUNCEMENTS ARE OUT calling attention to the Summer School and Assembly at Ottawa July 18th to 27th. The program is one of the finest ever offered to Kansas Baptists, and we anticipate a very largely attended and enthusiastic Assembly.

THE CHURCH VACATION SCHOOL in the First Church, Topeka, had something like one hundred enrolled on the second day. All the Baptist churches in Topeka are backing up this work. Miss Ruth Baird a graduate of the Training School, Kansas City, is in charge of this school.

REV. F. C. WARD of Belleville is conducting a church vacation school in his church at the present time. The school opened on the 13th of June. Miss Jessie Rich of the Training School in Kansas City is supervising the work. There were forty present the second day.

REV. W. A. FARRELL is closing his work at Neodesha. He has not announced his plans for the future.

REV. F. W. DAINLEY has resigned at Altamont, and plans to take up other work soon. He has done an outstanding work there.

THE CHURCH VACATION SCHOOL at Horton opened June 6 and had 200 children present the second day. Pastor Wm. Little is taking a prominent part in the work of the school. Miss Jessie Eades, a graduate of the Training School, Kansas City, is the supervisor.

THE CHURCH VACATION SCHOOL at Eldorado opened June 6, and had 125 present the second day. The pastor, Rev. M. O. Clemmons, is backing the work up

heartily. Miss Wilson a teacher in the public schools there is supervisor of the school.

THE PLANS ARE ABOUT MATURED for the assembly at Ottawa. The date is July 18-27. Among the speakers will be Dr. J. T. Latta, a missionary on furlough from Burma; Dr. J. J. Ross, pastor Second Church, Chicago; Dr. T. S. Young, Philadelphia; Dr. Warren P. Behan, Philadelphia; Miss May Huston, New York; Miss Mabelle Rae McVeigh, a specialist with children, Denver; Dr. T. P. Stafford, Kansas City, and Dr. J. B. Smith, Wichita. We anticipate a fine attendance and a great assembly.

REV. MILO MOORE has resigned at Caldwell and will take up the work at Milton the first of July.

THE VILLAGE CHURCH at PIPER has been revived through the leadership of Rev. J. D. Chappelle of Rosedale. A new roof has been put on the house of worship, and plans are maturing for pastoral leadership.

UNDER THE LEADERSHIP of Pastor C. D. Eldridge of Coffeyville nearly fifty new members came into the church during the Easter season.

UNDER THE LEADERSHIP of H. R. Bolle, a student at Ottawa, fifteen have been recently baptized at the Tany church.

THE MANY FRIENDS of Rev. O. L. Weir of N. Topeka will sympathize with him in the recent death of his mother. The work on the N. Topeka field is moving forward nicely. Recently a splendid site for a new church building was purchased and some \$15,000 is in hand for this worthy enterprise. The location is one of the finest in N. Topeka.

PASTOR I. W. BAILY of Ottawa had the privilege of baptizing some sixteen on his field at Bush City. He gives half time to this field and the other half time is devoted to the Kincaid field.

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PASTOR F. F. BOCK of Stilwell had the assistance of Pastor J. E. Woods of Alta Vista in special meetings some weeks ago, resulting in more than sixty conversions, with forty-five presenting themselves for baptism. This gives new life to this village church.

REV. J. H. BRADBURY of Scotts Bluff, Neb., has been called to the pastorate of the Ellsworth church, and is already on the field at work.

A HOME COMING and Rally Day was observed by the Hebron Church in the Missouri River Association June 12. An invitation was extended to all former pastors. A splendid time of fellowship was experienced.

TO HIS MANY FRIENDS in Kansas it will be a source of genuine sorrow to learn of the death of Rev. J. N. Kidd in Los Angeles early in May. The funeral service was held May 13. He spent forty-one years in the ministry in Kansas, mostly in pioneer work. He was a good minister of Jesus Christ.

PASTOR J. M. ROBINSON of the Wellington Avenue Church, Wichita, had the assistance recently of Dr. Wilson Mills of Kansas City in special meetings. The interest was fine, and there were several additions to the church. Pastor Robinson has been on this field about one year, and in that time there have been 40 additions to the church.

REV. J. C. HAMPTON of Grant County, recently led in the organization of a new church near New Ulysses. He preaches for this new church, and also for the Harmony and Dermot churches to the Southwest of New Ulysses.

#### MICHIGAN

SCOTTEN AVE., DETROIT—Four young men will represent the Bible school at the Inter-church Training Camp conference for older boys, at Fish Lake, Mich., June 24, to 27. The B. Y. P. U. will conduct a daily vacation Bible school in July. Rev. W. A. Steinkraus will be the superintendent.

LANSING, FIRST—Pastor Clarence W. Kemper has been elected president of the Lansing ministers' association. North and Olivet churches have made fine progress during the past year. Practically fifty new members have been received, thirty-eight coming by baptism. With a view to having a pastor for each church they have recently pledged more than \$30 each per week. First church is putting approximately \$1000 into this work and the state convention recently appropriated \$1200 for the coming year. Mr. Grey is now pastor of Olivet and we hope to locate a pastor for North very soon. Their Sunday schools have been running around 200 and 150 in attendance for North and Olivet respectively. That added to our own school of 400 makes a greater First church school attendance of 750. The Lansing Union has done a very fine work in fostering these two fields.

ST. JOSEPH VALLEY Association was held May 5 and 6 with the church at Union. There was an unusually large attendance and an unusually good spirit. The letters from the churches were of a much more encouraging nature than they have been for a few years. A larger number of baptisms was reported than for several years, and the benevolences were the largest of which there is any record. The annual sermon was preached by Rev.

H. A. Buell and strong addresses were delivered by Rev. Grant M. Hudson, Rev. G. W. Laurence, Rev. C. H. Barry, Rev. Frank B. Batchelor and Mrs. Hurd. One hundred delegates and visitors were present. Rev. F. M. White was chosen moderator, W. K. Lane clerk, George Tolbert treasurer and Rev. J. W. Priest chairman of the promotion committee.

Rev. Wm. Walker, who served the Green Ave. church, Detroit for ten years, and who has been active in the probation office of the recorder's and circuit court of Detroit for three years, desires again to take a pastorate. He may be addressed at 8044 Cabalan Ave., Detroit, Mich.

JACKSON ASSOCIATION—Delegates and visitors registered to the number of 177. Many more attended one or more sessions, especially in the evening, when the sessions were held in a neighboring M. E. church with more than double the seating capacity. Of the twenty-seven churches of the association, twenty-six were represented by delegates' letters, and twenty-four had delegates present. There were eighteen pastors and six ministers or speakers from outside present. The annual sermon was preached by Pastor W. B. Hartzog of Mason. J. F. Ingram took the place of his wife in the woman's session and gave a most interesting and lively address. His talk in the evening illustrated by slides of his own making was exceptionally good. State Director G. W. Lawrence was new to most of the people and won the favor of all.

REV. L. A. MEADE has just begun at Grand Ledge his third year as pastor. During his two years 171 members have united with the church, mostly baptism. The Sunday-school had an average attendance the first year of 150 and the last year of over 225, and a collection of over \$12 per Sunday. Prayer meetings are seldom less than seventy-five and often over 100. Over \$6,000 came in the past year for all purposes and over \$2,900 has been given to home and foreign missions. Baptisms and conversions are the usual thing. This church is paying \$1,000 more to the pastor than it did two years ago.

#### Michigan Baptist Women

The Executive Board of the Woman's Baptist Mission Society of Michigan closed the season with a meeting held at Woodward Avenue Baptist Church, Detroit, Tuesday morning, June 14. Mrs. Wilson, president, presided.

Mrs. Bowen, state secretary-director reported that sixty Michigan women attended the Jubilee at Chicago, also that ten girls attended W. W. G. Rally. Reports show extension work, also W. W. G. and Children's work were never so good.

Mrs. Conrad, young woman's secretary-director reports nearly 100 guilds in our state. Fifteen guilds are planning Fourth of July Christmas trees for our missionaries. Miss Janet E. Howell, children's secretary-director reports two new bands of Crusaders and one Herald Band organized. Wayne Association voted \$10 for literature on children's work. Mrs. Johnson, their director, is doing splendid work.

The Woodward Avenue Church, Detroit, are greatly honored by having one of the members, Miss Florence Nightingale Crane, sail July 15 as a medical missionary to the Belgian-Congo. This young woman spent about two years in France with Harper Hospital Ambulance Corps

and received a medal from Uncle Sam for bravery under fire. This splendid church has given her money and many other needful gifts including a victrola and fifty records. They are also packing a Christmas box for Mrs. Harper.

Mrs. W. H. Dorrance, Detroit, is chairman of the Christian Americanization work in our city. It is hoped to have more daily vacation Bible schools in Detroit this year than ever before.

A great deal of field work has been done by local women at Associations and churches. Miss Grant and Miss Huber attended the Detroit, Flint River and Shiawassee Associations.

It was voted to send a message of sympathy to Director Hudson and his family.

Meeting adjourned with prayer by Mrs. Surline.

JANET BURGESS,

Cor. Sec'y.

#### OHIO

THIRD STREET CHURCH, DAYTON celebrated its twenty-fifth anniversary during the week of June 5-12.

#### EASTERN PENNSYLVANIA

THE BRADFORD ASSOCIATION met June 1st and 2nd with the church at Fassett, Rev. W. F. Booth, pastor. Though limited in membership the church very hospitably entertained the Association, which was well attended. Rev. N. Johnstone, of Troy, was elected Moderator. The unified promotion program, suggested by the State Convention, was followed. R. M. Crawford, of Burma, made two addresses. Reports showed that gifts to missionary work increased over 100% during the past year. The Association adopted resolutions for the promotion of evangelism and set as a goal 150 accessions by baptism during the coming year. It also approved plans for promoting missionary education and Christian stewardship.

#### George Knowles Crozer

The sudden death of George Knowles Crozer, son of the founder of Crozer Theological Seminary, and president of its Board of Trustees, cast a shadow over the commencement exercises of the Seminary on June 7th.

Although nearly eighty-two years of age Mr. Crozer had presided at the annual meeting of the Trustees on the afternoon of June 6, and was looking forward to making the announcements for the Board at the Commencement exercises the next day. During the night his Master called him to his eternal Home.

The funeral services were held in the Upland Baptist Church on the afternoon of June 10th. The members of the Bible School, who had come to pay their tribute of respect to their loved superintendent, were seated together. The church was filled with those who had gathered to honor one who had held with faithfulness and efficiency many positions of trust and responsibility. The Governor of the state, a Justice of its Supreme Court, comrades of the Civil War, representatives of educational and benevolent institutions and people from every walk of life were present.

Mr. Crozer has been a leader in our denominational enterprises. He was president of the Publication Society, the State Mission Society, the Nugent Home for Retired Baptist Ministers, and the Baptist Home, as well as of the Trustees of the Seminary. Many representatives of these organizations were present and served as honorary pallbearers. Among the number were Dr. L. C. Barnes, Dr. Rolvis



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Harlan and Mr. James C Turnball of the  
Home Mission Society; Dr. Gilbert N.  
Brink, of the Publication Society; Rev.  
Wm. G. Russell, of the State Board of  
Promotion; Dr. C. A. Sears, of the State  
Mission Society, and Dr. Jos. Sagebeer,  
of the Board of Trustees of the Nugent  
Home.

The Trustees of the Seminary were  
represented by Hon. Ernest L. Tustin,  
Esq., Judge O. B. Dickinson, Judge Wm.  
G. Knowles, and Dr. J. P. Crozer Griffith;  
and the Faculty by President Milton G.  
Evans and Professors Edward B. Pollard,  
Eli S Reinhold, Frank G. Lewis, Spencer  
B. Meeser and Isaac G. Matthews.

The services were in charge of Pastor  
Bergen D. Stelle. President Evans paid  
a tribute to the character of Mr. Crozer  
as he had come to know it through the  
associations of thirty-four years; and the  
pastor spoke beautifully of the influence  
and service of the one whose life had  
meant so much to the Upland Church.  
The interment was in the family plot in  
the cemetery adjoining the church.

### WESTERN PENNSYLVANIA

ON JUNE 19 the Beulah Baptist Mis-  
sion, two miles from West Elizabeth was  
dedicated with appropriate services. The  
sermon was preached by Rev. Eugene  
Neubauer. The building costing \$6,000  
is completely paid for and there is a  
surplus of \$200 to provide a furnace and  
other equipment.

### NEW JERSEY

CAMDEN, Rev. Frederick Blaser, pastor,  
has received during the two years of his  
pastorate 125, of whom ninety came by  
baptism. Current expenses have doubled  
and offerings for benevolences increased  
from \$600 a year to \$4700. To clear of  
debts, make improvements and buy a  
parsonage \$15,000 have been raised. The  
salary is double that paid in former  
years.

MR. STANLEY MATTHEWS was ordained  
to the ministry by a council of thirty-  
three members at Evanston Church, Cin-  
cinnati, O., June 4.

A COUNCIL COMPOSED of ministers and  
other members from several states or-  
dained Mr. Glenn L. McKinney to the  
ministry, June 16, at Fremont, Nebraska.

THE FIRST BAPTIST CHURCH, Sioux  
Falls, S. D., has just purchased a home  
for the pastor. For many years the  
church has debated whether to buy or  
to wait for "a convenient season" when  
it might be less of a burden. This addi-  
tion to the beautiful house of worship of  
the First church makes it a very com-  
plete plant for service. The East Side  
mission, which the church has maintained  
for some years, is now ready to take an  
advance step and a pastor has been se-  
cured who will enter upon his work in  
this field the first of July. Rev. G. Elton  
Harris has been pastor of this splendid  
church for something over three years.  
He has received 230 people into the  
church thus far. The church provides  
in its budget for the sending of its pastor  
to the Northern Baptist Convention. It  
gives more to benevolences than to its  
local work. Its full quota of \$60,000  
was subscribed for the New World Move-  
ment during the initial week of that  
campaign.

### NEW YORK

C. E. McFADDEN and W. H. McKINNEY,  
students in Rochester Theological Sem-  
inary, were ordained at Mt. Olivet Church,  
Rochester, May 20. Mr. McFadden will  
take pastoral charge of a church in Terre

Haute. Ind. Mr. McKinney has two years  
in the seminary before completing his  
course.

HASCALL CHAPTER of "The Corinthians,"  
a new theological club has been founded  
at Rochester. It is named in honor of  
Rev. Daniel Hascall who became pastor  
of the First Baptist Church of Hamilton,  
in 1812 and who in 1817 was one of seven  
men who met to consider the founding  
of an institution out of which has grown  
the present University. The chief aims of  
"The Corinthians" are to promote scholar-  
ship and to promote and maintain interest  
in theological studies. The charter mem-  
bers of the club are Dr. John F. Vichert,  
Dean of the Seminary, and students. A.  
C. Brokaw is president; F. H. MacNair,  
vice-president; L. A. Wheaton, secretary;  
H. M. Braker, treasurer; and J. B. Free-  
stone and G. E. Earl, committees. A pro-  
gram is being determined for the coming  
college year which at the outset is hoped

### CONNECTICUT

#### Stonington Union Association

The 149th Annual Meeting of the Ston-  
ington Union Association, was held with  
the Poquonock Bridge Church, Rev. O. G.  
Buddington, pastor, June 15-16. The at-  
tendance exceeded that of the past few  
years and on the first day taxed the seat-  
ing capacity of the church to the limit.  
Rev. H. M. Thompson, under the new  
constitution was selected as moderator  
last year, and Rev. J. G. Osborne was  
elected as clerk.

Some of the outstanding features of the  
sessions were the introductory and doc-  
trinal sermons preached respectively by  
Rev. G. R. Atha and Rev. W. B. Oakley.  
The Women's Home and Foreign Mission  
societies were presided over respectively  
by Mrs. Louis P. Allyn and Mrs. Arthur  
Brown. Miss Rice of Los Angeles and  
Miss Kate French of India delivered ad-  
dresses of deep interest to lovers of the  
home and foreign mission work.

The report of the associational mis-  
sionary, Rev. F. S. Robbins, was of spe-  
cial interest because of the more than  
ordinary visible successes during the year.  
The report of the committee on the state  
of religion was presented by Rev. C. A.  
Merrill, and contained interesting fea-  
tures gathered from a survey of the field.  
Rev. A. D. Carpenter from Willimantic,  
in the necessary absence of the state of-  
ficials, delivered a stimulating address in  
the interests of the state work. Rev.  
Chester H. Howe of New London, in an  
impressive address Wednesday evening  
spoke on the topic, "Shall the People  
Rule in Religion?"

The moderator closed the session with  
a most helpful address in its spirit of  
devotion. Other speakers were Rev. My-  
ron D. Fuller, Rev. James Higgins, Rev.  
C. S. Nightingale, and of lay brethren,  
Deacons Elias F. Wilcox, W. A. Fraser  
and A. V. Morgan.

The letters from the churches showed  
an increase by baptism over losses, re-  
versing the order of several years past.  
The largest accession by baptism from  
any one church was that of the enter-  
taining church, being twenty-six.

### MASSACHUSETTS

FIRST CHURCH OF WEXMOUTH, under  
the leadership of Rev. Charles Wesley  
Allen, has been richly blessed and its  
membership of 184 is a high-water mark  
for its history. Mission contributions  
have nearly tripled last year's, or twenty-  
five percent of the combined offerings of  
the past twenty years.



### President Coleman Now

George W. Coleman, A. M., the great Forum Man of Boston and everywhere, in order the better practically to "carry on" the principles which underlie his Forum idea, has associated himself with Hon. Roger W. Babson, the famous statistician, taking the Presidency of the "Babson Institute" at Wellesley Hills, Mass. It is Babson's New School for the business training of men in industry.

Mr. Coleman will not relinquish his leadership in the Fort Hall Forum, nor

his interest in Forums; he will still lead the one, and make himself felt in the others. Also he will conduct the Summer School of Forum Methods at Chautauqua, and the Open Forum Bureau in the Little Building, in Boston. Some Baptists will wonder whether the Ford Hall Forum has run its race, having nobly performed its mission, and whether Mr. Coleman's new position will not afford him welcome opportunity to incorporate his idea into a scheme of train-

ing that will demonstrate it.

### Old Boys on the Common

Boston is just now deep in the Centennial Celebration of her famous English High School. Thousands of the "old boys" are back, and they are taking possession of the Common in their speech-making, and of the straightest of the famous "crooked streets" for their parading. It is a welcome infusion into the general school and college patriotism that the month of June brings to us.

## Commencement Festivities at Colgate

Rochester; Doctor of Divinity upon Rev. Clark T. Brownell of Brattleboro, Vt., and upon Rev. Alfred Wesley Wishart of Grand Rapids, Mich.; Doctor of Sacred Theology upon Rev. William Mangam Lawrence, D.D. In presenting Dr. Lawrence Dean Crawshaw said: "The especial occasion for this honor is his completion of fifty years of noble service since the time of his ordination to the Christian ministry. He is a graduate of the College and of the Theological Seminary. He was for seven years President of the Board of Trustees of the University. He has contributed to its life through his work as a theological professor. He has also been associated as a trustee and a lecturer with other theological schools.

Mr. George W. Cobb, President of the Colgate Alumni Corporation presided at the Alumni Dinner in the "Gym." He announced that Acting-President Read had been elected on Monday the President *pro tem* of the University, and called upon him to speak. In mentioning the gifts of the past year to the University President Read said that the greatest gift of all had been made by Thomas E. Boswell, '00, a teacher on a small salary, who, knowing that death was near, made out a will bequeathing to his Alma Mater two-thirds of his little estate of three thousand dollars. Mr. Cobb, referring to Prof. E. P. Sisson as "one of our oldest and best loved alumni who had been teaching forty-eight years, called upon the veteran teacher for a few words. The dinner was followed by a pleasant Reception in the home of President Read, which was the former home of Dr. W. N. Clarke.

No account of this Commencement would be complete without an expression of keen regret that we must part with the Rev. David Foster Estes, D.D., for twenty-nine years Professor of New Testament Interpretation in the Theological Seminary and for the last twenty-three years also the University Librarian. The writer, who, after being a student in Dr. Estes' classroom for three years, has been his colleague for the last twenty-one years, deems it no exaggeration to say that for the true scholarly spirit, for enthusiasm in the cause of learning, for careful thinking and exact expression in the difficult field of New Testament study, Dr. Estes is fully the equal of any Biblical scholar in the United States. Through his patient and unrelenting toil in preparing men for the Baptist ministry at home and abroad he has not only performed an incalculable service for his students, but he has also put the whole Baptist denomination in his debt. We wish Dr. and Mrs. Estes Godspeed as they leave Hamilton to make their home in Los Angeles.

J. B. A.

The address before the Phi Beta Kappa Society was delivered in the chapel before a very large assembly by Prof. William Lyon Phelps of Yale University. The theme of the address was "Culture and Happiness."

The largest Class that ever went forth from Colgate was graduated on Tuesday morning. Two of those receiving the Master of Arts degree in course, but *in absentia*, are Colgate men who are missionaries in Burma; namely, Rev. Stanley E. Baldwin, A.B., of Mandalay, and Rev. James H. Telford, A.B., of Kengtung. The chief guest of honor was his Excellency, Honorable Nathan L. Miller, Governor of the State of New York, who received the degree of Doctor of Laws. The commencement address was delivered by Mr. William A. Prendergast, Chairman of the Public Service Commission of the State of New York.

In addition to the honorary degrees already mentioned the following were conferred: Doctor of Science upon Dr. Oswald T. Avery of the Rockefeller Institute for Medical Research, and upon Prof. Henry E. Lawrence of the University of

*A university is something more than a school or group of schools. It is a complex of traditions and influences; of sentiments inherited from the past and aspirations reaching out into the future. The lessons learned in its class-rooms or laboratories constitute but a small part of the education which it offers. The students are taught and inspired by the example of those who have gone before them and by the interests and ambitions of those that are about them. They breathe the spirit of the place. They become imbued with ideals in some respects different from those of the outer world, and by their devotion to these ideals they strengthen their influence on the life of the next generation.*

—The Outlook

On Sunday morning, June the 19th, a large congregation gathered in the spacious and beautiful university chapel for the opening service of the One Hundred and Second Anniversary of Colgate University. The solemn strains of the great organ, the outpouring of praise in the Te Deum, the upward surge of the soul in the majestic hymn,

"O God, our help in ages past,

Our hope for years to come,"

the reading of the Word of God, and the prayer—all made an impressive and worshipful beginning of the anniversary of a great school founded in prayer and dedicated "Deo ac Veritati." The address of the hour was delivered by Acting-President Melbourne Stuart Read upon the theme, "The World of Today and Man's Place In It."

The Annual Sermon before the Theological Seminary and the Baptist Education Society of the State of New York was preached to a crowded congregation in the Baptist church on Sunday evening by the Rev. Bernard C. Clausen.

The College Class Day exercises were held on Monday morning in the University chapel. Later in the morning the Seminary Day exercises were held in the chapel of Eaton Hall, Dean Vichert presiding. There have been fifty-five students in the Seminary this year, of whom fourteen are now just graduated. The graduating class was represented on the program by Mr. Paul F. Swarthout and Mr. A. L. Aulick. The former spoke on "Colgate and the Years," declaring the Colgate spirit to be (1) fellowship as over against isolation and eccentricity, (2) humility as contrasted with conceit, "the greatest are the humblest," and (3) industry instead of indolence, "the team that does its best is always the victor irrespective of the score." Mr. Aulick then spoke on "The Task Ahead." He analyzed the task as (1) The evangelizing of the whole world, (2) The Christianizing of international relations, "The nations cannot be brought together around the cannon's mouth. The task is to rally the nations around the Christ of God," (3) Teaching Christian men to consecrate their wealth. Dr. W. M. Lawrence in giving the address to the Class unfolded the meaning of the ministry as he found it contained in John 17:3. You cannot answer the needs of a dying world unless you have an intimate, reverent knowledge of the living Christ present in the world today.

A number of class reunions were held at noon, always one of the gladdest experiences of the Commencement season. Perhaps two of the happiest men on the campus were C. R. Nasmith, '04, U. S. Consul at Ghent, and L. V. Collings, '16, who had just returned from China for the fifth reunion of his Class.



## OUR MUSIC CORNER

CONDUCTED BY

WILLIAM LESTER

From a recent issue of the *Musical Times* of London, we clip the attached article dealing with the matter of sets of bells to be installed in church towers, in many cases as memorials to martyrs of the war. It may prove of interest to committees in our own land as a suggestion for like application. The article was headed "Bells, Chimes, and Carillons," and appeared under the signature of William Wooding Starmer, an authority upon the subject.

"Bell founders have been very busy during the past year making new bells and recasting and re-hanging existing ones, particularly as war memorials. Probably there is nothing more suitable or more lasting for such a purpose.

"Bell metal through all ages has retained its value with little fluctuation as to its comparative cost, save during the recent war when conditions as to the metal markets were abnormal. It is one of the most durable alloys known—consisting of copper and in the proportion of thirteen to four—and loses practically nothing by oxidation during a period of over five hundred years. A bell is always worth about two-thirds of its original cost, merely as a metal value.

"In England, until quite recent years, bell music has been confined to change-ringing and automatic chimes. There is much to be said for change-ringing and its healthy exercise, although from a strictly musical point of view its claims are small. The enthusiastic change-ringer requires his bell to "go" well, and is fascinated with the mathematical problems of the changes he delights to take part in ringing. He is not much concerned with the tone or accuracy of tune of his bell. If he were, a great many of our old rings would have been re-cast and accurately tuned long ago.

"Chime tunes played automatically by clock mechanism are devoid of rhythm and accent, which must ever be supplied by the listener's imagination. There is a dearth of suitable tunes for chimes on account of the limitations of the bells on which they are played. In most cases the available bells number six, eight, ten, or twelve diatonic, on which very little melodic modulation is possible. Sometimes extra bells are available, which makes modulation to the dominant and sub-dominant possible, but the chime mechanism itself is responsible for many difficulties which have to be considered. Any excessive demands that may be made, such as a quick succession of notes, which generally produces an effect modestly describable as grotesque—usually interfere with the accuracy of the tone. The reasons for this are obvious when the difficulties to be overcome are taken into account: the bells are very often in awkward positions, some being near and some far away from the chiming machine; the hammers vary in weight; the connections between the barrel, and the hammers vary in length, etc.—all serious conditions to be dealt with when notes must be played accurately to the fractional part of a second.

"In England, however, the musical possibilities of bells are now better understood than ever before, thanks to the great advance made in the design of the bell and the successful solving of the intricate problem of accurate tuning, accomplished during the past twenty-five years.

"This country now produces the best bells in the world, and not only this but better bells than have ever before been made, not excepting the great masters such as Henry and Dury.

"The four most recent carillons erected in Europe—Appingedam (1910), Eindhoven and Flushing (1914), and Rotterdam City Hall (1920)—have been made at the famous Taylor Bell Foundry at Loughborough. The Rotterdam carillon consists of forty-nine bells weighing over twenty-seven tons, and is the most important instrument of its kind in Europe constructed during the past hundred years.

"In the United Kingdom the same firm installed the magnificent carillon at Queenstown Cathedral (1919)—forty-two bells, weighing eighteen tons, and are now constructing for Armagh Cathedral one of

thirty-nine bells, weighing eleven tons.

"As war memorials, carillons with clavier are to be erected at Spalding (thirty-five bells) and Loughborough (campanile and forty-seven bells)."

### NEW MUSIC

From The Boston Music Co., Boston, Mass.

American Organ Monthly for May:

Bless the Lord, O My Soul..... Faure

Every active organist should arrange to have the Organ Monthly in his hands as it is issued. It is a perfect gold mine of good organ music, well-chosen both for technical value and for practical use. The present issue is even above the average, in the quality of the selections and in the number enclosed. Round within the one cover are four original compositions and one effective transcription:—"Endymion," by Reiff; "In Olden Times," by Diggle; "Legende," by Zimmerman; "Homage," by MacDougal and "Eastern Romance," by Rimsky-Korsakoff, arranged by Gordon Balch Nevin. All are excellent examples of the organ music of today, effective in recital, and usable for service purposes, not prohibitive as to technical requirements, but not the spineless pap that is the last refuge of the inadequate organist. A very instructive and illuminating article on "Modern French Organ Music," from the pen of Henry S. Fry, is also included, as well as the usual program notes and biographical detail. Congratulations to the editor of this magazine, Edward Shippen Barnes.

The sacred solo named above is simple in outline, model in coloring, but with that deceptive sort of simplicity which marks a fine piece of work chiseled down to the elements that are absolutely foundation material. It is not the poverty of vision that marks so much of the young composer's work (and to which ill-ease the prevalent surplusage of notes is a reaction); it is that fine Grecian certainty of control that allows a precise use of the materials at hand, that allows the composer to delineate by just a simple line what at the hands of a less-routined man would degenerate into a mere welter of notes.

### PRACTICAL COMPOSITION

THERE are many text-books published which are supposed to tell all there is to be told about composition. But, unfortunately, these estimable works cannot say much about practicality, because this comes only from experience, which word, by the way, is a synonym for practicality in the music editor's vocabulary. We honestly believe that the best trait the inexperienced composer can develop is restraint. Most of the rejected manuscripts—the ones passably proper musically—have too many notes rather than not enough. That is, they are full of exaggeration and distortion—their good points are swamped by a confusion of impractical deviations from the main idea, and complex figurations, which, though thought original by each writer, are really musical "bunk" of the commonest type. When restraint captures a composer he is apt to think about every note before he writes it and when he does he is a hopeful case. The very first step toward practical composition is that of learning to estimate the accurate worth of an idea. Once this art is acquired, publishable music is likely to result.



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### WANT ADS

You will get results through the Want Column of THE BAPTIST. Rate is 6 cents per word per insertion; cash with order.

**Go to Europe, Egypt, Palestine, this summer.** See Rev. Paul B. Clark, Covington, Ky.

**Teachers Wanted** for public and private schools, colleges and universities—all over the country. Walter Agnew, 1254 Amsterdam Ave., New York.

**Wanted a young woman** who has had experience as dining hall Matron in a boarding school. Address C. B. Antisdel, Benedict College, Columbia, S. C.

**WANTED**—A young woman, American, or American-born Italian, to teach Italian and English. Also young woman to take charge of Home Economics Department and supervise sewing and Industrial School. Applicants for both positions must be Baptists. Apply to Mrs. Clara D. Pinkham, President, Baptist Missionary Training School, 2969 Vernon Avenue, Chicago, Ill.

**Pastor of city church** in Iowa desires to settle farther West. Received training at Moody Bible Institute and Southern Baptist Theological Seminary. Ten years in the ministry. Salary \$1500. W. F. The Baptist.

**Wanted—Girl or woman** who would appreciate a home, wanted to help with house-work on farm in southern Michigan. Will pay \$120 per month and board and grant all home privileges to reliable person. No objection to one child and exceptional opportunity for child's education. "Farmers Wife."

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## Commencement at McMinnville College

By WILLIAM R. FRERICHS

McMinnville College closed its sixty-third year with the graduation exercises on the evening of June 5. Leading up to this festivity were the various events of commencement week, including musical recitals, oratorical and declamatory contests, senior class-day exercises, granting of awards and prizes, etc.

For many years it has been the custom to include in the commencement program a farewell prayer meeting at the Baptist church on the regular night for the mid-week service. This occasion is looked forward to with interest by the membership of the church, and as always proved this year one of the most helpful church services of the year. To the visitors, who are in McMinnville at this time, such a meeting is an inspiration and at the same time a splendid demonstration of the spiritual atmosphere which surrounds the students of the college throughout the year.

The class of 1921 of the collegiate department numbers this year twenty-four; it is the second largest class graduating from the institution. It is pleasing to note that nearly every member of this class leaves with a definite decision in regard to his or her life work. More gratifying even than this is the fact that four of the young men are immediately beginning their preparation for the active work of the Christian ministry, while four other members are looking forward to service on the foreign field. It is fitting to mention that a young man from the present faculty, one of our recent graduates, joins the latter group at this time, and that another graduate of only a few years ago is about to leave with his bride for Africa. The faculty and friends of the college are justly proud of the product thus sent out into the world, feeling that these young people will fill their places in a manner that will reflect credit upon their alma mater and upon the educational enterprise of the denomination.

Seventeen boys and girls completed their work in the preparatory department and were granted diplomas. Most of them the college next fall.

The degree of Doctor of Divinity was conferred upon the Reverend W. E. Henry, pastor of the First Baptist church of Everett, Washington. His effective work in the pastorate as preacher, teacher and organizer, his scholarly attainments and habits, his wise counsel and ready service in the larger field of the denomination and kingdom all make him eminently worthy of the distinction given him by the college.

Doctor Henry was the speaker at the graduating exercises of the preparatory department. His deep sympathy with the ambitions and visions of young people was throughout reflected in his address, and his words made a lasting impression upon his hearers. The address before the Christian associations was delivered by Doctor W. T. Milliken, pastor of the Baptist church of Salem, Oregon, and a new member of the board of trustees of the college. The large congregation at the church greatly enjoyed the intensely inspirational tone of his message. The baccalaureate sermon was delivered by Rev. Ambrose M. Bailey, D. D., pastor of the First Baptist Church of Seattle, Washington, and also a newly elected member of the board. It was his first

visit to McMinnville, but he soon won the attention and admiration of the audience as in masterful language he outlined the present tendencies and problems in the educational world, and as in unmistakable terms he expressed his conviction in regard to the value of the Christian college. Many favorable comments were made upon the speeches by members of the graduating class. All bore striking testimony to the uplifting influences of the college and its spirit upon the students; though the subjects of the orations differed widely, yet the pervading note of all was a firm conviction that the noblest aim of life is that of service in the world. And this is the principle dominant in the class of 1921 as a whole.

Among the announcements made during the closing exercises several are of special interest. One is that for the coming year an athletic coach has been engaged. Another, that the office of "dean of men" has been created and that Professor L. S. Shumaker has been elected to this position. Also, that the construction of a new gymnasium will be begun at once and that it will be ready for use in the fall. Perhaps the most important announcement was that the General Education Board has just granted McMinnville College the sum of 200,000 dollars to be paid as soon as 400,000 dollars are raised by the college, and that 7,000 dollars will be paid to the college for each of two years to meet the increases in the salaries of the professors.

There was thus at the sixty-third anniversary of the college every indication of success and progress, and the administration and friends of the institution have reason to look forward with hopefulness to rapid development and increased service in the future.

McMinnville, Oregon.

## Calls for Annual Meetings

### Board

The annual meetings of the Board of Managers of the Free Baptist Woman's Missionary Society will be held in Porter Memorial Hall, Ocean Park, Maine, Thursday, July 28, 1921, at two o'clock P. M. Nellisine I. Jose, Recording Secretary, Portland, Maine, June 14, 1921.

### Woman's Society

The annual meeting of the Free Baptist Woman's Missionary Society will be held in Jordan Hall, Ocean Park, Maine, Monday, August 1, 1921, at nine o'clock A. M., for the following purposes: to hear reports of officers and committees, for election of officers and for such other business as may come before the meeting. Nellisine I. Jose, Recording Secretary, Portland, Maine, June 14, 1921.

## Special From California

OF THE ONE HUNDRED and thirty-seven Baptist churches in Northern California, twenty-two have pledged their full allotment to the New World Movement, while in all the churches that have participated in the Movement the gifts have greatly increased. The ratio of increase is from \$1.00 per year per minister to \$14.95. That the churches have been quickened spiritually is shown by the results of the Evangelistic Campaign which was conducted the first three months of this year. 990 conversions having been reported, 196 backsliders reclaimed, 213 received by letter, 171 by experience and 708 by baptism, and total additions and restorations 1,288.

CHAPEL CAR "GRACE" has paid a visit to

Waterford. The labors of Rev. and Mrs. E. R. Hermiston have been greatly blessed. Nineteen have been baptized and three received by letter. The church has called Rev. W. T. Riggs as Pastor.

## South Pacific Jubilee

The South Pacific Golden Jubilee Meeting was held in the First Baptist Church, Oakland, June 7, 8, 9, with 275 delegates in attendance, representing Arizona, Nevada, Colorado and California. Mrs. W. A. Montgomery was the principal speaker. Visitors were present from New York, Ohio, Minnesota, Missouri and Kansas. Messages were brought by native women from the Orient, representing our work in Burma, Bengal, Orissa, China, Czechoslovakia and Poland.

The officers elected for the ensuing year are Mrs. Edith M. Wells, San Diego, Calif. President; Mrs. J. M. Brough, 1st Vice-president, Mrs. A. W. Rider, 2nd Vice-president, Mrs. W. H. Ballard, Recording Secretary; Mrs. W. G. Shoemaker, Treasurer.

Preceding the district meeting, a house party was given at the Berkeley Divinity School for the World Wide Guild. Mrs. A. R. Heron and Mrs. C. E. Tingley were the hostesses and Mrs. Montgomery the guest of honor. For the three days period 240 W. W. G. girls were present.

## Washington B. Y. P. U.'s Visit to Baltimore

One of the greatest meetings of the Baptist young people ever held in Baltimore was the joint meeting of Washington Federation of B. Y. P. U. and the Maryland B. Y. P. U. at the Eutaw Place Baptist Church.

The Washington brethren came one hundred and fifty-four strong, and "beautiful"; the latter word is applied to the ladies only. The Eutaw Place Baptist Church rose to the occasion, and entertained them all without hesitation.

Delightful music was furnished during the supper by talent from the Peabody. Toasts were offered, and songs sung.

The meeting upstairs was a most enthusiastic and harmonious occasion. Special speakers from the Washington Union presented in a delightful way, "Why we study the Bible." Dr. H. A. Tupper of the First Church gave an inspiring address on the same subject. Our own John F. Aspey, Jr., presided in graceful fashion, and won the hearts of all the Washington "lassies" by his good appearance and courteous manners.

Hugh Bagby and John Decker of Riverside led the singing, and such singing by young people is rarely heard. Washington took the prize, Dr. Woolsey and Mr. A. W. Mattox being the judges.

Between four and five hundred young people were present, and it showed quite clearly the prospects for the future success of the denominational work of Maryland, and District of Columbia.

Resolutions were adopted pledging our loyalty to our good Baptist, President Harding, and Secretary of State Hughes. Baptist principles were the foundation of our constitution, and the Baptists will, in all probability write a constitution of the United States of the world.



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### Our B. Y. P. U.

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By JAMES ASA WHITE, Th. D.

*General Secretary of the Baptist Young  
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This book is written particularly for those who are using the B. Y. P. U. form of organization in Baptist churches, though it may well serve any other Young People's Society.

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Volume II

July 9, 1921

Number 23

# The Baptist

Published Every Week by the Northern Baptist Convention



IN SESSION AT DES MOINES

REGISTRATION at the meeting of the Northern Baptist Convention at Des Moines totalled 2189. Of these, 1184 were ministers, 676 were women, 302 were laymen and twenty-seven were visitors. Six states sent more than 100 delegates, namely, Iowa with 356, Illinois with 236, New York with 168, Nebraska with 143, Kansas with 140, Minnesota with 134 and Pennsylvania with 128. The weather was hot and the assembly was generally coatless, as the picture shows.



## Fresh from the Field

Dr. E. M. Poteat is planning to sail, with his wife and daughter, for China the latter part of August and will spend a year there in traveling and in teaching the New Testament. Two of Dr. Poteat's sons are engaged in missionary work in China.

Rev. Joseph L. Peacock, president of Shaw University, Raleigh, N. C. was honored this year with the degree of doctor of divinity conferred by Colby College at its commencement on June 22. Mr. Peacock attended the sessions of the Northern Baptist Convention at Des Moines and is now at his summer home at East Northfield, Mass.

Rev. Addison B. Lorimer of Portland, Me., received the degree of doctor of divinity from Colby College on June 22.

Rev. Frank W. Padelford, secretary of the Board of Education, is one of the commission which will sail in August for China to make a study of the whole subject of Christian education in that great country.

The annual leper mission day will be observed on the Winona grounds on Monday, August 15. At 2:30 there will be a song service conducted by Professor Homer Rodeheaver. Dr. Howard Agnew Johnston of Chicago will preside. At 3 o'clock there will be a special address by Dr. W. E. Biederwolf, who recently returned from a world tour. He has had close observation of the leper work in the Orient. There will also be talks by other missionaries, including William M. Danner, American secretary of the Mission to Lepers.

More copies of the Bible are sold every year than of any other book. In addition, the American Bible Society gives away nearly 200 Bibles and Testaments every working day in this country alone, while in foreign lands the numbers are very much greater. Colporters going from house to house find very poor people in all parts of the country who cannot afford to buy even a gospel printed separately. None are denied who really want the Book.

Lanier University honored Rev. Theodore M. Hofmeister, minister of the First Church, Greenfield, Ohio, at the June convocation in conferring on him the degree of doctor of laws.

Rev. R. M. Vaughan of Newton Theological Seminary left Des Moines on June 28 for Cuba where he is to lecture during the first ten days of July at the Summer Institute of Evangelical Workers which meets at Sancti Spiritus. This is his second visit, the first having been made a year ago.

Rev. M. J. Twomey of New Jersey received the degree of doctor of divinity from Brown University at its commencement this year.

Visiting editors at Des Moines greatly appreciated the courtesy of the Baptist Record of that state in providing for them a room in which were to be found writing paper, desks, typewriter and all the other things needful in order that men might comfortably prepare materials for their respective papers. THE BAPTIST joins with others in expressing ap-

preciation of this graceful and brotherly deed.

Rev. W. W. Bustard of Cleveland returned this year to the commencement exercises at his alma mater, Brown University, and was honored with the degree of doctor of divinity. This, we believe, makes him twice a doctor.

## Baptist Patriarch of Europe Sends Greetings

Dr. John Clifford is the last of the great triad of British Baptist preachers of a former generation of which the other two were Spurgeon and MacLaren; and he is at present president of the Baptist World Alliance. He sent this greeting:

Dear Brethren:

Your friend and mine, Dr. Franklin, has asked me to send you a few words on the occasion of your meeting to consider the claims of Europe upon the whole Baptist world.

It is not necessary for me to say much. You have the special advantage of hearing my dear friend Dr. Rushbrooke, our Commissioner for Europe, who is fresh from great and most successful service for the Kingdom of God. He will bring you face to face with the most recent facts, and in the presence of reality you will find inspiration as well as instruction. In addition you will also have the testimony of a personal and effective witness in the Rev. Charles Brooks.

But I may recall the obvious fact that this work of emancipating myriads of our fellows in Europe from the falsehoods and perils of a corrupt and magical religion, and introducing them to the freedom and joy of discipleship to the Lord Jesus, is especially given us by God. As Paul said to the Ephesians (II. 10, according to Dr. Moffatt), "God has made us what we are, creating us in Christ Jesus for the good deeds which are prepared beforehand by God as our sphere of action."

He has not only marked out our task, but He has trained and fitted us for it. All our past experience leads up to this supreme and sublime adventure. The heritage of truth which as Baptists has been handed on to us by our ancestors; the ideas and ideals, the discipline, the political and religious liberty which has been won for us; our mastery (no doubt partial, but still of value) of the difficult work of self-management of small social groups; the evangelizing passion we have cultivated; and the co-operative endeavors we have recently made at the gathering of the representatives of the World Alliance in London last year; all this makes it clear that it is the purpose and plan of God that we should dedicate our concentrated energies as Baptists all over the world to the redemption and religious reconstruction of Europe.

Moreover this is undeniably the time for action. The hour has struck. God's summons is ringing in the air. He calls us saying, "Go ye therefore and make disciples." He has given us the truths Europe is calling for. The people are eager for liberty and self-government. We teach the incalculable value of the individual soul. Like our fathers we insist on the rights of the common man, on his right to all the great freedoms, freedom of conscience, freedom of thought, freedom of soul, freedom of speech, and freedom of political development. Christ died

for each one. If one go astray the shepherd goes after it till he finds it. It is a basic idea with us that the Church is democratic. Jesus Himself is the one and only Master, all the members are brothers; and out of their personal experience of the redemption that is in Christ Jesus, are qualified to witness to His Gospel and preach it. Besides that we have stood for a just and righteous economic and social order, and that is what Europe demands.

Best of all we can tell the sin-burdened soul to believe on the Lamb of God who taketh away the sin of the world. We have the good news that Christ saves from sin, saves from selfishness, and inspires to heroic adventures to save others.

Thus our history, our possessions and our experience call upon us to carry out the great work to which we have been led.

Dear Brethren of the Northern Convention, we in Britain rejoice with joy unspeakable in the ardor, the generosity and zeal with which you are giving yourselves to this work. God Himself is leading. God is working in us to do His will, and He confers upon us the glorious privilege of sharing with Him in this effort to make His Kingdom universal.

With earnest prayers that God will bless your gatherings,

I am yours in the bonds of the Gospel,  
John Clifford.

## Short Talks on Investments

BY LEE B. DOTY

### Industrial Management

THE recently published annual report of a prominent manufacturing concern illustrates how dependent investors are upon alert and careful management. This company has a considerable number of preferred stockholders and a substantial amount of serial notes in the hands of the public. Manufacturing staple necessities and with a long record of successful operation, its securities would appear to have had most of the elements which justify investment.

The report, however, states that for several years no reduction or reserves had been made to provide for obsolescence and that meanwhile considerable quantities of obsolete goods had accumulated. After making necessary reductions for this valueless merchandise, the year's operation showed a considerable loss which, coming on top of the problems incident to these days of readjustment, has placed the company in an embarrassing position.

"Hindsight" indicates that here was a case where the condition had arisen almost unawares. The merchant's problem is always to keep his goods moving, and courageous prudence often requires that slow-moving goods be sold at a loss. Either through inattention to the fact that certain lines were not selling or through unwillingness to dispose of them when it could be done with but little sacrifice, the management of this company is now confronted with a loss which has grown to unwarranted proportions. The pity is that they fooled themselves as to their inventory values.



# The Baptist

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## A Baptist Characteristic

Dr. J. H. Rushbrooke, of England, in introducing Rev. John A. Frey, of Latvia, to the Des Moines Convention, turned aside long enough to assure the convention that the sin of English Baptists did not consist in seeking Episcopal orders. One of the great marks of all Baptists, European included, seems to be the refusal to take orders from anybody.

## Killam's Kollum

### We Conferred the Degree

"Dr." E. R. Brown, of California, wants to know where THE BAPTIST got the "Dr." which we pinned to his name a few weeks ago. Be it hereby known to all that in this instance THE BAPTIST conferred it.

### A Case of Dollars Without Sense

"Killam, honestly, I wish you would not print that 'Kollum.' It cheapens the paper." With these words a man who was for several years our spiritual adviser greeted us in Des Moines. He is right. For years we filled a similar space with wonderful material which so far as we could learn nobody ever read, even to criticize. After careful consideration, with a reputation for spotless dignity at stake, we made up our mind to tell the truth as we should see it in a language which, with suitable helps, could be understood. It has helped to cheapen the paper—to the denomination. The bank balance of THE BAPTIST is the most satisfactory it has ever been.

### Is It An Alternative?

THE BAPTIST has printed in its short history an account of the resignations of a large number of most worthy pastors. It is a matter of surprise to find how many of the reports state "health" as the cause of closing a most prosperous work. In no instance as far as we can recall, has any particular malady been named. All of which leads us to ask: Do we understand that these good men were sick when they resigned or simply afraid that they would be sick if they stayed much longer? A well-known minister, who has served the denomination many years, tells us that he always felt sick near the end of the second year of each pastorate. If he stayed he fully recovered. He says that the disease is chills and fever—mostly chills. He says that the man who changes climate too often is sure to become a confirmed invalid. Let us hear the conclusion of the matter. When you are sick and find it necessary to resign would it not be well to attach a diagnosis of the case by a competent physician? Tell the world that the doctor says that you are a victim of small pox, sleeping sickness or a broken heart.

### Denominational T. N. T.

Didn't know we had such high explosives? Away behind the times my friend. You should read THE BAPTIST with both eyes open. We constantly remind our readers of the dangers which threaten extremists of whatever type. T. N. T. stands for The New Theology (whatever that is). If all reports are true it should be handled only by the experienced and then at the peril of their lives.



## As Bruce Kinney Saw It

Below are my impressions asked for by Mr. Cleaves.

1. As never before rifts which appear to have been healed are deep. The cleavage sinks into the very vitals of our denominational life. Nothing was settled.

2. Many votes were not so unanimous as they seemed.

3. Regrettable things were done by extremists on both sides.

4. Some who have been regarded as leaders and denominational statesmen are now considered mere ward politicians.

5. The influence of the secret caucus and whispered word was never so patent nor so potent in any previous Convention. Some who most loudly denounced their opponents for this crime were most guilty of it themselves.

6. There is a growing conviction that some of the Boards are concealing or camouflaging information that the constituency has a right to have. Different stories about the same fact were told by different people equal in authority. No one knew what to believe.

I have said it because having said similar things to the editor he asked me to write and I could not consistently write something different from what I had already said. We need to give ourselves much to prayer.

Bruce Kinney.

(See page 730 for other impressions of the Des Moines convention.)

## Corrects an Error

I am requesting that you be good enough to give room in your columns to the following statement:

At the recent meeting of the Northern Baptist Convention in Des Moines a delegate is said to have declared, in a speech on the floor of the Convention, that the Divinity School of the University of Chicago had made a base betrayal of the use of its trust funds—or words to that effect. I was not present at the session in question, and have tried in vain to get from the speaker a written statement of what he said. I must depend, therefore, on the evidence of those who heard. I am also told that the charge is based on the theological views of one or more members of the Divinity Faculty.

As the statement had rather wide publicity, and as it reflects on the integrity of the Trustees and of the administration of the University, I must ask permission to place before your readers a few facts as to the trust funds concerned.

The cash expenditures on account of the Divinity School for the year 1920-21, ending June 30, were \$97,399. Of this amount \$16,372 came from the income of funds belonging to the Chicago Baptist Theological Union, \$5,390 from the income of a fund given to the University in 1890 for the use of the Divinity School, and the remainder, \$75,637, from the general funds of the University.

With regard to the last two sums, aggregating \$81,027, it must be pointed out that the charter of the University prohibits any theological test for election to any professorship.

With regard to the other sum of \$16,372, belonging to the Theological Union above mentioned, it is the income of unconditional gifts made to the Union by a considerable number of persons, and the charter of the Union establishes no theological tests for professorships in the Divinity School.

The assertion, therefore, that there has been a betrayal of trust funds by the University in the conduct of its Divinity School, to say the least, is unwarranted. Harry Pratt Judson.

Office of the President  
June 30, 1921.

## Special Random Notes of the Convention

By REV. J. W. WEDDELL

It was here in Des Moines over a score of years ago Henry C. Mabie conducted a great missionary and evangelistic conference in which Haggard and Perrine came forward to present themselves for the work abroad. To that noble service they went forth, and having achieved much in their designated fields in foreign parts, subsequently returned under the providence of God to do a like devoted and efficient work at home.

Granville students, meeting at the Chamberlain Hotel, "mine host" being himself a Denison man, heard President Chamberlain, ex-President Purinton, Trustees Beaver and Prescott, and three former students, Hulbert, Kinney and Nixon. They enjoyed a fine banquet and sang their college songs: "It's the Way We Have at Old Denison," and "Denison, Dear Denison."

The Y. M. C. A. of Des Moines kept open house for the delegates, and was a place of constant resort. The reading room, writing tables and bathing facilities were made free to all. The convenient cafeteria fed multitudes of the visitors from abroad. A free moving picture show on religious themes each evening was enjoyed by many.

The East and the West met in cordial fraternity in the hotel lobbies and approaches to the halls. Old friends, who had not seen each other since seminary

days, clasped hands and exchanged reminiscences, and felicitations. This is no small part of the amenities of the glad anniversary days.

Corn, corn, everywhere. Corn in the furrow, corn in the elevators, corn on foot being driven to market. Corn is king in Iowa. Delegates from the farther East got a moving glimpse of the vast wealth of this Hawkeye state in its contribution to the mouths of the United States and of the world. It is a Joseph to give corn to all lands.

Many of the delegates found happy shelter in the private homes of the city. Here they were made members of the family to a large extent, and everything was done to make them feel at home and be free to come and go in attendance upon the sessions of the great Convention.

The convenience of a daily bulletin, provided as the program proceeded, by THE BAPTIST, was appreciated by all. In clear type and in excellent form each man and woman had placed courteously in their hands, as they entered the buildings or as they retired from the buildings, the immediate items of the regular calendar as it unfolded.

## Additional Bulletins

### From College to Council

An important addition has lately been made to the staff of the Federal Council of the Churches of Christ in America. Rev. R. H. Crossfield, L. L. D., President of Transylvania College, Lexington, Ky., for thirteen years, has resigned the presidency of that institution to become one of the secretaries of the Council. Dr. Crossfield is to be particularly responsible for financial administration, which is one of the largest problems which any inter-denominational movement has to face.

### Would Recall the Recall

The Baptist Ministers' Conference of New York City protests against the recall of Admiral Sims on the ground of expressing what we believe to be the general sentiment of all right thinking American citizens on a question that involves good feeling, between this nation and the British people. On the permanence of this good feeling depends the future peace and welfare of the world. We therefore protest against the recall of Admiral Sims as a surrender to the prejudices of an element amongst us that is seeking to sow discord between our people and the people of Britain.—H. F. Laflamme.

### Do You Want Fifteen Dollars?

The Woman's National Sabbath Alliance offers two prizes, the first one for twenty-five dollars for the best essay or story, suitable for adults, the topic to be, "How can we best witness to the Christian faith in the observance of the Lord's Day," and the second one of fifteen dollars for a story suitable for children. It is especially desired that young people enter this contest but not ministers. As to the number of words and other conditions please send inquiry with stamped envelope to the office of the Woman's National Sabbath Alliance, Room 515, 156 Fifth Ave., New York City.

## Honored by Her Brethren



MRS. W. A. MONTGOMERY  
President Northern Baptist Convention





# The Baptist



## We Are on the March

**I**MMEDIATELY upon the close of the annual meeting of the Northern Baptist Convention held the last week in June at Des Moines, the question was on the lips of many: "What of the Convention?"

Critical, disturbing and even divisive possibilities lay in at least six subjects that came up for consideration, namely: the New World Movement, the schools, Fundamentalism, trust funds with creedal conditions, interdenominational relations and denominational papers.

### Forward, the New World Movement

When the women had presented their great Jubilee program, when the reports from both the home and foreign fields showed that no such missionary achievements have ever before been recorded in the history of the denomination, when it was understood that we had invested in missions and benevolence the unparalleled sum of more than \$12,000,000 during the year, when we had looked into the faces of fifty fine young men and women who were going to the foreign field, when we had listened to the inspiring messages of hope from overseas, when we heard the tidings of salvation rolling in from the churches all over the country, and particularly when we received reports of the blessings that had come to those churches participating in the campaign for the \$100,000,000, all doubt concerning the New World Movement was dispelled. In this great enterprise there is to be no turning back.

### Fundamentalism is Dead

Fundamentalism (using the term in its settled, technical sense, as designating an interdenominational movement to disseminate a certain group of theological ideas and to force a division in the churches along the line of those ideas) was definitely rejected. The pre-convention conference at Des Moines was intended to assemble, and doubtless did assemble, on this subject, a pan-American Baptist consensus. Discussion was full and sympathetic. Conclusions were embodied in a confession of faith. That confession is distinctly a Baptist document, essentially similar to dozens of other statements that have been given to the public by Baptist groups in the last two or three years. And it is distinctly not a Fundamentalist creed. One scans it in vain for the familiar Fundamentalist affirmations, negations and exactions. Concerning verbal inspiration and the literal method of interpretation of the Scriptures, the method of creation, the virgin birth of Jesus, the substitutionary theory of the atonement, the existence of a personal devil, the premillennial return of Christ, and eternal conscious punishment, it is silent. Not only does it not embody the Fundamentalist objection to a "social gospel," but it pronounces the social implications and fruits of the gospel "inevitable." And finally, when it definitely rejects "the adoption of a creed to which allegiance is demanded," as being "contrary to our historic Baptist principles and repugnant

to our deepest spiritual instincts," it severs the last bond between the Fundamentalist movement, and even that group of Baptists which has been supposed to sympathize with that movement.

The confession itself will be variously estimated and used. It is not as symmetrical, as complete and as conservative as the statement issued by the Convention committee on Denominational Day in 1919, but it is brief and convenient. Churches that have no use for a creed will, of course, not use this one. Churches that have been in the habit of using the New Hampshire Confession intelligently will hardly be disposed to discard it for this one. Churches that have no articles of faith and desire them may well consider this confession. The whole matter is left where it properly belongs, with the local church.

It remains true, as stated in THE BAPTIST of June 4, that a Baptist may hold to an indefinite extent the theological ideas current among Fundamentalists; also that the Baptist denomination as such is not concerned about those ideas favorably or unfavorably; but by what words or acts Fundamentalism as a system, as a nexus of fellowship and as an interdenominational movement, could have been rejected more decisively than by the conference on fundamentals at Des Moines, is hard to conceive.

Fundamentalism, therefore, if it ever was an issue in the Baptist denomination, is no longer so. It is not even an accredited candidate for consideration among us. Its tests of orthodoxy have been completely discredited in a pan-American conference on Baptist fundamentals. Let the name be applied henceforth to the system to which it belongs, and let Baptists be known simply as Baptists.

Modernism also (if by that term we are to understand any theory of religion that treats the Bible as an obsolete book—and if any Baptist holds such a theory) may as well gently depart before it in turn is dismissed by its friends.

### Triumph Crowns the Schools

What of the schools? Their investigation had been preceded by a long period of adverse publicity. Highly accredited men in the denomination had carried on an open propaganda of denunciation against them as being generally hotbeds of heretical and even of pagan teaching. The religious press had joined the chase. Influential undenominational papers, circulated by thousands in our Baptist homes, had perseveringly advertised that the Baptist schools were disloyal to the essential truths of Christianity. Stories were circulated about young Christians whose faith had been wrecked by the false teaching in these schools. Even the Baptist papers took up the cry. Not more than two or three of them in America openly challenged that propaganda and demanded proof.



Finally a committee<sup>1</sup> was nominated representing especially those who had been most outspoken in condemning the schools. Of the integrity and competency of that committee there has never been any question; but its very origin pledged it on honor to find out what was wrong and all that was wrong with our schools, and report fearlessly and fully what it should find. Persons who had special reasons for desiring an adverse report volunteered to assist the committee, and did assist it, in making the investigation. What was the result? The most effective advertising the colleges and seminaries can use during the coming year is simply to publish broadcast and in full the report presented by that committee and unanimously approved by the Convention. They emerge vindicated, heightened in honor and shown to be adequately subject to Baptist control.

#### Trust Funds With Creeds

Trust funds with creedal conditions caused a great deal of searching debate. The action taken by the Board of Managers of the Home Mission Society in accepting such a trust without previous notice to either the Society or the Convention raised at once some serious questions, and placed the Convention under embarrassment. The whole subject of such trusts was referred to a competent committee for thorough investigation. Such action will tend to emphasize the responsibility of the co-operating societies to the democratic judgment of the Baptist body as a whole and to render more remote in the future the possibility of any such society or board taking advantage of the Convention by snap judgment or surreptitious procedure. The fact that a great religious body in these times is going to spend a year looking into the mouths of possible gift horses worth possible millions has a positive moral value for the world.

#### Interdenominational Relations

One of the most disturbing agitations among Baptists during the last two years has been that concerning the subject of interdenominational relations. Memories of the Interchurch experience linger. Fears of the Federal Council of Churches have found free expression. But after two years of reflection and of practical experience, the Convention by unanimous vote at Des Moines committed itself to a definite program. It stands by the principles announced at Denver in 1919. It is ready to co-operate consistently with those principles. It recognizes the Federal Council of Churches as a practical agency of interdenominational co-operation already existing in proved effectiveness. It made a definite place for the support of the Federal Council on the budget of the Convention on conditions that other denominations do the same and that the Federal Council shall no longer receive individual gifts. The plan also guards against unauthorized legal obligations and against ecclesiastical encroachments on our churches. It reserves to the Convention the unimpaired right to withdraw from the Federal Council at any time. The subject of interdenominational relations may therefore be regarded as settled so far as the deliberate and united action of the Northern Baptist Convention can settle anything.

#### Denominational Papers

A cloud of confusion has been cleared up concerning the denominational papers. In the face of hard times

that have shown a disastrous effect on the circulation of nearly all religious periodicals, *THE BAPTIST* has made a striking increase and is approaching a condition of self-support. The report of the committee and the Convention's approval, by unanimous action in both cases, fixes the status of *THE BAPTIST* as the sole and unquestioned organ of the Convention and of the Baptist movement as a whole in the North, and pledges the machinery and constituency of the Convention to an effort to give to *THE BAPTIST* an effective general circulation throughout the Convention territory.

#### On the Whole, Forward!

On the whole, therefore, the major perplexities that preceded the meeting at Des Moines have been removed and afford no further ground for dissension—unless somebody should be temperamentally bent on making trouble. Of course if there should be any person with whom nothing is settled as long as he can find anything to fret about, no man can forecast what his temperament will lead him to do. But among reasonable men who deliberate, act and settle things in a democratic way, all of the major questions are settled except that of trust funds, and that one is in the process of orderly settlement.

These conclusions are based on the official records of the action of the Baptists assembled at Des Moines. The only misgivings that can arise concerning their reliability must grow out of an inadmissible surmise either that the people who made those records did not know how to say what they meant or that they did not mean what they said.

Progress, large, real and definable has been achieved, with the promise of permanency and of further advance. The field of a common understanding has been cleared so as to make room for all of the loyalties of conservative Baptists, for all of the ascertained facts of modern science, for the utmost freedom of faith in personal loyalty to Christ, for the whole expanding program of God's providential leadership and for the union of all of our forces in the New World Movement. Appreciably nearer is the day when it will be possible to unite the whole Baptist host in a whole Baptist program for the salvation of the whole world. Only unsubdued carnality in Christian men and women can bar the coming of that day.

#### A Woman Leads the Baptists

**I**N ELECTING Mrs. W. A. Montgomery as president the Northern Baptist Convention has broken new ground. No other great Christian body, comparable to the convention, has ever chosen a woman as its chief executive officer. In this application of the democratic principle Baptists lead the world and the centuries. The action demonstrates how thorough going Baptists are in their acceptance of the spiritual equality of believers in Christ and in the democratic application of that principle in their own denominational organization.

We have in the past easily quoted the words, "In Christ Jesus there is no male and no female," but when the application was made to our general denominational organizations the word has been, "Men only." Naturally women will now feel that an honor has been done them in this election. Incidentally there may come to



pass a closer linking of the women with the general work of the denomination.

In the case of Mrs. Montgomery an exceptional woman has been drafted for a position which today has unusual importance. "There is not another denomination," said one of the speakers, "which does not envy the Baptists the possession of Mrs. Montgomery." She has traits of mind and of soul which would anywhere make her an outstanding figure.

Of her executive ability there is no question. That has been abundantly shown in her leadership of the Woman's American Baptist Foreign Mission Society which would be unwilling to surrender her to anything except such a larger task as has now been laid upon her. Her year of office will be no perfunctory matter. We freely predict that there will be something happening all the time.

Mrs. Montgomery pledges all that she is to the work which has been entrusted to her. Shall not the churches in turn pledge her their loyal and unwavering support? A great leader and a great people, devoted to the accomplishment of the yet unfinished task, can make this the most notable year in the history of Northern Baptists.

### Is the Convention Really Representative?

THE convention at Des Moines was a representative body. It was a good cross-section of our great denomination. All shades of thought and all types of Baptist were present. The men who have been known as leaders were there in large numbers as were also representatives of the rank and file of our pastors and laymen. In character, the body was typical of Northern Baptists.

And yet there is food for thought in some facts concerning this gathering. Of the 2189 delegates, 1009 were from the five states of Iowa, Kansas, Nebraska, Minnesota and Illinois. In other words these five states possessed about half the voting power of the convention. Let it be said that the Baptists of the region named are splendid people, as all who know them will be quick to declare, but it must also be noted that numerically they do not represent one-half of the Baptists of the country.

The region in which the convention is held always holds this preponderance of voting power. Perhaps it is inevitable. And yet the Baptists of the North should notice that every year now there is talk, whenever places for the convention are mentioned, to the effect that this type of religious thought or the other is strong in that particular region. The day may come when we shall think it wise to provide means for securing equal proportionate representation from the churches of all parts of the country.

There are in the Northern Baptist Convention some 10,666 churches. Accurate figures concerning the number of these represented at Des Moines are not at hand. But let us say that the minimum would be something like 750 churches and that the maximum would approach 1500. What about the others? It is clear that the majority of the churches of the convention have no active voice, under present conditions, in the important decisions which may be made at the annual meetings.

This, of course, has always been true, but it is becoming of increasing importance each year as the work done by the convention is enlarged and as types of theological thought become more pronounced.

Is it not clear that we have not as yet found the ideal method of representation? How shall we make the convention as really representative as we like to think that it is? The Presbyterians provide for the expenses of the delegates from the various presbyteries to their great meetings; does such a method as this loom up in the distance for us? Such considerations as these become prominent in view of the fact that next year the session will be held in Seattle on the Pacific Coast, a section important now and which has vast possibilities for the future of American Baptists, but which is at the same time a long distance from the present center of Baptist population.

\* \* \*

In this issue appear several statements giving interpretations of the significant convention at Des Moines. Next week there will be printed another and larger group of these. Many important things were done at Des Moines. A correct understanding of the whole is important. Believing that in the multitude of minds there is wisdom, the editors are gathering these brief articles and are certain that they will be found of intense interest. If among the brethren there are those who have not been asked to contribute we shall yet be glad to hear from them, asking only that they confine their interpretation to 250 words. The editors also announce that from time to time important addresses given at the convention will be published.

\* \* \*

We had expected to print in this issue an interpretation from the pen of Mrs. T. E. Adams of the Jubilee meetings held by the Woman's Foreign Mission Society at Des Moines. The manuscript was to have been in our office by Saturday, July 2, at the latest. For some unknown reason it has been delayed. Nobody regrets this more than the editors. We shall hope, however, to be able to present this, with other important interpretative material in the next issue. Readers may be sure that it will be well worth waiting for.

\* \* \*

At the recent meeting of the General Assembly of the United Presbyterian Church action was taken looking toward the establishment of an official church paper. A committee was appointed to go into the matter with care and devise ways and means of carrying out the will of the General Assembly. In this action the United Presbyterians are putting themselves in line with other great denominations. The time is past when great Christian bodies will be satisfied to permit privately owned papers to be the sole mediums for the information of their members and propagation of their work. The present conditions in the printing industry makes such private ventures financially unprofitable. Most denominations have come to feel that it is wiser and safer for the body as a whole to assume, if needs be, a deficit than for such obligations to be met by the personal sacrifices of the owners of private papers or by individuals who may insist upon certain policies being carried out.



# Give the Minister a Man's Place and Task—Strong Men Will Answer the New Calls

*An address delivered before the Northern Baptist Convention at Des Moines on June 28, and published at the request of the Convention*

BY JOHN M. MOORE

**T**HERE is one word in this subject that stands like a traffic officer with upraised hand and bids us halt. It is the word new. Is there really any new conception of the minister's function worthy of being considered? Should we not rather turn back to the apostles and prophets and learn anew what was the old conception of the minister's position, and order the course of the modern minister accordingly? Let us go further back than that. Let us get down to the very bases of the minister's task for any age.

God's greatest work is the making of man in and into his own moral image and spiritual likeness, a task on which he has been engaged for unnumbered milleniums and which is now apparently only just well begun. Man's greatest problem is to learn how to live so as to achieve the fullest normal self-expression and the most harmonious relationship with all other persons, human and divine. Christ is the complete expression of God in the life of man, the goal of human growth and its dynamic, and the satisfaction of the social desire of God. The Father will be well content when the Son has become "the firstborn among many brothers."

## A Passionate Pioneer

The minister of the Gospel is one who is journeying with his fellows along the way toward God's great goal, manhood in Christ, and who is believed to have, through prophetic insight or apostolic experience and passion, such special gifts as will enable him to help others learn the difficult art of living right. With this conviction and for this purpose they have consented that he should be released from the ordinary productive tasks of life to specialize on the work of interpreting God and man, and the environing world in its relation to God and man. But no one of these factors with which the minister deals is fixed. God is progressively revealing himself, man is continuously developing new interests and relationships and the world is changing so rapidly that "time makes ancient good uncouth" within the short span of a single generation. It is necessary

therefore, that in each new time the church shall make a new appraisal of the minister's function and task. In these present perplexing days that need becomes clamant. Back of all our work of recruiting and educating men for the ministry and our late begun beneficent work of caring for aged and outworn ministers is the basal question of the minister himself, his place in our Christian economy and particularly his position and function in this changing challenging modern world. The problem of getting a sufficient number of spiritually and intellectually able men to lead our churches is acute today and will become tragic tomorrow unless we discover and remove the causes of the refusal of most of our brightest and best young men to consider the pastorate as a life work.

## A Soul-Hungry World

Our age is not fundamentally irreligious. There is probably a keener appreciation today than ever before of the utter hopelessness of the world without religion. Some people have always been saying this but it was often simply trite, pious talk until the war came and showed us why it is true. Civilization cannot survive unless human relationships are right. It is not any longer a matter of theological theory but of cold scientific fact. We may not accept all of Roger Babson's gospel of success, I hope we do not, but there is surely significance in much that he is continually saying to the biggest business men of the country, as for example: "All we have that is worth while we owe to religion. All our troubles we owe to the lack of religion. The future of our industries depends on the developing of the soul of man, harnessing the power of prayer and permeating labor, capital, and management with integrity, service, and a willingness to go the second mile. The need of the hour is not more salesmen, or more foremen, or more technical men, but the need of the hour is to get the salesmen, the foremen and the technical men to give their hearts to Jesus Christ."

Mr. Frank A. Vanderlip, President of the National City Bank of

New York has been urging that "the way back to the normal economic conditions is a moral issue involving sacrifice and service." Vice-President Coolidge says that "a community without religion goes to pieces." Hamilton Holt, editor of the Independent declares that "the biggest thing in the world today is religion." The Premiers of the British Empire issued a little while back a most powerful appeal to their people in behalf of religion. The Premier of Australia who is not himself a Christian man says: "If we have any hope it is through the ministers and churches." Filene, the Jewish merchant of Boston challenged a group of Christian leaders whom he had called together for conference, "In the name of God get the Christian church into action." James Bryce declared in the American Commonwealth a generation ago that if history teaches anything it teaches us that hitherto civilized society has rested on religion." Over against all this Albert Parker Fitch in that disturbing little volume, "Can the Church Survive in the Changing Order?" follows an historical survey by enumerating these signs of a new age:

## Signs of a New Age

"Political feebleness with its inevitable accompaniment of experiment and change. Intolerable economic conditions of existence inciting to corporate revolt and making men amenable to any overturn. Intellectual rebellion against an outworn order of ideas and its methods of expression; moral restlessness and doubt. If, where these are some new idea is launched, it is like a spark which fires the train which in turn explodes the accumulated charge." Here we are then face to face with the undoubted signs of a new age and men of all faiths and no faith, statesmen, business men, literary men as well as clergymen declaring with one voice that nothing can save the situation but religion.

Who can estimate the responsibility of the church in such a time as this, "the church of the living God, the pillar and ground of the truth" set in the midst of troublous times to make religion dominant in life—



religion as we know it in the Gospel of Jesus? Why then do our fine young men not find the task of religious leadership through the church attractive and commanding and in every way worthy of their best powers? Many are willing to become foreign missionaries who will not consider the pastorate at home. Many reasons are given why this is so; the decay of family religion, the decline of idealism and the materialistic measurement of success, the tide of worldliness that has flooded our churches, the frivolity of modern youth, sectarianism, theological uncertainty, the failure of the church to take seriously the work of recruiting, the quality of the present ministry itself. There is truth in each of these explanations but not all the truth in all of them together.

### They Do not Balk at Salaries

The answer that is ready on many lips puts small salaries as compared with the financial attractiveness of modern business at the head of the list. I do not believe that this is true at least in the sense in which it is often urged. If the thought of the small salary ever deters a really eager-spirited youth it is because he knows that under the limitations that poverty will lay upon him it will be impossible for him to do the full work of the ministry, and he refuses to throw his life away in the heart-breaking futile business of trying to make bricks without straw. And it is not alone the limitations of the poverty salary itself but that salary is often a fair measure of the low estimate that the church is placing on the ministry as such and this many believe will foredoom them to failure. But his real trouble lies deeper. He is convinced that the minister is not given that place of spiritual leadership by the modern church which would justify ambitious young men in believing that they would be able as pastors to exercise a really effective spiritual influence upon community life. Multitudes of these young men in our colleges and universities whom we covet for the ministry have grown quite hopeless about the church as likely to enter into real moral and spiritual leadership in modern life. They do not believe that the average church would tolerate a thoroughly aggressive modern ministry carried out in the spirit of Jesus of Nazareth. They believe, moreover, that the minister is hopelessly handicapped by an absorbing round of petty duties and endless routine drudgery. They believe that he is bound by conventional notions of

the church's mission and expected to stand for an outgrown theology, to promote and perpetuate a valueless sectarianism and let severely alone the great vital questions of social justice and political righteousness which were the supreme interests of the Hebrew prophets and are the obvious aims of Jesus' Gospel of the Kingdom. And so they have passed the ministry by as ineffective and unattractive, and so we are driven now to the necessity of facing squarely this question of the minister's place, his position, his function in the church.

### If They Are Wrong, Show Them

If these young men are mistaken in their estimate of the freedom the church is ready to allow them, if they are in error in thinking that the pastorate does not offer a first-rate opportunity to men who are ready to put body and heart and mind into the task of saving the world by the power of Jesus' Gospel, we must show them that they have misjudged the church. If we can prove to them that we recognize the need of experts in religion who have specialized in the Gospel interpretation of God and man and life, to whom we will give intellectual and economic freedom, whose leadership, subject to proper limitations the church is ready to honor and follow; if we are ready to go to our colleges and universities and challenge the best brain and heart of our youth to qualify itself for the moral and spiritual leadership of the age, we shall discover that heroism is not dead. We shall discover too, that religious idealism has not disappeared from the colleges and universities.

### Have We Killed Them Off?

The church needs to consider humbly whether it has not been itself the chief reason why able young men have either never thought of the ministry as a place worthy of their powers or having given it thought have abandoned the idea for some other form of service in which they believed that there is more chance for freedom of thought and the spirit of idealism. We ministers too need humbly to consider whether we are not in part responsible because of failure to adorn the office of the ministry, whether we have not acquiesced in a conventional idea of a minister's function which has held no attraction for lovers of achievement and reality. Nothing less than a radical and complete change of heart about the place and function of the ministry will meet the present situation, holding the virile men we

now have (it is alleged that thousands of men left the ministry last year) and filling the broken ranks with men of spiritual strength and mental acumen. There will be ministers aplenty, never fear, but the kind of men the world needs now, trained men, invincible men, spiritual leaders in church and community will come only when they are convinced that we are ready to offer them a man-sized job and will honor their leadership as we fare forth together on the trail of truth.

A news item of recent date reads as follows: "Of the graduating class at Amherst College this year, only one student will enter the ministry. Fifty-four will enter business and twenty-seven will take up law, medicine and other professions."

In all our Northern Baptist Colleges according to a recent study, there were 454 students for the ministry, not all of them Baptists of course, and about the same number of Baptist students in all our theological seminaries. What are we going to do about it?

### Offer Them a Man's Job; Then See!

I propose that we attack this problem by taking the work of the ministry seriously. That would mean that we offer our young men a real opportunity to exercise spiritual leadership demanding of them such mental training, such social vision and such spiritual purpose as is necessary to give us for our churches sane and balanced but aggressive and sacrificial leaders.

Surely it would arrest the attention of the best and ablest of our college and university men if we were to go to them with such a challenge and call and offer them the opportunity in a distraught time to serving the highest interests of the community, the nation and the world.

Let me illustrate my meaning by naming five outstanding tasks of the churches that call imperatively for a sane strong spiritual ministry, tasks that belong to the distinctive work of the church. No job for amateurs these!

#### I. THE SPIRITUAL INTERPRETATION OF LIFE

It is a commonplace to say that our age is grossly materialistic. The scientific movement which came to flood tide in the middle of the nineteenth century was wholesome and beneficent in its ultimate cumulative effects but for a time the spiritual casualties were alarming and terrible. Sam Walter Foss in a few verses tells what happened to the



faith of those who were unable to stem the current of this time of scientific materialism.

"A boy was born 'mid little things,  
Between a little world and sky,  
And dreamed not of the cosmic rings  
'Round which the circling planets  
fly.

"He lived in little works and  
thoughts,  
Where little ventures grow and  
plod,  
And paced and ploughed his little  
plots,  
And prayed unto his little God.

"But, as the mighty system grew,  
His faith grew faint with many  
scars;  
The cosmos widened in his view,  
But God was lost among the stars."

Art and ethics and religion were threatened with destruction by the mechanistic view of the universe which captured the minds of many who as it would seem from our present higher vantage ground ought to have known better. Soul with its absurd claim of immortality was a mere egoistic fancy. God was superfluous, if not an impertinence in a universe that could get along quite nicely without a personal Creator or Ruler. Law was almighty. Force was the first cause. Personality was illusion. But the scientists turned philosophers, ceased to be wholly scientific. They had left many of the most significant facts out of account. A scientific scholasticism and dogmatism developed that was quite as misleading and dangerous as the older theological dogmatism.

#### A Boy—and Another Boy

But now the tide is beginning to turn. Such men as Bergson, and Eucken and James and Browne have brought philosophy back to a spiritual basis. Scientists have become more scientific and the panic is passing. The last three verses of the poem just quoted tell how faith was saved.

"Another boy in lowly days,  
As he, to little things was born,  
But gathered lore in woodland ways,  
And from the glory of the morn.

"As wider skies broke on his view,  
God greatedened in his growing  
mind;  
Each year he dreamed his God anew,  
And left his older God behind.

"He saw the boundless scheme dilate,  
In star and blossom, sky and clod;  
And, as the universe grew great,  
He dreamed for it a greater God."

The eternal hunger for God demanded the Bread of Life and could not be satisfied with the stories of science.

Some time ago a New York daily newspaper published a poem which it had rejected as poetry but which came to have news value because the authoress, unable to sell her writings, get employment or find sympathy had committed suicide. This is one of the verses:

"And I, upon life's battlefield, with  
many a stifled moan,  
Perchance e'en now, already dead,  
I seem turned into stone;  
With head upraised, with eyes be-  
dimmed, and wistful look  
abroad,  
I call to comrade, friend or foe,  
Is there no word from God?"

#### All Life is Sacred

This is the cry of human hearts everywhere. The minister must give the answer. I am not renewing the old plea for emphasis on spiritual as against secular things. The present task is far more important and difficult. The middle wall of partition between spiritual and secular is broken down in Christ. The spiritual interpretation of the whole of life is the minister's task. He must show how such supposedly sordid things as wages and dividends and buying and selling such worldly things as play and work are to be guided and controlled by the spirit of Jesus. More than that a great deal of current Christian doctrine even must be worked over in terms of the spiritual. The doctrine of God must be restated in terms of Jesus' great word in Samaria, "God is a spirit." The doctrine of the Bible must be restated in terms of another word of Jesus: "The words that I speak unto you, they are spirit and they are life." The doctrine of the Kingdom must be saved from political materialism in terms of a third weighty utterance of Jesus. "The Kingdom cometh not with observation. When they say unto you, lo here or lo! there, believe them not for the Kingdom of God is within you." Our theological teachers have done their work well. It remains for the preachers of the land to bring to the people these great spiritual interpretations of doctrine and life which Jesus proclaimed, and save the churches from as dangerous a heresy as ever was promulgated—the dualism of the sacred and the secular. There is no such dualism in the mind of Christ. All life is sacred.

#### 2. THE DEVELOPMENT OF A CHRISTIAN TECHNIQUE OF LIVING

The lack of this is one of the gravest defects of the Christianity of our times. There has been developed an elaborate system of truth to be believed, an extensive ceremonial to be observed. From every pulpit and in every Sunday-school class is sounded the call to be good. "Yes" many reply out of troubled hearts, "we wish to be good but you do not tell us how. You tell us to trust Christ and to work out our own salvation with fear and trembling, to grow in grace and christ-like character. There is nothing else we so much desire but you do not say how we can get rid of spiritual stress and strain, how we can control temper and appetites, how we can enter into the peace that guards the heart and mind through Christ Jesus."

One of the most remarkable religious developments of our time is that which is finding expression in the New Thought and other kindred spiritual movements. In one of the largest department stores of Brooklyn one can find by searching for them a collection of religious books in an out of the way corner, but can scarcely escape if he would, another section filled with books plainly placarded New Thought. Why have so many people, good people, practical people, earnest people been willing to accept the impossible philosophy, the pseudo-psychology, the crude fanciful interpretations of Scripture which the most successful of these religious movements has propagated so widely?

#### What Breaks Their Nerves?

I know of but one answer. A real human need has been met for many people more effectively than the orthodox churches have been able to help them, by offering a technique of living that emphasizes healthy spiritual thinking and a positive rather than a negative approach to the problem of sorrow and sin. "What do ye more than others?" said Jesus to his disciples, clearly implying that Christians ought not to live live ordinary men. And yet we see them breaking down with nervous prostration, yielding to anxiety and worry, losing faith under misfortune and fearing death, just like those who profess no acquaintance with Christ. We need ministers, need more of them, need them desperately who have a background of spiritual experience and psychological training to show inquirers how to grow like the lilies of the field into beauty and grace.



### 3. THE GUIDANCE OF RELIGIOUS THOUGHT FROM OLD CONCEPTIONS OF TRUTH TO NEW ONES

There is no task pressing upon the ministry today more urgent and important, more delicate and difficult than this. An old religious issue has been acutely revived in our time, the question of spiritual freedom. Two rival attitudes toward faith and freedom are contesting for supremacy and the very nature of Christianity is at stake. Is it a garden walled in, to use a figure of Dr. Fosdick, or an open road stretching out through fields and forests toward the sunrise? Is it a pool or a flowing river? Is it a finished system or a living spirit continuously creating a new earth? Is the Bible a literally exact, verbally inspired, utterly inerrant book in all its parts or is it a progressive revelation of God in which we are led on from lower conceptions to higher ones in a path that shineth brighter and brighter unto the perfect day when God is at last fully known in Jesus of Nazareth our divine Lord? Truly the facts of our faith are unchanging and unchangeable but are the interpretations of those facts which the best men attained to in a more primitive time to prevent our acceptance of new light which the living Spirit may give to earnest seekers after truth in a later day? Around questions like these, controversy is raging today. The issue for spiritual freedom is as critical as when Martin Luther contended against a papal bondage of the spirit of man, or Paul of Tarsus urged the Galatian Christian to resist those who would put off the fetters of their souls and stand fast in the liberty wherewith Christ had made them free. For such a time as this we need a ministry whose love abounds in knowledge and all discernment, who can distinguish things that differ or as Moffat puts it, "have a sense of what is vital," well instructed scribes, as Jesus said who bring out of the treasure house of truth things new and old.

### 4. THE APPLICATION OF THE GOSPEL OF JESUS TO THE SOCIAL ORDER

This is the hot spot in the churches' work today, the one Christian issue that supremely challenges the faith and courage of the church and calls for a leadership that only able men can give. What a host of hard questions are called up by the present international situation and the widespread social unrest?

When Germany introduced poison gas into warfare the civilized world was horrified, but listen to this, a

news item dated Chester, Pa., June 4, 1921:

"A new warfare gas, in liquid form, three drops of which will with-in thirty seconds kill the person whose skin it touches was described here today by Captain L. D. Hutson, U. S. A., speaking before students of the Pennsylvania Military College. Captain Hutson came here to perfect plans for a night gas attack, to be staged in connection with the college's centennial commencement exercises on June 13. "Imagine what will happen to a city," he said,

### Greetings From Sweden

Rev. K. O. Broady, the "grand old man" of Sweden, and known and loved by Baptists all over the world, still retains his citizenship in the United States for which he fought during the Civil War, attaining the rank of colonel. He has done a remarkable work for Swedish Baptists. He sent the following greetings to the convention:—

Honored and beloved Brethren:

Only a few words—Great has been your work in Sweden, and, allow me to say it, great has been its results. We thank God for it—We thank you profoundly. The last day will bear witness in a way we now cannot express, that our God in heaven, through Christ, has indelibly put his seal on it. We Baptists in Sweden have no other call, and seek no other, than the making of Christ great in the hearts of all the people here. His blood has bought us—His reign will crown us—Heaven waits to receive us all—The room there is great, and the glory eternal.

Your aged brother in Christ,

K. O. Broady.

Stockholm, Sweden, May 26, 1921.

"when air squadrons begin spraying it with that terrible substance. In the next war machine guns and artillery will be out of date—the weapons will be gases and chemicals, and the humblest noncombatant will be exposed to attack. Entire populations will take the chance of never awakening when they go to bed at night. It will truly be a war of extermination."

Shall there be no one to cry out effectively against war in the name of Christ, since this is what it has come to mean?

Industrial workers have come to despair of the churches' having or uttering any message for such a time as this and for the most part they have turned away from us. Manufacturers and employers in many cases are sure that we have no word of wisdom for such an hour and they are commanding us to keep hands off, sometimes threatening the withdrawal of financial support unless we let such questions alone. When industrial radicals foment

class hatred and seek the overthrow by violence of our political and industrial order what shall the minister say? When the Wall Street Journal speaks words of brutal frankness like these, shall the minister be silent?

"When the real adjustment comes the unskilled worker finishes where he belongs—at the bottom of the list. He will be able to live on two dollars a day when he is lucky enough to get that amount regularly. Wages which in the spring before the panic of 1873 were eight dollars a day fell to two dollars in the autumn of that year, with employment hard to find. The cost of living will adjust itself. The Labor Bureau will give up publishing nonsense about \$2,600 a year minimum for a fancied "family of five." The unskilled worker will thank goodness that he has no family of five, or indeed anybody but himself to support."

### A Question We Must Face

We do not need political economists in our pulpits and the minister is unwise who without scientific or political training invades the field of the specialist in these departments. But the minister has a speciality too. He is or ought to be able to give expert advice in the field of human relationships. He is a specialist in the things of the Gospel an interpreter of life speaking with the authority of experienced and eternal truth. Professor Coe puts the question directly and clearly:

"Is a system in which one works for wages and another for profits fundamentally Christian, anti-Christian or neutral? Are its motives Christian? What is the effect upon character of the repeated exercise of its motives? What is the actual outcome as respects the relation of man to man? Here we are concerned with the meaning and value of life. Our question leads straight back to Jesus and straight forward to any vision that we dare indulge concerning the coming of the kingdom of God. It is the great parting of the ways for the Christian ethics of society. The ministry must take upon this question an open stand that is definitely Christian or lose its soul. We have needed guidance on this point—O how sorely!—for years. . . . And the Christian ministry is looking on."

And the editor of THE BAPTIST comments wisely in these words:

"Now there are just two possible ways in which the Christian ministry can meet that challenge and save its



soul. One is to deny that it has any concern with the fundamental ethics of the existing industrial system and to justify that denial on the deepest religious and ethical grounds. The other is to accept the moral responsibility for a decision on the issue as stated, and to say openly what that decision is."

God give us men for our pulpits who are brave enough and wise enough to accept the challenge of such a task.

#### 5. FOCUSING OF FAITH ON JESUS CHRIST, THE SON OF GOD

This is the paramount task of the minister and the paramount need of the times. All thoughtful people are conscious of the need of salvation. So few look to Him who is the only Saviour. A group of British leaders including Bishops, college principals, titled ladies and other important people recently issued a statement of need and call for help which contains this keen diagnosis and prophecy.

"No student of religion, or morals, or of economics can regard the present trend of affairs without feelings of grave anxiety. Civilization itself seems to be on the wane and everything that makes life really worth the living in process of extinction. The nations are filled with mistrust

and antipathy for each other, the classes have rarely been so antagonistic, while the relation of individual to individual has seldom been so frankly selfish. Never was greater need of all those qualities which make the race human and never did they appear to be less manifest," in short, "the world has taken a wrong turn, which if persisted in may lead to the destruction of civilization."

They declare quite truly that "A renewed sense of right is needed, as well as a renewed determination both to do and maintain what is right internationally as well as nationally and individually. Only when statesmen and citizens, employers, and employed assent to this, even when apparently it is against their interests, "can the spiritual and moral health of the nations be renewed, and the general economic well-being be once more established."

This is good so far as it goes, but it lacks power. It is the statement of a fair diagnosis, but only the Great Physician has power to heal society's hurt. Even some of those quoted in the early part of this address who see no way out except through religion fail to see that it is not religion but Christ himself who is the light and hope of the

world. The minister's work, and it is a colossal task for colossal men, is to focus the faith of the world on Jesus. Christ and Him crucified can avail now and He alone. It is not a question of a well stated doctrine of Christ's person, not the most perfect theory of the atonement in even a faultless declaration of his deity.—No plan of salvation, not theology new or old, not even the Gospel itself, but Christ the perfect man, the Son of God, Jesus of Nazareth who loved not his life unto death, Himself the Way and the Truth and the Life. Christ in the experience of men can save the world. He must have the preeminence in all of life.

#### Call the Church's Bravest Sons

These are some of the things that will make the ministry attractive to men who wish to meet the fundamental human need in the most thorough going and radical fashion. To such tasks the church must call her bravest and strongest sons, and I am persuaded that when she is ready to define the position and function of the ministry after this fashion, and to follow her spiritual leaders as they follow Christ, there will not only be more men, but what is more important there will be more Man in the ministry.

## Let's Applaud Him

SOME time ago, on an ideal autumn afternoon, I witnessed a number of athletic games and races. Fully ten thousand people were seated around the circle in which the contests took place. The chief event of the afternoon was a five mile race, and eight fine looking fellows received the plaudits of the crowd as they started on their long run. For a time, they kept well together, but after several laps, one of the runners began falling behind; and while the others received cries of encouragement from their friends, no one seemed to pay any attention to him until he seemed well-nigh out of the race. Here and there thoughtless persons were heard to taunt him, and soon all around the circle people began laughing at him and calling out witty things at his expense. He was plainly discouraged and distressed and was falling rapidly behind.

Just at a time when he seemed to be hopelessly beaten, I heard one gentleman say to another: "It's a shame to treat that poor fellow so; he needs encouragement. When he comes around again, let's applaud him."

On came the runner, and the two gentlemen clapped their hands vigorously as he passed. He looked up quickly and appreciatively. He seemed to realize that he had found some one who was interested in him; the thought put new speed into

his dragging limbs and his pace quickened perceptibly. Goodness as well as evil is contagious. Others caught the meaning of the applause, and saw its effect. They, too, joined in, and as the flying runner with ever-increasing speed, sped around the track, one after another became interested in him, until the entire crowd was on its feet yelling and shouting as one man. It was a moment of thrilling excitement; and the incident furnished one of the best illustrations I have ever known of the power of encouragement. With a speed that seemed marvelous the runner drew nearer and nearer to the others, and finally, at the end of the race, but one man had beaten him by a few feet. Had it not been for the encouragement he received, he would have been hopelessly defeated; as it was, he came in second, and won a handsome reward.

The moral is so plain, that it seems almost useless to point it out. Life is a race, and all about us there are those who seem to be hopelessly beaten—beaten through lack of appreciation of friends, of encouragement. Shall we not watch for these discouraged runners; shall we not withhold our taunt and sneer; shall we not give our word of cheer and praise; and shall we not now and then speak kindly of them to others, and say, "Let's applaud them!"—Selected.



# Baptist Phoenix Rises to New Life

*Colleges and Seminaries are vindicated—Eighty-five new foreign missionaries under appointment—Committee will investigate trust funds—Budget of \$12,500,00 adopted—All unite behind the New World Movement and THE BAPTIST—Mrs. Montgomery, the new president.*

Last week's report of the Northern Baptist Convention at Des Moines closed while the educational program was in progress, Thursday evening, June 23. The report of the Board of Education, read by its executive secretary, Rev. Frank W. Padelford, contained a mass of interesting information from which extracts only can be reproduced here.

"For the first time in our history education has become a subject of denominational interest. Many Baptists have given their lives to building up our educational institutions and many generous minded men have given largely of their wealth. At times a whole state has assumed a definite interest in some institution of its own, but as a denomination Baptists of the North have never before assumed any definite responsibility for the education of the nation. All this is changed now."

In ten years the number of students in Baptist institutions of learning has increased from 20,000 to 34,728; teachers, from 1,259 to 1,972; value of lands and buildings, from \$21,890,986 to \$44,715,771; endowment, from \$30,222,359 to \$57,203,135; university pastors, from 2 to 34.

"The church cannot hope to duplicate in extent the educational system of the state. It does not need to. But it must maintain a sufficient number of such institutions to permeate the whole educational system with the spirit of Christianity. The state is doing for our youth what the church could never do, but the church must maintain its work on a sufficiently high level to control the spirit of the whole educational system in America."

## Our Schools Are Safe

"Our schools and colleges have been under a severe storm of criticism during the past year. The attacks have had a most serious effect in undermining the confidence of our people at a time when they were beginning to take a new interest in the education of their children. If the attacks prove to be unwarranted incalculable harm has been done to the whole present generation. \* \* \* We know that the charges that have been made are largely false. \* \* \* We also know that if our people could understand the real situation, their hearts would rejoice within them. \* \* \* We would rather have our children in these colleges during their critical years than in any other place. \* \* \* It seems to us little more than criminal to undertake to undermine the faith of our people in colleges like this (referring to one which had been specially criticized). When the facts are known they are the glory of the Christian church."

The work of Dr. Allyn K. Foster and Miss Frances P. Greenough in promoting the religious life among the students received specific commendation. Miss Greenough was hindered in her work some time by ill health. But Dr. Foster has been at work over sixteen months, and the report says:

"The work of Dr. Foster is, in our judgment, the finest piece of specialized religious work that is being done among

American students today. We make no exceptions. Dr. Foster is interpreting Christianity to students who are trying to find their way through science and philosophy. He is thoroughly at home in both of these departments. He has a keen perception of the problems that have been raised in students' minds by their studies. He has a strong evangelical faith. He is undyingly loyal to the great fundamentals of the gospel. He believes that there is no real antagonism between the Christian faith and the discoveries of science, and he is giving himself to their reconciliation in the minds of students."

The report was accompanied by a comprehensive sketch of the plans for the Department of Missionary Education.

In addition to the illustrated lecture of Dr. Padelford, as noted last week, Dr. Foster spoke on "An Eye Witness in Baptist Colleges"; Miss Jessie Burrall of Stephens College spoke on "The Christian College as the Teacher Sees It"; and Rev. Bernard C. Clausen of Syracuse, N. Y., closed the evening's program with an address on "Religion at 21."

## Dr. Aitchison Calls for \$20,000,000

Friday was a day of quiet. General Director Aitchison reported for the General Board of Promotion, and some of his points of emphasis follow:

"One of the most perplexing periods in the history of Christian missions," is the way Dr. Aitchison characterized the fiscal year just past, declaring that the scarcity of money, the "tremendous reaction from the splendid idealism which carried us through the war," and the "relapse to the former spirit of individualism and selfish interests in national and international affairs" has not failed to affect Christian work. Nothing but the splendid response from Northern Baptist churches toward their New World Movement during the year had saved the denomination from having to curtail its work seriously, he said, "at a time when the world most needed the ministries of all Christian agencies."

"During the year the General Board of Promotion has united the promotional programs of seven national, thirty-four state and ten city organizations. Its chief task is a present to our constituency a unified vision of world-wide responsibilities which we as a denomination face, to the end that the various institutions and enterprises created by the denomination for the administration of missionary, philanthropic and educational work may be fully comprehended, and adequate funds be secured to enable those organizations to do their work."

Under the co-ordination of the General Board of Promotion, the Northern Baptists accomplished striking results during the year, Dr. Aitchison said. Northern Baptists were the first of any of the great denominations to pay off their inter-church guarantee of \$2,500,000.

Important features of the year included the holding of 120 missionary conferences in various centers of the country, under leadership of the Departments of Con-

ferences and Conventions, of which Dr. Hugh A. Heath of Boston is executive secretary.

The total subscriptions to the \$100,000,000 New World Movement Fund reported by Dr. Aitchison now aggregate, including \$5,000,000 which has been subscribed conditionally upon definite amounts being raised, \$57,824,299.85. This is less than was reported at Buffalo a year ago, owing to the fact that over \$12,000,000 given by a generous friend to three organizations participating in the New World Movement was designated by the donor for endowment purposes only, and cannot be included as a part of the Hundred Million Dollar Fund.

Dr. Aitchison said that the total receipts for the year totaled \$12,596,694.48. Of this amount \$778,268.18 was income from matured annuities, legacies and invested funds, making the total contributions from living donors \$11,818,426.30.

"Northern Baptists are confident of their ultimate success in raising the \$100,000,000 fund."

"The expense budget of the Board of Promotion for the past two years was \$1,900,000. Of this sum, the printing bill aggregated \$306,072.53 for that time."

Other departments of the Board of Promotion upon which Dr. Aitchison reported were: The Department of Survey, Literature and Publicity, with Dr. Frank W. Padelford as executive secretary; The Department of Life Work, Dr. R. M. West, executive secretary; Department of Prayer and Stewardship, Dr. E. M. Potat, executive secretary; The Department of Special Gifts, Dr. Aitchison, executive secretary; Department of Conferences and Conventions, Dr. Hugh A. Heath; and the Business, Dr. H. R. Greaves as executive secretary. Special mention was made of the work of the treasurer, James C. Colgate of New York.

## Women Among Strongest Assets

Dr. Aitchison particularly praised the work of the Woman's American Baptist Home Missionary Society and the Woman's American Baptist Foreign Mission Society, as among the "strongest assets of the denomination." The responsibility and leadership of women is to be vastly greater in the new order of things, he said.

"The Convention will be asked to approve a budget for the coming year of \$20,000,000," Dr. Aitchison stated. "Anything less than this will be unworthy of us in view of the needs of our organization, and would not be in keeping with the temper and ability of our people."

Following this report came the opportunity for discussion of the reports on the denominational schools. There was, however, no argument and without discussion the two reports were received and ordered filed and the committee discharged with thanks.

The program of the Woman's Home Mission Society, which had been crowded off the program by the debate of the previous afternoon, was given the right of way in the afternoon.



The session was called to order by Mrs. M. G. Edmunds, second vice-president. Mr. D. C. Shull gave the report of the finance committee as follows:

#### A Budget of \$12,500,000

"The Finance Committee have thoroughly examined the combined budget, received by it from the General Board, and have made numerous changes and now presents and asks this Convention to approve the combined budget as follows, for the year 1921-22, subject to adjustment of details by the Adjustment Committee: A. B. F. M. S., \$1,928,287; W. A. B. F. M. S., \$669,769; A. B. H. M. S., \$932,839; W. A. B. H. M. S., \$483,404; A. B. P. S., \$327,417; M. & M. B. B., \$291,100; Board of Education, \$200,000; B. Y. P. U. A., \$15,000; Northern Baptist Convention, \$35,900; Thirty-four State Conventions, \$1,585,624; eleven City Mission Societies, \$555,489; Schools and Colleges, \$2,644,537; Amount borrowed to cancel obligations of Inter-church, \$1,022,400; Foreign Speaking Conferences, \$46,804; Board of Promotion, \$736,750; Board of Promotion, (last year's account), \$100,000; Federal Council of Churches, \$35,000; Historical Society, \$5,000; Adjustment, \$889,680. Total, \$12,500,000.

The budget so reported was adopted.

The college quartette sang and were recalled. Dr. F. L. Anderson, chairman of the foreign mission read the report of the society. The year was the best in the history of the society. We now have 833 missionaries, 200,000 members, 2,237 schools of all grades, twenty-four hospitals and in these hospitals and dispensaries 365,000 treatments were given last year. There were more than 11,000 baptisms. The society believes as heartily as ever in medical missions and as heartily as ever in our educational work. The work of evangelization is always stressed. When Dr. Goodchild made his report on the schools there had been during the year thirty-seven conversions in our college at Shanghai. There has been another revival and the number is now eighty-seven. The aim in all our work is self-supporting and self-propagating churches. There are today more self-supporting Baptist churches in Burma than there are in Massachusetts.

#### Where the Tide Rose Highest

No single session in the convention reached such a height as that in which our foreign visitors and workers were introduced. When the war broke out in 1914 there were two young men in Rochester Seminary preparing themselves for the ministry. They immediately left for France and enlisted. One of these men was Robert Farrelly. He served five years. He brought greetings of Christian fellowship and told how some of our Baptist churches through our gifts are being rebuilt. Henri Vincent was the other young man. He said that the money we're spending in France was good seed and that France was good soil. Dr. Barbour told how universally these young men were loved by faculty and students alike.

Saturday brought up for reconsideration the question of receiving gifts with creedal conditions. Judge Freeman's resolution as adopted at the close of Thursday's debate, June 23, read as follows:

"Whereas, a member of one of our constituent Baptist churches recently offered a gift to the American Baptist Home Mission Society of the approximate value of \$1,750,000 in trust and upon the conditions that no part of the income from

said gift shall ever be used in paying the salaries and expenses of any colporteur or missionary who does not believe in:

"1. The inspiration and supreme authority of the Holy Scriptures.

"2. The deity of our Lord Jesus Christ, His incarnation, His atoning death, His bodily resurrection and His return.

"3. The church on earth composed of the redeemed who are commissioned to make their chief business the evangelization of the world.

"And, whereas, The Board of Managers of said society have accepted said gift upon the conditions stated; and whereas the donor since the acceptance of said gift has signified his willingness or desire that the third paragraph of said condition may be modified so as to read as follows:

"3. Baptist churches composed of those who have been baptized into fellowship on a confession of their faith in Christ as their Redeemer and Lord, and commissioned to make their chief business the evangelization of the world.

"Now, therefore, be it resolved:

"1. That the Society in annual meeting assembled express to the donor their profound and grateful appreciation of this magnificent gift.

"2. That the action of the Board of Managers of the Society in accepting said gift be affirmed and in all respects commended.

"3. That said Board be advised to accept and affirm the proposed modification of the third paragraph of said condition, as herein set forth."

#### Subject of the Great Debate

The substitute resolutions proposed by Prof. Vaughan Thursday follow:

Whereas, The Board of Managers of the American Baptist Home Mission Society has accepted a gift from an unknown donor to which the following conditions are attached—

3. Said trustees shall not use any part of said income in paying salaries and expenses of any colporteur and missionary who does not believe in

(1) The inspiration and supreme authority of the Holy Scriptures.

(2) The deity of our Lord Jesus Christ, his incarnation, his atoning death, his bodily resurrection, and his return.

(3) The church on earth composed of the redeemed who are commissioned to make their chief business the evangelization of the world.

4. If at any time it shall be proved that the officers and Board of Managers of the American Baptist Home Mission Society are not in sympathy with the beliefs stated in paragraph number third of this agreement said trust fund shall be transferred to—

Be it resolved by the American Baptist Home Mission Society in annual meeting assembled—

1. That we express our appreciation of the generosity which has prompted this gift and our sympathy with the donor's desire to preserve the blessings of the evangelical faith to future generations. We avow our unswerving loyalty to the gospel of Christ as it is interpreted by Baptists and our earnest purpose to make it known to all mankind.

2. That we cherish as a priceless possession our freedom in Christ from creedal bondage even with respect to the truths which we firmly hold. Our standard of doctrine, to which all our missionaries are responsible,

is the Word of God as it is interpreted in every generation by believers, and not a written, mandatory creed whereby dead hands control living men. We, therefore, declare it to be the policy of the American Baptist Home Mission Society to receive and to hold no funds to which creedal formulations are attached as conditions of fellowship and service. The doctrinal provisions of this gift we regard as creedal in character, inasmuch as the service of some of our workers, generation after generation, is conditioned upon conformity to a fixed, written statement of belief filed in our archives.

3. That a committee of three be appointed of which the executive secretary shall be a member to negotiate with the donor for the removal of these conditions.

4. That we send the following communication to the donor:

Dear Brother in Christ:

The Baptists of the North assembled in annual meeting at Des Moines, are deeply touched by the evidence of your generosity and devotion to the gospel of Christ in your recent munificent gift to our work.

It is our unflinching purpose to be loyal in all our missionary agencies and activities to the fundamental doctrines of the evangelical faith. We feel that specific creedal statements, such as those which accompany your gift, however true and sincerely believed by us, embedded in trust funds as conditions of service, do not accord with our historic Baptist principles of liberty. We request you, therefore, to consent to the opening of negotiations whereby assurances may be given that the great evangelical interests which you have at heart may be conserved and yet without the imposition of creedal tests. We pray that the highest blessings of the presence and goodness of God may ever abide with you.

Sincerely,

The American Baptist Home Mission Society.

#### How Saturday Settled It

The following resolution was presented by President C. R. Brock, of the American Baptist Home Mission Society, and seconded by Professor F. L. Anderson, of Massachusetts; Professor R. M. Vaughan of Massachusetts, Secretary C. L. White, and F. W. Freeman, of Colorado:

"Resolved, that the Northern Baptist Convention refers to the Boards of the co-operating organizations and the Ministers and Missionaries Benefit Board, and the Board of Education the whole subject of recommending to the Convention a policy in regard to receiving, holding and administering any gifts or trust funds to which doctrinal conditions are attached and that said Boards report at the next meeting of the Convention; and that the Board of the American Baptist Home Mission Society be requested to convene the Boards here in named for the consideration of said subject."

The resolution was discussed by Rev. R. A. Williams, of Ohio.

The following amendment was presented by Rev. Joshua Gravett of Colorado:

"Be it resolved that the Northern Baptist Convention place itself on record as opposing the reception of any gift with a creedal test contrary to the New Hampshire or Philadelphia Confessions of



Faith or any confession of Faith which may be adopted by the Northern Baptist Convention.

The amendment was discussed by Rev. Joshua Gravett, of Colorado, and F. W. Freeman of Colorado.

On motion of Prof. F. L. Anderson, of Massachusetts it was voted that the amendment be referred to the Boards named in the resolution, for their consideration and report on it be made to the next Convention.

Rev. F. E. Taylor of Indiana presented the report on evangelism as follows:

"It has probably been the greatest year we have ever known in evangelism. From almost every State come such heartening words as these: 'Never such a quickening among the smaller churches; we shall report the largest number of baptisms in our history'; 'Nearly twice as many accessions as in any preceding year'; 'Since October, fifty series of revival meetings, with converts more numerous than usual'; 'Never in a decade such an outpouring of blessing, or such an ingathering'; 'State Convention missionaries never did so large a work'; 'State-wide campaign, with baptisms double those of any similar period'; 'The number of new disciples is far above the average'; 'Practically every church has held special meetings, with very fruitful results'; 'The churches have pushed their own evangelistic program throughout the year, making it the best we have ever experienced'; 'More baptisms at Easter than at any Easter season in our State.'

"For this increased fruitage we are deeply indebted to the Department of Evangelism, the worth and work of whose General Superintendent, Dr. H. F. Stilwell, we here whole-heartedly commend. His report shows that inspirational conferences and schools of methods have been conducted in twenty States, and that in eleven of these States an organized effort was made to arouse every church to this supreme task. We fervently hope that his constructive program, which contemplates the issuing of an adequate literature and the placing of a superintendent of evangelism in every State not now so provided, may be speedily realized.

#### Propose Intense Evangelism

"A policy of 'Progressive Evangelism' has been effectively worked out in Oregon. One of their evangelists enters into agreement with a group of churches to assist them in doing their own soul-winning. From two to four campaigns are thus carried forward at once, the number depending somewhat on the time which the local church desires for preparation. Then in each case the evangelist comes for the closing week, to help the pastor in his final appeals. It is expected that a detailed statement of this plan will soon be in print for our use.

"Special attention is called to the thorough, systematic program adopted by the Minnesota Convention. Stirring, helpful literature, such as 'A Call to Prayer' and 'Studies in Personal Evangelism,' was distributed among all the churches. October was utilized for preparatory work, such as community surveys to ascertain definitely who should be reached; the training of workers; and the perfecting of plans. November was selected as the month of enlistment and special ingathering. During December emphasis was placed on the conservation of results. January and February were devoted to the extension of the habit of intercessory prayer and of the family altar; and in March another protracted effort was made

for the winning of new converts, culminating in evangelistic services at the Easter-tide.

"Pastors of the Southern California Convention have set an example which is well worthy of imitating. They began their evangelistic season last September with a three-days' retreat. Seventy per cent of all the pastors attended. The time was spent largely in prayer. It is planned to inaugurate their campaign next fall with another such retreat. More than ever there will be waiting upon God for the manifestation of his Spirit and power.

"With all the passion of yearning souls, we repeat the recommendation made last year, namely, that at least two periods be sacredly set aside for this primal task of our churches, preferably the weeks centering about Thanksgiving and Easter. Other dates, such as Christmas and New Year's and June Sunday, offer specially inviting opportunities.

#### Set Every Church Ablaze

"That we shall never succeed in any large Convention-wide degree until every local church is aflame with a passionate zeal for souls is a conviction which we desire to reiterate and emphasize anew. This is but returning to the New Testament method—a method which in our own day the Korean Christians followed and thereby were blessed with a nation-wide ingathering. There ought to be a personal workers' organization in every church. Every Bible school teacher ought to be impressed with the supreme purpose of his holy calling. Every father and mother ought to be constantly reminded of the unspeakable privilege of turning the hearts of their children to Christ. Every pastor and every layman, recalling that seasons of refreshing can come only from above, ought to kneel daily before the Pierced Feet, saying, 'Lord, teach us to pray.'

"In the drought-stricken district of North Dakota, which has not seen a crop for five years, there was a small rural church which (before the holding of a recent revival meeting) consisted only of women, whose husbands were bitterly opposed to the church and all its activities. Before the meeting closed, every one of these husbands was won to the Saviour. The whole community has been transformed. Home circles have been re-established. Neighbors that formerly were enemies are now friends. If a crop is harvested this fall, this heroic group, aided by the State Convention and the Home Mission Society, will build for themselves a new church home. Is any kind of work more worth while?

"Let the unrepealed command and commission of our Lord, who came to seek and to save the lost, 'oblige us to live like the children of God, that we may be able,' as Bunyan said in his last pulpit utterance, 'to look our Father in the face with comfort another day.'

THOMAS J. VILLERS, *Chairman*,  
J. WHITCOMB BROUGHER,  
ARTHUR T. FOWLER,  
WILLIAM B. RILEY,  
C. H. RUST,  
FREDERICK E. TAYLOR.

The report of the Social Service Committee emphasized the immediate importance effective action with regard to the temperance, the industrial situation, recreation and moving pictures, disarmament and peace. Salient passages are:

"The adoption of the Eighteenth Amendment is by no means the end of the fight. Now comes the struggle to secure a fair and adequate enforcement of the law and

to ground the prohibition principle deep in the thought and custom of the people. At present the country is passing through a period of reaction, and this has some dangers for the cause of prohibition. Wide-spread and concerted efforts are being made to discredit prohibition and to secure a change in the law. There must be a systematic and continuous education of the people in the evils of alcoholism; continuous publicity showing the beneficial results of prohibition in society, business, civic morality, and public peace; the selection by election and appointment for public officials; men who are in sympathy with prohibition and have the courage to enforce the laws; such an amendment to the enforcement codes, both Federal and State, as will make the enforcement of the laws possible and easy.

"Human values are at stake in every industrial situation. Human relations underlie all such questions as labor and capital, hours and wages, and these relations must ever be considered. Men are to do the will of God and serve his kingdom. Industry is here that it may serve man; its function is service, and its method is association. Industry, like every other interest of life, is a field for ethics and religion. It is for us to find the ethical values that are at stake in every situation, to interpret and to apply the principles of Christ in all industrial relations, to develop a body of ethical standards which shall guide our conduct and measure industrial action, and to develop an active and discriminating conscience in the people which shall make them quick to feel the inequalities and evils of our present system. It is for the church to impress upon its members the necessity of nothing less than a fundamental change in the spirit and working of our economic life.

#### Watch Dance-halls and Pictures

"The dance-hall, even under the best of conditions, needs constant watching; but in recent times in most communities it has undergone a marked change for the worse. It may not be possible to suppress these entirely; but they must be carefully watched; and a determined effort should be made to eliminate the more objectionable features.

"Moving pictures, as abundant evidence shows, are steadily growing worse. On all sides it is admitted that the movie, as now conducted in many communities, as a grave moral menace. The pictures are often gross and suggestive; they portray crimes, such as highway robbery, assault, and murder; many of them caricature ministers and make light of religion; they suggest licentious ideas and contain constant incitement to sex curiosity.

"In view of this there must be censorship that really censors; and there must be an organization of the moral forces in each community to close objectionable places. Beyond this our church-people can declare a united strike on the movies themselves till the films are really cleaned. Here is a special task for the Brotherhoods and Adult Classes.

"The hope of the Scriptures is the program of the Christian. One of the chief tasks before the churches and the nations is that of bringing peace on earth and preventing the recurrence of such disasters as the World War. Several things are vital. It is necessary for us to recognize the fact that war has causes and these are within the control of men. We must therefore know whether men and nations are sowing the causes which lead to war; we must create an active con-



science among nations which will lead them to remove these causes.

"We must discourage the expenditure of vast sums of money in military preparations. We must create a public opinion in the nations that refuses to be misled by passion and duped by misrepresentation. We urge the people of our nation to petition our Government to join with other governments in a world agreement in behalf of disarmament, either through the League of Nations or in a special conference called for that purpose."

Dr. C. H. Sears made the report on City Missions, recommending enlargement in the scope of city missions, and of the committee to fifteen members; that the city missions organizations be called uniformly "Baptist unions;" and offering much valuable statistical information:

"Protestantism's increase, however, did not keep pace with the growth of population, and the religious leaders of the world's largest city face the solemn fact that, from 1906 to 1916, while the city gained 1,033,000 in population, the enrolled membership of all religious bodies decreased to the extent of 46,878 persons.

"This loss is due not only to the decrease of Roman Catholic membership but to the static conditions of Judaism, which, while it numbers from 1,500,000 to 1,750,000 persons in the population of Greater New York, has less than 100,000 with regular synagogue connection.

"To interpret evangelical Christianity to Roman Catholics from all countries of the globe and to interpret it to Jews, who as yet fail to recognize that Jesus internationalized Moses, the Protestant churches of Greater New York have a task severer than that of the churches of any other large city of the nation.

#### Protestant Showing in Cities

"The percentage of the population of the eight largest cities of the nation in the communicant membership of their Protestant churches in a comparison of 1906 with 1916 is as follows:

Baltimore 22.36, 24.47; Philadelphia 17.89, 18.56; Pittsburgh 16.90, 23.57; Cleveland 15.07, 12.69; St. Louis 13.55, 13.83; Chicago 11.92, 11.20; Boston 11.03, 10.89; New York 8.47, 7.68.

"Facing the greatest Roman Catholic and greatest Jewish city of history, the evangelical communicants of Greater New York are only one in every thirteen of its population, and while, as yet, registering no decrease in the aggregate of their church rolls, are certain to do so within a short time unless two things happen."

In the Publication Society session, Mr. Frank Robinson of Pittsburgh called the society to order, saying, "The remnant of the American Baptist Publication is now in session." Dr. Gilbert N. Brink gave the ninety-seventh annual report of the society. Nothing less than a volume can tell all of the manifold activities of this wonderful organization which is constantly forming into the churches a stream of information concerning its work. The report opened with a fit notice of Dr. A. J. Rowland, former General Secretary, who died within the past year. The society's income is now more than \$2,000,000 a year.

West Virginia won the fine silver cup on account of the hand work done by its Sunday-schools. It will hold this cup until some other state surpasses it in this work.

Rev. H. E. Tralle delivered an address

on "Conditions of Progress in the Church School."

After greetings by representatives of Canadian and Southern Baptists the convention adjourned for a Saturday half-holiday of recreation.

The young people's session was held Sunday afternoon. The thought for the afternoon centered around "fellowship." The session opened with messages from young people of other lands to the young people of America. Representatives were heard from China, Japan, India, Norway and Denmark. In the absence of Dr. J. H. Franklin, these speakers were presented by Dr. P. H. J. Lerrigo, candidate secretary of the American Baptist Foreign Mission Society.

General Secretary J. A. White of the Baptist Young People's Union of America presented Dr. W. J. McGlothlin, president of Furman University, Greenville, S. C., who spoke on "Baptist Young People and World Fellowships." This same subject will be the topic for discussion in young people's societies the latter part of January, 1922. Dr. McGlothlin's splendid address will be printed and may be secured by writing to B. Y. P. U. of America, 125 No. Wabash Ave., Chicago, Ill.

The young people's session again demonstrated the interest of Baptist young people in the cause of Christ and their denomination. On call, more than twenty came to the platform representing those who had made decisions for Christian service prior to the Convention. When the chairman asked if there were those in the audience who had responded to the call of God during the session, fifteen others came forward.

Sunday night, a stereopticon lecture by W. P. Lippard brought before us European conditions and some of the persons whose lives and service are helping to remake that country. In the absence of J. H. Franklin, Mrs. M. G. Edmunds, the second vice-president, asked F. L. Anderson to introduce the speakers for the evening. Charles A. Brooks declared that the history of European Baptists will for generations to come be divided into the period before the London Conference in July 1920 and since that time. The conditions in Europe are appalling and seriously affect our churches. In fact the churches have suffered more than any

#### Religious Conditions in Boston

Dr. Austen K. de Blois has recently completed his tenth year of ministry with the First Baptist Church of Boston, Mass. He took advantage of the occasion to preach a sermon in which he reviewed religious conditions in that city as he had seen them during the period of his ministry. His general conclusions which are summarized as follows will have much interest outside of Boston. "Every creed and cult is represented here. Unitarianism has gone backward; Congregationalism has made no perceptible advance; Methodists have gained in the suburbs; Episcopallians are stronger; Roman Catholics control the city; Christian Science is losing ground; the various cults are about the same way; the Christian association are doing a much greater work than ten years ago; the Baptists are not gaining much apart from Tremont Temple."

other social institution in its morale—its spiritual resistance. We must not forget that more than the map of Europe has been changed. New constitutions have been written, new liberties found and new rights asserted. The story of Czecho-Slovakia is an epitome of Europe. When the population carried out the great revolution in which there was not a drop of blood shed, the Stars and Stripes was placed with the flag of the new republic. Dr. Brooks described the contrast between his recent experiences in Prague and those of a former visit seven years before. "The dream of John Hus has again come true. In Poland a few months ago the new constitution which was in the making provided that the president must be a Catholic; it now provides that he must be a Christian. In France the greatest spiritual harvest has followed the relief work."

Monday morning was given over to the business of the convention. The report of the committee on denominational journals was read by Mr. F. W. Ayer of New Jersey, and was adopted with its recommendations. This report follows:

At a meeting of the Northern Baptist Convention held in Buffalo, in June, 1920, in connection with a discussion of the report of the General Board of Promotion, the following vote was taken:

#### Re Denominational Journals

"That the report of the Board of Promotion be adopted with the exception of that section relating to denominational journals.

"That the whole question of denominational journals be referred to a special committee, to be appointed by the President, composed of all elements and views held among us, and to report to this annual meeting of the Convention."

The committee thus provided for was duly appointed and at a late session of the Convention brought in its report as follows:

"We recommend:

"1. That the General Board be instructed to continue the publication of THE BAPTIST along the lines projected last November.

"2. That the Convention approve the paragraph of the report of the General Board of Promotion referred to this committee.

"3. That a representative committee of five be appointed to present to the Convention of 1921 any supplemental report deemed necessary by said committee."

This report was adopted and in accordance with its recommendations the committee of five members was then appointed by the Executive Committee of the Convention.

The committee did not immediately begin to hold meetings. Because of the fact that the appointment of the committee had resulted from a discussion of the advisability of continuing to maintain THE BAPTIST as a denominationally owned journal it was felt that further time should be given for a demonstration of the advantages accruing from such a journal and of the attitude taken by the denomination toward the paper which it had established.

At a recent meeting of the committee facts were presented for its consideration which threw light upon the second of these questions.

Within the last few years there has been an alarming decrease in the subscription lists of many, if not most, of the religious journals of the United States.



In spite of the fact that many denominations are able to bring great pressure to bear upon their constituency for the securing of subscriptions to their denominational publications, the circulation of most of these journals has at best remained practically stationary or has fallen off to a noticeable degree. This is true both of the papers which are denominationally owned and of those which are under private control. The committee is reliably informed that at such a time and under such conditions there are two religious journals which have shown a decided gain in circulation during the past year, and one of these two is THE BAPTIST.

At the time THE BAPTIST was established, it took over the subscription lists of *The Standard*, *Zion's Advocate*, *The Journal and Messenger*, and *The Pacific Baptist*; these combined lists numbered 18,898. The first issue of THE BAPTIST was that of January 31, 1920. In the fifteen months elapsing between that date and May 1, 1921, the subscription list increased from 18,898 to 31,602. This was a net increase of 12,704 or a gain of 67% in the number of subscribers.

#### Such a Showing Shows Something

This increase in circulation, somewhat remarkable in the light of some of the facts mentioned above, would seem to indicate that THE BAPTIST has commended itself to the members of the Northern Baptist Convention and has won for itself a place in denominational life.

The budget of the General Board of Promotion adopted by the Board and by the Northern Baptist Convention at Buffalo in June, 1920, contained an item of \$25,000 for the denominational support of THE BAPTIST during the year closing April 30th, 1921. The committee is informed that the expenses of the paper were kept well within this budget allowance, that the paper now has a working capital, and that no denominational appropriation has been received or used for May or June of the present fiscal year. Furthermore, the item included in the budget of The General Board of Promotion for the expenses of THE BAPTIST during the year 1921-22 is \$5000 less than that included last year.

Without entering into any discussion of the benefits accruing to the denomination from the ownership and control of its own religious journal, since this subject has heretofore been so well covered in reports submitted to the Convention and to the General Board of Promotion by other committees, this committee simply wishes to record its conviction that THE BAPTIST may ultimately be conducted without subsidy, and become of enlarging and effective service.

The committee has given some consideration to the distinction which exists between a denominationally owned and a privately owned religious journal. The former is and should be a forum in which all phases of denominational life and thought are recognized and given an opportunity for expression. The latter, according to the judgment expressed to the committee by the editor of an influential privately owned paper, is and should be "an advocate pure and simple." The privately owned paper is a pulpit from which the editor gives to his audience of readers utterances for which he alone is responsible and which are colored by his personal opinions and beliefs. It is the judgment of the committee that there is room in the denomination for both types of journals and that each may make a valuable contribution to de-

nominationnal esprit de corps, unity and harmonious co-operation.

We also wish to commend Missions and Watchmen-Examiner for their valued service to the denomination and urge our constituency to give them loyal support.

In closing, the committee would recommend that the Convention urge its members to put forth an earnest, united systematic effort to increase the subscription list of THE BAPTIST, in the assurance that the result of such an effort will be not only to reduce still further appropriations which the paper will find it necessary to receive from the denominational treasury, but far more important and more vital, to bring about a systematic understanding of each others' point of view.

Respectfully submitted,

Signed:

Mrs. Clayton D. Eulette.

F. W. Ayer.

J. C. Massee.

D. B. Purinton.

Smith G. Young, Chairman.

The report of the executive committee was read and discussed and the recommendations generally adopted except that the matter of biennial sessions was laid on the table until next year.

The report of the committee on the place of the next meeting was read by Mr. H. H. Kendall of Mass., and by a practically unanimous vote it was decided to meet next year at Seattle, Wash. The question of having the convention meet in May rather than in June was referred to the executive committee and a report will be had next year.

The report of the committee on interdenominational relations was read by Dr. C. A. Barbour. The recommendations involved an appropriation of \$35,000 to the Federal Council of Churches, in place of the small sum heretofore contributed, provided other denominations enter into the new plan of financing this organization and the soliciting of individuals cease. Significant portions of this report follow:

#### Reaffirm Denver Resolutions

"At its meeting in Minneapolis on the first day of December, 1920, a Committee on Interdenominational Relations was appointed by the General Board of Promotion in accordance with the Buffalo resolutions, to report to the General Board of Promotion for such action as the General Board of Promotion might report to the Northern Baptist Convention at its meeting in 1921.

"At the anniversaries of the Northern Baptist Convention held in Denver in May 1919, a statement prepared by a Convention Committee was unanimously adopted. In part it read as follows:

"The Baptist denomination is a collection of independent democratic churches. Not one of these churches recognizes any ecclesiastical authority superior to itself. They are grouped in associations, state conventions, and a national Convention, but none of these groups has any control over a local church beyond that which lies in common faith, practice, and service. The denomination, in so far as it has unity, is a federation of independent democracies. In the nature of the case, therefore, anything like organic union of Baptist churches with other denominations is impossible. There is no centralized body that could deliver Baptist churches to any merger or corporate unity. If Baptist churches do not have organic unity among themselves, they obviously cannot have organic unity with

other denominations. By the very nature of our organization, we are stopped from seeking organic union with other denominations.

"This situation does not arise from any desire on our part as Baptists to withhold ourselves from fellowship with other Christian bodies in the pursuance of Christian work. Nor does it arise from any desire to impose upon them our own convictions. We grant to others all rights that we claim for ourselves. But the liberty of conscience and the independence of the churches which characterize our position are involved in our fundamental conception as to the nature of the Church and of its relation to the religious life.

"We believe in the complete competency of the individual to come directly into saving relationship with God. We hold that a church is a local community of those who have consciously committed themselves to Jesus Christ. The only Church Universal is, in our belief, spiritual fellowship of individual souls with God. We do not believe in any form of sacerdotalism or sacramentalism among Christians, who are all equally priests of the Most High. We reject ecclesiastical orders and hold that all believers are on a spiritual equality. With us ordination is only a formal recognition on the part of some local church that one of its members is judged worthy to serve as a pastor. The fact that such appointment is generally recognized in all our churches is simply a testimony to denominational good faith.

#### We Cannot Yield Here

"We cannot modify these convictions for the sake of establishing a corporate unity with other denominations. Any compromise at this point would be an abandonment of structural beliefs.

"We heartily believe in the necessity of a combined impact of Christian forces upon the evil of the world. Such impact, however, does not depend for its efficiency upon organic union of the churches. We are convinced that our fundamental conception of the Church, the nature of our organization, the democracy which is the very basis of our denominational life, make any organic union with groups of Christians holding opposite views unwise and impossible."

"From the above statement it will be seen that there is little likelihood that the churches of the Northern Baptist Convention will participate in a movement toward organic church unity. The task before the Church of today, however, is so vast, so impossible of accomplishment by any one denominational body or by all the denominational bodies acting as separate units without co-operative planning and endeavor, that there is every warrant for saying that the Northern Baptist Convention will participate in such co-operative planning and endeavor fully and loyally, in every way consistent with its principles and polity."

After enumerating several particular phases of interdenominational co-operation now successful and well established, the report took up specifically the Federal Council of Churches and offered the following analyses and recommendations:

"It may be said for the Federal Council that:

"1. It has inspired and promoted a co-operative state of mind. Prior to its organization the Protestant denominations of America had never entered as denominations into a definite and continued co-

(Continued on page 739)



# Interpretations of the Des Moines Convention

## Three Things

By E. M. POTEAT

Three things:

1. The Convention marks a distinct recovery of the sense of our mission to give Christ to the whole world. We are middle-of-the-road missionary Baptists. Extremists retired from the foreground of attention and missions and missionaries had their innings.

2. The convention idea is still in solution: it has not yet precipitated in definite outline. The habit of "anniversaries" is still strong upon us. I do not know what legal obstacles deter us; what it is that requires the annual business meeting of a "society" to displace the convention—inviting the president to vacate the Chair to allow a few formal votes to be taken by the same people under another presiding officer. But it is surely an incongruous proceeding. And when the Northern Baptist Convention gets to be a convention—that is, becomes the organ of the organized life and work of Northern Baptists, we shall all be happy to see all our societies abandoning their anniversary mass meetings, and conceiving themselves as the servants of the convention, reporting to it their work and awaiting their instruction at its hands.

3. Intellectualism and reactionism were distinctly rebuked. Our chief interest is not and can never become the interpretation of our message. Christ is infinitely more than our interpretations of him. And when comments about him—whether made by intellectualism or reactionism—take the place of witnessing to him we are untrue to our commission to be witnesses unto Him unto the uttermost parts of the earth.

So-called fundamentalists can never carry the Christian mind back into the middle of the fourteenth century: as well try to put the eagle back into the egg! And they may as well abandon the outcry against the new insights, the new vitalities of Christian loyalty which are the fruits of the scientific and literary studies of the past half century.

Similarly, the so-called liberals will never carry the Christian mind to the end of the road which radical criticism of the Gospels has traveled. See Schmiedl, for example, with his nine sayings of Jesus still surviving the attention of the critical method.

No; the great body of Northern Baptists are loyal Baptists; they will continue in this character, and the late convention furnished of this a complete and highly gratifying demonstration.

## The Convention of Conciliation

By JOHN A. EARL

I was impressed at the convention held in Des Moines by the absence of ecclesiastical machinery, the presence of the divine Spirit and the evidence of spiritual progress. The machinery which has been very much in evidence since the Denver meetings was largely kept out of the convention at Des Moines. The General Board of Promotion had long sessions at Hotel Fort Des Moines; but aside from the excellent report of the committee on correlation and the equally excellent report of Dr. Aitchison that part of the machinery was kept in the background. The presence of the divine Spirit was seen in the wis-

dom which finally prevailed in referring the policy of receiving gifts for missionary and educational purposes to the societies and boards of the convention to report at Seattle, in the apparent desire of the brethren to get together as Baptists and not as radicals or conservatives, in the high type of addresses given by the speakers, and in the goodwill which prevailed throughout the convention. The evidences of progress were eloquently presented in the Jubilee Pageant, in the large place given to missionary demonstration in the program, in the statesmanlike report on our schools and colleges, and in the reports of all standing committees. If the Denver convention was the highest ever held, then the Des Moines Convention was the hottest; but despite the heat the convention of 1921 will go down in history as the convention of conciliation.

## Impressions of the Convention

By GEO. W. TAFT

Suspicion, whether unuttered or expressed, for fully ten years has been our convention bugbear. It has no theological, sectional, missionary society or school bounds. It has been distorted and exaggerated but has usually arisen from some real cause. It is characteristic of our changing age and our changing individuals. Moreover, all of us realize that suspicion must recede into the background before the N. B. C. can have aggressive unity, and accordingly, alas for human nature, desire that the other men should first trust us.

Whenever a person, an institution or an organization is under suspicion, the only Baptist way to dissipate the same is to make a frank, open, sincere and non-evasive statement of the point under controversy. Baptist liberty must not be prostituted by becoming a coward's castle. Dr. Goodchild's report and statement of facts did more to allay suspicion and create confidence than hundreds of general affirmations or denials.

A denomination and a democracy groping for unity and seeking a common Baptist platform for aggressive service and a marked advance.

Too much perspiration—too little inspiration.

Remembering that Baptist schools should remain Baptist schools and that if they ask Baptist support, they ought to be willing to give an honest, unequivocal statement of the things for which they and their teachers stand, the majority of the denomination seemed to think that a genuine, consistent and Christian working of the present school machinery furnishes adequate denominational control of the schools, without the superimposing of a national hierarchical system by the Northern Baptist Convention.

A largely growing conviction that when a man is no longer a real Baptist, common honesty demands that he should retire from Baptist leadership.

The creedal statement applied to the Home Mission Society gift, which a large majority of the convention seemed to approve, is practically a brief statement of the belief of evangelical Christians from New Testament days up to the present. It or some one of its items has been denied by Arians, Socinians, Unitarians, modern Rationalists and those Mystics who have magnified the "inner light" and "Christian

consciousness" above the author of the Scriptures. Baptists, since they have been known historically as Baptists, have always advocated those stated principals. When any member of a Baptist church has forsaken any one of the items mentioned in the so-called creed, he or his spiritual descendants have soon been outside our fellowship. To the writer it looks as though the test of the gift resolved itself into the fact that those who receive and administer it should remain Bible-believing Baptists.

## Philadelphia

July 1, 1921

By ARTHUR C. BALDWIN

To me much of the Northern Baptist Convention at Des Moines was a great disappointment. We missed the high, prophetic note. We were suffocated in an atmosphere of suspicion and conflict. The days of reconstruction have brought to the churches a peculiar challenge. The whole world faces problems which demand moral power. Disarmament, a right internationalism, the "rising tide of color," industrial injustice and unrest,—these and many kindred questions affect the temporal and spiritual welfare of men. Can religion give the wisdom and spirit for their solution?

The New World Movement faced them fearlessly and with faith. It spoke with a vision and assurance that gripped. The convention, however, did not. Aside from some reports that few will read and some resolutions that will be forgotten, an onlooker could not have known that such questions existed. Instead, we had petty denominational politics. We wanted to see our Christ, high, lifted up, militant with an all conquering grace; but we saw instead earnest, able men dissipating their strength in creedal arguments with their brethren. We wanted to have the open door of God's opportunity interpreted to us and to hear some heroic soul call us to the crusade to do the visible spoken will of God; but instead we were reminded of the day when the Lord's reproach was, "Ye make void the word of God by your tradition." It was the Christ of yesterday, the one sufficient to our fathers, not the Christ of today who has advanced before us and bids us take new things out of his Word. It was traditionalism, not a living reality; a church wasting itself on profitless discussion when the great world calls for salvation.

Yet not altogether did we miss the prophetic note. In the missionary programs we saw again the living Lord and felt his power. Then we sang "Take the name of Jesus with you," and we sang it with enthusiasm and found again the unity we had lost in theological controversy. What a pity after some such moments that the fog had to shut us in again and whispers run about the assembly, "Is he sound?"

God forgive us. There was too much passion, too much suspicion, too much talk of loyalty and too little real loyalty to his spirit. Next year may we have business in the morning, conferences on great matters in the afternoon, and great inspirational programs in the evening.

Philadelphia, Pa.

(Continued on page 736)





# The Bulletin Board



## Chicago Churches Seem Scarcely Moribund

Easter reports to the Chicago Federation of Churches gave the following table of accessions:

53 Baptist churches.....	1,710
62 Congregational churches.....	1,407
3 Church of the Brethren.....	22
15 Disciples churches.....	381
100 Episcopal churches.....	1,686
11 Evangelical Ass'lation churches	185
1 Friends church.....	12
180 Methodist Episcopal churches..	6,500
52 Presbyterian churches.....	2,923
6 Reformed Church of America..	94
3 Reformed Episcopal churches..	40
12 United Evangelical churches....	138
2 United Brethren churches....	15
29 United Lutheran churches.....	1,253
6 United Presbyterian churches..	98
5 Union and Community churches	155

540 16,619

The number of accessions to church membership during the recent months in the nine hundred Protestant churches of the Chicago area based on this average must have passed the 25,000 mark.

## Idle Cars Mean Idle Men

"Idle freight cars in the United States now number 423,000 and more than 3,500 locomotives are stored. The carrying capacity of this idle equipment is greater than all the freight equipment of the railroads of any foreign country.

"Only six months ago there was a shortage of 146,000 cars.

"These idle cars and engines mean that an investment of more than \$600,000,000 is producing nothing.

"But this heavy investment in equipment and facilities—greatly in excess of the need in times of light traffic—must be made by the railroads in order that they may have a reserve to draw upon when the tide of traffic rises. Even with this costly but necessary insurance, a car shortage is inevitable at the peak of an industrial boom."

—Federal Council Bulletin.

## Catholics Can See Through It

The National Catholic Welfare Council recently issued a statement from which the following is quoted:

"While unemployment is intensified by the world-wide dislocation of industry following upon the war and the ensuing difficulties in Europe, it is not too much to say that recurring periods of unemployment are part of the scheme of things. Just as famine was periodical when transportation facilities were slight, so now unemployment is periodical. It does not strike all workers at any time and large numbers of workers escape it entirely. But all the time (except during such emergencies as a great war) there are many who are out of jobs not

because they want to be, but because they cannot get jobs. And besides this, every few years there comes a period of grave unemployment. It is as common as the changes in the seasons."

The statement closes with a quotation from *"The Christian Democrat,"* organ of The Catholic Social Guild, concerning the situation in the mining industry in England:

"Our whole industrial system is provocative of recurrent social crises, which are a perpetual menace to our national life. The system is wrong because it depends upon self-interest as its motive power and economic force as its weapon."

## Mother Beats the Brindle Cow

Studies made in many different countries have demonstrated that the death rate among artificially fed babies is at all times higher than among breast fed babies; that where for any reason breast feeding is the custom, the mortality rate is low in spite of other unfavorable factors; and that when for any cause breast feeding is increased in a community the infant mortality is lowered. Studies made in over-crowded and poverty-stricken districts of New York, Chicago and other large cities indicate very clearly that where by race or custom it is the practice to feed infants at the breast the infant mortality rate is relatively low. It has been further shown that the good effect of breast feeding is manifested not only in infancy but in later childhood and even in adult life.

## This Strikes Them Where They Live

The Philadelphia Yearly Meeting of Friends maintains a General Social Order Committee and six vocational groups which are continuously engaged in the effort to apply the Quaker message to modern life. These are the Business Problems Group, the Farmers Group, the Property Group, the Women's Problems Group, the Educators' Group and the Social Workers' Group. It would be difficult to find any religious body in America which is undertaking in so serious and thorough going fashion to find out what Christianity means in terms of human institutions and associations. In its report for 1920-1921 the Social Order Committee proposed that the following query be circulated among the members of the fellowship:

"Are we, as employers and stockholders, mindful that (as the name of our Society suggests) we are called to be friends and brothers of all men, and are we vitally concerned that the conditions of work of those in our employ should be such as we would desire for our own brothers and sisters? Are we earnestly endeavoring to secure for our employees the wages and the leisure that will be sufficient for the comfort, education and

full development of themselves and their families; to free them from the distresses of unemployment, and to give them opportunity for self-development in their work? In order to provide these advantages, are we willing, if necessary, to simplify our own lives, and accept smaller financial returns for ourselves?"

## Paroles That Pay Seem Popular

The Texas Board of Pardon Advisors in January, 1919, reported on the operation of the indeterminate sentence law in that state that the principle motive impelling the parole of convicts seemed to be "to obtain able-bodied men who are capable of rendering good service either as a farm laborer or as a mechanic, at comparatively speaking, a low compensation." The report continues: "The longer the term the convict has to serve the more desirable he is to the applicant for parole. We have had frequent letters from men under parole stating that they are overworked and asking, in some cases, that they be returned to the penitentiary if they cannot be paroled to some one else or granted a pardon."

## "Wobbly" on the Wind Jammer

Art Shields in an article on "The New Turn in the I. W. W.," finds a record of a change of policy on the part of this outstanding group of radicals. Their paper, the "One Big Union Monthly" has been re-baptized and now appears as the "Industrial Pioneer." It is dropping the familiar cant of the class struggle and is taking up industrial facts. Similarly the paper "Solidarity" is changing its tone. A bit of doggerel in a recent issue indicates the drift:

"The wind jammer jams and he jams all day

While workers upbuild in a skilful way;

The windy one rides through a metaphor cloud

While builders stride through the working crowd."

—The Socialist Review.

## Holding Our Own

The debt of this country is now \$24,000,000,000. The ratio between the per capita debt and the per capita wealth is about the same, as it was at the end of the Civil War. At that time the per capita debt was \$68 and the per capita wealth \$719. The per capita debt is now \$223 and per capita wealth \$2,322.

## English in German Schools

Halle-On-Salle.—The Congress of German College and High School Teachers of Modern Languages adopted a resolution that henceforth English be taught in all German public schools, except the elementary schools, and that as much time be devoted to English as to French.



### Are Japs a Declining Race?

Population figures that prove the population of the Japanese empire over 1,000,000 less than it was estimated in 1918 were given out by the bureau of national power investigation here recently. Practically every city shows a large decrease as compared with the incorrect figures of 1918, Tokyo alone being 190,000 less than its semi-official figures indicated.

The population of the empire, according to these figures, which are the result of months of labor on the part of the bureau officials, is 77,005,510; that of Japan proper, exclusive of Korea, Formosa and Saghalien, 55,961,140.

Both of these figures are less by more than a million than the figures given in 1918. The population of the empire, then estimated from a compilation of old registers, was given at 78,261,856, or 1,235,346 more than the census of 1920 gives. The decrease for the Japanese empire, therefore, is 1.6 per cent.

### If Dollars Made Sense

In the *Chicago Daily News* Mr. P. P. Claxton, U. S. Commissioner of Education is quoted:

"In 1918, the last year for which complete reports have been compiled, we spent in the United States for public education, elementary and secondary, \$762,259,154; for normal schools for the training of teachers, \$20,414,689; for higher education in colleges, universities and professional and technical schools, whether supported by public taxation or privately endowed, \$137,055,415. The grand total was \$919,729,258. In the fifty years from 1870 to 1920, we paid for public elementary and high schools \$12,457,484,563; for normal schools, \$291,111,232; for higher education in tax-supported and privately endowed colleges, universities and technical schools, \$1,504,200,272, a total of \$14,552,796,037 for the fifty years.

"For the years preceding 1870 \$2,000,000,000 for public elementary and secondary schools, \$3,000,000 for normal schools and \$150,000,000 for higher education would be very liberal estimates. Adding these to the totals given will make a grand total of about \$14,500,000,000 for public elementary and secondary schools, \$295,000,000 for normal schools and \$1,950,000,000 for higher education, approximately \$16,645,000,000 for public schools, elementary, secondary normal schools and higher education in schools of all kinds from the beginning of our history until 1920.

### Proselytizers Among Methodists

The worst enemy in the Argentine, a missionary writes, is not, as one would imagine, the Roman Catholic Church, it is Seventh Day Adventism, "and why it should be recognized as a missionary society is beyond me. Their work is not so much among the unconverted, it is proselytizing among believers, and urging upon them the claims of the law. At the present their method is to go around with three or four tracts in a Number 1 packet of a series. The tracts deal with subjects such as the creation, the flood, and temperance, and are without doubt very good, beyond suspicion. In a little while Number 1 is collected and passed on to others,

and Number 2 is left to be read, and so on; and you may depend on it the poison is given in small doses with the good, and the believer who is not well educated or taught in the Scriptures runs a great risk in reading them."—*Epworth Herald*.

### Preacher Becomes a Film Star

Dr. Russell H. Conwell, the well known Baptist minister of Philadelphia, has written a story called "Johnny Ring and the Captain's Sword." The story is now to be reproduced on the screen. The proceeds from the film will be devoted to the work of Baptist Temple among poor boys. The story is that of a boy in the Civil War ridiculed by his captain for his habit of evening prayers. The boy rescues the captain's sword at the risk of his own life and this results in the conversion of the captain. Dr. Conwell and some of his deacons will supply the *dramatis personae* of the film. Rev. James K. Shield wrote the popular motion picture scenario, "The Stream of Life," but this is the first time a well known minister has himself become a movie star in a religious film.—*The Christian Century*.

### Chinese Education in America

When the United States remitted a large share of the Boxer indemnity that was due this country, China gracefully reciprocated by setting aside the fund for the education of Chinese youth in America. That fund has made possible the maintenance of Tsinghua College in China and an educational mission in the United States. Now the Chinese Government has appointed a permanent commission of three, composed of the American minister, the Chinese minister, and the vice-minister of foreign affairs, to assume the direction of the fund, and an enterprise that originated in one nation's generosity and another's courteous response, is insured in perpetuity to the incalculable advantage of both countries.—*The Congressionalist*.

### Southern Baptists Want Disarmament

The Southern Baptist Convention, at its last annual meeting, held in May, adopted the following resolutions:

"WHEREAS, The matter of the reconstruction of the world upon a permanent peace basis, is the supreme question of the present, and

"WHEREAS, The adjustment of the perplexing world problem which is filling all nations with unrest, can only be made by the use of those spiritual forces that have been especially committed to the churches, and

"WHEREAS, The ethical principles of the Gospel of our Lord are the changeless truths both for personal and national life of the whole world, and

"WHEREAS, There is a widespread expression that it would be wise and timely to call a conference of representatives of the leading nations to discuss in a friendly way, the question of disarmament.

"Resolved, First, that, as a convention of Christians, we are glad to join other bodies in an indorsement of this seemingly practical movement toward disarmament with the hope and prayer that our torn and bleeding world may be restored to peace under the guidance and benediction of the Prince of Peace.

"Resolved, Second, that a copy of this resolution be sent to the president of the United States and to the Secretary of state."

### When Will the Volcanoes Erupt?

Physically there are more than a hundred volcanoes in Japan. Spiritually there are—who can say how many or how soon they will go off? This incident is a symptom: A year ago last September about 16,000 laboring men went on a strike. Article 17 of Japanese Law notwithstanding. An observer says that these men were desperate and that the authorities were decidedly not at ease; there is no telling what the hair-trigger-temperament Japanese will do, once they decide to act together. For about two weeks they refused to work at the Kawasaki dockyards down in Kobe. Then suddenly their employers gave in. The dockyard workers won a 50 per cent increase in wages and an eight-hour day—a victory for liberalism in Japan far more significant than appears on the surface or in the papers. For it has demonstrated to laboring Japan how much power the anti-militarists and the anti-exploiters have.

### Soldiers Colonize Land of Mystery

When the present writer was a boy in a London school he learnt some wonderfully weird things about Australia. For instance, the birds had no song, the flowers no scent, the fruit grew with the stones outside, and the rivers ran inland from the sea. I have just returned from a holiday on the River Murray, which is over 4,000 miles long and has a navigable length of over 3,200 miles. Along the banks of this magnificent waterway, returned soldiers are being settled by the government of South Australia on irrigation blocks of ten, fifteen and twenty acres. Most of the men are doing well, and the blocks are applied for more rapidly than they can be made available. It is magnificent land and a matchless climate for fruit-growing—apricots, peaches, grapes, oranges, etc., all doing equally well.—*Cor.*

### Get Them While They Last

At a meeting of the Executive Committee of the Northern Baptist Convention held in Des Moines, Iowa, June 22, 1921, it was voted that all publications of the Northern Baptist Convention now on hand should be freely distributed to our Baptist constituency through State Convention Secretaries upon the basis of Baptist membership in each of the States. There are over seven hundred copies of the last Annual, a valuable book, a large number of copies of pamphlets containing the very important documents on Organic Church Union prepared from the Convention in Denver, and a few copies of Annuals of previous years. Baptists who desire these documents should write to their State Secretaries who will be in charge of distribution in their several States. I should be thankful if you would give this notice a place in the columns of your paper.

Yours sincerely,

W. C. Bitting.  
Corresponding Secretary.





# Religious Education



## International Uniform Lesson for July 24

PAUL PROCLAIMS JESUS AS THE CHRIST  
Acts 9:19-30. Golden Text: Matt. 16:16.

BY JOHN A. EARL

### The Lesson Text

After his conversion to Christ, Saul remained for some time in Damascus with the disciples there. But a man of his temperament could not be long idle or inactive, so Luke tells us that "straightway in the synagogues he proclaimed Jesus, that he is the Son of God." This was in reality the beginning of the Christian ministry of Paul which extended over a period of twenty-nine years, divided as follows: seventeen years in Damascus, Syria, Cilicia; seven years in Asia Minor and Europe in intensive missionary work; five years in prison. Of course it amazed the Jews to hear Saul of Tarsus pleading the cause of one whom he had regarded as an impostor and whose followers he had bitterly persecuted. Their amazement soon disappeared taking the form of a conspiracy to kill the preacher. But Saul was protected by his friends. In fact this lesson gives us the whole life of Paul after his conversion in epitome.

### The Lesson Taught

Paul preaching, persecuted, protected, epitomizes the whole life of Paul, and suggests the teaching points of this lesson.

### Preaching

It would be well for much of the preaching of the twentieth century if it could return to the idea of proclamation. Paul began his preaching ministry by proclaiming that Jesus is the Son of God. This was his message to the Jews because they contended that Jesus was not the Son of God and the Messiah. By his conversion Paul had been convinced of the truth that Jesus is the Christ, crucified but raised from the dead, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. (Rom. 1:4.) His later message to the Gentiles was adapted to their needs. He proclaimed to them the living God because they were worshippers of dead idols; he proclaimed to them a holy God thus arousing their conscience because they were dead in trespasses and sins; he preached to them a loving God made known in Jesus Christ in whom God was reconciling the world to himself because they needed an atonement. But Paul's message to the Jews was Jesus the Christ. His proclamation was backed up with proof. He confounded the Jews of Damascus by proving that Jesus is the Christ. Basing his proof upon the Scriptures of the Old Testament he corroborated it by his own wonderful experience. This is the best kind of preaching. In fact nothing else is preaching. The Scriptures must be incarnated in Christian experience if they are to live. The scribes proved to Herod from the Scriptures that the Christ was to be born in Bethlehem; but the scribes were not

preachers and never could be, because the truth of the scriptures had not been translated by them into conviction and passion and vital experience. Paul's preaching to the Jews was testimony based upon personal experience and burning with the passion of a great conviction. A teacher may be pardoned for being academic, but a preacher, never. The preacher must be a flaming torch burning himself out in order that he may bring light to all who sit in darkness and the shadow of death.

### Persecuted

Real preaching always results in either persuasion or persecution or both. It never results in indifference. There is something seriously wrong with preaching that is treated with indifference. Preaching should be so positive, direct, personal that the hearers would either accept or reject the message. Paul's first preaching was so earnest, logical, personal and direct his hearers were moved to kill him. He could well appreciate their spirit and motive because he had been one of them only a short time before. But he did not intend to fall into their hands if he could escape. So while they watched the gates day and night to intercept him if he should attempt to leave the city, he with the help of his friends was lowered in a basket over the wall. The preacher must never court persecution; if it comes he must use all strategy to escape from it without relinquishing his principles; but if there is no escape he must be brave and strong and sweet under it. There came a time in Paul's life when there was no basket handy, and he was compelled to meet his Lystra and Philippi and Jerusalem and Rome; but he was never happier or more helpful to his converts than when he was in bonds for Christ.

### Protected

Paul had a hard time getting started because not only did the Jews conspire to kill him but the leaders of the church in Jerusalem were suspicious of him. When he tried to get into the inner circle he found the door shut in his face. What his feelings were we must imagine. Certainly he could not complain because he had brought it upon himself by his persecution of believers. It is hard for a man to get away from his old life even after his conversion. The shadow of it remains a long time. The converted criminal must not lay it up against society if he is not received with open arms. The Jerusalem disciples are not to be blamed for being afraid of Saul. Their fears were reasonable. It is always a relief, however, to find a Barnabas who is unafraid. No wonder Paul and Barnabas became fast friends and made the first missionary journey together. Of course Paul would have gone on independent of the church at Jerusalem because he did not have much in common with the narrowness of their spirit; but it was well that he should have an opportunity to give his testimony in the city where his work as a persecutor had begun and where he was well known. Barnabas was the protector of Paul at a time when

he needed a friend. Ananias in Damascus and Barnabas in Jerusalem did not do a spectacularly brave deed when they introduced Paul to the society of believers in Christ; but it took courage of a high order to risk their reputation and possibly their lives with a persecutor who had no other credentials to their confidence than his own testimony that he had seen Jesus and had accepted him as the Christ. Let us not forget when we think of Paul's incomparable contribution to Christianity that the contribution would not have been made without Ananias of Damascus and Barnabas of Cyprus and the men who held the rope when Paul escaped from the city in a basket. Let us give due credit to the obscure auxiliary agencies of life.

## Beginning at the Beginning

BY S. L. ROBERTS

The finished product of all our religious educational efforts is not an institution, a "saved" soul, a doctrine or a saint in glory, but a full grown man or woman who can lift more than his own load in Christian living and Christian work. The more he can do beyond his own religious needs the better specimen he is and the more certain will he fit in to every right relationship in this world and have an abundant entrance into the glories and rewards in the world to come.

How are such people who are both willing and capable not only to bear their own burden but also to help others in every possible way, produced? Not suddenly, though great crises and sudden transformations may mark their career, not without effort both on their part and on the part of others, not in a spiritual vacuum, but in human relations and institutions, not apart from the grace of God, but as the highest expression of his grace in the individual life.

Some months ago while making observations in a number of Baptist churches in order to give intelligent advice to guide their church school work, the observer was attracted by the frequent recurrence of the same family moves in different departments of church work in each of the churches studied. This aroused curiosity and a detailed study of the relation of Christian workers to family and home life was made. The study covered all types of Baptist churches in all kinds of places and all people doing regular church work in each church studied were included.

The study yielded the following interesting results:

Total number of individual workers .....	3,019
Isolated individuals (One only from a house) .....	663-21.3%
Two or more from the same home .....	2,356-78.7%

(Continued on page 741)





# The Chimney Corner



## Bits of Nonsense

"A Little Nonsense Now and Then  
Is Relished By The Wisest Men"—

AT LEAST, so it seems, judging by some of the letters which have been reaching the Chimney Corner recently! One naturally thinks of Baptist men as serious folk, yet here they are, writing in approval of poems such as the one in April in which every stanza dismally ended: "Some little bug will get you some day." And in the kindness of their grateful hearts, they have even contributed some of their favorites in similar vein, which you are herewith invited to share as a bit of light summer reading:—

### A Boy's Composition on "Breathing"

Breathing is made of air. We breathe with our lungs, our lights, our livers and our skin—if it's not all stopped up with powder. It it wasn't for our breath we would die when we slept.

Our breath keeps the life agoing through the nose when we are asleep. Our noses were made for breath and our mouths for food and to talk with.

Women that stop in a room all day should not breathe. They should wait till they go out of doors.

People in a room make bad, foul, unholy some air. They make carbonic. Carbonic is poisoner than a mad dog. A heap of soldiers was in a black hole in India and a carbonic got into the hole and killed nearly every one before morning.

Girls and women kill the breath with corsets that squeeze the diagram. Girls can't holler or run like boys because their diagrams is squeezed too much. If I was a girl I'd wish I was a boy, so I could run and holler and breathe lots of air and have bright eyes and rosy cheeks, a good appetite and a good diagram.

"Give me air or give me death!"—"Good Health" Magazine.)

### A Foursome

Why is a lover like a caller?

- (1) He comes to a door. (adore).
- (2) He gives the bell(e) a ring.
- (3) He gives the maid his name.
- (4) If he doesn't find her out, she takes him in!

### She Was From Missouri

Once an elderly lady was being shown over Nelson's ship, the Victory. As the party approached the spot where Nelson met his death, the attendant pointed to the brass plate fixed in the deck and said, "There is where Nelson fell." "No wonder," said the old lady, "I nearly tripped over that thing myself."

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

### "O Zion (Ill.) Haste!"

An after-dinner speech should be like a modern skirt; short enough to be interesting, long enough to cover the subject.

### If the Shoe Pinches

"No," said the old man sternly, "I will not do it! Never have I sold anything by false representation, and I will not begin now. It is an inferior grade of shoe, of an uncomfortable design, and I will never pass it off as anything better. Mark it 'A Shoe Fit for a Queen' and put it in the window. A queen does so little walking."

### Accept No Substitutes

"You're a rather young man to be left in charge of a drug store," said the fussy old gentleman. "Have you any diploma?"

"Why-er-no," replied the shopman, "but we have a preparation of our own that's just as good."

### An Alphabet of Love

The lass came from Somerset,  
The lad from Dublin Bay;  
He sat and looked at her, and that

Was all that he could s—

He didn't know within her heart

She thought, "If so as he

Would only ask me to be his,

How happy I should

For love as usual was blind;

He told himself, "If she

Should prove unkind, I'll have to take

A ship and go to

What mighty things are little things!

A word, a simple plea,

Would make or mar fate that stood

In deadly jeopardy—

He tried to utter honeyed words

That struggled to be free;

But when, at last, the silence broke,

The speaker it was sh—

"Good-bye!" she said. She toned her

In trembling treble clef. [Words

He feigned he did not hear her, and

Pretended he was d—

For he was thinking—"All I've saved

Will be no good to me.

'Twas meant to set up house, but now

I'll put it on a

He caught her sly blue eye and sighed,

"Faith why can't Cupid tache

The likes of me to put fine words

In proper parts of sp—

Now though she talked of going,

And had even said good-bye,

She sat there yet and he discerned

A tear bedew her

Which gave him furiously to think;

"'Tis but a maiden's way;  
Perhaps I've not been bold enough—

She takes me for a

Her little fingers slyly strayed,

'Till all at once they lay

Imprisoned in his palm, and things

Began to look O

He squeezed her hand, all resolute

His tale at last to tell;

Give love a tiny inch and love

Will straightway take an

But words were failing him again—

His passion seemed to stem

The current of his thoughts, and he

Could only 'um and

The maiden waited tremulous,

And struggled softly when

He wound his arm around her like

The boldest, best of m—

He cried, "Be aisy, darlint,

For it's true I love ye so!"

She drooped her head quite startled,

And could only murmur

The novice, all so artless, squirmed;

He really fancied she

Was angry with him and he moaned,

"Bad cess, it's all U

But she began to coyly blush,

Her cheeks took on the hue

Of some prize rosebud in the Royal

Gardens down at

He saw the color mounting

Like the sunset glow afar,

And whispered, "Sure am I it's just

An angel that ye

"I want ye to be mine alone,

My single state to bless;

Say, darlint, is it yes or no?

Pray goodness that it's y—

It was the way to win a girl;

His words were plain and she

Knew what he said was welcome and

Was right unto a

Yet still she dallied with her fate,

Just as all maidens do;

Most men have had experience

Of this kind—haven't

But still one little nod she gave,

As timid as could be,

A little token that was lost

Upon her vis-a-

For he, grown greatly daring, cried,

"I do not want to trouble you;

But as you're one all by yourself,

Faith, won't you let me

Then white she went, for 'tis a maiden's

Province to perplex,

And nodded just one nod again,

His eagerness to v—

So that at last the man rebelled

In one impulsive cry,

"I've asked you if you will be mine,

Why don't you answer—

She blushed again, she fidgeted;

She said, "Oi jerked my head.

You must have seen me nod to you,

Well, that was what Oi

—Tit Bits.

(Continued on page 742)



## The Young Reserves

### Two Plus Two Equals Ten

PROBABLY as soon as you heard the title of this story you began smiling all over your face. "Oh but two plus two *doesn't* equal ten at all! It couldn't since it always, always equals four. I guess I know my arithmetic tables."

Well, you do, of course. Yet just this once two plus two really did equal ten, as you will now hear.

For once upon a time there were two little Sunbonnets under a bush. And under the Sunbonnets were two little girls, which is all that sunbonnets are good for, anyway—to cover little girls, and overhear their secrets.

Now one little Sunbonnet girl was saying: "All I know is, that this man wrote it down in black and white that if every church member invited someone else to join their church this year, then every single person in the whole United States would be going to church before the year was over. So there!"

Sunbonnet number two was quiet for a while, then said very solemnly: "Mary Ann, if that's true, we haven't a minute to lose, for it's September now, and we've only got one, two, three, four months left before January. Our living in the country makes it awfully hard to find anybody to ask, people who aren't church members seem terribly scarce around here. I don't know how to begin, do you?"

Mary Ann wrinkled her nose in doubt. "Well, Susan Brown, if they won't come to church, we'll have to carry the church to them!"

"What? Steeple and all? Why? Mary Ann, you're crazy!"

"No, I'm not, for it isn't the *outside* of a church that matters, it's what goes on *inside* that God sees. Now why couldn't we carry Sunday school to the Homer twins, for instance?"

"Oh, you wouldn't dare go there," cried Susan, turning pale, "why the farmers down at the postoffice say that Ephriam Homer swears perfectly terribly and doesn't know a thing about running a farm. And that Mrs. Homer is the strangest person, who lets the children run wild, and she even slammed the door in the pastor's face when he went to call. We just couldn't begin on *them*, Mary Ann!"

"Susie, it's the very best place in the world to begin, I'm surprised we didn't think of it sooner. Just think how surprised the pastor will be when we bring a twin apiece to church with us."

And he was surprised, you may be sure! Because it was not only Molly and Polly, the twins, who came, but also Mr. Ephriam Homer, and Mrs. Ephriam Homer, Horace and Morris, their oldest sons, and Ruben and Ruth, the in-between children—all eight of them came trooping into church one December Sunday, stamping the snow off their shoes.

The pastor stared and stared. And the congregation stared and stared. But

Mary Ann whispered to Susan: "Two plus two usually makes four, but you and I have made it ten!"

So you must be wondering what they did back in September when they started their new little plan. It was really too simple for words, for they just went to the Homer's farm and swung on the broken gate calling to the twins: "Hello, Molly! Hello, Polly! We know an awfully nice game to play."

"Come in and play it," the twins called back, in a cheerful duet.

So they went in.

And they all played Sunday school. This is the way they did it:—They picked nasturtiums for the scholars: you can see for yourself how very much like sunbonnets the little flowers look! The nasturtiums sat in rows with a Mr. Astor to be superintendent and a Miss Peony to teach the girls' class. Mr. Aster announced what hymns to sing. Molly and Polly did not know a single hymn when

### Wildflowers

BY MARY JANE HEITMAN

*I went into the garden  
To hear the Larkspur sing,  
But the wild beasts I saw there  
Would frighten even a king!  
The sly Foxgloves were lurking  
About the gentle Phlox,  
And tawny Tiger Lilies  
Crouched among the rocks.  
Bold Dandelions were stalking  
Out of their leafy den,  
And fiery, fierce Snapdragons  
Lay in wait for men.  
I was so very frightened,  
And longed for mother mine,  
So I climbed Jacob's Ladder,  
And blew the Trumpet Vine!*

they started to play, but because Mr. Aster had to teach the words to his nasturtium scholars, Molly and Polly couldn't help learning too. They learned golden texts in the same way. And Bible stories. Yet it was all playtimes. The offering was interesting, too, for each nasturtium laid the pedal of a golden glow flower on the collection plate (a green leaf of course). But Molly said: "Now where will all that money go?"

So Mary and Ann hurried over and engaged a certain little yellow Miss Chrysanthemum to speak. A Miss Chrysanthemum supposedly from Japan, of course, whose name in Japanese is Kiku San. Mary Ann helped her to bow with true Japanese politeness, then she told the nasturtium scholars about her pretty home in far-away Japan where everyone worshipped idols until a Miss Missionary came to tell them about the real God. She thanked each and every nasturtium for giving their golden glow to send Miss Missionary to her. Which was the clever way that Molly and Polly learned about missions and idols and God.

"Come and play again, won't you?"

they begged wistfully when it was time to stop. And Mary Ann and Susan promised to come.

Again and again they came; then one day Polly and Molly said to their mother: "Oh ma, won't you scrub us up on Sunday, and let us go to church?"

"Church?" gasped Mrs. Homer, "why, whatever put that notion in your heads when there hasn't been a Homer inside a church for years and years? And what's more, there ain't going to be one now, either, so quit your begging."

So they stopped begging, but they kept on playing. You see, Mary Ann and Susan were bringing the church to *them*. They played make-believe church social and make-believe church suppers, and prayer meetings, missionary meetings, Christian Endeavor, Sunday school,—*everything*. Not a single church thing was left out, until by and by Polly made a splendid pretend-teacher, and Molly made a wonderful make-believe missionary.

"We've filled them full to the brim of church," laughed Mary Ann.

"And they're just *crazy* to go to a really-truly church. They love it so much sight unseen, that they're curious to come and see it for themselves. I'm sure they'll be allowed to come soon."

And you already know how they *did* come, not only Molly and Polly but all the other Homers who never, never, never went to church—until now. No wonder everybody stared. Then when the service was over everybody was especially friendly, and Mrs. Homer told the pastor she was sorry she had slammed the door in his face. Would he please forgive, and come again.

He did! The very next day, in his little sleigh, and the sleigh-bells jingled with extra jingles because it was going to be such a pleasant errand.

Yet you know, and I know, that this might never have happened if two little Sunbonnets had not planned a plan way back one September afternoon. So all I have to say to you now is: Why don't YOU play church yourself sometimes, for maybe you can carry your church to a family that has forgotten all about it!

### A Little Dietitian

Spite of his mamma's appeals,  
Little Ben bolts all his meals,  
Then, to show it doesn't hurt,  
Eats some nuts for his dessert.  
Nuts and bolts, when in solution,  
Build an iron constitution.

Dear Young Reserves:

There are two more names for our Home Gardeners—Alice Greyson and Avery Kidder, both from Iowa. Do you suppose it is because the Northern Baptist Convention is meeting in Des Moines, Iowa, that they are stirred up to raise vegetables for missionary money? Next week watch for a *New Price Contest* to keep you busy all summer, I hope. Peggy is having a little vacation, as you may have noticed—not on a canal boat this time. (I suppose you still remember her "Log of The Flying Pig," don't you?) She will write you some stories later on.

Wishing each of you a wonderful summer,

Your friend,  
Margaret T. Applegarth.





# Young People's Work



## Topic for July 24

THE PERIL OF MATERIALISM

1 John 2:15-17

By C. T. HOLMAN

"Ill fares the land, to hastening ills a prey,  
Where wealth accumulates, and men decay."

1. *What is materialism?* The Bible speaks of two kinds of fools;—one says there is no God, "The fool hath said in his heart there is no God." The other acts as if there were none. To the one who says to his soul, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry," God says, "Thou fool!" The second fool is your typical materialist, dominated by the lust of the flesh, the lust of the eye, and the pride of life, and the love of the Father is not in him. "The love of the world," the placing of a higher value on "the things that are seen" and "are temporal" than on "the things that are not seen" and "are eternal," living as if the enjoyment of pleasure, the exercise of power, and the accumulation of riches were the true ends of life, is what we mean by materialism.

Notice that it is the "lust" of the flesh, the "lust" of the eyes, and the "pride" of life, that the apostle forbids. This earth is not evil, but to use it merely for selfish gratification is.

### 2. *What is the peril of materialism?*

The first peril is that is the love of the world we shall lose our love of the Father.—"if any man love the world the love of the Father is not in Him." We are so constituted that we must love something. The choice is not between love and not-love, but between a higher and lower affection, and the tragedy of many a life is that of misplaced love. Those who give their hearts to the world will learn the transiency and hollowness of the delights it offers; while those who love the Father will find their lives wonderfully enriched, beautified, and satisfied.

And the second peril lies in this very "transiency of all that which 'the world' typifies,—'The world passes away, and the lust thereof.'" The materialist must witness every treasured possession slip away from him some time, and the enjoyment of it even sooner than the treasure itself.

3. *How shall the peril of materialism be overcome?* In the first place, "by setting our hearts on things above." While the world and the lust of it passes, "he that doeth the will of God abideth forever." Nothing in this world is permanent save Christian life and character. And notice, it is he that doeth the will of God—for Christian life is not feeling, nor speculating; it is action—; and it is he that doeth, the doer rather than the deed, that abideth forever.

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

And secondly, the peril of materialism, the love of the world, will be overcome by the love of the Father. "The expulsive power of a new affection" will drive out the lower love.

"Happy the people who are in such a case,

Happy the nation whose God is the Lord."

## Interpretations

(Continued from page 730)

### The Spirit of the Northern Baptist Convention

By JOSHUA GRAVETT

In the quiet of my study I have tried to feel the spirit and hear the voice of the remarkable gatherings at Des Moines. Four words seem to best describe what the convention and its pre-meetings say to me.

Conviction. The outstanding feature was the message, heard in lobbies of hotels, in vestibules of the Coliseum, in the "show of hands" or the stentorian "Aye" on "Nay," that our Baptist folk believe that there is a body of truth held by our churches and that the churches believe that they, not so-called leaders or societies, are pillars of the faith. I often thought in the meetings of Paul's words about certain prominent brethren at Jerusalem who "seemed to be pillars." The word spells healthy growth to our denomination.

Illumination. The evangelistic conferences, the precious services when our young people going out under our Foreign and Home Societies eloquently testified to their willingness to carry the faith we hold, that the world might know and be saved by the Savior we love, to earth's darkest fields, told us of eyes opened to see spiritual harvest fields.

Patience. Whilst it was admitted that some in our fold are teaching things out of harmony with our historic Biblical faith, it was made plain that it was the will of the denomination that such should be lovingly disciplined to possible correction by magnifying of things surely believed among us. Elimination by restoration is preferable to excision. Paul says it takes omnipotence to make us patient. We believe God delivered in some trying situations.

Determination. Our people will not permit differences of views concerning faith and policy to keep them from zealous endeavors to "carry on." I predict that the coming year will reveal a "steadfast, unmovable" attitude toward imperative faith, and a resultant "abounding in the work of the Lord," because we know that "our labor is not in vain in the Lord."

Denver, Colo.

## Some Impressions of the Convention

By CHARLES A. FULTON

I had the pleasure of being present at almost every session of the convention, as well as at the morning and afternoon sessions of the Conference of Fundamentals. My impressions were so many and so varied that it is not easy to state them briefly and at the same time in a form that will adequately sum them up.

It is all too evident that there are serious divisions in the body of the convention. What is still more to be regretted, there is mutual distrust. There is also the danger that each side to the controversy may lose sight of the great objects for which we come together and may make partisan victory its immediate goal. On the other hand, this grew upon me as we passed through session after session—that we are engaged in a great work which is going forward with more of push and power than ever before. The scenes connected with the Women's Jubilee brought this home to us; there was a splendid unity in service manifest among those who would no doubt differ much in their intellectual conceptions.

The same thought was borne in upon me as I witnessed the presentation and consecration of the new recruits for home and foreign service, as I heard the addresses of those who had come back to us from the home and foreign fields, and as I listened to the reports from the various missionary organizations and from the Board of Promotion and the committee on the Five Year Program.

Certainly the work in which we are engaged is of supreme importance, and certainly the blessing of God is accompanying our labors.

The careful report upon our schools, and the appearance of the numerous recent graduates of these schools among the missionary recruits made it quite evident that many of the fears which had been expressed concerning the schools were without any adequate foundation. Moreover some of the leaders who had been most vigorously assailed had evidently been leading us on diligently in the work to which we are committed.

Taking note of these things, the conviction grew upon me that the work in which we were engaged was so great and so worth while that neither God nor those who love him would suffer it to be brought to an end nor greatly hindered by unhappy division of our forces.

I have seen the Susquehanna River with its broad and shallow stream in northern Pennsylvania broken by the rocks into turbulent streamlets; I have seen this same river flowing in deep and tranquil majesty to join the bay and thus make connection with the sea. The feeling grew upon me that our course would be like that as we moved onward to fulfill God's high and holy purpose.

Colorado Springs, Colo.





# Our Own Folks



## Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.*

### Atlantic Coast

#### MAINE

CAMDEN recently entertained the Maine Baptist Convention with an attendance of about 500, the largest in the history of the convention. On the Sunday following some unknown donor placed in the hands of Pastor Griffith, in consideration of the excellent entertainment served by the church to the convention, a note for \$1000 to apply on the church debt.

AT THE FRENCH BAPTIST CHURCH a military funeral was held when the body of Forrest Perry, son of Mr. and Mrs. Marshall Perry was brought home from France. Young Perry was an ardent Christian and was among the first to enlist. Pastor H. J. Tetreault spoke eloquently and tenderly of the life that had been given. This church sent thirteen men into the service. Perry was the only one who made the supreme sacrifice.

BETHANY CHURCH, Skowhegan, is making steady progress. Pastor George Merriam is one of those ministers whose pastorates however long, show always increasing fruitfulness and wider recognition. His salary has recently been increased \$300. He renders service to a wide area in its home joys and its home sorrows.

#### Hebron Academy Commencement

The 117th commencement program of Hebron Academy, Hebron, Maine, was of unusual interest this year. The prize debate Saturday evening, June 18, the sermons Sunday, Class Day exercises Monday, the Monday evening entertainment, the graduating exercises Tuesday, all upheld Hebron's tradition and high standard.

Principal Sargent, who suffered a paralytic shock last January, was not able to be present. For thirty-five years he has devoted his life to the work of Hebron Academy.

President Stanley announced at the Alumni dinner that the trustees of the Academy had elected Dr. Sargent principal emeritus with a salary that would be adequate for his needs, also to grant him the use of a house, and to meet any special emergencies that might arise in his case. The trustees felt that since Dr. Sargent had given such self-denying, heroic and successful service to the acad-

emy for thirty-five years, it was due him to be cared for by the academy without embarrassment to himself or Mrs. Sargent. Dr. Sargent's monument is not merely the buildings that have been erected by him, it is a living monument in the men and women whom he has inspired to noble and Christian ideals of life.

Dr. and Mrs. Sargent will occupy the part of the John D. Long cottage, made vacant by the removal of Prof. and Mrs. Marriner.

Prof. Marriner, for five years the head of the English department, retires from teaching to go into business. He has accepted an important position with Ginn & Company. His loss to the academy is greatly to be regretted.

It is interesting to note that the principal-elect, Mr. J. D. Howlett of Medford, Mass., is a Baptist, a man of deep piety and pronounced Christian convictions. It is safe to predict that the high ideals of Christian education, for which Hebron Academy has stood in the past, will be fully upheld under Mr. Howlett's guidance.

#### MASSACHUSETTS

THE FIRST CHURCH, PITTSFIELD, is rejoicing at the triumphant conclusion of a campaign for \$150,000 to be used towards a much needed new building. The undertaking was in anticipation of the church's one hundred-fiftieth anniversary which will be observed next year. The church was fortunate in having the leadership of Dr. F. H. Divine and responding loyally made possible this victory. His guidance was characterized by tact and spiritual power. With the sale of the present site and including the funds now pledged, the church would have about \$300,000 for the new edifice in a more favorable location. This church, as is its wont, sent its pastor, Rev. Maurice A. Levy, to the Northern Baptist Convention at Des Moines.

HAROLD L. WILSON, that live young Baptist layman from West Somerville, who has so efficiently led our "Massachusetts Baptist Minutemen," has been appointed by the U. S. Government, Director of prohibition in the state. With Harold on the job there will be something doing in Prohibition.

UNDER THE LEADERSHIP of our State Director Reid an extended evangelistic movement in the churches will be inaugurated in the fall. The plan is to back the pastors and fire up the people for evangelism and efficiency.

#### CONNECTICUT

CULVER RAYMOND BENJAMIN, graduate of McMinnville College and of Yale Divinity School and religious work secretary of the New Haven Y. M. C. A., was ordained at the First Church, New Haven, June 13.

#### WESTERN PENNSYLVANIA

MR. HENRY ERICKSON of the Swedish Church, McKeesport, appeared before a meeting of the Permanent Council last Monday at the Sandusky Street Church and was examined by that body with a view to determining his fitness for ordination to the gospel ministry. Mr. Erickson is a young man of unmistakable gifts who has largely worked his own way through college and seminary. He received the unanimous recommendation of the council. After attending the meeting of the N. B. C. at Des Moines, he will sail on July 15 for the Belgian Congo.

BRADDOCK CHURCH, Rev. W. G. Carl, supply, reports payment of \$300 on church debt leaving only \$950.

FOUR WERE BAPTIZED at a recent Sunday night service at the Knoxville church by Pastor F. W. Stanton. The church is already planning for an evangelistic campaign in the fall.

### Mississippi Valley

#### OHIO

ZANESVILLE, FIRST, celebrated its centennial anniversary during the week of June 12-19.

#### Denison University Increases Assets

Gifts to Denison University amounting in the aggregate to \$791,000 were announced by President Clark W. Chamberlain at the Commencement Exercises on Wednesday, June 12, Granville. Ninety-seven bachelor's degrees were conferred, in addition to five Conservatory diplomas, three master's degrees, and the honorary degree of Doctor of Laws, the recipient of which was Dr. William E. Castle, '89, professor of Zoology in Harvard University, an alumnus of Denison and speaker of the day.

The degree of Master of Arts was conferred on Rowland A. Sheets, instructor in the Mathematics department, and on Itsuji Kawai, who holds a similar degree from the Imperial University of Tokyo. The degree of Master of Science was conferred on Dwight M. Moore.

President Chamberlain announced the following changes in the faculty for next year: Raymond N. Crawford of Judson College appointed to be assistant professor of English; J. H. Nunemaker of Colgate University appointed to be instructor in Modern Languages; Alice Rosemand appointed to be instructor in Modern Languages; Herschel B. Lemon instructor in Mathematics; Evelyn Gathcart of Wellesley College instructor in Biology and Physical Education; Frederick W. Anderson of Bowdoin College, grandson of



former President Anderson, instructor in English; Frederick G. Detweiler promoted from associate professor to professor of Bible; Annie M. McNeil promoted from assistant to associate professor of English; Rowland A. Sheets promoted from instructor to assistant professor of Mathematics.

The following gifts to the University were then announced by the President: from the General Education Board, for general expenses, the second of three yearly gifts of \$20,000; Board of Education, Northern Baptist Convention, \$120,000; Mrs. Y. R. Harris, Manlius, N. Y., to Shepardson College, in appreciation of instruction received by her daughter, \$1,000; Col. E. A. Deeds Fund, additions during the year, \$250,000; total received during the year, \$391,000. The Col. Deeds Fund now amounts to \$500,000. In addition to these gifts, the \$400,000 offered by the General Education Board on condition that the University raise through its friends and alumni \$800,000 is now available, pledges to the Interchurch World Movement being counted by the Board. Money now paid in makes possible collection pro rata of \$200,000. The grand total for the year is \$791,000.

#### KANSAS

REV. J. W. BAYLES of Salina has resigned to accept the pastorate of the Westside Church, Wichita. The change will be made about the first of August. Mr. Bayles has been at Salina something more than two years, and has done a constructive work.

REV. J. FRANK MOORE of Paola is leading his people in extensive improvements on their church building. They are constructing a basement under the entire building, and will soon have it completed.

PASTOR W. W. SEARCY of Olathe is just now entering upon the fifth year of his work. The church has had a steady growth in all departments during that time. About two years ago the country church in the Eureka community about eight miles out was merged with the Olathe Church with the understanding that the Sunday school would be kept up and occasional services held at the country point. The plan seems to be working nicely. On July 10 an all day service will be held with the Eureka branch of the work. Pastor Searcy and wife were sent to the Northern Baptist Convention at the charges of the church.

CHURCH VACATION SCHOOLS in the state are progressing nicely. The school at Morrill has an enrollment of 114; Wichita First Church, 208; Topeka, 124; Ottawa, 333. Several others will be conducted in July and August.

#### MICHIGAN

PASTOR L. B. GRICE of the First Church, Marcellus, a graduate of Hillsdale College, was ordained to the ministry, June 14.

PASTOR-ELECT JAMES G. STEWART of Howard City was ordained June 25. He is a graduate of Moody Bible Institute and pursued special study in the Northern Baptist Theological Seminary.

THE DANISH TENT is now being used on the Walworth field. Rev. C. H. Bolvig, colporteur missionary, and Rev. J. R. Brigger of Tyler are conducting the meetings. Already there is much interest, and they have hopes of a large ingathering.

THE REPORTS RECEIVED from most of the English-speaking churches in the state in-

dicate that there has been about 50 per cent increase in the number of baptisms last year. Reports are incomplete as yet, but this number is sure and will probably be increased.

QUINCY CHURCH has a boys' class of thirty members, ranging ages from ten to fourteen. They are cutting a figure in athletics under the leadership of the pastor. They want some baseball games with similar groups under responsible leadership. If you are itching for a game write to Dan Bessie, Manager, Quincy, Mich. Here are the boys.



HERE'S THE BUNCH AT QUINCY, MICH.

OVID congregations are larger than usual, the Sunday school is growing steadily (107 present May 15), finances are in fine condition. Baptized twenty-three since the first of February. The church entertained the Shiawassee association June 8 and 9.

LANSING, FIRST.—When allotted \$97,600 there was subscribed \$100,300. Before the end of the first year there has been paid in more than \$25,000. Besides funds are coming in on the Baptist community building fund for the First church and for improvement in buildings for the two branch church organizations, Olivet and North churches. First church is now ready to contribute \$1000 a year from her current expense funds for the purpose of aiding to provide a pastor for each of those churches. In the last eleven months 144 members have come into First church and the two branch churches, of which number 70 came by baptism. Due largely to the work of the associate pastor, Donald T. Grey, thirty-seven have been baptized from the two branch churches this winter. Easter Sunday at the morning service the church and school were combined. Fully 1500 people packed our auditorium to the limit. The pastor, Clarence W. Kemper, baptized twenty-six recent followers of the Master. Among these were his oldest child and in the same group recently received were two children of our missionaries to China, Dr. and Mrs. C. H. Barlow who are now at home on furlough. In the afternoon in the same building there were baptismal services of the Olivet, North and First German churches.

#### MINNESOTA

##### Central Association B. Y. P. U.

The fourth annual convention of the Central Association B. Y. P. U. was held in Owatonna, April 29, 30 and May 1.

There were over one hundred delegates representing Austin, Blooming Prairie, Lansing, Brownsdale, Clarks Grove, Albert Lea, Alden, Owatonna, Clinton Falls, Faribault, Morristown, Waterville, and Northfield.

Rev. R. A. Jensen of Mankato gave a splendid address on "The Dignity of Service." Dr. F. A. Agar gave three very fine addresses as follows: "The One Who Abused His Trusteeship," "Slaying the Lion," "The High Cost of Loving." Rev. J. McFarlane of Austin gave a very good address on "Personal Evangelism."

R. N. Crawford, a missionary from Rangoon, Burma, gave a missionary address, telling about his work among the Burmese. Rev. A. J. Hansen, state director of religious education, gave several very fine talks.

The Lake Harriet Juniors with their leader, Miss Mabel Ravey, were present during the convention and added much to the interest and enthusiasm of the convention.

Officers for years 1921-1922: Pres., Miss Marian Balch, Faribault; vice-pres., Mr. Fred Hauser, Owatonna; sec., Mr. Fred Ebersole, Northfield; treas., Mr. Lester Peck, Austin. Chairmen: daily Bible-reading, Miss Aldine Philbrook, Albert Lea; titling, Miss Frances Dies, Faribault; junior supt., Miss Grace Mahachek, Austin; standard of excellence, Miss Genevieve Morrison, Clinton Falls; educational, Miss Fern Lyle, Owatonna. Board of managers: Rev. J. McFarlane, Austin; Rev. Hoag, Albert Lea; Rev. Clark, Northfield.

#### ILLINOIS

MONTROSE is a new field near Dunning, Chicago. A new meeting house was dedicated there Sunday, June 26.

#### IOWA

SHEANDOAH, FIRST, C. A. Carman, pastor, celebrated its fiftieth anniversary, June 16-19.

#### MASSACHUSETTS SPECIAL

CHESTER ARTHUR BENTLEY, a graduate of Colgate Seminary, ordained at Dudley Street Church, Boston, June 26. Sermon by Rev. Arthur T. Brooks, F. R. G. S. Ordination prayer, Rev. Walter W. Deckard, D.D. Charge to the church, Rev. James Rea, M.D. Charge to the candidate, Rev. J. W. Brigham, D.D.



## Pacific Coast

### WESTERN WASHINGTON

SEATTLE, FIRST, Ambrose M. Bailey, pastor, recently heard Dr. Henry Topping of Japan and Dean Shailer Mathews of the University of Chicago. Rev. Fred Berry has just closed a series of meetings with good results at Washington Park Mission. It is expected that a payment of \$3800 will be made on the building mortgage, July 15.

### OREGON

REV. H. E. MARSHALL is in the midst of an evangelistic campaign in Prineville.

STATE EVANGELIST Milo G. Bentley is engaged in special meetings with the church at Stayton, Rev. S. L. Boyce, Pastor.

GOOD NEWS COMES from the meetings of Mr. and Mrs. Driver at Fairview. Already several have been received for baptism, and Pastor J. C. Tibbetts writes the outlook is most hopeful for a splendid meeting.

### NORTHERN CALIFORNIA

DAILY VACATION BIBLE SCHOOLS are in session in the following churches: in San Francisco at Central Church and the Chinese Church; in Oakland at Eighty-fifth Ave. (colored), at Twenty-third Ave., Bethany, Golden Gate, Tenth Ave., First Church, Elmhurst, Melrose; in Berkeley at First Church; at Tulare, Visalia, Orland, Albany and at the Chinese Mission, Sacramento—a total of sixteen schools, against ten of last year.

IN FEBRUARY A CHURCH was organized at Chowchilla, with a membership of fifty-nine. On Sunday, June 5, twenty-five new members were added to the church, with a prospect of as many more in the near future.

CHOWCHILLA is one of the many new towns of Northern California, that are in need of churches being organized if they are to be possessed for Christ.

AT LAKEPORT, under the leadership of Paul L. Offenbiser, a student from the Berkeley Baptist Divinity School, the congregations have more than trebled in seven weeks, and the Sunday school has doubled in attendance.

THE FIRST CHURCH of Turlock, Rev. C. R. Eastman, Pastor, is having Sunday evening congregations that tax the seating capacity of the auditorium, and necessitate the use of every available chair in the building. The Bible school has outgrown the building, and two grammar school buildings are being used to relieve the overcrowded conditions.

### Baptist Phoenix Rises

(Continued from page 729)

operative relationship. The idea had to be implanted and a favorable state of mind created.

"2. It has united in effective co-operation thirty-one evangelical denominations which had previously enjoyed little fellowship or association and no common vehicle for action or expression. These bodies number about 150,000 churches and nearly 20,000,000 communicant members.

"3. It has promoted general fellowship and friendship among the Protestant bodies forming its constituency, bringing their leaders into personal acquaintance and

relations of sympathetic understanding, thus exercising an immeasurable influence upon the denominational spirit and life, making for true Christian fraternity.

"4. There has been developed a democratic association of the evangelical churches for co-operative purposes, without encroaching upon the autonomy of any constituent member or lessening denominational loyalty.

"5. It has given to the denominations a medium of expression through which they can voice their convictions regarding moral and religious questions when occasion demands. The value of this cannot be overestimated. When a united Protestantism has a message for the nation and the world, it can command a hearing which no denomination speaking singly can secure.

"6. Through its Commissions it has banded together in co-operation the denominational Commissions where these existed, as in the realms of Evangelism, Social Service, Temperance, Christian Education, etc. Beyond these it has promoted the common welfare through its Commissions on Interracial Relations, International Justice and Good Will, and others. Along all these lines it has enabled the churches of Christ to do together what it would have been impossible for them to do apart, as separate denominations.

"7. By the fact of its existence and its past accomplishments in co-operation, the Federal Council was able to render great service to the Government when emergency came—a service freely acknowledged by those in authority. When war was declared the Federal Council inaugurated the General War-Time Commission of the Churches, which came to the support of the nation, not only in connection with the army and the navy, but in presenting to the people the moral aims of the war.

"To the Federal Council, as representing the churches, was given the responsibility of supplying Protestant chaplains to the army and the navy, and to its influence and effort was due the securing for chaplains their proper recognition and opportunity.

"The volumes issued by the General War-Time Commission show the character and the amount of this service to the nation. Without such a body as the Federal Council it would have been impossible for the churches to have proved themselves so invaluable to the country.

"The need of watch-care at the Capital of the nation is evident. Questions constantly arise requiring prompt attention and action, so that the interests of the churches need to be represented there, not by a lobby, but by thoughtful consultation and contact. Representatives of the Government have frequently expressed their appreciation of an opportunity to learn the mind of the representatives of the churches on affairs of moral concern to the nation.

"8. The Federal Council has brought together into a co-operative relationship with it and with each other, agencies such as the Foreign Missions Conference, the Home Missions Council, women's organizations for Home and Foreign Missions, the Sunday School Council of Evangelical Denominations and the Council of Church Boards of Education, thus making it possible to plan together, to avoid duplication, and to render mutually helpful service.

"Such work cannot be fully tabulated. It is only necessary to compare the pres-

ent relations of the denominations with that of a quarter of a century ago to realize that great advance has been made, and the Federal Council has been a very large factor in that advance.

"Certain ideals which seem to us eminently desirable have not yet been fully attained. We believe that the denominational bodies constituting the Federal Council should have complete financial and administrative control, which includes the desirability of having all financial contributions to the work of the Federal Council denominational, not individual. If this means a delimitation of the Council's field of activity, such a result might not be an unmixed evil. It is a time to study economy and retrenchment. There should be no undertaking of tasks already being done by other recognized interdenominational agencies. There must be no ambition to spend huge sums of money. All departments should be entirely responsible to the duly authorized representatives of the churches, not to individual contributors, however generous and devoted.

"If there is to be actual co-operation there must be continually close and genuine contact with the denominations, contact not nominal but real. We have had warning enough. We must guard against the Super-church. The Council should not undertake administrative functions save where it has been charged to do so by much more than a majority vote of the denominations represented, and it should be understood that each denomination has the opportunity to register its protest, even to the extent of withdrawing its co-operative relations, at any time it deems such withdrawal advisable and warranted. We believe that we are voicing the convictions of many beyond our own denominational constituency when we say that the greatest usefulness of the Federal Council is dependent upon the most com-

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NEW YORK CINCINNATI



plete and vital relationship with the denominations which constitute its membership.

"We have no right to urge these considerations unless we are much more generous in our financial support of the Federal Council than we have been heretofore. For some years the Northern Baptist Convention made an appropriation of \$1,200 to the work of the Federal Council. Last year the appropriation was raised to \$2,500, still a pittance compared with the amount required as our share of adequate denominational support. This year a strong effort is being made by authorization of the Quadrennial Conference of the Federal Council to secure from the denominational bodies such amounts as will reach or approximate the complete financing of the Council by such denominational bodies.

"In view of the considerations herein urged your Committee recommends:

"1. That the spirit and practice of interdenominational co-operation in the field of Foreign Missions, Home Missions, the Sunday School, Education, etc., be continued and strengthened, always reserving to ourselves and to our brethren everywhere the unimpaired right to witness to the truth as we understand it, without any embarrassment whatever. The method and extent of participation must be left largely to the local churches in their individual communities, and to the Societies where they are serving, in community, state, national or other fields. It is imperative that wise statesmanship, as well as the spirit of brotherhood in a common task, shall characterize all such participation by local churches and by denominational Societies.

#### Thirty Federal Council Delegates

"2. That thirty delegates to the Federal Council be elected by the Convention upon nomination of the nominating committee of the Convention, the term of office to be one year, and that no substitution be made in this list during the year save by the Executive Committee, acting for the Convention.

"3. That on the condition that appropriations, such as are asked, are made by other denominational bodies from which relatively large support must come, we recommend to the Northern Baptist Convention for recommendation to the Convention, an appropriation to the Federal Council of Churches of an amount not to exceed \$35,000 for the fiscal year of 1921-1922, the sum of \$35,000 being the full amount asked of us as our share of the amount necessary fully to finance the Federal Council by the constituent denominational bodies.

"4. That the determination of the definite amount of the appropriation be left to the Administrative Committee of the General Board of Promotion, with the approval of the Finance Committee of the Convention, with the instruction of this Convention that careful scrutiny be first made to ascertain whether work undertaken by the Federal Council overlaps that undertaken by any other interdenominational agency, and with the further instruction that absolute guarantee be furnished, under legal counsel, that the financial responsibility of the Northern Baptist Convention to the financial obligations of the Federal Council shall not exceed the amount of our appropriation to the work of the Council.

"Our action in future years will naturally be determined by the work done by and through the Federal Council, and by the progress made toward the attain-

ment of the ideals as set forth in this report. We are so fully convinced of the potentiality of this agency for wise and effective co-operative service that we would manifest our faith by our works."

J. Y. Aitchison  
F. L. Anderson  
G. N. Brink  
Mrs. G. W. Coleman  
G. C. Cress  
Mrs. C. D. Eulette  
F. W. Freeman  
C. H. Sears  
C. L. White  
Cornelius Woelfkin  
C. A. Barbour, *Chairman*.

Various conferences were held on Monday afternoon. That on Boys' Work issued the following statement:

"We believe that it is a high duty of our Churches to support every wholesome activity in local, community and world circles designed to foster the full and rounded development of our boys.

"We believe in Scouting as a wholesome program under this characterization and that its training and character influences should be made available for every lad.

#### Boys and Camp Oswegatchie

"We believe in the men who compose the Staff at National Scout Headquarters as competent leaders, with vision and consecration, worthy of our loyal support.

"We believe that our Boys' Work Conferences are exerting strongly helpful influences throughout the Northern Baptist Convention in calling attention to the important interests of our boys and in providing a clearing house for mutual helpfulness in ideas and comradeship. And we believe that these Conferences should be continued.

"We believe in the ideals of Camp Oswegatchie as being developed under the direction of our Brotherhood by our Home Mission Board and Publication Society and would seek to call its opportunities and privileges to the attention of all our parents and Churches."

One of the most thrilling sessions of the entire convention was that of Monday evening, Prof. Henry B. Robins of Rochester, who has recently returned from a year's visit to our mission fields in Japan, China and the Philippines, gave a vivid account of these missions. Especially did he emphasize present conditions in China which he characterized as a nation which is the victim of irresponsible local militarism, but which is full of promise.

Secretary Robbins then gave an illustrated address in which, by the use of the pictures of our great missionaries of the past, he sounded the call to the present enlistment of life.

#### Greet the New Missionaries

The new missionaries, under appointment by the general and the woman's boards then came to the platform and were given a rousing greeting. In introducing the appointees of the Woman's Board, Miss Prescott stated that since the New World Movement began two years ago, seventy new missionaries had been appointed. Of these forty-two have already sailed for their fields and twenty-eight will sail this fall. Miss M. M. Goldenburg spoke a few words for the group of six who were present.

The new missionaries of the general board were introduced by Dr. Lerrigo. He stated that a total of eighty-five (of both societies) will sail for the field this

year. Of the new missionaries under appointment, fifty-seven have sailed or will sail at once, and thirty-nine were present. Representatives of the group going respectively to Burma, South India, China, Assam, the Philippines, the Congo, Japan, and to the English-speaking work in Burma, spoke and thrilled the audience.

The service closed with a fervent prayer of dedication, offered by Prof. F. L. Anderson, chairman of the board of the Foreign Mission Society.

The names of those under appointment by the two boards follow:

#### Appointees of the General Society

Mrs. Herbert E. Hinton, Lewis Clayton Kitchen and Mrs. Kitchen, Mr. and Mrs. James Fyfe Laughton, Mr. and Mrs. Charles Henry Lavers, Myrtle Louise Aldrich, George Ezra Blackwell, Paul Frederick Cressy, Lionel George Crocker, Mr. and Mrs. Edwin Bixler Davis, William G. Dunn, Henry Erickson, Mr. and Mrs. William Griffith Evans, Raymond Hood Ewing, Sanford Wayne Gard, Charles Shelby Gibbs, Edith Verne Goetsch, Margaret Carol Hallenbeck, Ralph Ernest Henderson, Mabel France Ivins, Mr. and Mrs. Robert F. Journey, Helen Ruth Lambertson, Henry Richards Leslie, Myra S. Lloyd, Minnie Milne, Mr. and Mrs. William Andrew Phillips, Erville E. Sowards, Herman Gear Spencer, George W. Supplee, Mr. and Mrs. Victor Hugo Sword, Mr. and Mrs. Everett W. Thornton, Mr. and Mrs. Andrew V. Wakeman, Mr. and Mrs. William Carey Whittaker, Mr. and Mrs. Jesse Rodman Wilson, Mr. and Mrs. Morton Fenton Yates, Phyllis Hope Addition, Winfred Henry Bueerman, Gladys Mabel Champion, Mr. and Mrs. Evremont Robbins Huckleberry, Paul Russell Farr, Mr. and Mrs. Gordon Stifter Seagrave, Mr. and Mrs. John William Decker, Mr. and Mrs. William Byron Brown, Rowena Maud Ditmars, Dryden Linsley Phelps, Mr. and Mrs. Arthur Gordon Boggs.

#### Appointees of the Woman's Society

Lettie Gertrude Archer, Bessie Moore Brewer, Ella May Gifford, Rena Grace Lewison, Hazel Remaree Malliett, Vida Post, Dorothea Hope Taggart, Harriett Barrington, Evelyn Beatrice Bickel, Katherine Elizabeth Bohn, Florence Nightingale Crane, Waneta Maud Deer, Susan Carey Ferguson, Emma Lena Geis, Mayme Morton Goldenburg, Anne Ruth Harris, Irma Grace Hill, Mrs. Beulah Lawrence Kenyon, Charlotte Margaret Larnier, Edda Mary Mason, Mary Annette Matthew, Katherine Malinda Miller, Esther Matilda Nelson, Edna Ruth Paul, Sadie Robbins, Lucy K. Russell, Emilie Mary Schultz, Carrie Atwood Shurtleff, Edna De Witt Smith, Edythe Blanche Stansbury, Margaret Parkhurst Stevens, Marion Jessie Tait, Gertrude Emeline Teele, Helen Loring Tufts and Bessie May Yeamans.

The morning was filled with reports except for one notable address by Dr. J. M. Moore, which in an early issue, we shall, at the request of the Convention, publish in full.

The report of the committee on enrollment showed that the total number registered was 2189, of whom 1184 were pastors, 302 laymen, 676 women, and 27 visitors. Of this total, 1009 came from the five states of Iowa, Illinois, Nebraska, Kansas and Minnesota.

The report of the committee on chaplains was presented by Dr. Batten and followed by a short address by Chaplain Rideout of Fort Leavenworth, Kansas.



and also one by a representative of the chaplains of the late war to whom there was presented on this occasion the medals made for them by the Federal Council of Churches.

By vote the administrative committee of the Board of Promotion was authorized during the year to borrow money up to the sum of \$1,500,000 if that should become necessary.

President Tustin took the chair at 10:40 and introduced Mrs. W. A. Montgomery as the next president of the convention. Mrs. Montgomery responded with a short speech in which she pledged to the work the best that is in her. "Cannot," she said, "we get together and put over the greatest task we have ever faced? I have a pride in my heart that we Baptists who have talked much of democracy should be the first great denomination to put our belief to the test." She spoke of the heartening effect of such action on women in other parts of the world especially in countries where they are greatly shut in.

In his report for the Ministers' and Missionaries' Benefit Board, Secretary Tomlinson said that the board had made more grants this year than ever before, and that the assistance of the needy was the first care of the board.

**Resolved, Almost Everything**

The committee on resolutions brought in a report in which it urged a great multitude of things. It expressed thanks to the people of Des Moines; gratification at the presence of our foreign guests; a desire that all possible assistance be given the suffering Armenians; commended the Near East relief; expressed gratitude at the adoption of the 18th amendment and urged that the churches continue a campaign of education and enforcement; expressed itself against prize-fighting; urged governmental action looking towards the suppression of the fighting Chinese "tongs" in the United States; bespoke modesty in the dress and demeanor of our Christian girls; asked that pastors warn their people against attacks on the Sabbath by motion picture concerns; had something to say on divorce; expressed appreciation of the work of the American Bible Society; urged education in tithing; approved week-day religious schools; deplored the statement by Ambassador Harvey that the United States went into the war for its own sake; urged action to stop the traffic in narcotics with China; urged that the government should in connection with the settlement of relations between nations use all efforts to secure religious freedom for all; deplored any movement which should destroy the good relations existing between the United States and Great Britain; expressed appreciation of the spirit of Christian conciliation manifest in the convention; urged on the churches a campaign of evangelism; called attention to the need for boys of some organization which should do for them what the World Wide Guild does for girls; urged a reduction in armaments by international agreement; suggested the value of a national department of education; asked that a committee consisting of the president of the convention and others shall present to Washington all matters asking government consideration, and pronounced in favor of the Boy Scouts. If any good thing were omitted, it would seem that it was only by accident.

On Tuesday afternoon, there was held a joint session of the Home Mission societies. In the foreign field, Rev. A. C. Hanna spoke for Baptist work in Burma;

Rev. R. B. Longwell for Assam; Pres. F. J. White of Shanghai College for work in China; Rev. W. H. Leslie for the Belgian Congo, and Rev. R. C. Thomas for the Philippines.

In the home field, Mrs. Westfall presented fifteen new appointees of the Woman's Home Mission Society, and Miss Beatrice E. Sliter spoke for them. Mr. E. R. Brown spoke concerning the 2,000,000 Mexicans who are now in the United States; Miss A. Bischoff told of her work in New York City among the Spanish-speaking people there; Miss Laura Thompson and Miss Lydia Huber told of the work in Porto Rico, and Miss May Covington told of Porto Rico. In this most impressive afternoon service, Mrs. Geo. Caleb Moor of New York offered the prayer of dedication for the young women who are just entering upon their tasks. All of these young women are graduates of the Missionary Training School.

The convention closed with two notable addresses, although by this time great numbers of the delegates, exhausted by the continual work and the intense heat, had left for home. The first address was by Rev. W. H. Geistweit on the theme "Baptist Co-operation in Bringing the Gospel to All Mankind." The second was by Rev. W. E. Woodbury of Minneapolis who had as his theme, "The Dynamic for the New World Movement." We shall hope later to present fuller reports of these addresses.

**Beginning at the Beginning**

*(Continued from page 733)*

Number from homes where every member of the family old enough to be so engaged was doing some kind of Christian (church) work...1,542-51.1%  
Total number of families reported .....1,733  
Families producing more than one worker each.....1,070-62%  
Another interesting feature developed as the study progressed.

Occasionally a church would show more isolated individuals as workers than those from family groups. In each case where this was true as further study of the situation showed that these particular churches had for a number of years lost their hold on their respective communities and were disintegrating, some quite rapidly.

It is evident from this statistical study that in order to produce the type of Christian people who are willing and able to lift more than their own weight the church and home must co-operate. In this co-operative christian task the first opportunity and the primary obligation rests with the home. If we would succeed best in our religious educational work we evidently should as church workers begin at the beginning; not with the child but with the home into which the child is to come and by which its religious training for good or bad, for gain or loss will be largely directed.

It is not enough that the church supplement the religious training which the home gives the individual child. If we are to produce in large numbers the best type of Christian people who are both the highest product of religious education and the most perfect expression of the grace of God—the church must see

to it that Christian homes are founded and that the family life of its people back up and multiply the individual inclination and ability to live the Christian life. The Christian home and the Christian church are inseparable partners.

If either fail the other is wrecked. The church must begin its efforts to help the individual by doing all it can for the home.

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## Church News

(Received too late for classification)

## NEW JERSEY

A NUMBER OF NEW JERSEY PREACHERS have been honored by their Alma Maters at the June commencement. Rev. William E. Braisted receives the degree of doctor of divinity from Oskaloosa College, Iowa; Rev. Michael Joseph Twomey of the Peddie Memorial Church, "builder of churches, wholehearted servant of man and God, who has known how to reach with tenderness and humor, with delicacy and strength, the unplumbed deeps in the soul of men," has a D.D. from Brown University; Rev. Joseph Robert Wood of Newark, "in recognition for special work as minister of the gospel in a new age," doctor of divinity from Bucknell; the Rev. Clark T. Brownell formerly at the Bridgeton First and the South Church, Newark, now at Brattleboro, Vt., doctor of divinity from Colgate.

THE NEW JERSEY YOUNG PEOPLE'S SUMMER ASSEMBLY opened July 2 at Peddie Institute. The following New Jersey leaders and pastors will serve: Rev. O. P. Laegeler is superintendent; Dr. T. P. Holloway gives the Sunday evening address; Rev. Chas. E. Goodall, pastor of the Assembly; Dr. Harry S. Myers, a normal course in missions; Prof. T. E. Garner, in charge of recreation; Prof. A. T. Davis, "Paul" and "Principles of Religious Education"; Rev. Harry E. Owings, inspirational address; Prof. J. W. Reeves, lecture, "Enoch Arden"; Rev. W. I. Booth, courses on "Vacation Bible School," "Enlistment for Christ"; Rev. A. H. Sutphin, course on the "Rural Church"; Miss Lena L. Pinkham, "Primary Work" and "Child Psychology"; Rev. P. E. Wilmont, "Baptist Principles" and "The Teachings of Jesus"; Rev. Albert Bretschneider, "Epoch in Life of Christ" and "From Survey to Service"; Prof. William A. Barros, "Advanced Psychology" and "The Message of the Books"; Prof. C. Harold Lowden, in charge of the assembly music; Rev. C. E. Tilton, "Old Testament History" and "Home Mission Study"; Rev. George D. Allison, from the Second Church, Wilmington, Del., courses on "Old Testament Literature" and "Social Institutions"; Prof. L. W. Smith, from Kalamazoo, Mich., will deliver the patriotic

address and an evening lecture; Dr. F. O. Erb, courses "Young People's Leadership" and "Adult Bible Classes"; Rev. Paul R. Hackett, missionary from Burma, courses in "How and Why of Foreign Missions"; Miss Rosamond Kimball, courses in "Drama and Pageantry." The registration to date is over 300. Delegates were sent from almost every Baptist church in the state.

## CONNECTICUT

THE MESSIAH CHURCH, Bridgeport, Rev. Walter Gay, pastor, conducted an evangelistic campaign for twelve days in May which greatly quickened the life of the church and increased its membership. The pastor has received fifty, thirty-one by baptism and twenty are awaiting the ordinance.

REV. W. H. WAKEFIELD, Jr., pastor at First West Haven, received five new members after baptism, on a recent Sunday.

THE WORK AT THE GRAND AVENUE CHURCH, New Haven, is most encouraging. The pastor, Rev. P. L. Cosman, is doing a really constructive work in this part of the city. The pastor's Bible class, which has been meeting Monday evenings, has disbanded until the autumn. At the close of the last meeting, the class presented the pastor with a purse of gold as an expression of its appreciation of his services.

CONNECTICUT was represented at the Northern Baptist Convention by the following: Revs James McGee; Donald B. MacQueen; F. B. Haggard; D. W. Lovett; W. J. Barnes; W. N. Reynolds and Mrs. Reynolds; Mrs. J. D. Rough; Mr. C. S. Carter; W. H. Brackett; Dr. A. B. Coats; Rev. E. E. Gates and H. B. Sloat.

## Bits of Nonsense

(Continued from page 734)

## Elsewhere

"Ernest," said the teacher of geography, "tell what you know about the Mongolian race."

"I wasn't there," explained Ernest hastily, "I went to the ball game instead."

## May His Tribe Decrease

Where does Sir Oliver Lodge?  
Where Ouija boards!

## On the High C's

"Would you advise me to cultivate my voice?" asked Miss Screechum.

"I would," replied Mr. Bearit, "I'd plant it deep."

## Concerning Farmerettes

"Farmer Jones," said the summer boarder, "I see a pair of overalls working in the field. I wonder if it's a man or a woman?"

"You say it's working? Then it's a woman!"

## Envy

Oh, de gol' fish say to de polly-wog,  
"You's gwine for to turn to a long-laig frog."

You can't be han'some an' swim like me,  
An' be raised as a pet; 'cause, don' you see,

De time is certainly boun' to come  
When you gotter git out o' dis 'quarium."

An' de polly-wog say to de gol' fish: "sho',  
You ain' tellin' nuffin I don' know."

I'd rather hop dan swim, I vow,  
An' I doesn't like company much, no-how,

I'se jes bin waitin' f'um day to day  
Foh my laigs to grow, to be on my way."

Now frogs is frogs, an' fish is fish,  
An' it's nuffin but foolishness to wish  
To be changin' round like white folks do  
An' dream dem dreams dat can't come true.

So honey, you stay whah you done belong,  
And do you bes' an' you can't go wrong.

## Keep On—Fishin'

Suppose the fish don't bite at fust,  
What be yer goin' tur dew?

Chuck down yewr pole, throw 'way yewr bait

An' say yewr fishin' threw?

Uv course yew ain't, yewr goin' tur fish,

An' fish, an' fish, and wait

Until yew's ketched yewr basket full

An' used up all yewr bait.

## It Always Has

The rain it poured,  
The sea it roared,  
The sky was draped in black.  
The old ship rolled,  
She pitched and bowled  
And lost her charted track!

"Oh dear, oh dear!  
Sir, will it clear?"  
Loud wailed a dame on deck.  
As they heaved the lead  
The skipper said,  
"It allus has, by heck!"

## Beauty

Some folks in looks take so much pride  
They don't think much on what's inside.

Well, as for me, I know my face  
Can ne'er be made a thing of grace,  
And so I rather think I'll see  
How I can fix th' inside of me,  
So folks'll say, "He looks like sin,"  
But ain't he beautiful within!"

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### PRIZE COMPETITION

To this office have come two announcements that should be of interest to composers, one from the Illinois Chapter of the American Guild of Organists, announcing a Manuscript Festival; the other from Swift & Co., offering a prize of one hundred dollars for the best setting of a poem by Chas. H. Luders. The conditions in detail are set forth below:

#### Manuscript Festival

Under the auspices of the Illinois Chapter a recital of manuscript organ compositions by members of the American Guild of Organists will be given in Chicago during the week of October 10, 1921. Since a large number of manuscripts probably will be submitted, the following conditions should be observed:

1. All manuscripts must be in the hands of the Secretary of the Illinois Chapter (Miss Alice R. Deal, 4359 West End Ave., Chicago) on or before August 1, 1921.

2. All manuscripts must bear a fictitious name and be accompanied with a sealed envelope containing the fictitious name and the real name and address of the composer, together with the name of the Chapter of the A. G. O., of which he is a member.

3. No composition that has been published or accepted for publication may be submitted.

4. Composers may submit as many compositions as they choose, all compositions to be sent for organ solo.

5. Composers submitting manuscripts must be members of the American Guild of Organists.

6. Compositions to be performed will be chosen and the results announced as soon after August 1st as the judges can examine the manuscripts.

7. The compositions chosen by the judges will be performed by the composers themselves or by organists selected by the composers.

#### Committee—

Rossetter G. Cole, Chairman,  
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Eric DeLamarter

### CONGREGATIONAL SINGING

There can be no question that congregational singing has degenerated into a dull and perfunctory thing under the influence of the paid quartet, which has in most cases come to be merely an exhibited thing, turning the musical part of the worship in our churches into a sort of concert. The attendance is asked to sing, and a hymn is given out. It is usually sung quite listlessly, by a few in the congregation. Generally speaking, it becomes a thing to be got over as soon and as inoffensively as possible. It affords no inspiration, and expresses little worship. It is, in fact, but a rudimentary survival of an ancient institution.

That ancient institution, the only musical exercise of our forefathers, had certain strong merits. It certainly cannot be revived in its ancient form, in which the hymn was 'lined out' by the choir-master, and twanged in unison by the congregation. That would be a ridiculous thing in our modern life. Instead of inspiring the joy of worship, it would

provoke amusement. But at least the old-time singing was conducted with spirit, and had an emotional basis. Little by little, under the influence of the exhibition of the quartet, the old zeal faded away in the modern dull performance. What is needed now is a reawakening of the old zeal, but its reawakening under competent direction, and with skill and thoroughness. The musical directors of the military service have gained an experience in organizing the choral song of large bodies of men, which should stand them in good stead in the creation of a new manner of congregational singing; but in the application of their experience moderation and prudence are needed, for we do not want for this purpose either the athletics of the college cheer-leader or the humorous vagaries and trashy music of the Billy Sunday meetings.—*The Boston Transcript*.

#### FROM THE SCRAP-BOX

If all of our singers realized what sort of a job our choir leaders have on their hands, they would often make it a little easier for them. One of their trials is the thoughtless inattention on the part of some of the singers. When the director turns to the basses for a moment with his remarks, the opportunity is at once seized by some in the soprano section for spirited conversation, and when the director again turns to the choir, he finds only part of it ready to respond. The place is lost, the directions are misunderstood, they do not start together, and the work has to be done all over again, just because a few inattentive ones were not on the job. There is a loss of time, and of energy, and often of good nature, that could and should all be avoided.

The editors recently took occasion to hear a number of cantatas, and there were interesting discussions when they got together again. Just how is such work to be judged? Merely from the artistic standpoint? In that case there was not a little room for adverse criticism. And in so far as the cantata, or any kind of musical composition, is a work of art, those who render it cannot fairly hope to escape criticism from this point of view. Let none of our choirs take this matter lightly. It is up to them to meet the requirements of musical art to the fullest extent of their ability. When the home talent is altogether too limited in its musical, or especially vocal, possibilities, it may often be the wisest thing to secure outside help rather than to risk a performance that will not only bring discredit upon the particular performance, but would be likely to cast a reflection upon the quality of service in general which that church stands for. It is not wise to take chances with the reputation of a church.

Artistic perfection, however, is not the only desideratum. It may not even be the main one. For after all, many a slip is gladly overlooked, if only the cantata has been the means of rallying the singers and the audience, and of voicing for them all the common song in their hearts. Where that has been accomplished, the cantata has served a noble purpose in spite of the blemishes attached to the rendition of it.



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## Give When the Spirit Moves

THAT donors of gifts to various foreign mission stations perhaps seldom realize the importance and timeliness of their gifts to those stations is indicated in the report of Dr. J. S. Grant of Ningpo. A striking incident of this is the following extract from Dr. Grant's letter:

"In the autumn we had a number of severe cases of pernicious malaria. Many of these had been treated by the native doctors without success. Our good fortune in being able to help many of them brought us quite a reputation. The microscope given by the ladies of the southern New York Association enabled us in these cases to determine the causative factor."

Similarly Dr. Grant expresses his gratitude in another instance:

"At one time during the year when we needed money to pay Evangelist Fong's salary, a letter came with some money from a friend in Camden, N. J. He knew our needs and sent it. Praise His name! Mr. Fong's salary, including traveling expenses, is about \$21.00 a month. A little over one-third has been promised."

"It has also been the same way with many of the parcels that came for the hospital. They came at the right time—neither too early nor too late."



Volume II

July 16, 1921

Number 24

# The Baptist

Published Every Week by the Northern Baptist Convention



William Wendt

## THE SILENCE OF NIGHT

HOW calm and cool and still are the northern woods in the moonlight! The radiance of the full moon floods the landscape and paints with the magic colors of a dream the white shafts of the birches and the green spires of cedars silhouetted against the silvery cloud looming beyond the hills. Happy the dweller among the steaming cornfields of the Ohio country, or on the baked pavements of the cities who can run away to rest awhile amid such scenes as this!



## Further Impressions of the Convention

### This New Baptist Confession of Faith

By ALVAN S. HOBART

Considering the preliminary discussions about it one has a shadow of unrealized expectations, and a sense of realized hopes. Unrealized expectations that the "Confession," said to be a reaffirmation of the "Old Faith" in more explicit terms and with a changed emphasis. A pre-millennial tone was looked for, and a cast-iron chain to bind the brethren to this confession. In all this the prophetic instinct went astray.

The realized hopes are that it would contain nothing of a divisive character, by being too precise, and too dogmatic. Certainly there is the breadth of outdoors. The man who does not accept it all does not feel at home among Baptists. Probably 95 percent of them would have been willing to include more—much more. But this was intended to get us out of an unpromising situation—an irenic endeavor that has succeeded well. No one can complain.

The brethren who have not been happy over the New Hampshire statement that God is three persons in one; those who have been puzzled to know what "deity" means; those who have not yet determined by what process "atonement" was secured; those who do not know "post" from "pre"; those who have been bothered about the details of the incarnation; those who have been troubled over the close communion question—these and some others, find their path all cleared. They can still call themselves Baptist and stay in the procession. And if there are any who have wished there was less philosophy and more room for faith in their Baptist system of doctrine, they must be satisfied at the shrinkage of the old platform planks, and the fewness of those that are here officially declared to be "fundamentals."

These conservative, orthodox, regressive Baptists are certainly a peculiar people, zealous of good work.

Yonkers, N. Y.

### The New World Movement a Great Success

By ARTHUR W. RIDER

The rapid changes in the convention from its review of the fifty years with which the convention began, all through the varied emotions to the close, revealed that whenever there was sounded the note of service and our missionary task, the great heart of the denomination beat as one. It emphasized the historic fact that it was our missionary task which first drew our scattered Baptists together. They could not have united in that early day on definitions nor uniformity of statements, but they could unite on their common missionary task. So the consciousness of this responsibility for our task, calmed and steadied through our recent sessions and will continue to hold us in brotherly co-operative relations.

The Women's Jubilee was a victory in which we all had a share, and it was a fitting recognition of their wonderful work which the convention made when it elected to the presidency of the convention the leader of the group, Mrs. W. A. Montgomery. This was an exemplification, not merely of democracy but of the spirit of

Christianity of which the Apostle said: "There is neither Jew nor Greek, bond nor free, male nor female." The world has been very slow in according to women their share of opportunity, education, leadership—though leaving the lion's share of the work, toil and sacrifice of the church to them—and this tardy recognition of woman's worth and effort will make the meeting at Des Moines memorable.

The great report of the Board of Promotion of ten and one-half millions raised during the year, and the great exhibit of young people who are to be sent out to fields of service, home and foreign, taken together show that whatever criticisms may have been offered, the Baptist New World Movement has been a great success. No such goals have ever been reached before in our history. Instead of questioning its success, let us thank God it is already a success, and help to make it a greater one!

Los Angeles, Calif.

### From Apprehension to Confidence

By GEORGE R. STAIR

The convention began in apprehension, it ended in confidence. There has been a rather widespread fear that our educational institutions were chambers of theological horrors, but the fine and comprehensive report of the committee on investigation very clearly indicated that our schools are both safe and sound in their teaching of the things we esteem to be fundamental to our Christian faith. Any teaching that might be questioned is the utterance of an individual and not the policy of a school.

In the various sessions the brethren exercised their inalienable Baptist right of free speech, but the results of the discussions and decisions were strikingly beneficial. The atmosphere has been cleared, our faith has been deepened and reaffirmed, our confidence in our leaders is firmly established, our plan of organization has been fully vindicated and we return to our churches filled with a new purpose and enthusiasm to preach with a fresh emphasis the glorious gospel of the Son of God.

Chicago, Ill.

### Brethren, Let Us Quit!

By WILLIAM HENRY GEISTWEIT

Isn't it time that some one said some plain things on the present denominational situation as regards fundamental conferences and our national meetings, and the condition in which they leave us?

The last two meetings of the Northern Baptist Convention have been anything but happy occasions. Last year at Buffalo it was enough to make angels weep; this year it was—well, we're a sorry bunch, and do not seem to be getting anywhere.

Already plans are working to make things "hot" at Seattle. To keep this thing up, to pitch a quarrel on the Pacific Coast (the convention will be mainly a western convention) is nothing short of a crime. I hope the program committee will give us two things and no more: a spiritual uplift, and a missionary outlook. Outside of that the Northern Baptist Convention has no function. We are not set for fine discussions on doctrinal hair splitting. It is a missionary con-

vention. We can declare nothing for anybody—only as we advise. The effort to make doctrinal matters the issue is divisive, is heading the denomination toward pandemonium. We have proven that. Let us stop it.

We have had two "fundamental" conferences preceding the convention. In perfectly good nature and in the best spirit, I want to say—two are enough. In each instance the only thing that resulted was bitterness of spirit, unchristian contention, leaving a brown taste for the convention that followed. We are heading toward a collision if we keep this thing up. Brethren, let us quit it. If such conferences are to be held, keep them away from the convention. Don't hold them within many miles of the convention. We don't need them. One only needs to sit quietly and listen to discover that the whole business is passion-provoking: men turn white in anger, say things they ought not; and speak in such threatening language that middle-of-the-road men (and I believe they are in the majority among us) scarcely know whether it is a Christian body, or a political stockyard. We have had enough of it. Brethren, for the good of the Kingdom, if a fundamental conference is needed, hold it in Atlantic City and let the convention go to Seattle. Hungry men go to the convention; they have worked hard through the year; they long for a vision of God "with all the saints"; they long to know what God has wrought through the missionaries; they go asking "What of the night?" for it is night; they long to hear messages that will stimulate their faith; they want a mountain-top vision for the valley effort; they want to see God!

### Beware the Itch of Contention

They will never get a vision in an atmosphere of contention. "The itch of disputing will prove the scab of the church," said one of the old church fathers; and the scabs are appearing. May God make the Seattle meeting a time of spiritual refreshing! Let us quit on the other stuff.

There are some pertinent reasons why this is written. I hold a brief for nobody. I am writing in the interests of the Kingdom. I think I know the general rank and file of our ministers, north and south, east and west. Years in the B. Y. P. U. editorial chair gave me a peculiar advantage. I think I know a great army of men north and south. They are true, faithful, devoted, consecrated men. They long to see the Kingdom come in the lives of men. They came out of the Great War battered in heart, facing upheavals in every institution of civilization; and the churches suffered most for we lost moral, spiritual and numerical strength. About eighteen months ago the tide turned, spiritual life was quickened, souls were again turning to God and these eighteen months were the best since before the war. Instead of coming together for greater spiritual power, larger vision, deeper consecration, men went into each convention with jaws set, eyes ablaze, hearts hard. God pity us! Brethren, let us quit!

Well, "as I was saying," there are some pertinent reasons for this article:

First: We are getting nowhere. Last year the attack was on our schools. What

(Continued on page 761)



# The Baptist

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## An Unnecessary Exhortation

It is reported that a brother minister, leading a meeting of most serious import, from time to time exclaimed, "Brethren, let us hesitate to pray." Most of us mortals little need such an exhortation. To pray without ceasing; to always pray and faint not is for most of us an accomplishment of the future. THE BAPTIST has a page devoted to the Devotional Life. We would wager, however, if we believed in the practice, that more people read this Kollum. 'Fess up now. All of which leads us to say, Brethren, *do not* hesitate to pray."

## Killam's Kollum

### Won't Stand To Be Counted

Many of our subscribers have on earth no abiding city. For what seems years we have been trying to overtake them but no sooner is a stencil cut for one city than a new address is received. Killam Junior writes from Valmora, New Mexico, and illustrates our situation: "The other day Heine was sent to count the cows in the Sanatorium's herd. I went with him. He had been counting for several minutes when he remarked, 'I have got them all counted but that one over there and he keeps running around so fast I can't count him.' This made me think of some of the subscribers to THE BAPTIST who move so often that they can hardly be counted." Friends can you not make out an itinerary for us? It would be a real help.

### Wants More Speed

On July 6, 1921 at 11:16 A. M. we received from a certain state a number of subscriptions to THE BAPTIST. They keep coming although the weather is a trifle warm. On the morning of July 7 we received a letter which registered 120 in the shade. The writer wanted to know by what right we took a man's money and gave nothing in return. He either wanted the paper by the next mail or he wanted his money back. We do not blame the man for his eagerness to get the paper. On this page there appears each week the statement that it takes about two weeks to make stencil changes. It is a mechanical process. We will in spite of the heat try to make more speed.

### Hopkins Complains

"Kan you kommand our konfidence in your klaims not to be as bad as your name? Did you not kan- cel and kill the Open Forum, the keenest korner of THE BAPTIST? We konstantly kry for a kom- mittee of the whole where we may konscientiously korrekt the krooks of our komrades. Konfess, my brother." Brother Hopkins, we have an alibi. The editors disclaimed any responsibility for articles in the Forum. Some one had to be responsible. This burden fell on the Publishing Committee. They killed the kollum for the korrektion of krooks.

### Great Scott

"Who is the man you have at THE BAPTIST booth" was a question asked again and again at Des Moines. His constant attention to the business of selling THE BAPTIST, his uniform courtesy and good nature were appreciated by the friends of the paper. It was a hard place to see THE BAPTIST. More than two-thirds of the delegates and visitors were already subscribers. And yet out of the less than 500 who did not have the paper, Mr. Scott secured an even 200 subscribers. Great Scott! We could not have done it ourselves. The man was Rev. A. K. Scott, pastor of the church at Nashville, Mich. He works just as hard at his church job.



## Religious Education in the Home

BY SELDON L. ROBERTS

"In religious education the home is more influential than the church. It may not be so good, but it is more powerful." So said Harold McA. Robinson, D.D. at the Sunday School Council meeting in January, 1921.

If this be true to the extent that the church fails in guiding the religious ideals of the family, and the religious educational activities of the home from which the people who are to be members of and the working force in our churches come, the religious educational work of the church itself will be weakened and fail. Both home and church must each do its best or the whole task cannot be accomplished. Neither can shift to the other its just share of the load. When either weakens or wavers, therefore, both measurably fail.

What then can the church do to help the religious life and teaching of the home?

Train young people for home making and parenthood. It is too late to begin after the home is founded and the babies are on hand. True ideals of family life, right methods of home teaching and a measure of skill in such work should be given as a regular part of the educational program of the church.

Much of this can be done indirectly. I do not mean in an indefinite way, but without labeling the package or naming the purpose.

All training for Christian leadership that is broadly conceived and that gives insight into the religious nature and needs of people and sympathy with the attitudes and aspirations of children and growing youths will help in home making. Several of the units of the New Standard Training Course are of this nature and many of our young people who may not intend to teach regularly in the church school should take such studies for the sake of their general Christian usefulness.

Example is oftentimes most helpful in fixing an ideal and an attitude especially if the experience has something of newness and of personal fellowship in it. If our better Christian homes would frequently invite less favored individuals of our congregation and Sunday school as guests, it would do much to set right ideals and give new visions and aspirations to those who might not otherwise have opportunity to know what is best in home life.

Pastors and church school teachers can be well chosen, suggestions and illustrations help set the standard of thought and conduct in the direction of right things in home life both of the homes that now are and those that are to be founded.

The church can do much directly to determine the standards of religious education in the home.

Special courses of study may be frankly offered for those who now have or are to assume the duties of a Christian home. If people seek such help for culinary and economic skill, why not give them opportunity to secure it for religious effectiveness and welfare. For that matter, why

should not a church give direct instruction in all the fine arts of home making for any who might not otherwise have opportunity for such studies?

A course of study in story telling has very direct application to the religious education of children in the home.

Carefully supervised and enriched social meetings for the young people and children of the church, especially when some of these can be held in the better homes of the church, not only serve a splendid purpose in the immediate religious welfare of those who attend, but will, if rightly planned, have a direct influence upon the future home life of the community and church.

Dr. Russell H. Conwell, pastor of Grace Baptist Church, Philadelphia, and his great church give much attention to the home making of the many young people who come under the influence of the "Temple."

In a recent book by Pastor Conwell on "Effective Prayer," he tells of the many requests for and the startling results oftentimes attending special prayer for husbands, wives and homes.

"Looking back over the marriage records of the Baptist Temple for thirty years, there appear some significant facts concerning home making by prayer. Through those thirty years of record keeping there was an average of sixteen marriages a month, or five thousand and one hundred in thirty years. . . .

Not one case of divorce can be discovered, and only two cases of estrangement."

Prayer in the home is essential, prayer about the founding of a new home is also essential.

Philadelphia, Pa.  
1701 Chestnut St.

## Those Lost Lines.

Attentive readers will have observed that in the haste of making the issue of July 2 after midnight, the report of the fundamentals conference at Des Moines has several lines missing at the bottom of page 684. In response to inquiries coming to the office of THE BAPTIST the section containing those lines is here printed in full.

"Finally, while men were clamoring to be heard, and amid great confusion, the chairman closed debate and put the question to vote. A large majority voted for adoption; some voted against it; some did not vote.

"The evening addresses gave a different temper to the conference. Rev. W. B. Hinson presented in a simple but sweetly persuasive way the scripture teaching concerning 'The Return of Our Lord,' with a premillennial interpretation."

## Special Meeting A. B. P. S.

At the call of the Board of Managers a special meeting of the American Baptist Publication Society will be held in the Board Room of the Society's building, 1701 Chestnut Street, Philadelphia, Pa., on July 27, 1921, at 2 p.m., to consider and pass upon the election of officers and other actions taken by the Society at meetings held in Des Moines, Iowa, in the month of June, 1921, and to consider such other business as may lawfully be brought before it.

## Fresh from the Field

After nearly three years' work as pastor of the Hubbard (Ohio) Church, Rev. Wm. Ryan resigned to accept a call to the church at Dunbar, Pa., near which place most of his pastoral life has been spent. He began his new work on July 1. Raymond H. Tracy is chairman of the pulpits committee of the Hubbard Church.

Rev. George Robert Cairns, of Seattle, Wash., for many years a Baptist evangelist in this country, England and Scotland, died suddenly in Australia on June 23, where he has been holding meetings since April, 1920. He was about to leave for England by way of the Holy Land. His wife accompanied him to Australia. He was the son of Rev. James Cairns, a Baptist minister for more than fifty years. Mrs. Margaret C. Munns, treasurer of the National W. C. T. U., is a daughter.

Following the Des Moines convention, Dr. Frederick L. Anderson has been spending a short time with his daughter in Chicago.

Rev. R. D. Licklider has resigned at Hammond, Ind.

Rev. L. S. Slaybaugh, formerly pastor of the church at Royal Oak, a rapidly-growing suburb of Detroit. He is inaugurating a campaign to put a copy of THE BAPTIST and Missions in every family in the church.

Dr. Edwin O. Excell, song evangelist and publisher of musical books, died recently in Chicago. He composed tunes for the words of many well-known gospel hymns.

The mother of Dr. Grenfell of Labrador recently passed away in her English home at the advanced age of eighty-nine years.

Rev. J. W. Balfour comes to the North Baptist church, Lansing, Mich. The North and Olivet churches were founded as branches of Lansing First Church. During the past year under the leadership of Rev. Donald T. Grey as associate pastor of First Church they grew into larger activity and capacity. Mr. Grey has now become pastor of Olivet church and Mr. Balfour comes August 1, to become pastor of North Church. His coming is full of promise as he is well-trained and had a good pastorate at Oshkosh, Wis. Due to the fact that these two churches are yet strongly supported by First Church, along with the City Union and State Convention, it is confidently hoped under their new leadership they will soon come to be strong, independent churches. Pastor Clarence W. Kemper and First Church organization are doing their utmost to develop these two fields and close co-operation is the method to that end.

The Christian world is the poorer because of the recent death of Rev. G. Frederick Wright of Oberlin, Ohio. As editor of the Bibliotheca Sacra Dr. Wright reached a large constituency and his work in geology and in the Scriptures assured him of a ready hearing. His readers were found among thoughtful people of all schools of science and theology.





# The Baptist



## Quit Walking on Us

BAPTIST papers of the South, in discussing the Northern Baptist Convention, concede that the Baptists of the North are 75 per cent orthodox. That is very gracious of them, especially when the basis of their observation must be rather mixed voices of a great convention and private conversations and letters which are necessarily limited. Did each one define accurately what he means by "orthodox" the conclusion would be of yet more value. But taking words at their face value, we believe that they have greatly underestimated the fact. We doubt if, on investigation, more than 5 per cent of our churches and pastors will be found to have departed in any essential respect from the evangelical faith as held by Baptists. And we are just a little worried for fear that we are placing even this percentage too high.

Our churches believe in the inspired Book; they assert, the unique character of Jesus, finding him "God manifest in the flesh," "the express image of the invisible God;" they believe in salvation by grace and in a life of good works following regeneration; they hold to the forgiveness of sins, and, although theories of the atonement differ because some stress one of the New Testament suggestions and some another, they yet relate in the most intimate and essential way the death of Christ to this forgiveness; they believe in a real resurrection of Christ and of the believer and in a present, living Christ; they believe that Jesus will come again as he said; they hold to the ideal of the church as set forth in the New Testament, and to the two great symbolic ordinances; they are committed to the missionary program of Jesus and do not cease to pray and to work for the coming of his kingdom. Their whole conception of the church is spiritual and their thought of religion is of something vital and not sacramental. They are devoted to our Lord whose will is their supreme law.

### Falstaff's Men in Buckram

Of late the editors of THE BAPTIST have been asking men straight questions like this: "Give to us the names of teachers who, to your direct knowledge, are untrue to the faith commonly held by Baptists." And they will name one or two or perhaps three and then stop, the limit of their actual knowledge having been reached. Then we have asked, "Name to us pastors who deserve the epithets, 'Unitarian,' 'gospel-defying,' and the like." And men generally answer that all the men within their actual acquaintance are sound and true, adding perhaps that they have heard of some man farther off. It is always this man "farther off" who is accused. The men near home are all right. So it is all over the country. Pastors in the same neighborhood often speak a slightly different language, but when they sit down together in a Christian spirit and talk things out, the word of each generally is, "I can love that man because he loves my Lord and his Word."

What then is all this noise about? What of all this talk about modernism? What of the suspicions and ac-

cusations? Well, it looks to us about like this:

There is in the denomination a small group of men who are radical in their thought and utterances. The number of their adherents is small. There is at the other extreme a group of able and sincere men who do not hesitate to speak of themselves as "ultra-conservatives." Each of these groups goes much farther in its theological definitions than the great body of the denomination. Most Baptists are untrained in theology; they hold strongly to the evangelical facts but do not often organize their thought of them into a complete system. The radicals suspect all who do not agree with them and call them reactionaries. The ultra-conservatives, in their public utterances, are inclined to classify all who do not use their exact shibboleths as "modernists" or "radicals" or what not. Both are wrong in their generalizations as both are wrong in thinking that they are the only genuine dyed-in-the-wool Baptists. The people in the middle are the real Baptists, holding the faith of the fathers and holding it in a spirit of forbearance and love, refusing to surrender their liberty of conscience or their loyalty to Christ because of some specter which extremists see in the road.

### "A Plague on Both Your Houses"

These real Baptists have been the battle-ground over which the extremists have fought. The experience is rather a trying one. They have tried quietly to go about their business and that they have measurably succeeded is shown by the more than 106,000 baptisms of the past year, but their peace of mind has been greatly upset. Are they to live perpetually in this turmoil? Are they to purchase peace only by agreeing to any form of words the extremists place before them? We think not. There are many indications that they are about ready to say to the men at either extreme, "A plague on both your houses. We are done with self-constituted bosses. We propose to govern ourselves for a time."

Suspicion never gets men anywhere. General and reckless charges only make matters worse. Manipulation of assemblies is always followed by a kick-back. Among Christian men no measure gets far unless it is conceived and carried through in a spirit of brotherly love. Emphasize details and you divide men; emphasize great spiritual facts and experiences and you unite men. Call us to renewed devotion to our Lord and to consecration to his kingdom and we will rise as a man. The head may sometimes go a little wrong but if the heart is right, the outcome will be sure and good. As we do the Lord's will from the heart we come to know of the doctrine, whether it is of God or not. Baptists have always held in excellent balance the evangelical faith and the right of the individual to liberty in spiritual things. The great body continues to believe in both of these things. The churches made up of this vast majority of middle-of-the-road Baptists are tired of talk



and anxious above all things to face this new day, with all its perplexing problems, with their hands free to preach the gospel of the love of God in Christ without let or hindrance and certainly not under the handicap of endless theological debates. They know that Christ is not served by faction or quarrel but by men and women who are filled with his love and who have a great compassion for their fellowmen.

Brethren, let us have peace. Let us understand each other. Let us refuse to be falsely labelled. Let us bear glad witness to our faith and tell extremists of every sort to go about their own business. We do believe the faith held by the fathers and we do what the fathers did, namely, express it in the language of our own time. And we have before us accomplishments and tasks greater than any of which they ever dreamed. The story of the past year is one of the most wonderful in Baptist annals. But it is only the beginning of yet greater things, provided we can give ourselves to fighting the real enemy instead of drubbing each other. The cross of Jesus has gone on before; it is for Baptists of all people to follow on, without doubt or fear, and with a determination to act in their day and generation worthily of their Lord.

### Where Are the Mid-Victorian Liberals?

**M**R. SIMEON STRUNSKY in the *Atlantic Monthly* for the current month laments, or at least remarks with some air of desolation, upon the disappearance in politics of the old-fashioned liberals. He notes that now "liberal," "red" and "radical" are words of similar connotation. And he does not seem to understand just what has become of his old friends.

We may enlighten him.

Broadly the old liberalism leaned towards the extension of free government in the field of politics; because at that period the democratization of government was having a hard pull uphill against the opposition of Kaiser, Czar and aristocracy the world over.

But the scene has shifted and the issue has changed. So far as forms are concerned, government by a privileged order is dead and the people are striding over it with hobnailed boots. They have so much political power they hardly know how to use it.

A fundamentally new issue has arisen. The vital concern of civilization has shifted to the industrial field. Industrial democracy is clamoring for power now as political democracy used to do. The old liberal finds his occupation gone and is lost in the maze. On the new issue he does not know where he stands. He loses heart and becomes neutral or else he follows his liberal principles into the industrial issue and becomes a socialist.

The papers have been more nearly right than they seemed to know or intend in classing liberals as socialists and radicals; for now that is precisely what they are. Industrial democracy and socialism are convertible terms. Industrial democracy, in so far as it may be adopted, carries with it inherently a radically new type of civilization. Any liberal who accepts the principle of industrial democracy in any mode or measure is a socialist and is properly so called.

John D. Rockefeller, Jr., and those other far-seeing

business leaders of his time and type, who have committed themselves to the principle of representation in industry, have thereby placed themselves in the position of leadership in the socialist movement. They will determine largely what direction that movement will take and how fast it will go but they cannot change its character as a movement for the creation of a new social order of industrial democracy, and there is no evidence that they wish to do so. They seem to know where they are going.

But in the presence of such a movement the old-fashioned liberal is as hopelessly archaic as the whigs of 1856 were on the subject of slavery.

### "Word and Way" Wants a New Name

**A**MONG the pleasures of life is that of finding ourselves in agreement with the *Word and Way*. This hedonic reflection arises out of the fact that our editorial of last week suggesting that Fundamentalism be expunged from the Baptist vocabulary, is supported by the *Word and Way* for the same date, which contained the following editorial paragraph:

"Since there has been for several years an organization of Fundamentalists with a more or less vigorous propaganda, and since this organization, or movement, is nondenominational, or undenominational, and since it has a rather extreme program, it seems to us very unfortunate that our orthodox brethren of the Northern Baptist Convention who are leading the movement in the interest of orthodoxy and against the liberalism of Northern Baptists, should call themselves Fundamentalists, and their conferences Conferences on Fundamentals. . . . We suggest that our brethren find some other name for themselves and for their movement and program."

This quotation and the whole article from which it is taken are somewhat kaleidoscopic; every time you turn them over they present a new combination. We are at a loss for instance to know who are meant by the phrase "our orthodox brethren." We of *THE BAPTIST* have been standing rather stiffly for Baptist orthodoxy; but we dare not vaunt ourselves as "leading the movement." Does the *Word and Way* mean that the editors of *THE BAPTIST* occupy such a position of leadership? We blush at the possible compliment. But we hasten to assure our neighbor that we have never called our advocacy of Baptist principles Fundamentalism.

### Call Us Simply Baptists?

Moreover, we are surprised to find the *Word and Way*, of all papers, searching for a new name for orthodox Baptists. The old name "Baptist" is ample for all of our conscious needs. What has happened to cause the *Word and Way* to wish for a new name?

What is "the liberalism of Northern Baptists" in which the *Word and Way* discovers a foe to orthodoxy? So far as any specific designation of this liberalism is concerned, nothing clearer appears in its columns than this reference to the confession adopted at Des Moines:

"We find ourselves regretting that our brethren, while they were at it, did not commit themselves in a more clear-cut and scriptural way with reference to the church. According to our judgment, they have blundered seriously in article six. . . . If we are to preserve our doctrines in their purity and power, we



must preserve the ecclesiology of the New Testament. It is our sober judgment that our brethren have greatly weakened their confession of faith by their lame and unscriptural article concerning the church."

While assuring the *Word and Way* of our zeal for Baptist orthodoxy, we are compelled to decline a call to join it in warfare against such liberalism as that article six exhibits. We must leave the controversy to be settled between that paper and the authors of the confession, while we concern ourselves about "weightier matters."

## Loud Pleas from Wild Throats

IF ANY man is inclined to treat the New World Movement lightly as a matter of secondary importance, let him consider a few sinister facts with which this movement has to deal in a remedial way.

Humanity has at last embarked on the turbulent sea of democracy. For weal or woe this great venture is now begun. God only knows how it will end. If it fails, its failure will be one of the most fearful disasters that ever overtook the human race. Every high interest of mankind is bound up with the hope of successful self-government by the people. But unless it is guided by intelligence and right social principles it will inevitably fail. The New World Movement is an attempt on the part of the Baptist denomination to contribute in an organized way the united strength of the Baptist people towards the dissemination of that intelligence and of those principles on which alone a democratic social order can be successfully maintained.

Conflicts of class against class, race against race and nation against nation, based on self-interest and jealousy, are widely prevalent and growing in intensity and bitterness. If they are permitted to continue and to grow, incalculable disaster is a certain result. But the only way to prevent their continuance and growth is to present to the fighting groups a practical program for the removal of the inequities that give rise to strife, to urge fraternal co-operation in the common interest, and to promote general goodwill and faith among the people. The New World Movement is an attempt to enlist the whole strength of the Baptist constituency for these ends in an actual, comprehensive and practical ministry of reconciliation.

The ideals of socialism are coming rapidly to dominate the thought of the masses in all lands. In the midst of this inevitable trend there is a materialistic philosophy which professes to speak in the interest of scientific socialism, denies the validity of all religions and proclaims a crusade against them. An accepted item in the theses of the Third International is opposition to all religious propaganda, especially among backward peoples; and it is based on the belief that religion is in its very nature antagonistic to intellectual and social progress. This materialistic philosophy proposes to build a new social order which shall discard altogether both the faith and the morals of Christianity; and it has grown to such proportions that millions of people follow it with the zeal of religious fanaticism. Its success would loose on earth all the evils of a faithless, conscienceless, unscrupulous, unhampered reign of selfishness and lust. But it cannot be successfully met

by denunciation. Its roots run too deeply into the soil of human sincerity for any such program. In fact, it is largely a reaction of human sincerity against forms of religion which have opposed intellectual and social progress and have allied themselves with oppressors of the people. Hatred towards such religion is a virtue and the only way for any religion to escape such virtuous obloquy is to exhibit a superior seership for human welfare, a heroic devotion to humanity in forms of service that humanity can understand, and a spirit of kindness that will win goodwill. This is a definite objective of the New World Movement, which is trying to enlist the Baptists in demonstrating to materialists the reality of genuine religion and its social value for justice and brotherhood.

Predatory business, reenforced by political and military ambition, is mustering its forces for world domination. It also sneers at the ethics of Christianity, with a sneer that has no single element of moral sincerity. It is pure, stark, ruthless mammonism, the Baal worship of the twentieth century. The only sufficient barrier to its success and to the consequent utter debasement of the industrial and political order of the civilized world is to enlighten the people concerning the evils and methods of mammonism and to array them in an organized movement for its overthrow. Here again the New World Movement is trying to throw the united weight of the Baptist denomination to the support of the principles of stewardship, of service, and of a democratic industrial co-operation for the promotion of the best life for all.

And we must move quickly for wolves howl at the door.

## Let Us Rejoice Together

AGAIN and again those who affect the "vice of statistics" have assured the public that the orthodoxy and loyalty of any denomination to the gospel can be accurately gauged by its evangelistic zeal and success.

Whatever merit there may be in the principle so asserted, the report of the committee on the Five-Year Program of the Northern Baptist Convention at Des Moines thunders loudly the fitness of Northern Baptists to endure such a test.

For comparison one naturally turns to the acknowledged exemplar of Baptist groups in both orthodoxy and evangelistic zeal, namely the Southern Baptists. The past year has been one of their greatest years in evangelistic work. They report 175,000 baptisms. They are rejoicing, God bless them! in such marvelous tokens of his approval. They have reason to rejoice and we rejoice with them.

But we may also invite them to rejoice with us, for we report more than 106,000 baptisms. They had at the beginning of the year 2,961,000 members; we had 1,293,000 members. Whereas they rejoice over one baptism for every seventeen members, we rejoice over one baptism for every twelve members. The ratio in our favor is twelve to seventeen.

In the light of these facts, do they honestly think that Northern Baptists are as bad as some of their papers make us? Will those papers pass the tidings along to their readers and ask them to believe that we are not wholly God-forsaken?



## Day-Dawn In Europe

*Address delivered at the Northern Baptist Convention  
Des Moines, Iowa, on Sunday Evening, June 26th, 1921*

By J. H. RUSHBROOKE, M. A., D. D.,  
Baptist Commissioner for Europe

**B**Y NEXT Sunday I expect to be far out on the Atlantic. The voyage across the ocean will perhaps afford leisure to sort out the impressions that have crowded upon me, during two months' stay in your wonderful continent. But this I already know: when I do get my perspective, certain special events and occasions will stand distinct and clear. Most conspicuous will be the unforgettable assemblies at Chattanooga and at Des Moines. They have given me a fresh sense of the strength and spirit of the Baptist people, and of the enormous significance not only for Europe but for the future of the Kingdom of God of their united impact. Yet these outstanding gatherings are but pyramid-peaks resting upon broad bases of awakened and alert Christian sympathy and brotherhood.

### Everybody Concerned Over Europe

Concern for Europe I have found everywhere, from the hearer who lately thrust a few dollars into my hand, and was hardly persuaded to tell his name, to your distinguished Secretary of State, Charles E. Hughes and President Warren G. Harding. I recall a very pleasant meeting at a Woman's College in the South, where the young people gave me the warmest of welcomes, and alongside it I place the Ministers' Meeting at Boston—surely unique in the Baptist world. In these very different groups the same temper was manifest. Nor has it been confined to the United States. A flying visit to Canada was the occasion not merely of remarkable gatherings but of decisive action. We have since learned that the Canadian conventions will in the coming autumn be asked to adopt a scheme for immediate and generous participation in the effort for Europe, and concerning their answer there is not a shred of a shade of a doubt. I go back to my work glad and thankful—your debtor for a thousand acts of courtesy and kindness North, South, East and West. I go back profoundly grateful for this above all, that after continuous and intimate contact here with Baptists of every group and variety, I may assure your brethren of the "old continent" that

the millions of their co-religionists in North America stand unanimously and whole-heartedly with them.

My duty at this great convention is primarily to give an account of my stewardship. You have heard that a deeply significant departure was taken at the London Conference in July last. That conference was composed of members of the executive committee of the Baptist World Alliance, together with representatives of various missionary boards (including especially those of the Northern and Southern Conventions), of the European countries where Baptist work exists, of Canada and of Australia. This international meeting decided upon a scheme of relief, reached an understanding as to missionary policy in Europe, and furthermore resolved that the Baptists of the world should support and assist the feeble groups exposed to political disability or persecution. The decisions have been put into effect by the action of three of the stronger Baptist executive bodies—the two foreign mission boards on this side and the British continental committee. The Canadian Baptists are soon to take a large part; and closely associated with these are Swedish, Norwegian and Argentine Baptists, who are all assisting "according to their several ability." Even from Congolese Africa, contributions have been sent. We have today a Baptist world-consciousness; we are able to speak of a Baptist world-movement; and the program for Europe represents part of a Baptist world-policy.

### This Cannot be Done in a Day

It is with Europe that I have to deal, and with scarcely more than half a year; for it was only in November last that I entered upon my work and began to put into operation the plans of the London Conference. These months have been crowded with tasks and problems. Not in a day could our far-reaching schemes be carried out; indeed, they are still by no means fully realized. So many questions are open, and so much needed to be done quickly, that it is almost with an uneasy conscience that I find myself enjoying

your fellowship on this side of the Atlantic instead of working on the other. My consolation is this, that in putting you in possession of information, in seeking to intensify your interest, in assisting the deliberations of your boards, I am serving Europe.

### A Story of Beginnings

My story is, as I have indicated, chiefly concerned with beginnings. In one direction alone is it possible to claim that the program drawn up last July is already fully and adequately operative. That program includes a scheme for the relief of material need in ten lands of Europe, the relief to be continued for three years if necessary, but (it is hoped) on a diminishing scale. In the first year about \$350,000 were to be expended. Thanks to preliminary investigation for which my most competent comrade and valued dear friend, Dr. Brooks, was mainly responsible, and to the accurate information which representatives of continental countries furnished in London, there was no delay in sending remittances. Before leaving my church to take up my full duties as Commissioner, I had also secured already the appointment of relief committees and treasurers in every country that could be reached by letters, and so was able to forward cheques immediately. As to the countries that could not be dealt with by correspondence, satisfactory contact was established soon afterwards. I have been able in the course of four special journeys to penetrate into all but two of the ten lands receiving relief, and to examine on the spot the use of funds, the methods of distribution, of bookkeeping and of audit, and so forth. The two exceptions are Esthonia and Bulgaria, but from both these countries I have detailed returns including even the name of every recipient and the amount granted in each case. Thus I am able to tell you that, so far as care and honesty can assure such a result, not the smallest fraction of your money has anywhere been wasted or misapplied.

Two points should be emphasized under this head of material relief, firstly the range of our scheme, and



secondly the effect of our operations.

(1) As to its range, it was rightly and wisely decided in London to deal with the needs of Baptists and of those who could be reached through our Baptist communities. We were bound to consider first our fellow-Baptists, not only because of our close relation to them, but because we had evidence that in some countries "dissenters" were black-listed in the administration of general relief funds. But we refused to "shut up our bowels of compassion" from others: the London Conference decided that we would also "go in the spirit of Christ with relief for all who suffer, regardless of religious or racial differences." So we have used the knowledge possessed by our people of the conditions of their neighbors; taking every precaution against overlapping, we have entrusted them with such funds as they could wisely administer on behalf of other sufferers, and we have dealt also with the needs of certain clearly-defined non-Baptist groups, such as University students in Vienna, Budapest, Warsaw and elsewhere.

#### They Know Us Better Now

(2) As to the results, they have been happy indeed. A year ago our people in Central and Eastern Europe were oppressed and depressed by the burden of poverty, and still more by the sense of isolation. They had waited and suffered long, and they could not realize our difficulties in getting into contact with them. It seemed as if we had failed them in their necessity. To-day from the Baltic to the Mediterranean, and from the Bay of Biscay to the Black Sea, they know that our heart feels for them and that brotherhood in Christ is a reality and a power. In countless Baptist homes, of impoverished Hungary and Czecho-Slovakia, of desolated Latvia and Poland, of famished Austria, lives have been saved and health restored. Students in Warsaw and Budapest and Vienna, who had never heard of Baptists, have found that in their struggle with appalling poverty Baptists were mindful of them—they have heard of us now. Farmers in Poland and France, who had lost everything, have been given a new chance with the help of Baptist money. We did not set out to win applause, but to discharge a Christian obligation; yet I rejoice to report the impressions which men of other confessions have received of the spirit of our enterprise. President Masatyk of Czecho-Slovakia, Acting-President Caksta of Latvia,

Kultus-minister Wass of Hungary, are but three among many statesmen who have spoken with me of the value of our work. And men that knew nothing of us, or knowing but little despised us, have come to thank God for Baptists.

#### Where Our Helping Hand Reaches

Pass on to another section of my report. The London Conference adopted a missionary policy of far-reaching import. In dealing with relief (I should have told you just now) we have one common fund to which all who are able may contribute, with over 90 percent of the money coming through the two American boards; but in regard to missionary policy another method was chosen. Here the larger unions or conventions were asked to accept, either separately or in co-operation, direct responsibility for one or more of the European Baptist groups, and to offer such moral and material assistance as shall further the work of the smaller union without impairing its autonomy or enfeebling its sense of responsibility. In this connection considerable burdens have been most willingly accepted by the two American conventions; to save time, I will enumerate only those your own Foreign Mission Society has undertaken. They concern:

FRANCE, with French-speaking Belgium and Switzerland.

CZECHO-SLOVAKIA (here you co-operate with British Baptists).

POLAND (except that the German-speaking Baptists of America will probably care for the purely German work in the land.)

NORWAY and DENMARK.

ESTHONIA, LATVIA, LITHUANIA and NORTHERN RUSSIA (for these countries responsibility is shared with Canada and Great Britain.)

#### First Comes First

I have already said that only the relief section of the London program is fully in operation. You will readily understand why this is so. To meet physical wants was an immediate duty and a comparatively simple duty. It is not difficult to ascertain the extent and nature of bodily need, and to set up machinery for satisfying it; it is a far more complicated task to formulate a missionary policy for a whole country (especially where conditions are so unstable as is too often the case in Europe) and to decide the amount of support that its various items should receive from abroad. As to the general principles of our action regarding mission work

in continental Europe, I have my own clean-cut convictions, and they are in perfect harmony with those of the mission boards on both sides of the Atlantic. Such points as these are clear:

(1) It would be a mistaken policy to send over any considerable number of men; European countries can be effectively evangelized only by their own citizens.

(2) Our task is to develop native leadership, and the very best service we can render—as is abundantly demonstrated in the experience of Sweden and Germany—is to support efficient seminaries and Bible schools in the various lands. For some time to come, perhaps for a whole generation or more, native resources will be unequal to this task.

(3) The present impoverished condition of Central and Eastern Europe calls for financial assistance on an exceptional scale, at all events for a few years, in order to enable our people to maintain ministers and evangelists, to restore places of worship destroyed or damaged during the war, to undertake new building operations, and to maintain and develop a Baptist literature.

#### A Dollar Worth Half a Cent

If time permitted, I would describe the economic situation in martyred Latvia, a little-known land that has suffered terribly; in Poland, whose money, when I was there three months ago was exchanging at *one one-hundred-and-eightieth* of its nominal value (imagine your dollar worth little more than half a cent in the international market!); or in Czecho-Slovakia. Terrible impoverishment compelled the relief action I have described; but consider the wider and deeper effects of economic chaos. All available resources are in many parts of Europe exhausted in the effort to maintain bare existence; universities, schools, libraries, museums are starved; there is no money for scientific investigation. Intellectual standards are woefully lowered; the whole mental life of the people—everything that marks human existence as higher than animal—is imperilled. How directly this appears in its application to the churches. Pastors cannot be supported; many have had to seek other means of livelihood; evangelists cannot be appointed; young men cannot be trained for the ministry of the world; literature—even Bibles and hymn-books—cannot be produced. We have to help, and thank God we are helping. In the wide field entrusted to your Mission Society, mis-



sion budgets for France, Czecho-Slovakia, Poland, and the Baltic States are drawn up and approved; remittances have already been made to France, Czecho-Slovakia, and Poland, as well as to the less distressed lands, of Norway and Denmark; ere long remittances to the Baltic lands will follow. Before the close of the year four new seminaries will probably be operating in Europe—two in your own special fields, and others are projected. The whole mission program is not yet effective; but I affirm with gratitude to God that more has been done in the interest of our European evangelical work during the past six months than in any quarter of a century aforesaid. Your coming in has heartened the brethren and their prospect today is radiant.

#### Against Principalities and Powers

I must deal more briefly with the question that comes next. The bad, old tradition of Europe included almost everywhere the elements of religious inequality and disability. New States have now arisen; will the bad old tradition persist or reassert itself? It matters enormously that while these countries are in a plastic condition we shall watch the shaping of constitutions, the course of legislation, the acts of administrators. If wrong things are done they must be challenged forthwith, and not allowed to become precedents. And so a further set of duties is cast upon me as your representative. In general, let me say, the political changes in Europe have enlarged the bounds of liberty, especially of religious liberty. Nevertheless, I have had to approach statesmen in Czecho-Slovakia and Hungary respecting minor grievances, and to associate myself with an emphatic and happily thus far successful protest against the attempt to secure a position of extended privilege for Roman Catholicism in the Polish constitution. The toughest task—not yet by any means carried through—has confronted us in Roumania. There our places of worship have been closed and our people sadly mishandled, until at last intolerance culminated in a decree of the Kultus-ministry so framed as to break up our organization, to make our preaching illegal and impossible, and to leave it within the power of the officials utterly to uproot and destroy every Baptist community.

I cannot tell this evening the whole story—thrilling as it is in many of its details—of what our people have endured and of the steps that in con-

sultation with American Baptists I have taken to help them. The latest facts are these. Just before coming to America, I undertook with Dr. Glover of Cambridge a hurried visit to Bukarest in order to speak with the Kultus-minister and certain of his colleagues. We had two interviews with the minister. At the first, we received from him a document setting forth the most recent developments of the official policy, and we stated our position in regard to religious liberty. Above all I was able to inform him that, comparatively few as were Baptists in Roumania—less than twenty thousand, they were part of a world-force of many millions. Moreover they included men that count. How could Baptists be treated as outlaws or dangerous to good government and sound morals when they numbered in their ranks President Harding and Secretary Hughes of the United States and Prime Minister Lloyd George? The mere mention of these names awakened respect. Before the second interview in Bukarest some correspondence took place. The minister had asked us to formulate our demands in writing. Here is an extract from the letter sent in response:

#### What Freedom Means to Us

"You have asked us to express the wishes of those whom we represent, that is to say, of the Baptists of the world. The single wish of the Baptists everywhere is for genuine religious freedom. Genuine religious freedom includes *inter alia*:—freedom of thought and belief; freedom of worship, both public and private; freedom of association for religious purposes; freedom of preaching and teaching, without limitation of place, either in owned or hired buildings or in private houses or under the open sky; freedom for the Baptist churches to exercise their own self-government—i. e. (among other things) to determine their own local and central methods of organization and to choose their own officers."

Our second interview took place only two days after the first, and its issue was amazing. We had come prepared to insist that the Roumanian government must make a fresh start in its dealings with our people, but the minister anticipated us with a declaration of his own. He had consulted his colleagues, he said, and had come to us directly from an audience with the King of Roumania. He would read a statement of policy approved by his fellow-ministers and sanctioned by the King. The statement, sent on in writing a few hours

later, included these promises:

The repressive decree to which we objected should be withdrawn.

A new decree should be promulgated granting among other things (a) freedom of worship; (b) freedom of organization; national or regional; (c) freedom of preaching.

The position of the Baptists should be regulated by a special law informing them the rights already possessed by confessions recognized by the Roumanian Government.

#### A Good Decree is Followed Up

He asked whether such a declaration would satisfy us, and I answered that it was good so far as it went; but of course everything would turn upon details and methods of application. He courteously promised to keep in touch with me while working out the details, and to allow me complete freedom of intercourse with our congregations. The interview ended with a suggestion on his part that I should arrange a visit to the country in September, and be present at the Coronation Festival, to which the government would send me an official invitation.

There the matter rests. Strong in your support, having the right to speak for the Baptists of the world, I have been able to secure this Magna Charta for our persecuted brethren. I am not so foolish as to suppose all is yet in order. There is local bigotry in Roumania; officials will need watching; old, bad traditions do not suddenly lose their power. Some disquieting reports have come from the field since my visit; I expected them. But the central government is openly committed to a policy of freedom; that is the great new decisive fact, and its full significance will be gradually unfolded. Our brethren may still endure hardness, but light has dawned, and the sun of freedom will steadily ascend to meridian brightness. Had nothing else been secured than this (said Dr. Clifford as he heard of the changed attitude of the Roumanian Government) the London Conference would have been abundantly worth while.

#### Europe's Heart Warms Toward Us

My account of my stewardship is finished, Mr. President but I ask your indulgence for three concluding words:

First: I wish emphatically to acknowledge the splendid generosity of American Baptists. From all the recipient lands, I am enjoined to express the deep gratitude of those you have helped. The heart of Europe is warm towards these States. And



I, an Englishman, am thankful beyond words that by the grace of God, and the generous trust of my brethren on this side of the Atlantic, I have been privileged to act as your Commissioner for Europe and to express to our brethren and for our brethren the mind and heart of American Baptists, yes, of Baptists throughout the whole earth. In bearing the responsibilities entrusted to me, I have been sustained by the un-failing confidence of your Foreign Mission Board and its secretary, my good friend, Dr. Franklin, and not less generous has been the encouragement and support of Dr. Love and his colleagues of the Southern Board. In this matter all are standing together, one in spirit and in action. I cherish the memory of a recent Sunday morning in Dr. Truett's Church at Dallas. By my side on the platform sat Dr. J. B. Gambrell, an earnest listener to the story I have told tonight. At the end of my address the old man rose to his feet. He could scarce make himself heard, yet he could not refrain from utterance, and his speech—it must have been his last in public—contained

but one sentence: "This shows what Baptists can do when they are united."

My second word is this: Your brethren on the continent of Europe are worthy of the best you can do for them. You have seen some of them—men and women—during this convention. Were there time I could tell much to the praise of their loyalty, their patience, their heroism; and much also of their success under adverse conditions. In Latvia there is a definite revival; church membership has increased 12 per cent in recent months. In Czecho-Slovakia we are beginning to gather in those who had deserted Rome; forty were baptized in Prague on one Sunday evening a month ago. What say you to news that came to me this last week? The Baptists of Hungary—poverty-stricken Hungary, to which we have had to send food and clothing, and for which we must still do much—heard that British Baptists were appealing for famine-stricken China, and a month ago they spontaneously remitted 55,000 crowns—about 250 dollars—to help China. Truly "their deep poverty has abounded unto the

riches of their liberality." Our Southern brethren may well be proud of the privilege of helping such people.

Thirdly and lastly: Do not slacken your effort or lessen your gifts. Your prayers, your counsel, your money, are needed. In some countries definite improvement appears, but distress is still widespread; and before long, when Russia is open, a heavier call than ever will be made upon you. I know you will not fail. Nay, let me enlarge the terms: Britain and Canada, Sweden, Norway and South America are with you in this work. Together we register our vow: we will not fail our God and our brethren. We will stand by them in their struggles for freedom. To their material needs we will not be indifferent. Above all, we will help them, amid the formality and failure of state-established ecclesiasticalisms and of sacramental and sacerdotal systems, to utter our truly catholic, apostolic, evangelical message of the grace of God in the cross of our Lord and Saviour Jesus Christ, whose we are and whom we serve.

## Community Church Campaign in Boise, Idaho

BY FLOYD I. BECKWITH

TEN of the Protestant churches of Boise, Idaho, have recently concluded a community church campaign that has attracted unusual attention throughout the Rocky Mountain district.

The campaign had its inception following a union Thanksgiving service last November. The pastor of the First Baptist Church preached the sermon. The attendance was the largest that ever attended such a service in the capitol city of Idaho. The success of this meeting convinced the pastors of the ten leading Protestant churches in the city that Boise would pack the largest auditorium available in any worthy union effort led by her own pastors.

It was accordingly decided to hold union evangelistic meetings beginning Feb. 20 and continuing until March 13. Executive, arrangements, finance, ushers, prayer-meetings, personal workers, music, publicity, and speakers' committees were appointed and the work of preparation begun.

We adopted the slogan, "By Boise, for Boise," as tersely expressing the fact that the meetings were home made, carried on in Boise auditoriums by Boise churches, with Boise speakers and Boise singers, backed by thousands of Boise people for the

religious and moral welfare of all Boise without regard to creed, class, party or group; but a common contribution to the good of all churches, all religion, all conscience, all business, all labor, and all life in Boise.

The prayer-meeting committee, under the direction of Rev. J. A. Glendenning, pastor of the First M. E. Church, conducted more than three hundred prayer meetings in all parts of the city. Some of the first converts of the campaign were born in the cottage prayer meetings.

Rev. Jessie H. Baird, pastor of the First Presbyterian Church, headed the personal workers' committee. He divided his committee into seven groups, which in addition to doing remarkable service in the meetings, visited every home in the city with invitations to the meetings and hundreds of talks on personal religion.

A community chorus was organized consisting of the combined singers of all of the co-operating churches, under the direction of Rev. J. George Cunningham, pastor of the First United Presbyterian Church. The "big sing" began promptly at 7:30 each evening, but so great was the interest in the meetings that the great auditorium of the campaign church, the First M. E., was well

filled almost an hour before the time set for the opening of the praise service. Some nights it became necessary to hold as many as three overflow meetings.

Beginning with the second week of the campaign, noon day meetings for men only were held in the auditorium of the Y. M. C. A. These were addressed by leading business and professional men of Boise, well known to all citizens, on the theme, "Why I am a Christian." The cumulative effect of these testimonies by men of the highest standing in the community can never be calculated. It is certain to be a permanent asset in the work of the churches in this city.

The Baptist pastor was selected "Bishop" of the campaign, and the whole authority of appointing speakers as well as presiding at the meetings was turned over to him. The job looked formidable. Nobody coveted it, but it became a delightful experience. All personal ambitions were submerged for the good of the campaign. The congregations of the various churches got together by "working together and praying together." The pastors of all of the churches were accepted with appar-

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ON A HAKKA BOAT, SO. CHINA



AFTER AN EVANGELISTIC SERVICE

## Where the Gospel Had Never Been Preached

*These missionary pioneers toured the hills where tigers, leopards and pythons roamed. In large temples they had to lock the doors when the house was full to prevent overcrowding. In a large crowd only one man was able to read.*

BY EVERETT S. BURKET

IN obedience to the Macedonian call from across the border of the neighboring province of Fukien, we recently renewed for three strenuous weeks the joy of carrying the good tidings into "the regions beyond." Mr. Wiens, a neighbor of the Mennonite Baptist Mission located three day's journey away in Fukien, was our companion. He gave lantern pictures of the life of our Lord and the writer did most of the preaching.

### Rain or Shine, People Came

In chapels, ancestral halls, temples, schools and homes, rain or shine, we found the people gathered in great crowds to hear the gospel and see the pictures. We rode considerably over 200 miles on our little ponies, often arising by half-past three or four in order to get away in time to meet the next appointment across one or more high mountains. Sometimes we were soaked to the skin as we drove along through torrential rains and forded swollen streams. Wet clothes had to dry on us as best they could. Once a bitter north wind suddenly blew up and an almost tropical day was turned into winter cold.

The crowds that came to the meetings were enough to warm the heart and make the trip a constant joy. So great were the numbers at some points, especially in the big temples in the larger centres, that we had to lock the doors after the audience threatened to get beyond our control. Most of the people had never seen or heard of a stereopticon, and we were all but mobbed at times in their anxiety to see and hear all

that they could. It was with a singing heart that we turned our pony's face homeward for the three day's return trip across Ma Thein Tung (horse heaven) to Changning and "home."

### A "Dim Religious Light"

Several incidents of the trip stand out most prominently. One is the scene on a Saturday night in a room of a little chapel where the missionary was staying over Sunday, preparatory to taking the steep climb over into Fukien. The room was dark and crowded almost to suffocation. The flickering light of the primitive native lamp barely sufficed to bring the many faces into dim relief. We were preparing to give an Easter sermon the next morning, so the conversation was turned into a discussion of the contribution of native religions to the hope for immortality. In the dim light minds and hearts were opened freely. Never before has the writer glimpsed so clearly into native thought of the life after death. As one would expect who is acquainted with the vagueness of the teaching of Oriental "religions" as to the future, the views presented were often obscure and crude.

The substance of the talk that night and the views presented may prove interesting. Those of Taoism were the most confused of all. "Lien tan tshiu kho chhin sien," which translated, means, "prepare the elixir of life and thus accomplish immortality." Just what the nature of this "tan," or elixir, is, not even the educated seem to know.

In Buddhism the road is a trifle

plainer, though to the popular mind at least, far from being clearly defined. The desired goal is to become a Buddha. Here the body is preserved and perpetuated for future milleniums to worship and the spirit returns to the land of ghosts, never more to be reincarnated. There it has the power to bring blessing or calamity upon the living. To attain this, there are three indispensable requirements, fong sen, nyam kin and shih tsai. The first is most vague. It literally means to release life. The form which it takes is merely the releasing of a few captive birds and fishes at the great festival time in the fall. The natural interpretation of this doctrine, at least to one with the Christian viewpoint, would be to relieve human suffering.

### One Might Eat His Grandfather

But such has evidently never occurred to the Buddhist mind. The setting free of a few thrushes and fishes, bought especially for the occasion, is done with loud noise and a great show of generosity. It is difficult to discover the merit in it in view of the deplorable neglect of human life all about. The second refers to the chanting of the Buddhist liturgies. This is done to the accompaniment of rhythmic drumming upon a wooden fish and repetitious imploring of the name of Amida Buddha. This also has no application to daily life. The third tenet is vegetarianism. Refrain from flesh, for it may be that of a fellow human being who has been degraded to the form of a pig, dog or other animal in punishment for sins committed in a former exist-



ence. Very few practice this belief, for meat forms the chief delicacy of Chinese culinary art.

This three-fold path is the way to relief from the burden of sinful self and the attainment of the blissful state of everlasting freedom from the yoke of life in the flesh. (It should be emphasized here that this is written without reference to the many philosophical works on the subject which are sometimes difficult to reconcile with current beliefs of unphilosophical native minds. It is given merely as an attempt to give what was heard from that group of dimly-seen faces and other groups with whom we have talked from time to time).

The most powerful force perhaps in the moulding of China, the ethical system of Confucius, was also discussed that night with reference to its teaching as to the future. There was little to be said as "the Master" was silent on this point, except to say in reply to a question of one of his disciples, "We do not know life: how can we know death?" (Vi chz sen: yen chz si). The only hope that He gives for the future, is, that by right living we may acquire such a reputation and name as will be remembered after we are dead.

#### Vi Chz Sen: Yen Chz Si

Is it any wonder that after an evening of such discussion as the above, with its revelation of how poverty-stricken and hopeless are the native religions, so-called, with regard to man's inborn desire for immortality, the missionary was able to preach the next day as he had never been able to preach before, on the joyous hope of the Christian as established by that Easter morning miracle long years before? "I am the resurrection and the life: he that believeth on Me, though he die yet shall he live; and whosoever liveth and believeth on Me shall never die." The speaker was greatly astonished when at the close of the sermon the people gave spontaneous expression to their joy in the message in a way that he had never seen these quiet mountaineers do before. The Oriental heart craves assurance and hope for the dim unknown even as does the Occidental.

Another striking incident of the trip was on the following Monday evening. We had crossed the mountain into Fukien. Night was falling fast. There were still several miles to go before we could get to WuPhin Sz, where we had planned to spend the night. Therefore we stopped at a little village among the foothills to ask for lodging for the three of

us, carrier, pony and self. At first some reluctance was shown, a foreigner being a distinct novelty in that remote and little-travelled section. Finally a little old lady said she would find room for us. We reined in with much relief, not relishing travel in the dark over an unknown path, where several hills, thickly forested, were to be crossed and where tigers, leopards and an occasional python, roamed at night.

Having eaten our picnic supper and made our bed of straw (on top of a door which the landlady permitted us to take down from its wooden sockets), we were preparing to seek early rest after a climb over the highest and steepest mountain pass in three provinces. But in came groups of villagers and soon the hall where our bed was made was filled with men, women and children. They were friendly and very inquisitive, especially about the foreigner's food, apparel, bedding and the land whence he came. Soon we were asked what our business was. This was what we were looking for, so we got out tracts, Bible and hymn book for a short service. None had heard the gospel before. Interest was intense. It was a great disappointment to find, when we came to distribute tracts, that there was not an educated person in the whole village! Fortunately there was one man who could read a little. We gave him a few of the simplest tracts and he read them aloud, the people standing around listening and making frequent comments, which gave a foreigner a clew to their thinking and a chance to drive home the truth.

#### Some Ghoulish Gods

The story of a loving Heavenly Father who gave His Son for their salvation, was strange and almost unbelievable tidings. The gods to them are fearful beings who must be propitiated at every turn. The worship of these terrible spirits has no relation to sin or morality. They are only to be implored in case of sickness or calamity. If there are friendly and loving spirits, they may be ignored as harmless. Fellowship and reliance upon a God who loves and cares, is unknown. No wonder these simple folk, hearing the good news of peace and freedom in a Father's love, lingered on so late that the missionary could barely keep his eyes open.

There are countless thousands of these villages hidden among the mountains and scattered over the plains of China. In the vast majority of them, no preacher of the

gospel has yet appeared with his saving, comforting message. Chapters are few and far between. Missionaries are so few as to be a curiosity in wide stretches of inland China. Native leaders, the ultimate hope of the Christ in China, are still but a few grains of sand on the shore of the ocean. We must have more workers and better support from Christian lands. There must be greater emphasis laid upon training and inspiring native leadership and native support. Above all there must be a quickening at home and abroad by the Holy Spirit of every heart and every church, until we shall know no rest nor peace aside from whole-hearted devotion to our superhuman task and to Him who is one with us in that task and who laid it upon us.

Changning, China.

#### Community Campaign

(Continued from page 755)

ent equal approbation. The plan of the speaking was worked out by the speakers' committee, and was gone over carefully with each man so that when his turn came he knew exactly what was expected of him. Nobody knew who was to speak, except of course the "Bishop" and the man appointed, until the moment of introduction, but the way in which each man measured up to the occasion was truly wonderful. All Boise is proud of its pastors. The perfect harmony, enthusiasm, and teamwork was frequently remarked upon, and "Behold how they love each other" was heard on all sides. Every preacher had the same objective, and while one preacher was delivering the message, his brethren were backing him up with their sympathy and prayers. There was not even a hint of controversialism. There wasn't a sermon that wouldn't have been equally suitable in any one of the ten churches cooperating. Boise has never been so impressed before.

More than 400 were received into the membership of the Boise churches as a result of the campaign. The Baptist pastor has already received fifty-nine, forty-six of whom were immersed.

Union Holy Week services were held in the St. Michel's Cathedral (Episcopal), at which the pastors of five of the down-town churches spoke. The Baptist pastor gave the Thursday address. Bishop Touret requested the Baptist pastor to arrange for these meetings.

A community baptismal service was held in the First Baptist church Easter afternoon. Five pastors took part, four of them taking turns.



# A Layman's Notes on Missions in India

*Business man contrasts Christian school with Bombay red-light district. Common people of India are industrial slaves. Municipality of Bombay tries out apartment houses—such as they are. "Let's get busy."*

By P. A. SNELL

Actual observation of mission schools and churches in the three largest cities of India having an aggregate population of over three million, has proven to one layman that this kind of endeavor, where put over by live, earnest workers is unquestionably accomplishing much for those who come under its influence. It is making many thousands of sincere native Christians who in turn are having a decided influence for good on their neighbors of Oriental religious faiths.

## Look at These Two

Personal visits by the writer to quite a number of church services and schools show very conclusively that much of the missionary work pays large dividends in converts to the Christian faith and the general moral uplift of many more. The contrast, for instance, between the squalor and filth of a Bombay red light district and a Christian school of three hundred pupils—only a few blocks away—the appearance of the children in the native quarters where there are no schools or churches—compared to those within or near the school grounds was manifest and so pronounced that one commenced to realize that only the influence of Christ upon and within then could possibly create such vast difference of actions and appearance.

In one of these native Christian services of 225 people, the first surprise was to count about 75 boys from six to twelve years, 25 girls of same ages, 35 more boys and girls between twelve and eighteen and about 90 adults. This large percentage of boys and girls in a strictly church service illustrated the hope of Christianity in foreign fields.

This hope must be realized through the boys and girls of today and tomorrow. It's a great credit to any missionaries' efforts who can produce such percentages in native Christian services.

## Fine Clothes no Means of Grace

The second surprise in attending various native Christian meetings was the pronounced quiet and true reverence especially during reading of the Word and prayers also throughout the entire services. During thirty years visits to hundreds of American church services of various denominations the writer has never witnessed better attention or reverence, seldom as good as that shown in most services held by Indian Christians—with particular stress on that of the young people of their audiences.

Whether in a fine church building or under a shed out in the open of a mill section of the city this attention to and reverence of God's word was ever pronounced. Those attending showed plainly that they had come to hear more about Him whom they loved and served. Perhaps it's fortunate that neither the men, women or children can afford fine clothes or hats and that their attention is not distracted by such things from the worship of God.

From their looks one realizes too that they are not hindered by the thought of

tomorrow or how they are going to make money by taking whatever advantage of their brother the law might allow—wordly ambitions do not hinder them during the public worship of God.

The third surprise was to hear a native judge, a layman, take the preacher's place and preach a sermon which evidently inspired his native audience and drew them close to Him whom we all love.

At this point, the writer desires to offer this suggestion: viz, that a committee of laymen be appointed to visit all our foreign fields at least once every two years to examine into the real work of mission and make recommendations which shall be the basis of further action and policy of the board at headquarters locally and at home. It is the writer's humble opinion that we shall never make real headway in Missions until the business men of our churches get interested in and get behind of this great work of the Kingdom. We have been passing the real responsibility of it all to the women (God bless them) for so many years that many of us know little of anything regarding foreign missions except that there is such work going on in some part of the world. We Christian people have been merely playing at the great question of Missions and do not realize anything of its importance or great possibilities. Let's get busy and do something really worth while for Him who has done so much for all of us.

## Scatters his Betters With a Ford

Let's understand more of our brothers across the seas and do as God has commanded us to and as is our greatest opportunity: viz, to do good to others. Let's make a real business of Missions and show our interest and faith in His ability through us to make His Kingdom come. Far less than half of all people of this old world of ours have had an opportunity of knowing or hearing anything about Him. Let's get busy at the real job.

Contact with actual life in India shows the people can suffer and take white man's abuse and rarely say anything back. They are in many instances and to a large degree industrial slaves of the white man and subjected to laws and conditions over which they have no control or in which they have had no voice. Do not let us forget that such white men come from and are part of the product of so-called Christian lands and civilization. Have not the Christian lands of which America is one, much to prove to their so-called heathen lands (which are not heathen at all) before we can lay any real claim to our great superiority as Christian nations? Have we not much to prove by our every-day lives that our Christian religion is so far superior to that of the Mohammedan or Hindoo or the Burmese Buddhist? One cannot witness the simple driving of a Ford car by a white Christian through a street filled with natives without questioning who is the superior religiously? Cross looks, commands to get out of the way—often profane words and curses, are the common methods con-

nected with this simple passing of a humble Ford along the busy streets of Indian cities.

Rarely does one hear a murmur of complaint for the exceedingly narrow and frequent escapes from being run down. Revise the situation and the black or brown native of India or Egypt would be mobbed and possibly killed in any American or English city.

## Rents \$1.00 a Month

The municipal authorities in Bombay and elsewhere, to create a better living condition are erecting dozens of apartment houses, each single, no double apartments, renting for 4 rupees equal to about \$1.00 per month. Two dark rooms are lighted only by day and with only one opening for a window and air; no water except two or three general faucets in center of hall; no toilet in any apartment; no chimneys for escape of smoke—simply four bare walls, two small rooms opening off a general hall each to accommodate from four to ten persons. The buildings are four stories high, each floor having twenty to thirty such apartments. Two such buildings join at each floor with only four latrines (lavatories), for each floor, combining two sets of twenty to thirty apartments each, making from forty to sixty families compelled to use this set of four lavatories having no doors—women, men and children using them in common. Time and space will not permit further comment on such conditions.

This is a picture of the latest municipal attempt to give the city native a better and modern home to bring up his family in. Do we not need to ask God to forgive and help the white leaders from Christian lands who are responsible for the fact that such conditions exist in this the twentieth century. Low wages of from seventy-two cents and twenty-five cents per day, is the general rule throughout India.

## Young Men's Buddhist Associations

The oft-repeated saying that persons or peoples must work out their own salvation seems to be having some practical application in India. One great native religious organization, numbering many more millions among its followers than our Christian religion, has started real welfare work among its own people—gym work, general out door athletics, providing appropriate places to conduct such work and well organized methods, are being put over with good results. The idea is spreading and is bound to gain throughout India and undoubtedly will spread to other countries of the Orient.

It seems a sad commentary on our religious life at home and that of our missionary endeavor that this idea has been left to a native religious organization and among and by those whom we are wont to regard as heathen. These natives have appropriated many of the regular Y. M. C. A. ideas, but unfortunately for the influence of future as well as present Christian effort, the "C" is left out and the



native religious association gets credit for doing that which we should have done long ago.

A visit to such a work forces one to think of the great opportunity of contact with nature left which has been lost by us up to the present. The question is, are we going to continue to lose out by neglecting such an important work and its far-reaching possibilities to teach by living Christian principles today. Are we going to sit tight and not come across in such work for our brothers across the seas? Or are we going to get a new and

larger view of Christ's work in this fast moving material world and to give of our money and of ourselves as though we really had faith in Him who died to save all men. Just a glimpse into the needs will make us feel how very small have been our efforts and how small has been our faith; also how very selfish is the kind of Christian lives that most of us have been living. God help us for we sadly need His help to see the great opportunities to do as He wants us and has commanded us to do. How can we claim to love Him unless we serve Him?

I could not end this without a strong tribute to those who started and those who are now keeping alive the great and successful Baptist mission in Burma. Nowhere in India or the Orient is any other work succeeding any better and in no other place in all Egypt or India is it being done on such a large and comprehensive scale. We can justly feel proud of those who represent our Baptist efforts in Burma but we cannot longer remain self-complacent as we have been in the past but must go ahead on a larger and still more successful work.

## The Sewing Machine Helps Build a College

BY JOSEPH TAYLOR

THE picture accompanying this short article, shows Mr. Liu Dze Ru, the head of the Singer Sewing Machine Co. in Chengtu, West China, seated at a table on the porch of the West China Union University, signing his name for \$10,000, Mexican, as a gift for the purpose of erecting a chapel for the Union Middle School under the care of the university. He is putting his name in the same book in which the military governor of the province of Szechuan, the civil governor of that province, and Yuan Shik Kai, the well-known president of China, wrote giving respectively \$3000, \$3000, and \$4000 towards the endowment of the university. This plain Christian business man gives as much as those three officials put together.

Mr. Liu is a member of the Methodist Church in connection with the Canadian Methodist Mission. He is a quiet unassuming man who has helped more than one student through school. He has established schools in his own home district and is bearing the cost of an orphanage. For years he has been business agent for the Singer Sewing Machine Company in Chengtu. He is zealous in all good works, and ever ready to help. A few years ago, he placed several sewing machines in the Union Middle School and his wife came out from the city to teach our students how to use them. At the headquarters here in Chengtu, women and girls can go to learn how to use these machines. In the tailor shops throughout the city, one can see the machines in use, saving a great deal of labor and turning out better work than the clumsy hand-work of the past.

The Union Middle School was the first school started in the West China Union University. It is backed by the American Methodist Missions, the Canadian Methodist Missions, the English Friends Mission, and our own Foreign Mission Society. The principal is a Chinese graduate of Boone High School, Wuchang. The attendance this year at the school is over 200, of which our mission has sixty-two. At this writing the school occupies some ramshackle lath and plaster buildings that are in danger of falling down. In fact, some of them are propped up to prevent their doing so. During the war an American Quaker family gave over \$15,000 to put up a new teaching building for the school, but, exchange being bad and builders few and far between, the building was not started until this year. On University Day, (Tuesday of Easter Week) the first brick was laid and now the walls are half way up the first-floor classrooms. It is hoped that the building will be ready for occupation in the summer of 1922. This

may seem a long time in which to put up this building; but when one is acquainted with the difficulties of getting materials in West China he is content to wait.

The missionary was the first to intro-

It seems fitting, therefore, that Mr. Liu, so intimately connected with this American firm, should come forward and help the missions to build up a Christian school. It did not occur to any of those early



SIGNING UP FOR \$10,000

duce the sewing machine to West China. In the first place, his wife brought one with her and caused much wonder and interest when she unpacked it and set it humming in the presence of the servants of her household. Then some progressive Chinese came and saw the wonderful thing and he wanted one. The missionary sent for catalogues and got quotations and then actually sent the money for the machine and it came all the way from America, up the Yangtze, through the gorges, over the rapids and finally landed on the mission compound and was unpacked. The Chinese crowded in to see it taken out of the crate; the owner took it away with the same kind of feeling that some farmer out in the backwoods must have taken charge of his first automobile. It is just possible that the first sewing machine was not a success as a time-saving device, or as a superior substitute; for it was probably bought more as a novelty than as a labor-saving machine. But the tailors began to see the advantage of the machine and came to the missionary asking his aid in getting one up from Shanghai. This aid was freely given and thus step by step, the trade increased until at present, the Singer Sewing Machine Co. is one of the leading foreign business firms in China.

missionaries who helped the tailor to buy a sewing machine that in the year 1921 a Chinese Christian business man would give to a Christian school the sum of \$10,000. But they worked on patiently, at times seeing little return for their labor; the tailor did not attend church, but worked at his machine all Sunday. The kindness on the part of the missionary seemed to have been the means of keeping the tailor away from church; but that kindness has grown and borne fruit. This business man's gift of \$10,000 is worth more to our enterprise than its face value. The news of this gift will spread throughout this province and other men of wealth will be set thinking of their relation to Christian education. Mr. Liu has given more than he signed for. He has given a worthy example of Christian stewardship; he has given an impetus to Christian giving and he has given new hope and courage to all those who are working and praying for the coming of the Kingdom of God in West China. The day of self-support has been brought nearer by this gift.

What the American Baptists ought to do is to give a young college-trained man to work in this Union Middle School. Who will match Mr. Liu's money with a life?



## The Women's Foreign Jubilee

*Women celebrate fiftieth anniversary with processional, pageant and prandial joy—Present \$1000 to Mrs. Montgomery—Farewell to foreign guests*

BY MRS. T. E. ADAMS

"Make it scintillate," says the editor. The Jubilee Celebration in the convention did scintillate. Whether this article does, is another matter. It was a beautiful and imposing ceremony that Wednesday afternoon when through the center aisle of the Convention Hall, was the stately-stepping of the Jubilee Processional.

The Leader—Helen Barrett Montgomery, President of the Jubilee year, and President of The Woman's American Baptist Foreign Mission Society, closing its fiftieth year, preceded the Processional. Following, came the other national officers, Mrs. Andrew MacLeish, Mrs. T. E. Adams, and Mrs. Grant Edmonds, long the President of the Eastern Society.

Then the Asiatic and European guests of the Society, Dr. Ma Saw Sa of Rangoon, Burma, Kahuto Bala Rai, Midnapore, Bengal, India. Kan en Vong, Hang Chow, China, Dr. Y. Nandama of Nellore, South India, Nikaji San of Osaka, Japan, Miss Martha Wenseke, Poland, and Madam Lydia Kolator, Prague, Czechoslovakia. This group in the colorful costumes of their native lands, made a charming picture, and added a rare note of distinction to the ensemble.

After these attractive personalities there came the District and Jubilee Presidents robed in white. These officers carried the district flowers in great profusion and bore the replicas of the Buildings each district is to erect in various parts of the world. This was a ceremony never before witnessed at a convention session.

### Marching by the Calendar

After the District Year came the Months, Weeks and Days, even the Minutes and Seconds were not omitted, and each had a part in the grand finale. Our Jubilee Organization was on the calendar plan as you have guessed by this time.

There were many National Jubilee Days at a thousand dollars a day. There were holidays representing from \$1.00 to \$1,000 each. Mother's Day was a popular day among the holidays. In the Processional marched our executive officers, Miss Nellie G. Prescott, our Foreign Secretary, Miss Helen Hudson, Miss Alice Hudson, our National Treasurer, and Miss Elizabeth Sargent, and our guests of other denominations and foreign boards. Here also was the President of the Woman's Home Mission Society, and all our missionaries on furlough in this country. Altogether, it demonstrated strength, organized ability, lofty idealism, and sacrificial love, held together by an invisible bond which made the entire event so significant in its completeness.

Beginning at the Northwest, the Columbia River District, the procession crossed this great Continent, till every State was represented in its district grouping from the Pacific Coast to New York and all New England on the Atlantic Seaboard. These Districts presented to the Chief, Mrs. Montgomery, their Jubilee Report, Slogan, Song, and each apportioned amount for a Jubilee Offering, disclosing the marvelous result, every appropriation 100% paid, and in several instances almost doubled. The original \$365,000 at-

tained the cheerful proportion of \$450,000. This was accomplished in six weeks of permitted effort often under almost hostile opposition in a season of unprecedented commercial and national depression. It was a convincing demonstration of ability, of initiative, of accomplishment. The dream of Helen Barrett Montgomery and her associates, Lucy W. Peabody, Martha H. MacLeish and others of a goodly fellowship, come true; their castles in the air becoming permanent buildings in concrete and stone set upon real foundations in many lands. It is a suitable Jubilee Gift, an offering upon the altar of faith, not without effort, not without prayer, not without the exercise of that sublime courage that has been the guiding principle of life back of these women as leaders, and back of the Board of Managers as representatives of the Baptist Constituency.

### Jubilee Gift to the Convention

With that superb grace which characterizes all acts of Mrs. Montgomery, she presented her Society's splendid benefaction, to the Convention President the Hon. E. L. Tustin. President Tustin received the gift in a manner befitting the occasion, and in splendid phrase presented it again to the denomination then officially seated in convention.

It was a thrilling moment and some of the more thoughtful afterwards expressed themselves that a group of women so organized, so *en rapport* as it were, should be encouraged to keep that organized force intact with a task sufficiently large to hold its respect and within its reasonable ability as to performance.

The evening of the same day, despite the almost overwhelming tide of heat, before an audience which crowded the vast Convention Hall from pit to dome, the Woman's Baptist Foreign Society enacted its Jubilee Pageant. The book was written by Mrs. Montgomery, and was a recital of the Call into existence of the Society. Without scenery, but not without beauty of conception, the thought revolved about a symbolic figure, "The Spirit of the Society," who summoned forth history and prophecy, and the demands of the future of the races of mankind for the Christian message. The Nations were represented by our guests, whose personal contribution and impassioned pleas fully justified the Society in bringing them halfway around the world. The Call of the "Spirit of the Society" to the women made another Processional come to life. This showed the forces of our organization, including each department, of District, State, Association and Circle. It comprehended also the young women, the World Wide Guild, and the Children's World Crusade, also those members of Student Volunteers who are at present in various college classes. The beauty of the spirit of the Society, Mrs. H. E. Goodman, the serenity and poise of the President, and the triumphal recessional, will long be recalled as an appropriate panorama of a great adventure of faith and its complete and inspiring vindication. At the same time it was an earnest

of what must and shall be in the days to come.

There were sidelights on the women's meeting not in Convention Hall. The regular annual meeting was held upon a veritable hill-top in the beautiful Methodist Church. On that occasion the Districts recited their slogans and sang their songs. It was at this session that many trophies were presented for goals attained, particularly in the reading contests.

The writer of these paragraphs made her little bow at this session and gave her report as Jubilee Publicity Chairman. The report consisted of a very large gold covered volume containing thousands of newspaper notices of the various district jubilees and showed the co-operation of the secular and religious press.

The master stroke of the session was when Mrs. G. W. Doane of South Orange, N. J., a member of our Board of Managers, stepped inside the chancel and addressed herself to the President, Mrs. W. A. Montgomery. In a few choice sentences which conveyed the love of her constituents, she presented Mrs. Montgomery with a golden casket which contained \$1,000 in gold. It is difficult to make the public understand that no salary is attached to any woman's missionary office, no matter how imposing the title. Mrs. Montgomery has made great sacrifices in giving her time to great denominational efforts. It was a joy to make her a present for herself which she has so abundantly earned a hundred times.

### Banquet and Banqueters

There was a banquet also the Saturday night of Convention Week. This as usual, was shared by the Home Mission Society and Foreign Mission Society. It was a brilliant occasion. The banquet program was in two parts. Mrs. Montgomery and Mrs. John Nuveen making brief addresses in the early part of the evening. The Toast Mistress, Mrs. Frank L. Miner, of Des Moines, introduced various speakers who knew the post-prandial art, and the responses full of devotion to our work, never lost the savor of attic-salt in introduction or in response.

The subject, "Americanization" was the theme, and the secretaries were introduced by Mrs. Laycock. Rarely have we ever had so brilliant a setting forth by an unusual company of young women. The closing toast by Miss Brunson, the Executive Secretary, was a masterly summing up of the entire subject. All agreed heartily with Mrs. Laycock's word in introduction that their Board was glad all the time when they thought of Miss Brunson. It was my duty to introduce in farewell the young guests from afar. It was the ringing down of the curtain upon a continuous activity of several months. They found it difficult to speak, but they left no doubt in the minds of the audience of the sincerity of their hearts, of their vivid appreciation of the American people, and their grief at parting with their friends old and new.



We shall think of Burma in the future, and visualize Dr. Ma Saw Sa, in her lovely serenity, her grace of movement, her clarity of thought, her Christian devotion. We shall never again think of South India without recalling Dr. Nadama, her cheery smile, her fine mind and willing hands. We shall see again the words Bengal-Orissa, but they will recall a slender quick-moving figure, in a rose-colored sari, secured in a fascinating manner over smooth black hair and hear the merry laugh of a young girl from the other side of the world. Who will ever forget Kan en Vong, her engaging smile, her earnestness in presenting the needs of "mighty land of China." When papers are discussing Japanese politics and policies, we shall see the beautiful figure of Miss Nikaji San, and hear her impassioned utterance to bring the Christian message to her flowery kingdom.

Some day I may find at the bottom of my ink well the story of that trans-continental trip. Until then,

"The sweetest flower that grows,

I give you as we part

For you it is a rose,

For me, it is my heart."

The culminating scenes in the Convention came with the report of a nominating committee presented the name of Mrs. W. A. Montgomery, as candidate for the convention presidency. It was practically an unanimous choice, there were a few of the men who still think there is sex in brains, and that the monopoly is held by the masculine persuasion. The women of the Foreign Society felt suddenly bereft of a great leader, but as she is still a member of our Board and the duties of the Convention will last but one little short-long year, we have to submit and look pleasant the while. The nominating

committee presented the name of Mrs. Andrew McLeish as President of the W. A. B. E. M. Society; Mrs. Nathan Wood of Mass., Foreign V. P., Mrs. H. E. Goodman of Illinois, Admn. V. P., Mrs. T. E. Adams, of Ohio, was again elected Recording Secretary.

It may interest our constituency to know the present location of our foreign guests.

Madam Kolator and Miss Wenske, sailed in July for Europe.

Dr. Ma Saw Sa is in Johns Hopkins Hospital, Baltimore for a post course.

Kan en Vong is visiting in Toledo.

Khanto Pala Rai is spending July with Miss Daniels in Michigan.

Nikji San is spending a month with Mrs. Geo. Young in Minneapolis.

Dr. Nandama is at Hazleton House, Newton Center, Mass.

## Impressions of the Convention

(Continued from page 746)

serious charges: all teaching heresy; our young people led astray; modernism (what is it?) undermining the whole Baptist institution; were open charges of infidelity, atheism, etc. A committee of investigation (practically named by those who asked for it) was appointed. There were two reports at Des Moines. The main report was exhaustive, thorough, decent, kindly, and of course, honest. The committee tried to trace the charges, reports of bad teaching, etc., and came back and reported that they found nothing seriously lacking in our schools. Indeed the committee discovered that the men of the past ten years (graduated from seminaries) have had more baptisms to their credit, (and more money raised,) than the men of the previous ten years;—to such a pass have we come that the "vice of statistics" is again fastening its hold upon us; and we ought to be correspondingly ashamed! By this test some of the greatest men of the past would be discredited. The convention acted wisely in adopting or "receiving" the minority report, also.

Nor are we getting anywhere doctrinally. The lovable teacher who gave the "fundamental" position on the Old Testament at Des Moines, caused not a little ear-pricking when he said: "Considering the imperfections (in the Old Testament) which must be found in a progressive revelation given through sinful men—yet they did not cause Jesus to stumble!" Guess that gun is loaded—and we are not getting anywhere!

### They Will Not Swallow It

Second: Baptists are restive under the creedal suggestion. They won't take it. We are Calvinists, Arminians, premillennial, post-millennial, and "neither." We have lived in peace, worked together in harmony until the war hit us, opening up the whole old, age-long fight over "last things," since which time we have been in a mess, together with other denominations. All this, coupled with certain declarations on "inspiration," has landed us into confusion worse confounded.

I don't believe our Baptist people will submit to the formulation of a creed. Of course we believe great things—God the Father—Man the Sinner—Jesus the Saviour—the Book the Revealer—but we don't

believe it necessary to put these great facts into set language. Our freedom has saved us from heresy trials. This present agitation and insistence on a creedal declaration is much like a man rushing up and in great passion saying that he has a resolution he wants me to sign; that I must sign it to save my neck; that the world is waiting. I ask to see the resolution: "Resolved, that I love my mother!" Well, I didn't know I had to declare it. She knows! No, our position here has been our glory. Most of the people hesitate to have that glory dimmed. I submit that doctrinal, creedal declarations are outside of the function of the Northern Baptist Convention. It is, and ought to be, a missionary body.

### It Is Leading to a Split

Third: The whole method of propaganda is leading to a cleavage in the denominations—and Baptists are the special sufferers. In connection with a big conference held in St. Louis during the past year, the Presbyterian end of it was represented by a minister not attached to any church here. In answer to a straight question "What are you fellows after—splitting the denominations?" he said promptly, "We have twenty thousand ready to go with us." And this at the very hour when the spiritual tide is turning and there seems to be a great revival beginning. This whole business is an interdenominational or undenominational wedge driven into the Baptist body. The brethren may not intend this, but it is driving that way. Brethren, let us quit!

It so happens that I represent a church that has equal affiliations with the Northern and Southern Conventions. I attend both. Each convention has something to learn from the other. I hold no office in either convention; I have no axe to grind; I have no brief for "modernist," "fundamentalists," or any other group that segregates itself. If this article needs any defense my reply is, I belong to the larger body of men simply intent on one thing: to win man to God, to build them into Christian characters, helping to bring in the Kingdom of God, for which Jesus taught us to pray. I believe that this whole "conference" business has done us more harm than good, that it leads to confusion rather than clarification, that it generates strife, that it unfairly classifies men. In short, my feeling is expressed in the language of one of the most prominent men in the South: "Very many of our people do not take enthusiastically to

these conferences; they think there is an over-emphasis on certain subjects, that there is too much criticizing of schools and theological seminaries, and that there is not sufficient emphasis put on the actual doing of the work."

This is in no sense a criticism of any body. I am simply trying to help a growingly distressing situation. I am not surprised that excellent men refused to go to Des Moines, they have no taste for what they feared would—and did—happen. The men who advocate these pre-convention gatherings are good men. Among them, both ministers and laymen, I count some of the best friends I have ever had: I expect to keep them. I think matters have gone far beyond what they expected at the beginning. They do not want a "schism." Their hearts would break if they were the cause of a breach in the great body of Baptists. I know they will not think unkindly of me when I say—let us quit! I believe we've had enough of the whole business. At least give the convention a chance to do the work for which it was created. It was not created for doctrinal snag hunting; nor should it be a heresy clearing house.

### Canaanites Watch Our Folly

Of course there is no compulsion anywhere. There is no way to stop anything. We can destroy our work, distract our selves over matters people have fought over these two thousand years—matters which in my judgment have no relation to salvation, or to the building of the Kingdom of God. Yes, we can go ahead and miss the main business of winning lives to God, and building them into the Kingdom; but it is egregious folly. Let us not do it. Frankly, I am more afraid of the menace of an unbrosly spirit than of the menace of modern spirit. The latter soon finds its level and goes to its own place. But the former is destructive of our very life. Let us give the new year to the threefold job: Evangelize, Christianize, humanize, and see what we can accomplish in the twelve months.

Just this word more: The Canaanite is in the land; he is watching us, and chuckling. He knows we can't fight sin as long as we fight each other—and we know it, too. There is an open path for the New World Movement; God help us to see it, and help take the world for Him.

St. Louis, Mo.

(Continued on page 774)





# The Devotional Life



## "Sing No. 90"

By C. M. CARTER

### Prologue

Was it the voice of the Spirit—supernatural? Was it sub-conscious impression? If the latter, then so complicated that it is more amazing than to fall back on the supernatural. Or may it have been the voice of the Spirit speaking through the sub-conscious mind, a domain of inquiry not yet thoroughly explored. The experience was real, intensely real. But what the cause? Any way—

### The Story

It was in a special prayer-meeting on a week-day morning. The leader was a young man in his first pastorate. At this meeting were a score or more of the faithful members of the church. Present as a welcome visitor was the Rev. Mr. H—, first pastor of the younger man, who was invited to lead the singing. He had formerly taught school in this community, among other things teaching music.

The meeting was moving smoothly without any apparent unusual conditions of any kind. Suddenly a profound feeling startled the leader of the meeting, "Sing No. 90!" It was not an audible voice, but was as clear as if it had been. But this song was wholly off the subject then under consideration, and the pastor hesitated to call for it. After another one had spoken, again came the feeling and still more vigorously, "Sing No. 90!" This time the leader opened the hymn book to see, though it was entirely familiar, whether it had any idea in it which could bear on the general trend of the meeting. There was not one thing. Another hymn was called for by the visiting pastor leading the singing, and the meeting proceeded.

"Sing No. 90!", and this time the order was clear and imperative and left an uncanny feeling that if this was not answered it would be no more repeated, and something worth while would be lost. Timidly, wondering what it all meant, the pastor said, "Let us sing No. 90." The old church chorister, who had a keen sense of the fitness of hymns, muttered "W'y, w'y" to himself. The leader of the singing turned to the hymn, glanced at it and said, "This tune is wholly unfamiliar to me; but wait a moment, and I'll start it. I like the looks of it." He hummed the tune for a moment, and sang it. The people joined in readily, but so foreign to the subject in their minds, though from the Gospel Hymns, that the movement of the meeting was retarded for some minutes. The young pastor felt depressed, wondering if he had acted foolishly in responding to an imaginary voice. Yet he felt deeply that something beyond him had made this profound impression to call for a par-

ticular hymn, and one which did not fit anywhere.

### A Pastoral Call

The meeting closed not long afterwards. The two ministers stopped at the church door. "I am going," said the younger man, "to call on one of our church members who is a backslider, Brother John M—. He has wandered into a far country, and is now seriously ill, with no evidence of any desire to come back home." "O, I knew Brother M— when I taught here years ago. I'll be glad to go with you," said the visitor. As they went the latter referred to the song he had just sung: "That song was new to me but I like it very much."

The two came to the home of the backslider and were admitted at once. The sick man greeted them cordially, but on his face was a very decided look of defiance. Not by one and most certainly not by two preachers would he be brought to repentance! The callers saw at once that any direct religious appeal was out of the question while he was in this mood, and all conversation was general. As the visitors were preparing to leave the younger man made reference to the fact that his old pastor had once lived in this community. "Oh yes," said the invalid, "I remember him well. You may not think it," he said with a smile, "but I took music lessons of him. I'll tell you I did love to hear him sing!" Instantly, hopefully, but with no exact plan in mind, the pastor replied, "Would you like him to sing now?" "I certainly would," said the invalid. At once the older man opened the hymn book he had accidentally brought with him and turned to a hymn. Naturally, as his mind was so recently led that way, he sang No. 90:

"I left it all with Jesus,  
Long ago—"

As the voice of music so sweet and sympathetic rang out a look of utmost amazement flashed into the prodigal's face.—

"All my sins I brought Him,  
And my woe—"

Before the second line was finished the fight was on. Each line, almost, through the three stanzas marked a change.—

"From my heart the burden  
Rolled away—Happy day!"

Between the singing of the first line of the hymn and the last—

"Yet His tender bosom  
Makes thee room—Oh, come home!"—

As the young man watched he saw a wonderful miracle, no less than the whole story of the Prodigal Son re-enacted.

### The Miracle

In the man's face was stubborn rebellion, astonishment, intense attention, awakening, heart-hunger, turning. Clear

as if pictured on a screen was the "coming to himself," the fierce battle, and quick decision, "I will arise and go to my Father," the hard tramp back through the desert, the hesitation when he arrived in sight of his old home, the amazement at the wonderful welcome, the ring, the robe, the blessed forgiveness. It was all there, mirrored in the lightning-like changes of his countenance. When the last notes of the song faded a prodigal had made the whole long way from wandering in a far country back to his old home, and was feasting in his Father's house. The tears were rolling down his face. "Praise the Lord, that's all true," he said fervently. Seizing his pastor's hand he added, "I've been wrong, I've been wrong, and I know it! But as soon as I get well I'm coming back to church!" "Make thee room—O, come home!" softly repeated the young pastor. Then they prayed. And return he did, a chastened, patient, penitent soul from that time on. He wandered into a far country no more. Later he was made deacon, and he gained for himself "a good standing, and a great boldness in the faith which is in Christ Jesus." After some years of faithful, useful, child-like discipleship he was not for God took him, and church and community wept, for a prince and a great man had fallen that day in Israel.

### Finale

"Sing No. 90!" As far as human mind can tell the singing of that hymn brought that prodigal back home, with results besides no one knows. The hymn seemed to fit the whole situation perfectly. But had it not been sung in the prayer-meeting the visiting minister would not have sung it, for he had never heard of it. As the people prayed the Spirit spoke, but spoke his own mind, and the mind of no one else. He spoke to but one, the pastor, and he did not refer to it until long afterwards, for he was awed into silence. Not by some voice from the clouds, but using His own voice of gentle stillness to reach the mind of one who longed to hear it, and who was already in the habit of listening for it, the Spirit spoke, and then silently and effectually led the way to action.

Whether this is a story of regeneration or of the re-conversion of a regenerated prodigal only God Himself knows. But who can doubt that at the bedside of the sick prodigal as that hymn was sung the angels joined in? For the angels in heaven rejoice over one sinner that repenteth! Oh, that today, while the whole world wanders hungry, weary, and worn, so far from home, the voice would speak more and to more—and listening ears be hearing! Does God still speak? Does he speak to you? Why not!

Detroit, Michigan.





# The Bulletin Board



## Keep Your Baptist at Work

Rev. V. W. Dyer, pastor of the Immanuel Baptist Church, Rangoon, Burma, writes us as follows: "I give away my copy of *THE BAPTIST* and others secured from missionary friends to my people who not only enjoy them but get much help and inspiration from them, as well as Baptist ideals. This is of vital importance here where the Church of England is so strong in numbers and social and political prestige. People here think of us Baptists as a small and unimportant sect; so I am counting on *THE BAPTIST* to disillusion them. I have already written my friends to send me all of their second-hand but un mutilated copies every week immediately after they have read them. There is almost no good periodical religious literature in the city. There is, however, an abundance of trash all over the city put out by the Russellites, Swedenborgians, Spiritualists, Christian Scientists and Seventh-Day Adventists (the worst sheep-stealers and church breakers in India) and even the Bolsheviki. It is high time we gave them some good literature of our own. Will you therefore ask subscribers to send me the week after they receive them their copies regularly every week for one year? Thus we shall create an appetite for it, so that next year some will subscribe. Already I have sent in two subscriptions. My plan is to put at least 150 or 200 copies into the homes of my members and congregation. Then in the future we will not have so many slip back into Catholicism or into the more popular stately state Church of England through marriage, desire for political or social preferment, but fundamentally through ignorance of our New Testament (Baptist) principles."

Are there 200 of our subscribers who will co-operate with Mr. Dyer in this good work? Mail the papers direct to him at 22 Sandwith Road, Rangoon, Burma.

## How Many Are Mortgaged?

Interesting statistics compiled from preliminary census returns show that more than 6,000,000 families in the United States own their homes, and that there are more owners in this country than in any other on earth. Assuming that the average value of these homes is \$5,000, the aggregate investment is approximately \$30,000,000,000. More than 15,000,000 families live in rented homes, but it is an encouraging fact that this number is constantly decreasing.

## Pipes o' Pan, and Other Pipes

Figures just issued by the bureau of the census of the department of commerce at Washington indicate that in 1919, 1,100 pipe organs were made in the United States, of a total value of \$4,134,000. This compares with 1,200 instruments in 1914, valued at \$3,620,000. The summary of

the census of manufacturers shows sixty-nine establishments which engaged in the manufacture of organs.

## It Is Good English, at Least

Harvard university announces that all students who major in English or in ancient or modern languages shall possess a good working knowledge of the English Bible and twelve plays of Shakespeare. Graduation is forbidden without this. The announcement says: "The King James version of the Bible is one of the great monuments of English prose, but any standard version, ancient or modern, may be used." All Bible lovers appreciate this compulsory study on the part of Harvard students. The only regrettable thing is that it is to be studied merely as an example of English literature, placed on the same plane with Shakespeare, George Eliott, or Thackeray. The good to be derived will be determined largely by the attitude of the teacher. Indeed, the Bible can be taught so as to cause less confidence in its integrity and authority. All could wish that it were used as the inspired Word rather than as a mere high-class text in English.—Exchange.

## We Prefer to See the Maps

It is said that the school atlases of Germany will not change the map of Europe in accordance with the decisions of the war and the Versailles peace conference. Germany in particular is to be left intact in the public-school text-books, and the purpose easily is discernible. It would be every teacher's duty to tell the pupils that such Germany was, and such Germany has a right to be, and such she expects to be and will be. There is no other interpretation of the purpose to preserve the ante-war boundary lines, so a desire for restoration of country, revenge upon the allies, and everything else that goes along with it will be the rule in these next years. With this spirit manifested, how the world can avoid another conflagration is pretty difficult to figure out. The spirit of Jesus Christ having full control of the human heart here and there will make the right kind of a country, but purposed war, as this clearly implies, has little promise of peace and tranquility.—Exchange.

## Can Love Knots be Tied by Law?

The National Reform bureau has made a study of divorce court proceedings in United States. Nevada stands at the bottom in this clearing house of immorality with 652 legal divorces to every block of 100,000 people. The road to Reno has been the goal of many alleged marital misfits, and the easy laws of separation have been used by many who have given way to the pull toward unfaithfulness. We used to think that Japan had the worse record, but twenty-four of our own States are worse—from Nevada down to

Vermont, the last showing 153 divorces to every 100,000 of population. There are other States still lower, Maine recording only 112 to every 100,000 people. In Japan, in 1916, there were 109 to the same number of inhabitants, while in all our own States there were 136 to the same number. There is need for uniform divorce laws, so that, under the guise of unfaithfulness on the part of wife or husband, the other might not use mere uncongeniality or something hidden in his own life to bring about family separation with all the evils carried along. It is no credit to this country to permit divorce proceedings, much of it under the false plea of a domestic safety valve, when in reality it is but a rebellion against ordinary domestic duty.—Exchange.

## Whence Came Our Foreign-Born?

The foreign-born population of the United States in 1920 totaled 13,702,987, an increase of 268,442, or 2.6 per cent, over 1910.

The foreign-born population by countries of birth follows:

England .....	812,414	Italy .....	1,607,458
Scotland .....	254,482	Greece .....	175,701
Wales .....	67,071	Bulgaria .....	10,486
Ireland .....	1,035,680	Roumania .....	103,007
Norway .....	363,599	Turkey .....	
Sweden .....	624,759	in Europe.....	5,315
Denmark .....	189,051	Asia .....	110,586
Belgium .....	62,648	Africa .....	5,250
France .....	152,792	Australia .....	10,885
Luxemburg .....	12,539	Canada .....	
Netherlands .....	131,262	French .....	307,681
Switzerland .....	118,647	Canada .....	
Germany .....	1,683,298	other .....	809,455
Poland .....	1,139,578	New Foundland .....	13,239
Austria .....	574,959	Cuba .....	38,024
Hungary .....	397,081	Mexico .....	476,676
Czecho-Slovakia .....	350,285	Central .....	
Jugo-Slavia .....	173,063	America .....	4,082
Ruthenia .....	3,100	South .....	
Russia .....	1,398,999	America .....	16,838
Finland .....	149,671	Atlantic .....	
Lithuania .....	135,139	islands .....	39,003
Portugal .....	67,850	Pacific .....	
Spain .....	49,232	islands .....	3,629

## Dancing is Taboo in Albuquerque

The First Baptist Church of Albuquerque, New Mexico has made it a part of its constitution and by-laws, that no person who attends or even sanctions the dance can hold office or teach in the Sunday school or any organization of the church or even sing solos. They further provide that any member of the church who dances in a mixed company of men and women, by that act, automatically cancels his or her church membership.—Baptist Advance.

## Those Big Southern Baptist-Figures

Associated with Southern Baptist Convention: District associations, 967; churches, 27,444; baptism (1920), 173,595; members, 3,199,005; Sunday schools, 20,420; enrolled in Sunday schools, 1,966,610; church property, valued at \$97,732,990; contributions for home purposes, \$20,843,421.30; contributions for 75 Million Campaign, including all missions, education and benevolences, \$14,037,611.49; total contributions, \$34,881,032.78.—Baptist-Advance.



### Nothing Glorious about War

"First of all, there is nothing glorious about war any more. We used to think there was. When we were children, with tasselled paper caps and tin guns, marching to a beaten drum, we incarnated in our boyish pride the ancient fallacy that there is something glorious about war. . . .

"One of our young men came back from France and like many others would not talk. One day his father took him apart and rebuked him for his silence. 'Just one thing I will tell you,' he answered. 'One night I was on patrol in No Man's Land and suddenly I came face to face with a German boy about my own age. It was a question of his life or mine. We fought like wild beasts. When I came back that night I was covered from head to foot with the blood and brains of that young German boy. We had nothing personally against each other. He did not want to kill me any more than I wanted to kill him. That is war. I did my duty in it but for God's sake do not ask me to talk about it. I want to forget it.' My friends, that is war—the quintessence of it at the central point of its self revelation. There is nothing glorious about it any more."—Harry Emerson Fosdick.

### How Long Can Britain Stand It?

National expenditures of Great Britain are compared by the Baptist Times and Freeman thus:

In 1913 the total national expenditure, to be provided for out of revenue, including interest on debt, was £197,000,000. The principal items, apart from the service of the debt were:—

Army .....	£28,000,000
Navy .....	£48,000,000
Civil Service .....	£45,800,000

For the current year the expenditure is estimated at £1,216,500,000, the chief items being:—

Interest on Debt .....	£345,000,000
War and Old Age Pensions .....	£149,000,000
Army .....	£106,000,000
Navy .....	£35,000,000
Air Force .....	£19,000,000
Civil Service .....	£460,901,000

### Riding Through College on a Pig

The new president of Northwestern University, Dr. Walter Scott, had two pigs given him while he was in school. He accepted the two little squealers gratefully, and fed the two orphans with a nursing bottle until they were old enough to eat corn. They grew into fat hogs, which the boy traded for a calf. He fattened the calf till it became a heifer and then swapped it for a well-bred colt. He trained the colt to be a fine buggy horse, sold her for \$175, went to his mother with the money in his pocket and told her he was going to attempt a college education. He bought a ticket for Northwestern University, where he has been most of the time since, working his way up from student to president.—Baptist and Reflector.

### How Brooklyn Cares for Its Blind

Brooklyn has a unique way of caring for its blind. Once a year an entire week in the month of April, called "Blind Week," is devoted to their interests by all the women of the city. In the large ballroom of the Academy of Music the work of these unfortunates is on exhibition and

on sale. The various forms of handwork taught them are here demonstrated for the edification and interest of visitors. Here one can see blind men making brooms, brushes, caning chairs, weaving baskets, etc., and the women weaving rugs, doing beadwork and sewing, typewriting and other accomplishments whereby they are taught to maintain themselves. Orders are taken and thus these handicapped members of society are assured of remunerative work for months to come.—The Lutheran.

### Europe Still an Armed Camp

Two and one-half years after the armistice Europe still presents the appearance of an armed camp, more than 3,000,000 men being under arms. Of this number, according to reports recently received in Washington, France controls nearly two-thirds through agreements, treaties and understandings. Countries included in this classification are Belgium, Czechoslovakia, Yugoslavia, Poland and Roumania. Conservative figures place the strength of continental armies as follows:

Austria, 30,000; Belgium, 105,000; Bulgaria, 33,000; Czechoslovakia, 147,000; Denmark, 15,400; Finland, 35,000; France 809,652; Germany, 100,000; Greece, 250,000; Hungary, 35,000; Italy, 300,000; Jugoslavia, 200,000; Netherlands, 21,400; Norway, 15,400; Poland, 600,000; Portugal, 30,000; Roumania, 160,000; Spain, 190,715; Sweden, 56,200; Switzerland, 200,000.
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—The Continent.

### Baptists of the World

Baptist of the United States .....	7,789,165
Baptists of Dominion of Canada .....	144,502
Baptists of Mexico .....	5,334
Central America and Cuba .....	5,461
South America .....	23,272
Africa (4 sections) .....	28,372
Asia, India, Japan, China, Siberia, etc. ....	255,134
Australasia (7 provinces) .....	30,888
Europe (not England, etc.) ....	228,009
England, Wales, Scotland and Ireland .....	405,104

Grand total for 1920 .....	8,915,241
Grand total for 1820 .....	2,600,000

Gain in century 330 percent, or 6,315,241 —Biblical Recorder.

### Would Souse Sandy Hook

The district attorney's office in New York has begun proceedings to acquire title in the name of the state of New York to liquor worth \$50,000,000 at bootleg prices, which has been seized by the police since dry law in that state went into effect. After condemnation the liquor probably will be towed in garbage scows to a point off Sandy Hook and dumped into the ocean. The district attorney's office says that the law provides for the destruction of all liquor except some of the very highest grade which may be sold to hospitals or for other legitimate uses.—American Issue.

### Make Opinion Liquid

Speaking before the New Jersey State Bar Association on June 18, in Atlantic City, Mr. Henry W. Taft said (as quoted in the press):

'Discontent with our courts will un-

doubtedly arise again in some other form, as it has already arisen on their treatment of the subject of free speech. The best way to meet it is to discuss it, to make opinion liquid as water, free as air, and not by oppression to freeze opinion into prejudice.

"In times of peace we must exercise patience and try to believe that in the long run, substantial error will be detected and truth and sanity will prevail. During the late war, patience was not always possible. The emergency did not permit delay. We could not depend upon time and free discussion to eliminate error and vindicate truth.

"It became necessary, as one of the despairing critics has said, to conscript public opinion, as men and material had been conscripted. But conscription in any sense of the word, is no longer necessary. The technical continuance of the state of war affords little reason for retaining laws to prevent the obstruction of the operations of our military forces or of our recruiting service. Now that the war is over and such propaganda cannot weaken our military resources, I believe that Communism can best be fought by argument and not by repression. There may be discontent and occasional disorder, but if the American people will seriously concern themselves to combat such heresies, they will wither away and we will have a most healthful exhibition of the power of unrestrained discussion."

### Which Proves—What?

The net gain for all of the churches in 1919 was 44,000, while the net gain for 1920 was 712,000. The Presbyterians turned a net loss of 46,459 into a net gain of 43,031. The Baptist group gained 129,283 instead of losing 11,108, and the Methodists (of all sorts) arose from their defeat of 1919 (net loss of 75,951) to the greatest gain in their history, 237,127, bringing their total to 7,705,258. The gain of the Methodist Episcopal Church alone was 191,000.

### For an Unguzzled New Zealand

New Zealand had a local option law which provided for local no-license when three-fifths of the voters so decided. Under that law twelve of their seventy-two electorates adopted no-license, although over forty had given a bare majority in favor of the reform.

A nation-wide vote has now been substituted for the local option plan. This vote is taken triannually on the same day as the general parliamentary election. Three issues are submitted: (1) Continuance of the present system, (2) Government ownership; (3) and national prohibition. To carry either of the two latter issues a majority of the total votes cast is sufficient. The first vote on these issues was taken in December, 1919, when the vote resulted: 32,000 for State ownership, 240,000 for continuance and 270,000 for prohibition. Although having a majority of 30,000 over continuance, prohibition was short of a majority over both other issues by about 2,000 votes.

The next vote will be taken in 1922, when it is confidently asserted the natural increase in the prohibition vote will more than make up the 2,000 deficiency of the last vote.—Exchange.





# Religious Education



## International Uniform Lesson for July 31

Acts 11:19-30, 12:25. Golden Text: Acts 11:26  
SAUL TEACHING AT ANTIOCH

BY JOHN A. EARL

### The Lesson Text

The lesson is designed to show how and when Paul began his ministry to the Gentiles. Luke in his account of the development of the church shows three streams flowing out of Judaistic Christianity toward the ocean of universal Christianity. Philip the evangelist preaching in Samaria is the first attempt to take the gospel outside the boundaries of Jerusalem; Peter catching for a moment the vision of spiritual democracy and going to the house of Cornelius in Caesarea with the good news that God is no respecter of persons is the second evidence of the growing consciousness of the church toward the evangelization of the world; the unnamed disciples from Cyprus and Cyrene preaching the gospel to the Gentiles of Antioch in the face of the narrower interpretation which restricted it to Jews only is the third demonstration of the great commission of Jesus to make disciples of all the nations.

### The Lesson Taught

The lesson centers around three cities,—Jerusalem, Antioch, Tarsus.

#### Jerusalem

Jerusalem was strictly Jewish. Its location, traditions and institutions kept it largely immune from the world influences of Rome. In fact, Jerusalem, despite all the impact of Assyrian, Macedonian, Roman and Moslem civilizations, has remained loyal to its Hebrew inheritance. It has been and still is an isolated and conservative city. In the purpose and providence of God Jerusalem was isolated in order that it might be the cradle of the Christian religion. Here Judaism was nurtured with such care that it withstood all the assimilating influences of a gentile world for generations, in order that, in the fulness of time Judaism should give birth to Christianity. But when Christianity was born, Jerusalem wanted to keep the child in the swaddling bands of Judaism. It therefore became necessary, if Christianity was to become the religion for the world, for something to happen that would transfer it from a Jewish to a Gentile center. Jesus began his ministry in Judea, but soon had to transfer it to the more hospitable Galilee. The Holy Spirit began his ministry in Jerusalem with Pentecost; but soon it was transferred to Antioch in Syria because Jerusalem was too narrow and hidebound for the great work of the Eternal Spirit. We should never forget, however, that Jerusalem was never designed to be the progressive center of a great world movement. It has been the mother of Kings,

Priests, Prophets, and with true maternal instinct it tried to keep them tied to the proverbial apron strings. This conservative service on the part of Jerusalem should have its true appraisal by every student of history. The poet inspired by the maternity of Jerusalem sang, "O, Mother dear, Jerusalem! When shall I come to thee?" We owe much to Jerusalem; but it took Antioch and Tarsus to make the religion of Christ democratic and universal.

#### Antioch

Antioch was the third city in the Roman empire, ranking with Alexandria and Rome in population, commerce, wealth and general importance. At the time when Paul began his ministry there the population was probably half a million. Situated on the River Orontes a few miles from the Mediterranean it was the great Roman port of Asia Minor. Three hundred years before Christ the city had been founded by Seleucus Nicator, one of the generals of Alexander the Great. It steadily grew in importance until it became the New York of the ancient world. Jews and Gentiles mingled freely in this great commercial center thus furnishing an opportunity for the evangelistic work of the church which could never have been found in Jerusalem. Antioch was the very antithesis of Jerusalem. Occupied with commerce and pleasures, Antioch was indifferent to the questions about religion which limited the liberty of far-seeing believers in Jerusalem. Thus Antioch was a free field, and the disciples of Christ from Cyprus and Cyrene made use of it to good advantage by preaching the gospel to Greeks as well as to Jews. It is difficult for us used to democracy to appreciate the spirit of men who could confine to Jews only such a blessing as the gospel of Christ brings to the world; but upon men who lived in a day when political liberty was unknown, when the classes ruled the masses, and when slaves were more numerous than freemen, the injustice of class religion made no impression. The unnamed men who broke down the middle wall of partition between Jew and Gentile in Antioch by preaching the gospel to both on equal terms were far ahead of their day. In fact they were in advance of our day when men would build again walls of class legislation, class privilege and class religion. Antioch and not Jerusalem has the proud distinction of being the savior of Christianity. Had Christianity been left in Jerusalem it would have become another narrow Jewish sect. Let us thank God for Antioch.

#### Tarsus

Tarsus was the composite made up of both Jerusalem and Antioch. It took Tarsus to produce Paul. Sheltered in a home which was a Jerusalem in miniature Paul had all the point of view of the

Jewish Christians who were bound to insist on circumcision as a Christian sacrament; and brought up in a city which was another Antioch except in size, Paul could appreciate the opportunity of reaching the Gentile world through Antioch as a center. Cyprus and Cyrene could begin the mission to the Greeks; Barnabas, the special messenger from the church in Jerusalem to visit Antioch and report his findings, could see the grace of God manifested among the Gentiles, and rejoice; but it required a bigger man than Barnabas to organize the missionary work of the church at Antioch on a world basis. Therefore wise Barnabas went to Tarsus to seek for Saul. Saul needed Antioch and Antioch needed Saul. Up to this time Saul had been preaching to Jews although he had faced the problem of circumcision and settled it on his knees that circumcision is nothing and uncircumcision is nothing, but a new creature in Christ Jesus. Antioch gave him the necessary experience in trying out the truth he had discovered that Christianity is purely a spiritual religion unhampered by sacraments. As Tarsus and Jerusalem had been his school in finding the roots of Christianity deep in the soil of Judaism; now Antioch becomes his laboratory in producing the fruits of spiritual religion apart from all religious rites and ceremonies. Thus Jerusalem and Antioch and Tarsus are contributors to New Testament Christianity. Without Jerusalem, New Testament religion would have no background; without Antioch, New Testament religion would have no foreground; without Tarsus New Testament religion would have no middle-ground.

## Tithing Campaign Winning

Dr. R. E. Farrier, director of promotion for New York state writes:—"A league just starting in Rochester sends word: 'One hundred seventy-one members just organized. Last Sunday one hundred tithers' envelopes contained \$201.41.' I think they have started something that we can soon point to! Our work is just beginning and trust we are going to enroll a large membership before long."

#### ARIZONA

Pastor R. S. Beal of the First Church, Tucson writes: "We now have a total of twenty members of the union who have gone out into the ministry or missions within the past two years. Most of this number have gone away to school with a definite view to entering the service of the Master. We have at least fifteen others who are planning to enter the Lord's service, and only await the opportunity. Two of this number are seniors at the university.

These are the facts up to January 1, 1921.





# The Chimney Corner



## O For a Thousand Tongues!

ONE evening when two American soldiers in France were passing the makeshift hut of a refuge French pastor, they poked their heads inside the doorway to see if all were well, and behold! there knelt the little daughter of the family at her mother's knee, praying: "Notre Père qui es aux cieux, ton nom soit sanctifié—" ("Our Father who art in heaven, hallowed be Thy name").

Softly they tiptoed down the dusty road, and soldier number one said huskily: "D'ye know, Buddy, it never dawned on me before that God knew any other language than English—yet there's that little kid positive he can parler Francaise! Say, how'd you like to listen in some evening? Mighty interesting, though right strenuous for him round prayertime, I wager!"

"Oh, I dunno," said number two, reverently, "I reckon he knows em all—just as easy!"

On some long sweet summer evening when the fireflies flicker in the honeysuckle vine and balmy breezes cool the heavy air, what more refreshing mental zephyr than this—to recall that in every land "as pants the hart for cooling streams" so mankind everywhere seeks God, who knows each strangest language even to the farthest corners of the globe.

In pious wood on Sabbath mornings how often we have sung:

"O, for a thousand tongues to sing  
My dear Redeemer's praise!"

Then Monday morning we lapse back to our own vernacular, contentedly! It is a spur to the imagination to paint pictures of those valiant saints who everywhere through blazing deserts or through arctic zones or through cannibal ferocity have somehow mastered seven hundred of those thousand tongues already in order to give Bibles to the waiting peoples of the world. Have these Bibles wrought a real love of the word of God? If we really "listened in" would the quaint phrasing grip our own imaginations as the child's French prayer awoke the passing soldier? Listen to

## THE STORY OF DIVES IN "BRAID SCOTS"

A particular man was rich, and cleedit his sel wi' purple and fine linen, and enjoyed his sel uncolie, ilka day. And a particular beggar-man, ca'd Lazarus, was suttin doon by his yetts, fee' o' sairs. And he was sair wussin he nicht eat the mools that fell frae the rich man's buird; aye! e'en the dowgs cam and lickit his sairs.

Noo, it cam aboot that the beggar-man dee't, and was carry't awa by the Angels, and laid in Abra'm's bosom. And farby, the rich man, too, dee't, and was bury't. And in hell he raised his een, bein noo in torments, and sees Abra'm farawa, and Lazarus in his bosom.

And he, cryin oot, said: "Faither

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

Abra'm! hae mercie on me, and send ye Lazarus, sae as he may pit the tips o' his finger in watir, and cule my tongue; for I am in anguish in this house!"

But Abra'm said, "Bairn! ca' ye to min' that ye gat a' yere gude things i' yer lifetime, and Lazarus the ill things; and noo he is at rest, and ye are in sair pyne. And forbye, atween us and ye an unco void has been set; that thae wha wad gang ower frae here till ye, canna be yeable; nor thae frae ye till us canna come ben!"

Then he said, "I entreat ye then, Faither, that ye wad send him till my faither's hoose; for I hae fyve brethren; that he may bear testimonie till them, that they come-na intil this place o' dool!"

Abra'm says till him, "They hae Moses and the Prophets; let them hear them!"

But he says, "Na, Faither Abra'm! but gin ain gaed till them frae the deid, they will repent them!"

But he said till him, "Gif till Moses and the Prophets they tak nae tent, naither wull they be perswadit e'en by one that raise frae the deid!"

## THE AMERICAN INDIAN'S TWENTY-THIRD PSALM

The great Father above is a Shepherd Chief. I am His, and with Him I want not. He throws out to me a rope, and the name of the rope is Love, and He draws me, and He draws me, and He draws me to where the grass is green and the water not dan-

An endless line of splendor,

These troops with heaven for home!

With creeds they go from Scotland,

With incense go from Rome.

These in the name of Jesus

Against the dark gods stand;

They gird the earth with color,

They heed the King's command.

Onward the line advances,

Shaking the hills with power;

Swaying the hidden demons,

The lions that devour.

No bloodshed in the wrestling,

But souls, newborn, arise;

The nations growing kinder,

The child heart growing wise.

What is the final ending?

The issue, can we know?

Will Christ outline Mohammed?

Will Kali's altars go?

This is our faith tremendous,

Our wild hope who shall scorn?

That in the name of Jesus

The world shall be reborn.

—Vachel Lindsay.

gerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

Some time, it may be very soon, it may be longer, it may be a long, long time, He will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hands upon my head, and all the "tired" is gone. My cup He fills till it runs over.

What I tell you is true, I lie not. These roads that are "away ahead" will stay with me through this life, and afterwards I will go to live in the "Big Teepee" and sit down with the Shepherd Chief for ever.

## SUFFER THE LITTLE CHILDREN TO COME UNTO ME—FORBID THEM NOT

(As told by a child in a Chinese Mission.)

The honorably Lord Jesus are Son of God yet He are seated on the earth which He are honorably make at the beginning once. His honorably disciples are around. Bimeby lil bits of Chinese childrens—and girls!—comes; but honorably disciples speaks cross to their Chinese mothers: "Remove, worms on the dust; this honorably Jesus He are got no time today!" But the honorably Jesus speak with surprises: "It are make smileings in my heart for to have these little Chinese childrens coming on me, remove not to their roof-trees,—my sleeve, are it not long enough and wide enough for covering them all?" And the honorably Jesus He are lay His honorably hands on their miserably heads and are bless them.

Four hundred years ago when as yet there was no English Bible listen to William Tyndale vowing to a Catholic priest to make one:—*"I defy the Pope and all his laws; and if God spare my life, ere many years I will cause a boy who drives the plough to know more of the Scriptures than thou doest!"*

Hear Martin Luther translating the Bible into German say feelingly: *"My God, how hard it is to make these Hebrew prophets talk German!"*

Dr. Milne, a notable translator of the Bible into Chinese once said that in mastering that difficult language one needed "a chest of oak, nerves of steel, the patience of Job, and the years of Methusaleh."

As a summer recreation see if you can locate the Bible titles of secular writings as given in the young Reserve Columns.



## The Young Reserves

### Hidden Treasures:—A Contest!

DEAR Young Reserves:

The other day Peggy and Bill trooped in rather forlornly: "We're all out of ideas," they sighed, "somehow we just plain don't know what to do with ourselves this summer!"

"Nonsense!" I smiled, "what's the matter with your playing Treasure Island as you used to do, hunting hidden treasure?"

"You forget," they said, with tremendous dignity, "that we're a whole year older than we used to be, and Bill is getting so dreadfully particular—he wants a *real* search and a *real* find instead of just make-believe affairs! So *now* what will you suggest?"

"Here's the very thing for such as you!" said I, "arm yourselves with a Bible apiece, a pad of paper and pencils, then take this list and go out under the apple tree to hunt up my hidden treasures."

Now the beautiful part of it is that I suspect YOU are often in the very same state as Peggy and Bill, wondering what to do with yourselves. So digging for hidden treasures will prove a splendid summer contest for you too. Take this list, hunt up the places in the Bible where they occur (giving chapter and verse) and send in your complete list by September first to the Chimney Corner Editor. The three best lists will, of course, receive prizes.

The truth of the matter is there is no treasure-trove like the Bible, although perhaps you never knew before that any number of authors in naming their new books have chosen Bible phrases for titles. If you were writing a book yourself you would want the title to be the most striking and suggestive one to be found anywhere. You will see from this long list the authors who felt that the Bible offered the best titles possible:

1. Winston Churchill, "The Inside of the Cup."
2. Winston Churchill, "A Far Country."
3. Louis Tracy, "The Wings of the Morning."
4. Mrs. Sidgwick, "The Salt of the Earth."
5. Lucas Malet, "The Wages of Sin."
6. Mary Wilkins, "The Alabaster Box."
7. A. J. Evans, "A Speckled Bird."
8. Ethel Dell, "The Way of An Eagle."
9. Ethel Dell, "Bars of Iron."
10. Gilbert Parker, "The Seats of the Mighty."
11. R. W. Chambers, "The Streets of Ascalon."
12. Basil King, "The Street Called Straight."
13. Mary Cholmondeley, "Moth and Rust."
14. Mary Cholmondeley, "Red Pottage."
15. Arnold Bennett, "These Twain."
16. Arnold Bennett, "Whom God Hath Joined."
17. Arnold Bennett, "The Old Adam."
18. W. J. Locke, "Where Love Is."
19. Leroy Scott, "To Him That Hath."

20. G. C. Lorimer, "A Wife Out of Egypt."
21. F. L. Packard, "Greater Love Hath No Man."
22. C. L. Burnham, "Instead of the Thorn."
23. Edith Wharton, "The Valley of Decision."
24. Edith Wharton, "The House of Mirth."
25. Hall Caine, "The Woman Thou Gavest Me."
26. Thomas Dixon, "The Leopard's Spots."
27. Thomas Dixon, "The Root of Evil."
28. Thomas Dixon, "The Foolish Virgin."
29. V. Kester, "The Just and the Unjust."
30. W. A. White, "A Certain Rich Man."
31. Mary Johnston, "Hagar."
32. Rupert Hughes, "The Cup of Fury."

Thy Word is like a deep, deep mine,  
And jewels rich and rare  
Are hidden in its mighty depths  
For every searcher there.

Thy word is like an armory  
Where soldiers may repair,  
And find for life's long battle day  
All needful weapons there.

O, may I find my armor there,  
Thy word my trusty sword!  
I'll learn to fight with every foe  
The battle of the Lord."

33. Rupert Hughes, "The Unpardonable Sin."
34. G. B. McCutcheon, "In the Hollow of Her Hand."
35. F. Wilkinson, "The Strength of the Hills."
36. W. R. Lighton, "The Shadow of a Great Rock."
37. H. Croly, "Tarry Thou Till I Come."
38. R. W. Kauffman, "The House of Bondage."
39. R. W. Kauffman, "The Mark of the Beast."
40. R. Dehan, "Between Two Thieves."
41. Marion Crawford, "Whosoever Shall Offend."
42. C. R. Kennedy, "The Servant in the House."
43. A. C. Benson, "Where No Fear Was."
44. Myrtle Reed, "The Master of the Vineyard."
45. G. Dane, "First the Blade."
46. J. W. Tompkins, "The Seed of the Righteous."
47. J. Roland, "The Good Shepherd."
48. H. S. M. Hutchinson, "The Clean Heart."
48. M. Deland, "The Hands of Esau."
50. M. Deland, "Where the Laborers Are Few."
51. Robert Grant, "Unleavened Bread."

52. G. Lutz, "A Voice in the Wilderness."
53. I. Ostrander, "The Heritage of Cain."
54. F. Barclay, "Following The Star."
55. A. Barr, "From My Youth Up."
56. M. Austin, "The Promised Land."
57. Ibanez, "The Four Horsemen of the Apocalypse."
58. J. E. Talmadge, "The House of the Lord."
59. H. A. Cody, "If Any Man Sin."
60. G. H. Smith, "The Crown of Life."
61. E. Miller, "The Yoke."

### The Big-Little Library

PETER and Polly were down town one day when they met in front of a bookstore, the Lady-Who-Wrote-Things and she asked them if they would carry home some books for her, as they were next door neighbors. Peter politely said that of course they would, while Polly sensibly asked how many there were, please!

"Let me see—sixty-six, I believe."

"Sixty-six!" groaned Peter, "why that will be thirty-three books apiece, and they will tower way up into the air like the Leaning Tower of Pisa or the steeplechase at the circus. Honest ingin, I know I will drop 'em all over the street, and—and P-Polly Prim isn't so awfully strong, s-she h-had the m-mumps when she was four—"

"But she's twelve now," said the Lady-Who-Wrote-Things, disappearing into the bookstore, while Peter glared at Polly, and Polly glared at him.

"Let's run!" said Peter.

"Can't! Here she is."

Sure enough here was the Lady with a small package. "There!" she said, "and thank you so much."

"But where are the other sixty-five?" asked Peter.

"Oh, they're all inside,—you're carrying them this minute!"

"Am I?" gasped Peter.

"Is he?" gasped Polly.

"They must be awfully little books—why look here! I've punched it and it doesn't feel like *books*, just like *book—one*, you know!"

"What's it about?" Polly asked.

"Stories," said the Lady-Who-Wrote-Things, "stories about gardens and deserts and camels and travelers and palaces and shepherd boys who became kings, and giants and lions and fishermen who followed a carpenter's son. Moreover it's not only a Big-Little Library squeezed into such small space, but it's a Lamp to groping feet, a sword against wicked people, Bread for the hungry and more precious than rubies to those who search for hidden treasure. It's built all the hospitals and orphanages and has done more to rule the world than kings or guns or battleships—"

"What *can* it be?" gasped Polly.

"Why can't Polly and I borrow it and read it during vacation time?"

"You can," laughed the Lady-Who-Wrote-Things, "although I strongly suspect you have just such a Big-Little Library in your own home where you can search for hidden treasure!"





# Young People's Work



## Topic for July 31

THE INFLUENCE OF THE BIBLE ON LITERATURE, ART, MUSIC, AND LAW  
Ps. 19:1-14

By W. H. JONES

*"The Bible is more than a book, it is literature. . . Its oldest chapters were written by a desert sage before the dawn of record history; its last chapters by an exiled poet on an island in the Aegean Sea. Open its pages and behold the process of creation's morning. Open them again, and read the beginning of civil government. Open them again, and find the laws upon which all enlightened jurisprudence is founded. Open them again, and find the oldest and sweetest love songs. Open them again, and read prophetic dreams of ages yet to come. Open them again, and read the story of humanity's one perfect man whose life and death and resurrection form the basis for our hope of life eternal."—Dr. C. C. Albertson.*

The Bible is a library, composed of sixty-six pamphlets. It required 1000 years to produce it. Some pamphlets are historical, some are poems, some are dramas, some are letters and some are visions of a future golden day. The authors include kings, exiles, poets, judges, a herdsman, a physician, a tent-maker and a fisherman.

This book, setting forth the ways of God with men, has been the greatest single influence on art, literature, music and law that the world has known. The creative minds of the centuries have pored over its pages and have been moulded by it into centers of power.

1. *Influence on Literature.* Poets have found the Bible the exhaustless fountain of suggestion and stimulus. Christ's parables are matchless examples of beauty and strength, of simplicity and tenderness. When the Bible had become the book of the English and German people, their literary future was evident. They became "the people of a book." The Bible's speech permeated the language of the "Masters of Literature." From Wm. Langland, the peasant author of *Piers Plowman*, whose lines were saturated with the imagery of the Bible, to our own day, great literature has been inspired by a Bible origin. Bunyan, Shakespeare, Carlyle, Ruskin, Browning, Tennyson, Webster, Roosevelt have each drawn copious draughts from that fountain. For 1000 years, the Bible has been slowly filtering into the life of the people.

2. *Influence on Art.* Painting and sculpture have been profoundly influenced by the Bible, since the early days of the Catacombs. You need a thorough knowledge of the Bible to walk intelligently through the galleries of Florence, Rome, Paris or London. The art of the world

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

for centuries has found its sublime subjects in the gospel story. The most beautiful picture in the National Gallery in London is Murillo's "Holy Family"; in Paris, Murillo's "Assumption of the Virgin"; in Antwerp, Ruben's "Descent from the Cross"; in Florence "The Madonna de la Sedia"; in Venice, Leonardo's "Last Supper"; in Rome, "The Crucifixion"; in Dresden, Raphael's "Sistine Madonna." Rembrandt places on canvas little Dutch children with wooden shoes, crowding at the feet of a Jewish Messiah. Take the Bible out of art and a hollow shell is left.

3. *Influence on Music.* The people of God are a singing people. Wales, a land that read and loved the book is a land of singing people. Born of the great Psalms of Israel, hallowed by centuries of use in the worship of God, the church has developed a marvelously rich hymnology. The Mendelssohns, the Beethovens, the Handels and the Mozarts have felt in their souls the power and music of the book and then have created their deathless compositions. Since the days of Wesley, real hymnology has been born of the Bible.

The book still holds perpetual sway. Find quotations of the use of the Bible in standard literature, to quote in the meeting. Bring copies of great pictures to hang upon the wall. Find hymns composed by great masters. Have some young law students state the relation between Mosaic legislation and the modern legal code.

## B. Y. P. U. Convention Impressions

I have been wonderfully helped and blessed by this convention. It's a great thing to be a Baptist.

This is the first convention that I have attended. I have been so inspired by power of God that I am going back to my local society determined that by His help I may be His humble servant. May God be praised for the great number who have pledged themselves for definite Christian service.—Harlan Lundy.

I thank God for Vera Rice, who has shown me the happiness in living a life of Christian service for Jesus Christ.—Josephine McLean.

This is the second B. Y. P. U. convention I have ever attended, and I have been more wonderfully impressed by the great body of our consecrated Baptist young people of America, but how could we be otherwise impressed when we sit under the sound of the voices of so won-

derfully inspired consecrated speakers as have been heard here.—Bertie Caldwell.

This convention has led me to make a final and definite decision for a life of Christian work for my Master.—Laura A. Richardson.

This convention has shown me the need of Christianity throughout this world of ours, and has taken away the great question which has heretofore stood for my future.—Martha Lewis.

This convention has given me a greater, more beautiful onlook of life.—Eleanor Tastad.

This is the most inspiring and helpful convention that I have ever attended. It has helped me to see what the B. Y. P. U.'s aim really is—I hope that everyone got as much out of this convention as I did.—R. Ransom.

God has greatly urged me to be a foreign missionary during this wonderful and inspiring convention.—Margaret Bird Henshaw.

The B. Y. P. U. of A. convention in Cincinnati, with over two thousand registrations, was a wonderful manifestation of the loyalty of our Baptist young people to the Lord, Jesus Christ and to the work of His kingdom.—W. A. Holmes.

This convention has given me a new and a glorious insight into the power of the prayer of faith for the salvation of the unsaved, and a desire both to cultivate that habit and also the habit of presenting the claims of Christ to the unsaved, in a loving and Christian, tactful manner.—George Cowie.

This is my first time at a convention; but it has made a deep impression on my mind of Christ's love and the great need of the non-Christian world.—Iva I. Whitmore.

This convention has meant all to me, for I have really come into touch with Christ and have witnessed the power of His love. I have received a new vision of what it is to be a Christian.—Merrill Talbert.

This convention has been the great, the greater, and the greatest convention that I ever attended. I am sure it has given us a newer and more wonderful vision, combined with the desire for greater service to our country and to our Lord and Master, Jesus Christ.—Margaret Ballentine.

A freedom of soul and a happiness I never knew.—Ethel Sanford.

This is the first time I have ever been to a B. Y. P. U. convention and I hope it is not the last. Through the spiritual lectures presented and also slides I now more fully realize the need of winning souls for Christ. I have made up my mind to be a missionary.—Dorothy Henefelt.

This great convention brings to me the great need on foreign fields, and the need

(Continued on page 776)





# Our Own Folks



## Hillsdale College

At a special meeting of the board of trustees of Hillsdale (Mich.) College, Dr. Joseph W. Mauck, who resigned a year ago after six months' notice, was recalled to the presidency on June 30 and immediately entered upon his duties. He and Mrs. Mauck spent some months in California and returned three weeks ago fully recuperated and in complete health. The election is permanent and unlimited in tenure and a competent assistant to the president was provided by the board. Mr. Mauck was the president from 1902 to 1920.

Extensive improvements in buildings and equipment are in progress. They include a complete remodeling of the women's dormitory, with enlarged capacity and new finishing and furniture throughout, under a contract with the architects and decorators who transformed another building in the group a year ago. The board of women commissioners has assumed the chief responsibility for this work.

Judge Wm. E. Ambler, of Cleveland, Ohio, chairman of the board of trustees and donor of the Ambler House for instruction and practice-house in household economics, has offered additional equipment for that building.

The chemical laboratories will be consolidated in one building with greater capacity by an addition to the science hall. Hon. Lewis Emory, Jr., of Pennsylvania, a few years ago endowed the chair of chemistry with \$50,000 and added \$10,000 for betterments. He has now made a further liberal contribution for equipment and offered a very considerable sum toward a large increase of the general endowment of the institution. For the School of Music, reorganized a year ago, the trustees made more liberal provision in June. The steam heating plant will undergo radical changes and replacements. Announcements of changes in the academic courses are waiting on elections to vacancies in the faculty.

## Young Women's Conference Closes at Northfield

The first great gathering of the Northfield season, the Young Women's Conference, has just closed. This conference is conducted by the Northfield League, whose purpose is to help girls in the large boarding schools of the East in their religious life and to interest city girls in religious activities of various kinds. School delegations were present from as far south as the National Cathedral School, Washington, D. C., and from as far north as Bradford Academy, Bradford, Mass. Large and enthusiastic delegations came from such local branches of the league as New York, Boston, Hartford, Rochester, Buffalo, Baltimore, Wilmington, Philadelphia, and the larger cities of New Jersey.

Rev. G. Campbell Morgan, gave the young women a masterly course on "The Christ of History," which was really a course in Christian evidences excellently

adapted to the girl of boarding school age. Other helpful speakers were Dr. John McDowell of New York, Miss Margaret Slatery, Rev. Carl Elmore of Englewood, N. J., and Rev. John Dallas of Hanover, N. H. Special classes were held in the forenoon, with the usual Round Top meetings at twilight.

The closing address of the Conference last evening, given by Dr. Robert E. Speer of New York, was most impressive. Apparently every delegate was present to receive his final message. The text was the first line of the hymn, "I need Thee every hour," and the theme was the individual need of Christ in every phase and emergency of life. The audience gave the closest attention to Dr. Speer's words while he presented Christ as the great need of the human heart and the satisfaction of every spiritual need. "I need Thee every hour" was often repeated and enforced by illustration and story until impressions were deepened beyond effacement.

This gathering was followed by the Women's Home Mission Summer School, conducted interdenominationally, July 5-11.

## Federal Council Week at Chautauqua

The final week of the season of lectures and studies at the old Chautauqua in New York state is usually devoted to special conferences for ministers and other Christian workers. This year, in addition to other attractive features, the final week, beginning Sunday, Aug. 21, is to be devoted to some special phases of Christian co-operation under the general auspices of the Federal Council of the Churches of Christ in America. A preliminary conference will be held on Sunday afternoon, conducted by Dr. Willett of the Chicago office of the Council.

Monday, Aug. 22, will be Christian Education Day, and addresses will be made by Prof. B. S. Winchester, secretary of the Federal Council's Commission on Christian Education, and by Dr. Charles S. Macfarland, general secretary of the Federal Council, who will speak on "The Story of the Federal Council," and "Ideals and Methods of the Federal Council."

Tuesday, Aug. 23, will be Church Federation Day. Dr. Roy B. Guild, secretary of the Commission on Church Councils, will speak on "Community Conquest by Co-operating Churches," and will conduct a conference on Federation problems. It is expected that a number of the secretaries of local federations will be present and participate in the program.

Wednesday, Aug. 24, will be devoted to Co-operative Evangelism, and Dr. C. L. Goodell, secretary of the Federal Council's Commission on Evangelism, will speak on "The Evangel of Today," and "Personal Evangelism."

Thursday, Aug. 25, the general theme will be Social Christianity, and the address will be given by Rev. F. Ernest Johnson, research secretary of the Federal Council's Commission on Social Serv-

ice. He will speak on such themes as, "What is Social Christianity?" and "How the Research Department Operates."

Friday, Aug. 26, will be devoted to International Christian Co-operation. Dr. Sidney L. Gulick, secretary of the Federal Council's Commission on the Relations with the Orient, will speak on "Japan, a Challenge or a Menace," and "The United States and her Neighbors."

The addresses and conferences are particularly adapted to the needs of ministers and lay members of the churches who are studying the problems of the time, especially in their co-operative aspect. This, together with the platform lectures of the week, will make an especially attractive program for those who can visit Chautauqua at that time.

## On the Firing Line in Japan

Encouragement was the dominant feeling in the 1921 conference of the Japan Mission. Since the last meeting several new members have arrived, and openings are on every hand, so that the usual amount of urgent business was concerned with lack of ammunition rather than with lack of workers. A cable from the boards announcing a more favorable financial situation was received with joy.

As a matter of economy we met this year at Suruga Dai School in Tokyo instead of in some peaceful country place, with members of the Tokyo station entertaining the visitors. The dates were Sunday, June 5, to the following Saturday, with this last day added to the schedule to care for business. Even so some of the reports brought could not be read. Only one member was absent.

Japanese workers were represented in a delegation which impressed the mission in their presentation of actions taken at their recent annual meeting as the strongest group which has ever appeared at conference. It was in itself an encouragement to see what the faithful toil of former years has produced and what the future may hold. Among their requests was one for the revival of joint sessions, now receiving favorable consideration.

One measure to meet the deficit in our treasury calls for the use of a portion of the year's budget of each missionary and for aid from the local churches where possible.

Dr. C. B. Tenny, of the Theological Seminary, fresh from furlough, was given the work of two men as promoter of the proposed higher department of the school for boys in Yokohama, the existing middle school department of which is called Mable Memorial.

Mr. and Mrs. Haynes were assigned to the Morioka field, having completed their language study. The Steadmans, now on furlough, were asked to go to the same needy field.

The mission was the loser and the Tokyo foreign community the gainer in the acceptance by Mr. P. P. W. Zieman, our English teacher in Waseda University, and a popular preacher in both the Tokyo and Yokohama Union churches since his



arrival last year, of a call to the pastorate of the former group. He has been planning to enter language school in the fall. He is to marry Miss Dunning, of the Y. W. C. A. in July.

New arrivals welcomed into the fellowship of the work were, Captain and Mrs. J. F. Laughton, who go to the Gospel Ship, "Fukuin Maru," Mr. and Mrs. Derwacter, Misses Palmer, Post, Moore, Jenkins and Gifford, and Messrs. Kennard and Covell. Good news came in the word of appointment of the Wilsons, of Texas, and of two men for teaching in Waseda University. Miss Bickel, daughter of the late Inland Sea captain, comes out to teach music.

Opportunity was always in evidence in reports and papers, for, as one paper said, "1914 seems a century ago!" Tasks are less burdensome physically than in earlier

years, but every day presents its complicated and exacting duty. Expansion is the word on some fields—Scott Hall at Waseda University, Tokyo, is well along in construction, and was visited by some of the conference; rapid progress is reported from Mable Memorial and all the girls' schools; the Women's Christian College looks forward to the early beginning of its buildings on a site just outside of Tokyo; and church buildings are at last to be erected at Yotsuya, in Tokyo, and at Shiogama, in the north.

Each day the business was twice interrupted to make way for devotional services, and it was most fitting that pauses should be allowed for the prayer and meditation which such important matters need. The mission looks to the churches at home for support in proportion to the opportunities facing her.—J. Howard Covell.

## Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.*

### Pacific Coast

#### NORTHERN CALIFORNIA

ONE OF THE GREATEST SERVICES in its history was held by the First Church of Selma, on a Sunday morning in June. After the Children's Day exercises and a missionary sermon by Pastor F. Carl Truex, those who had decided to spend their lives in special service for the Master were asked to come to the front and tell of their life purposes. Six young people responded and publicly announced their consecration to the Christian ministry. Miss Thelma Rogers plans for missionary work in China, or elsewhere, if the call so leads. Miss Opal Melton, also, seeks training for foreign missions. Mr. Thorwald Jensen will begin in college this fall special preparation for the gospel ministry. Pedro Cachopero has just received his high school diploma and in a few weeks will enter the theological course at the conclusion of which he will return with the "Glad Tidings" to his brethren in the Philippines. Miss Sena Christensen has resigned a teaching position to go to a training school, and Pastor Truex's daughter, Lois, declared her intent to fit herself for Christian work. William E. King, just graduated from the high school, will enter the ministry as soon as his education is complete. Sons and daughters of the church already in training schools or the actual service are: Mr. Emmanuel Jacobsen, preaching in Canada, Miss Anna Sayre, Lane Hospital, San Francisco, Miss Emma Christensen, and Miss Clara Nielsen, missionaries among the Italians of Los Angeles. The church is profoundly thankful that God has guided it into becoming the Christian home and service school for these eleven young people whose lives are to be spent for others.

A BEAUTIFUL WEDDING occurred on July 1 at the residence of Mr. and Mrs. Arthur

E. Caldwell, Oakland. The young couple are popular members of Oakland First Church, whose pastor, Dr. John Snape, performed the ceremony. The bride, Lucile Hurlbut, is a native of New Hartford, Ia., and daughter of Mrs. E. J. Hurlbut, Modesto, Cal. The groom, Harold K. Langdon, hails from Kokomo, Ind., but has resided some years at Sacramento. His father, Mr. J. H. Langdon, is a prominent Baptist. Mr. Langdon volunteered as soon as Uncle Sam declared war against Germany and was overseas until after the armistice. He has been a very useful member and official in local and state B. Y. P. U. Mrs. Langdon is state secretary of B. Y. P. U. and has proven herself a most energetic and worthy official.

### Mississippi Valley

#### MICHIGAN

LANSING, FIRST, Clarence W. Kemper, pastor, has adopted a remarkably elaborate and well-organized program running through the entire year to the middle of June, 1922.

#### Hillsdale College

The sixty-eighth annual commencement of Hillsdale College was held June 12-17. Acting-President A. C. Hageman, D.D., delivered the baccalaureate sermon Sunday afternoon. Rev. John Meighan, Ph.D., of Philadelphia, gave the address to the Christian associations. Rev. Frank W. Padelford, D.D., delivered the commencement address. Honorary degrees were conferred upon Lewis J. Emery, Jr., of Bradford, Pa. President MacDonald of Storer College, West Virginia, and Miss Edna Cold, of Turkey. A gift of \$10,000 was announced. Another gift of \$100,000 was conditioned upon securing an additional \$500,000. The total endowment fund goal is \$745,000, of which amount

\$308,000 has been secured to date. Dr. A. C. Hageman is conducting the campaign for funds and acts as president until a permanent president is secured.

#### NEBRASKA

FIRST SWEDISH, OMAHA—One year ago the Church was in debt \$1,000 in a poor old meeting house in a very bad location, surrounded by foreigners and negroes. This debt was paid off July 1st, 1920. Last November, 1920, the Church tore down the old building and moved the material to the new location, 34th and Burt Streets. The lot was sold for \$4,000. Another lot of a former parsonage property was sold for \$1,250, which gave them \$5,250 to start a new building. One family donated the lots for the meeting house and parsonage, worth \$5,000. At Christmas time, 1920, they worshipped in the basement story. The new church edifice cost about \$21,000 cash, and the parsonage \$5,600, which made a total outlay of cash \$26,600. The pastor, Rev. C. A. Segerstrom, solicited \$2,500 in cash outside the city in Swedish churches. Owing to the fact that one family in the church, contractors and builders, were competent to draw plans and specifications, and superintended the work, several thousand dollars were saved in the cost of the two buildings. At the time of dedication of the church edifice, June 12, 1921, \$6,153 was raised in cash and pledges under the leadership of Rev. D. D. Proper.

#### INDIANA

FOR THE LAST TWO YEARS Billy Sunday has conducted a brief camp meeting at Winona Lake, and great crowds have attended these meetings and great blessing has come to those who came.

This year the camp meeting will be held July 21-24, and a cordial invitation is extended hereby to all Christian workers to come to Winona Lake at this time and enjoy not only the meetings conducted by Mr. Sunday but also such special features as Dr. G. Campbell Morgan's Bible School, or the Practical Training School for Gospel singers and workers under the direction of Mr. Homer Rodeheaver, Mr. Sunday's chorister.

#### MINNESOTA

DR. D. D. MARTIN, pastor at Winnebago, on July 30 baptized sixteen people. Five of these converts were converts at Delavan, a near-by church. Three weeks previous, six from this church were baptized. The work is going along splendidly at Delavan under the leadership of Rev. Mrs. A. H. Allen. At Winnebago the work is handicapped for Sunday-school room. The pastor is doing first rate work.

J. G. JOHNSON, pastor of the church at East Rock Creek, went to Utah the first of July.

AT WORTHINGTON, the First Church under the leadership of E. W. Annable, is moving forward; large attendance, finely attended prayer meetings, Sunday-school taxing the capacity of the church.

THE TENT MEETINGS of the Dane Norwegian church at Walworth have been very successful and a number of people will soon unite with the church.

THE CALVARY (NEGRO) CHURCH of Duluth is now worshipping in a building formerly used by the German Methodists. Contract for purchase has been made by the state convention, acting for



the church, and the prospects for advance are exceedingly good. Rev. J. C. Bothie, the pastor is giving first-class service.

SIX SUNDAY-SCHOOL SCHOLARS at Lansing were baptized in the month of June.

At McINTOSH, six were baptized on June 26.

THE SWEDISH CHURCH at Lake Elizabeth has just celebrated its fiftieth anniversary. These are coming about quite rapidly now in Minnesota.

## ILLINOIS

### Daily Vacation Bible Schools in Chicago Association

Many of our Daily Vacation Bible Schools have already begun. Reports which come from these schools show an increased attendance over last year. On account of the Northern Baptist Convention some of our Baptist Schools do not begin until July 5th.

The following schools are being conducted this summer in Baptist churches and missions. Those marked (C) are Community Schools in which Baptist people are co-operating.

Aiken Institute	Morgan Park (C)
Auburn Park (C)	Messiah
Albany Park	Negro, Berean
Berwyn	Negro, Bethlehem
Belden Avenue (C)	Negro, Chicago Heights
Bethany	Negro, Evanston, 2nd
Bohemian, Millard Ave.	Negro, Enterprise Inst.
Bohemian, Throon St.	Negro, Chicago Ideal
Bohemian, Marigold	Negro, Mt. Vernon
Bohemian, Third	Negro, New Hope
Bohemian, Immanuel	Negro, Olivet, S. Park
Bohemian, Berwyn	Negro, Olivet, Dear-
Chinese (C)	born St.
Chicago Heights, First	Negro, Pilgrim
Chicago Heights, Mission	Negro, Progressive
Danish	Negro, Tabernacle
Downers Grove	Normal Park
Elmwood Park	North Oak Park
Englewood	Norwood Park (C)
Epiphany	Parkside
Garfield Park	Rogers Park No. 1 (C)
Hungarian	Rogers Park No. 2 (C)
Hyde Park	Roseland
Immanuel	Raymond Institute
Irving Park	Second
Kankakee, Immanuel	Slovak
LaGrange, N. Side (C)	S. Chicago Christian
LaGrange, S. Side (C)	Center
Logan Square	S. Chicago Community
LaSalle Avenue	Temple
LaSalle Avenue	Tabernacle
Mission	Warrenville
LaSalle Avenue	Waukegan No. 1 (C)
Montrose	Waukegan No. 2 (C)
Memorial (C)	Wentworth Ave.
Marquette Road	Woodlawn
Maywood	Windsor Park
	Western Avenue

ILLINOIS BAPTIST SUMMER ASSEMBLY will be in session at Shurtleff College, Alton, July 16-23.

## KANSAS

### Assembly and Summer School at Ottawa

The Assembly and Summer School will begin at Ottawa, July 18, and continue daily through the 27th. The sessions will be held as heretofore in the Auditorium and class rooms of the university. We will have the freedom of the campus of the university for rest and recreation. The gym will be used as a dormitory for the young ladies and the new Science Hall for the men. Lodging and breakfast may be had in the homes of the community and meals will be furnished at Charlton Cottage. A splendid group of speakers will appear on the program, among them Dr. J. J. Ross, Chicago; Dr. T. S. Young, Philadelphia; Dr. Warren P. Behan, Philadelphia; Dr. J. T. Latta, Burma; Miss Elsie Kappen, Milwaukee; Miss Mabelle McVeigh, Denver; Dr. T. P. Stafford, Kansas City Seminary; Dr. J. B. Smith, First Church, Wichita, and others.

The pastors should by all means plan to be present, and have some of their

workers with them. We will have mountain experience, and large numbers should be present to enjoy the benefits. If definite plans have not been made, take it up at once and mature plans for attendance upon the Assembly this year. If you come once, you will be sure to come again. We will be looking for you when we arrive on the 18th.—C. O. Long, Acting President, Kansas City, Mo., T. W. Cranell, Dean Summer School, Kansas City, J. M. Gurley, Dean Assembly, Topeka.

At YATES CENTER during the past year nearly forty people have united with the church, mostly by baptism. The Bible school has doubled and interest in the mid-week meeting is above the average for a church of this size. Rev. C. L. Kingsbury is pastor.

## OHIO

REV. WALTER J. THOMS, who has just completed his seminary course at Colgate, has taken up his first pastorate at Findlay. Mr. Thoms is a son of Rev. James A. Thoms, for many years a Baptist pastor in New York and the New England states.

## Wisconsin News and Notes

By ROBERT W. SHAW

Dr. D. D. MacLauren, who has been pastor of the First Church of Madison for the past seven years and eight months, closed his work with the last Sunday in June. This is the longest pastorate which this church has had, and in many ways has been a notable one. He has received 528 members, many of them by baptism, besides laying the foundation of the Francis Wayland Foundation. Dr. MacLauren has held pastorates in Minneapolis, New York, Detroit, Brooklyn, Chicago, Spokane, and Walla Walla. All of these churches made notable advances under his ministry. Dr. MacLauren will not take another pastorate, but will render an independent ministry to the denomination as supply and evangelistic work, in which he had had much experience. Dr. J. Sherman Wallace, of Salt Lake City has been called as Dr. MacLauren's successor.

### The Walworth Association

For a number of years this Association has been in a weakened condition, but during the past two years it has come to the front in a very remarkable way. Several pastors in the association have determined that there must be advances, and they have put their shoulders to the wheel and pushed. The results are amazing. There are nine churches in the association with a total membership of 1,000, there being a net gain during the past year of thirty-four. Besides this these churches paid for the New World Movement the past year \$9,055.58 as over against \$2,872.06 for the year previous. There are eleven young people who have given themselves to religious service as their life work. Besides this there are three standard Sunday schools, in five of the churches there are candidates awaiting baptism, and four of the churches increased their pastor's salary during the past year. A careful study of this association would prove helpful to many of the more stronger organizations.

### The N. B. C.

Wisconsin was represented at the Northern Baptist Convention with between fifty and sixty delegates and visitors. Many of our pastors were there, and in most instances the churches paid their ex-

penses, which of course is a profitable thing for the churches to do. But many are beginning to ask why it is necessary to spend so much time in the reading of lengthy reports. The reports are important, to be sure, but to read the major portion of a long report takes considerable time. Why not dispense with this and have more inspirational addresses. One pastor said, "I am going home disappointed, for I expected to hear some great messages, and about all I have heard is reports." We wonder if this apparent evil cannot in some way be remedied.

### Vacation Schools

These are the days of Vacation Schools, and the following churches are engaged in a school of their own or taking part in one. LaCrosse, Albany, Wild Rose, Beaver Dam, Appleton, Tabernacle and South, of Milwaukee. Other schools were planned but local situations interfered with their being held. It is hoped that this small beginning will enable others to take heart and that next year a score of such schools may be held.

## Atlantic Coast

### WESTERN PENNSYLVANIA

AMBRIDGE, Rev. A. A. Blake, pastor, rejoiced over the roll call and communion service June 26, the largest in the history of the church.

CODDEN STREET, Pittsburgh, Rev. F. W. Henry, pastor, has voted to change the hour of meeting of the Sunday school from afternoon to morning.

REV. STEWART M. SMITH, pastor of the Donora Church, has organized two classes for the instruction of candidates for baptism and church membership. That for the children meets at 9 a.m. on Wednesday; the other for the adults is held just before the regular prayer meeting.

Dr. F. W. Gordon is serving Bethel, Carrick, as stated supply and is giving his entire time to the field.

THE BENEFICENT CONTRIBUTIONS of the Pittsburgh Association for 1919-1920 amounted to \$55,231.92, but for 1920-1921 the amount was \$185,652.54. The per capita giving for the past year was \$12.22. This is a marked advance, but allowing that this is one-third of the amount raised for the support of the local church, the average income of the members of our churches according to the only Scriptural rule of giving is \$360.06. This has been comparatively a great year. Its success is due to the co-operating churches. The "fundamentals" of financing, as Baptists, the work of the Kingdom are two: 1. Every church co-operate. 2. Every church organize a stewardship league.

### EASTERN PENNSYLVANIA

THE CENTRAL UNION ASSOCIATION met June 7-8 in the Malvern Church, Rev. S. E. Smith, pastor. The attendance was large. Rev. Abner J. Davies of Conshohocken, was elected moderator. The gifts of the church during the year equalled 96 per cent of the amount pledged and due. The amount per capita giving increased 331 per cent. The association set as its evangelistic goal—A soul-winning campaign in every church with a total of at least 500 baptisms during the year. The local board of promotion accepted the suggested missionary and stewardship program.



THE RIVERSIDE ASSOCIATION met June 14 with the North Church, Chester, Rev. Saml. Stratton, pastor. Rev. Powell Norton was elected moderator. Rev. C. E. Wilcox of Ningpo, China, delivered the missionary address. All the churches in the Association co-operated in the New World Movement. Missionary giving increased 253 per cent during the year.

THE ALLEGHENY RIVER ASSOCIATION met June 14-15 with the church at Shinglehouse, Rev. T. C. Harris, pastor. The reports for the year showed an increase in missionary giving of 300 per cent. The uniform program for the presentation of the promotion work was carried out. Rev. G. H. Carr of Ulysses, was elected moderator.

THE CLEARFIELD ASSOCIATION held its meeting in the First Church, Punxsutawney, Rev. S. S. Clark, pastor, June 14-16. Rev. S. W. Mitchell, of Sykesville, was honored with re-election as moderator. In the presentation of the promotional work the unified program was followed. Missionary giving increased 175 per cent during the year.

THE BRIDGEWATER ASSOCIATION met June 15-16 at New Milford, Rev. E. A. Benson, pastor. Rev. Louis Bryden was elected moderator for the third term. Representatives of the Board of Promotion presented various phases of the work. Dr. F. P. Lynch of Africa, made two addresses. Missionary giving increased 179 per cent during the year.

#### NEW JERSEY

THE CHURCH AT RED BANK under the leadership of Rev. W. E. Braisted has closed a prosperous year. It has a present membership of 581. Twenty-one were added during the year and total receipts were \$23,957, of which \$13,759 went to the New World Movement. The pastor and the members of the Red Bank Church are enthusiastic for the New World Movement. The church in 1918 was giving under \$1000 for missions. The oldest son of Dr. Braisted graduated this June from the high school and expects this fall to enter Brown University with medical missions in view. In October the Red Bank Church will have a series of meetings under the leadership of Rev. J. E. Norcross.

#### Something New in Jersey

Several of the pastors longest settled in this state agree that the state-wide conference for Baptist pastors, recently held at Peddie Institute, Highstown, N. J., was "something new under the sun" for Jersey. Fifty-one busy pastors spent three delightful days as the guests of the Institute. The sole aim was fellowship and spiritual renewal. No pleas were made for any special "causes." By common consent, all discussion of "program," "method" and "doctrine," needful as they are in their proper place, were laid aside throughout the conference. Brethren of high degree and of many degrees addressed the conference, but each spoke simply and from the heart of those spiritual realities by which the minister lives and works. A delightful spirit of informality and brotherliness prevailed in everything. Titles were taboo. One only was our Master, even Christ, and all we were brethren. Abundant opportunity was provided during the conference for restoration of mind and body as well as spirit. The spacious grounds, fine tennis courts and swimming pool were freely placed at the disposal of the pastors. An auto ride to Princeton University and an evening

of entertainment, graciously provided by the musical and public-speaking departments of the school, were features greatly enjoyed by all. Plenty of time was allowed between sessions for the friendly stroll or a comfortable chat on the broad and hospitable piazza of Wilson Hall or in the various dormitories where the pastors were entertained. Fully a third of them had never been at Peddie before and were greatly impressed by the excellent equipment and fine possibilities of the school. Altogether, it was just such a conference as appealed to the ministers at the close of a year's work. As a result of it, one pastor said that he felt he had received a new call to his present field. Headmaster Swetland's cordial invitation to "come again next year" was enthusiastically accepted and hearty thanks were voted to the Institute, the State Convention and Drs. John W. Lyell and F. A. Smith through whose combined efforts the conference was made possible.—Rev. Percy E. Wilmot.

#### NEW YORK

LAKE AVENUE, ROCHESTER, had the rare privilege of hearing Mr. Wm. Holtzclaw of the Utica Normal Institute of Utica, Miss., for colored young people, June 20. Mr. Holtzclaw, himself, worked his way through Tuskegee Institute and went back to found an institution for colored boys and girls outside the educational zone of the south. One of the first graduates of the school was his own mother who took her diploma at the age of 82 years. He now has a registration of over 1,000 pupils in the institution and knows the problems of both the colored people and the white people of the south as few men do. The Utica Colored Quartet, which accompanied him does the same quality of work as the famous singers of the Fisk University.

BAPTISMS HAVE BEEN FREQUENT in Parsells Avenue Church, Rochester, of late. The pastor, Rev. Frederick G. Reynolds, baptized two Roman Catholics recently and several others. Twelve were baptized a few Sundays ago, and fifty-four in one evening. One hundred and twenty-seven have united with the church since January. In the seven years and a half of the present pastorate 723 have been received. The membership is now 800. There is a Storehouse Thithers' Association of 174 members, all of whom bring the full tenth of their incomes into the church treasury. The attendance in the church school, which often runs close to 600, and the 300 Boy Scouts and Girl Reserves, render imperative the erection of a four-story brick building to adequately house these activities. An efficient leader in boys' work, which is of a community character, is employed by the church. The church maintains a scholarship at the Chicago Training School, where two of its girls have already graduated, and two others are in training. Another girl goes to the Philadelphia Training School in the fall. The church sent its pastor to the convention at Des Moines.

#### CONNECTICUT

ON JUNE 13, in the First Church, New Haven, Mr. Raymond Benjamin Culver, a graduate of McMinnville College, 1914, Yale University, 1916, and Yale Divinity School, 1920, was ordained to the Christian ministry. Prof. Henry H. Tweedie of Yale Divinity School preached the sermon; ordination prayer by Rev. D. W. Lovett; Wallingford; charge to the can-

didate by Rev. G. C. Chappel, Olivet Church, New Haven; Scripture lesson read by Prof. D. C. MacIntosh, Yale Divinity School. Mr. Culver is at present religious work secretary of New Haven Y. M. C. A.

#### MASSACHUSETTS

SINCE THE COMING OF THE NEW PASTOR, Rev. Arthur T. Brooks, on Jan. 16, great things have been accomplished and a new spirit has thoroughly possessed Old Dudley Street Church, Boston. Centennial services were held during the first week in May and a Centennial fund of about \$50,000 was raised for the renovation of the church and the rebuilding and enlarging of the organ. When the work is completed the church will have one of the finest Gothic interiors in New England. The vestry has also been thoroughly renovated and the seating capacity enlarged by the removing of old walls and the installing of rolling partitions. The congregations have doubled and in some instances trebled those of the next preceding ten years. Prayer meetings numbering between 350 and 400 and evening services sometimes crowding the building to the limit so that many could not be accommodated have characterized the increasing interest of both the membership and the community in this old church. In the five months of this pastorate eighty have joined the church, forty-five by baptism. The Sunday school attendance has increased 40 per cent and that of the Christian Endeavor 60 per cent. On June 26, Chester Arthur Bentley having completed his studies at Colgate University, was ordained to the gospel ministry, the eighteenth ordained minister this church has contributed to the Kingdom's work. In all its departments Dudley Street has determined that the second century of its work shall be even better than the first. The supplies for the summer are: July 17, Rev. C. Wallace Petty, of the Mount Morris Church, New York City; July 24, Rev. Arthur T. Fowler, of the North Orange Church, East Orange, N. J.; July 31, Rev. Frank M. Goodchild, of the Central Church, New York City; Aug. 14, Rev. Cornelius Woolfkin, of the Fifth Avenue Church, New York City; Aug. 28, Rev. W. W. Bustard, of the Euclid Avenue Church, Cleveland, Ohio. The pastor, Rev. Arthur T. Brooks, will not supply this summer. He goes to his cottage at Ideal Beach, N. J., to take a well-earned rest and to recuperate and plan for his fall work.

#### MAINE

SO. JEFFERSON: Rev. E. L. Sampson, who for health reasons has been engaged in business at Dover for a few years, has taken the pastorate at South Jefferson. He is glad to be back in the real work of his life, and the prospects in the church are brightening fast.

RICHMOND: Rev. Charles F. Frederick, who was graduated as president of the class of 1921 at Gordon College of Theology and Missions was ordained by the First Church of Salem, Mass., and who on June 30 was married to Miss Alice M. Balentine, also of Salem, will become pastor at Richmond.

WALDOBORO: This church finds a successor to Rev. L. W. West, who became pastor of the People's Church, Bath, in Rev. Steven H. Talbot of Colchester, Vt. Mr. Talbot had his first pastorate at West Pawlet, Vt., after graduating from Gordon Bible College. As pastor of the Federated Church at Colchester, he has



received a large number during his comparatively brief pastorate. He will find a warm welcome and an excellent opportunity for service at Waldoboro.

THE INTERESTING NAME borne by one of the missionary societies of the state is "The Tillers by the Sea," of Ocean Park. Storer College, the Bengal-Orissa mission and other important enterprises, profit by the toil of this society.

#### Maine Central Institute

The fifty-fifth commencement exercises at Maine Central Institute, Pittsfield opened Saturday evening, June 11, when the alumni prize speaking contest was held in Powers Hall. Prizes were awarded to Elvard Brown and Florence Wilson. Sunday morning, June 12, the sermon before the graduating class was delivered by Rev. George W. Hinkley of the Good Will Homes of Fairfield. Tuesday evening the Manson prize speaking, consisting of parts original with the speakers, was held. Hollis A. Little and Irman Davis received the prizes. Class Day exercises were held Wednesday afternoon, and on Thursday the graduation exercises, when diplomas were awarded to thirty-nine members of the class of '21.

At the trustee meeting on Wednesday, the resignation of Mr. D. E. Andrews, as principal of the school was accepted, and Mr. E. R. Verrill, of Bucksport, was elected to fill the vacancy. Mr. Verrill has been principal of the Eastern Maine Conference Seminary for the last seven years, and has an excellent reputation as an educator and financial manager.

#### Boston Letter

By CHARLES H. WATSON

##### A Summer City

Boston is a summer city—especially when the East wind is blowing. It is cooler than the suburbs. Many a time do we suburban get "het up" on the way home, after being cool all day in the city. Likewise Boston is a great summer thoroughfare to the sea-shore and mountains. The interest and variety of Fremont, Washington and Boylston streets are much enhanced by the unmistakable tourists, or the pilgrims from the West who are out for a sniff of mountain air or for the mouthfuls of salt fog. We enjoy coming up on them in the crowds, and relish their patriotic surprise as they hover around over Colonial "points of interest" such as Paul Revere's Shop, Faneuil Hall, King's Chapel The Old South Church or the Old State House as well as the new one.

As for Boston Common, the Frog Pond, the Public Garden, and the picturesque lake with its miniature Cleopatra barges, the latter open to the public for a consideration, of course we note a sprinkling of merry visitors at all these haunts. Yet through the pleasant half of the year we are kept surprised with the number of our own perpetual vacationists who fill the seats of the Common and lounge leisurely about in all of our parks. Idle men by the hundreds, reading newspapers at close range, and slow pace, as if reading had not always been in their line. By comparison, a tourist, or a real vacationist, has a suggestion of "pep" about him, or of a man on the way to a chief delight. The beautiful Boston park system is a wonder to those who just discover it, but is taken quite as a matter of course by those who chronically inhabit it.

#### The Vacation Stretch

Often people call attention to the tendency of the vacation to stretch at both ends. It begins earlier and lasts longer. In many churches, it takes out of the year four working months, and makes necessary an annual speeding up in the other months. If the tendency grows as it has grown latterly, we shall have to settle down to an expectation of only six working months a year in the average church. Then the hot question that will be up for solution will be, what shall we do with the six months' summer? There is something curious about this elongated church summer when one remembers that his furnace fire runs until June 1 and has to be re-negotiated at least by September 15. Must we add to the "fundamentals" a demand for a year-round Christian church? How would that demand fit into what is called "Our Holy Faith?"

#### Des Moines Echoes

Speaking of our Holy Faith reminds us of Des Moines. Apparently the self-styled "Fundamentalists" are not the entire Baptist concern. There seem to be others. There are a great many of them. And the number of them will grow as the futility of schism and schismatics is the better understood. Those who were at Des Moines from this region seemed much relieved that a serious disturbance did not materialize—as though it was feared. Curiously enough this sense of relief was shared by all of them, whatever camp they represented.

It is getting to be widely understood that we have among us a coterie of men who are demanding either uniformity or a division among Baptists. They will get neither uniformity nor division. As the great body of the denomination clearly and widely grasps the issue raised, the answer will be—Unity without uniformity. That is the holy faith of our fathers, and it will continue to be ours. And we need neither Southern Baptists nor Canadians to instruct us in a different faith. Unity in Christ, and freedom in interpreting and serving him—that is our old faith. The more completely we incarnate him, and get into his business, the less we will hear about either uniformity or division. If the calamity howlers have a keen sense of humor their demand for uniformity among

Baptists ought to make them smile. Proverbially have our people been noteworthy for their compact unity, and their go-as-you please uniformity. The unity of uniformity has never attracted us, and it never will. We really ought not to be distracted by an annual rum-pus on that subject; it is wholly unnecessary.

#### Summer Preaching

Except in particular cases the summer preaching is to smaller though doubled-up congregations. The number of people increases who take a vacation from preaching though they live almost within earshot of it. On the other hand, those who must have good preaching even in the summer will take longer journeys to get it than they do in winter.

Dr. MacArthur is one of the "particular cases." Winter and summer are both

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alike to him. And whether it is at Brookline or Tremont Temple the people "take a hike" to church, and fill the seats. People like easy and comfortable listening—the subject clearly and simply set forth, and the voice delivering the goods. "Could you hear Dr. MacArthur?" was asked of one elderly lady quite dull of hearing. "Why," she replied, "he is the only preacher in the country I can hear!" That tells a part of the tale. The rest is a story of devoutness, gospel optimism, and instruction in righteousness. So, Tremont Temple fills up all the summer, as usual.

## Further Impressions

(Continued from page 761)

### A Hopeful View

By FREDERICK L. ANDERSON

The Editor asked me to write my impressions of the Des Moines Convention and I comply, though I feel that my view is more or less influenced by my personal equation.

I went to Des Moines quite hopeful, trusting in the Lord and the good sense of my brethren, and it seems to me that my hopes were largely realized. What a triumph it was for the Board of Promotion and the New World Movement! Who could have believed a few months ago that they would collect so large a percentage of the pledge! How much we owe to our leaders in the movement who, amid perplexities, anxieties and labors enough to crush most men, have gone steadily on to this initial victory! And not a word of criticism in the Convention! THE BAPTIST too came through with flying colors.

Our great missionary work at home and abroad was especially on my heart and I rejoiced in the noble sessions in which it was presented to our people. The Womans' Jubilee pageant, the report of our board's first envoy from West China, the climactic session when the brethren from Europe spoke so directly to our hearts, the reports of Sec'y Brooks and Commissioner Rushbrooke, the Woman's Home Mission session on Tuesday afternoon, and the service for outgoing missionaries on Monday evening, all profoundly stirred our faith and gave us new outlooks and fresh courage. For years, our missionary causes have not been so well put before us.

Passing over the notable election of President Montgomery and the judicious settling of our relations with the Federal Council, we come to the controverted matters. Many of us hoped to maintain peace if it could be done without the sacrifice of principles of faith or liberty. I believe that this was the prevailing motive on all sides, and that the great sensible middle of the road party finally had its way. The just, judicial and judicious report of the school committee, supplemented by the admirable statement of Dr. Sweet, made us all hopeful of the solution of all our difficulties. There was no attempt to impose a creed on the Convention. The matter of gifts with creedal conditions was before the Home Mission Board at Des Moines and they had agreed to put it over to September and keep it out of the public meeting. Then came the unexpected motion of Judge Freeman and the resolute struggle of sincere and determined men on Thursday was precipitated. There was no adequate discussing of the subject. A great deal of

misunderstanding, and a lack of judicial temper in that session, which in the minds of many vitiated the decision as a final deliverance of the denomination on this important topic. The subsequent action of the convention referring the matter to the board for study and report showed the calmer second thought, and was felt to be the right move by men of all shades of opinion.

Thinking it all over, I am inclined to take a hopeful view of the future. The convention at Des Moines revealed large areas of common ground. We are nearer together than some feared. If we can clear away the misunderstandings, see the issues cleared, get rid of intolerance and cultivate love and understanding, we shall come out all right.

But what a tragedy that we must give so much time and energy to these things, when we ought to be spending ourselves without limit in preaching the gospel to every creature! I wonder what the Lord Jesus thinks of it all, and I am going to try to find out.

### Acorns or Wheat

By E. M. POTEAT

Walter Pater in his charming book "The Renaissance" has these two—Acorns and Wheat—in contrast. The whole sentence is worth quoting. He is speaking of Abelard who is breaking into the new freedom and says: "As always happens, the adherents of the poorer and narrower culture had no sympathy with, because no understanding of, a culture richer and more ample than their own:—after the discovery of wheat they still live upon acorns;—and would hear of no service to the higher needs of humanity with instrument not of their forging" (p. 8).

I trust I shall not be thought censorious of my brethren if I say that Mr. Pater's words remind me of the Conference on Fundamentals at Des Moines. With many of the convictions there expressed I am in hearty agreement. My objection is not to what they include; it is rather that they do not include enough. Two things in particular, seemed anomalous to me. The first is that the fundamentalists think that his fundamentals answer the religious questions of today. They do not. They may have answered some of the questions of seventy-five years ago. But thoughtful persons interested in religion today—and who is not?—are asking a class of questions far from those of 1850. I need not specify, but only call attention to the books that grew out of the religious work in the armies of the United States and Britain, and to a report of religious thought among Chinese students drawn up by competent investigators and published in the Chinese Recorder for April, 1921. Fundamentalists must go on to ask and answer these newer and far more searching questions before they can be said to have caught up with the procession. And those who have found answers to the questions of today must be pardoned if they say that having found wheat they do not care to go back to a diet of acorns; acorns that were good enough in their day but not good enough for our day.

The other thing which struck me as strange was this—the defensive attitude. This appeared to be the attitude with reference to the fundamentals themselves and with reference to the Bible itself. Now, I know of no place where the Bible evinces the slightest solicitude about

itself; it has no remotest anxiety about whether it is attacked or not. It goes calmly on with its great affirmations—God, Prayer, Salvation, Eternal Life. Let dogs bay the moon if they like, but do not imagine that the moon may cease to shine because the dogs make a little noise. Why this anxiety of the fundamentalists where their authoritative Book shows none?

And then as to the fundamentals, the Confession of Faith, etc. I recently heard Dr. Robert E. Speer say that Confessions of Faith—and, being a Presbyterian, he alluded to the Westminster Confession in this connection—always mean that the army is "digging in," that aggression is ceasing and that the hosts of the Lord are entering on a program of defense. "I have a sword," he cried. "I will not give my enemy a dissertation on the mechanics of sword making and sharp edges. I will cut him with it and he will know that it is sharp!" Surely we are off the track when we begin to prove that the sword of the Spirit which is the Word of God is a good sword put together in a certain way and tempered after approved methods! Use it brethren! And it will ask no defense of its trustiness at your hands.

### Obituary

DEACON ANSELM B. PHELPS

**Phelps, Deacon Anselm B.** of Farson, Iowa, came to his crowning day on Friday morning, July 1, 1921 at 8 o'clock. The earthly life of nearly 82 years, and the happy wedded life of 54 years came to a sudden and peaceful close. "He was not, for God took him."

Deacon Phelps confessed Jesus Christ as Saviour and hard under that pioneer saint, Rev. R. M. Tracey, and he and his devoted wife became members of the old Campetina Baptist Church. Soon after he became a deacon, which office he filled with honor and efficiency till the hour of his death. He was one of the first to volunteer in 1861 and served all through the war as a member of Co. "I," First Iowa Cavalry. He lived for and loved home, country and church.

On October 18, 1866 he married Elizabeth Dickens, a noble woman who lingers here, though ripe and ready for heaven. Of the six sons and daughters born to them, two sons and three daughters survive the fashions and a prince fallen awaits them in glory.

Sunday morning, July 3 the house and yard at Farson filled with friends and relatives, and the church of his love and prayers had all too small a meeting place for the simple, sincere service held in his memory. Rev. P. H. Mac Dowell of Melrose, Mass., an old friend of the family, spoke from the text long ago selected by Deacon Phelps, Rev. 14: 13. His line was to the praise of Jesus Christ whom he loved and served.

JORDAN YOUNG

Deacon Jordan Young was born in Sumpter, S. C., March, 1847. He was married to Miss Louise Preston, Dec. 26, 1868, and to them were born eleven children.

He came to California in 1891, and settled in Fowler, Fresno Co.

He was converted in 1868 and joined the Zion Baptist Church of Sumpter, S. C. Early in his christian life he was ordained a deacon, and served as S. S. supt., for twenty years in his native town. In 1900 he began the purchase of the lots where now stands the First Baptist Church of Fowler, (Negro) to which cause he has always been a faithful worker and supporter. He often told his friends, he was waiting and ready for the Lord to come for him.

On Saturday evening, July 28 after a faithful day's work, he prepared the church for Sunday services; and did some extra work for a neighbor. He went home, and after taking his accustomed bath, lay down upon his bed and in a moment, he was with his Lord. He was loved by all who knew him. This fact was attested by the vast concourse of people that crowded the Second Baptist Church to its utmost capacity. The services were conducted by Rev. T. M. Davis of Fresno assisted by the pastors of all local churches and many laymen of Fowler, each adding his testimony to the splendid life just closed.



## OUR MUSIC CORNER

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### JOURNAL REVIEW

Two standard musical journals present their regular issues for June at this time—The American Organ Monthly, issued by the Boston Music Co., under the editorship of Edward S. Barnes, and The Gospel Choir, published by the Rodeheaver Co., under the supervision of that well-known singing-evangelist. The current volume of the Organ Monthly is up to the usual high standard established by previous issues; the music contained therein comprises an "Andantino Pastorale" by Ferrari, "Invocation" by Gounod, "Canzonette" by McCollin, and a well-written, imposing "Solemn Procession" by Baumgartner. All will be of practical value both for recital and service use. Included also are interesting articles—an appreciation of Rinck's Organ School, and a detailed description of the new organ recently installed in the auditorium of the Wanamaker store in New York City.

The Gospel Choir is directed at the choir-master rather than at the organist. Easy anthems by Chas. H. Gabriel, Jr., John J. Thomas, H. A. Henry, M. L. McPhail, and Chas. H. Gabriel Sr. are provided for the pleasure and profit of amateur choirs and the edification of their auditors. Among the worth-while articles enclosed is one entitled, "Gospel Song Composers Wanted," which contains so much "meat" that the editor of this page plans to defy the copyright law by reprinting it. Which is not to say that he agrees with all of it, in toto; for he does not. But in straightforward King's English it sets forth the question of Church Music from the standpoint of the Gospel Hymn devotee: a viewpoint which deserves much more consideration than is often given it. Of interest also is the list and program promised of the "Rainbow Records," phonographic reproductions of sacred solos and ensembles by Mr. Rodeheaver, Dan Beddoe, E. O. Excell, Mrs. William Asher, Mel Trotter's Male Quartet, The Winona Lake Chorus, and many others.

### NEWS NOTES

Two recitals were given in First Baptist Church of Haverhill, Mass., by James W. Hill. The first, on February 16th, presented the following program:

Chorale Prelude, Bach; Meditation, Bu-beck; Adagio in A flat, Volckmar; Finlandia, Sibelius; Caprice—Harp solo, Nevin; Epic Ode, Bellairs; Offertoire in D, Batiste; Fountain Reverte, Fletcher; Evening Bells and Cradle Song, MacFarlane.

The program of the second recital, on February 26th, was:

Concert Piece, Guilmant; Intermezzo, Truette; Meditation, Sturges; Chorale in A minor, Franck; Pilgrims' Chorus—Tannhäuser, Wagner; Evening Star, Wagner; Prelude to Lohengrin, Wagner; Memories, St. Clair; Swing Low Sweet Chariot, Diton; Moonlight Chimes, Kinder.

\*\*\*

The New England Conservatory of Music Bulletin for April makes the following announcement which is of interest to American composers:

"Mr. William P. Blake, surviving trustee of the I. J. Paderewski Fund for American Composers, offers two prizes for the current year: one of one thousand (\$1,000) dollars for a Symphony and one of five hundred (\$500) dollars for a piece of Chamber music, either for strings alone or for pianoforte or other solo instrument or instruments, with strings.

"The judges who have agreed to serve are Charles Martin Loeffler, Wallace Goodrich and Frederick Stock.

"The prizes are open only to American-born citizens, or to those born in Europe of American parents. The pieces offered must never have been performed in public, and never offered at any previous competition. They must be sent in under an assumed name or motto, with the composer's real name and address enclosed in a sealed envelope sent at the same time. Each orchestral score must be accompanied by an arrangement for the piano for four hands.

"The pieces are to be sent to Mrs. Elizabeth C. Allen, secretary for the Paderewski Fund, at the New England Conservatory of Music, Gainsborough Street and Huntington Avenue, Boston, between September 15th and September 30th, and not earlier or later. The judges reserve the right to make no award, if the compositions sent in do not seem of sufficient merit to deserve prizes.

"The decision of a majority of the judges is to be binding on all parties concerned. The trustees assume no responsibility for the loss of manuscripts while in transit."

\*\*\*

We mention again the ineffectiveness of *A cappella* chorus work unless done practically to perfection. Over and over again we have heard evenings of good choral singing ruined by faulty lapses into unaccompanied passages. No matter how excellent a director might consider his amateur chorus, we are convinced that he errs whenever he permits *A cappella* renditions which very extensive preparation has not guaranteed nearly one hundred per cent Okeh.

A choir-master, speaking about hymns and hymn tunes, regretted that "Abide with me" is classed as an evening hymn by reason of its first couplet. "A far better use," he said, "the one intended in fact by the author, is for the evening of life."

If organists were to study the possibilities of accompaniments as much as the majority of church soloists study the vocal parts of their songs, many an ordinary offertorium would take on a decidedly more attractive character. This is not aimed at all organists, be it remembered.

### FIRST GERMAN BAPTIST CHURCH

Gustave Berndt, Assisting Soloists, and Choirs Give Rossini's "Stabat Mater" With Brilliant Success.

At the church May 23 a very large audience assembled, despite the heat, to enjoy what was probably one of the best performances ever given in Chicago of this most beautiful and uplifting oratorio. Mr. Berndt is a splendid director, and wielded an inspiring baton, to which the fine choir responded with utmost enthusiasm, achieving the ensemble work beautifully, and most ably assisted by Mr. Krogman at the organ. With such distinguished soloists as Elsa Harthan Arendt, soprano; Florence Hallberk-Wunderlich, mezzo-soprano; Arthur Kraft, the eminent tenor, and William Phillips, the popular basso, the solo work throughout was of super-excellent quality, and won the vocalists resounding applause and recalls, as did their excerpts with the choir, and in duet and quartette. Part first was devoted to several fine solo numbers, in which Mr. Kraft, in Dudley Buck's "How Long, Oh, Lord?" and Mr. Phillips in Tschaiowsky's "Pilgrims' Song" did beautiful work, thoroughly appreciated by the hearers.



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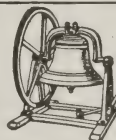
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## "Christianity in its Modern Expression."

By GEORGE CROSS

To many of our Baptist people the name of the late George Burman Foster, Professor of the Philosophy of Religion in the University of Chicago, has been associated only with certain doctrinal views that called forth a measure of criticism and controversy. But to those who spent many months with him in the intimacies and daily discussions of the class-room or shared with him the fellowship of church-membership for many years his name has stood for something very different. For they became acquainted with the tenderness and richness of his heart as well as with the keenness of his intellect. His prayers, his chapel talks, his prayer-meeting talks, his personal conversations, the asides and incidentals that dropped from his lips in the course of his lectures opened to them areas of his spiritual life that strangers never knew and that even his own mental analyses and constructions never succeeded in interpreting in logical form.

To such as these the posthumous publication of Dr. Foster's lectures on Christian dogmatics and ethics, under the title, "Christianity in its Modern Expression," will come as a welcome echo of a voice that is now silent and a heart-throb that is now stilled. These lectures were given when he was professor of systematic theology and were not prepared distinctly with a view to publication. This has now been done, with Mrs. Foster's consent, as a labor of love and grateful appreciation, by a very distinguished student of Professor Foster's, Prof. Douglas Clyde Macintosh, of Yale University, who has supplemented the professor's lecture outlines by notes taken substantially verbatim in class.

One might suppose that a work prepared in this way would lack freshness and continuity, but the contrary is the fact in this instance. Every old student of Dr. Foster's will recognize the stamp of his powerful personality giving character and tone to the most abstruse discussions. The thing that impresses me the most as I read the book now is the evidence it supplies of the working of a sincerely, inquiring spirit. Dr. Foster was no dogmatist. Perhaps one might not unfairly say that he was not strictly a dogmatist. His intellect was of the penetrating, analytic order, and he spared not himself or his students in his determination to seek a truly religious basis for theology in place of the authoritarian basis which he felt to be crumbling. Perhaps he did not succeed fully but what he did may turn out to be of greater worth to the true student—he taught his men to seek to plumb the depths of the human religious experience in the conviction that in the working of its creative power would be discovered the working of God himself. He was more of a mystic than rationalist: "God is always speaking, or He has never spoken at all. This does not mean that He always speaks with the same emphasis." It was in this spirit he contemplated the life and death of Jesus Christ: "The idea of the divine suffering needs to be widened to include all deity. Forgiveness without suffering is immoral, and God is the greatest sufferer in the universe." These sentences are quoted here because they are significant of the author's whole attitude toward the traditional opposition between human nature and the cosmos, on the one side, and the divine nature, on the other side. Not in an eternal antithesis but in

an imminent unity of God, man and the world is to be found the true basis of a Christian doctrinal superstructure. This is a crude but, I trust, faithful representation of the tone and fundamental thesis of this work. The thoughtful reader will find much in this book to stimulate him to deep reflection and aid him in reaching the solution of his personal mental problems.

As a former student of this remarkable, but little understood man, I take pleasure in commending this work to the readers of THE BAPTIST.

## What Will Hold Children in Sunday School

By LEONARD M. ROBINSON

As a layman may I have just a little space in your paper?

Among other things that Mr. Tustin said in his opening address at the Des Moines convention was this: "There is no reason why boys and girls should remain in our schools until from twelve to fifteen years of age and then gradually slip away from interest and attendance."

Isn't it true that perhaps the largest part of our boys and girls come to Sunday school because their parents compel them to, and just as soon as they reach an age when their parents cannot dictate to them about these things, they cease coming?

Ever since I can remember, the church has been asking: "What can we do to hold our young people?"

Mr. Tustin answers this by saying: "We should devise methods and means, both of study and of interesting social service work that would attract our youth of all ages to the school and keep them under the uplifting religious influences thereof."

I believe Mr. Tustin is wrong here, I think the state of our Sunday schools today tends to prove that he is wrong.

Was there ever a time when more stress was being put on new methods, summer schools to train teachers, social service, etc., etc., and how many sparkling, clear Christian characters do we see produced by any of these methods?

If then, they do not produce sterling Christian characters why scratch our heads to think of more and newer "methods and means"?

Surely, even if we have not experienced it in our lives, we know from seeing it in the lives of some others that there is nothing that will hold men and women in the church or boys and girls in the Sunday school but a real live personal experience of Jesus Christ as our Saviour, our Saviour from hell in the next world and our glorious Saviour from sin in this world.

Unless our boys and girls experience this new birth but old experience that Jesus speaks about in John 3 we cannot hold them in the Sunday school and even if they should join the church, and they have not received this experience, it will mean little to them and less to the church that they join. Solomon said that out of the heart are the issues of life. I can testify from a personal experience that if our heart is in right relation to Jesus Christ and our lives obedient to His commands, we will not need any "new methods or means" to keep us loyal, active representatives of Him. We will give of our money, our time and of our life because we love Him "who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works."

## B. Y. P. U. Impressions

(Continued from page 768)

of bringing lost souls to Christ. I'll try to do my part with the help of God.—Grace Million.

It has made me feel that the giving of both of my girls to the missionary work would be a pleasure instead of a sacrifice.—Mrs. Heber Millon.

This convention has meant the consecration of my life to the Lord's service.—Florence Sturman.

This is my first convention and with God's help I am willing to go and do what He wishes me to do.—Leone Canfield.

This convention has meant to me very much, that there is much to be done, and that it is our duty each and every one of us to do better for God's cause, and I for one am going to do better.—Stella Daugherty.

If I forget everything else of the convention, I hope to remember the words of one speaker—"Remember Jesus Christ."—Martha Burbank.

This has been my first convention and it has given me a greater vision and more inspiration in B. Y. P. U. work than I ever had before.—Irene Beeneey.

This B. Y. P. U. has strengthened my faith in Christ and has made me determine to further consecrate my life to His work.—Fern Smizer.

I believe more in the B. Y. P. U. of A. since attending the convention in Cincinnati.—Rev. Oscar F. Jacobson.

So inspiring to see so many young people, and the finest, enthusiastically carrying on the work of the kingdom.

The great outstanding feature of the convention was God's call to the young people, and their hearty response to the call.—Samuel L. Kyle.

This convention of 1921 has given me a larger vision of God's work for young people.—Esther Gerber.

This is the first B. Y. P. U. convention I have ever attended. The power of God manifested in this convention has strengthened my faith.—Calvin Burkett.

This convention has made me come out and out for Christ, not in and out, as I have been.—Harry Fred Canada.

This convention has given me a greater vision of the possibilities and power of prayer. It is going to be easier to do more for Jesus and with His guiding hand, nothing is impossible.—Grace E. Mahachek.

The grand and noble influences of the convention have been the greatest that the Baptist young people of Cincinnati have received in years. Every one that attended was inspired to give his or her best to Christ.—Henry Alexander.

The gentle courtesy, the enthusiasm of the young people, the intense earnestness of the speakers, the beauty and grandeur of the consecration service were all something I hope I shall never forget.—M. Izora Lee.

The inspiration from the convention has led me to make a definite decision to follow Christ.—Bernice Backus.

Inspired me with a desire to work harder for my Master than ever.—Mary E. Jicha.



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# The Baptist

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JUL 23 1921

"HE giveth snow like wool; he scattereth the hoar frost like ashes." At least twenty-four times the Bible refers to snow. Yet so unusual is snow in Jerusalem that this picture, taken in that city in February, 1920, has the merit of novelty. It may also make those who have experienced this summer's heat long for Jerusalem.



# Later Impressions of the Convention

## Confession of Our Faith

By AUGUSTUS H. STRONG

Some months ago, Dr. Massee asked me to write a preface for the book on "Baptist Fundamentals." That book was for substance to be a report of the conference held last year at Buffalo. I had read the newspaper account of that conference, and was displeased with the narrow views with regard to evolution and the higher criticism which some of the brethren had there expressed. I have always held that there is a theistic evolution—a use of the past in the building of the future, a use of the seed in the bringing forth of fruit—but that this evolution is only the ordinary method of God's working, and that it leaves room for absolute creation, for incarnation, miracle, resurrection, and indeed, that these are required either to precede, explain, or supplement the evolutionary process. God can work from within as easily as from without and there need be no denunciation of an evolutionary element in the composition of Scripture, so long as we recognize to the full that holy men of old wrote as they were moved by the Holy Spirit.

In this evolution of Scripture, God may use all the methods of literary composition which are consistent with truth—poetry as well as history, parable as well as dogmatic teaching, apologue and drama as well as legislative enactment—and his revelation may be a progressive one, requiring a final and personal appearance of the Lawgiver, to show the connection of its parts and to disclose the meaning of the whole. But because one mighty Spirit of God has breathed through the whole process of Scripture growth from the beginning to the end, Christian experience recognizes the Bible as the book of God, the written word as the expression of the Eternal Word, and when taken as a whole and rightly interpreted, the supreme rule of our faith and practice. Higher criticism has its rights, and instead of denouncing it, we must concede that it has thrown valuable light upon the methods employed in the composition of Scripture. But the higher criticism is not master but servant of our spiritual sense, and its surmises must bow to the total testimony of the word of God. Confessions of faith are not clogs upon individual freedom. They are only evidences that multitudes have found Scripture to teach the deity and pre-existence of Christ, his incarnation, virgin-birth, miracles, vicarious atonement, physical resurrection, his omnipresence in the hearts of his people, and his final coming to be Judge of the living and the dead.

It must be evident to all who read this article that I agree far more fully with Dr. Massee concerning the fundamentals than I do with the opposite party. Yet I declined his invitation to preface the report, because I felt that I could not commit myself to some of the narrow and inconsiderate utterances which I supposed that report would contain. When I saw the report itself in its printed form, I found less to criticize than I had expected, and more of evidence that radically wrong tendencies are at work in our institutions of learning. I wish now therefore to set myself, with the qualifications I have just mentioned, squarely upon the side of those who demand that our Baptist institutions should be true to the faith once for all delivered to the

saints, and that none who are unable or unwilling to confess that faith should have place in the government or in the instruction of those institutions.

This seems to me only the conclusion of common honesty, since reading of the discussion at Des Moines. Baptist institutions should be in the hands of Baptists. Those who founded them knew what they believed, and made it known in their confessions. They gave their labor, their prayers, and their money, to raise up teachers who should teach Baptist doctrine; for they believed that doctrine to be only the gist of Scripture and to be the truth that will evangelize the world. Is it honest for us, whom they have put in trust with their benefactions to harbor in our seminaries and boards of control men who are unwilling to say that they are Baptists in the sense of the fathers? Can we justify our holding in places of instruction men who may be Unitarians in disguise, and who are unwilling to declare themselves as believers in the pre-existence of the virgin-birth of Christ? What is the effect of their teaching upon the young men who are under their instruction, when they refer their pupils to all manner of sceptical literature and treat every defence of the faith as a voice from the past? When, in such institutions, all lecturers are chosen from the number of advanced theologians, and all trustees from the number of those who favor what is called a liberal faith, what is to prevent a Baptist institution from

going over ultimately and bodily to agnosticism and Antichrist? Has not the time come when a halt should be called upon this *facilis descensus Averno*?

I see therefore in the present uprising of our denomination, in spite of its incidental disclosures of narrowness and short-sightedness, a movement of the Spirit of Christ, and a call to return to the old paths in which we have prospered. Our success in the South is a lesson to us of the North. Let us stand again for the unity, the sufficiency, and the authority of Scripture. Let us purge our institutions of men who are unwilling to confess their faith. Let us send out to our missions only those who have a definite gospel to proclaim. And let us inaugurate this change by the adoption of a confession of faith which shall make it plain that we are not only Christians but Baptists. Confession of his faith is not only the bounden duty of every Christian, but it is also the appointed evidence of his salvation. Confession of faith on the part of every Baptist institution is equally a bounden duty, and it is also the condition of its continued prosperity and even of its continued existence. To evade the call of our denomination upon its professors and trustees to make confession of their faith, and to justify that evasion on the plea that Baptist liberty permits doubt of Christ's virgin-birth and substitutionary atonement, is to grant to professed Baptists the right to undermine our Baptist foundations, and ultimately to destroy the Baptist denomination itself. Rochester, N. Y.

## Fresh from the Field

At the recent commencement of the Ohio State University, Rev. Arthur E. Cowley, pastor of the Hill Christ Church, Columbus, Ohio, received the degree of bachelor of arts.

We notice in an exchange the announcement that Dr. P. J. Stackhouse of Utica, N. Y., has been called to the First Church, Chicago.

When recently THE BAPTIST printed pictures of the new presidents of the Northern Baptist Convention and of the Woman's Foreign mission Society, it did not have at hand a good photograph of Mrs. Geo. W. Coleman who at Des Moines was elected president of the Woman's Home Mission Society. This lack has now been supplied and in the next issue we shall publish Mrs. Coleman's picture, together with a short sketch which is now being prepared.

Letters have come into the office of THE BAPTIST from Samuel J. Wheat and J. C. Williams. But their postoffice addresses have been lost. If these brethren will kindly send in their addresses, we shall be glad to reply to their letters.

Evangelist V. E. Thompson and Singer Leonard Saxon are in a great meeting at Centrahoma, Okla. They are making dates for the fall and would be glad to correspond with Northern churches which may desire their services.

Rev. J. R. Reynolds, pastor of the Washington Avenue Church, Huntington, W. Va., has declined the call from the First Church of Ironton, Ohio, and will remain in Huntington where he done most efficient work.

## Will Grow Strong in the Storm

By A. M. BAILEY

The Pastors' Conference and the Evangelistic Conference were alike of a high order. The Jubilee of the women was remarkable. One could glimpse God among them as our sisters showed us the pathway of harmonious, effective service. How much more worth-while was their program than a program which would revert to the days of the Inquisition. There were moments when one wondered if all previous history has not been in vain and would have to be done over again by other successors of Roger Williams. Joshua's modern successor was present at the convention, commanding the sun and moon to stand still and progress delay while he promoted battle. Yet even so there were great moments in our sessions when Jesus was manifestly present.

I venture to assert that in future years we will be found, like the oak, to have grown strong in the storm. The resume of the five-year program was scarcely heeded in the furor of other things, yet it shows that we have grown like an adolescent boy. Perhaps all we have is growing pains. The sober judgment of the whole is not defeated nor set at naught. The safety of spiritual democracy will be conserved. We are learning. The report of the committee on our schools should make those ashamed who for years have been apostles of strife and discontent and fear.

The Des Moines Baptists did their part finely. Seattle will afford a cooler and more beautiful place of counsel, and awaits with prayerful expectancy and confidence your coming next year.



# The Baptist

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## A Deserved Retort

More than one voice was badly cracked trying to reach the corners of the coliseum at Des Moines. Several speakers were greatly annoyed while attempting to find the range by voices from the audience. "We can't hear, We can't hear!" One speaker stopped short and said, "Brother, unroll your ears to their natural length and you will hear." He did.

## Killam's Kollum

### Those Good Old Days

We remember the day when the vacation period was so planned that one might attend the Baptist conventions. It was a real vacation. THE BAPTIST would like to hear from the delegates who returned home from Des Moines feeling as if they had been on a picnic trip. Give us your name, address and tell us if you served on the Board of Promotion or the nominating committee. Also tell us if you attended every session. We will reserve a good portion of the paper for your testimony.

### To Whom It May Concern

An unauthenticated rumor from a meeting of the state secretaries reached the ears of THE BAPTIST. It runs as follows: Some one of the state secretaries or directors of promotion has had trouble because of the failure of THE BAPTIST to do its duty. We understand that some one, male or female we know not, somewhere, probably within the bounds of the Northern Baptist Convention, paid somebody for a subscription to THE BAPTIST. From that day to this he has seen neither his money nor the paper. This is really serious. It ought to be made right. We stand ready to make restitution with usury. Who will give us the facts? Right here we want to say that we do not believe any Baptist institution ever made more mistakes than we did the first year. The subscribers of *The Standard, Journal and Messenger, Zion's Advocate and Pacific Baptist* were all poured into one hopper. It makes our head swim just to recall the experience. We want to say just as emphatically that we do not believe any Baptist institution has made fewer mistakes proportionately than THE BAPTIST during the past six months. Who is there that has written about a subscription matter which required an answer and has not received one? Speak now, brother, or forever hold your peace.

### A Popular Paper

So popular was the miniature edition of THE BAPTIST published at Des Moines that requests keep coming for copies for friends. There were published each day a number 50 per cent greater than the total enrollment of delegates and visitors. In a few hours after each issue came from the press it was impossible to find a copy anywhere except in the hands of delegates. There was no waste. Copies were mailed to every part of the country. THE BAPTIST was glad to render this service. It meant hard work but who cares for work when it is appreciated?



# The Success of "Half a Failure"

BY A. E. PETERSON

Promotion Director for Illinois

In the July 7th issue of the *Watchman-Examiner*, the editor, in commenting upon the report of the Board of Promotion as given at Des Moines, uses the following expressions: "By whatever standard we judge, the fact remains, that after two years of effort our great financial campaign is half a failure. . . . The Board of Promotion claimed a great victory. . . . Nobody felt like discouraging the claims of victory though it takes expert figuring to make it out."

In the issue of a few weeks earlier this editor reporting the Southern Baptist Convention, referred to the great achievement of that body, when announcing the sum received for convention purposes during the year. In view of this set of circumstances an analysis and a comparison of the progress of the two movements is timely. This will be done without claiming any ability at expert figuring beyond ordinary arithmetic, and it will be done without any slant or bias beyond what the figures themselves indicate.

When all vital and related facts are taken into consideration it will appear to every unbiased observer that the "half a failure" of the New World Movement to date, is a greater success than some achievements which have been heralded far and wide as the greatest successes of all benevolence and missionary contributions. For there is a standard of judgment which evidently did not occur to the editor when he penned the above quoted lines. How worthy that standard is will appear in the following:

## Some Basic Figures to Consider

When the Southern Baptists outlined their forward movement program they fixed their objective at \$75,000,000 and Northern Baptists placed theirs at \$100,000,000.

In the campaign for subscriptions Southern Baptists had the great satisfaction of going over the top at the rate of \$17,500,000, reaching a total of \$92,500,000, while Northern Baptists have yet a long way to go before reaching their goal, reporting now a total income in sight of \$52,824,300.

The receipts by Southern Baptists for the year just closed, as reported in the *Watchman-Examiner*, was \$12,900,843., while payments counting on the New World Movement aggregate \$12,596,000.

According to the last Baptist Year Book, Southern Baptists number 3,124,880 while the membership of the Northern Baptist Convention is given as 1,210,834.

## The Story These Figures Tell

While it is true that "figures do not lie but liars figure" a venture at analysis is nevertheless attempted and that with the determination that these figures shall tell their own story. The New World Movement will not suffer by this comparison, neither will it in any sense disparage the great achievement of Southern Baptists. The comparison is most certainly not made with this end in view. But note these facts:

The goal of the Seventy Five Million Dollar Campaign required a subscription averaging \$24 for every Southern Baptist, whereas the objective of the New World Movement, if reached, will require a per capita subscription of \$83.

If Southern Baptists had sought the same per capita objective as did the Northern Baptists they would have fixed their goal at \$259,365,040 whereas if Northern Baptists had sought the average objective of Southern Baptists their goal would have been \$29,060,016.

In subscribing the sum of \$92,500,000 Southern Baptists pledged a five year per capita gift of \$29 whereas Northern Baptists even as the figures stand today have already subscribed a sum equal to \$43 for every member enrolled.

In cash, Southern Baptists last year produced the sum of \$12,900,834 on a subscription of \$92,500,000 while Northern Baptists in the same period of time, on a total subscription 40 millions less, gave \$12,596,000 which is within \$304,834 of the amount given by the former.

Southern Baptists gave in cash last year an average of \$4.13 for every member, while during that same time Northern Baptists gave \$10.40 per capita.

Now, if any expert figuring is anywhere necessary it is to prove that a gift of the average Northern Baptist of \$10.40 is "half a failure" while the gift of the average Southern Baptist of \$4.13 is a great success. And these figures here used do not include the magnificent contribution of Mr. Rockefeller. This money has come instead from the "common people," the kind of folk that make up the rank and file of the Baptist brotherhood whether North or South.

## The Methodist Centenary

In view of the great success of the Methodist Centenary it will be both interesting and profitable to make some comparisons with that forward movement. These figures have been obtained direct from Centenary headquarters:

Back of the Centenary there is a Methodist membership of 3,872,625 and the subscription aggregated \$115,000,000 which was Fifteen Million over the top.

This means that Methodists made a per capita subscription of \$30 against a subscription of \$43 by Northern Baptists.

In the first year of the Centenary period Northern Methodists collected the sum of \$16,500,000 on a subscription of \$115,000,000 whereas Northern Baptists secured \$12,596,000 on a subscription less than one half as large.

The first year's payments on the Centenary averaged \$4.26 per member as against \$10.40 by Northern Baptists.

Methodists announce that 72% on subscriptions due to date are paid while Northern Baptists claim 92%.

If the Centenary had sought the same per capita objective as did the New World Movement they would have fixed their goal at \$320,427,875.

Query: Did anybody ever suggest that the Centenary was a failure? And if not, by what rule of reason or logic can the New World Movement, according to present returns, be regarded even half a failure? If this movement had sought a gift from every member of a like amount with Northern Methodists, the objective would have been only \$31,481,684, in which case we would be over the top by \$21,114,316; and if our per capita goal had been the same as Southern Baptists we would be over the goal at the rate of \$23,535,984!

Is it because Northern Baptists aimed higher than some of their brethren that their efforts are being belittled by some in their own ranks and, therefore, by some others too? When did high aim become a failure and lower aim a great success? High aim is costly, and to reach the mark of high aim, calls for unsurpassed heroism and sacrifice, and, unfortunately, sometimes fails of due recognition. Yet this recognition should not matter, except as it may tend to discourage the brethren. Northern Baptists may well thank God that in one great venture of faith they dared to aim as high as a God-given task required, for in one great attempt they have already given in unsurpassed amounts and outdistanced their brethren by more than 25% even though only one half of the field has been covered.

It is now time that we begin to value aught our own achievements and to think as highly of ourselves as we ought to think. We can do that in this case and "think soberly according as God has given to each his measure of faith." It is time too, that those of our number who have done more fault-finding than co-operating during the past year, shall from this time on be as eager to help as our leaders are to remedy any mistakes that have occurred. For mistakes have occurred. Nobody disputes it. Everybody acknowledges it. And every effort is made to correct them. But what is most to be regretted of all is the behavior of some of our number who for one reason or another, or under one pretext or another, have done their best to prevent success or have done very little to attain it. This circumstance is more than a regret—it is a keen disappointment, a real sorrow! *The all-sufficient reason for the "half a failure" of the New World Movement can be found here.* It remains for this same group of Baptists to determine what the next three years shall bring forth. No organization, nor set of officers, however efficient, can be charged with the responsibility of victory unless full and complete co-operation is given. Baptists must learn, and in the interest of their great task they must learn it soon, the lesson of the war,—that democracy presupposes and makes place for, *team-work!*

## Two Books

"The Girl in the Fancy Dress."

By J. E. Buckrose. George H. Doran Co. An entertaining, though not overly-probable plot, clean humor and clever dialogue, the usual happy ending, and no ethical problems to be solved—all these factors in an expert mixture go to make up this late volume by a popular compounder of entertaining froth.

"James Bevanwood, Baronet."

By Henry St. John Cooper. George H. Doran Co.

The publisher tabulates this volume as "a novel of the simple, kindly, genuine things of life as they affect a big-hearted man and his fairy-like wife." This characterization is fair and adequate. It is the sort of tale told with such art that the abiding remembrance is that of a delightful simplicity flavored with a real humanity that warms the hearts of the readers.





# The Baptist



## Baptist World Fellowship

**F**ELLOWSHIP among Baptists of the world is nearer than it was a few years ago. Exchanges of fraternal delegates are becoming more common, discussion of common problems is more keen, and the disposition to place at the disposal of Baptists everywhere the resources which belong to the body as a whole is more marked.

All delegates to the convention at Des Moines must have been impressed with this fact. As guests of the women at their Jubilee was a group of young women, including five from the Orient and two from European countries which are just opening in a large way to Baptist work. The splendid Christian womanhood of these Baptists from abroad, and their keen interest in promoting the work in their own countries, made a delightful impression. After having seen and talked with them one had a new idea of what it means that all shall be one in Christ.

The Foreign Mission Society also had guests, including the Baptist Commissioner for Europe and a splendid upstanding group of representatives from a number of the countries of Europe. The session at which these men were introduced was one of the most thrilling of the entire meeting. They are engaged in Baptist work on what is really a firing line, and have a faith and a story which makes one proud to be of the world company of which they are a part. They have given to

many of our people a new conception of European Baptists and we trust will take back good accounts of the Northern Baptists.

When one studies the accounts of Baptist work in Europe and the new day which seems to be beginning there, he is impressed with Dr. Gambrell's word, "This shows what we can do if we are only united." Europe sadly needs the evangelical witness, the passion for souls, the love of democracy which marks our Baptist hosts. Brethren of ours in those countries are making a magnificent campaign and deserve our sympathy, our prayers and our cordial assistance. If the present opportunity is used to the full, Baptist world fellowship will be closer than it has ever been and the Baptist witness will result in mighty conquests in lands which are hungry for the word we can give them.

Probably the task of putting our own house in order is a necessary one, but it should not delay us in doing everything in our power in putting our resources of men and money behind the notable work these foreign brethren of ours are doing. If the Baptist church and faith has the worth we think it has the present situation makes a soul-moving call to all that is in us.

We desire to thank these brethren who were our guests for the kindling vision they have brought. We are anxious that our churches and people shall get the insight. The action will then follow.

## "A Warless World by 1923"

**I**F a slogan like that does not thrill you, there is something wrong with your health.

It was sounded by the international conference of the Christian Endeavor which closed less than a week ago.

It might not mean a great deal if that conference alone were sounding it. But all of the church bodies are urging immediate action. Northern Baptists, Southern Baptists and the B. Y. P. U. convention at Cincinnati passed earnest resolutions for peaceful negotiations and disarmament. Workingmen of all countries were never more in earnest that they are in urging a program to end war. Jane Adams is at this moment in a great world's council of women in Vienna, Austria, laying plans for a war against war.

And at last the governments are making pacific gestures. Help them. Urge them. Send more petitions. Hold meetings. Study the causes of war and resolve that cost what it may those causes must be removed.

The British Empire says that it is ready to disarm. So say France, Italy and (somewhat tardily) Japan. Germany is disarmed. Russia is begging for a chance to disarm.

Difficulties are greater than many suppose. There are interests to which armaments and war are daily

bread. We must expect their insidious opposition. Then there is always the American Senate. What will it do? What sinister forces will be found entrenched behind it?

None of these things should move us. Let Christian men and women everywhere rise to the slogan, "A Warless World by 1923."

## Face the Future with Confidence

**B**APTIST faith and life in the North were never more secure than now, and never was there a more solid ground for loving and confident fellowship, nor more urgent persuasives to united effort in the great enterprise of the kingdom of God.

What are the visible safeguards for the integrity of Baptist faith and the soundness of Baptist life which might be trusted to operate though we who sometimes worry about these matters were dead and forgotten?

There are ten thousand Baptist churches organized to maintain and promote the Baptist principles and fellowship.

There are ten thousand Baptist ministers solemnly charged at their ordination with this very trust, and generally loyal to it.

There is the open Bible in the hands of the people,



bringing evermore to bear on their lives the light of salvation as revealed in the person, teaching and ministry of Jesus Christ.

There is the ever-present, living and regnant Christ the personal Savior and Lord of every one of us who believe in him, keeping tireless vigil over our souls and inviting us to a constant fellowship with him in thought and life.

There is the Holy Spirit whose particular ministry in this age is, among other things, to guide the people of Christ into all truth.

There is the gracious fellowship of Christians in the common experience of salvation and in the common enterprise of presenting Christ savingly to the world.

These are God's own safeguards of the faith and life of the Baptist people, North, South and everywhere. Can we not trust them? Can we improve upon them? Does any man know a better way to answer the dying prayer of Jesus that his people might be kept and unified and glorified?

No man thinks so.

Since then these divine guaranties are steadily and potently operative all around us and all of the time, what a mighty encouragement to give our best to the simple business of pushing the New World Movement as the highest expression we know of the call of God upon our collective power to serve the purpose of his kingdom! With what utter assurance we can give ourselves to it in the confidence that our labor is not in vain in the Lord!

Let us forget the petty eddies of fretful concern in which we may have run around and around in the past, and let us fling ourselves with joyous confidence into the great onrushing tide of Baptist life and service.

### Baptist Principles Seem Popular

ONE good result is coming out of the current discussion of Baptist principles, namely, publicity and manifold restatement. Other denominations in various ways and moods are canvassing Baptist doctrine and Baptist groups in many places are trying their hands at a restatement of their beliefs.

At Dillon, Montana, recently, Secretary G. Clifford Cress held seven services and at each he took a few minutes to develop one of our distinctive principles. His outline follows:

1. The competency of the soul under God in all things religious.
2. The authority of the Bible as the sufficient rule of faith and conduct.
3. A regenerate church membership is the New Testament ideal.
4. Baptism and the Lord's Supper properly administered are helpful symbols of the Christian life.
5. Religious liberty is indispensable for the individual and the group.
6. Democracy is the product of soul liberty and functions through the individual, in the independence of the local church, and in social co-operation.
7. Separation of church and state is absolutely required on account of the spiritual and personal nature of the Christian religion.

These may be abbreviated as follows: (1) The competency of the soul; (2) authority of the Bible; (3) regenerate church membership; (4) symbolic value of ordinances; (5) religious liberty; (6) independence and interdependence, and (6) separation of church and state.

*The Montana Baptist Bulletin* suggests also that statement by Dr. Shailer Mathews of the University of Chicago in this connection will be appreciated: "We hold in common with other Christians: (1) the Lordship of Jesus; (2) a saving revelation of God in him; (3) His life, death and resurrection; (4) the fatherliness of God; (5) the regenerating power of his Spirit; (6) sin as a destructive element in human life; (7) personal immortality; (8) ethical and moral obligations of the Christian life."

Our vital Baptist principles might be stated as follows: (1) the gospel is greater than any creed; (2) salvation is not dependent on any rite or dogma; (3) a church is a self-governing body of baptized believers in Jesus as Christ and Lord; (4) baptism and the Lord's supper, properly administered, are significant and helpful symbols of Christian life; (5) religious liberty is indispensable for the individual and for the group; (6) church and state must forever be separate; (7) democracy must be spiritualized.

### Religion Seems to Him an Incubus

ONE OF the curiosities of logic appears in a book placed in the editor's hands the other day with the request that he read it and give his opinion of it.

Rev. William Montgomery Brown is the author, and the book, "Communism and Christianity," was written to support communism and denounce the Christian religion as inimical to social progress.

The best we can say for the argument is that if Christianity and socialism are incompatible, so much the worse for socialism.

Dr. Brown states concisely the constructive aims of socialism as he conceives them to be—the establishment of a co-operative industrial organization and the creation of a classless democracy. And by some strange freak of reasoning he concludes that in order to attain these aims religion must be abolished.

If we grant that his idea of socialism is correct, then we wonder where in the world he got his idea of religion. Co-operative industry and classless democracy have been the very watchwords of the kind of religion with which I have been most familiarly acquainted.

Can any enlightened social order rest permanently on any other basis? If Dr. Brown represents a type of socialism that cannot come until Christianity is abolished, he may dismiss all hope of its coming.

By assuming that socialism is strictly scientific, and that all religion is mere superstition, one may manage to set them in opposition to each other. But the assumption is false. Whatever socialism may be, true religion is scientific; it rests on the basis of observed fact and pins its faith to known reality. And the only socialism that has any chance of permanent survival is religious; it rests on the basis of faith, goodwill, justice, humanity and brotherhood.



# She Haunts My Life

BY CORNELIUS WOELFKIN

EVERY child is born into the wealth of a mother's love. The outward circumstances may be straightened with poverty, but the riches of love are not wanting. There may be a few waifs who breathe an unwelcome atmosphere and are launched on a loveless tide; but such instances are proportionately so rare as to scarcely count for exceptions. Love plays around every cradle as a reflection of that glory that hovered over the manger in Bethlehem. I too had a loving mother and she lavished an abundance of affection on me. Her love had a divine quality, because it was divinely implanted, spent itself without deserving and seemed inexhaustible. It was a love that smiled and foiled through infancy; it sorrowed and forgave through childhood; it dreamed and suffered through youth; and it hoped and prayed always. "Love never faileth." The child of a prayerless mother is sadly impoverished and defrauded of a divine birthright. I have no vivid memory of my father, whose life was sacrificed on the altar of America's union and the freedom of the slaves. My mother had to do double duty and she did not loiter at the pension office door: but she claimed and obtained her divine dower from Him who said, "I will be a husband unto the widow and a father of the fatherless." She was in the hallowed succession of Jochebed, Hannah and Mary, all of whom entrusted their sons to the care of the heavenly Father.

My mother was the first metaphor of God which focused in my child-mind. She talked to me about God and taught me about Jesus. Those early lessons kindled in my imagination and their abstractions became concrete as I saw the qualities of gentleness, grace, compassion and kindness converge in her chastened soul. Her knee was the first altar where I learned to lisp a child-like prayer. Her smile was the morning light of a heavenly love. Her commandment was the first promulgation of the divine law. Her promises were the human interpretation of eternal grace. Her tears were the first far-off cry of the cross, her reconciling kiss was the first gospel of forgiveness to my soul; and her embrace was my first experience of the Everlasting Arms. Dear saintly mother, forever transfigured in my

memory, thy life was a living epistle and incarnation of that love that never fails.

And what of her prayers? They could have been only the travail of the divine human spirit in a human heart. They began with a magnificent and dedicated an unconscious child to God. They attended all the steps of my childhood,—which because of the necessity of her work, often drifted beyond her call or touch. They were flung around the days of early youth when I was sent out into the strange and dangerous world. They haunted me amid the temptations to waywardness and always pointed back to the Father's heart and home. They became joyous benedictions when I was ordained to the ministry of the gospel of the Son of God,—the Savior of men.

My first ministry was in a country church among the hills and valleys of Dutchess County, New York. It was a fine old church and we experienced a revival of grace which spread through that country for some months. My mother witnessed several of my pastorates and just twenty years ago was called into the presence of "Him, Whom having not seen she loved." Ten years after her departure I learned an incident for which I am writing this brief account. It was my mother's custom

to make frequent visits among the friends of my first parish. The scene of my ordination and first ministry was to her the vestibule of heaven. Each morning during those visits she took a lonely walk. She was of a mystic temperament and delighted to commune with God. Those walks always went by the home of the sexton of the church, who knowing her wish, left the key of the church in a convenient place. Having gained access to the church, she locked the door, went to the pulpit platform and there, on the identical spot where I had kneeled when the hands of ordination were laid upon me, she would kneel and spend a time in lonely prayer for her preacher-boy. This custom she only confided to one dear friend who after ten years told me of it. Above all she prayed that God would keep that preacher-boy modest, humble and true. How much more went into those prayers, only God knows and only praying mothers can guess.

The heart in which those prayers were born has long been still and the lips which uttered them have long ago fallen into silence. But the prayers abide. They are like the incense in the golden bowls before the altar of God. They are like the winds that blow from the everlasting hills and still breathe their inspiration into the child of her love. And I cannot avoid the thought that the spirit, now absent from her body and at home with the Lord, is no less interested in that preacher son and all his life and work, than when she travailed in prayer for him on earth. With a deeper insight and a fuller knowledge she may still be interceding within the veil, but scarcely with more fervency and love which gave imprimatur to her prayers on earth. The recollection of that praying mother is a steadying influence and inspiration which abides with me always.

Dear mothers, be not discouraged in your exercise of prayers for your sons. They accomplish more than is apparent. You may never see the fruit of your soul's travail on this side of the grave, but somewhere in that glorious beyond you shall see a great throng, who next to praising God and worshiping the Savior, shall count it their highest joy and praise to say, "Thank God for my praying mother. Be of good cheer; your labor is not in vain in the Lord."

## THE CONSTANT THINGS

*Fame and wealth may come and go.  
The lights of splendor flicker low  
And sometimes die, but the simpler  
things,  
The sitting room where the laughter rings  
And the mother's smile and her  
cheerful song,  
Are seldom swayed by the moving  
throng.*

*These are constant! The man may  
lose  
The place he holds, and the world  
may choose  
To flatter the skill of a younger  
hand,  
But the walls of home for him shall  
stand;  
And if he has builded his life for  
them,  
He shall still have friends, though  
the world condemn.*

—E. A. Guest.



# Religion for Army Men

BY DRYDEN LINSLEY PHELPS

First Lieutenant, Chaplain of the 119th Infantry, 30th Division

I LOVE rough men. Riding the range on the Mojave Desert in the west long ago opened my heart to the unsmoothed qualities of virile men. It was therefore natural that my ministry for Jesus Christ should begin, not in the hallowed quiet of some sequestered country parish, but in the roughshod life of barrack and saddle. Two summers in government agricultural camps had given some experience in directing the physical, social and religious life of boys and young men. But now I faced the Doone Gate! Demands on body and soul were to come. I could not share the confidence of one chaplain-candidate who faced his committee.

"Young man, can you handle a parish of a thousand men?"

"I think so," he replied.

"Well, we don't think so," was the curt reply which put an end to his hopes.

## Preaching to Dying Men

The harsh rub of experience eventually replaced former timidity. Yet the proportions of the task, of what might have been done in those days red and black with danger and fear, induce a profound humility. One man could do so little. His own blundering self so often pushed away the Christ he might have been to those hungry men. My heart still burns within me recalling the chance God gave me. Like a cinematograph of men and events plunged headlong toward the unknown, I see those thousand men jammed in the Y Hut up to the rafters and out all the windows; then later, the half-shadowed faces of the men at the front, listening in a dank dugout to the words of the Master of Men with the attention only of those who may be standing in His presense in the morning. Shall I forget that last service in Tincourt Woods on a clear Sunday morning, two days before the final hammering drive through the Hindenburg Lines? Up in the sapphire sky circled the hawks—Boche planes—watching us, and dropping bombs through the trees. The men of the battalion sat on logs and in the grass. No pews, no organ, no chancel that day. But God was there. He came to that service to put courage and devotion into the hearts of those silent men. We talked of God and the life eternal—faith that leaps

Last January The Baptist contained two articles by Mr. Phelps under the title, "Religion for Rough Men."

The present story continues the same general thought in another phase of experience, namely that of an army chaplain with the men in France. Miss Margaret Hallenbeck his fiancée and he were at Des Moines in the group of outgoing missionaries. They expect to sail for China in August. They will go to the far interior, to the mountains of Thibet in Szechuan. Later it is hoped that he will favor our readers with a third article on "Religion for the Oriental Man."

the barrier. The last hymn those men from Tennessee and the Carolinas ever sang together was John Henry Newman's

Lead, kindly light, amid th' encircling gloom,

Lead Thou me on!

The night is dark, and I am far from home,

Lead Thou me on!

Keep Thou my feet; I do not ask to see

The distant scene; one step enough for me.

The following Thursday one-fourth of my congregation had passed over into eternity.

My purpose is not to expatiate on varieties of religious experience at the front; to narrate magical religious "conversions" of marching doughboys at sight of half-demolished crossroads crucifixes. All that has been vastly overdone. My purpose is to analyze a sphere of religious work in the army, that the conclusions may be of value in similar work in lumber camp, mill and factory. Christianity throbs with the pulse of new industrial opportunity. Human nature is the same everywhere. Knowledge of men and methods acquired in one field apply in another. Let the church push through the Doone Gate!

What does that cryptic phrase, the Psychology of the Army, mean? Simply this: the individual suddenly loses his district, separate personality of civilian life in the marching dust of thousand-man battalions. When a man puts on khaki he puts off former modes of outward self-expression, those marks by which he was wont to label himself and proclaim his tastes. Purple socks and a diamond horseshoe pin in his polka-dot four-in-hand once appeased his native egotism. Now his soul must be content to clothe itself in the universal drab. He is now merely one of many. The limitless sea of Army Personality submerges him. Every wave of that sea is the same. The Recruit is puzzled. Cheated of accustomed dress and habit, he fails to comprehend meaning or method in the new life. He clings, like a child and its toy, to the old marks; one soldier insisted on wearing an orange colored belt instead of the regulation khaki. He longed "to be different." But soon enough the unseen hand crushes idiosyncrasies of dress and peculiarities of habit. This human metamorphosis moves with amazing rapidity. Outwardly, our individual has become a Cog in the Machine. Group mind controls. Barrack opinion is united, solidified, so that it comes about that returning soldiers often say what they do not believe, and believe what they do not say.

## Group Responsibility Comes Hard

This mass organization replacing individual function cut deep under the foundations of personal responsibility. Group responsibility comes slowly to the majority of men. To thousands it never came. The military system was too immense for them to grasp. It is difficult for a man's conscience to feel specifically responsible to a vast organization. The French government instilled duty and group pride among the illiterate Alpine Chasseurs by a beautiful, symbolic flag carried before the troops into battle. Concrete imagery helps me to make the transition from the responsibility of personal or family interest alone to that of group interest. Some men never make this step. Herein lies one office of morale, and indeed of religion, whether it be in barrack, factory or church.



### Making New Standards

The novelty of army life thrust into civilian occupation cannot be overestimated. One undergoes a similar change in removing from rural to metropolitan surroundings, — lightning liberation from former conventions and habitual sanctions. The soldier is hurled willy-nilly into unfamiliar environments. Some sink. A few swim. Many float. Most drift. New standards of thought and conduct are dictated by that vague power, The Army, personified in a dominant character who rules the barrack from his bunk. Moorings on all five levels of a man's life are sunken: physical, social, intellectual, moral, religious. Home letters are the only potent tie that remains. The man reforms his thought, his language, his conduct, in order to "belong", to "get by in this man's army"; he learns to "pass the buck"; to "put out" only when compelled; to "play the army game" to the limit. Yet there is always a multitude of contradictions—men who refuse to reform; derelicts who become sudden and amazing heroes under shell-fire, then sink back into the mire of degeneracy when the great call of courage is past.

What were the religious needs of men under such conditions, which the denominations and the United States government commissioned the chaplains to meet? He must understand first of all the agglutination of every shade and pattern of human nature ever created by the Almighty and evolved by man. The "hard-boiled" and the refined march in the same squad; the drab and the versatile are bunk-mates; the "second-story man" from lower New York and the theological student from Newton shoulder arms to the same sergeant; in a single company drills a clap-stick comedian from central Kansas and a Viennese violin virtuoso from Bohemian New York; the cabaret hound from Thirtieth street exchanges a friendly "ag" with the university graduate with blue blood English ancestry, running in his veins. In one squad on the S. S. Minnekada sailing from Hoboken to Liverpool I discovered a New Haven Italian, a Pole, a Lithuanian lumberman from Maine, a Pennsylvania Dutchman, an Irishman from "Toity-toid street", an American from Ohio, a Kentucky farmer, and all in the charge of a Hebrew corporal! Our American Expeditionary Force was an Allied army in itself! What religious or national appeal could be made to this conglomeration of countries and

religions? The war, that Cyclopean struggle which had swept them all in together, was the tie that bound these men. In it many were to find their new country, America. They were to undergo a national rebirth. What were the great moral and spiritual aims of the war; what were its mighty political and social revolutions? To answer these questions gave the religious worker his first and wide appeal. Here was a common footing. A spiritual interpretation of the war's significance changed a man's view from the machine-cog to the personal agent in a world-wide enterprise. The breadth of the new vision demolished the provincialism of former barriers. With the tremendous objective of a new world in view, a redeemed society of nations, physical privation, and the cost of life itself, seemed a small price to pay. Emphasis was shifted from the self-seeking motives. In this lay the "salvation at the front" which some have described. This vision was far from universal, but the heaven was there.

### A He-Man's Job

The duty and privilege of the army chaplains was also to keep strong and warm the home ties. Every effort of organization and resource was bent towards this end. The third task was to counteract degrading influences by up-building and ennobling activities and diversions. In this, it was for religion to enlist every possibility to "buck" the tide of immorality and bestiality attending war. Thus athletics and games, books and magazines, movies and lectures, school and vocational training, religious services, Sunday-schools and Bible classes had to be organized. Too often the chaplain had to make bricks without straw—but it is an amazing thing what good bricks can be made without straw, if there be an indomitable will in the making of them. Here the chaplains were tested by fire. As a captain from Camp Devens told me, "The regimental chaplain will be either the biggest man in the outfit, or the most insignificant. He can be the most beloved, or the most despised man in the regiment; he is likely to be one or the other." The chaplain is a soldier of God in a human army. The men expect more of him than any other officers. His life will be radium, or lead, to his outfit. If he be large enough he can alter the complexion of any situation. There is added to a natural liking for a popular officer a kind of reverence and love towards "the

Chaplain" who has won the affection and esteem of his men. Whether he kick football with them in the mud, or administer the Lord's Supper, he stands in this respect apart from all the other officers. "The Chaplain's goin' along," said one soldier to his buddy marching along a flame road to the front one midnight. A grin of confidence answered back more than words. "I am become all things to all men, that I may by all means save some." Therein lies the power of work with men: not a capitulation to lower moral standards, but a love and spiritual insight into the hearts and interests of men. "Give me a he-man for a job like that!" said Major Childs who carried his Yale football tactics through the forest of Argonne. And the chaplain replied in his heart with the motto of the Dixie Division, "It shall be done!"

### "Getting Next"

How should the chaplain be "all things to all men"? Not by adopting their mode of speech and habit. Their slang, their profanity is too natural, and often too clever, for him. He becomes one with them not by exterior adaptation but by emphasizing those positive qualities which have a universal and spiritual appeal. Those traits of character speak the same language everywhere, on Bowerie or Boulevard. Self-forgetfulness is his biggest text. To sit on the ground around a fire and admire sweethearts' pictures which the men furtively pull from their shirt pockets for him to see is not going to injure his dignity. I knew one chaplain who used often to walk along at the rear of the column when the battalion was marching out of the trenches at night. He would pick out the soldier who appeared most weary and carry his gun or his pack for him. He never got "fagged out." One night my men came out of the lines, clothes dank with mud, bones aching with that terrible, gnawing weariness which only wet marches and sleepless nights can bring. Armloads of writing-paper, obtained by hook or crook (mostly crook), were distributed, and the men told to scrawl off a little note to the folks at home to let them know they had not been "bumped off." The men forgot their loneliness and physical discomfort in this unexpected diversion; their thoughts broke through the rough walls of their French billets, and flew back to the hills and pleasant valleys of Tennessee and the Carolinas. Those letters written home at such times counted more for the restoration of morale than any



number of physical comforts. Self-forgetfulness has but to open the door and it is in the room of understanding, sympathy and kindness. One night we were giving a musical comedy in our battalion. The best base singer of one of the quartettes failed to appear. It had been pay-day. He had fallen to his old weakness and gotten drunk. At midnight I found him lying in his billet. Putting my arm around him I brought him to my room. Not much was said at first. We both knew what the other fellow was feeling and thinking. Before the next morning Jesus Christ stepped into his life, and he hasn't fallen since. A letter has just come from him:

"I haven't forgotten my resolution in France and it was quite a coincidence that my wife made a similar vow about the same time, and now we have our nightly family prayer and have ever since I returned."

### A Human Colonel

One night under the intermittent ghoulish green glare of the Verey lights near "Hellfire Corner" on the Ypres Sector I crawled over smashed barbed wire entanglements and finally stumbled down the sandbagged entrance of our regimental headquarters dugout. I was making my first call on the colonel upon reporting for duty with the 119th Infantry. The whine of the heavies through the scrawny trees was not the only cause for my trepidation that first night, as I entered the presence of my superior officer. I knew how much depended on our future relations. Answering my stiff salute, he at once set me at ease and welcomed me into the "fraternity" by the remark, "Now Chaplain, I don't want you to think that just because I'm a Colonel I'm not human. If you want anything for the men, ask for it . . ." From that moment a deep and solid friendship grew up between us. "H—, we don't want a chaplain at the front," was the candid opinion expressed at the ration dump behind the lines when I had suggested going up to the front while the division was in action. I went away. Many men thought at first that the sole office of religion was the singing of Sunday-school songs and distribution of tracts. That is good; but the power of religion is to grip the souls of men in action and lift them into the presence of God.

At the front duty demanded that the chaplain live rather than preach his religion. Meeting the physical needs of his men was often the only sermon possible. How a sack full

of trivial luxuries brightened the complexion of a "tour in the lines"—making mud cooties endurable. One night eighteen hundred francs of Y. M. C. A. canteen supplies were dispensed, making change by dim moonlight as men stole to and from the dugouts. On another occasion, before re-entering the lines, four of us sent home for the men sixty-three thousand francs. Let me pay my highest tribute of praise and gratitude to that efficient and Christ-like organization, the American Y. M. C. A. in France. Especially the two departments of religious work and of athletics made an immense and utterly incalculable contribution to the moral and religious life of our men. They never failed me in an emergency—whether at the front or in the échelon. Their Testaments printed in ten languages I distributed in thousands, in billets, trenches and camps; we sang from their Service Song Book; my three-ton truck never returned empty when I sent it to them for magazines, books, canteen supplies and athletic equipment. They gave me the finest quality of vocal and instrumental music for bands, quartettes, stringed orchestras. Their religious speakers almost invariably "connected" with the crowd. Forever I shall bless the memory of the men of the Y. M. C. A., and I knew them from Dan to Beersheba.

### Mistakes are Kisses

In trench or aid post the chaplain had his hands full. Often I filled a gunny-sack with biscuits, Testaments, writing paper and pencil stubs, chocolate and candy, and crawled along the front line distributing. In the lull of the shelling, from eight to ten a. m. on the Ypres Sector, the men had a chance to scrawl letters home. One fellow handed me an illiterate sheet, but at the bottom he had written, "Take all mistakes for kisses." There were many kisses in that letter. Sometimes two or three of us would gather, squatting in the mud of the deeper trenches, while I marked for them certain passages and stories in the New Testament which I knew would grip them. We knew that the Master stood beside us as we talked of him. Those days are burned into my memory. After the drive through the Hindenburg Lines, I gathered up the boys who had given their lives. There lay fellows who had died in the agony of a terrible wound. In their last moments they had reached towards the upper pocket on the left and pulled open

the Testaments I had written in and marked. There lay those little khaki books held open in their cold hands. "For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Death is swallowed up in victory." Those words would ring in my ears. Often we had studied the words together in the depths of dugouts or trenches, before a drive. Eternity was so near, so natural. Like a wonderful spiritual experience, it might come in a flash to any one of us. "I know in whom I have believed," we whispered often to ourselves. The men understood that Jesus Christ had gone through this mysterious adventure of death. Through him we also could. This faith was the great message for the men at the front.

### The Girl's Prayers Answered

Religious work in the échelon, when the troops had come out of the lines for rest and were billeted in barns of the French villages was a far more comprehensive and arduous task. Boxing, wrestling, impromptu track meets, Y. M. C. A. canteens, Red Cross reading rooms,—all these filled an immediate athletic and social program. How magnificently in those days of quick need the Y. M. C. A. the Red Cross and the American Library Association came to help! Many a night I have thanked God for their co-operation, when I had to compete against the iniquity of brothels and cafés. On Sunday services were held in barnyards and village squares wherever the scattered companies might be located, the chaplain riding horseback with saddlebags filled with Testaments, pamphlet songbooks and religious literature. How those lonely boys used to make the hymns ring! Some services we held in the rain and snow, out in the open. The men believed that if we could kick football in the rain and mud, we could also worship God under the same conditions. Their allegiance had been won in athletics. It carried over into religion. That battalion became a great family, bound together by home towns and home ties. Often after an evening Bible class in a rented French café two of us would walk out under the stars talking of the folks at home, of that church back in Tennessee, and of the future. One night a soldier told me how his sweetheart had been praying for years that he might give his heart to Jesus Christ and join the church. After a talk I said, "Why don't you write her tonight that you have surrendered your life to God



and will follow Christ?" "I can't write, Chaplain," he replied, "but I become a Christian tonight, and I want you to write her for me." So I wrote to his sweetheart. He scrawled his name roughly at the bottom. After a few weeks a reply came back. The joy and radiance of that girl's letter to her lover who had given his life to her Master I shall never forget. The letters home, and the letters back to France—I think the angels in heaven carried them. When "Dad's Day" came, every man sent a letter home; sergeants and corporals wrote letters for the illiterates of their platoons and squads. Those days of hard riding from village to village, of candle-light services in rude French barns, of boxing and wrestling, and preaching among the men I loved,—they are the happiest days of my whole life.

### Roughest of the Rough

Then came a day when the old outfit with which I had gone through every campaign and battle marched for home. My sorrow at departure was quickly turned to the joy of a yet more difficult task: assignment to a "Labor Battalions" camp of seven thousand men, by reputation the toughest and roughest in France. The largest guardhouse of the Area adorned its precincts. The men were bitter and grumbling at remaining in France "with the Armistice signed." Believing that all men assigned to "Labor Battalions" were there by punishment, the sweethearts, wives and families of many men wrote, "When you get through in France, you needn't come home. We don't want to ever see you again. . . ." Yet most of these men were as clean and fine soldiers as ever wore the uniform. They had merely been detailed to this camp to perform necessary work before the withdrawal of troops and supplies from France. But this horrible misunderstanding at home shattered the last vestige of morale among those homesick and angry men. Gloom and sullen hatred hung over the camp like a cloud. "I wanta go home" was the universal wail. Immorality like a hurricane swept through the barracks. A string of brothels surrounded the camp. The last spark of esprit de corps was quenched. When passes were allowed, the men plunged deep into the sea of immorality in a large neighboring French city.

Here was a task. Again I can thank God for a colonel with an iron

hand, a warm heart and an open mind. Military police raided and watched the houses of ill-fame, the low-class vaudeville and cafés. The welfare organizations substituted for these degrading attractions visits to cathedrals, chateaux, art galleries and celebrations. Passes were regulated; men going on leave were more stringently supervised; the camp area was "mopped up."

### The Program that Won

This is how the vision of a clean, happy and splendid army camp caught the hearts and hands of soldiers, officers and welfare workers alike, moralizing the soldiers' leisure, for it is in his idle hours that he goes to the devil. The colonel oiled the machinery. My staff, which reached as high as twenty at one time, included prize fighters from the Bowerie, a brilliant college graduate, vaudeville singers, an ex-circus man, three theologues, a fugitive from justice, a violin virtuoso and others no less interesting. This little family group worked together like one man. Twenty-five baseball teams, seventeen volleyball, eight basketball teams were soon going; a huge gymnasium erected, two tennis courts, a swimming pool, a boxing and wrestling platform, and training quarters for the staff of athletes. A tract of land was surveyed and graded for track meets, horse shows and polo. A camp school, a library, and numerous Y. M. C. A. and K. of C. huts soon sprang into being. Bands, orchestras and quartettes were organized; lectures and entertainments were brought to the camp. Before long we had the satisfaction of observing that only three per cent, instead of sixty per cent, accepted the privilege of going to town instead of taking part in the activities of the camp. The moral thermometer of those seven thousand men rose visibly. Soon the men were willing to wear on their shoulders the badge of the camp with pride. The Associated Press was compelled through military channels to correct the false impression about "Labor Battalions." Twelve religious services on Sunday, and four during the week, in various sections of that great camp, brought the gospel of Jesus Christ home to hungry hearts.

Those were days of glamour. The "untouchables" were touched. Sergeant Ihde, former feather-weight champion of Minnesota, taught me the "whiplash"; "Kid Burns" of Milwaukee showed me the niceties of the "straight right to the jaw";

Becker and Bricker, cabaret wrestling exhibitionists, tutored me in the mat game. Then they in turn came to the religious services. Twenty of these lads I took to Paris for the A. E. F. championships in the Cirque de Paris. We carried away three championships. I lived with those men day and night on that trip and came to love them. Their code of morals is real, but it lies down so deep under the callous that it is seldom appealed to. When their chivalry is appealed to there is a quick and ready response. One night I glanced across the Cirque and saw our splendid heavyweight wrestler, a magnificent fellow, sitting between two French girls of the street. They had captured him as they know how to do. The night before with pride and happiness he had showed me a picture of his wife and three little tots, and told me how he was going back to them. For two hours I didn't hear the bell of the "seconds" or the thud of the men on the mat. All I could see was that picture of that chap's family back home. When the program was over I cut through the crowd and met the wrestler with the two girls going out into the street.

### "Allez-vous-en"

"Well, ———, you're not going to let them run away with you, are you?" I said quietly in his ear, laying my hand on his arm. (I loved him, and he loved me.) "Come on home with me tonight. Let them go. . . ." Sheepishly he returned my glance for a moment. Then the old strength and boyish happiness came back into his face.

"I'll go along home with you, Chaplain," he said.

"Allez-vous-en. . . ." I said to the French girls. They understood.

On Sunday those pugilists went to church with me. Some of them had never been before, I imagine. What a sight those beetlebrowed, cauliflower-eared, mahogany-jawed men of the "squared circle" presented to the startled preacher as they strode down the aisle. Before we parted at the trip's end they had come to know what prayer is, and each had his own testament written in and marked. Becker, the running-mate of "Oui Oui of the Rialto," writes from Forty-second street:

"... as for me, I have an awful desire to be back somewhere in France it seems I can't forget them trips we had together, I think we'll have to start another war or do something to that effect so as we can get over there again, anyhow we went through it with a big smile on our



faces just because faith was with us. As you know and I know with faith you can go through life happy and less fear than you can without. . . . It was that carried me through on the other side. . . ."

The chaplain's method of work first in importance was with individuals through conversation and personal association. I had two orderlies—one served his first jail sentence at the age of seventeen, the other was a fugitive from justice (and therefore *willing* to remain in France!) Before we had returned to the United States both of these men had come to know God. A thousand points of contact may lead to changed lives. The second method is with groups. The crowd can be studied en bloc, and treated as an individual. Often one can be more intimate with a crowd than with an individual. "How long is it since you heard from your sweetheart?" I would ask in a Sunday night meeting of eight hundred men. "Four weeks," a "buck" would reply from the fifth row. Occasionally a per-

sonal conversation would ensue which bound those eight hundred men together like one family. This group-consciousness was invaluable in arousing camp honor, cohesion in company, team or quartette. The third method was to make individuals and groups do specific work. I recall a wonderful tenor on one of our quartettes. Broadway vaudeville had known him many years. Sunday nights, when rain or cold prevented a service in the open square, that quartette and I used to go from billet to billet, and the boys would sing the old gospel hymns, "Home over there," "Moment by moment," "Jesus is tenderly calling," and all the rest. That fellow, who had run the gamut in the past, suddenly remarked to me one night when we had finished our circle of billets,

"Chaplain, I wish my mother could hear us singing these old songs." Singing for others had stirred his own heart. God works that way. That was Jesus' method with those rough men His disciples. His gos-

pel was interesting and attractive, understandable, straight-forward, thorough-going, up-lifting, hard-hitting, all-inclusive. Jesus' gospel makes profanity, smut, vice, drinking and brutality, dishonesty, greed and selfishness ugly and out of place. His cleanness cleanses other lives stained with coarseness and vulgarity.

Men admired Christ vaguely in the army. They did not know Him. Yet when they saw Him face to face they followed His cross with devotion. Men hunger for God and for religion as they hunger for nothing else. Religion, if it be of God: virile and tender, broad and sweet, will be accepted by rough men when they understand its meaning and value. It is able to transform men from brutality and unutterable coarseness to Christ-likeness; to change groups from sullen mob spirit to "family" spirit; to alter systems, either military or industrial, from heartless machines to organizations for human betterment and happiness. Of such is the Kingdom of Heaven.

## The Dynamic for the New World Movement

*An Address Delivered at the Northern Baptist Convention*

BY WALTER E. WOODBURY

IT has always been easy to believe in a far off heaven. Behold the boldness and energy of Jesus. He preached "The Kingdom of Heaven is at Hand." Jews for centuries had dreamed of better things somewhere in the distant future. The challenging note in the preaching of Jesus was his constant proclamation "The Kingdom is at Hand." within reach to-day. "This day is Scripture fulfilled in your ears." To the people into whose eyes he looked he said, "Some of you are going to see this kingdom come with power, ere you die." And they did see it.

It is still easy to believe in a far off heaven. It is easy to think of the things that ought to be as somewhere, sometime, somehow becoming realized. What we need is the boldness and spiritual energy of Jesus to realize that some of these things that ought to be can be here and now. One of the evidences of the spirit of Christ in our New World Movement is that we dared to say at Denver "Things that are needed in our schools and colleges, in our missions and Christian settlements, shall be provided by 1924." If any of us have gotten away from that splendid courage, may God fill us again with holy

boldness. The permanent equipment and endowment for our schools, colleges and seminaries they can and must have by April 30, 1924. The half-manned mission stations must be fully-manned by 1924, though it mean almost doubling our present forces. The story of mission property with windows boarded up must be a thing of the past by 1924. The hampering limitations to needed work amongst new Americans must be removed. We owe it to our country as well as to our God. This must be only more insistent to-day than in the day when we first recognized it at Denver. And what must be, can be. I bring you a gospel like that which Jesus preached. The heaven of what ought to be in our denomination is not far away. It is at hand. It can be realized.

The situation to-day is this. We started out—many of us—two years ago, inspired by this vision of doing what ought to be done. With great enthusiasm the New World Movement was launched, and sped on its way until over fifty millions of dollars were definitely promised to our denominational work. This was done in spite of many unforeseen

and unpredictable hindrances. Now at length the progress of this splendid movement is halted, and we face the question "Where is the dynamic to set our great program going again, and give it power enough to go on to completion?" Some of our churches have done all that can be asked of them. Some of us at least, after talking it over with God again and again, know that we have no right to take another penny from our meager income for church and benevolent purposes. As we have longed to give larger gifts, we have heard the voice of God saying to us "He that fails to provide for his own is worse than the infidel." We have gone to our friends and urged them, with an insistence that has almost lost us some friends, to give their utmost to the New World Movement. We may have only half reached our allotment, but honestly before God, until others are converted and until Christians of narrow vision can be educated to our missionary program, we cannot see another cent available in some of our churches. It is truly and humanly impossible to raise another cent in some quarters. On the other hand, there are many of our churches who,



for one reason or another, have withheld anything like enthusiastic co-operation, and still many stand aloof. Here is a situation, the like of which is often met in the progress of great spiritual enterprises. Humanly speaking, it is an impossible situation; but such impossible outlooks immediately suggest to the Christian the words of his Lord, "With man, it is impossible, but not with God. All things are possible with God." And to-day we realize that God, Himself, must come to our help.

### An Adequate Power

No incident in the New Testament is more suggestive for our present situation than Jesus' conversation with the rich young ruler, which prompted the memorable text just quoted. God has revealed to us in that conversation the dynamic, sufficient for every spiritual enterprise; a power entirely adequate for the consummation of our New World Movement, in spite of every discouraging circumstance. Jesus' first word to the young man anxious to be assured of eternal life was, "You know the commandments." Obedience to God's law is powerful to open heaven's gate; to open to us the ideal world that crowds in unseen all about us. The young man at once replied, looking into the searching eyes of the Christ, "These commandments, Lord, have I kept since my youth." And no doubt he had kept them in a superficial sense. He had never killed anybody. He had never committed adultery. He had never been caught in a swindle. He had treated his parents with decent respect. Jesus looked at him, the product of a careful and wealthy culture, and he loved the young man. But he proceeded immediately to cut into his superficial complacency and self-satisfaction. He said, "Go sell your property and give the money to the poor, and come be my disciple." Plainly and directly Jesus spoke the unwelcome truth of Christian stewardship. In that simple instruction he flashed before the eyes of the young man the truth that all his property belonged to God; that he, himself, belonged to God; that heaven is only for whole-hearted disciples of the Christ; that discipleship and its heavenly reward cost something. The young man turned away sorrowful, for he had great possessions. Shortly afterward, Jesus talked over the case with the faithful few who had met similar wholesale demands upon their lives and property, and who

had forsaken all to follow him. He talked about the impossibility of a rich man ever getting into heaven. The apostles, having in mind the young man of exceptional opportunities, who had just turned away from Jesus, were astonished beyond measure. "Who then can be saved," they said, "if such a splendid youth as this cannot?" The apostles are face to face with the human impossibility of their spiritual task. The Master urges upon them the importance of union with God—such vital union as comes only in answer to importunate prayer. He says, "With God, all things are possible." We are reminded of the time, when speaking of the spiritual fruit which His real disciples should bear for God, Jesus said, "I am the vine of which ye are the branches, and without me ye can do nothing." We are reminded of the numerous times when Jesus explicitly urged upon his disciples that "Men ought always to pray and never to faint," in their praying; that men ought to pray importunately, holding on in their prayer, for although God is with us all at all times, the full power of God then and now has been released only by the importunate prayer of obedient, fully surrendered disciples.

### The Possible Impossible

We are facing here the truth that God is able and willing to co-operate with men in achieving what is humanly impossible, and the conditions here suggested are a deeper obedience to His commandments, the practice of Christian Stewardship and the seeking of such union with God as is realized through importunate prayer. These are not three separate means of releasing the power of God, but three aspects of the one dynamic life attitude that is adequate for all spiritual enterprise. We may have all the life service recruits required; all the permanent equipment needed; every cent of the hundred million dollars asked for by May 1, 1924, if we will but meet God's conditions.

The progress of the New World Movement is stopped at the half-way point, because of disobedience to God's commandments. "Thou shalt not kill." Northern Baptists are not murderers, but when we realize the deep significance that Jesus gave to these commandments can we not hear Him calling us to repentance? Commenting on this command against murder, Jesus said that the essence of it is such a lack of love toward others as leads first to anger with your brother, or to such lack

of esteem for him that you regard him as a good-for-nothing—a fool—whose point of view is not worthy of any careful or sympathetic consideration. It is easy to think of the murderer as answerable at the judgment. Jesus says anger and despite against your brother are likewise answerable. And he urges, "If in the midst of making a gift to God, you realize that your brother has a grievance against you, leave your gift making, go and make friends with your brother first, then return and make your offering." "He who loveth not his brother, whom he hath seen," says John, "how can he love God whom he hath not seen. If any man says that he loves God, while he hates his brother, he is a liar." Paul, seeing the disposition to strife and division among first-century saints, exhorted them, "Do nothing in the spirit of factiousness, or of vain glory but with true humility let every one regard the rest as being of more account than himself, each fixing his attention not simply on his own interests, but on those of others also." "I warn every individual among you not to value himself unduly." Romans 12-3. There is dynamic for world conquest in brotherly love. There is only defeat in mutual suspicion and distrust. Our New World Movement will move on to victory, if only the sluice gates of brotherly love can be opened. Then the barren spots parched by distrust and suspicion, like the flooded desert, will blossom as the rose. Let us pray God importunately for a Baptism of His Holy Spirit, sufficient for these things.

### At Least a Tenth

"Do not steal. Do not defraud." Northern Baptists are not thieves but dare we say that not one of our number has in anywise robbed God? The tithe of the income of Northern Baptists would provide every penny asked for in the New World Movement and give the local church treasurers funds to meet local needs, beyond anything they have ever had. And yet God's word is not clearer on any point than on this, that the minimum requirement to keep the sense of God real in life and the religious life and morale of the nation strong is the first tenth of the income for religious purposes.

"Do not bear false witness." None of us are intentional liars, I trust, but how difficult it is to avoid misrepresentation and false emphasis, when brotherly love fails. Only love can witness truly of a brothers' motives, deeds or words. "Love is the



fulfillment of the law." Suspicion and distrust cannot obey.

### Our Parents Dared

"Honor thy father and mother." We have been elated as we have reviewed the glorious work, undertaken by our mothers of fifty years ago. Though poor and few, compared with us, they dared to get under the burden of winning a world. Is it deep and Christ-like honor to such fathers and mothers as founded our schools and colleges and organized our great missionary societies to undertake a reasonable advance and leave it half done? God help us each to search his own heart in the light of His law, and hear the voice of Jesus again saying "Except your righteousness, exceed the righteousness of the scribes and the Pharisees ye shall in nowise enter into the kingdom of heaven." Heaven is indeed nearby, but no superficial obedience of God's great laws will open the nearby door. Let us repent and release the power of God by a deeper obedience to God's gracious commandments.

Another aspect of the dynamic that will bring our New World Movement through to victory lies in the power of truth to set men free. Release the truth about world needs. Let the people know the crying needs in our colleges and mission fields, and their bondage to niggardly giving will be broken. How do I know? Where the survey has been studied churches have given in millions this past year, where they have not "lifted up their eyes unto the fields to behold the whiteness of the harvest," the churches have given only in hundreds of thousands.

### Action Follows Knowledge

Reveal the truth about the need and the relief is forthcoming. But the need of the poor was only incidentally referred to by Jesus in seeking to help the rich young ruler into the kingdom. He pointed to the truth nearer home. The truth of Christian stewardship. Why did Jesus tell the rich young ruler to sell all his property? Primarily that the rich man himself might be saved. Bondage to property is all the more terrible because the slaves, themselves, do not realize their slavery. With the fearlessness and directness of Jesus, if we would win out in our New World Movement, we must preach this same truth. From public platform and in personal conference, the slaves to property must be warned. We must let our rich men great and small know that they are losing

heaven, because of their bondage to property. Some of them, of course, will look at their great possessions and turn away from us as did the rich man of old from our Lord. They will go sorrowfully because they want eternal life and yet they dare not try to live without great properties to provide for their future. But there is power in the truth to set men free, and although some of the slaves to money will cling to their slavery and refuse to be set free, is it not our plain duty to-day, as followers of Jesus, to speak the truth in love? We are God's people and all we have is His. It will take courage for this task, but our hearts ought to be made bold as we consider that all sorts of human liberties have been won only by the pressing of truths that were unwelcome to the slaves who have profited thereby. Let us also reflect upon the fact that the truth is to life what a road map is to a tourist. Living without the truth is to life what a road map is to a tourist. Living without truth is traveling a country with the wrong road map.

### Shall We Get Lost?

How dangerous the situation of our Baptist brethren if their ideas do not fit the reality of life ahead of them, what risk of losing their way, of incurring unnecessary accident and of never reaching home. Jesus did not mince words in talking with the rich young ruler. He made it plain to him that, for him, there was no entrance into heaven, unless he would sell everything he had, give it away, and give his whole life to Christian service. If all our churches, great and small, and all our mission stations are to be manned as they ought to be by 1924, is it not plain that the voice of Christ must speak this same word to some of our people? Must not some of us sell our property and free our hands, and give ourselves with all our mature experience to full time Christian service? The boys and girls in our schools and colleges can only a few of them be ready to help by 1924, and how shall they be drafted who must do this emergency service unless all of us to-day place our entire property and ourselves upon the altar of God, and wait on God until we are sure that he means for us to go on, making money for him, that shall support those whom he shall call as he did Peter to give up their business entirely. There is wonderful power in the truth of Christian stewardship made inescapably plain. Let every Baptist in the

Northern Convention be instructed in these principles this coming year. Leave no way for any Baptist to escape. Let those who will not receive the truth go their way, if they must, but let the truth be spoken plainly.

### Importunate Prayer

Another aspect of the dynamic, sufficient for our New World Movement is the power of the importunate prayer of obedient, whole-souled disciples. Such prayer lays hold on God, and the infinite resources adequate to things otherwise impossible. Have we done all we ought to do for our great program, until we have be-seized the throne of grace, thus persistently? When our souls become burdened for others, who are not converted, we begin to pray with uncommon earnestness and God answers invariably with a gracious revival of religion. Likewise God's Holy Spirit has a way of releasing moneys in unexpected places in answer to the importunate prayer of those who have truly done their utmost. You say, "we have prayed God for the hundred million dollars ever since we first dreamed of it at Denver." Yes, so have I. But, have we prayed with the insistence and the determination of that widow in the parable of Jesus, who plagued the life out of an unjust judge until at last he gave her a judgment. Jesus said of that woman, "She is an illustration of the kind of prayer that gets things from God, when easier praying fails." Perhaps we ask too small a thing of God, when we pray for just one hundred million dollars. What an insignificant gift such a sum of money is for him to whom belongs all the silver and the gold and the cattle upon a thousand hills, in whose hands are the souls of every living creature. May it not be that in his providence all the obstacles and lack of human co-operation that we have faced are just to drive us back to God, with importunate prayer that shall make the hundred million dollars truly subordinate to the bigger things that God is anxious to give us—namely, the love and co-operation of our brethren and the eternal souls of many, who to-day are lost and to whom the nearby heaven on earth is closed, because of sin and selfishness. "Ye have not because ye ask not," said James to some Christians of the first century who were poorer than they had any right to be. Let us be very honest at this moment. How much do your pray? How much have you prayed to-day? Away with the talk



about unanswered prayer. It is unoffered prayer that is mostly responsible for our spiritual poverty. Daniel with the affairs of whole provinces on his hands had fixed times and places for prayer, and could stand alone for God against a whole empire. How often in ministerial retreats, when we search our hearts for the cause of our comparative failure in building up the kingdom, do even our most faithful pastors confess, "We do not pray enough." The path to the closet with the closed door is not worn as it ought to be. The world changing power that comes from the prayer closet, we must have and we can get it no where else. Prayer brings results.

### A Miracle-Working Force

Prayer wins victories. Prayer achieves. For this reason Jesus made it a duty. He said, "Men ought always to pray." He did not leave it to our feeling. Would that we might see it as clearly as did Samuel of old. Our ceasing to pray for one another in kingdom enterprises is "a sin against the Lord." Let us say with Samuel, "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you." Wicked men of Job's day facing prayer said, "What profit should we have if we pray unto him?" If that question is in your heart, face it frankly. Probe it deeply. There is immense profit in prayer. It is mightily worth while to call on God, and there are men who are weakly entertaining insidious doubts about prayer who, if they would insist on getting at the facts, who if they would experiment with prayer persistently, would become giants of strength to our denomination, where now they count for nothing, so far as prayer power goes. The farmer with a mowing machine left out in the rain deserves the poorhouse. No wonder our churches are poor, when so many of them are content to pay a minister a good salary and then put him out in an empty prayer room to rust out. No wonder our denomination has not half the resources it needs, when so little prayer goes up week by week from our prayer meetings for our denominational leaders. May God forgive us. May we repent as we ought. The mere mention of the name of George Mueller is enough to remind us that prayer is mighty in money raising, as in other kinds of spiritual enterprise.

Liberty, education, wealth and science have wrought miracles in this land of ours, yet our conscience

is sluggish, our souls are anemic, our sins are as scarlet, our vices are red like crimson. Even such mission work as we are financing to-day is discounted because of the sins of America. We must take up afresh the miracle working force of importunate prayer. The apostles wielded this force with astonishing results. Facing the impossible task assigned them by the great commission they waited in Jerusalem for the Omnipotent Leader and the supernatural power that was pledged to them on the conditions of consecration and prayer. The cause of Christian missions was launched in prayer. It was sped on its way in a hostile world by prayer. Every step was taken in prayer. Prayer called forth and equipped the workers. The successor to Judas was chosen after prayer. The seven deacons were chosen by prayer. Paul and Barnabas were chosen by prayer. Not one of these began his work without the preparation of prayer. The prayers of Peter and Cornelius, of Luke and of Paul, opened the door of faith to the gentiles. Prayer opened dungeon doors and saved the lives of some of the apostles. Midnight prayers were answered by earthquakes in Philippi, that even shook the soul of the jailor free from the shackles of sin. Every emergency, every advance step, every act of wider obedience recorded in the Acts of the Apostles is met and made possible by prayer.

### The Tale Missions Tell

The history of missions in recent centuries tells the very same story. At a Baptist ministers meeting in Northamptonshire England, in 1784, a plan drawn up by John Ryland was addressed to the churches, urging "that the spread of the gospel to the most distant parts of the habitable globe be the object of their most fervent request." Two years later William Carey was baptized by the same John Ryland. It was out of special fervent prayer that Carey and his little band of Baptist ministers addressed themselves to the task of evangelizing the world. The London Missionary Society, an organization of non-Baptist churches was a direct result of Carey's work, and itself was conceived and founded in prayer. Long before this, as the result of four years of prayer, the first Moravian missionaries went out from Herrnhut. It was a prayer meeting at Williams-town that gave birth to the American Board of Commissioners for Foreign Missions. The fervent prayer of

Adoniram Judson in an honest search of the word for God's plain truth begat our own American Baptist Foreign Mission Society. The Pentecost in the Lone Star Mission, among the Telegus, in the days of John E. Clough, has no adequate explanation outside of the importunate prayer born of a denominational crisis that almost lost to us that fruitful field. The Korean apostolic fervor and growth has been fed by such holding on in prayer to God as we know little about in this land of easy praying. The humanly impossible achievements of all pioneer missionaries and Bible translators were wrought by men, who knew how "to advance upon their knees." The only source of missionary supply, recognized by Jesus, was "Pray ye the Lord of the harvest, to thrust forth laborers into his harvest." We have no right to expect any worthy and outstanding advance like the New World Movement to be achieved without the importunate prayer of faithful disciples. Will God give us what our program calls for by May, 1924? Will he hear our prayer?

### Will Our Faith Last?

That is not the question. Will our faith hold out until May, 1924? Will we hold on in prayer that refuses to be denied? That is the decisive question. The dynamic adequate for the completion of our New World Movement is none other than the power and co-operation of God in an otherwise impossible task. Such power will be released by a deeper obedience, a larger courage in proclaiming the truth of stewardship and the importunate and unceasing prayer of those who have done their utmost in giving. At the turn of the tide in the battle of the Marne, a part of the line that General Foch commanded, drove the attacking Germans back. Another wing of his forces were utterly routed by the Germans, who were so overwhelmingly successful in their part of the line that they began forthwith to celebrate. At this point the unconquerable Foch sent orders to the exhausted but victorious right wing to rush immediately to the weak spot and attack. They did so and won the day. I come as a runner from the Lord of Lords tonight, with an order for the exhausted but victorious Northern Baptists, who have done all that was asked of them in the giving line to rush to the praying line, and press the attack there. Complete victory is ours if we will obey this summons with glad hearts and willing hands.



# Our Brethren from Overseas at Des Moines

## Additional Notes of the Northern Baptist Convention

From some cause a part of the report of the Northern Baptist Convention at Des Moines which had been prepared for *THE BAPTIST* disappeared in transit and has not yet come to hand. How much matter it contained we do not know, but our attention is called to the fact that among the items of information so lost was a very interesting account of the introduction of the distinguished Baptist leaders from various European countries. Such an omission is not so much an act of neglect towards the guests of the Convention (for no intelligent Baptist or respectable Baptist paper could be guilty of conscious neglect towards them) as it is a disappointment to our readers, who are deeply interested in all that those Brethren say and do. From such sources of information as are available to us at this time we sketch briefly an account of their introduction to the Convention.

The guests of the occasion were Robert Farely, Pastor Henri Vincent and a son of Mr. Vincent, of France; Rev. G. C. Lundin of Sweden; Dr. Jacob Heinrichs of Chicago, representing the Baptists of Alsace-Lorraine; Rev. John Alexander Frey of Latvia; Rev. John A. Ohn, secretary of the Norway Baptist Convention, and Prof. Arnold Ohn, his son, who is a member of the faculty of the Baptist Seminary in Christiana; Rev. Peter Grarup, secretary of the Baptist Young People's Union of Denmark; also Madame Kolator of Czecho-Slovakia and Mrs. Marcha Wenske of Poland, who had been previously introduced in connection with the women's Jubilee.

### Spiritual Rebuilders of Europe

President Emory Hunt of Bucknell University, who had been a member of the delegation of Northern Baptists to the London Conference last fall, introduced the visitors impressively one by one, and each, upon being presented, responded with earnest greetings and a brief statement of conditions in his or her home land. In order to appreciate the depth of feeling on the part of all present, it will be remembered that these visitors have gone through the horrors of the World War that ravaged the homes of some of them and cast its deep shadow and sorrow over all of them. They have some of them, and cast its deep shadow represent the remnant that must rebuild Europe spiritually if it is ever to be rebuilt.

Several stirring incidents attended the presentation of the guests. Dr. J. H. Rushbrooke for instance, the distinguished visitor from England and the Baptist Commissioner for Europe, presented Mr. Frey with a thrilling account of his suffering for the gospel under the government of Russia; first having been exiled to Siberia under the Czar and later greatly harassed by the Bolsheviks. In Siberia he came near dying of starvation, as his companion in exile did. Dr. Rushbrooke declared him "a hero, a man of wit and sense, worth knowing." Mr. Frey gave the following interesting facts: the Lettish people number 2,500,000; Riga, their capital city and a fine seaport which had before the war 600,000 people has now only 200,000; during the war the government changed seven times; Baptists have seventy-nine churches,

fifty-two buildings, sixty-one meeting places, 8,033 members, seventy-three Sunday schools, with 2,864 enrolled, and baptized last year 750; Esthonia, a small province adjoining Latvia, has 3,000 Baptists.

Another diversion from the regular order was the introduction of Mrs. Wenske by Dr. Charles A. Brooks who had been a guest in her home in Poland. The story of conditions and of Baptist needs in both Poland and Czecho-Slovakia, as told by Mrs. Wenske and Madame Kolator, made a strong appeal for help. As to living conditions, Madame Kolator stated that even rooms are rationed in Czecho-Slovakia.

### Son Follows Father

A third diversion was the presentation by Mr. Lundin of a young Swedish brother who is going as a missionary to China and whose father is already engaged there in missionary service.

Mr. Grarup conveyed the interesting information that in Denmark the Baptists are the largest free church body, with forty-two churches and 5,000 members in a population of 3,000,000. Rev. John A. Ohn said that if it were not for state control the state church in Norway would split immediately; Baptists are no longer persecuted there.

Dr. Hunt at one point called on all present who were of Swedish birth or relationship to stand, and a crowd arose, showing Swedish delegates from nearly every state.

Among other valuable material lost was the report of the program on Home and Foreign Missions in which addresses were made by Dr. Antonio Mangano who presented an appeal for the 3,500,000 Italians in America; by S. D. Bowden, industrial and social worker in South India; by Rev. C. E. Sheppard, missionary to the Chinese in America; by Mrs. Moore, of the Pittsburgh Community Center for Negroes, who sang several folk songs of her people; and Rev. William Axling the "statesman missionary of Japan." Later we have secured an extract of the address of Dr. Axling, and it follows:

### JAPAN TODAY

Japan today is a unit for peace, and cherishes no hard feelings for America because of the recent California legislation against the Japanese.

The people are hurt by the California legislation, but the Cabinet expresses itself as confident that the American ideals of justice will reassert themselves, and insure fair play for the Japanese in this country. I had interviews with Premier Mr. Hara, Mr. Tokunami, Minister of Home Affairs, Viscount Shibuzawa, Baron Sakatani, ex-Minister of Finance, Mr. Shimada, ex-Speaker of the Lower House, Mr. Ebara, Member of the House of Peers, and Professor Yoshimo, all of whom I have known for years, and they all assured me that Japan as a whole was desirous of friendly relations with America.

"Japan today is for peace," Premier Hara said. "That is the attitude of the Cabinet and the attitude of the people. Even if the military leaders of Japan had

aggressive ideas, they could not put them across without the approval of the Cabinet."

In answer to my question what about the accusation that Japan is becoming a second Germany, he replied that the Japanese people, in character, in disposition, and in moral ideals furnished no material out of which to create a second Germany. As far as China is concerned, he said that the Japanese people as a whole, like the Cabinet, realize that the interests of the two nations, Japan and China, are absolutely identical, and that friendly relations must be maintained.

Mr. Tokunami, Minister of Home Affairs, told me that the Japanese are wise enough to see that securing a strip of territory from China would be all loss and no gain. The fact that Japan's population is increasing at the rate of 700,000 a year, he said, makes it essential to seek agricultural and commercial openings in China, and to establish markets there, but Japan has no desire to keep out other nations.

Baron Sakatani, president of the Japan Peace Society, an outstanding leader among the Japanese and a man of international mind, said that in efforts to bring about better relations between America and Japan it was difficult to convince the Japanese militarists and political leaders that America is not trying to put something over on Japan, to anger the Japanese, and force the issue.

"They believe that America is trying to influence the Chinese to anti-Japanese movements," he said. "They think that the influence of America was to some extent behind the independent movement in Korea, and that America has thrown herself across Japan's path of progress in Siberia. They point to the big navy that America is building, and the feverish war preparations in Panama, the gigantic docks we are building in Honolulu, and they ask what it all means if it is not aimed at Japan as a potential enemy."

### Militarists Passing in Japan

Baron Sakatani said that of course Japan has fire-eaters, as every nation has, but that the government today is listening not to them, but to the men of peace. The old militarists are passing in Japan, he said. The young men with a new view of the world are coming into power, and the franchise is being extended.

"The world has progressed enough to eliminate that which is harmful in nationalism," he declared. "I never think simply as a Japanese, and that is true of many of my colleagues. Japan and America must work together to establish a world brotherhood."

Viscount Shibuzawa, who for thirteen years has worked to bring about ideal relations between Japan and America, asked me to make it clear here that Japan is not asking for an unlimited immigration. She is not asking for an open door for the laborer. She does ask, however, for fair treatment for the Japanese of every class whom America has allowed to enter, and to settle here. They have come with the understanding that they would receive, under treaty of agreement,



the favorite-nation privileges and opportunities, and to deprive them of these privileges is not in accord with the high American ideals of justice. He emphasized the fact that liberals in Japan are growing in number and influence. He pointed out that the present Premier, Mr. Hara, is lined up with this group, and he urged that a commission be appointed from both nations to get together and talk over the questions that threaten to disturb good feeling and amity between these nations.

Professor Yoshimo of the Imperial University, who, more than any other man in Japan has the ear of the students and of the educated young men, acknowledged that at present the militarists are exerting more power than they should, but asked America to remember that there is a strong, growing, liberal movement in Japan.

"Fully 80% of the higher institutions of learning through the empire are on the side of peace and internationalism, he told me. 'At least 90% of the students in the higher institutions of learning, are lined up for peace and democracy. Even among the uneducated, there are evidences of the same tendency. Before the World War, the navy college, where officials are trained for the navy, and the army college, where officers are trained for the army, had 100% more applications than they could matriculate. Today these two institutions, in spite of heart-breaking appeals, cannot secure the number of students that they can enter, by 30%. This indicates that young men all over the empire are on the side of peace.

A copy of the address of Dr. Charles R. Shepherd has also been received and is here reproduced.

#### THE CHINESE IN AMERICA

We all believe in Foreign Missions. For this reason we have for nearly a century been sending missionaries to China. But while these missionaries have been crossing the Pacific to carry the message of Christ to this great nation of the Orient, her own people have been coming to us in large numbers. They are still coming—coming and going back, a continuous stream crossing the Pacific in both directions, for of the Chinese it is true as of no other people, they come and go.

The bulk of the Chinese in America are of course west of the Rockies. There are more in California than in any other State. Such cities, however, as Chicago, New York, Philadelphia, Boston and St. Louis all have their Chinese colonies.

The Chinese which we find in our midst to-day are very different from their fore-runners, the old-timers of fifty years ago, who were for the most part of the coolie class. In those days, too, it was only the men who came; but now they are in increasing numbers bringing their wives over, establishing homes and raising families. And so to-day we have in our midst thousands and thousands of bright little Chinese boys and girls, splendid young men and women; full of life and promise, splendid material for the making of fine citizens. All they ask is that we give them a chance. They readily respond to good influences when we surround them with such; but, like all other aliens, they are rather easily led to embrace the more garish forms of so called Americanization when we fail to surround them with adequate Christian influences.

#### Young China Making Good

All who know anything about them will bear me out when I say that the Chinese young men and women in America to-day are making good. Most people East of the Rockies and an astonishingly large number west of them, seem to have the idea that the majority of the Chinese in America are laundry-men and cooks. This is quite wrong. Only a small per cent of them are thus engaged. In very large numbers they are successfully engaged in all branches of commerce and industry. They own and operate many large restaurants where are served the most excellent dishes, both Chinese and American. They are owners of many small manufacturing plants producing such commodities as noodles, candy, trunks, suit-cases, brooms, overalls, underwear, boots, cigars, baskets, fancy goods, canned goods etc. Their wares are of an excellent grade and find a very ready market.

The question is sometimes asked, "Do the Chinese make good citizens?" This question is perhaps best answered by a few statements showing their contributions to American community and national life.

When they are permitted to do so, the better class among them are not slow to own their own homes.

Wherever there is a Chinese group of any size worth considering, they are always found most willing and even anxious to participate in all community affairs if given an invitation and opportunity to do so.

During the war the Chinese in America threw themselves most heartily into all the great national movements. In selling and buying liberty bonds, in the work of the Red Cross, in all the big drives for funds they rendered most commendable service; and furthermore, there were hundreds of them serving in the army.

Now I have spoken of some of the commendable aspects of life among the Chinese in America. I must now ask your attention to a less favorable picture, and describe to you some of the outstanding evils which exist in our Chinese communities and against which your missionaries find it, most of the time, very difficult to make headway. The three outstanding evils of the Chinese communities in America are gambling, slave traffic and Tong wars.

#### Gambling a Besetting Sin

Gambling is the besetting sin of the Chinese. It seems to be in their blood, and only by a hard fight do they break away from it. But it is exceedingly difficult for them to resist the temptation when there are hundreds and even thousands of gambling houses in the communities in which they live. It is a lasting shame to our city governments that they allow these houses to continue, as they do allow them in every Chinese community of any size on the Pacific Coast, with the exception of San Francisco. The authorities may tell you that they are not open, but all you need to do is to investigate for yourselves. They exist in three classes. First those which are only open to those who are known as regular customers. To enter these one has to be known, by the lookout or watchman, to be 'alright.' Nobody can get by this watchman but bona fide gamblers. The second class are those which have the appearance of being closed, and the police will tell you they are closed, but on

every door hangs the sign "Tsik Yat Hoi Pel," which means "Open for Business Today." The third class are those which are wide open. No door-keepers, no wooden partition to obstruct the view of the passer-by, money is piled on the tables which are surrounded by gamblers, and whoever wishes to do so may go right in and participate in the various gambling games.

Occasionally the police raid these places and make some arrests. At such times the proprietor, if caught, puts up \$100 and each player puts up \$10; and on this bail they are released. They do not turn up again, their bail is forfeited and that is the end of it. In this way our city governments are considerably enriched. The Chinese laugh at our wonderful system of civic administration, and well they might.

#### Traffic in Young Girls

Closely allied with the gambling interests, in fact in most cases promoted by the same group of men, is the traffic in Chinese girls for immoral purposes. From time to time you may see in the newspapers and magazines passing references to Chinese slave girls; but you probably assure yourselves that it is only fiction, and never give it another thought. That all of you here this hour may know, and never forget, that in this beautiful land of ours Chinese slavery is still a fact, I want to say to you that I know, know from my own personal experience and not from hearsay, that this is a fact. It is going on right now right under the noses of our city officials. Not long ago a man was arrested in San Francisco in whose possession were found numbers of letters from all over the United States requesting him to secure and to ship at the earliest possible date young and pretty Chinese slave girls. There is in San Francisco at this moment awaiting trial a Chinese man who only a few months ago offered for sale in Seattle, Portland and San Francisco a beautiful young Chinese girl sixteen years of age. He sold her in San Francisco for \$2,700. She, thank God, was rescued and he captured, but in the majority of the cases they get by with it. If I had the time I could tell you many more such stories, stories that would make your blood boil and your heart ache. I would tell you too of the splendid work that is being done by our Presbyterian friends to combat this evil, but time will not permit. I must hasten on.

We cannot consider this problem of slavery apart from another deep-rooted evil of which it is a vital part, namely the fighting Tongs.

There are ten or twelve distinct fighting Tongs flourishing at present upon our fair American soil. These Tongs are made up of the lawless element, and are organized for the sole purpose of gambling, traffic in slaves and opium and blackmail. They disregard all laws except those of their own making, and there seems to be absolutely no protection against their ruthless assaults. They can declare war at a moment's notice and when they do so the whole community is thrown into confusion, business is at a standstill, many prominent citizens have to go into hiding, the work of its missions is really handicapped, everything is thrown out of gear and fear grips the heart of the crowd. Within the last few days a new Tong has broken out in San Diego and several men have been killed. No Chinese man or woman dares to testify against them, well knowing that to



do so would cost them their lives sooner or later.

It is this deadly fear that prevents even the best of our Chinese from coming out openly in opposition to many of the debasing evils of the Chinese communities, or from co-operating in the rescue work and the conviction of the guilty parties.

The Chinese are not alone responsible for these things. Every Highbinder society has its own group of American attorneys, men well schooled in all the tricks of legal gymnastics, pastmasters in the art of outwitting justice and frustrating laws made for the protection of the innocent. These men receive fat salaries for their services.

#### Bing Kung Tong

I wonder how many Masons there are here? Everyone in general, and Masons in particular please get this. "Bing Kung Tong, Free Masons," which being interpreted means "The Straightforward Righteous Society, Free Masons." This is the inscription over the entry way of headquarters of one of the bloodiest and powerful fighting Tongs in America. Before the American people it masquerades as a Masonic Lodge. Upon special occasions, such as Chinese New Year its headquarters are thrown open to American visitors. The papers next morning tell how the Chinese Masonic Lodge entertained the American friends, how there was dancing and tea drinking in the Chinese Masonic Temple, and so forth. The American people little realize that they have been entertained by those who are engaged in the traffic in innocent young Chinese girls, who persistently and energetically labor to frustrate our laws, who plan bloody murder and pay professional assassins to carry out their plans.

How long will Christian America tolerate this kind of thing? It can cast it out any time it makes up its mind to, just as it has outlawed the liquor traffic. It rests with Christian Americans to earnestly and valiantly consider this condition of affairs, and to take determined action to eliminate from our Chinese communities these great evils which are undermining the work of our mission schools and churches, largely discounting the earnest efforts of many faithful missionaries and weakening year by year the moral fibre of the youth of these communities. I say to you that these Tongs are not only an insult to the churches of America, they are an insult to the great Masonic Order. If the churches of America together with the Masonic Order would but arise and insist upon it these evils could be largely wiped out.

In the meantime your missionaries are faithfully plodding along, seeking to overcome, or at least counteract, some of these evils. In a great program of Education and Evangelism the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society are seeking to meet the situation. In San Francisco, Sacramento, Fresno and the Netherlands, California, in Portland, Oregon, in Seattle, in Philadelphia, Chicago and New York this program is in operation.

Time will not permit me to review for you this great work. You have all heard more or less about it, and can read of it for yourselves in the various publications. I have chosen rather to use my time in seeking to stir your hearts by the portrayal of these conditions which confront us; and with my closing words will appeal to you to arise, in the name of God

to arise, close these gambling houses, stop this nefarious slave traffic and outlaw these murderous Tongs.

Of all the proceedings of the convention one of the most significant and encouraging was the report of the five-year program committee which follows:

#### REPORT ON FIVE YEAR PROGRAM

The Five Year Program was launched at the Northern Baptist Convention which met at Los Angeles in May 1915. The World War was approaching the end of its first terrible year and there seemed little hope of its early termination. A feeling akin to depression had burdened the hearts of many who came up to the great meeting that year. In the face of such an appalling collapse of civilization the missionary program of the Christian Church seemed hopelessly feeble and inadequate and yet the foundation principles of the faith compelled the conviction that only in a world wide reception and application of the teachings of the Master lay the hope of permanent peace. A few were praying that at this convention plans might be formulated somewhat more adequate to meet the overwhelming need of the world, and in the hearts of many others the same hope lay inarticulate.

The first note was struck by John M. Moore in an informal talk at the Los Angeles Baptist Ministers' conference on the Monday morning before the session of the convention opened. President Clinch's address at the opening of the convention struck the same note when he said, "The convention must not be satisfied with the mere establishment of close relations with its co-operating organizations and the state conventions. It must strive with the aid of these bodies to realize the highest development of their efficiency. The doing something worth while should be the constant aim of the convention." A day or two later three delegates talked until a late hour in a hotel room of the possibility of challenging the denomination with a great advance program. Their conference crystallized after midnight in a determination to take counsel with a larger group and a luncheon conference was arranged for the next day. There was an immediate favorable response, but it was felt that action should not be hasty and accordingly, a second luncheon conference was arranged for the following day. To this others were invited, not less than 50 different people having attended the two meetings. One after another arose in this second meeting and expressed a conviction that this movement was of God. There was no dissent. It was felt that still wider counsel should be obtained and an announcement was made in the convention that a public conference open to all would be held on Sunday afternoon for the consideration of a forward movement. At this meeting the whole question was earnestly discussed for two or three hours and as a result the statement of goals and methods later adopted by the convention to be known as "The Five Year Program" was formulated.

#### Not More Machinery

It was not a new organization, "another movement," a new complicated piece of machinery. It was simply a constructive, unified statement of our whole evangelistic, educational, social and missionary task. There were three parts to the Five Year Program—its aims, its goals and its methods. Its aim was two-fold—"the development of every church into an evangelistic and social force in its com-

munity" in order to produce every local church as part of "a mighty impact of our denominational life upon the nation and upon the world." It will thus be realized that the real aim of the Five Year Program was something which transcended statistical statement. It was a spiritual enterprise. It was directed toward the local church. It aimed to make every church a force in its community and in the world for salvation and for righteousness because within the household of faith itself a new relationship to God had been attained.

To have stopped here would have been to leave the whole matter too vague and indefinite. Five goals were therefore named to be attained within five years. These great objectives were:—

1. A million additions to our churches by baptism.
2. A missionary force of 5,000 men and women in America and the non-Christian world.
3. Two million dollars of endowment for the Ministers' and Missionaries' Benefit Board.
4. Student pastors in twenty-five universities, one thousand Baptist students in theological seminaries, fifteen thousand in colleges and universities, and six million dollars for additional educational endowment and equipment at home and abroad.
5. An annual income of six million dollars for missions and beneficence.

In announcing these high goals it was not imagined that a royal road to success had been discovered. Well tested and thoroughly approved methods were proposed by which these goals might be attained. Evangelism came first, naturally and inevitably. If the first commandment is Evangelize, the second is like unto it—Educate. Social service was proposed as a third essential part of the Five Year Program method. The every member canvass, already well approved, was named as pointing the way to financial success, and most important of all, prayer was proposed not as a formula but as a force.

#### Vindicated Features

There were three significant features of the Five Year Program which the later years have strikingly vindicated. (1) It was a unity. For the first time in our history we had a unified statement and a unified approach to our whole denominational task. This unity included some things which had hitherto been treated as unrelated or even competitive such as Home and Foreign Missions, evangelism and education, soul saving and social service. (2) It was a challenge. In the light of the New World Movement of today the proposed financial goals were the days of small things, but the comparatively modest financial goals of the Five Year Program as we view them now, did challenge the denomination five years ago to attempt vastly larger things than had ever before seemed possible. (3) It was a prophecy. The Five Year Program grew out of a sense of the strategic importance of the next five years in the life of the nation and of the world. How far reaching and vast the war catastrophe was and would become we did not then know. All that has happened since 1915 in the increase of human need by a terrible geometrical progression and the development of our new denominational organization and program has been a vindication of the prophetic insight of the Los Angeles convention. The Five Year Program of the

(Continued on page 806)





# The Bulletin Board



## Introducing Villa, the Civilizer

An official report from a government agent who visited Francisco Villa's farm in Mexico, said he was living contentedly among 800 of his followers who now form a farming colony of about 500,000 acres of land in northern Durango. In six months, the report said, the colony has 50,000 bushels of wheat ready for the market. Villa has started schools to accommodate 500 children. He is regarded by the colonists as chief and instructor and the agent said he had taught honest work to hundreds of former marauders.

## A Church View of the Amnesty Question

A few months after the signing of the Armistice the Commission on the Church and Social Service issued its pronouncement on "The Church and Social Reconstruction" which contains under the head of "Freedom of Discussion" this statement on amnesty for political prisoners:

"To those imprisoned for conscientious reasons, whose offenses were prompted by motives that were beyond a reasonable doubt honest and disinterested, general amnesty should be granted as soon as peace is established. The continued imprisonment of such persons can result only in a sense of injury that makes for discontent, and in depriving the communities to which they belong of that service which, the war being over, they may safely be counted upon to render."

## U. S. Breaking Big Navy Records

In 1916 our government outlined and entered upon a program of battleship building that would make our navy the greatest in the world. We are just getting fairly started in carrying out that program. Eleven huge battleships are ranging from near completion down to a mere start. Six huge battle cruisers, costing even more than the big battleships, are also under construction, though not so far along as the battleships. If this program is carried out it will be the most costly ever put into execution in this or any other country. Also if we are still to hold to the old idea of the biggest navy we must in addition to hundreds of millions of dollars spent on battleships and cruisers, spend many millions more for seaplanes and ships to carry them. It will be necessary that these great carrying ships be as fleet as the other ships so that the seaplanes can be ready to launch at a moment's notice.

## Baptist Revival in England

Dr. Clifford's plea for a new evangelistic effort has soon borne fruit. As the result of his suggestion, East Anglia is now the scene of a religious revival, such as England has not witnessed for years. The Rev. A. Douglas Brown, Baptist minister at Balham, a South London suburb, and son of the well known preacher, the

Rev. Archibald Brown, for many years pastor of the East London Tabernacle, tells us that when he read Dr. Clifford's words, he got down on his knees and re-dedicated his whole life to God. He realized that if we are to get back to primitive methods of evangelism, we must get back to the primal forces of the Christian religion. With the view of carrying out Dr. Clifford's idea, Mr. Brown went to conduct four days' services in Lowestoft, an east-coast seaside resort. The results were so encouraging that he went to other towns—Ipswich, Yarmouth, Colchester, etc.—spending most of the week in evangelism and preaching in his own Church on Sundays. Within a few weeks over a thousand conversions were reported, while requests for prayer totalled nearly 300 on one day. At one church in Ipswich 55 young people confessed Christ.

## Getting Ready for Brotherhood Congress

Mr. William Ward, President of the World Brotherhood Federation, left England a few days ago on an important mission to the North American Continent. Before sailing he stated that after the World Brotherhood Conference at Washington last year a big wave of enthusiasm for the movement spread over the United States, and there was a notable accession to the membership of the Federation. The National Council for the States, which was decided on last October, has now been set up, and Mr. Ward is to meet that body, in conjunction with the North American members of the World Brotherhood Executive Committee, to complete the arrangements for the visit of their delegation to the Congress to be held in Prague next August. Mr. Ward will also confer with Brotherhood friends as to a comprehensive forward movement throughout the United States in the autumn.

## China is Catching the Spirit

A remarkable illustration of the rapidly growing interest of America in world affairs is seen in the report made public last week by Thomas W. Lamont, chairman of the American committee of the China famine fund, who announces that American givers contributed \$7,250,000 for the relief of starving and homeless Chinese the past few months. America's previous record for giving to China was in the famine of 1907 when \$750,000 was sent from this country. Of this year's total, the China famine fund committee itself raised \$4,542,996; the Red Cross contributed \$1,106,000; and the Chinese in America sent \$250,000. But long before the committee got into action, the mission boards of the various churches were receiving funds, and \$1,355,996 was sent direct to China through denominational agencies. One of the most remarkable factors in the recent famine has been the unprecedented liberality of the Chinese

themselves, who through provincial governments and various quickly organized local relief societies have contributed \$6,000,000 to their suffering fellow citizens. Hitherto Chinese have been very indifferent to calamities befalling their own countrymen, and this giving betokens the growth of a new spirit of humanity in that country.

## Look for Better Music Hereafter

Church organists from all over the country will attend the fourteenth convention of the National Association of Organists at Philadelphia from July 26 to 29. The sessions will be at Wanamaker's. Among the subjects of discussion are greater co-operation between the minister and the organist, the need for all-round training, and the advantage of forming local groups of organists. Excursions and recitals will be a part of the program, including a wireless recital transmitted from the great organ at the Pittsburgh Carnegie Institute. The entire convention is open to all organists and lovers of music. Details may be obtained from the President, Henry S. Fry, St. Clement's church, Philadelphia.

## Bohemia Turning Protestant Again

The defection from the Roman Catholic Church in Bohemia is growing into a "landslide." At first the request was only that the priests be permitted to marry. This was refused and the pope refused to treat with the leaders in any way. As a result, in many churches the mass is being omitted and many of the churches have been given over to the leaders of the new order. The movement is becoming a Protestant movement. A recent dispatch from Paris asserts that in all Bohemia there are not 10,000 loyal supporters of the papacy left. John Huss, who was burned by order of the Roman Church, is the greatest name in Bohemian history, and the call to turn away from the church that executed him has had a wonderful response.

## Pay and Look Cheerful

In the Pathfinder of June 18 there are some striking figures as to the cost of the government. The article states that it cost \$8,500,000,000 to run the combined Federal, State and local governments of the United States in the 1920 fiscal year. That is to say the expenditure for conducting the governments is \$72 per capita. The expense of the Federal government for 1920 was \$5,000,000,000 and that of the States and municipalities \$3,500,000,000.

Of course, the largest item in Federal expense is caused by the war debt. Of this amount the government operation of railroads cost \$1,038,000,000, while the policy of building a larger navy and maintaining a bigger army took \$1,350,000,000. Pensions reached \$330,000,000.



### Looked Like Stunted Monkeys

After other nights in Vienna I knew it was indeed a city of tragedy, more tragic than any other city I had seen in the world after the years of war, filled with masses of people semi-starved, or three-quarters starved with rickety children so wizened and weak that they looked like little monkeys after six months or more of life, with diseased mothers unable to feed them at the breast, with men of good education and good birth starving slowly but very surely on a diet of cabbage soup, with beautiful girls selling their beauty for one night's meal, and middle class women watching their children wither and die, and a hopeless misery among these millions in the back streets of that great and splendid city, with its palaces, its picture galleries, its glorious gardens, its noble architecture, banks, offices and mansions.—Sir. Philip Gibbs.

### Going Japan's Gait

Suicides are increasing in this country with fearful rapidity. Japan used to stand first in the number of divorces and suicides in proportion to population. In the case of divorces the United States has taken first place away from Japan, and now it looks like it is going to take first place from suicides. During 1920 there were 6,171 suicides in this country, including 2,604 women and 707 children. This was 1,000 more than for the preceding year. They included all classes of people and all ages from 5 to 103 years.

### Chicago Church Federation Organizes for Work

Protestant forces in Chicago are co-ordinating their work in a closer way continually through the efforts of the Chicago Church Federation Council. Fourteen denominations with six hundred constituent churches find fellowship through this organization. The activities of the council are represented by twelve departments: Advisory, Church and Industry, Comity, Evangelism, Political Action, Public Institutions, Publicity, Religious Education and Community Federations, Social and Civic Relations, State Constitution, and World Friendship. Twenty-two public institutions have Protestant ministers through the work of the federation.

### To Offset the Ku Klux Klan

The Y. M. C. A. has initiated, in the south, a movement for race understanding and conciliation. While the Ku Klux Klan organizes whites, and the Negroes promote the National Association for the Advancement of the Colored People, there are 700 committees organized in southern counties and cities to cultivate racial understanding and to bring about justice for colored people. These committees are made up of a small group of white Christian leaders and a like number of Negro leaders. In most cases they meet together and talk frankly, the white asking the colored members frankly to state their feelings, and they pledge themselves to take up cases of real dissatisfaction and injustice and see that right is done. The blacks are counselled against the rabid publications which are now being published in northern cities, and the whites against the condi-

tions that incite a Negro sense of injustice. They have no dogmas and advocate no doctrinaire schemes. They seek only to work for a way out through frank understanding and the application of a genuinely Christian disposition to do the just and righteous thing.

### Dr. Burton Will Go to China

Ernest DeWitt Burton, director of the University Libraries, and head of the department of New Testament and Early Christian Literature at the University of Chicago, has been granted a leave of absence for six months to act as chairman of a commission on Christian education in China. The commission, which is sent by the foreign missions conference of North America, is to make a thorough study of Christian education as it has been developed in China, and also make suggestions as to future educational policies. Professor Burton is already familiar with educational conditions in China, having been a member of the Oriental Educational Investigation Commission sent out several years ago by the University of Chicago. The commission will include five persons from the United States and one from England, and on the arrival of these six in China, six more will be added from that country.

### Make Them Pay and They Will Quit

Ex-governor Hugh M. Dorsey of Georgia upon retiring from his office declared publicly that his state had been guilty of fifty-eight brutal lynchings during his term of office and not a man guilty of these murders was apprehended. He warns the citizens of the state against a continuance of this program. There is only one solution of the lynching habit: Provide that the county or state in which lynching occurs fully compensate the relatives of the murdered man for the loss. Touch the pocketbooks of those men and they will immediately evidence respect for the lives of Negroes.

### Forcing Opium Upon China

Reports come of the recent seizure by the customs officers of a shipment of 47,000 ounces of opium, coming down from Kweichow by way of Changteh, under Japanese protection. The customs officers found this consignment on a launch that was attempting to smuggle past the customs. The value of this cargo at Yochow is estimated at \$100,000 Mexican. At Shanghai it would be double that value. The customs frequently find opium and seize it and burn it; but there must be a good deal that gets through, despite the vigilance of the customs officers, who get a large percentage of the value as a reward on all the opium they find. Many and clever are the devices employed to hide the drug; false bottoms to boxes, hollow handles to umbrellas, dinner-pails apparently full of cooked rice, but containing opium underneath. It is unfortunate that the Japanese have such a large hand in this illicit traffic.

### Sawdust Pudding, Please!

Hydrolized sawdust as a part of a ration for cows is apparently giving satisfactory results in Wisconsin. The Forest Service of the United States Department of Agriculture reports that cows at the agricul-

tural college of that state are doing well on a ration consisting of one third sawdust. Who would have dreamed it! Pasturing cows on a sawdust hill. Now for some scientist to apply himself to an equally cheap and satisfying diet for man.

### Call Out the Ku Klux

An article in the current number of the Commercial and Financial Chronicle says there are now in the U. S. 12,000,000 Negroes. They constitute one-seventh of the working force of the country. Of the 3,000,000 men 800,000 are farmers and 1,000,000 farm laborers. Eighty per cent of the women are in necessary home and industrial life.

In 1886 Negroes in this country owned 12,000 houses, operated 20,000 farms, conducted 2,100 businesses, and had \$20,000,000 of accumulated wealth. In 1916 the number of houses had increased to 600,000, the operated farms 981,000, the businesses to 45,000 and the wealth to \$1,110,000,000.

Seventy banks are directed by Negro financiers, over 400 periodicals are owned by Negroes. They even conduct the Associated Negro Press.

Four hundred thousand Negroes were called to the colors during the recent war and 200,000 of them saw service overseas.

There is less illiteracy proportionately, the Chronicle says, among the Negroes in 1921 than there was among the white population of the United States at the time of the Civil war. In Alabama the colored population contributed \$430,000 toward the \$1,133,000 cost of establishing 720 Rosenwald schools.

### Off for the Chautauqua

In 1920, 8,581 communities of this country had a Chautauqua with an attendance of 10,456,500 different persons witnessing 85,885 Chautauqua performances. What is surprising is the tremendous aggregate of persons these figures represent. They represent nearly a fifth of the nation's population, and we might say, the thinking fifth. The total attendance, which means the admission of the same persons several times during a season, is a little short of 75,000,000. "Such figures find companionship only in those attendant upon the growth of free schools and the modern expansion of journalism."

### Still Saving Boys and Girls

At the annual business meeting of Dr. Barnardo's Homes, it was stated that up to the end of last year 91,001 children had entered the Homes, the "turnover" for the year being 14,497 boys and girls, of whom 1,902 were permanent new admissions; 2,067 trained young people were placed out in situations, leaving 7,025 in residence. These included 380 boys in training at the Naval and Nautical Schools; 1,091 infants under five; and 480 crippled, invalid, blind, deaf and dumb, physically afflicted or sick children; 845 boys and girls are under industrial and technical training in the Homes. In addition to these heavy responsibilities the directors have now undertaken to raise £50,000 to buy and equip a new technical school in the country to supersede the work carried on in the unfavourable surroundings of Stepney.





# Religious Education



## International Uniform Lesson for August 7

PAUL IN CYPRUS AND IN ANTIOCH OF  
PISIDIA

Acts 13:1-52. Golden Text: Acts 1:8

By JOHN A. EARL

### The Lesson Text

From Antioch Barnabas and Saul are sent forth as the first foreign missionaries of the church. They go first to the Island of Cyprus about 125 miles by sea from Antioch. Cyprus was the home of Barnabas and therefore presented an open door for the gospel through the friendships which Barnabas had established. They took the nephew of Barnabas, John Mark, with them. But he left them at Perga. Aside from the incident concerning Sergius Paulus and the judgment upon Elymas no facts are recorded about the work of the missionaries in Cyprus. The remainder of the lesson text is a sample of Paul's presentation of the gospel to the Jews at Antioch of Pisidia and their reaction with reference to it.

### The Lesson Taught

The lesson is one of transfer. From Saul to Paul, from Promise to Fulfilment, from Jew to Gentile mark some of the transfers recorded in the text.

#### From Saul to Paul

Luke in his record changes the name of Saul to Paul without notice or explanation. He leaves the reader to work out the reasons for the change. Saul was a Jewish name running back as far as the first king of the Jews. Paul was a Gentile name. It is significant that the Gentile name of Paul absorbs the Jewish name of Saul at the very hour when the missionaries secure their first Gentile convert on the island of Cyprus, Sergius Paulus. What more fitting than that Saul should memorialize his first victory over heathenism by adopting the name of his first convert? But there is a deeper reason for the change than this. Saul was on the eve of breaking with Judaism entirely. He had already begun to see that if he was to win his fight for spiritual Christianity as against Judaizing Christians who were determined to keep the church formal and legalistic, he must take his stand against the bondage of law. His letter to the Galatians, to whom he went immediately after leaving Cyprus, is luminous on this point. In his letter to the Philippians he tells us what he gave up for this principle. (See Phil. 3:4-8.) Among the things given up was his name. He went as a Gentile to Gentiles. He tells the Galatians that he had become one of them, and asks them why they want to go back to the Judaism which he had abandoned. (Gal. 4:12.) Here is the profoundest principle of all worthy and

successful Christian service. It is called in theology "the doctrine of the incarnation." The Son of God changed His name to Jesus, and took upon Himself human nature in order that He might be one with the race He came to redeem. There is no other way. Saul with its legacy of royal blood must become Paul the little if real missionary work is to be done. Ability to serve must be matched by adaptability to the people we would serve. Paul became all things to all men that he might win some.

#### From Promise to Fulfilment

The first message of Paul as recorded in this lesson preached in the synagogue of Antioch of Pisidia needs to be read with great care because it reflects clearly the route by which Paul arrived at the conviction that Jesus is the Christ. Paul starts out with the philosophy that the Jews were especially chosen to be the medium through which salvation was to come to the world. He therefore goes back to the beginning of Jewish history and rapidly sketches the progress of the nation until he comes to Jesus of the seed of David who according to promise is born a Savior. The one great purpose to which all Jewish history ran was fulfilled in the life, the death and the resurrection of Jesus. Therefore the Old Testament scriptures which the Jews regarded as an end in themselves, final and forever binding were shown by Paul to be but the promise of better things. The old law was a burden which might restrain and restrict but could never redeem. The good news which Paul preached was full remission of sins through the death and resurrection of Jesus. This was a gospel of grace, not of law and if of grace, it must be for all men irrespective of nationality or privilege.

#### From Jew to Gentile

"To the Jew first and also to the Greek:" that was the order because the Jews had the preparation through their knowledge of the true God, their scriptures, their institutions, and because the first preachers were themselves converted Jews. In fact the synagogue with its democratic and informal worship was in a very real sense the cradle in which the infant Christian church was nurtured. But it was necessary that the church should grow out of its cradle, and in the providence of God such scenes as were witnessed in Antioch of Pisidia helped in this direction. The organized transfer from Jew to Gentile was made by Paul and his company here. And when the Gentiles heard that Paul would directly minister to them they were glad, and Luke adds "as many as were ordained to eternal life believed." Some Christians with as narrow a vision as that of the

Jews who rejected Christ have overworked this passage by making it do service to the doctrine of fore-ordination. The intelligent reader, however, sees not textual proof of a doctrine, but rather the statement of a contrast between the Jews who were unfit for salvation because of their rejection of Christ and the Gentiles who were qualified for eternal life because they believed. "The fore-ordained are whosoever will and the non-fore-ordained are whosoever wot." The decisions of men have more to do with personal salvation than the decrees of God. God wishes all men to be saved and to come to the knowledge of the truth. The Jew who restricted God to the narrow boundaries of his own nation was rejected. Let not the Gentile church be guilty of similar folly.

## The Story of a Single Enthusiasm

BY SELDEN L. ROBERTS

Once upon a time there was a farmer who owned a beautiful little farm on which there was a fair sized mortgage, and a beautiful young apple tree. The farm was well fitted for growing all kinds of crops, and the young apple tree was the special pride and joy of the farmer's heart. He pruned it and sprayed it and watched it grow. He rejoiced in its blossoms and velvety leaves, and reveled in the luscious apples which it produced in greater abundance from year to year. He thought and talked of but little else.

His neighbors noticed that his general crops were not well tended, that his fences were tottering, his buildings out of repair, and his stock becoming seedy. But he listened to no suggestions and took no advice, so absorbed was he in his enthusiasm for the apple tree, and so splendid were his apples.

One day the mortgage fell due. There was not enough money to pay it, and the farm was sold. So the man lost his apple tree.

Likewise is it to those who in their enthusiasm for one line of church work, neglect the general up-keep and efficiency of the whole church. Co-ordination and balance is not only needful for the efficiency of the church as such, but for the highest welfare of any one particular phase of church work.

Paul has somewhat to say about that in 1 Cor. 12:21, "The eye cannot say to the hand I have no need of thee; or again the head to the feet, I have no need of you. Nay, much rather those members of the body which seem to be more feeble are necessary."

The religious education program of the church should be a co-ordinated whole adequate for the church, and adapted to the needs of individuals.





# The Chimney Corner



## The Experimental Hold-Up

**B**ENITO knotted a gorgeous red kerchief across his face, concealing all but his great black eyes. Then he examined his pistol carefully, and took the extra precaution of examining Alfonso's pistol also, since he was a happy-go-lucky individual and might easily forget to arrange about bullets on such a special occasion as this. Alfonso meanwhile was knotting a green and yellow kerchief around his head, leaving only his eyes in view, and he was laughing gaily. "What a big little surprise it will be for the poor unsuspecting senior, won't it? Bah, I can already see him shudder and turn pale when we spring out on him!"

"You born rogue!" said Benito more seriously, "is this a laughing enterprise that we should joke about it beforehand? Tell me, have you the gag ready, and the rope for binding him?"

"Naturally, friend of mine! Do you suppose I want him to escape—well, not by a thousand saints. Come on, are you ready?"

They broke through the thickets as silently as possible until they reached the side of the road. Benito squinted up at the sun. "We are early, but that is a good fault. He will be along in a little time, but we must keep ourselves hidden." So they crouched among the underbrush, where Alfonso was in a continual state of high glee.

"This is rare sport," he chuckled, rubbing his hands; "I can't get over how eternally startled he is going to be!"

"Silence!" hissed Benito sternly, "you make me regret I brought you. This is not a light errand—we must not fail, and yet you babble foolish words about it. Hark—there are footsteps coming. . . ."

Both bandits held their breath and listened. Benito's keen ears had heard correctly, for the steady advance of footfalls heralded the approach of someone. Probably their quarry. Benito craned his neck, then hissed excitedly: "Yes, it is he—early! Come, are you ready? When he gets to the palm-tree rush to his right side—I to the left. Ready, go!"

With incredible swiftness they leaped from the bushes, crying: "Hands up, Americano! Hands up!"

Benito faced him with his dangerous-looking pistol, while Alfonso guarded his side with a pistol in one hand and a coil of rope in the other hand. To say that the stranger was not startled would be utterly false; he said afterwards that every event of his past life paraded through his mind in the twinkling of an eye, and that all his well-laid plans for the future flashed before him in tragic protest at this interruption.

But outwardly he was so quiet that both bandits were amazed. He made no

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

resistance, but as he obediently held up his hands there was such alertness in his gaze that Benito ordered tensely: "Tie his hands behind him, Alfonso."

Then for the first time the Americano spoke. "Look here, my friends, you needn't trouble about trussing me up—just take my watch and my money and be done with it. I won't hinder you, for the truth of the matter is that I have an engagement in the next village in fifteen minutes, and it's more important that I should get there on time than that I should stay here to fight about my valuables. Come on, don't hesitate—you are two to one, and my watch is in my right-hand vest pocket; as for silver pesos, you'll find a few in my trousers' pockets, I guess."

Alfonso chuckled as he tied the Americano's hands behind his back; he was so amused that he poked his head around so that he could give a broad wink at Benito.

But Benito remained grave. "Senior," he said solemnly, "you will do well to yield yourself calmly to us. Alfonso, fasten his hands tightly and tie on the gag quickly. But no cruelty, mind you! And now, senior, I must warn you to submit calmly, all this struggling and kicking will get you nowhere. Oh, come, senior, do not try to escape. Alfonso, if he keeps this up we shall have to bind his legs and carry him."

"What?" exclaimed Alfonso, "carry him up that mountain pass? Not much! Am I a carabao, that I should be treated like a beast of burden? Never did I bargain to do any carrying. Here now, senior, quit that wrestling!"

Benito was plainly troubled. "Senior," he exclaimed anxiously, "we have another use for you besides your watch and your money, so if you come with us quietly all will be well with you. By the grave of my father I promise it!"

Thus, bound and gagged, menaced by two pistols, closely watched by the picturesque banditti, the Americano was forced to set out on this unknown journey they had in mind. He picked his way along the muddy dikes between rice fields, then up through underbrush, scrambling over rocks . . . slipping . . . panting . . . breathless . . . worried . . .

What, oh, what was in store for him?

After several tedious hours the bandits took off their gaudy kerchiefs and he saw their faces bronzed by a hundred sunny days in the open air and coarsened by a hundred cruelties. Only one thing about their actions astonished him; they were never cruel to him, nor did they show

any vicious delight in having captured him. Presently Benito said courteously: "Senior, Alfonso will now remove the gag so that you can breathe more easily, for we have a still steeper climb to make. I hope, however, you will not shout for help!"

When the gag was removed Benito took off his straw hat and scooped up a hatful of water from a little brook that was babbling its merry way down the mountainside.

"Drink, senior," he said politely. And the Americano quaffed gratefully at the water in the old hat. Then the steady climb continued in silence until the sun was setting when they reached several rude shacks—the bandits' inconspicuous camp. Several other wild-looking men were in sight, cooking supper over a wood fire outdoors.

"Ah, you caught him?" they cried joyfully, running over to examine the captive. Yet there was a respect and eagerness in their gaze that surprised the Americano, who supposed the hour for treachery had arrived.

There was vast excitement about his coming, and as soon as supper was over the robbers sat around expectantly waiting for their spokesman to speak.

"Senior," Benito began, spreading out his hands to plead forgiveness, "I apologize deeply for the indignity we have placed upon you this day. But we are men eaten up by curiosity, and since it is not safe for us to mix openly with men in your town, or even with peasants in a barrio, we figured out that our only plan was to hold you up and kidnap you. We apologize."

The Americano looked from one to the other, and instantly his last doubt vanished; for here were five men as eager as little children for something. But for what—that was the question?

Benito continued: "We are desperados, senior; bandits, every one of us. We raid the barrios down in the valley, and hold up travelers and merchants on the roadways. It is our life, but not long ago we had a surprise, senior, a great surprise. We discovered an old man who had some sort of a treasure; stealthily he would creep behind his valley, across the rice dikes over to a certain hiding-place. There we could see him stoop over and for hours at a time gloat over his treasure. But so secret was he about it that we never could see what it was, since we were too far off. But once there came a day when we had stolen great baskets of vegetables and chickens and were on our way to camp. I spied the old fellow, and crept up to see under which rock he hid his treasure, planning to come back and steal it. But, near to, he seemed such a harmless old peasant that I decided to rob him



then and there. Silently I tiptoed up behind him, for he was on his knees with his forehead laid against this precious unknown something. I swooped down, hit him on the back of his neck to stun him, then grabbed the thing in his hand and rushed off. But to my disgust it proved to be only a book—so I supposed I had missed the treasure. This maddened me; so I went back the next day to get the real thing, when from a thicket I saw the old fellow searching frantically among the tall grasses and the crevices of the rocks. 'Bah, he has lost his treasure,' I sneered to myself. But even as I looked a Catholic priest and two Spanish officers hurried over and arrested him. I could overhear the charge which the priest made against him. 'This fellow continually reads the Forbidden Book: I have had spies on his tracks for months, and every day he slips off here to read it in secret. Well he knows this means imprisonment. Now we will find the books, and make his conviction doubly sure.'

Benito stopped to smile, and the bandits also smiled. 'Well, senor, they searched that spot for an hour, but they found nothing, because I had the book safe up the mountain! And I could hear the old fellow crying in a sort of ecstasy: 'You may find it, and you may destroy it, yet it is written on my heart—every word of it, so that not all the prisons in the Philippines can erase the preciousness!' So, Americano, we robbers began wondering what sort of a treasure this book could be—a book which the Catholic priest forbids Filipinos to read, which the Spanish authorities arrest a man for owning, a book so precious that a man will waste

his life for the mere seeing of it every day. Senor, that was months ago, and only lately you have appeared, carrying a similar book in your hand as you walk from village to village, and a strange uneasiness has gotten hold upon us. We are superstitious about this treasure which is no treasure at all, apparently, yet for which a man will suffer imprisonment. Not one of us can read, so our only plan was to kidnap you. We beg you to open our eyes!'

They unbound the hands of the smiling Americano, and handed him their unvalued treasure—a well-known Bible. Turning it over and over the Americano said: 'The news may not have reached your camp that Spanish rule in the Philippines is now over. Four months ago soldiers and sailors from my country came to the rescue of the Filipinos, long oppressed unjustly. So now this Bible will no longer be a forbidden Book in your land. Indeed, American Christians have sent me here especially to open its pages to all who care to hear. So this particular opportunity is welcome above all others! Let us have a torch brought, so that I can read you its wonderful contents.'

By the dim light of the torch he sat until midnight reading of the God of Heaven—it was a picture he never forgot: the torch illuminating five wild, eager faces; the night wind sighing through the treetops; the lonely call of prowling animals far off; the winsome magic of a new power creeping into empty hearts.

*"For the Word of God is quick and powerful, sharper than any two-edged sword."*

And this certain small person said to himself, frowning, one day: 'He brings such dreadful meals, I'm sure nothing but gulps of water would ever make such stuff as that go down my throat!' Then of course it was only natural for this certain small person to begin wondering about Banana Beppo's throat: maybe water would make his dinner go down easier, too. But where was he ever going to get water from, sitting on a lonely church door-step?

'Well, of course . . . maybe . . . why yes, why not take it myself?' whispered this small person to himself.

'Dear me! Would I dare,' he asked, exactly as if there were two of him, and one was talking to the other. 'Of course I dare,' said the braver self, and ran out to the kitchen to fill a glass of water.

Then holding it very carefully in both hands, this small person tip-toed very gingerly down the back steps, crossed the narrow grass plot and reached Banana Beppo. But Banana Beppo had closed his eyes again to take another of those little trips of his. Yes, my dears, he was in Italy again, standing beside a certain beautiful fountain where pretty water rippled and rippled all day over the back of a big bronze frog, until it seemed that the frog's bronze eyes blinked with sheer content at feeling that delightful drip! drip! drip! And Banana Beppo pretended that he was a little boy again, that real little boy who long ago used to put his small red lips down into that fountain to drink deep of the bubbling water. But just as he was pretending to drink, a certain little flute seemed to pipe a cheerful tune right into his ear: 'Here's water, mister; water for your luncheon.'

Banana Beppo opened his astonished eyes, and there was—well, who was it, anyhow, with so much golden hair and such very small trousers?

'I'm the minister's son,' this little person explained, it's my father who preaches in this church every Sunday, and we live right next door. I often see you, and I thought maybe you'd like to wash the dry bread down with water! See?'

Why, of course Banana Beppo saw! He beamed and sparkled like jewels or rainbows or dazzling sunshine.

'Thank-a! Thank-a!' he cried, gulping the water and smacking his lips to show how good it was.

Now you must admit that a glass of water was a very small thing to give. Yet just see how it made the church walk right into Banana Beppo's life. For the next Sunday, when he could not push his go-cart anyhow, he brushed his old coat and washed his muddy shoes, and went to sit in a pew in the Biggest Church in Town. And the minister's little bit of a son pointed him out to his mother.

'Oh look, mumsy dear, there's my own special Italian man,' he whispered, 'the one I gave a drink to.'

So the minute church was over Mrs. Minister went to shake hands with him.

(Continued on page 808)

## The Young Reserves

### Banana Beppo's Go-Cart

BANANA BEPPO had a go-cart. But nobody ever saw him go in it, himself; no indeed, he loaded it down with piles of yellow bananas, and pushed it through the streets all day long shouting: 'Banan! nice fresh-a banan!' Anybod-a want-a de nice fresh banan?'

I dare say you may have seen him yourself going past your very own front door; you would surely recognize him because of his dark smiling face, his jet black hair and snapping brown eyes. He wears a red handkerchief knotted loosely around his neck, and in one ear he wears the tiny loop of a little gold earring; nobody knows quite why—all he can tell you is that when he was a very little boy in Italy his mother put it in his ear. It had something to do with her fear of 'evil eye,' he says, and it has stayed there ever since!

Now in September as you very well know, the sun is hot, and a go-cart full of bananas gets heavier and heavier when you have been pushing it all summer through sunny streets, with automobiles unpleasantly dashing by, much too

close to the wheels of a slow-poke go-cart. How Banana Beppo hated them—he used to shake his brown fist and reel off the most remarkable string of Italian words that sounded exactly like 'Zzzzzz-rrrrr!' I don't know myself what they meant, but of course he had reason for disliking these whizzing monsters which nearly shaved red wheels off nice green carts.

So when he grew unusually tired there was one cool spot where he often pushed his cart up over the curb into the shade of the Biggest Church in Town. He himself would sit down wearily on the top-step of the side entrance, lean his head against the closed door, shut his eyes and pretend that he was in Italy. Just a quick little trip, you understand; but it showed how homesick he was. And after the trip was over he would reach in his pocket to pull out a red handkerchief, which he would lay carefully across his knees as he opened it. For his dinner was inside—a sausage, a pickle and a hunk of bread. It always looked very dry and tasteless to a certain small person who was often standing in a certain window just opposite, waiting for him to come, watching to see him eat.





# Young People's Work



## Topic for August 7

THY WILL BE DONE.—II. WITH MY PLEASURE

Matt. 6:7-15. (Consecration Meeting)

*"Thy will be done on earth as in Heaven."*

Perhaps the most severe test of the young Christian has to do with his pleasure. Many times we are willing to comply with the will of God, except in the matter of our play life. We have a feeling somehow that this belongs to us exclusively. Lots of people really do not want to be interfered with. They are free to do as they please. How often the Master is left out of account!

1. *Vacation religion.* Such a topic coming in summer time would indicate that its treatment should have something to do with vacation activities. Summer time is very hard on city and country churches alike. In the city, people think that religious affairs might well slack up about the end of June. Many of them do not go away on vacation, but they do not go to church. In the country, the good roads are alive with "flivvers," people going from one community to another, but they do not go to church.

2. *The rest time.* A vacation, yes. Every person should have the privilege of a little time off during the year for complete rest. But it hardly seems reasonable for church folks to start on a "religious" vacation about July 1 and stay "on" until the first of September or October. During these days the question is often asked, "What shall we do next?" Just here is where the devil gets in his best licks. With a weakened religious vitality, the pleasure-seeking vacationist falls to all kinds of suggestions. When he comes home he is spiritually bankrupt, and he wonders why. It is easily explained. God has been left out of the bargain.

3. *No conflict.* There is no conflict between the religion of a red-blooded man and helpful, wholesome, rollicking fun. Piety does not have to take its flight when people have a good time of the right sort. The church is very slowly recognizing its obligation in the matter of the play life of its young people. It is the duty of the church to save its young people, body, mind and soul. To leave out either one, spells failure—a dwarfed personality. Such a program will call for more than Sunday services and a poorly attended weekly prayer meeting.

4. *The lordship of Jesus.* Our young people must learn to bring the problem of their pleasures to him. We must ask "What would Jesus do?" If, after asking such a question, there is doubt about a thing, let it go. A clear conscience and a clean life is priceless—worth more than all the passing pleasures of a big world. The world today is looking for a leadership that knows the Lord. To have the

courage to say "No" while the crowd leaves you behind with a laugh, or with the statement that "yonder fellow is tied to his mother's apron strings," is the need of the hour. If we would be able to pray the prayer taught us by the Master, we must let the Master have his way with our pleasures.

## What the Delegates Have to Say About the Big B. Y. P. U. Convention

God grant that the inspiration I have received at this convention will be used to the greatest advantage toward saving souls for Christ.—Mary Sellers.

This convention's worth cannot be measured with dollars and cents, but its true value lies in the reconsecrated life and service to Jesus Christ, our Lord.—Howard Rice.

This convention has given me more strength and courage and faith to "hear what the Lord my God will speak," whatever it may be. Those wonderful pictures have meant very, very much to me as well as the lectures and happy faces of so many optimists.—Geneva Denton.

Conferences and conventions are always a "foretaste of heaven" to me, and this convention has been the greatest of all and has brought me closer to my Lord.—Miss Mary Salzman.

This convention has given me four things: a greater faith in God, a greater faith in the Bible, a greater faith in prayer, and a greater faith in Baptist young people.—Elsie L. Oberg.

The inspiration I have derived from this convention will prove the turning point of my life and I will henceforth be for Jesus.—Viola Wallair.

Have found more inspirations in this convention than anything I have ever attended. Henceforth my life will be "all for Christ."—Florence Bohnenkamper.

No words can be found to express the great benefits which I have received; I can only thank God for calling me for world service while I was at Cincinnati.—Gladys Waterman.

This is the first convention I have ever had the pleasure of attending, but hope that it will not be the last and that I may be able to take home a message that will fill our young people with inspiration to boost the international B. Y. P. U. of America.—Elsie Everick.

It is my prayer that our great denomination may have the unity of spirit and consecrated purpose exemplified in our B. Y. P. U. Convention.—Glenn K. Marquay.

These convention hours have been very happy ones indeed and I have decided on a life service for Christ wherever the opportunity opens.—Leona Halderman.

The good feeling, one toward the other, the kindness extended each one of the delegates, the unselfishness which existed between the delegates from the several States and the Dominion of Canada, such as is not made manifest in any other kind of gathering or convention, proved to me that such condition only existed when Christian people were gathered together in God's name.—Vera N. Tauber.

This convention has given me a new strength and strengthened my faith.—Eileen Wager.

The convention has made me determined to boost the Student Volunteers at my college.—Grace E. Benjamin.

Ye are not your own, but are bought with a price, and therefore must of necessity obey his commands, and go where he leads. By his help I mean 'to do this.'—V. G. Hicks.

This convention for me has accomplished what years of prayer have not, perfect submission to Christ.—Lydia B. Hoppe.

This convention has been very interesting and inspiring to me and I will go back to Columbus, Ohio, determined to do better and more work for Jesus Christ.—Esther Fluhart.

This convention has made me more anxious than ever to go back to India where I have lived and I am glad that it has brought the needs of that wonderful needy land to the young people of this country.—Kathryn Silliman.

I think the keyword of the convention was a very timely one, for in this day and age evangelism is what we need. We need it not simply to get people back to the church but also to get them back to God and into closer relationship with Jesus Christ. As a result of this convention I have been able to get some ideas about Jesus which will help me to get closer to him from now on.—Warren E. Jackson.

I am deeply grateful to God for the vision I have had and inspiration I have received from this splendid B. Y. P. U. convention of 1921.—Edith E. Evans.

Thankful for this B. Y. P. U. convention and the inspiration. Makes me think of what Jesus said, "If ye love me, keep my commandments."—Isabelle Deucher.

Have seen the answer to my prayer uttered before the birth of my son (24 years) when today he consecrated himself to service of the Lord. Thanks be to God.—Mrs. Edward Noll.

This 1921 B. Y. P. U. convention has made me want to do more for my Master, and I am sure Cincinnati will be a better city for these splendid Baptist young people having been here.—Bess Marsh.

This convention has meant for me a fuller realization of the truth of Christ's teachings.—Velma Thomas.





# The Devotional Life



## The Deity of Christ

By J. BRUCE GILMAN

*In the beginning was the Word and the Word was with God and the Word was God . . . and the Word was made flesh. John 1:1, 14.*

The deity of Christ is the fundamental doctrine of the Christian religion. Any weakening of it must endanger the whole structure because in the final analysis so many other doctrines rest upon it. Several years ago an engineer of my acquaintance was watching the track ahead of his speeding locomotive. Suddenly he realized that the iron rails in front were trembling and shaking in a strange manner. Putting on the brakes immediately he was able to stop the train barely in time to prevent the cars from being wrecked in a cave-in. The danger had been caused by small streams of water trickling under the track until the supporting earth had been carried away.

In our day the doctrine of the deity of Christ needs strong emphasis. There are many subtle streams of influence constantly undermining this central foundation of the gospel. Modern society is like a mighty express train moving on with a speed which our civilization constantly accelerates. The result must be disaster unless the foundation is strong enough to keep the train on the course of real progress—that foundation is God incarnate. To say that the Christ is divine because all men are divine or that he has more of divinity than any other man is not sufficient. Mankind needs a savior who is God.

### Clear Bible Testimony

The testimony of the Bible is clear in regard to this doctrine. In our consideration of the different passages we should not neglect the Old Testament. But as we study these prophecies we should not allow our enthusiasm to twist their meaning. As an illustration of the evidence of the Old Testament bearing on this truth let us take the remarkable verse found in the ninth chapter of Isaiah. "His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." In this great prophecy, the two expressions, "the mighty God" and "the everlasting Father" are especially strong. They evidently refer to the Messiah, and making all allowance for Oriental exaggeration, foretell his deity. Any other interpretation robs the passage of its natural meaning.

As we turn to the New Testament we come to the witnessing of the Apostles. In our text, John writes that the Word, the Logos, which is the pre-existent Christ, was with God and was God. It is the same Logos who "was made flesh." In

the twentieth chapter of his Gospel, John also says "These are written that ye might believe that Jesus is the Christ, the son of God."

Peter's acknowledgement is hearty and whole-souled; Thou art the Christ the son of the living God." (Matt. 16; 16.)

How can we understand the words of Thomas other than as a testimony to Jesus' deity? When he saw the risen Christ face to face he cried "My Lord and my God!"

When Jesus stilled the waves and the winds for the frightened disciples, they that were in the ship came and worshiped him, saying, "Of a truth thou art the son of God?" Unitedly they confessed his deity.

### Paul's Witness

There are so many places in the writings of the Apostle Paul where he speaks of the deity of Christ that we can quote only a few. He tells us that he met the risen Christ on the road to Damascus and addressed him as "Lord." In Rom. 1; 4, Paul states that Christ was "declared son of God by the resurrection from the dead." In II Cor. 5:10, he recognizes Christ as the judge in the life beyond the grave. Paul's testimony is beyond misunderstanding in Col. 2:19: "For in him (Christ) dwelleth all the fullness of the Godhead bodily."

Jesus himself bore witness to his own origin and personality. More than eighty times in the Gospels he refers to himself as the "Son of man." To say that he needed to stand before his disciples and assure them that he was human is absurd. They could see for themselves. Rather his reference is to himself as the "Word made flesh." Of himself he says, "Ye shall see the angels descending upon the Son of man." (John 1:51.) "The Son of man hath power to forgive sins." (Mk. 2:10.) "I am the resurrection and the life." (John 11:25.) Of his life he says, "No man taketh it from me, but I lay it down of myself." (John 10:18.) "Before Abraham was I am." (John 8:58.) Then in his high priestly prayer in John 17, He says, "Father, glorify thou me with the glory which I had with thee before the world was." His claims to the attributes of deity were plain and unmistakable.

These claims are supported by a life which was sinless. His miracles were such as would be impossible for a human being to perform. His teachings impressed His contemporaries as "with authority." All generations since have marvelled at them. They harmonize with his atonement. He taught the necessity of his own death long before it took place. The thoughtful reader of the accounts of his suffering on the cross is convinced that he is more than man. He will agree with the testimony of the Roman cen-

turion, "Truly this man was the Son of God." (Mark 15:39.) His resurrection was prophesied by himself and later made a reality. It was contrary to his disciples' expectations. It is the crowning miracle of his earthly career and is very carefully attested by a multitude of reliable witnesses.

In the second place his deity is essential to the authority, the claims, and the power of his gospel. If he is only man, we have but a human religion. It may be a little better than Confucianism or Mohammedanism, but it is on the same plane. The authority of Christ's religion fails if in any of the passages that I have quoted he deceived his disciples. If he was mistaken, or if his disciples were mistaken in him, his religion is greatly weakened.

Christ claimed oneness with the Father before his birth. He claimed a divine authority while he was on earth. If he was but man his atonement was simply a martyrdom. If his resurrection is doubtful, then the hope of the believer in Christ is uncertain. The new birth is not a reality if he is not an everpresent, vital being. Conversion becomes, not a regeneration, but the acceptance of the teachings of a great leader in religion. Even then many of his teachings must be rejected, especially those that have to do with his claims which were such as no other man has ever made.

### Without It, no Power

Without his deity, his religion fails in power. Even if it becomes the religion of Scholasticism by the making of gifts to approach a good, but mistaken man, few would embrace it and then half-heartedly. What do so many promises of his mean if he is only man? How much comfort is there in, "Him that cometh unto me I will in no wise cast out." Paul's assurance to the jailor, "Believe on the Lord Jesus Christ and thou shalt be saved," would have been of little help to such a man if Christ had been, but human. No streams of influence or suggestion must be allowed to undermine that faith which means life eternal. We as Christians will be in a sorry plight if we allow the words of some to give us a religion which is human only. We shall feel like saying with Mary, "They have taken away my Lord and I know not where they have laid him."

In the third place, the centuries since Christ's resurrection have supplied most important evidence of his deity. The history of the early church is explained only from that fact. The first Christians were not fanatics but people who were convinced of the truth of the gospel which they preached. Their lives were lived in communion with the Being who gave

(Continued on page 808)





# Our Own Folks



## Iowa Letter

By JAY A. LAPHAM

### The B. Y. P. U. at the Northern Baptist Convention

A little planning at Baptist headquarters in Des Moines in which Miss Mate Goodell and Miss Mary Stickle were the leaders led to the plan of a B. Y. P. U. booth in the Coliseum. Pretty badges were purchased for the booth and Miss Stickle had general charge of the program. Members of B. Y. P. U. societies and other young people from our Baptist churches were asked to enroll. The register showed about 450 names, nearly all young people. The conferences held, the supplies given away, the B. Y. P. U. books sold, and the fine fellowship enjoyed made the B. Y. P. U. booth the center of attraction for the young people. The object of it all was to deepen the interest of the young folks in the life of our denomination and in the activity of the Northern Baptist Convention. Dr. G. P. Mitchell, the missionary secretary of the Iowa Convention, and the writer helped the young people in the planning and Dr. James Asa White heartily endorsed the movement. This recognition of the young people, plus the splendid program for them on Sunday afternoon, gave them the most significant place in the program of the Northern Baptist Convention that they have ever had.

#### "The Challenge of the Children"

The eye is the best story teller. Pageants have accordingly come to have a popular place on convention programs. At Des Moines the matchless missionary stories presented by means of the pageant, commanded eager attention.

Probably the most pretentious pageant was "The Challenge of the Children," written by Rev. C. A. Boyd, director of religious education in Wisconsin. This was presented at the city Auditorium before an audience of over 1,000 people. It was given under the auspices of the American Baptist Publication Society and Dr. Gilbert N. Brink presided. Dr. W. E. Chalmers led in the opening worship. Miss Meme Brockway told the story of the dead child whom Elisha gave back to its mother with a charm that held every ear in the vast audience. The lesson that she let grow out of the story for our parents and churches to day was writ large and easily understood.

The pageant (which was presented in Des Moines for its initial appearance) called for a maiden to represent the Spirit of the Church, meditating and studying how she can best help. In her reverie a Voice comes clear and strong, giving from the Bible the admonition to teach, to teach the children. The Spirit questions and wonders while the Voice leads on. At last in earnest prayer she asks for wisdom for so great a task. Then follows a dignified season of worship for adults, all appointments in good form, edifying and inspiring. The Spirit of the Church is pleased—"But where

are the children?" she inquires. "I would have them in the midst of just such beauty and dignity in worship, singing the lofty hymns of praise. A little girl comes tripping in, enraptured with the beauty all about. 'I never saw this place before!' she cries. She tells the Spirit of the Church to come early the next Sunday to the basement of the church and she can see where the children go to Sunday school. A back number Sunday school in a dismal old basement, with poorly chosen lessons, with rag-time songs, with teachers absent, with general confusion and much noise, follows. The Spirit of the Church is sad indeed. 'Childhood is the time of vivid impressions, of lasting memories—these trashy songs, such surroundings, such general disorder, what can I do?'

The next Episode shows a workman's home, a mother and a baby; the visit of the cradle roll superintendent; an interesting conversation; the coming home of the father after the day's work; the baby secured for the cradle roll, and the father and mother (who have recently come to the city) enlisted for the Home Department and for the men's class. Then comes the opening worship of a well-organized primary department, with beautiful songs, pretty marchings, Bible verses well chosen, and offerings. The study hour with a live class of Junior boys and a fine man for a teacher followed. They studied the Holy Land from maps on the wall and then began on a large sand table to construct a relief map of Palestine. Their interest was so intense that they did not want to stop when the time for the study hour was up. The "School of Yesterday," from the Primary, and from the Junior class of boys,

Now there gather the children from all on the rostrum. The stereopticon shows the picture of Jesus with his arms around the children. "See, see," say the little folks, "he has his arm around the children!" The effect was charming. The audience followed with deep interest.

Mr. Boyd has done a good piece of work in this pageant, "The Challenge of the Children." The Publication Society will soon have the pageant in print and Sunday schools all over the Northern Baptist Convention will find it well worth their time to bring the message contained before their audience.

#### The Children's Division at the Northern Baptist Convention

Miss Meme Brockway of California had general charge of the program for this division. Miss Hazel Boyd of Iowa gave attention to the details in preparation in securing the fine room in the city Library Building for the daily "Story Telling Hour," and in arranging for the elegant lunch for elementary officers and teachers, which was one of the most attractive and most happy social events of the whole convention. The story telling hour at one p. m. proved to be a real feature of the Convention program, not only for the elementary folks but for others as well. Miss Brockway, Miss Hazel Boyd,

Mrs. Arlie Moore, Miss Myrtle Huckleberry, Miss Dressel, and Mrs. Payne lectured on different days. The blackboard and the sand table aided in illustration. In close connection with this instruction was the fine display of handwork from several of the states. In variety, in ingenuity, and in relevancy to the Bible subjects studied, the display was well worth careful study. It drew interested attention from many teachers and others.

#### The Vacation Bible School

A near neighbor to the beautiful display of handwork was the work-shop of the Vacation Bible school. Dr. T. S. Young assisted by Rev. C. S. and Mrs. Osborn and by Rev. J. C. Clark, gave daily instruction in basket weaving, paper tearing, hammock making, wood cutting, and various other lines of hand craft. They also taught and illustrated the whole plan of the vacation school. Bible lessons were dramatized and stories were told, free literature was distributed and helpful books were sold. A live interest was awakened on the part of many in this method of teaching the Bible. All pastors and parents should consider carefully the vacation Bible school and the church school that meets once a week for some nine months in the year. We owe it to the children and to the boys and girls to give much more time to religious education, and to give the time in such a way as to interest those whom we teach.

#### Woman's Home Mission Summer Schools at Northfield

The Interdenominational Women's Home Mission Summer School has closed a most successful and inspiring session. The registration has aggregated over 400, distributed among the various denominations as follows: Baptist, thirty-four women, forty-seven girls, two missionaries; Congregational, fifty-five women, fifty-five girls, three missionaries; Disciples, two women; Lutheran, eleven women, seventeen girls, two missionaries; Methodist Episcopal, nineteen women, fifty girls, three missionaries; Presbyterian, twenty-nine women, eight girls, one missionary; Dutch Reformed, thirteen women, fifty-five girls, three missionaries; additional delegates, three; total 412.

Interesting features and events characterized the entire school, among which were the presentation of a monologue, "Liberty Land," by Mrs. A. B. Strickland; "Little Journeys with Home Missionaries," by Rev. Fred Eastman; the Mount Hermon Pilgrimage, a pageant, "Striking America's Hour," and denominational rallies. In addition to these special features, the real work of the Summer School proceeded according to a regular schedule throughout the entire period. The most spectacular and dramatic work was the presentation of the pageant in the Auditorium, in which over fifty participated, and which was highly successful in setting, costuming and dramatic art.

The Summer School for Women's Foreign Missionary Societies opened July 12,



continuing through the 19th. Among the speakers and teachers were the Rev. Charles E. Jefferson, D.D., of the Broadway Tabernacle, New York City, who gave daily studies in the Book of Acts and preached in the Auditorium Sunday morn-

ing, July 17; and Mrs. Helen Barrett Montgomery, the recently elected President of the Northern Baptist Convention. Mrs. Montgomery taught the text-book for the year, entitled "The Kingdom and the Nations."

## Church News by States

### Pacific Coast

#### WESTERN WASHINGTON

Seattle, First, A. M. Bailey pastor, for the second quarter of 1921 reports, \$11,443.46; balance on hand, \$792.76; new members received forty-two.

#### SOUTHERN CALIFORNIA

Calvary, Pasadena, sent its pastor, Rev. B. B. Jacques to the Northern Baptist Convention. A new building is in prospect.

Tremont, Pasadena, Rev. John Benzen, pastor, and Rev. Gordon Palmer, pastor of the South Park Church, served the church in the three weeks of evangelistic services in the month of March. Largely as a result of these meetings twenty-two were baptized, making a total of twenty-seven for the year, and a net gain for the year of fifty-two after subtracting those dismissed.

San Diego, First, Frank O. Belden, pastor, at its June communion welcomed thirty-three new members.

Since Rev. W. Earle Smith came to The First Church of Ontario as pastor March 1st, fifty-two additions have been made to the church. Recently Dr. O. P. Gifford addressed 140 men following a banquet given by the Men's Club. The young people of the church recently held an encampment for a week in the mountains near Ontario where the church has a cabin under construction.

### Rocky Mountain States

#### COLORADO

Longmont—Ground has been broken on the well selected corner lots for a new church edifice.

Orchard—Rev. A. H. Ballard of Fort Morgan is now pastor on this field and at Wiggins.

Broadway, Denver—Our people are rejoicing over the coming of a new pastor, Rev. Frank E. Eden.

Kim—Baca County Missionary W. A. Pipkin conducted more than a month's special meetings at this place, resulting in a new church organization with fifty-seven members, twenty-eight of these being received by baptism. The church is located fifty miles southwest of Springfield and eighty miles east of Trinidad, in Las Animas county. The new church called Rev. J. W. Lummas as pastor for half time. In the membership of the church there are five Lancis, three Hatchetts and two Hammers. This all foretokens a new church building.

Branson—Our new church, but recently organized, has called Rev. A. L. Castberry as pastor.

Center—Rev. J. M. Graham, formerly of Flagler, has accepted our unanimous call to become pastor, and is now on the field.

Holly—Rev. Chas. B. Lewis accepted a call to this field and began in June.

Twin Lakes—Our new church building is rapidly nearing completion. This field is under the pastoral care of Rev. S. T. Magill, who also looks after the Shiloh church near Flagler.

#### MONTANA

Rev. C. A. Cook, after a notable pastorate of five years with the First Baptist Church in Butte closed his work on June 1 and has moved to Seattle.

Rev. J. A. Hoffman for six years a general field worker in this state will in addition to his other responsibilities give much of his time this year to evangelism.

Rev. Stuart Goude, a student of McMinnville College, is supplying the First Baptist Church of Butte during the summer vacation.

Rev. J. H. Spencer, stated supply pastor at Laurel, closed a ten months' period of service on July 1. After a month with his family in Colorado, he will become stated supply at Miles City.

On July 1, Rev. G. J. E. Keetch, who recently graduated at the Rochester Theological Seminary, became pastor of the Baptist Church at Eureka, one of Montana's most important and growing industrial centers.

Rev. R. O. Shannon of the class of '21, Rochester Theological Seminary, on July 1 became pastor of the First Baptist Church at Laurel, an important railroad center.

Montana's seven associations will hold their annual meetings of five sessions each during the month of September, with special emphasis given to local church programs, evangelism and methods for completing the N. W. M. subscription.

Rev. Daniel Bryant of Great Falls will supply the East Side Baptist Church of Portland, Ore., during the month of August while its pastor, Dr. W. B. Hinson, is on his annual vacation.

Rev. George MacDougall accompanied by Dr. R. R. Rathbone in an eighteen foot canoe recently covered a four hundred mile river trip from Dillon to Great Falls, navigating the Beaverhead, Jefferson and Missouri Rivers, being the first white men to successfully make this dangerous trip.

Miss H. Mary Sundell, after spending three months with our mission churches in Butte and Anaconda, is now with the mission at Polson for an indefinite period.

Miss Beatrice Sliter, a member of the First Baptist Church at Lewistown, after a year in the Missionary Training School in Chicago, goes on September 1 to the Upper Big Horn Mission on the Crow Indian Reservation as teacher in the mission school.

Rev. S. A. Nelson, colporteur for white work on the Crow Indian Reservation has been designated to give some attention to the Indian work at Crow Agency and St. Xavier.

The semi-annual conference of the Timber Creek Regional Baptist Church was held at Brockway on June 5 with Brethren Osborn, Mack and Sutherland giving the principal addresses of the day. The membership of this church covers an area embracing parts of four counties in eastern Montana.

One of the outstanding events in Baptist history in Montana was the assignment to the American Baptist Home Mission Society by the American Missionary Association (Congregational) of its missions among the Crow. The Congregational brethren have had two of the six districts on the Reservation for many years. This gives the Baptists the full responsibilities for Protestant missionary work among the Crows, a tribe of very responsive Indians, numbering about eighteen hundred. The enlarged amount of work continues under the general supervision of our veteran missionary, Wm. A. Petzoldt of Lodge Grass.

On June 5 the church at Havre dedicated a frame edifice of attractive appearance, seated with oak pews and equipped with furnace, indirect lighting system, with a seating capacity of two hundred fifty. This achievement during the depressed business conditions of the last year is a remarkable one. Great credit is due to Pastor Frank D. White and wife for their untiring efforts. The dedication sermon was delivered by Secretary Cress. There is practically no debt on the building.

On June 12 the church at Roundup dedicated a splendid brick edifice with full basement and all modern equipment. The main auditorium will seat two hundred fifty and there is a spacious pulpit and two private rooms on the main floor. Apart from a loan of \$1,000.00 from the American Baptist Home Mission Society, the building is entirely free of debt and is the best ecclesiastical edifice in the city. Secretary G. Clifford Cress preached the sermon and raised over \$500 at the dedication service. Rev. R. B. Thomas who has been pastor here for three years assisted by a hard working building committee has made this seemingly impossible task a reality.

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## Mississippi Valley

### NORTH DAKOTA

A FOUR WEEKS' Vacation Bible School was opened on Monday, June 20, by the First Baptist Church of Fargo. The enrollment the first day was 137, the second day, 190.

### IOWA

SIoux RAPIDS is pastorless. Persons interested may write to Mrs. F. E. Gibson, chairwoman of the pulpit committee.

CALVARY, DAVENPORT, since the coming of Dr. Houser to the pastorate has received 265 new members, 200 of these by baptism. The Sunday school now has more than 300 members. Aug. 16, Evangelist T. T. Martin will begin a gospel tent campaign.

### KANSAS

REV. W. G. HOOPER is the new pastor at Jetmore. The work is prospering there. Six were baptized recently, six others await baptism and four have been received by relation. A B. Y. P. U. has been organized, and the outlook for the work was never brighter.

REV. R. S. CHITTUM is resigning at Wilmore to take effect the last of August. He has done a good work there under extreme difficulties.

PASTOR W. A. ELLIOTT and wife of Ottawa are away for a six weeks' period in Colorado. He will have charge of the platform work of the Colorado Chautauqua at Boulder, and will give the Bible messages. In his absence his church will be supplied by the following: July 3, 10, 17 and 31, by Dr. Frank Strong of Lawrence; July 24 by Dr. J. J. Ross of Chicago, who will be one of the speakers at the Assembly in session at that time; August 7 by Rev. Robt. W. Shaw of Milwaukee; August 14 by Rev. I. W. Bailey of Ottawa.

REV. F. W. DAISLEY, until recently pastor at Altamont, has been called to the Independence Avenue Baptist Church, Kansas City, Mo., and began his work there the first Sunday in July. We are sorry to lose him from the State.

PASTOR FRED COCHRAN of Parsons has had a leave of absence for several weeks owing to illness. In his absence Rev. Walter Tanner, Associational Missionary, Southeast Association, is supplying the church.

REV. J. M. BANDY of Mt. Hope, Kan., has been assisting in special meetings in one of the mission points in Jefferson City, Mo. A good interest has been developed.

THE CONFESSION OF FAITH passed by the conference at Des Moines has been placed before a number of churches in the state since the convention and has met with favor. It was unanimously adopted by the N. Topeka Church at the morning service July 3rd, and after a week's notice was presented at the prayer service of the First Church Topeka and after some discussion was adopted by a two-thirds vote. It will probably be taken up in most of the churches in the state sooner or later.

CHURCH VACATION SCHOOLS are now in progress at Bethel Neighborhood Center in Kansas City, Miss Nathana Clyde in charge; at Frontenac, just northeast

from Pittsburg, Rev. E. F. Hallock and Miss Jessie Eades in charge; at Columbus, Mrs. Helen Hill Tanner and Miss Huddleston in charge; at Holton, Rev. Horace Goodin and Miss Elsie Rich in charge, and at Lawrence, Rev. F. E. Witcraft in charge. Very successful schools have just been conducted at Belleville, Morrill, Hiawatha, Horton, Chelsea Place in Kansas City, Ottawa, Eldorado, First Church Wichita and First Church Hutchinson.

### ILLINOIS

#### Committee on Secretary and Headquarters

At the semi-annual meeting of the board of the Illinois Baptist State Convention, recently held, the following resolution was passed:

"That the chair appoint a committee of seven to recommend a successor to Dr. E. P. Brand, bring in a program for the future work of the state convention and name a location for state headquarters, the board to be called into session the first week in October to hear such report."

Pursuant to this instruction, Pres. Geo. M. Potter appointed the following to constitute such committee:

Dr. T. H. Marsh, Decatur; Dr. M. P. Boynton, Chicago; Mrs. W. P. Topping, Elgin; Rev. G. A. Sheets, Rockford; Rev. D. T. Magill, Alton; Mrs. N. J. Hilton, Minonk; B. E. Allen, Neponset.

This committee is anxious to serve the denomination of the state as best it can. Anyone having any suggestions along the lines of the resolution will please free to write to any member of the committee. —B. E. Allen, Secretary.

### MICHIGAN

REV. G. W. LAWRENCE, director of rural church work, delivered two addresses at the rural conference held the last week in June at the Michigan Agricultural College. His topics were, June 29, "Town Church and the Farmer;" and on June 30, "Rural Church Programs."

REV. J. F. THOMPSON, who retired from the pastorate at Ewart with the first of May, because of his age and the ill health of his wife, is living at his home at Manton. Mr. Thompson desires to advise his many friends that he is no longer in active pastorate. Rev. A. Graham is doing splendid work at Manton, and Rev. W. O. Orton is the pastor at Ewart.

CONVENTION PASTOR JOSHUA ROBERTS preached in an abandoned Unitarian church at Harietta in the Osceola Association, where a new work was started in June, with encouraging outlook. At Edgetts also the work is meeting with cordial response on the part of the people. This has heretofore been a union congregation, but the outlook is toward a permanent work.

IN THE ALPENA ASSOCIATION are signs of promise; Tower church has been enheartened by the reception of eight new members by baptism, the Sunday school is growing and the spirit of co-operation is fine. At Hale, Pastor Elmer McGirr is doing fine work among the boys; and at Lott, Pastor Roberts baptized eight into the church.

A LARGE NUMBER from the circuit of churches served by Rev. Harold McGrath, Glennie, gathered at Jose Lake on one of the pleasant June Sundays where a most impressive service was held. Following the fine sermon of the convention pastor, Mr. McGrath had the joy of baptizing forty-five persons, whose ages ranged from

eighty down to eight. These new members have cheered the churches into which they have come, and the service on this day was a most impressive one.

DR. C. M. CARTER, Highland Park, is to spend some weeks abroad. Immediately preceding his departure, the Jefferson Avenue Church, Detroit, which he has been supplying, unanimously voted its deep appreciation of his work which has resulted in uniting the Clinton, Jefferson, and Lakeview organizations into one church. The hope was emphatically expressed that upon his return, Dr. Carter would return to the field and perfect the organization.

REV. C. S. BURNS, of Ypsilanti, seems to be one of our pastors who never wearies. His burning passion is to help the student body in that pretty city to grow in the knowledge of our Lord and Saviour along with their mental development, and he and his church strive to enlist every Baptist student coming to either the Normal or Cleary College at once in some line of active church work.

### INDIANA

MADISON—June the 5 marked the first anniversary of Pastor E. A. Shulls. The church has shown a marked advance in every way; each department is active. During the year 105 have been added to the church, 70 of which came by baptism, nearly all adults; there are now 516 resident members. The financial condition has equally prospered; we paid our N. W. M. fully 100%, all bills fully paid and a fine balance in the treasury. Just now we have launched a much needed program and expect to spend about \$6,000 for repairs and improvements.

BICKNELL opened a daily vacation Bible school under the direction of Miss Fern McGuire about three weeks ago. An enrollment of about fifty was expected, but it has run to 200. A new community hall recently built by the church affords excellent room for the work of the school.

GARY, FIRST—Pastor O. B. Sarber is preaching a series of interesting sermons on the history and contents of the Bible.

### Ohio Baptist Assembly

From Friday, July 29, to Sunday, August 7, Granville will entertain the Ohio Baptist Assembly.

The Assembly is a Summer Bible Training School maintained for the purpose of giving inspiration and practical help to all Christian workers. A number of state organizations hold annual conventions and summer conferences in connection with the Assembly, and the programs of all these meetings combined with that of the Assembly Training School make the session remarkable for its spiritual uplift and fine fellowship.

The morning and afternoon programs are devoted to lectures and conferences, while the evenings are given to popular lectures, concerts, and other high-grade entertainments.

The program for this year is broad in its scope, and the lecturers are all specialists in their various lines of work.

A number of state and national organizations have aided generously by sending to us their leading workers as Training School instructors and Conference lecturers.

The Ohio Baptist Young People's Union presents a very fine program in its annual convention, July 29-31. Every young peo-



le's society should have its representatives present in this meeting. Dr. Chas. Williams of Denison University, Dr. Allyn K. Foster, Secretary of the Department of Student Work of the Northern Baptist Convention, Dr. M. M. McGorill, District Young People's Secretary of the American Baptist Publication Society, Miss Helen Crissman, Field Secretary of World Wide Guild Work, and other able speakers are on the program.

#### The Baptist Ministers' Conference

always a profitable meeting. This year he addresses by Dr. Allyn K. Foster, Pres. C. W. Chamberlain, Dr. W. P. Belian, Dr. H. E. Tralle, Dr. A. B. Strickland, Dr. M. M. McGorill and a good message each day by Pres. E. Y. Mullins will make the program of unusual merit. A man's preaching and pastoral work will be made stronger and better by such teaching and fellowship. The dates are Monday, August 1—Friday, August 5.

#### The Ohio Life Service League

was organized two years ago, and now enrolls over two hundred members. The League is proving a great power for good among our young people. The annual meeting and conferences will be interesting and helpful. Dr. Allyn K. Foster of New York will give the address in the meeting on Sunday afternoon, July 31st.

#### The Ohio World Wide Guild

will put on a series of conferences from Monday to Saturday, with attractive subjects and able leaders. Miss Crissman will be present again this year, and there will be a great crowd present, for the World Wide Guild girls are always loyal to the Assembly.

#### Leadership Courses

include Teacher Training Class, Mission Study Class, Personal Work, Young People's Society, Music and Pageantry, World Wide Guild, Rural Church Work, Women in Missions, Junior Society Work, Church Vacation School, Religious Education in the Local Church, Athletic and Recreational Activities, Work with "New Americans."

## Atlantic Coast

#### MASSACHUSETTS

MARTHA'S VINEYARD ASSOCIATION will meet Aug. 6-14 at Oak Bluff. The program is organized on the plan of a Chautauqua.

#### RHODE ISLAND

CHESTNUT HILL CHURCH, J. C. Worden pastor, recently held its annual meeting. Secretary Livingston and Mrs. W. C. Murrelock addressed the congregation. Lunch was served on the lawn. It has been an unusual year in baptisms and contributions for local needs and the New World Movement.

REV. WILLIAM CLEMENTS who recently resigned from the Trinity Church, Providence, has accepted a call to a pastorate in Fall River. A happy social occasion was arranged by his friends and they presented him with a purse of \$100. We regret that Rhode Island must yield to Massachusetts.

ALLENDALE CHURCH, Edwin F. Thornton of Brown, '21, acting pastor, has lost two of its oldest members by death, Will-

iam N. Kinnecom and George W. Gould who had been church treasurer for more than 50 years. The church is being wisely led by Brother Thornton, and although he enters Newton in the fall he expects to continue with the church at Allendale.

VERNON A. LIBBY of this year's graduating class at Brown has resigned as acting pastor at Lime Rock. The work has greatly broadened during Brother Libby's ministry. Electric lights and a kitchen with other improvements has been added, and the community has been drawn towards the church.

DAILY VACATION SCHOOLS are being held in the Pleasant View Church Pawtucket; the Second Church, Newport; the Union Church, Providence; and the Fourth Church, Providence.

#### NEW JERSEY

FIRST CHURCH, BAYONNE, C. H. Rannels pastor, is rejoicing in continued spiritual blessings and numerical growth in spite of the summer season. Two received the hand of fellowship at the July communion service and two others were baptized July 10, making 100 additions to the membership since pastor Rannels began his work here in March, 1919.

EMMANUEL, RIDGEWOOD, Thomas H. Sprague, pastor—Five of the churches of the community are holding union Sunday evening services during the month of July. The first of the series was held on the 3rd inst. with Emmanuel church and was in charge of the pastor. Dr. Sprague left on vacation July 11 and will be back in his pulpit again September 11. During his absence the pulpit will be supplied by Dr. H. W. Vincent of the Ashland Ave. Church, Toledo, Ohio; Dr. J. J. Muir, of Temple Church, Washington, D. C.; Rev. Alfred E. Isaac of Rochester, and Rev. Adelbert Chapman of Ridgewood.

#### CONNECTICUT

REV. CLARENCE HILL FRANK, who has been for the past year connected with the Connecticut Sunday School Association, with headquarters at Hartford, has accepted the call to become pastor of the First Church, Poughkeepsie, New York. Before taking up Sunday-school work Dr. Frank was pastor for more than four years of the First Church, Stamford, this state, where he did a constructive work, especially along the line of religious education, in which particular field he had remarkable success in the Delaware Avenue Church, Buffalo and the Immanuel Church, Brooklyn. Dr. Frank is a graduate of Ewing College, Illinois, and the Divinity School of Chicago University.

(Continued on page 808)



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Baptist woman at least twenty-five years of age, with secretarial and bookkeeping experience, wanted in office of school for Negroes in the south. Address A. E. Kendall, 51 Pearl Street, Clinton, Mass.

Wanted, Pastorate—Pastor in church of 425, small city of 12,000, state college community of 1500 desires a change about September-October. Understands work in city, larger county-seat town and college communities. Good reason for change. Have good health. Highest references. Would visit. Write "Amicus," care of The Baptist.

#### Baptist Farmers Wanted

Baptist farmers desiring to come to Western Nebraska and make good money on the rich wheat lands will do well to communicate with Rev. A. B. Reed, pastor First Baptist Church, Enders, Neb.

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E. Y. MULLINS, President



## Obituary

### MRS. ALICE EVELYN WILLIAMS

Alice Evelyn Mills was born in Buffalo, N. Y., Nov. 25, 1857, the youngest of the five children born to Henry and Mary Mills, who a few years before had come from Hertfordshire, England.

In the simple, quiet, religious home, the little daughter became a Christian so early in life that she was never able to state the time of her conversion, but her baptism into the Prospect Ave. Baptist Church in Buffalo took place when she was fourteen years of age. Growing in spiritual strength and experience she became greatly interested in the missionary cause. At a prayer meeting in the spring of 1881, she met Dr. R. R. Williams who was on furlough from India and in July of the same year, they were married and sailed for Ramaputnam, India.

The young wife entered with great enthusiasm into the work showing marked ability in the language, unusual adaptability for the task, and love for the people. But the terrible heat of Southern India, and the demands of a pioneer missionary's life proved too much for her strength and in deep disappointment, Dr. and Mrs. Williams returned with their two children to this country for an extended furlough.

Her health was never regained after this experience and although for thirty-five years afterwards, she performed with rare devotion, ability and success the duties of mother, pastor's wife and missionary in widely different places, and under varied conditions, it was always in spite of the handicap of serious physical weakness.

The family returned to India after a time and remained until 1896. During these years, Mrs. Williams was much of the time on the hills with her children giving them the beginning of their education. Besides this, although often confined to her bed, she supervised a day school and Sunday school in a degraded Telugu settlement.

After returning to this country, the family lived for years in Kansas. Mrs. Williams started and supervised a Sunday school in a little prairie school house, miles from any other school or church. While the family were making their home in Ottawa, Mrs. Williams was a leader in the woman's work of that important church.

In 1909, the family came to Redlands to endeavor to build up the mother's strength but she was never able to take any prominent place in the life of this community and church, but many of the poor, the sick and the friendless of the city can testify that as she was able, and even beyond her strength, she visited their homes and helped them materially and spiritually.

Even when confined to her bed as she was for over a year in her last illness, she was constantly sending messages and taking an interest in many outside of the family circle.

It was within this circle, however, that her greatest work was done. She was the mother of six children. One little son, together with his father, awaited her coming in the glory world. Five children, four sons and one daughter, survive her and rise up to call her blessed. Two sisters also survive her.

### Five Year Program

(Continued from page 794)

Northern Baptist Convention was the first great unified program ever initiated by an evangelical denomination which included great evangelistic, missionary and educational goals as well as financial objectives. It was the forerunner of the Methodist Centenary Movement and other similar campaigns launched since, all of which found in a large measure their springs of encouragement and their actual content and their methods of organization in our Five Year Program.

A Five Year Program having been adopted, the committee on United Missionary Campaign was appointed to act for the convention in developing the project, and under the able and progressive leadership of John M. Moore began to make definite plans for its future progress. Its personnel was as follows: Shailer Mathews, chairman; Arthur E. Bestor, vice chairman; John M. Moore,

executive secretary; D. G. Garabrant, treasurer; F. A. Agar, F. W. Ayer, Clarence A. Barbour, L. C. Barnes, Samuel Zane Batten, Henry Bond, Ernest S. Butler, Mrs. George W. Coleman, W. A. Davison, Milton G. Evans, C. M. Gallup, Fred P. Haggard, Emory W. Hunt, Herbert S. Johnson, Guy C. Lamson, P. H. J. Lerrigo, Rivington Lord, Mrs. Helen Barrett Montgomery, H. L. Morehouse, Frank W. Padelford, A. J. Rowland, Charles H. Sears, E. T. Tomlinson, T. J. Villers, Mrs. Katherine S. Westfall, Charles L. White, Mornay Williams.

During the life of the committee the following changes in personnel have occurred. Death removed H. L. Morehouse and A. J. Rowland. Guy C. Lamson and Ernest S. Butler resigned and the following were appointed to the vacancies—J. Y. Aitchison, Gilbert N. Brink, George Huntington. The following have been added to the Committee: Rev. W. S. Abernethy, Rev. F. B. Bachelor, Rev. H. R. Best, G. C. Carpenter, Rev. C. H. Jones, Rev. F. B. Palmer, R. W. Ramsay, T. S. Tompkins, S. G. Young.

### The Efficient Personnel

Shailer Mathews of Chicago was elected chairman of the committee and continued in that position during the whole five year period. D. G. Garabrant gave faithful and expert attention to the duties of treasurer.

The committee during its life has filled two vacancies in its executive staff. John M. Moore, whose years of experience as missionary educational secretary of the denomination had enabled him to offer most fruitful and valuable suggestions in the formulation of the plan, was appointed in 1916 executive secretary for the committee. In 1918, after a most resultful term of service, Dr. Moore resigned the office of executive secretary and P. H. J. Lerrigo was elected to succeed him and the enterprise was vigorously carried forward under his leadership until the Laymen's Movement undertook the raising of large sums of money for our missionary objectives. The Five Year Program Committee then merged its functions with those of the laymen's organization and Dr. Lerrigo resigned to become candidate secretary of the foreign Mission Society. Frederick A. Agar, who had been appointed field and methods secretary for the committee in 1916 and had served in that capacity throughout the life of the program, was named executive secretary and served to the end of the Five Year Period, while continuing to serve as church efficiency secretary of the Laymen's Movement, and later of the General Board of Promotion.

One of the most valuable features of work carried out by the Five Year Program Committee was the preparation and circulation of numerous educational and inspirational pieces of literature dealing with prayer, stewardship, evangelism and methods of church finance and organization. At least 117 pieces of literature were prepared and given circulation by the Five Year Program Committee, and a careful estimate of their circulation would place the distribution at more than 14 million separate pieces. It is apparent, therefore, that the profuse distribution of the printed page, while an occasion for some criticism, has helped to produce the progress manifested in our denominational life in recent years. Many of the pamphlets prepared by the Five Year Program Committee are still in constant demand by the local churches.

The final part of the five-year term

granted to this committee was used in connection with the work of the General Board of Promotion. The general progress of the denomination became so accelerated that advance steps along organizational lines were called for and such duties lay beyond the scope of the Five Year Program Committee, but it has been generally recognized both by the Laymen's Committee and the General Board of Promotion that the underlying causes for much of the accelerated denominational progress were to be found in the genius and spirit of the Five Year Program.

The comparative table which follows indicates the basic condition regarding each goal in 1915 when the program started and then gives the latest figures obtainable before the meeting of the Northern Baptist Convention at Des Moines in 1921:

Goal 1—	
1,000,000 Baptisms:	
1915-1916 .....	95,165
1916-1917 .....	82,318
1917-1918 .....	64,318
1918-1919 .....	49,326
1919-1920 .....	61,641
1920-1921 .....	106,627*

Total .....

\*This is a very conservative estimate, the actual figures not being available at the present time.

Goal 2—	
Missionary Force of 5,000	
1915-1916 .....	2,476
1916-1917 .....	2,522
1917-1918 .....	2,466
1918-1919 .....	2,270
1919-1920 .....	2,560
1920-1921 .....	2,772

Goal 3—	
\$2,000,000 Endowment for Ministers and Missionaries	
Benefit Board:	
1915-1916 .....	\$ 730,205.43
1916-1917 .....	881,653.33
1917-1918 .....	1,353,541.96
1918-1919 .....	1,525,794.91
1919-1920 .....	5,727,283.14
1920-1921 .....	8,501,613.80

Goal 4—	
Student Pastors in 25 Universities—1921 .....	34
1,000 Baptist students in theological seminaries—1921	533
15,000 Baptist students in colleges and universities—1921 .....	15,324
\$6,000,000 for additional educational equipment at home and abroad:	
1915-1916 .....	\$ 2,722,022.00
1916-1917 .....	4,246,853.33
1917-1918 .....	3,599,190.24
1918-1919 .....	5,373,923.80
1919-1920 .....	10,651,615.75
1920-1921 .....	13,518,089.94

Total .....

An annual income of \$6,000,000 for missions and benevolence	
1915-1916 .....	\$ 4,757,556.00
1916-1917 .....	3,801,691.00
1917-1918 .....	4,319,052.00
1918-1919 .....	5,117,646.78
1919-1920 .....	17,249,018.07
1920-1921 .....	16,140,441.35

With this report your Committee ends its labors and requests that it be duly discharged.

On behalf of the Committee,  
Shailer Mathews, Chairman.  
F. A. Agar, Executive Secretary.



# OUR MUSIC CORNER

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## AN INTERESTING NOTICE

This summer the well-known hospitality of Philadelphia will be extended for the first time to the National Association of Organists, which holds its fourteenth annual convention at Wanamaker's, July 26-29. Organists have always had a high standing in that city, for thirty years ago the first American group of advanced players was formed there in the American Organ Players' Club. Shortly afterwards, in 1896, the American Guild of Organists was formed, but the youngest body, the National Association of Organists, was the first to hold conventions, where all organ problems should be touched, and eminent players should be heard. The first was in 1908, at Ocean Grove. Since then various cities, from Portland, Me., to Pittsburgh, have been selected.

There are three outstanding features of this convention, the practical talks on organ tone and construction, the recitals and round-table conferences on the vocation of the organist. Realizing the great need for more practical knowledge of the organ, a series of demonstrations of tone and mechanism will be given by Ernest M. Skinner, Wm. E. Haskell and Herbert Brown. The intricacies of the great organ at Wanamaker's will be revealed under Alexander Russell's guidance, and, following a supper to all delegates, at which Mr. Rodman Wanamaker will be host, Chas. M. Courboin, the Belgian virtuoso organist, will play that splendid instrument for the delegates and the general public.

The members may also have the unique opportunity of hearing organ music by wireless telephone, played 350 miles away on the Carnegie Institute organ at Pittsburgh. The organist, Charles Heinroth, has successfully employed this wonderful device,—being easily heard at long distances,—and it is expected that Wanamaker's receiving station will bring the sound of this organ to the entire audience.

Other well-known recitalists will be heard in the series of six organ concerts in churches, and at Girard College, and he members will learn the uplifting possibilities of the organ with moving pictures. The much neglected field of organ blowing is to be covered by a visit and lunch at the Kinetic factory.

The ideals of organists, their difficulties, and their possibilities of greater service will receive equal attention in the papers and discussions. A most attractive pilgrimage to Valley Forge has been planned for the last day, during which a special organ tribute to the nation's dead will be rendered by Philadelphia organists. That evening the banquet will be held in the Musical Art Club.

This outline shows what a feast is in store for all organists and friends who attend even a part of the convention. The sessions, except the business meeting, are open to all lovers of music. The association, which exists to promote good feeling among organists and good fellowship with the co-related ministries of song and exhortation, has worked hard to make this convention really helpful. Philadelphia, her great merchant, Mr. Vanamaker, and the American Organ Players' Club, have provided a cordial

welcome, and there is no doubt of a record attendance, not only from the surrounding States, Pennsylvania, New Jersey, Delaware and New York, but from much greater distances.

A complete advance program will be mailed upon request to Henry S. Fry, St. Clement's Church, 20th and Cherry Streets, Philadelphia, Pa.

## NEW MUSIC REVIEW

From The Clayton F. Summy Co., Chicago, Ill.

Legacies .....Hill  
Ole March Win' .....Hazard  
Memory's Garden .....Hoff  
Joy .....Scott  
Irish Rose of My Heart.....Harling

This series of solo-songs from the well-known Chicago publisher contains much of interest and value. The first-named number, by Hill, is an exquisite short song, published in one key, but usable by almost all voices on account of its limited range. The sentiment of the poem is far removed from the sickly sentimental rubbish so often set to music by the song-writers of today. Both poem and music are welded together into a perfect little gem. "Ole March Win'" is a clever character-song, attractive for encore use, or to lighten a group in a recital program. It should be a fine teaching song, as the range is moderate, the notes easy, and the melodic pattern simple. About the same verdict can be rendered as to the next title, "Memory's Garden," though the text is of a more sentimental nature, and the range more extensive. "Joy" is a concert song, awing with vitality and melodic pulsation, a setting of a virile poem by Sara Teasdale. It is issued in two keys, and should be equally effective in either. The accompaniment is pianistic, and nowhere nearly as difficult as it looks to be at a casual glance. The singer fortunate enough to possess a sufficient range will glory in this song; the opportunities are there. Of a different character is the final listing; a somewhat conventional ballad of the Irish type so plentifully concocted by the Olcotts and such; it will probably gain circulation for its lilt, and the taking melody of the refrain. It is published in two keys.

From Carl Fischer Co., New York, N. Y.

Awake Out of Sleep.....Diggle  
Our Native Land .....Lester  
The Peace of God.....Lester

The first-named anthem, by a widely-known organist of Los Angeles, is a bright morning-anthem, valid musically and possessed of an infectious swing truly indicative of its joyous subject. It is easy, choral in form, and should produce a big effect with a minimum of effort. The two numbers by the conductor of this page are tuneful service numbers. The first is a setting of the well-known Wrexford patriotic text; it has already had a wide use for national occasions. It is marked by a big baritone solo, followed by a maestoso choral passage. The last title is a bigger anthem especially designed for festival occasions. There appear characteristic solos for all voices, set off by choral passages; concluding with a melodious tenor solo, which material is repeated, this time set for chorus, ending with a murmured prayer for guidance.

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## PANTHEISTIC DILEMMAS

AND OTHER ESSAYS IN PHILOSOPHY AND RELIGION

BY HENRY C. SHELDON

PROFESSOR OF SYSTEMATIC THEOLOGY  
(BOSTON UNIVERSITY SCHOOL OF THEOLOGY)

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## Church News

(Continued from page 805)

He is eminently fitted both by training and experience for a leadership of the finest type. The Poughkeepsie Church is to be congratulated. The new pastor will settle September 1.

### MAINE

THE FIRST CHURCH OF WATERVILLE has called to its pastorate and leadership the Rev. Walter Quarrington of Detroit, Michigan. Mr. Quarrington is a graduate of McMaster University, Toronto, and holds degree from the University and the Theological Seminary. His present pastorate of nine years in the Fourteenth Avenue Church of Detroit has been successful in all lines and marks real progress in the efficiency and breadth of the service rendered by that church to the community and the world. A noble church edifice has been built at a cost of over \$150,000. The number of additions by baptism has been very large as Mr. Quarrington is a preacher of the gospel that wins. He will receive a warm welcome from a church of over 900 members that furnishes in addition to this a very important parish composed of the nearly 700 students who come to Waterville to attend Colby College and Coburn Institute. The church with an allotment of \$52,000 subscribed \$55,000 in the New World Movement. Mr. Quarrington will be the successor of Dr. W. H. Spencer who served the church twenty years, Dr. E. C. Whittemore, pastor for fourteen years, and Dr. Arthur S. Phelps now of California, pastor of 1914-1920.

PASTOR-EVANGELIST BENJAMIN BEATTY is giving a period of service to the Littleton and Monticello churches in the South Aroostook Association.

REV. E. A. ROCKWELL, Colby '20, now a member of the middle class in Newton Theological Institution is caring for the church work in North Woodland and Colby.

## The Deity of Christ

(Continued from page 801)

them power to persevere even when facing the wild beasts in the arena or the torture of the flames.

The history of mission is his story of triumph. The movement to spread his gospel has not been limited to any national consideration or any propaganda for selfish aggrandizement, but has been preached for the upbuilding of every race, and tongue, and color. Nations have been transformed, countless homes made happy, and millions of degraded beings have found a power to make their lives righteous and their hearts joyful. The sacrificial spirit of the Christian missionaries is suggestive. It has been well said that no labor union nor social settlement sends its members to live in tropical Africa to propagate its teachings. Yet thousands of Christian missionaries have done this gladly, not for their own advancement, but for the glory of their Master and the salvation of sin-sick souls.

Vast and vital changes have come to society through this unique religion. Christ came not as a reformer, but reforms came through Christ. The early Christians did not preach against the gladiatorial contests, but their teachings

of love and reverence for human life finally overthrew the cruel sport. The Christians did not condemn slavery, but all agree that it has been the spirit of the Galilean which has freed men everywhere. Love of one's neighbor, the attempt to follow the Golden Rule, mercy toward those in distress have all come from him. Hospitals, orphanages, Red Cross societies, charitable organizations of all kinds have followed the entrance of the teachings of the Christ into the minds and hearts of men.

Jesus said of each who should believe on him, "Greater works than these shall he do because I go unto my Father." (John 14:12.) This promise to His disciples of all generations has been literally fulfilled. Countless eyes, blinded by sin, have been opened to visions of righteousness. Multitudes of souls dead in trespasses have been awakened to newness of life. Notable and numerous examples of the power of Christ to save to the uttermost mark every century. The impure Augustine becomes a white pillar of the church. John Newton, slave of slaves, becomes a living example of the truth which can make men free indeed. John B. Gough, the gutter drunkard, becomes the apostle of temperance. Jerry MacAuley, the degraded and hardened sinner, becomes an inspiration and light to thousands. These are but a few illustrations of the millions of miracles that the Risen Christ has accomplished through his disciples during the ages.

### The Waters of Experience

We know that the sun has risen when we see its light shining on the hills even if we cannot see the sun itself. We may not see the risen Christ, but we see the glory of his transforming power in the souls of men. No adequate explanation of the relation of the Second Person in the Trinity to the Father and Holy Spirit can be given. We are dealing with that which is beyond human reason. However, many suggestions have been made which help us feel the reasonableness of the Trinity. We may stand on the shore of the ocean and view its wonderful extent and power. We look at the clouds above it, some of which are so transparent as to be invisible and we are told that they are formed of the same water as the ocean. Then our eyes fall on the bay nearer us where we can see very clearly the line of demarcation between the water and the land. The bay is a part of the ocean. We marvel at the infinite power of God the Creator and Sustainer. But God is manifest in the gracious showers of blessing that come from the Holy Spirit. Because we can see that the mysterious personality of our Lord is joined to that which is evidently human is no reason for failing to appreciate that his personality is a part of the Infinite. Another illustration may have a suggestion for us. We sit in the trolley car and have the sensation of being propelled by a mighty force. We ask what the power is and the answer is, "Electricity." There is a gentle warmth which pervades the car and makes us comfortable. To our query, "What heats the car?" there is the same reply—"Elec-

tricity." The night is dark without, but the interior of the car is cheerful with a bright glow. To our question, "What makes the light?" we have the same reply, "Electricity." The manifestations of power, of heat, of light, are from one source. When we behold the marvels of the universe on a starry night, we say "It is God." When the Holy Spirit is stirring the hearts of men and a revival is in progress, we likewise say, "It is God." Then why should it seem unreasonable when the soul of man, darkened by sin, has a vision of the Light of the Word to affirm "It is God?"

God, no longer thought of as a hideous monster, nor as blind force, is revealed through the Incarnate Word as Love. The Old Testament gives testimony as to the personality of the Son. Those who beheld his face speak in no uncertain terms. The Christ bears witness of himself. To detract from his deity is to weaken the authority, the claims, and the power of his gospel. Since the day of his triumph over the grave, his divine power has been shown in the victorious progress of missions, in the transformation of human society and in the miracles performed in the hearts of those dead in trespasses and sin. It is as Jean Paul Richter says, "Christ the holiest among the mighty, the mightiest among the holy, lifted with His pierced hand empires off their hinges, turned the stream of centuries out of its channel, and still governs the ages."

New Brunswick, N. J.

## Banana Beppo's Go-Cart

(Continued from page 799)

and she introduced her husband. And Mr. Minister asked about the banana business—was he making a good living?

"No," sighed Banana Beppo, "no good-a living; my boss, he get-a all de money I make-a!"

So in a week or so Mr. Minister found him a better way to make a living, and the first thing anybody knew there was a new fruit store in town, with Banana Beppo smiling behind the counter. Then after a month or so a big boat brought some new Italians over the ocean from Italy to America, and five of them belonged to Banana Beppo—for there was Mrs. Beppo, Catterina, Giovanni, Tony and the cute Bambino. All on account of Banana Beppo's better business they could now come over to live with him up over the store. And every single Sunday they were scrubbed within an inch of their lives and brought to the Biggest Church in Town, where there was a friendly minister and a warm welcome.

But you and I know how it was that little glass of water which first made that church walk right into Banana Beppo's life!

**DON'T FORGET**  
to  
**Hunt for "Hidden Treasure"**

See last week's copy of the Baptist



Volume II

July 30, 1921

Number 26

# The Baptist

Published Every Week by the Northern Baptist Convention



## MESSENGERS OF THE PRINCE OF PEACE

THE group of young women here pictured is this year's graduating class of the Baptist Missionary Training School at Jaro, Philippine Islands. Miss Dorothy Dowell, a New England District missionary, who sailed in July, 1920, and who is now in charge of the school, is in the center. The graduates of this school go out as Bible teachers and evangelists throughout the islands. They represent cultured womanhood, trained intelligence and Christian passion and devotion—all placed at the service of their people. One can hardly conceive the total results when through such native workers every person shall hear the evangel spoken in his own tongue.



## Mrs. George W. Coleman

By MRS. ORRIN R. JUDD

The election of Mrs. George W. Coleman to the presidency of the Woman's American Baptist Home Mission Society pays tribute to a great leader known and beloved from coast to coast. In honoring her, the society is itself honored.

Mrs. Coleman's official connection with the work began thirty-five years ago, when, as a young woman, she was elected a member of the executive board of the then Woman's American Baptist Home Mission Society with headquarters in Boston. Her marked qualifications for leadership soon became apparent, and in 1890 she was elected president, continuing in office until the merger of the society with the sister society of the West, whose

comes to her new task fully equipped and trained.

Within the last two decades, the recognition of interdenominational relations has led to the organization of various inter-board agencies. One of these, the Council of Women for Home Missions federated the women's home mission boards. As representing our own society, Mrs. Coleman became one of the founders, and was for nine years the honored president of the council, her counsels helping to shape the policies of this important body. She continues to serve on the executive committee and other committees relating the work of women to the general work through the Home Missions



MRS. GEORGE W. COLEMAN

headquarters were in Chicago. This was effected in 1909. In the reorganization the name of the New England Society was retained, the headquarters were removed to Chicago, and Mrs. Coleman became first vice-president, serving in that capacity until her recent election to the presidency. In these official relations to the home mission fields, the travel involved to schools and mission stations as well as among the constituency served to familiarize her with the conditions and needs in every part of the country, so that she

Council and the Federal Council of the Churches. For years until her retirement this year, Mrs. Coleman was the director of the Women's Home Mission Institute at Chatauqua. Her name appears among those of the trustees of Gordon College and Spelman Seminary. She has been president also of the New England District of the Woman's American Baptist Home Missionary Society and of the Woman's Baptist Social Union of Boston. Her active participation in civic affairs is demonstrated by her election to a term

as president of the largest woman's organization in Boston, the City Club, numbering five thousand members. With Mr. Coleman she is interested in the Ford Hall Forum, and their home life at Boston, and in the summer at Sagamore Beach, is a practical exemplification of their belief and teaching that the love of God to men is to be revealed to all through the lives of his servants.

Mrs. Coleman's church membership is with the Clarendon Street Church of Boston, where years ago her life came under the influence of that prince of preachers, Dr. A. J. Gordon, who nourished her spiritual life and love of the Word.

When the removal of the Society's headquarters from Chicago to New York necessitated the reorganization of the board of managers, Mrs. Coleman was recognized as the logical chairman and was so chosen by unanimous consent. Her skill as a parliamentarian and her accurate knowledge of every detail were the admiration of all her co-laborers, while her sympathy and genuine Christian courtesy won their love and revealed in the leader the true friend. Who can ever forget the beautiful readings from Ephe- sians and the illuminating comments with which our meetings of the year began, and the tender, definite prayers?

In Mrs. Coleman, the society has a great leader, one who studies continually that she may the better serve; whose sympathy includes the world of plant and animal life as an overflow from the love of God and man; whose self-control has strengthened her body so that it is even more responsive than in the days of youth; and who works hard and prays in faith believing.

As she enters upon the office at the beginning of the Women's Home Mission Jubilee period shall we not pledge her our most loyal support, and rally with her to the accomplishment of our great task, the bringing of Christ to every home in our country.

### Fresh from the Field

Friends of Dr. J. S. Dickerson, for so many years connected with The Standard and now secretary of the board of trustees of the University of Chicago, will be saddened by the announcement of the death of his wife, on July 14 after an operation. Mrs. Dickerson before her marriage only last August was Mrs. Leontine Farrington Thompson of Portland, Maine. She was a woman of wonderful charm of person, mind and spirit, and in the brief period of her presence in Chicago had won for herself many friends particularly in the University circles.

Miss Edith Roe Mabie, daughter of Rev. and Mrs. Harry S. Mabie of Welton, W. Va., was married on July 11 to Harry A. Phillips. The ceremony was performed by the bride's father, assisted by Rev. A. D. Hilton, pastor of the First Church, Wheeling, where the wedding took place. The bride is a grand-daughter of Dr. Henry C. Mabie and a great-grand-daughter of Rev. Erastus Westcott, pioneer Baptist minister of Minnesota.

Rev. Benjamin Cox, of Memphis, Tenn., preached on July 24 at the Calvary Church, Denver, Colo., and is to preach on July 31 at the First Church, San Francisco and during August at the Central Church, Los Angeles.

(Continued on page 838)



# The Baptist

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## Go Thou and Do Likewise

An Ohio pastor sends a check for ten subscriptions to THE BAPTIST and says, "This money is the investment (note that word!) of one of my deacons." The church is in a small town and has less than 200 members but its gifts for the past year for the New World Movement amounted to \$8,537.95. The deacon is making a gift to the work of the denomination worth many times the actual amount of his investment.

## Killam's Kollum

### Now Worth a Million

When THE BAPTIST first made its appearance one of our Baptist laymen subscribed for the paper. He is now worth a million dollars. We do not want to leave any false impressions and hasten to say that he was worth a million dollars when he subscribed. THE BAPTIST does not guarantee to fit its subscribers to secure a million dollars. It does guarantee to furnish during the course of the year first-hand, up-to-the-minute information which will help the thousands of Christian men and women to use their money where it will count for most. It will help them to become rich in treasures in heaven. He that secureth a subscriber doeth a good work.

### Good For North Dakota

The North Dakota Convention has for the past year sent a copy of its bulletin to every English-speaking Baptist family in the state as far as their names could be secured. Of a large mailing list only 175 paid subscriptions are reported and these come for the most part from the foreign-speaking churches. If all the states would follow a similar plan it would greatly stimulate the circulation of THE BAPTIST and Missions. We have approached many individuals in the interest of THE BAPTIST. "We have a Baptist paper," has been the prompt and proud reply of all too many. Inquiry has developed the fact that they had subscribed 25 cents for the state bulletin. No one regrets this use of the bulletins more than the good men who need them in their state work. North Dakota points to the wise course to follow.

### Editor Comforts Editor

"Nothing of very great importance was ever allowed to live without some sort of an attack and no man ever accomplished very much without making an enemy. For that very reason it cannot be decided that because you have failed to meet the approval of some Baptist readers in your Killam's Kollum, you should discontinue it. I am the editor of a publication myself and it really does me good to get a kick now and then from some one or other. Then I know that I am being read by at least a few of the 10,000 who receive our sheet. . . . I believe that your "Kollum" is worth while. I have seen nothing which would detract from the worth of the publication. If you turn out a paper as stiff as a 'biled' shirt, as free from open discussions as the pope's prayer, and as strictly proper as an uncomfortable swallowtail coat, I do not believe you will make any greater progress toward that goal of 100,000 subscribers. Think it over. Don't cut out your "Kollum" too hastily." Clifton F. Bridges, Billings, Montana. Brother editor, to perform an operation on that Kollum would be near-murder. It would interfere with circulatory functions.



## More Echoes of the Convention

### How I Feel about the New Confession of Faith

By A FOREIGN MISSIONARY

For three years or so I have been viewing the prospects of our denomination with no small degree of apprehension. It has seemed as if we were drifting—or being driven—towards a split, into a radical camp, and a reactionary camp. And I have been asking myself pretty seriously the question Daniel Webster asked when it was proposed to break up the Whig party, "Where shall I go?" When I read the articles of Dr. Riley, it looked as if I should not be allowed to train with any crowd in which he was a leader. I wasn't at all sure that I wanted to; but that isn't the point. With some convictions I hold and cannot discard, I should not be allowed to anyway. Or perhaps I should say, without some convictions that I don't hold and can't acquire. It looked as if, in the event of a split, I should have to go with the radicals, because that would be the only place where there was room for a fellow who couldn't say *shibboleth*. And even so, I was afraid they might have a snickersnee ready for a man who did not say *shibboleth*. But somehow, I did not feel that I should be quite at home in that crowd either. I love to sing "There is a fountain filled with blood!"

"E'er since by faith I saw the stream

Thy flowing wounds supply,

Redeeming love has been my theme,

And shall be till I die."

I could not be at home in a church where that hymn was *tabu*, or at best tolerated with a scornful smile. The reactionaries, when all was said and done, stood for much that I hold precious, that I hold to be of the essence of the gospel. But it seemed as if they were minded to force anyone who wanted to have fellowship with them to say much more—much that I could not honestly say. The radicals would allow liberty, but they would introduce one to an atmosphere that I at least should find pretty arid. "Where should I go?"

When the paper came, containing the confession of faith drawn up by the Conference of Fundamentals at Des Moines, my good wife started to read me the confession. I braced myself for the worst. She read the first article. "What's the matter with that?" she asked. "That's all right," I replied. She read the second article. "What's the matter with that?" "That's all right." She read the third, the fourth, the fifth, the sixth, asking the same question, and getting the same reply. She read the seventh. "What's the matter with that?" "That's all right." I heaved a sigh of relief. I could "stay in the procession, and call myself a Baptist." I know now where I can go. Like the old colored lady in the story, "I've done been where I've gwine to." I am going to stay right where I've been for so these many years, with the great body of Baptists, on the platform of that confession. I cut that confession out and pasted it into my Bible.

I rejoice in the new confession. It seems to me great, great in what it says, great in what it refrains from saying. It seems to me to contain all that is precious and essential in our faith. It gives me all the liberty I want. It seems like the up-to-date formulation of the eternal verities of the gospel that I have been looking for.

It was probably wise that the convention was not asked to adopt it; but I expect that it will be very widely adopted by churches and associations.

### Extemporaneous Eloquence

Some Anniversary Illustrations

By R. R. COON

In attendance on a dozen or more of our national anniversaries I have heard some notable addresses by notable speakers—Armitage, Bright, S. F. Smith, Ashmore, Broadbudd and others of a generation departed. Some speeches not called for by the printed program memory easily recalls.

At the eleven-day meeting in Philadelphia in 1893, the centenary of Baptist foreign mission work, a large oil painting of William Carey was presented for sale, the proceeds to be missionary. The person in charge of this was having but moderate success. Dr. Russell H. Conwell leaped upon the platform and pointing to the portrait exclaimed, "See the face of the great missionary statesman and founder and Bible translator." Briefly reminding the audience of his mighty work he started a wave of enthusiasm, and the painting brought a royal price.

The anniversaries met in the Immanuel Church in Chicago in 1890. That was the time and that was the place where the initial meeting was held, looking to the national young people's movement. A speaker from St. Louis in his address had presented views that, to one listener, seemed to sympathize too strongly with southern convictions. A fiery New England orator took the platform as a challenging critic. In his remarks he said: "I happen to have a copy of the American Constitution in my pocket," and theatrically taking it out read from it what seemed to oppose the address just made. A manifest restlessness possessed the audience. As he retired Dr. G. C. Lorimer, pastor of the church, appeared presumably to make announcements. But what is he saying? Actually referring to the annoying incident that everyone wanted to forget. With rare adroitness he "pours oil on the troubled waters," and almost quotes the words of the bold critic: "I happen to have a copy of the American flag in my pocket," and waved aloft the miniature banner. The effect was electrical. In a few words and with consummate skill he spoke peace to a restless audience.

At the important educational session in the convention at Washington (I forget the year) the location of the big new university was under discussion. Dr. Hoyt and others from the East had made strong plausible pleas for an Eastern location, maybe Washington. The president of a leading seminary spoke in the same line. It looked like an Eastern location. At that moment the moderator recognized some one who wished to speak. He took the platform, and his first remark was: "I consider the arguments of Dr. — of no weight whatever." In a brief address with powerful arguments and telling facts he made a plea for the West that was convincing. It was Dr. G. W. Northrop, the theologian, the logician, the orator. His words turned back the tide of opinion; the university was located in Chicago.

Such exhibitions of eloquence brighten and enliven a sometimes tedious and for-

mal program. They illustrate not only the beauty but the magic power of "words fitly spoken."

Grand Island, Nebr.

### Impressions of the Convention

By ALVIN G. HAUSE

#### 1. The spirit of the convention.

Atmospheric heat was not the only kind of heat felt at Des Moines. There was another kind of heat, the kind that springs from the heart, set aflame by deep-seated convictions and opinions. No, the spirit of the convention was not spiritual. The air was too full of electricity for that. The Fundamentalists were afraid the Liberals would "put something over on them," and the Liberals were afraid the Fundamentalists would "put something over on them." Especially was this true during the first few days of the convention.

As long as this kind of a spirit dominates our great gathering we cannot expect Pentecostal days to be ours. And this kind of a spirit will continue to dominate our conventions as long as the convention is unable to find a common standing ground. That is why to me the confession of faith was so timely and needful. A denomination that cannot tell the world what it really believes is like a man who really believes nothing. He can never win converts to his way of thinking if he is not real sure what he thinks himself. The spiritual atmosphere was utterly lacking in the convention.

#### 2. Reports and addresses.

The report of the Board of Promotion was great. The wonder of it all to me is that it was so exceedingly fine when you take into consideration that almost one half of our churches has not co-operated in the drive. The question is: What could we do if all of our churches would get behind the program?

The schools committee report was cheering. All the reports were encouraging and victory reports. But why read the long printed reports when we have them in our hands and can examine them at our leisure?

Some of the addresses were exceptionally fine. Some were not. Most of the speakers lacked fire and enthusiasm. Many read their addresses, which to the listener is poor eloquence. Most of the speakers did not consider the others on the program but took all the time they wanted without being halted by the president of the convention. Let's get a "stop-watch" next time.

#### 3. A greater Baptist Consciousness.

The feeling is growing among us that a person can hardly continue to call himself a Baptist and refute all that Baptists have ever held dear to their hearts. If we are really Unitarians at heart, let us be honest with ourselves and the Christian world and say so. But the host of Baptists do not believe we will do this. Rather, do they believe that a Unitarian should go where he belongs and not try to drag the denomination with him as he goes.

The Baptist conscience has awakened. Watch it grow and grow! And it will be a happy day for us when it puts things "put." Then we will get down to business for the King.

Kansas City, Mo.





# The Baptist



## Weep for a Real Thing, Brother

THE editor of the Watchman-Examiner threatens to weep. This determination we approve. Only let him weep for a real thing and not for the fake issue which he has raised in his leading editorial of the issue of July 21.

### Deliberate Misrepresentation

Only with difficulty do we express ourselves temperately with regard to this particular editorial. What has become of the old newspaper ethics which had for one of its commandments that a man should never wilfully misrepresent a contemporary? How can any paper hope to build up a substantial constituency by such misrepresentation and appeals to prejudice? We hardly understand Dr. Law's previous expressions of goodwill towards the editors of THE BAPTIST in view of this studied attempt to keep alive a feeling of resentment against THE BAPTIST. For this is not a case where a man has spoken in ignorance of the facts. What was written was written with the facts staring the writer in the face. He could not possibly have seen the sub-title which he makes the subject of his lugubrious, sarcastic article without having seen also the sentence which immediately followed.

### The "Sad News"

The editorial on which we comment is entitled, "Sad News for Many of Us." Its satire and underlying bitterness will become apparent to anybody who will take the trouble to read it. It seizes upon a sub-title of an editorial in THE BAPTIST of July 9, which read "Fundamentalism is Dead," confesses that the news is a shock and goes on to say that "less than a month ago we saw between a thousand and fifteen hundred of those fundamentalists in a hall out in Des Moines. . . . Without collusion . . . they stood together . . . and overwhelmingly dominated the convention. They voted enthusiastically to commend the Home Mission Society for its action in receiving a large gift to which certain doctrinal conditions were attached because those conditions were in perfect harmony with the fundamentals in which they believe. Two days later those same fundamentalists, with another certain and overwhelming victory for fundamentalism in sight, being men of peace and goodwill not desiring to fight over the same ground again, suggested the wisdom of having our seven boards study the whole matter of gifts with doctrinal conditions. . . . And now actually before some of these enthusiastic fundamentalists got home, the movement which they considered so prophetic of good things to come, collapsed and went out of existence. . . . Meanwhile all the poor misguided Baptists who have been interested in what they thought were fundamentals, while feeling sad at THE BAPTIST's announcement, will be glad that we have a paper among us that can so wonderfully interpret the signs of the times."

### Is This Group Government?

First a comment on the above announcement that these Fundamentalists suggested referring the matter of gifts with doctrinal conditions to the seven boards. Mr. Brock presented the resolution. Did he do this at the bidding of some group? If so, what group? Prof. F. L. Anderson seconded it. Was this in accord with some secret understanding between groups? Who were mixed up in this bit of politics in the great convention? Certainly that great group of 1200 men was not convened to act on the matter. Rev. Joshua Gravett of Denver introduced another resolution. Isn't he a fundamentalist? Hadn't he been consulted? How did that awkward situation happen? Once upon a time we imagined that we had been delivered from the dominance of groups and had become a great democratic assembly. Are the groups again practicing upon us? Editor Laws seems to know all about it; is he democrat enough to let the people know and rule?

### What We Said

And now as to the editorial in THE BAPTIST. Will those of you who have saved the number for July 9 open the magazine to page 717 and read. The headline, we admit, is startling. But what is this sentence which immediately follows? "Fundamentalism (using the term in its settled, technical sense, as designating an interdenominational movement to disseminate a certain group of theological ideas and to force a division in the churches along the line of those ideas) was definitely rejected." Isn't that true? Notice the word "interdenominational." Did the Conference on Fundamentals at Des Moines stand for the same things and announce the same things as the world conference at Denver which immediately preceded? Our editorial says: "Conclusions were embodied in a confession of faith. That confession is distinctly a Baptist document, essentially similar to dozens of other statements that have been given to the public by Baptist groups in the last two or three years. And it is distinctly not a Fundamentalist creed. One scans it in vain for the familiar Fundamentalist affirmations, negations and exactions. Concerning verbal inspiration and the literal method of interpretation of the Scriptures, the method of creation, the virgin birth of Jesus, the substitutionary theory of the atonement, the existence of a personal devil, the premillennial return of Christ, and eternal conscious punishment, it is silent. Not only does it not embody the Fundamentalist objection to a 'social Gospel' but it pronounces the social implications and fruits of the gospel 'inevitable.' And finally when it definitely rejects 'the adoption of a creed to which allegiance is demanded,' as being 'contrary to our historic Baptist principles and repugnant to our deepest spiritual instincts,' it severs the last bond between the Fun-



damentalist movement and even that group of Baptists which has been supposed to sympathize."

### Conservatives or Fundamentalists

Now this is perfectly clear. It says nothing about the conservatives in our own denomination. What it does say is that those present at the pre-conference at Des Moines dissociated themselves by their own deliberate action from certain positions taken by the interdenominational body known as "Fundamentalists," and in the same way disavowed the extreme program of that body. Does the editor of the Watchman-Examiner mean that this is not so? Does he mean that the leaders of the "Conference on Baptist Fundamentals" hold the same program as the interdenominational body? Does he intimate that they are withholding a part of the program and only putting it forward step by step? If so will he not tell the people what is next on the program? Does he mean that the ultimate purpose is to capture the Baptist denomination for the extreme views and program of this interdenominational body? Wouldn't it be fair and democratic to say so at once? We had supposed that we were all Baptists; we want to know if we are now in process of becoming something else.

We may add further that this confusion in the meaning of the word "Fundamentalist" fully justifies the "Word and Way," which is certainly not a radical organ, but which is opposed to what it thinks the extreme program of the interdenominational group, in calling upon the ultra-conservative brethren of the North to put away this designation and to take for themselves some name which will not be subject to such confusion. What is the matter with the good old name of "Baptist"?

### We Stand for All Baptists

People who read THE BAPTIST from week to week without prejudice know perfectly well that it stands first and foremost for the Baptist faith and the Baptist program. It endeavors to interpret fairly from week to week happenings within the Baptist denomination. It believes and has always believed that groups of the brethren have a perfect right to assemble anywhere at any time to discuss matters which may be of concern to them and that they have a right to present their findings at our national meetings. If they believe that there are things in the denominational life which are wrong, they have a duty to protest, as they have also a duty of co-operation when the body makes its findings and lays out courses of action. This paper has urged that a confession of faith might be a good thing for our churches; it rejoiced that the confession adopted by the pre-conference at Des Moines was so thoroughly in accord with Baptist history and beliefs, while at the same time it believes that such a confession should be framed by a known representative committee and not by one secretly named and should be open to discussion and not forced upon a body without opportunity for amendment. If there are men in our ranks who are untrue to the gospel as our churches commonly understand it, we deprecate the fact as much as anybody. And this attempt of the Watchman-Examiner to make it appear that we had been attacking a splendid body of men and women in the denomination is a wicked thing because

it is so flagrantly contrary to the facts. If the editor must weep, let him weep for this unbrotherly attack.

THE BAPTIST is the organ of the churches of the Northern convention. It is trying to represent them all. What else ought it to do so long as churches are in fellowship with their associations, state conventions and the Northern Baptist Convention. Dr. Laws has said that the Watchman-Examiner is his personal pulpit, that it does not pretend to represent all the churches but that it is the organ of an influential theological group. We could not take a position like that, even if we wished to do so. We must, to the best of our ability, represent fairly all the churches. Perhaps the task is an impossible one. But at any rate it is our task.

### We Back the Entire Program

THE BAPTIST stands for the entire program of the convention and to the best of its ability is going to keep on promoting that program. The denomination, in its representative body, has deliberately framed this program. Who are we that we should say that we will back one part of it and not back another? The body that made the program can change it in any way it wishes and when the action is taken THE BAPTIST will follow the expressed will of the people. But to show discrimination as between parts of the program before such action would be unpardonable presumption on our part.

### We Want Baptist Progress

THE BAPTIST believes that the great body of our churches are sound in their faith and are doing their best to do the Lord's work where they are. And it shares their feeling of resentment at any group, whether called ultra-conservative or modernist, which shows radical departure from the commonly accepted faiths and which keeps the whole body in turmoil. The paper will give all groups a fair hearing, knowing that matters of belief are of importance. But it also will do its best to keep forwarding the practical matters of church life, knowing that for the average church member to possess the mind which is in Christ and to be doing the Lord's work day by day is the greater thing. If there are differences of opinion, for pity's sake, let's air them all, let's discuss them all and let us reach conclusions. And when a thing is settled, let it stay settled, at least for twenty-four hours. The world, the flesh and the devil will overwhelm our churches if we keep on fighting among ourselves and neglect the main thing for which our Lord has called us.

And now a word in conclusion. Towards Dr. Laws we have a warm feeling of Christian love. We have always felt that the Watchman-Examiner would not stoop to the unethical practices which we have occasionally observed in some other religious papers. And hence we have risen in our righteous indignation to say these few things. We trust that they will be received as the chastening, not perhaps of the Lord, but at least of Christian brothers who are anxious that the kingdom of Jesus Christ shall come and his will be done on earth as it is in heaven and who deprecate therefore any utterances which are untrue to fact and mischievous in their tendency.



## Not Retroactive

DESPITE explanations there are yet some who do not seem to have a clear understanding of what was actually done at Des Moines in regard to gifts with creedal conditions. The following are the facts:

The resolution of Judge Freeman was adopted by a substantial majority at an afternoon meeting of the Home Mission Society. This resolution approved the action of the board in accepting the gift of \$1,750,000 from an unnamed donor and thanked the latter for the gift. The action taken at this time was not affected by the subsequent action of the convention. At the present moment the gift in question stands approved and the incident is closed.

The later resolution offered by Mr. Brock, by which the whole matter of gifts to which doctrinal conditions are attached was referred to a special committee, was not retroactive. It looks towards the future. The boards of the various societies constitute a committee which is to consider the whole question and report to the next convention, the thought being that in so important a matter as this, there should be no hasty action but rather the most careful consideration, first by a representative committee and then by the convention as a whole, in the hope that a common policy for all the societies and boards can be determined upon. Whatever has been true in the past Baptists interests will best be served if the denomination can come to a definite decision on this matter.

There are some people who talk as if the doctrinal conditions attached to this particular gift were in question. So far as we know this is not the case anywhere. The discussion of the year has to do with the general policy.

## Right, of Course

THE editors are in receipt of a letter from Mrs. M. Grant Edmands which calls attention to certain things which were not said in a recent editorial. We shall allow her to say them for us, merely remarking that we had in mind, when we wrote, such executive positions as that to which Mrs. Montgomery has been elected. The letter reads:

"In an editorial in the issue of July 9, entitled, 'A Woman Leads the Baptists,' you say, 'But when the application was made to our general denominational organizations the word has been, Men only. Naturally women will now feel that an honor has been done them in this election.'

"The statement of fact which I wish to call to your attention is as follows: In June, 1914, when the Northern Baptist Convention met in Boston, the nominating committee brought in a recommendation in substance like this, 'Believing the time has come when our women, who have shown such ability in their mission work, should be given a part in the administration of our denominational affairs, we present a woman's name as a member of the executive committee of the convention, and further recommend that other women be added from time to time.' The recommendation was adopted, and I was elected as the first woman member of the executive committee. Others were added later, and last year at Buffalo I was honored, after six years'

service on the executive committee, by being elected a vice-president of the convention. In addition to this, Mrs. MacLeish and myself have represented the executive committee on the General Board of Promotion for two years. I am sure you will be glad to recognize the fact that the election of Mrs. Montgomery to the presidency of the convention was not a radical step but the logical outcome of the policy adopted seven years ago."

We may add that, owing to the illness of Pres. Tustin, Mrs. Edmands was called upon to preside over the later sessions of the convention at Des Moines, being the first woman to have had this honor, and performed the duties of her office with marked wisdom and skill.

## Quit Cursing and Co-operate

CURRENT public complaint runs about in this fashion: "Millions are unemployed, there is no market for our goods, our railroads are running into bankruptcy, taxes are outrageous, farmers are in distress, houses are scarce, rents have risen beyond all reason, schools are closing for lack of funds; something is terribly wrong—what shall we do?"

There is nothing effective to be done.

And the reason we can do nothing to remedy such conditions is that we do not intend to do anything. We are waiting for private profiteers to find a way to make money by doing something for us.

Whenever we make up our minds that people are more important than profits the remedy for such conditions will be found lying right at hand and easy to put into practice. Otherwise we may expect to go on playing Micawber while the whole world drifts in the direction of deeper disaster.

One undying hope remains that a glimmer of common sense may yet brighten the landscape. When the people discover that their only salvation lies in their own co-operative effort and that hanging to the coat-tails of private profiteers is the very thing that brought civilization into its present muddle, they will know what to do and how to do it.

But the melancholy fact must be recognized that the American people have not yet learned to co-operate for high common ends. Till they learn that lesson, we must simply wait and permit the use of palliatives that aggravate the various distempers.

## Let the People Know

PRESIDENT MULLINS, in an address to the constituency of the Southern Baptist Convention, presents a clear confirmation of the opinion expressed recently by THE BAPTIST that committees of the Northern Baptist Convention having important matters to report to that body ought to give advance publicity to those reports through the papers. He suggests for the Southern Convention, "that all such reports be given to the denominational press at least two or three weeks in advance of the meeting of the convention," adding, "I am fully persuaded that such a method would inevitably result in general discussion of proposed measures in the convention itself, and that is what we need."



# The Kingship of Christ—Christ and the Family

*In the home religious ideals and Christian faith are first and chiefly to be passed along to future generations. Shall the family say, "Come in, Lord Jesus."?*

By E. B. POLLARD

AMONG the most beautiful and suggestive of the narratives of Jesus' life are those that tell of his birth, his infancy and childhood. The Lord of life came to earth a member of a family; and while he was too busy at making many homes happy to set up a home of his own, he honored home life by his presence and taught men to exalt the family relations. He was obedient to his parents and loyally fulfilled his duties in the home at Nazareth as son and elder brother. He honored motherhood and loved the children, whom he welcomed and blessed. He set himself squarely against those sins that destroy the family and corrupt the home; teaching that marriage is of divine appointment; that husband and wife become one in life and purpose; that unchastity is the one capital offense against the family relation. His teachings concerning love and brotherhood, and all the pervasive character of his Kingdom, place him first as friend of the home, and give him right to reign in this central and sacred realm, the family.

## 1. The Place of the Family

The primary purpose of Christianity is to culture personalities and to build a society in accordance with the will of God as revealed in Jesus Christ. In both features of his dual aim, the family is strategic. It is doubtless the very oldest of the social units. Promiscuity, guessed by some evolutionists to have been older than the family, is unproved. It does not prevail even among all the lower animals; and where it does exist, to determine how far the artificial limitations due to their domestication by man have been its cause, would be difficult. It is hardly probable that the earliest human pairs were behind the birds and the beasts in building some sort of nest or selecting a cave for the co-operative rearing of their offspring.

But the family has not been and cannot be, a static institution. It has passed through many stages—changes due to social, industrial, political and religious influences. It is so vitally related to all other social institutions, that of necessity it is profoundly modified by them, as indeed they are profoundly influenced by it. There are permanent as well as transient elements in

family forms. Mother right may have preceded father rule. The patriarchal family among Semites in the days of Abraham, varied widely from the Roman family of the days of Caesar, and both from the European family of the Middle Ages. The Mohammedan family is quite unlike the Christian household. But however varied may be the forms of family life, social experience through mileniums has demonstrated beyond doubt the worth of the family to the individual and the social well-being. It is a biological and a sociological necessity. It is "the structural cell of the social organism." It is the primary, the fundamental social unit. It is here life begins, ideals are imbedded, character built. Here body, mind and soul have their first fashioning. Surely, it is of central consequence whether or not Christ be regnant in so basal an institution.

The physical elements which condition a healthy home life are of vital concern. A true king is worthy of a palace. To invite the Christ to abide in homes whose physical forms stifle or corrupt the soul, is not to honor but to affront him. That his mind be regnant in the domain of the family, it is first demanded that the natural laws which shape and govern human life be heeded. These are mainly biological and economic. Jesus cannot be truly Lord of the family in which physical laws are ignored. Heredity and environment are here most vital.

## 2. The Physical Basis

The science of biology has made some important contributions to human welfare. Only life begets life, and likes beget likes. If the family is to be an efficient agency for personal and social salvation, it must itself be sound. The young science of Eugenics has not spoken its final word; but some things are made sufficiently clear. If care in the breeding of beasts be important, who will declare that the proper mating of men and women is of no concern? The child has a right to be well born, and not "damned into the world" by the awful handicap of an unsound heredity. The first gift of grace in the salvation of any life, is that it be permitted to come of a clean parental stock. There must therefore be the marriage of the fit, and not of the unfit. The

sense of parental obligation for the bearing and rearing of strong, healthy children; personal love and care, social purity, the single standard of sex morality, rational training in sex hygiene, will do much to render the family life wholesome and strong. It were foolish to claim that selective breeding alone will save the race, or that eugenic legislation or even careful education in sex morality, will solve all the racial and domestic problems; but it may be affirmed that family life cannot be morally or religiously satisfactory unless it be biologically sound.

No less important to the Christian welfare of the family are rightful economic and industrial conditions. The family is the quick spot in the social body. It is here that bad industrial conditions are first and most keenly felt. The basic problems in economics are home problems. The basis must be sound or no proper superstructure can be reared. An adequate family life cannot be maintained apart from a standard of living which affords opportunity for a certain freedom of spirit, a goodly margin beyond the pinching anxiety of the bread line. Industry was born in the home; and now that the invention of machinery and the rise of the era of capitalism have produced the factory system, taking all the great industries out of the home, family life is none the less vitally concerned in the industrial conditions under which men and women must labor as they follow their work into the factory. It goes without saying that there can be no sound family life without an adequate wage. It is doubtful whether any industry has the right to exist if it be unable to pay those who work in it a living compensation. No industrial enterprise is so sacred as to have the right to debase men and women or destroy the family. Economic conditions must not be such as to cause marriage to be avoided or unduly postponed. Men and women should have their sacred right to set up homes and rear children. They should not be compelled to put off marriage to a period when it is difficult for the warmth of natural love to pervade, when the capacity for adaptation and growth into one another's life is no longer easy. The forcing of large numbers of women and children into the fac-



tory because of small wages, is not only dysgenic and highly hurtful to the family life, but tends still further to depress the wages of men. The absence of the mother from the home increases juvenile delinquency and often unfits the woman to be the bearer and trainer of healthy children.

Let the spirit of Christ once become dominant, and society will see that conditions under which men perform their daily task shall not dwarf and destroy; shall not crush out or depress the nobler human impulses; but that family life shall be stabilized by comfortable housing, reasonable hours of labor, proper opportunities for recreation and self-improvement; that the family solidarity shall not be destroyed either by the hard hand of necessity or the subtle allurements of unescapable, vice-breeding influences. It is idle to talk of a Christlike home where there is no margin of resource for the higher things; and where property interests blind the eye to human welfare and race progress.

These biological and economic considerations may be looked upon as purely physical and material, and so as touching only the surface of the spiritual welfare of the family. But life is a unity, and its total good must be conditioned upon all its factors. Rare is it that a healthy kernel can be found in a mildewed and diseased shell. If the human body may be fairly called a "temple of the Holy Spirit," then the physical conditions and environment of the family life may make a hovel or construct a palace, in which the Christ is asked to take up his abode.

### 3. Moral and Spiritual Influences

Turning to those influences that are more directly spiritual, we may affirm that biological and economic laws alone will not save the family. Men are more than animals and can never be adequately judged by merely physical laws of social progress. Human beings may come into the world perfect specimens of animal life; may have ideal economic conditions to assist their advancement, and yet, Christ may not be regnant in heart or by hearthstone. Consider, therefore, some of the moral and spiritual elements that must be present if the home be made Christian.

It is in the family first that the social experiences of the race—those hard lessons wrung from failure, wrong and loss—are passed along to each succeeding generation. The great body of what we call morals, comes not fresh with each new conscience; but has been built up, ac-

quired through experience, and is transmitted from father to son, from generation to generation. It is in the family first that the child gets his earliest lessons in the need of obedience to law, without which he can become no worthy member of society, but will grow a soul that is self-centred, anti-social, anarchic. Here he may learn to respect the rights of others, the principles of justice and self-control. By adjusting his life to that of parents and to brothers and sisters, he comes to understand the significance of authority, the demand for reciprocity and the necessity of co-operation. In other words, it is in the home that one learns to become a fit member of society. Here the basal virtue of loyalty, without which no worthy character can be developed, is earliest imbibed. If the family life be as it should, the rights of personality will be sacredly guarded; not overridden by imperious parenthood nor in any respect encroached upon by the strong. Self-expression is as imperative as is self-restraint. Every soul has the right to "say its say" and to attain its highest reach of character and power.

Whether or not the modern family is functioning religiously in a positive and vital way, is often doubted. The Romans called the hearthstone the focus. The home was the place where was kept burning the fire that was to light the sacrifices to the gods. It were sacrilege for the altar fires to go out. The primitive deities were household gods. In religion the hearthstone is still focal.

The organic character of the family, its solidarity, has not been sufficiently stressed in some religious circles. Jesus rediscovered the individual, and his careful followers have zealously guarded all infringements upon the sacred rights of every single soul lest the individual again lose his precious birthright. And yet there is another, a complementary fact, that must not be overlooked. The individual is never actually isolated from relationships. He is a social being, having entered the world as member of a group. The family is an organism, not simply an aggregation of individual units gathered by consent under one roof. The "social contract" theory of the state, the formation of churches "by covenant", have never been wholly satisfactory, for church and state are more than voluntary organizations. Even more is the spiritual freedom of the child by rejection of the proxy conception of religion, sponsorship and the numerous false implications of infant baptism. It cannot be denied that there

is an inescapable unity of the family life which may work, and does work powerfully in every home. It is the business of parents to educate their children religiously; and as a matter of fact that education in some sort, goes on, whether the parent is conscious of it or not. The live hand of example is ever laid upon the head of the child, ordaining him to a life of religion or of irreligion. The subtle power of companionship is atmospheric and generally determinative in its consequences. As the body of the infant has taken shape, organic with its mother, so the family is the second matrix in which young life takes its predestined form.

It is clear, therefore, that there is a certain religious solidarity of the family which is not only inevitable but should be definitely aimed at. The "unequally yoked" the Apostle Paul inveighs against, and those looking toward the establishment of a family may still do well to hear him. Certainly there is no virtue in allowing the children to drift religiously, till they reach "the age of accountability", when they may "decide for themselves." This mock-pious attitude is not in the interest of the child's religious freedom, but may foreshadow its spiritual bondage. Parents cannot begin too early to teach the child the basal principles of religion, the elemental teachings of Jesus. To these he has undisputed moral right. The home thus breathing the very atmosphere of Christliness will become quite securely united in Christ Jesus. Religious solidarity will be attained, not by compromise with conscience nor by an over-riding of the soul's freedom, but by the growth that is due to natural processes, educative and vital.

### 4. Disruptive Forces

There are many influences, however, that are working to break down the family solidarity, and so to destroy its religious functioning and efficiency. Among the changes that have had its effect may be noted the breaking up of the home industries, in which all the members once had a place, and the substitution of the factory system which called the various members of the household out in different directions; the consequent fact that families no longer eat together and talk together and pray together as once was their opportunity, by which there was a passing over of ideals from age to youth; the growing freedom of womanhood, the enlarged opportunities in modern communities for outside friendships among young people;



community recreation and amusements, both commercialized and uncommercialized, bidding for the evenings of boys and girls as well as of their parents; the growth of the apartment and the tenement, making family life less real, less positive and colorful; the progress toward suburban residence, with its distance from the "church home" on the one hand, and the proximity of many different churches in the older communities, on the other, whereby varied personal choice or casual whim may divide the family in respect to church affiliation; all these things coupled with the mad rush of a feverish age which allows little time for the family to get together in serious concerns, have gone far in breaking down the family unity in matters spiritual. Many of these changes are inevitable, and some have their unquestioned good; but it behooves the family to give itself for the more difficult task these conditions impose, and find a way by which its spiritual integrity may be maintained in the face of every adverse influence. For it must still be in the home that religious ideals and Christian faith are first and chiefly to be passed along to future generations.

### 5. Promoting Christian Ideals

Consider some of the more vital of these ideals. It is in the bosom of the family the child first learns *reverence*, without which there can be no sound basis for religious character. The newcomer into the world brings with him a capacity for religion which needs only the proper stimulus to draw out that consciousness of God which is the peculiar treasure of the creature made in the divine likeness. It is not difficult for the little child to see God everywhere, and to have fascinating fellowship with the heaven that lies all about him in his infancy. The open-eyed wonder, the sense of mystery and surprise, the awe and child-like admiration, leading to reverence and incipient worship—all this is religion in the making, the parents' first chance to lay well the foundations of a truly religious life. But we live in an irreverent age. Knowing and doing are more coveted than worshipping. Knowledge is power and deeds are imperative; but no great character is won apart from reverence. Men need the three galleries of Wilhelm Meister, reverence for those above us, for things around us, and even for things beneath us; and the family is the first schoolhouse of reverence, the mother's knee the first altar.

So too, it is there that the *faith*

*faculty* is first brought into exercise. The little child finds it easy to believe. The world is full of miracles but they give him no difficulty. The simple trust of the child heart, as it yields itself to the guidance of father and mother, its teachable spirit and its hero worship—these are the raw materials on which the life of faith may be reared; and these are the Christian parents' opportunities. The family too, is love's kindergarten, and love is central in the Christian life. Here one may first know the meaning of fatherhood, of sonship and of brotherhood, and so get one's earliest lessons in what the Master was pleased to call "the greatest commandment of all—wholehearted love for God the Father, and the love of the brother as one's self. The truly Christian home in this way becomes the best earthly representative and prophecy of heaven, home of the blessed. It is in the life of the family that the first hard lessons in unselfishness, in mutual sacrifice and service, are set up and mastered. These are fundamentally religious lessons that can be learned nowhere else so well.

But with all this primacy in the culture of the religious life, the modern family finds itself hard pressed and spiritually impoverished. The constant tendency is for the family to yield its sacred obligations to other institutions and agencies. Just as the modern industrial order has absorbed home industries, so the state and the school have taken over the mental and practical education of the children; the community furnishes the recreation and amusement, the church gives the religious instruction, and the family—well, is in some danger of losing consciousness of any high mission. Only when it can be clearly discerned that government, school, church, community are not substitutes for but supplements to family effort, will the home find its primary place in the culturing of child life and the Christianizing of the world order.

The family must therefore zealously guard its hallowed trust and resist all encroachments upon its sacred prerogatives. Social forces that would weaken home life must be overcome or redirected. All the causes that break up homes must themselves be destroyed. Cold self-seeking, the flames of lust and of intemperance, all the fruitful causes of divorce and the neglect of and sins against childhood must be banished, if Christ is to reign in the home realm. This can be accomplished by making the family a yet more positive force in Christian culture. It

must re-capture its rightful proportion of the recreational life so rapidly running into commercialized channels. Companionship between parents and children must be more directly established and maintained. The home must re-conquer much of its lost ground—lost to the school and the church, and thus both church and school made stronger; because church and school can receive only the raw materials furnished by the family. As Mr. George Wharton Pepper declares in his Yale Lectures, "A Voice from the Crowd", "Indifference to religious education in the home and its absence from multitudes of schools, usually results in furnishing the preacher a congregation uninstructed in the fundamentals of religion" (p. 69). The family altar must be set up, not in the same ancient form, but in some form. God must be a very real Presence, and his Name revered not only in the closet but in the drawing room, about the table and around the evening lamp. God's minutes should be very precious moments, and God's Book hold place of honor and guidance.

### 6. The Rule of Christ

But we are living in a new age, says the critic; an age of freedom and democracy. Old methods cannot be made vital. True enough. The family must feel the force of progress; yea, must be in the forefront of the progressive influences. The family cannot but follow the trend of all social advancement. Autocracy in the home must yield to democracy in democracy's day. But this may be made a gain and not a loss. The parent-autocrat becomes a parent-companion and friend. The variety of modern life furnishes fruitful opportunity for the substitution of wholesome comradeship for dictatorial authority. Jesus Christ may rule all the more beautifully in a home which is a democracy of equals, where affection rules, and not force; where the principles of friendship are the laws that control, and the accents of love are more powerful than the accident of birth. As Todd has pointed out, it was in an autocracy that wife and child are both neuter (*Das Weib und das Kind*). The rising democracy may change family forms and methods, but the family is too firmly established in human experience to be allowed to break down by any social changes however great. The onslaught of certain modern movements that would nationize the women and socialize the children, let us kindly trust, can never shake the sure place won by the family in the long mil-



leniums of human experiment, the place ordained it by God himself. "A democratic community still expects and needs that family life shall be the normal portion of the great majority of its citizens, shall produce well born, well educated, well disciplined children, shall promote close friendships and discriminating confidences, and shall yield the virtues of obedience, courtesy, helpfulness, co-operation, tolerance, and hospitality, to say nothing of those finer, less tangible, aesthetic values which sound home life should create." (Arthur J. Todd, "Democracy and the Family"; p. 97).

The inevitable trend of the social order must be made to minister to a stronger, surer family life. Nature will take care of progress if men can but obey her laws; which is to say, God leads safely over the untried paths if we boldly trust him and obey his commandments. We may be well assured that whatever destroys or weakens the family is bad for society and dishonoring to Christ. It behooves those who believe in the abiding value of goodness, to give their best endeavor to strengthen and sweeten this divine, basic, social institution—this "one enduring institution" (Patten)—

out of which all others have doubtless grown and upon whose health all others must depend; the foster-ground for all the finer ideals and richer loyalties, the agency through which all the best human experiences and heritancies are conserved and transmitted.

In such a realm as this the Christ spirit must be regnant, his Name honored in word and deed if the social order is to abide. The German artist's simple picture of the Master visitant, welcomed to the lowly peasant's board, with hearty "Come in Lord Jesus," may well be writ large over the door of every home.

## The Minister in Reconstruction Days

*An address delivered before the Ministers' Conference of the Northern Baptist Convention, June 21, 1921*

BY AMBROSE W. BAILEY

**T**HERE have been four great epochs in the world's life. We are entering upon the fifth. Each of these decisive epochs—like the creative days of Genesis—began with an evening but ended with a morning. The fifth epoch also has begun with an evening so black that it recalls the words of Amos—"The day of the Lord, is it? The day of the Lord is a day of deep darkness and not light, yea very dark and no brightness in it."

The first epoch was characterized by the great migration, when the white man started on his long western march of conquest from the central plateau of Asia. When the stream came to the Himalayas it divided, half traveling southward and becoming the source of the people of India, half continuing westward and becoming the source of the European and the American. In that decisive epoch which began in a twilight of disintegration it was determined that the white race was to rule the world.

### Jesus to Rule Hearts

The second decisive epoch began with the fall of the Roman republic. "And it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed. And all went to be taxed, everyone to his own city. And Joseph also went up from Galilee to be taxed with Mary his espoused wife being great with child. And she brought forth her first-born son and laid him in a manger. And lo the angel of the Lord came upon them and the glory of the Lord shone round about them. And the angel

said, Unto you is born this day in the City of David a Savior who is Christ, the Lord." The issue of that epoch was that Jesus Christ and his gospel were to rule the hearts of men.

### America to Rule World

The birthday of the third great epoch may be harder to date on the calendar, but its outlines are no less clear and its issue no less decisive. Begin it as you please, with Mohamed or with the Crusades, or with the Papal Schism, or with the fall of Constantinople. The result is the same—the geographical discovery of America by Columbus, the intellectual discovery of the humanities by the Greek scholars, and the religious rediscovery of salvation through faith by Martin Luther. The issue of that epoch was that education and intellectuality, and all the ideals that we associate with America at her best, were to rule the world.

The fourth great epoch began with the darkness of the French Revolution and the Napoleonic wars. But when the darkness passed and the day dawned it had been determined that liberty was to be the dominant force of the world. The white race, Christianity, education, and liberty were to be the great world forces born from the womb of destruction.

The fifth great epoch may be dated from August 1, 1914. It too began in a night of destruction. The presiding genius of those days was Apollyon, the destroyer. Millions of human lives were lost, millions more were maimed, billions of wealth were destroyed, institutions and treasures of art which it had taken

centuries to produce were annihilated, kingdoms and states vanished over night, and worst of all spiritual values disappeared. Europe was reduced to a petty quarreling neighborhood where hatred and division threatened the future well being of the world.

### A New World Coming

The world, as we knew it, has disintegrated and a new world must be reconstructed politically, economically, and I make bold to say religiously. That day of reconstruction, we believe, has begun. That is what the optimistic program maker meant, I opine, by the assigned subject, "in these reconstruction days." Reconstruction is a bigger word than either normalcy, or socialism, or individual democracy. It is into a high moment like this that the minister of Jesus Christ is born. He comes into an evolving world. In a sense in which he has never believed it possible the minister hears it declared "by Him that sitteth on the throne—the former things are passed away—behold I make all things new." (Rev. 21:4-5.) In these days what place is the minister to occupy?

I. I suggest that his place will be his ancient place, his recognized place, his assigned place, like that of the suffering servant of Jehovah of sacrificial service. His Master has said "The servant is not greater than his Lord. If they have called the master of the house Beelzebub, much more they of his household."

This is not the first time that the world has gone to pieces and needed rebuilding. Only a blind man or an



egotist imagines that this moment is different or worse than some which have preceded it, or more fraught with destiny. Are different or greater qualities needed than those of the men of God who were God's representatives in all ages? The roll is a long one.

### Statesmen of Reconstruction

Moses lived in a day of disintegration and reconstruction. Do we need greater statesmanship, moral insight, or power of leadership than he? Is our problem more difficult than his? Will our opposers be more influential? Is privilege more entrenched in public life than in those days when lonely Elijah had his controversy with the priests of Baal on Mt. Carmel? His days were days of reconstruction, and he the reconstructor, though few could see it then.

Ezekiel, and Haggai, and Zachariah, and Ezra, and Nehemiah, were all men of the days of reconstruction following the Exile. To Ezekiel was given the vision to see the social order of his day as a moral graveyard, a valley of dry and lifeless bones. Yet to him was also given the faith to see the Spirit of God bringing about a reconstruction. Do we need a different or more optimistic faith than that?

Haggai and Zechariah met the issue with action; and Nehemiah saw "the foundations destroyed" but instead of sitting down to say, "What can the righteous do?" he began to build the foundations anew.

Who can doubt that the first three centuries and a quarter of the Christian era were days of reconstruction? Rome was crumbling while the cross was rising. Do we need greater courage than the martyrs who died in Nero's garden? It was in the darkest moment of all this that John wrote from Patmos "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away."

The student of Christian history very well knows that the book of Hebrews was written at a moment when the Temple was being torn down, stone from stone. That too was a day of destruction and reconstruction. It was a day of reconstruction only in the sense that those who had the vision and courage and faith to interpret the meaning of history might make it so. The list of names in the eleventh chapter is more than a series of rhetorical periods to be intoned to a drowsy congregation on a spring Sabbath morning. History is but a long list of crises when values were leveled

and the builder started anew.

Then came the day when Goth and Vandal and Hun crossed the Alps and raided the civilization of Rome. Yet in that day two men of God met the issue. Augustine wrote "The City of God" and showed how out from destruction God was raising his eternal city. And Boniface, realizing that the only hope of the world was to bring the Christian spirit into the heart of the barbarian, went up into the German forests and converted whole nations to Christ.

The days of the Reformation also were days of social ferment. Romanism was impossible, intellectually adamant, morally rotten. The world was reconstructed because there were men like Wycliff, Huss, Tynedale and Luther. The time fails me to speak of Washington, Lincoln, Judson and Livingstone. The fact is, as this historical resume may reveal, that every day can be a reconstruction day if the men of that day are big enough men, and that while the moment that we meet is unusual it is not unique nor unknown, and that other servants of God have had faith and courage similar to that which God expects of us.

### Genuine Leaders Needed

II. Again, the place of the minister today must be one of vision and sanity, initiative, and leadership. One of the powerful groups of Lorado Taft, the sculptor, is entitled "The Blind." Those of this group are from an almshouse and are all either insane or blind, except one—a child. Twilight has come on them and they are lost. A blind mother has hoisted this her child, possessing sight, to her shoulder, and the child affords the vision to bring the helpless multitude to safety. Someone today must be eyes to the blind. "For if the blind lead the blind shall not both fall in the ditch."

Brethren, today men are as they were in the days of Jesus, like lost sheep without a shepherd. There are a thousand contradictory voices, a thousand paths in the labyrinth, a thousand confusing shadows. Yet two or three things must be as plain as a gingham apron.

(1) This is no time for shortcuts in the ministry, nor for men hewn out of society's poorest material. Good guides over the mountain serve a long apprenticeship and are well seasoned.

(2) This is no time for men who must find their answer in the back of the book, or who can afford to hire an amanuensis to find the answer for them. Henry Ford may get his

answer that way if he will. You and I cannot.

(3) This is no time for Hamlets, mumbling

"The time is out of joint, O cursed spite,

That ever I was born, to set it right," but for Mordecais who say with faith, "Who knoweth but thou hast come to the kingdom for such a time as this."

(4) Brethren of the pure heart—we have seen God. We know and see as A'Kempis in the darkness of his day saw that Jesus is the light of the world. "He that followeth Him shall not walk in darkness but shall have the light of life."

### Following the Glean

A Christian, whatever else he is, is a student of the teachings of Jesus. He sees the ideal world that Jesus began to construct. In all stages of destruction or construction or reconstruction that ideal of Jesus in his blue print. "See thou make all things according to the pattern thou hast seen in the Mount."

I said there were no answers in the back of the book. There are none. The crowd will look for its answer in the inspired front page of the newspaper, in the party shibboleth or campaign document, or in the denunciations of the agitator. The real minister will see the world as Christ wants it, and he will seek to lead people that way.

My subject calls this time in which we live, "these days of reconstruction." These will be days of reconstruction only to a reconstructionist. You are the hope of the world. If you, we, I, see the things that are down because they ought to be down and see on God's blue print the things that ought to go up, and if we set ourselves—like Nehemiah—to remove the rubbish and build, these will be days of reconstruction indeed.

"But life shall on and upward go;  
Th' eternal step of Progress beats  
To that great anthem calm and slow,  
Which God repeats.

"Take heart!—The waster builds again—

A charmed life old Goodness hath;  
The tares may perish—but the grain  
Is not for death.

"God works in all things; all obey  
His first propulsion from the night;

Wake thou and watch! The world is gray

With morning light!"



### Ministers as Sky Pilots

III. Again, his position must be one of supervision and direction and salvation.

Somewhat recently I visited the Olympic peninsula. For forty-two miles I traveled a road where on both sides to a total width of over thirty miles the wind had wrought terrible destruction. Eleven billion feet of fir, spruce, cedar and hemlock lie prostrate. Great trees that had been growing for over 250 years were down in sickening profusion. On the twenty-ninth day of January a storm, such as had never before in the memory of man visited that part of the Pacific Coast, swept the area. Nothing stood before it. Only a road had been cut through. Thousands of great trees are there, ten or twelve feet across, and 300 feet high. It is impossible to salvage this. To build a road in and build mills on the spot would cost more than the lumber is worth. There it lies a total loss to industry and a menace to any human habitation in the territory, for the fire hazard will be immeasurable for many years to come. And what is the answer? There is none unless that of scrupulous supervision and infinite patience, while man watches God reconstruct that which God first grew and then destroyed. The most astute wisdom in statecraft and woodcraft, after days of investigation, has decided that there is only one thing that the state of Washington can do. We can put men so as to watch the situation, so to scrutinize tourists and campers, and so to patrol for forest fires, that a bad situation does not become an impossible one. If for fifteen years a disastrous fire can be prevented, nature will begin to heal and reforestation will have begun.

The parallel to my mind is a fair one. That destruction seems to be unrelieved. Yet it might be worse. And our entire task for fifteen years will be to keep the fire hazard away. Mountain patrols have been put through the region and the entire situation is being closely watched and guarded. Even the aeroplane circles over the timber watching for the blue curl of smoke which is the hieroglyph of peril.

So the destructive forces of war in Europe seem spent. Yet a worse fate may await the world. A continuance of hatred, an invincible blindness to the lessons war has taught, an unchastened attitude of heart and mind and soul, and the very same thing—only worse—may have to be gone through again. You are the watchman upon the mountain top, the episcopus or overseer,

the sky pilot, who seeks to supervise, direct, and save.

Just here the temptation to become specific and practical, instead of general only, in the statement of principles is very great. For example, I live where one of the greatest sources of peril lies. The Japanese question is one that must vex our statesmen as keenly as the men prior to 1861 were vexed, both North and South, in America. It is a question comparable to European

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*THERE is a contagion of doubt as well as a contagion of faith. With facts still favorable to a victory, an army may lose morale. When the general and all his officers keep hopeful, their confidence works its way down to the enlisted men. If the hopeful word is on many lips the morale is saved, and the whole army is confident of victory. Witnessing to any belief has a tremendous psychic influence for good or evil. The facts concerning any great subject are never deeply analyzed by the masses; yet the people possess a rare power for sensing the spirit of their times. In the fight for Eternal Life the morale of the church is too low. The confidence at the top is not always as rugged and commanding as it might be.*

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—DR. RICHARD LA RUE SWAIN

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problems just passed. An answer must be found that will be just to two great races in accordance with the principles of Jesus Christ and which does not involve the world in war. The question of whether Japan becomes permanently pagan or Christian will not precede but will follow the solution which we of America find. Has the Christian minister no place in finding such a solution? His solution must be the only one.

### Prophets of Economic Justice

The solution of our economic problem has scarcely begun. Here, as in the case of Japan, the blind agitator, the misguided enthusiast who thinks he shouts for justice but who in reality has heard but half the story—and there are such shouters at both extreme wings of society—the yellow newspaper whose policy is to use the mob to increase its circulation, these are the ones who seek to shape the answer. The minister today, like the Hebrew prophet, is the one who must give the answer, make society accept it, and keep things stable until the answer is accepted. What clarity of vision, what purity of heart, what bigness of soul, what

elevation of purpose, what steadfastness of resolution, what richness of personality, what cleanliness of conduct, what self denial of life, all this demands. It is in the light of demands such as all these place upon him that he will glimpse his Master's quiet face as he set himself steadfastly to go toward Jerusalem and his cross. And in the light of these demands he will hear his Lord say "If any man would come after me let him take up his cross and follow after me."

IV. And now lastly, ours is the place of supreme privilege, opportunity, and obligation. Jesus might very well again say, of the preachers of this generation, as he said in that day and as recorded in the tenth chapter of the gospel of Luke—"Blessed are the eyes that see the things which ye see; for I say unto you, that many prophets and kings desired to see the things which ye see and saw them not; and to hear the things which ye hear and heard them not."

### A Higher Voice Than Philosophy

If we have no higher voice than philosophy, we may hear Hegel telling us that all life moves through the three cycles of thesis, antithesis, and synthesis. The world is in the third stage of composite synthetic reconstruction. A few hours ago I was on my way out here over one of the great trunk lines from the far west. One stretch of track has often been described to me by an old man who during his lifetime was a member of our church. He was a member of a party of surveyors who surveyed the first Hill line across the continent. That was over forty years ago. At one spot they encountered a severe storm and for hours on snow shoes they mushed along through slushy snow at the foot of the mountain. At each step their feet were plunged into ice cold water. At the close of the day they had advanced but four miles and their feet were almost frozen. But we rounded the same bend at fifty miles per hour. Brethren, their work was necessary that we might travel. We too are builders. We too, as Tennyson said, are "pioneers and in the morn of destiny".

Such, my friends, is the place you and I occupy as ministers of Christ in these days of reconstruction. Our place is the one that all brave men of God have always occupied, who have sought to reconstruct a broken world. It is a place of sanity and leadership, a place of supervision and salvation, and a place of privilege and power.



# Objectives and Program for the Churches

*Report of the committee to study and suggest the promotional program for 1921-22. Adopted by the General Board of Promotion, June 25, 1921*

**The Local Church and the New World Movement:** The first year of the New World Movement program marked the beginning of a new epoch in our history. For the churches that entered heartily into the Movement it is a record of unusual spiritual achievement. From several states we are advised that larger figures for baptisms appear in the case of nearly every church alongside larger figures for giving to the New World Movement,—a perfectly normal development!

**The Northern Baptist Convention and the New World Movement:** Our people have been handicapped seriously by the prevailing business depression, but the year's record shows an *advance of nearly three hundred per cent* over the previous year in the amount contributed by the churches. We have been saved from humiliating deficits and consequent retrenchment unavoidable apart from this Movement. The annual report of the Board of Promotion may well raise the questions:

"What if the Survey had not been made? What if the financial campaign had not resulted in securing subscriptions for over \$48,000,000? What if all those churches which responded had not heeded the call? What would be our financial condition today, if, when our denomination sounded the call for an advance along all lines, these churches had not blazed a new path?"

## Denominational Goals for 1921-22

Let us thank God for victories won, face and correct our mistakes and reach forward to the goals before us. We should be greatly enheartened by the year's experience and face the future with higher courage and more victorious faith.

We suggest as promotional goals for the denomination:

First, 200,000 members added to the churches by baptism and restoration.

Second, 200,000 members enrolled in stewardship leagues.

Third, 1,000 churches paying the pastor's pension premium (in the Ministers and Missionaries Benefit Board).

Fourth, A total of \$87,500,000 pledged toward the \$100,000,000. (This means \$29,675,700.15 in addition to the amount pledged to April 30, 1921. These additional pledges must be secured before May 1, 1922 if conditional pledges of \$3,000,000 are made available.

Fifth, A total of \$20,000,000 paid on account of the New World Movement.

## What the Local Church May Do

Only the local church can make these goals effective. Therefore, we suggest that after careful preparation a meeting be called by each church at a suitable date, not later than September to consider and adopt (1) so many of the Objectives and (2) so much of the Program suggested in this report as seems to the church to be necessary in order that it may share fully in our Baptist task.

### I. OBJECTIVES

(Suggested for consideration and adoption by the Local Church)

#### A. Devotional

We humbly acknowledge allegiance to

him who has the right to say regarding the New World Movement and every other spiritual undertaking, "Without me ye can do nothing;" therefore

#### OBJECTIVE NO. 1

*This church will give first place to the promotion of prayer for the achievement of our world task.*

The prayer life of our people must be cultivated definitely and conscientiously if it is to function victoriously.

#### B. Educational

Our membership must be informed in order to become loyal, enthusiastic "fellow-workers with God" in the tasks committed to the denomination; and we recognize the educational value of our missionary publications; therefore

#### OBJECTIVE NO. 2

*This church will aim to have every family in the membership a subscriber to "Missions," "The Baptist," and other denominational periodicals, also*

#### OBJECTIVE NO. 3

*This church will provide missionary instruction for all its groups.*

The denomination is making available an extensive program of missionary education, including:

- Missionary stories for the Sunday school.
- An educational program of mission study and reading for the young peoples society.
- An educational program for the World Wide Guild and Children's World Crusade.
- Mission study class literature and an educational program for adult groups.
- Materials for "National Missionary Reading Contests."
- Missionary institutes, stereopticon lectures and pamphlet literatures.

#### OBJECTIVE NO. 4

*This church will encourage its young people to enlist for a life of service and assist them to obtain an adequate training for Christian leadership in whatever positions they may occupy.*

#### C. Financial

#### OBJECTIVE NO. 5

*This church will aim to have every member a subscriber to the local budget and to the New World Movement.*

The reasonable denominational objective for world missions should be \$20,000,000 for the New World Movement for the year 1921-22. This amount should be realized if we are to complete the \$100,000,000 Fund in due time and make the advance that is imperative in our mission fields throughout the world.

#### OBJECTIVE NO. 6

*This church will urge every member to unite with the Stewardship League.*

Seeking the dedication of life as well as money, it is suggested that we aim to enroll at least 200,000 members of the Stewardship League during 1921-22. Let the church decide how many it will seek to enroll; and take advantage of the helps provided by various agencies including the Baptist Young People's Union, emphasizing the fundamental principles of stewardship—the consecration of life and the practice of tithing as a minimum basis of giving.

In view of the insistent calls upon the churches for contributions for every worthy object of benevolence we reaffirm our primary responsibility before God as Baptist churches to complete the task laid upon our denomination by his Spirit and will see to it that

#### OBJECTIVE NO. 7

*This church will give first place to the support of denominational enterprises.*

#### OBJECTIVE NO. 8

*This church will remit monthly all contributions for the New World Movement.*

### II. PROGRAM

(Suggested for consideration and adoption by the Local Church)

It is suggested that during the coming months the local church give emphasis in its program to these "objectives" in about the following order: (Keep in mind that this is not a complete church program, including for instance a program of community service, but deals mainly with the great denominational objectives.

#### September—Preparation

The meetings of the church to plan the work of the year will be held during this month. The woman's organization will be asked to visit every family in the church to secure their participation in these preparatory meetings.

#### October—Education

(1) Conferences, both regional, state and associational, will be held in which local churches will be urged to participate. In these conferences teams will be trained whose task will be to visit churches and missions for the purposes of giving first-hand information concerning the New World Movement and to make available their own experience in former campaigns.

(2) The missionary education program of the local church should be launched. (See under Objective No. 3.)

(3) The "Groups" should be reorganized and instructed during this month.

(4) The "Minute Men" should be re-enlisted and instructed.

#### November—Financial Canvass

A simultaneous every-member canvass for church expenses and the New World Movement is most advantageous. In any case, before November 30,

(1) if the church has not participated in the New World Movement a worthy attempt should be made to secure subscriptions to the full amount of its obligation; and,

(2) if the church previously has made the canvass, solicitation should be made for pledges from new members and friends and all others not now giving according to the higher standard.

Also before November 30 a concerted effort should be made in a Christlike spirit to secure payment of pledges due on that date. (It is desirable that this be done at least twice a year, preferably in November and April. The third Sunday in each of these months may be observed as "pay-up Sunday.")

#### January—Intercession

This month is generally observed throughout Christendom as a season for special prayer. Let us make the most of the opportunity to relate ourselves



and our tasks to him who alone can empower us for final and complete success.

**February—Stewardship**

During this month a new study should be made of the principles and practice of stewardship, and the enrollment of a strong stewardship league should be completed. Valuable helps will be available for use during this period.

**March—Evangelism**

We recommend that evangelism be emphasized throughout the year, but that the month of March be set apart for concerted soul-winning efforts.

**April—Anniversary Tasks**

During the month every reasonable effort should be made

(1) to insure the payment of all pledges due; having in mind the attainment of the proposed objective of \$20,000,000 total payments for the year;

(2) to secure new subscriptions toward the completion of the Hundred Million Dollar Fund. Conditional pledges of \$3,000,000 will be available if a total of \$87,500,000 is pledged by May 1, 1922.

**ASSISTING THE LOCAL CHURCH**

With a view to the achievement of these objectives during the year 1921-22 the General Board of Promotion will undertake to assist the churches through.

1. *The preparation and circulation of such literature as seems necessary for the adequate promotional work of the denomination.* This literature will include a quarterly bulletin for subscribers, and a prayer calendar in pamphlet or book form.

2. *Co-operation in the conduct of regional conferences and institutes especially in connection with the state conventions, associations and summer assemblies, chiefly for the preparation of persons who enlist for team work involving the carrying of the message of the New World Movement and the "Objectives of 1921-22" to the local church.*

3. *Provision for conferences with members of the faculties of our Baptist institutions with a view to securing their sympathetic co-operation in the denominational program.*

4. *The correlation and enlargement of effort through the denomination to secure the adoption of the principle of tithing as the minimum basis for reasonable Christian giving.*

5. *Suggestions for use of special days for thank offerings.* Inasmuch as the spirit of Christmas, Easter and Children's Day has found expression through many years in our churches and Sunday schools by the making of gifts to appropriate objects, the Board of Promotion will suggest objects for thank offerings on these dates by the members of our churches and Sunday schools.

6. *Co-operation in observing Anniversary Week.* Wherever Anniversary Week was fully observed last year it resulted in a notable reaction of enthusiasts as well as increased giving. It helped very greatly toward the full payment of pledges at the close of the last fiscal year. In view of this fact the Board of Promotion will furnish whatever helps are necessary in order that the churches may make the most of Anniversary Week in April 1922 (see under Program, "April—Anniversary Tasks").

7. *The co-ordination of life-work agencies of the denomination with a view not only to increasing the number of qualified ministers and missionaries, but also in order to encourage the higher education*

and the complete dedication to God of the promising young people of our churches.

8. *Giving prominent place to the cultivation of our constituency with a view to securing individual gifts, making large*

use of volunteer workers of the women's and laymen's organizations.

9. *Securing the consideration and adoption of the "Objectives and Program" for 1921-22 so far as practicable and helpful to the local church.*

## A Study in Contrasts



### Look on This Picture

"An Essay of Silence" concerning some types of school buildings could well be written with the above picture as a text. This type is not the best nor is it creditable as representing the work of a great society in a city of 520,000 people—Madras, S. India. It did for a start, however, as combined school and chapel. But it was no beauty, especially after the monsoon rains.



### And Then on This

A building of this sort, a new dormitory, needs no essay or epistle of commendation. It speaks for itself and for the Woman's Christian College, Madras, of which it forms a part. Our Woman's American Baptist Foreign Mission Society is a vital partner in maintaining the college with its fine faculty and high-grade work.



# North Dakota Baptists Meet

*Report of State Convention in Minot, July 13-17*

THE thirty-eighth annual meeting of the North Dakota State Convention met in Minot, July 13-17. Friends in the extreme West tell us the old story of a wonderful climate but North Dakota citizens talk with the same fervor of the marvelous distances. No one need feel crowded in that land. Baptists are far apart geographically but with a splendid unity and a spirit of determination are doing their part in laying the foundations of a great Christian commonwealth.

There are three things which need to be said concerning this convention. First, there were an unusually large number proportionately of the delegates young people. This was in no small measure due to the work of the director of religious education and to the fact that an assembly program followed that of the convention. The second matter was the faithfulness of the delegates to all of the sessions. The attendance was not large in number, about 150, although a good representative group. They were however for the most part present at the opening sessions and they were on hand for the closing ones. The third item has to do with the quality of the program. From the president's address and the annual sermon to the addresses of Miss Isabel Crawford, Dr. W. E. Chalmers, Dr. Hugh E. Heath, Dr. Bruce Kinney and Dr. Carl D. Case an unusually high standard was maintained. This was in no small measure due to the time given to the speakers. The business was transacted promptly and with perfect harmony and did not interfere with the inspirational character of the meetings.

## The President's Address

The president, Mr. R. B. Griffith of Grand Forks, gave an address in which he traced the religious history of that vast territory now known as North Dakota. During the past 150 years the territory has belonged in turn to England, Spain, France and the United States. It was a part of the Louisiana Purchase. A fort was built and a trading post opened at Grand Forks in 1801 by John Cameron.

The earliest religious movement of Protestants was in Walthalla in 1852. Its leaders, Elijah Terry and James Tanner were Baptists. Elijah Terry, who was a member of the First Church at St. Paul, Minn., was killed and scalped by the Indians in 1852. This ended the first attempt to evangelize this region. The first Protestant church organized in the territory was a Presbyterian church at Bismarck in 1873. The first Baptist church was that at Fargo in 1879. In 1881 Rev. G. W. Huntley was appointed general missionary for the great country now known as North Dakota. When he began his work there were twelve churches with a total membership of 164, or one Baptist for every 225 of the population. The 1920 annual shows ninety churches with a membership of 6,765, or one Baptist for every ninety-five of the population.

Turning from historical matters, Mr. Griffith discussed the present world conditions which called more loudly than ever for the message and service of the churches. He quoted from the report of the National Surety Co., which showed the losses paid by thirty insurance companies each year. It was shown that there were in 1910 embezzlements amount-

ing to \$1,396,081 and burglaries of \$886,045 and in 1920 embezzlements of \$5,623,819 and burglaries of \$10,189,853. It is said that there are now seven burglaries to every fire, while before the war there were but three. Well-known business and professional men were quoted bearing witness to a general conviction that the churches hold the key to the alarming situation. Summing up the matter the president said, "If the hope of our country is religion we must have more religion. Religion in the homes, religion in the schools, religion in society, religion in business, religion everywhere. As Baptist churches we have a responsibility resting upon us to popularize religion, to talk religion, to live religion. You ask, 'What do you mean by religion?' My answer is found in James 1:27. It is the helping hand and the pure life. Christianity is not a dead theory—it is a living fact. Baptists have no time to lose in vain theological discussions. Our Master has work for us to do. The world is to be saved. Mankind is to be brought to Christ—to accept his standards of life." Then followed a discussion of disarmament and law enforcement. It was an address worthy of fuller publicity.

## Summary of the Report of Rev. Fred E. Stockton

The following report covers a period of nine months from October 1 to June 1. Three things stand out in the work of the convention since our meeting in Bismarck.

First: Our churches have made for themselves a new record in the matter of contributions to our New World Movement. The fiscal year ending May 1, 1921 shows an increase in giving to missionary objects of 400 per cent over the previous year. The total contributions from our churches during the year to missionary and benevolent objects is \$46,634.43, or a per capita amount of \$8.50. The contributions from the North Dakota German Baptist churches have also been much larger than in any previous year.

Second: Along with increased giving has come an increased interest in evangelism. The state-wide campaign inaugurated at the Bismarck convention has been continued throughout the year. Thirty-five series of meetings have been conducted under the direction of the state office. This is an average of almost one meeting per week for the entire nine months. Including the revival campaigns conducted independently, and by our German churches, the total is above fifty series of meetings. Many of these campaigns have been remarkable in the results accomplished under difficult circumstances. We have been assisted in this work by Dr. J. E. Norcross of New York for six weeks, and by Rev. J. S. Umberger of Denver for six weeks.

Third: Especial attention has been given during the past nine months to matters of religious education under the leadership of our Director, Rev. E. Wiese. Director Wiese has been devoting himself enthusiastically to the task of developing our churches and Sunday-schools along the lines of missionary and religious education. His task has been a difficult one. He has visited most of the Baptist churches in North Dakota, and in this short time has familiarized

himself with the conditions and needs in our state.

**Missionary Activities:** During the period covered by this report twenty-eight missionaries and general workers have been employed for all or part time. The general superintendent completed his first year of service in North Dakota March first last. In addition to the regular workers, deputation work has been done in the state by Rev. John Alexander Frey of Riga, Latvia, Russia, and Miss Isabel Crawford of Red House, New York. Mr. Frey visited nearly all of the Russian and German churches in the state, besides many of the English and Scandinavian churches. Miss Crawford has attended the yearly conferences and conventions, and visited thirty-seven of our churches.

**New Workers:** Only two convention workers have resigned during the period covered by this report. Pastor-at-Large Olaf Breding, closed his work January 15 to accept the pastorate of the First Dano-Norwegian Baptist church of Minneapolis. Rev. J. E. Boen closed his work at Park River March 15. Rev. E. Lansing Holland became pastor at Page January 15. His son, T. Ewing Holland, became pastor at Lisbon April 1. Richard Jensen was engaged as stated supply for the Park River church May 1. A. A. McGahey took up the work at Lidgerwood April 1. Rev. W. A. Barclay has been engaged as district missionary for the Kenmare district, and began his services May 15. Mr. Barclay came to us from Fort Worth, Texas, where he has been attending the Southwestern Baptist Theological Seminary. Rev. Paul Perverzoff of Rochester, N. Y., has been engaged for the summer to help in the work among our Russian churches. Miss Lottie Lund has given valuable help in the conducting of music in several evangelistic campaigns during the year. Miss Emma E. Anderson has been assigned by the Woman's American Baptist Home Mission Society to North Dakota. She will begin her service September 1.

**Swedish Work:** Since the first of January Rev. L. M. Stolberg has been engaged as colporteur for the territory west of the Missouri River.

Rev. Ole Larson has given his time during the year in the help of the work in our Scandinavian churches. Rev. C. J. Hill has done especially efficient work as colporteur and evangelist during the past year. Rev. C. W. Finwall, who also speaks the Norwegian language, is engaged as an English-speaking missionary, although he has helped in many of our Norwegian churches. He has devoted his energies largely during the year to evangelism. Rev. W. J. Horner has been engaged by the Grand Forks Norwegian church to preach each Sunday evening.

**Russian Work:** Miss Sadie Barnick—now Mrs. Lalka—closed her work July 1. Rev. Paul Perverzoff is helping in revival meetings during the summer. Mr. Nesdoly has devoted himself to our several Russian fields during the year. We are much in need of another strong, regular worker, among the Russians.

**German Work:** Miss Alethea Kose has been engaged by the German Baptist churches of North Dakota as a missionary, with headquarters at Grand Forks. Our German churches, during the year, have been unusually successful in their



evangelistic campaigns, and have contributed large sums for missionary purposes. Rev. S. J. Fuxa has transferred his work from Medina to Rosenfeld. Rev. O. Lohse has come to North Dakota, and is located as pastor at Martin.

**Negro Work:** Rev. D. E. Beasley has cared for the work of our Negro churches at Minot and Bismarek during the year. The church at Minot has purchased a dwelling house, which has been remodeled into a church building.

#### New Officers

The women were in evidence in all the sessions of the convention. They also held a number of separate meetings. The officers for the coming year are Mrs. C. E. Webster of Fargo; who was re-elected president; Mrs. R. B. Griffith of Grand Forks, vice-president; Mrs. N. J. Nelson of East Grand Forks, treasurer; and Mrs. W. R. Rice of Fargo, secretary. Mrs. Vernon Squires of Grand Forks was

elected as state college counsellor.

Mr. R. B. Griffith of Grand Forks was re-elected president of the convention. The vice-presidents elected were Rev. O. Enget, representing the Norwegian Conference, Rev. E. Gunther of the German Conference, Rev. Nestor Nesdoly of the Russian Conference. Frank D. Hall of Fargo was re-elected as recording secretary and Dr. R. W. Hobbs will represent the state on the General Board of Promotion.

The convention adopted the suggested program for the convention year. It adopted some very definite goals touching THE BAPTIST and Missions, the work of religious education and the denominational objectives. We hope to give in another number a summary of the plans of Rev. E. Wiesel, director of religious education. It was a good convention and in 1922 at Kenmare we predict that North Dakota Baptists will report a new high mark in all their work.

## Basement Sunday Schools

By GEORGE E. MERRILL

THE Sunday school, as we know it in Protestant churches, began in a dismal hole under the church; and ever since the efforts of teachers and administrators and lovers of children have been directed, not without some success, towards lifting it out into the light of day.

The Western Church itself may be said to have begun under ground—in candle-lighted mosaic-lined chapels cut into the walls of the catacombs—and the tradition of underground worship (with candles) persisted in the vast crypt which underlay every Gothic altar. In the crypt were the shrines of the lesser saints and the tombs of knights and learned doctors and wealthy bourgeoisie; here were treasures of those adored relics which were magnets for the eager footsteps of innumerable pilgrims. The feverish religious life of those pious centuries overflowed even the vast spaces of the cathedral and filled the vaults below with the incense and color of Catholic ceremony.

#### Putting Children in the Crypt

When that deep color had faded under the too-scorching sun of the Reformation, which, in destroying a great evil, destroyed, without intending it, a great and solemn beauty; when the fresh cold air of religious liberty, blowing from the north, had cleared from those vaults, now silent, the last wreath of drowsy incense; when the relics had been broken and scattered by a people who could no longer believe in them; then, in the name of enlightenment, our economical fathers conceived a new usefulness for the crypt. Thenceforth it was to confine, not dried and decaying relics, not the dead bodies of saints, but the live ruddy bodies of our little children. And to this day you may see on a Sunday morning, in any city of this our country—which, above all others, is proud of its progress, its concern for education—thousands of boys and girls setting out to endure their hour of religious instruction (how precious that single hour!) in the stale air and dim light of the church basement. And that stale air and dim light, experienced thus in the impressionable days of their adolescence, are to remain for them forever associated with the religion of Christ.

Yes, with the religion of Christ, who taught, as I remember it, upon the moun-

tain top and in the open market place and beside the good invigorating air that moved across the waters of Galilee!

The idea seems to have been that the fine golden oak pews, glittering in their shining varnish, the tasseled cushions, richly plushed, the thick Brussels carpets, were far too precious to be exposed to childish hands and childish feet; the sanctuary (or perhaps the presence of the minister) too awful a thing for childish eyes to contemplate. The voices of children, (who, we are told, make up the choir of heaven) were too shrill to be brooked in the still and sanctimonious atmosphere which, to our father's view, was alone fitted for Christian worship. Away with them, then, to the basement; let their natural instinct for air and sunshine be, on this holy day, rigorously suppressed; suffer them not to come into the upper spaces of the Lord's Temple!

Well, the bright varnished pews are still there, little marred by the feet that never found the way into them. The pages of the song books were long preserved, unthumbed by the little hands that never learned to open them with joy or healthful gladness. But those boys and girls (now men and women) who were to sit in those pews, who were to sing from those song books,—where are they? How many of them, I wonder, prefer this Sunday morning the crisp air of the links or the exhilarating sunshine of the open road? Who now is to help them to unlearn that false lesson, indelibly stamped upon their minds, that joyousness and light are incompatible with Christian worship? Who can undo now the infinite harm wrought, all unintentionally, of course, by our fathers' woe-ful lack of prescience?

#### What Chance Has a Teacher

The other day I visited a Sunday school—just a few miles from New York City—and there I saw no less than 300 children, of every age and size, crowded into a basement room fifty feet square. The ceiling was low—as it must be in a basement room—and the floor, several feet below the level of the ground, was encumbered by two rows of iron pillars supporting the floor above. Light struggled into this room through three narrow windows; its dull radiance made the more melancholy by the colored tones of

the glass, those "twilight saints and dim emblazonings" (so meet for school room use!) without which, I suppose, church could scarcely be a church. And in one corner there was a furnace, stoked to its fullest capacity in order to heat the auditorium above, where services were soon to begin.

Here, then, in a tropic temperature (though the day outside was spring-like and sparkling), in air that, before twenty minutes had passed, was foul and poisonous, 300 children were to receive their only contact for that week with any sort of organized or systematic religious instruction.

The teachers in this Sunday school seemed competent and earnest, the superintendent able and energetic; they felt, patently, the weight of their responsibility, the splendor of their opportunity; but under what a frightful handicap were they called upon to do their work! Is it not enough, then, that they should bear, without pay, all the natural inevitable burdens of a teacher's calling (which, God knows, are heavy enough), without this artificial anathema applied to the pupil's mind, this shameful needless drugging of his senses by a narcotic atmosphere, a sluggish light?

Midway through the exercises, when the teachers, having divided the children into groups, were struggling, not without heroism, to give each group some individual instruction (in spite of the strident competition of colleagues), I left this Sunday school (for I, being a visitor, could escape) and climbed up into the auditorium over its head. There the air was still, the room high and spacious, the light warm and bright—and the seats empty. The room trembled slightly with the low tones of the prelude which the organist, in practice for the coming service, ran over on the organ, and behind the reading desk, dressed in his solemn frock, the minister arranged a mass of exquisitely-colored flowers and potted palm-trees. The morning service was to commence after the Sunday school should be dismissed.

#### Pry Them Out

Here was light, air, space unused and perfectly available; yet, for nothing more than an ancient prejudice, for an outworn convention merely, (I cannot believe that there was any other motive) the children were denied its use. The church could not afford (up to that time) to build independent first-story rooms for the Sunday-school; the church proper was thought "unsuitable" for their use; ergo, they must be condemned to the basement.

Oh, for some mighty derrick, some Archimedian lever, that I might pry that floor-full of children and teachers out of their toxic cellar into the clean air of that decent auditorium! To see the brightening eyes of the scholars, the relieved faces of the surprised teachers, as they found themselves, by my unaccountable magic, suddenly free of the intolerable weight of stupefying air and lethargic light, their faces wreathed with unexpected smiles, their lightened spirits shining with a newer radiance! I cannot believe that the auditorium would suffer by their presence or be made less suitable for the more solemn service of their elders which is to follow it. I cannot believe that that room would become less hallowed in the sight of God or the prayers offered there any less acceptable. The flowers I think would have lost none of their perfume because the children had

(Continued on page 838)





# The Devotional Life



## Crumbs from the Master's Table

By R. E. NEIGHBOR

I

TRULY the kingdom of God cometh "not with observation," yet it is a great and glorious thing to believe that it comes—not that it will come sometime, but that it is coming all the time. Is it not so? Surely we need to amend our common conceptions in regard to both the nature and the coming of Christ's kingdom, and need to be able to see, through the obscurities (obscurities to us) of the passing years, the outlines of it as continuously growing more and more definite. It may be difficult, or even impossible, for us to understand, and to adjust to the fact of that kingdom's coming, all that happens in this strange world under the overruling providences of God, whose ways are not as our ways, yet we cannot but believe that he is steadily realizing his purposes—purposes always of grace in their final issues. He has a plan, as Dr. Stimson used to say, and he'll execute it. Here is this from Mrs. Browning:

"And I smiled to think of God's greatness  
Flowed around our incompleteness—  
Round our restlessness his rest."

Certainly my own heart re-echoes this. Terrible would it be if my short-sightedness were not transcended by his illimitable vision, my weakness by his almightiness, and my ignorance by his wisdom. No; the kingdom indeed comes not with observation, neither shall any of us be able to say of it, "Lo, here!" or "Lo, there!" any more than we can say of the springtime that today or tomorrow it will be here; yet it is coming all the while without noise or bluster, unheralded by blare of trumpets or other startling signals of its approach. All the same there comes a time when we can confidently say of it, "It is here!" And then we know it has been coming while we worked and while we slept, gradually and steadily coming, thank God.

II

In connection with these reflections as to the certainty of the kingdom's coming there occurred to me the other day a new thought touching that generally perplexing statement of Christ that if we ask, "believing that we receive," we do really receive, no matter what may be the sort of answer we get, or even if the answer be "No," which (as my pastor sometimes reminds us) may also be our Heavenly Father's answer. That is to say, the prayer always is answered. What flashed into my always more or less sluggish comprehension was that no prayer is true prayer unless we believe that God, who is our Heavenly Father, is in fact a prayer-hearing and a prayer-answering God; in

other words, that he will always do what he says he will do, viz.: answer the cry of the child who appeals to him. Prayer can never be in vain, can never remain unanswered. Of course, I must believe that if I believe him, must I not? And so my prayer is answered because—

(a) I have committed to him the whole matter that has been burdening me; I have put it into his hands definitely to take care of for me, and in such ways as to him shall seem fitting. Therefore—

(b) Whatever he may in his wisdom really do about it satisfies me—even as a little child is satisfied with what its father does about the thing it has gone to him about, provided of course, the child has perfect confidence in its father's love and wisdom and ability of resource, and that, as Mrs. Browning says, his greatness flows around its own incompleteness and around its restlessness his rest. And if in

like manner we are persuaded of this in our relation to our Heavenly Father, we can "smile," as she says, no matter what happen to us or happen in the world.

Furthermore, these words of Christ illustrate how perfect and absolute was his own confidence in God as his Father, and how sure he was about the successful outcome of all true prayer. Christ knew that God would answer the prayers of his children on earth—answer them, of course, in his own way and at his own time. But Jesus was quite content and happy to have him do that. I have been thinking too of how, in spite of all this confidence of his in prayer, he was nevertheless left to suffer and go through with the agonies of Gethsemane and the cross, of how many a martyr has suffered, and of how many of God's believing children today are suffering though they pray, and of how the apostle wrote that we "through much tribulation" must enter the kingdom. But these words of Christ give no ground for anyone's expecting an absolute exemption from suffering and from what we call "the ills of life." These come to all of us, whether we are Christian believers or not, but in the case of the believer the conviction of the love and the infinite good-will of his Heavenly Father overflows it all with a sustaining power. Apropos of this I recall some lines which I came upon one day when reading Wordsworth (and the great poets are ever our great teachers, prophets whom earlier ages used to call "seers," as they were and still are, i. e., the men who see things the rest of us do not see:

"They felt

And did acknowledge, wheresoe'er they moved,  
A spiritual presence, oftimes misconceived,

But still a high dependence, a divine Bounty and government, that filled their hearts

With joy and gratitude and fear and love,  
And from their fervent lips drew hymns of praise

That through the desert rang."

Aye, indeed. It is even so: "Praise that through the desert rang"! For if we believe in God and in the validity of our appeal to him when we pray, the desert wastes may perhaps environ us, but when they do we shall hear across them the ringing of the bells of heaven and find in our souls a response to their melody. Indianapolis.

"When all my hopes are gone,

'Tis well my hands must still keep toiling on for others' sake;

For strength to bear is found in duty done,

And he is blest who makes the joy of others heal his own heartache."

## The Father's Love

*Rest and be still;*

*Naught happens thee but of His blessed will.*

*There's not a wind that blows,*

*There's not a lily grows*

*Without His bidding—and His child shall He*

*Forget and leave uncomforted? Nay, see  
How not a small brown sparrow (sorry thing!)*

*Without His hand can droop or raise a wing!*

*And thou art better far unto thy God!*

*Lo! if He calls thee to a way untrod,  
Where stones and rugged places tear thy feet,*

*And bitter herbs alone are for thy meat,  
Or if He sets thee high, and with a song  
Fill Thy rejoicing mouth, and make thee strong;*

*Yet know thou this: He loves thee just as dear*

*When dimpling laughter lights thy face,  
or tear*

*With bitter tear goes chasing down thy cheek,*

*And thy poor heart may break but cannot speak!*

*Rest and be still.*

*'God hath not good and ill.*

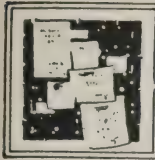
*All that He sends is good, altho' our eye  
For weeping scarce His rainbow can describe.*

*He is our Father, and His name is Love.  
E'en when thy grief is greatest—look above!*

*Look up! look up! and thou shalt surely see*

*A Father's loving face down-bent to thee!  
—Life and Work.*





# The Bulletin Board



## Who Signed the Petition?

Several prominent clergymen, representing the Committee on Reduction of Armaments of the Church Peace Union, presented to President Harding a petition signed by 20,503 Protestant ministers, Catholic priests, and Jewish rabbis.

The petition asks the President and Congress to call an international conference to discuss reduction of armaments. The signatures were gathered by mail by the Church Peace Union from all over the country. Of the clergymen who answered the appeal sent out several weeks ago jointly by national organizations representing Protestants, Catholics and Jews, only 209 declined to sign the petition or to participate in the national movement of the great religious bodies for limitation of armaments. The signers of the petition are divided denominationally as follows:

Baptists .....	3,650
Meth. Episcopalians .....	4,950
Presbyterians .....	1,950
Lutherans .....	1,900
Meth. Epis. South .....	1,500
Episcopalians .....	1,400
Disciples of Christ .....	1,400
Miscellaneous .....	1,400
Congregationalists .....	1,150
Catholics .....	950
Unitarians .....	150
Friars .....	50
Rabbis .....	53

## You Have It for What It Is Worth

The other day this story came from across the desk of the secretary of a large manufacturing corporation. He had long been the good angel who visited the factories of the concern to keep things sweet among the workers. On a recent visit to one of the plants, the whistle blew at eleven o'clock, as on other occasions when there was to be a meeting of the workers. But this time a committee from the men came to the secretary to ask in advance some questions. "Is it true," said they, "that the company is losing thousands of dollars every week?" "Yes." "Is it true that you officers have cut your salaries thirty per cent?" "Yes." "Is it true that all the office force has been reduced in salary?" "Yes." "Is it true that all the salesmen on the road have had their pay cut?" "Yes." "Then we are ready to take our share of the loss. You may cut us at the same rate." The secretary was saved from an unpleasant task.

## Adding Depravity to Heathenism

The Alliance of Honour counts many ex-soldiers among its workers in all lands. One who served all through the Great War, and within four months of demobilization sailed for the Congo to take up missionary work there, has written to the Alliance with a view to introducing its teaching into that forlorn region. Very

melancholy is the picture he gives of the moral condition of the population and its need for earnest Christian propaganda. "The question of moral purity," says he, "is the very gravest which faces those engaged in Christian work in Africa. As though the shameless immorality of the average heathen native were not enough, we now find the worst vices of the white man spreading to the remotest forest villages, and diseases that are the result of sin, and which were unknown until the advent of the trader from Europe, are everywhere gripping the natives. The birth rate is consequently alarmingly low and infant mortality as pathetically high."

## A Job Would Be Better Than a Shrine

Shrines by the wayside are common in Roman Catholic countries. The important feature of most of them is an image of the Saviour hanging on the cross. The idea is that travelers may stop and engage in some act of worship before them. We are sorry to see that an effort is being made to establish this custom in this country. And strange to say, it is not being done by Catholics. One such shrine has been erected near Philadelphia, in memory of a soldier of the World War, and it is urged that this shall be done all over the country. We believe in having places of worship and we believe in prayer. But when it is proposed that people shall kneel by the side of the road to pray, we cannot help thinking of what our Saviour said about praying in the streets. And when the only thing about the structure to suggest that it is a place of worship is the image of the Saviour, we think of the commandment against making graven images and bowing down to them.

## What Are the Fundamentals?

When a man has an unshaken hold on God and on Christ, as any man may have and many have had and do have, and is striving to regulate his life thereby, he is in possession of the two fundamentals of the Christian religion. Belief in them and the honest purpose to conform one's life to them are all that should be required for church membership. They are all Christ himself would require. They are the staple of the gospel which the church should carry to the mission field. They are dynamic beliefs, charged with sufficient power to heal the sick, cast out demons, and raise the dead. If all round the globe we can get men to believe in these two fundamentals, we shall have a Christian world. They are sufficient bases for Christian unity and for Christian union. Within the limits of these fundamentals, there is room for different theories of the Atonement or of the inspiration of the Scriptures or of the future Advent of our Lord. But these two beliefs are the Biblical fundamentals. Other beliefs are important, but they are sec-

ondary. Still other beliefs may be justified by a single passage of Scripture or by a class of passages, but ultimately the whole of the Bible wins out against any particularistic teachings within it. As sturdy old John Wesley said, "Give me the whole Bible for my staff." The Christian religion is not buttressed or determined by any single utterance of Jesus, but by the whole body, sweep and spirit of his teachings. In the long years, the ultra-liberal and the ultra-conservative lose out. The particularistic sects and the various cults, after making—some of them at least—their peculiar contributions to the enlargement and enrichment of Christian faith, find their subordinate place in the ranks, while the Christian Church, composed of the great and varied host of believers in God and Christ, goes on its conquering way.—Exchange.

## Protestants Outrun Population

Thirty years ago the first religious census of the United States showed that the churches had a membership of about 21,000,000 out of a population of 63,000,000. With a seventy per cent gain in population since that time this country records a gain of one hundred per cent in church membership. Recent figures are placed at 45,000,000. Of course the ways of counting membership are not uniform, but the gains are undoubtedly genuine in the main. More than three-fifths of church members live in rural sections, while the proportion of population is about equal between country and town. Eighteen denominations have contributed \$200,000,000 during the past year, of which the Methodists of the North have contributed the largest share and Southern Presbyterians the largest per capita amount.

## Census in India Brings Persecution of Christians

Rev. H. J. Sheets, a Methodist missionary of Bijur, United Provinces, India, writes of the severe persecution endured by many Indian Christians during the recent census. The reason for persecution is the desire on the part of many Hindus and Mohammedans to keep down the number of Christians reported.

Mr. Sheets writes:

"The Government census is over at last and we are glad for in this District our enemies, the Arya Samajhists, have been using lies, innuendoes, threats, bribes, flattery, every means, both foul and fair, to get our Christians to enroll themselves as Hindus. It is a long story and even if I tried to tell it I would be unable to make you realize what a tremendous pressure was brought to bear on these people. One munshi was severely beaten, two preachers were jailed under false charges, Christians were dismissed from their jobs, Christ and the Christians were vilified, though as Stanley Jones says the people



of India are not anti-Christ, but anti-Christian. Many of our Christians out of fear denied Christ in the census, many denied because for years they had been denying Him by their lives, but some few who were not Christians insisted on confessing Him. Our old sweeper was ready to fight the census enumerator because at first the latter refused to enroll him as a Christian, he averred: "True I have not been baptized, but Jesus is in my heart and I have not yet been baptized because the day I am is going to be the biggest day of my life. I am waiting until I have enough money to give all the school boys a treat, so that they may all enter into my joy." In Meerut District I am told there were 500 non-Christians who insisted on being enrolled as Christians.

#### The Red Flag Vicar

We have at least two living instances of men who, bred in royal or aristocratic circles, have associated themselves with the extreme left wing of the social movement. Son of Henry Ponsonby, Queen Victoria's Private Secretary, Mr. Arthur Ponsonby was born in Buckingham Palace and is now a member of the Independent Labour Party; and the Rev. Conrad Le Despenser Roden Noel, grandson of the Earl of Gainsborough and son of a Groom of the Privy Chamber, was for a time secretary of the Church Socialist League, and has lately figured in the public press in connection with certain proceedings at the old-world Church of Thaxted, Essex, of which he is vicar. He recently hung the following manifesto, chalked on a large blackboard, at the entrance to the Church:

"The rich man wars on the workers. It has always been so. The few live in comfort and folly by robbing the many. The rich killed Jesus, the poor man's Friend. The King, the Empire, the Rich and their toadies killed Christ. Our Ruler, the Empire, the Rich and those who surround them kill Him now. Inasmuch as ye have done it unto the least of these (the Irish and the Miners) ye have done it unto Me." In the chancel the Vicar hung the Red flag and the Sinn Féin emblem. These flags were removed by students and presented to the Bishop of Chelmsford, who confessed himself em-

#### A Newton Publication

THE BAPTIST is in receipt of a pamphlet of 108 pages which is a report of the conference of the Baptist leaders of New England held at the Newton Theological Institution March 14-17, 1921. This conference, made up of ministers who are on the board of the New England Baptist societies who came together as the guests of the seminary, considered addresses of such importance and interest that it was thought worth while to give them wider publicity. So here they are. The titles are as follows: Our Spiritual Resources, by Pres. Horr; Making Our Resources Effective, by R. M. Vaughan; The Principles of Jesus and Race Problems, by Woodman Bradbury; Religious Education and Religious Experience, by James P. Berkeley; The Methods and Aims of Religious Education, by Chas. N. Arbuckle; Internationalism and War,

by W. N. Donovan; Religion and Higher Education, by C. D. Gray; The Principles of Jesus and the Industrial Conflict, by H. K. Rowe; Evangelism, by H. F. Stillwell; The Propagation of Christianity, by F. L. Anderson. Personally we have taken much delight in these various presentations and believe that many of our ministers would do the same. We do not know the price of the pamphlet, which is one of the bulletins of the institution, but are informed that it can be had of Pres. Geo. E. Horr, at Newton Center, Mass.

#### A Living and Abiding Force

Dr. Clifford (who recently entered upon his sixty-eighth year as a recognized preacher of the Gospel) made one of those delightful speeches which he is accustomed to give when he is amongst "his own folk." Most interesting and encouraging reports had been given by the treasurer and the secretary of the church, and the veteran pastor (who received an affectionate and upstanding welcome) began by expressing his delight at what he had heard:—

"In the prosperity of this church," he said, "my heart finds cheer and ever-fresh hope. All the anticipations in which I indulged concerning my successor in the pastorate have been and are being realized. Grateful, indeed, am I tonight to know that the work of the Lord is prospering here, that souls are being saved, and that the activities of the church are being changed and adjusted to the needs of the time. It is necessary that the church should keep an alert mind eager to meet the changed conditions which arise as the years pass. The Christian faith is not simply a great tradition, but a living and abiding force through all the changes that time brings. The thinking of the world is false to a very great extent. It needs the true interpretation of human life and of God as given to us in Jesus Christ.—Baptist Times and Freeman.

#### Bates Versus Oxford

Bates College in Lewiston, Maine, has an unusual record in the debating field. Out of fifty intercollegiate debates, she has won thirty-nine, and among the institutions which have been downed by the skill of her debaters have been no less formidable institutions than Harvard, Yale, Cornell, and Queen's College in Canada.

Much attention was paid in this country to the Anglo-American polo matches. But those interested in our Baptist colleges and in their intellectual achievements should not fail to take notice that on June 16 a team of three debaters from Bates met at Oxford a similar team, representing that institution in a debate dealing with the American policy of non-intervention in European affairs. The American team had the affirmative. At the close of the arguments the question was put to the vote of the house, according to the custom at Oxford, and the vote was against the side the Americans had taken. All accounts agree, however, that the Bates men made an exceptionally

good showing. And it is well to remember that, while in the United States the judges decide on the merits of the argument, in Oxford the assembly naturally votes on what it thinks to be the merits of the question. It would seem that Oxford men believe that the United States ought to intervene in some measure in European affairs.

#### The Fish You String

The Methodist Protestant has this to say about the exaggerated claim which churches make after revival services; "It is the fish you string who help the church and whom the church helps. It is hardly true that you can have a hundred conversions and but twenty-five receptions. You must be counting the nibbles."

#### Church members in U. S.

The following statistics are based upon the last census: There are in this country 202 denominations. Thirty-one new denominations came into existence during the last ten years and seventeen died out. Of the 100,000,000 people in the United States there are 41,926,854 church members, an increase of 6,860,000 in ten years or nearly 20 per cent. The value of the church property is estimated at \$1,676,000,000, an increase of \$420,000,000 in ten years, an increase of 35 per cent. There are 15,721,815 Roman Catholics, which includes all the baptized children and those nominally Catholic. This shows that less than one-third of the church members of the United States are Roman Catholic. The Roman Catholic proportion in the total membership was over 40½ per cent in 1906; in 1919 it was 37½ per cent. In ten years the Roman Catholics gained 10 3-5 per cent, while the Protestant churches gained 23 2-5 per cent.

#### Forecast of Principal Farm Crops

Forecast of the country's principal farm crops, made by the Department of Agriculture from July 1 condition, indicated that there will be no record-breaking production in any crop, with the possible exception of corn. Conditions during June caused a reduction in the production forecasts of every crop, as compared with last month's estimate. The potato crop will be smaller by 53,000,000 bushels than a year ago; rice production will be only a little more than half as large as last year, and apple production will be less than half of last year's crop. The wheat showed a decline of 21,000,000 bushels during June. Corn this year was in the best condition it has been on July 1 in more than a score of years, it being 6.5 points higher than a year ago, and 7.4 points higher than the 10 year average. With favorable weather officials believe the crop may surpass last year's record-breaking crop. The acreage of corn this year is 4.1 per cent larger than last year. America has never had a famine year. There is no land in the world that gives the agriculturist such rich returns for his labor, and there is no land in the world which produces such a wide variety of fruits, cereals and vegetables. To live in a land of such bounty should be occasion for all hearts to daily offer praise and thanksgiving before God.—United Presbyterian.





# Religious Education



## International Uniform Lesson for August 14

PAUL IN ICONIUM AND LYSTRA

Acts 14:1-28. Golden Text: Matt. 4:10

By JOHN A. EARL

### The Lesson Text

The lesson is a vivid commentary on Acts 13:46. Lystra furnishes a picture of heathenism in its primitive form. In his missionary work, Paul met three types of people, viz., the Jew, the educated Greek, and the primitive pagan. Up to the present in our studies he has been dealing mainly with the Jew; later we shall find him addressing the cultivated Athenians; but today he is facing idolatry in all its native ignorance and superstition.

### The Lesson Taught

Three lines from the hymn, "From Greenland's Icy Mountains," suggest the teaching points of this lesson: "The heathen in his blindness," "O ye whose souls are lighted," and, "Waft, waft, ye winds, this story."

### "The Heathen in His Blindness"

In this line the poet has characterized heathenism in all ages and in every land. The heathen of Lystra were blind. They were blind with reference to the knowledge of the true and living God. They worshipped Zeus and Hermes and all the host of lesser gods of Greek mythology. When the lame man was healed by faith in the living Christ they thought that the gods had come down in the likeness of men, and proceeded to show their appreciation by sacrifices offered to Barnabas and Paul. One must know something of the Jewish abhorrence of idolatry to appreciate the revulsion of feelings which seized Paul and Barnabas as they sprang into the midst of the multitude to prevent, if possible, such an act of sacrilege. The address of Paul reveals the fact that he pitied the heathen in their blindness. He makes large allowance for their ignorance, and yet suggests that nature itself might have led them to a better conception of God than the idolatrous notions entertained by them. He had no other background upon which he might make an appeal to them. It was easier for Paul to heal the lame man than to cure the mental and moral blindness of the heathen of Lystra. The spiritual miracle is always the greater miracle. The heathen today will flock to Christian clinics for the relief that the missionary physician and surgeon may bring to them; but they are not so eager for spiritual healing. However, the true missionary never forgets that he is dealing with blindness of age-long standing, and he must cultivate patience in waiting for the spiritual miracle to work itself out through the slow process of Christian education. The idea

that the heathen may be evangelized by some rapid-fire method is certainly not based either upon a sound exegesis of the New Testament or upon the facts of missionary history.

### "O Ye Whose Souls Are Lighted"

We turn from the heathen of Lystra for a moment to look at the fearless missionaries, Paul and Barnabas. Nothing could stop them from preaching the gospel. When they were driven out of one city by the combined action of Jews and Gentiles, they immediately tramped to another city and began at once to reach the people with the good news of salvation. Driven out of Iconium they went to Lystra. At Lystra Paul was stoned until they thought he was dead and dragged him outside the city walls. It was their plan to put Paul out of the way as he was the chief preacher and leader. Paul, however, like his Master, could not die a minute before his appointed time. From Lystra they went to Derbe, and from Derbe they returned through the cities of Lystra and Iconium instead of going south from Derbe to Tarsus the home of Paul. One would think that after such treatment as Paul and Barnabas received at Lystra and Iconium they would have continued their journey southeast from Derbe to Tarsus and rested at Tarsus. But such is not the temper of the true missionary. When he enters upon his life work the missionary must go with Paul and never turn back with Mark. If he is called upon to leave his children in America during the years when he would greatly enjoy having them with him, he must make the sacrifice with a smile. If financial limitation due to meagre salary pinches and hurts he must never organize with his missionary brethren for larger stipend lest he lose the chief glory of a missionary—the glory of selfless service. If he is ever tempted to compare his salary with that of many pastors and most secretaries at home, he must resist the temptation remembering that missionaries should live above such worldly considerations. If he is overworked and overlooked he must take it all in good grace because he is a missionary, and it would be a sign of unspirituality for a missionary to complain. The missionary is in the true succession from Paul. He keeps the Acts of the Apostles from ever being a closed book. Iconium, Lystra and Derbe are now Yokohama, Peking and Madras.

### "Waft, Waft Ye Winds This Story"

This line shows poetic license. The winds have their work to do and they do it well; but the winds were never called upon to carry the story of the Christ to pagan lands, unless the poet had in mind the old sailing vessel that has long since been discarded. The winds

carried Paul and Barnabas to Cyprus, and from Cyprus to Pamphylia, and from Attalia back to Antioch in Syria; but the winds can never waft the story of the gospel anywhere as it carries vegetation. It must have human messengers in the person of Paul and Barnabas and all their successors. The Lystra of this lesson is only a very small section of the great unevangelized, unChristianized world which is open and hospitable to the gospel. The call is for men and women who will go in the spirit of Paul and with the message of Paul and with the training of Paul. No greater call comes to the young Christian today than the call to foreign missionary work. Who will answer, "Here am I, send me"?

## The Church School

*A plan to meet the chasm between the Sunday-school and the church.*

By G. P. BURTON

There are few, if any Sunday-schools, but that are depleting the ranks of the church. We have great Sunday-schools, but hardly a corporal's guard attend the morning preaching services. Our young people are not being reached through the church. This situation is prevalent everywhere. It is up to the church to find a solution.

An executive board of classes was organized in our local Sunday-school at the suggestion of my deacons. Each class from the juniors up has a representative. These representatives form the executive board of classes. The superintendent and pastor are ex-officio members. The classes cannot be represented by the teachers. The meetings are monthly. One of the very first proposals of this board was to find a plan to meet this falling away of the morning attendance. It was proposed to work a credit system; but after several attempts it failed. Then it was suggested to merge the two into one, with the preaching service first. I was asked how long such a service should last. I suggested one hour and a half. That is three-quarters of an hour for each. Our first attempt was launched by putting on a special program lasting through the first half of the session. There were special numbers, with a short talk from the pastor. Then we assembled for the study period. It worked beautifully, starting at ten and out at eleven-thirty. The church voted to try out the plan for a month. After that period of time voted as a unit to adopt the plan. We are meeting our problem. Our boys and girls are getting the milk of the Word and our adults the meat.

Some weeks ago a visitor from a neighboring church was over. She went home and told her husband, a non-Christian man, about the new plan, and in her remarks she said: "The order of the little tots was perfect." Some days later the same man in his address before the Commercial Club said: "The Baptists of this city have met the problem between the Sunday-school and the church."

(Continued on page 838)





# The Chimney Corner



## Ladies' Home Journeys

FIVE of them came to drink tea on Mrs. Willow's front porch in the suburbs—and every single one would have preferred to be on a vacation somewhere or other, but circumstances kept them home; even as you and I are hindered, perhaps.

"But I tell you what," said Mrs. Trotter, "I never let a little thing like staying home keep me from having a vacation!"

"What a paradox! Tell us how you manage?" the other four cried.

"Don't laugh," she begged, "but when things get at sixes and sevens because of the heat and the general impossibility of everything I just go—to S-Switzerland."

The others regarded her dumbly: "Meaning?"

"Oh, a personal Switzerland, of course, but when you've once been to the real place it's a true vacation to try this stunt of mine! I saw a little paragraph in *Life* several years ago headed: 'Have You a Little Switzerland?' All I have to do now is to quote it to myself and I feel cooled off mentally and physically as if I'd been in a far country, resting!"

"Quote it to us," the others begged.

"It isn't verbatim, this—but listen:

*'Everybody should have a little Switzerland. Everybody should have a cool and lofty place in his mind, inaccessible to warring factions, and neutral. But it isn't safe to have a neutral spot unless it is protected by natural advantages. No neutral spot should be too low! Many cherished ideas of the mind, of permanent and abiding value, have been wiped out because of the inroads of nearly discordant elements. Think of the number of people whose minds are all low countries! If you have not in you at present a Switzerland, make one at once. Get a small but select group of snow-topped mountain peaks, reaching up into the blue vault of thought. Protect them by mountain passes. Thus, when you tire of the strife of the lower soul, of battle, murder and sudden death, of lusts and lootings and lies, you may have a protected vantage-ground, where battle-scarred thoughts may be nursed back to life, and calm cool actions planned. Where you can learn to yodel and the pure echo may be carried back through the clear air to your own heart!'*

"Perfect!" they said, and a little silence came as a tribute to the Switzerland each was raising in her own mind.

Then the Lady-Who-Dwelt-in-a-Deadly-Apartment-House laughed: "Isn't it delicious what mere *print* does for us poor cribbed, cabined and confined mortals? Now here I am, an ardent worshipper of country nights with Katydid chirring in the meadow and a myriad stars twinkling

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

at me from the vasty dome of heaven—and every summer I nearly die of yearning for a farm! Yet all I can hear is the chirr of city traffic and all I can see is a slip of sky up through the canyon of the tall neighboring apartment houses. Dead-dull on a sweltering summer evening. Then someone sent me a poem on 'City Stars' and I've had my eyes opened to the beauty of street canyons ever since."

"Quote it, do!" laughed Mrs. Trotter, "I may make it a substitute vacation for Switzerland!"

"I'm sure you will—this is the way it goes:

*"The ivory towers melt  
Into the sapphire sky.*

\* \* \*

*Golden and steady shine the city stars  
From every window space  
Helping the stars above.  
Each light a glowing testament of toil,  
Token of eager hand, and brain, and heart,  
United for the service of the world.  
On nights of cloud or mist or storm  
When heaven's stars are dim  
The city stars shine still,  
Golden as dreams, radiant as love or work.*

\* \* \*

*Human stars, not distant, no, nor cold,  
Cheering stars, aglimmer at our need.  
You who see no romance in city streets  
To whom the city's changing voice is evil  
And her beauty but a snare,  
Do you not know the poem  
Rewritten every twilight  
To echo through the night?  
The poem wrought of service,  
Warm-hearted, earnest, constant,  
Within the nimbus of each golden light.  
The poem of tall towers of ivory  
Fading against a tender sapphire sky—  
The poem of city stars.*

\* \* \*

*If your heart has not ears it cannot hear,  
If your soul has not eyes it cannot see!"*

"Who wrote it?" asked the librarian. "Someone named Anna Bird Stewart," said the Apartment House Victim.

The Lady-With-Four-Children spoke up with a quavering voice: "Switzerland and stars seem vague sorts of vacations to me when there's the perpetual drudgery of dishes and deserts and beds and mending and sweeping! Here in my bag I've a letter that the postman handed me just as I was leaving the house in which my sister sends me a poem by Josephine Preston Peabody to prove I ought to leave the children for a while this summer! Listen, and see if you agree:

*'The little Road says Go,  
The little House says Stay,  
And oh, it's bonny here at home  
But I must go away.*

*The little Road like me  
Would seek and turn and know,  
And forth I must, to learn the things  
The little Road would show.*

*And go I must, my dears,  
And journey while I may,  
Though heart be sore for the little House  
That had no word but Stay.*

*Maybe, no other way  
Your child could ever know  
Why a little House would have you stay  
When the little Road says, Go!"*

A chorus of voices greeted her: "Oh, do leave them, even if it's only for a day! Families don't half appreciate a mother until they miss the things she does!"

"Maybe that's so," the little mother sighed, "anyhow I know I'm continually getting in a stew over nothing. If I could only know some way to start a day right!"

"Wait a minute!" cried their hostess, disappearing to return soon with a card which she usually kept in her mirror: "I never thought of this before as a home journey, but of course it is, for it always carries me straight off to a wonderful conference at Northfield where Mrs. Speer once gave us each this motto to begin our day with. I've always suspected that she wrote it herself, it's signed E. B. S. Listen to her: 'A Good Day':

*'To waken in the morning serene and quiet with the thought of His love and His strength—joyous in the thought of those whom He has given us to love and serve,—humble in our weakness, and free from the shadow of self.*

*'To care for our bodies as His temple, and for our homes as His dwelling-place; striving to maintain in them that order, that beauty, and that law which He has ordained in His world.*

*'To meet those who serve us with appreciation and sympathy, and those whom we serve with forethought and consideration.*

*'To do the small duties with a sense that all faithful service ranks equally with God.*

*'To pass over the rough places with joy, and through the dark places with peace.*

*'To practice always His presence.*

*'To see the beauty He has made.*

*'To be where we are needed, and to make time for those who need us.*

*'To make little children happy, and to bring cheer to all whom we touch.*

*'To pass on our way unhurried, without care, realizing that His is the Kingdom, the power, and the glory, and in this knowledge welcoming the light.'*"



By this time all four of them looked at the fifth young woman who had not spoken: "Ellen," they smiled, "what's a librarian for if she isn't to provide quotations for other helpless females? Haven't you a contribution to our home journeys?"

"Indeed I have," the librarian answered, "don't I sit mumbling it under my breath every one of these stifling days when that insufferable public-library-book-smell permeates the very air I breathe—sort of a sickish defunct leather decay smell! Ugh! Being a Cape Cod product I had to fish up something about the sea and the shore, so this is the poem which sits propped on my desk all day:

*The sea sang to me, Come away!  
Come away from the drowsy shore;  
The world beyond this sheltered bay  
Is the world you are sighing for.*

*The shore sang to me, Stay, O stay,  
On the bright and peaceful strand;*

*There's joy where the laughing billows  
play,  
And there's rest on the golden sand.*

*There are dreams just as bright by the  
foaming shore,  
As the faraway waters can brew,  
And there's music as sweet in the break-  
er's roar,  
As the whispers from infinite blue.*

*But the sea sang on, O come away  
To the freedom of God's open door!  
Better die on the way to gates of day,  
Than dream like a slave on the shore."*

"I love it!" sighed the Switzerland exponent.

"I, too!" said She-of-the-City-Stars. While the Mother-of-Four-Children said: "Do you know? I've been to prayer-meetings in my day; but, my dears, nothing has ever opened such comforting vistas as these stay-at-home journeys on a front porch!"

## The Young Reserves

### Will o' the Wisp

ONCE upon a time there was a small white baby who was turned into a Church Bell, a Book-Seller, and a Regular All-Around Missionary whom everybody followed, greatly to the delight of his mother and father, who tried the experiment when everything else had failed.

For they had not been in this hot little village of India very long, and when Sunday mornings came around nobody ever seemed to know it. And of course Mr. Missionary did so much want to have people there to hear his sermon. Mrs. Missionary said nobody came because Sunday was so exactly like every other day in the week that there was no possible way for heathen men and women to know Sunday from Monday. "What we need is a church bell," she said; then she sighed, knowing the mission could never, never afford to buy one.

But of course there was Willie! Why not turn him into a church bell? So she put him inside his baby-carriage and handed him the little toy drum which some one had given him on Christmas. Then she trundled him down the dusty village street.

"Thump! Thump! Thumpety-thump-thump!" banged Willie, chuckling and dimpling all over his dear little round face. And neighbors came rushing to their doorways to see what in the world was happening.

"We're on our way to church," Mrs. Missionary would call out pleasantly. "Won't you come along with us?"

And it is a fact that one by one people tagged along, until a regular procession followed Willie's perambulator, where Willie himself sat beaming and thumping his noisy drum.

Mr. Missionary was never more astonished, and whispered to dear Mrs. Missionary that she was a "perfect genius,"

but she laughed and said she was sure anybody anywhere would follow such an adorable Will o' the Wisp! So after that, every single time there was to be a church service she turned Willie into a church bell again, and trundled him down the village roadway while he merrily thumped his toy drum.

Then there came a day when a big package full of Bibles arrived for Mr. Missionary. He had been waiting and waiting for those Bibles, because it made his heart ache to see grown men and women kneel in heathen temples and bow their heads in the dust before painted idols, carved from wood and stone. Like great, ugly dolls those idols sat in stony silence, while the heathen people brought rich presents to lay at their feet, and burned sweet-smelling incense to please them. But never a wooden idol budged one tiniest inch to touch the lovely present, or sniffed with delight at the incense. Do you wonder Mr. Missionary told the people in his village to read for themselves what the Bible tells of God, our Heavenly Father? But try as he would, he had a hard time persuading any one to buy.

"I have no money," said one man.

"I do not know how to read," said another.

"I am very busy," cried a third.

"Why should I have still another god to worship?" groaned a fourth. And so they one and all made excuses and excuses, until Mr. Missionary became almost discouraged.

But Mrs. Missionary knew there was always Willie. Surely Willie would be a born Book-Seller! So she put him into his baby-carriage with Bibles all around him, and she trundled him down the village roadway to the bazaar, or marketplace, where merchants were selling food and baskets and jewelry and clothes. She wheeled Willie under the shade of a great

palm tree; then she opened one of the Bibles and put it in Willie's hands. He looked at it in the greatest surprise, and seemed so spellbound that a man passing by said to Mrs. Missionary: "Oh, mem sahib, I cannot believe my eyes, yet isn't this little white baby of yours reading?"

"It looks that way," laughed Mrs. Missionary. And at just that moment the baby solemnly turned over a page!

"Well, I never!" gasped the Hindu man, and peeped over the baby's shoulder to see what this foreigner's book was like.

"You really ought to own a copy for yourself," said Mrs. Missionary, and was about to get one from the bottom of the baby-carriage when Willie did the most unexpected thing. He crowed with delight and poked his Bible up into the face of the strange brown man! You may be sure the brown man took the book, and paid for it, and spread the news far and wide that the baby of the white sahib was selling books at the edge of the bazaar. "See, here is the very book that baby sold me! It is too comical; you should see him sitting there reading, like some ancient scholar!"

By this time quite a crowd had gathered to see the wonderful Baby-Who-Could-Read, and certainly he flapped the pages over, one by one, in the wisest kind of way, chuckling at his audience.

"It is amazing!" laughed these bystanders, and a number of them bought Bibles—some because they were amused, some because they were curious to see the book for themselves, and some because of the whiteness of this dimpled baby.

"Oh, mem sahib," they kept asking, "is he really white all over? Even under his clothes?"

"Oh, yes, he's white all over," Mrs. Missionary assured them, smiling. Whereupon one woman bought a Bible because she hoped it would make her little chocolate-colored baby turn white, also!

Willie proved such a successful Bible-seller that everywhere that Willie went Bibles were sure to go, too, and he thought it great fun to flap the leaves and have so many grown people try to take the book away from him. And always, everywhere, brown mothers would say enviously: "A Bible baby seems so different from a heathen baby."

"Very different," said Mrs. Missionary, and within a few weeks she was welcome inside almost every hut to tell people how a Bible Christian baby should be washed and fed and treated.

So that year when Mr. Missionary sent home his report to his church in America, he wrote: "There is one new missionary on this field who is not receiving any salary, yet he regularly goes out and brings people to hear me preach, he is a remarkable book-seller, and has ably assisted my wife in starting a weekly Mothers' Meeting. Thinking you may care to see a picture of this helpful young Will o' the Wisp, we are enclosing his latest photograph."

And everybody in that church in America smiled lovingly at the picture of that dear little two-year-old missionary sitting

(Continued on page 838)





# Young People's Work



## Topic for August 14

TRUE TEMPERANCE IN HEART AND IN LIFE

1 Thess. 5:4-11

(Temperance Meeting)

By O. G. CHRISTGAU,

Editor American Issue

*"We are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."*

True temperance in heart and life means much more than the definition of the word found in the dictionary and very much more than the ordinary idea of what temperance means. Although temperance is usually defined as moderation in eating and drinking the use of the word has made it mean total abstinence from the use of intoxicating liquors.

Considering temperance as abstinence the Christian's duty relative thereto is two-fold. He should practice and he should promote temperance. While the former is important the latter is infinitely more important. The practice of temperance gives Christians the mental and physical strength insured by sobriety. It gives to those dependent upon them and associated with them the benefits and blessings resulting from clean, temperate and efficient living. Thus while the practice of personal temperance is of great value to the Christian himself and of considerable value to others it is after all a selfish virtue. The good of personal temperance is limited to only a few. Personal temperance is temperance in life but not really temperance in heart.

True temperance in heart means the desire to promote temperance, that is, to bring its blessings to others. In the age-long conflict against alcoholic intemperance it has been learned that prohibition is the most effective way to promote temperance. Prohibition as we understand it with reference to alcoholic beverages means the laws forbidding men to make others intemperate. Most Christian citizens believe that it is good citizenship as well as good Christianity for them to observe prohibition laws. Many however do not realize as they should that merely observing the laws is selfish temperance. By insisting upon and assisting in the enforcement of prohibition Christian citizens help bring its benefits to their fellow men not only in America now but eventually to the people of all the world.

## B.Y.P.U. Convention Fellowship

This convention has meant so much in my life that I am more determined to work for my Master, and if it be God's will I hope to attend the convention at St. Paul next year.—Hazel Nicholson.

This convention has made me want to live closer to God and do more of his

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

work. I am always ready to do something for my Lord, and I hope to attend the convention next year at St. Paul by the help of God.—Mrs. Id Littrell.

This is my first convention and it has made me love my church and Sunday school and B. Y. P. U. and the best of all Christ, who died on the cross for my sins.—Mrs. Pearl Payles.

This is my first convention I have attended but it has shown me clearer than ever before the meaning of Christianity and the great task before our young people in going to the whole world with the message of salvation.—Myrtle Pettit.

I believe this convention has drawn our Baptist young people closer to God and has given us strength to live better lives for his glory.—Ernestine Marsh.

This was my first convention but it has helped me to see the great work to be done and has prepared me for better service. I hope to attend the one at St. Paul next year.—Ruth Wietholter.

Each convention of our B. Y. P. U. proves to our young people that we each have a small but great place to fill in the ranks lined up for service to our God, carrying the precious message of salvation by grace through faith in Jesus Christ as Saviour unto all the world, and not just to our own beloved U. S. A.—Stella Marsh.

This convention has made me want more than ever to be either a foreign or home missionary.—Thelma McIntyre.

This convention has given me greater courage to speak to others about their soul's salvation, and with prayer I expect to do same.—Ethel Reedy.

This convention has made me realize what wonderful things consecrated prayer can do.—Clara Highland.

This convention has been the greatest inspiration of my life. I have pledged myself to God's service, through its influence, I pray God I may be able to use the talents he has given me.—Beryl Foster Irwin.

This convention has caused me to see the vast needs of the world and to give myself over entirely to work for Christ in such a way or place that the Lord thinks best.—Gaylord Lee.

I think this convention has made me a stronger Christian and will help me in our B. Y. P. U. work of winning souls to Christ.—Beatrice Marsh.

This convention has filled me with a desire to help carry on the work of our

Lord and Saviour Jesus Christ unto the whole world.—Jennie Truitt.

This convention has shown the divine spirit of God, and in my heart is created a desire to love him and serve him more than ever.—Mrs. Angeline Nicastro.

This convention has made me realize the need of Christian workers. It has given me vigor and zeal to live a life for Jesus.—Marjorie Drake.

This convention has inspired me to do a greater and larger work for my Lord and Master.—Ruth Gregg.

The Cincinnati convention, although the first I have ever attended and that I am an infant in B. Y. P. U. work, has given me an inspiration that I had never dreamed of, and I am going back to my union better prepared to do the work of my Master, and determined to do it.—R. F. Sexton.

Though Cincinnati is my first B. Y. P. U. convention, I can now say to my Master, "I'll go where you want me to go, dear Lord, o'er mountain or plain, or sea. I'll be what you want me to be, dear Lord. I'll do what you want me to do."—Clara Godwin.

This convention has given me the real and only life. May God's will be that I may give all I have and more.—Fern Warner.

This convention has drawn me closer to my Lord, and I pray for the grace and strength to do his will at all times.—Thomas H. Field.

God has blessed me very much. I am going back to win souls for my Jesus.—A. C. Johnson.

I never before realized how important it is for every Baptist to attend this convention. Wisconsin will be on the map next year at St. Paul.—Blenda Jackson.

The convention has been a great thing to me. It has drawn me closer to heathen fields.—Roy W. Dodson.

I am going home from this convention to do more for Christ's Kingdom than ever before.—William Lansing.

The convention has been a great inspiration to me, and has helped me to consecrate my life to the Master.—Edythe Rawson.

The convention held at Cincinnati, Ohio, has made me dedicate my life more fully to the work of the Lord.—Lois Sanders.

This convention has been full of Christian love among the young people.—Mrs. B. E. Drake.

This convention has given me a new passion for lost souls.—Richard Holland.

I am leaving the convention with a longing in my heart that at the St. Paul convention the Minnesota young people may hear Dr. Gibson's messages on soul winning and Mr. Greenlaw's inspirational singing.—Hannah Olson.





# Our Own Folks



## "A Warless World by 1923," Says C. E. Convention

With the adoption of a new slogan, "A Warless World by 1923," the Sixth World's Christian Endeavor Convention closed Monday night, July 11, and, as Dr. Francis E. Clark, founder and president of the Christian Endeavor Society, declared, it was in many respects the greatest gathering of the kind ever held. The previous slogan, adopted at the convention in Atlantic City in 1911, was "A Saloonless Nation by 1920."

There was intense enthusiasm the last evening when the 16,000 and more delegates, representative of the entire world, adopted the new slogan. Throughout the entire convention there was one belief expressed by every speaker, by banker and statistician, by foreign missionary and statesman, by preacher and economist, and even mentioned in letters received from both the President and Vice-President of the United States. Briefly, it was that the only solution of existing world problems lay in a general adoption and application of Christian principles.

Dr. Francis E. Clark was jubilant the last evening as he dismissed the representatives of the great organization he founded, an organization now having 4,000,000 members, in 80,000 societies, living on five continents and speaking over 100 languages. "Despite the heat," he said, "their spirit has been splendid from start to finish. The officers of the Christian Endeavor Society are most grateful to the city of New York for its hearty reception and cordial co-operation. May I especially cite the Mayor of this great municipality, the Police Department and the Park Department for making possible the inspiring Christian Citizenship Parade and Demonstration of Saturday."

"We are most thankful that this final day has brought, in the announcement of President Harding's invitation for a disarmament conference, an answer to our prayers. We fully realize as our new slogan testifies, the great need of the hour, the rare opportunity for organized Christian Endeavor to meet the perils threatening modern civilization."

"We have gained from this convention the spirit and incentive to go back to our homes and carry forward the great work to which we are consecrated. Christian Endeavor is stronger than ever, better organized, and has a mighty fine staff of field secretaries throughout the world. Our future was never so bright, especially as we find the various denominations growing more receptive, almost day by day."

"We have planned and await the opportunity to launch a great campaign in Russia. Christian Endeavor is well established in Finland, Latvia, Hungary, Estonia, Poland and Jugo-Slovakia, also in Persia, India, China and Korea, so that we can march into poor Russia from every side when the gates are opened. The Greek Catholic Church of Russia is favorable to our plans and will co-operate heartily. Christian Endeavor, you know, does its work through existing denomina-

tional churches and does not establish itself independently."

## Commencement of the Bethel Institute

By G. A. HAGSTROM

The usual series of events associated with the closing of the Bethel Academy began early in May and culminated in the commencement, when the spacious Academy auditorium was filled to overflowing. The exercises included the usual numbers, among which it is worthy of note that the salutatorian, August Berg, and the valedictorian, Bengt Anderson, have neither of them been in this land more than six years. Greetings were presented on behalf of the school board by its time-honored president, Dr. Frank Peterson. The commencement speaker was Rev. Walter E. Woodbury pastor of Trinity Church, Minneapolis, who chose as his theme "Achieving the impossible," and gave a message of high order with a sterling ring. The president conferred diplomas on a class numbering thirty-nine in the academic department, twenty-six in the commercial department, and one in the music department. Fifteen received scholarships and prizes. The senior class left as its gift to the school an electric clock and signal system, connecting the office and class rooms. Of the senior class, five were born in Sweden, one in Finland, the remainder in the United States. The average age of the Academic graduates was twenty-two. No less than 85 per cent came from Baptist homes and all the graduates, except three, were professing Christians and members of some church. Nineteen of the thirty-nine academic graduates and several of the others have definitely consecrated their lives to Christian work, seven of them purposing to enter Bethel Theological Seminary. Between 55 and 60 per cent of the graduates plan to continue their education in some higher institution of learning. Self support was strong among these graduates, for 85 per cent of them have supported themselves in whole or in part during their entire course. Of the senior class one, Vernon Berg, died after four weeks' illness, only four days previous to the graduation of his class.

Four days later the commencement of the Bethel Theological Seminary was held in the Bethel Swedish Church, Minneapolis. It has, during the whole fifty years of its existence, been the custom to hold its commencement in one of the churches. The enrollment of the seminary has been fifteen this year, of whom three graduated, having completed the regular three year, Th. B., course. These seniors have settled in pastorates as follows: Axel A. Anderson, Eveleth, Minn.; Arthur B. Nelson, Grantsburg, Wis.; Fred L. Moberg, Maynard and Leentho, Minn. Five scholarships were distributed at this time. All of the seminary students and fourteen of the ministerial students in the academy, with the exception of four who comprise Bethel quartette, are acting as student supplies in the churches and on

fields from the Atlantic to the Pacific Coast. The quartette is touring, with a pianist and violinist, throughout the East in the interest of the school. The death during the year of the highly valued and deeply lamented Dr. Emanuel Schmidt, has compelled the remaining members of the faculty to take on his subjects, distributing them among Dean C. G. Lagergren, Prof. Adolf Olson, and the undersigned, with the exception of one subject which has been taught by Prof. E. A. Finstrom of the Bethel Academy, thus giving the students their full course.

New teachers for the academy for the coming year will be Miss Violet Wallendorf, St. Paul, daughter of Y. P. and S. S. Director G. E. Wallendorf; and Mrs. Edna Peterson Kent, Spokane, Wash. The vacancy in the theological seminary will be filled by election at the annual meeting of the Swedish General Conference in September, which gathering is to be held in the Twin Cities, when the fiftieth jubilee of the founding of the seminary by Dr. J. A. Edgren will be observed.

Among the announcements of gifts are the following: \$1,000 preferred stock Thompson Smith Shoe Company, St. Paul, by D. D. Smith of St. Paul; \$1,000 Liberty Bond by William Granholm, Alba, Mich.; one set of coils for wireless and electrical work from Noyes Bros. and Cutler, through Mr. G. I. Hedberg; donations of books from Mr. & Mrs. A. F. Gale, Rev. and Mrs. J. J. Runyan, Minneapolis, and Mrs. J. M. Hill, Northfield, Minn., and others.

Among needs for the coming year is a new dormitory to house the out-of-town girls and we are praying and hoping that some good Baptist will be prompted by a kind Providence to erect one as a memorial building to the memory of some loved one and the glory of the Lord.

A former student of the Academy, David E. Matson, was drowned at Lake Phalen June 25. The wife of a recent graduate of the Academy, Rev. Arthur H. Nelson, passed to her heavenly reward, June 28.

Thus, with the minor and major notes in the festivities of the year before us, we look forward to a new year with courage, good cheer, and trust in the God who in his goodness and wisdom has planted this institution.

St. Paul, Minn.

## Wisconsin News and Notes

By ROBERT W. SHAW

### The State Convention

Wisconsin Baptists are not as large numerically as Baptists in some other states, but their state convention is one of the most efficient in the territory of the Northern Baptist Convention. One of the most important offices is that of secretary-treasurer, but most of the men of the state forget that and simply call the one who holds this place the business manager. And he is all of that. A few years ago when the convention came into possession of some trust funds, and there was a need for some one to have charge of the office in the absence of the state superintendent, Mr. H. W. Bardenwerper,



who had been the treasurer of the convention for fifteen years was secured to give his full time to the work. He grew up with the B. Y. P. U. movement, and graduated into a first-class layman with all the interests of the local church on his heart. Now when you visit the Baptist Headquarters at 1717 Wells Street, Milwaukee, you will meet a genial gentleman, who carries practically all the business of the convention. Such an officer is a paying investment, for in the two years Mr. Bardenwerper has saved his salary to the convention several times over. He does it by being on the job, and taking advantage of every opportunity to turn a bond or a piece of property to a good advantage. Besides doing all this he saves the superintendent much time and worry, by his careful management of the office affairs. This is written because Wisconsin believes such an officer indispensable, and because other states in this as in many other matters, are following Wisconsin's lead in creating a similar office in their conventions.

#### A Novel Experiment

This year the church at Hudson, with Vernon Robbins as pastor did a unique piece of work. For some time it had been apparent to many that the machinery was not functioning properly. There was a determination to find out just what the matter was and so a novel plan was worked out. Several committees were appointed to study the church in all of its departments. It not only did this, but it also took pains to discover the standing of the church among the people of the community. And then after all of this was done there was a meeting of the church at which the reports of the various committees were given. But it did not stop there. It at once began plans to rectify all the weak places discovered with the result that the church is moving forward in a splendid way. Some other churches might try this. Some splendid property improvements are being made in both the church building and the parsonage.

#### The Rural Fields

In Wisconsin we have many rural fields. In fact probably 85 per cent of our fields would be so classified. The Home Mission Society is making some experiments in rural work in this state. At the last meeting of the state convention a rural department was created, and a committee appointed to have charge of the work. The committee has had several meetings. It has been instrumental in inducing the regents of the State University at Madison to open a school for rural pastors next year at the summer sessions. Score one for the Baptists who did this work alone! This will be a great help to all the denominations of this state.

#### Vacation Days

We are now in the midst of vacation days. The summer assembly at Green Lake comes off in August, and a record enrollment has already been made. The workmen are busy putting up Hurlburt Hall so as to have it for the sessions. Several outside speakers will be present as well as some of our own people.

Some of our pastors will spend their vacation at home, heroically holding down the job, that is so they say, but as a matter of fact the high cost of vacationing is keeping them at home. Several will go to Winona Lake, and others will simply go north and rest. Rev. R. G. Pierson

expects to make a trip eastward, and will preach two Sundays in the Church of the Redeemer, Yonkers, N. Y., Rev. Robert W. Shaw expects to go into Kansas and will preach one Sunday at Ottawa where he attended college.

#### More Improvements

The Wauwatosa Church, George C. Alborn, pastor expects to provide a splendid Sunday-school equipment for itself this autumn.

The Waushara group of Baptist churches with H. E. Mansfield as pastor is repairing and enlarging some of the plants. This is a group of Baptist churches working together and doing an aggressive work. This summer the convention provided an assistant for the pastor and things are coming along splendidly.

The church at Appleton expects to build a new edifice next summer.

#### Pastor's Wives Attention

Our splendid church at Beaver Dam this year decided to do the unusual thing. It told the pastor to remain at home and take care of the children and sent his wife to the convention at Des Moines, with expenses paid. Mrs. Morris served as one of the committee-men from Wisconsin. She has a large place in the affections of the students of Wayland Academy.

I rise to second the motion of Dr. W. H. Geistweit. Let's quit, and get onto our job! A prominent layman said to the writer at Des Moines, "If you preachers don't stop your bickering over theology, we laymen will have to push you aside and take the leadership ourselves." Who would blame them if we continue to keep up our wrangling? Yes, let's quit, and get onto the job of making Christ known to a world that needs him so much.

Milwaukee, Wis. ROBERT W. SHAW.

## Church News by States

### Pacific Coast

#### WESTERN WASHINGTON

##### Summer Assembly

Western Washington Baptist Summer Assembly, under the direction of Carl B. Forland, state president B. Y. P. U., Rev. T. H. Hagen, dean of faculty, will be held on the Assembly grounds at Burton (Vashon Island), August 9-19. Some improvements have been made on the grounds since the last assembly which will add to the attractiveness and the convenience of campers, among them being a tennis court.

Daily schedule includes Bible study and various classes in young people's and Sunday-school work and missions, with the various recreational features that the young people enjoy.

The faculty, in addition to the dean, will be: Rev. John Snape, Oakland, Cal.—Bible Study; Rev. T. B. Frizelle, Philadelphia, Pa.—B. Y. P. U. Work; Rev. A. W. Rider, Los Angeles, Cal.—Missions; Rev. H. R. Chapman, Ann Arbor, Mich.—Missions; Mrs. A. W. Rider, Los Angeles, Cal.—Sunday-school Work; Mrs. J. E. Noftsinger, Mt. Vernon, Wash.—Junior B. Y. P. U. Work; Miss Nan F. Heflin, Tacoma, Wash.—Intermediate B. Y. P. U.; Mrs. F. B. Matthews, Seattle, Wash.—Intermediate Girls (W. W. G.); Mrs. J. C. Keith, Seattle, Wash.—Church School of Missions; Mrs. Frieda C. Davidson, Seattle, Wash.—Course for Junior Boys and Girls; Rev. Earl Cochran, Lyman, Wash.—Musical Director.

Among the preachers and lecturers will be heard Rev. E. M. Poteat, of New York; Rev. C. O. Johnson, of Tacoma; Rev. W. E. Henry, of Everett; Rev. Geo. L. White, of Los Angeles, Cal.; Rev. L. C. Barnes, of New York; Prof. G. E. Schlauch, McMinnville, Ore.; Miss Luciele Withers, China; and Rev. J. F. Watson, of Seattle. The indications are there will be a large attendance.

THE BAPTIST MINISTERS' CONFERENCE OF SEATTLE held its last session for the season in the form of a picnic for the preachers and their families at Woodland Park, Seattle, on July 11. There was a large

attendance, over eighty being present, of whom about twenty-five were young people who had a table by themselves. At a short business session, Rev. F. B. Matthews was elected president for the coming year, Rev. F. E. Dark, vice-president, and Rev. A. H. Nickell, secretary of the association. The afternoon was spent in social visiting and various recreational features and games. After supper, brief reports were given of the Northern Baptist Convention by Drs. A. M. Bailey, J. F. Watson and G. F. Holt.

ON SUNDAY, JULY 10, the Lynden Church, Rev. Charles Baker, pastor, rededicated its building which has been greatly enlarged and improved. Dr. J. F. Watson, executive secretary of the Western Washington Convention, preached the dedicatory sermon. They have been using the enlarged building for a few weeks and both the Sunday school and congregations have shown a gratifying increase. With these greater facilities for their work, it is expected that this vigorous church will make steady growth.

#### OREGON

##### State Convention

The annual meeting of the Oregon State Convention will be held Aug. 8-10, at the B. Y. P. Assembly grounds at Columbia City, immediately following the sessions of the Young People's Assembly which begin on July 29.

The Ministers' Conference begins its session at 1:30 on Monday, Aug. 8, with a devotional service led by Rev. E. B. Johnson, after which there will be addresses by Rev. J. E. Thomas and Rev. W. B. Stewart on "A Modern Pastor's Qualifications." Addresses, under the general heading, "Trumpet Notes in Evangelism" will be given by Rev. Walter Bailey, Rev. J. L. Bogue and Rev. E. A. Gottberg, Rev. H. F. Stilwell will deliver an inspirational address.

The meetings of the convention proper will begin on Monday evening and will follow the following program:

7:00 Devotional, Rev. Owen Day; 7:30 Address, Jeff. Irish, president of the convention; 8:00 Annual Sermon, Rev. C. L. Trawin; 9:00 Around the Campfire.

Tuesday morning: 9:00 Service of Prayer and Song, Rev. Owen Day; 9:10



"The Power of Prayer," Rev. W. E. Pettibone; 9:30 Business; 10:00 Introduction of New Workers, Dr. O. C. Wright; State Superintendent's Report; Treasurer's Report, W. O. Sims; 10:45 Address, "Baptist Work Among the Negroes," Rev. J. W. Anderson; 11:00 Address, "Baptist Work Among the Scandinavians," Rev. J. G. Sjolander; 11:15 Address, "Baptist Work Among the Germans," Rev. Frederick Hoffman; 11:30 Inspirational Address, Rev. H. F. Stillwell.

Afternoon session: 2:00 "The Strength of Faith," Rev. W. H. Tolliver; 2:30 "Achievements in the Local Church Under the New World Movement"—(1) Spiritually, Rev. R. E. Close; (2) Financially, Rev. J. C. Austin; (3) Culturally, Rev. Jesse Anderson; 3:30 Inspirational Mission Address, Dr. Lucile Withers; 4:15 Sermon, Dr. W. B. Hinson.

Evening session: 7:30 Vespers—Negro Baptist Singers in charge; 8:00 "Types and Methods of Evangelism," Dr. S. J. Reid; 8:30 Address, Dr. A. M. Petty.

Wednesday morning: 8:30 Morning worship, "The Beauty of Service," Rev. W. L. Riley; 9:00 Business; 9:15 "The Church at Work," Rev. F. R. Leach; 9:45 The State Educational Program—(1) Collegiate, Prof. Cyril Richards; (2) Missionary, Rev. J. C. Austin; (3) Religious, Rev. G. H. Young; 11:30 Inspirational Address, Rev. B. F. Fellman.

Afternoon Session: 2:00 Devotional, "The Radiance of Love," Rev. C. E. Dunham; 2:30 Baptist Young People and the Assembly—In charge of the Assembly Committee, Dr. W. T. Milliken, chairman; 3:15 Forum—"Our Next Advance," Rev. E. T. Starkey; Discussion, led by Rev. W. B. Stewart; 4:15 Inspirational Address, Dr. L. C. Barnes.

Evening Session: 7:00 Service of Praise with Chinese Chorus; 7:30 Reports from Northern Baptist Convention; 8:15 Address, Dr. L. C. Barnes; Consecration.

The Woman's State Missionary Society will meet at 1:30 on Aug. 8, at the same time as the Ministers' Conference, and, after an executive session will hear reports of the associational work of the year. At three o'clock there will be addresses on the work of the missionaries of the Columbia River district and a report on the Jubilee of N. B. C. At 3:30, Dr. Lucile Withers will give an inspirational address.

#### SOUTHERN CALIFORNIA

J. HARVEY GUNN has closed his pastorate at San Luis Obispo and moved to his ranch at Pasadena. His friends may address him R. F. D. No. 2 that place. After a period of rest he will engage in some other work in an effort to completely recover his health. At a reception, largely attended, given by the church members of the church and outsiders spoke words of esteem in which Mr. and Mrs. Gunn were held. The church presented them with a costly electric lamp as a token of their love.

## Mississippi Valley

#### KANSAS

Rev. C. C. OVEREEM is resigning at Morristown to take effect Aug. 1. He has not announced his plans for the future.

PASTOR H. T. CLARK of Williamstown was assisted recently by Rev. E. H. Williamson of Kansas City. The work was greatly strengthened.

EVANGELIST H. A. HUNT conducted special meetings recently at Horace with fifteen additions to the church. The field is now being cultivated by Missionary-Evangelist H. D. Hughes.

THE NEW CHURCH BASEMENT at Anthony was set apart July 7. This added equipment will be a great help in the work, especially in the Sunday-school and young people's work. Pastor J. P. Woods and people feel encouraged with the outlook for the future.

A NEW CHURCH BASEMENT has just been completed at Greensburg, giving much needed room for the growing work there. Forty-seven new members have been received recently, thirty-nine of them by baptism. Pastor A. H. Dent is rejoicing in the development of this important work.

Rev. J. W. BAYLES has accepted a call to the Western Wichita Church, and will enter upon the work there Aug. 1. Pastor Bayles did a good work at Salina and goes to the church in Wichita with constructive plans for the work there.

ON JUNE 12 the Beloit and Asherville churches joined in their fiftieth anniversary in Chautauqua Park near Beloit. L. B. Parker is pastor at Beloit and C. F. Wilson at Asherville.

Rev. W. C. BARCLAY, pastor of the Ruby Avenue Church in Kansas City, was recently united in marriage to Miss Goodrich, who was until recently assistant to Pastor F. L. Streeter of Armourdale. The young couple are already occupying the Ruby Avenue parsonage.

PASTOR J. H. REYNOLDS of Overland Park was assisted recently in special meetings by Rev. W. E. Dederick of Frederick. A good work was accomplished.

THE NEGRO BAPTISTS of Kansas held a helpful summer school July 4 to 8 at the State Industrial Institute, just east of Topeka. They are making this a permanent phase of their work. Prof. W. A. Sharp and Prof. L. M. Denton of Kansas City Seminary and Director J. M. Gurley had places on their program.

MISSIONARY W. A. AYRES of Wichita has just brought out a history of the Walnut Valley Association. He is quite comprehensive in his treatment, giving many life sketches and vital details. It is a valuable contribution to the historical documents of our Baptist work in the State.

Rev. W. A. FARRELL, until recently pastor at Neodesha, has accepted a call to the church at Eureka, and goes on the field at once.

#### IOWA

ON JULY 9-10, JOSEPH E. REED was ordained to the gospel ministry at Willage Creek, Iowa, by a council which had been duly called for that purpose. Dr. G. P. Mitchell was moderator and Rev. A. G. Lagerquist clerk. The sermon was preached by Dr. Mitchell. Willage Creek occupies an interesting place in Swedish Baptist history, for here is located a church of sixty members organized by Rev. Mr. Viberg in 1853 on a visit to this country from Sweden. The highest peak in the center of the valley is to this day known as "The Pulpit" from the name given it by Mr. Viberg. The church, which is best known as "Center Church," has sent out many strong men into the Lord's work, including Dr. Frank Peterson of Minneapolis, and Dr. Robert Earl,

an able physician and surgeon of St. Paul. The Swedish Baptist Conference of America held its annual conference here in 1879.

FIRST CHURCH, COUNCIL BLUFFS: As a result of a forward drive from May 8 to June 19, twenty-three new members were received into full fellowship of the church, ten of these coming by baptism, while seven others are awaiting the administration of that ordinance. Several others have sent for their church letters. Ninety-six new scholars were enrolled in the Sunday school and the average attendance for the month of June showed an increase of eighteen over the preceding month. June 1 Miss Cynthia Gilbert, who had been the assistant at the First Church of Sioux City, came to assist in the work for a period of six months. The church paid the pastor's expenses to the Northern Baptist Convention. Twenty other members of the church attended that meeting. Eight of our young people are planning to attend the Assembly at Iowa Falls. July 14 the church held a farewell reception for Miss Anne Ruth Harris, who sails for China in August. After a splendid program in charge of Mrs. J. B. Long, she was presented with a steamer rug and a purse as a slight token of the esteem in which she is held and a wish for a safe journey to her field.

#### MICHIGAN

BELDING:—Walter A. Biss began the tenth year of his pastorate with the Belding church Sunday, June 5. Past year has been one of steady progress. The church took a strong part in sending contributions to the N. W. M. and will endeavor to meet its obligations. It is facing the problem of a new Sunday school room. The men's Bible class, of which the pastor is teacher, held a picnic at a nearby lake on July 9. The members of the class took their wives along and the afternoon was most enjoyable. Congregations continue good even though the hot weather is trying.

DETROIT, SCOTTEN AVE. The daily vacation Bible school is a big success under the leadership of Pastor N. A. Steinkraus. Sunday congregations are the largest in years during the summer.

#### OHIO

GREEN CAMP, MARION ASSOCIATION, Rev. W. W. Crabtree, pastor. A fine new church building costing some \$27,000 was dedicated on July 17, a day of unusual victory for both pastor and church. It is a village church of some 125 resident members. On the day of dedication, after a brief sermon by Dr. T. W. Powell, Pastor Crabtree announced that there was debt of \$10,000 that must be provided for before the prayer of dedication. And

## FOLLOWERS OF THE MARKED TRAIL

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with an optimism that surprised everybody he proclaimed, "It will be done this very hour! We will begin with \$500 pledges. We must have six." Then he said, "I have here the offer of one man from Marion that he will give the last thousand dollars provided the rest is all raised now." And then this hopeful persistent pastor went on with tact and talent for money raising until in less than an hour not only the whole debt was pledged but by evening that total had amounted to \$11,796. Then the pastor, by request of the other ministers present, offered the heartfelt prayer of joyful dedication. At the afternoon service, twenty-two young converts were baptized, after a sermon by Rev. H. K. Freeman who had been assisting the pastor in ten days revival services. Much inspiration in the meetings and in the Sabbath dedication was given by the songs of the noted singers from Newport, Ky., Mr. & Mrs. Hughes who were heard in such delight at the Lima state convention in May. The two weeks of these two sweet singers in Green Camp will never be forgotten. But the great victory belongs to the consecrated men and women of the Green Camp church led on by a great evangelist pastor.—T. W. P.

## Rocky Mountain States

### COLORADO

FORT LUPTON—Ground has been broken for a new Baptist meeting house. Chapel Evangelist Blinzinger is still on the field.

## Atlantic Coast

### EASTERN PENNSYLVANIA

FIRST, CHESTER, J. A. Maxwell, pastor, passed a resolution reaffirming, "in the spirit of unity and love," its faith in the doctrines set forth in the conference at Des Moines.

BLOCKLEY CHURCH, Philadelphia, John A. Hainer, pastor, has adopted the Des Moines confession.

THE SUMMER ASSEMBLY for Northeastern Pennsylvania was held at Keystone Academy, July 4-11, with Principal Curtis P. Coe as dean. About seventy-five registered. All were delighted with the Academy and its surroundings, and with the courses of instruction and have expressed the purpose of returning next year, bringing others with them. Dr. H. J. Whalen, of Greensburg, delivered lectures on the first two nights and conducted a very informing course on Baptist history. The choir of the Calvary Church, Taylor, under the leadership of the musical director of the assembly, Mr. R. E. Watkins, gave a delightful evening program. Dr. Sumner N. Vinton impressed the young people greatly with his two illustrated missionary lectures. The courses in the Bible, given by Pres. Milton G. Evans and Prof. I. D. Matthews, of Crozer Seminary, laid a solid foundation for future individual study. The A. B. P. S. contributed largely to the value of the assembly in furnishing as instructors Rev. S. L. Roberts, Milton M. McGorrell and Mrs. Elizabeth Finn. The mission

study course was taught by Miss Elizabeth Sargent and Rev. Floyd Carr, of Wilkesburg, presented Baptist missions. A class in social service was conducted by Rev. Will C. Chappell, of Pittsburgh, and one on psychology by Rev. O. C. Horsman of Erie. Rev. C. O. Wright general secretary of the Christian Association, U. of P., was physical director, and presented courses in "Successful Teaching" and "Teen Age Activities." He also preached at the Sunday morning and evening services. The life work service was conducted by Rev. Rittenhouse Neisser, associate secretary of the education board, which is charged with the conduct of the summer assemblies. The local churches were very cordial in their support during the entire week.

### WESTERN PENNSYLVANIA

REV. W. J. JOHN, Canonsburg, reports Daily Vacation Bible Schools at four new centers this season. The interest awakened in the community is marked by strong enthusiasm.

JOHNSTON AVE. CHURCH, Rev. W. Spencer Skinner, pastor, has been closed for three Sundays while the work of remodeling was going on. It was opened again on July 17. About \$3,000 has been spent on improvements. Concrete steps lead to the main entrance. Both Sunday-school room and auditorium are much larger. A new heating plant has been installed, and both church and parsonage have been painted.

THE TRAINING INSTITUTE for Vacation School workers, conducted June 27-29 in the Smithfield Street M. E. Church, was an unprecedented success. Fifteen instructors were employed and over 130 were in attendance. Rev. E. A. Harrar was the acknowledged leader among the speakers and he also had charge of the craft, or expressional work; but he was ably assisted by experienced workers from various denominations.

REV. W. W. WEST, pastor at Sheraden, was operated upon recently for cataract. The operation was successful, and Mr. West expects to resume his labors in full at an early date.

### NEW YORK

After the Northern Baptist Convention at Des Moines Dr. A. W. Beaven, pastor of the Lake Avenue Church of Rochester, went to Lake Geneva, Wis., where he was the conference pastor for the Employed Officers' Conference of the International Y. M. C. A., speaking three times on three consecutive days. Dr. Beaven will be out of the pulpit of the Lake Avenue Church for his vacation during the weeks from July 17 to Aug. 14, inclusive. During his absence the pulpit will be supplied by Rev. S. D. Bawden, of Kavali, India, missionary pastor of the church; Rev. S. W. Beaven, associate pastor of the church; Rev. C. H. Moehlman, Rochester, N. Y., and Dr. Edward Holyoke, of Providence, R. I.

THE CLOSE of the first full year of work at the First Church, Batavia, under the direction of Rev. George K. Warren, finds all departments in a well organized condition, showing great increase of attendance and interest. The church has raised more money for current expenses and missions than in any year of its history. Two new features introduced, a calling committee of thirty women, each one assigned a special territory, and a junior choir of thirty voices for the evening service have done valuable work.

### CONNECTICUT

THE FIRST CHURCH OF NEW LONDON has engaged Miss Mabel E. Brown as pastor's assistant. Miss Brown was formerly assistant to Rev. A. C. Archibald at the First Church of Lowell, Mass., and later at the First Church of Brookline. The New London Church has reorganized its educational work. A board of religious education has been elected by the church to have charge of all the educational work of the church. The expenses of the church school are now met by the church treasury. Miss Brown will give herself to the development of this educational work. A vacation school is being conducted for a five-week period. The pastor, Rev. Chester H. Howe, is to conduct courses on the Bible at the Rhode Island Summer School of Sunday-school Methods. Audiences at all the church services have been well maintained.

REV. E. E. GATES was the preacher at Colchester on July 3, when at the close of the service three Russian convicts were baptized by Rev. I. E. Wasilenko of New York.

REV. J. G. WARD, pastor of the Plainville Church, baptized two candidates on July 10.

ON SUNDAY EVENING July 10, Major E. V. Preston, a life-long prominent member of the Asylum Avenue Church, Hartford, passed away, aged 84. Mr. Preston was a Civil War veteran, and for more than half a century one of the outstanding figures in the insurance world, being a prominent official of the Travelers Insurance Company.

REV. E. E. GATES baptized three candidates at the Naugatuck Church, Sunday evening, July 17, Rev. F. C. Lamb, pastor.

### VERMONT

THE FIRST CHURCH, BRATTLEBORO, and the many friends of the Rev. Clark T. Brownell throughout the state and elsewhere will rejoice in the honor which was conferred upon him by Colgate University giving him the degree of doctor of divinity. Dr. Brownell is a thorough student and excellent preacher and pastor and is in every way worthy of this honor from his alma mater.

REV. A. J. BOWSER, pastor at Windsor, has received a call from the First Church, Delaware, Ohio, and has tended his resignation to take effect at Windsor, Aug. 1. Mr. Bowser has had three pastorates in the state; namely, Readsboro, Addison and Windsor, doing good work on each field, both from a spiritual and financial standpoint.

THE EAST DOVER CHURCH, Rev. C. O. Dunham, pastor, is moving steadily forward along all lines. Recently seven were received into the church by baptism, five of them being from one family—father, mother and three children. New horse sheds have been built and the church edifice has been renovated and redecorated so that it is now very attractive. Other improvements have been made to the church property and cushions have been added to the pews for the comfort of the worshippers.

THE ENOSBURG FALLS CHURCH, Rev. E. E. Scates, pastor, recently secured an interchangeable letter sign for the public announcement of its services. On the seventh anniversary of the wedding of Pastor and Mrs. Scates, the Ladies' Aid Society presented them with a mammoth



wedding cake and a new electric grill. The Sunday-school observed its annual picnic at Lake Carmi and on a recent Sunday the Modern Woodmen of America attended church in a body.

REV. A. S. WAHL has declined the call extended him by the Wallingford Church and will remove from Vermont Aug. 1.

THE CHURCH AT WEST HAVEN has extended a call to the Rev. George E. Williams, formerly pastor at West Pawlet. Mr. Williams has accepted the same and is already at work on the field. We are glad to welcome him back to the state.

REV. C. B. DANSE, for several years one of our faithful pastors, laboring at East Randolph, Lincoln, and North Troy, has tendered his resignation to the last named church and will remove to Rumney, N. H., Aug. 1 where he becomes pastor. Mr. Danse has proven himself a versatile worker and we regret losing him from the state.

MAINE

FOR MANY YEARS the Baptist and the Free Baptist churches in Oakland have held fine church properties on the same street and within ten rods of each other's doors. Recently under the leadership of Pastor-Evangelist Beatty, these churches have united and the United Baptist Church of Oakland will be one of the strong Baptist churches of the state. It has recently called to its pastorate Rev. H. G. Kennedy who has held important pastorates at Houlton and at Old Town. Recently he has been serving as secretary for Maine of the Lord's Day League. Mr. Kennedy will begin his pastoral duties about Sept. 1.

REV. A. C. BERRIE of the Washington Street Church, Eastport, has been called to the Baptist Church at St. Albans, Vt. Mr. Berrie has had a very significant and successful pastorate at Eastport and has proved himself an able leader in denominational affairs in the section. He has also been president of the Maine Baptist Ministers' Association and at present is the representative of Washington Association on the convention board. Mr. Berrie is an able preacher and an efficient organizer.

EVANGELIST HARRY TAYLOR will be the supply at the United Baptist Church Lewiston for the first four Sundays in July. Pastor Finnie, is enjoying a richly deserved vacation of two months.

REV. GEORGE R. REEVES, Newton 1919, who for the past two years has been the successful pastor at Hadley, Michigan, becomes pastor of the Getchell Street Church, Waterville. He is the successor of Rev. Benjamin Beatty, who closed his very successful pastorate in order to accept appointment as one of the pastor evangelists of the state convention thus carrying his special evangelistic gifts to a broader field. Waterville evidently regards Michigan as a good hunting ground.

MR. W. RUSSELL has taken the pastorate of the federated churches in Edgecomb. He has entered the work energetically and the outlook is promising along some unusual lines.

A Double Ordination

A Council convened by the Baptist church of Charleston on July 12 ordained to the Gospel ministry, Mr. and Mrs. Emmet Russell. Dr. T. J. Ramsdell was elected moderator of the council and Rev. R. M. Trafton, clerk. The statements made by the candidates for ordination

were remarkably clear, comprehensive and satisfactory and the vote recommending ordination was unanimous. Ordination services were held in the evening with the following program:

Invocation, Rev. L. A. Farrar; Scripture reading, Mrs. Violet Bagley; prayer, Rev. Perley E. Miller; sermon, Dr. Ramsdell; ordaining prayer, Rev. Nathan Hunt; original poem, Mrs. Mary B. Wingate; welcome to the ministry, Rev. R. M. Trafton; charge to candidates, Rev. D. W. Kimball; solo, Rev. Mrs. Russell; Benediction, Rev. Emmet Russell.

Mr. Russell is a graduate of Harvard University, class of 1914, with a degree of B. A., Harvard Law School, class of '19 with a degree of LL.B. He was admitted to Massachusetts Bar in the same year. He was graduated from Gordon college in the class of 1921 with the degree of B.D. Rev. Mrs. Russell is a graduate of Gordon College, class of 1920, with the degree Th.B. They will soon go to China where they will labor in independent missionary work.

Canton Christian College

BY MAHLON H. DAY

The friends of Canton Christian College, Canton, China, who read THE BAPTIST will be glad to know that the college has closed a very good year. In spite of the financial depression there has been an increase of 50 per cent in the number of new subscribers and a substantial increase in contributions over previous years. The expenses for the year have been met and a deficit of \$48,999 carried over from last year has been cut in half. The college will need from American friends to meet operating expenses for the coming year the sum of \$125,000.

Three of the teachers who have spent the year studying in America have recently returned to China and six new teachers have been added to the staff. The most prominent of these is Dean

M. M. Skinner of the School of Commerce of the University of Washington who has gone for a limited term to organize the courses in business administration. He is to be known as the Seattle Professor of Economics and Commerce. His going has been made possible through the joint co-operation of the University of Washington, the Seattle Chamber of Commerce, and the China Club of Seattle.

The summer school of the college is now in session with an enrollment of some 4,000. There is every indication that this growing institution will again have difficulty in accommodating all the students who seek admission in the fall.

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## Miss Vegh's Americanization Work

BY AN OLD AMERICAN

Miss Pauline G. Vegh, director of children's work for New Americans of the American Baptist Publication Society has recently completed a series of sixteen institutes for foreign-speaking peoples in western Pennsylvania and Ohio. She was assisted by Dr. W. J. Sly also of the Publication Society and Rev. Andrew Toth of Trenton, N. J., president of the Hungarian Sunday-school Association of the Hungarian Baptist Convention. Attorney R. O. Carver of Cleveland also gave generously of his time to a number of these institutes in Ohio. Mrs. G. C. Cleveland presented the need of well-made plans for the woman's societies. Additional assistance was given by Mrs. G. H. String of the Reform Board, in demonstration of hand work in the Sunday-school and story telling. Mrs. String is a lecturer at the International Institute of Home Missions at Northfield, Mass. Mr. W. E. Homes director of young people's and Sunday-school work for Ohio also assisted as far as his time allowed.

The receptibility for training and the cordiality of these New Americans has been a great encouragement in this work with New Americans. Yet great tact is needed in approaching these people. Changes desired to be made in their church must be carefully suggested as they are prejudiced in mind against needless organizations. It may interest the readers that these institutes were held among the following groups: Italians, Hungarians, Slovaks, Russians, Czechoslovaks and Roumanians. Special mention should be made of the Roumanian group in Warren, Ohio, where the speakers found themselves upon their arrival in a beautifully decorated church, with a great sign of "Welcome" made of flowers of many colors. The institute here was presided over by Mrs. Elizabeth Whitnum from the First church of Warren.

Upon the completion of the institute work Miss Vegh has given herself over to the interest of summer assemblies. She lectures at Kalamazoo, Mich., July 21-29, at the assembly there on "Teacher Training" and "The Elementary Division of the Sunday School and Its Need." From there she will go directly to the Ohio Assembly at Granville, O. As I was speaking with Miss Vegh I was much impressed with the genuine interest she has in this task of our denomination. She has a vivacious attractive personality, and her message from the platform has inspired many to service, within the past years. She told me that she herself was a foreign-born, and that she is a mixture of

all nationalities because of the work she is engaged in. One hardly can detect the foreign extraction in her for she speaks beautiful English with perfect ease. As I left her she said, "Remember, I believe in giving the credit where it is due. What I am and what I have been inspired to do, I owe to my American friends. Their friendship has been sent to me by God." We thank Miss Vegh for such a testimony of us old Americans.

## Basement Sunday Schools

(Continued from page 825)

first enjoyed them; the organ could not grow less tunable because the sweet voices of children had sang in unison with it. And as for your pews and your cushions—are they then so exceedingly precious?

We who are in the Department of Architecture have before us many and varied tasks. For one thing we want to make churches more beautiful. We want them better planned and more honestly constructed. We want their usefulness widened, their service to the community amplified in a dozen ways. But none of these things, important as they are, seem to us more important than the abolition of the basement Sunday-school. Indeed we cannot insist always upon beauty—or at least upon our idea of beauty—for we know better than to dispute about taste; nor will we always fail to accept some compromise in the plans we advocate or the construction we think proper—for reasonable men may differ upon all these matters. But there is one battle in which we will make no compromise. We will never approve the plans for any church which call for underground school rooms. We intend, if we can, to pry the Sunday-school out of its dismal hole.

For that effort we appeal to every man who has at heart the interests of our children and the future of our church. Lend us your strength; uphold our hands!

## Fresh From the Field

(Continued from page 810)

Rev. W. D. Harrington, recently of Kilgore, Neb., has accepted a call to the First Church of Kearney and is already on the field at work.

Rev. J. W. Weddell, who has been serving as acting pastor of the First Church, Sioux City, Iowa, finished his work on July 24 and the new pastor, Rev. Lewis Jacobsen, formerly of Manhattan, Kansas, will begin his service with this fine church of 721 members on the first Sunday in August.

Rev. L. D. Lamkin, pastor of the church at Olney, Ill., conducted meetings from July 5 to 17 with the church at Kenova, W. Va., Rev. L. W. Hostetter, pastor. There were many conversions and numerous additions to the church by letter.

After three years of work with the Y. M. C. A., at first with the U. S. Army and later district secretary in Michigan, Rev. J. D. Shorney is desirous of returning to the pastorate. He may be addressed at 504 S. Dean St., Bay City, Mich. Mr. Shorney was for several years a pastor in Michigan.

Charles Forbes Taylor will take his summer vacation in Europe preaching to the second largest church in London. He has recently been conducting the greatest campaign of his life in the South. Together with his father, Rev. Charles Taylor, and his brother, Lawrence Taylor,

pianist, he has made engagements for several campaigns in Texas next season.

David P. Ward, after nine years' residence in Upland, Cal., is returning to Pasadena where he is building a bungalow at 1725 Garfield Ave. Mr. Ward was for twenty-eight years Sunday-school missionary of the Publication Society in S. Dakota and California. For twenty years of that time he was identified with Baptist assembly work on the Pacific Coast. He is visiting Sunday schools almost every Sunday.

## The Church School

(Continued from page 829)

Our order of service is as follows:

Prelude.  
Doxology.  
Invocation.  
Responsive Reading.  
Anthem by choir.  
Announcements and offering.  
Hymn.  
Sermon. (twenty minutes)  
Hymn.  
School assembled. (forty minutes study period)  
School reassembled.  
Hymn.  
School Benediction.  
Postlude.

The same order is used at our communion service. The remarks by the pastor are brief and to the point. This is a beautiful service, and our boys and girls feel the solemnity of the hour whereas before they were not there. Last Sunday there were not enough glasses to go around.

The chasm between the Sunday-school and the church must be met. Our boys and girls of today are to be the leaders of to-morrow. They must be trained for this leadership. But how can we train them if they are not there. The great doctrines of the Bible can be presented in such a way that the child can understand them, which will also be acceptable to the adult. Sam Jones used to say, "Bring the fodder down."

The church school plan presents a rare opportunity to the ministry of to-day, and in turn will reap its abundant harvest for the church and the kingdom.

Shelbyville, Ill.

## Will o' the Wisp

(Continued from page 831)

in his baby-carriage, reading a Bible in the most interested fashion!

Dear Young Reserves,

This is one of Peggy's favorite stories and we both claim ownership to the picture of Willie in his baby carriage! At present it belongs to her, and she thinks—from Willie's studious appearance—that he is hunting for Hidden Treasures, that is: hunting up the places in the Bible where those novel titles appear, the ones which you doubtless read in our columns two weeks ago. We want you to enter that contest!!! Mrs. Montgomery is the one who suggested it to me, and I want to show her the fattest batch of replies, so begin hunting, hunting, hunting. You have until September first.

Lovingly yours,  
Margaret T. Applegarth.

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## PULPIT AND CHOIR-LOFT

By COL. FRANKLIN P. SELLERS

(Religious Editor of the Brooklyn Daily Eagle).

There is in the opinion of a layman who has long made a study of church conditions too little co-operation between the pastor and organist of a church. All too frequently the organist knows nothing of the pastor's choice of hymns for the services until they meet in the pastor's study seven or eight minutes before the time for the service to begin. Of course, hymns are familiar to most of the worshippers, but how much more effective could they be made if the organist and choir should come together on them at the hour of weekly practice, in order that, no matter how well they are known and how often they are used, they could be given with perfect understanding!

It is frequently noticed, too, that hymns are nearly always half-heartedly sung when the pastor gives them out as if it were a task which he did not greatly enjoy. The pastor often seems satisfied with giving out the number of the selections only, which is perfunctory, when, if he knows how to enunciate well—and most pastors do—he would “get it over” much better were he to read a verse or two. There is no need of such hurry in the service that this cannot be done, for it gives inspiration not only to the organist and quartet, but to the chorus and congregation as well. The names of many prominent pastors of the not far distant past could be given who made this a great feature of the services.

The Rev. Dr. H. M. Lowry, at one time pastor of the Hanson Place Baptist Church, knew the value of music in worship as have few men before or since. He insisted on reading the hymns and joined heartily in their singing. He was a composer of note, and many of his hymns are still being sung by Baptist congregations as well as those of other denominations.

Henry Ward Beecher was a lover of music and was always solicitous that the choir knew the hymns to be used, so that the inspiration of the singers could be taken up by the congregation. He was always in perfect accord with the remarkable organist of Plymouth, Mr. Zundel, in those days, who put Mr. Beecher's favorite hymn, “Love Divine, All Love Excelling,” to a special tune, which is now known around the world as “Beecher.”

The late Rev. Dr. Charles Cuthbert Hall, who was one of the successors to Dr. Robinson, was a lover of good church music and always insisted on having it. He collaborated in the selection of numbers for a hymnal which was published while he was pastor of the First Presbyterian Church on the Heights, and it was used far and wide. Many ministers and many organists could be named who always conferred on the question of the Sunday's program, and wherever this was the case the service was a successful one and the spiritual atmosphere was enhanced. The Church of the Holy Trinity was always famous for its music, which for so many years was under the direc-

tion of Dudley Buck, who enriched the religious world by a large number of compositions without which no festival of the church is regarded as complete.

Many other illustrations could be given of the value of a close relationship between the organist and the pastor in the matter of church music. Harmony in this direction makes for spiritual atmosphere, and where the pastor and organist are careless enough to neglect this essential duty, the service is always marked by a lack of interest and a corresponding failure to keep the attention of the hearers. The selection of hymns should always be in keeping with the theme chosen for the sermon.

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## FROM THE SCRAP-BOX

We doubt that the present opposition in a certain Anglican musical camp to Barnby's tune to “For all the saints” will seriously damage it in the minds of the majority. The tune is by no means a bad one. At all events it has been popular among church musicians for a sufficient length of time to make it live in the future.

In this country the hymn is hardly ever sung to any other setting; and in England the tune more than holds its own. Adverse criticism of certain tunes is not always easy to understand—especially when the consensus of opinion does not go with it.

Wesley's setting to “The Church's One Foundation” (originally written for “Jerusalem the Golden”) was vigorously condemned by a noted English critic when it first made its appearance. It would now be possible to displace the tune by any other—except perhaps as a temporary experiment. Criticism of anything that has passed the test of approval among the competent may always be regarded with a reasonable amount of suspicion.

Great minds have erred in judgment over things sublime enough to make hymn tunes appear ridiculous by comparison. Voltaire said of *Hamlet* that it was “a rude and barbarous piece—such a work as one might suppose to be the fruit of the imagination of a drunken savage.” Dr. Johnson used to speak of *Lycidas* with contempt. Goethe said of Dante that his *Purgatorio* was “abominable,” his *Purgatorio* “dubious,” and his *Paradiso* “tiresome.”

When giants maul giants we must expect pigmies to scratch each other occasionally.

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Volume II

August 6, 1921

Number 27

# The Baptist

Published Every Week by the Northern Baptist Convention



UNDER the flags of the United States and of Italy. Rev. Vincenzo Coletta and the start of the annual Sunday-school parade, Dietz Memorial, Brooklyn. See article on page 848.

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## Fresh from the Field

Dr. David J. Evans, president of William Jewell College, has accepted a call to the pastorate of the First Church, Kansas City, Mo., made vacant by the going of Dr. Abernethy to Washington, and will begin his work there on Sept. 1. During August he is serving as supply preacher at Dr. Brougher's great church in Los Angeles. Dr. Evans is a great preacher, a splendid administrator and a Christian scholar and the people of the First Church are very happy over his decision.

The interesting article in the last issue of THE BAPTIST, credited to Geo. E. Merrill, was actually written by Joseph Hudnut, consulting architect of the department of architecture, maintained jointly by the Home Mission Society and the Publication Society. This article on "Basement Sunday Schools," is of exceptional value and a careful reading is urged upon all our school officials.

The resignation of Dr. Perry J. Stackhouse as pastor of the Tabernacle Church, Utica, N. Y., was accepted with deep regret at a meeting of the church on July 22. Resolutions passed speak of the splendid service done the church and city by Dr. and Mrs. Stackhouse during their seven years residence there. The new pastorate with the First Church, Chicago, will begin on Sept. 1.

Rev. Tillman R. Braddy, formerly pastor of the Barnesboro, Pa., Church has accepted a call to the Glasgow, Mont., Church and began work on August 1. This church went \$400 over the top on the first day of the Now World Movement drive.

Rev. J. Q. A. Henry began on July 24 an evangelistic campaign among the farmers of Pulaski County, Illinois, which will continue until August 15.

Rev. G. W. Kimball has resigned the pastorate of the First Church, Lincoln, Ill., to enter community work. Communications regarding the pastorate may be addressed to D. C. Shepler, chairman pulpit committee.

In the seven years and eight months of the pastorate of D. D. McLauren with the First Church of Madison, Wis., 528 new members were received. The pastor has just resigned.

(Continued on page 870)

## Good News

The American Baptist Publication Society announced a reduction in periodical costs to the churches of the Northern Baptist Convention for the quarter beginning Oct. 1, 1921.

Falling markets are at last beginning to be reflected in slight measure in our manufacturing costs. It is believed that we can, beginning with Oct. 1, reduce the charges for our Sunday-school lesson helps by 5 per cent. Therefore, with the approval of the executive committee of the board of managers, I am announcing for the Publication Society a reduction of 5 per cent on all periodical orders received from within the territory of the United States for the period beginning October 1, 1921.

Gilbert N. Brink, General Secretary.

## Mrs. Peabody Resigns

It is with deep regret that the board of managers of the Woman's American Baptist Foreign Mission Society, at their annual meeting, June 15 to 20, Des Moines, Iowa, were called upon to accept the resignation of their beloved Foreign Vice-President, Mrs. Henry W. Peabody.

The following resolution was passed and placed in the records of the society. "Resolved, that in grateful appreciation of the long, faithful and distinguished service of Mrs. Henry W. Peabody in the Woman's American Baptist Foreign Missionary Society (as a missionary of the



MRS. HENRY W. PEABODY

foreign field, as a secretary on the home field, and later as the foreign administration vice-president of our national society) we wish to express our love and loyalty to her, feeling that by reason of her forty years of service in this society; and also because of her affiliations with many forms of interdenominational missionary work, in her wide and varied experience, she represents the principles that have given to our society fifty years of phenomenal success.

It is our deep conviction that her withdrawal, as a national officer, at the critical time in the history of our society is an irreparable loss to our interests both at home and abroad.

We, therefore, offer this resolution, as a unanimous testimonial of our love and affection, and we hereby so place ourselves on record."

## Social Service Information

The Social Service Commission of the Northern Baptist Convention in co-operation with the departments of the two societies, has published much valuable literature bearing upon Social Education and Service. Among the notable recent publications are the following:

"The Christian Spirit in Industry."

"Social Unrest and the Opportunity of the Churches," by Dr. Rolvix Harlan.

"Social Justice," by Dr. Samuel Z. Batten.

"A Christian Industrial Program," by the Social Service Commission.

"The Social Program of the Local Church."

"Social Service by Young People."

"Social Service by Organized Men."

"Social Service Ideals."

"A Social Service Catechism."

Many brotherhoods and adult classes have secured copies of the first-named pamphlets and have used them as the basis of class study. Copies of all of the publications listed, with a number of earlier leaflets, will be sent free on application to the Department of Christian Social Education; Secretary, Samuel Z. Batten; 1701 Chestnut Street, Philadelphia, Pa.

## Short Talks on Investments

BY LEE B. DOTY

## Uncle Sam's Loans to the Allies

This column a few weeks ago mentioned the fact that the government is gradually reducing the amount of Liberty Bonds outstanding. Some have been bought in by the treasury; others have been turned in to the government in payment of inheritance taxes, certain issues being receivable at par when held for six months before the death of the owner. The latest figures are that the United States now has outstanding about \$19,000,000,000 on which the annual interest is around \$830,000,000, or about \$8 per capita required for interest each year.

Not all of this vast amount, however, represents war expense. Over half of the amount raised from Liberty Bonds was loaned to the various allied governments. Great Britain, France, Belgium and Italy owe the United States government almost ten billions of dollars, plus three years' interest. When once they begin to repay these advances, it is clear that our own government can more rapidly cut down the amount of its own indebtedness, and, what is of almost equal importance, relieve our own people of a large part of the annual interest burden which we now carry.

How the foreign allied governments are to repay the large advances made to them by our government presents an interesting study. One suggestion has been that Germany issue its bonds to the respective allies in settlement of its reparations, and that France, England, Belgium and Italy in turn pledge these German bonds as security for new bond issues by their respective governments. Presumably these bonds would then be offered for sale to individual investors and the proceeds used to pay the United States government, which would, in turn use them to retire its own bonds. This would amount to a species of international clearing of debts. The extent to which the United States could thus reduce the volume of Liberty Bonds would depend largely upon the amount of foreign bonds the public would buy. It is even conceivable that our government itself might become the holder of such foreign bonds if the public showed lack of interest.

However the matter may be worked out, it is plain that proper refunding of the Allies' obligations to the United States government will relieve the American people of approximately half of the interest burden now carried.



# The Baptist

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## The Sensationalist

"Your komie Kollum yclept Killam's is good. If you want to you may say that the man around the kerner says, 'If a preacher wants to be sensational today, let him preach an old fashioned doctrinal sermon. People sit up and listen to something new.'" The man around the kerner is Dr. J. W. Weddell and he has just been creating a 'sensation' in Sioux City, Iowa. THE BAPTIST is itself a "sensational" journal if preaching of sound doctrine is the sure mark.

## Killam's Kollum

### Do Not Take the Other Fellow Too Seriously

Our editors were somewhat perturbed by an editorial in the W-E recently. If we are to take the document seriously and at its face value we should be obliged to say the editor prevaricated, which being interpreted means he—well we won't say it. More mature consideration, aided by the counsels of Elbert Hubbard, tends to make us more charitable. Mr. Hubbard used to counsel men not to take themselves too seriously. We have been greatly comforted by his words. We feel that the principle should be extended and applied to our worthy contemporaries. THE BAPTIST is inclined to believe that the article referred to was intended for the joke column and was placed on the editorial page by the printer's devil.

### Confessions in Order

THE BAPTIST is the friend of the minister. Its mission is to help him in his great work of leading his church to discharge its full obligation to God and the world. It has an appreciation of the pastor's problems. All of its editors have served churches as pastors. A pastor in a nearby state sends us a recent experience. He was preaching on "Some of the things Jesus Did." He spoke of his being in the wilderness with the wild beasts and added there are two-legged animals worse than any four-footed wild beasts. It was such that drove Jesus to the cross. At the close of the service one of the deacons arose in anger and shaking his forepaw at the minister said, "You do not want to associate with wild animals and so I'm done with you." Other confessions are in order.

### Better Weigh or Count Them

THE BAPTIST has always assumed that mathematics is an exact science. Again we are wrong. It now develops that there is what may be styled imaginative or oratorical mathematics which is far from exact. When a speaker becomes enthusiastic over his congregation and says, "This great audience of 800 or a 1000!" when the building will not hold 500, is a case in point. The man does not mean to prevaricate. He is simply using figures in an oratorical sense. He is brother to the fisherman, who may be and probably is a most honest man, except that the size and weight of his catch need verification; or, he may be brother to the editor who speaks in glowing terms of his circulation. A man of wide acquaintance recently said to the writer. "You preachers are pretty good sort of men. I have learned to depend upon you except in the matter of the size of your congregations. It may be that your habit of over-estimating their size is merely nature's attempt to keep your courage up."



## Suggestions to the Convention

### One Layman's Comments on the Convention Programme

By R. W. SWETLAND

Without attempting a comprehensive analysis of what a denominational convention is or ought to be, a layman may properly expect to get from it both information and inspiration. He should get information as to what the denomination has done, is doing and plans to do. He should get inspiration which will send him home full of faith, courage and hope. All this he undoubtedly can get from such a convention as that recently held at Des Moines. But there are some features of our last two conventions at least by which the average layman does not find himself either informed or inspired. In the first place, he is not much interested in theology and cares mighty little about millennialism, "pre" or "post." He honors the pastors who argue these questions and he respects their zeal and learning, though all the while he entertains doubts as to whether even the wisest of them really know much about the millennium. If he has any interest in that subject at all, it is "pro" rather than "pre" or "post." In the second place, he isn't worried much over creedal statements, because his own creed is too simple and straightforward to be affected by the verbal hair-splitting of "reactionaries" or "radicals." He has a profound faith in God, in Jesus Christ and in his fellow men. He wants more action and less talk. In brief, he is bored by "pre-convention conferences" which result in little but unseemly and un-Christian convention wrangles. He is perfectly willing that brethren who differ in their theological views should meet to discuss their differences, but he is not yet convinced that a delegated convention of the denomination, charged with the transaction

of important business, is the proper place for such discussion. He sympathizes with the sentiment of a well-known layman who was heard to say in a hotel lobby, on the evening of a day when such discussion had been hottest: "Say, I was offered tickets to the Dempsey-Carpentier fight, but didn't think a man in my position ought to be seen in such a place,—and now—well, now—I'm here."

In addition to the transaction of the Kingdom business he wants to hear from the leading pulpit orators of his denomination messages of faith and hope and love which will stir his soul and send him home inspired to greater service for the Master. He comes with a longing in his heart for a daily message of that sort. And he is not the only one who needs and longs for inspiration. Hundreds of pastors in small churches, rural and village, come up to the convention hungry and thirsting for such messages.

Those who attended the last two conventions heard some few great messages, like those of Petty and Hanley at Buffalo or those of Francis, Mrs. Montgomery and Hinson at Des Moines, but too often such inspirational addresses are given at the close of a long hot programme of business, when few of the audience are in a condition, physical, mental or spiritual, to be benefited. In addition to all the rest, it seems to him a great waste of time to read from the platform report after report, all of which are printed and distributed to his hand by ushers, especially as the longer and more important reports are always abridged—we almost said "expurgated"—by the reader. Then, too, he wonders at the "endurance test" programme, which sets for the conscientious delegate eight to nine hours a day of sessions. For himself, and in this he finds himself following the lead of many pastors, he gets fagged, worn, and

either "cuts" it all to swap stories with his intimates, or goes home with a fit of mental and spiritual indigestion.

Now, this particular layman has no grouse against the convention; he has received much good from it in many ways; he is deeply interested in its work; he believes in its leaders, and has great faith in its future. He has emphasized some of its obvious weaknesses, not in a destructive but a constructive spirit, and he ventures a few suggestions in the hope that among them may be found something of value to future programme committees.

First of all, why not plan a real inspirational service at the beginning of each day's session. Have the devotional service as now, but follow it with an address by some outstanding man who will give a key-note to the programme of the day. Then let the business session follow. Have all reports distributed the day before and announcement made that discussion and action on those reports will come at a stated time the following day. That gives time for delegates to read and digest the reports in advance. As it is now, the voting on reports, some of which contain important recommendations, e. g., changes in the constitution and by-laws, is largely a matter of hasty judgment, or "putting the rubber stamp" of the convention on the recommendations. Another thing: Why not have three or more afternoons given over to sectional conferences, such as rural churches, down-town city churches, suburban churches, seashore or summer-resort churches, and other special topics of vital interest to certain pastors and laymen. Let each conference be addressed by some one man who may be considered an expert on that subject and then give opportunity for informal discussion, with all the give and take which comes among men under such conditions. Let such conferences continue for two hours a day during two or three days and each man will go home full of new and helpful ideas for the solution of his own particular problems. This sort of programme would also offer opportunity for our theologians to meet and consider their problems and thus, perchance, save the time of those uninterested in that topic.

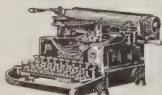
Still further, arrange at least one or two afternoons exclusively for important committee meetings with sight-seeing trips or other recreational features for other delegates. Under the present arrangement many of our denominational leaders are so busy on committee work that they not only have little time to attend convention sessions, but they go home completely exhausted by their labors. Their presence at the sessions of the convention would add strength to our deliberations and be of great value to them personally.

In short, our convention programme seems at once too diffuse and too intense. Too much time is occupied in "vain repetition" of reports, too little in "mountain-top" messages; too many hours are scheduled for sessions, too few for conference and fellowship. After all, it is a great convention facing a great task in a statesmanlike way. It is a privilege to have even a small part in this great work. That the work may be more efficiently done and thus the cause of Christ more effectively advanced is the motive of this layman in his comments.

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# The Baptist



## The Lost Morale of Business

A REPRESENTATIVE of a large business concern who dropped into the office a few days ago was decidedly pessimistic concerning the business situation in the country. His final summing up of the situation was this: "The morale of business is all shot to pieces." Asked if he had in sight or mind any remedy, he made answer that so far as he could see the only real hope is in the cry which Roger Babson has raised, "Back to religion."

Now we do not pretend to be business experts. There are a great many things in the business world of which we have only a partial understanding. We are not sure that anybody understands some of the factors which are involved. But we are greatly interested in this practical business man's summing up of the situation and in the remedy he proposes. Preachers have suggested such a cure for all the ills of business and been laughed at; a prophet must smile a little inwardly when he observes business men proposing, as if they had struck an entirely new fact, the very thing he has been saying.

To us the present situation seems logical enough. Following the war there was a wild orgy of business methods. Men could see nothing but money and they gave themselves to what they thought the pleasant task of grabbing all the money they could. And that went on until the people began to strike. These same profiteers saw also that, as they themselves were grasping for everything in sight, the government was in turn reaching out after their profits. And suspicion grew in

the whole business world until at length confidence was destroyed. Whatever else may ail business, this is one of the elements in its present grievous sickness—confidence is prostrated.

All business experts are agreed that the country is sound. The banks and the various financial institutions are sound. But there is no confidence. Banking men will tell you that we have been passing through one of the most violent periods of liquidation they have known, and in the background of it there is this same lack of confidence.

The process of building up is certain to be slow. Only gradually can confidence be restored. Every agency which can help should get busy and keep busy. Both a sense of self-preservation and also brotherly love urge this. But how can help be given?

The answer of the business man as he sat in our office should afford pastors and churches some ground for thought. Every agency which has for its purpose the teaching of Christian principles, every agency which sets before it the winning of men to Jesus Christ and the Christ life can make a direct contribution. No agency in the community comes closer to the real springs of life than the church. Just what it can do to help restore confidence we may not say now. But when business men say that religion is what the world needs, the church should not be slow to take the hint and to dedicate itself with renewed devotion and energy to its mighty task of giving Christ to the world and bringing the world to Christ.

## Faith Did Not Fail in the Churches

ONLY the historian of the future will be able to tell what great service to the world was rendered by the Christian churches during and after the World War.

Since the armistice came reaction. Not only were the leading peoples of the world torn, heartbroken and bankrupt, but they lost faith in the high ideals which had been awakened in the war. They turned back to sordid and selfish aims. Intense class struggles and threats of general and violent revolution arose. Old international jealousies revived and new ones were born. Statesmanship and diplomacy were largely marked by incapacity and lack of clear and generous human insight. All of the powers of darkness seemed to have been loosed upon the earth. To millions of people who had previously been riding on the wings of faith, of high enthusiasm and of heroic humanitarianism, the prospect became one of despair.

At that juncture the faith of the churches rose to meet the catastrophe. In the midst of the darkness they seemed to hear their Lord saying again calmly and sadly, "I have prayed for thee that thy faith fail not";

and God be thanked that their faith did not fail. They felt a new call of Christ to the role of the Good Samaritan on a scale as great as the world. They sensed a new need and an opportunity for human service big enough to show at last to all nations what real religion means in terms of brotherhood. All of the greater denominations sounded out a call to a fearless faith and to a new mobilization of Christian forces to heal the world's hurt. They organized for more extensive and effective work. They started new movements for world evangelization, education, missionary expansion and social reconstruction.

Among the constituency of the Northern Baptist Convention the new adventure of Christian faith took the form of the New World Movement. It was approached with humility and prayer by a people awed under a sense of overwhelming responsibility. It laid its foundations in a general effort to seek a deeper spiritual quickening and a closer fellowship with the risen and reigning Jesus. It followed in spirit and method the Great Commission given by the risen Lord himself to his first missionaries. It launched a program of pentecostal prayer for the fullness of the Spirit of God, of a new personal



enlistment under Christ for all saving and serving self-sacrifice, of intensified evangelism, of more general and thorough religious education, of a great missionary advance, of a new social leadership and helpfulness, of a stewardship that places all in the hands of God and dedicates an adequate portion to the specific propagation of the gospel—in short, of a sublime adventure to make the Kingdom of God a new reality on earth.

One of the most inspiring features of the movement was the way in which the plain common people of the Baptist churches responded to this new call. Churches, after a sheer agony of prayer, accepted and raised financial allotments that seemed impossible. After all deductions are made for local and partial drawbacks and hesitations, the glory of what they actually did will ever remain a standard and an inspiration for the future.

And note what has followed. Revivals broke forth. Students began to volunteer in increasing numbers for specific lines of Christian service. Congregations, Sunday schools, prayer meetings and financial budgets gladly provided, grew everywhere, and in many cases to double proportions. Students began to crowd our colleges, and our missionary personnel is being reinforced by a growing host of new appointees.

When all of our people enlist in this movement as many have done and as the rest of them will do, only God can tell the glory that will follow. This enlistment is the immediate evidence of our worth as a people, and in it lies the world's hope of a better day.

### A Parade that Foozled

THE world was duly notified that July 4 was to witness in New York City a parade which would be a monster protest against prohibition. It was to make one man a formidable contender for the mayoralty; it was to let all men see that the greatest city in the country was against constitutional prohibition; it was to be the beginning of a nation-wide movement for the repeal of the amendment. In order to get marchers the city and neighboring cities were combed. There were borough captains and lesser captains and aids, male and female, for every sort of purpose. It was announced, in time, that 202,670 men and women had signed cards pledging themselves to march.

But the parade foozled. It was less satisfactory to its promoters than one-half of one per cent beer is to those who marched in the procession. There could not be found 200,000 people who would parade in favor of nullification and the saloon and debauchery.

By an actual count, made by an audit company, there were just 14,922 persons in line, or less than the number of former bartenders in New York City. From 80 to 90 per cent of the marchers were foreigners and about the same percentage was middle-aged. Less than 200 women could be found who would lend their presence to the show. There was no enthusiasm but were on the contrary some hisses for men who would prostitute Bible verses and religious pictures to the uses to which marching men put them. Even the papers which were friendly to booze announced that the parade was an utter failure. Its net result was to bring ridicule upon the men who promoted it and the cause they were backing.

After the parade, a sergeant of police, on dismissing his squad of men said: "Well, they have had their parade. There wasn't an American citizen in the whole bunch. A big chance that outfit has to change the Constitution and the laws of the United States. The booze traffic is gone. That is one of the best things that ever happened; and there will be no come-back."

We believe that he rightly interpreted the situation. There will be law-breakers for some time to come. And Christian people must be on the alert for those who will try to catch them napping while they take measures to rehabilitate an accursed traffic. But the saloon is gone for good and everybody knows it; respectable people will no longer lend themselves to efforts to bring it back. It is for respectable people, then, to line up for thorough enforcement of the law.

### Publication Society Reduces Prices

IN AN important announcement which appears on page 842, the Publication Society gives notice that on all periodicals for the quarter beginning October 1 there will be a reduction in price of 5 per cent over the price that has hitherto prevailed. This action is taken despite the fact that manufacturing costs are yet unsettled and fluctuating and that there is consequently some hazard in it for the society. The desire however to give the churches every possible advantage of gradually lowering prices prompts to this action.

Our Canadian brethren will notice that this reduction does not apply to their orders, the reason being that the present unfavorable exchange prevailing between the two countries results in 10 per cent extra cost on all business done there. As soon as this situation can be remedied they may expect the same price reduction which at present is made applicable to the United States.

There should be no need of saying that our Baptist schools should use Baptist Sunday-school literature. A great many, in order to save a few cents, have been using literature which misses the distinctive Baptist note. Unless this lack is somewhere made up in such schools, the churches face suicide as Baptist churches. There should be a quick recognition of this effort of our Publication Society to serve the churches through lowered costs of periodicals.

### Cut the Cost of Living

THE high cost of living is made inevitable by the high cost of war.

A people cannot spend hundreds of millions of dollars every year for war purposes without having to pay more for every article of commerce which is purchased.

A government cannot spend nine out of every ten dollars of its income for wars and war preparation without being hard put to it to find money enough to do the things which every progressive government should wish done.

Disarmament has profound moral aspects which alone would warrant its support by Christian people. But it has also the very practical meaning that its application by the nations would end in part a fatal drain upon the people's pocket-books. Financially the nations have already been bled white by Mars. Common sense says



that the time has come for the people to act in their own defense.

The present moment is one of vast importance. The great powers, sick of war, are to discuss disarmament. Already the jingoes and the militarists are howling against it. Christian people will not fail to see their opportunity of bringing pressure to bear on Congress. Here is a hint as to how to do it. A telegram with four signatures can be sent for the price of one. Such a telegram, sent to the House of Representatives, to such and such a representative, or to the Senate, to such and such a senator, becomes a part of the proceedings. The telegrams belong to the House and to the Senate and not to the individual. This is a much more effective method than the sending of individual telegrams.

We have been talking about the application of Christianity to world problems. Why not apply it practically, now, at the moment when the nation wishes to be rid of this military and naval burden, to our own governmental affairs?

### Not to Be Purchased

IF BIG business has at any time imagined that by threats or the withholding of money, the pulpit could be muzzled, it should now be disillusioned.

A Pittsburgh association attacked the Federal Council of Churches and the Y. W. C. A. because of utterances on social subjects and discovered that neither of them could be bought.

More recently the Protestant Episcopal Church has acted on the matter and refused to seal the lips of its clergymen when they are making, as they believe, the application of the teaching of Jesus to social conditions.

The action was precipitated by the resignation of Bishop Charles D. Williams of the diocese of Detroit, one of the best known and most fearless liberal churchmen in the country, when he was facing criticism of a solemn statement of his beliefs concerning the obligations of the church toward social and industrial problems.

"The challenge is plain," he said. "Either the church must abandon the well-considered, fair and sane message which she has formulated on social and economic questions and suppress her proclamation of it, a thing unthinkable for anyone who has a conscience and convictions, or she must enlarge and democratize the basis of her support so as not to be dependent on or subservient to any class, high or low; or she must be content with more meager support and restricted operations."

"Her Master was poor and persecuted, but free, and it may be that he is now calling his church to follow in his footsteps."

Later, at an executive session behind closed doors, after he had offered his resignation, Bishop Williams said:

"My own choice is made. I must abide by it. I cannot promise to refrain in the future from speaking as I have spoken in the past. But I am not willing to embarrass the diocese or hinder its work."

The resolution refusing to permit Bishop Williams to retire concluded with the statement that "this convention desires to go on record as standing unqualifiedly

for the American right of free speech on the part of the bishop and clergy, regardless of our respective individual points of view, believing with confidence in the ultimate power of the Gospel of Christ and desiring only that that shall prevail in all the phases of our modern life."

The ministry of our churches cannot be bought. The social applications of the teachings of Jesus cannot be suppressed. The man who has felt the touch of God's spirit must, like the prophets of old, cry out against social and industrial sin. Despite occasional extreme utterances, a great part of what is said is likely to prove true. Instead of kicking against its prodders, big business would do better to be energetic in putting its own house in order.

### It Is Life That Teaches

A FINE hint is that of Dr. Alvah S. Hobart concerning the opportunity to teach religion in the schools without any formal use of the Bible. The young, he says, "may be influenced to practice truthfulness, forgiveness, promptness, industry, fairness in judgment, kindness of speech. A teacher may educate himself by the study of the Bible experimentally, and then take the results alive and virile in his own spirit into the school. Religious purpose is caught rather than taught. A teacher may be educating scholars in all the practical things of the Christian faith and never mention the Bible. If the spirit of it is in the teacher it will impart itself to the school."

The conclusion is obvious enough. In the school, the church or anywhere else, the gospel in terms of life is more potent than in terms of language; and we have yet to learn what results can be wrought in the world by a living exhibition of faith in Christ.

### Romanists in Office

FROM a reader in Ohio comes this query:

"You say: 'We can hardly deny the right of Catholics to hold political appointments.' Do you mean that you favor the election or appointment to positions in the United States Government of those who owe allegiance to a foreign government?"

Certainly not. But if Catholics are meant by "those who owe allegiance to a foreign government," their right to hold office in the United States does not depend on our favor. It is a constitutional right. They have the same right to political preferment that anybody else has. This nation is built on the principle that political rights shall not depend on church connection. A Baptist should be the last to call that principle in question.

\* \* \*

THE BAPTIST wishes to publish in the issue of Sept. 10 a number of the best Rally Day programs which have been worked out in our churches. It therefore invites churches and schools to send us short stories concerning these programs. What were the best features about it? What were the things which made it your best? Try to keep the article within 300 words. The plan you have worked out may prove to be exactly what some other church and school is looking for.



## Out of the Bondage of the Dead Centuries

*He stoned the Baptist church building at Noto, Sicily. He wanted to be a priest. He became a pastor of the Italian Baptist Church of the Transfiguration, Brooklyn. This authentic interview tells the story*

BY COE HAYNE

**W**HEN the Baptists established a church in Noto, Province of Syracuse, Sicily, Vincenzo Coletta, a seven-year-old lad living close to the church was the first one to obey adult counsel in the matter of stoning the building. It had been suggested to the boys that they destroy everything within reach. That was thirty years ago. But the Baptist church in Noto is still flourishing.

Vincenzo found a religious satisfaction in breaking the windows of the Baptist Church of Noto. Even at that early period in his life he felt drawn to the priesthood. When he was eight years old he showed his faith in the future by buying cloth to make a black robe like a priest's. He erected a crude altar in his home where he summoned his playmates to worship. When the Lenten season came he climbed to the flat roof of his one-story home where he stood in his home-made priestly robe and preached to the other children standing in the street.

### Peace by Scourging

The boy lived his life in the churches. When he graduated from the elementary school he welcomed the chance to go into one of the colleges of his own city to study for the priesthood. It was a private college directed by a priest. After four years he was allowed to wear the priestly robe, the black gown. His zeal for the church was proverbial. At night he slept with a huge crucifix by his side and before retiring he underwent self-inflicted punishment by means of a scourge of his own manufacture. He thought that he could conquer temptations by doing penance in this way. It was a cruel process. Five cords formed a lash at the end of a stick, and at the ends of the cords were knots by which were held triangular pieces of metal. Upon his naked back he beat himself for fifteen minutes while he repeated portions of the ritual of his church. But he did not succeed in conquering his temptations. Therefore more penance. He took a wide belt and filled it with sharp-pointed tacks and put it diagonally across his chest

and back, wearing it thus during the daytime. And while at his studies he could neither lean against the edge of his desk nor against the back of his chair without inflicting great bodily pain. He wore it while the blood ran down his body.

In the meantime Vincenzo made a discovery. It had to do with the ordained priesthood. He felt his world tumbling in upon him. Among the priests were some of his former schoolmates and in their hearing he did not hesitate to protest against some of the things which came to his notice.

"You are scandalizing the people," he said to one of his closest friends who forthwith reported him to the bishop.

Vincenzo determined to abandon public life and enter a monastery. He made application to the Franciscan monks but the bishop's veto prevented his being accepted as a member of that order. In vain he tried to find a place where he could give himself up wholly to prayer and not be contaminated with the moral corruption that was about him. But on account of the veto of the bishop he could make no further progress toward churchly honors. In despair he went to an ex-Jesuit, the priest at the head of the parish in which he resided. This priest was in the habit of quoting the Scriptures when in some discussion with other priests. The Biblical sayings, though strange to the young man, held an undeniable power over him.

### Those Beautiful Words

"Father," he inquired, "how is it that you know those beautiful words?"

"That's the Scripture," said the priest.

"I would like to learn some of that Scripture."

Receiving encouragement that young man bought six volumes of the Holy Scriptures in Latin with the idea that this friend of his, who was one of the canons of the city, would teach him the Word of God.

They began at the first of Genesis but after reading the first few lines the teacher jumped to the deluge.

"But what about sin?" asked

Vincenzo who knew some of the stories of the Bible. "What was the sin Adam and Eve committed?"

"That's not up to you," said the canon. "We will leave that out."

Vincenzo lost interest after a few lessons for he realized that he was making no real progress in religious knowledge.

While trying to find his way out of the wilderness of his fallen hopes and shattered ideals, a man from Lawrence, Mass., U. S. A. came to his native city and told of the opportunities offered in the Lawrence mills for lucrative employment. Within fifteen days Vincenzo put away his priestly garments, and got ready to go to America. Often had he longed to go to the Southern States as a missionary. Perhaps his opportunity now was not far distant.

### A Career via Lawrence

At Lawrence the young Sicilian found himself in a strange land with no friends. Among the hordes of the foreign-born who went to one of the mills looking for work he attracted the attention of an overseer. Perhaps it was his habit of removing his hat whenever he was spoken to that made a favorable impression upon the American. He was asked if he could speak English. The boy could not say "Yes" or "No" in English. An interpreter was called and he was given a job. Upon the information sheet he put down his occupation as that of a student. The overseer, a Methodist, took a personal interest in the newly-installed operative, taught him about the machines and gradually advanced him to a responsible position.

Walking on the common one Sunday afternoon Vincenzo heard people singing, with cornet accompaniment.

"They are the Protestants," answered a loiterer to his inquiry.

While in college in Italy, Vincenzo had heard of the Protestants. They had been pictured to him in darkest colors. He had been told that they believed neither in God nor in the deity of Christ.

Before a large crowd two Italian students were holding a service in their native tongue in front of the



First Baptist church of which Rev. E. M. Lake was then pastor. Later Vincenzo learned that they were students from the Italian Branch of Colgate Seminary over which Professor Antonio Mangano, presided and that this school was housed in Dietz Memorial Church, Brooklyn.

Never had Vincenzo heard a Protestant minister preach. As he approached the group he did not know what was in store for him. He was not long a listener before his ears began to tingle from hearing statements which to him were new and revolutionary. One of the students, a brilliant speaker, had begun a talk on Luther and the pope. Vincenzo soon heard quite enough. Stirred to a high degree of indignation he did not continue his usual Sunday afternoon stroll but hurried to a Catholic church.

"Now help me!" he implored a priest excitedly.

"What has happened?"

"There are some Protestants in front of the Baptist Church preaching against the pope and the church. We ought to stop them. You ought to write a letter to the mayor of this city and tell him to forbid them to preach outdoors."

"I don't write in English," said the priest.

"Ask one of the teachers in your parochial school to write a letter."

"No, you can write a letter in Italian and I will have someone translate it into English and we will send it to the mayor."

### "No Translation Yet"

Vincenzo went home and wrote a letter to the mayor of the city, saying that it was a sacrilege for anyone to have a word to say in denial of the pope's authority. He took this to the priest the following morning. At the close of the day's work he went to his adviser and asked him if he had sent the letter.

"It is not translated yet," said the priest.

The following morning he went again. No translation. The following evening he called once more. No translation.

When Sunday morning arrived he was drawn by his curiosity to the crowd that had once more gathered about the students from Brooklyn. He remained a passive member of the group until he saw an opportunity to ask questions. "Do you believe in the cross?" was his first inquiry. Others followed rapidly. He began a red-hot debate with Mr. Antonio Perrotta, now the Italian Baptist minister at Utica,

N. Y. The intellectual duel between the Evangelical and the Ritualist held the people outside the church until dark. Then someone in the crowd begged the men to quit the discussion so that they could go home.

"All right, you go!" flung back Vincenzo, who would have been willing to defend his faith until midnight.

### Get a Bible

"If you do not want to believe what we are telling you," said Mr. Perrotta, "go to a book-store and buy a Bible and read for yourself."

The Sicilian youth, eager to disprove the statements he had heard that afternoon, went to an Italian bookstore he found open and priced a Bible on one of the shelves.

"I will take it but will not pay for it until I show it to the priest and find out if it is the right Bible," he said.

He was allowed to go with the Bible to the priest who looked through the book from the first page to the last only to confess that he was unable to tell whether or not it was the Roman Catholic Bible. Vincenzo then asked for some books that would aid him in holding his own in a debate with the Baptist students. A book called "Three Blows on the Head of the Protestants" was shown to him. He shook his head sadly and went home perplexed. Twice he had asked for help from this man and twice had this man failed him. What should he do? The two students had told him where they were living and he thought it would be best to send them a request to stop preaching to the people as they had been doing. Somehow they had won his respect although they had greatly sinned, as he believed, by publicly disowning a faith in the infallibility of the pope.

### A Strike Which Brought Salvation

For one year this young Sicilian was in despair. While his machine droned its monotonous song of industry he marched to and fro in front of it, brooding like a prisoner within walls. Then came the big strike in Lawrence and he was without work for six months. In his boarding house there was a friend who owned a Bible similar to the one which he had taken back to the bookseller. He asked permission to read it. And this period of study and meditation marked the turning point in the life of a youth whose enthusiasm for religion was an outstanding characteristic. Always

had he been carried along by his yearning for truth. Like a true compass this burning desire to know God at last had guided him to a safe harbor. Upon his couch, day after day, from morning to night, he read the Bible. He made the word his companion. Feeding upon it, he nourished his soul, strengthened the fibres of his religious consciousness and in due time furnished his mind with a background of Biblical knowledge that in after years served as the S. O. S. in a prolonged warfare against error. During this year of spiritual struggle he made one important decision. He came to the conclusion that he should go ahead and discover, if possible, the source of the joy of the two students who had challenged his fighting soul by their ringing gospel messages. He wanted to see and hear them in action once more.

"But how can I go to them?" his pride demanded of his desire. "Those people know that I have been fighting them. What will they think and say should they see me coming to them again? To go back and fight them would be logical. But, what can be my avenue of approach if I do not wish to fight them? If only someone from that church would come to me some day and take me there. How glad I would be to go!"

### "Go and Speak"

Can the soul pray unconsciously? In time two members of the church of which Mr. Lake was pastor and where Mr. Bellondi labored for the Italians, came to Vincenzo and invited him to attend the special meetings then in progress. These messengers of God had worked in the same mill with the young Italian. But he refused their invitation, not because he wanted to but because half a dozen young men who knew him well were present when this invitation was given. His pride and a remembrance of the many things he had said against the Protestants in the hearing of these young men, induced him to hold out against an almost overpowering desire to hurry away to the Baptist Church.

He asked his companions to sit down and when they complied he managed somehow to turn the drift of the conversation into a discussion of religion. And it was not long before he suggested the feasibility of investigating the kind of religion professed by the Italians who gathered for worship in the First Baptist Church of Lawrence.



"The time is ripe now," urged Vincenzo. "Let us go!"

He carried the crowd with him. When the "investigators" entered the church the congregation was singing. Vincenzo was amazed at the words of those hymns. Mr. Bellondi read the Scripture lesson and then invited all to bow their heads and pray. In referring to this occasion in after years Vincenzo Coletta declared that when he raised his head it seemed that the room was whirling about him like a

windmill. He had never heard a prayer like that. The spiritual atmosphere that pervaded the room was altogether new to him. The sermon on faith—real faith versus dead faith—was a revelation to him. He accepted the message as heaven-sent and acknowledged to himself that this minister was right and that he had been wrong in his opposition.

From that moment he felt a burden of guilt weighing upon him because of the fight he had waged

against the young students who had been sent from Brooklyn to hold the street meetings. He remembered that he had kept the people outside after the time scheduled to begin services within the church. When summer came he asked Mr. Bellondi to give him the opportunity to make reparations. Accordingly on the same spot where he had opposed the students he began his active ministry for Christ. On the day of his baptism, thirty-two others entered the water with him.

## The Republic of China

*A "republic" which is a militaristic feudalism. Victories purchased by the bickerings of generals. Armies which are a dead weight on the country. Why the students are powerless against the system. The remedy*

BY HENRY B. ROBINS

THERE is grave risk in generalizations about China. The country is so vast and so diverse that most generalizations are false because they apply to only a part of the country. Some globe trotter or other visits Shanghai and writes a report upon conditions in China, another visits Canton, and yet another Peking; they do not agree in what they say for the reason they have too limited an opportunity for observation. You are informed that the common mode of travel across country in China is by the ordinary two-wheeled cart drawn by water buffalo. So it is, in and around Peking. You are told that opium is no longer used in China, that it is under the ban of the government. And this is true of certain sections of China—quite as nearly true as that America has prohibition; but it is not true of West China. You learn that it is no longer the custom to bind women's feet in China, although of course one sees many women in middle age who have bound feet, the result of the once universal custom of binding the feet of girls; but further inquiry enlightens you to the fact that foot-binding is not extinct throughout China. The principal of our largest girls' school in West China informed me that practically all the pupils who come to that school have feet in one stage or other of the binding process. There are, it is true, many things which can be truly said of China as a whole; but the reporter needs continually to exercise care in what he says about that remarkable country.

I have no intention of attempting an exact statement of conditions in

China today. The situation is in continual flux; the politics of the country are kaleidoscopic. All that I shall endeavor to do is to indicate by actual concrete experiences some of the conditions which prevail quite widely in the "Republic of China." I want you to see how I gained the impression that the Republic of China is today a militaristic feudalism. I am not quite sure about that term, but it seems to say what I felt.

### China that Is not China

I touched China first at Shanghai, and was duly impressed, as I suppose everyone is, by the red-turbaned Sikhs who share with the Chinese the honor of policing the International Settlement. The Sikh stood for British stability, and for that I have always had great respect. But one did not have to be long in East China to discover that Shanghai is not all of it. I had been told, and found my first impression confirmed by observation, that here and there around the fringe China had made more or less important "concessions" to the western powers and that within these concessions the principle of "extra-territoriality" obtained. So, of course, I could not discover the Republic of China in these concessions; I must go beyond them. However, before I got so far as that, I fell into the good graces of the Customs, and paid my duty to, no, not a Chinese, but to an Englishman. And thus I learned that I had been correctly told that China does not administer her foreign customs: the Powers administer it for her.

So I went beyond Shanghai, down

across the plain of Kiangsu and its continuation, the Chekiang plain—a fertile garden spot. And at every station I was attracted by the martial aspect of the police, who always carried guns, rifles, usually bayoneted, and never the night-sticks of our police at home. I was also impressed by the numbers of the military, passing to and fro over the railway, and actively parading upon the various drill-grounds. The remarkable and persistent bugling, which I found recurring daily at dawn and monotonously continuing, conveyed the impression that every city in which I stopped was more or less an armed camp. However, Kiangsu and Chekiang, if an armed camp, were not a battle-ground during the period of my stay. Business and farming went on very much as usual.

It was not until I reached Canton that I encountered the grim aspect of civil war. To be sure, rumors of the situation reached Hongkong, but when we endeavored to find out the actual condition of things, we could learn but little. The telegraph wires were down, the railway from Kowloon (just opposite Hongkong) to Canton had been torn up and traffic interrupted, the Chinese were fleeing from Canton to Hongkong for the greater security of the British flag. But steamer service, under the British flag, continued; the foreigner who went about his business was little likely to be interfered with. So Dr. Groesbeck and I went to Canton. We had no difficulty worth mentioning, although the river, which flows right through the heart of the city, was barricaded on both sides with sand-



bag parapets, behind which patrols were constantly on the alert; two armies faced each other across the river, one the Kwangtung army representing Canton and South China, the other the Kwangsi army, supporting Tuchun Mu, the military governor of the province (himself a Kwangsi man), and representing the Northern or Peking government. While there had been some fighting in various parts of Kwangtung Province, there was no fighting in the city; instead they were dickering. I was told that General Mu asked \$7,000,000 Mex. to retire to Kwangsi and that the local committee had succeeded in reducing his demand to \$2,000,000, which sum they were likely to raise.

### Demoralized by Militarism

There was no fighting, but business was paralyzed, leading citizens had fled taking with them such portable property as they could, the great Kung Yee Hospital was filled with refugees, the Chinese vice-president of Canton Christian College had about forty refugees in his house, and so on. I saw perhaps 1,000 abandoned rickshas, parked in a field inside of city limits, disused because the ricksha coolies found no demand for their services; nobody dared travel unless he must.

The situation has changed very greatly since last October, when this visit was made. General Mu took his ill-won millions and retired to Kwangsi. Members of the old Parliament met in Canton and elected Dr. Sun Yat Sen president of "the Republic of China," but the powers have not recognized him, nor are they likely to do so. Dr. Sun had not, at the time of my latest information, the support of all the southern provinces. Yunnan and Kweichow could not be counted upon and the Tuchun of Hunan held the theory of "state's rights"; that China should form a confederation of quasi-independent states.

In early November I reached the borders of Szechuan, the westernmost province of China. Travel is quite undisturbed, so long as one keeps to the steamers. But the Yangtze River steamers ply the river for only a portion of the year, for the simple reason that the stream is too shallow at extreme low water and too treacherous at extreme high water. Consequently, even although excellent steamer facilities are now provided clear to Suifu, travel for a good portion of the year is by small Chinese row-boat (or tow-boat, as the case may be). Under the con-

duct of Dr. C. E. Tompkins of Suifu our party traveled without incident to Ichang. At that point we heard many a weird tale of West China militarism broken from its restraints. We did not discount these, but they were not confirmed at that point in our experience. Our steamer from Ichang to Chungking, through the Gorges, was most excel-

### PEACE OVER EARTH

*Blow, bugles, blow!  
The battle years have ended, and we go  
Onward to meet the future with a song,  
Knowing our might is greater than all wrong—  
Knowing we have a key for every gate  
And that the heart has dare for every fate—  
Knowing that God is in the years ahead,  
As he was with us when the roads were red.*

*Blow, bugles, blow!  
The shames and tyrannies begin to go,  
Sing, bugles, sing into the ears of time  
The end of the ancient crime—  
Sing with a silver tongue,  
Let all old faces gladden and grow young,  
And let the hearts of youth  
Sing with the glory of the world's New Truth—  
The high glad brother hail;  
For nevermore must Love's great purpose fail—  
Never again the hopes depart  
Out of the world's joy-stilled, grief-greathened heart.*

\* \* \* \* \*

*O, let us gather as friends and say,  
"Come, let us try the Master's way.  
Ages we tried the way of swords,  
And earth is weary of hostile hordes.  
Comrades, read out his words again:  
They are the only hope for men!  
Love and not hate must come to birth;  
Christ and not Cain must rule the Earth."*

—Edwin Markham.

lent in appointments and service, and we set out for Chungking.

Nor was our happiness seriously marred by the advent of an army. We had become somewhat inured to Chinese armies. And yet the novelty of an army in retreat added interest to our journey, for, flung through the full length of the Wind-box Gorge, and looking like a succession of pygmies threading the

trail along the precipitous cliff-side, was the Kweichow army, fleeing from Szechuan. Only as the night settled down across the mountains and our vessel came to anchor did the last of the retreating column leave the little city of Kwei-fu, speedily to be replaced, however, by the advance guard of the Szechuanese. Next morning, as we steamed up-river, a fleet of some 150 junks, bearing Szechuanese soldiers and equipment, passed us in pursuit of the retreating army. We were not challenged, so little attention does the army pay to the foreigner.

Perhaps a few guns were fired that night at Kwei-fu; I am not certain. But there was no real fighting. However, one must not think that there is never any fighting in this civil strife, never any killing. Dr. Tompkins told me that he treated above 1,000 wounded at Luchow in the civil strife of 1917-18. At the same time, Chinese armies are likely to be relieved of the actual business of fighting by the negotiations, the dickering of their generals.

### Do Business with Nearest General

The Yunnanese and the Szechuanese are old-time enemies and many a foray across the border has been recorded in provincial annals. Yet in a general situation, involving all China, the southwestern provinces—Szechuan, Yunnan and Kweichow—are likely to be found on the same side. Yunnan and Kweichow have been regarded as belonging to the South, Szechuan has been a battle-ground of North and South. Last autumn, just before our party reached Szechuan, the two chief military leaders of the province, who had been at outs, were sufficiently reconciled to unite their forces against the invader, with the result that the Yunnan and Kweichow troops were driven from the province. Then it became a question who should be military governor of Szechuan. That question had not been settled when I left Szechuan. One general settled down in Chungking, the other in the capital city, Chengtu, 350 miles away. You did business with the general nearest you.

These militarists are always insolvent, and sometimes armies get so far in arrears of pay that soldiers become highwaymen. Whether they become so or not, they are a dead-weight upon the life and activities of all China. On my way out of Szechuan, I spent a week in the little city of Chungchow, a city of



some 12,000. Two thousand troops were quartered upon that city. There had been six overturnings of local administration (military) within the twelvemonth preceding, and each time a new military administrator took charge, he levied a fresh assessment upon the business men and citizens of means. It was even said that when he wished money he sent for some man of means and strung him up by the thumbs until he was ready to pay over the sum required. My friend, Mr. M. P. Smith, of the Canadian Methodist Mission, showed me the spot on the city wall where he stood, by requirement of the defending military officer, as mediator between the army within the city and that on the outside, when this incumbent took possession of the city.

### The Vulnerable Invulnerable

When the Smith family and I reached the city of Wanhhsien, on our way down river, we found the city in an uproar. There had been a fanatical peasant uprising against the soldiers and the grasping officials. Farmers from the border of Kweichow, Szechuanese all of them, had armed themselves with bamboo pikes and knives, and under the leadership of a priest of the neighborhood had marched, to the number of several thousand, against the fortified city of Wanhhsien. It was said that there were 15,000 soldiers stationed there, but when these few thousand fanatics arrived and announced that they were "holy" and therefore invulnerable, the soldiers took to their heels, after a few score had lost their heads. Later, and only a couple of days before our arrival, the soldiers were paid their back wages in part, with the promise of more if they would drive the farmers from the city. They rallied and drove them, with great slaughter, across the river. As we reached the city, the British gunboat had dropped down from her regular anchorage to be out of range of the general's guns when he opened fire upon these rebels at daylight next morning. But when daylight came, they had gone; we neither saw nor heard anything more of them. All that was in the "pacified" province of Szechuan.

I was not under fire nor was I robbed on my West China trip, but I traveled with missionaries who had been frequently under fire and who had had first hand dealings with the robbers. I saw the heads of ex-robbers hanging on the Yachow city wall. The day I reached Kiung-

chow, on my way from Yachow to Chengtu, a head was taken down from the wall for which the authorities had paid \$8,000 Mex.—the head of a robber chief. The day I left Chungchow, a young Methodist doctor and his wife arrived who had been twice under fire from the robbers, the second time for some two hours. But their escort, strange to say, instead of running away, fought the robbers off and brought them safely through. I am told that many of the robbers are ex-soldiers, who have deserted or have been discharged from the army, and whose military career had made hard work with their hands distasteful.

I traveled to Changsha from Wuchang one night with a Chinese gentleman who in the course of our journey discovered himself to me as "the military bandmaster of the Southern army at Changsha." The train was overrun with soldiers. On the southern border of Hupeh Province we crossed from Northern to Southern territory and my companion became more confident. He had been on a journey incognito to Hankow. Once in his own territory, we were safe in the undisputed possession of our railway compartment. He offered me the courtesy of transportation, saying that his relative was in high official position in connection with the railway. I appreciated the proffered courtesy but deplored the system.

### The Squeeze System

When I speak of the system, I refer to what is popularly known as the practice of squeeze. That system would enable a railway official, where the system actually obtained, to salary a considerable portion of his family and to give his relatives free transportation over the lines under his control. That system obtains to a surprising extent all over China. I once asked a British consul why the returned students, who carry back to China no small degree of idealism, do not reform the system. His answer was that they have no chance. The system is so organized that the only way one can get into public life is to buy his way in, and he is himself corrupted by the process. He is so impoverished that he must recoup his fortunes by the same process of graft. In the Republic of China appointments are seldom upon the basis of merit, hence in administration, except in certain branches of government where the overhead is foreign, a high level of efficiency is not often attained. This is the rea-

son, or a chief element therein, why the Peking Government is bankrupt. It has mortgaged the financial future of the country to serve its private ends and to placate the militaristic overlords of the country, who, though nominally subordinate to the central government are in reality the rulers of China. There is no more powerful figure in China today than Chang Tso-lin, Tuchun of Manchuria.

Is China, then, justified in retaining the forms, or part of them, of a republic, when she is a militaristic oligarchy? Would it not help to have substituted for the forms of a republic the rule of the Manchus? It was a British subject of wide experience who answered my question. "No," said he, "to revert to the monarchy would not solve China's problem. The root of the evil would remain; the monarchy would have the same evils to face. It is better to retain the form of a republic, in the hope that China's dream of democracy may one day become an actuality." The solution of China's problem does not lie in mechanical changes in governmental forms; it lies in a change of heart.

### Hope for the Nation

The hope of China is in the multitudes of young men and women who are coming under the influence of Christian ideals and who are responding to them with a will. They can create new centers of influence in China. They can set up new standards in government and business. They can make "the Republic of China" a great reality. Meanwhile, let us remember these young people; they are for the present in a most difficult situation, they need patience, vision, devotion beyond the ordinary human measure. And let us remember the missionaries. They have to work amidst all these changes and fluctuations which paralyze business and upset the life of communities. As I traveled among them and became aware of the handicaps under which they must labor; as I saw how courageously they return to their tasks after the interruptions incident to the region of their labors, I paid them silent tribute in my heart of hearts. If I were free to go anywhere as a missionary, and I say this with all regard to the opportunities in other fields, I would go to China. Only as the City of God is established in China, with its ministries of regeneration, education and sanitation, can the Republic of China come to her own.



## "As Big as We Grow"

Translated from the Karen by E. N. Harris and retold by Bessie E. H. Harris

CHILDREN and grandchildren: In the olden days, before the white brother came to us from across the sea with the Golden Book, even before our fathers journeyed to these hills to burn them over and raise their upland rice, there lived in this very jungle Kayu, the lion, king of the beasts. His subjects feared him more than they loved him, for his temper was never the same, nor could they please him two days in succession.

One sultry day, just before the rains, when all the animals were lying under the trees trying to forget the heat, Kayu summoned them with a great roar and said,

"I have called you together for the purpose of smelling my august breath." At these words his subjects bowed themselves before him; but even this homage did not seem to please him. Shaking his mane fiercely, and fixing his eye on a deer, he roared in a terrible voice,

"Oh Sambar, come here!" The timid deer crept near, not daring to raise his eyes in the presence of his king. "You smell my breath," commanded the lion. The deer lifted his nose, took one whiff, and fell to the ground; for the lion had feasted royally that day on long-neglected buffalo meat.

"Stand up," growled Kayu, "tell me what it smells like." The fright-

ened deer, trembling, replied:

"Your Majesty, it is very, very bad! It is vile! In fact it is the worst breath I ever smelt." The lion's eyes burned like fire, as with one stroke of his great paw he knocked the deer to the ground, and thundered,

"What! Do you talk that way to your king? Do you insult me?"

All the other animals shrank back into the jungle as far as they dared, and each hoped that he would be spared the fatal question. Tweehawko, the fox, thought he was well hidden behind a pinkadoo tree, but the lion spied his bushy tail.

"Come out of there, you rascal," he called, "and tell me what my breath is like." Now the fox was cunning, and imagined that he knew a way to escape Sambar's fate. He carefully sniffed the breath of the lion, and, bad as it was, he struggled, with his usual deceit, to assume a pleased expression.

"Your Excellency," he said, his words flowing as smoothly as oil, "your breath is like the perfume of the jessamine when it is covered with the morning dew." Out came that heavy paw again, and Tweehawko lay where Sambar had fallen a moment before, as the chief roared,

"What! You know my breath is never fragrant! Will you lie to your king?"

By this time, all the beasts were very much afraid, for they did not care to feel the weight of Kayu's paw, nor were they wise enough to answer him according to his strange humor. The heart of poor little Pudeh, the rabbit, went pit-a-pat as he sat under a small clump of bamboo and thoughtfully waved one ear up and down. This motion irritated the king, for he cried in a more terrible voice than before,

"You long-eared one, come here, and let me see if you are as clever with your nose and tongue as you are with your ears." The rabbit hopped across the space that separated him from the lion, and finally stopped at his feet. Kayu glowered at him,

"How small you are! You would make just about one mouthful for such as I." This speech made poor little Pudeh's heart beat faster than before, but he replied simply,

"This is as big as we grow." Then the great beast leaned down his shaggy head and opened his fearful jaws until the rabbit thought that he would surely be swallowed alive. He raised his little nose and gravely sniffed once—twice—then, without answering the king, he turned away and flopped his ear. The frightened company held their breath at the fate which they felt was about to overtake the impudent rabbit. Before, however, the lion could put his evident rage into action, Pudeh had gravely lifted his nose again. "Sniff, sniff." The king awaited his verdict, but again the rabbit turned away, and seemed to meditate. Curiosity now filled Kayu's heart in place of his former anger, but when Pudeh had sniffed for a fourth time looking more and more perplexed at each attempt, the lion grew impatient, and roared,

"Come now, this is enough. Tell me what my breath smells like, and tell me quick, or—"

"Your Majesty," murmured the rabbit, "I am one of your most distant subjects; but I came at once on sound of your call. I live in the deep jungle; to get my food I go out in the early morning to graze in the meadows; the dew falls on my head and I have such a terrible cold that your breath does not smell of anything."

Greatly amused at this clever answer, Kayu, changeable fellow that he was, forgot his anger, laughed loudly, and turned the conference into a feast.

### School Girls at El Cristo



the financial crisis and general business conditions in Cuba have not affected attendance at the school maintained by the Home Mission Society, which continues to reach a high mark. The girls above are playing volley-ball.



# What People Are Talking About

*Christianity a doctrine and a frame of mind. Shall we "get together?"  
Congregationalists in national assembly. Literal Bible interpretation*

## "Three Great Utterances"

BY FRANK W. STANTON

A SHORT time ago President Harding, standing in the presence of 5,000 draped caskets containing the remains of our boys who died overseas, at a memorial service held in their honor at Hoboken, N. Y., made this significant statement, "It must not be again. God grant that it shall not be again. And every parent and loyal citizen said, Amen. We have had enough of war.

A little later on the same day the President, addressing a large group of business men in the city of New York, made this significant statement, "Full speed ahead." Probably there is no other utterance more needed at this time, when business interests abroad and in this country seems to be at a standstill.

At the Northern Baptist Convention held at Des Moines, Iowa, Mrs. Helen Barrett Montgomery, the first woman in this country to be elected as president of a great religious body, when being introduced as the new president made this significant remark, "Can't we get together and do the greatest task ever done?" Everyone present felt like saying, Amen.

In these three utterances we have three challenges to which we can well afford to give heed today.

The first challenge, by our President is a challenge to us in relation to our brethren in other lands. It is a challenge concerning our international problem, to get together on some platform so that war shall be forever abolished.

The second challenge, of our President is a challenge to the great business interests. Why all of this business depression? Why cannot the business men get together and say we will "go ahead"? If these men are big enough to promote big business interests they certainly are able to get together and say "This shall not be; we must go ahead." Let these men meet this challenge at once.

### A Challenge to Our Religion

The third challenge by Mrs. Montgomery is a challenge to our religion. We are to get together not simply as a denomination but all religious forces and give a practical demonstration of the power of God and Jesus Christ. During the war they said that Christianity had failed. As a matter of fact, it had not been tried. And now prominent men in Europe and prominent leaders in our own country are saying that the present hope of the world for all its problems is to be found in religion. If this is so—and it is so because, after all, the religious forces lead in every real movement for advancement—it is then, not only our privilege but our obligation as Christians to assume our position of leadership and show that Christianity is a real force for righteousness. Shall we not then heed the words of our president, Mrs. Montgomery, and as a denomination "get together" and lead in this great undertaking of giving a practical demonstration of the power of our religion?

There is no time for us to delay, if we are to meet this great challenge. Let us get our forces together as soon as possible this fall and plan for a great

advance movement for Christ and his church. All at it, and together, will accomplish the task.  
Pittsburgh, Pa.

## Orthodoxy of Spirit

BY THOMAS J. HOPKINS

Christianity is a word and a spirit; a doctrine and a frame of mind. It is far easier to master its word than its spirit. One may be orthodox in word and heterodox in spirit. A man may go around with his Bible under his arm and have the spirit of Jesus under his feet. He may quote Scripture by the yard and merit the criticism of Christ when he said, "They love to make long prayers, standing on the corner of the street, to be seen of men."

While so much is being said about doctrinal standards, it ought to be profitable to think of the standard Christian spirit. For it is altogether possible that, in the present agitation about faith as a body of doctrine, men may fail to maintain the temper of mind which is like unto the mind of Christ. If failure there is anywhere, it had better be in doctrine than in spirit.

### Doctrine Important

This is not said because sight is lost of the importance of correct belief. Doctrine is important for the reason that it cannot be separated from life; the one will issue in the other. It is John, the apostle of love, who says, "Whosoever abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and have not this doctrine, receive him not into your house, neither bid him God-speed." But nothing is so sure to lead to the right doctrine as the right temper of mind. While Jesus was on earth his disciples had a poor theology, especially as regards the kingdom, but a true spirit corrected all that in time. They were sometimes wrong in spirit also, as for example when they wished to call down fire from heaven and consume certain Samaritans who would not receive the Master; but they were not over-sensitive to rebuke and hence imbibed more and more of the mind of Jesus and grew in sweet reasonableness and love.

Some of the brethren of our denomination are anxious that we declare ourselves once more in a confession of faith. To do this would not be out of harmony with what the denomination has done in the past; the new thing about it is that the orthodoxy of the many is questioned by the few, who have said they were unwilling to continue in fellowship unless all subscribe to their confession. If the Northern Baptist Convention should decide to issue a declaration of faith, that would be one thing; but if a confession be made by a dissatisfied group that insists upon the signatures of all the rest before being willing to continue in fellowship, that is quite another matter. Since the whole thing is chiefly a preachers' contest, for many of our professors are also preachers, two or three considerations ought to cause the ministers to have more confidence in one another: first,

that once upon a time we were all received into membership of Baptist churches; secondly, that there came a day when Baptist churches set us apart to the Baptist ministry; and thirdly, that we are all in good standing with the churches of which we are now members. All of which should create a presumption in favor of the assumption that we are Baptists. Let us really believe in the autonomy of the local church and make just a little more of the orthodoxy of a man who is still a member and it may be a pastor of a local church. I make a motion that we express our confidence in one another as Baptists and turn our attention to fighting the common enemy. A confession of faith is good, but an overflowing spirit of good will is better. It is easier to write a confession of faith than to recite it with a Christian spirit. A Christian minister is not one who preaches certain doctrines, but one who preaches them with a certain spirit. Joseph Parker says: "Let me invite the charge of heterodoxy rather than sit down and pluck the flesh from the bones of better men than myself." He says also, "If we have escaped criticism, it may be we have escaped Christianity."

Baptists have long and justly prided themselves upon the fact that they have burned no heretics at the stake. But can we say we have never scorched men with words? Can we say we have never hurled hot ink at those who differed from us, even those of our own household? Which inflicts more pain, a few minutes in the fire; or a whole life under sharp criticism, suspicion and calumny?

### Intolerant Dogmatism Bad

At the conference at Marburg in 1529, Luther said to Zwingli, as he refused to shake hands with him, "You do not belong to the communion of the Christian Church . . . one or the other of us must be a minister of Satan." This caused the gentle Zwingli to burst into tears. The writer overheard a Baptist minister, who is a staunch defender of what he conceives to be orthodoxy, say that he would not sit on the same platform with certain of his ministerial brethren, if he knew they were there. All men of strong convictions need to guard themselves against an intolerant dogmatism. The great Spurgeon erred there: he felt obliged to withdraw from close fellowship with John Clifford, Shakespeare and Alexander MacLaren, because he thought them guilty of "downgrade tendencies." He was honest but his action is in serious question today. Their names with his are inscribed high on the Christian honor roll in letters of gold, and it would have been more to the credit of the great Spurgeon if he had found some way to tolerate them and fellowship them also.

But if some one cite the fact that Jesus was in the habit of using strong words in uttering his appraisal of some men calling them children of the devil and hypocrites, declaring some to be in and some to be out of his kingdom, it should not be forgotten that Christ knew the exact facts in each case and we may not. If it be claimed that Paul used similar language and said of certain teachers "If any man preach any other gospel



than that ye received, let him be accursed," it ought to be remembered that he was inspired to define the gospel and we are not. What may strike us as heresy today, may be received as the soul of orthodoxy tomorrow; and some who oppose it today will possibly accept it at length and perhaps defend it against the next advance. Such men may perform a needed service, but very few envy them their task. The revelation of the truth was progressive, but not only so; its interpretation is progressive also.

#### Men Complement Each Other

One of the best things in the world is that not all men see alike; thus it is that they are able to complement and round out the intelligence of one another. There is another thing which stands next to that: the willingness to remain with the crowd and hear all sides and think one's way through. This is the wise course in the great majority of cases. Lincoln was never surprised in debate by his great opponent Douglas, because he had looked at his side of the argument. This is a good thing to do, if for no other reason than to become more firmly entrenched in one's own view.

A mind hospitable to new truth is to

be coveted. Barnabas was a good man for at least three reasons: he was open-handed, for he had a piece of land and sold it, laying the proceeds at the apostles' feet; he was open-hearted, being willing to give John Mark another chance, even after the generous Paul "turned him down;" and he was open-minded, for he was willing to give Paul the hand of fellowship, and introduced him to the rest of the brethren, when all but himself were afraid to trust him. He was orthodox in spirit. It seems to this writer that this is the place to put the emphasis. There may be false teaching among us; all right, let's weed it out, whether a gangrenous radicalism, or a deadening conservatism. If Peter is wrong in doctrine, let Paul resist him to the face; but let it be done in love. "For though one speak with the tongues of men and of angels and have not love, he becomes sounding brass or clanging cymbal." Free speech is needed and always will be, for it is only after a speaker gets his idea out and views it objectively, that he sometimes discovers it was not worth dying for after all; and it is only by free speech that one sometimes utters the thought that his brethren need, that the best comes to the top and the truth prevails. Adrian, Michigan.

#### Educational Emphasis

The outstanding emphasis of the Council was on things educational. This does not mean that the life of the spirit in the individual and in the church was not mightily quickened through the fellowship of prayer, through the sermon and through many an address, particularly those of a missionary character. But one of the most noteworthy things done in the seven days was the establishment of a Congregational Foundation for Education. It is designed in a dignified, definite and thoroughly Congregational way to express the continuing interest of our churches in the collegiate institutions which are the product of Congregational initiative and direction and which greatly need today, not merely financial assistance, but a constant and definite embodiment of the good will of the denomination toward them, which may in turn challenge them to reciprocate in practical ways, as they have opportunity, the interest taken in them. Delegates differed in their thought of the way in which the Council should express its desire and purpose but they were practically unanimous in their conviction that a new and more effective relationship should be consummated between the colleges and the churches.

This establishment of a Congregational Foundation for Education was the chief but not the only embodiment of the Council's interest in uniting the trained mind with the consecrated heart. The definite steps taken with a view to recruiting the ministry, the eagerness which characterized audience and speakers wherever and whenever subjects were raised relating to the religious education of children and young people, indicate an increasing determination to offset irreligion and perversions of the true religion of Jesus Christ with the right type of instruction and influence.

#### Evangelism Wanted

Along with this valuation of a trained ministry ample in numbers, and of religious education in the church school and home went keen appreciation of the church's obligation to sow the gospel seed in fields remote and near that are under the particular care of the missionary societies and to impregnate the ministrations of the local church with the evangelistic spirit. Nor have Congregationalists grown any less zealous in their desire to improve external conditions and abate the outward woes of mankind. In the all too brief time available for such discussions it was clear that the sympathies of the Council were with the upward urge on the part of those who through the long years have been handicapped and disadvantaged.

All in all it was a Council of power and wisdom. It remedied whatever maladjustments had come to exist in the relations of the Congregational World Movement to other agencies by incorporating it into the Commission on Missions. It

## Congregationalists Meet in Council

(The following estimate of the biennial council of Congregational churches, which met in Los Angeles the first week in July, is from the pen of Dr. Bridgman, for many years editor of the *Congregationalist* and appeared as the leading editorial of that paper in its issue of July 21. Baptists cannot fail to be interested in this summary of a great meeting of their Congregationalist brethren.)

Beginning with the Worcester Council of 1889, I have missed only one or two of these national assemblages of Congregationalists of the United States. Up to 1913 the Council met triennially, since then, biennially. From those earlier gatherings I usually went home with a sense of disappointment over so much said and so little done. The societies, the colleges, the seminaries were practically outside the circle of the Council's interests. It could resolve about them, but it had no official relation to them. Triennium after triennium, it and they went their respective ways, their orbits seldom intersecting.

#### A Mobilization of Brains

In 1913 the desire of the denomination for an integration of its various agencies found expression in the new constitution adopted at Kansas City, the work of nineteen able and loyal men. It brought the societies within the jurisdiction of the Council and made its voting membership the predominant voting membership of all the societies.

The four Councils which have met since 1913—at Columbus, New Haven, Grand Rapids and just now at Los Angeles—have revealed the wisdom and value of the new regime. The Council has become self-conscious without becoming conceited, strong but not domineering, compact but still elastic, forward-looking but not radical. Many of the best and the most useful men of the denomination come and stay through. The Council, wherever it meets, mobilizes a creditable representation of the brains, the energy, the culture and Christian consecration of American Congregationalism. Of all this we had

abundant evidence at Los Angeles.

The prognostication that the holding of the Council at a point so distant from the Atlantic Coast would be a mistake was not justified by the event. Indeed, though the delegations from the states between the Hudson and the Mississippi were comparatively small and from the states east of the Hudson still smaller, these delegations included a notable number of capable men. The Council was not stampeded by any one section of the country or in the interests of any one candidate or cause. Moreover, ample proof was had, as the days went on, of what the coming of the Council meant to the California brethren, and their appreciation of its long overdue visit was only exceeded by their devotion to the comfort and welfare of their guests.

The Council had a splendid moderator in the person of Dr. William E. Barton. He deserved the high honor because of his valuable and unremitting service to our common interests over a long period of years. Absolutely fair and courteous, remarkably felicitous in his introductions, equal to every parliamentary situation, witty and tender by turns, he held the Council steadily to its work and infused into its deliberations and atmosphere the right spirit.

#### The New Secretary

The election of Charles E. Burton to the secretaryship of the Council, its highest gift, its most important office, revealed quite as much the guiding of God as the hand of man. Not a vestige of ecclesiastical politics entered into the friendly contest between his supporters and the equally ardent supporters of Dr. Carl S. Patton, pastor of the church which was entertaining the Council. In a third group of considerable size were many who, up to the moment when the nominating speeches were made were undecided, some of them preferring still another candidate. When, however, the first ballot showed a two-thirds vote for Dr. Burton and when, a moment later, Dr. Patton, in a speech



set new goals in various fields of endeavor. It fused into one happy comradeship representatives of different sections and different ways of thinking. It was gloriously free from some of the contentious issues which have vexed recent assemblages of sister bodies, for which immunity we should be profoundly grateful.

As the man on the look-out, even though

he can see only the nearer waters through which the good ship is about to plough its way, calls back to his captain, "all's well," so we who have been at this outpost and have watched the charting of the course, the character of the officers and crew and the meaning and purpose of the voyage can confidently call back to the great body of our churches the country over, "All's well with Congregationalism."

## Literalism

(Reprinted from *The Herald of Gospel Liberty*)

IT would wonderfully help to clarify the present theological atmosphere and do much to stop the tendency towards strife and division in the church if there were not so much confusion over the use of terms. Bible students too often get into the pernicious habit of attaching a sort of sanctity to certain words and set phrases until in their own minds and in the minds of many other of their hearers, these expressions come to stand for more than the truth admits. Thus they deceive themselves and deceive others—a thing which is none the less injurious and confusing simply because it is done in such unintentional and sincere way. The word "literalist," for instance, is just now being made a sort of touchstone of faith; and its implicates are being used in such a way that the church is likely to be riven asunder if Christian people do not come to their senses and stop forcing issues which simply do not exist. It sounds mighty orthodox to say: "I am a literalist; I believe every word which the Bible says, and just as it says it." And every now and then one hears some one make just such a statement. Certain speakers pride themselves in declaring that they believe the Bible "from cover to cover, every word and syllable of it;" and then they assert that not to believe what it says in plain English is to dispute God and destroy His Word. Such sentiment has really become the battle cry of a certain group, and is the crux of the whole "fundamentalist" movement which is forcing a more threatening division upon the church than any other it has known in a century. Those kind of expressions about the Bible tickle the ears, and they are easily made; but they are doing a vast amount of harm and creating a great deal of needless friction. For such statements simply are not true—and half of the present controversy would be settled at once if it were recognized by all that they are not true.

### Who Takes All Literally?

We have never known any man who believed every word and every sentence of the Bible just as it is written, literally. We have known a great many who thought they did; but we never talked to one who did not tell us why certain passages were "figurative," and certain others metaphorical, illustrating some great principle. For instance, we love and have the finest fellowship with a dear old brother, as good as the day is long, who throws every fundamental of astronomy and geography to the wind because he "believes every word in the Bible" (said with pious emphasis). He claims the Bible teaches that the earth is flat, for it speaks about the "four corners of the earth." But that man would fight at the drop of a hat, and coolly explain away the literal meaning of Christ's own words,

"Whosoever smiteth thee on thy right cheek, turn to him the other also." We have heard of but one man who insisted that when Cain slew Abel the blood which cried from the ground actually uttered articulate sounds; but even he hesitates to assume that God is clothed in feathers simply because the old psalmist sings so beautifully: "He shall cover thee with His feathers, and under His wings shalt thou trust." But turn from instances like these to passages which imply deeper and more practical truths, and we find "literalists" all doing exactly the same thing. Even such leaders among them as James M. Gray, Torrey, Halderman, Scofield, and others, do not "wash feet," but explain away the literal application of John 13: 14; and they do not require the women in their churches to wear "a covering for their heads" as the Bible teaches in I Cor. 11, if taken literally. There are only a very few minor churches which do follow these injunctions literally; and we do not know any church on earth which requires that the women "keep silence," as the Bible literally teaches in I Cor. 14—that is, *not very silent!* There are some which still make a pretense of following that passage literally, and do not allow their women to preach; but they permit them to teach in Sunday-school, testify in prayer-meeting, and become missionaries. But it is an absurd travesty on language to pretend that that is "keeping silence!"

Or take another group of Bible passages. The most violent literalists on the subject of premillennialism will tell you why the Bible's command to take no usury is not to be obeyed literally in this day and age; and why Christ's injunction that if any man will "take away thy coat, let him have thy cloak also" does not mean just that. Most of these "literalists" save up a bit for a rainy day in spite of Christ's command to "take no thought for

the morrow"; for they know that it is the right and wise thing for them personally to do—and what an injustice and offense against human society are those who do not practice thrift for tomorrow's needs. Civilization would be stagnated and most of mankind would perish from the earth in a single year if those words of Christ were to be taken absolutely literally. The people of every great nation would starve in a single winter did we stop our canneries, burn our granaries and storehouses, and live as the lilies of the field or the birds of the air. We all know that that is not what Christ meant. But says the "literalist," the word "thought" there means undue anxiety and concern—an interpretation which not only evades the strictly literal meaning, but also appeals to a translation of the original text other than the translation given in the King James version, by which they stand or fall!

### Our Personal Reservations

The literal fact is that there is no such thing as pure literalism. Every one who claims to be a literalist, reserves to himself the right to exclude certain passages of the Bible from their Simon-pure literal English implications and give to them some figurative or other significance. Every honest man must admit that this is true. But even more important than this is the fact that "literalists" never agree among themselves on just which particular passages are to be and which are not to be taken literally, nor on what the actual meaning is of those which are to be taken figuratively. Every Bible student, after all, asserts his right, before God, to decide by his own reason and heart which passages of the Bible speak literally and which speak figuratively and by parable. In the last analysis, every Protestant Christian stands on his inalienable right, given of God and revealed by Christ, to interpret God's Word according to his own reasoning and judgment; and however much he may deny the right of such judgment to others, he demands it for himself as a mark of his own sanity.

These facts can be proven by a simple test among any rational lovers of the Bible anywhere. And because these facts are true, it is absolutely wrong and tragically misleading to use the word "literalist" in the way in which now is being done—as though it differentiated Bible interpretation in kind rather than in degree. The "literalists" are not literalists any more than any of the rest of us except in degree. The principle is exactly the same. They use their intelligence and judgment in deciding whether a passage is literal, or figurative. This undeniable fact conceded, much of the ground for the controversy that is threatening the church with schism disappears. For the "literalists" and the non-literalists will then have to recognize each other as not differing in principle and in kind, but only in degree. Neither is any more sincere or devout in appreciation of the Bible as the Word of God than is the other; and, however much they may differ in their interpretation of it, each will know that the other is seeking, in all of the earnestness of his passion for Christ, to learn what God really means for that Bible to say to the minds and souls of men. And believing thus towards each other, they will differ as Christian brethren, lovingly and helpfully; and not as orthodox and heretic, bitterly, resentfully, to the curse of the church.

*"Our Fathers in a wondrous age,  
Ere yet the Earth was small,  
Ensured to us an heritage,  
And doubted not at all  
That we, the children of their heart,  
Which then did beat so high,  
In later time should play like part  
For our posterity.*

\* \* \*

*Then, fretful, murmur not they gave  
So great a charge to keep.  
Nor dream that awe-struck Time shall save  
Their labor while we sleep.  
Dear-bought and clear, a thousand year  
Our Fathers' title runs.  
Make we likewise their sacrifice,  
Defrauding not our sons."*



# Children of Japan

*A delegate to the World's Sunday School Convention takes note of Japanese babies and school children. Dress, manners, education*

BY NELLIE HOLMES

A FEW years ago Mr. Heinz was visiting Japan, and observed the art shops, the business life and the genius of a dominant race. He was a lover of beautiful scenery, but he was more interested in the people, who were bringing things to pass by leaps and bounds. With his superior judgment, he discovered in the mental and physical alertness of the Japanese people the material for splendid nation-building. He was very much impressed with the bright, progressive children of Japan in public schools and Sunday-schools, and as a dreamer of dreams had a vision of the nation to be, if but the Christ touch through religious education should be felt in the construction of character.

Returning to America his vision grew upon him. As a result, a tour party of twenty-nine, with Mr. Heinz as chairman, made a trip to Japan in 1913, which was a forerunner of the recent world's Eighth S. S. Convention, held in Tokyo, October 5-14, 1920.

## The Great Convention

The inspiration of this marvellous convention will live long in the memory of our Japanese friends, and we as returning delegates feel at a loss to find words to express ourselves. In fact, I could give ten lectures on my trip to the Orient. In this article I take for my topic, "Children of Japan."

To the Japanese baby the beginning of life is not very different from its beginning to babies in the western world. Its birth, whether it be girl or boy, is the cause of much rejoicing. As boys alone can carry on the family name and inherit titles and estates, they are considered of more importance, but many parents' hearts are made glad by the addition of a daughter to the family circle. As soon as the event takes place a special messenger is dispatched to notify relatives and intimate friends while formal letters of announcement are sent to those less closely related.

All persons thus notified must make an early visit to the new comer, in order to welcome it into the world, and must take with them some present. Toys, pieces of cotton, silk or crepe for the baby's dress are regarded as suitable, and everything must be accompanied by fish or eggs for good luck. The baby, especially if it be the first one in the family, receives many presents in the first few weeks of its life, and at a certain time proper acknowledgment must be made, and return presents sent. This is done when the baby is about thirty days old. Before the seventh day the baby receives its name. A certain kind of rice, cooked with red beans, a festival dish denoting good fortune, is usually partaken of by the family on the seventh day.

## Dressed for Church

On the thirteenth day after birth, the baby is taken for its first visit to the temple. For this visit great preparations are made, and the baby is dressed in finest silk or crepe, gayly figured-garments made specially for the occasion. Upon the dress appears in various places the crest of the

family. Thus arrayed, and accompanied by members of the family, the young baby is carried to one of the Shinto temples, and there placed under the protection of the patron deity of the temple. This god is supposed to become the special guardian of the child through life. Offerings are made to the god and to the priest, and a blessing is obtained. It is usually on this day that the family send to their friends some acknowledgment of the presents received. A letter of thanks usually accompanies the return presents.

## The Women Will Understand

The Japanese baby's dress consists of as many wide-sleeved, straight silk, cotton or flannel garments as the season of the year may require—all cut after the same pattern, and that pattern the same in shape as the grown-up kimono. The garments are fitted, one inside of the other, before they are put on; and then they are laid down on the floor and the baby is laid into them; a soft belt, attached to the outer garment or dress, is tied around the waist, and the baby is dressed without a shriek or a wail, as simply and easily as possible.

The younger the child, the more brilliant is the dress. You will see a mite, a little baby girl that cannot walk or talk, clothed in silk crepe of the most brilliant color possible—rainbow color, almost prismatic in its brilliancy. As the child grows older, the colors fade and become duller, until by the time she is a full grown woman they have sobered down almost to Quaker hues—except here and there where a tiny edging of color shows itself.

Babies are seen carried on the back of brother or sister within a few weeks after birth. Children often only five or six years old are the baby's nurses.

## Advantages of Living in Public

Living in public, as the Japanese babies do, they soon acquire an intelligent, interested look, and seem to enjoy the games of the older children, upon whose backs they are carried, as much as the players themselves.

The kindergarten age is very interesting to me, and I have visited several kindergartens in Japan. The children wear a little apron over a bright kimono, if a girl; a dark kimono, if a boy. At one kindergarten they sang, "Good Morning to you" in English and Japanese. In Japanese it runs thus: "Ohayo sensei, ohayo sensei, Ohayo minasan, ohayo sensei." Translated: "Good morning, dear teacher; good morning, dear teacher; Good morning all; good morning, dear teacher."

Out of their big soulful eyes they often looked at the stranger with great wonder, especially if she had blue eyes and hair of blonde hue. Their wonder grew when she pointed to different parts of her body and gave the Japanese: ha (tooth); hana (nose); mi (eye); mimi (ear); udi (arm); ubi (finger); ubiwa (finger-ring); kubi (neck); kubiwa (necklace); kuchi (mouth); kao (face); ashi (leg); kutsu (foot). So I made them forget my personality and we soon became friends, and

some of the children motioned for me to join them in their games.

The dress of a school girl consists of the kimono dress, not quite as bright as little sister's, but over which she wears a plaited skirt. The boys wear a kimono, polka dot or striped, and over that a dark skirt called the "hakana."

I spent four days at Miyanoshta (the famous mountain resort, a perfect dream land amidst towny peaks and rushing waterfalls). One day I visited the "Gakko" (school) on the mountain side. I will never forget my first impressions as I entered the school room, where a tiny boy with a pointer could scarcely reach the Japanese characters on the board, and rattled them off like lightning.

In another room we were shown specimens of the writing of Japanese characters, good and otherwise.

In still another room we saw specimens of lacquer work and other work of decorative nature.

The manual and art departments were intensely interesting.

## Bowing to Teacher

But recess has come—a low bow to teacher, and the pupils round about face and march in fine order to the playground. Athletics form an important part in the school life of boys and girls.

We returned to the class room to hear the boys and girls read English. They wrestle hard with our language as they are anxious to master English. At the age of twelve years they take up the study.

Boys and girls are required to spend eight years in the "elementary school"; next they go to "middle school" for five years; then the "higher school" for three years; finally to the Imperial University at Tokyo or Kyoto, where the exams are more severe than at Harvard. And the student need not stop with the university. There are still the normal schools "middle" and "higher," technical schools of all sorts, and professional schools. Foreign languages are required—French, English, Greek (six years of latter language). Out of 1,200 students finishing high school, 300 only having the highest standard can enter the university on account of lack of room.

## 150,000 S. S. Children

Almost 2,000 delegates, representing fifteen countries and five continents, marched in a body with appropriate banners and flags representing their respective countries, from Imperial Theatre to Hibya Park, where 15,000 Japanese Sunday-school children were gathered, who greeted us with the waving of flags, and "banzais" i. e., ten thousand years of health, wealth, and prosperity. This was a memorable Sunday when this group of Sunday-school children and delegates from many lands marched through the capital of Japan, the children singing as they marched, "Jesus Loves Me This I Know," in their native tongue, and shouting too, as they marched along "Banzai, banzai, banzai." There are 150,000 Sunday-school children in Japan.

Chicago.





# The Devotional Life



## Significance of the Death of Jesus

By H. O. ROWLANDS

*But God commendeth his love toward us in that while we were yet sinners Christ died for us, (R. V.) Romans 5:8.*

MEN have always praised the life and character of Jesus Christ. His blameless conduct, wise teachings, the deeds of benevolence and mercy he wrought, have combined to exalt him to be the greatest of the sons of men, "the chiefest among ten thousand," the superman of the race, the ideal man, the son of humanity. However, the New Testament, the only written record of his life, places the accent of importance on his death. Nearly one-third of the record is given to the events of the last week of his life as if the supreme value of his wonderful career congested around the cross. He himself more than once referred to his death as the vitalizing factor of his mission on earth. To Nicodemus he declared that as "Moses lifted up the serpent in the wilderness so must the Son of man be lifted up." To the inquiring Greeks he sent the message, "Except the grain of wheat fall down and die it abideth alone; but if it die it bringeth forth much fruit." In the shadow of the cross he said, "And I if I be lifted up from the earth will draw all men to myself." After his resurrection he said, "Ought not the Christ to have suffered these things and enter his glory?" The first preaching of his Apostles placed the emphasis on his death and resurrection. The "cross of Jesus," that is, his shameful death, was Paul's constant theme while his birth, miracles and sermons are scantily discussed. His death was held as an unique, sublime, overshadowing fact in the moral universe in the New Testament writings. But coin much handled loses the superscription, or becomes indistinct; so also great truths sometimes become so familiar by much discussion that they lose the impressiveness of their original meaning. So the significance and importance of the death of our Lord has by familiarity with them in our day been blurred and overlooked. Let us refresh our memories and clarify our vision of the significance of this great act of Jesus, his death.

### Victim of a Mob

1. His death was the result of the deathless conflict between the good man and the evil world in which he lives and which he condemns and endeavors to reform. So did Socrates in Athens, Savonarola in Florence, Lovejoy and Brown in the United States. The hatred they had inspired in men slew them.

Jesus had bitterly condemned the self-

ishness and sins of his times; he had denounced the hypocrisies of the people's leaders and the hollowness of their pretensions until they bitterly hated him. Pilate knew it was "out of malice" he was brought before his court and accused. He was the victim of the wrath of his enemies. The turbulent mob, the mocking tormentors, the cruel gibbet, the agonies of the nail-piercing, and the tortures on the tree were the incidents and results of the endless war between a holy man consumed with zeal and a world in bondage to sin. The crimson story of this war from the days of Abel to the present hour is familiar. 'Tis a story that will be continued until unto him "every knee shall bow and every tongue confess" and he shall be crowned Lord of all—king glorious and eternal. Jesus was crucified by "wicked hands" as a result of hatred and malice.

### A Martyr for Great Truths

II. The death of Jesus was a holy martyrdom for the truths he had revealed and the principles he preached and advocated. Paul declared he "witnessed before Pilate." John calls him the "faithful witness (martyr)," that is truthful and persistent, as a martyr he died as Stephen, the first Christian martyr died, and then all the apostles who shed their blood to verify their testimony. The name of Jesus is the first on the radiant roll of Christianity's martyrs, missionaries and heroic saints. He had revealed great truths and taught principles that revolutionized the politics, morals and religion of the world, turning it upside down because the wrong side was up. He revealed God to men and men to themselves. He brought life and immortality to such a light that made the traditions and superstitions of his age appear in their ragged worthlessness. He claimed to speak with the authority of God and bring a message of deliverance to men. The age which he condemned disbelieved him and summoned him to retract or be slain. He died for the verity of his message, died as the modern missionary dies for the cause he loves, with this difference—the missionary dies for his faith and convictions; Jesus died knowing the truths and facts he preached were the granite verities that would abide. The ordinary martyr dies for his faith; Jesus died for his knowledge.

### A Revealer of God

III. Jesus died to reveal to men the disposition of God toward them. Not long ago our government sent a special envoy to a suspicious nation to impress on its people that the United States was kindly disposed toward them, and would gladly help them in their troubles. Men had lost sight of the nature and disposition of

God toward them. They fancied he hated them and must be conciliated. They feared and fled from his presence, guilt-driven and condemned. But God always loved the world and "sent His only begotten Son" to reveal the Father's love and to convince men that the great Father loved them with a love eternal and quenchless. Jesus did not come to persuade God to pity and have mercy on men; but by revealing the love of God for them to persuade them to be reconciled to God and love Him. Someone has said that "Calvary is God's eternal heart-ache for men." As a mother longs and aches for her wayward, erring child does God love men. This revelation of divine love creates an influence to induce men to love and return to God. Listen: "Herein is love, not that we loved God, but that He loved us and sent His Son to be a propitiation for our sins." (1 John 5). Again: "We love God because he first loved us."

Love is the greatest conqueror of all the forces of the universe to subdue the spirit of rebellious man. Fear may claim a lawless spirit; reward may bribe it by appealing to perverted motives; but the love of God conquers and then reigns supremely over those it subdued. This is the essence of the gospel message, and the way by which God means to win the soul of man into obedience to Himself. Love is the breath of Christianity in the world. If this fails all things fail. The supreme manifestation of that love of God for men was sending his Son to reveal it and the supreme expression of it in Jesus Christ was to give his life in the accursed death of the cross. "Greater love hath no man than this that he should give his life for his friends"—aye, for his "enemies!"

"Since from his bounty I receive  
Such proofs of love divine,  
"Had I a thousand hearts to give,  
"Lord, they should all be thine."

### An Atoning Sacrifice

IV. Those purposes and results of the death of Jesus Christ are comparatively incidental to the supreme purpose: *He died for men an atoning sacrifice for their sins.* 'Twas this purpose that gave him the name—"the lamb of God that taketh away the sins of the world." He was led as a lamb to the slaughter, the innocent for the guilty, because the "chastisement of our peace was upon him." "He bore our sins in his own body on the tree." Paul declares the gospel he delivered to the Corinthians was that "Christ died for our sins." Again: "Christ redeemed us from the curse of the law by becoming (or was made) a curse for us." Jesus himself declared that as a good shepherd he "gave his life for that sheep." Prophet

(Continued on page 870)





# The Bulletin Board



## No Representative at Vatican

A statement from the White House says:

"Many inquiries have come to the President relative to a contemplated nomination of a diplomatic representative to the Vatican, and the President has thought it best to answer all of them by the public statement that no consideration has been given to such a step, and there will be no occasion to consider it unless Congress by the enactment of law provides for such representation. The President does not understand that any such proposal has been made to Congress."

## The Japanese Census

The Japanese government experienced a great many difficulties in taking its first census not long since. Many of the people were terrified, thinking that it was some scheme for police purposes; and much propaganda was necessary to overcome this distrust, the schools, public meetings, and other methods being used to win the co-operation of the people. As is usually the case, the population of the great cities fell far below what has been claimed for them. It was supposed that Tokyo had a population of nearly 3,000,000, but the number proved to be only 2,173,162. The next largest city is Osaka, with 1,252,972, followed in lessening order by Kobe, Kyoto, Negoya, and Yokohama, the latter city having a population of only 422,942. The census showed the population of Japan proper to be 55,961,140; Korea, 17,284,207; Formosa, 3,654,000; and Saghalien, 105,765; a total of 77,005,112.

## Catholics Get Relief Funds

Now we are told that the China famine relief funds have to a large extent fallen into the hands of Catholic organizations and have been distributed in the fashion for which Romanism is noted. Speaking of the sore needs in her district, and the scanty funds that have been available from the relief sums sent from America, a missionary says:

"The sad part is, the Catholics are getting practically all the funds. Fifty thousand dollars was voted for our district, and \$10,000 was handed over to the Catholics several weeks ago, before anything was given out to Protestants. We are now informed that they will get most of the balance. A representative of the relief committee tells us that the Catholics have the organization. We have just learned that twenty-seven Catholic missionaries have appeared on the ground, and are taking in lots of children as the result of the money granted them.

"This is the old game of Romanism, and will net them thousands of children that they may bring up in the Catholic teaching. Let Protestants, in sending money

for famine relief, send it direct through Protestant missionary boards or the faith missions—then they will know that the money will not be used for Catholic propaganda."—Record of Christian Work.

## The Majesty of the Law

We shall not see the full majesty of the law until all of our people respect the law. The nation that reaches the highest degree of development will be that nation which has established righteous laws and whose every citizen not only observes and respects these laws but gives his best service in seeing that they are properly enforced.

We have come upon a time when all of our people must recognize that ours is a government that stands for the application of law to all conditions. The public detriment arising from violation of law, followed by immunity from prosecution and punishment, can hardly be overstated. It is foolish to enact a law which, because of conditions that cannot be changed, is incapable of enforcement. Our legislatures make our laws, but the people are responsible for their enforcement. The constant violation or neglect of any law leads to a demoralized view of all laws and such disrespect for law rapidly spreads in a community where the sacredness of law does not exist. It is distressing to me that mob violence in the form of lynching can continue in our nation. I deplore it because it often results in the death of innocent persons and because it makes chaos of our government by law.

I do not for a moment agree in the view that everything is corruption and that our people are growing worse. I believe in our constituted law, both state and federal. I am greatly encouraged with the response which is coming from our people in all sections of the country for the enforcement of our laws. I believe better days are ahead.

And when our already good laws are supported by a united and enlightened public opinion, based on the fundamental doctrines of democracy and the fear of Almighty God, we shall realize, what we must all now desire to see—the law in its majesty.—W. H. Taft.

## Free Churchmen and George Washington

An interesting historical reference is to be noted in this month's issue of the Banbury District Baptist magazine, under the heading of "Sulgrave group; minister, the Rev. D. Kinvig." From it we note the following:

Not directly, but indirectly as free Churchmen in general and Baptists in particular, do we claim some connection with the name of George Washington. Tuesday, June 21, was an epoch-making day in the village of Sulgrave, when the

ancestral home of that famous man was dedicated and reopened after extensive alterations and renovations. Sulgrave Manor will ever stand, we trust, as a symbol of peace and goodwill between the two powerful English-speaking peoples.

There was a fitness, therefore, in the presence of Free Church ministers at the historic function of June 21, and in the participation by a Baptist minister in the ceremony of the dedication to God of Sulgrave Manor House.—Baptist Times and Freeman.

## A Preacher as Referee in a Labor Dispute

(The following is a paid advertisement which appeared in Baltimore newspapers.)

A preacher today is called on for a variety of services, but few have had an experience similar to that of Dean Howard C. Robbins of the Cathedral of St. John the Divine, New York, who was called upon to referee a serious wage controversy between the stone carvers of New York and their employers.

An experienced arbitrator could scarcely have analyzed the issues more skillfully or effectively.

"We are sure your decision is impartial," wrote the president of the employers' association, adding that it would be "carried out in letter and spirit." For the men, the president of their association expressed thanks for "your fair and equitable endeavors to reach a just decision," which, he added, he was confident would "meet the satisfaction of all concerned."

All of which gives food for thought. The greatest asset the church has in its ministry to the industrial world is the reputation of its ministry and its leadership for unbiased moral judgment and courageous action. The striking employees of the Denver Tramway Company paid a rare tribute last summer to the local ministry when they agreed to accept any resident pastor as an arbiter of their controversy. Might not preparation for this kind of service properly be regarded as a part of every city minister's equipment?

## High Standards for Girls

The following high standards for a Y. W. C. A. girl were adopted by the Stevens College girls:

1. She does not gossip.
2. She stands for purity of speech.
3. She has a high sense of honor in regard to school work and school regulations.
4. She stands for modest dress.
5. She stands against all "questionable" social conduct.
6. She puts her relationship with young men on the basis of comradeship rather than familiarity.
7. She has a Quiet Hour or time of devotion each day.



### New Light from the Papyri

Professor George Milligan, of Glasgow University, one of the most distinguished living authorities on the papyri and on the vocabulary of the Greek New Testament, preached to a very large congregation at Dr. Fleming's church on Sunday evening.

Dr. Milligan mentioned, *inter alia*, that the rubbish heaps of Egypt have yielded fragments of gospels and epistles much older than the earliest documents we have hitherto possessed. He reminded us that the New Testament books were mostly written from dictation. We have to think of St. Paul walking up and down his room, dictating to his amanuensis and signing his name at the end. His epistles are speeches rather than writing. He used the ordinary phraseology of his time. Here the Professor gave examples from ancient letters found among the papyri from which new light has been thrown on Holy Scripture. For instance, the word "disorderly," applied to the Thessalonians, is discovered, from its use in a letter written by a father about his son's apprenticeship, to bear the meaning "play truant." The Thessalonians expected the early coming of Our Lord, and were neglecting the ordinary business of life. Paul says "Don't play truant; don't neglect your ordinary work. The Christian who is most faithful to his daily duty is best prepared for Christ's coming."

Another example was taken from Galatians, the words "Jesus Christ hath been evidently set forth crucified among you." A parallel is found in the letter of a father whose son has fallen into debt, and who warns his neighbours that he will not be responsible for the sums expended by the young prodigal. He asks that this notice may be placarded up in a public place. The word is that used by the Apostle. He means that "Jesus Christ is placarded up so that none can fail to see and understand."—British Weekly.

### Brewery Converted Into Baptist Church

A building formerly used as a part of a large brewing establishment in Seattle, put out of business by prohibition, has been converted into a Baptist church and was recently dedicated to its new mission.

### Lloyd-George the Greatest of Bishop-Makers

No premier in modern times has created so many bishops of the Established Church as has David Lloyd-George, premier of the British Empire. This is the more astonishing in view of the fact that Mr. Lloyd-George is a free-churchman and belongs to a denomination which believes that church and state should be separate. The Church of England has forty-two bishops in England and Wales, and sixteen of these have been appointed by the present premier. The influence of these appointments on the church of England is important. While the premier cannot altogether override ecclesiastical sentiment, nevertheless his appointments have tended to weaken the high-church party and to give the broad churchmen a better standing in the nation. The present anomalous situation has led many Episcopalians of England

to come over to the idea of disestablishment. The idea of a free churchman appointing the bishops is very distasteful to those who hold to the high church view of the church of England.

—Christian Century.

### Another Cut in Steel Wages

It was announced in the press on July 7 that the U. S. Steel Corporation would abrogate on July 16 the "basic" eight-hour day which was put into effect during the war and which is considered to have been an emergency measure. Since the majority of the day workers in the plants of the Steel corporation are working ten or twelve hours a day and receiving pay at the rate of time-and-a-half for all the time worked in excess of eight hours, this means that the ten and twelve hour men will lose, respectively, one and two full hours' pay a day. The average wage decrease will be approximately 10 per cent but it will range from 8 per cent to 13 or 14 per cent in the various labor groups. This decrease follows a reduction of approximately 20 per cent made last May.

### Birthday Illusions of Mortal Mind

According to our mundane reckoning, July 16 was the one hundredth anniversary of the birth of Mary Baker Eddy, the founder of Christian Science. But our Christian Science friends will not have it so, because, they say, birthdays are a delusion of mortal mind, which will be good news to many who would like to forget their birthdays. For the same reason protest is made against pilgrimages to the grave of Mrs. Eddy, on the ground that it is a tacit recognition of the fact of death. Whatever we may think of a faith, or philosophy, which dissolves all our mortal life into an illusion, in the oriental manner, the date is occasion for thought about an interesting movement. When Mrs. Eddy passed away in 1910, the number of her followers in this country was estimated to be 125,000; no figures of its membership today are available, except that it has 1800 churches. The driving force behind this remarkable development, since the publication of "Science and Health," in 1875, may be said to be the quest of physical well-being by spiritual means, in a civilization of increasing complexity and of exacting demands upon body and spirit. In a day of nerves such a cult finds vogue, especially in an age which in so many ways emphasizes the power of mind over matter, and for much good it has done in inducing health, serenity, and optimism we may be grateful—though the kind of optimism it evokes may be open to query. Much of its success is due to an able and energetic propaganda employed from the first, and to a most efficient proselytism. Also, its ecclesiasticism—iron-bound and self-perpetuating—is no small part of its strength. Lately it has been much in the courts, and there are tokens of disunion in its ranks; but it promises to persist among the religious forces of the modern world.—Christian Century.

### Tulsa Preachers Speak Up

Immediately after the race riots in Tulsa, Okla., the ministers of the city met and adopted some resolutions and started

some committees that lead one to think that the churches are far from inactive in the matter of creating a community conscience. These preachers put the blame squarely up to the whites, though they admit the guilt of a few provocative blacks. Taking the Bible out of the public schools and putting the dance in, seeing automobiles wrongly parked and overlooking blind pigs, fight and lust portrayed by the movies, the winking officials at previous lynchings—all these are assigned as contributing causes. A fearless and stirring call is issued to the Christian people of the city, urging them to show no remission in the observance of a worshipful Sabbath and further urging Christian people to show the truly Christian attitude toward the Negro in social and business relationships. One of the important suggestions made is a plan for a series of conferences between the white and the black leaders, in which the common problems shall be frankly faced. —Northwestern Christian Advocate.

### Preventives of Divorce

Judge Joseph Sabath of Chicago, who, in the capacity of judge of the Superior Court has disposed of 2000 divorce cases in the last ten months, recently advocated the publishing thirty days before a license is issued of the names of those desiring to marry. The following are his suggestions to those desiring happiness:

"Every man should see that his wife has plenty of entertainment. Take her to the movies, on auto rides, and to the theaters as often as you can afford. Go swimming with her if she likes it.

"A husband should confide his business affairs with his wife and she should take an interest in them.

"Have children.

"Know each other well before marriage.

"Realize the responsibility of the marriage relation; bear and forbear.

"Move away from each other's families; don't live with them."

In the cases disposed of before Judge Sabath 1,456 were filed by women and 544 by men.

### The National Wealth

Figures compiled by the U. S. Chamber of Commerce and quoted by the National Industrial Conference Board place the national wealth of the United States at \$290,464,000,000, or \$2,747 per capita. The amount is divided as follows:

	Millions	Per cent
Real Property .....	\$169,070	58.2
Farm implements and machinery .....	2,030	0.7
Livestock .....	9,570	3.3
Gold and silver coins and bullion .....	3,550	1.2
Manufacturing, machines, tools, etc. ....	9,280	3.2
Railroads and equipment .....	20,000	6.9
Street railways .....	6,960	2.4
Telegraph and telephone systems .....	1,972	0.7
Shipping and canals .....	2,059	0.7
Irrigation enterprise ...	406	0.1
Public utilities, privately owned .....	3,567	1.2
All other property (a) ..	62,000	21.4

Contrast this with India where the per capita wealth is about \$100.





# Religious Education



## International Uniform Lesson for August 21

PAUL PREPARES FOR WORLD CONQUEST  
Acts 15:1-16:5. Golden Text, Acts 15:11.

By JOHN A. EARL

### The Lesson Text

The printed portion of the lesson text is only a small part of the lesson. All of chapter fifteen and five verses of chapter sixteen are involved in the lesson. Paul had settled the question of circumcision for himself; but there were many Jewish Christians who thought the laws of Moses and circumcision as the seal of the covenant should be continued as a vital part of the new Christian faith. The test came in Antioch when the Judaizing Christians sought to make circumcision essential to salvation. When Paul and Barnabas could not prevail against the Judaizers they were appointed by the church to go to Jerusalem and have the vexed question settled once for all. The first thirty-five verses of chapter fifteen is the record of the conference at Jerusalem and its results. The remainder of the lesson text recites the parting of Paul and Barnabas and the cause of it and the new partnership formed between Paul and Silas.

### The Lesson Taught

In preparing for world conquest Paul had a vital problem to solve, a delicate question to settle, and new companions to select.

### Solving a Vital Problem

The problem to be solved was more than a personal one. It affected the character and future of the kingdom of God and therefore must be solved by the church as an organization. This was the reason for the conference at Jerusalem. Circumcision was the occasion of the problem, but not the problem itself. The problem was deeper and broader and more vital than circumcision. It was the problem of spiritual religion as against legal religion, of Christian liberty as against ceremonial bondage. Paul discusses the question directly in his letter to the Galatians. The problem is age-long, appearing in every generation in different forms, but always the same problem. In the Old Testament we find the problem met by the prophets in their inspired protest against the blood of bulls and goats and in their insistent demand for justice, righteousness and spirituality. In the days of the Protestant reformation the same problem appears when the reformers demanded justification by faith as sufficient for man's standing before God without the penances of the church and its accumulated ecclesiastical ceremonies. The Pilgrims landed on the inhospitable shores of New England in order to solve the problem which Paul and Barnabas faced at Jerusalem. The church is again facing the same problem. There are not lacking in the church men who insist that the letter of the law shall be followed both in inspiration and interpretation; that the great doctrines of the Christian

faith must be maintained in the very form which Calvin gave them; and that personal salvation rests upon the acceptance of the doctrines thus interpreted. It is needless to say that the fight over circumcision is on again in principle. But the principle of Paul must ultimately win because it is the principle of Christ. This is the only religion worthy of world conquest. Paul began his great missionary work among the Gentiles with spiritual religion incarnated in Christ, with grace not law, with freedom not bondage, with the Spirit of Truth operating in the hearts of Christian people, with the living Christ at the center; and he won. This must be the principle of all Christian missionary work.

### Settling a Delicate Question

Having solved the problem of spiritual freedom for the Gentile world, Paul now faces the delicate question of the personnel of the missionary. Barnabas thought that Mark, his nephew, would make a good missionary if given a second chance; but Paul was of the opposite opinion. In fact it was a conviction with Paul that a "quitter" would never make a good missionary. Barnabas, however, seemed to know his nephew better than Paul knew him in spite of the unfortunate incident at Perga in Pamphylia, for years later Paul speaks of Mark with tenderness. At any rate at this time Paul could not trust Mark, and standing by his conviction in the matter, he was willing to lose Barnabas as his companion rather than be burdened with Mark. Without going into the matter which has been thoroughly discussed by the commentators as to the merits of the question that alienated Paul and Barnabas, we may learn this much at least from the deplorable occurrence, that the personnel of the missionary is no less important than the gospel he is sent to teach and to preach. One quality a missionary must have and that is the quality of seeing it through to the end. Despite the hardships, the isolation, the meagre stipend, the separation from children and friends, the obscurity of his position, and all the other limitations involved in the life of a missionary among the heathen, he must never turn back. Having put his hand to the plow, he must never even look back. He may be offered flattering positions in the home land; but he must not leave Paul and Barnabas in Perga or Pamphylia. That is the real justification for Paul's stand in the matter of Mark. We honor the true missionary for his work's sake, but above all we honor him for that quality which was so conspicuous in the Master that he went all the way to Calvary and saw it through to the bitter end.

### Selecting New Associates

Silas took the place of Barnabas and proved himself a worthy successor. We shall hear more about him later. But who will be found to take the place of Mark discarded? There must be one young man in the party? Did Paul have this young man in mind when he quarreled with Barnabas about taking Mark along?

Paul had been stoned at Lystra, and his work there seemed to end in failure. There is no record that any church was planted in that town. And yet that town yielded one of the richest fruits of Paul's whole ministry. Timothy came out of Lystra. So then while the unseemly quarrel between Paul and Barnabas can never be justified it was at least overruled for good. Timothy, because of his Greek father, his Jewish mother, and his Gentile environment made much better material for a real foreign missionary than Mark with his Jerusalem atmosphere and his wholly Jewish connections would have made. It was better for Paul to train one of his own converts for the work than to be burdened with Mark who evidently had more in common with Peter than he had with Paul. Silas gave Paul the touch with Jerusalem which he needed because Silas was one of the chief men in the church at Jerusalem, but a liberal. Timothy gave Paul a direct point of contact with the Gentile world. Thus Paul was well coupled up with Silas of Jerusalem on one side and Timothy of Lystra on the other. In addition to the principles of the gospel and the personnel of the missionary, missionaries who work together should be well-mated.

## Leakage in Leadership Ability

By MILTON M. MCGORRILL

As I go about the country in the interests of our young people's work I am becoming more and more convinced of the tremendous waste in potential leadership ability—a waste that may be stopped in a measure by care and attention. Our method of discovering and training leadership in the past has been more of a "laissez-faire" than a controlled one. When a young person by natural growth has shown leadership ability we have felt that here was the person to be trained, to be sent to the summer assembly or "summer camp. We have let leadership demonstrate itself before we took cognizance of it and trained it. There are, numerous individuals, however, who by reason of poor early training, unfortunate environmental influences or hereditary weaknesses, have had inhibiting factors set up in their personalities which when confronted by a social situation their normal self-assertive tendencies would not be sufficient to enable them to break through. Many of these individuals, however, have abilities which when cultivated and appealed to, would train the personality to assert itself in social situations confident of its own power in a given field, limited though that field may be. In this twentieth century we are breaking the adage that "leaders are born—not made" and asserting its contrary. *Leaders are made in this day!* Potential leadership stares us in the face begging to be recognized.

(Continued on page 870)





# The Chimney Corner



## The Career of the Fateful Pillow

DURING the second week of Andrew's illness, they made up a certain little game, he and his brother Martin, that whatever Andrew's eyes lighted on first in the morning when he awoke Martin was to use as the topic of an adventure tale in the evening after supper; and unless it was a true exploit, the penalty was to be two stories! This had gone on merrily for several days until a certain morning when Andrew sang out delightedly: "I've got you! I've got you! For honest Injun, I don't know exactly what I did see first this morning. I just sort of squinted out and two things seemed to flash into my eyes both at once—the pillow and just beyond it a Bible on the table. Can you beat that combination? So, old man, I guess I've caught you this time for sure! You simply can't find a true adventure story about the two things. Ha! Ha!"

"Oh, can't I?" cried Martin mysteriously, and calmly walked off to college.

"Well, he can't, can he?" said Andrew to his mother indignantly.

"Oh, it's perfectly amazing what a junior in college knows!" she exclaimed smiling.

Whereupon Andrew fumed and fretted all day, waiting for the hour after supper to arrive, when some sort of a pillow story was due him.

"Well," Martin began, when the appointed time had arrived, the career of the fateful pillow opens with a wedding."

"Aw skip it!" groaned ten-year-old Andrew, exceedingly bored, "who cares about weddings anyhow?"

"Adoniram cared," Martin remarked briefly, and if you don't want to hear this story the way it really happened then roll over and go to sleep, you ungrateful little rascal."

Andrew winked obligingly, "Go ahead, bring on the bride," he ordered gaily, "all beaut-chus and shining in a white alabaster gown . . ."

Martin scowled. "Stop that!" he thundered, "I'm telling this; and I'd have you know that that bride was about the pluckiest girl that ever lived on this earth."

"Did she have a name, perhaps," Andrew inquired meekly.

"Indeed, she did! Miss Ann Hasseltine! But when she married she became Mrs. Adoniram Judson. All this was in the year 1813, one hundred and eight years ago. She was a regular beauty, too. I've seen a picture of her, sort of a scoop bonnet affair over her curls, and a series of quaint little capes over her shoulders. Well, Andy, on the most bleak and frigid day in February she and Mr. Judson set sail from Salem, Massachusetts, for Burma in a crazy wooden

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

schooner, only three times bigger than the *Mayflower*."

"Burma?" Andrew broke in, "whatever made him go there? Isn't that way over near India somewhere?"

"Yes, you poor little ignoramus! I supposed, of course, you knew that Adoniram Judson was the first foreign missionary to sail from America; a Baptist, too, so he's a grand person for us to boast about! Well, it took him a year and a half to reach the other side of the world,—some trip, in that miserable stuffy tub! As for the Burmans, they weren't waiting around, open-armed, to be converted. Not a bit of it! The Judsons had a very frosty reception in that exceedingly hot country, for those Burmans were riotously heathen, and were ruled by the most barbaric kind of governors known as 'Eaters'!"

"Um-m-m!" grunted Andrew, "I begin to smell that adventure already. Guess I wouldn't care much about being governed by 'Eaters'."

"Well, you may be sure the Judsons didn't like it, either. Wish I could take time to tell you how heroic they were in those first hard months and years. There were all sorts of queer things to get broken into—a perfect jaw-breaker of a new language to learn, and a whole 'fifty-seven varieties' of idiotic customs to get used to. It's no joke to live among heathen, little pal, and hear the tom-toms beating all night long somewhere near by when anyone's sick, or to see discouraged people plastering kisses on some heathen idol's foot. As for the dirt and the vermin and the queer new food and the uncomfortable house they lived in, the less said the better."

Andrew interrupted. "Look here! Aren't you forgetting that this was to be a true story about a Bible and a pillow?"

"Just wait a while, Andy. I'm getting there, for haven't I left Mr. Judson learning a new language? And doesn't that sound like the beginning of a Burman Bible? Of course it does! For it didn't take him long to make up his mind that talking was all very well, but rather slow, since he was only one man among millions of idol-worshippers, so the quicker he could put a Bible in Burmese into the hands of those heathen, the sooner he could scatter news of the one true God all up and down that great country. He worked and worked, but there's something so crooked and dazling about the curious black hooks and curves of Burmese print that once for over four months at a stretch he could not use his eyes for any kind of reading. Yet instead of moping lazily, he spent

those four months in compiling a grammar of the Burmese language. When it was printed, great scholars said it was a perfect masterpiece in its brevity and completeness. That was his type—scholarly, painstaking, courageous, a real pioneer, blazing the way through heathenism. Well, six slow disappointing years went by before a single one of those Burmans accepted the new religion. Then one came, then several more. After which there was war between England and Burma."

"War?" echoed Andrew joyfully. "Say, this is getting to be some story! Was this Mr. Adoniram Judson in the war? I bet he would have been glad to get a whack at those 'Eaters'?"

"Here's where you get a jolt," sighed Martin, "for Mr. Judson spent the entire period of the war in prison."

"What? In prison?" Andrew repeated incredulously. "A missionary in prison? What had he done?"

"Nothing! Nothing but have a white face and talk English which made every one of those heathen Burmese decide he must be English, and since England was making war on Burma every single white-faced man was clapped in prison and treated as viciously as they knew how. Here is where Mrs. Judson was so plucky. Did she sit back and cry about it? No sir! She tried to call on the cruel old heathen King himself, to protest against having her husband unjustly imprisoned, but the old fellow had the palace gates closed to everybody whom he did not summon himself. So then she began tackling the governor."

"What? The—the-kind they call an 'Eater'?" stammered Andrew. "Mercy! catch me prowling round his premises!"

"Haven't I said she was a heroine? She besieged that fellow's doors day and night, one by one she brought him handsome presents, things she had brought from America. And with every present she tried to persuade him that since her husband was an American and not an Englishman, it was unfair to chain him in that vile unspeakable prison. But nothing made even a dent in the old fellow's mind; he would suavely accept her present, promise to do all in his power to free her husband. But nothing much ever came of it. As for that prison, it was simply purgatory. About a hundred prisoners were herded into a stifling room with no windows, and a blistering tin roof on which the tropical sun beat all day long. Mr. Judson had three sets of heavy iron fetters on his feet, and every evening these fetters were cruelly fastened to a pole near the roof, that so all night long his feet were suspended in mid-air. He would certainly have died, if plucky Mrs. Judson had not brought him food, and bribed the crafty jailor to let him live in a lion's cage, left empty by



the lion's death. This was during an attack of fever, when only her careful nursing saved Mr. Judson's life. When he recovered he was put back in that filthy prison. Meanwhile she was absolutely the only white person in that excited heathen whirl of war and suspicion and treachery. So to make herself less conspicuous she dressed as the Burman women dressed, winding yards of silk around her and putting flowers in her hair. And every day she took a new present to the governor, and then walked two miles further on in the sweltering heat to give a present to the greedy jailor.

"She must have nearly emptied her house," Andrew sighed.

"She did. But what did *things* matter when Mr. Judson was in such desperate danger? Every day the spotted executioner stalked in, with hideous grimaces, and led some one away to be killed, so Mr. Judson never knew when his turn would come. Then one evening she received a warning that the next day her house would be ransacked in search of evidence of her husband's guilt. There was absolutely nothing incriminating among their possessions, of course, yet she was exceedingly glad to have the warning in time, for she knew that the most innocent letter from America might look suspicious to the ignorant, excitable Burmese authorities, so she spent the evening destroying every letter and all papers. But there was one roll of paper she simply could not burn, and that was Mr. Judson's translation of the New Testament. She remembered his years of tedious toil over it, yet she did not dare keep it in the house. Poor woman, what strange devices she was daily forced to plan in her lonely, perilous position—I tell you what, Andy! missionaries like her couldn't be so heroically brave if it weren't that they felt God near by to help them."

"I guess that's so," said Andrew solemnly, very much impressed. "I—I suppose all her little presents kept those heathen in a better humor, even if they didn't actually help."

"That's the idea," said Martin. "And now, going back to that Bible, I'll prove how Bibles and pillow can get mixed up in one true story of adventure, for Mrs. Judson sewed the manuscript Bible inside a pillow, and carried it to the prison for Mr. Judson to use."

"Three cheers for her!" shouted Andrew.

"Yes, but fancy her dismay when the envious jailor coveted the luxury of that pillow for his own sweet self, and snatched it away from Mrs. Judson."

"Oh, say," groaned Andrew, "the old thief! Then it was all up with her little plan, wasn't it?"

"Not at all," laughed Martin triumphantly, "what's the matter with her taking a fancier, nicer pillow to prison so that Mr. Judson could swap with the jailor. Naturally the covetous fellow was glad enough to give back the shabby one."

Andrew gave a sigh of relief. "She thought of *everything*, didn't she? And I suppose that's how there happens to be a Burman Bible to-day."

"Look here," Martin said seriously, "I wouldn't use that little word 'happened' too carelessly if I were you. For that pillow had a few more adventures ahead of it, but I rather guess there was some one even more interested in its secret contents than the Judsons themselves. Someone who wanted to save it, and helped—you know who I mean?"

Andrew nodded gravely.

"Yes," Martin continued, "it was certainly God who protected that manuscript. For, of course, He could see across the years how that translation would be printed and lead thousands of Burman people to himself. So on a certain day when, without any warning, Mr. Judson was suddenly moved from his old prison to a new one, miles and miles away, the pillow was left behind. A guard, admiring the matting cover, ripped it off and tossed the old cotton padding among the bushes. But did it lie there? Not at all. Along comes a devoted old servant of the Judsons, a faithful brown-skinned fellow who hadn't had a cent of pay in months, but who loved the family devotedly through thick and thin. His name was Moung Ing. Well, he saw the cotton padding, knew it must be from Mr. Judson's pillow, and for sentiment's sake carried it home as a souvenir of the kind white master he never expected to see again. There he kept it hidden, never dreaming what was inside until months and months later when England won the war and Mr. Judson's imprisonment was over. It must have been a wonderful

ending when Mr. Judson ripped the pillow apart and showed that precious writing to the old man. My, I wish I could tell it properly! I haven't even begun to tell how heroic they were in the midst of all that heathenish torture. About the grandest thing of all was what Mr. Judson said to a fellow-prisoner in that unspeakable jail: 'I have been in Burma ten years preaching the gospel to timid listeners who wished to embrace the truth, but dared not; beseeching the King to grant liberty of conscience to the people, but without success; and now when all human means seemed at an end, God opens the way by leading a Christian nation to subdue the country. It is possible that my life will be spared; if so, with what ardor and gratitude shall I pursue my work! And if not, His will be done; the door will be opened for others who will do the work better.'

Andrew lay silent for several minutes, thinking things over, then he rolled over and stared at the Bible in a perplexed and almost conscience-stricken way. "My! and I always thought it was just a black book that ministers read out of on Sunday mornings! I didn't dream people had been having adventures over it. . . ."

"Ever since Daniel's day, Andy," Martin said, "See what he wrote about it in his book."

Martin turned to the eleventh chapter and read aloud: "the people who do know their God shall be strong, and do exploits."

"That's true!" he nodded eagerly.

## The Young Reserves

### A Poem A Day Drives The Blues Away.

BY PEGGY

Bill went out on the farm in July to help Uncle Jim "do crops," but the two of them nearly dried up with the terrific heat and a swarm of curious little insects that hovered in the air before their noses all day long. So to cheer him up I mailed Bill an appropriate poem every day for over a week, with original drawings of my own. For instance the first one showed him wearing an enormous hat:

*"There once was a gnatty young Gnat  
Who crept 'neath the brim of my hat,  
But I suddenly sneezed  
And the poor Gnat was squeezed  
Un-GNATural, lifeless and flat."*

The next picture showed him milking Uncle Jim's nice bossy:

*"There once was a peaceable cow  
Who cuddled down under a bough,  
But a boy came in view  
And she fled with a 'moo'!  
That cow turned coward, I vow."*

Uncle Jim's peach trees are a disappointment this year, so I was glad to find this *very* appropriate verse:

*"There once was a Peach on a tree,  
The fairest you ever did see.  
But it ripened too fast  
Till it fell down at last—  
And turned into a SQUASH, dearie me!"*

Then I loved the one that showed Bill chopping kindling wood to cook breakfast with:

*"The tramp stood by the wood-pile,  
The housewife was a wit;  
She told him a joke without a smile—  
And the tramp laughed till he split!"*

Another poem showed Bill's canary which he wanted to take to the farm with him, only he spent so much money buying it that he was half afraid it might die of loneliness!

*"We have a little singing-bird  
That loves to hop and peep.  
When mother tells him he is dear,  
He always answers 'Cheap!'"*

But Uncle Jim has rabbits on the farm so this was one Bill enjoyed the most, I think:

*"There was a pretty brown Hare  
Who had such a terrible scare  
That in one single night  
The Hare became white  
'I shall dye!' she was hear to  
declare."*

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# Young People's Work



## Topic for August 21

LESSONS FROM THE BOOK OF RUTH

Ruth 1:14-22

By MORGAN WILLIAMS

The author of this book dips his pen into the very heart of every-day human experience. The story is full of rich instruction.

1. *Universal Fork in the Road.* Which way shall I take? Orpha, Ruth and Naomi stood at the fork and chose their destiny. Orpha chose to go back to the old, circumscribed and provincial life. As she passes out of sight she passes out of history. Ruth chose the path leading toward service and God. You, my young friend, stand at the fork in the road consciously or unconsciously choosing your destiny. Will you, Orpha, pass into oblivion; or will you choose Christ and his service?

2. *The Dignity of Toil.* Ruth, the Moabite said, "Let me go into the field and glean." Naomi answered, "Go my daughter." She was not afraid to work. She was not ashamed to be known as a working woman. She felt no mock modesty in acknowledging the necessity of toil. What a significant commentary upon the character of Ruth! She was too proud to be idle. We need her slogan today, "Too Proud to Loaf." Chance and luck are seldom on the side of the loafer. Honor and life are ever on the side of the worker. However, you must feel the dignity of toil if toil is to bring you dignity.

3. *Unselfish Service.* Ruth forgot herself in her eagerness to help Naomi. The question in her mind was not, how much can I get out of it, but rather, how much can I put into it? We have been trying to build a social, industrial, and economic order on the principle of GRAB. It dragged us into a welter of blood. Will we ostrich-like stick our heads into the sand and refuse to see? Jesus said, "He that loathes his life for my sake shall find it." This day demands that the lesson of UNSELFISH SERVICE be not only learned but applied. The controlling question must be, how, when, and where can I give the most? Ruth forsook all. Jesus gave all. Dare we continue the policy of GRAB ALL?

4. *Living up to the Ideal will always increase Our capacity for Service.* Ruth had caught an ideal. She felt the tugging of a new spirit in her soul. She had seen God in the life of Naomi and she cried out, "Thy God shall be my God." She lived up to her ideal, thereby building her life into a race and making her influence universal. Have you caught the ideal? Have you seen the Nazarene at work at his bench, teaching beside the lake, or denouncing the sins of his day? Have you followed him to the hill of supreme sacrifice? Your capacity for serv-

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

ice will grow in proportion to your faithfulness in living up to the ideal Christ.

## Baptist Young People's Objectives for 1921-1922

The following recommendations were enthusiastically passed by the Baptist Young People's Convention held in Cincinnati, Ohio, June 30 to July 3:

1. *That we push with all vigor the campaign for securing one million tithing signatures by July 1, 1922.*

Leaders among Southern Baptist forces are planning to secure 500,000 signatures to tithing pledges. Canada's allotment will be twenty-five thousand. In the campaigns of Northern Baptists for the coming year large place will be given to stewardship with emphasis upon tithing. In the tithing propaganda our Baptist young people have led the way and are now in position to give large co-operation to the General Board of Promotion of the Northern Baptist Convention. Plans are now perfected for intensive effort beginning with the early fall. A pamphlet outlining the campaign as well as a package containing a large number of tithing leaflets may be secured on request to B. Y. P. U. of America, 125 North Wabash Avenue, Chicago, Illinois.

2. *That every effort be made to create interest in Bible reading on the part of our young people and to secure pledges for the Quiet-Half-Hour-League Campaign.*

During 1921-22 great emphasis is to be placed upon Bible reading and study on the part of our young people. The Baptist Young People's Union of America is vitally interested in the culture of the devotional life of the young people of the denomination. The Bible is the one great book for Baptists. Societies everywhere are requested to urge upon their membership daily Bible reading and study. Further information on the proposed plan of campaign may be secured by writing to headquarters mentioned above.

3. *That the Baptist Trained Leaders' Course be brought to the attention of the young people's societies in an earnest endeavor to enroll a large number of individuals and societies in this course.*

This Baptist Trained Leaders' Course is especially outlined for Baptist young people and is jointly promoted by the Baptist Young People's Union of America, the American Baptist Publication Society, and is heartily endorsed by the

Baptist Young People's Union of Ontario and Quebec.

The object of this course is to do for the young people in our various societies what the Standard Teachers' Training Course has done and is doing for the Sunday-school teachers. In many instances our young people have had no larger vision than service in and for the young people's society. This course will prepare them for larger and more effective service in the various departments of church life. Circular outlining the course will be mailed upon application to headquarters.

4. *That great emphasis be placed upon life service activities during the coming years. The goal as adopted by the St. Louis Convention is 5,000 decisions for the ministry and missionary work at home and abroad by July 1, 1922.*

There were over 200 decisions for Christian work at the Cincinnati Convention. This now makes a total of something like 800 young people who are enrolled in the Life Service League of the B. Y. P. U. of America. Plans are being worked out for the closest possible co-operation with the General Board of Promotion within the area of the Northern Baptist Convention. The need of life service activities is apparent on every hand. The Baptist Young People's Union of America, therefore, offers its heartiest support and co-operation with all agencies at work within the denomination, looking forward to the development of a trained leadership for our great Baptist work at home and abroad. Co-operation of all pastors is urgently needed to discover young people in local churches who have either made the decision for Christian service or are considering doing so. The report of such names to headquarters office, 125 North Wabash Avenue, Chicago, Ill., will be very much appreciated.

5. *That we urge our Baptist young people everywhere to interest themselves in the attendance of our boys and girls, young men and young women in the various high schools and the denominational educational institutions.*

A speaker recently stated that the average education of our American people was not beyond the sixth grade. Baptists have not always interested themselves in education. The denomination is not now wholly awake to the educational needs of the boys and girls, the young men and the young women of our Baptist homes. There is a rising tide of interest and the appeal of a speaker in a recent meeting "to let our colleges and universities go their way for a while" will fall on deaf ears. The Baptist denomination is interested and will support its educational in-

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# Our Own Folks



## Boston Letter

By CHARLES H. WATSON  
"Old Brimstone Corner"

You could safely call it the chief "corner" in Boston: a perfect site for a church and a perfect meeting-house on the site. How nobly it caps the rising level of Tremont street, and from the old "Common" has shown its stately facade for over 110 years! It looks almost like a sturdy break-water against certain storms. It was a child of storms and had to be born a giant. It had to have a stern theology, such as had prompted its facetious nick-name, "Brimstone Corner." Just as now, over a century later, there were then political storms, theological, and storms social. The French Revolution had just swept through the world like a cyclone, and many a leering infidel hoped that Christianity also would go down in the deluge, and boldly prophesied it. But, as Lowell says—

"Don't prophesy unless ye know!"

Park Street Church has helped to confront the prophets of evil, and today as ever stands like a bulwark for spiritual and civic purity.

### A Fine Colonial Type

It is a pure type of the old colonial meeting-house, and the conscientious care of every detail of it makes you feel that

the traditions and devotions of the years have gotten into the spirit of the present care-takers. Everywhere it looks like a shrine of many lovers.

### The Inevitable Struggle

There are few ecclesiastical survivals in the down town districts of great cities. Tides of advancing business sweep up to the old churches from every side. Only great vitality can survive. The conditions and the constituency entirely change. The membership and the attendants are non-resident, and a newer and broader ministry begins. All the coziness of the old "family church" departs before the awakened energy of a conscious world service. Gradually has this change come to Park Street Church, and many streams have borne blessings into "Brimstone Corner" that have endured.

### The Men of the "Corner"

Illustrious men have sounded the gospel trumpet in that pulpit: Edward Griffin, who was almost "in at the birth" of the young giant, and who was gigantic himself; Edward Beecher, with the genius for preaching that the name suggests; A. L. Stone, that master of assemblies; W. H. H. Murray, the powerful and the unaccountable, with his erratic courses and his startling tangent to Music Hall. Then Dr. Gregg, Lansing, and Withrow, swinging back the church into the old lines. And now Dr. Conrad abundantly

keeping up the traditions of the "corner" for positive evangelicalism and conservative theology, as well as for pungent and courageous preaching.

As you sit in the old church you feel the rich past and the vital present. The people are full of devout and earnest interest. How they sing! It seems their nature to sing. And they listen as if accustomed to be held and lifted. Dr. Conrad of course has to "feature" his ministry in such a pulpit; and he does. But he never throws out the bait of a sensationalism that draws the sort of a crowd that comes only to stare, to sing and to snigger. He keeps practical religion closely articulated to urgent current questions, and sounds the gospel note with solidity and winsomeness.

### The Church of the Ministers

It has become a rule to make the old church a settled ministers' forum. Their big "Alliance" gathers there bi-monthly all the year. Great men and great inspirations for ministers center in Park Street Church. This is befitting; for the church has no secular odors.

When great throngs pour out from Tremont Temple and Park Street on Sunday, you scent the flavor of old-time Boston, when all the adjacent streets were embowered in hedge, tree and vine, and their quiet ways were lined with the homes of the intellectual and the prosperous. What a Boston that must have been to see, when all Beacon Hill was solidly residential, and "Boston culture" had become a world tradition! But what have we now? We still have "Park Street." And if there is an "Irish Republic" anywhere, perhaps we have that also.

### Creedal Strategy

Unanimity of sentiment here in the East against the proposed creed adoption is remarkable. Even with differing doctrinal emphasis, the sentiment is the same. It proves that always to a Baptist a creed is a strange device and is taken as in infringement upon a Baptist principle that underlies everything. Thus all express the same supposition: "Suppose they should succeed in putting it over, what will it amount to?" That is, how would you force the individual Baptist church to adopt it? In the vast majority of churches it would be ignored even if they agree with its terms. Most of us have no disagreement except with its fundamental omissions, and its flavor of an un-Baptistic impertinence. To us, any creed is like a papish red rag, when it is foisted upon us for a banner.

But that banner never will wave over us. Those who would divide us or override us, must try some other trick. True, money when there is enough of it, makes an alluring trap. Yet even that fails to entice when it is baited with divisive conditions. A creed seems a peculiarly innocent, even pious device. But our Baptist fathers fought it too successfully, and too long. Their children will not get infatuated with it, not even if it be framed so as to sound like their "Holy Faith."

## Ohio Pastors at Summer School



Left to Right, Back row—H. K. Masteller, Chas. Walsh, H. B. Mellinger.  
2d. row—E. V. Cremeens, V. T. Fowell, E. E. Moon, Vernon S. Phillips, Jett F. Mohr,  
John W. Hickman, Samuel Furrow, C. H. Wiggins.  
1st. row—D. E. Miller, H. C. Fletcher, W. H. Thompson, A. J. Grady, H. U. Rough.

The Summer School for Rural Pastors, held at Ohio State University, Columbus, July 11-22, was attended by sixty-six pastors, of whom eighteen were Baptists. The picture above was taken in front of the parish house of the Tenth Avenue

Church, where these Baptist pastors were royally housed during their stay. The men go back to their fields with a new vision of their tasks and a finer appreciation of the relationship of the church to all community institutions and interests.



### Gorham Easterbrook

The sudden death of Dr. Easterbrook in his 70th year, will touch many hearts in the churches he has served at Southbridge, Fall River, Hyde Park, Ann Arbor, and West Acton. In his retirement he was often sought as a supply preacher. His note of genuineness, conviction, power to illuminate a truth, warmth of feeling and glow of soul, were all fused into an unction that was much enjoyed. He was an ideal conservative—sweet, sane, strong, unsuspecting—a brother beloved. He was trained at Colgate and Brown, and was a member of the Old Cambridge Church. Pastor Kenneth C. MacArthur and Dr. W. H. Spencer officiated at the funeral, at the residence of his sister in Waverly, Mass., where he had lived for two years. His death was beautiful. He had been working in the garden in the early morning, had come in to rest; and when one entered the room to speak to him, lo "he was not, for God had taken him!"

### Rest and Change

Or should it be rest and efficiency? We get a wholesome combination of both in our great Christian summer camps. What is more delightful than earnest religion in negligence; in the glorious setting of the ocean and the hills, studying the Kingdom interests, and mastering the efficiencies of Christian teaching and living! It used to be "Northfield": that name alone standing in solitary summer preeminence surrounded with the glories both of nature and of grace.

But now we Baptists have coupled with it another name, "Ocean Park," where our workers go every summer to rest and relax the more completely as they fling themselves into the "rivers of God" as well as into the tides of the sea. Is not our state dynamo, F. F. Peterson, there leading the hosts, all athrill with a sort of infallible guidance in Kingdom efficiencies? And that major wire of ours, William Reid, is he not telling of the great Baptist tides arising with the steady rhythm of old ocean itself? Anyhow, our hosts are there, mixing wholesome hilarity with the King's business. Brethren, are we actually learning what the summer is for?

### Foreign Missions at Northfield

The summer school for women's foreign missionary societies recently closed, was most enthusiastic and beneficial. A spirit of hard work characterized it throughout, and made the success of the various classes an easy possibility.

The 9 o'clock hour under the leadership of Dr. Jefferson offered an exceptional opportunity to study the Book of Acts. About 600 people gathered daily to listen to the exposition thus made available. The 11 o'clock hour was led by Mrs. Helen Barrett Montgomery, who taught the textbook, "The Kingdom and the Nations." Mrs. Montgomery was able to present the claims of the nations most effectively to the sympathy of her hearers, and made a deep and lasting impression on all who have heard her.

Two pageants were given; one directed by Miss Margaret Strong of New York, representing the mission of Christianity to the nations, in which about 600 girls took part. The other, under the supervision of Mrs. Henry W. Peabody, portrayed the need of and the effort being made to raise \$3,000,000 for women's colleges in the Orient. This was entitled, "Lighting the Christmas Candle," and is available for any organization desiring to

help in this great task. Mrs. Peabody is chairman of the committee to attempt "the impossible," and already the pledges and gifts have passed beyond the sum of \$750,000.

The registration of this gathering is officially reported as over 1,200.

### Mono Indians Meet

By MARY STRANGE

The Mono Indians held their annual church meeting and fourth of July celebration at Sycamore Mission from July 2 to 4, with nearly 200 Indians in attendance. Five mission stations, Anberry, Dunlop, Coarse Gold, Table Mountain and Sycamore were represented.

All went into camp on Saturday and

religious meetings were held on Saturday evening and Sunday, and reports from the different stations were given by the Indian men and women. The visitors were well entertained by the Sycamore Indians, and there was a fine spirit of co-operation and Christian fellowship. Three came forward during the meetings, one for baptism and two for renewal of their vows to follow more closely in the "Jesus Road."

On Monday an hour was spent in the chapel for patriotic songs and a talk by Rev. J. G. Brendel, and the remainder of the day was given to outdoor sports. The meetings closed Monday evening with a patriotic program given and prepared by the Indians themselves.

## Church News by States

### Mississippi Valley

#### NORTH DAKOTA

#### Young People's Assembly, Minot, North Dakota

The Young People's Convention held at Minot, July 18 and 19, was distinctive in that it was the first of its kind ever conducted in the state. Whatever doubts were entertained as to the possibility of its success were completely removed for it proved to be a period of inspiration, marking the way for a greater service to the Master.

Among the splendid addresses were those given by Dr. Frank Peterson of Minneapolis; Dr. J. T. Latta of Burma; Miss Isabel Crawford, our Indian missionary, and Dr. R. W. Hobbs, pastor of the First Church of Fargo. Of practical value, also, were the conferences led by Rev. J. G. York of Grand Forks.

One of the finest things of the convention was the response to the call for life service, twenty-six pledging themselves for Christian work, either at home or abroad.

To the Minot young people, as hosts, we owe much of the success of the gathering. Thoughtful and considerate for their guests, they did everything possible for our enjoyment. Periods of supervised recreation, a weiner roast and a closing banquet provided an opportunity for getting acquainted, and demonstrated the fact that our young people are certainly possessed of enthusiasm and "pep."

In summarizing my impressions of the convention, I would include two things, (1) The interest manifested as indicative of greater assemblies in the future; (2) a renewed confidence in the power of North Dakota young people to contribute to Christian service.—Catherine Tuttle.

#### MICHIGAN

FORTY NEW MEMBERS have recently been received into the Parr Memorial Church, Petoskey, most of them by baptism. The church is adjusting itself to meet the needs of the resort season. Pastor Parsons preaches three times on Sunday and is arranging for a week-night appointment also for the benefit of resorters.

#### ILLINOIS

#### Carbondale Expresses Appreciation

The church at Carbondale has recently adopted resolutions on the resignation of Rev. J. W. Merrill, who is taking up state work. A portion of these resolutions follows:

"We would express our appreciation of the great help Brother Merrill has been to this church in matters of business, order, and spirituality. He found our property badly needing repair: the floor of the church basement was rotting from dampness; a corner of the annex wall was cracked, and the fine old mansion was used mainly as a dumping place for broken furniture; the grounds were overgrown by weeds. He leaves both buildings in good repair, with smooth, grassy lawn, a credit to our town and our denomination; two departments of our Sunday-school now meet in the annex; the



CHURCH AND PARSONAGE, MINOT, N. D.



Ladies' Aid and Missionary Society meet there; and it is also used as a community house by boy scouts, Woman's Club and Public Library.

"He found us poorly organized. Boards of trustees and of deacons held office in definitely and they rarely met, so the business of the church lacked the benefit of deliberation and counsel. We now have ten deacons who attend the meetings and give their best thought to the spiritual interests of the church; six trustees look after the use and upkeep of the property.

"We cannot compute the spiritual aid Brother and Sister Merrill have been to this church. We had one B. Y. P. U. holding meetings only while the Normal was in session and depending largely on students as workers. We now have two additional societies working all the year and led by home boys and girls; one is composed of members from twelve to seventeen years old, the other is for children under twelve. From our High School B. Y. P. U. a group was called two years ago to illustrate the work before the Baptist B. Y. P. U. convention; this year they went to Cincinnati to illustrate the lessons for 1922, which are prepared by our pastor. In Brother Merrill's pastorate, we have had steady accessions to our membership. 109 have been added by baptism and seventy-two by letter. Of the latter, Brother and Sister Fishman are now missionaries on the foreign field, stationed at Kavali in British India. Our interest in missions has been deepened, and our offerings have grown from \$356 a year to \$2711.61 this past year. Our S. S. has increased in attendance from an average of 236 to one of 350.

"Beside the great help our pastor has been to our church, he has been ever awake to community needs. As chairman of the Board of Health he has done much to stop contagion, to relieve need, and to cheer the suffering. Our town will miss his public spirit and aid."

#### The Summer Assembly

Under the direction of the department of religious education of the state convention, the second annual assembly was held on the campus of Shurtleff College, July 16-23. The assembly this year exceeded the expectations even of the most sanguine. The attendance of last year was more than doubled. Practically all students and teachers remained to the last minute of the session. One hundred eighteen people received certificates for work done in the various classes.

There were four things which made the assembly outstanding in the life of all who were present.

1. The physical nature was amply provided for. The weather-man gave us exhilarating days and nights. Meals were par excellence. The athletics—volley, tennis, base ball, quilts, races, moonlight excursions contributed to make the physical nature abound with joy. The dormitories, and the swimming too, the green campus and the trees all had their share in making Shurtleff a place of delight.

2. The intellectual life was likewise stimulated. The morning hours were filled with classes which covered all the subjects of religious education. A working Christian was shown how to apply the modern pedagogical and psychological principles to his spirit's life and thus be a more efficient church member. The teachers who led in the discussion of these subjects are among the best in our denomination. They came from the professional chairs and pastorates, from among

the laymen and from the women. The spirit of learning among the students was prominent. All these people were serious minded. Classes were overcrowded. Note books have been taken home full of rich suggestions. There were no loiterers on the ground.

3. The social life was not forgotten. The sense of fellowship was evident. People had come for new contacts. A wonderful sense of democracy was present. While the attendants had come from Chicago to Cairo, and from the Wabash river to the Mississippi at Burlington, yet there was no east and there was no west and there was no south nor north. Sixty-one different cities and sixty-five different churches were represented. Sixteen associations partook of this fellowship.

4. The deepening of the devotional life was realized. The family prayers in the morning, the singing of devotional hymns, the exposition of significant Scripture, quickened the spiritual life of all. Then those vesper services when we sang in the twilight "Day is dying in the west."

These were the contributing elements and we trust that the Committee will soon meet to plan another one. The leadership of Illinois Baptists must come from gatherings like these, and it will be a trained leadership—D. O. Hopkins.

#### WISCONSIN

Mrs. G. W. WATERBURY died on June 9 at the age of eighty-three in Prairie du Sac, Wis. Jane Blodgett Frissell with her parents left Northfield, Vt., in 1845 when in her ninth year and settled at Fort Atkinson, Wis. While teaching at Stone's Pocket, she met George Willis Waterbury, then superintendent of schools and was married to him in 1860. To this union, seven children were born, of whom six grew to manhood and womanhood. She was baptized by E. B. Edmunds in his home missionary work in Wisconsin. Her faith was shared by her children. The death of her husband ten years ago, together with that of the son Judson, shortened her stay and made her anxious for the rest which remaineth for the people of God.

#### Church Forces Invade the Wall Street of Chicago

Dr. Howard Agnew Johnston, president of the Chicago Church Federation, speaking at an open air meeting held on La Salle Street, announced preliminary plans for a great evangelistic movement to occupy the coming church year. Leaders of the fourteen denominations identified with the Church Federation, and allied organizations such as the Chicago Sunday School Association, the Y. M. C. A. and the Y. W. C. A., have given earnest con-

sideration to the details of the movement which all recognize to be potential with untold possibilities for good in the life of our churches.

Dr. Charles L. Goodell, secretary of evangelism of the Federal Council of Churches and national evangelistic chairman of the leading denominations, will be in Chicago on October 2 and 3 to speak to the ministers and denominational groups which will give the initial impulse to the movement in a general way. Personal workers training classes and church community or personal group canvasses to secure lists of prospects will occur during October and November. From January to Easter an aggressive, intensive program of evangelism in and through the local churches, culminating in a jubilee meeting to be held on the second Monday following Easter, at which it is hoped that announcement can be made that the goal of 50,000 additions to membership in the churches in the Chicago area will have been reached. Special outstanding features which will signalize the evangelistic movement at proper intervals, are as follows:

1. A fitting celebration of the fiftieth anniversary of the Chicago fire on Sunday, Oct. 9, in the churches, stressing the outstanding importance of religion in the life of the city and nation, with community meetings and vesper services in the evening, where the requirements of good citizenship will be emphasized.

2. A great mass meeting attended by delegates from all the churches to be held in the Auditorium on Friday evening, Nov. 11, Armistice Day, with the themes to be considered "God and the Nation," and "Making the Modern City a City of God."

3. A Sunday-school parade worthy of Chicago to take place on the afternoon of Nov. 11, if proper arrangements can be made.

4. Community Thanksgiving services

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and also in the individual churches, with the general theme, "Religion the Foundation of Our Republic."

5. An earnest effort is being made to secure Gypsy Smith the evangelist for two great meetings on each side of the city on successive nights for the purpose of emphasizing and deepening the lives of pro-

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#### WANT ADS

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**LEW. T. ROOT, Gospel Evangelist.** Twenty years' experience as pastor and evangelist from Pacific Coast to Kentucky. References given if required. Address 3206 Sixth Ave., Tacoma, Wash.

**Pastor wanted** for Church of about 150. Residential District growing. Don't reply to this ad if you depend on large congregations for your inspiration. There is a big opportunity for a live man to make good if he is ready to put in some hard ticks in real constructive work. Correspondence confidential. Address E. W. Dalldorf, 1848 Selby Ave., St. Paul, Minn.

**Young lady** as pastor's assistant in northern city, desires a change to southern or western city. Address V. E., The Baptist.

**Wanted:** A pastor for one of the best country churches in Iowa. Good rich farmer membership. An especially hopeful outlook. Good parsonage. Address Wilbur Davis, Hedrick, Iowa.

**Teachers Wanted** for Bishop College, an American Baptist Home Mission Society school for Negroes. Positions open: English, mathematics, biology, librarian, sewing, theology. Salaries \$900 and \$1000. Living expenses for single teachers \$3.50 per week. Address C. H. Maxson, President, Marshall, Texas.

**Two sisters,** desiring permanent positions, together or separately—one graduate nurse, other graduate M. T. S.—in institution for children and aged, infirmity work, assist matron, house mother, children's supervisor, care invalid. Both experienced. West or middle west preferred. References. Mrs. B. Krause, General Delivery, Pocatello, Idaho.

fessing Christians and quickening their purpose to be soul winners.

6. Noonday meetings in the loop during Passion Week with Dr. Frederick F. Shannon, pastor of Central Church, as the speaker.

The Commission on Evangelism of the Chicago Church Federation, of which Dr. Charles K. Carpenter is the chairman, supported by a committee of one hundred, including outstanding ministers and lay members from the fourteen denominations that are to unite in this effort with the assistance of representatives from allied organizations, will have charge of carrying through the simultaneous evangelistic movement through the churches in the Chicago area during the fall and winter 1921-1922.

Bishop Samuel Fallows who spoke with Dr. Johnston at the open-air meeting, stressed the advantages of open-air evangelism where the city pavement is the floor of the sanctuary, the stars the roof, and the audience the passing throng. The bishop announced that reports at hand indicate that over 5000 open-air services will be held in Chicago during the summer months.

## Pacific Coast

#### NORTHERN CALIFORNIA

#### Who Can Beat This Church Vacation School?

TWENTY-THIRD AVENUE, OAKLAND, CAL., J. N. Garst, minister; Mrs. N. F. Turner, principal. 256 enrolled—140 girls, 117 boys. Twenty races as follows: Negro, Finlanders, Irish, Swedish, Danish, English, American, Jewish, Scotch, Italian, Servian, German, Spanish, Portuguese, Japanese, Welch, French, Philippino, Indian, Mexican. Eleven denominations as follows: Congregational, Catholic, Christian Science, Episcopal, Presbyterian, Methodist, Christian, Nazarene, Mormon, Lutheran, Baptist. As many Catholics as Baptists, one-fifth each; one-fifth nine other denominations; and two-fifths no denomination. Nearly two-fifths of the enrollment did not attend any Sunday-school. About half of these have already been enrolled in our Sunday-school by special effort during and since the vacation school. This was accomplished by a careful conservation program which was worked out by the pastor, and adopted and put into effect by the Sunday-school cabinet. This school, free to the patrons, and wonderfully manned by four paid and eleven voluntary workers, was the largest and doubtless the most polygot single vacation school in the San Francisco Bay region.

## Atlantic Coast

#### MAINE

REV. C. A. BUKER has recently closed a pastorate of ten years at Boothbay. Mr. Buker during this entire period has also served the church at Barter's Island with great acceptance.

#### CONNECTICUT

ON JULY 8, the Bridgeport Baptist Council, consisting of representatives from all the Baptist churches of the city, held its first outing on the grounds of the Stratfield Church, located in one of the fine residential sections. Rev. Donald MacQueen, pastor of the First Church, spoke on the necessity for developing Baptist *esprit de corps*. Rev. Walter M. Richardson pastor of Memorial Church, spoke on the daily vacation Bible school. The Italian pastor spoke on the work among his people. Rev. W. T. Thayer of Hartford, director of religious education, gave a stereopticon talk on the daily vacation Bible school work and on the Ocean Park School of Method. Music was supplied by the band from the Hungarian Church.

REV. E. E. GATES, pastor-at-large of the Connecticut Convention, and Rev. Henry D. Coe, pastor of the First Church, Bristol, were the preachers on July 17 at the Connecticut Chautauqua, Forestville.

#### NEW JERSEY

A GREAT HARVEST HOME DAY and a Grand Rural Pageant will be given by the Jacobstown Church under the direction of the pastor, Rev. T. W. Evans, on Wednesday, Aug. 3. The pageant will be divided into four sections: the crusaders; the Mayflower, landing of the Pilgrims etc.; grand review of the nations; floats and decorated automobiles. The Burlington band will furnish the music. A fine country chicken dinner will be served and many other features offered to make the day one long to be remembered. Rev. T. W. Evans is doing in Jacobstown the same quality of work that he did in South Jersey. New Jersey is to be congratulated in having such a man tackling its rural problems.

THE YOUNG PEOPLE'S ASSEMBLY closed its seventh annual session on July 9. This has been the most notable gathering in the history of the assembly. The registration totaled 300 delegates; 261 were there for the full time. The faculty numbered nineteen. The class room work and the general spirit of the assembly was of a very high order. The forward step cards showed the following decisions:

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ministry, six; missions, sixteen; other Christian work, eighty-two; special work in the local church 132; accepting Christ as a personal Savior, three. Rev. Otto F. Laegeler was director. The sermons were preached by Dr. G. D. Allison and Dr. T. P. Holloway. Pastors Allison, Wilnot, Tilton, Bretschneider, Owens, Sutphin, Booth and Goodall were on the teaching staff. Prof. Barras of Peddie and Prof. Davis of the Newark Academy had courses. Dr. H. S. Myers had a course in missions. Dr. F. O. Erbe of the Publication Society was a member of the faculty. C. H. Lowden was again the song leader, also giving a course in religious music. Miss Rosamond Kimble was in charge of the drama and pageantry. Mr. W. P. Uhler took care of the recreational activities and Mrs. L. I. Pinkham was instructor in primary methods and child psychology. The visiting missionary and instructor in missions was Paul R. Hackett of Burma.

REV. E. O. WILSON of the Emmanuel Church, Newark, has resigned as pastor after twenty-two years of service with that church.

REV. E. O. STEELMAN resigns from the Irvington church at Newark.

REPORTS FROM THE NORTH CHURCH. Camden, speak of the splendid beginning of the new pastor, Rev. James D. Morrison.

THE FIRST CHURCH AT PLAINFIELD, the Livingston Avenue, New Brunswick, the Flemington Church and the First at Mt. Holly are still without pastors.

#### DELAWARE

THE BETHANY CHURCH, of Wilmington, continues to advance under the leadership of Dr. Charles C. Earle. Even in the midst of the summer the congregations are strikingly large, and equally made up of men and women, the men sometimes being in larger number than the women. The Bible school is also vigorous, and by class organization is solving perplexing problems.

#### WESTERN PENNSYLVANIA

JULY FIRST closed the associational year of the East Side Church, Sharon, and the eighteenth month of the pastorate of Rev. D. E. Lewis. During the year the church lost from its working forces twenty-one good members, including three trustees, two deacons, financial secretary, church treasurer, five Bible-school teachers and the leader of the children's work, but it only congratulated the cities to which they moved and proceeded to make the year the best in its history. During the present pastorate sixty-three new members have been added, forty-three by baptism, and a parsonage has been purchased. During the associational year the last half of a \$13,000 mortgage was cancelled, the previous half having been paid the year before. The average giving of the members through straight giving methods amounted to over \$80 each. Up to May the prayer-meeting attendance averaged 50 per cent of the resident membership, while a children's meeting on Friday evenings in charge of the pastor averaged 150. During the spring months the Young People's Society conducted a school of missions for an hour and a half preceding the Sunday-evening services. The S. S. superintendent, C. E. Brockway, is director of the community training class in which a large percentage of the teachers are interested. The church has a live Boy Scout organization and the baseball nine is at present third from the top in

a league of eight schools, with the superintendent for catcher. This church is only seven years old and claims to be one of the healthiest infants of the N. B. C.

#### EASTERN PENNSYLVANIA

IT WAS WITH DEEP REGRET that the Gethsemane Church, of Philadelphia, accepted the resignation of the Rev. Will C. Gates, as its pastor, effective Sept. 15. Dr. Gates accepted a call to the Baptist church of Warren, Pa.

WITH THE DISCONTINUANCE of the life-work department of the General Board of Promotion, of which Dr. Raymond M. West has been executive secretary, he becomes free to undertake other work. The many friends of Bucknell University are rejoicing because he has accepted the call of the Lewisburg Church and begins his service there September 1. He will also be student-pastor at the university.

THE WORK AT THE NORTH FRANKFORD CHURCH, Philadelphia, is prospering under the leadership of Pastor Horace H. Hunt. Since January, twenty-six have been baptized, among them, a woman sixty-eight years of age. In spite of the industrial depression steady payments have been made on the large indebtedness of the church until it has been reduced to \$1000. Last October the church year was changed to begin May 1. The reports in May showed that during the six months over \$13,000 had been raised, \$5000 going to the New World Movement. The twenty-fifth anniversary of the founding of the Sunday school was observed June 19. A special honor was paid to those who were present twenty-five years ago, when thirty-one members met in a shed to organize the school. The school steadily grew and within three months a church organization was affected. The church anniversary will be appropriately observed in October.

THE UPLAND CHURCH suffered a second serious loss in the death of Garnett

Pendleton, which occurred just a week after the death of Mr. George K. Crozer. Baptized by his father in the Upland Church, when twelve years of age, Mr. Pendleton was a member fifty-four years, serving many years on the board of deacons, and as treasurer of the church. He was president of the Cambridge Trust Company of Chester and a trustee of Crozer Seminary. He had a high place in the esteem of all who knew him.

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## Fresh from the Field

(Continued from page 842)

**Principal Cate** has recently completed his eleventh year with Cook Academy, Montour Falls, N. Y. The school is prosperous and looking forward this fall to one of its best years.

**John D. Rockefeller, Jr.**, with a delegation of trustees of the Rockefeller Foundation, will attend the dedication of new buildings of the Pekin Union Medical College. This institution is under the direction of the China Medical Board of the Foundation, and is enjoying large benefactions.

**Rev. Chas. R. MacNally**, formerly pastor of the First Church, New London, Conn., has accepted a call to the First Church at Winnipeg, Man., and will begin his work there on Sept. 1.

**Rev. E. Otheman Smith** of Chillicothe, Ohio, will be the summer supply at the Covenant Church, Englewood, during the month of August. Rev. Charles M. Kessler, pastor of the Church, has been granted a vacation of two months or more. He is spending it putting up a cottage upon his lot on the St. Jo., Elkhart, Ind. Mr. and Mrs. Smith will occupy Mr. Kessler's house in Chicago, and their address will be 428 W. 61st St.

## Obituary

MRS. SARAH C. DAY BASSETT

The writer has known her for thirty-four years and has been closely associated with her. She spent November to May just past, in our home, and we have letters from her recently dated July 5 and 13th.

On July 14 she was drowned by a cloud-burst which destroyed her home at Andrews, Neb.

Her body was recovered about half a mile from her home and was buried, in accordance with her wishes, in the family lot at Sturgis, Mich.

For years Mrs. Bassett was a representative of the Woodward Avenue Church, doing home missionary work in northwestern Nebraska.

Only eternity will reveal the results of her work, which for the past thirty-four years has been done more especially in the northwestern Association of Nebraska.

The undersigned never knew a person who sacrificed more continuously and unreservedly for the cause of her Master whom she has loved and served all these long years. "She being dead, yet speaketh."

E. A. WEIR, M.D.  
East Side Baptist Church,  
Portland, Oregon

## Leakage in Leadership

(Continued from page 861)

Not only has there been a general oversight in bringing out leadership ability but there has been a lack of emphasis in the age when leaders should commence training. Heretofore the senior young people have had the main benefit of leadership training and inspiration. The intermediate age (13-14-15) should be enlisted in training work as well. Natural outbreak in leadership is not so readily recognized in this period as in following adolescent years. Retirement, bashfulness, embarrassment in the presence of others, make leadership evidences difficult to challenge and develop. In this period single dominant interests develop. Electricity for example in its mechanistic use may become the all absorbing interest of a boy. Imagination is given stimulus by reason of development of new powers and emotional upheavals which are little understood. Such natural characteristics may be en-

listed for definite training. A girl, for example, who has the gift of a ready imagination may be enlisted as a storyteller. A boy who has an interest in manual training may be trained in handwork for vocation schools. Such interests enlisted, trained, and utilized would keep the presence of these boys and girls in the activities of the church where no other effort perhaps would insure their relationship with the church. Such possibilities are present in every church if there is someone *who is looking for future leadership*. The intermediate age furnishes material which can be used in later adolescence for service of conspicuous value. Why waste human ability for want of a little care and attention in seeking dominant interests and abilities and guiding them in religious service? Stop wastage in leadership!

What can be done? (1) Provide in your church budget a sum for training future leaders; (2) Send intermediate boys and girls to camps and assemblies; (3) Provide opportunities for the persons with single capabilities to use them in some way; (4) Encourage trained leadership.

## The Death of Jesus

(Continued from page 858)

and apostle burden their inspired messages with the vicariousness of the death of Jesus Christ. A few hours before he died he declared the "cup" symbolized his blood "shed for them."

This prime significance of the death of Jesus has for eighteen centuries been the throbbing consciousness of the church, the heart of the gospel that impelled its redeeming life through the ages over the world. Without this truth in its message Christianity is a harmless cult, a blind and sheared Samson, making sport for the Philistines.

The doctrine of vicarious suffering is not an arbitrary principle peculiar to the religion of the cross. 'Tis an universal law of the natural and moral government of God. The grain of wheat must die so that the harvest may appear. The mother suffers and at last surrenders her life for her offspring. The soldier dies for his country. The roll of heroes, patriots, missionaries, reformers and saviors of their race is filled with the names of men and women who placed themselves on the altar of suffering, counting not their own lives worthy so that others might live. Life issues not out of life, but out of sacrificial death. This great principle of a life-surrender for another was glorified and crowned by the supreme fact murmured during the crucifixion hour: "Others he saved, himself he cannot save."

The substitutionary death of Jesus has elements in it wanting in human illustrations of the principle. Pythias offered his life for his friend. The mother suffers for her offspring. The soldier dies for his country. But "even when we were enemies Christ died for us." No such type of love was ever discovered among men! It is a divine original born out of the heart of God, a revelation of the nature of the great Father of all.

Again: The vicarious death of a man does not necessarily change the nature of him who profited by the sacrifice. But the death of Jesus bears not only the penalty of sin, but also its guilt when the life of Christ is partaken of by faith. "By his stripes we are healed." "The Lord laid on him the iniquity of us all."

The ancient sin-offering left the offerer morally unchanged; symbolically he escaped the penalty for that occasion, or year. The offered sacrifice must be repeated continually, for sin abides in the offerer and issues forth in sinful deeds and words. The love of sin remains. But the death of Jesus Christ removes from the believer not only the penalty and the guilt of sin by forgiveness, but the love of sin is eradicated, and the soul becomes a new man in Christ Jesus redeemed and sanctified to the glory of God.

"Since from his bounties I receive  
Such proofs of love divine  
Had I a thousand hearts to give  
Lord they should all be thine."

## Young People's Objectives

(Continued from page 864)

stitutions. With the report of the Board of Education we agree, "that the safest place for our Baptist boys and girls is in a Baptist school." We must, therefore, begin back in the local society and urge our young people to complete high school and go on with their educational preparation in one of our Baptist educational institutions. The crying need of the denomination is an intelligent, trained, consecrated leadership. Perhaps the greatest danger of the denomination in the next twenty-five years is not a theological danger but the danger of "short-cut-ism." The products of our Christian colleges and seminaries now on the field at home and abroad are ample evidences of the abilities of our schools to furnish the type of leadership to guide the destinies of our Baptist forces and to preserve our priceless heritages.

## A Poem a Day

(Continued from page 863)

And because Bill can't appreciate sunsets he received this:

"When little angels have been good  
And night is drawing nigh  
God lets them take his color bow  
And dabble up the sky."

Don't you think I was a devoted sister? And that I found a nice lot of poems?

Dear Young Reserves,

Are you all busily hunting up the Bible titles given in our columns on July 16th? This is to tell you that the prizes are here, and there are three of them,—things you'll like, too—so don't wait another minute to find the list in "THE BAPTIST" and begin searching for chapter and verse of each title. Also be sure to read the story on the other page: "The Career of The Faithful Pillow," for it was put there to show you how precious the Bible is to the rest of the world, too!

M. T. A.



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## THE PRINTING OF MUSIC

To many of us, what happens between the time that a composer hands his music-manuscript over to the publisher and it appears as printed copy is a deep and profound mystery. Perhaps the attached short article sent out by the Willis Publishing Co. may help to clear up the puzzle, and create a little more respect for an intricate art:

The manuscript of a musical composition is given to the master-engraver, who carefully examines it to see that all notations and marks are correctly registered. It is then handed to the engraver's preparer, who estimates the number of plates, and spaces off the number of bars that should go on each page, paying particular attention to the layout so that the turning points will appear at the most convenient places. The manuscript is then returned to the master-engraver, who lays out the work on a blank plate. With a special tool he draws the lines of the staves and with a compass dots in each note with mathematical accuracy according to its respective value and position in the scale. To the dots are added, with the help of a steel ruler, the perpendicular tails, and if a vocal or choral work the text of words are marked in with a stylus. The plate has now the appearance of an artist's sketch. Following this sketch other engravers punch in the heads of the notes, the brackets, clefs and text. This stamping warps the plate and it must be flattened with a polished hammer as the work progresses. The slurs, ties, bars, ledger lines, marks of expression, crescendos or diminuendos are then engraved with a hand graver and the chips and other abrasions removed with a triangular scraper.

The finished plate is finally polished and the engraved parts filled with a prepared ink so as to take the "author's proof."

When corrections are necessary the point is indicated on the reverse side of the finished plate and the incorrect note punched back to the surface. The corrected note is then stamped and engraved and the plate is ready for final proof.

## FROM THE SCRAP BOX

God gets very little praise from us in prose. But when our poets and composers put his praises into tuneful song, we sing it with a will. No anthems are so much in demand by choirs as anthems of praise. We, who sing them, probably get much more out of them than God, who hears them.

It might be well if we also were more adept at the singing of the praises of our fellow men. In that case, too, it would do the singers more good than those sung to. And how much a little word of appreciation often does mean to one who has tried his best. Why not tell the pastor now and then how we have enjoyed his sermon, and the singer how we have enjoyed his song? It is so easily done. Was it not Oliver Wendell Holmes who suggested a "mutual admiration society?" Whoever did, such a society would help things along splendidly.

Few choirs have learned to utilize the value of spontaneity. There is always the printed page between them and the audience. If they would learn their anthems so as to sing them without the notes in a free, untrammelled way and

in the proper spirit, whether joyous or tender, they would find the music gripping their congregation in a way that would be a delight to themselves and a great inspiration to their hearers. It is the secret of success with popular quartets on the concert stage.

## NEW MUSIC REVIEW

From H. W. Gray Co., New York, N. Y.

*The Light of God* .....Phillip James  
*The Story of the Cross*.....Webbe

Any composition bearing the name of Philip James as the composer may be opened with the assurance that the contents will prove to be out of the ordinary both as to quality and as to mode of statement. The short list of anthems so far made public by Mr. James, the few songs, some highly individual organ pieces, two or three cantatas and secular choruses for various combinations—the sum total of these creative efforts bulks much smaller quantitatively considered than the output of many smaller men—but when we consider the artistic value of this list, it is equalled by few of the composers in this country at least. Mr. James has the courage of his artistic convictions, the technical ability adequately to set down his ideas, a valid and comprehensive vocabulary and high ideals. Hence every product of his pen looms large in importance. The cantata listed above is a case in point. It is intensely personal in statement, not easy, but never difficult for the mere sake of profundity, melodic in a modern vein, with a striking organ part. The text—a version of a legend after the Nicodemian Gospels—is by that noted literary artist, Frederick H. Martens, who has collaborated with so many of the well-known musicians of today.

The Lenten cantata by Webbe is a good example of the choral work written for a definite need in the service of the church. It is much easier than the James production, in fact is evidently adapted for the needs of the amateur or semi-professional choir. That it lacks the highly-tinged dramatic fervor of the first-named work is not to be held against it. The cantata is obviously meditative in make-up and intention, melodic in outline, and of musicianly construction. No doubt it will have wide use.

Palmer Christian's annual report to the music commission of Denver, of which city he is the municipal organist, indicates that in his forty-five straight recitals he reached last year 306,000 people, approximately. The program numbers count up to 293, with 178 different compositions, by ninety-six composers. The audience range is, approximately, from 800 to 6,000, with a usual crowd of around 1,800.

This splendid record by Mr. Christian is attained in a city accustomed largely to popular music, although he presents programs containing the best works, with the lighter numbers interwoven for variety and to cater to public taste. The average audience is a large one for any city and especially so for Denver, and it is brought out to the recitals despite the fact that there is no extensive publicity for the recitals in the daily papers.

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## Book Reviews

**"Historic English."**

By James C. Fernald, New York; Funk & Wagnalls Co.

As signified by the title, this volume traces the evolution and growth of our mother-tongue from its beginnings in the strong, clearcut, blunt speech of the Saxon tribes who overswept Britain in the days of the Roman collapse, its welding with some elements of the assimilated Celtic tongues, the continuous accretions from the Danish and Norse invaders, the enrichment which came from the Latin culture of the Normans, and then the tremendous unfolding that came with the merging of all these converging peoples and influences into what is today the English race. The author has treated his chosen subject in detail; his style is lucid and flowing; and the sense-expression is a splendid proof that English is a master-language. One closes the book convinced that English is a living language of great power, inherent vigor, and unlimited potentiality. Of special interest are the well-chosen text-illustrations.

**"More Limehouse Nights."**

By Thomas Burke, New York; George H. Doran Co.

Most of us remember the vivid impression made upon the reading world by the first set of "Limehouse" stories, with its sheaf of romantic tales, powerfully written, sordid as to setting, but illuminated with deeds of heroic sacrifice. And many of the critics hailed Mr. Burke as a new light in the great firmament of English letters. With this new volume, such praise is confirmed. Once more we are led into the magical lanes of the Chinese section of London-town, with its curious mixture of races and civilizations. The stories in this second book do not fall below the high standard of excellence set forth in the original attempt—which is high praise. If you want short-story writing at its highest point, with thrilling plots and twists of story, fascinating human characters and exotic settings, get the above title; you will not be disappointed.

**"Foreshadowed."**

By F. E. Mills Young, New York; George H. Doran Co.

When a woman out of a sense of duty marries a man whom she does not love, she has laid train for discord, trouble for herself and all others involved and a fatal termination of what ought to have been a joyful experience. The local setting in South Africa adds little to the character of the book for the human elements revealed in this story are characteristic of any section of the world. The story of this human tragedy as told moves with passion of interest.

**"The Boy Apprenticed to an Enchanter."**

By Padraic Colum, New York; The Macmillan Co.

Within the too few pages of this book can be found all the magic fantasy, all the beautiful dreams of the Other World so well known to this intimate friend of all fairies and magic-folk; and so simply but yet so enchantingly transmitted to those of us who know not these wonders at first hand. This short romance has to do with the haps and mishaps of Eean, the fisherman's son, who goes through wondrous experiences at the hands of a great enchanter. Wisdom comes to him, and we have a most thrilling battle between rival enchanters, all combined with magic horses, and violet sunsets, and green seas of vast immensity—all the traditional settings of faery lore, done with

consummate mastery of marvel, beautiful style and diction, and more than usual vigor of plot. Children from seven to seventy will lose all the cares of this matter-of-fact world once they turn over the first pages.

**"The League of Nations at Work."**

By Arthur Sweetser, New York; The Macmillan Co.

Painful as the thought may be to some of the august seers now resident in the Senate of this, our own free and independent United States of America, the League of Nations is not dead and only a memory. Indeed, as shown in the pages of this book—or rather, systemized report—it is an organization of living force, potential development, and intense vitality. To sum up the 200 odd pages of this volume, it is "doing things." Mr. Sweetser was a member of the American Peace Commission; now he is a member of the Provisional Secretariat of the League of Nations. Evidently he is fitted to cast a verdict upon the genesis, growth, and possible future of the organization. He has done so in a very clear-cut series of chapters dealing with the varied departments of activity such as the world court, the labor conference, international health conference, etc.; nowhere does he descend to mere vituperation; he is content to let facts speak for themselves—and the pungent facts are there!

## A STUDENT'S PRAYER

*Thou knowest, O Heavenly Father, the duties that lie before me this day, the dangers that may confront me, the sins that most beset me. Guide me, strengthen me, and protect me. Give me Thy life in such abundance that I may this day hold my soul in Thy pure light. Give me Thy power, that I may become a power for righteousness among my fellows. Give me Thy love, that all lesser things may have no attraction for me; that selfishness, impurity, and falseness may drop away as dead desires, holding no meaning for me. Let me find Thy power, Thy love, Thy life, in all mankind, and in the secret places of my own soul. Amen.*

ERNEST D. GILBERT.

**"The Hidden Romance of the New Testament."**

By James Alex. Robertson, Professor of New Testament Literature and Theology, Free Church College, Boston; The Pilgrim Press, \$2.00.

The "Hidden Romance" consists in taking up New Testament characters concerning whom little is said and from fugitive allusion, inferences, possibilities and probabilities weaving a history of the man. Joseph of Arimathea becomes the first apostle to England and founded the Christian church of Glastonbury. The "man from Macedonia" is Luke the historian. The volume is very well written and is charming reading; while the conclusions are ingenious they are also ingenious. The inferences are natural and there is much to support the conclusions both in the New Testament and in the early traditions of the church. The work is scholarly and reverent, and supplies a rich fund of information. It is wonderful how much wealth there is in the Old Book which rewards the seeker. Our commendation of the book must not be construed as an acceptance of all its inferences and

conclusions. The book is well named a "Romance" woven out of incidents and inferences that do not violate or even strain possibilities—not to say probabilities.

## A Desirable Acquaintance

By A. S. HOBART

Some one has said that to introduce a man to a good book is as good as introducing him to a worthy friend. Exercising faith in this statement I would like to introduce my ministerial friends to a book, "Ethics and Natural Law," by George Lansing Raymond. Doubtless many of the readers of THE BAPTIST are acquainted with his other writings which are many and varied. But this book has an especial value for all preachers. There is a great increase of interest in ethical preaching of late; and for that reason pastors find the study of ethics more important. My own experience in the matter has been varied. I was not taught anything about it in a systematic way when in college or seminary. I took up the study from a necessity when in the pastorate. When I went to teach in the seminary, I assumed the work of a course in the subject although it was outside my department. But as the subject was not in the course, and I knew the need of it, I took it up as an extra two hours a week; extending it into another term on the "Ethics of Public Questions." I say this to show that I have some reason to value the book.

I find this book the only one that has come within the range of my reading which has for the basis of its system what I have found to be the only satisfactory one. The writer assumes that there is in the nature of things a law of ethical conduct as continuous and self-evidencing as is the law of physical health. Whether we have a Bible or not, we have the nature of things and the history of life, and they contain what we need to guide us.

The study of psychology has opened the mind to inspection as we open the back case of a watch and see the wheels go around; and this study lays its crowns of victorious explorations at the feet of ethics.

Then in the great matter of conscience his view is that conscience instead of being a "separate faculty," or being "the intellect as applied to moral matters," or the "voice of God in the soul of man," or the "verdict of public opinion," is the sense of a conflict between the "bodily desires" (which Paul would call "the flesh") and the "mental desires." In this conflict there is to be cultivated from childhood—the settled purpose to put "first things first." "Bodily desires" are not to be suppressed but used subordinately, both being essential parts of ourselves. Then when this sense of disagreement is felt, it becomes the part of intelligence to settle it right. Conscience therefore is not a guide; it is only the sense of loss in the woods and wants a guide. Good sense and good religion are the guides to be consulted. By many illustrations and very clear reasoning he verifies his view.

Then when the principles have been set forth he takes up the task—unusual in such books—of showing how the leading moral qualities can and ought to be cultivated.

In view of my own careful reading of the book I venture to call the attention of my brethren in the ministry as a most fertile source of instruction and suggestion for ethical teaching.



Volume II

August 13, 1921

Number 28

# The Baptist

Published Every Week by the Northern Baptist Convention



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NO wonder John the Baptist and Jesus loved the Jordan valley. Here is a glimpse of the river, which meanders in a course of nearly two hundred miles through the heart of a valley far below the level of the sea. What a fine place for John's camp meetings and for the beautiful ceremony of Christian baptism!



## Fresh from the Field

**The Rev. Cyrus Fisher Tolman, D. D.**, died Aug. 3, in his eighty-ninth year at the residence of his son, Frank Leland Tolman, Slingerlands, N. Y., of shock resulting from a fall. Dr. Tolman graduated from Hamilton (now Colgate) university in 1858 and in the same year went to British India as a missionary. After his return from India in 1863, he was pastor of Baptist churches at Lawrence, Mass., and Fort Madison, Ia., chaplain of the Iowa state penitentiary and for more than twenty-five years district secretary of the American Baptist Missionary union.

After filling evangelistic and Bible conference engagements in Texas, Wisconsin, California, Illinois and West Virginia, occupying the time from last September until August 1st, Dr. J. E. Conant is resting for a few weeks at his home in Chicago. For the coming season he has one open date in September, and may be addressed at 6116 Ellis Ave., Chicago.

**The Rev. N. J. Peterson**, pastor of the First Baptist Church, of Huntington, Ind., announced his resignation effective August 20. He has accepted a call from the First Baptist church at Eaton, Colo.

**Rev. W. L. Ferguson**, who has been in this country on furlough from India, sailed on his return August 12.

**Rev. George E. Morphy** has resigned as pastor of the Eagle Grove Church, Iowa, to take effect September 30.

**Rev. and Mrs. John A. Earl** are on their way to the Pacific Coast where they expect to spend a couple of months. They will be with their son and daughter-in-law at Hayward, California, Box 186, until about the last of September. The first two Sundays of August he supplied for Dr. Skevington at Hollywood, the third Sunday of August for Dr. Snape of Oakland, and the rest of the time he will spend in Yosemite Park. They will begin their work in St. Paul, October first.

**Rev. J. F. Huckleberry** of Los Animas Calif., has now a home of sorrow. His daughter, Helen, recently died at Franklin, Ind., and Mrs. Huckleberry has been very sick. Helen was a junior in college and an active Student Volunteer.

**Pres. W. P. Dearing**, of Oakland City college, Indiana, and several members of his family were seriously injured in an automobile wreck August 2. He is still confined to his bed.

**Dr. Samuel Z. Batten**, social education secretary of the American Baptist Publication Society, is leaving for a visit to Europe to study social conditions there. He will make a special study of the new republic of Czecho-Slovakia.

**Special worker among the Poles** in Chicago: The Baptist Executive Council of Chicago and the Home Mission Society are joining in the appointment of Mr. Philip Kedzierski as Bible worker among his own people resident in Chicago and vicinity.

**Rev. George H. Young**, under appointment by the Publication Society and state convention of Oregon, is taking up the duties of director of religious education for the state in a strong and splendid way.

## Hear the President's Message

Rochester, N. Y., Aug. 2, 1921.

To the Baptist Churches of the Northern Baptist Convention, Greeting:

Inasmuch as I can not communicate directly with all who, through their representatives, have chosen me to be President of the Convention, I am asking of the editors of our denominational press the privilege of writing you what is in my heart to say.

First of all I want to thank you in the name of the women of our churches for the honor that you have conferred upon them in the election of a woman as presiding officer. I know that I stand in a representative capacity, and that what has been done was done in recognition of the part that the organized women of the denomination have had in the denominational development. I am glad that recognition should have been first given in such conspicuous fashion by those who are proud to be called Baptists. We always have led in democratic movements; I am glad that we led in this. As for me, in so far as I know how, I shall give the best that I have of work and service to the denomination, that has so honored me, and to the Kingdom of God for which the denomination exists.

May I speak to you very simply of some of the dreams that I have for this year? I hope that it can be a year of getting together. Can we not unite in the great work that is ours to do, and postpone discussions? Can we not agree to disagree about many matters, while we unite in the one great matter, the evangelizing of the world in obedience to our Master? I wish that instead of coming together to discuss fundamentals before the next Convention, we might spend a quiet day of prayer in preparation of our hearts for the convention. Why can we not do it—spend a whole day in thanksgiving for what God has done, in praying for all our enterprises, in seeking God's guidance for the future? Would not that be the best possible preparation for a Convention?

Then I hope that the Convention may emphasize our work even more than we have done in the past. There are missionaries, who have a great story to tell. Let us give them time to tell it. Why can we not have the whole Convention pursuing the study of our mission text-books under great leaders, instead of having the classes held in a corner between sessions? At one of the state conventions—South Dakota, if I mistake not—I had the privilege of conducting a study class for the convention at a regular session. Why not a similar class, led by one of our great men for the Northern Baptist Convention? Do you think this is a possible plan?

I wish that we might put prayer into the foreground in our program for the year. We have all the great promises. God invites us to pray on terms that seem too generous to be possible. Why not make this a year of proving God? Let us in each local church adopt a program of prayer, and then let us enlist the whole membership. Why can we not pray that the money objective of this year, twenty millions, be realized? Surely twenty millions is covered by the "whatsoever" of Christ's promise in Mark 11: 23-25. Let us translate these millions into the concrete objects covered, and then all pray together—pray every day for the year's goal. Let us not forget the five year's goal of the \$100,000,000.

Even a hundred million is not too much to ask of God.

I wish that we might take a more hopeful and courageous attitude toward our task. We have really done a big and wonderful thing. Why speak of it as partial failure? Suffer my boasting! It is not for sinful pride, but to put a spirit of adventure and conquest into every church, big and little, in our whole convention. The comparison that I shall make is not at all in derogation of the work of the Southern Baptist Convention, but simply to show that even when held up against their challenging record, we can show a better one. Remember that the Southern Convention numbers twice as many members as we do. What the Southern Convention pledged, \$92,500,000, amounted to a per capita gift of \$29.00, whereas our pledge of \$52,824,300 means a per capita gift of \$43.00. If the Southern Convention had sought a sum as large in proportion as our \$100,000,000 they would have sought to pledge \$259,365,400; while if we had set no greater goal than they, we should have set \$29,060,016. When we look at what we have given, the record is equally encouraging. They gave, on a pledge of \$92,500,000, for the five-year period, \$12,900,843 during this past year; while we gave, on a pledge of \$52,824,300, \$12,596,000 during the past year. This means that Southern Baptists gave in cash, last year, \$4.13 for every member, while we gave \$10.40 per member. Now is there not something thrilling about these figures? Can we not thank God for what we have done and take courage for the future? I believe that God is going to work out through Northern Baptists something that will thrill the world. Let us talk completion and talk success, and think success. God will help us if we believe in each other and in Him.

God has wonderfully blessed us in the accessions to our churches. We had 106,000 baptisms during the year, an average of one baptism to each twelve members. The Southern Convention had 175,000 baptisms, an average of one baptism for every seventeen members. Can we not make this a year of personal evangelism?—each member seeking to win at least one other during the year? The way Christianity grew during the first century was by each Christian telling others of his faith and joy, and winning them to Christ. Have we not left this too much to the minister? Can we not seek to bring up this goal, and to add hundreds of thousands to our fellowship this year?

Then I have an ambition that Baptists should support their own missions. Why go outside for missionary objects? We have as spiritual, as consecrated, as devoted missionaries as there are in the world. They are preaching the Gospel, they are winning souls to the obedience of Jesus. If we do not support our own orphanages, hospitals, seminaries, colleges, schools, our own Ministers' and Missionaries' Benefit Board, who will? No one else is responsible for them all, except us. We talk a great deal about our Baptist principles, and how important they are for the world; but the only way to make Baptist principles prosper is to support Baptist institutions and agencies. How can a pastor who advises his people to send their missionary money to independent agencies expect the denomination to care for him in his old age? Is he

(Continued on page 876)



# The Baptist

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## A Seasonable Suggestion

We have sometimes wondered why women wear furs in the summer and have come to the conclusion that there must be some good reason. For one thing it saves the expenses of putting them in cold storage. But this is not what we started out to say. We want hereby to acknowledge the thoughtfulness of some of our friends who find the vacation time an opportunity for commending THE BAPTIST to their friends. This is a seasonable suggestion.

## Killam's Kollum

### Kelley Says, "Kan 'Em"

Rev. Robert L. Kelley of Delavan, Wis., feels that this Kollum would render a valuable service if it would open a discussion of trite sayings and phrases which he believes should be "kanned," but not preserved. In the course of a session of the Des Moines Convention he made note of the following: "A goodly number," "A red-letter day," "Reverend Jones," "Brother, sister, mine," "Beloved." Beloved, brother, sister mine are there not other sayings which should be "kanned"? THE BAPTIST believes that there are a goodly number. It would certainly be a red-letter day if they could all be kanned at once.

### Why We Are Optimists

Speaking of the promotion of the circulation in one of our Eastern states the director of promotion says: "This is our job and we will do it." Most of our state directors of promotion have the same slogan. All of them admit that THE BAPTIST is a part of and not apart from the New World Movement. The denomination which projected the great forward movement saw how indispensable was a newspaper with a convention-wide vision and service. It scanned the field and there was not one single weekly journal with anything more than a regional circulation. Two of the old journals claimed to be "national" in their circulation but it would have been an eye-opener to have had their circulation published by states. With malice toward none we are under the necessity of pushing up the circulation of THE BAPTIST. Why not 100,000? It is the churches' job and they will do it.

### A Weighty Question

"I wonder if 'Killam's Kollum' will tell us whether it is good ethics for a preacher to preach to the readers of a city daily." Thus writes Dr. C. W. Kemper of Lansing. This is a sample of the weighty questions which THE BAPTIST is called upon to answer almost daily. There are several elements which must be taken into account before an answer can be given. The first has to do with the content of the sermon. There are some sermons which tend to make both men and women profane. The doctor was good enough to send us a clipping of this particular effort and on the whole the effect will doubtless be salutary. Then there is another matter which has a bearing. It is sometimes difficult to get together material for a daily paper in mid-summer. If the material is carefully prepared and typewritten its ethical value is enhanced. It would be real missionary work if some benevolent minded Baptist would purchase typewriters for some of the correspondents of THE BAPTIST. Alas! Even this would not solve all our correspondential problems.



## Comment on Convention Comment

### Feather and Fruit

By W. B. RILEY

IT must be conceded that the Baptist newspapers are a bit aided by the controversy that wages on the question of orthodoxy. It saves our denominational mediums from dullness, to say the least; and it must be wholly agreeable to the editors to know that the articles born of this controversy are not passing without a reading. Two of these appearing in the issue of July 16, interested the writer—"Brethren, Let Us Quit," and "Acorns or Wheat?" I think if one were disposed to characterize these writers from the orthodox standpoint, they might be called "leaning towers." That they are notable men among us no one doubts. That they are orthodox men, each in turn, declares; but as "towers of strength," their "leanings" are evident.

The greatest peril endured by orthodoxy comes often from its professed friends; who want "peace at any price"; friends who first affirm their orthodox views in order to oppose all orthodox contentions. My reasons for entitling this article "Feather and Fruit" are found in the two articles to which reference has been made.

In the first I found

#### The White Feather

We concede, without controversy, that debate tends to engender bitterness, and to that extent is undesirable, and we cannot concede that there are no subjects fit for debate, and no convictions worthy of contention. If we believed that we are debating about nothing, or at most about matters of minor concern, we would be sinners indeed in disturbing another assembly; but if, on the other hand, the points of controversy in the Baptist denomination are of the first importance and must be settled aright if the denomination is to continue to exist at all, then silence under the increasing skepticism characterizing our schools is more than sin—it is cowardice as well.

Personally we regretted deeply the late war. We looked upon the whole dreadful holocaust of wounds and blood and death, sickened at heart. We would have made any sacrifice to have averted it, paid any price to have saved the world from the same, except one price—namely, the price of surrender of great and independent and worthy nations to the domination of a people who had decided, by a Darwinian process of reasoning, that they were the "fittest" and alone had the right to rule! Rather than endure that—*War!* Rather than endure that—*Taxation!* Rather than endure that—a *Mortgage* upon the future including all moneys and all men.

We wonder if we were mistaken in this attitude, and if it would have become America more to have grieved over the conduct of England and of France and particularly of Belgium in enrolling the world in battles and blood and death?

There are some of us who believe that it is equally important that German rationalism shall not conquer against the simplicities of the Christian religion. Yea, we believe it is more important! There are some of us who regret, deeply regret, having any professed conservative so misinterpret the action of the convention as to send broadcast a report so remote from the facts, in order to make effective his plea for peace. When he says of the committee on investigation of our schools, "The

committee tried to trace the charges, reports of bad teaching, etc., and came back and reported they found nothing seriously lacking in our schools," he makes an altogether curious remark. Who could so interpret the majority report of the committee? Read it again! When he states, "Indeed, the committee discovered that the men of the past ten years, graduated from seminaries have had more baptisms to their credit and more money raised than the men of the previous ten years," he deftly makes the one man minority to be the committee's report. That minority report can be shown easily and instantly to be a juggling of facts! The orthodox men decided deliberately not to oppose the reception of that one-man view, but a motion for its adoption would have produced instant debate and resulted in its defeat.

If we have reached the point where we are willing to have the person of God defined as a "force," the virgin birth of Jesus Christ flatly denied, his atoning sacrifice held to scoff, his literal ascension and return laughed out of court, then by all means let us end the controversy and come together on a peaceful program of "world improvement." If not, let us not ignore the recommendation of the committee on the investigation of our schools, to the effect that men who hold these things surrender their professorships, and take the consequences of their own skeptical conclusions.

Now a word on

#### Fruits

It is interesting to find a conservative theologian likening his fellow conservatives to the men who prefer acorns to wheat. So far as we can find out wheat is as ancient as acorns, and sensible men have always preferred to feed upon flour. In the Bible we believe we have found "The Bread of Life," and wheat comes far more nearly symbolizing it than acorns. Our contention is for the Book against the rationalistic "dough" which seems to be a mixture of theological acorns, philosophical hazelnuts, social rice and any other grist that the "Modernist" wants to put in, thoroughly leavened with German rationalism, and we must feed on this or find ourselves named "mental mossbacks."

Pardon, brethren! After having tasted once of God's manna we decline to exchange it for your "modernist mixture."

Anent the remark concerning "the Westminster Confession of Faith" let it not be forgotten that two denominations which have confessions of faith, the Presbyterian and the Episcopal, tried and excluded their destructive critics and are to-day less disturbed by controversy and more united in their evangelical attitude than others. It was John's "Defense of the Faith" that ended the Cerinthian heresy! It was a Baptist confession of faith that expurgated Arianism! It was a Congregational rebellion against Unitarianism that saved their remnant! It was Guizot's great leadership that beat back the deluging waves of deism! Shall conservatives now prove themselves spineless before the new skepticism?

I conclude this article by an illustration which seems to me to be wholly apt. The author of "The International Jew," speaking of the Hebrew's ability to break in where he was not wanted, and control what he had not created, says that in both Germany and Russia, "the social

system had encrusted around the Jew, keeping him in a position where, as the nations knew by experience, he would be less harmful. As nature encysts the harmful foreign element in the flesh, building a wall around it, so nations have found it expedient to do with the Jew. In modern times, however, the Jew has found a means of knocking down the walls and throwing the whole national house into confusion, and in the darkness and riot that follows, seize the places he has long coveted."

It is a perfect parallel of what has taken place in Protestantism. Evangelical religion, by a series of clear, strong confessions of faith, had walled against the Unitarian infection; but by massing their forces and making continuous assault upon both the right and content of those confessions, the liberals have thrown the theological house into disorder, and under the cover of the consequent confusion, seized the coveted positions in schools of second grade, colleges, theological seminaries, and universities, and are now struggling with all the power at their united command to capture the pulpits of Protestantism, and make the rout of orthodoxy complete. This attempt explains the clash of arms on the battlefield of theology, and the array of opposing armies! To this "Rationalism" movement the truly orthodox will not surrender. It is in vain to cry "Peace! Peace!" when there is no peace."

### Hear the President's Message

(Continued from page 874)

not doing all in his power to tear down the denomination? I have heard it said that almost as much money went for undenominational and independent missions as was given to all our own missions. Can't we take all this money and send it to our own Board of Promotion? There it will be divided and go to all our agencies according to their needs. Let's believe in our own agencies.

Finally, I wish that THE BAPTIST would give one column where people could ask me questions, and I could try to answer them; and where all the helpful suggestions and plans that have been tried could be told about. Perhaps it is because I am a woman, but I'd really like to have a place where I could keep sort of office hours and talk things over with every one who came.

Faithfully yours,

Helen B. Montgomery.

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THE BAPTIST is happy to give space to the President of the Northern Baptist Convention to communicate with her constituency. She may be addressed at 144 Dartmouth St., Rochester, N. Y. Any communication addressed to her in care of THE BAPTIST will be promptly forwarded.

—EDITORS.

Rev. F. W. Rollins is under appointment as colporteur-missionary for New Hampshire, being appointed jointly by the Home Mission Society and the state convention, the Publication Society co-operating in the payment of his expenses. Mr. Rollins succeeds Rev. J. Kling Miller, recently resigned.

Rev. and Mrs. J. Y. Aitchison celebrated the twenty-fifth anniversary of their marriage one day last week.





# The Baptist



## Start the Campaign at Once

**I**F any situation can arise in which Baptists ought to unite all of their forces in a common program of co-operative effort, that situation now exists.

The need for such united service as the Baptist denomination is qualified to render is recognized by all observant Baptists as imperative. We cannot get away from it. The only way in which we can ever justify a failure on our part to render that service is to plead successfully either a lack of sufficient resources or an irremediable incapacity for co-operation.

The material resources in sufficient abundance are now in our hands; on this point there seems to be no difference of opinion. President Mrs. Montgomery estimates in her letter in this issue of *THE BAPTIST* that our churches in the field of the Northern Baptist Convention are now actually raising for strictly religious purposes money enough to finance the New World Movement but that a considerable proportion of the money so raised is appropriated to other than Baptist purposes. It is time that a way be found to utilize Baptist money in Baptist work.

An adequate Baptist program has been formulated and deliberately adopted. This is true alike of the Northern Baptists, of the Southern Baptists, of the Canadian Baptists and of the British Baptists. The New World Movement of the Northern Baptists is paralleled by similar movements of the other groups. In all of these groups alike the program of the movement has

been adopted after careful deliberation and with full unanimity. No proposal has arisen in the organized assembly of any group to revise its program. Moreover these groups have so correlated their several programs and allocated their several fields of work as to constitute substantially one great Baptist movement.

Misunderstanding that stood as obstacles to Baptist co-operation in the North are disappearing. It is found that there is no general nor influential defection from Baptist principles among them in their churches, in their schools nor in their pulpits. Without any betrayal of principles, a spirit of conciliation made itself manifest in the recent convention at Des Moines. The time has come for a lot of magnanimous and Christly forgetting.

We come now therefore to the naked test of our capacity for co-operation. The field is clear for it. All conditions within and without urge united effort. Nothing prevents it now except certain removable obstacles such as individual and local indifference, occasional misunderstanding in particular localities, lingering remnants of suspicion and antipathy bred of past controversies, temperamental inertia and lack of information.

The removal of these obstacles requires a definite campaign of evangelization and education in all of our churches. Such a campaign ought to be set in motion at once on a scale as broad as the field of the Northern Baptist Convention.

## Material Arguments for an Armament Truce

**H**UDSON MAXIM, inventor of smokeless powder, favors an armistice truce for a period of at least five years. The saving to the United States, he thinks, would be about one billion dollars a year. This money could be used in ways which would bring vast and incalculable good to great numbers of the American people. A summary of his article which appears in *Current Opinion* for July gives these possibilities:

"The first year's savings would build 25,000 miles of concrete roads. The second year, the proposed inter-coastal ship canal from Boston to Florida would require one-half billion, and the other half would dredge and deepen the Mississippi and Missouri Rivers for ocean liners to go up to Kansas City. The third year Mr. Maxim would develop a great electrical power system extending from Boston to Washington and connecting with the bituminous coal mines of Virginia, the anthracite mines of Pennsylvania and the sources of water power available at Niagara and in the St. Lawrence between Lake Ontario and Montreal, one-half of the power being shared by the United States and one-half by Canada. This entire system, it is estimated, would cost the United States one billion and a quarter dol-

lars. However, in expending the fourth year's savings one could take the quarter billion additional needed for the third year's enterprise, and the three-quarters remaining for the fourth year could be used for a comprehensive plan of canals leading from the Great Lakes to the St. Lawrence, which would shorten the route from our interior and Western States to European markets, thus making Buffalo, Cleveland, Toledo, Detroit and Chicago practically seaport cities with ocean steamer communications to all parts of the world. This enterprise also would be shared half and half with Canada.

"The fifth year's billion, Mr. Maxim would devote to irrigation and the development of electrical power from water storage dams and reservoirs in the Far West. It is estimated that six million acres of land could be reclaimed for a billion dollars, thus creating values more than double the expenditure, and supporting a population of about one million and a half. Mr. Maxim calls attention to the fact that 70 per cent. of our power in the United States lies west of the Mississippi, while 70 per cent. of the stationary water power in use in this country is east of the Mississippi. He says, 'The vast regions of the Far West have industrial possibilities which far transcend anything that the race of man has yet done upon this earth.'

These statements suggest better than figures could



possibly do what the race for big armaments is costing the United States year by year. And the things specified are only a few of the many for which such a sum of money as a billion dollars might be used. Consider for instance what it would mean to have that much money used for educational purposes annually in addition to what is now being spent. Consider what it might accomplish in improving housing conditions in our big cities and in providing people with beautiful surroundings.

As things are we spend vast sums of money, the net result of which is to increase the volume of suspicion in the world and to make future wars more likely. If the present movement towards disarmament has the backing of the Christian churches, we shall find ourselves on the eve of better days that the old world has known for many decades.

### A Word on the Atonement

A CORRESPONDENT from South Dakota wrote us, under date of July 28, as follows: "I see by your issue of July 23 that Dr. A. H. Strong declares in favor of the doctrine of 'substitutionary atonement' as a principle fundamental to Baptist belief. I am for a clarification of doctrines Baptists represent and I would appreciate it and I am sure many would if you would ask Dr. Strong to give an exposition of this doctrine so clear as to command acceptance by the denomination."

This request we forwarded to Dr. Strong, fully in sympathy with the desire of our correspondent to get from a man who has been the teacher of so many of our teachers a statement which should represent the ripe fruitage of his thought on this mighty theme. The cross stands at the very center of the Christian faith; the more we contemplate it the greater its significance for God and man appears; and there are none of us who do not welcome any thoughtful utterance which shall lead us into a greater apprehension of its divine mystery. Under date of August 4, the editors have received from Dr. Strong a statement which, though brief, is packed full of meaning. With it came his permission to print the statement if we so desired. He says:

"I cannot enter any further into controversy or even explanations, except to say that my word 'substitutionary' means nothing more than the ordinary word 'vicarious,' and is meant to indicate that whatever of ill is due to the believer falls upon Christ to whom he is joined by a tie of life so close as to free it from all charge of book-keeping or external transfer. As we give ourselves to Christ and Christ gives himself to us, all our needs become his and all his resources become ours. The words 'substitutionary' and 'vicarious' must be, so to speak, biologically interpreted, if we would get at their real significance."

This statement, we understand, is in accord with Dr. Strong's teaching of many years. It touches upon the fact of sin, the divine forgiveness in Christ who suffers in our behalf and that wonderful union with Christ which is the believer's joy. Admittedly so great a fact as the atonement cannot be adequately expressed in human words. But Dr. Strong's statement, in the field which it covers, is admirable.

### The God Who Was Is the God Who Is

ALL being begins and ends in personality. It has been a favorite maxim of philosophy that we cannot know ultimate being, because there is no organ or power in us by which we can sense it. But the truth is rather that ultimate being is the only being that we can know. All of our organs and faculties take note of the qualities, contingencies and relations of things which we may know something about, but whose essence we cannot actually know. Who knows what matter, for instance, is?

There is however a sense of self which carries with it a conviction of actuality. I am more real to myself than things are to me. I may not be able to analyze myself, but I know myself with a directness, a clearness and a certainty that no other knowledge of mine possesses. I may be destroyed, for aught I know to the contrary, but I cannot be reduced to anything more simple and real than myself. The real is personal.

The true interpretation of the universe is registered in the nature of the human personality and in terms of self-consciousness: else, we know nothing. That is, we come to understand the secret of the universe not by studying rocks and stars but by a clear reading of the soul's own story of itself.

Note the registration of other personality which we can clearly read in our own. Human beings as such have imaginings, dreams, aspirations, longings—a veritable hunger for society, communion, fellowship comradeship, friendship, love, self-realization and self-expression, whose goal lies not in self but in other personality, and which far overreach any satisfaction we have ever found or can hope to find from association with other humans.

Follow these outreachings to their satisfying goal, and what do we find? Either a diabolical disappointment which mocks bleeding hearts or a personal God who heals them.

Here is the contribution that modern psychology has made to the confirmation of the old faith in a personal God. It enables theology to start, not with the assumptions of logic, but with the clear registrations of self-consciousness. It finds the ultimate truth in personality, and grounds in the philosophy of Personalism all valid interpretations of God and the Universe.

Thus, the latest word in the youngest of the sciences confirms the earliest word of revelation: "IN THE BEGINNING, GOD."

### Shall Class or People Rule?

WHEN it comes to actually deciding what shall be done in the social organization, political, economic or religious, who shall decide? Who shall make the laws? Who shall lead? Who shall administer community affairs? The social competency of any group of people is exhibited in the answer they give to these questions?

The source of all legitimate governing power in any political, religious or industrial community resides in the people collectively composing such a community; and the purpose of all legitimate government is to promote the common good.

In a normal society the fit would rule according to



their fitness. The essential objection to a hereditary, aristocratic or autocratic system is the danger of rule by the unfit and of the perversion of government to the service of a privileged class. The election of rulers by popular and equal suffrage is simply a crude device for avoiding that danger. It is unscientific and uncertain in its results, but it is probably the best device the people are now able to use. It is far from securing efficient democracy. In spite of its formal safeguards, mass incompetency in the people still gives large opportunity for special privilege and bad government.

Democracy is valid for all social spheres or it is valid for none. Religious, political and industrial democracy must go along together; no one of them can permanently endure without the others. Democracy in America is endangered by the acceptance in one or more of these spheres of the ideals of class rule and special privilege, and by the usurpation of power by a favored race or class without regard to either fitness or the common interest. The dangers of hierarchy, plutocracy and mobocracy in America are actual and imminent. The remedy for those dangers is to increase to the utmost the social competency of the people collectively and to distribute power according to adequately tested fitness.

An understanding of the principles of social order, information concerning the social conditions with which government must deal and training in the responsible exercise of power are the necessary foundations of successful popular government; and a great and immediate task of Christianity is so to promote them as to create a socially capable and resolute democracy.

### A Scareless Clergy

"THERE are in the world 450,000 Protestant clergymen and missionaries and this ministry is free. You can't buy it; you can't scare it. If the churches unite upon some fundamental truth, their power will be irresistible."

So Mr. Fred. B. Smith is reported to have said in the recent congress on international conciliation.

No, you cannot buy "it," and you cannot scare "it." Collectively, and when united in some common moral purpose, the clergy as a body is fearless, incorruptible and in the long run irresistible.

But separately, without such common understanding and unity, when each must take, alone and unsupported, all of the risks of a full and free testimony of unpopular truth and to a righteousness which offends powerful interests, the individual preacher finds himself sometimes as weak as water—as shifty, as yielding and as corruptible.

A vital need of these times is for the clergy, collectively to make up its mind together.

When the breakdown of civilization became clear to everybody two years ago, if the clergy had found itself, a reconstruction of the world on the basis of brotherhood could have been undertaken at once and would have been now far advanced. As things are however, thousands of preachers are yet waiting for intellectual and moral bankrupts in the fields of politics and business to tell them what they are permitted to think.

Shall we wait ten years to find out how to say the thing we ought to have been ready to say two years ago?

### The Limits of Freedom

NOT very long ago a Lithuanian lecturer, named Mockus, was tried in the state of Maine on a charge of blasphemy. In talking about various pictures which were thrown upon the screen, he used language which has been described as "almost inconceivably indecent, insulting and filthy expressions about God, Christ and the Virgin Mary." The lower court found him guilty and in this was sustained by the supreme court of the state which in its opinion greatly commended the definition of liberty expressed by the judge of the lower court. This definition is as follows:

"The great degree of liberty which we enjoy in this country, the degree of personal liberty which every man and woman enjoys, is limited by a like degree of liberty in every other person, and it is the duty of men and the duty of women, in their conduct, in the exercise of liberty which they enjoy, to consider that every other man and woman has the right to exercise the same degree of liberty; that when one person enters into society—and society is the state in which personal liberty exists—each gives up something of that liberty in order that the other may enjoy the same degree of liberty. It is a conception that perhaps some people find difficult to understand, but it is the conception of liberty which we enjoy."

Such words as these are well worth bearing in mind in days when liberty means to so many people the right to do as they please, whatever may be the result of their action on other people. In society there is no liberty for the individual to do what is against the well-being of the other individuals in that society or against the comfort of the body as a whole. All talk about personal liberty in connection with the outlawed liquor traffic should be brought square up against this fact.

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Secretary Robbins is shortly to visit our mission stations in India. One of the reasons which calls him there is doubtless problems growing out of the nationalist movement in that great country. Never was there a time when real missionary statesmanship was more needed than now. In order that our readers may have a clear understanding of this whole problem, we have asked Rev. W. L. Ferguson, one of the ablest of our missionaries, to prepare for us an article which appears in the present number. This article is a masterly production and warrants the most careful reading. One cannot understand the India of the present without having the historical background which is here given. This is one of the articles which you will want to file away for future reference.

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In another column there appears a communication from the president of the Northern Baptist Convention, who desires to keep in touch with the churches during the year. Be sure to read it. Also notice that THE BAPTIST will have during the year a "President's Column" in which Mrs. Montgomery will answer any inquiries which may come to her, either directly or through THE BAPTIST. This column will appear as frequently as the president desires it. We predict that it will prove to be a most interesting feature.



## India, Nationalism and Missions

THE BAPTIST sought for its readers a comprehensive and statesmanlike survey of India in its present period of awakening nationalism and turmoil. The writer of this survey is a veteran Baptist missionary in India, and he has made a special and thorough study of conditions

BY W. L. FERGUSON

INDIA is awake: and not only awake; she has risen up and begun her day's work. How thorough is the awakening and how vigorous the arising can best be understood by comparing the India of a hundred or two hundred years ago with the India of today. Like China, India had had

### A Great Past;

and like China and some other lands, progress became arrested somewhere along the way; stagnation ensued and finally disintegration set in, leaving India weak, sometimes powerless and often the prey of conquerors. Of internal strife in those days there was a plenty and the exploits of the mighty, with their deeds of chivalry, heroism and valor, are sung in epics comparable to the *Iliad* of Homer or the *Aeneid* of Virgil. From without, invasions have come, beginning none knows when—Scythians, who were the progenitors of the modern Dravidian races of South India now known as Tamils, Telugus, Kanarese and Malayalam; Aryans, who were the forebears of the present day high-caste population called Brahmans, Kshatriyas, Vaisyas, or in other words the priestly, the warrior and the merchant-banker-landlord-moneyed classes; the Greeks under Alexander the Great; the Moguls under the descendants of Genghis Khan and others; and finally Europeans, as Portuguese, Dutch, Danes, French and English. In the midst of all the turmoil occasioned by wars, invasions and civil strife authentic and detailed records of India's past, if they ever existed, have perished. Unlike China and Japan, India has failed to preserve a careful history of the years. Some writers attribute this to disinclination on the part of the Hindus; whose chief interests for centuries were religion and philosophy, both of which in their higher forms stretched away to the most attenuated pantheism the world has even known, by which the present material universe, individuality, consciousness and the power of volition were absolutely denied, and which taught that the one and only thing worth while for man was absorption in or identification with that neuter something called Brah-

ma, which is void of the qualities of both matter and spirit, which is unknowing and unknowable, without sensation—immune from all things, a dead calm. Not much history is possible from the source like that!

While the priests, the literati and the philosophers held to these things *ideally*, the common people toiled at the common round of daily life. They ate, they drank, they plowed, they reaped, they bought, they sold, they builded; they were born, they passed through childhood, youth and age; they married, reared families, saw their children's children and sorrowed or rejoiced as folk do everywhere; they beheld the world about them, they pondered life and the stars; they felt the awe of mystery, the anger of the storm and the bite of pain; they thought of life-after-death, they constructed temples, made idols, worshipped; they lived, some in poverty, some in wealth; they died and were forgotten. This was the *practical* every day experience of the people; and the facts of life seemed somehow not to fit with the philosophy of the priests and the learned. Life was real, hard and sometimes bitter. In the face of *facts*, how could the world, life and all things be only *illusion*? Truly here was a world, here were people, here was matter and spirit. Ideally all might be denied existence; but *practically* the people wrought out a mighty civilization, with towns and cities, cultivated fields and village crafts; with busy bazaars, marts of trade and lines of commerce; with kingdoms and capitals, gorgeous temples, royal palaces and great monuments.

### Her Soul Held Fast

Yes, India in her time, in that far-off past, was great; but she lost her greatness centuries ago and only fragments of her arts, literature and history remain and are available today. Her religions and philosophies have fared better, for these have persisted in the hearts of all classes in spite of kings and armies; in spite of the rise and fall of dynasties; in spite of the flight of time and the age of years; and in spite of ruin, poverty and decay. India has claimed her soul persistently as her one abiding

inheritance and possession. Hard experience, born of successive early conquests and adversity, taught India to live in scorn of the material and at costs to hold fast to her.

### Ancient Institutions

as embodied in her caste system, her ideas of government, her range of philosophy and her pantheon of religions. Caste is social and economic government backed up by religious sanctions. Men and women are classified according to birth and occupation, sorted out and separated into water-tight compartments which neither have inner connections one with another nor overflow. Into whatever lot one was born, in that state or occupation he must remain, himself and his descendants to the last generations of time. Knowledge of any sort belonged to the elders and was transmitted within the caste from generation to generation. No sin could be greater than to break with the caste, to rebel against circumstances, to question the wisdom of the ancients, to deviate in the least from the form delivered by them. I have stood in a museum where were exhibited specimens of common pottery made some 2,000 years ago. If the pieces had not been so labeled, one might have supposed the ware to have been made by modern village workmen, so faithfully have the shapes and methods of manufacture been preserved! This too is observable in other crafts. Caste not only decrees occupations: it standardizes life in all its phases so that every detail of existence for the individual from the hour of birth to the hour of death seems regulated. Whatever has been handed down from the ancients is custom: and custom is rigid law, binding alike on king and people, on caste and out-cast.

As occupations descended from father to son, so service descended; successive generations of one family serving in the same capacity those of another. The government was personal and autocratic, sometimes benevolent towards special castes or individuals; but always in evidence and with a show of grandeur which was pleasing to the multitudes. The will of the ruler was absolute and



the part of the subject or suppliant was always to acquiesce and to sue for favor. In many an ancient kingdom not only the office of king, but the occupation of prime minister, treasurer or other function has been transmitted from father to son for many generations. So also the priesthood and religion were provided for, the office being ancestral and the cults being fixed.

### Brahmanism and Buddhism

Both in government and religion the Brahmans for centuries have well nigh had a monopoly acquiesced in by people as a whole. The aborigines were allowed to retain their worship of spirits and demons; the outcasts were allowed to retain whatever forms of idolatry they possessed at the time of the Aryan conquests; and the village deities wherever revered and under whatever name were left undisturbed. At first the Aryans taught that the gods were eleven in number; later they increased to thirty-three, and finally to 330,000,000. The chief gods were Brahma, Vishnu and Siva, respectively—the creator, preserver and destroyer of the universe; which was made, destroyed and re-made in endless succession; which seemed real to the deluded, but which after all was only shadow and illusion, neither universe, nor gods, nor men having any existence at all. This being the case, one cult was as good as another, theoretically; and it was a matter of indifference what one believed or how he worshiped—demonolatry, idolatry, polytheism, pantheism or monism were all alike accepted and one just as useful or useless as the other. Practically, however, things worked out differently; for sin, sorrow and suffering were everywhere and people sought relief.

Buddhism appeared on the scene 2,400 years ago and all but won the day against this conglomerate and incoherent system. The people were for the new teaching, which sought to explain the cause of misery, if not its origin, and to point the way of escape from it. The cause was *desire*. Desire arose in *consciousness*. The way to escape desire, and therefore all sin and its penalties, is through *unconsciousness*—the escape from all sense-perception, appetites and ambitions; becoming oblivious to the world and all in it, and entering into *nirvana*, eternal absorption in that neuter Something which is unconscious, impersonal, imperturbable and calm. If this be heaven, what is the good, since there is none con-

serious to enjoy it? But Buddhism did not have the priests even though it had the people. Brahmanism as a system withstood the newer religion and the people who had adopted it; and Brahmanism prevailed above the new religion and the people by swallowing the new religion whole and incorporating all its followers and tenets into its own system, just as it had swallowed or allowed to exist all the ruder and more primitive cults before mentioned. Thus it happened that Buddhism became incorporated in Hinduism and as a separate religion ceased to exist in India proper, finding its habitat beyond the natural confines of the peninsula, in Ceylon, Burma, Thibet, China and Japan. Other reformers sought in vain for universal acceptance of their special creeds; but all alike met with the same fate; their systems can be found *within* Hinduism and their followers are allowed to go their way in peace so long as caste is observed and the social and economic order remains unbroken.

### Mohammedan Contact

Mohammedanism came in like a flood; but Hinduism has managed to hold its own against it. Unlike Buddhism and some other cults, Mohammedanism did not become absorbed in the Hindu system; but grew up in the land, opposing it and ruling over it until modern times. Each of the two religions had schools, representing systems of learning of great antiquity, in each case closely identified with the temples and mosques, and chiefly in cities or large towns and for the higher castes and well-to-do classes. Hindu pundits gave instruction in Sanscrit grammar, logic, philosophy and law to the

The rise of Mohammedanism has been traced to the unfaithfulness of the Christian Church. A time was when north Africa was Christian. There were five hundred bishops and countless scholars, some of the best that the world has known. But that church became self-centered and indifferent. One of its leaders said, "We draw to ourselves, and feast our souls on a vision of God." There was plenty of contemplation and meditation, but no witness-bearing. While they were thus engaged, a crafty fellow took the Old Testament out into the wilderness and brought forth the Koran. That curse would not have fastened on the world if the Church had been faithful in its testimony. — *The United Presbyterian*.

upper castes; and to the children of traders, landholders, and a few others, such rudiments of education as were needed in the humbler walks of life. Mohammedans likewise gave to the elite instruction in grammar, rhetoric, logic, literature, jurisprudence and the science of the time. Both systems were largely memoriter and had all the merits or defects inhering in such a practice.

This was India; static or nearly so in her internal life as represented by her arts, literature, philosophy, science, social relations and religion; holding fast to the past, refusing to let her sons cross the seas, largely under the rule of invaders, caste-ridden; suffering, in silence and in scorn of the world and circumstances, all the ills inflicted by herself upon herself or imposed from without by others. One must continually bear these things in mind if he is desirous of rightly understanding the

### Modern Era

and what is happening today. The first impact of Europe upon the East was chiefly commercial. This was particularly true of the old East India Company whose early activities were confined to trade and whose desire was to leave the people as undisturbed as possible in their social, economic and religious life. As time went on, however, the company found difficulties. There were rivalries, factions and wars among rulers of contiguous territories and commerce was thereby broken up or hindered. Opposing parties each sought the good will and influence of the company. The company unable to remain neutral was compelled to take sides; and this little by little led to the company itself engaging in keeping peace and order by means of troops at its command and ultimately by assuming the functions of government in a limited way, which functions it later turned over to the British Government. For the servants of the company brought out from England, for the local colonies of traders living in the country or temporarily sojourning there, for the British troops garrisoning the forts and composing the armies, the company was always in favor of the employment of chaplains, the erection of places of worship and the stated observance of Christian worship; but it held most strongly to the theory that Christian missionaries would greatly disturb the peace and contentment of the population and greatly interfere with the company's business. The actual practice of the company seems to



have been, Christianity for Christians, Hinduism for Hindus, Mohammedanism for Mohammedans; and it contributed to the support of all, the two latter especially by grants of land in connection with temples and mosques, and by grants of money for the school connected with them. This was the beginning of the present system of Grants-in-Aid as practiced by the government of India, modified to such an extent today that financial assistance is impartially afforded to any individual, body or organization which will carry on education according to government standards, irrespective of whether religion is or is not taught.

The modern missionary and educational movement in India began with the advent of William Carey and his coadjutors at Serampore, in the latter part of the eighteenth century, while Carey was residing in Danish territory. With the introduction of the more settled forms of western government came an agitation by missionaries, progressive foreigners and some Indians for the introduction of western learning. Opinion was divided and little progress seems to have been made till about 1815, when Lord Hastings made a new order of things possible. Carey, Marshman and Ward opened Serampore College in 1818 as the crown of a system of lower schools previously established. Alexander Duff began his great and revolutionary work of Christian education at Calcutta in 1830 and obtained almost immediately a fame which his name still bears in this field of endeavor. In 1832 all restrictions to the entry of missionaries to India were removed and from that time onward missions and education received a great impetus. Some of the older type of schools exist to the present time; but the newer, the western method, prevails in all the chief centers of population.

### Two Forces Generate New Ideas

As a result of the two forces, missions and government, each working in its own way and for its own ends, and each assisting the other where interests exist in common, India has been inoculated with a whole series of new ideas and impulses. The treasures of the Christian faith have been unlocked for the highest and the humblest classes; the gospel of love and salvation has been freely preached; churches have been formed, the outcaste, the criminal, the orphan, the sick, the famine stricken, the poor and the friendless have been

ministered to in practical ways and through well organized institutions; the history of western lands, with their laws, literature, science, struggles for constitutionalism and democracy and human rights, has been unlocked and the spirit of liberty breathing through these things has been wafted to the souls of millions of India's people. The common medium of instruction in all schools of higher learning has been the English language, so that, for the first time in history, the 186 different nations and tribes of the land have a *lingua franca* for use when their representatives meet. The effect of this interplay of forces, together with commerce and increasing foreign travel, has been slow but decisive, in undermining old ideas, weakening caste, overthrowing customs such as widows being burned alive (*suttee*), hook-swinging at religious festivals and human sacrifices; and in subjecting every phase of life to searching investigation and reform. Out of this has grown

### Nationalism

with all its aspirations, social, commercial, political and religious. From this has been born patriotism, public sentiment and a growingly influential press. The day of the individual has dawned. Somebody has told him, somehow he has discovered, that God is no respecter of persons and that every soul is precious, of infinite worth, in his sight. The very spirit of the West breathes in many of the reformers who are clamoring for a greater measure of social and religious freedom; and for race and political equality with the west.

For many years farseeing persons, a few, have anticipated the coming of this day. The India National Congress by its meetings from year to year has sought to prepare the way politically; and the Brahmo-Samaj, the Arya-Samaj, the Parathana-Samaj and several theistic societies have attempted to deal with caste, idolatry and other matters needing correction in the religious and social life of the people. But the way was hard and long and there was a great jangle of voices, with divided counsels, half-way measures and inadequate leadership. "India for the Indians" was the common motto; but some would find its realization by going backward and others by moving ahead. And this is true today.

Both in politics and in religion there are three strong parties and innumerable factions. The Reaction-

aries, idealizing the greatness and glory of India's past, cry, "Back to the Vedas and Shastras, to the methods and faith of the ancients, and thus restore India to the Indians without the loss of her old-time social, economic and religious systems." This party is headed and supported chiefly by the Brahmans and higher castes. The Radicals are probably more numerous than the Reactionaries and make much more noise. They recognize that for better or worse India has changed and is changing; they see her ills, perhaps more clearly than do the Reactionaries—2,300 castes and social sub-divisions; 50,000,000 outcasts; 26,500,000 widows; 2,650,000 child wives under ten years of age, more than 13,000 of them less than one year old; 500,000 blinds; 81,000 insane; 200,000 deaf and dumb; 110,000 lepers; they see that the masses are poor, economically and commercially backward and largely illiterate, 90 per cent of the male and 99 per cent of the female population being unable to read; they see famines, plagues and pestilences like influenza scourge the land from time to time; they see mounting and ominous census returns, inadequate food supplies and the post-war reign of high prices. They do not hesitate to attribute most, if not all, of these ills to the presence of the British government in India. Their policy is, "Out with the foreigner, bag and baggage. We want independence, complete and absolute, and at once."

### "India for the Indians"

It will be seen immediately that both Reactionaries and Radicals agree in saying, "India for the Indians" and that, while they may not agree on ultimate remedies, whether to turn back or to forge ahead, they can unite in a common agitation against the British government in India and in a common effort to get rid of it. Both these parties are irreconcilable regarding the recently inaugurated India Reform Bill, by which the British Parliament put the people of India in possession of a large part of their own administration, with the promise of more and more as time goes on and efficiency is assured. Both Reactionaries and Radicals reject the Reform Bill and refuse to co-operate with government in its operation. There is a great middle party, however, the Conservatives, who accept it heartily and are joining with Government in making the bill effective. This party sees things as they are; knows



India's weakness and inexperience in modern state-craft; recognizes that democracy is the spirit of the times; welcomes the day of opportunity for the great middle classes and the outcasts; is suspicious of and generally opposed to Brahman rule; and is in favor of gradually attaining home rule under the tutelage of the British government in India, and of remaining within the British Empire. In the first elections under the Reform Bill the Conservatives carried most of the constituencies; and the newly established legislative councils are under their control. In South India there is a Non-Brahman Party which is well organized and effective; and which may be classed for all practical purposes as Conservative. Owing mostly to the agitation kept up by the Reactionaries and the Radicals

### Race Feeling

is running very high in India. Both these parties join in denouncing Government and in condemning foreigners and all their ways; and both resort to the sowing of discontent among the masses; to the inaugurating of strikes in mills, factories and institutions conducted by foreigners; to the boycotting of merchants who deal in foreign-made goods; to the enlistment of high-school and college students as agitators, pickets and propagandists; to the advocating of non-co-operation with Government to such an extent as will bring on paralysis of all its functions, both civil and military; to the sympathizing with Bolsheviks, Sinn Feiners, Afghans and Egyptian revolutionists; and to sending representatives to America to elicit support and to carry on activities for the overthrow of the Government of India. It is needless to say that in carrying on a program of this kind there is much heat, passion and misrepresentation. But assumption, denunciation, appeal to prejudice and race feeling, the creation of turmoil and disintegration becloud vision and lead only to worse confusion. What India needs is a constructive, not a destructive, program.

### Caste Blocks Progress

On account of the caste system, as applied by the people themselves to the social, economic and religious affairs of their life, the major ills of India exist. When the people and their leaders recognize this and voluntarily abandon the system, they will take the first long step toward putting India in the way of amend-

ment and on the road to a place in the column of modern peoples. As matters stand, no ill can be tackled separately and cured. Touching one disturbs all; and to threaten the existence of one makes all the others rise in rebellion and stout resistance. This applies to the education of the masses; and of girls especially, for whom Caste decrees marriage at eleven or twelve years of age, motherhood soon after, and grandmotherhood at thirty. Girls have little or no chance to reach the higher classes in the schools; no chance to grow

#### *How rich I am!*

*My world full of sunshine,  
My pocket full of silver,  
God's mountains filled with gold,  
Oceans gleaming with pearls,  
Pastures clothed with flocks,  
Valleys covered over with corn,  
A home filled with loved ones,  
A heart full of God.*

#### *How poor they are!*

*Their world full of sorrow,  
Hearts hungry for love,  
Homes without ideals,  
Children starving for bread,  
Minds groping for light,  
Loved ones lost in sin,  
Society without an anchor,  
Souls wandering in gloom.  
Who could fail to be a steward—  
For their sakes,  
For His sake?*

—LUTHER E. LOVEJOY.

strong bodies and be able to produce vigorous offspring. These early marriages are the fruitful sources of an excessive infant mortality; of enfeebled constitutions which are unable to resist the ravages of disease and epidemics; of the sorrows of child-widowhood; and the over-population of the land; of the reign of high prices due to food scarcity; and of much of the poverty and general indebtedness of the people. What started with an educational problem runs into marriage, social problem, and ends with land and food and debts, an economic problem. And Caste stands at every turn of the road, with its religious sanctions, blocking the way of progress and reform. Sometime, somehow these problems must be tackled *en bloc*; but they cannot be tackled without the desire and consent of the people, nor can they be solved without the hearty co-operation of the people. Since caste and religion are inextricably related, the British government in India cannot touch one without disturbing the other; and to touch

either with legislation, apart from the consent of the people, would be a violation of the principle of religious neutrality to which the government is pledged. In the face of a situation of this kind

### The British government

in India has accomplished marvels; in education, in transportation, in commerce, in agriculture, in medicine, in jurisprudence, in famine relief, in care for the insane in espousing the cause of the outcasts in maintaining peace and order and in encouraging the people in the ways of democracy and freedom. Britain has given of her best to India, her finest sons and daughters and best administrators, who have served unsparingly. Had she been out for mere exploitation of the land and its people, India would be infinitely worse off than it is today. No doubt mistakes have been made from time to time. What government never makes any? In the main, however, Britain's rule has been strong, progressive and in the interests of the people as a whole. This the Conservative Party recognizes and rejoices in, accepting the Reform Bill in good faith and undertaking to share in the responsibilities of government and to co-operate for the bringing about of a new and better day for the people, not by separating from the British Empire, but by remaining in it and becoming an important part of it; and by sharing in its counsels and assisting in shaping its policies. The Conservatives seem ready and willing to forget past mistakes, to let bygones be bygones and to face the future hopefully. Already in the Madras presidency they are moving forward, one of their most recent acts being the enfranchisement of women. But the Reactionaries and the Radicals are making common cause against Government under the leadership of

### Mr. Gandhi,

who in some strange way seems to combine in himself the characteristics of both. I have seen him, read many of his utterances, and on one occasion presided at a meeting of missionaries whom he addressed. He is an ascetic, almost a visionary. His belief is that whatever has originated in India or is produced by the Indian people is best for India. This makes him oppose practically everything modern which has come to India from the outer world; railways, telegraphs, automobiles, street-cars, machinery, machine-made



goods, buttons for one's clothing, electric lights, and so on through the whole list of innovations; and this makes him advocate the retention of all that is indigenous to India in her social, economic and religious life.

His method for expelling the foreigner, getting absolute independence in government and securing country-wide prosperity, is *satyagraha*,—the application of *soul-force* through 'civil resistance' to Government; and *hartal*,—the boycott of all things foreign, whether ideas, goods, methods, money, persons or service. He says that if the people will refuse to co-operate with Government; will boycott all foreign goods; will refuse service or pay under foreigners; and will return to the ancient ways of village and communal life, particularly to the use of the spindle and hand loom, the foreigner and his government will go and India will be free and independent by October 1 this year.

#### Gandhi's Mischievous Propaganda

Already this preachment has been prolific in mischief. While it is possible for Mr. Gandhi himself, who is an educated man and not dependent upon salary or daily wages for his livelihood, to practice 'civil-disobedience' towards Government, it is not so easy for the common people, the great illiterate masses who live from hand to mouth. These when stirred and aroused by agitators, easily get out of hand and quickly resort to violence. This has happened twice as the result of Mr. Gandhi's propaganda; once most disastrously at Amritsar in North-West India nearly three years ago, when the military fired on the mob, which assembled following upon acts of looting, arson and murder. Neither

Mr. Gandhi nor the parties whom he represents can forgive Government for the manner in which it dealt with this outbreak of violence. Although Government has publicly expressed its regret concerning the heavy loss of life which was caused in dispersing the crowd, has undertaken to make provision for the families of innocent parties killed or injured and has disciplined General Dyer who commanded the troops, Mr. Gandhi and his followers remain irreconcilable and proceed with practically the same program, which again, just a few months ago, resulted in violence, in the Bombay Presidency, and in the calling out of troops.

Of course all these things have their influence and effect upon

#### Missions and Their Work

Whatever affects the life and welfare of the people either helps or hinders the progress of the gospel. We cannot be other than deeply interested in what is going on about us; and while as Americans we do not ask or desire to take part in political movements, still we have our duties to fulfil both towards Government and the people, by aiding and advocating things which make for peace, public welfare and good citizenship; and by loyally interpreting the spirit of the new Reform Bill and the legislation growing out of it. In the past we have pursued our tasks of evangelization, education, medical relief and industrial betterment without serious hindrance and, except in the matter of evangelization, with the aid and co-operation of the British government in India. As has been shown, both missions and government have been parties to the awakening; both have recognized, but each in its own

sphere, the great worth of the individual; the one before God, the other before man; and both have sought his welfare. It seems plain, however, that, owing to changes brought on by the world war and to conditions arising from the new form of government, missions will have to readjust themselves. New times demand new measures. Shall we continue our present systems of education unaltered? Shall we continue to receive from Government, if we can get it, financial aid for our schools, hospitals and industries? Or, shall we say to the people, we will not ask for aid from your taxes; what we are able to do with our resources we will do gladly, and if you and your children are profited by it, that is our reward: take the gift in the name of Christ, who sent us; and take *him* as the Greatest Gift? Shall we add new forms to our ministry for the people? How can we best observe loyalty to the government by law established in India; and how best be sympathetic with the people? These are some of the pressing problems.

#### What of the Future?

And what of the future of Missions in India? That depends upon our answer to some of the above questions; upon what party gains the ascendancy; on how far the even hand of British administrators and fair-minded Indian ministers of state can exercise a restraining influence or put a check upon the extremists and secure for us a free hand; on ourselves, our behaviour and our policies, whether they are wise, fair, progressive and in the interests of the people; and lastly upon God, his eternal purposes in Christ and our co-operation with him. Madras, India.

## The Supremacy of Service

BY PRESIDENT HARDING

Service is the supreme commitment of life. I would rejoice to acclaim the era of the golden rule and crown it with the autocracy of service. I pledge an administration wherein all the agencies of government are called to serve, and ever promote an understanding of government purely as an expression of the popular will.

One cannot stand in this presence and be unmindful of the tremendous responsibility. The world upheaval has added heavily to our tasks. But with the realization comes the surge of high resolve, and there is reassurance in belief in the God-given destiny of our republic. If I felt that there is to be sole responsibility in the executive

for the America of tomorrow, I should shrink from the burden. But here are a hundred millions, with common concern and shared responsibility, answerable to God and country. The republic summons them to their duty and I invite co-operation.

I accept my part with single-mindedness of purpose and humility of spirit, and implore the favor and guidance of God in his heaven. With these I am unafraid, and confidently face the future.

I have taken the solemn oath of office on that passage of holy writ wherein it is asked: "What doth the Lord require of thee but to do justly, and to love mercy, and walk humbly with thy God?"

This I plight to God and Country.





MAKING THE DESERT BLOSSOM.



A FAMILY AT CHURCH.

## A Mexican Pilgrimage in an American City

*Where "incurably religious" folks are out of work—"and the women looked sad and the children stopped play." A hymn in the shade of a shack*

BY ALICE BRIMSON

IT couldn't have been at all except for the high school principal with a fine Hudson Six, and a vacation and "a mind to serve." But even he didn't know all the rocky streets and byways and queer looking lanes down which we went that hot July day. "You've surely had a sight-seeing trip of all of the worst living quarters in our city," was his comment at the end of the day.

So it could never have been except for the guide, a woman who has eyes to see—a foreign mission association secretary who at the same time sees all the strangers in her own city and longs to help them. She is the ideal city chairman of Christian Americanization.

First, we went off north to pick up a volunteer, the sort of volunteer who never misses a single week. Then off to the first group of Mexicans. "You'd better stay here," said the guide to the driver, "and we will go through those yards up to the railroad tracks—that's where the folks live." Yes, it was literally true. On the track in one car, whose shade furnished a playground for children and kittens and chickens and a fine place to store coal and washtubs and hang some of the washing, lived our Mexican friends. Below the track were shanties where others lived. In one little shack, all freshly scrubbed, was an altar, with two shelves on which were all kinds of improvised vases filled with "bouncing bets." Surely women as well as men are

"incurably religious." The men were all loitering around and each gave the same hopeless reply to our questions, "No work—go every day—try everywhere—no work," and the women looked sad and even the children stopped play for a minute at those tragic words—"no work." In the summer sunshine we tried to forget winter's snows, and uttered a prayer to the Heavenly Father that he would not forget his children when this next hard winter comes.

Then in the shade of one shack and



"NO WORK."

in front of another we started a hymn, "What a friend we have in Jesus." A little encouragement and the women gathered about and the men stood at the windows listening, while the visiting missionary spoke to them in their own soft tongue. He told them of that which brought the volunteers and the American friends to call—the love of Jesus. Reverently, with heads bowed, we prayed together to the Father who understands the cry of all of his children, no matter what language they use. "Tell the women we appreciate their coming—we greet them," was the message the strangers sent in their own tongue to the volunteers.

Back to the Hudson, to be whisked along to another out-of-the-way spot. We supposed we saw the neighborhood when we saw the street, well paved and respectable, but down a rickety stairs the guide took us—surely she should have taken accident insurance first—and there we saw another neighborhood made by the folks who live "in behind." That is the kind of neighborhood—dirty and unsanitary—which our cities do not have eyes to see. Hearty is the greeting of Mrs. Remus and Goya—for isn't this the American friend to whom they went in despair when the colored woman stole the baby—and as they look at the lad playing about, they know that he is back again because their American friend went to police and judge in their behalf.





THE PLACE CALLED HOME.

American officials can't quite understand why a Mexican should care if a colored woman does steal the baby! But when an American woman, and that a determined one, backs them up, it's different. Sixteen dollars the officers must have at once to get the baby, and the Mexicans didn't have the money. When the American came in, the officers dropped the money question. So there was reason for the hearty welcome that teacher and her friends found in this home.

#### Want to Learn "American"

On we go again, beside the canal, to see Thomas' family. Thomas is a bootblack up on the main street. There a Christian woman talked kindly to him and asked him about his family. So he told of his home, his aunt and the other women there who would like to learn "American" if some one would teach them. One little woman here has a Spanish Bible and is Protestant and in Mexico attended a Presbyterian church. So the missionaries talked with her and had a song and a prayer—Mexican kneeling beside American—bringing Christ close to that humble home.

Now, we drive past the Gonzales place. There we sing, too, for the Gonzales love music. Of course, we admire the baby and the mother points proudly to the little gold ring, tied on. The American teacher gave that to the baby. Then Mrs. Gonzales brings a paper to the teacher, and everyone looks troubled, and teacher reads the "notice to evict." Some questions and answers and

some sighs, and a look of relief comes to Mrs. Gonzales as teacher promises to see the real estate man. Do the women of the churches of Christ—comfortably clothed and housed and fed—know of the suffering this industrial depression is bringing each day to his children who are our neighbors?

Lunch—and "faith we have earned it" and like Kipling would like to sit down for an aeon or two beside an electric fan. But refreshed and rested, we are all alert to go on when our genial chauffeur arrives.

First, to the outskirts of town—an unpaved, sunbaked street, no trees or grass, many children, ducklings dipping themselves in mud puddles beside the pumps and chickens that have never been taught the proper respect for human habitations! Upstairs—inside—a bare room with only two cots. Sitting on one a modern magdalena, a black cloth about her head; on her face a depth of suffering, physical, mental and moral that showed the weight of sickness and loss and sin. In her arms a baby borrowed from the neighbors to fill the aching void that came when her own was laid in its coffin a few days before. The wages of sin is death. Human help is powerless here. God alone by the blood of Christ can heal.

With heavy hearts and minds full of problems, we start again, and this time it's a pool room and a restaurant. There's a fourteen-year-old girl, with a pure, sweet face. Will she come up to the daily vacation Bible school? Goya comes and she likes it—and Goya is her friend.

*The Arabs have a saying about the palm tree, that it stands with its feet in salt water and its head in the sun. They often cannot drink of the brackish water found in the oasis where the palm grows; but they tap the tree and drink the sweet palm wine. The palm tree, by the magic of its inner life, can so change the elements found in the unkindly soil around it that they minister to its growth and strength and fruit-bearing. So you and I, in our earthly life, must often have our feet in the mire and bitterness of sin around us; and upon our heads will often beat the fierce heat of temptation. But in spite of these things we shall be able to grow and grow strong, rejecting the evil and assimilating the good, if within us there is the making of a new life through Jesus Christ.*

CHRISTIAN WORK.



THE BABY THAT WAS STOLEN.

#### The Human Story

And there's a baby in back; very sick yesterday, but the nurse came—whom teacher had sent—and baby is better. We're just in time for the end of the bath—no white enameled tub and daintily filled basket but there's water and soap anyway and if baby hasn't quite all the clothes we expect, perhaps he'll be better off for it this hot weather. Mother and father both welcome teacher and a neighbor coming in expresses her welcome, too.

Time for the train home, and ready for it, too, but the guide talks to the missionary about how some services in Spanish may be arranged for these Mexicans now and then; and as they plan, the Christian Americanization secretary dreams. These homes are just one small part of the contacts of volunteers with foreign speaking homes in one small city in America. This work belongs to two volunteers. What is being accomplished by the 932 now enlisted? God alone can measure the reach of the work as Christian women enlist to bring Christ in every home, by to bring Christ into every home, by way of the volunteer.

#### "For a Better America"—

in which the foreigner can find friendship, sympathy, understanding and appreciation; where education and opportunity are within the reach of all; where Christianity does not come upon one by accident in a back alley, but is the community spirit—

the true America.



# Lines Reaching Out Into the World

*Departing Jubilee guests say: "Goodbye." Thank you. Keep on working and smiling, sisters. The open door in India. London plays but misses joy. Bad war reaction. An uplooking pulpit*

## Farewell! God Bless You

An open letter to the Woman's American Baptist Foreign Mission Society, New York:

July 24, 1921.

Dear Sisters,—

Two days more and the steamer will take me across the blue sea to Europe. I feel that I must thank you for inviting me kindly to this wonderful land of yours. I enjoyed every hour of it and my whole life will be blessed by the influence of my new friends, in the States.

God bless you, sisters, in your great work. Your work will not be in vain. I see you—passing by—like a kaleidoscope of beautiful pictures. In my dreams I see you, smiling joyously, laughing, embracing me—your new sister, "Czechoslovakia." You took my country to your heart and God will bless you through it—by it. After some years you will have in Czechoslovakia sisters of which you will not be ashamed. To your next Jubilee I wish to send you fine, educated smiling girls from Czechoslovakia—I see them like in a dream now.

Keep on smiling and working, sisters; I will always think of you as smiling and working. I greet you, say good-bye to all, all in Newton Centre, New York, Yonkers, Buffalo, Rochester, Cleveland, Washington, D. C., Chicago, Minneapolis, New Prague, Spokane, Seattle, Portland, Oakland, San Francisco, Sacramento, Salt Lake City, Denver and Des Moines.

Now I am in God's country on beautiful Ayrmont. Seeing the majesty of mountains, I feel like praying. And seeing the beauty of love in this sweet home, I feel like saying, in saying, Good-bye: "There is nothing on earth as great and as grand—like Love."

LYDIA KOLATOR

Prague-Veltrus, Czechoslovakia.

July 5, 1921.

Dear Miss Prescott:—

I wish to present to the board of our society my sincere thanks out down from my heart.

1. For the honour they had done me to represent Burma in our wonderful Golden Jubilee celebration. It is a rare privilege which I shall always remember with joy, gratitude, pride and also with great humility.

2. For the closer relationship with the beautiful Baptist women of America. Especially those of the board who carry the burden of the great organization and yet are never tired. Surely as they wait upon the Lord they renew their strength. May God bless them each one. I have the friendship and fellowship of some of these beautiful women and girls and I shall value them above all things and I shall keep them as a bond and a stimulus for richer, fuller, more useful Christian service.

3. In the powerful inspiration of the spirit of oneness in Christ, of service, of consecration and of love from our wonderful meetings. It helped us as nothing else ever did before. It made us happy and feel privileged and blessed that we helped our sisters over here as well.

4. For the care taken, in the very details by our board to make us, your foreign sisters, comfortable in every way, with a free and open hand. Further you gave us Miss Parrott all the way, who knows and understands the East greatly to accompany us. We had not a care, not a thought about our frequent long travels with all the necessary numerous transactions. Everything was seen to already by Miss Parrott who, though herself not strong, gave herself up entirely to our comfort.

Furthermore you gave us Mrs. Doane, that woman of this board with a loving heart and a great understanding soul, to mother us all along. Our oft homesick attacks, our irritable spells on a long journey, our tired and wearied moments, our various and numerous little needs, troubles, and difficulties, she forestalled with her keen insight, intuition and love and had them all smoothed out, soothed, solved, and corrected with the most happy results all round.

Still further you gave us those beautiful lovely Christian homes, in our short sojourns at different cities. They opened their homes, they received us right into their family circles. They took care of us like our own parents and I know they all love us. We spent very happy times with them and we thank them and thank you for that kind care and love bestowed upon us and our only regret is that we couldn't stay longer for we loved to be with them longer.

Still furthermore, you gave us Mrs. Montgomery who has the beauty of holiness stamped all over her. Her spirit-filled life, which sheds out its rays of this worship of God in beauty of holiness, in itself is an inspiration to us. Her election to be the president of the convention for the coming year made us happy, proud and honoured. As you raise this status of your women in your country, connected so vitally as we are to you, we feel we come up to a higher level along with you. The example of high and noble womanhood will be a goal which we shall ever hold up before us. There are a few things we may repay in some income, but there are some which we shall never hope to be able to repay, but we shall ever remain debtors to you.

When I express my gratitude and my appreciation, I feel sure from our exchange of thoughts and ideas and our association together, that every one of our foreign representatives join heartily with me. You have cared for us in every possible way and you have loved us and I assure you, we shall love you right loyally in return.

The society has worked well and may well be congratulated. We came at your call, fairly gave specimen of the products of your fields, but we go back better ones with wider vision, with more zeal and enthusiasm with stronger faith and greater love, because we have seen and heard ourselves your work and your prayers, because we have experienced your love and because we know that the spirit of the society will be always behind us. The spirit of this society—the

childlike spirit of our beautiful Baptist women of wonderful vision and great love—is the spirit of Christ yearning over the world. And He said, "Go . . . and teach . . . and lo, I am with you alway." So we will go and do our part, knowing your spirit and His Spirit will be with us always.

Praise God greatly for his bountiful blessings on us all. With my gratitude and love, Yours always in Christ.

M. SAW SA.

## Sowing the Word in India

BY MARGARITA MORAN

(Extracts from a letter written June 7, by one of the workers in the mission in Nellore, South India.)

Since my return to India the last of January for my second term of service in Nellore, it has been very gratifying to see on all sides the results of faithful seed-sowing on the part of the missionaries throughout the years. Surely the circulation of Christian literature is well worth while. "My Word shall not return unto me void," as the Bible has promised. The field is ripe unto harvest. "One soweth and another reapeth and God giveth the increase."

Touring out in the country in February, I met a Christian man in a distant village who held up his New Testament to show me saying, "Seven years ago you gave me this book. It is now worn out with study and use. I am ready to buy a whole Bible and a hymn book, and I shall pay for them myself." We held a meeting in front of this man's house. He knew his Bible well, as we saw by his answers to our questions. He led in prayer, and although a layman, he holds a meeting every Sunday for his neighbors and takes a special interest in teaching the children. This man has real spiritual discernment. In speaking of the missionary who is the field evangelist of our mission he said, "That man knows the Lord. I can see it by his face. He has Christ in his heart."

One Sunday while sitting in our touring tent at noon, two Hindu women came to see me. One was humming over to herself the name of Christ. Looking up I said, "Oh, are you a Christian?" "No," she said, "but I heard the name of Christ at our mission hospital." "What did you learn about him there," I asked. "That it was a good thing to believe in Jesus Christ," she promptly replied. The two women were smiling and friendly, and after taking a good look at me and at the tent, they left, promising to come again. They afterwards invited the Bible women and me to their house and presented me with cocoanuts and cashir nuts.

During two weeks of touring in February we camped in two different centers in the district surrounding Nellore. We held meetings in about twenty-seven of the nearby villages, besides holding meetings at our tent. Some of the places we visited twice, and we called in many of the private homes. To the far villages we rode in our tonga, or dog cart, drawn by two Indian ponies, but when



there was no road for the tonga we had to walk. Sometimes the Bible women had to make a chair with their arms and carry us across the canals surrounding the villages. For the public meetings we took the gramophone placing it in a central spot and using it as a church bell. The people flocked from all sides at the sound of the music, especially when they heard their own Telugu records. When a crowd gathered we stopped the gramophone and gave them the gospel in various ways. Sometimes we sang a simple hymn and explained it. Other times we told them a Bible story. "The Prodigal Son" and "The Good Samaritan" are two of their favorites and they never tire of listening to them. Our Bible shows its Oriental origin because the Bible stories are wonderfully well adapted to the people of India.

Wherever there are schools the children buy our books. They run after us on the road or come to the tent. One morning early some children came to our tent soon after I was up and stood patiently outside in a row holding up their coppers in their little brown hands to show me that they had come to buy books. It was indeed a picture and I was very much touched by their interest and willingness to spend perhaps their only coppers on a gospel.

#### They Hunger

We noticed that there was more interest than ever before in the gospel message and in the buying of Christian literature. Especially some of the men in many villages listened attentively and asked intelligent questions. They seem to have a hunger in their hearts for something and often have a wistful look on their faces. The old grandmothers often listen well too. Perhaps they realize their time in this world is short.

After the regular touring season was over, when it was too hot to live out in a tent, Miss Brunner, two of the Bible women, and I, especially when it was moonlight, used to go out on Saturday evenings in our tonga to hold meetings in the nearby villages. We took a picnic supper with us and held one meeting before supper for the caste people in the village, and one afterwards for the non-caste people outside of the village, selling gospels in each place.

The other day when giving the gospel message to some men and women in front of a Hindu house, the most interested person in the group, who asked really thoughtful questions, was a man who said that he had studied in our boy's mission high school ten years ago. One of the men who teaches our missionaries the Telugu language is a young Brahmin who is a graduate of our boy's high school, and who is practically a Christian at heart. A Brahmin teacher, now a headmaster in a government school, whom I gave a Bible when I was in India the first time, tells me that he is still reading it and believes it and that he has no more use for his old religion. He is ready to come out as a Christian, he says, as soon as the way opens for him to get another position.

On Good Friday in Nellore we had a most interesting and unusual experience. It was the day of the annual Hindu festival of the Juggernaut car. In the morning when the town was thronged with people in gala attire some of us went out in the motor car which belongs to our mission hospital to the center of the

town. There we stopped our car and crowds of Hindus gathered around us. We were armed with our ammunition, the Word of God, because we knew that it would be a psychological moment for selling Christian literature. In about an hour we sold 104 books, mostly Scripture portions, and a few hymn books, making the change as fast as we could, and handing them out to the eager crowd. In this throng of Hindus where heathenism and idolatry surrounded us it gave us great satisfaction to give this witness for the

true God through his written Word.

Surely God has set before us in this land of India "a door opened which none can shut." Will you not pray definitely with us that (1) God will bless the seed sowing of his own Word through the spoken message out in the villages and in the town of Nellore, and through the books which we have sold by the hundred in these places; (2) and that he will give courage to the secret believers among the caste people to confess the name of Christ as their Saviour.

## London As the War Has Made It

BY WALTER CALLEY

IT was with some hesitation that I decided upon a summer's outing in Europe, as conflicting reports of post-war conditions made the desirability of such a visit at this time problematic. I came however, hoping that the more optimistic of the reports were true.

There were factors which detained me in London for three weeks—I say detained, for I had no intention of spending so much time in a great city. So it is of conditions as I found them there that I write. One who has made visits to London before the war could not but be impressed with the change even after two years and a half of technical peace. I was there in the latter days of the coal strike and of course this industrial upheaval and the Irish disturbances added to the sense of depression and nervous apprehension. The houses of parliament were closed to visitors as well as the great buildings themselves. For awhile the tower was also closed.

While there was an attempt to keep up a lively interest in sports it could be seen that the enthusiasm was not as spontaneous as of old. Seats for the American-British polo games brought as high as \$100 and cricket matches and the races drew attention and fair crowds, but the informed said they lacked something. The forms were observed. The Royalty and aristocracy patronized them and the great dailies wrote of them, but the spirit which once characterizes these sporting events was absent. A prominent religious leader told me that since the war the people had been given over to pleasure and it was hard to interest them in the things of the spirit; and yet while I was in London nine of the leading theatres closed for want of patronage.

#### An Unfavorable Reaction

My impression is that the reaction from the war is affecting England unfavorably. No doubt it is a passing phase from which recovery will be made in time, but it is not true that the result of the awful world conflict has resulted in a mighty spiritual awakening—a turning away from the worldly selfish life. They were false and foolish prophets who preached that stuff. Whatever may have been the dire necessity for entrance into the bloody conflict, the result has not been and could not have been a spiritual victory. The reaction as seen in England is on the one hand that of weariness and depression and on the other an attempt to get comfort out of all sorts of amusement. There has been much loss and sorrow and the burden of taxation is heavy—along with this is the problem of unemployment and the whole industrial situation. While as I write it looks as if some way to peace may be found in Ireland. That question looks different as seen in England from

what we in America seem to regard it. The London times and the whole string of Northcliffe papers are advocating a milder policy on the part of the government, and the Protestant churches are sympathetic with some kind of peaceful solution which will put an end to bitterness and bloodshed. If the English people were left to themselves they could solve this problem, but the matter is greatly complicated by outside interference, principally on the part of American agitators and politicians. We who were in London when Admiral Sims made his rather amazing remarks were deeply impressed with the intense feeling in the city on the subject. He may have been indiscreet, but he revealed the fact that he is the kind of an American who is loved by the English. They deeply resent our meddling with their domestic affairs.

#### An Optimistic Pulpit

I would not be understood as thinking that all is gloom or that there is a spirit of hopelessness in England. There is depression and both the press and the pulpit are urging the people to an optimistic view. There are prophets of a better, brighter day. I heard a sermon in Westminster chapel by Dr. Jowett which was full of good cheer. He called upon the downcast to behold the signs of the presence of the Lord. He recounted the evidences of better things as seen in the events of the hour in national life. The impression made must have been full of encouragement to the faint of heart and the heavily burdened. He declared that the daily press gave to the world only the thunder and rushing wind, but God was not in these. It was left to him of spiritual discernment to call upon men to listen to the still small voice—those events and signs of which the news-gatherer took little notice. In these were the presence and doing of the Lord manifested.

There is now a plain but striking monument to "The Glorious Dead" standing in the center of Whitehall. Around its base are laid every day floral tributes to those who gave their lives for country and humanity—mothers, fathers, wives, sisters and sweethearts bring them and when they have faded they are taken away in carts and others are being constantly put in their place. The inscriptions upon the cards accompanying the flowers are significant—"My boy, he did his duty;" "My only son. He gave himself for country and humanity," and so they ran, no hopeless wail but a sharing in that sacrifice was present in all of them. The grave of the "Unknown Dead" is in the most prominent place in the nave of Westminster Abbey and to it the crowds pay pilgrimage every day. May the years cause no abatement or forgetfulness.



## Choosing a Site for a Church

*The site helps make the church. Europe realizes this. America ignores it. Expert should select site as well as plan church*

BY JOSEPH HUDNUT

EVERYONE who has been in Paris has felt, to some extent at least, the beauty and stateliness of her public buildings and churches. Mixed with some delightful memories of her joyous boulevards, her brilliant gardens, of her river and its tranquil bridges, of her antique houses and quaint tangle of streets, is the scarcely less treasured memory of a noble public architecture: of the Madeleine, for example, whose chaste portico rises so serenely out of the sea of traffic; of the Opera, loaded with its rich encrustation of ornament; of the venerable stern towers of Notre Dame; the martial dome of the Invalides; the chiseled walls of the ancient Louvre. We remember Paris as the seat of great palaces and splendid churches; and we are apt to think of these as an ideal so splendid that we, in our cruder civilization, can scarcely hope ever to rival it.

Yet if we were to analyze the delight which we feel in the Parisian buildings we would perhaps be surprised to find how much of that delight arises from something else than sheer excellence of architectural design. How much of it, for example, is due to that holiday mood which, far from our work-a-day American world, takes sudden possession of our spirits and prepares our eyes for enjoyment only; how much to that golden light which romance and history cast over even the meanest relics of the departed centuries. And what an enhancement of beauty the carressing hand of time has brought to the architects' work, softening its harsh outlines, corroding to the loveliest textures the hard surfaces of its mechanical masonry! These are elements of beauty, which, I fear, we in America cannot hope—for many years at least—to realize in our buildings.

### Settings Deliberately Chosen

But there is still another attribute of the Parisian churches and public buildings (other than the fine qualities of their design) that we can, to some extent at least, emulate: the excellence of their settings. By this I mean the choice and treatment of their sites, their relation to their neighbors and to each other and to the city as a whole, their *entourage*, if I may use a French word, more expressive than any we have coined.

When we think of the Madeleine, it is not the Madeleine alone that we remember: it is the Madeleine placed in its balanced plaza at the end of the finely-proportioned Rue Royal and flanked by the flaming masses of the flower market. When we think of Notre Dame, we think not of Notre Dame alone: it is of Notre Dame beside the Seine, with its bridges and embankments and the spaces of green foliage which offer their quiet contrast to the procession of its pinnacled buttresses. And we shall forget the grim facade of the Luxembourg long before we shall erase from our memories the noble avenues of trees that lead up to it, the balustrades and terraces which raise it to so fine a dignity and the great oval basin in which it is so brilliantly reflected.

To the Frenchman the site and the design of a building are so intimately related that he can scarcely think of one without the other; and to him the "barbarous American custom" of throwing our finest public buildings—our libraries, our city halls, our churches—pell-mell among a disorderly mob of commercial and private buildings, with no thought of harmony, no order in their mutual relations, with no consideration of background or of approach, of relative scale or mass, of vista or of groupings—this to him is monstrous.

### Buried Buildings

It is monstrous; and so long as we remain insensitive to these things, the skill of our architects will be lavished almost in vain upon the facades of our public buildings. In vain, I sometimes think, are the noblest proportions, the most exquisite ornament, if they are to be buried in narrow streets or put down carelessly in mean squalid surroundings, grossly elbowed by vulgar shops and hideous sign-boards, over-topped by the naked wall of gigantic sky-scrapers.

I wish that our American cities could afford us as many splendid sites for churches as Paris does—a city *planned* for beauty—but these have already been denied us, in great part at least, by the too-rapid growth of our great cities and the lack of prescience on the part of our fathers and grandfathers. The hard mechanical mind of the surveyor, and not the artist's, was permitted to govern the topography of our noblest cities. Our endless streets, rigid, monotonous, go on eternally in one direction only, with scant respect for hill and valley, river or ocean front. The even blocks, the regular side-streets, the uniformity of pavement and planting—these have ironed almost every trace of individuality out of building sites along their way. Our land must be sold, not in *sites*, but in slices, like cambric, and too frequently a thousand lots will differ among themselves only by some accidents of planting or by the differing shadows cast by neighboring buildings—or by their relative distance from the heart of Main Street.

Yet, even under these unpromising conditions we can, if we wish to do so, emulate, if we cannot compete with, the Parisian settings. Even in America there are variations of the tyrannous gridiron—precious accidental deviations! (Such a deviation, for example, is Broadway, which, cutting diagonally across the monotony of New York, creates along its course such irregularities as Union Square and Madison Square and Columbus Circle, those blessed green oases in an otherwise intolerable city). Even in America there are parks ready to lend their softening grace to a spire or dome seen from over their tree-tops; even in America streets sometimes end, affording a chance to stop their tiresome vistas with a portico or dome. And in America, too, there are lakes and river-fronts (which happily the railroad or the factory have overlooked) ready to lend their blue reflections to any architecture that shall be terraced

at their side; and there are hills and valleys which even the engineer has not been able to erase: the great rock of Morningside Heights, for example, which lifts the new Cathedral of Saint John so nobly out of the city's side.

Our civic histories are, perhaps, meagre compared to the richly-colored histories of Florence and Marseilles, Vienna and Cologne; yet there is enough to give some significance to certain sites, as compared to others—if only we will appreciate and search for it. Even in America there are *neighborhoods*—areas which, from their differing use or differing population, take on an individual character. There is still room for selection and restraint.

I am speaking now, of course, from the point of view of an artist. I want to ignore for a moment practical considerations such as those which will persuade a church community, naturally, to choose a site near its center of population, conveniently accessible by trolley or automobile, with agreeable neighbors and a reasonable assurance that it certainly should be thought of; but beyond there lies the possibility of selecting a site which by its nature, will almost impose upon an architect the necessity of beauty, a site where beauty is nearly unescapable—or of another upon which beauty will prove almost impossible of achievement.

The trained eye of an architect is necessary to appraise a site; and I think our own Department of Architecture could be of even wider service if it were called in to consider each building project even before a site has been selected. A mistake, ruinous to the artistic success of the whole building, might thus be avoided; or, at any rate, the possibility of a great beauty, otherwise overlooked, might, by their advice, be seized upon and developed into a reality.

### Imagine St. Paul's on Broadway

I like to speculate sometimes as to what might happen to the reputation of some of Europe's churches should they be transported by some sorcery to one of our American sites. Imagine the sombre dome of Saint Paul's, which presides, with such inexpressable dignity, over the red-bricked acres of London—imagine Saint Paul's suddenly lifted from its hill-top and set down on one side of Broadway, the Times Building looking condescendingly down upon it from one side, the Rialto Theatre screaming at it from the other. Or think of the still finer dome of the Sancta Sophia, to which the terraced roofs of Constantinople and the crescent of the Bosphorus are pedestal and forecourt, set down among the cliffs of Randolph Street, encircled with Chicago's exquisite loop. Or of the sister dome of the Salute which rides like some wonderful water-lily on the tide of Venice, moved unexpectedly to Pittsburgh and—but no, the thought is really too appalling.

We cannot remake Pittsburgh, we cannot remodel Broadway, nor can we smash the sorry scheme of Randolph Street and rebuild it nearer to our hearts desire.

(Continued on page 902)





# The Devotional Life



## The Greatest Thing in the World

(Notwithstanding Henry Drummond  
to the Contrary)

By J. P. TREAT

THE battle of Perryville, Ky., Oct. 8, 1862, while not one of the great battles of the Civil War, was a battle that sorely tested the courage of the young soldier boys, fresh from college, farm and shop, with but little or no training to prepare them for the trying ordeal. They stood the test, however, so far as courage was concerned, and the historian does not fail to eulogize their bravery.

Among the soldier boys who participated in this battle was young Chaplain McCabe, who, after the war, became one of the noted bishops of the Methodist Episcopal Church. His regiment was placed just under the brow of a hill with orders to check and drive back the enemy, when they made a charge over the crest of the hill. The charge was momentarily expected but was delayed for half an hour or so, during which a death-like stillness prevailed and livid faces were the rule and not the exception. It was this waiting time, just before the rebel yells of the as-yet-invisible enemy began to be heard, that tested the courage of this particular regiment. While standing in long columns with guns, bayonets, and sabers ready for action as soon as the enemy came over the hill, and with death staring them in the face, young McCabe happened to observe that his legs were shaking violently. He smiled at the sight and exclaimed: "Old legs, if you knew where I am going to take you before this thing is over, you would shake worse than that!"

### Courage Depends on Will

It seems to the writer that this incident is a fine illustration of transcendental will power—the kind of transcendentalism that makes character. It also shows how moral courage, inspired by high ideals, makes it possible for one to triumph over physical cowardice. In other words, all kinds of courage are the result of will power and those who possess it dare to do things, to take risks and rise to emergencies. It is the most god-like thing about us. It consults neither priests nor prophets. It obeys neither fashion nor custom. It bows to the dictates of neither monarchs nor nobles. It is a law unto itself.

Some one has said: "One of the greatest forces in the world is man and one of the most irresistible forces in man is his will. When the human soul gathers its forces together and makes final resolution to accomplish some noble or heroic thing, then it is that mountains sink into mole hills and men and women be-

come the vice-gerents of God."

It is because a few great souls made great resolutions and carried them into effect that the world stands as it is today. What would art amount to if strong wills did not execute the designs? What would science be if indomitable will power had not given the concepts concrete expression? They would be mere fanciful dreams, and day-dreaming and castle-building would be the extent of human achievement. Were it not for such will power as Grant had when he declared, after the awful battle of the Wilderness, and the whole North was criticising him, "We will fight it out on this line if it takes all summer," not only would no victories be won on the field of battle, but no new worlds would be discovered, no continents would be spanned by wire and rail, and there would be no talking with persons across the sea or through the air as easily as one talks with his neighbor across the back yard fence.

It is the will that makes the love of country, love of humanity, gratitude, pity, sympathy, a controlling influence over our lives. It is also the will that casts down and out anger, resentment, revenge, jealousy, ingratitude, selfishness and all the rest of the foul brood.

Politics is said to be nothing more or less than a war of wills. The emotions of beauty, grandeur, sublimity, cheerfulness, happiness, joy and even conscience are said by our distinguished psychologists to be largely under the control of the will; and they also affirm that a strong will, kept well in hand, gives self control, self respect, dignity, poise, and strength of character—that kind of dignity and self respect that Garfield exhibited when he said: "There is one person in the world whose good will I will always covet and that person is Garfield." The reason given was that he had to sleep with Garfield walk with him, eat with him

*Some people stagger at the words "a full surrender to Christ," and wonder what it means. Is the lover staggered when the loved one demands an undivided heart, an unmixed love and a yielding of body, soul and spirit? For there can be no real lasting love that will stand the test and strain of wedded life without the whole being being surrendered on both sides. Surely this is understood easily enough and God makes the same kind of demand and not without reason, because He gave all for me. He makes an unconditional demand of all I have and hope to be. As the Apostle Paul puts it in Romans 12, "Because of the mercies of God, I beseech you to present or surrender your whole spirit, soul and body, which is your reasonable service." And how can I expect God's confidence and love unless I obey?—GTPSY SMITH.*

and could never separate himself from him.

The psychologists also tell us that the will has a controlling influence over the other powers of the soul; that the intellect with its power of perception, of representation, of elaboration, and all the emotions may be made subservient to the will; that attention, imagination, memory, judgment and reasoning, are subject to the will.

Oliver Wendell Holmes says that happy is that man that is born well and that if this result is attained, he should begin the process with his great-grandparents; but thrice happy is the man who has subdued his own will and made it the instrument whereby the most ideal life is wrought out in fear and trembling—a life that is characterized by self reliance, honesty, truthfulness, energy, enthusiasm, pluck, perseverance, resignation and faith that moves mountains.

But what if the will is weak? It results in indecision, vacillation, stupidity, indifference, inattention, lack of self control and self respect, ingratitude, selfishness, cowardice, with a whole train of evils the mention of which space forbids. It means a wasted, fruitless life.

### Will Culture in Character Building

In conclusion, the writer takes occasion to say that in his judgment more attention should be given to the culture of will, not alone in religious education but in public school education; for the culture of the will is character building and character building is preeminently the business of the teacher. Horace Mann, one of America's greatest educators says: "Character building the first twelve years of a child's life is worth all the rest. If the teaching of these years is not what it should be, all subsequent teaching is of the nature of reformation rather than education." Vacation Bible schools are to be conducted all over this country during the summer months, particularly so by our Baptist denomination. Should not the emphasis in these schools be placed upon developing the training will power that makes for righteousness and character building in all of its phases? Should not methods and exercises be thought out and put into execution, with the soul purpose of developing strong symmetrical will power—the fundamental thing in all character building?

Some one has said that hell is paved with good resolutions that were so badly shattered that they became of no effect. It is the business of the home, the school, and the church to remedy this deplorable result by the proper training and developing of the will; and the task should be intelligently and prayerfully accomplished.



# The Bulletin Board



## Jesus Went to Church There.

Rev. W. M. Christie seems to have proved quite definitely that the marble building at Tell Hum, the ruins of which are now laid bare, was the Jewish synagogue extant in Capernaum in the time of our Lord, and built probably by the Roman centurion. The establishment of this fact is the more remarkable because up till now the identification of the town of Capernaum itself has been a matter of conjecture. It appears that the evidence accumulated in the last ten years enables Mr. Christie definitely to locate Capernaum at Tell Hum, on the north-east corner of the lake, and the arguments he adduces for this locality as the site of Capernaum, as being the only possible place on that portion of the shore of the lake for a city of importance such as Capernaum was, seem quite unanswerable.

From the position of the stones when excavated it is believed that the synagogue was destroyed by an earthquake, and the direction of its action was from east to west. Practically every stone remains on the site, so that the proposed reconstruction can be carried out with facility.

## Sharpen Your Nose for News.

Dear Mr. Editor:—The following lines which popped up "as I lay on my pillow" are not copyrighted; I am sending them for the CHRISTIAN WORLD, hoping, if you see fit to use them, that a dilatory brother, "seeing, may take heart" and accustom himself to send in his news items a bit sooner.

Old news is no news,  
Because it isn't new;  
Old news, like old shoes,  
Is very oft not true;  
Old news is spent fuse  
That makes the reader blue.

A column of stale news might be compared to the empty tube of a discharged fire-cracker, which is a bitter disappointment to the child that picks it up.

Hats off to the busy pastors and other Christian workers who send in their reports on special service and other happenings before these have passed to gray age. May we be delivered from the boredom caused by the snail writer who waits till Easter to write up his Christmas doings and till summer to report Easter accessions.

## Working Without Tools

Rev. J. H. Giffin, of Kaying Academy, East China, in a recent letter to the Foreign Mission Society, describes the encouraging growth and the great need of the institution as follows:

"Kaying Academy has more than doubled since I returned to U. S. A. Then 110 pupils; now 260. Kaying Boys' School

then (Jan. 1920) 377 (all grades): now 555. One of our students (according to letter just received) took P. O. examination for clerical position. He passed first place against eighty competitors. This ought to bring in more pupils—but we don't want them. Rather we want something to put them into. Our boys in France received support and 'put it across' successfully. We have practically no science apparatus, and are destitute of everything in the way of material equipment. Thus far we have 'put it across', but the question is how long we can do efficient work without tools."

## One Man in the Pew Speaks

A layman writing in the *Northwestern Christian Advocate* under the title "From a Man in the Pew," says to the ministers, "When you are preaching do not fail to give use the gospel messages, clear and give us the gospel messages, clear and over our heads, lest we miss it and go away with souls unfed. Put more prayer into the preparation of your messages, that they may come to us warm, pulsing and thrilling, direct from the heart of God who knoweth our frame and remembereth that we are dust. When you meet us, give us a good grip on the hand and a smile and an accent that will carry your message true and sure into our hearts."

## Ministerial Shortage

The New York Evening Post has been giving front page space recently to the question of ministerial shortage. Over a thirty-year period we find that the Episcopalian candidates decreased from 341 to 193; Presbyterian from 953 to 695; Congregationalists from 646 to 255; while on the other hand the Baptist went up from 977 to 1457, the Methodists from 506 to 976 and the Lutheran from 744 to 1265. It is likely that the increase in these latter three denominations is due to the fact that they have been accustomed to use quite largely ministers uneducated in the schools but are beginning to use school graduates more extensively. The Roman Catholic candidates in training increased from 1890 to 1920 from 1711 to 4001. Against this later figure may be placed the total of 6219 of Protestant candidates.

## This Ford Requires no Prodding.

Now comes news of them from Nandyal, South India—where "gas" is "petrol" and where the Ford is still an object of much curiosity. The new car at the Nandyal mission is furnishing continuous service to its missionary owners and is a constant source of wonderment to the natives. A large amount of time is saved by the little car for the mission worker, as it enables him to make long trips in incredibly short spaces of time. It takes him to many villages not on the regular

roads of travel and makes all points of his field more accessible. With the new vehicle three evangelistic helpers may accompany the missionary on his trips while the crude cart used formerly carried but one passenger and the native driver who alternately pushed and prodded the scrawny Indian pony along the rough dirt roads.

## A Soldier's Verdict.

Major-General Maurice of the British army says: "As a soldier who has spent a quarter of his life in the study of the science of arms, let me tell you I went into the British army believing that if you want peace you must prepare for war. I believe now that if you prepare thoroughly and efficiently for war you get war. Since I had to discard my first theory, I sought another solution of the problem of how to avoid war, and I think I have found my solution in the League of Nations."

—*Pacific Christian Advocate.*

## Beautiful Upon the Mountains Are the Hands.

Carried on the back of a friendly helper, Mr. Iwakiri, a cripple from birth, was brought to the platform of the World's Sunday School Convention which was held in the Imperial Theatre, Tokyo. Mr. Iwakiri is an itinerating Sunday-school leader from Miyazaki in spite of the fact that he has no use of his legs and feet and is forced to walk on his hands. He teaches classes and conducts Sunday-schools at places some distance from his home, often "walking" a number of miles through the sands to keep his engagements. Word has been received at the office of the World's Sunday School Association in New York City indicating that this Sunday-school leader has just graduated, cum laude, after his year of special Sunday-school and religious education study in the Methodist College in Kobe.

## War Cost \$186,000,000,000.

The cost of the World War has been the subject of considerable speculation, and interest is being shown in the figures given by Ernest L. Bogart in his recently published "War Costs and Their Financing" (Appletons). The author is professor of economics in the University of Illinois and has been trade adviser to the Department of State at Washington and was associated with the War Trade Board during the war. Professor Bogart's figures are based on the best available official information, and his calculations are said to be conservative. The net expenditures for both the Allies and Germany and her allies are found to be \$186,000,000,000. Of the principal belligerents Great Britain is shown to have spent most, Germany second, United



States third and France fourth. Professor Bogart compares the figures for the World War with those obtainable on previous wars. The direct monetary cost of the Napoleonic wars was \$3,070,000,000, the American Civil War \$7,000,000,000 the Franco-Prussian war \$3,210,000,000.—*Pacific Christian Advocate*.

#### A Monkey Wrench and Three Eggs.

Tears persisted in alternating with laughter when the Polish Grey Samaritans who arrived in New York harbor this week on the "Amerika" tried to tell the story of their two years in Poland to eager groups who greeted them on dock and in offices of the National Board of the Y. W. C. A.

"I think," said Miss Josephine Tarkowska, "I could build a flivver out of a few hairpins and some of the wooden boxes and tin cans in which American food comes to Poland. We did emergency work through the isolated regions all hours of the night and day traveling by flivvers."

Sitting all night in the back seat of a dead Ford in the woods, monkey wrench in one hand for protection, and three eggs, the gift of a peasant in the other hand, while the driver went to the village for gasoline—was one of the tales of Miss Felicia Krutewicz of St. Louis.

The Greys are Polish-American young women who were recruited two years ago by the Y. W. C. A. for child refugee relief work.

#### Here Is a Good Baptist Scout.

It is always good to know the actual facts, even if such knowledge should humble our pride. Nothing can ever be gained by juggling figures so as to make a false impression. "The Baptist," of Chicago, calls attention to the fact that while Southern Baptists have been rejoicing over 175,000 baptisms last year there were 106,000 baptisms reported by Northern Baptists, and while Southern Baptists had one baptism for every 17 members, Northern Baptists had one baptism for every 12 members. We are glad to call attention to this fact and to give it as wide publicity as possible. In this respect Northern Baptists have made a magnificent record, and we rejoice in their success.—*Baptist Advance*.

#### Up From the Ranks.

Charles Dickens was a label-sticker in a shoe-blackening factory.

Michael Faraday, the famous chemist and physicist, was a journeyman book-binder, the son of a blacksmith.

Benjamin Franklin was a journeyman printer, the son of a tallow-candler.

Giuseppe Garibaldi, whom the Italians revere as their liberator, was the son of a sailor, and was at various times a candlemaker and a small farmer.

Napoleon was a penniless second lieutenant in 1785; in 1804 he was crowned an emperor.

Samuel Richardson, one of the first famous novelists, was a journeyman printer, the son of a carpenter.

William Shakespeare was the son of a glover in a little country town; both his grandfathers were husbandmen.

Ben Johnson, on whose grave in Westminster Abbey is the famous inscription, "O rare Ben Johnson," was a poor boy, the stepson of a bricklayer.

—Selected.

#### How That Old Liquor Bill Dwindles Beside This!

Five billions of dollars—what an immense sum of money! We are inclined at once to calculate how much good could be done with this gigantic amount of cash, if the Church of Christ only had it for use in the Master's work. Will you please stop, look, and listen for a moment, fellow-Americans? Based on the Federal taxes collected, *five billions of dollars is a "minimum estimate" of the sum spent in a year by the people of the United States for luxuries and amusements!* Think of it! We have travelled far from "the simple life" in this favored land. A year's interest on our national debt could have been paid by the \$1,000,000,000 spent for movies and regular theatres. For ice cream and soda water another half billion went, and a fatuous people spent \$50,000,000 more for perfumes and cosmetics. Just for the glorious privilege of chewing gum "the public" paid taxes of \$1,500,000. As it is next to impossible to collect all the taxes thus imposed, the figures given are decidedly conservative, and the probability is that considerably more was spent in doing homage to the god of luxury.—*Reformed Church Messenger*.

#### A Beautiful Second Childhood.

Recently two men with rather unique histories were baptized in the Chin Hills of Burma. One, a man past middle age, heard the gospel stories told and asked that he might be allowed to attend the Christian school. He entered the primary class and, along with the little children, studied to acquire the first steps of an education. As he is the head-man of his village the missionaries had little hope of his actually confessing himself as a Christian, and it was therefore a great joy to them when he came and asked for baptism. He is old enough to know what the step means and his decision will have great influence on the people of his village.

The second was an old man, feeble and bent with age. Once several months ago he was traveling from one village to another and while on the very summit of one of the hills a terrific storm broke, filling him with a fear that he could not overcome. The storm raged with increasing fury and as he was too old to run from it, and there was no shelter in sight, he fell to the ground and prayed to be saved from the wind and rain. After a short time he looked up and found that the storm had been carried in another direction and the sky had cleared. This experience so impressed him that on his return to the village he told his wife and they decided that they both would become Christians. Their home is 23 miles from the Haka mission, and it was some time before the old man could see the missionary and tell his story. After much questioning it was decided that he was ready for baptism, and that at the mis-

sionary's first opportunity he would visit the man's home and baptize the wife.

#### Not Afraid to be Seen.

In Berkeley, Calif., we are putting over a fine piece of promotion work in connection with a Fair to be given under the auspices of the Chamber of Commerce. The Baptists have taken a booth right in the midst of the merchants and manufacturers where we will display a world map marked with our missionary outreach. There will be statistics of our worldwide enterprises. We are even daring to post up quite prominently some of the outstanding principles (not a "creed"! ha, ha,) we stand for. There will be displayed, pictures of Judson, Carey, Roger Williams, President Harding, Lloyd George, Sec. Hughes and Sec. Davis.

—ALBERT EHRCOTT.

#### "Come Along Cherry Picking."

With that pretty, beckoning phrase as a starter, the Y. W. C. A. camp of Chicago girls in the cherry orchards at Sturgeon Bay, Wisconsin, has turned out to be a "successful experiment."

It was another way to earn your vacation and have it at the same time. Camp registration figures testified to the want among employed girls of a vacation which would combine outdoors and companionship with income.

Orchard companies provided barracks for the girls and carried the overhead expense. Pickers received two and one-half cents a quart for a picking of 50 quarts a day, and paid fifty cents a day for board. The Y. W. C. A. provided a college girl adviser for every twelve girls, a trained recreation leader, a nurse, and a cook.

A schedule that provided for nine hours' sleep, two and one-half hours of singing and playing by the camp-fire and under the stars, odd hours for swimming and hikes, was nerve-proof. Overalls, middies and a simple dress made up a cherry-picker's wardrobe.

#### Nurses Headed for West Baden.

There are 1975 nurses' training schools in America having 65,000 students, and graduating annually about 65,000 nurses. Yet more nurses are needed. There are probably not to exceed 80,000 active graduate nurses in America. Their numbers are too frequently depleted by marriage. The fields for nursing are various such as in: hospitals, social service, clinics, private homes, rural nursing, visiting nursing etc. Some enter into official positions, such as superintendents of hospitals, principals, supervisors, teachers, technicians and anaesthetists.

How to make our hospitals more Christ-like and promote a true missionary spirit in our nurses' training schools and hospitals is a vital subject. The Protestant Hospital Association, which meets September 12, at West Baden, Indiana, is putting on a program with this end in view. Strong speakers will have such subjects as "The Call for Nurses for Home and Foreign Mission Hospitals," "A Call to Life Service through Hospital Work," "What Constitutes the Efficient Ideal Church Hospital."





# Religious Education



## International Uniform Lesson for August 28

FROM ASIA TO EUROPE.

Acts 16:6-18. Golden Text, Acts 16:31

By JOHN A. EARL

### The Lesson Text

In what way the Holy Spirit forbade the missionary party to preach in Asia is not revealed; but probably by some inward conviction that the time had come for the extension of the gospel to Europe. The inward conviction was soon corroborated by the vision in the night, and Paul wisely concluded that the party should proceed to Macedonia. The vision, however, did not materialize speedily, for they were in the city of Philippi waiting certain days before anything developed to prove that they had been divinely led. The gospel's triumphs in Europe began with women. The man of Macedonia was a vision, but the women of Philippi were real. They furnished the approach to a difficult situation. The work of missions owes much to the women.

### The Lesson Taught

The man of Macedonia, the woman of Thyatira, and the slave of Philippi suggest three of the topics found in the lesson.

#### The Man of Macedonia

The man of Macedonia was simply the incarnation of a vision. Visions have always taken different forms to those who have been subject to visions. The vision of the man of Macedonia did not come to Paul out of a clear sky without preparation. Forbidden to go in a certain direction, Paul sought for light on the direction he should take. Bithynia appealed to him, but when he attempted to enter, the door was shut, "for the Spirit of Jesus suffered them not." God leads by the negative route of frustration as well as by the positive path of revelation. The closed door in one direction is often the sign of the open door in another direction. China closed to David Livingstone was the occasion of an open Africa; India became the field of Carey's great work and not the South Sea Islands which he first planned to evangelize. The man of Macedonia will appear in due time to give positive guidance, if perplexity will only wait and trust. It is a source of great comfort to all who seek divine guidance to know that they can have it in both small and great matters. This, however, does not mean that in seeking divine light men are to neglect the light of reason, judgment and common sense. One cannot read this lesson without seeing that Paul used his very best judgment at every turn. He first tried one thing and then another until he was convinced that there must

be another way. God blocks as well as beckons. The upsetting of cherished plans is often God's interference. "Our disappointments are his appointments." When blocked let us expect the man of Macedonia.

#### The Woman of Thyatira

If the man of Macedonia was the incarnation of a vision which led the missionaries to Europe, the woman of Thyatira was the incarnation of the enterprise which was necessary to the planting of the gospel in Europe. Lydia was a business woman who believed in prayer. Instead of spending her Sundays in a desultory way around a hotel like many traveling salesmen, she found the place of prayer and made one of the number who worshipped God. Women have kept the prayer-meeting fires burning as well as the home fires. The gospel would never have succeeded in Europe without the Lydias. It is not without significance that the church was planted in Europe through a prayer-meeting kept up by women in the open air. The letter of Paul to the Philippians long years afterwards bears evidence of the fact that the church in Philippi was above the average; and although Euodia and Syntyche differed to the point of alienation, possibly one being strong for foreign missions and the other for home missions, the women who labored with Paul in the gospel were largely influential in giving the church at Philippi its fine tone.

The enterprises of the kingdom of God still need the business initiative and devotional spirit of the Lydias. While the men of the Northern Baptist Convention were meeting last year in Cleveland and academically resolving that tithing would solve the problem of the New World Movement, the women of the Northern Baptist Convention were actually engaged in the business of raising half a million dollars to present to the New World Movement at Des Moines, and at the same time to demonstrate that the task of completing the \$100,000,000 is not impossible. The women raised the half million.

#### The Slave of Philippi

It is a long cry from the man of Macedonia to the slave girl of Philippi, but both were necessary in the planting of the church in Europe. God, who makes the wrath of man to praise him, caused this girl to speak the truth with regard to Paul and his companions. It would be an interesting study to search the New Testament for evidences of the promise that all things work together for good to them that love the Lord. The slave girl, held by her owners because of her commercial value as a fortune-teller,

turned out to be a true prophetess when she cried out, "These men are the servants of the Most High God who show unto you the way of salvation." But Paul, like his Master, refusing to receive testimony from such a source, commanded the girl, in the name of Jesus Christ, to return to normal. With her peculiar powers gone the girl ceased to be profitable to her owners, and this was the signal for a violent protest against Paul and Silas which ultimately landed them in prison. Thus the slave of Philippi became the occasion of giving a publicity to the gospel which it would not otherwise have received and of introducing the missionaries to the Roman authorities as free Roman citizens. Through the man of Macedonia, the woman of Thyatira and the slave-girl of Philippi the gospel began its glorious career in Europe from which it has spread over all the world.

## Church Vacation Schools

By THOMAS S. YOUNG

The hearts of all interested in the religious education of children, are made to rejoice over the advance in number and enrollment of church vacation schools for the present season. Splendid reports are coming in from all over the field of the Northern Baptist Convention.

We give the one state report that is most complete up to date, for the encouragement of schools still in session or about to begin. This report comes from Rev. J. M. Gurley, director of religious education for Kansas. Last year Kansas had seven schools. Most of these were conducted independently, a few in co-operation with other denominations. This season Mr. Gurley has assisted in organizing nineteen, of which twelve have been held. These twelve report as follows: Atchison, Pastor W. O. Shank, enrollment 130, average attendance seventy-five; Beleville, Pastor F. C. Ward, enrollment seventy, average attendance fifty-five; Chelsea Place, Kansas City, Pastor J. S. Jones, enrollment 187, average attendance 115; Bethel, Kansas City, supervised by Miss Nathana Clyde, enrollment end first week, 139 average attendance ninety-six; Horton, Pastor Wm. Lettle, enrollment 225, average attendance seventy. Frontenac, supervised by E. F. Hallock, enrollment 184, average attendance 140; Morrill, Pastor C. C. Overeen, enrollment 115, average attendance 105; Topeka Baptist churches combined, enrollment 124, average attendance sixty-five, Wichita, First, Pastor J. B. Smith, enrollment 245, average attendance 175; Holton, Pastor Horace Goodin, enrollment seventy-eight, average

(Continued on page 902)





# The Chimney Corner



## Moses Aaron in Search of a Name

HIS mother thought his name was beautiful. More beautiful than any of her other children had, for Isaac was always being shortened up to Iky, and Rebekah Rachel to Becky; but Moses Aaron was so easy to say in one piece that nobody ever tried to shorten him up into nicknames. Perhaps there was no very good way to do it!

But Moses Aaron simply hated his name: "Moses Aaron Jacobstein," he would complain, "aw, say, everybody can know just what I been before they sees me—Sheeny! Sheeny!" they calls on me!"

"You should to be ashamed," Iky said lazily, "tell them you got an uncle what has the biggest second hand store in town! What more can they want? And ain't you got an uncle what is a rabbi, too? Say, you're hard to please." But then Isaac was almost too easily pleased; so one day Moses Aaron made up his mind that if no one else had proper pride about names he would start out and get a whole new set by himself.

You should have seen him prowling the streets and reading sign-boards. But in his part of town there were far too many other Jews, and the names on the stores were much too familiar. Seven blocks away the Syrian people lived in row after row of tenements, and their names absolutely would not do; so he balanced himself on the curbing, and absent-mindedly watched a policeman out in the middle of some very lively traffic, and while wishing for a name with one-half his mind he was deciding with the other half to be a policeman when he grew up, and twirl a "Stop! Go!" signpost in the rush and roar of auto trucks and street-cars.

Suddenly he wondered what the policeman's name was, and with tremendous courage he skipped out to the little island of safety, and shouted: "Say, Mister Cop, what you got in the way of a name, huh?"

You might suppose a policeman would refuse to answer anyone so very small, but Pat O'Flannigan was not the top-lofty sort of person. He squinted down at the little fellow and shouted back through the uproar: "Patrick Murphy O'Flannigan, at your service, sir!" And instantly Moses Aaron knew his search was ended: the new name was found! O'Flannigan—what a nice mouth-filling American name, especially with Patrick and Murphy before it.

So that afternoon at the House-Around-the-Corner (our Christian center) he went boldly up to the golden-haired lady in charge: "Please," he began, "I must make you a correction on my name. I got a different one from what you call

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

me, and I should like to be called by it."

"Why, of course," agreed Miss Golden Hair instantly, "how horrid of me to be calling you wrong. What is it, Moses Aaron?"

Moses Aaron groaned: "Aw, don't never say that no more; Patrick Murphy O'Flannigan is the name you should to call me, so you please."

Miss Golden Hair stared: "Oh, but—but—why Moses Aaron, that's an Irish name, and you aren't Irish, surely!"

Moses Aaron stood on one foot nervously. "You should to know I am American, and that's my American name. All of us is American in my family from now on and forever more."

"Then have we the names of Isaac and Rebekah Rachel correctly on our record book?" Miss Golden Hair asked, opening the big book and dipping her pen in the ink.

Now Moses Aaron was not prepared to name the rest of the family offhand in this sudden fashion, but he knew it must be now or never; so in a thin, scared voice he finally heard himself saying: "You see, we got two full sets of names, and O'Flannigan is the American set. Now Iky, he ain't really Isaac at all, his American name is—er—er—" and his eyes wandered around the room in a wild sort of way until they rested on a picture on the wall, where a well-known American face gazed kindly at him, "Iky's real name is George Washington O'Flannigan."

Miss Golden Hair wrote it down very neatly and correctly in the record book, so that it seemed the easiest way in the world to stop being a Jew. Then very quietly she said: "And now, what is Rebekah Rachel's name?"

Poor Moses Aaron! He was all pins and needles, wondering what on earth to name poor Rebekah Rachel, something good enough to last forever. A frantic procession of Marys, Marthas, Ruths, Janes and Mabels scurried through his brain, but they had already been taken by somebody else at the Center, and he could not have Rebekah Rachel getting mixed up with someone undesirable. Suddenly the very plan popped into his mind and he selected his two favorite flowers: "Violet Rose O'Flannigan," he said proudly, and thought it altogether beautiful.

Even Miss Golden Hair seemed impressed, for she held her handkerchief to her lips and was unable to speak. So Moses Aaron hurried home, anxious to prepare Iky and Becky for the change, so they would recognize themselves.

It was not until he was climbing the steps of the rickety tenement where the Jacobsteins lived that he began to quake in his boots. For perhaps Iky and Becky would not like it. And they didn't! Not one least little bit!

"Why for should I be George Washington O'Flannigan," grunted Iky crossly, "aw say, you make me sick!"

As for the new Violet Rose, she sniffed in disgust: "You make me to sound like sachet powders," she complained, "I like I should rather be Rebekah Rachel. What will the father be saying when he finds you would be wishing Krisht (Christian) names on us?"

Moses Aaron was soon to find out exactly what his father felt, for very unfortunately he had met Miss Golden Hair on the street and she had said: "Good-evening, Mr. O'Flannigan."

Mr. Jacobstein bowed politely: "I make you a correction, Lady," he begged, "you have been made a forgetting that I should to be named Mr. Jacobstein."

Miss Golden Hair flushed: "Oh, but I understood from Moses Aaron that you had all changed your names."

"What?" roared Papa Jacobstein, completely thunderstruck. So Miss Golden Hair simply had to explain, although she now saw that poor Moses Aaron had evidently had a scheme all his own.

So presently Moses Aaron learned exactly what his father thought about having a perfectly good Jewish family turn into Patricks and Georges and Violet Roses. After a miserable half hour Moses Aaron was sent to bed without supper, and his mother crept in to comfort him.

"This is what comes of going with Krishts, mine son," she whispered, "you should to keep away. Krishts make no good with nobody."

Moses Aaron gallantly lifted his aching head from the pillow: "I tells you some things," he confided, "you can't for to have a mad on the Lord Jesus when all the time he's got such loving feelings on us. Nobody shan't stop me from being an American Krisht, not never!"

"O hush you, mine little Moses Aaron," she begged, "or father will make you more whippings."

The next day after school Moses Aaron hurried to the House-Around-the-Corner. The Golden-haired Lady looked up, smiling: "Good afternoon, Patrick," she said in the most matter-of-fact way.

Moses Aaron adored her for it, for he knew that she knew from his father that was not his name at all. Yet she was pretending for his sake not to know.

"I make you a correction," he said, "you must name me Moses Aaron. My father makes me a whipping for being Patrick. But you should to know I am an American Krisht in my heart."



Miss Golden Hair placed a chair opposite hers. "Sit down, Moses Aaron," she begged, "and let's talk about names. They really don't matter much, you know, but I honestly love yours."

"Aw say!" groaned Moses Aaron.

"But I *do*!" she insisted, "for I remember that it was Moses and Aaron who led the children of Israel away from the land where they were badly treated and unhappy into the Promised Land. It was Moses and Aaron who explained to them what the Lord God wanted them to do and be and say. If it hadn't been for what Moses and Aaron did, there might not have been any little town of Bethlehem where Jesus Christ could be born! There might not be ten commandments brought down from the mountain to teach us how to be safe and good; there might not be lots of other Christian things

if Moses and Aaron had hated their names and disobeyed God. So I can't see why you can't just love to keep on being Moses Aaron, it's ever and ever so much finer than Patrick."

"Aw, but it shows I'm a Sheeny. I hate it!"

"But Jesus Christ was born a Jew, yet he lived so marvelously that people never stop nowadays to remember what he was, only what he *did*! Listen,—sometimes people called America the Promised Land, full of liberty and freedom and opportunities. Wouldn't you like to pretend you were another Moses appointed by God to lead your family into a happy understanding of these best things in America?"

Moses Aaron smiled: "When you says it like I was a hero, then I can to try *anything*!"

## The Young Reserves

### The Abalone's House

By DELPHIA PHILLIPS

THE pearly walls of the Abalone's home are very lovely, reflecting almost all the colors of the rainbow on the inside of the shell, but the outer surface is rough and dark in color. However, this rough outer "bark" can be ground away, leaving the outside as beautiful as the inside. Many people, when they first discover an Abalone shell in their walks along the rougher stretches of the California coasts, enquire for the "other half of the shell"; but their quest for it is in vain, for the big mollusk is a univalve, or one-shelled creature. Securely fastened to the tinted inner walls of his home, the Abalone clings to the rocks by suction, the soft, fleshy mass of his body being between the rock and the shell. There are a whole row of little round windows the length of his shell, through which he can poke his long feelers, and eject the water that flows in. The force of this suction is so strong that it is not at all easy to dislodge him.

He carries his eyes on short stalks, somewhat in the fashion of snails, and has a long tongue fitted with little rasps which enables him to scrape the marine growth from the rocks for his food. He walks on the under surface of his body, moving along the rocks in a queer, awkward fashion.

There are seven or more different kinds of Abalones (which, by the way, is pronounced "abalony" with the accent on the first syllable) but they have big long names, so we will just divide them into the three varieties that look different to the eye.

The red Abalone is perhaps the favorite, and grows very large. The prevailing tones are red, pink, and pearl. Quantities of this variety used to be shipped to Europe to be converted into buttons, inlaid boxes, and all sorts of ornamental work. The green Abalone carries more of the tints of the sea in his house, the

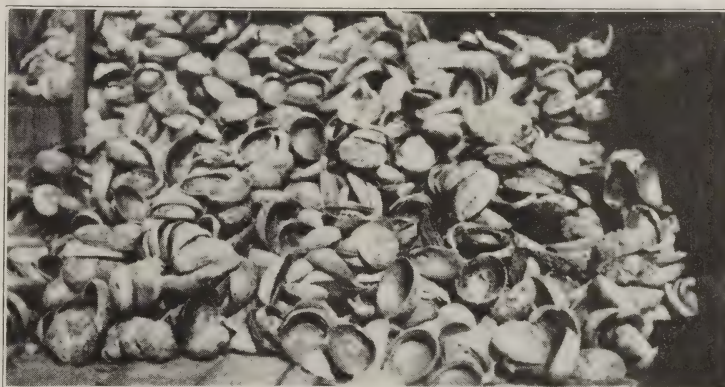
colors being green, purple and blue, flecked with rose. The black-backed variety is like the sea at sunset, or sunrise, its lovely opalescent tints almost defying description.

The Abalone is found only in certain

habitat. They have various names, being called "ear shells" from their shape, and "rainbow" and "aurora" shells from their wonderful coloring, but in California, they are known by their own musical name of Abalone.

Like the mussels, which are utilized in making pearl buttons, the Abalone shells are converted into many useful and beautiful articles. Tons of the shells are shipped to the factories in California, after the meat has been extracted. This meat is very palatable if prepared just right. Though it is eaten quite extensively when fresh, the greater portion is dried and sent to China and Japan, where it is a favorite article of food. The Japanese have regular fisheries in different parts of the state of California, where the Abalones are procured in large numbers. It is these shells which are made up into various articles at the shell factories. Of late years this sort of fishing had to be restricted, as there was a fear of the Abalone becoming extinct. Fishing for Abalones is no easy task. They are fond of clinging to the under surfaces of the rocks, and are neither easy to see or to dislodge. Some sort of short iron bar, with a pointed end, is usually employed in prying them loose. It is not pleasant to get a hand caught under the big shell.

When the shells are brought into the factories, they are first sawed into strips



ABALONE SHELLS IN THE FACTORY YARDS WAITING TO BE MADE UP INTO PINS AND BUTTON-HOOKS AND SALT SHAKERS.

In order to "get" this picture, one must use his imagination and put in the tints, red, green, purple, blue, rose, opalescent, etc., as though a rainbow had been crumbled up and mixed in the heap.

sections of the world. Californian and Australian waters, and those of the South Sea Islands and Japan seem to be their

Can you tell me why  
A hypocrite's eye  
Can better descry  
That you or I  
On how many toes  
A pussy-cat goes?

A man of deceit  
Can best count'er-felt;  
And so, I suppose,  
Can best count her toes.

as lumber is sawed. From these strips the sections of the various articles are cut. They are oiled, polished and ground until they shine with a high brilliance, and are then fitted together by the skillful fingers of the girls that do most of the work. The number of articles that can be made from the shells are surprisingly numerous. Clock cases, mirror frames, all sorts of pins, button hooks, knife handles, backs for brushes, salt and pepper shakers, crucifixes, inlaid boxes and pin trays are some of the things that are made from the Abalone's beautiful home.





# Young People's Work



## Topic for August 28 LIKE SKETCHES OF GREAT ADVENTURERS

Luke 8:1-15 (Conquest Meeting)

1. *A child bride and a widow.* Little Chundra Lela was but seven years old when her marriage was celebrated with many days of festivity, but because of her extreme youth, and perhaps because her father vaguely visioned better things for girlhood and womanhood than his sacred book taught him, the little bride was kept at home for awhile. Her father was a very learned man, a Brahmin priest of Nepal, in the Himalaya Mountains, and in exercise of his office had plenty of leisure time, so he taught his little daughter to read and write, although in those days, eighty or more years ago, nobody ever thought of trying to teach a girl anything.

So the little bride spent two happy years in her father's house, and perhaps had almost forgotten to dread the time when she would have to leave her beloved home for the unknown home of her husband. Then one day word came that her husband was dead and she was a widow, the most despised of all creatures in India; for was not his death a visitation of the wrath of the gods for some sin committed by her in a previous existence?

Days of lamentation followed, mitigated somewhat for little nine-year-old Chundra Lela by the unusual love of her father. Ordinarily a Hindu widow must remain all her life a scorned and ill-treated outcast with shorn head, clothed in coarsest garments, and eating scanty and coarse food.

2. *A pilgrimage to Juggernaut.* The God Juggernaut is one of the most hideous of all the 315 million gods of Hinduism. When Chundra Lela was twelve years old her father took her and her mother on a pilgrimage to the sacred shrine of Juggernaut at Puri, a long journey of hundreds of miles filled with hardship. One sight of Juggernaut's ugliness is said to atone for many generations of sin, and he who dies after seeing him, enters at once the eternal sleep of the saved and will no more enter the ceaseless rounds of rebirth. After several days at Puri, Chundra's father fell sick. Before his death he turned over to her a bunch of keys with instructions about the gold she had inherited from her husband as well as certain houses and lands. His body was burned on a funeral pyre and the mother and daughter started homeward, the mother insisting upon walking because she was now a widow.

3. *The long search for peace.* For a year Chundra Lela devoted herself to the study of the sacred books her father

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

had taught her to read, and then decided to take another long pilgrimage, visiting shrines at the four extremes of India. The first shrine was that of the god of Juggernaut where her father had died. Tired and weary she and her companions traveled to the temple of Ram on the island of Ramaswar, near Ceylon. Disappointed, she and her friends journeyed another thousand miles to Dwaraca, a great temple on the extreme west of India, sacred to the god Krishna. The next stage of the journey was to the fourth great temple located on one of the great mountains of the Himalaya range, 10,400 feet above sea level. After three days of worship here, Chundra Lela left unsatisfied as before.

4. *Peace at last.* Probably twenty years had passed since the fourteen-year-old widow had started out on her long search for peace. The child had become a mature woman, and though she did not know it, was nearing the end of her search.

One day she heard some white men, as they passed, talking of Jesus. She paid little attention, believing Jesus to be merely another god whom the foreigners worshipped. She began to read the Bible, and was greatly troubled in mind. She desired to know whether or not the Christian religion was the true religion. After considerable waiting and earnest prayer she resolved to become a Christian. In due course of time she was baptized and immediately began to tell the Hindus about Christ. For thirty years she labored, winning hundreds to Christ. Often she spoke to great audiences, more often to small groups out in the open, and everywhere to individuals whom she met by the way. (Adapted from *Service*).

John Burroughs was not only a prose poet, but disclosed, at rather rare intervals, to be sure, his own soul in verse form, as in the well known poem *Waiting*, beginning:

*"Serene, I fold my hands and wait,  
Nor care for wind, nor tide, nor sea;  
I rave no more 'gainst time or fate,  
For lo! my own shall come to me."*

With these lines in mind, it is interesting to remember that death came quietly to him on a railway journey across the continent at the close of a long life.

## Recommendations Concerning Young People's Activities

(Continued from last week)

6. *That, following the great financial drives, our young people pursue an intense evangelistic program.* "Each one win one" should be our slogan for 1921-22. The Baptist denomination is greatly interested in evangelism. Considerable emphasis has been placed upon this phase of the work during the past year. Large place will be given to soul-winning in the campaign of 1921-22. Baptist young people are urged to give the most loyal support to their pastors in winning other young people to Christ and the church. On request to the headquarters of the B. Y. P. U. of America, 125 North Wabash Avenue, Chicago, Ill., we shall be pleased to mail free and postpaid to our young people's societies a copy of a little pamphlet entitled "Soul winning, a Privilege and an Obligation," by Dr. F. E. Taylor. Societies planning an evangelistic program should have this leaflet.

7. *That we push with great enthusiasm a program of extension, calling for a 25 per cent increase in membership of the young people's societies in this convention.* Some of the older folks proclaim from the "housetops" that the young people of today are the church of tomorrow. The young people are not only the church of tomorrow, but they are the church of today as well. The church that does not have a constant stream of young life coming into it through the various church organizations is bound to fail. It will ultimately die off at the top. There are literally thousands of young people in the communities surrounding our churches who ought to be won to the Saviour and to the activities of the young people's society. It is not enough for a select group of young people to have their meetings in the church and enjoy themselves in each other's presence. The young people's society is not a clique or clan, but an organization to minister to all the needs of all the young people of the entire church constituency. Twenty-five per cent increase for 1921-22 would bring into our churches and young people's societies 100,000 young men and young women. The possibilities after such an increase would be absolutely unlimited.

8. *That we urge upon our young people everywhere the importance of the worship services of the church and the need of their attendance upon and prayerful support of such services.* Many Baptist people have developed the habit of attending church once only on the Lord's Day. The example of fathers and mothers in this regard is now making itself

(Continued on page 902)





# Our Own Folks



## Conference for New Missionaries

At Newton Center, on June 6-7, a conference was held for the young women newly appointed as missionaries. The list of the recent appointees present at the conference, include: Harriet Barrington, Evelyn Bickel, Katherine Bohn, Waneta Deer, Susan Ferguson, Emma Geis, Mayme Goldenburg, Anne Harris, Grace Hill, Charlotte Lerner, Mary Matthew, Edna Mason, Esther Nelson, Sadie Robbins, Lucy Russell, Emilie Schultz, Edna Smith, Carrie Shurtleff, Margaret Stevens, Marion Tait, Gertrude Teele, Helen Tufts.

In addition to the addresses by the officers of the Woman's American Baptist Foreign Mission Society the candidates found especially helpful the talk given by Dr. F. W. Stait, on "Missionary Motives and Aims"; the address by Dr. Charles D. Leach, on "The Health of the Missionary"; and Miss Rose Nicolet's discussion of "Conservation of Health and Influence." The conference closed with a most inspiring address by Dr. W. L. Ferguson, on "The Spiritual Life of the Missionary."

## Labor Sunday

The industrial question is one of the vital issues at this time. Human values are at stake in this question. Human relations under all such questions as labor and capital, hours and wages, and these relations must ever be considered. Men are to do the will of God and serve his Kingdom. Industry is here that it may serve man; its function is service, and its method is association. Industry, like every other interest of life, is a field for ethics and religion.

This is a question that concerns the churches, and in the Gospel we have the principles that can put men in the way of solving this question. It is for the churches to find the ethical values that are at stake in every situation, to interpret and to apply the principles of Christ in all industrial relations, to develop a body of ethical standards which shall guide our conduct and measure industrial action and to develop an active and discriminating conscience in the people which shall make them quick to feel the inequalities and evils of our present system. It is for the church to impress upon its members the necessity of nothing less than a fundamental change in the spirit and working of our economic life. Our work as Christian people in relation to industry sums itself up in the task of creating a state of mind which will put men in the way of solving our problems in a spirit of justice, brotherhood, and service.

Monday, Sept. 5, is Labor Day. The Northern Baptist Convention in common with many religious bodies, has commended the study of social and industrial questions and has recommended that the Sunday preceding Labor Day be recognized as Labor Sunday. It is hoped that many of our pastors will arrange to observe this day in such ways as may seem

best. The Social Service Commission of the Northern Baptist Convention in co-operation with the two departments of Social Education and Service, has issued some valuable literature bearing upon the industrial question. Among the pamphlets are the following: "Social Unrest and the Opportunity of the Churches," "The Christian Spirit in Industry," "A Christian Industrial Program," "Social Justice," "Social Service Ideals." Copies of the above will be sent free on request. —Samuel Zane Batten, Secretary of Department of Social Education, 1701 Chestnut Street, Philadelphia, Pa.

## Northfield School of Religious Education

The most successful session in the history of the Summer School of Religious Education has just closed at Northfield. The registration totalled 678, in which number were representatives from nineteen states, the District of Columbia, and three foreign countries. The largest registration was from Massachusetts, with Connecticut and New York taking second and third rank respectively.

Fifteen denominations were represented

among the registrants, a very convincing testimony to the non-sectarian and interdenominational character of the School.

A very strong faculty has been gathered to the support of the School by the management, of which Judge Robert Chapin Parker, of Westfield, Mass., is Chairman. The educational quality of the work is maintained at a high standpoint by the dean, Dr. Norman E. Richardson, head of the department of religious education of Northwestern University, Evanston, Ill, while the social and dramatic elements are under the most efficient direction of Miss Mary M. Russell, and Miss Edith Lovell Thomas, both of the Boston University faculty.

The General Conference of Christian Workers opened July 29. Among the men of wide reputation who will speak are: Dr. F. B. Meyer, and Dr. J. Stuart Holden, of London, Eng.; Drs. Charles E. Jefferson and Dr. John McDowell of New York City; Dr. John A. Hutton of Glasgow, Scotland; Dr. Samuel M. Zwemer, of Cairo, Egypt; Dr. Len G. Broughton, of Richmond, Va.; Dr. Charles R. Erdman, of Princeton, N. J.; Melvin E. Trotter; and others. The Lotus Male Quartet of Boston, and Mr. Homer Hammon-tree of Grand Rapids, Mich. will assist in the singing.

## Church News by States

### Pacific Coast

#### NORTHERN CALIFORNIA

##### Mount Hermon Federate School of Missions

Baptists were noticeably prominent at the Federate School of Missions, held at Mount Hermon in the Santa Cruz mountains, North California, July 9-16. In the first place, Dr. John Snape, pastor of the First Church of Oakland, conducted the Bible period on most of the days, his topics being "Sin," "Repentance," "Faith," "Regeneration," "Sanctification." Also on Monday evening, July 11, Dr. Snape delivered a wise and witty lecture on "The Eloquence of Silence." Moreover, at the joint valley of Baptists and Christians at the Mount Hermon house of Mrs. R. E. Beach of the First Church, Oakland, Dr. Snape gave on Thursday afternoon, July 14, an address on the Northern Baptist Convention at Des Moines.

The pageant, "Others," given on Thursday evening, July 14, at Mount Hermon, to illustrate the textbook, "The Kingdom and the Nations," was written by one of Dr. Snape's church-members, Mrs. Geo. Thomas, and some of that church's members also took part in the pageant. The daily text-book classes in the books, "The Kingdom and the Nations," by North, and "From Survey to Service," by Douglass, were taught by Miss Frances Bates Patterson of Chicago, who also on Wednesday evening,

July 13, gave a beautifully illustrated stereopticon lecture on "China," the country in which she was once a missionary. The daily morning period on "Methods," was conducted by Mrs. Paul Raymond of San Francisco, author of "The King's Business," and proved an interesting medium of drawing out the women's experiences in conducting mission circles. There was a daily afternoon hour for the girls' work, and a children's storytelling hour. Two Baptists, Mrs. R. E. Beach and Mrs. Miles E. Fox, of Oakland, First Church, helped diligently at the registration table. There was also a display of some Baptist missionary literature.

Registration by denominations in the Federate School showed that the Baptists stood second in numbers, the Presbyterians being highest. There were 128 paid registrations in the school, and numerous other people came to the free evening lectures. Baptist women representing the denomination on the interdenominational committee of the school are Mrs. R. E. Beach, Mrs. J. M. Davis, Mrs. M. E. Fox, and Mrs. H. A. Johnson.—MARY E. BAMFORD.

#### WESTERN WASHINGTON

REV. C. A. NETHERY, recently pastor at Ferndale, has settled as pastor with the church at Kent.

REV. ANTON HOK, pastor of the First Czecho-Slovak Church of New York City, was in Western Washington July 21-24. He spoke at the sixth Avenue Church in Tacoma and the University and First



churches in Seattle. His messages were very favorably received and brought vividly to our people the opportunities among his people, both in this country and in the new republic of Czechoslovakia.

DR. A. M. BAILEY, pastor of the First Church, Seattle, will take his vacation in August. During his absence the pulpit will be supplied by the following well-known Baptist leaders: Aug. 7—Dr. John Snape, of Oakland, Cal.; Aug. 14—Dr. A. W. Rider, of Los Angeles; Aug. 21—Dr. E. M. Poteat, of New York; Aug. 28—Dr. M. L. Thomas, of San Francisco.

AMONG THOSE ATTENDING the Northern Baptist Convention in Des Moines from Western Washington were Dr. C. O. Johnson, pastor of the First Church, Tacoma; Rev. E. H. Hicks, pastor of the Fremont Church, Seattle and Rev. F. E. Dark, pastor of Tabernacle Church, Seattle. Following the convention, all of these took their vacation visiting friends in various places and enjoying a well-earned rest, after a successful year's work. They are back on their fields again and hard at work.

## Rocky Mountain States

### IDAHO

TWIN FALLS CHURCH much to its regret, had to give up Dr. Young as pastor, as he felt he must take up other lines of work, but has now called Rev. W. H. Tollner of Portland, Ore., and he will take up the work Sept. 1.

THE IDAHO SUMMER ASSEMBLY was a great success. Over 300 attended and enjoyed the helpful teaching of the men sent to assist. The delightful mountains and cool weather made the convention a joy indeed.

THE TWIN FALLS CHURCH put on a vocational Bible school in June which surpassed fondest hopes, as 200 were regular in attendance. The Sunday-school has been much strengthened.

## Mississippi Valley

### ILLINOIS

DR. PERRY J. STACKHOUSE, a graduate of the University of Chicago Divinity School in the class of 1904, now pastor of the Tabernacle Baptist Church of Utica, New York, has accepted a call to the First Baptist Church of Chicago.

### INDIANA

FRIENDSHIP, WHITELOCK ASSO., Dean C. Hill, pastor, has closed an evangelistic campaign with twenty-seven baptisms and thirty-three additions. Evangelist A. P. Renn did the preaching.

### NORTH DAKOTA

#### Norwegian Baptist Conference

The Norwegian Baptist Conference of North Dakota held its twenty-eighth annual meeting at Powers Lake, July 7-13. The delegation was not as large as in previous years but the meeting was in every respect successful. The atmosphere was splendid and a few expressed their desire to follow Christ. Quite a number of young people dedicated their lives for

a specific life work. May God bless them abundantly. The inspiring addresses given by Miss Isabel Crawford proved a spiritual uplift to all.

The conference had the privilege of listening to the helpful messages given by State Superintendent F. E. Stockton and the religious educational director, Rev. E. Wiese, and also by Prof. Gunderson from the Norwegian Theological Seminary, and the general missionary, Rev. N. K. Larson. The following officers were elected: Rev. O. Larson, chairman; Rev. E. Monnes, vice-chairman; Rev. B. Kjenstad, recording secretary; Miss Lottie Lund, corresponding secretary; O. S. Hadeland, treasurer.

### WISCONSIN

EVANGELIST JOHN M. LINDEN of Madison, during July supplied the pulpit of his home church recently resigned by Dr. MacLaurin. The Sunday evening union services of the down-town churches were held during the month in the Baptist building and the presence of 4,500 summer students enrolled in the University of Wisconsin afforded splendid audiences.

KENOSHA lost one of its oldest and most valued citizens in the person of Henry C. Dodge who departed this life July 15, in the eighty-ninth year of his age. He was born in Vermont, April 28, 1833. At the age of twenty-one he settled in Kenosha—where he resided to the day of his death. Mr. Dodge was clean, strong, dependable. In his church relations he was the embodiment of faithfulness. He was clerk of the First Church for a number of years, and a deacon at the time of his death.

### MICHIGAN

HILLSDALE COLLEGE CHURCH: The congregations and Sunday-school have kept up their usual good attendance through the summer school including the pastor, ent pastor, H. M. Ford, has added 101 to the membership the last year and a half. This church has among its members a Persian, a Persian-Jew, three Chinese and a Hawaiian. It sent eight delegates to the summer school including the jarlov, a professor of the college and Pres. J. W. Meauck. A vigorous campaign of church activities will be put on in September.

### MINNESOTA

REV. A. C. EARLY, pastor of the church at West Concord recently baptized five, these having confessed Christ in the union evangelistic meetings held there.

REV. C. J. GREENWOOD, Detroit, has baptized two.

AT THE NORWEGIAN CHURCH at Artichoke, where special meetings have been held, ten persons have been received by baptism. The services were conducted by Rev. C. H. Bolvig and J. R. Brygger, assisting the pastor Rev. C. L. Jensen.

THREE RECENT CONVERTS from the Sunday-school were baptized at the Lake Lillian Norwegian Church by Rev. E. P. Johnson, the pastor.

REV. J. G. JOHNSON, pastor of the church in East Rock Creek will close his work there the first of September, having accepted a call to the Third Swedish Church at Fergus Falls.

SWEDISH DISTRICT MISSIONARY, Rev. G. R. Anderson, has held a number of special meetings during the last three months with excellent results. At Washkish four were baptized, uniting with the church at Battle.

REV. L. O. WILLIAMS, Norwegian District Missionary, has just closed a four-week's tent meeting at Gully. There is no church there, but a considerable degree of interest was manifested and a number professed faith in Jesus Christ. The tent is now at Strathcona.

JULY TWENTY-SIXTH an ordination council was held with the church at Brownsdale and Rev. Ernest Volkenant was regularly ordained. The sermon was preached by Rev. J. McFarlane of Austin; Rev. F. O. Peterson, of Fairbault, gave the charge to the candidate and Rev. A. J. Hoag, of Albert Lea, charged the church.

WORK HAS BEEN STARTED upon the building of the University (Olivet) Church edifice in Minneapolis. The excavation has been completed and the foundation is now being laid. It is proposed to go on with completion as rapidly as funds are on hand and the first portion of the building that will be put up is the social section.

STATE SECRETARY E. R. POPE spent about a week in Glacier Park, with Dr. H. A. Heath of the General Board of Promotion. This outing was enjoyable and restful in the very best sense of the word. Go to Glacier if you want to see the mountains at their best.

REV. A. M. WHITEY closed his work at West Duluth and has already begun at International Falls.

REV. W. G. CLARK, who has served the church at Northfield for seventeen years in a very acceptable and earnest fashion, closed his pastorate there Aug. 1. At the request of the American Baptist Home Mission Society and the Minnesota Baptist Convention, he is taking up work as Baptist hospital worker at Rochester, Minn. Mr. Clark is pre-eminently adapted for this new and important work by his pastoral ability, sympathetic nature, and tactful dealing with individuals. His work will be primarily with the Baptist patients who come to the clinic while he will minister to others as he may have opportunity. Any people, particularly Baptists, coming there should get into contact with him through the pastor of the church, Rev. J. H. Beaven and he will be ready to help in any way. This is a new form of work which we believe will be very helpful as the years go by.

REV. MRS. EDITH FRENCH has closed her work at Vernon Center.

REV. E. L. TRUE, stated supply at Campbell, has recently baptized two candidates.

THERE HAVE BEEN nine vacation Bible schools held in Minneapolis Baptist churches. Two of these have been community schools, the Baptists uniting with other churches in the immediate vicinity. The attendance has been very gratifying and good results have been achieved. The school at the Judson Memorial Church has been the largest, with an average attendance of over 100, while no school has had an average attendance of less than thirty-five. Most of these nine schools have been conducted under the direction of the Baptist Union of Minneapolis and have been under the personal supervision of Rev. Jesse J. Runyan, executive secretary of the union. A school was held in the First Church at Duluth and the pastor, Rev. E. R. Fitch was in charge of the entire movement in Duluth. Schools have also been maintained in St. Paul.

#### Summer Assembly

Sunday, July 24, was the closing day of our ten-day summer assembly at



Mound, Lake Minnetonka. More than 300 participated in the services of the day which were rich in spiritual blessings and reached their climax in the afternoon life service meeting led by Rev. E. A. Valiant of St. Paul. Twenty-six young people dedicated their lives to specific Christian service in this meeting. Two others made the decision the previous Sunday at the life service meeting led by W. H. Woodbury of Trinity Church, Minneapolis.

Sixty-three members of the Minnesota Life Service League were present on the closing Sunday at a called meeting for effecting a state organization. Robert Thompson and Richard Holland, both of Minneapolis, were elected president and secretary-treasurer.

The assembly was highly favored this year in its splendid faculty which included Dr. W. E. Chalmers, Prof. Conrad H. Moehlmann, Rev. Chas. A. Boyd, Miss Helen Crissman, Miss Naomi Fletcher and Rev. R. N. Crawford. The illustrated lectures by Sumner Vinton were enjoyed by large crowds especially of young people who were inspired to new conquests for the Kingdom. Dr. F. L. Anderson, of our new International Seminary at East Orange, N. J., took a few days of his vacation to renew acquaintances at the assembly and gave us four wonderful addresses.

Other features that contributed largely to a successful assembly which were the dramatization of the book of Ruth presented out-of-doors under the direction of Mr. Boyd, the musical entertainment under the direction of Mrs. Aller, the field meet won by the Judson Memorial Church of Minneapolis, and a stunt night which will not soon be forgotten by either faculty or students who participated in the hilarious time.

The Owatonna B. Y. P. U. won the banner for attendance, but Central Church of Duluth, Riverview of South St. Paul and Cypress St. of St. Paul also deserve special mention.

ARTHUR J. HANSEN.

## KANSAS

### Assembly and Summer School

The assembly and summer school, held at Ottawa, July 18 to 27 was one of the most successful yet held. The registrations from outside the city of Ottawa were 184, with possibly twenty-five to forty not registering, and forty-seven from the city, and doubtless between seventy-five and 100 more attending did not enroll. The attendance was better sustained than ever before, and the interest and enthusiasm ran higher.

The spirit was beautiful. All the speakers did fine work, but we wish to mention the work of several specially. Dr. Warner P. Behan of Philadelphia conducted the class in teacher training and gave a series of messages on "The Bible and Spiritual Values," also gave several special messages. He greatly pleased the people.

Dr. Thos. S. Young of Philadelphia conducted the class on adult work, led in church vacation school features and demonstration and spoke several times specially. His work was of a high type and called out very favorable response.

Miss Mabelle Rae McVeigh of Denver featured work with children and spoke several times before the assembly. She held the interest of her group from the first to the last. She led in presenting a missionary play of her own production that created considerable interest. She greatly endeared herself to the delegates.

Miss Elsie Kappen of Milwaukee was

the representative of the missionary education department of New York, and led in one of the missionary groups, presenting the missionary book entitled "Playing Square with To-morrow," also spoke several times on missionary problems and world needs. She was very popular.

Rev. J. T. Latta, missionary on furlough from Burma, represented the Board of Promotion of New York and led in the other missionary group, using the late missionary book entitled "The Kingdom and the Nations," besides speaking a number of times on Burma and other phases of our missionary work. He did splendid work for us.

Miss Grace Douglas Thompson, Americanization worker of the Woman's Home Mission Society was present during most of the period of the assembly, lifting ideals along the line of this important work. She met with favorable response.

Dr. T. P. Stafford, of Kansas City Seminary, was a special speaker furnished by the Ministers' Summer School, but spoke before the entire assembly. He dealt particularly with the fundamentals of the personal life. His messages were very strong and were highly appreciated.

Dr. J. B. Smith, of First Church, Wichita, was another speaker furnished by the Ministers' Summer School. He led the group of ministers in the early morning hour in the discussions along the various lines of evangelistic interest. He won for himself a fine place in the thought of the ministers of the State.

Dr. J. J. Ross of Second Church, Chicago, was the leading speaker furnished by the Sunday-school and Young People's Convention. He spoke every day and sometimes twice a day. His main theme was "Our Spiritual Dynamic." He led the people into the heights and depths of thinking and experience. He won for himself a lasting place in the hearts of Kansas people.

Take it all in all the Assembly reached high water mark this year. With the prestige now gained it should be an easy matter to build up a great attendance from year to year.

The following officers were elected for the ensuing year: Paul G. Hudson, El Dorado, president; C. O. Long, Kansas City, 1st vice-president; Miss Mary Crane, Hutchinson, 2nd vice-president; Miss Lena M. DeWitt, Lyons, 3rd vice-president; Miss Jeannette Emmert, N. Topeka, recording secretary; Orlo Rolo, Ottawa, corresponding secretary and transportation leader; Miss Lois Johnson, Ottawa, treasurer.—J. M. Gurley.

### Mrs. Joanna M. Lovelace

In the death of Mrs. Joanna Malvina Lovelace, of Turner, July 27, at the age of ninety, the Baptist cause in the Middle West loses one of its greatest benefactors. A woman of deep faith, simple piety and wholesome Christian life, she was interested in every great enterprise of the denomination and had made generous gifts to the Kansas State Convention to Ottawa University and to home and foreign missions. Her principal benefactions, however, were to the Kansas City Baptist Theological Seminary. The check for \$100 with which the seminary began its life came from her. She gave \$2,000 for the running expenses of the first year, that the school might be launched. Early in the school life, just twenty years ago, she gave the seminary the deeds of ninety (later increased to 115) acres of land, to be used for endowment, on condition the school continued to be operated in Kansas, within ten miles of Kansas City, Kansas. She reserved a life usufruct in the same. This property, worth from \$115,000 to \$130,000, and which in ten years will be worth \$250,000, automatically becomes the seminary's, without incumbrance or lien. Mrs. Lovelace, besides many smaller gifts, a few years ago gave the seminary \$5,000 for a president's home. These gifts, with the \$10,000 assigned by the adjustment committee of the Northern Baptist Convention at Des Moines toward the purchase of a new site in Kansas City, ensure the continuance of the seminary in its great Kansas City field in the center of a constituency of 400,000 Baptists.

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## Atlantic Coast

### NEW YORK

**PASTOR TILMAN B. JOHNSON** of Salem Church, New Rochelle, has been unable to fill his pulpit for some time, owing to ill health. He expects to resume his work in September. **Rev. R. F. Y. Pierce** is supplying the pulpit through July and August.

**GENEVA, HAVARD GRIFFITH, PASTOR.** During the month of August the church auditorium will be re-decorated and re-lighted and put in a first class condition, making it one of the finest church auditoriums in the city; about \$1,400 will be spent in this work. The pastor will be on his vacation during the month; all services will be held in the Sunday-school rooms. The supplies are, **Rev. B. H. Eddy** of Vermont; **Rev. M. R. Hendrickson** of Cortland; **Rev. M. R. DeWoody** of Port Jervis, a former pastor; and **Rev. F. B. Igle**, student pastor at the University of Penna. The Bible school has been divided into three departments for the month, with a teacher for each department; this is a new arrangement, but it is believed that it will work well as a good list of teachers has been secured. The pastor will return for the work the first Sunday in September.

**EAST AVENUE CHURCH, ROCHESTER,** seems stronger now than ever before, thanks to the efficient service rendered during the two and a half years between pastorates by the acting pastor, **Dr. E. W. Parsons**. As the new pastor, **Rev. Clinton Wunder**, will begin his duties September 1, it seems fitting at this time

to pay a brief tribute to **Dr. Parsons**, who has endeared himself to the entire membership by his beautiful character, lofty Christian ideals, uniform courtesy, deep spirituality and self-sacrificing devotion to the interests of the church. **Dr. Parsons'** really great sermons attracted large and steadily-increasing congregations, so full were they of vital truth, presented in most forceful and beautiful language. Under **Dr. Parsons'** leadership the church pledged over \$186,000 to the New World Movement and raised largely-increased sums for other benevolent objects and for current expenses. **Dr. Parsons'** work was done so quietly that the public and even many in the church itself doubtless failed to realize how much he accomplished, entirely without the aid of an evangelist. The different problems of harmonizing the widely divergent ideas of the members as to the future policy and location of the Church has been solved, a new pastor has been called by a unanimous vote, a warm spiritual atmosphere has been produced evidenced in part by a number of the young people pledging their lives to definite religious work, by two of the young men going to teach in the Syrian Protestant College at Beirut and by the eighty baptisms recorder in the 1921 report. The condition of the church when **Dr. Parsons** assumed office was extremely critical. He turns over to the new pastor a harmonious membership with a clearer vision of its great task and a deeper consecration to perform it.—**George Letchworth, Baptist Church Clerk.**

### Young People's Summer Assembly

The fourteenth session of the summer assembly met at Keuka College, July 25-31. Two hundred and eighty young people from fifty-eight towns and cities crowded the capacity of the building. One hundred thirty certificates were issued for full classwork—work done by delegates. The educational program was up to its high precedents. Every phase of religious education received emphasis. The volunteer faculty did a thorough piece of constructive work that will certainly bear fruit.

Recreation features included everything in the catalog of sports on land and in the water, for boys and girls. **Rev. J. D. W. Fetter**, Baptist student pastor at Cornell, was recreation director. Table groups in the dining room organized as Indian tribes with appropriate names, such as the "Bunnybabas," competed for honors in athletics and stunts, and enlivened the meals with a chorus of songs and yells.

The New York Assembly charged a Registration fee of \$3 per delegate and by this means has always been self supporting. The state Baptist young peo-

ples' board is the directing body. By the courtesy of **Dr. Norton** and the Keuka College Board, the renovated college equipment was placed at our disposal without cost. At a very low cost splendid meals were ready for the delegates promptly at meal hours.

For ten years past the Assembly delegates have raised a fund and kept one or more prospective Christian workers in some high grade college or university. A sum of more than \$600 was again raised this summer, which will help two or three students to an education they could not otherwise get. In this way the assembly already has workers it has helped educate ready for or already in the work in Japan, China, and India. The students aided will probably study in Keuka College, and Cook Academy, both of which feature training for definite Christian service and leadership.

The religious spirit of the fourteenth assembly was high grade. Earnest class work was done by the delegates. A delightful week was spent on the beautiful lake shore, full of the joy that comes to those who combine heartily work, self-denial, and recreation. The success of the assembly would scarcely be possible but for the co-operation of the American Baptist Publication Society.—**C. W. Briggs.**

### WESTERN PENNSYLVANIA

**THE FIRST CHURCH** of Bradford has just closed a successful season with the daily vacation bible school. In many ways it was the best ever held at this church though not so large in numbers of pupils as in some previous years. The spirit of co-operation of the whole community with the enterprise was marked. The pastor, **Rev. Fred R. McArthur**, was the head of the school. **Mr. Finley Keech**, of Bucknell University was employed as the director, and there were ninety-two volunteer helpers from many different churches who were registered during the three weeks session. The total registration of children was 590, with an average attendance of 360 children and fifty-five helpers. Twenty-one helpers did not miss a day. The sessions were held in a large tent erected on the church lawn, and the various classes were scattered about through the tent and the church building. Craft materials were purchased in large quantities and given free to the children. Out of this material they made bead work, baskets, hammocks, toys, jumping jacks, aprons, embroidery work, etc. While their hands were busy they were taught Bible verses, Bible stories, and songs. All the finished work became the property of the child who fashioned it. The pastor believes that uncommercialized recreation paid for by the community at large and directed by re-

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sponsible agencies is a solution of many vexing community questions and that the daily vacation bible school is one of these agencies. The commencement exercises of the school were held in the High School auditorium which was packed with interested citizens. It took the form of a regular session of the school and was entered into with evident joy by the children. Mr. Keech was the idol of the children and proved to be a very successful director of so great a school. The First Church, under the leadership of its pastor, has engaged in many successful community activities. The Christian Worker's Institute held in April was one of them which was attended by people from all churches. The junior congregation is a permanent institution in this church. Each Friday evening during the colder months the pastor gathers several hundred children in to see several reels of selected motion pictures and to learn Bible verses, stories and songs. These, with the vacation school constitute the only contact many of these children ever get with Christ's teachings.

#### Ridgeview Park Assembly

The summer assembly for Western Pennsylvania, held at Ridgeview Park, July 11-18, was the most successful ever held in the state. This was due primarily to the faculty, which was the strongest yet gathered together for our Pennsylvania Assemblies, to the unusual quality of the young people in attendance and to the able leadership of Dean E. A. Harrar. The merging of the young people's board with the education board of the Pennsylvania Baptist General Convention is proving to be a wise step in every way and ensures the future of the Sunday-school and B. Y. P. U. work. Rev. A. J. R. Schumaker, director of religious education of the Pittsburgh Association, is general chairman of the committee of summer assemblies. Ridgeview this year was a young people's assembly, in fact as well as in name. There were 200 registered delegates with many visitors. At least ten pastors of the Pittsburgh Association were present throughout and attended the courses with profit. The courses given by Pres. Milton G. Evans, Prof. I. G. Matthews and Principal Curtis P. Coe proved unusually inspiring and valuable, although every course given reached the highest standards. The vesper services were conducted daily by Rev. Jas. A. Braker, of McKeesport, and Pres. Evans had charge of the morning devotional period. Sunday proved a fitting climax to the week. The morning sermon was preached by Dr. Evans; Rev. Rittenhouse Neisser, associate secretary of the education board, gave the address at the life work meeting; and the consecration service meeting in the evening was led and addressed by Dr. H. J. Whalen, of Greensburg. Twenty-two decisions were made for Kingdom life service.

#### EASTERN PENNSYLVANIA

NORRISTOWN, FIRST, Wm. Houghton, pastor, had the largest vacation school in Eastern Pennsylvania with an enrollment of more than 300. The pastor was director. Miss Eleanor Price principal, and Prof. Whitehead, physical director.

REV. M. E. HARE has resigned as pastor of the First Church, Lansdale, and accepted a call to the church at Shamokin, where he begins his work Sept. 1. During his ten years service in Lansdale the membership of the church increased 70 per cent and the present beautiful auditorium was erected.

MR. AND MRS. ROBERT JOURNEY, who go to Burma under the auspices of the Foreign Missionary Society, were publicly set apart for their work at the First Church, Chester, Sunday morning, July 24. After a sermon by Pastor Jas. A. Maxwell, Rev. W. G. Russell, director of the state board of promotion, representing the Foreign Missionary Society presented their commissions, and Rev. C. W. W. Bishop offered a prayer of consecration.

THE FIRST CHURCH, NORRISTOWN, is mourning the loss of one of its most faithful workers, Mr. Thos. Sames, a business man of that city, whose death occurred July 16. He had had a long period of service as chairman of the board of trustees of the church, and at the time of his death was one of its most honored deacons. His work was not confined to his own church. He labored for many years as superintendent of the Sunday school of the Olivet Church of Norristown, and for nearly thirteen years was an active member of the educational board of the state convention. He well deserved the respect and honor in which he was held by the people of the church and community.

#### WEST VIRGINIA

HINTON-CENTRAL: July 25-31 was a season of intense activity and interest for Central Church. Dr. F. H. Divine of New York had been asked to assist the church in its campaign for funds for the new building. The goal was set at \$70,000, \$60,000 of which was for the building and \$10,000 for the new building for the Alderson Baptist Academy which is nearing completion the last named amount to be applied on the New World Movement. The task was begun with some apprehension by a few of the members. Such an undertaking had never been conceived before. They had not been thinking in such figures for the kingdom of God. But this did not deter them. They went at the task with

a sublime faith in their God. The result is most gratifying and heartening. Up to the present time subscriptions amounting to \$67,012.25 have been received and they are still coming in. It was a great victory for the church and the community as well. The amount raised is in addition to the income which the church will realize from its old plant when they move to the new location. Rev. H. P. Hackney is in the seventh year of his pastorate with the church. During this time the membership has doubled and the average attendance in the Sunday school has grown three-fold.

#### RHODE ISLAND

THE DAILY VACATION SCHOOL conducted by Miss Viola Olson and Rev. A. J. DeSouza at the Union Church, Providence, with Miss Mary McCoid assisting, has just closed. Excellent work was done by the boys and girls. About twenty Portuguese children were enrolled; the others were American children.

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FIRST CHURCH, EAST PROVIDENCE, has called the Rev. Charles Fisher of East Killingly, Conn.

CHESTNUT HILL CHURCH expects baptisms again in the near future. The Services are being well attended; this includes the prayer meetings. The church will soon have one of the large sign boards which our country churches are placing for the convenience of visitors and travellers by auto.

REV. J. J. WILLIAMS has resigned the pastorate of the Central Falls Church and accepted the call of the Georgiaville Church. He will begin his work September 18.

PASCOAG has called Rev. John Harding of Lonsdale, and he will take up the work in September.

REV. ALBERT ADAMS, JR. has resigned as pastor of the East Greenwich Church.

THE TWO CHAPELS which were missions of the First Swedish Church of Providence have organized as an independent Baptist church to be known as the first Swedish Baptist Church of South Auburn. Thirty-five members were received from the First Church, Providence. Thousands of Swedish people are in the community where the new church has been organized.

GREENVILLE CHURCH under Pastor Henderson is making progress. Fourteen were baptized on Sunday, July 17. Others are awaiting baptism. Three members attended the C. E. Convention in New York.

#### NEW HAMPSHIRE

THE CHURCH AT CHOCORUA is greatly favored with the ministry of Rev. O. P. Eaches, who came to this church from New Jersey last fall for a temporary pastorate. The parsonage occupied by Dr. Eaches and family was burned last winter and their loss in personal effects was considerable. A furnished house was soon placed at the disposal of Dr. Eaches which he still occupies while a new parsonage is being constructed. This church is experiencing some real newness of life. Six were baptized on a recent Sunday.

AT EAST ROCHESTER two young men were baptized June 26. This church has an active Christian Endeavor Society. Rev. G. F. Howard is pastor.

OTHER CHURCHES that seem specially blessed at this time are the Lebanon and Hanover churches served by Rev. C. L. Chamberlain, where an unusual number of baptisms have recently been administered. This has been the result of a quiet personal work conducted by the pastor.

THE NEW PASTOR AT MILTON MILLS, Rev. H. E. Whitcomb, recently baptized seven. This event has given a new impetus to the church life here.

(Continued on page 904)

#### A Site for a Church

(Continued from page 889)

But we can, in the vast checkerboard pattern of our cities and towns search for and find some spots where accident or foresight have left some traces of individuality or developed some peculiar beauty of environment: some places where Nature, breaking through the asphalt desert, asserts once more her "ancient solitary reign;" some places where the surveyor (who sometimes, happily, is more than a surveyor) has broken with the commonplace and mechanical

and built a street or a crossing where some shreds of civic art are possible of achievement.

Such places are rare; but they alone are worthy of a church. Let us see to it that our new church shall have such a site. Just as a jeweler, by his rich and skillful setting, enhances the beauty, heightens the brilliancy, of a fine diamond, so let us set our church in the pattern of the city's streets, where it shall be, perhaps, the city's most splendid ornament. There may it shine with a bright and enduring radiance!

#### Church Vacation Schools

(Continued from page 893)

attendance seventy-three; El Dorado, Pastor fifty-eight, M. O. Clements, enrollment 124, average attendance seventy, Ottawa, supervised by Miss Edna Umstot, enrollment 350, average attendance 300.

This is an encouraging record. These twelve schools show a daily average attendance of nearly 70 percent. If Horton record be omitted because of its low average, for which there was undoubtedly a reason, we have an average daily attendance of nearly 72 percent. This is very high when we take into consideration the many attractions of the vacation season and remember that attendance is purely voluntary. This is a still more remarkable record when we realize that many of these children are from non-church going homes and often are discouraged rather than encouraged by the homes.

It would be difficult for Christian workers to find a more interesting, absorbing and result-producing field of effort than the church vacation school. But it demands thoughtful and prayerful preparation. The worker may find the difference between a marked success and an almost failure, in the matter of preparation, mental and spiritual. There are no little and unimportant things in a work for a company of children in a church vacation school. It does make a great difference in a school whether it begins its session in a brief prayer-meeting for the workers followed by a prompt opening of the session or begins ten minutes late amid a babble of children's voices. The same children marching into the room in orderly fashion, on time, preceded by the flags, either singing or accompanied by the piano and then going at once into a devotional program, means twice the religious and habit-forming reaction in these children, in half the time used by the other process. It does make a great difference whether you duplicate the program of your Sunday school in its opening session, or using similar material, you so vary your program and enrich it that a new and vigorous interest is created. With the rich suggestive material now in print, anyone who is willing to give time and thought can have such a program that the teachers themselves will be aroused to new interest. The ideal church vacation school will be so conducted that the children will be as deeply interested in the hymns, stories, drills and conversations as in the expressional work and games.

#### Young People's Activities

(Continued from page 896)

felt among the younger set. Many of them feel they have done their full duty when they have attended morning worship and possibly the Sunday-evening young people's meeting. This means that the pastor quite often preaches to departments rather than to the organized church as such, and quite often he preaches to varnish. It is a well known fact to even the greatest of our preachers that even the most highly-varnished sets of pews do not respond like folks. There are numbers of Baptist services, especially during the summer months in which there are not enough people in the congregation to whip a cat. A few of the saints who simply cannot be kept at home attend. In other words, it is felt that only those who have nothing else to do attend many of the evening services. Our young people must begin immediately an enthusiastic effort looking forward to the very largely increased attendance upon the worship services of the church by our young people. Young people who are busy can well afford to neglect some of the meetings of the various organizations of the church, but they cannot afford to miss the regular worship services of the church. We call upon our parents everywhere to set a good example for our young people in the matter of church attendance.

9. That we institute an international-wide mission study drive, the same to be opened with a mission study day in the early fall. The books to be used by our young people for mission study 1921-22 are, "Playing Square With Tomorrow," by Eastman, and "World Friendship," by Murray. These very attractive books may be secured from the American Baptist Publication Society for 75 cents each.

In co-operation with the department of Missionary Education of the Northern Baptist Convention a great campaign is being launched to interest the whole church in the study of missions. On request to headquarters of the B. Y. P. U. of America, leaflets on missionary education in the young people's society, and national missionary reading contests, will be mailed.

The week of Oct. 2-9 has been designated as mission study week. During these days special emphasis will be given to the matter of presentation of the two mission study books mentioned above. On some evening during this week young people's societies are requested to take up the discussion of the two books, looking forward to the organization of study classes. In addition to the work in the well-organized young people's societies, such societies are requested to organize automobile parties to carry the message of mission study to the outlying districts. The goal for the week will be to reach every society in the mission study campaign. We urgently request the co-operation of all pastors and church officials in the arousing of interest in this great cause. A brief statement regarding the two books mentioned above will be mailed on request to the headquarters of the union.



# OUR MUSIC CORNER

CONDUCTED BY

WILLIAM LESTER

## Propaganda for the Organist

Below is printed a letter recently sent out by the American Guild of Organists to ministers and music committees. We are glad to give a wider publicity in this manner, for the cause and motive are both worthy, and will have potent influence on the future of church music in this country:

"As one interested in the music of the church, the American Guild of Organists invites your co-operation in its efforts to raise the standard of music in our churches, and begs to present to you the following facts.

"The American Guild of Organists, chartered twenty-five years ago by the Regents of the University of the State of New York, requires its members to pass difficult and comprehensive examinations, in order to prove their fitness to perform the duties incident to their profession.

"It is a fact that almost every organist enters his profession from the high motive of a pure love of music; talent he may have, as the lawyer has a natural aptitude for the law; but it should be clearly understood that the education of an accomplished organist inevitably means as great an expenditure of time and labor as does that of the lawyer or minister, and often a greater outlay of money. In order to fit himself to assume the duties of a choir-master as well as those of an organist, he must acquire a knowledge of the voice and its use, and also a wide acquaintance with vocal literature.

"It is an indisputable fact that music is an important factor in the services of the church. In order to present a service that will inspire a spirit of worship, the organist must devote many hours to his preparation.

"If a high standard of church music is to be maintained and encouraged; if young students are to be urged to seriously consider music as a profession; then at least a fair recompense must be the partial incentive for the many sacrifices and the hard work entailed in securing the proficiency expected of the organist of the present day.

"The compensation of a great proportion of organists is pitifully inadequate. We feel sure that if a better understanding of what it means to be a competent organist were spread abroad among ministers and their congregations, there would result an immediate effort to pay organists more nearly what they deserve to receive.

"May we not hope that the churches will approve our efforts for mutual betterment by a proper recognition of their ministers of music?"

## From the Scrap-Box

Often the leader of a choir of limited ability will be wise if he ignores a very close observance of the expression marks of choruses. We advise thus because some indicated effects require great skill to be done, and a mediocre attempt is apt to produce a very bad performance of the portions affected. We know certain leaders who have had much experience with amateur choirs, and not one of them ever tries to achieve an effect which is obviously beyond his singers' training

to be accomplished satisfactorily.

Inexperienced organists are prone to "give out" the hymn tunes at a much faster tempo than that which follows when the singing begins. A bad practice: the tempo in the first place should indicate the correct speed of the tune to the congregation.

\*\*\*

All of the rush and bustle and genuine inconvenience ament extra rehearsals may be avoided if Christmas music were put in rehearsal quite early in the fall and then "mildly" rehearsed until the rendition. We know two choirmasters who always produce a very pretentious program at Christmas who actually abandon severe rehearsals two weeks before Christmas so as to give their members plenty of opportunity for shopping and holiday preparation. The plan suggested above is what gives these wise gentlemen their ease.

\*\*\*

There is a strong tendency on the part of young (and sometimes old) organists to favor voluntary books using only two staves. Two staves are easy to read, of course; but every hour spent with the two staves to the neglect of the customary three, is just so much time consumed against acquiring that reading proficiency without which one can never be an organist of any ability.

## New Music Review

From the Clayton F. Summy Co., Chicago, Ill.

The Christ Truth Way...Hague Kinsey

Soloists in search of a simple song, well-written, modest in its demands upon both singer and listener, but musically valid and of melodic appeal, will welcome this carol-like lyric. The vocal range is such that it is usable for almost every type of voice.

From M. Witmark and Sons, New York, N. Y.

I would weave a song for you...O'Hara  
Your Spirit Dwells with me...Penn  
Little White Cot in the Lane...Penn  
Mammy Dear...Grey  
The Heart Call...Vanderpool  
Regret...Vanderpool  
Ma Little Sunflower, Good-Night...Vanderpool

The above series of melody-ballads, issued by one of the most progressive publishers in this country specializing in such material, contains some unusually effective material, some of the ultra-highbrow critics may frown upon such songs obviously built to appeal to lovers of "tune" and easy sentiment; the great mass of the public evidently likes such concoctions—else why the perfect flood of ballads filling the market today! The songs listed above are head and shoulders above much that is advertised to fill that large need—something above the cheap popular slush, but not connected with that much feared "classical" genre. Within the last few years, the larger mass of the populace has come to know and to like the better type of "English Ballad," and a swarm of composers on this side of the pond are turning such songs out on schedule. All of the titles listed above are first of all easy to sing and play, they are clean in sentiment and expression, they are appealing in melody and attractive as to color.

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Gordon College of Theology and Missions, Boston, Mass.

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By

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## Church News by States

(Continued from page 902)

### MASSACHUSETTS

AFTER A SHORT PASTORATE at West Medway, Rev. Arthur Jeffries has accepted a unanimous call to the First Church, Athol, and began his pastorate Aug. 1.

REV. A. BERNARD WEBBER, pastor at Avon four years, has done a work there that has attracted other churches to him, but he prefers his own field and people. It is the only church in the town, and is well serving the whole community. The people have shown appreciation of Pastor Webber by adding \$520 to his salary.

THERE ARE TWO VACANCIES IN BROCKTON, the First and Warren Avenue churches. A full mile apart, both of them are well equipped to serve a growing constituency.

DR. ROBERT W. VAN KIRK was the preacher at Newton Center on July 31, the day of the notable thunder storms. Nature easily put sermons into eclipse that day.

WHO WILL COME TO Tremont Temple? That is a persistent query. As yet, we hear no whisperings. Probably there is no ministerial crusade towards that big job.

### MAINE

REV. L. G. PERRY who came from a very successful and progressive pastorate at Lee is beginning his work at Dexter with a fine outlook. Congregations are large and the pastor is preaching the world-significance of the gospel. Mrs. Perry, who is an experienced teacher, has a flattering offer to take certain work in the public school. If she does this, she playfully says, "It will greatly increase my tithing money."

### Board Meeting

The convention board made history in the record attendance for a summer meeting. Pres. Ranger presided. The convention force including evangelists, missionaries, missionary pastors, executive officers and department workers is larger than ever before and the work is correspondingly successful. Worthy of special note is the summer services of Director of Religious Education Henderson in his institute and summer schools. The one held at Richer Institute in Houston was greatly appreciated.

The Central Collecting Agency will be at Waterville and all missionary funds will be sent to Secretary J. B. Mower.

The four pastor evangelists are continuing their good work. A vacation of one month was voted to convention workers. This is something new in Maine, and will be arranged for the advantage of all concerned. Grants in aid were made to many churches for the support of their pastors.

A great enlargement of equipment is taking place at Farmington, where the exceptional work of Pastor R. T. Andem and the service of the church to the State Normal School makes larger quarters imperative.

Special aid was granted to Old Laron in the repair and improvement of the church edifice. This is the nearest Baptist church to the University of Maine and the Pastor, Rev. W. C. Schurman, will have special care for the Baptist students, of whom about 200 are in the university. The board voted its hearty support to the promotion department and declared that it would stand squarely

behind its director, Dr. E. C. Whitteman, in the effort to keep Maine well to the front in the New World Movement. The greatly enlarged work of the Maine Convention is a proof of the wisdom of its executive, Dr. J. B. Mower, and the board associated with him. It shows also the immediate value of the New World Movement.

## Unclassified

### NEW YORK

BALLSTON SPA: The occasion of the twenty-fifth anniversary of the ordination of Pastor D. E. Sprague was marked by a gift of books to him and a spray of twenty-five Ophelia roses to Mrs. Sprague from the ladies, at the last monthly communion service; also their vacation was extended to six weeks which will be spent at their camp "Oak Lodge" on Lake Henka.

LAKE AVENUE, ROCHESTER, Sunday school, is hearing address in its adult department from such notables as Clinton W. Howard and Mrs. W. A. Montgomery. Pastor Albert W. Beaven is now on his vacation. An excellent vacation. School closed Aug. 5.

### OHIO

MR. R. LARUE COBER was recently ordained at Trinity Church, Marion. His father, Rev. A. A. Cober, was a member of the council.

PASTOR T. H. McAfee of Trinity Church, Marion, who has been in precarious health, suffered a relapse in prayer meeting, July 20. He is still in bed but improving.

### INDIANA

RILEY SANDERS of Bloomington passed away July 28.

### ILLINOIS

MISS LENNIE RHODES was ordained at Pontiac, on recommendation of a council, Aug. 2. Participating ministers were W. C. Boyd, D. O. Hopkins, J. C. Seafter, N. J. Hilton and E. L. Dayliss.

### MINNESOTA

MR. ERNEST VOLKENANT was ordained at Brownsdale, July 28.

MRS. WM. GILBERT, a member of Luverne Church for thirty years, died July 2.

### NEBRASKA

REV. R. RICHARDS recently closed his second pastorate with the Ansley Church. The Lord has greatly blessed his labors on this field. He leaves a strong church with two vigorous out stations. Bro. Richards feels that the Lord is calling him to devote his entire time to evangelism. He has purchased a nice home in Grand Island for his family and they are now in possession. His address is 624 E. 11th Street, Grand Island, Neb.

## A Chance for Ministers' Sons

Ministers are usually blessed with right-minded and promising sons. Many a business house has proved that they make good in the commercial world. One such concern, The Babson Statistical Organization, is so eager to secure that type of young man that Roger W. Babson as president puts before them special opportunities. He offers free scholarships to a limited number of ministers' sons who desire to take the two year's course in the Babson Institute in Wellesley Hills, Mass., which trains men to become busi-

ness executives. Already many young men, under direction of a competent staff, are fitting themselves to take positions of responsibility. The ordinary charge for tuition is \$2000, which is entirely remitted for ministers' sons who are selected for these scholarships. The total expense is board and lodging. The only thing that Mr. Babson stipulates is that the scholarship applicants visit his office and talk things over personally before they are finally accepted.

Mr. Babson, as many of our readers know, has become an authority on business statistics. His idea of business is that it should be made to conform to the Golden Rule. He is a Congregational layman who serves the denomination and the wider fellowship in many ways. He desires that all those connected with his business should be church members. We are glad to pass along this suggestion to the sons of Baptist ministers who desire every worthy chance offered them. In addition to Mr. Babson's connection with the Institute, readers will remember that George W. Coleman, a layman of international reputation, is president of the Institute.

## New Books

"Heaven: A Place, a City, a Home."

By Edward M. Bounds. New York: Fleming H. Revell Company.

A posthumous work of the author, who died in August, 1913. He was a Methodist minister, an editor of one of the "Advocates" and an evangelist of excellent repute. His heart and mind seemed obsessed by a kind of otherworldliness. Mentally and spiritually he dwelt on Bungan's "delectable mountains" with the heavenly city in sight which he visualizes in descriptive rhapsodies interspersed with liberal Scripture quotations. These he presents with a literalism that seems to transcend the bounds of ordinary biblical interpretation. The seventeen chapters treat of heaven as a city, a place, a life, a home, a state, and so forth. Its devotional spirit is intense as is one of the old mystics. To some readers the volume will appear as too much given to literalizing and visualizing spiritual and transcendent objects while others will be spiritually nurtured and delighted with the contents.

"The Prophet of Reconstruction."

By W. F. Lofthouse, Tutor of Hebrew Language and Literature in Handsworth College, Birmingham. Boston: The Pilgrim Press.

The prophet is Ezekiel; probably on account of his symbolic language and uninterpretable figures and parables the least read and understood of the major prophets. Possibly the figures, like those in the Books of Daniel and Apocalypse, were to cover sentiments and desires that it was prudent to conceal from their captors and oppressors, but were readily interpreted by the "inner circle" of the readers, for the three books were written by men in exile. In any event the rhapsodies and allegories of Ezekiel have not helped to popularize his wonderful deliverances. This volume is a key to this unique literature. It is written in the best style of the scholar. It transfers the reader to the times and conditions of the prophet, and the history of the age is spread on like a panorama. Much of the historical element both in respect to the prophet and his times is inferential, but not fanciful. Possibly for a busy reader the inferences are overwrought as to details, but there is not a dull paragraph in the volume.



Volume II

August 20, 1921

Number 29

# The Baptist

Published Every Week by the Northern Baptist Convention



JAFFA GATE, Jerusalem, showing the breach made in the wall when the Kaiser entered Jerusalem in 1897; Grand New Hotel in the background; carriages in the foreground mostly bound for Bethlehem. How modern the scene appears—hotel front, clock in the tower and carriages. Was the small kiosk at the right built for the Kaiser? It's dome resembles a German helmet.



## Fresh from the Field

**New Bible Worker Among Mexicans:** The board of the Publication Society at the July meeting appointed Mr. Francisco Colmenero of La Junta, Colo., as a Bible worker among Spanish-speaking people in Colorado. Brother Colmenero is highly recommended as a consecrated Christian brother by Supt. Edwin R. Brown, in charge of our mission work for the Mexicans, and by Dr. Palmer, state secretary for Colorado.

**Idaho has a new director of religious education.** The Publication Society and the state convention of Idaho have jointly appointed Rev. W. A. Shanks, one of the young pastors of the state, as director of religious education. He began his duties May 1 and is meeting with splendid success. Mr. Shanks will give some of his time each year to helping the churches of Utah in their religious education work.

**Jacksonville, Florida, has been chosen** as the meeting place of the next session of the Southern Baptist Convention which will begin May 17, 1922.

**On Saturday, August 27, about 50 new missionaries, under appointment of the Foreign Mission Board of the Southern Baptist Convention, will sail from Seattle** for stations in China and Japan, while a number of other missionaries who have been at home on furlough will return at that time. Japan will get at least ten of the new workers, the largest number that has ever gone to that field at a single time. Other new missionaries will sail shortly for stations in Brazil, Argentina, Chile and Africa.

**Actual construction on buildings for the Baptist Theological Seminary for negroes at Nashville, Tenn., will probably begin in January, according to Dr. O. L. Hailey, secretary of the Commission charged with establishing the institution.** Citizens of Nashville have contributed a site of forty-three acres and classes have already been conducted for two years with the assistance of instructors in Roger Williams University and Negro Baptist pastors of Nashville.

**Baptist churches in England report 102 baptisms for the week of July 9, according to the Baptist Times and Freeman.**

**At the Lancashire and Cheshire Baptist Association in England the moderator, J. D. Robertson proposed a campaign for 3000 converts this year.**

**The Federal Council of Churches has created a commission on negro churches and race relations, headed by John J. Egan of Atlanta.**

**Evangelist S. A. Hayworth of Danville, Ind., during July held two successful revivals in Mt. Zion Association at Dolan with twenty-five additions and at Unionville with ten.** He went to Youngstown, Ohio, Aug. 14 to supply the First Church, and will supply the Memorial Church, Indianapolis, Aug. 21-23.

**Mr. Hayworth is now booking dates for fall and winter work.** Pastors desiring his help should address him Walnut Hill Home, Danville, Ind.

**G. A. Huntley, M. D., Baptist medical missionary in China, who has been on furlough in the United States, will leave for his field Aug. 23.**

**Rev. C. M. Carter of Detroit now traveling in Europe writes from Louvain, Belgium: "What the Germans did here was a plenty—left it in ruins."**

**Rev. E. P. Smallidge, pastor at Tekonsha, Mich., died on July 18 at the home of his son, at Spokane, Wash.** He attended the meeting of the convention in Des Moines and from there went west to visit his son. Mr. Smallidge was for many years a pastor in Michigan.

**Good news comes from the sick room of Dr. Polling, associate president of the Christian Endeavor Union who on July 4 was badly hurt in an automobile accident while on his way to New York City.** A surgical operation, made necessary by the fracture of a lumbar vertebra, was successful and the surgeons now say that by fall he will be putting into the work in which he has been so successful all his old-time pep.

**Evanston, Illinois, was one of the earliest places to work out a really practicable system of instruction in religion for week days.** Some opposition developed, as was not unnatural, but revised plans have now been made so that the work will go forward during the coming year. Instruction will be given in adjacent church buildings instead of in the schools, but will be during regular school hours. The new plan will be put into operation in the south town district first and will probably later be extended to the north. Rev. F. A. McKibben will be in charge and much of the teaching will be done by a young woman who will be in different parts of the south district at different hours of the day.

**Dr. Carter Helm Jones, the able pastor of the First Church, Philadelphia, is to be the university preacher at the University of Chicago on August 21 and will also preach the convocation sermon on the following Sunday.**

**The Roman Catholic Church has a fixed policy of erecting large establishments in the capitals of nations.** In accord with this, large development of the new Catholic University at Washington is being planned. The Shrine of the Immaculate Conception, now being erected will cost \$5,000,000. A new million dollar library is soon to be started. A stadium, on the model of that at Harvard and costing \$500,000 is planned for the near future. We have begun on our National Baptist Memorial none too soon.

**As is well known, great numbers of church letters which are granted are never presented to any church.** The loss of churches through members who move away and get lost, so far as the church from which they go is concerned, is very great. The Universalists are trying just now by a publicity program to get in touch with such scattered members. The Episcopal Church has formed a "Church League of the Isolated," by which it hopes to keep in touch with Episcopalians who are away from churches of their faith. Messages are sent occasionally to such people and where possible visits are being planned to groups of them. All of which serves as a reminder that the number of lost and isolated Baptists is very large.

**Four thousand churches in the United States are at present, it is said, using motion pictures in connection with their work.** Men interested assert that this number will be very greatly increased during the coming year. Various motives are behind the movement, but not the least of them is to give children of the community clean and wholesome pictures

such as they do not always see in the commercial houses.

**The Bahaists are erecting a world temple at Wilmette, a suburb of Chicago.** Wide publicity has been given to the plan which are very striking and the temple is likely, after completion, to attract itself every year large numbers of visitors. Rooms will be provided in which members of all religious sects may hold their worship.

**Dr. J. S. Kirtley is just closing a service of two and a half years as acting pastor of the First Church, Winnepeg.** He went to the church at a difficult time. The congregation had been deprived of most of its young men through the call of overseas service and few of them had returned. Church work, always difficult in the downtown section, was doubly so during the war and the period following the armistice. But the excellent service rendered by Dr. Kirtley leaves the church in excellent condition as the permanent pastor takes charge. His Christian spirit, his unfailing geniality, his interest in all the interest of the congregation and his earnest proclamation of truth have won for him a large place in the affection of the church.

**Pres. Dearing of Oakland City College, who was recently injured in an automobile accident is able to get about on crutches, although it will probably be several weeks before he can walk.**

**Harp Evangelist Geo. H. Thompson, of Waterloo, Iowa, supplied the Walnut Street Church of that city during July while Pastor D. E. Purser was on his vacation.** He expects to begin the new season's work in meetings with Pastor C. J. Greenwood at Detroit, Mich.

**Evangelist E. S. Stucker of Ottawa, Kansas, and singing Evangelist Will S. Dixon, of Wheaton, Ill., will conduct meetings in the First Church, Duluth, Minn. Oct. 16-Nov. 6, several Baptist churches uniting.** Mr. Stucker writes that he has numerous open dates for the later fall and winter.

**Miss Helen M. Strong, whose thesis on The Geography of Cleveland won her the degree of doctor of philosophy at the recent convocation of the University of Chicago, is said to be the first woman to receive a doctor's degree in geography in America.** Dr. Strong, who took her bachelor's degree in science at the University of Chicago in 1917, has accepted an offer to become assistant professor of geography in the University of Missouri.

**Prof. John Merle Coulter, head of the department of botany at the University of Chicago, has been elected foreign member of the Linnean Society of London.** Prof. Robert Andrews Millikan, of the department of physics, has been made foreign secretary of the National Academy of Sciences to complete the unexpired term of George E. Hale, and recently served as delegate to the Solway Conference at Brussels. Prof. William Draper Harkins, of the department of chemistry, has been elected to membership in the National Academy of Sciences.

**Rev. A. E. Rapp of Prospect Avenue church, New York City, is spending his vacation Sundays with the Tabernacle Church in Brooklyn.** By invitation of the Federated Churches and the official board of the church, he is conducting an attendance campaign. While August is not the most auspicious month of the year for work of this character, it is yet

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# The Baptist

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### It Can Be Done

Director Hudson and the Michigan Convention have shown that it is possible for a state to have a splendid bulletin and at the same time build up the subscription list of THE BAPTIST. Michigan has made a net gain in circulation every month. It need not be said that this result is due to careful planning and persistent effort on the part of all the field force.

## Killam's Kollum

### The Best Method

There is no one method which is best under all circumstances. This we graft. In the case of securing subscriptions for THE BAPTIST there are many ways all of which have brought most commendable results. The every-family canvass for both THE BAPTIST and Missions on the whole, however, brings the largest and most lasting result. It should be preceded by careful preparation.

### Conclusive Evidence

THE BAPTIST is well aware that it has a real job to fairly and proportionately represent all shades of opinion among us Baptists. We believe, however, that we are having a large measure of success. The grounds for this assertion is that the extremes are both charging us with having sold out to the other group. A Chicago layman expresses his regret in the most expressive phrase at his command when he declares that we have become but little more than a second *Watchman-Examiner*; while a Nebraska pastor charges us with killing the Open Forum so that the conservatives could not be heard. Another brother in Michigan addresses us: "Sirs, but not gentlemen" and proceeds to exhaust Mr. Webster in telling us what he thinks of our liberalism. THE BAPTIST believes this is conclusive evidence of reasonable success in representing the great body of Baptists, even the extremists. In the meanwhile brethren, give us facts. All good men bow down before the plain unvarnished truth.

### Demoted

One of the interesting signs of the times is the new emphasis placed upon the rural pastorate. In a recent convention the rural church secretary was giving a summary of the work in his state. In the course of the report he incidentally stated that most of the men were making good on the job as rural pastors. One, however, had fallen down and had taken a city pastorate. A ripple of laughter passed over the audience. This particular rural church was without real leadership and the pastor did not have it. His pastorate in the city furnished him with a group of strong men. All of which leads us to say that one of the constant responsibilities of the pastor is to develop lay leadership. One step is to bring every church member to an intelligent appreciation of the work of the denomination, as it seeks to make Christ known. THE BAPTIST was born for this purpose. Let an every family canvass for the denominational periodicals be a part of your fall church program.



## Fresh from the Field

(Continued from page 906)

estimated that the attendance of the church services will at least double the ordinary average for this month. He will also speak in the afternoon and evening the first two Sundays in September for the Bethany Memorial Institutional Church of Manhattan. During the week he is enjoying the glories of Westchester County at Old Oak Farm, where the Baptists of New York City are conducting a most successful Fresh Air Home for the children of their churches.

The membership of the Presbyterian Church in the United States is reported at 1,692,558, a net increase of 55,441 over last year. There were during the year 43,015 adult baptisms and 46,296 infant baptisms. The Sabbath school membership is 1,433,292, a gain over last year of 82,032. There are 9,842 churches, with 9,997 ministers, 45,581 elders, 17,714 deacons, and with 4,650 mansees. For all purposes the sum of \$47,036,442 is reported as having been received. For home missions, \$3,701,369, and for foreign missions, \$4,200,144 were raised. For congregational and local church expenses the sum of \$30,996,123 was expended, the rest of the amount, \$16,040,319, being devoted to the various departments of missionary beneficence.

In his recent book, "What Christianity Means to Me," Dr. Lyman Abbott gives the following definition of the gospel, which, incomplete as it is and omitting what seem to many of us certain essential things, yet gives in beautiful form the function of faith. He says: "The gospel, then, reduced to its simplest form, may be stated thus: God wishes me to be his son. Do I wish God to be my Heavenly Father? If this is what I really wish, he will take me as I am and make me what he wishes me to be. All that he asks is that I should wish to be what he wishes me to be. Faith is just the desire to be like God; it is reaching out the hand and taking hold of the stretched-out hand of God."

The Baptist Times and Freeman of London has in a recent issue an appreciative note concerning Col. E. H. Haskell, of Boston, whom it describes as "one of the most interesting American Baptist visitors in London this summer." It says of him what we here all know: "Though seventy-six years of age, Col. Haskell is still hale and active. His eye is not dimmed, nor is his natural strength abated," and expresses great interest in the Ministers and Missionaries Benefit Board of which he is president. Col. Haskell, together with his daughter, spent some weeks in England after which they toured as far as Switzerland and finally sailed for home on July 12.

In a recent article in the Baptist Times and Freeman of London, describing his journeyings in the territory of the Northern Baptist Convention, Dr. J. H. Rushbrooke has the following to say of two of our well-known pastors: "Sunday morning, June 12, found me in Philadelphia. My service was at the First Baptist Church, of which Dr. Carter Helm Jones, one of a group of brothers who are all well-known preachers, is pastor. (Dr. Jones, a remarkably gifted man, is descended from one of the signatories of the Declaration of Independence, and his wife is a first cousin of Lady Astor, M. P.) The First Church, a historic foundation, is now a 'down-town' church, but still retains its vitality and

influence. From Philadelphia I journeyed to New York in time to attend the evening service in Dr. Massee's great Brooklyn Temple, where, despite the excessive heat, I found a very large company—a vigorously, enthusiastically evangelistic people, and far from "stiff," as was evident when a hearer rose at the close of my address to put a question, and another followed with a second question on the subject-matter. It was a happy day, with warm welcomes and countless handgrips and God-speeds."

Beginning October 1 a new marriage act goes into force in Ontario, Canada. At that time the privilege of issuing marriage licenses is to be taken out of the hand of jewellers who have so long held it and vested with municipal clerks. Thereafter also only duly registered clergymen of recognized denominations may legally perform a marriage ceremony. The larger denominations have already sent in to the Provincial Department of Health for registration a list of their ministers throughout the province. The right of ministers of some of the lesser denominations to perform marriages may be questioned under the new act.

Gipsy Smith has been engaged for an evangelistic campaign in Pittsburgh, Pa., to begin Sept. 11 and continue through October.

Within a short time China will be able to supply all her own cotton yarn, if present plans materialize. According to the managing director of the Oriental King Cotton Company, who recently returned to Tokyo after a trip through China, 300,000 of the 1,000,000 spindles which are to be installed in various parts of the country are already in operation.

Excavations being conducted at Ascalon, Palestine, by the British School of Archaeology in Jerusalem are reported to have resulted in the discovery of a large image of Herod the Great. Archaeologists also claim to have uncovered the stoa around the great court of Herod, which is referred to by Josephus.

An American woman elder in a Japanese Presbyterian church seems almost an anomaly. Yet Miss A. Caroline Macdonald of London, Ont., has recently been elected to that position in the Fugimicho Church of Christ, in Tokyo the largest Presbyterian church in Japan. At the time of her election to the eldership, seven other women, all Japanese were also elected elders, along with sixteen men. The pastor is the well-known Japanese preacher Mr. Uemura. Miss Macdonald, who is the only foreign member of the Fugimicho church, was national secretary of the Y. W. C. A. in Japan for nearly fifteen years, but is now working as an independent missionary among prisoners.

Rev. Charles W. Gilkey, pastor of Hyde Park Church, Chicago, has spent a highly interesting summer in Europe. His last personal letter to his church in July reported him in Italy. Mrs. Gilkey is with him and the children are with friends in England.

Miss Constance Ball of Hyde Park Church, Chicago, sailed August 18 on the S. S. Empress of Asia for Japan. Miss Ball has been for the past three years executive of the central field student department of the Y. W. C. A. After a year of language work at Tokyo, Miss Ball will do student work throughout Japan. Her address will be 12 Sen Chome, Tamachi, Ushigome, Tokyo Japan and it takes a five cent stamp to carry so long an address.

## Shifting Chapel Car Workers

Rev. and Mrs. F. I. Blanchard, chapel car missionaries, closed their labors in Missouri in June, have been transferred to Chapel Car, "Evangel" and will labor in Nebraska and Wyoming. The Car, "Glad Tidings," their former car, has been transferred to Arizona where Rev. A. B. Howell, with the car, will work among the Spanish speaking people.

Rev. and Mrs. Blanchard's last week was at Little Blue, Mo., where there was not even a Sunday school. Now there is a live Baptist church and Sunday school. A B. Y. B. U., a Woman's auxiliary, splendid congregations, and largely attended prayer meetings; a neat church building all paid for but \$100, and that pledged to be paid within sixty days, a splendid pastor secured and his salary all raised, and all without any aid of any organization either within or outside of the state.

This is the second building erected by them while in Missouri. The other was at North Kansas City.

Dr. Cyrus Ingerson Scofield, known all over the country as a Bible expositor, publisher of the Scofield Reference Bible, and at one time pastor of the Moody church at Northfield, Mass., died recently at his home on Long Island. He was seventy-eight years of age.

## Some Additional Suggestions

BY BRUCE KINNEY

In justice to myself I would like to make some explanation of my comments on the recent Des Moines Convention under the title "As Bruce Kinney Saw It." As intimated I was asked to make such statement in writing as I had made in conversation to one of the editors. I was asked as others were, to limit what I had to say to 250 words. I think only one other man kept within those limits. I could not say all that I thought and felt within that limitation. I was fearful that some might forget the serious side of some situations which confront us. But it will be noted that several writers mention one or more of the dangers which were stated by me. I am an incurable optimist. But the real optimist will recognize the dangers, face them and say that by the Grace of God we can and will overcome them.

I have nothing to retract but want to declare that I appreciate the many good things that were accomplished and the glorious "high spots" most of which have been mentioned by others. Our situation is by no means hopeless but it is grave.

Having said this much may I make some constructive suggestions:

1. Can we not all resort to prayer to the end that we may all approach another convention determined to put aside petty things and get busy on the tasks that are before us?

2. Can we not have more "previous publicity" as to what various committees are to report? This is not a criticism of any committee which refused to report prior to the Des Moines convention. They were instructed by the action appointing them to report to the convention. Had I been a member of said committees I think I should have felt that we had no right to release our report prior to the convention.

Last year at Buffalo matters were thrust upon us suddenly and without having time to think them through. Heated discussions were indulged in which must always be regretted. Then we thought over these things for one year, a commit-

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# The Baptist



## The Suffering Christ in Russia

"INASMUCH as ye have not done it unto one of these least," said Jesus in one of his striking parables, "ye have not done it unto me," thus identifying himself with the sufferer. Yet again, in the parable of the good Samaritan, he made it clear that the neighbor whom we are to love is the one who is in need and whom we can reach. There is no impropriety, therefore, in speaking of "the suffering Christ in Russia," as there come to us tales of the dreadful famine which is afflicting that land.

At the present time, owing to the failure of the harvest and the overthrow of the industry which has accompanied the Soviet regime, some 25,000,000 Russians are in imminent danger of death by starvation. In places, also, cholera is raging. Pestilence may any day reach such proportions that it will threaten not only the Russian population but other peoples. If help is to be given it must be quickly. Vessels of grain must reach Russian harbors before these are frozen over. The appeals coming are insistent and all over the world response is being made. The United States, however, is the nation best able to answer and it is to the United States that Russia, and particularly the children of Russia, must first of all look. Help has been promised by our government under certain conditions and these

conditions, it would seem, are being fulfilled.

The matter of the form of the Russian government is not now in question. The insistent propaganda carried on by the Reds in other countries has nothing to do with the situation. Just one fact stares us in the face: men and women and little children in vast numbers have not enough food to keep them alive while America has enough and to spare. Shall America help in a full-hearted way? Shall she exemplify the gospel of the Christ which she professes? The meanest motives of self-preservation and of future good would urge to such a course. But we Christians must move on a higher plane. We have to consider whether we can rise above political and social prejudices and act simply and heartily in the spirit of Jesus. THE BAPTIST believes that we can and that the response will be quick and large.

The matter of the organization of this relief is not now in question. The need over-bulks everything else. And yet we trust that in some way Baptist money may flow through Baptist channels in order, first, that the money may be diverted, and secondly, that if there is to be made in this way a religious approach to the hearts of the people, we may not lose the opportunity which properly belongs to us.

## Religious Liberty in Italy

THE Roman Catholic Veillot once said: "Protestant gentlemen and free-thinkers, it is we who have a right to liberty, not you; and when we talk of liberty it is, of course, of our own, not of yours, which does not exist." The same thought seems to exist today in the Vatican and in that part of Rome which is attached to it. For the papacy there is abundant liberty, but for the Methodists there is and must be no liberty which the Vatican can prevent.

Methodism has done a great work in Rome. It has stood for spiritual democracy in the very heart of Romanism. It has seen steady growth and numbers among its adherents many persons of influence. Its evangelistic work has been successful and its schools and colleges are prospering. Every now and then there have been outcries against it on the part of the Roman church, but, in spite of these it has kept on its steady way.

Now hue and cry has been raised again. For these enterprising Methodists are proposing to erect a series of educational buildings on the site of Monte Mario, across the valley from the Vatican and St. Peter's where they would be in full view on the hillside by the prisoner of the Vatican. And the pope is using every resource to prevent this from coming to pass.

One method has been to inaugurate a drive against the civil authorities to get them to stop the project. An-

other is to get associations of various kinds to pass resolutions against it. Yet another has been to ask the Knights of Columbus to stir up sentiment in the United States. Sometimes the argument used is that the buildings would be artistically offensive as they rose on the sky-line beyond the mass of the Vatican. But a study of the plans makes it clear that there is nothing to this. Again it is urged that the presence of a large college in that spot would be an insult to the Catholic religion, an expression of hatred against the pope and his church. It would be an expression of opposition, indeed, but no body, except one which can brook no will but its own, would ever think of it as an insult. The real motive is that Rome is forever intolerant, and though it may not itself minister to the spiritual needs of the people of Italy, it does not propose that any other body shall do so.

In the United States, the Roman Church is loud in its praise of liberty. Italy tells another story. Is it not likely that the true spirit of the hierarchy is better revealed in Italy than in our own country? Religious liberty is a thing very dear to us, a treasure which the world cannot afford to have abridged, even in the slightest degree. If the Knights of Columbus are to take a hand in this matter, why should not our Protestant organizations have something to say. The Roman church does not hesitate to invade Protestant communities in the United States and regularly conducts missions for the express purpose of winning Protestants.



We who have the pure gospel need not feel any more delicate about the matter. Let there be a free field for all in Italy as everywhere else. And let the church which best presents the real gospel of Jesus Christ win.

Baptists may think that this matter in Rome does not concern them. But it does. The Methodists are fighting our battle, and at the very least should have our cordial moral support.

### But One Loyalty

FROM Ames, Iowa, a brother F. M. Blakeslee writes to right THE BAPTIST about Roman Catholics in office.

"To say 'They have the same (legal) right to political preferment' (as others) is merely to restate that to which we object," he reminds us. In a well-reasoned argument for which we have not room, he argues that since the Pope claims, and where possible exercises temporal power, there is no logical reason why this government should extend towards the Catholic Church or its members any political privileges.

Our brother has the logic on his side. Allegiance to a foreign government logically disqualifies one for voting or holding office under ours. Only on the ground that the Pope has no right to political power can we justify the extension of political privileges to Catholics in this country. Whenever, if ever, this government shall send a representative to the Vatican, then every Catholic will become in fact a citizen of an alien government and ought to be so treated.

The alternatives are perfectly clear. If the Pope is a sovereign, his subjects in America are aliens to our government; and if they are entitled to citizenship here, his sovereignty must be absolutely denied.

The Catholic has a right to be loyal to his church as a church; but in politics there can be but one loyalty for a true American.

### Wild Talk from a Chancellor

OCCASIONALLY a literary phenomenon appears beneath the moon.

Observe, for instance the recently published book, *"My Neighbor, the Workingman,"* by James Roscoe Day, chancellor of Syracuse University. Such a subject invites a humanly sympathetic, reasonable, temperate and constructive discussion, and such a man ought to be able to respond to its call with dignity, clearness and scholarly self-restraint. But the book is a phenomenal tirade, a steady stream of denunciation, abusive epithet, invective, scolding and ranting, with abounding vocabulary of scurrilous speech, running with hardly any variation in its flow through 373 pages.

As for analysis, definition, distinction among things that differ, clearness of statement and fairness of treatment, the chancellor seems to have forgotten that these qualities are proper to the discussion of grave topics among sober men. Many pages of the book have been scanned in the hope that some sense of these virtues might appear; but the search has been almost fruitless.

Particulars are both interesting and illustrative.

Communism, socialism, unionism, the I. W. W., public ownership, the Labor Party, Bolshevism the liberal

teacher in the university, Lenin and Gompers, are all of a kind. The whole movement they represent breeds lawlessness, crime, bombs, assassination, riots, murder of the helpless and the innocent, midnight plottings, treason, and all manner of outrage. It is a great conspiracy to destroy all law, all government and all civilization. All those who participate in any of its forms of organization, sympathize with it or even view it tolerantly are alike guilty. Those who follow it to its logical conclusions are enemies of the human race to be hunted down, imprisoned, exported, exterminated as outlaws. They have no right to either liberty or life.

Of course, a temperate and reasoned criticism of the labor movement is legitimate and may be highly useful; and there is a broad principle that will justify a loose general identification of the labor movement with socialism; but this book misses both.

What an opportunity such a theme gave to such a man to deliver a sober, temperate, conciliatory and helpful message! Occasionally, indeed, a casual but commonplace hint of constructive value creeps into the book. But on the whole its main value lies in the fact that it presents the worst that can possibly be said by bitter enmity about the organized movement of the "American proletariat," and that it exhibits the most perfect example of the wrong way to approach a solution of the problem of industrial relations.

If these relations ever issue in violent conflict such books as this will be partly responsible for bringing it on.

But read the book.

### The Vanity Which Tempts Ministers

THE "Centennial State University," located in Colorado, consisted of one man. There were no buildings, no professors, no classes. The state which for a time watched the gyrations of this one-man university, has taken away the charter, having concluded that the university was shedding no educational lustre on the state. The federal postal authorities inquired into the business dealings of the one man and suggested that he had better return the money which had been flowing into his hands, which he agreed to do. And certain highly-ornamented documents which ministers in various parts of the country had expected to look upon with all the feelings of gratified pride will never come into their hands.

The "university" existed for the sake of bestowing the degree of doctor of divinity upon such ministers as should be willing to part with twenty-five dollars for it. A great many ministers made inquiries, so the mails show, regarding the proposition. And the receipts of the Colorado man, all of it coming from ministers who are not notoriously over-paid, were as high as \$1200 in a single week.

We have been wondering about this whole proposition. What is the explanation of it? Sellers of mining stock have often testified that many ministers are gullible, but that hardly seems an explanation in this case. Are we to find the reason in the love of men for decorations, in their pride in uniforms and badges and insignia of various sorts? Do the letters "D. D." after the name give a man the same feeling of gratified vanity which



these other things bring? Or does the degree give a man a better standing in the community? Does the minister who is tempted feel that it is a needful part of his equipment if he is to have the widest influence? Does it impress the church more than proved worth and solid accomplishment?

There is something childish about even the best of us. That we can readily admit. On the other hand, there is an aristocratic vein of feeling even in the most democratic societies which leads people to think much of labels. To be one of the crowd is not to be distinctive; therefore men reach out for the ornament which shall differentiate them from others.

In this whole degree business there is something that is not altogether satisfactory. Men of the best sort are often overlooked. Men their inferior in scholarship and accomplishment are often singled out. In an imperfect world this has always been so. Nevertheless it does lead those who think of the minister merely as a gifted brother among brethren, set aside for a particular service, to wonder concerning the value of all titles, even that of "Rev.," which tend to set men off in a class by themselves. So long as such titles prevail, farces like this one in Colorado will be repeated.

Jesus Christ Is the Son of God

CHRISTIAN faith, historic and scriptural, affirms the deity of Christ. No dialectic has ever been able to explain it, but somehow or other the being of God finds a clear projection into human nature in the person of Jesus.

One needs neither much learning nor any ingenious form of words to enable him to discover God in Christ. By a power of perception neither physical nor rational, nor yet mystical, but as vital and direct as taste or sight, this truth is as clear and real to the child as to the philosopher.

The New Testament expresses this truth in many ways: "I and my Father are one;" "Before Abraham was, I am;" "God was in Christ reconciling the world to himself." Perhaps no description of the inner personality of Jesus is entirely comprehensible to us; perhaps it was not entirely comprehensible to those who spoke or wrote it. But the truth was there, known in part and spoken in part, but in itself whole and perfect. There Christ is, "God manifest in the flesh."

The soul that cannot recognize God in Christ probably could not recognize him anywhere.

Technical discussions of the natures of Christ, of the persons in the Godhead and of the relations among these natures and persons usually becloud the subject rather than clear it. They may be intellectually useful to those who specialize in theology, but they count for little in the common life. Believers come to Jesus and meet God. That experience brings each of them into union with God and to spiritual satisfaction. Knowing so much that is vital, they do not fret to know curious and incidental details.

The deity of Christ thus vitally understood, and without regard to theological formulas, is not now and never has been an issue in dispute among Baptists. There is probably not a teacher, minister or other person in a representative position in the Baptist de-

nomination today who does not hold it as an essential in his religious life. If there be such a person he is religiously misplaced. He has missed the faith.

A Challenging Program

THE BAPTIST is in receipt of a letter from a religious educator, not connected with the Baptist denomination, in which he remarks that, familiar as he is with religious programs, none has come into his hands of late as thorough-going and as challenging as that adopted at Des Moines by the General Board of Promotion and submitted for consideration to the churches through the issue of THE BAPTIST for July 30.

Associations are giving time to the discussion of the objectives set forth in this program and are finding it stimulating. Individual churches will doubtless do the same when the clans gather again in September, and will work much of it into the church program.

The goals set forth are large as is becoming in a denomination like ours. These include 200,000 members added to the churches by baptism or restoration; 200,000 members enrolled in stewardship leagues; one thousand churches paying the pastor's pension premium in the Ministers and Missionaries Benefit Board; a total of \$87,500,000 pledged towards the \$100,000,000 (This means \$29,675,700.15 in addition to the amount pledged to April 30, 1921. These additional pledges must be secured before May 1, 1922 if conditional pledges of \$3,000,000 are made available); a total of \$20,000,000 paid on account of the New World Movement.

Whether these goals shall be realized or not depends finally on the local churches. Something like half of our churches have not yet participated in the New World Movement; their enthusiastic co-operation would ensure success. But even without these, the task, though very great, is not impossible. It means hard work and sacrificial giving. The goals set are greater than for the year just closed. But they can be reached if churches will live up to their pledges, will call on that reserve in their own resources which has not been touched and will take seriously Christ's command to evangelize the world. The last year was a remarkable one in the history of Northern Baptists; the churches have it in their power to make the present year even greater.

Christian activity is recommended by Jesus himself as the cure for religious perplexity. "If any man will do His will," he says, "he shall know of the doctrine."

Parents everywhere are getting their boys and girls ready for college. Why not a Baptist college? Have any other as much to commend them to people who wish education to be secured in a religious atmosphere?

Attention is called to the Labor Sunday Message of the Federal Council of the Churches of Christ, which appears on page 916. In days when industry is marked by so much confusion it is imperative that our ministers and churches shall have clearly in mind those principles of Jesus which have a bearing on this matter. They should not lag behind business men in making it clear that Jesus is the hope of our times.



## Odds and Ends (Chiefly Odds)

*Snappy short stories told by the wife of a Baptist foreign missionary: "A Candidate for Matrimony at Large," "Our Foolish Virgin," "The Women of Whom I Have Been Jealous," "An Earthen Vessel" and "Every Dog Has His Day."*

BY PREACHER'S WIFE

### A CANDIDATE FOR MATRIMONY AT LARGE

MR. N is a widower of seventy-three. We have been hearing that he contemplates a second marriage. Therefore I know when I see him approach the parsonage door, dressed in his best black suit, with white though collarless shirt and the fronts of his shoes well blacked, that he has been courting and has come to tell me all about it. We have had confidential chats before when I have expressed my sympathy for him who must live alone in his big house and I do not wonder that he longs for a companion.

#### A Sockless Widower

There are no preliminaries when I admit him except that he casts a searching eye about the living room, steps to the library door and takes a deliberate look to make sure there is no one around. Then he seats himself in the most comfortable chair and says, "Liddy L. is running after me plum disgraceful. What do you suppose she is up to?" I do not need to hazard any supposition for I know exactly what she is up to. I have already warned him that with so much wealth in his possession and at his age, he is in great danger of being roped in by some designing person whose main ambition would be to come into command of his bank account. What I dare not tell him is that with his fondness for incessant tobacco chewing (often carelessly allowing the juice to trickle down his heavy beard) and with his incurable habit of profanity, he has but little more than his money to commend him. It seems that I can never become naturalized to his perpetual profanity although I'm perfectly sure he has used it for so long the habit has become automatic and he is not conscious of it. During the few minutes that have elapsed since his arrival, I have observed that he has dressed up and gone forth to his courting without any socks and his ears, as our small son says, have not been manicured.

What I fear the worthy women on his list of eligibles may not know is that for all of his uncouth exterior, he was beautifully tender in his treatment of his first wife. Many hours have I listened to his descrip-

tions of her lovely hair, her pretty eyes and her talent for cooking; and I happen to know too that she heard these things from him so long as she lived. He is using her memory as a standard by which to measure all other women and that will never do, I urge upon him, since some of us have been endowed with gray or blue eyes and may not own the "sparkling brown" ones of his ideal. While apropos the talent for cooking, which he seems to seek in vain, I quote to him the words of the old colored mammy, "Cookin' 's like religion is; some's 'lected and some aint."

He has just said again for the several dozenth time since the day he began to confide in me, "It was her wonderful hair that first moved me," and my eyes grow moist when I witness the gentleness and pride in his manner of drawing from his pocket that age old tintype of him and her together. As I step over to take it in my hand (it would never occur to him to bring it to me) he suddenly explodes with, "why do you wear such durned high heels?" Before I can scramble to my poise and think up any defense for the said offending heels, he goes on with his story of a day when he took her to a distant city for the purpose of having this picture taken. "Why, you didn't go away like that before you were married, did you? If our young people of today would ask for that privilege, we'd exclaim in horror and say it was not so in the good old days." It is thrilling to watch him straighten up in magnificent pride and declare chestily, "Her dad would trust that girl anywhere with me!"

#### A Sod Widow in View

He tells me he has three widows in view, as he expresses it, "one grass and two sod." There is another girl of advanced years and then there are several who he suspects have him in view! I tell him all I know about a few whom he must not marry. He relates his experiences of having been coldly repulsed during some of his calls and too warmly welcomed during others. Today he has the blues. He had just about decided on Miss D, but when he called at the home she was positively

snippy. Could I say a good word for him? Would I slyly sound Mrs. G. (a sod one), and let him have an opinion? We shake hands in parting and there is an agreement that we'll hold another conference soon. Then he takes his sockless way down the walk and is gone.

\* \* \*

### OUR FOOLISH VIRGIN

Miss R is a prominent member. (Please speak it in capital letters and awed tones). Last week she led the meeting of our Mission Circle, her subject, "Sons of Italy," during which meeting she impressed upon us the duty of feeling neighborly and living chummily with our brothers of other countries who come to settle in our midst. Today she had a chance to practice what we heard her preach.

#### Joe in a New Suit

Joe, a little Polish boy in our neighborhood and a warm friend of mine, marched majestically down our street arrayed in his first suit from the store. Heretofore his mother has done his tailoring and he looked a different boy in his clumsy, hopeless garments she made for him. Joe's father works in a factory and his income makes the preacher's salary look like a penny stamp. The parents have but the one child and only the one ambition—to make of Joe an all-wool, yard-wide American. During the war the windows of Joe's parlor became plastered almost solid with the cards which bespoke their eagerness to do their part. As each new one appeared, Joe would meet me down the street, lead me to the window and proudly indicate the newest arrival. We did not know each other's language very well, but there are gesticulations of delight which interpret themselves into any language. By them I raved in turn over the cards "War Garden," "100% Red Cross," "Save Some Sugar," each of the liberty loans, the Y. M. C. A. One day in passing I saw at Joe's window a grinning face and a chubby finger pointed to the latest bulletin of Joe's Americanization. I looked. It was a large red card bearing the one word "Influenza."

Today as he comes down the street



in his new suit with bow tie large enough for a girl's hair ribbon, he greets me in fairly good English. He has learned to talk so well with his one year in school that we can be most clubby now. He sees me on the step ladder washing windows and he introduces his main idea by some wholly irrelevant remarks. "You will fall. You will hurt." "No, I will not just see how steady I am"—and I wave a foot to prove it. "I will thank you if you give me pretty flowers.—I want to give my teacher a present." "They aren't my flowers Joe, they belong to the lady in the other house."

### Can't Bear Dagoes

Joe starts toward her door and I shiver as he goes for well do I know her. I try to head him off by suggesting that it is getting late (which it is not) but there is no saving him from his awful fate! Bless his dear little Polish-American heart, he actually removes his cap when she answers his ring and I gloat in my heart for I'm certain she can't resist that. But she *does* resist it. And she ignores the politely worded request! I blush for shame when I hear the cutting speech she hands him,—punctuated with ugly words which I hope he cannot understand. "Troublesome kids,"—"nervy boys,"—"nuisances," and she does not use the polished tone we heard last week at the mission circle when she admonishes us to be true friends and neighbors to our *brothers*, the immigrants.

Brothers, indeed!! She's treating Joe like a remote fifth cousin or perhaps like a relation-in-law! Her snowball bush is huge—that is the flower Joe seeks—and it is so heavy with bloom that it has become non-symmetrical yet she refuses him one spray for his teacher!

I am not a Socialist nor an I. W. W. advocating that Joe has any right to her property. But there is a principle inbedded so deeply in my soul that I yearn to scream at her and ask what right has she to take the grin off of little Joe's face.

He descends her steps changed. He is sober, grinless and sheepish. To shorten the period of humiliation in my presence, before whom he has always strutted, he starts to run to school. While she calls across to me, "I just can't bear those dirty dagoes!"

\* \* \*

### THE WOMEN OF WHOM I HAVE BEEN JEALOUS

If I were to write a book upon this subject it would be a voluminous

work and most of it would be concerned with Mrs. K. I would not make of her a heroine—but rather a she—villian (or should one say a villianetta).

There have been many instances in his ten-year pastorate in this one church where other women than I have loved the preacher devotedly. Mrs. C. was one of these. The affection existing between these two was known throughout the whole church family as a real case. Did I ever receive a bouquet of any proportions, that man was sure to make away with a third of it and present it at her shrine! If anyone calling at her home (for she was a shut-in) so much as suggested that another pastor of the city, were a few inches taller, she bristled with indignation and gave them such a piece of her mind that they were glad to think up and express some praise of him! When she lay stricken with pneumonia so critically ill that we all feared she might slip away from us, the preacher refused to eat his meals regularly until her crisis was safely passed. This love affair has been one of the beautiful things in his long pastorate and I do not care how many women love him in the same degree for I'm convinced that he is deserving of it all.

But since it is the wife's prerogative, and her privilege exclusively, to abuse her husband (supposing that he needs any abuse) my jealousy has been aroused by those types who assume this right of mine.

### "I Hate to Tell It—But"

Mrs. K. was the most hardened of them all. At home, in the absence of our children, she was referred to as "the cup of cold water." Her unofficial title was "Supt. of the Every-member Canvass." Her slogan: "I do so hate to tell it—but." She never could find time, so she insisted, to take an office in the church. But let any new work be proposed or launched by the pastor and she could spare three afternoons a week traveling from house to house knocking the new movement. Were any new members ever received into the body, they by coming into our fellowship laid themselves liable to dissection by her tongue.

I cannot believe the cartoonist ever knew our Mrs. K, and yet when he makes Andy Gump describe Andy's Aunt Sophy, he gives a perfect word portrait of Mrs. K. He takes her number as follows: "When she gets those glasses way out on the end of her nose, picks up her sewing basket and starts to knit,—women cripples and little children,—get

back of the ropes! She spares no one, when she shoots that mustard gas (and she's some sharp shooter) there isn't a man, woman or child safe within a radius of fifty miles! If ever she gets a bead on you with one of those shrapnel bombs and if it ever hits your home,—goodbye reputation!!"

### The Good Die Young

I can forgive her for being soured. She once mothered a model boy. She herself admits it. "Just David" was a wild rake compared with Mrs. K's son. He never soiled his clothing, he never played marbles, he *loved* to go to Sunday school. When his mates waged war upon him (which must have been every time he passed, for he would have been an awful temptation) he did not engage in naughty brawls—but retired and prayed for his oppressors! She always ends her discourse on his virtue by rolling her eyes heavenward, folding her hands and saying with maddening piety, "But the good die young." It's lucky they do sometimes for I fear my eleven-year-old son with a leaning toward Huckleberry Finn tastes would be the death of me trying to get at that ultra pious boy of Mrs. K's. And I am sure that if my happy home were cluttered up with a boy who takes himself as seriously as did that child, I too would be soured on the world. What I cannot forgive Mrs. K is her ambition to inject her acid into every limb and branch of my husband's work.

She attends every service of the church and no one could hire her to be late once so that a prayer meeting might be joyous for a few moments before her arrival. But she has her uses, this World's Champion Grouch! She has developed my husband into a great diplomat! Any pastor who can remain on speaking terms with her and heal all the wounds she makes is a statesman! If only when we arrive in Heaven she is not appointed to the post of Accusing Angel!

\* \* \*

### AN EARTHEN VESSEL

Mrs. A was not one of the world's favorites who possess what she called "book learnin'."

But she was full of the treasure of God and to sit with her for an afternoon in conversation on the things of the Kingdom, made me feel when I had come away from her presence that I had been admitted to the Holy of Holies. One day she



broke the news to me that her eldest son was going away to live in another state. It was not really so far distant but to Mrs. A with her limited knowledge of geography, his destination was "away yonder." For several years I had done her letter writing for her except for the few business notes, which task she delegated to one of her sons. The real gossip letters on home matters such as need a woman's touch she reserved for me. Now that the son would be away, she expressed a yearning for the intimacy which might exist if she could do her own writing. I did not realize how deep was this longing until one day when I called at her home she asked me humbly, apologetically, bashfully, to set for her a copy of the alphabet that she might surprise her son with a letter written by her own hand! Oh the marvel of a mother's love! I set for her the copy. How my heart ached in anticipation of the disappointment she was doomed to suffer. My first visit in the office of teacher of penmanship revealed what I knew must come. She had discovered that some of the letters were much too complicated for a seventy-year-old hand and besides that her pen trembled far too much for even the simplest ones!

#### A Soul That Could Not Say It

Perhaps she could not spell the words or form the letters and I doubt very much if she knew what is meant by the words "meter," "rhyme," "poetic fancy,"—but I have many times assured her that she had within her the soul of the poet and looked through the eyes of the artist. One evening in summer, just a few weeks before her promotion into Heaven, I sat with her on her porch. She fell into reminiscence and spoke at length of the early pioneer days when our state was but a broad expanse of prairies and she one of the first settlers in it. The neighbors were so far remote from each other, she told me that they early formed the habit of closest communion with God—like David out on the hill sides alone with the stars on those nights when his soul cries came to be our Psalms.

She said, "I always stood in the cabin door when my man returned at evening. I held the baby in my arms so that he could see us and feel that he had someone—in all that loneliness—to wait for him. And I mind well the feeling that came over me when he came into sight—he and his horses—all of them with that tired-out look. And I mind well the cows sauntering back over the

prairie paths, bellowing now and then until they came into the lot.

"The poet Gray," I told her (but she only laughed at me) "said the very same thing only that Gray was skilled in the use of the pen and knew how to rhyme his words:

"The curfew tolls the knell of parting day;  
The lowing herd winds slowly o'er the lea;  
The plowman homeward plods his weary way,  
And leaves the world to darkness and to me."

\* \* \*

#### EVERY DOG HAS HIS DAY

Elmer was the worst boy in Sunday school. I have it upon the authority of every mother who had raised girls only, every moss-back deacon and every old maid of the church. I wish they were here separately or collectively to dictate a description of him. The mother of girls only would give him a pair of stubby horns. The deacons would donate a tail and the old maids would declare for cloven hoofs. To me he was just a normal boy of high spirits, good health and quick wit. He had curly black hair which would not submit to a comb, his face was freckled to an adorable degree and his snappy brown eyes would melt the heart of anything except a cement post.

It was in the very early days of my husband's reign in this church and I had not yet classified and catalogued his flock. Had I known Miss R as well then as I knew her later I would never have asked her to be an assistant in the junior union. Elmer was its leading light, Miss R was a deep shadow hanging over all of us.

#### Elmer's Day Was Stormy

We were compiling a Scripture alphabet and so far as possible I appointed the member whose name began with the letter for the day to bring a verse of his own finding. Alas for Elmer! I wish his mother had christened him Frank or Joe! It is not at all likely that there was any Bible in Elmer's home, so he took the verse from his memory and there again it is not likely he had very many stored with the initial letter E. He was so eager to do a fine thing in his best manner that he fairly squirmed through the exercises preceding the Scripture alphabet. He was on the edge of the pew with mouth open when I called his name. He came up like a flash and dashed off his verse: "Every dog has his

day." All his eager pride was taken out of him by the laugh which greeted his verse. No one shrewd enough to see his change in countenance would have accused him of impudence but Miss R was never shrewd.

Her behavior was a disgrace. A few weeks before she had sat in prayer meeting and listened to Deacon Hanley quote from the Bible this sentiment:

"God moves in a mysterious way  
His wonders to perform."

And the deacon got by with it! Miss R did not ask that he be expelled from the church. But upon the occasion of Elmer's blunder, she jumped to her feet and demanded in shrill voice that I choose between her and Elmer. My choice was registered in my own mind instantly but I asked if she wouldn't wait to talk it over after service. She did. And what she said about Elmer would need to be printed on asbestos—so I do not repeat it. My ultimatum to her was that Elmer needed me so much more than she I should just have to choose him.

It is a very, very short journey and one that has been traveled hundreds of times,—this journey from the "worst boy in Sunday school to the best deacon in the church."

#### That Worthless Scamp

Eight years after Elmer blundered on his Bible verse, Miss R happened to visit in the western town where his people had moved. Elmer, so she had the fine grace to write me, had a good position commanded generous pay, was rapidly being promoted and was the leading deacon in the Baptist church!! "That worthless scamp you always made such a pet of" was the name she gave him.

To even up just for that, when I replied to her letter, I did not ask Satan to get behind me. I said, "Well Miss R you know 'every dog has his day' and I've always felt sure Elmer would have his."

Just a few months later our little city's daily contained notice of Elmer's tragic death. A gas main had broken in a tunnel where Elmer had sent his men for repairs. He sensed the danger, called to his brother and another workman to follow and ran to their rescue. Not one of them returned! I did not need to ask the moss-backs what they thought of Elmer now. Miss R herself said it at the next prayer meeting, "Greater love hath no man than this that a man lay down his life for his friends."



# A Christian Argument as to Disarmament

*Federal Taxes \$270 per family annually. Army costs more than all colleges, technical schools and universities of both church and state—by \$200,000,000*

BY CLARENCE W. KEMPER

**M**R. FREDERICK LYNCH writing from Central Europe says: "The whole of Europe is in a state of political, economic and religious chaos and confusion." The world is in dire need and America should lead in the better, Christian way. And the Christian church must lead America.

The cold facts are not comforting when we are told the federal taxes per family are now \$270 per year; that \$183 of it goes to past wars and \$66 direct to the army and navy; that \$16 goes for government function including salaries and public works; that but \$2.70 of it goes to health education and agriculture.

The navy costs use more per year than all our churches of every name, sect and sort—more this year by some \$50,000,000.

The army costs more than all our colleges, technical schools and universities, church and state—more this year by 200,000,000.

A single first class battleship costs more than the teacher training schools of the U. S.—ten to fifteen million more.

Unless there is good reason for this, it is the worst kind of folly and an awful sin. Said Ambassador Harvey in London recently: "Now the question arises, have not our respective countries reached the point with respect to the remotest possibility of conflict that justifies our forgetting it as completely as the battles of Bosworth Field and Appomattox have faded out of recollection?"

## All Must Disarm

"The Tokyo Ashai" (Jan. 11, 1921) "The proposed disarmament should cover all the countries. . . . If that is difficult of immediate realization, a disarmament agreement between Great Britain, America and Japan can serve a useful purpose. . . . The evils of armaments competition and the benefits of disarmament are too numerous to be counted."

Marquis Okuma of Japan said Jan. 9, 1921: "A plan for curtailing naval construction would work to the great benefit of Japan. While, however, Great Britain and the U. S. continue to build battleships, Japan must in self-defense follow the lead. But Japan is in no condition to engage in an unlimited naval construction program."

General Pershing electrified a great crowd in New York not long since by saying in most emphatic tones that it was a crime to go on putting millions into armament, with so many women and children starving and by adding that competing armament was the sure cause of war.

General Tasker H. Bliss, former Chief of Staff, wrote under date of May 1921 saying: "Either there is no practical common sense among the people of the U. S., or else they now know the essential facts that point to the necessity of such a conference." "The responsibility is entirely upon the professing Christians of the U. S."

When great military leaders speak like this, it is time for the Christian church to take leadership in calling for disarmament.

## Everybody is Sick of It

Everybody the world over is sick of the whole war business and the awful burdens it lays upon the shoulders of men except the survivals of the militaristic era and this survival is very much alive just now in the U. S. as in all the countries.

Gradually a larger number of people the world over know that the whole world must be organized on some basis of justice, or civilization may perish from the earth. The talk of isolation for America is as silly as for a grown man to return to the talk of his childhood.

Among the good things said by Ambassador Harvey in his recent London speech, he did not represent the best opinion of the world today by his brutal and unpolitic fling at the League of Nations. It is quite possible that fifty or one hundred years from now the men who took such glee in ditching the League of Nations, in the United States and crucifying President Wilson will be looked upon as the inferior patriots of this day.

Any person who arrogates to himself the function of balking the friendly organization of the world is not humanity's friend but enemy. It is therefore to be hoped Hughes and Hoover serve as the spokesmen of America rather than Harvey.

When war is on there is nothing for us to do but fight it out or lie down and be trampled upon but,

when we are at peace Christian people should go to bed rock in their relation to the world-old curse of war. The church cannot get on by making her religion applicable to personal relations and failing to make any application of the teachings of Jesus to society and nations. We must learn that it is a sin against humanity and God to fail to make our religion applicable to all life. We dare not be content continuously with the pagan idea of the state.

The church must go to the mat with war. The time is come when in the growth of intelligence and conscience the Christian opinion of the world must solidly set against war.

First because war is anti-Christian and second because the best opinion of the world looks to the church for leadership at this point.

In the past Christian conscience has achieved definite victories one after another; such as; securing religious toleration, the abolition of slavery, prohibition of legalized drink traffic for the U. S.; and now the greatest moral issue is that of making wars impossible at the earliest possible moment.

## Say It So They Can Hear You

I. The Christian church must dare say, so every one can hear: "War is wrong and the day has come to stop it." If the Sermon on the Mount means anything, we dare not tolerate the pagan idea when it comes to the relations of nations. Thus competitive armaments, diplomatic deals behind closed doors, the systematic cultivation of prejudices and hatreds between nationalities must go. "We must obey God rather than men," said the early Christians and the church today must take this attitude toward war.

We will not turn our back upon the high, human ideals of Jesus to follow the inherited pagan ideas as to diplomacy and war. This we must say so emphatically in times of peace that our leaders will not dare tolerate the conception of war.

At heart Christianity aims to create Christ-like persons by Christian means of helping rather than crushing people.

The distinctive Christian method of overcoming evil is to overcome it with good. In the cross we are



taught the sublime way of overcoming evil.

The primary aim of war is not to win the wrongdoer but at greatest costs to prevent him doing wrong. War is a method which cannot by any stretch of imagination be classed as Christian.

Some justify war on the basis of the corrective discipline a father exercises toward his child. But war has to do with adult fellowmen and not children. Moreover the discipline of any father is aimed at the correction and not destruction of the child. In fact war exhausts all inventions by way of securing utter destruction.

II. The best opinion looks to the Christian conscience for leadership at this point. In face of the idiocy of competitive armaments, such men

as Mr. Lloyd George, Sir Douglas Haig, Gen. Bliss, and Roger Bobson are appealing to the churches to lead the way.

Said Gen. Bliss recently: "If the clergymen of the U. S. want to secure a limitation of armaments, they can do it now without any further waste of time. If on an agreed-upon date, they simultaneously preach one sermon on this subject in every church of creed throughout the U. S., and conclude their services by having their congregation adopt a resolution addressed to their particular congressman urging upon him the necessity of having a business conference of five nations upon this subject, this thing will be done; if the churches cannot agree upon that it will not be done, nor will it be done until the good God puts into them

the proper spirit of their religion."

The great Christian layman, Fred B. Smith, recently said: "H. G. Wells after writing almost the final word of despair concerning the future says there may be one last hope of saving the world, if the Christian churches can be roused unitedly to take up the problems of world peace!—Perhaps the greatest single contribution the U. S. can make to the period of reconstruction is to pour out her best life by any and every means to bring into one great unit the Christian sentiment of the world against military force as a remedy for international differences in the future."

The hour has struck for the church to speak in a voice that can be heard throughout the troubled world.

We must find the Christian way out.

## Responsibility of the Church in Industry

*Labor Sunday Message of the Commission of the Church and Social Service of the Federal Council of the Churches of Christ in America for September 4, 1921*

CHRISTIANITY'S message for this Labor Sunday is set against a background of suffering and confusion. The land is filled with unemployment. Possibly one-fourth of the population are straitened and anxious. Thousands of employers are holding their industries together merely from day to day. Labor is fighting for the fundamental right of collective action, and fighting at a serious disadvantage. The freedom of the ministry to proclaim a social gospel and to apply it according to their own honest convictions is sharply challenged. Even the common right of citizens to freedom of speech and assembly in many communities is at stake.

In such a troubled time as this it would be easy for the church to hold aloof from industrial questions. To confine itself to simpler tasks would seem the path of prudence. The summons, however, is not to the easy way but to the way of duty. Concerning the relations of men to each other in the economic and industrial realm, as well as in the other areas of life, the church must seek to discover and to proclaim the mind of Christ. The relation of persons to one another is always a moral and religious question and so is inevitably in the preacher's field.

A redeemed life is one redeemed in all its aspects and relationships. The economic and industrial factors that condition the lives of men and women and help to make them what they become are, therefore, as much a concern of the church as any other

phase of their moral environment. An industrial practice that cramps and devitalizes human beings in body or in spirit is as much a foe of religion as is the liquor traffic. The church cannot ignore the one any more than it can ignore the other.

There are no areas of life which Jesus excluded from the ultimate operation of the law of the kingdom. A gospel that is susceptible of only partial application is not a gospel which can save the world. A church which is content to recognize limits to the proclamation of its message is a defeated church.

### CHRISTIAN PRINCIPLES TO BE APPLIED TO INDUSTRY

There are at least three fundamental principles in the teachings of Jesus that the church must apply to industry. Unless we can learn to conduct industry according to these basic principles the Kingdom of God cannot prevail in the modern industrial world.

#### 1. Men are to live as brothers.

But between several hundred absentee stock-holders on the one hand and several thousand wage earners on the other, relations are so impersonal and distant that the responsibilities which brotherhood implies are more difficult to grasp and are too seldom regarded with seriousness. In the administration of a large industry policies are frequently inaugurated which would not have been determined upon if their full human consequences could have been

instantly visualized. The investors in an industry expect its managers, first and principally, to produce profits. The directors scrutinize the records but rarely visit the work shops. In consequence men and material are lumped together as commodities, labor is bought in the market like goods, and the personal equation is lost in a mechanical system.

Democratic relationships in large scale industry do not necessarily pre-suppose a restoration of the early intimacy between employer and employee. Such intimacy is impossible in large plants, and where it actually obtains it is by no means a guarantee of a square deal. Democracy requires rather that every individual shall have his point of view represented and shall have opportunity effectively to register his will. What really matters is that the life interests of the workers should be the first consideration; not that they should be called by their first names. But where there can be added relationships of personal friendship between employer and employee, the human possibilities of the situation are greatly increased.

In an industrial age there can be no real brotherhood of man unless there is a brotherhood in industry. Mr. John D. Rockefeller, Jr., has put the matter well; "surely it is not consistent for us as Americans to demand democracy in government and practice autocracy in industry." Of similar import is the recent statement of one of our foremost labor



leaders that to political citizenship must now be added industrial citizenship. Political democracy leads to industrial democracy because a nation trained in school and church and state to democratic relationships, will inevitably carry these same principles into industry. The growing sense of manhood and responsibility in the workers tends in the same direction. There can no longer be satisfactory relationships under an autocratic shop rule, any more than in an autocratic state. Arbitrary control leads to class war, which is as contrary to Christian principles as any other war.

Democracy in industry must be realized progressively and is being steadily approached today in an increasing number of industrial establishments. Recognition of the ideal commits no one to any particular social theory or program. Collective bargaining with labor unions is an expression of the democratic ideal; so also are some of the various forms of labor representation in shop councils. There are also democratic forms of co-operation by which labor relations within a plant are handled as in a town meeting, or a family circle. It is quite possible to develop such forms of association, without prejudice to those vital interests of labor which are conserved by its own regular forms of organization, and to secure a real partnership between employer and employees. Such a partnership may go to any length in democratic procedure that those concerned may desire it to go.

## 2. A human life is of immeasurable value.

All society is obligated to see that it has a chance. Although we have deeply mourned the loss of the 48,000 American men who were killed in the great war, we have given little thought to the fact that during the same period of nineteen months, American industries claimed 35,000 victims. This fearful rate of destruction still continues.

But the crippling of the body is not the only price paid by human lives. Crowded living quarters reduce physique and low wages increase infant mortality. The wage earner is subject to hazards from which the salaried and professional classes are secure. Children born in industrial districts are deprived of opportunities that should be inalienable in a Christian society; a predestination as real as any theology ever taught governs their future. Low wage scales and unemployment have the effect upon the lower paid workers of thrusting millions down to the

poverty line and an accident precipitates them into destitution. Unless the man is lifted above the machine, the life that Jesus considered of more value than the whole material world is sacrificed. There can be no doubt that our working people should receive a relatively larger share of the product of industry.

Since prices began to recede we have heard much concerning excessive wage demands. Without doubt wages in certain occupations have been out of proportion to those paid in the less skilled and less well organized trades. But throughout the entire period of war prices large groups of wage earners have been compelled by inadequate wages to live at a low standard. Not only so, but even the wartime wages of highly skilled labor, whether of hand or brain, can be considered disproportionately high only when it is forgotten that in the production of all our wealth labor bears the most irksome burden, takes the heaviest risks and suffers the gravest insecurity.

## 3. Service is the Christian motive.

The services of physicians, teachers and even of ministers, require compensation. But the primary motive in these professions is assumed to be service. A Christian society will try to put business under the same motive; it will purge itself of all ruinous competition and substitute for it a co-operation and that secures initiative and all the stimulus of competitive enterprise without its war-like methods.

And the motive of service is not only entirely practicable but it is the only salvation of business itself. The service motive will bring a spirit into industry that will minimize strife and selfishness and magnify fraternity and goodwill. It will inspire production and tend to eliminate waste. With the profit motive controlling both employer and employee, each seeks to exploit the other, each looks upon the other with suspicion, friction grows between them instead of confidence, and industry assumes the aspect of war broken only by periods of truce. The operation of the profit motive defeats the practical purpose of industry—continuous, efficient production.

The Golden Rule is the classic expression of all these ideas and of the spirit in which alone they can ever be made real. These Christian principles are as binding upon one group in industry as upon the other; and only in so far as they are recognized can industry achieve permanence and security. They will be found at

last to underlie the social structure as the laws of chemistry and physics underlie the phenomena of the material world.

## THE CHURCH AS A TEACHER OF RIGHT INDUSTRIAL RELATIONS

The right of the church to speak on human relationships in industry has been challenged by some representatives of employers, although upheld by many others. It is objected that ministers know nothing about industrial processes and therefore are not competent to speak upon the relations of employer and employee.

Even in the absence of such knowledge the church and its ministry would not lack a sufficient warrant for the proclamation of the gospel with respect to industry. The church is commissioned to bear testimony to the truth as it is in Christ. The responsibility for making the world of business and industry conform to Christian requirements rests upon those leaders of business and industry who profess to be Christian men.

But the church is not advocating an untried experiment. Abundant demonstrations are at hand that every sincere approach to the application of the Golden Rule in the world of work has made not only for stability by putting co-operation in place of competitive strife, but for lower costs and a better product.

Clearly the function of the church is not to manage industry, or to teach either employers or workers how to manage it, but to interpret these Christian principles and to mediate the Christian spirit. To do this effectively, its teachers, and especially its ministers, need to have direct knowledge of industrial conditions.

But the church has also the possibility of teaching through its laymen, including employers and leaders of labor who have the Christian spirit and who are working conscientiously at the problem of Christian relationships. These men know the problems of management as the ministers do not and are competent to speak upon them in their technical aspects. The church can use them appropriately and with great effect in explaining what Christian principles mean and how they actually operate in industry. The application of these Christian principles rests finally with the laity,—with employers, managers and leaders of labor,—and upon their spirit and faithfulness depend the future of our industrial life.

The church must therefore assert

(Continued on page 919)



# The Gospel Through Schools in China

*A member of the faculty of Shanghai Baptist College is the author of this incisive and discriminating discussion of a fundamental problem in missionary policy as it actually works out in experience.*

BY VICTOR HANSON

THE purpose of this article is not to set up one branch of missionary work as being more important than another—that would be pernicious—but to present a function of missionary schools that is not everywhere well understood.

The school is the open door to the gospel in China. Through the school it may enter the mind and heart of the individual and the family circle. It is the gateway to the professions and is more and more influential in business by government. It is popular and growing rapidly. Without throwing away all that is old, the Chinese recognize the necessity for introducing much that is new, and the school is looked to for that. Missionaries would be remiss did they neglect this fact and this opportunity.

Western ideas are not popular because they are Western nor new ideas because they are new. There is at least a natural defensive attitude and often a hostile attitude toward what is Western and new. But there is also the compelling necessity of finding some solution for the intolerable domestic conditions and the equally intolerable international relations.

## They Want What They Want

Laudible native pride and budding nationalism forbid that what is alien should be wanted and at the same time forbid that what is really wanted should remain alien. Science and learning know no flag and the schools that have been looked upon as Western are becoming indigenous. Missionary schools rightly share in the resulting immunity from opposition.

The remarkable and regrettable fact is that school systems have until recent years had so small a part in missionary programs. The older missionary schools in China have abundantly proved their virtues. Without going into detail or statistics we may point to such familiar leaders as Dr. Wellington Koo, ambassador to Great Britain, Alfred Sze, ambassador to the United States Dr. Fong Sec of the Commercial Press, C. T. Wang, and David Yui of the Y. M. C. A. as being to a greater or less degree products of Christian education. Not less suggestive is the

increasing number of well trained ministers and lay workers in the Christian church in China. These are the men to whom we must look to take over responsibility for the propagation of Christianity, in which foreigners must, without abating their zeal for service, become less and less conspicuous. We must decrease and they must increase so far as prominence in leadership is concerned.

## The East China Mission

The work of our East China Mission is centered in six main stations. With the exception of Shanghai each of these six stations is a center from which various missionary activities extend out into the surrounding region. The three main types of work, church, school, and hospital are all carried on in each of these main stations. It is the policy of the mission to organize churches and schools throughout each district centering in the church, the hospital and the high schools for boys and for girls in each main station. Wherever union is practicable in hospital and school work it is undertaken. No effort is made at unnecessary duplication, so that in Hangchow we are not engaged in hospital work. In Hangchow, Ningpo, and Shanghai we have high schools for boys. In Hangchow we co-operate in a union high school for girls. In Ningpo we have our own high school for girls. In Shaoahing, Huchow, and Kinwha we have junior high schools for boys and higher primary schools for girls. College work for both male and female students is now provided at Shanghai in Shanghai college, co-education having been undertaken only last year. It is the policy of the mission to weld together all work of the missions and its institutions to constitute the most efficient means in the Master's service.

## Shanghai a Union College

Shanghai college is a union institution in which we co-operate on equal terms with our brethren of the Southern Baptist Convention. The college is thus intended to serve a larger constituency than the East China Mission and belongs as much to the central China Mission of the S. B. C. Shanghai is the gateway

between these two neighboring fields. Our South China Mission and the Southern Baptist work in Shantung and Honan also participate in the college. It is hoped that all the schools thus represented may together with the college constitute a homogeneous and efficient educational system, dedicated to the service of the missionary purpose. The Shanghai college is a very young institution. Less than fifteen years ago the land on which the college now stands was a tidal marsh; now it is a beautiful campus. There are in the high school and college combined four hundred students. The first class was graduated from Shanghai college in 1914 and consisted of two men. One of these, Rev. T. C. Wu later graduated from Rochester Theological Seminary and in 1919 returned to Shanghai where he is now the pastor of the Baptist Church. The other, Dr. C. C. Chen, graduated from Yale University and returned in the same year to Shanghai where he is now the head of the department of Biology in Shanghai College. Nineteen former students of Shanghai College are at the present time studying in various colleges in America.

## College Work Brings Conversions

There are now about 270 students in the high school department and about 130 in the college proper. The college confers the B. A. degree upon graduates under its charter from the state of Virginia, and that degree is recognized by our American Universities. The most of the students in the first years of the high school are non-Christian, many of them never having heard the gospel before. In the graduating class of the college however, there are few if any non-Christians. Special efforts are made during each semester to secure decisions for Christ after careful preparation. Personal work by teachers and students is the principal method used. The personal workers groups of the students are especially effective. I think it is safe to say that in general the most satisfactory additions to our Christian church in East China are those that come, first, from Christian homes, and second, from Christian schools.

There is an organized church in



the college with a large and active membership. The activities of students and teachers extend beyond the campus to the neighboring villagers for whom dispensary work, a day school, and a community center are conducted. They extend to the great manufacturing district near by where about 30,000 mill workers are employed, for whose benefit the Yangtse Poo Social Center is conducted. Here hundreds of men, women, and children are reached through day schools, night schools, vacation schools, play ground, vocational training, moving pictures, hospital, and religious institutions. They extend to a great many towns from which students come. Daily Vacation Bible Schools are conducted in a great number of places during the summer by students who have been especially prepared for that work.

Work in the college department is done in English rather than in Chinese, because there is not sufficient literature and reference material available in Chinese for the pursuit of advanced studies in most of the sciences both material and social. The creation of this literature in Chinese is one of the tasks of education in China. It must be done. Two things are required, both of which Shanghai College should do its part to supply. The first is well trained men capable of doing the necessary translation and original research work. The second is a successful and up to date library making accessible the best products of wisdom, thought, and experience throughout the world. One of the greatest services we can render China at present is to provide her students with our books, not only American but broadly representative of western science, culture, and religion.

### A Center of Genuine Religion

After six years of intimate observation I must testify that the missionary body as a whole is characterized by religious zeal and abiding faith in the indispensable and invincible power of the Spirit. I have held up schools as the most successful evangelistic agencies, but their success for the kingdom depends upon the Christian faith and character of the teacher. Unfortunately many missionary schools are still compelled to employ a few non-Christian teachers, due to the small number and higher salaries of qualified teachers, that is, teachers with modern training. This is especially the case in the department of Chinese

Language and Literature. The old-style teacher of the classics and Chinese history is as a rule a stanch Confucianist. Shanghai College ought to have and to train Christian teachers in this department and supply our high schools and the public schools so far as possible with teachers in this vital field who have both a modern and a definitely Christian viewpoint. In relation to the matter of translation to which I have referred above this matter is of almost equally great significance. Translation will not flourish without the co-operation of these literary leaders and they inevitably exercise a censorship over the process.

### RELIGION WITHOUT SCHOOLS

*Forty-two years ago the pioneer Baptist missionaries going out to the Congo, went to a section which had once been evangelized before ever America was discovered. The Spanish Cross had followed her ships to Africa, and these modern missionaries came to a people whose capital bore the significant name of San Salvador, where were the ruins of a great Cathedral, and yet where heathenism reigned supreme. In the King's compound they found the fetishes of the King, an old crucifix and some images of the saints. All the degradation of Africa was in the belief of the royal pagan; but the brother of a king of his people had once been consecrated a Bishop by the Pope of Rome himself.*

The college places maximum emphasis on the importance of Christian homes and there is at the college a "Christian Home Club" whose mission is indicated by that name. It is a very effective organization of students and teachers for the cultivation of the ideals of a Christian home. It deals with the question in very practical ways, even to the extent of securing arrangements for giving Christian education to the fanécs to whom the students are frequently bound by arrangements not of their own choice. Flourishing clubs have been established by our graduates in several communities, patterned after the mother club at their Alma Mater.

Last year 25 per cent of the student body of the college were candidates for the ministry, in all twenty-eight men. These partake in

the student life and activities in the college as freely and fully as any other group in the institution and receive the same degree, B. A., upon graduation. The churches are calling these college trained men. A number of them are now out in the active ministry and are doing excellent work. They make good. Direction of the church work of the Mission is in process of passing into the hands of the Chinese Christian leaders and, other things being equal, the best trained are the most efficient in adapting themselves to the new responsibilities.

The church at present in China does not have a sufficient number of effective leaders nor does it have a sufficient foundation of Christian homes, nor has it been so adapted to the Chinese habitat that it can stand alone. We will not always as foreigners have the control over the administration of churches, hospitals, and schools that we now have. That must pass to the Chinese. Just at this time we must look to the school to strengthen the church and do what it can to make up for the lack of background in Christian homes and lack of effective native leadership that can make Christianity indigenous in China. Shanghai College.

### The Church in Industry

(Continued from page 917)

and maintain the authority of Christian teaching with reference to the industrial order, and its own right and duty as interpreter of Christian motives and ideals. Let the church gird itself with humility for this great new task. Let it work by faith, for the difficulties are unsurmountable unless one believes in the presence and power of God. Its platform is the Sermon on the Mount. Its function is to promote goodwill to secure that social justice without which good will is impossible. Others will propagate self-interest, hatred and class struggle; it is for the church to work in the Master's spirit and to give itself to the coming of His Kingdom of brotherhood upon the earth.

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*Note:* By a special arrangement with the Committee on the War and the Religious Outlook, the Commission is able to furnish copies of the report on The Church and Industrial Reconstruction for the use of ministers in connection with this Labor Sunday Message at a special price of fifty cents bound in paper, or one dollar bound in cloth, if ordered before September 15.



## With Baptist Boys in the Adirondacks

*Come away from the grand canons of the cities with their smothering heat to the hills where cool breezes blow and the lake invites you*

By U. M. MCGUIRE

IF there is in the Adirondack Mountains or anywhere else a more beautiful place than Cranberry Lake, I should like to see to it. The contour of the surrounding mountains is so graceful, the islands that dot the lake are so cosy and inviting



A RAW DAY

This great fireplace in the hut with logs roaring seems like home

and the lake itself so clean and bright, that the whole scene is an Elysium. The entire region from the most distant mountain top to the water's edge, including the islands, is covered with a splendid forest. There are no ragged spots, and no bare ones except Gull Rock, a great isolated mass of granite that rears its bald, gray head straight out of the water in the center of the lake and adds to the picturesqueness of the scene. The lake itself is about seven miles long and five miles wide, with gracefully winding shore lines and numerous inlets and channels running here and there among the hills and islands. About the middle of the east side of the lake on a projecting point of land is Camp Oswegatchie.

There are many camps of many kinds, but this is the only one of its kind in America. It is a church enterprise of the Baptist denomination conducted in the interest of Christian culture and service. It is a boy's camp with all that goes towards making such place attractive to boys, but it is shot through with Christian and missionary purpose. It proposes to take selected boys from Baptist churches and to mix with their recreation such inspiration and training as will awaken in them high ideals of Christian life and service and will help to direct their lives in line with those ideals.

### How It Started

It came about in this wise: Dr. Samuel Z. Batten, director of social education for the American Baptist Publication Society, Dr. Rolvix Harlan, specializing on rural church work for the American Baptist Home Mission Society and Dr. J. Foster Wilcox, executive secretary of the Baptist Brotherhood, discovered that their several lines of work converged on the boy problem. Dr. Wilcox, in a series of organization tours covering 12,000 miles, observed in the churches wherever he went a scarcity of adolescent boys. He found that the churches had no program adequately providing for such boys and that this interest was turned over largely to the Boy Scouts, the Y. M. C. A. and other extraneous organizations. He became convinced that

the highest interests of the Baptist denomination and of the Kingdom of God require the training of Baptist boys by and for the Baptist denomination. Dr. Batten and Dr. Harlan concurred in his opinion and the two societies together agreed to encourage and finance an experiment in this direction. Camp Oswegatchie is the first step in the working out of the experiment.

Dr. Wilcox is the director of the camp. Mrs. Wilcox and her daughters, Ruth and Helen are also here, occupying the family cottage, assisting in the work of the camp and making the place "homey." The administrative staff is composed of Arthur J. Greer of Boston University, Claude Allen of North Adams, Mass., and Harvey Collings of Cranberry Lake, assistants; Dr. Samuel Z. Batten, director of education; Frank G. Robinson, physical director; Dudley Luce of Yonkers, swimming director; Willard Sparrow, chef, and Miss Ruth Wilcox, registrar. Most of the members of the staff were baptized by Dr. Wilcox in his various pastorates and have been trained by him in camp life and boy's work. There is therefore perfect team work in the administration.

Equally of course the health and morals of the boys are carefully fostered, and the boys show the effects of the care given them. One watching this husky bunch in action finds his blood running faster, and his heart is warmed by their Christian and gentlemanly deportment. There is rarely a word that could shock the most fastidious and never a foul remark. A Sunday school has no more decorum nor a romp more freedom than the discipline of this camp.

Good army tents are fitted up in orderly rows for the boy's quarters and working squads appointed daily keep everything in order. The occupants of each tent are held responsible for its care. Inspections are frequent and prizes are awarded for superior neatness.

### Fun Plus Something Else

Chief in importance though not the most obtrusive on the program is the Christian idealism and inspiration gained. Every morning there is a devotional period in which many prominent leaders conduct worship and give short and snappy talks on many phases of Christian life and service. This season the boys have



CAMP OSWEGATCHIE, LOOKING SOUTHWARD

Note the dock and boats at the left, the tents peeping through the trees and the mountains in the distant background.

Recreations are a matter of course. Along with a great variety of games there are swimming, rowing, hikes, mountain climbing, camping on the islands or on the mountains under the open sky, fishing and actually catching fish, hunting—not shooting, but looking for and finding the wild animals and birds that abound in this wild country. Deer are often seen. One boy reported that he had caught sight of a bear. Loons play around the rowboats on the lake and make the woods echo with their cries. Chipmunks scamper about the camp almost within the hand's reach, or burrows under the tents, apparently on the friendliest terms with everybody. An occasional trip through the woods under the direction and instruction of government forestry officers gives a rare opportunity to acquire wood lore. On pleasant evenings everybody gathers around a great campfire, where in the gathering shadows of the night stories are told in keeping with the spirit and purpose of the camp, and from the campfire the boys go sleepy but happy to their tents, not for mischief but for sound slumber.

heard Dr. Lemuel C. Barnes on "The American Indian," Chas. Briggs on "Life in the Philippines," C. S. Detweiler on "Latin America," Chaplain A. W. Bevan on "Experiences Overseas," John Davies on "China"; "Community Work," Samuel



COME IN, THE WATER IS FINE  
Swimming and boating are in the day's program. Do the fellows like it? Well, look at them.



Z. Batten; "Lessons from Nature," Prof. J. R. Brown; "Studies in the Life of Jesus," Antonio Mangano; "The Human Body," Dwight L. Hubbard, M.D.; stories by Coe Hayne; stories and addresses on other subjects by Chas. L. White, Milton G. Evans, C. A. Barbour, G. N. Brink, J. Foster Wilcox, the associate editor of THE BAPTIST and perhaps others.

**"You Bet We Are"**

How does it work out? Well, on my first arrival at the camp, when our motor boat rounded up at the dock, there stood a crowd of boys in their bathing suits, wet from swimming, with every visible part of their bodies tanned brown. And this was the manner of our introduction: "Hello! boys," said I, "you seem to be enjoying yourselves." "You bet we are," cried Tom, Dick and Harry—whoever they were, in concert. And from that moment we were chums.

Personal contact with the work of the camp for a week has led me to place a high value on this experiment. Here, taking the season's total enrollment, are 125 boys from fifteen states of the Union, the District of Columbia, China, India, Corea and Burma; sons of prominent ministers, missionaries, business men and professional men; sons of millionaires and of laboring men; Baptist boys, all, who are to be future leaders in many spheres of life; receiving the inspiration and training that will augment their fitness for real Christian leadership. Many of them will carry the spirit and methods of Oswegatchie directly back to their churches, and in the future Oswegatchie will be heard from on mission fields, in effective pastorates and in the counsels and work of Christian laymen of large influence.

The experiment is worth trying on a larger scale and through a series of years. Locally the camp needs more ground and larger though not better equipment. Tents, hut, mess hall, assembly tent, cots, bedding, food, boats, helpers and organization are good enough for a king's son; but if there is a larger enrollment next year, more equipment and an increased force of helpers will be required. The increase in attendance may be expected. The number of registrants could have been doubled easily this season. The difficulty has been not to find boys but to select wisely so as to keep within a reasonable limit of numbers and to bring to the camp only those boys who will profit most substantially from its training. Helpers can be secured. The staff of this season will probably be available next season, and some of the boys in camp at the present time have developed such capacity for leadership that they have been cited for addition to the staff next year. Tents and other equipment can be purchased as needed. But one need there is which must be met at the right time or not at all. The camp stands at one angle of a triangular peninsula whose base faces the lake. The entire peninsula contains probably ten acres of superb lake frontage, high enough, perfectly drained and covered with fine spruce, birch, maple and beech trees. All of this shore ought to belong to the camp.

**Try It on a Larger Scale**

To make the experiment on a scale sufficient for intelligent appraisal a similar camp ought to be established somewhere in the central states, and another in the West. No state west of Illinois is represented here, and there is only one boy from that state. Wisconsin has none,

Indiana none, Michigan two, Ohio two, West Virginia one. This sectional representation is in no sense a fault; it is merely a natural fact that indicates the need for other camps.

To encourage and support this work is a natural function of the Baptist Brotherhood, not through a new financial and administrative organization but through the denominational agencies now engaged in making the experiment. Dr. Wilcox is born and trained for this sort of thing. Given an adequate force of lieutenants, as at present and in cooperation with Drs. Batten and Harlan he can easily create and operate a system of such camps for

the field of the Northern Baptist Convention.

At night as I lie on my bed in the heart of Chicago, I seem to hear again the rustling of the trees over the assembly tent and somebody saying "Bowser, str 'em up!" Bowser (from Michigan) springs to his feet and begins a series of tortuous agonies that explode at last from half a hundred throats into

"O—S—Os  
W—E—We  
G—A—T—C—H—I—E  
Oswegatchie  
Oswegatchie  
Oswegatchie!"



THE WHOLE BUNCH POSED FOR A PICTURE  
They are doing nothing except trying to look their best.  
Pick out the fellow that belongs to you.

**How Henry Helped**

By A. E. BIGELOW

LAST Christmas the board made us a present of a Ford. Don't you wish that you had a board like that back of you? Oh, yes, I supposed some one would be quick to shout out that it was extravagant. I once heard a woman rave about the awful extravagance of some Japanese lady missionaries because they wore silk dresses, when she only exposed her ignorance. Oh what a relief it has been! I hardly see how we ever put up with slow, nerve-racking street rigs all these years. Now we can go to Iloilo, four miles away, do all our shopping and be back with half the afternoon before us, and it is more like an outing than anything else. The saving to our nerves will be enough to equal the extra outlay, not to speak of the saving in time and cash, even with gasoline at seventy-five cents a gallon. Then, too, we can go into the country at will along our first class road so that our usefulness is greatly increased. This has been almost an impossibility to us in the school because the trains do not run at the right hours.

Not long ago the members of a country church asked some of us to visit them and try to counteract the work of some very diligent Adventists. I took three preachers of the Jaro church and one of our boys here and we five made the trip up in about an hour and a half. We stopped for morning worship and dinner at a nearby church and then held our service in the afternoon at the appointed place. Two of the men spoke, one on "The Law" and the other on "The Sabbath." The people were greatly helped

and some wavering ones made steadfast. At five we started home and came back the long way as the cutoff was a new road and full of sharp stones. Two weeks later we did it again and now we have a fine young man stationed there as preacher and head teacher of a big first-year high school class. It was made possible by the Ford, and was less expensive than if we had had more time and could have gone by train and jitney. I have no doubt but that this will be repeated many times during this school year. The Ford is a great asset here where the roads are fast being put into shape and will continue to be more so year by year.

One of the unusual features of that first meeting was the reply made by one of the Adventist workers present. She was a young Visayan woman who had been a school teacher and was one of the earliest converts of the Adventists. When she began to speak to uphold her faith she began in English. Everyone shouted for her to talk Visayan. She said she couldn't do it and say what she wanted to say! So she had the young man who came with her translate for her. It certainly was a funny occurrence. She followed some book of theirs and rolled it off much like a parrot and the people listened attentively for a while, but she either misquoted so many verses or else took them out of their context that they soon called her down for it, especially the men with me. When I saw that it would result in useless argument I called

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# The Devotional Life



## Crumbs from the Master's Table

BY R. E. NEIGHBOR

Mark XI:22, 23. "And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed and cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

HOW are we to understand the great Teacher in such an utterance as this? Did he speak in hyperbole? Did he really mean just what he said?

An esteemed correspondent with an active and independent mind who is not disposed to let another determine her religious opinions for her, writes that she finds some difficulty in accepting what recently appeared in these columns as to assurance in prayer even when the conditions are fulfilled that we "ask in faith, believing." She says referring to the Saviour's words that stand at the head of this paper, that it is hard to believe that the mountain is plucked up and cast into the sea when it remains standing right where it was. Exactly so. For prayer is not idiotic, and the "faith" upon which Christ conditions the answer is itself intelligent.

How then shall we understand his words here about faith's removing mountains—not hypothetical mountains either but actual ones, "this mountain," he says, i. e., the Mount of Olives, and the sea the distant Mediterranean thirty or forty miles away? In dealing with a Scripture like this we need to bear in mind certain things which the Saviour assumed the disciples, to whom he was then speaking, would not require to be reminded of. And is it true that we have fallen below their level of spiritual understanding? I think it must have been clear to them,

(1) That he was treating of prayer as related to the kingdom of God and of their personal relation to that kingdom as representatives of himself. They were to become his witnesses to the ends of the earth; he was to live, i. e.: continue to live, in them. It was through them and his working in them that the Kingdom was to be established. Therefore,

(2) It was not of prayer for the sake of securing some selfish personal end that he was speaking. Of course, I am not here using the word selfish in any condemnatory sense. On the contrary what I mean is prayer for merely material good things, such as prayer for the sick that they may be restored to health, for

relief from physical pain, for prosperity in business, and so forth. Neither am I saying that these are not proper subjects for prayer; I am only saying that prayer for these things was not in the Master's thought when he spoke about removing mountains, as in the passage before us.

(3) The "faith" on which he conditions this mountain-removing power has the quality of spiritual discernment. When he compares it to a grain of mustard-seed (Matt. xvii:20), He is not measuring its quantity but its quality—a very different thing. Faith as a living element of character is capable of growth and therefore has its various degrees or stages, as indicated in his eulogy of that of the Roman centurion: "I have not found so great faith, no, not in Israel," and his rebuke of his own disciples: "O ye of little faith!" But their little faith was of the same nature or kind as the greater faith of the centurion, even as the life energy of the feeble plant is the same in kind as that of its more vigorous or adult brother, and relates it in the same way even though not in equal degree to all those forces of Nature with which it has kinship. So even mustard-seed faith puts one who has it into relationship with powers that are almighty because they are divine. For it is not the faith that removes the mountain, nor is it the disciples who have the faith, but it is that divine almightiness with which their mustard-seed has brought them into vital connection. A child's hand as well as a man's could press the button that exploded a few years ago the dynamite under the obstruction in the approach to the harbor in New York. That the writer of Mark's gospel thus understood the Master to have said is evident from his coupling this utterance about the removal of mountains with the other one about having faith in God. He did not lose sight of the fact that it is not the faith that does the stupendous thing, but God on the occasion of the faith of the disciple through whom He acts—as in New York the chief engineer through the little child.

Passing now to consider faith as having the quality of spiritual discernment, two things are to be noted, viz: (a) It will be likely to know when to ask for the removal of the mountain and when not to ask for it; and (b) that it will itself not want it to be removed until God's time to remove it comes, or provided He does not want to remove it, or at least does not want to remove it now. In other words, and because faith is in control, the asking is always subject to God's will and leaves the situation in his hands.

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## Altering Guide Boards

BY OBED

Wrongly-placed emphasis may reverse God's order, and endanger great interests. To a large extent Christian people are doing this. By lessened stress on united prayer as the first step in the divine plan for securing results in Christian work, and increased prominence given to human effort, we are practically saying that we know better than the Master how His work should be done.

Here and there is a church where this is not the case; some pastors lead their flocks to believe that united prayer is vital, and to live up to that faith. But churches whose prayer-meetings have been slighted to death are far too common. Many pastors act as though something else can be safely substituted for prayer, and permit Bible studies, mission studies, song services, conferences, reports, etc., to be given the right of way. The majority of our church members never think of the prayer meeting as a standing engagement; many would actually feel strange there. Too frequently members are forgetting how to pray in public—even to utter a sentence-prayer. The lack of prayer in many so-called prayer meetings cries out for pastors to "teach us to pray."

The condition is serious. Of course it has not been planned (except by our old enemy the devil), it is mainly the result of failure to put first and keep first what our Master placed first. Possibly a few familiar scriptures, garbled for the purpose (but not irreverently), may serve to illustrate the misplaced emphasis against which this word of protest is made. No (1 Thessalonians 5:16.) Plan without ceasing.

(John 14:14.) If ye pull together I will do anything for you.

(John 16:23.) Whatsoever ye shall unitedly work for He will give it you.

(Matthew 21:13.) My house shall be called a house of committee meetings.

(1 Timothy 2:8.) I will that men get together and co-operate everywhere.

(Ephesians 6:18.) Discussing always, and watching thereunto with all saints.

(James 5:16.) The effectual fervent unanimity of righteous men availeth much.

(Matthew 6:6.) Shut thy door, and lay out thy work, and He shall reward thee openly.

(Acts 6:4.) But we will give ourselves to practical work, and to the ministry of the Word.

(James 1:5.) If any of you lack wisdom, let him talk it over with others, and it shall be given him.

(Acts 4:31.) And when they had held a long business meeting, they were all filled with the Holy Spirit.

(Matthew 7:1.) How much more will your heavenly Father give the Holy Spirit to them that get busy!

(Philippians 4:6.) In everything, by plans and preparation, with thanksgiving, go to it, and—

(Matthew 18:19.) If a few of you shall plan together concerning your church work, it shall be done for them of my Father.



# The Bulletin Board

## And be Quick About It.

The American Red Cross is collecting new and used garments and materials that can be made up into garments, to be shipped abroad for the relief of the people of Eastern and Central Europe, said to be nearer nakedness today than they have been at any time since the close of the Napoleonic wars. Uncut muslin and flanellette, remnants and mill ends of cloth for suits, yarn and thread are needed. Mill ends of blankets, for instance make excellent baby blankets. It is believed that many firms have odds and ends of goods on their shelves that could be used to great advantage.

It is felt that the need will reach a climax next winter. American Red Cross workers say that the number of mothers who will be unable to provide clothing for their babies will pass the million mark, and hundreds of thousands of children will have no shoes when cold weather comes unless they are provided in advance by American relief organizations. The accumulated stores of clothing in homes are at last giving out. Even the patients in the hospitals are dependent upon paper bandages.

The American Friends' Service Committee has united with the Red Cross in this clothing drive. The clothing must be made or collected during the summer months in order to reach Europe before cold weather. Used garments that are strong, warm and serviceable, shoes, stockings and sweaters are needed. Clothing or material that is not designated for a particular country will be distributed by the two organizations according to the greatest need. Donors may, however, specify the country to which they wish their gifts to go.

The materials may be shipped to the American Red Cross warehouse, Bush Terminal, Brooklyn, N. Y. to the warehouse of the American Friends' Service Committee, 15th and Cherry streets, Philadelphia. The nearest Red Cross chapter will gladly give information to those who want to know how to help.

## Prepare to Pray.

Free literature on Christian education will be furnished to pastors, teachers and others who wish it for use in connection with the observance of the day of prayer for public schools, Sabbath, September 11th, or other convenient day. This literature includes the September educational number of The Christian Statesman, the official journal of the Association, the report of a World Commission on public education, and pamphlets on the Bible in the public schools and on kindred subjects. Send request by card or letter to the National Reform Association, 209 Ninth Street, Pittsburgh, Pa., mentioning this journal.

## The New School for Girls at Ningpo

The "little sisters," at the Sarah Batchelor School, Ningpo China, are to study soon, in a new school, enjoying good light, fresh air, helpful books, and race, run and frolic in an ample play-ground. On June twenty-first, a promising group of five, graduated from the high school, nine from the higher primary, twelve from the lower primary, and five from the kindergarten. The commencement exercises were held on the newly acquired property, under temporary tents. The graduates, a year ago, organized an alum-

nae association for the purpose of raising money for the needed building. This year they announced at their alumnae banquet that six-hundred dollars had been received. The money for the new school, a Jubilee gift from the women of the East Central District, will provide a new main building and dormitory. Instead of American middies, the five girls in the graduating group pictured here wear the Chinese jacket and write most gratefully to Miss Prescott, of the prospect of the new school, made possible through "friends in Christ," in America.



CLASS OF 1921, SARAH BATCHELOR SCHOOL.  
LEFT TO RIGHT: ESTHER WOO, ALICE NYII, ESTHER SING, GRACE ZIA, PHOEBE CHANG.

## Though Poor, They Make Many Rich

Armenia is at the point of dying of starvation, but Armenians have made some remarkable contributions to the wealth of the United States. Seropian Brothers improved the California fig to the standard of the Smyrna variety and introduced it to the market. Mr. Krikor Arakelian, "the melon king," originated the honey-dew melon. Dr. Osigian has established at New Orleans the largest silk-worm nursery in the world. His worms produce per worm fifty per cent. more silk than any others in the world, and he has discovered a method of coloring the silk by feeding the worms, so that they produce it in eighteen different colors.

## Baptists in Japan Hold Conference

Baptist missionaries in Japan held their annual conference in Tokyo in June. This conference is held separately from the Japan Baptist convention which is com-

posed regularly of delegates from the native churches. Next year the two bodies may meet together. The work in Japan was found to be suffering for lack of both money and workers. Several new missionaries were welcomed however, and Mr. and Mrs. Laughton will soon be ready to take charge of Captain Bickel's little White Ship, the Fukuin Maru.

## Where Black Boys Grow Big Crops.

There are now in operation in North Carolina sixteen county training schools having vocational departments of agriculture; one department in a city high school, located at Wilmington; and one department in the State Normal School at Fayetteville. The work in the county training schools has passed the experimental stage, for wonderful results have been obtained in the communities where these schools are located. A survey of the project work of the eleven schools in operation during 1919-20 shows that 220



colored boys grew crops on a scientific and business basis on 191 acres of land and successfully raised 278 farm animals. The average income for each pupil in crops was \$98.60. The average income an acre was \$78.49. In most instances the yield and income an acre received by these students surpassed those of their fathers. In Palmico County a boy grew \$450 worth of farm products on one acre of land. He raised four crops, the first of which was early potatoes. These he shipped to the New York market, selling them at the then prevailing war prices. When the student's financial returns are in, the teacher usually sees to it that a portion of his money is placed in the local bank. The seeds of thrift as well as of industry are thus started.—

—R. E. MALONE, in the *Southern Workman*.

#### Burn the Soldiers That Saved Democracy.

The race question comes to the front in the British Empire from many different angles. Mr. Sastri, the Indian delegate to the Imperial Conference, interviewed by the Manchester Guardian, said he was strongly in favor of an Indian navy manned by Indians, but he could not imagine such a navy being ordered in the event of war to the protection of Australia which has definitely closed her doors to Indians. It is quite evident that there will have to be a better balance held in the future as between privilege and obligation. It will not do for the United States to send colored boys to France to make the world safe for democracy and then burn them up when they get back to Tulsa.

—*Pacific Christian Advocate*.

#### What One Evangelist Has Done

Rev. J. A. Scott, Home Board Evangelist of the Southern Baptist Convention, reports for the past year 794 additions to Baptist Churches; 601 of them were received for baptism. Over 300 joined tithers bands, and 250 surrendered for home or foreign mission work. He secured over 400 subscribers to *Home and Foreign Fields*, the mission journal of Southern Baptists.

#### Green Bags Reach the Masses.

Central Presbyterian Church, Denton, Texas, A. Reilly Copeland, pastor has a unique way of reaching the masses with the gospel.

The church has placed literature bags in prominent places throughout the city and elsewhere. These bags have thirty pockets each and are filled with the best tracts that teach spiritual, patriotic and educational truths.

For instance, in Denton, these bags are placed in the church, Sunday school annex, schools, (two state colleges), city hall central office, court house barber shops, hotels, cafes, mills and the depot.

In addition to this, Central church has these bags in the depots along the railroads out of Denton and plan soon to extend the work as funds permit. Funds are secured in a very simple manner. Mr. E. Hugh Egan, a layman, of Denton, is chairman of the work, and all offerings are strictly voluntary. This means free will in spirit as well as in name. Most of the funds come from members

of the church yet it is left open to anyone who is interested in this program of the work.

Mr. Copeland says it is marvelous how all classes read these tracts in great quantities.

In addition to the spiritual, patriotic, and educational features of the tracts, the church announcements can be attractively displayed on the space at top of literature bags, thus making a permanent ad for the church doing the work. The beautiful green canvas bag looks well anywhere.

Central Presbyterian Church also has a free book table in the vestibule supplied with an assortment of the best ten leading subjects. These books are also paid for by voluntary offerings from those interested.

There are two books near the main entrance loaded with a large assortment of orthodox books with printed prices on outside of covers. One can select books desired and leave money in the plate.

#### Carlinville Refuses to follow

In contemplation of a proposal to transfer fellowship from the Northern to the Southern Baptists, the First Baptist Church of Carlinville adopted the following resolutions August 3, 1921:

"Resolved, That this First Baptist church of Carlinville, Ill., deprecates the efforts being put forth to split the Baptist denomination in this State into Northern and Southern branches;

"That this church, being located in Central Illinois, having been organized by Ebenezer Rodgers as Moderator, and A. Wilber as Clerk, in 1835, as a Northern Baptist church, having always adhered to the fundamental Baptist doctrines, and held its affiliations with Northern Baptists, both State and National, hereby reaffirms its position;

"That when the Macoupin County Association, of which this church is a member, refuses to fellowship with the Northern Baptists, and support the societies which they maintain, and aligns itself with the Southern Baptists, this church withdraw its membership from that Association and unite with some other association of Baptist churches in this district which is in accord with the Northern Baptists;

"That the pastor and messengers of this church to the Macoupin County Association, which meets in Nilwood, August 31st, be instructed to make the position of this church known at the Association, and report to the church the position the Association holds on the question."

#### How the University of Chicago Grows.

The rapid development of the University of Chicago is illustrated by the fact that in the last five years four editions of *The University of Chicago: An official Guide* have been published. The fourth edition, recently issued from the University of Chicago press, has been revised and enlarged by the author, David Allan Robertson, Dean of the Colleges of Arts, Literature and Science, and a number of striking new illustrations added, among them a sketch of the quadrangles in 1921, the Harper Memorial Library in connec-

tion with the Law School, a model of the Theological Building and Bond Chapel, remarkable reproductions from the plans of the University Chapel (exterior and interior), and St. Paul's on the Midway and Ryder Divinity House.

Among the statements in the book that illustrate the great growth of the University are the following: Thirty years ago it had a site of seventeen acres and now one of a hundred (not including seventy acres in the Observatory site at Lake Geneva); then it had four buildings, now over forty. The University Faculty has grown from 120 to about 450. During the first year, 742 students were registered; in 1920-21, over 11,000 different students were in residence. The University now has 13,200 alumni, and during the thirty years of its history 88,700 students have matriculated.

#### Portland, Ore., Baptists Pull Together

Seventeen Baptist Sunday schools of Portland, Ore. maintain a "Superintendents' and Workers' Union," with a membership of 130. It has both social and instructional features in interesting variety and is regarded as highly successful. At a recent meeting it adopted a resolution approving the acceptance by the Home Mission Society of the trust fund of \$1,750,000, declaring that "it is time for us to take an out and out stand regarding the Divinity of our Saviour and the Inspired Word of God that cannot be misunderstood."

#### If You Want To

Camp Mark L. Bristol has been founded by the Y. M. C. A. at Constantinople to provide for the needs of American sailors in that port. It has all sorts of facilities for rest, comfort and recreation and the following imperative rules:

"It's YOUR camp and naturally you can do as you please!

- "(1) Any time between eight A. M. and noon you may get up—if you want to!
- "(2) Breakfast is waiting for you and you can eat what and when you want—if you want to!
- "(3) We nearly forgot—you CAN wash—if you want to!
- "(4) Turn to! Anytime you feel like doing anything you feel like doing anywhere you feel like doing it—if you want to!
- "(5) Dinner and supper are ready whenever you feel like eating them—if you want to!
- "(6) In the afternoon you do just as much as you did in the morning—if you want to!
- "(7) Same for the evening—if you want to!
- "(8) Smoking is only permitted anywhere and any time you feel in the humor—if you want to!
- "(9) You can only get what you want and when you want it at the Canteen—if you want to!
- "(10) Turn in when you want to—if you want to!
- "(11) BUT, YOU MUST BE HAPPY—WHETHER YOU WANT TO OR NOT!"





# Religious Education



## International Uniform Lesson for Sept. 4

"FROM PHILIPPI TO ATHENS"

Acts 16:19-17:15. Golden Text, Psalm 34:7.

BY JOHN A. EARL

### The Lesson Text

From Philippi to Athens involves three cities, viz., Philippi, Thessalonica and Berea. Having established the church in Philippi, Paul and his companions were accelerated in their journey westward by the prison experience of Philippi. Thessalonica was the next city of importance to be visited. It is now called Salonica. This city has always been a trade and commercial center, and this accounts for the fact that there were Jews enough in the city to maintain a synagogue. Driven out of Thessalonica by the activity of the Jews, the missionaries next reached Berea. Here their message was received readily by the people of the synagogue and by others. But the recalcitrant Jews of Thessalonica following Paul to Berea drove him farther south. The next lesson will take up the thread of Paul's second missionary journey at Athens.

### The Lesson Taught

A Philippian Prison, a Thessalonian Tumult, and a Berean Bible are suggestive topics in teaching the lesson.

#### A Philippian Prison

Humanly considered the prison is an anti-climax. Beginning his European experience with such a vision as he had at Troas when the man of Macedonia called for help, Paul had reason to expect something better than the stocks in the inner cell of a Roman prison. One would not have blamed him and Silas if they had complained. But instead we find them praying and singing hymns unto God at midnight. They had a serious complaint against the Roman authorities in Philippi which Paul later expressed in no uncertain terms; but there never was any question about God's dealings with them. It is one thing to fight against the injustices of men, and it is quite another thing to fight against the providences of God. The men who could worship God at midnight with backs bleeding, could also administer a stinging rebuke to their persecutors in the morning. Submission to the will of God does not mean non-resistance to the brutality of men. It is possible for us to accept without question some accident caused by the criminal carelessness of others involving us in pain and sorrow and irremedial loss as part of God's will for us, and yet prosecute the parties who caused the accident. The jailor's conversion seemed to hang upon the train of circumstances that

landed Paul and Silas in prison, and the record of the jailor's conversion has been the means of countless other conversions since. God has His own peculiar way of advancing His kingdom, and the most peculiar thing about it is that the kingdom advances best by opposition.

#### A Thessalonian Tumult

"Out of the frying pan into the fire," seems to have been the lot of Paul on his way from Philippi to Athens. His experiences at Philippi did not stop him from going right on with his mission. Paul may have been small in stature but he was big in pluck. The gospel burned in his bones like a fire, and it had to be preached. The synagogue wherever there was one always furnished an opportunity for the preaching of the word. So when Paul and Silas reached Thessalonica they sought the synagogue, and for three successive Sabbaths reasoned with the members of the synagogue from the scriptures concerning the Christ. Three points about the Christ were persuasively insisted upon by Paul, viz., that it behooved the Christ to suffer, to rise again from the dead, and that Jesus of Nazareth was the very Christ. This preaching was in direct opposition to the teaching of the Rabbis because they taught that the Christ when he appeared would set up a political kingdom like that of David, and in fact he would be another David only greater. That the leaders of their people in Jerusalem could have made a mistake in regarding Jesus as an impostor was not to be admitted for a moment. Therefore the preaching of Paul was denied by the Rabbis, and although a goodly number of people were converted to Jesus as the Christ, the Jewish leaders stirred up a mob which threatened for a time to do great bodily injury to the missionaries. Immediately after this demonstration of hostility, the brethren sent the missionaries away by night to Berea. The trouble at Philippi was caused by the financial loss of the men who could no longer exploit the slave-girl after she was delivered from something worse than human slavery; the trouble at Thessalonica was caused by religious bigotry. These have been the two causes which account for nearly all the religious persecution with which the pages of history are filled. The third cause was political. These three prejudices of men still operate to hinder the coming of the kingdom of God on earth.

#### A Berean Bible

The preaching of Paul to the Jews was based upon the scriptures of the Old Testament. His message at Berea was in all probability substantially the same as the message at Thessalonica. The Jewish Bible was the basis of the argument and

appeal of Paul. His preaching was, what we would call, messianic. The Jews at Berea were receptive of the message proclaimed by the missionaries, and there seems to have been no disposition on the part of any of them to oppose the preachers. On the contrary, they searched the scriptures daily in order to assure themselves that the things preached to them were so. They evidently accepted the scriptures as final authority in all matters which had reference to the Messiah. Much of the Old Testament has long ceased to be binding upon Christians. But its perennial authority lies in its prophetic spirit, its spiritual emphasis, its deep religious experiences and its Messianic hope. The epistle to the Hebrews is the apostolic interpretation of the Old Testament. The scriptures of both the Old and New Testaments are still the final authority in all matters pertaining to Christ and Christian experience. When we depart from the Bible interpreted in the light of the Spirit of Jesus experienced in the soul our preaching and teaching is without authority.

## A Preacher's Safeguards in His Pastoral Work

BY GEO. H. WISE

4 Tim., Chapter 5

1. Exhort and not rebuke.
2. Without prejudice.
3. No partiality.
4. Not partakers in other men's sins.
5. Keep thyself pure.

It is to be noticed in these safeguards there is extreme pressure on how to handle the situation from the disposition of the minister rather than definite rules to govern specific cases. To be able to radiate the glow of a great Christian grace is more powerful than to radiate the preeminence of a haughty spirit.

### Morning Prayer

Safeguard us, dear Lord, from the entanglements of a haughty and irritating disposition, so that when it comes time for our ministry we may be unfettered to do thy will. May we never be puffed up so that we may think of rebuking men and women, as though we were their superiors, but rather may we have such warmth of affection and such stainless characters that they may lead us to live lives without reproach. May our flock think more of our Savior, Our Master, than they think of his servant; more of the message than the words which bring it; more of the life than the things that he does. Accept our gratitude and thanks but make us to show our appreciation by more deeply consecrating our all to thee. In Jesus' name. Amen.





# The Chimney Corner



## The Talking Palm Leaf

FAM was big and black, and he carried a spear; Pale-As-Clouds was slender and white, and she carried no weapon. Moreover, they were alone on the forest trail, and Fam was exceedingly angry.

"The thing that you ask me to do, Pale-As-Clouds, is not a thing to ask of a man who is a warrior. How would I look to go walking back to my kraal carrying a palm leaf to the White Man, saying: 'This palm leaf will talk to you a message from Pale-As-Clouds!' Bah, he would laugh at me deep down in his throat, and the men of my tribe would make fun of me. From way back before my father's day, was there ever a talking palm leaf known to the tribes of black men? No never! I dare not do this thing!"

Pale-as-Clouds stood straight as an arrow. "Fam," she said sternly, "I insist upon your doing it. You can tell the men of your village that you saw Pale-As-Clouds take a thing called a pin, that you saw her tattoo a design all over the palm leaf with this pin, so that it might talk to her husband way back in his kraal. You can say it is the White Man's way! And when my husband hears the palm leaf talk, then you shall see how interested he will be. O Fam, please! please! It is a big matter to me, so go quickly—I am breaking my heart over this delay."

Fam wagged his woolly black head as if all the world had suddenly gone mad, then he took the palm leaf between his fingers very gingerly, and began his unwilling trip back over the zig-zag trail to his own kraal, where Pale-As-Clouds and her husband had recently come to live.

Meanwhile Pale-As-Clouds herself hurried on to the nearby kraal, a little village of beehive huts, built of straw and leaves, looking for all the world like haystacks.

"News! News! Pale-As-Clouds has come!" was shouted from haystack to haystack, as the whole village rushed out to meet her.

But she would not linger to talk. "Take me to Nlem Ngon," she cried, "for I heard a strange tale out on the forest trail while I was coming here; I heard that your witch doctor suspects Nlem Ngon of having made your sheep and goats fall sick. Shame on you; is not Nlem Ngon a very little girl? How could she hurt so many healthy animals all at once? Is there no thing like poisoned grass, like bitter water, to make the flocks fall ill? Yet you have hit Nlem Ngon, they tell me, yes, you even stoned her, and are now starving her, so my heart is heavy within me. For Nlem Ngon is a friend of mine. When I travel here to visit, it is Nlem

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

Ngon with whom I can sit to palaver about the things of God, for she is hungry for that news. Take me to her!"

Angry snarls greeted these remarks. "White Woman," roared the headman of the kraal, "it is not well for you to be here, saying these bitter words. For our flocks are certainly sick, and how do we know but that you bewitched Nlem Ngon into bewitching the sheep and goats? That is what the witch doctor tells us, and he has just come from a journey where he saw you making a palm leaf talk; surely any one who can make a palm leaf talk can also make Nlem Ngon bewitch our herds. With a very little more of this trouble we will raise our spears and kill you!"

Pale-As-Clouds felt her heart beating uncomfortably fast. How she did hope that Fam was hurrying the talking palm leaf to her husband, otherwise these superstitious Africans might—

"When she's dead I want her hat!" cried a young warrior excitedly, which started a regular hub-bub. "Then I'll take her skirt!" "And I'll take her gold ring!" "I'll take her shoes!" "Bah—you couldn't wear them," laughed another. "I'll take her shoes myself!" "No, you won't," cried number one, "let's kill her now and be done with it."

In this rather terrifying fashion the babble increased into an uproar, until Pale-As-Clouds prayed in her heart that God would give her courage to die as a Christian ought to die. Sure it is that God was already giving her courage to live as a Christian ought to live, for there was a fearless smile upon her lips as she bravely raised her white hand for silence. "In the tribe of White Men we do not do things this way," she said; "we let the person about to die give away her own belongings, in her own way, to her own friends; and the headman of a White Man's town insists that those wishes be obeyed, for his word is law. Surely the headman of your kraal is exactly as just and powerful..."

"Indeed I am!" boasted the big black headman, swelling out his chest.

"I thought so," Pale-As-Clouds said tactfully, like oil on troubled waters; "surely your word is law. So in the White Man's fashion, I would ask that you let me talk quietly with Nlem Ngon, at least until the sun has climbed up to the top of the sky. Then, if I feel that Nlem Ngon has actually bewitched your flocks, I will gladly give away all my possessions to those who have been my best friends in your kraal. And as for me, have you forgotten that I told you how the great God

of Heaven has sent me to bring you his message? Of course, if you kill me, he will be very much disturbed, and you will have to wait to hear this message until he finds some one else to send in my place. For he will find some one else to send, and quickly, too. No doubt because her skin will be white you will call her Pale-As-Clouds also, just as you have named me. And she will have joy in her heart as she whispers to herself: 'These black men are my brothers.' How I hope she may never live to see a day like this, when her brothers suddenly turn into butchers! It will make her low in her heart. Yet even if you kill her, too, the God of Heaven will send some other white messenger—you don't suppose you can ever stop God, do you? And now, mighty headman, may I talk my last talking to Nlem Ngon?"

The headman nodded, and she walked quietly to Nlem Ngon's hut; and while she was walking past them, black man whispered to black man: "Why was it that she showed no fear? Surely she has some strong magic against it..."

"I do not like it," groaned another. "She should have quaked and trembled. Perhaps her God may be too powerful for us, after all."

Then Pale-As-Clouds entered the straw hut where poor little Nlem Ngon lay groaning. Gathering the little girl into her arms, Pale-As-Clouds whispered: "Of course I know you didn't hurt the sheep, dear child; and I hope that the White Man will find a way to save us. Don't cry! For even if we die, have I not told it many times, how we can go straight home to God? 'Sh! 'Sh! 'Sh!' And Nlem Ngon was strangely comforted.

Meanwhile you will be wondering about the talking palm leaf. Long before this Fam had reached his kraal and had carried the absurd green leaf to the White Man.

"Pale-As-Clouds said this palm leaf would talk to you," he muttered in a shamefaced way, fully expecting a peal of scornful laughter.

It must be admitted that for a moment the American man was puzzled. Then he held the palm leaf up against the light, and there, pricked with a pin, he read these startling words: "Nlem Ngon is being tortured as a Christian. Must rescue her. Means danger. Need help. Hurry."

Exactly like a telegram you see! The young husband realized that if Pale-As-Clouds had told this trouble to the loyal Fam, he would probably have started a fight single-handed, and ruined every chance for more skilful planning. This silent palm leaf was a safer communication, yet the White Man never had felt so



utterly helpless. What, *what* could he do? If he took a small army of men from his kraal, equipped with spears, it would only create deep enmity between two friendly villages, and dear Pale-As-Clouds might be killed in the scuffle. If he went alone, without any weapons, then he might be killed himself, for full well he knew that Nlem Ngon, their first little Christian convert, was arousing great wrath in that other kraal, because any girl is of little account in Africa, yet here was one whom the missionaries kept treating as a friend—a worth-while person. Every one was provoked and jealous, and no doubt the witch doctor was altogether gleeful in blaming her for the sick sheep.

In the twinkling of an eye the White Man debated many plans in his mind, but every plan ended with the question: should he, or shouldn't he, go armed to fight? Spears or no spears? Then suddenly his eyes lighted on some burlap bundles which had come that very morning down the river to him. Ah! Ah! He suddenly remembered a certain Bible verse: "*For the Word of God is quick and powerful and sharper than any two-edged sword.*" All right, he would prove that verse.

"Fam!" he cried, "Pale-As-Clouds may be in great danger in that neighboring kraal. I do not wish to fight, so we will go armed with presents, White Man's gifts. Is it not a good idea? Get me four strong men from the palaver-house. We must go swiftly. Is it agreed?"

"It is agreed!" cried Fam excitedly, for a fight is a fight, and he had not dreamed the talking palm leaf had to do with war!

So presently six men went hurrying along that forest trail, each carrying a burlap bundle. Then when they reached the other kraal the White Man made his face look cheerful as he shouted: "Good news! Good news! We bring you presents from the God of Heaven, one for each man. But Pale-As-Clouds must help me to distribute them."

"Go get her," said the headman to another man, watching the burlap bundles being ripped open. Every one was excited. "Good! Good!" they grunted, as dozens upon dozens of square black leather things were brought out of the bundles and distributed. It was discovered that the black covers were full of white leaves, and every leaf was covered with curious tattoo-marks. You should have seen black men rubbing the leather binding against their noses, crying: "It has a good smell, it is a good present, for it has a pleasant smell!"

Before long they asked about the tattoo-marks, and the White Man took the hand of Pale-As-Clouds and said: "God has sent the two of us to bring you his message, for he has written it down in black and white for all the men of Africa."

"But does it really talk?" asked Fam, holding a Bible to his ear, and listening. "I cannot hear it talk!"

The White Man smiled. "Neither did you hear the palm leaf talk to me, yet it told me how Pale-As-Clouds was in deep trouble. If she can make a palm leaf

talk, then surely God can make these white leaves talk, also."

"Good! Good!" grunted the black-skinned savages. "But how shall we ever learn to make it talk to us?"

"You must learn to read," said Pale-As-Clouds. "The White Man and I will start a school. It is one of the things God sent us to do."

"Good! Good!" they grunted again, and every savage heart was thankful they had not killed Pale-As-Clouds a few hours earlier.

## The Young Reserves

### A Grasshopper Glacier

FOR several years the people who lived in the small villages in the neighborhood of the Beartooth range of mountains in Montana could be heard joking about a grasshopper glacier. When strangers asked questions they were told that several years ago a man hunting for gold in these mountains reported that he had found a glacier covered with frozen grasshoppers.

This story was not believed by anyone, and because of the very bad storms on the icy mountain-tops the miner was not able to return to the remarkable glacier so as to convince the people that he was telling a true story.

Not long ago, however, two men employed by the Government started to explore Granite Peak, a mountain which rears its great head nearly two miles and a half into the sky, and is the highest point of the Beartooth range. These men were not able to reach the top of the mountain, and plant an American flag there, as they planned to do, but they did reach the wonderful grasshopper glacier, and brought back pictures and specimens which show that the miner's story was correct.

The belt of frozen grasshoppers runs the entire length of the glacier at the head of West Rosebud Mountain. It is about a mile long, and the bodies of the frozen insects lie so thickly that a person cannot walk without stepping on them, and when the wind blows, fragments of the insects are blown about.

No one can say positively how the grasshoppers came to be imbedded in the ice, but it is supposed that they tried to fly over the high mountain, and were frozen to death, because of their inability to continue the flight in such a high altitude.

### Young Reserves!

Remember the contest in the July 16th issue.

The story on the opposite page about "The Talking Palm Leaf" will show you how the Africans, too, are learning to find hidden treasures in the Bible.

So that is the way that the Word of the Lord came to two villages in Africa, places so small and so unimportant that you would hardly find their names on the map; yet God is talking to the men of those kraals—day by day you will find them slowly spelling out his message from their Bibles, and by torchlight many a group in the palaver-house will read the old, old story, then walk homeward, saying: "It is a new thing; we did not dream before that God could talk to black men with tattoo-marks!"

### Timothy's Old Gentleman—Who Hopped

By PEGGY

TIMOTHY is forever begging for a pet: "Oh Muvver," he will beg, "couldn't I just have a little pet lamb?" Just a very little bit of a one? Or the next day he will be pleading for a pet rabbit or a pet pony or a pet alligator—but alas! our back yard is about as big as a pocket handkerchief and it's mostly taken up with Bill's garden and my garden, anyhow; so mother has never been able to let him keep any of these pets. So one day at luncheon Timothy said pathetically: "Do you know, Muvver, I prayed to God last night and told him to please send me a pet today, but nothing's come yet!"

We all sighed, and I wondered what mother *could* say, when it was so absolutely the sort of prayer God must want us to answer. But the telephone rang just then, and Timothy's little remark dangled in mid-air all afternoon. But at supper that night he came racing in with his cheeks like the pinkest of roses and his eyes like great blue saucers: "I've got a pet!" he called enthusiastically. "I've got the nicest, jolliest pet, and he's so amusing, Muvver, and he takes up the littlest bit of room!"

"What kind of a pet is it?" we all asked. Timothy's eyes grew dreamy: "W-e-l-l, I don't know *exactly* but I guess he's just a little old gentleman."

"A little old gentleman?" we gasped. "What do you mean? What's he like? What does he do?"

Timothy looked at us solemnly one at a time: "He's a very nice old gentlemen, and he hops."

"Hops?"

"Uh-huh!" Timothy nodded.

Bill whistled long and loud: "What's the name of this old man, Timothy, is he a neighbor?"

"No, he's not any neighbor we ever saw, and he hasn't any name but The Old Gentleman-Who-Hops. And Muvver, God couldn't have sent me *any* pet I'd like half as well. I just *knew* he would!"

Of course we asked questions and asked questions about this old gentleman, but the answers grew "curiouser and curi-

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# Young People's Work



## Topic for September 4

THY WILL BE DONE—III. WITH MY MIND.  
Matt. 6:7-15. (Consecration Meeting).

For the first Sunday of the last six months of the year, the general subject is "Thy Will Be Done," For July 3, "Thy will be done with by Strength;" for August 7, Thy Will be done with My Pleasure. For September 4, we deal with the use of the mind.

"Professors of universities say: 'If we could only get the young people to think.'" This convention has raised many questions in my mind, but didn't settle them. I will have plenty of thinking material which will last until the St. Paul Convention."—A Chicago Delegate.

Just what the Cincinnati convention did for this young college student, is just what ought to be done with all our young people. Something should be done from the pulpit, Sunday-school room, or college halls which would set out young people to using their minds.

1. *A question?* "Just what are we coming to?" is on the lips of thousands of people today. No one seems to have the answer. I have on my desk a letter from a young girl of seventeen, ready for high school. A very brief letter contains a number of mis-spelled words and incorrect sentences. A newspaper clipping in my morning's mail tells the story of the suspension of two children from the schools of Sacramento because their parents would not allow their children to take dancing, which appears to have been compulsory in that local school. Our school boards and teachers are too often ready to teach the young people the use of their feet instead of their heads.

2. *What are we reading?* Ask the librarian. A survey was made some time ago of a western city to see just what the people were reading. On the hill, where the big autos run and the people are able to live with the kings and queens of literature, the librarian found they were reading only the trashiest of the twentieth century sensations. But, he found, that when a fellow from the foreign quarter came to the desk, he inquired for books on Jefferson, Washington, Lincoln, Roosevelt, and others. If a small volume was handed out, it was returned with the following words in broken English, "Can't you give me a bigger book? I want more." If this condition be true generally, there is but little question where the leadership of this country will be in twenty-five years. And yet, only recently in that same city, the educational authorities sent out an appeal to the parents of the high school pupils, pleading for a closer supervision of the pupils in such activities as auto riding, dancing, etc.

This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

Moral conditions were unspeakably bad.

3. *We need reform.* In dress, in social affairs, in school work, in reading. The girl who goes down to work in the morning with such unbecoming dress should be rebuked by her employer and sent home. The schools must give more attention to the cultivation of the mind and the building of great character. The learning of the latest dancing step is not at all necessary to a life of real culture. Entertainments and social affairs must be planned on a much higher plane. The obscene movie must go. Parents and children alike must set their heads to work, else there is a possibility of disaster.

4. *What is the business of the church?* "To preach the Gospel" you answer. So do I. What's the use of preaching the Gospel and winning a young person to the church, then give him the handshake, tell him you are mighty glad, but please sit down. The program of the church must be such as to stimulate interest and arouse enthusiasm on the part of young people for the things of God. The young people are getting a smattering of the sciences in the high schools. They are going off to college. They come back with questions, and then somebody gets up and says the "college is ruining the faith of the young people." If the church had given the young people the right sort of training, they would have come out all right. Anyway, it is not a crime to think. The mind of the young person is not a sewer and catch-all for everything that comes along. The minister may desire his young people to take "things ready made" but they will not do so.

5. *The rub of the whole affair.* It is true that the war cut the devil loose in many ways. But the war did something else. It made everyone of us live in an infinitely bigger world. Now, we must relate ourselves to that big world. We must keep our hearts right. We must be loyal to Jesus Christ and his church. We must go out and tell our young people of their need of Christ, and of Christ's need of them. We must turn their wills in the direction of Christ and the great issues of his Kingdom.

## BULLETINS

**New World Movement calendar** will be published again for 1922. It carries B. Y. P. U. topics for the year. Young people's societies everywhere are urged to secure the Calendar from the General Board of Promotion, 276 Fifth Avenue, New York, N. Y. Sample copy will be mailed for 15 cts. half-price. Sale of this Calendar to members of the churches would mean considerable profit to young people.

**Mission study books for 1921-1922** are "Playing Square with Tomorrow" by Eastman and "World Friendships" by Murray. Order from any branch of the American Baptist Publication Society for 75 cts.

**Board of Managers' Report of the B. Y. P. U. of America** showing the wide activities of the Union will be mailed free on request to Headquarters, 125 No. Wabash Ave. Chicago, Ill.

**Minnesota young people** have organized a Life Service League with Robert Thompson as president. A large number of the young people of this state are in preparation for world service.

**1922 convention of Baptist young people** will be held in St. Paul, Minnesota on invitation of the Twin Cities.

**Down in Georgia the young people** are going out to organize 200 new unions; secure 250 A-1 (Standard) unions; 400 new tithers; 15 associations organized for active B. Y. P. U. work.

**Southern Baptist Convention statistical department** reports 6,786 senior B. Y. P. U. S., 2,188 juniors, with a total enrollment of 207,673. There are thirty-one boy P. U. secretaries working in this field.

**Michigan delegation at the Cincinnati convention** made things lively: They brought with them a Chippewa Indian—quite attractive with his paint and feathers. The Roumanian band was very much enjoyed.

**New Baptist headquarters for Chicago** and vicinity. The B. Y. P. U. of America has joined with other Baptist organizations in securing space for Baptist Headquarters on the fourth floor at 125 No.

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MISS VERA RICE  
Vice-President, B. Y. P. U. of America





# Our Own Folks



## North Dakota Letter

BY FRED E. STOCKTON

### Four Days With a Colporteur

Saturday evening, July 24, Colporteur C. J. Hill and the writer left Grand Forks for Minot, reaching that city at 2:00 Sunday morning. Sunday was a full day. We first conducted the services in the Minot Baptist Church, at the conclusion of which a woman presented herself for membership in the church by baptism.

After dinner we started in the colporteur's car, which has inscribed on one side in gilt letters the name, "American Baptist Home Mission Society;" on the other side, "American Baptist Publication Society." We drove thirty miles south to our Russian Baptist Church at Max, where we found the church crowded to the doors and as many people outside the church as inside. Following the preaching service almost the entire congregation drove to a lake some ten miles distant where fourteen Russians were buried in baptism. That sight can never be forgotten. It was a perfect summer afternoon. The hillsides were covered with fields of harvested grain. Pastor Nesdoly went out about one hundred and fifty feet from the shore. The Russian choir sang gospel hymns in their native tongue. First came the pastor's father, a man about seventy years of age. The son baptized the father. Then came the young men and young women, marching in steady line out to the pastor and back to the shore. Among the young women was the pastor's daughter.

Following this service we drove south and west about forty miles to our church at Ammundsville, reaching the latter place shortly after 8:00 o'clock. Here we found a house full of people waiting for us. The sermon was preached by the writer. At the close of the service a boy, who had been converted in the Minot State Convention, was received for membership and baptism. Ammundsville is an inland community on the open prairie. The people of this place are working to secure funds to build for themselves a church home. They have already raised in cash over \$700. The state convention and the Home Mission Society will help in this enterprise.

Monday morning we returned north to the village of Ryder. In this prosperous village there is a Presbyterian church, which is at present without a pastor. A number of families, most of whom are Baptists, have perfected an organization and have purchased a building which they call "Mission Hall." Here we preached Monday night. Our colporteur has succeeded in introducing Baptist literature into the Sunday school at this place. Careful leadership will eventually result in a Baptist church organization.

Tuesday morning the missionary automobile started again on its journey, going west and north among the hills and inland north of Plaza. At the supper hour we had reached the home of Nels Eldet, where the service was to be held in the evening. In this community we have an

organized Norwegian Baptist church. The Sunday school is conducted in a neighboring schoolhouse. Preaching services are usually held in the homes. During the early summer, our colporteur, Rev. Hill, conducted a series of tent meetings, which were largely attended and unusually successful. The closing day of the tent campaign, the colporteur preached six times; three sermons in English and three

Missouri River city. There is not a church building in the place. The only services held at this place recently, have been conducted by Mr. Heidenberg. A union Sunday school meets in the schoolhouse. If the right man can be found for this great territory which the colporteur and myself visited, we can have not less than four strong Baptist churches in the course of a few years. The man we need



DEDICATION, AT BISMARCK, OF COLPORTEUR'S CAR

Colporteur C. J. Hill and General Superintendent Fred E. Stockton, stand in front of radiator. Dr. S. G. Neil is behind the car.

in Norwegian. Had he been physically able he would have preached again, as the people requested. The whole Sunday was spent at the tent, people bringing their dinners and suppers. Tuesday night and Wednesday morning it rained and hailed through a part of the country south of us. I later learned of a farmer and his family who watched their year's work and crop driven into the ground by the hail storm, and then went out to the side of the house where the hail stones were piled up and gathered a quantity of them. They got out the old ice cream freezer, and the family enjoyed a feast of ice cream. The crop was gone but the spirit and optimism of this typical western family was undaunted. The colporteur and his host improved the time we were waiting for the roads to dry by overhauling and cleaning his car.

Wednesday afternoon we were off again, driving south to Plaza and west to Van Hook, where we met and visited for a few minutes with Rev. C. C. Heidenberg who publishes a paper at Van Hook and preaches every Sunday in the surrounding communities. From Van Hook we proceeded to Sanish, the terminal of the "Soo line" on the banks of the Missouri River. In the valley west of Sanish we passed through great wheat fields that will produce bumper crops this year.

We reached Sanish late in the evening. We have a small group of Baptists in this place, and also hold title to some town lots. Sanish is a beautiful little

should speak both English and Norwegian, and be a man of energy, consecration and a pioneering spirit.

Thursday morning the writer returned to the office to send out the pay checks, and the colporteur crossed the Missouri into the great prairies beyond, where preachers are few and far between. When he finishes the journey at Minot, the starting point, he will have traveled more than one thousand miles.

### Park River

Pastor at large, Rev. C. W. Finwall, recently lead in a campaign on this field, together with the pastor, Rev. Richard Jensen, in raising funds for a new church building. The church house was destroyed by fire last fall. The campaign was unusually successful, the farmers and town people co-operating to the limit of their ability. With the help of the convention and the Home Mission Society, it will now be possible to build an attractive and commodious church building at Park River.

### Tent Meetings

Scandinavian Missionary, Rev. Ole Larson, has been conducting a series of tent meetings north of Maddock. After the harvest rush is past and Rev. Larson has taken his vacation, the tent meetings will be started again at Esmond.

### Newport

July 31, the General Superintendent visited our farthest-north church, three



miles from the Canadian border line. Here he found a happy-family-church, in the open country sixteen miles from the nearest railroad. The membership is made up of Germans, Swedes, Norwegians, Irish and Americans. The church is a splendid illustration of the unifying spirit and power of the Gospel. Rev. A. Franklin Swanson has been pastor of this church for the past four years.

#### North Dakota Goals

So far as we know, North Dakota is the first state to fall in line with the program adopted at the Des Moines convention. Our state convention at Minot enthusiastically and unanimously adopted the "Objectives and Program" approved at Des Moines. North Dakota also assumed what seemed to be its fair share in the objectives for the coming year. Our convention goals are as follows: 500 baptisms and restorations by May 1, 1922; 500 members enrolled in Stewardship Leagues; \$60,000 paid on New World Movement Pledges.

The Convention also adopted a program with definite goals for the work of our Sunday schools and young people's societies and women's mission circles for the coming year. All of the objectives and plans will be woven into one comprehensive plan for all of our churches and their activities.

#### Rev. Cyrus Fisher Tolman

Dr. Tolman was born in Meridian, N. Y., Oct. 25, 1832, and died at the home of his son, Frank, in Slingerlands, N. Y., August 3, 1921. He was graduated from Madison (now Colgate) University in 1856, completing his theological training in the same institution in 1858. In October of the same year he was married to Mary E. Bronson, daughter of Dr. Miles Bronson, and the following month sailed as missionary for Assam under appointment of our Foreign Mission Society. While his work in Assam was still in its beginnings he became a victim of malarial fever, and in 1861 was compelled to return to this country. For many years he suffered from the return of this malady, but held pastorates in Lawrence, Mass., and Ft. Madison, Ia., before entering upon his work as district secretary of our Foreign Mission Society for the upper Mississippi valley states in 1866. Here he served for nearly thirty years with untiring faithfulness and conspicuous success. During these years he was a familiar figure in Baptist gatherings in this section, and rendered most valuable service in the development of our denominational work. Later on he served for ten years as pastor of the Maplewood Church, Chicago.

"He was a good man, full of the Holy Ghost and of faith." No one who knew Dr. Tolman could fail to be impressed by the absolute genuineness of his character. He never posed, never sought place or honors. The spirit of his favorite text—"For the Son of Man came not to be ministered unto but to minister"—found constant illustration in his life. Up to the very last he served. After his death friends found among his papers the notes of a sermon which he was to have preached the following Sunday in the community church of Slingerlands.

For him death was no "leap in the dark." During the later years of his life he had a constant desire to depart and to be with Christ. This did not lead him to lessen his labors, neither did it render him gloomy and discontented. His interest in all the movements of our modern

life, and especially in that which concerned the progress of the kingdom of God, remained keen and unadated to the end. But his citizenship was in heaven, and he welcomed the hour when the exile should finish his wanderings and enter into the better country.

Five children cherish the memory of a wise and loving father; Major Edgar B. and Julia R. of Chicago, John of Montana, Cyrus of California, and Frank of Slingerlands, N. C. The funeral services held from the home of Major E. B. Tolman, were conducted by Rev. Lathan A. Crandall, and the interment was in Oakwoods cemetery, Chicago.—L.A.C.

#### Baptist "Catholics"

BY L. C. BARNES

Below is a tabulation of Baptist converts from "Catholic" populations recently made. A few outstanding features were given at the Brotherhood Banquet in Des Moines.

United States	Members	Churches	Ministers
Croatian .....		1	
Czecho-Slovak ..1,150		19	19
French-Canadian 799		10	9
Italian .....	2,475	63	41
Magyar .....	1,500	45	21
Mexican .....	514	25	20
Polish .....	2,895	23	17
Portuguese .....	416	5	5
Rumanian .....	1,050	26	8
Serbian .....		1	
Slovenian .....	23	1	1
Total .....	10,733	219	141
Latin North America			
Cuba .....	2,122	61	16
El Salvador .....	582	9	9
Mexico .....	1,485	18	16
Nicaragua .....	198	6	4
Porto Rico .....	2,278	48	23
Total .....	6,665	142	68
South America			
Argentina, Chile and Uruguay ..2,826		78	52
Bolivia .....	53	3	4
Brazil .....	9,797	751	156
Total .....	12,676	832	212
Asia (Philippines) ..	4,917	80	20
Western Europe			
Belgium .....	150	4	4
Bulgaria .....	447	13	6
Italy .....	1,454	64	30
Poland .....	3,229	20	14
Portugal .....	61	1	1
Rumania .....	254	7	7
Spain .....	341	10	11
Total .....	6,136	119	73
Russia (as per Year Book) .....	57,066	819	348
Grand Total .....	98,193	2,211	862

Put with this, facts recently unearthed from official sources by the great statistician, Dr. Walter Laidlaw—a Pedobaptist. (For details write to the Home Missions Council, 156 Fifth Ave., New York City). He finds that in the ten years between the last two takings of a religious census in the United States—1906 and 1916—the total population made a gain of 17.1%, but Roman Catholics gained only 10.6% while Protestants gained 23.4%. Protestant bodies practicing adult baptism made a gain in the same period of 28.2%.

The careful student of Russia for many years, Dr. R. S. McArthur, is credibly informed that there are at least 200,000 Baptists in that country.

#### A Third of a Mile of Baptist News

When the Board of Promotion was organized one of the first things it did was to establish a Publicity Department in order to give to the Baptists and to others

current news about our New World Movement and our denominational life. As a result of the work of this department the Baptists have been able to get on the front page of hundreds of American dailies. One evidence of the efforts of this department is to be seen in the publicity—which was secured for the recent Des Moines Convention. We are dependent upon the returns of our clipping bureau only for our knowledge of what the papers publish. These bureaus claim that they are able to make returns of about sixty per cent. of the items that appear. Since the convention this one bureau has furnished to us over 3,000 clippings. If these were pasted end to end they would make a strip 1,868 feet long or almost one third of a mile.

The significance of this can be appreciated only when it is known how difficult it has been heretofore to get Baptist news into the daily press. Two years ago we asked one of the great eastern metropolitan dailies that had just carried a full page each day of news of the recent convention of the Protestant Episcopal Church, if they would accept a column each day if we would furnish it. They never acknowledged the receipt of the letter. This year that same paper asked us to furnish not less than a column a day, and at least eight hundred words by wire. The Associated Press asked us to furnish them each day generous reports of the convention. The Publicity Department has put the Baptists on the publicity map. It should be explained that not everything that appears in the press about Baptists emanates from this department. We lay no claim to that. The department for example had little responsibility for what appeared in the Des Moines papers as they covered the Convention themselves. We believe however that our Baptist people will appreciate the fact that for the first time Baptists news is receiving some adequate attention in the American press.

#### A Letter from Burma

BY J. HERBERT COPE

Like other parts of India, Burma is getting right up to date. There are strikes and rumors of strikes. For some time the railroads of the province were almost tied up by the men walking out but they lost and are returning to work, that is those whom the company wants. Then the oil people struck. So do not be surprised if you hear of a missionary strike. They might if that hundred million is not raised in four years from now. To missions the question arises how much of this independent spirit and discontent is going to affect the churches. It is almost sure to create a restlessness and dissatisfaction which will mean good or ill for the churches.

One of the "neediest" needs of the work in Burma has been men devoting their entire time to literary work. It has been the perpetual complaint that there was not being produced for the Christians a literature. Mr. Hascal has been at work at home. Dr. Tilbe last year asked to be relieved of station work to put his time into literature and is now at Kalaw, one of the hill stations, hard at it. Now comes word that Dr. Hanson is to be relieved by a new man, Sword, and so devote his time to the Kachin literature. It is a good move. Of course Dr. Smith has been producing book after book for the Sgaw Karens. In time there will probably be a man for each language appointed for this special



form of work and they will be most welcome.

The missionary is continually having honors thrust upon him in the form of new work. The Chinese and Indians will come to Burma and they are the most accessible people in the large cities. So the missionaries who now have the Burman fields are taking up this work as an "avocation" as it were. Last year Mr. Grigg was appointed to the Chinese work but just to make sure he had enough to do he was given the English church at Moulmein. Now in desperation a committee has been appointed to deal with the matter, the last resort in the face of an impossible problem. The preliminary report of the committee tells the station missionaries to carry this work together with their other except in the

large cities where regular missionaries will have oversight. In other words, carry on.

Last year was begun the new trades school which will be under the mission. They say it is coming along splendidly. One missionary for that work is on the field and two more are coming in the fall, whose salaries, by the way, the school is paying. It is another work which will be a source of pride to all.

Word has come saying that Dr. Robbins is coming out this fall to look us over. We have not forgotten the pleasure of his last visit. He comes now under a heavy handicap in that Mrs. Robbins is remaining at home. But in spite of this Joe seems to make himself liked by everyone even the missionaries to whom he cannot grant all they ask.

# Church News by States

## Pacific Coast

### OREGON

IN CONNECTION WITH BUILDING the Italian Mission Chapel at Portland, Oregon, Rev. Earle D. Sims has been preaching for the past several weeks for the Sellwood Baptist Church of Portland, and now Rev. Charles S. Tunnell has accepted a call to become pastor of the Sellwood Church and commences his labors the first Sunday in September. The church has been without a pastor for the past five months.

### SOUTHERN CALIFORNIA

JEFFERSON STREET, LOS ANGELES, had forty-seven additions since the opening of the association year, mostly by baptism. One family, a mother and three children, were baptized together; also one composed of father, mother and three children. The pastor, John G. Carmichael, is just entering a big revival campaign with Evangelist John Edward Brown.

## Mississippi Valley

### MICHIGAN

#### Davison Beats Hot Weather

Contrary to the usual condition in summer vacation time Davison church thermometer is rising with the weather temperature. Church attendance has increased, and a spirited Sunday school contest has added materially to our numbers. Points are awarded for lesson preparation, thereby stimulating interest in the splendid lessons on the life and missionary work of Paul.

Pastor A. J. Johns has gathered in twenty-three young men and organized a Baracca class. There also is a fine Philathea class of young women. A picnic July 21, at Potters Lake, a near by summer resort, was enjoyed by 250 people. A big dinner, games and swimming were features of the day. Two Sunday evening community services were held at the lake.

A tennis court on the lawn back of the church is helping to solve the amusement problem for the boys and girls of the whole community.

### ILLINOIS

A COUNCIL to advise as to the ordination of Mr. C. M. Miller was called by the church at Salem to meet Aug. 3. Mr. Miller recently came to this church from Macon, Ga.

#### A General Sketch

Some important churches in Illinois have recently become pastorless or will in a short time. Such as Princeton, Tremont, Lincoln, Carbondale, St. Mary's, Antioch and Benton. These are all fields needing strong aggressive men.

The people who attended the summer assembly were delighted with the meetings from every view-point. 212 were enrolled this year. The board expects more than three hundred next summer. The people who attended the summer assembly feel favorably impressed with Shurtleff College. It shows up quite well at this time and every indication is that it will be a flourishing school the coming year.

The Illinois Baptist State Convention is in probably the best condition it has been in its seventy-seven years history. From every view-point the convention seems to be in a flourishing condition. The general missionaries and evangelists are able, faithful and consecrated men. Rev. John W. Merrill, district superintendent for the western side of the state,

Still more encouraging than increase in numbers and interest in the social side of our work is the evident spiritual gain.

Davison is planning to co-operate with the churches of the Flint River Association in a simultaneous evangelistic campaign in the fall.—LYDIA S. ELMER, Church Clerk, Aug. 4, 1921.

### IOWA

GALILEE CHURCH, Des Moines, has a young man preparing for the ministry. Prof. E. W. Thornton and wife (a daughter of the pastor) are going from this church as its first missionaries to the foreign field. The church has outgrown its present building.

### KANSAS

LIBERAL'S first attempt at a vacation school ran May 31-June 13. Six workers volunteered their services. Enrollment was 122. A. V. Ebersole was superintendent and the school is regarded by him to be a great success.

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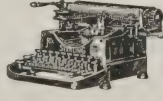
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**Spring Creek Baptist Church** is in need of a pastor. Pay \$1200 and parsonage with two acres. Country church. J. E. Robbins, Fletcher, Ohio.

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**Teachers Wanted** for Bishop College, an American Baptist Home Mission Society school for Negroes. Positions open: English, mathematics, biology, librarian, sewing, theology. Salaries \$900 and \$1000. Living expenses for single teachers \$3.50 per week. Address C. H. Maxson President, Marshall, Texas.

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has been in the work one month and has visited quite a number of churches. It is believed that Mr. Merrill can and will do the type of work that is needed on the fields in Illinois. The State Convention Board will probably employ another general state evangelist this fall. The work in extreme Southern Illinois among the former Free Baptists churches is very encouraging. Evangelist T. O. McMinn, who is kept on the field in evangelistic and missionary work for full time, is doing a great work among those people. Many of the churches a few years ago were rather backward but with a little of the real educational and missionary zeal they are falling into line with the state work very nicely. They have much evangelistic spirit, their work is building up and the churches are being strengthened at a very rapid rate.

A large proportion of the pastors in Illinois take no regular vacation or are out for only a week or so. State Convention men and evangelists are entitled to a month's vacation, but most of them do not take a full month at any one time. The superintendent will spend about ten days out side of the state during the month of August.

### Announcement

Be it hereby known that Rev. O. H. Walby, Winnipeg, Canada, a member of The Logan Square Norwegian Baptist Church, Chicago, Ill., was on the fourth of August, 1921, excluded from above church and membership of the Baptist denomination, and that his ordination papers were revoked. This was done at a regular business meeting of the church and after a council had duly been called by them to consider his case.

On behalf of The Logan Square Norwegian Baptist Church, Chicago, Ill.

EMIL WIBERG,  
Church Clerk.

### Notes from Shurtleff Commencement

The ninety-third commencement exercises of Shurtleff College were among the most interesting that have been held at the college for some years. More visitors returned than usual and the whole series of events were very much enjoyed.

Dr. Norman B. Henderson, D. D. of Minneapolis was the commencement speaker. His address "Leadership in the New Age" was an eloquent and thoughtful presentation of the necessity for and opportunity of the young people in the days that are before us. Probably no address given here in recent years was more appropriate than this brought by him to our graduates.

The college honored itself by conferring the Doctor of Divinity degree upon Rev. B. E. Allen, Neponset, Ill.; Rev. N. J. Hilton, Minonk, Ill. and Rev. Leonard Trent, Kewanee, Ill.

The financial report given by President Potter showed \$140,000 received through personal gifts for endowment of the institution during the last year. \$38,880 from the Board of Education of the Northern Baptist Convention and a pledge of \$5,000 for each of the next two years from the General Education Board, to be applied on current expenses. It is needless to say that the announcement of these three gifts brought great enthusiasm to the friends of the college.

There were eighteen graduates from the college, constituting the largest class of graduates from the college. Of this number eleven were men, of whom seven had seen service either in the United States army or navy. Several of the ministerial students will go into theological seminaries next fall, while others will go into active pastorates.

The completion of the addition to the Cole Dormitory for women and the remodeling and restoring of the science hall, with the many facilities offered by the new gymnasium makes the year rather notable for the ability to care for the new work which is rapidly developing at the college.

The restoration of the science hall, was originally the building erected in 1832, caused the Trustees to vote to name it Loomis Hall in honor of the first president of the institution when it was known as "Alton College." Accordingly on May 31, the anniversary of Mr. Loomis' birth, a fitting celebration was held on the college campus, in which Mr. J. B. Edwards, a lawyer of St. Louis, and Mrs. G. M. Ryrie of Alton, great-grandchildren of Mr. Loomis, participated. From henceforth the building is to be known as Loomis Hall. It contains two excellent chemistry laboratories, two biological laboratories, a room for physics, a recitation room and storeroom. It is heated throughout with steam and has electric lights and gas on every floor, making a very convenient and adequate science hall.

The Illinois Baptist Summer Assembly held a meeting on our campus, in our buildings, from June 16 to 23 and over 200 people were enrolled. All expressed themselves as having had a good time. Prospects are good for an excellent enrollment next year.

The transformation of the science hall, the new gymnasium and the addition to the girls' dormitory helped the college more than before, to take care of the students.

At its June meeting the board authorized the renovating and repairing of the men's dormitory and that work is being rapidly pushed to completion. Shurtleff opens on Sept. 13, and many students are already signifying their intention to come at that time.

—GEO. M. POTTER.

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Address President George E. Horr, Newton Center, Mass.



INDIANA

MRS. C. E. GOODELL, wife of the president of Franklin College, died Wednesday night, August 10. She had been in poor health for some months.

INDIANA BAPTIST SUMMER ASSEMBLY was held at Franklin last week with excellent attendance and interest.

Katherine House Scores Success

Katherine House, the Baptist community settlement at Indiana Harbor, is located among foreigners and ministers to them. Few religious agencies in the country, if any, reach and enlist a greater number and variety of races, colors and creeds than one may find assembled here.

During the past six weeks the second term of the daily vacation Bible school held its daily sessions. Miss Sarah Noyes, Miss Otillie Pechous, Miss Ida May Reese, Miss Esther Brown and Mr. Stockwell Sims, the regular staff, were assisted by the following volunteer workers for the school term: Mrs. G. C. Mitchell, Rev. and Mrs. A. H. McKee, Rev. Elias Reby, Mr. John Rodin and Mr. and Mrs. Harry Beggs.

The usual vacation school program was a matter of course, but the mingling of children of many races, including a number of negroes, presented special problems and situations of thrilling interest. Think of trying to make a school out of nearly 200 children, white and black, Greeks, Poles, Lithuanians, and who knows what other kinds. Protestant, Catholic and Jewish, and getting away with it. These Katherine House workers did that.

The hand work was surprising in both its amount and its quality, comparing favorably with the best schools in the country. Hymns, gospel songs, patriotic songs, ditties, drills, memorizing in the Bible and other Christianization and Americanization work were well done and the children took a great interest in the whole program. A general public exhibit of results was given on the closing evening, Thursday, August 11. Nearly 300 people were crowded into rooms that will comfortably provide for 150, and cheerfully sat or stood as fortune willed, through a long and lively program of songs, drills and a pageant of "Run."

These little folks are becoming enthusiastic Americans. They can do the patriotic songs and the flag business with the old-timers and enjoy it. One of the workers said to a little girl, "Your mother is an Italian, isn't she?" "No, she hasn't been for a long time," was the reply.

Winona's Community Church

The Winona Lake Presbyterian Church, Dr. James A. Gordon, pastor, has completed plans for a new building. Four large building lots have been purchased. A building fund which has been growing for the past five years was the recipient of two one thousand dollar gifts and several of five hundred. This quickened the building plans which had been dormant, so shortly there will be a church adequate for Winona's varied activities. The church has a large affiliate membership of the several Evangelical denominations though it is Presbyterian in government.

This year as in previous years the activities of the church has been merged with the great Bible Conference August 19 to 28 with America's foremost Bible expositors and preachers as leaders, and the Bible school, July 4 to August 18 with Dr. G. Campbell Morgan as Dean.

A splendid bronze tablet marking the New Tabernacle as the "Billy Sunday Tabernacle" was put in place recently.

Dr. J. C. Breckenridge, General Secretary is the leader of Winona's present program. Rev. Melvin Trotter, the famous Rescue Mission Man is the Director of Winona's Bible Conference. The fullest co-operation has been given Winona's leaders by the different Evangelical Church bodies.

Atlantic Coast

MAINE

ELLSWORTH: Rev. Clarence Emery, long the successful pastor at Charleston and more recently winning a remarkable success at Mexico, has been called to the pastorate of this church. Great things are expected for the quality of his service is well known. He will include other neighboring churches in his ministry.

SEDGWICK: Pastor Arnot Dexter has recently welcomed eight members into the church, seven by baptism. The field of this church includes five preaching stations and abundant opportunities for helpful and hopeful labor. In the several Sunday schools over 300 are enrolled.

BAR HARBOR: The church is glad and hopeful in the new pastorate of Rev. C. W. Turner who comes from successful work at Warren. Audiences are increasing and there is a disposition to make every department of the church more effective in its service. The young people's society recently tendered to Rev.

and Mrs. Turner a largely attended reception.

GARDINER: Pastor Winslade, in his successful ministry, finds his men's choir of over thirty members a great aid.

HAMPDEN: Missionary Miller has given several Sundays to work in this vicinity and six persons will be baptized



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at an early date. It is hoped that a church may be organized soon at Newburg which will increase the field and the opportunity of the Hampden pastorate.

**DAMARISCOTTA:** The pastor Rev. T. B. Hughes baptized four persons on July 31. Congregations are steadily increasing. Over fifty have united with the church during the two years of the present pastorate. This church will entertain the Damariscotta Association as it knows so well how to do, on Sept. 6.

**WINTER HARBOR:** Thorough repairs have been made on the church edifice, a new baptistry has been installed and eight persons have been baptized by the pastor, Rev. C. I. Ramsey. Naturally the church is much encouraged.

**WINDSOR:** The church at Windsor mourns the death of Bro. Edward R. Chadwick. Trained for the ministry but unable from ill health to perform the duties of a pastor, he proved himself exceedingly helpful in all departments of the church work.

**MONROE:** Mrs. Charles F. Kyle has for the past few months been pastor of the church at Monroe. Her faithful work made possible a revival interest under Rev. E. A. Davis, who recently baptized six candidates into the membership of the church.

**BREWER:** The pastor, Rev. Howard A. Welch, has recently baptized four young people and extended the hand of fellowship to ten new members. The high evangelical record of this church is being well sustained under its new pastor.

**MIL0:** Pastor Frohock baptized five young people recently. The work of the church goes forward steadily. Evangelists Harry and Ruth Taylor will begin a series of meetings with the churches of Milo in October.

#### Island Falls Celebrates

The United Baptist Church at Island Falls has recently observed the twenty-fifth anniversary of its organization. Beginning in cottage meetings as did so many of our Maine churches and calling for aid to Rev. Z. M. Miller of Smyrna

(Continued on page 936)

#### Additional Suggestions

(Continued from page 908)

tee investigated and made a report which was not even discussed though a special time was set apart for the heated and lengthy discussion which was expected. It was adopted with almost no opposition.

At Des Moines another matter was thrown at us about which nine-tenths of the delegates had never heard. Immediately there was tumult and turmoil and scenes, again, which must be long regretted. It is to be hoped that the large and representative committee which now has this matter in hand may find a way to inform our constituency before the Seattle meeting something, at least, of what it will report. In that case there may be "more light and less heat" generated in the discussion.

3. Cannot some way be arranged by which during the business sessions of the convention at least there will be fewer meetings on the side?

It was complained that matters were suddenly introduced when many of the leaders were absent. Whose fault was that? It was the fault of these same leaders who appointed such meetings. It

is true that there were matters decided when hundreds of our official leaders were absent. We cannot pass a rule that matters, cannot be presented and acted upon unless certain people are present. But those certain people can see to it that there are no meetings when vital matters of business can be presented and acted upon. The Northern Baptist Convention is supposed to be a democratic body with equal privileges for all. No part is greater than the whole, nor more important. Let the man who wants to have a voice be there and let us not again witness the wasting of the time of 1,500 delegates by allowing some one to kill time until his friends can be rallied from various meeting places to his defense. Such tactics are obnoxious to every right thinking person.

August 9, 1921.

#### Bulletins

(Continued from page 928)

Wabash Avenue, Chicago. Offices are now being fitted up and we shall be pleased to have our friends call at our new location while in Chicago.

Rev. Carl Atwater, pastor of Lincoln Park Baptist Church, Cincinnati, was elected president of the B. Y. P. U. to serve until St. Paul convention, 1922.

Daily Bible readers to the number of 9952 were enlisted in Daily Bible Reading during the city B. Y. P. U. training school held in San Antonio, Texas March 13-20.

West Virginia young people are being favored with considerable space in the Baptist Banner, the state paper, for the promotion of their work. Kenneth Leeson a loyal B. Y. P. U'er is editor of the page.

Virginia Convention was held at Virginia Beach. Reports showed 20 junior and 83 senior organized during the year, bringing the total number of unions in the state up to 403.

#### Crumbs

(Continued from page 922).

But we ought not to forget that the progress of Christianity has been marked through all the centuries, as it is now on our mission fields, by a removing of mountains not less striking in the judgment of those who care to note such things than the upheaval of a physical mountain would be. Operating through the faith of disciples, and for the purpose of his kingdom's establishment in the world, Christ has from time to time done things as astounding as the statement quoted at the head of this paper would lead one to expect.

#### Timothy's Old Gentleman

(Continued from page 927)

ouser," as Alice in Wonderland said, for Timothy finally acknowledged that the old gentleman was living inside a wire strainer Agnes had given him, and that he hopped clear up to the ceiling of this wire house and ate flies! Needless to say we hurried through our favorite desert and dashed out to the yard—and can you guess who Timothy's "old gentleman" really was? This poem will tell you:

Grasshopper Green is a comical chap;

He lives on the best of fare;

Bright little jacket and trousers and cap,

These are his summer wear.

Out in the meadow he loves to go

Playing away in the sun:

It's hopperty-skipper, high and low—

Summer's the time for fun.

Grasshopper Green has a dozen wee boys,

And soon as their legs grow strong

Each of them joins in his frolicsome joys,

Singing his merry song.

Under the hedge, in a happy row,

Soon as the day has begun,

It's hopperty-skipper, high and low—

Summer's the time for fun.

Grasshopper Green has a quaint little house;

It's under the hedge so gay;

Grandmother Spider, as still as a mouse,

Watches him over the way!

Gladly he's calling the children, I know,

Out in the beautiful sun:

It's hopperty-skipper, high and low—

Summer's the time for fun.

#### Cannibal Beetles on Way from Japan

**S**PEAKING of insects, you will be interested to know that 5,000 beetles are on the way from Japan to New Jersey where they will be used to fight a pest of destructive leaf-eating beetles that are destroying truck gardens!

In Tokyo these 5,000 beetles were placed in refrigerators aboard the steamer "Tao Maru," but owing to their cannibalistic traits they each had to be placed in a separate container! It is expected that about 10,000 more will have to be sent to the United States in the near future.

#### How "Henry" Helped

(Continued from page 921)

a halt, spoke briefly to the people and then we left. I can easily understand her difficulty for she does all her studying and thinking in English and it is no easy task to express her ideas in Visayan, if she has not been trained to do so. This is a very good illustration of how English is getting a hold here. Many of the young people can speak better in English than they can in Visayan, their own native tongue.

This last fact, coupled with the Adventist problem here, makes me put a proposition to you readers and friends in the States. We have no one here with the spare time to write tracts on this problem and we need several, treating with the fundamental tenets of the Adventists. Why not some of you get together and write us these tracts, say of about sixteen pages, and send us about three thousand of each. Most of this propaganda would be for high school pupils. We can put into the dialect those that are necessary. The Catholic theology background out here makes this good soil for the Adventists and in some places they have caused havoc because we lack trained leaders. Where we have these leaders there is little trouble and most of their converts have been among the disgruntled. Just the same you could help us a lot if you would get out these tracts.



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### AN ADDITION TO YOUR LIBRARY

From a recent issue of "The New Music Review," we clip the subjoined article by Dr. Stubbs and reproduce it for two good reasons to advertise a very interesting book and because of the pungent points brought out in the review itself. Below is the material:

Mr. Harvey Grace's "The Complete Organist," was recently published in London by Grant Richards, Ltd. It is a volume in "The Musician's Handbooks," and has the merit of being amusing as well as instructive. One of the most amusing sections of the book is the imaginary dialogue between a vicar and a church organist as they are smoking pipes and talking matters over. The organist objects to certain hymn tunes, as he objects to shoddy anthems, not because he and the choir dislike them, but on the ground that they are not good enough for the church. The vicar answers: "I can't want elaborate music. I want something simple and bright, so that the service shall be hearty and go with a swing."

The organist: "There you follow the bulk of the cloth in supposing that good music is necessarily elaborate. Good music may be quite simple, and simple music quite good. But there is more than one kind of simplicity—there is that of the genius and that of the idiot. So in music you have on one hand an old psalm tune like 'St. Ann's' or 'Dundee' and on the other the revivalist type of tune." The organist has more to say on this subject.

He tells the vicar that by "hearty" he means "loud." Yes, "good congregational singing may well be loud and strong, but the loudness is nothing in itself. It is a mere by-product. In this matter of 'brightness and swing' I am going to risk your anger by pointing out that we do not find the clergy as a body feverishly anxious to make their part of the service conspicuous for these qualities. Instead, we have too often slovenly reading of the lessons and prayers and careless intoning."

Mr. Grace's organist tells the vicar that if he is right—this he denies—in his argument that "the poorer people of our district" care only for cheap and sloppy music he should logically paint the old oak stalls with stripes of red, white, and blue, for a considerable percentage of the congregation "would think the carving vastly improved with some such scheme of decoration."

The vicar asks who is to decide whether these tunes are bad. It is surely a question of taste, so there can be no argument. The organist counters by asking how do we decide in the other arts. "You would be horrified if I suggested that the choir should sing a hymn, the first lines of which ran:

"I is a awful sinner  
And you be just the same."

"You would point out that although the lines contain a statement about which there can be no dispute, the diction is so crude, and the grammar so hopeless as to render the hymn unfit for use, and I should agree with you. Do you know that most hymn tunes of the popular type contain breaches of musical grammar quite as execrating to a musician as the above lines are to you?"

There are chapters on choir boys, accompaniment, congregational singing, recitals "arrangements," hobbies, plain-song, etc.

"The choirmaster who, whatever his age, is still at heart near his youth, will best distinguish in matters of conduct between what is bad and what is merely boyish. Pet a character and he becomes an insufferable little prig. Bully or nag him and his place knows him no more. Treat him with the fairness that you would ask for yourself, plus a slight bias towards leniency, and a knowledge of the right time to turn the blind eye and the deaf ear, and you will find him the jolliest and most willing of colleagues."

"Attempts to make (congregational) singing resemble that of a choral society end in result that has the faults of both and the virtues of neither."

The fashion of aiming at refinement in the wrong place was set, or at least confirmed by "Hymns Ancient and Modern" with its use of expression marks. A drop

in power by the choir practically silences the people.

"Too many of us try to take our congregations by the scruff of the neck, so to speak, and haul them from line to line of a hymn tune as if the most vital thing in music were its division into bars of equal length. When Debussy gives us such rhythmical scheme as a bar of four beats followed by one of five, we say, 'How delightfully elastic! When our congregation gives us pretty much the same thing we shoot out our reeds and say, 'No, you don't.' But strict square rhythm in hymn tunes is very largely a mere 'A. and M.' tradition."

### NEW MUSIC REVIEW

From The Clayton F. Summy Co., Chicago, Ill.

Nell Flahertie's Beautiful Drake Loomis  
The Samhain Feast.....Loomis  
And I .....Gaynor  
My Love is like a Red, Red Rose.....  
.....Bloom  
Courtin' Lisa June.....Howard

Another list of effective songs from this busy Chicago publisher: Most attractive are the two arrangements of old Irish tunes which head the list. Mr. Loomis has successfully avoided that pitfall which so often traps the arranger—succumbing to the ever-present temptation to over-elaborate the settings. In these two songs, the essential simplicity of the folksong has been kept. The melodies are characteristically Celtic in mood and outline. The Gaynor song is a sweet melodic strain, very simple in outline, splendidly adapted for use in the early stages of voice study. Robert Burns unwittingly competed with Heine and Bourdillon when he wrote his universally-known love-song; along with "Du bist wie eine Blume" and "The Night has a thousand Eyes," I imagine it holds a record as to the number of times it has been set. Here is still another version. I like it less than the one written by the Chicago composer, James MacDermid, to which it is closely akin in plan and type. But that is probably simply a personal preference, and should have only that value. No doubt the Bloom song will find a ready use both for teaching and for concert purposes, for it has much merit. Dialect songs, especially those with the traditional lilt and dance of the old South, are always acceptable. The last-named song above is of this type—singable, care-free in mood, without any technical problems to trouble either singer or accompanist, and with a refrain that will linger long in the memory.

Pedaling systems vary as much as those for fingering on the piano. After the usual orthodox rules are grasped the system which seems the most comfortable and which gets results is the one to adopt. The individual pedaling systems of certain of our greatest organists are far removed from what we read in methods.

Harold Flammer, Inc., the New York publisher, announces that the concern has moved to much more commodious quarters at 57 West 45th Street, New York City, to which address all communications should be sent. This firm specializes in choral music and songs by modern American composers, and are also Eastern agents for the Chicago firm of Clayton F. Summy Co.



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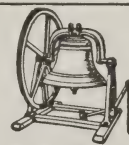
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# One Mexican's Way—Walking in the Light

BY CARRIE B. ILSLEY

POOR boy, day after day, when working hours were over, he had walked the streets, looking for the sight of an empty house, and each time reporting his find to his American friend to inquire the possibility of securing the rent of the place.

It was always the same answer "Sorry to refuse you, ma'm, but I couldn't think of letting it to a Mexican."

How could one tell the lad, so eager, anxious, that the American people objected to living in the same neighborhood with him? So one subterfuge after another had to be resorted to—the rent was over-high, or the house was too far from school and work; pretty soon, maybe there would be some houses built to replace the old shacks where the Mexicans must live.

But the young fellow would not be put off any longer. He simply must have a house or leave town and he did not want to do that for his "family" were so attached to the day school and to the Sunday school. But the Mexican next door was a profane man. He cursed and swore. Was it right to permit his little sisters to listen to such language? He preferred American neighbors. Privileged America! Her every home deemed a sanctuary 'neath whose walls even the untaught peon of sunny Mexico longs to bring the listening ears of his growing children.

Yes, and he wanted a house because he wanted to buy some furniture for which there was no place in the stuffy little rat hole where he now lived.

Was he going to get married? Married! Not he, so long as mother and the little sisters and the tall, growing brothers needed him. They had had privations enough already since the father's death and the long trip to the States and the setting up housekeeping in the dead of winter with nothing but a cook stove and some beds; not even bed covering, except a cotton blanket apiece. *Mucho frio!* They were cold nights when one had to sleep with his overcoat on. But things were different now. All the boys had work. And how did the *Senora* like the hair ribbon he bought for his sister Sarah, when he received his last pay check? With the hand as of a lover he turned the head of the pretty girl, to show off the new finery. Sarah, princess, rightly well was she named for her comely grace, gentle speech and winning ways.

Time and again, when the vexing problem of suitable housing for the Mexicans arose, somebody had voiced the sentiment that it would be poor discretion to move them in among the whites. Maybe so; probably few doubted it, but what sort of Christianity was it that would deny them the use of any dwelling house save that miserable few where children's feet must stand on rotten, gaping floors, under leaking roofs and vermin infested walls?

The railroads provide cars for their regular workers only, having no extra ones for rent. Mexicans come and go at their own pleasure and get work wherever it offers itself, hence must look to their own housing, crowding in, in a most unsanitary way with other families, when necessary.

To the wind with discretion! Desperation must become the better part of valor.

Let the conscience of the public decide where our new Americans should live.

No sooner had the evening daily been delivered and read the day following our boy's last fruitless search for a house, than the voice that had been most emphatic in refusal to rent its owner's property, was heard over the telephone. "I jest ben areadin' the paper. Seems thar's some move afoot to get better houses for these Mexicans.—Yes, 'tis a shame the way they're treated. Say, I guess if you don't mind asking the neighbors what they'd think, you might have that house o' mine."

And that was not the only voice nor the only house offered: "Really, do those people want to live like Americans? I hadn't supposed so."

"They have the same family love that we have? Well, I shouldn't have thought it."

One after another began to realize that, barring the darker skin and the lack of opportunity with the new comer, not much difference existed between him and his white neighbor. Among the former were craftsmen of many trades and trained women as well, a nurse, a teacher, a professional cook all following the lure of the American dollar picked up so freely during war times, along the railroad tracks.

Despite the seeming generosity, the house finally selected, the verandas and upper rooms of which filled the eyes of the girls with admiring wonder, needed much to make it habitable as Americans would consider it.

"Your friends will help you, Francisco." The boy smiled his gratitude as he tapped with a broom handle the precarious looking plaster and viewed ruefully the torn paper and broken screens and glass. The house belonged to a corporation and no repairs would be made at the rent offered.

Odds and ends of wall paper contributed from many sources can be made to do valiant service in the hands of one who knows how. This time it was an ever resourceful Baptist Missionary Training School girl, home on vacation. Dropped ceilings and bright panels pieced out the few rolls of dull oatmeal paper and rooms as cosy as any lover of bright colors could desire, resulted.

"Which room would be best for the dining room?" How fast he was picking up our ways! Few Mexican families of the type seen on the section, sit down at the board together. If there is a table there are not enough chairs to put around it nor room to place them if there were. The *tortilla* (biscuit dough baked in round cakes on the top of the stove), held in the hand supplies bread and likewise a plate for the indispensable *frijoles* or beans.

It was not charity in the sense of commodities that the New American family needed but the love willing to take time to show them how to make the best use of what they had. Accustomed to live with necessities reduced to the minimum, the superfluities of northern civilization were slow in making appeal.

How should they know, having never learned, that there is a better way of cleaning painted floors, than wading ankle deep in water? That the curtained dry goods box supplied with a mirror is a

much neater place for milady to oil her hair than before the bit of glass hung on the kitchen wall? that window draperies hang more prettily from a wire or rod than from a string, drooping U-shaped?

But O, the joy of learning new things! Sarah painted the beds white while the boys painted the floors. Mother stood in helpful readiness while bright calendars and framed landscapes salvaged from attics went up on the walls between the filmy white window hangings.

And did it all, that last day when the finishing touches were put on have an Americanizing effect, or was it solely the white dresses and white shoes of the visitors? Nobody knows but as each stalwart son of the house came in from work he disappeared quickly only to emerge presently in well dressed trousers and immaculate linen.

"A good place to sit in the evening when we have on our good clothes," said the master of the house as he stepped upon the veranda where flowers and vines would soon be growing.

Confiding his hopes to his friends he continued, "My youngest brother is sixteen. He did not learn to read and write in old Mexico. All they taught him the little while he went was to pray. He must go to school this winter with the girls. You know my second brother? Another Mexican man lent him a Spanish Bible. No, we never did read the Bible down in Mexico; but my brother, sometimes he's so tired he can't go to the Mission Sunday-school but he reads that Bible all the time."

Thus in one corner of Little Mexico the dew-drops of God's mercy are being recognized and his dusky sons and daughters are seeking to walk in the light of Him who is the Light of the world. McPherson, Kans.

## Church News by States

(Continued from page 934)

the attendance soon became too large for private homes and the meetings were removed to Peterson's Hall in the village and a Sunday school organized. July 31, 1896, the Island Falls Free Baptist Church was organized with 38 charter members. The same year the church building was begun which was dedicated in June, 1898, free of debt. Mr. Miller became the first pastor and served for three years. The church has now become one of the most efficient of the churches in the country and is doing a large work both at home and abroad. A very interesting historical paper was read by Deacon M. D. Estes who has been connected with the church from its organization. Mr. S. C. Spratt for twenty years was the efficient Superintendent of the Sunday school. For several years former Governor Carl E. Milliken and Mrs. Milliken were leading workers in this church. During the exercises Secretary Irving B. Mower, D.D., gave an address and Governor Milliken in connection with pleasant reminiscences gave a very hopeful and encouraging program for the further advance of the church. The veteran Sunday school superintendent, Mr. Spratt, gave a sketch accomplished by the school. The pastor, Rev. W. P. Richardson presided at all the services, baptizing nine in the afternoon.



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Volume II

August 27, 1921

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Number 30

# The Baptist

Published Every Week by the Northern Baptist Convention



*Field of the Shepherds near Bethlehem*

**T**RADITIONAL place where the shepherds were keeping watch over their flocks the night Jesus was born. Observe not only the natural beauty of the landscape, but these handsome, winsome boys. Do they know the story of the wonderful night of two thousand years ago when the angels sang: "Glory to God in the highest; on earth peace; good will to men"?



## Fresh from the Field

A controversy on the marriage laws which is proceeding in New Zealand has interesting aspects. The Marriage Laws Amendment Act declares that:

"Every person commits an offense liable on summary conviction to imprisonment for one year, or a fine of £100, who alleges expressly or by implication that any persons lawfully married are not truly and sufficiently married, or alleges the issue of any lawful marriage as illegitimate."

The amendment has been rendered necessary because Roman Catholic priests have gone into the homes of people where a Roman Catholic has been married to a Protestant by a Protestant minister, or by a registrar, and have denied the validity of such a marriage. Such people have, of course, been legally married according to the law of the land, and no more grossly insulting charge can be made against them than that they are living in open sin and that their children are illegitimate.

The newly-published calendar of the Board of Managers of the Foreign Mission Society indicates that regular meetings of the board are to be held on Sept. 20, Oct. 11, Nov. 14-15, Dec. 13, Jan. 10, Feb. 13-14, March 14, April 18, May 23, and on a date in June to be fixed later in accordance with the dates chosen for the session of the Northern Baptist Convention. The board has organized for the year with Dr. F. L. Anderson as chairman, Mr. Mornay Williams as vice-chairman and Mr. W. B. Lippard as recording secretary.

A recent issue of the Lutheran has the following acute comment on the membership of our churches: "Some one says there are three classes of people in the average church—the Reliables, the Unreliables and the Liabiles. The first are like never-failing springs and can always be counted on. The second are like stagnant ponds, ever stale and never refreshing. The third are like weather vanes, turning hither or thither according as the wind blows—liable to be right or liable to be wrong, but who knows which?"

Rev. A. B. Howells, acting pastor at Jacksonville, Ill., has been spending his month's vacation in St. Louis. For the first two Sundays he supplied the West Park Church and was with the Kirkwood Church the last two Sundays. He remarks that he has visited the prayer meetings at various Baptist churches and has found them splendidly attended and full of interest. "A better day must be coming," he says, "when the knife and fork members do not have to be invited to make a crowd."

Dr. Robert S. MacArthur will preach for the First Church, Brookline, Mass., during October. His summer ministry at Tremont Temple, Boston, has been attracting great congregations, as usual. One cannot realize when hearing him and noting his vigor that he has attained the years which constitute his present age.

The New Guinea mission of the London Missionary Society has been celebrating its jubilee in July. Its great apostle was James Chalmers.

A large hotel in Eustis, Fla., has been purchased for the use of retired Methodist ministers. They will be given every reasonable comfort at a moderate cost,

and will have for enjoyment the most delightful surroundings in the lake district of central Florida.

The international convention of the Disciples is to be held at Winona Lake, Ind., from Monday, Aug. 29, to Sunday, Sept. 4. The program as announced abounds in inspirational and informational features.

Rev. G. A. Lechlitter, former pastor of the Colorado Avenue Church, Dayton, Ohio, is meeting with unusual success in his present pastorate in Adelaide Street Church, London, Ontario. During the past winter season for fourteen successive weeks the Sunday evening congregations overtaxed the capacity of the auditorium. With a seating capacity of over 1100; yet as many as 500 were turned away in a single night, unable to gain admission. Conversions and baptisms occur almost weekly, some over 200 having united with the church in the two years of the present pastorate. For the past two years

this church has led the association in the number of baptisms. For the month of August, Mr. Lechlitter is supplying the pulpit of Westmont Church, Montreal, of which Dr. O. C. I. Wallace, ex-Chancellor of McMaster University and former pastor of First Church, Baltimore, Md., is pastor.

An interesting platform was put forward by an international conference of Friends held in London last summer and attended by about 1000 delegates, in which the ideals of personal and social religion are inextricably intertwined. All Friends were asked by this conference to give serious consideration to a five-fold aim: 1. Further recognition in every relation of life of the Fatherhood of God, the Brotherhood of man, and the vast implications flowing therefrom. 2. An endeavor after greater simplicity in our personal way of life, asking ourselves: How far does my life recommend to others the

(Continued on page 940)

## Fill a Ship in Fellowship

BY JAMES H. FRANKLIN

Last January, when the Foreign Missions Conference of North America was holding its annual meeting at Garden City, Long Island, one of the secretaries of the Southern Methodist Board gave me a story which warmed my heart, and which must have given him a more comfortable feeling as we contrasted our own condition as guests of a comfortable hotel in America with that of multitudes of people in Europe in mid-winter. This secretary had just come from Newport News, Virginia, where he had seen anchored in the harbor the second ship sent over from Poland, to be filled with clothing, shoes, soap, and other supplies by the Methodist churches in the South for the relief of needy people in a land where there are very, very few representatives of their own denomination.

Five thousand Southern Methodist churches had joined in the offering, a large warehouse at Newport News was secured for assembling, fumigating and baling the large quantities of supplies, and the parcels from churches, mission circles and individuals, collected in various centers, came in by car load. What a superb service! The story of it was thrilling. I confess, however, that it served as a rebuke, too, to at least one secretary of another foreign mission agency who chided himself that he had not suggested to Northern Baptists that a similar effort be made. But it was then January—almost too late for clothing in large quantities to be collected and sent across in time to be of much service before spring would arrive. He did, however, bring the matter to the attention of his fellow officers, and to the board of managers of the Woman's American Baptist Foreign Mission Society, suggesting that we get ready to make a shipment in the autumn in good season to reach the needy in several sections of Europe by the winter of 1921-22.

The matter was presented to the board of managers of the Woman's American Baptist Foreign Mission Society, with a statement that if 2,000,000 Southern Methodists could fill two ships, surely 1,300,000 Northern Baptists might fill one ship. "Fill a Ship for Europe," was suggested as a good slogan. Mrs. Helen Barrett Montgomery quickly improved the

phrase by exclaiming, "Fill a Ship in Fellowship." What a happy inspiration! Our woman's board enthusiastically approved the suggestion, and its White Cross Department was instructed to communicate with the circles throughout the territory of the Northern Baptist Convention. Miss Helen M. Hudson, the acting administrative secretary, is already in communication with the White Cross captains everywhere.

Rev. J. H. Rushbrooke, Baptist Commissioner for Europe, has suggested that Northern Baptists give special attention to the need for clothing, shoes and other supplies in Poland, Latvia and Czechoslovakia. Since returning to England, he has written again regarding the needs in these countries. Let Northern Baptists bestir themselves in the fine effort to Fill a Ship in Fellowship! But let it be clearly understood that, while our Baptist agencies will be employed, every effort will be made to furnish relief to the suffering people regardless of racial, social or religious differences. The Master's "IN-ASMUCH" will be our inspiration.

Now what is required? Both new and partly worn garments will be acceptable. It is necessary, however, that they be clean, warm and in good repair. Our people are urged to lay aside good clothing of every description for men, women and children, blankets, quilts, sheets, towels and shoes. Let the collection of these supplies begin at once with a view to shipment to New York soon after Oct. 1. Warehouse space will be secured for the reception of all shipments and the baling of the supplies before they are placed on shipboard. About Sept. 15 full instructions as to the shipment of supplies to New York for transshipment to Europe will be published in the denominational papers. Individuals, churches and societies are requested to prepare to start their shipment as soon after Oct. 1 as possible, and not later than Oct. 31.

Begin immediately the collection of the clothing and other supplies. Prepare to ship early in October. Watch the denominational papers for detailed instructions as to how the parcels should be addressed. Remember the slogan:

FILL A SHIP IN FELLOWSHIP



# Killam's Kollum

## A Near Calamity

No. 30

*Managing Editor:* Edgar L. Killam  
*Editor:* Arthur W. Cleaves  
*Associate Editor:* U. M. McGuire  
*Committee on Publication:*

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## Here's Your Chance

A brave pastor and former superintendent of state missions is incapacitated for any work at the present time. Through the years of service and constant reading of the denominational paper the work of the denomination has become a part of his very life. He says that he is compelled to discontinue the weekly visits of the paper he has already come to love. Who will see that this worthy man has THE BAPTIST.

“When I read that Joseppo material and came down to the next to the last line I nearly lost my teeth. I would had they not been the grown-in kind.” With these words our good friend, Miss Isabel Crawford, greeted the editor in a recent convention. This was a near calamity. What an affliction to be toothless and to think that this Kollum was responsible for this alarming possibility. We shall be more careful hereafter—we mean in this present world. THE BAPTIST is set for the defense and confirmation of the Baptist saints. It would do them good and not harm. Forgive us, Miss Crawford. Not for the world would we harm the one who has given so much of her life to the service of the only unhyphenated Americans.

## A Censored Press

During the war we became accustomed to a censored press. We read for the most part what the government thought it was profitable for us to read. Some men insisted on writing what they thought was profitable and their journals were refused mailing privileges, and the editors were given a real opportunity for meditation. This was a war measure. There are a few persons numbered among the readers of the THE BAPTIST who much desire a censored denominational press. One such writes: "THE BAPTIST, is seems to me, is on the whole improving." The brother goes on to state, however, that he feels called upon to discontinue the paper because of one article which appeared therein. He does this on account of his "children" and "grandchildren", whom he desires to safeguard from such "effusions". This a most worthy motive. We only hope that he is as exacting in the case of the daily papers and other journals which come to his home. We would suggest also that it would be wise to keep the young folks from the reading room of the public library for THE BAPTIST is upon the table there as it is in hundreds of other libraries, along with other dangerous journals. This incident reminds us of a pastor who came to us in perplexity. A member of his church had ceased to attend his services because he said the pastor used slang. The children of the family were found to be giving their Sunday mornings to the comic section of the Sunday paper and spending their afternoons at the movies. He wanted to know what to do. We suggested that an alienist be called in.



## Fresh from the Field

(Continued from page 938)

cause I have at heart? 3. The limitation of the return upon capital. 4. The surrender of the absolute control of industry by capital, the furtherance of the spirit essential for co-operation, and the fuller recognition of the sacredness of personality. 5. Some method for giving security of employment to the worker.

The Disciples have a habit of observing each fall a Go-Away-to-College-Day, in which an attempt is made to inspire young people, especially those who are going or who are likely to go to college, with ideals of Christian service. The date chosen this year is either Aug. 28 or Sept. 4, the two-fold date being mentioned so that individual congregations may suit their particular needs. Special emphasis is placed upon the importance of the day owing to the present shortage of ministers and the lack of trained leaders for their religious work.

The First Baptist Church of Mesa, Arizona, is at present in need of a pastor and would be pleased to hear from any Baptist minister who is willing to consider the field. Address all communications to R. B. Schupp, Chairman Pulpit Committee, Mesa, Arizona.

Rev. and Mrs. A. C. Bowers, who have been spending their furlough in this country at their home in Morgan Park, Chicago, sail from New York for their field in Assam on Sept. 3. Mr. Bowers has spoken widely, especially throughout the Middle West, and will be affectionately followed in his work by a host of new and old friends.

Dr. S. Parkes Cadman, the famous Brooklyn preacher who has his own unique way of handling questions from his audience, conducts a very popular forum in the Brooklyn Y. M. C. A. every Friday evening during the season, and Dr. Samuel McCune Lindsay, of the Hanson Place Baptist Church, holds a crowd of young men at the "Y" every Monday night right through the season with a course of lectures which also has the accompaniment of forum discussion following each address.

In an article entitled "The campaign for Souls," Dr. L. R. Scarborough recently had the following to say concerning the evangelistic campaign in the South during the coming year: "The Southern Baptist Convention in its recent great session at Chattanooga endorsed the Conservation Commission's recommendation that a great Southwide campaign be put on for lost souls, and that the movement be a persistent one through all the year. Special emphasis was given to this matter by the appointment of a committee to join with the commission in framing a plan of campaign and reporting back to the convention. This was done, and in a great hour the convention adopted the plan and by standing vote enthusiastically and unanimously committed itself to a Southwide, vigorous movement for the winning of lost men to Christ. Great were the results last year in this line—175,000 baptisms—but we hope far greater will be the harvest this year, and it will if our people will ask God for it in importuning prayer, plan wisely, widely and well for it, persistently and perennially press the gospel to the hearts of men and seek by faith, personal work, purity of purpose, the power of the Holy Spirit."

(Continued on page 956)

## Exchange and Service Department

Beginning about the first of September, THE BAPTIST expects to start an Exchange and Service Department for the use of our churches, ministers and laymen. What appears in this department will depend entirely upon our subscribers and the things they wish to get from or give to other subscribers. With general co-operation, it may easily become of great value. There will be no charge made for the times used and expense need therefore stand in no person's way. The following are among the uses to which this department may be put.

A church desires to get in touch with a pastor. In this week's issue is a notice from a church in Arizona to this effect. Let such a church state its needs in the briefest possible way and send the request to this department.

A minister for some good reason is unable to establish relations with such a church as he desires. He may state his desires in these columns. In such cases, THE BAPTIST, in order to protect itself and the churches and the ministers themselves, must ask an endorsement from the state secretary of the state in which the minister has last served, not for publication, but merely for its files.

Lay workers are available for particular services. Let us make the fact known. In sending an announcement, send also for our files the endorsement of your pastor.

One church has a set of hymn books, no longer used; another wishes just such books. Use the exchange. The same may be the case with organs or pianos. A reader some time ago spoke of a valuable book she would like to give to some person who could appreciate it. Such a department would help place that book.

A church wishes to have a Baptist physician or business man take some opening in the town. Advertise that in this department.

Indeed the possible service of such a department is almost endless as will become evident as time goes on. Let's start it! Send in your wants now! The editors reserve the right to exclude, of course, material which should properly come under the head of paid advertisements.

## McMINNVILLE COLLEGE

Has received \$16,000.00 in Liberty bonds at par as part of our New World Movement allotment. These bonds will have to be sold to help defray the cost of the much needed gymnasium which is now being erected. A sale of the bonds in the open market means a heavy loss to us.

Are there those among our constituency of the Northwest who stand ready to buy these bonds at par and be content with a 4 1/4% income instead of 5% or 6%?

We will sell the bonds in any amount from \$100.00 up, accrued interest thrown in. The loss to the buyer will be small; the gain to the College will be considerable.

Remit bank drafts or money orders to

CHAS. H. KOPF, Treasurer  
McMinnville, Oregon  
and bonds will be forwarded by registered mail insured.

LEONARD W. RILEY, President  
McMinnville, Oregon

## Western Washington Pleads for Unity, Harmony and Progress

**All Parties Officially Concerned with the Program of the Next Meeting of the Northern Baptist Convention to be held at Seattle, Receive a Striking Appeal**

The Baptists of the Northwest, and particularly of Washington, appreciate the privilege of entertaining the next meeting of the Northern Baptist Convention in Seattle, and are deeply concerned as to the program and conduct of this meeting. There is unanimous and hearty agreement in the opinion that the atmosphere of this meeting will mean much toward completing or defeating the denominational program. We believe that unity and cumulative force in the program of the Convention are desirable and possible.

After securing the opinion of many leading Baptists the Board of the Western Washington Baptist Convention, at a meeting held August 5th, gave careful consideration to these matters and passed the following resolution, which is being forwarded to all the national societies, the denominational bodies and groups that are particularly interested in and responsible for the character of the Convention program, and the meetings preceding the Convention.

"RESOLVED, that the national societies, denominational bodies and groups responsible for and interested in the making and conduct of the program of the Northern Baptist Convention, and the pre-convention meetings, be requested to consider the advisability of dispensing with all pre-convention public meetings for the next year, (1922) in order to center the interest energies and efforts of the delegates and visitors on the main convention and its program, looking toward the strengthening of the unity of the constituency and the advancement of denominational program."

Our Convention Board is of the opinion that all matters pertinent to the welfare of the denomination and capable of contributing to the advancement, purpose and program of the Northern Baptist Convention should be made part of the Convention program, and that matters of specific or general interest, however valuable they may be, that will not contribute directly to the unity, harmony and progress of the denominational program and to the making of the next meeting of the convention a great inspirational occasion, should not be attached to the Convention.

We earnestly desire the Seattle Convention to be one of great spiritual value, where the denominational ideals and task will receive first consideration.

According to the instruction of our Board, I am sending this message to you with the request that you, at an early date, lay it before your board, department or committee and inform us of the action taken at the earliest possible date.

May I say that this whole matter is one that has sprung up within the Western Washington Baptist Convention and we assume full responsibility for these recommendations. I will greatly appreciate your personal opinion and suggestions.

J. F. WATSON,  
Executive Secretary.





# The Baptist



## An Appeal to the Christians of America

THE gathering which is to be held in the city of Washington on Armistice Day, November 11, is one whose importance cannot be over-estimated. In the discussions lie the possibility of permanent world peace or a continuance of the armed hostility which has wrought such havoc in recent years. The conference can devise means of lifting a load from the present and of giving future generations a real chance, or it can bind more heavily upon all the nations the ancient burdens. Shall the conference result merely in talk or shall there be real results? Shall the outcome be wholesome and progressive or shall it be another sad compromise? Shall we proceed to make a world in which Christian ideas can thrive or shall we patch up a world in which is imbedded a military ideal which is the exact opposite of the Christian?

In a recent issue of the Living Church, there is an appeal to the Christians of America, written by Harrison F. Rockwell of Buffalo, which is so significant that we print it here in full. He says:

"Every loyal American citizen must be cognizant of the great responsibility resting upon his country in connection with the proposed Washington Conference called by his President. Each citizen too will recognize the awful burden resting upon the shoulders of the appointed delegates, by whom it is hoped future wars will be prevented and the day of disarmament and world peace ushered in. The ideal is tremendous, and, because it is so, anything like failure to achieve will mean a commensurate calamity.

"I should like to appeal to all Christians who will read this. Being such, they believe in prayer. They believe that, since it links the inadequate mind of man with the Divine Mind which created and orders the universe, it is the greatest agency for good placed in our possession. Since, then, it is a greater factor than even the discussions of statesmen, a responsibility rests upon the Christians of America quite as heavy as that to be borne by the conference delegates. If American Chris-

tians leave the intricate problems to be solved by the minds of these delegates alone, we must expect a result human in its characteristics. If American Christians will see that they have a signal duty to perform in enlisting the guidance and blessing of God upon the conference, they, since they are Christians, must expect a result in which can be seen the unmistakable direction of the Prince of Peace. President Harding's solemn words over the bodies of returned soldier dead, 'It must not be again,' are something more than a sentimental exclamation; they are a challenge to those who have it within their power to prevent future wars. Not least among these are the Christians of America, some of whom will read this appeal."

THE BAPTIST joins in this appeal. These are days when individual Christians and churches should give themselves to prayer. We need to lay hold of God in importunate prayer that the possibilities of this great moment in the world's history may not be lost. And, even as we pray, we need to lay hold on our senators and congressmen in Washington and on the men who shall represent America in this great conference that they may understand thoroughly that, as good Americans, we wish the world to learn how it has come to pass that the United States and Canada have lived in peace together for more than a century and to apply to itself the lesson. Prayer and works should go together, and there should be no fainting in this campaign. Just before President Harding issued his call for this conference he had received a tremendous petition from the ministers of the country asking just such action. The churches can determine the nation's statecraft if they wish. Is this not the time when they should see to it that the cause of the Prince of Peace does not fail because of their unwillingness to come to his help against the mighty? There will be those present in Washington who benefit from preparations for war, and they will use their insidious methods. The voice of the churches should be yet more persuasive.

## Why a Baptist School

IN a few weeks now college doors will be opening once more and hundreds of thousands of young Americans will be flocking through them. Large numbers of these will come from Baptist homes, and will be followed in thought and in prayer by Baptist parents who wish for their children the finest things life may hold, and who certainly hope that as they grow in knowledge they will also develop in their apprehension of things Christian and in their devotion to Jesus Christ and to his service.

Every year brings new opportunities for trained men and women. The world of tomorrow can use all those who bring to it disciplined and well-stored minds. Such are tremendously needed. The cause of Christ also needs

the finest men and women who can be produced—the men and women with the best minds, the biggest hearts, the finest vision. An untrained man can do something in the Kingdom, but the more there is to a man, the bigger the accomplishments the Lord can achieve through him. He has made us stewards of our minds as well as of our bodies and will ever demand the very best we can bring him. Christian progress in these days demands trained minds and understanding hearts and in the development of such our schools and colleges play a large part.

Will Baptist young people go to Baptist colleges? Why not? The question is one which should be pressed home to our Baptist people. For it has a distinct bearing both upon the religious life of the individual young



people and upon the future of our churches. On page 949, we are publishing an article on this subject, written by a man who is widely known through the Middle and Far West and which deserves a careful reading. Look it over. If you feel like it, write us your opinion of the argument.

In discussing the reasons why there is a shortage of men studying for the ministry, members of the faculty of the Harvard Divinity School some time ago enumerated five reasons. They are the decline of religious life in the home, the attraction of other fields of service that make larger appeal to usefulness, the changes in religious emphasis that have come with changing theological thought, the small pecuniary return, and the reduced social influence of the minister. Others add reasons of yet a different sort. Without entering into any discussion of the others, we commend to the prayerful consideration of our readers the first reason here given, namely, the decline of religious life in the home. If that is true there is at hand a task for every Christian parent which should claim first attention.

### Clean the Spring; There Is Death In It

IF UPTON SINCLAIR in his book, "The Brass Check" presented an indictment against the public newspapers as organs of popular misinformation, Walter Lippman in his more recent book, "Liberty and the News" has pronounced judgment of guilt against them—with extenuating circumstances, a plea in abatement, and remedial suggestions.

The situation as he conceives it is thus stated:

"Everywhere today men are conscious that somehow they must deal with questions more intricate than any that church or school had prepared them to understand. Increasingly they know that they cannot understand them if the facts are not quickly and steadily available. Increasingly they are baffled because the facts are not available and they are wondering whether government by consent can survive in a time when the manufacture of consent is an unregulated private enterprise. For in an exact sense the present crisis of western democracy is a crisis in journalism."

Corruption of the press he concedes in plenty; "and yet corruption does not explain the condition of modern journalism," he says. What then does explain it? Mr. Lippman finds the answer in the fact that a new and fundamentally wrong and dangerous conception of the function of the newspaper has arisen. Editors generally have come to believe it their highest duty, not to give an accurate report of the facts on which an intelligent reader may base his own judgment, but to so select and color the news as to produce a state of mind among the people such as the editor thinks they ought to have. That is, practically, an honest and accurate news service does not exist. At least since the beginning of the war the people have been systematically and conscientiously deceived by the newspapers concerning the causes and conduct of the war, the settlement of the peace, conditions in central Europe, the situation in Russia, and other subjects concerning which the fate of civilization itself may depend on the accuracy with which the people are informed of the facts.

"A minority, which is proudly prepared to think for (the country) and not only prepared, but cocksure that it alone knows how to think for it, has adopted the theory that the public should know what is good for it." "A more insidiously misleading rule of conduct was, I believe, never devised among men." "It is a blazing arrogance to sacrifice hard-won standards of credibility to some special purpose"; and the system of public journalism is operated, Mr. Lippman avers, with the set and general purpose of doing just that thing. "The most destructive form of untruth is sophistry and propaganda by those whose profession it is to report the news." "In so far as those who purvey the news make of their own beliefs a higher law than truth, they are attacking the foundations of our constitutional system." Their procedure he thinks is morally on the same plane as Jesuitism, mob law and anarchy.

Thus the author disposes of "The Higher Law of Journalism" in the first chapter. There are only three chapters in the little volume of 102 pages. In the second chapter he discusses "What Modern Liberty Means." Under this head he reasons that absolute liberty in the expression of opinion never existed and never can exist, and that after all it is a secondary matter. The real contention is for liberty to know and communicate the facts upon which vital judgments and actions must depend. If we can protect from corruption the sources of public information and insure it veracity and completeness, liberty of all other kinds will naturally follow.

In the last chapter, dealing with "Liberty and the News," the author takes up the question of practical remedies. Roughly they are protection of the sources of information, by fixing personal responsibility for truthfulness, organization of the news so as to make it comprehensible, and education of human response." He makes a large number of recommendations and suggestions, some of which are absolutely and obviously essential, while others could be proved only by the test of experiment. But after all of his program is in, he brings us up squarely against a stone wall. He may describe it and tell what to do about it in his own words:

News reform will not be secured, "simply by saying that it ought to be. Those who are now in control have too much at stake, and they control the source of reform itself. Change will come only by the drastic competition of those whose interests are not represented in the existing news organization. It will come only if organized labor and militant liberalism set a pace which cannot be ignored. Our sanity and, therefore, our safety depend upon this competition, upon fearless and relentless exposure conducted by self-conscious groups that are now in a minority." And at this point arises a call for heroes. "Resistance to the inertias of the profession, heresy to the institution, and the willingness to be fired rather than write what you do not believe, these wait on nothing but personal courage. And without the assistance which they will bring from within the profession itself, democracy, though it will deal with the problem somehow, will deal with it badly."

Somehow or other, we must "protect and increase the veracity of the information upon which we act," as Mr. Lippman believes. And we cannot begin too soon.



This discussion has a vital religious significance, because churches, schools and the religious press are feeling the clutch of the same sinister compulsion that has incapacitated the secular press for service as an independent agency for the dissemination of knowledge. Facts that might be offensive to certain groups, no matter how vital they may be to the welfare of the people, must not be made known from the pulpit. The school, no matter how effectively it creates in its students the power and passion for accurate research and the ability to weigh facts and to reach sound conclusions, is subject to criticism unless it inculcates those opinions which somebody else thinks the students ought to hold. And the popularity of the ordinary religious newspaper is notoriously gauged not by the breadth and accuracy with which it reports the news in its proper field, but by its success in propagating a certain set of opinions and in serving certain influential partisan or personal interests. The right to know is far deeper than the right to speak; and unless the signs are illusory this right will have to be fought for in the near future in the state, the church, the school and the religious press.

Mr. Lippman has raised a question vital to the creation and maintenance of a democratic order of civilization. Where knowledge is taboo, liberty languishes and disaster is not far away.

On the whole the case may be hardly as bad as it seems. Unreliable news service has always existed. Exact facts are often not available. Neither history nor the news can be coldly scientific at all times. Facts naturally produce feelings in the reporter. Readers learn to discriminate and to discount faults. Corrective tendencies are apparently at work in the newspapers themselves. The public is gradually finding out how fearfully it has been humbugged, and in that discovery is salvation.

## God Winks but He Does Not Trifle

**G**OD is a moral Person. Right and wrong have a meaning to him, though not always, perhaps, the same meaning they have to human thinking.

There is a conventional right which consists in conformity to commonly accepted standards of conduct. There is a legal right which complies with the prescriptions of objective authority. There is a vital right which lies in the promotion of the best life. The first and the second have certain human utilities. They help to regulate human action economically in the absence of a clear and quick perception of vital righteousness. But the last, vital right, is the ultimate righteousness of God.

God's law then is not a set of prescriptions, whatever value these may have at any time as an expression of his law in terms of human speech. It is the constitution of the universe, which exists by virtue of a vital impulse, and to a vital end. In God's sight that is right which is true to that impulse and tends to that end.

God's law and the law of nature are the same and all equally holy throughout. The study of biology is a pursuit just as sacred as the study of the Bible, and so far as it yields ascertained results it is an equally valid revelation of God's law.

Sin is any aberration from the course of the best life. When it is done unintentionally through ignorance, it

is error. When it is done intentionally as known wrong, it is vileness. In either case it is the constant accompaniment of human life in the process of evolution from the cradle to whatever outcome.

Everything in the significance and outcome of sin depends on whether the life in which it is exhibited is going into sin or coming out of it. Under the impulse of God's purpose increasingly manifest, the world and every individual whom the Spirit of God leads are emerging, through many vicissitudes, from immaturity, imperfection and viciousness towards maturity, perfection and vital righteousness. This is nature's program because it is God's.

Hence he can afford to be patient and magnanimous towards both the world and the individual. There are times, Paul says, when God winks at men. He waits, he helps, he overlooks, he winks kindly. He chums with mankind in a wonderful way, considering the company he has to keep. His wink is confession, tolerance and encouragement. It says: "Things are going a bit rough. We are shaming the proprieties, we are smashing all the laws that men ever heard of. But we are not going on so forever. Today is badly botched, but tomorrow will be better. For the power of an endless life is at work in us; and neither imperfection, immaturity, nor 'the gates of hell' can finally balk it."

So he judges us by what we are going to be when both we and the world in which we live shall have become subject, not to the conventionalities nor the legalities but to the spirit of life in Christ Jesus; whose life is law to all who believe in him.

Men speak of the relentlessness with which nature exacts penalty for broken law. But the truth is that for purposes of discipline and growth, both nature and God (one in action) are marvelously magnanimous and indulgent toward the world and the individuals wabbling toward the kingdom of God.

Only when, in defiance of light and in wantonness of purpose, men rebel against the best life itself, do God and nature in one voice begin to thunder in tones of damnation.

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Those people in our churches who have but little ready money, as well as those who have, who wish to do something to help the suffering people in the various countries of Europe will do well to read and act on the appeal published on page 938. There are few families which have not clothing of good quality and in good condition which could be contributed to the scantily-clad people of Poland, Latvia and Czecho-Slovakia. Northern Baptists are abundantly able to fill a ship with necessary articles and to testify thereby their fellowship with one another and with these people of countries which have suffered severely on account of the war. Now is the time to begin to lay aside articles of the kind mentioned. And please notice, as you do so, that what is not good enough for some manner of use in this country is not good enough for our brethren across the sea. This condition of the clothing suit involves several points. The garments ought to be whole and not less important, they ought to be clean. If it should transpire that you have no clothes of your own to spare, perhaps your neighbor has them, or a gift of money will buy them.



## The Kingship of Christ—II. Christ and Education

*Real leaders of Christianity fear ignorance. True science confirms true faith in Christ. The church is the mother of the university. True religion and freedom of thought are inseparable. Christian teaching demands Christian teachers*

BY SHAILER MATHEWS

FIFTEEN hundred years and more ago a brilliant Roman Emperor lay on his deathbed. He had striven to substitute philosophy for Christianity, but as he lay dying, he exclaimed, "O, Galilean, thou hast conquered!" The words of Julian are much more than an epitome of his own experience. When Christianity moved out into the Roman Empire, it entered a civilization which could boast of a Plato and an Aristotle, a Praxiteles and a Phidias, a Cicero and a Virgil, tragedians, historians, geometers and statesmen. For the first three centuries of its existence it struggled with a world in love with culture and metaphysical speculation. For a while it seemed as if it would be submerged; but when the final count was taken Christ had conquered the philosophers. Greek thought re-expressed for a Greek world the truths of Christianity and gave to the faith of the apostles the protective covering of intellectual beliefs. Christ had appropriated Greek learning.

### Jesus the Master of Culture

This amazing fact was a prophecy of an age-long process. Jesus Christ has become increasingly the master of education. He can never be its enemy or its victim. As civilization develops powers it demands a moral control deep-seated in the hearts and minds of men and women. No such control is possible except through education. And no such education as is needed is possible except that which is controlled by the ideals and spirit of Jesus Christ. Pagan lands may have learning, but Christian lands can have true wisdom.

When we speak of the control of education by Christ, we do not mean ecclesiastical control of public schools. Americans will endorse nothing of the sort. Nor do we expect that Christ will control education in any other way than he controls other social agencies. The Lord is the Spirit and in the future as in the past, his mastery of education will be felt through his followers. As they are loyal to him, they can expect that divine guidance which always gives more than human direction and efficiency to

Christian effort and service. We become co-workers with God in education as we are loyal to his Son our Teacher.

The history of education and the church make this plain. The great names in the Christian church are almost without exception those of teachers representing the best of contemporary culture. Clement of Alexandria, Origen, and Augustine in the ancient church; Luther, Melancthon, Calvin in the Reformation; Wesley and Schleiermacher in later days, are only illustrations of the great host of highly trained men and women who have served the Master by making Christianity influential through the education of their day.

### Culture Native to the Church

Until very recent years the initiative for most educational movements has come from the church, whether one looks at the universities or the Middle Ages or the common schools and colleges of the American colonies. Real leaders of Christianity have always been afraid of ignorance. They have never felt enmity between knowledge and faith in Jesus Christ. They have taught men to study the word and works of God. The Christianity which has failed has been the Christianity which has refused to go on with developing knowledge. Again and again has the church condemned that which seemed to its narrow vision opposed to Christian truth; but many times has it also come to see that increased knowledge of the universe and of human life has been new vindication of the faith it cherishes in the Christ it worships.

The educated man as truly as the ignorant man needs the saving power of Christ. But he must be saved as an educated man and not as an ignorant man. He cannot be forced to give up what he knows to be real. If he be told that Christian loyalty involves the abandonment of the assured results and methods of scientific investigation, he will refuse such loyalty. He knows a better. For if Christ gathers up in himself all things upon heaven and upon earth, he has not omitted the great world now

being disclosed by men of science. To this supreme Christ, unafraid of his own handiwork, will the scholar pledge his loyalty.

For he knows that Christ is needed by the thinker and the teacher. Modern education is in danger of overlooking, or at least of neglecting moral elements. The vast increase in human knowledge which has resulted from the earnest labors of the last two generations, has not yet been thoroughly co-ordinated with the principles of religion and morality. Our religion stands in much the same relation to our new knowledge as did Christianity to the culture of the Roman Empire. Sooner or later the two will be united. The process will be delayed and made tragic for many souls by unwillingness of Christian thinkers to appropriate such new facts as have a bearing upon the life of the soul, and by every attempt of anti-religious thinkers to deprive today's intellectual forces of Christian ideals. This double danger is one which every thoughtful person must face. The church of Christ cannot afford to be bigoted or indifferently tolerant, nor can culture afford to ignore Christ. Social well-being lies in the Christianizing of education.

### Christ Must Control

Education must be more than scientific. Information may or may not be a blessing. It depends upon how it is used. A knowledge of chemistry has made war terrible. Information and technical skill if used by men and women whose hearts are untouched by the ideals of Jesus, will throw any country and the world itself into hideous conflict. If our new knowledge is not to be a dragon destroying its own offspring, it must produce personalities governed and controlled by Christ. He must appropriate and use modern culture as he appropriated and used Greek culture.

Such wide-sweeping generalities as these bring us face to face with the question as to how Christ is to control the educational process. Regarding this supreme need, the following suggestions are worth consideration:

1. Christianity and the educa-



tional process will be combined today in much the same manner as they have been combined in the past; that is to say, the Christian teacher must himself be thoroughly educated in the modern knowledge. It was customary in the formative period of the church for men preparing for the position of teachers in the Christian schools to study the philosophy, science and rhetoric of the already existing schools and universities. Most interesting stories have come down to us from such men of the university life at Athens and of some of the great teachers of the fourth century. These founders of orthodoxy believed that the method of the schools, even though it had been produced by unbelieving pagans, could be utilized for better understanding Christian faith and better applying Christianity to the world in which they lived.

### A Fatal Mistake

It would be a fatal mistake for Christians of the present day to adopt any other point of view. Some schools are making this mistake. They are refusing to let their students know the results of scientific investigation for fear lest such knowledge will ruin certain theological beliefs for which the schools stand. Such a policy will divorce religion from all freedom of thought and investigation. It is intelligible in Roman Catholic institutions where even scientific expositions must be in accord with dogma; but for Protestants to attempt this method is to put a premium upon ignorance as a prerequisite for faith. In my experience I have found that this policy is a chief source of scepticism. When young people come to feel that in the name of religion they have been kept from knowing actual facts, they too often revolt from the religion which has feared to stand in the light. Such a mistake is avoidable. Christianity has grown by not being afraid to embody in itself the best of contemporaneous culture. The Christian teacher is the connecting link between the two.

As I write this, there comes back to me an experience in my junior year in college. We were studying physiology under Professor William Elder, one of the most stimulating thinkers and genuine Christians I ever met. I went to him one day and asked him for a book to prove that evolution is untrue. He asked me why I wished to prove it untrue. I knew nothing about evolution and promptly replied that I wished to disprove it because it was contrary

to Christianity. Professor Elder then gave me a shock which I am inclined to think was the beginning of what independent intellectual life I may have had. He said, "If Christianity opposes any actual fact given by science, Christianity in so far must be abandoned." I went terrified to the library and got such books as I could. I studied the matter imperfectly; but I came to see that evolution, properly understood, so far from being an enemy of Christianity, is simply one way of God's working in the world. The meaning of religion was enlarged, and from that day I have never feared lest the rising tide of knowledge should drown out Christianity, provided only the two are intelligently and reverently combined.

Historical science has changed the prophets from what Coleridge called "Superhuman Ventriloquists" to most living personalities, who have a greatness of their own, and each his own quality of greatness, and who stand almost highest among the path-makers in the history of the religious and ethical advance of man. It has had this effect by concentrating our attention first upon the work of the prophets in and for their own times; and yet their abiding significance and the permanent factors in their teaching have come into clearer light by this emphasis on their relation to these long past situations and events. — FRANK CHAMBERLIN PORTER, in *"The Mysticism of the Hebrew Prophets."*

2. But this conviction is only a point of departure. Education, to be Christian, must be entrusted to those who are frankly and openly Christian. Any compromise here is dangerous. The will needs education as truly as the intellect. From one point of view this is a commonplace statement; from another, it is almost revolutionary. While few teachers scoff at Christianity, their interests are too often exhausted in the presentation of their particular subjects, and any keen sense of responsibility for the development of the personal habits and modes of life of their pupils is not dominant. Christian schools and colleges are highly important for just this reason. Scientists are not infallible and science is not complete in itself. The teacher must be some-

thing more than an instructor. He can and should become the parent or big brother. He should go about his teaching with something of the missionary spirit. A genuine Christian teacher in any field of knowledge can always find some natural mode of approach to faith through his instruction. He need not formally intrude religion into scientific instruction. The most vital impression of many teachers is made by their incidental remarks and total attitude in class work. Christian attitudes are contagious, while sciences have to be methodically and laboriously conquered. Long after what we teachers have said in our lectures is forgotten, some unconscious act or unpremeditated phrase disclosing our loyalty to Christ, will be remembered.

It is this fact which gives such great importance to the selection of teachers. So long as they are chosen simply because of mastery in a certain technical field without regard to their personal ideas or habits or sense of responsibility for moral inspiration, it can hardly be more than a piece of good luck if their influence upon their pupils is uplifting. Teachers are seldom avowedly indifferent to this need. As a class, they take their calling seriously and not as a mere livelihood; but there are sufficient exceptions to lead one to emphasize the need of appointing as teachers, men and women who look upon their vocation as a means of developing in their pupils sympathy with the gospel, loyalty to Jesus Christ and moral determination to put his ideals into actual practice.

### Christianity an Element of Culture

3. The Christian religion ought to be taught as a part of culture. There is of course danger lest such teaching should be perfunctory; but this is no reason why Christianity should be utterly ignored, and boys and girls made to study only the religion of Greece and Rome. To say the least, the Bible is as notable literature as any Latin or Greek classics. The Christian religion is as much a part of our civilization as any other of the great social forces. We owe it to the rising generation to give it an understanding of the church as truly as we owe them an understanding of English literature or geometry. Christ is certainly greater than Plato or Shakespeare or Euclid.

In making this claim we ask no more than fair presentation of the meaning of the Christian dynamic, not theological propaganda. Christ



made the everyday experience of his disciples the point of contact for nobler teaching. Such use can be made of the pupil's growing intellectual life. In a true sense all teaching is use of parables. Personally, I should be ready to have the content of every religion of importance set forth, if such an exposition would help pupils to understand better the world in which they live. But it certainly seems anomalous to regard the teaching of Christianity as less legitimate than the teaching of religions of the past. What is a more important element of our civilization than the Christian Church?

If Christianity is to be taught as an element of culture, it should, of course, be properly taught. The school is not a revival meeting. The giving of information, the arousing of sympathy, the exposition of the real meaning of the Christian church as it appears in human history, are calculated to arouse loyalty to Christ. The principles of morality can thus be taught in every school; but in schools under the immediate control of Christians, the distinct teaching of Christianity is imperative and should be easy.

#### Jesus' Pedagogy Valid

4. Christian education should be inspired with the pedagogy of Jesus Christ. If our educational process is really to be Christian, earnest Christian teachers must help their pupils see that all truth is one, and that even while there is uncertainty, the courageous search for truth is not impious. That was Christ's method as he faced the Pharisee. Teachers with great unwillingness submit to outside control. They believe that they are better judges as to methods and material of instruction than are outsiders. They may over-estimate their competency to manage affairs in which they are regarded as experts; but a Christian teacher who is denied freedom of teaching in the search for truth will either cease to be a Christian or a good teacher. You cannot make men brave defenders of truth by teaching them to fear persons who know less about truth than they.

But Jesus not only taught freely, he taught carefully and progressively. Here again he is an example. Freedom does not mean airing guesses and epigrams. Fathers and mothers are entrusting teachers with their choicest wealth. A conscientious teacher will certainly not play with immature minds, any more than he will undertake to confirm them in their prejudices and their ignorance. His duty is to lead them into a full appreciation of the greatness of

Jesus Christ and the power of the spiritual gospel. He must show them that faith is consistent with fearless investigation and that we understand God better as we understand the laws and forces of the physical universe and human history. But if new knowledge is so presented as to break the confidence of the pupils in the God and the Christ of their parents; if the Christian teacher so treats immature minds that increased knowledge is not co-ordinated with Christian thought and experience, he is untrue to his trust and his example. Like Christ, who had many things to teach his disciples withheld from their immaturity, he must often-times check the expression of disturbing truths, waiting until his pupils are ready to receive them. He must warn young minds from hasty and immature conclusions. Intellectual freedom must be the servant of spiritual education. If the Christian teacher has a duty before God to lead his pupils as far as they are capable of going into the realm of truth, he must be a guide and not an agitator. He must show them the religious meaning of their new experiences and their fresh discoveries. Above all, he must make them feel that the recasting of some belief which has been precious to their fathers and mothers but which is not scientifically accurate, is not an abandonment of their parents' faith in Jesus Christ and his gospel. No truth is the enemy of faith.

#### The Teacher Must Inspire Living

Thus the Christian teacher as a servant of Christ faces not only a notable opportunity but a serious responsibility. He must constantly examine himself and his pupils to see whether he is leading them into larger faith or frightening them away from faith. Progressiveness can be injuriously dogmatic and unsympathetic. If Christ is to work through our educational system, it must be as his spirit leads young men and women through the ministration of Christian teachers given liberty to teach and spiritual passion to inspire young lives.

5. Finally, Christ will control education as education produces attitudes and behavior like his own. According to the gospels, what Christ values is not profession of belief, but a quality of life, a willingness to give justice to other people, and a great conviction that in so doing one is following the Father's will. Jesus Christ progressively revealed to his pupils that intellectual conformity and ritual regularity are secondary to the posses-

sion of the love which makes men children of God. The entire rising generation needs to be taught not only science but also the gospel truths that justice does not mean the acquisition of rights, but the recognition of rights; that the conflict for advancement always is in danger of hindering someone's else advancement; that life does not consist in the abundance of things which a man gets or in his economic efficiency, but upon his success in living a life which is in accordance with the permanent laws of the Heavenly Father. In other words, if we are to have a Christian civilization or a civilization that to any considerable extent is Christian, we must make Christ's principles and their expression a part of the educational process. The teacher must embody those principles. Only thus can we hope for a generation ready to reconstruct the industrial order without revolution or oppression.

#### If Christ is to Conquer

Jesus Christ is to conquer the world, or, much better, if Jesus Christ is to transform the world,—he must first of all transform the people who are going to make the world. And those people are not elderly or, in a good many cases, middle aged men and women, whose minds are nearly or quite fixed and whose lives are tolerably well organized according to principles and view formulated twenty-five years before. The people who will transform the world are the boys and girls in our schools and colleges. There is no more pressing duty than to make their education bring them to a new realization of the dynamics of the Christian religion and the way of Jesus. If they fail the world, the world fails. If they are unchristian the world will be unchristian. If the leaders ignore Christ the masses will be pagan.

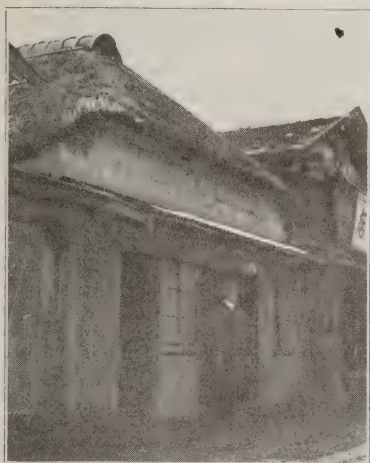
Of course the church is a part of the educational process; but as I have used the term I have not been thinking of the indispensable service of Sunday-school teachers and pastors, but of teachers in schools, colleges and universities. To them parents have delegated the task of instructing their children. It is to them quite as much as to the parents that the future looks for the preparation of a generation of men and women unafraid in the midst of a marvelous universe; unselfish in a world of wealth; truthful in a universe of law; and faithful to him who gave his life because he loved the world and left his cross as an epitome of triumphant service.



## A Contrast From Japan

*A Baptist shack and a palace of vice sit side by side in Shiogama.  
Some day the church will close the palace or turn it to goodness*

By DOUGLAS S. HARING



SHIOGAMA is the Port of Sendai, the metropolis of North Japan. In olden times the great lords of Sendai went down to Shiogama for their "good times", and the port became a city of immorality filled with parasites who preyed on the vices of men.

*Modern Shiogama* is slightly, not greatly improved. Its improvement nevertheless promises to be rapid. For it has a live Baptist church with a live pastor and some live men who do things. The townspeople respect and honor Pastor Takahashi and his band of faithful men. A deacon of the church is on the Town Council, and not a few movements to "clean up" Shiogama, may be traced to him.

*The Live People* who belong to this live church have but one thing to be ashamed of: their church building. The picture to the left shows why. It is the only thatch-roof structure left on the main street. It is tiny and decrepit, and we are able to occupy it only because a tenant who pays his rent may not be evicted in Japan.

*Two Doors Away* is a fine building with a clean white front and every indication of prosperity. It is attractive and conspicuous, challenging attention. It is shown in the picture above.

*The Nice, Clean, White Building* is a House of Ill Fame. It holds out inducements to the young men of the town and sneers at the dumpy, straw-covered church.

*Some Day* the little church is going to drive vice out of Shiogama. The Christians aren't going to be handicapped by such a hut any longer. They are raising Four Thousand Yen toward a new building, but that won't build a church in Modern Japan. They are still weak and need a lift. The Foreign Mission Board has generously provided \$6000. We have a fine site a few doors down the street. When we find several thousand more a new church, with every feature to attract and hold young people, is going to give a shock to the age-old sins of Shiogama and the men who live by the traffic in vice will quit sneering and fight to save their dirty business.

**THIS IS YOUR FATHER'S BUSINESS. IS IT YOURS?**



## Among the Zapotec Indians of Mexico

*The author is an Indian and a graduate of our Baptist Theological Seminary in Saltillo. He is preaching the gospel to his own people in their own tongue and is supported by the National Baptist Convention of Mexico.*

BY SAMUEL J. GARCIA

**I**N order to push the work in this place I thought of writing to the people an open letter, from which I hoped some good results. Brother Andrew Mendez and I went out about two in the morning of the tenth day of April and posted copies of the following letters on the corners of all the streets:

"To the People of Tlacoachahuaya: Beloved Brethren: By the grace of God I have found the true Christian religion, the religion which is not based on traditions, fables and superstitions, but upon the Book of Books, the sacred Scriptures, the Holy Bible, which is our only rule of faith and practice in life. We thank God because the laws of our country give us liberty to teach the glorious doctrine of the sacred Scriptures. As a gospel minister I have determined to remain in this my own town, a town which I love with my whole heart and to which I have dedicated my whole life to teach the glorious doctrines of the Saviour of the world, pure and simple doctrines which I am ready to defend in any time and circumstances.

### Garcia's Challenge

People of Tlacoachahuaya, you are blessed because the doctrines which the divine Jesus of Nazareth preached you will hear in your own language, without adulteration or admixture of formulas. You are as worthy as civilized peoples of knowing the truths of the Redeemer of the world. Do not be alarmed at the names of Protestant and Mason which our enemies have given us. I am neither Protestant nor Mason. I am an evangelical Christian. Those who revile us say that we deny the Virgin Mary. Do not believe it, my people. We respect her and we give her her due place, the place which the holy Scriptures give her. The only thing which ought to concern us is the salvation of our souls. It is time that we leave superstitions, fables, and traditions, and seek the true way of salvation. Christ says, "I am the way, the truth and the light; No man cometh to the Father, but by me." We reject salvation by works.

For the better instruction of the people who have for many years

been in bondage under the shadow of ignorance, I have determined to hold gospel meetings as follows: Sundays, Bible school at 10 a. m.; preaching service 7 p. m.; Thursdays, prayer service 7 p. m. I give a cordial invitation to all the people! Tlacoachahuaya, April 1921. —*Samuel J. Garcia.*

The results of this letter were magnificent, for on that day we had a Sunday school with an attendance of seventeen people. At the preaching service there were not less than fifty hearers.

### He Got Results

To announce to the inhabitants that the hour for the meeting had arrived, I light a lantern and put it on the corner of the street a half-hour before services. When this signal has been given the congregation begins to gather little by little. It is altogether made up of men, with the exception of one woman who has become greatly interested in our talks. We hope in a little while to interest the women in our religion. Already some of those who attend know how to handle their Bibles and sing hymns. The favorite hymns of the congregation are "Glory to His Name," and "What a friend we have in Jesus." In time we hope to have more favorite hymns.

On the thirteenth of April we opened the doors of the Baptist night school for adults. This new institution is conducted by my wife. The attendance upon this school has reached forty-nine, who are divided into two classes. The first class is formed of those who do not know how to read nor write and the second by those who know something but wish to learn more. As all the pupils must work in the fields they are always tired after their labors and, therefore, I have agreed to have the classes only on Mondays, Wednesdays and Fridays. We have fixed the quota for each pupil at twenty-five cents a month to cover the expenses of chalk, lights, etc., but of all the pupils only thirteen are paying. The most faithful of the pupils are those of the second class, for almost all of them pay. We completely lack equipment for

school room, inasmuch as this school does not depend upon any religious corporation but only upon our humble efforts.

I am pleased to make known to my brethren the liberality of Col. Reuben M. Peralta. This courteous gentleman, a Presbyterian, has become interested in the work among the Zapatecs. In the month of May he contributed fifty pesos for the purchase of a horse for my evangelistic work. Before that I had to walk on foot through the country and villages in order to speak to men about the way of salvation. In order to hold meetings in Ixtaltepec six kilometers from this town, I had to go and return on foot, but now, thanks to God and to the liberality of Col. Peralta, I can attend to this work with greater ease. In the month of June I received from this same Col. Peralta fifty pesos toward the construction of our future chapel. The necessity of a chapel in this place is very urgent. The room we occupy, which is part of my dwelling place, is fit neither for meetings nor for the school, because of its location and because it is not large enough. With a little money we could build a magnificent chapel, for in these places the ground and building material are very cheap. I understand that it is the desire of Col. Peralta, as long as he stays in these parts, to give fifty pesos a month for this purpose.

### Prayed for Rain, it Came

I give my sincere thanks to the Bible Agency of Mexico City, to the Baptist Publication House of El Paso, to the Bible House of Los Angeles, Calif., and to the American Baptist Publication Society for their gracious remittance of tracts.

My open letter, my meetings, the Baptist night school, and the distribution of tracts has put the priest of this town upon the alert. Calumnies were at once set going. It was said that we scourged the images of the saints; that we paid money to those who came to our meetings; that whoever went by the door of our house would be damned. But the greatest calumny and the most curious was this; that because of me there was no rain. This sub-



ject was very much discussed in the town. Some said that in order that it might rain it was necessary that I should be expelled from the town; others that I should be killed. The minds of the people were very excited. They brought from the hacienda of Guendulain a saint, but it produced no effect in the way of bringing rain. On the thirteenth of June they proposed to take all the saints out in solemn procession through the streets of the town. In this they were failing to observe that article of the constitution which says that all religious acts

of public worship must be celebrated strictly within doors. But before the procession was held there came a shower which lasted all night. For our part we prayed that the Lord would send rain and thus there would be one obstacle less for the advance of his work. We are now in the midst of a season of rains and our enemies have been put to shame.

Brother Andrew Mendez was the one who suffered most in this persecution, because he came more in contact with the people. Naturally our meetings and our school suf-

fered. Sometimes we had no service and our pupils withdrew from the school. This filled us with sadness, but now, God be praised, the work is growing again.

Certain rumors reached me here that the priest of this parish was speaking of me and of our holy religion, both in this town and in the neighboring towns. I believed it necessary to demand of him some explanation and this gave occasion to correspondence between us. I hope to publish later this correspondence.

## Why a Baptist School

*Where our young people go to school makes all the difference often between a rich and an impoverished personality through life. How to select, and why*

BY OBSERVER

IN these days when all parents of children old enough to go to college are thinking so much of where their children shall go, I want to make another plea for loyalty to our Baptist schools. Before I launch out into my argument, however, I want to frankly admit that there is often another side to this question. We cannot expect our Baptist people to be loyal to certain Baptist schools in the following instances:

### Where They Will Not Go

1. Where the opportunities are so limited as not to give the student a fair chance in life. Where the school is called a college but is in reality no such thing. Where an instructor must take private lessons to keep ahead of his class.

2. Where the curriculum is so limited that it will not fit one for or match onto the higher school one expects to attend.

3. Where the curriculum is so limited that nothing can be had that will prepare one for the professional course already decided upon—where all time spent or most of it would be wasted in view of proposed life tasks.

That there are such Baptist schools no one will deny but if the nearest Baptist school falls under any of these considerations others can be found farther away which can qualify as well as any in the land.

I am not going to dwell on the statistics which unmistakably point out the fact that the Baptists are sending a smaller proportion of their membership to higher schools than any other of the great Protestant denominations.

I believe that we ought to support

our Baptist schools and send our children to them wherever possible for the following reasons:

1. If we believe that the Baptist denomination is worthy of perpetuity we must realize that it depends upon our Baptist ministry. Baptist schools are the only large and consistent producers of Baptist ministers and missionaries. We need not enter into an amplification of this statement nor state the reason why it is true. There can be absolutely no successful refutation of it.

2. If we are to acquire and maintain a position of religious and community leadership we must not only have an educated leadership in the pulpit but also in the pew. Statistics are too familiar to need repetition here showing that overwhelmingly the educated people are the leaders. One illustration; 55 per cent of all the people found worthy to be in *Who's Who* are taken from the only 2 per cent of our entire population who go to college.

### How We Lose Them

3. We are likely to lose our children if sent to schools of another denomination or to those of no denomination. When a young man or woman at such an impressionable age has received something of value at any college he is likely to be grateful to the denomination or organization which provided those privileges. This gratitude is likely to blossom into active membership with such people. I can recall many instances in which Baptist parents, even preachers, have bemoaned to me the fact that their children have wandered into other churches or into worldliness because they were not

sent to a Baptist school, and perhaps not even to a Christian school. One wealthy Baptist layman bewailed to me that all his money would go out of the denomination because all of his daughters had married into other denominations. I investigated later and found that not one of them had gone to a Baptist college.

### Mating Time at College

4. The age at which young people usually go to college is the age, as a rule, in which life partners are selected. The great multitude of college people marry within the range of their own college acquaintances. Propinquity at this impressionable age is a large factor in such decisions. Young people who go to a Baptist college are much more likely to marry into a Baptist family and hence remain within our denomination.

5. Many of the arguments which parents advance for sending their children to other than Baptist schools are not correct or valid in all cases. Some of these follow:

(1) It is cheaper to send to the state university where there is no tuition. It is true that no tuition is charged as a rule but examine the other fees and it will be shown that the entire expense is almost always much more than at a good denominational school.

State universities rarely have dormitories. Most Baptist schools do and it is a well known fact that other things being equal, the expense in dormitories is less than where there are none. A Baptist father was recently talking this matter over with me. He is sending his child to the nearby state university. I am send-



ing mine to a distant Baptist college. In comparing expenses we found that my child was paying \$7.50 per week for both board and room in the dormitory, while his was paying \$10.50 per week for poorer privileges in a private home and that many students there paid \$12.50. In other words the extra cost he was paying for board and room would more than make up the long railroad fare that I was paying even in these times of the high cost of travel.

### Some Economic Comparisons

(2) Some other school is nearer by. Parents and children cannot bear the thought of being separated for so long a period. This separation is not always an unmixed evil. At this period there are many children who would thrive better by being thrust farther away from home and put upon their own resources rather than to be near enough so that they could call up mother by long distance and ask whether they would better buy light tan or mouse colored gloves to go with that new dress.

(3) "I want my children to have the advantage of the famous professors at the state university says one father. It is more than likely that his child may not even know by sight these famous professors on the day he graduates. These professors who give national fame to their schools usually have to do only with the graduate students. A young friend of mine left a good Baptist school at the close of his sophomore year saying that he wanted his degree at a more famous school and under more famous men. He went to one of our most famous universities in the east and when he began his work he found that his professor in his major subject was a young man who had graduated from the school he had just left only two years prior. More than that it is a well known fact that much of the undergraduate work in our universities is being done by brighter but more advanced undergraduates. Either this or it is true that the classes are so large that the professor can give no personal attention and the pupil is called upon to recite only once or twice per semester.

### Some Are Merely Dazzled

(4) Other parents are dazzled by enormous buildings, great libraries and expensive equipment. The biological laboratory has one hundred fine microscopes. The Baptist school which has only ten of these same instruments may be far better equipped in proportion to its students who need them than the other school.

All the way through I am speaking of undergraduate work. It is often the case as intimated that the famous professors, the expensive equipment and the great libraries are available for only those who take graduate work. This equipment is numerous and expensive only because of the numerous graduate and professional departments which demand such things. Very often a careful investigation of a really good Baptist college and a comparison with some much more famous university will reveal the fact that the undergraduate college is far better equipped in personnel and material advantages for the work that it is doing, than is the larger and more famous school.

### One Clear Superiority

(6) The spiritual advantages of a Baptist school are greatly superior especially to those having no denominational backing. The percentage of Christians in the denominational school is always much larger than in the other kind. That creates the atmosphere of the school and we must remember that the average student has his life principles formulated as much by his contact with his fellow students as by his class room work. If it is not true that the Christian tone is higher where there is a larger percentage of Christians then there is nothing in Christianity. Then again, in a Christian school Christianity has the official backing of the whole institution. In another sort of college what religion there is is unofficial and voluntary. Worse than that in many such schools there are professors openly antagonistic to all phases of religion.

What should be one of the chief determining factors in every such decision is not alone which institution has the most famous professors or which has the most money invested in material equipment, but where will my child get good advantages in these lines and at the same time receive careful religious training and a great spiritual impulse to do a vicarious work in life. It is the old question of whether we shall be dominated by spiritual welfare or dazzled by piles of brick and stone and mortar, thousands of students and millions in material equipment.

(7) In many of our great universities students are encouraged—practically obliged—to specialize at once on beginning their course. Education for its cultural value is well-nigh neglected. The school of Liberal Arts is a joke. The man who takes that course is a "sissy." Every emphasis is put upon the utilitarian in education and as to whether such

and such courses will be useful in the profession already chosen. This is not true to the same extent in the denominational school. A course may be taken there largely for its cultural value without the student being ridiculed.

### Shall We Follow the Drift?

Many parents say they would prefer to have their children go to a Baptist school but that the drift is all the other way. Perhaps my own experience with the first of my children who went to college will help. We were members of a church with more than 800 members. The entire drift from our high school was towards the state university, which was a good one. As far as I can recall no student from our church had ever gone to our own state Baptist college. My son was determined to go to the university. No Baptist school for him. It worried us but I did not argue the point. The month he finished his junior year in high school my class in college had a reunion and I wanted to take him with me. On careful estimates I found that taking him would cost \$50.00 and I concluded I could not afford it. Forty-eight hours before I was to leave my good wife brought up the matter of his accompanying me again, and I rather testily said that is settled and we could not afford it. But she persisted saying "Look at it not as a junket or pleasure excursion. That boy is approaching the time when he will form decisions for life. Consider that \$50.00 as an investment for that boy's future." I saw the point and said "You win." I invited the boy to accompany me on the pretext of seeing some relatives which he gladly did. Part of the time he spent with me in the old college town during commencement week. I never once argued or even mentioned the possibility of his attending that school. However, the following autumn he calmly announced that he was going there after he graduated from high school as though no other thought entered his mind. He did so, graduated and married a fine Christian girl of the college.

If we will bear in mind spiritual values; if we shall not be dominated by "expensive economy"; if we shall study the whole matter with the care that it deserves many more of our Baptist parents will find it possible and wise to send their children to a Baptist school and thereby conserve their best interests and save them to the denomination and to Christianity.



# Those Boys and Girls Just Around the Corner

BY HENRY MASON

REALIZING that in the hurly-burly of our present day activities the "Children's Hour" and weekly preparation of the Sunday-school lesson are so frequently lost. I endeavored to discover some method which would give to our children a greater degree of religious instruction than it is possible to give in the regular church school program. In casting about for a solution of a problem I became deeply interested in the daily vacation Bible school idea which seemed to have been so successfully carried on in many churches throughout the New England states.

While primarily the idea was to help "our own," it was immediately realized that probably as much good would be accomplished in throwing the doors open to the "boys and girls just around the corner," and by so doing have them become intimately acquainted with our church in expectation that they would be permanent members of our church school.

In sounding out the general sentiment of the church on such a program very little encouragement was obtained, but being thoroughly convinced that the conducting of such a school would be a step in the right direction, the field secretary was secured to speak before one of our cabinet meetings. The subject was so presented that it soon became evident that the project would have the support of the real church school workers.

As all such programs require considerable financial support an appeal was made to the organized classes and societies of the church, with the result that nearly one half of the estimated cost was pledged immediately. The superintendent from his past experience as a "minute man" presented the subject to the congregation one Sunday morning, with the result that in the appeal for "the other one hundred dollars" the financial success of the school was assured several weeks before the start.

## Caring for Outsiders

In making a canvass of the children of our own school it was soon discovered that the estimated capacity of the vacation Bible school would practically be taken up by those of our own congregation, so that it was immediately evident that if the invitation to the "boys and girls around the corner" was favorably received immediate steps must be taken to accommodate them both as regards instructors and supplies.

The original posters advertising the school, and contributed by members of our church school and the distribution of advertising circulars donated by a printer-parishioner and circulated by means of our Free Press, resulted in an attendance of eighty on the opening day, July 5, whereas we had planned for about fifty.

Each Sunday morning the superintendent in his "minute man" talk presented the needs of the school as they occurred, so that at no time during the five-week course was the school handicapped for lack of supplies or instructors.

On the second day of the school the attendance jumped to over one hundred, and during the entire five weeks with an average daily enrollment of one hundred and twenty-five an average daily attendance of one hundred and a fraction was maintained. It is worthy of note that this excellent average was maintained without

*This story is presented not because there is anything sensational or exceptional in the success of the Melrose school, but because the story itself narrates so clearly the actual experience of conducting a daily vacation Bible school. Those who are without experience in such work will find here a valuable practical sketch of successful methods*

the help of manual training or similar hand work which in itself might be entirely foreign to the religious theme of the school.

## Method of Organization

The method pursued in organizing and conducting the school might be of interest and help to other churches, as it was somewhat different from the method ordinarily adopted:

Our principal, Miss Mary Berg, who is thoroughly trained in religious work, believed that a curriculum could be prepared which would hold the interest of the scholars without the introduction of work which in itself would be entirely separate from the lessons which she intended to teach. She conducted the primary department, which had an average attendance of approximately thirty-five. As her assistant in this department we secured the services of a mother from our church, whose children were in attendance at the school. The remaining help was secured from volunteer workers serving at specified times on definite days.

To handle the junior department we engaged Miss Hazel Mae Copp of Nashua, N. H., who at the time was a teacher in the high school at Littleton, Mass. Miss Copp had had previous experience in religious work as superintendent of a junior department of her home Sunday school. She has now given up her public school teaching and will enter Boston University in preparation for a life work as a religious instructor. Her high school experience was of inestimable value to us and largely responsible for her success in maintaining the proper discipline in this department which is so difficult to secure in a church school. An assistant was secured from our own church at a nominal salary, and a successful appeal was made to the members of the church congregation for the remaining co-workers so necessary in a department averaging about fifty in its daily attendance.

We secured for the instructor of our kindergarten department Miss Vera Allen, a Melrose young lady who was at home during the summer. We considered ourselves very fortunate in this department as well as in the others, in securing a leader who was specially trained for the work at hand. For the previous nine months Miss Allen had conducted a similar department in an Americanization school of Virginia conducted by the evangelical churches of the community. The twenty children ranging in age from four to six years whom she trained required only one assistant, and this help was given by volunteer workers of the church.

The school met by departments at nine o'clock for its lesson period consisting of the learning of hymns and passages of Scripture, Bible story telling and the foundation work to be used in the Bible hand work which came in the second period.

At ten o'clock all departments assembled in the church yard and were given a regular course in calisthenics conducted by volunteer leaders from our local Boy Scout Troop. This was followed by games conducted by the same organization, and the children at play were supervised by volunteer workers who came to the church for this particular period, leaving the paid instructors an opportunity for preparing the work of the second period.

Following the recess the assembly of the entire school was held in the church school room, and a young man receiving a nominal remuneration conducted the song service and officiated at the piano throughout the entire course. At this assembly the program was varied so that the children did not know from one day to another what was to be presented. One day it might be a patriotic service; the next a missionary subject; and the following day might be devoted to habit talks or character building stories.

At the close of the assembly the departments again repaired to their respective rooms and took up the Bible hand work which consisted of the making of note books illustrated by Bible pictures either purchased for them or secured from magazines or papers donated by members of the congregation. The note books were in loose leaf form and the children designed their own covers which were made largely from wall paper obtained from a generous supply of wall paper sample books donated by one of our friends.

The kindergarten department and primary department were each provided with large sand boxes which were extremely popular with the children and gave them an opportunity to work out relief maps of the Holy Land as well as countries like Japan. In the Japanese scene, for instance, they manufactured paper furniture, houses and vehicles which proved instructive as well as amusing. This would be correlated with a missionary lesson relating to the same country.

## Everything Free

No charge whatever in the way of tuition was made; no charge was requested in payment of supplies used; and at the close of the school each child was given the work which he or she had produced. A collection was taken each day in each department, to be used for those daily vacation Bible schools which are not self-supporting. The sum of \$25.00 was contributed in this manner.

At the close of the fourth week a picnic was held in the state reservation nearby, where an animal collection, free ice cream, candy and sandwiches occupied the children's attention for the greater part of the day. Transportation to and from the picnic was furnished by volunteers, including a truck from one of the markets in the neighborhood. The refreshments were all donated by those citizens who had become deeply interested in the school as it had been maintained week by week.

Every denomination represented in our city was represented in our school, and this included many nationalities.

The total expense approximated \$350, being divided as follows: \$200 for salaries; \$100 for materials; \$40 for advertising; \$10 for picnic and miscellaneous expense.



# The Light of the Cross

*A Closing Public Service, Evangelistic in Tone, for the Daily Vacation Bible School of Ipswich, S. D.*

BY A. PIERCE WALTZ

(DECORATIONS: The main thing in this line is a large cross made in box form with white cloth on the front side and electric lights arranged inside to be turned on when proper time comes; a United States flag on one side of the platform and a Christian flag on the other. Other decorations may be had as desired. Some of the material from the industrial work of the school may be used for decorations. Costumes may be used with the different characters to make their work more effective. It is to be noted in particular that all conversation is in Bible quotations. All the work in this program, the songs, the dramatized Bible stories, first aid, and many of the quotations, has been learned as part of the school work during the summer course.)

## INTRODUCTION

(The whole school marches onto the platform and proceeds)

SONG: "Holy, Holy, Holy, Lord God Almighty."

FIRST PSALM in unison.

SHORT PRAYER by pastor, followed by the school singing The Lord's Prayer (Aldam).

QUOTATIONS: (Each class leaves the platform as the quotation is given.)

Class No. 1—"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9:2, 3. (Reference is not given or announced at any time).

Class No. 2—"Thy sun shall no more go down; neither shall thy moon withdraw itself: for Jehovah will be thine everlasting light, and the days of thy mourning shall be ended." Isa. 60:20.

Class No. 3—"For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people;

A light for revelation to the Gentiles, And the glory of thy people Israel."

Luke 2:30.

Class No. 4—(kindergarten department). "The darkness is passing away, and the true light already shineth." 1 John 2:8.

## PART ONE—FOREGLEAM OF THE CROSS.

DRAMA: Four or six boys and girls come walking across the platform as though groping in the darkness for light. The room should be nearly dark. As they come on some other one appears on the opposite side and looking at them while shading her eyes with the hand says: "They grope in the dark without light." Job 12:25. (Exit.)

THE CALL OF SAMUEL, dramatized by members of the kindergarten department. (These may not give exact words of the Scripture but give the story in their own words as near the scripture words as possible.) (Exit.)

THE SHEPHERDS dramatized. These come on the platform with wives and appear to be studying the Scriptures (scroll) concerning the coming of the Messiah. Then different ones quote aloud the following passages:

"Who is he and where is he?" Esther 7:5.

"Behold the days come, saith Jehovah, that I will rise unto David a righteous Branch, and he shall reign as king and

deal wisely, and shall execute justice and righteousness in the land." Jer. 23:5.

"And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. And the spirit of Jehovah shall be upon him." Isa. 11:1.

"The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as a rose." Isa. 35:1.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." Isa. 35:5.

"Then shall the lame man leap as the hart, and the tongue of the dumb shall sing." Isa. 35:6.

"Come now, let us reason together, saith Jehovah: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

SONG: "Though Your Sins Be as Scarlet." (This may be sung as a duet.)

ANGEL APPEARS and shepherds become very much frightened, but angel says: "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord." Luke 2:10, 11.

HEAVENLY HOST suddenly appear (the whole school) and sing: "Glory to God in the Highest, and on earth peace among men." Luke 2:14.

SONG: "Joy to the World," first stanza. (Exit.)

## PART TWO—PATRIOTISM

FLAG DRILL by a dozen or more from the kindergarten department. At the end of the drill all this department comes on the platform and sing: "Jesus Bids Us Shine." Then the whole school comes on and sing: "America," 1st and 4th stanzas.

FLAG SALUTE. All march out again.

FLAG EXERCISE: Enter one bearing a banner on which is printed "A Warless World in 1923," but the side with the words must be kept toward the back away from the audience. This will be in the middle of the platform. Immediately following this come one bearing a United States flag and another bearing a Christian flag and stand one on each side pointing their flags toward the banner. In come a dozen or more bearing flags of different foreign nations and circle around the former three. Then there come in about two dozen bearing small Christian flags and circle around all the above. The rest of the scholars then come in and stand back of these circles. Now we are ready to turn the banner toward the audience and all bow.

SONG: "Onward Christian Soldiers, Marching as to War." (Separate to the sides.)

SONG: "America, The Beautiful." (This is sung by the whole audience as the illustrated slides are thrown on the screen. Slides may be had from the Board of Promotion.) All leave the platform.

## PART THREE—THE LIGHT OF THE CROSS.

DRAMA: Enter several boys and girls bearing burdens (bundles or rags) denoting burdens of sin. These walk about the platform and slowly different ones repeat the following quotations of Scripture: "My soul is weary of my life." Job 10:1.

"Truly this is a grief and I must bear it." Jer. 10:19.

"We are weary and have no rest." Lam. 5:5.

"I am weary of groaning." Ps. 6:6.

"Our fathers sinned, and are not; and we have borne their iniquities." Lam. 5:7.

NICODEMUS dramatized. As the above burden bearers walk to a back corner, on the platform, Christian comes on with a Bible and as this quotation is given: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews." (John 3:1.) Nicodemus comes on and toward her with lantern in hand and says: "Rabbi, we know that thou art a teacher come from God." J. 3:2b.

Christian: "Verily, verily, I say unto thee, Except one be born anew he cannot see the Kingdom of God." J. 3:3.

THE GOOD SAMARITAN dramatized. As Nicodemus walks off meditatively on comes a lawyer and Christian either reads or quotes and the following conversation takes place:

Christian: "Behold a certain lawyer." Luke 10:25a.

Lawyer: "What must I do to inherit eternal life." Luke 10:25b.

C. "What is written in the law? How readest thou?" L. 10:26.

L. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." L. 10:27.

C. "Thou hast answered right: this do, and thou shalt live." L. 10:28.

L. "And who is my neighbor?" L. 10:29b.

C. "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead." L. 10:30. (At this point one of the boys tumbles in on the platform. I do not think it a good thing to dramatize the act of the robbers, but from this on.) "And by chance a certain priest was going down that way." L. 10:31a. (The priest comes and passes on.) "And in like manner a Levite." L. 10:32a. (The Levite comes and passes on.) "But a certain Samaritan, as he journeyed, came where he was." L. 10:33a. (Here the Samaritan comes and binds up his wounds, using his knowledge of first aid work.) "Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?" L. 10:36.

L. "He that showed mercy on him." L. 10:37a.

C. "Go, and do thou likewise." L. 10:37b. (Lawyer passes on.)

BURDEN BEARERS again come forward much burdened and troubled, but Christian hands them the Bible and they find therein these quotations which they give: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up that whosoever believeth may in him have eternal life." John 3:14, 15. (As these and the next quotations are given the light flashes on the cross and goes out again.) "And I, if I, be lifted up from the earth, will draw all men unto myself." John 12:32.

All repeat: "We wait for light." Isa. 59:9.



*Christian:* "In him was life; and the life was the light of men." John 1:4. (At this time light is turned on the cross and stays on.)

*Burden Bearers:* "Let us, therefore,

cast off the works of darkness." Rom. 12:13. (Here they lay off their burdens and rags at the foot of the cross and immediately the whole school comes in singing: "In the Cross of Christ I Glory.")

Or, "My Yoke Is Easy and My Burden Is Light," may be sung as a solo.)

*All sing:* "At the Cross, At the Cross."

BENEDICTION.

## What Can Restore the Morale of Peace?

*What ails England? While France is sunny in spirit, Albion is sombre. Traveler refused a piece of German backbone as a memento. War-torn fields already reclaimed, but bombs still burst occasionally. "America and France ensemble!"*

BY WALTER CALLEY

AT Chamounix I wrote you of some impressions I received while in England. Here at Brussels, the heart of brave and heroic Belgium, I am writing you of experiences on the continent and some impressions made upon me by a visit to France.

It is only twenty-two miles from Dover to Calais, but that brief channel crossing puts you into a new world. A prominent London physician said to me when he discovered that I was not quite "fit," as the English say, "My advice is, get to the continent as soon as you can. You will find it more cheerful in France or Switzerland. Here in England we are in a sombre mood just now." His advice was in accordance with the facts. Even in France there was an atmosphere of good cheer and hopefulness. There were sunshine and music in Paris and many people in the hotels. Some one said that it is not all as it seems, for there are many who are suffering for want of food and there is much unemployment. But the demeanor of hackmen, porters and chambermaids, as well as the guests at the hotels, made one feel that hope had not died and that there were many things worth living for. What does this buoyancy on the part of people in the presence of untold suffering and burden-bearing indicate? We were told that during the war the dance and gaiety were no more in France, but surely she has recovered her tone and cheerfulness in a marked degree. I do not think it explains it, to say it is because of volatile or superficial character. There is a deeply rooted faith in the future and a courageous acceptance of the task which for love of country the French people have assumed. Prices are high and taxes very heavy, and for many years the people will be compelled to give largely of their earnings to pay the cost of the war. Nevertheless, song and laughter are coming back, although a sacred sorrow abides.

### At Chateau Thierry

We went out to Chateau Thierry and Belleau Woods, where our American boys it is believed by some turned the tide of the war. We were piloted over the battle field along the front of the second battle of the Marne by an ex-soldier from Boston who had fought in that battle. He was wounded, married a French girl and is hoping soon to take her to America. He drove us out in a Ford car which had seen service throughout the war and was running finely on three cylinders. It made us feel very much at home. We walked with bowed heads and reverent hearts over the wooded hill, never to lose its place in history. There are, after three years, many evidences of the awful struggle—pieces of uniform, buckles, buttons, canteens and exposed skeletons. Our guide picked up a section of backbone partly covered by a German uniform and

offered it as a memento, but we declined it. We saw the cemetery at the foot of the hill in which 2700 American soldiers were buried. Many bodies have been removed and sent home. They were at this work when we were there. It was being done as I think loved ones would like it done. It was watched over and participated in by officers of the United States Army who manifested a spirit of respect and solemnity. We were surprised at the rapid recovery of much of this region. Some parts of Chateau Thierry are still in ruins. We saw villages absolutely destroyed, but as far as our vision could compass from the wooded Belleau Hill, the shell-plowed land had been reclaimed and was under cultivation. They were still searching for unexploded shells, for the danger from them is not yet past. During our short stay we heard the noise from bursting bombs.

### French Hostility to Germany

There is a feeling in France that the Germans are a terrible people who cannot be trusted and must be watched and guarded against through all the coming years. To them it is armed hostility. They think of them as implacable racial and national foes. If some way, somehow, this blood feud could be abolished, then the menace and the dread would vanish and mothers would not longer look upon their baby boys as destined to be a sacrifice to the national life and honor. One can understand as he comes in touch with actual conditions why Clemenceau did not want France to be subjected to some of the provisions of the League of Nations. He could not trust other nations to protect France in the hour of crisis. His thought was, "France must be prepared! She must be ready. The foe that never sleeps, never forgets, is always plotting, is at our doors." When the other nations are inclined to lessen the severity of the peace terms and to help Germany get on her feet, there is a shudder in France. Can she be blamed? And yet we know this feeling stands in the way of all schemes for disarmament and of world peace. Is there no way out? The statesmen have not yet devised one. We are thrown back again upon the only solution of the problem. The reign of Jesus Christ in the hearts of men. Not churches or church organizations. Churches and priests and ministers, church services and conventions are everywhere. In England, France, Germany. These were not sufficient to prevent an awful world war. They are not equal to preventing hatred and bitterness now. Many of their leaders share in this unbrotherly and unchristian spirit. We know, however, there is a power which when it takes possession of the heart makes these things impossible. It has done it with some. It can do it with all. There is still a call for prophets of the Most High—for her-

alds of the everlasting gospel who realize in their own lives this spirit of love and brotherhood and who have boldness and power to proclaim it to the world. Not until the nations know Christ and have him dwelling in their leaders, will wars cease. We may do some things to lessen the probability of conflict. We are foolish to think of any contrivance of man as an insurance against national hate and cupidity.

While I have written the above paragraph out of a profound conviction of its truth, I have no thought of denying evidences of the Spirit of Christ in many people, and it is true there are men and women in France and Germany with growing influence who are filled with the Spirit of Christ and who are fired with a passion for international love and understanding. This may be the cloud no larger than a man's hand which may soon water the earth with refreshing rain which will extinguish the fires of hate and destroy forever the power of evil men who foment strife and plot destruction.

### Hearts Open to America

We have had uplifting experiences and lessons in the meaning of brotherhood since coming to the continent. In France, to say we were Americans to the man in the village street or in the country, was to find a brother. The face lighted up and the hand was outstretched and there was the glad cry "American!" In a ruined village an old woman who occupied a room in a house which had no roof, no windows, no floors, looked upon us stolidly until I said, pointing to myself, "American." Immediately she was alert, her face beamed. She grasped my hand in hers and repeated, "American! American!" It was a glad hour. One day in a village in Savoy, in trying to make a man understand me, I said, "I speak English." There was no response, just an unintelligent stare. Then I said, "I am an American." At once his manner changed. He took me by the hand. "American!" he shouted. Then he threw his arms around me and we hugged each other. He was a working man with soiled clothes and stubby beard, but we laid our cheeks close to each other, and hugged, hugged tight and hard, and he cried, "America and France ensemble!" The name of Lafayette is a magic one. The French speak it when addressing an American. Americans find it the open door to French hearts. France and the United States cannot fight each other. We are near to each other, because we have rendered each other sacrificial service. There is even a nobler than military service. If we could only hold it that way. It is Christ's way—serve one another. That would make for an alliance, offensive and defensive which would be more effective than great armies and navies.





# The Devotional Life



## An Illinois Girl Who Never Saw a Bible.

BY GEORGE W. TAFT

RECENTLY I was entertained at a Baptist home in a village of northern Illinois. My host told me the following story of a girl who had never seen a Bible:

Something over twenty years ago a young man was beginning his active ministry as a missionary of the American Sunday School Union. He was assigned to a district in southern Illinois, some twenty miles distant from one of our principal towns. The people of that section were primitive, poor and ignorant. Many of the older people and some of the younger ones could not read. The district schools were poorly organized and somewhat scattered. The missionary was doing house to house visitation selling tracts and Bibles, organizing Sunday schools, and giving gospel talks. Some of the meetings were held in school houses, some in new barns, and some out in the open. The people had few religious privileges, and yet there was a religious vein that seemed to run through the community. At times it was clouded with superstition. The missionary was something of a novelty and appealed to the curiosity of the people as well as to their spiritual needs.

In the course of a few weeks some meetings were under way and the people were intensely hungry and eager for the messages which came from the young gospel worker. My host, whom I mentioned above, was visiting his brother, the missionary, and became deeply interested in the work that was going on and especially in the eager longing of the people for the Bible stories. Usually before the meetings dispersed, opportunities would be given for the folks to purchase Bibles and some other religious literature for a very nominal cost. One small edition of the Bible was sold for ten cents a copy. Frequently where they could not afford to purchase the book, one would be given away.

The visitor's attention was especially called to an old man and his granddaughter who were almost devouring the words of the missionary, when it was said that a Bible that contained the many wonderful stories that had been given could be purchased for ten cents, the girl was overheard saying, "Granpap, kin ye give me ten cents?" "What fer?" "So I kin git one o' them there Bibles." "Child, I haven't got ten cents," and yet the old man was moved and the tears began to come as he seemed anxious to help his granddaughter get the book from which she could spell out the gospel stories. Both seemed very much troubled

## The Superhuman in Prayer

Men speak of the element of the supernatural in prayer. Instead of supernatural let us use the term "superhuman." Then we meet with no varying connotations. We agree from the beginning. Supernatural, after all, is foreign to the language of the soul. Nothing can be supernatural to God, why then to us?

In prayer everything but the initial outgoing of desire possesses elements of the superhuman. Many of the things we pray for, the reflex effects of our prayers upon ourselves, the way our prayers are answered, the answers, the entire process from the heart of him who prays to the life of him who is blessed by that prayer, all should be, **MUST** be superhuman. As superhuman as God's Spirit, power and manner of working is superhuman.

Do WE sufficiently possess the element of the superhuman in OUR prayers. Take our REQUESTS of the last few days. Are folks saying of us, He asks requests in prayer which humanly speaking are impossible. Big orders. Removal of mountains. Why not? Or do we pray chiefly for the things we are more or less likely to get, hesitant or afraid to ask for the things which are impossible unless the superhuman happens. Faith grows no stronger because the nature of our requests does not require it. We limit and disappointment God, we deny ourselves power and joy in intercession, we crawl on in small prayer, all because the superhuman is left out of our requests. "Try me and see," pleads God.

Take our ANSWERS to prayer. How many were humanly speaking impossible without prayer. Let us list every answer to prayer in which the element of the superhuman has been impressively big? Is the list long? Beside our list let us put the lists of those whom God delighted to hear—George Muller, Hudson Taylor and many others. Where is the trouble? If the element of the superhuman is not in OUR requests it cannot be in GOD'S answers. We shall experience miracles in answer to our prayers, when we honor our God with the "impossibles." "If it be difficult in the eyes of . . . this people . . . should it also be difficult in mine eyes? saith the Lord of Hosts." Zech. 8:6.—Milton T. Stauffer, in *Chinese Record*.

and cast down. The visitor motioped to the girl, and when she came, he most gladly gave her a dime which was quickly exchanged for a Bible. She took it to her grandfather and showed it to him and then indicated to him the man that had been so generous. The tears rained down the old man's cheeks and the looks of gratitude which came both to him and the girl were so pathetic that to this day, our friend believes it was one of the greatest investments he ever made in the service of the King. They had their own first Bible and they could read the blessed stories themselves. The young missionary is now one of our well-known field workers in Nebraska.

## How to Use the Bible.

When in sorrow, read John 14.  
When men fail you, Psalms 27.  
When you have sinned, Psalms 51.  
When you worry, Matt. 6:19-34.  
Before church service, Psalms 84.  
When you are in danger, Psalms 91.  
When you have the "blues," Psalms 34.  
When God seems far away, Psalms 139.  
When you are discouraged, Isaiah 40.  
When doubts come upon you, John 7:17.  
When you are lonely or fearful, Psalms 23.  
When you forget your blessings, Psalms 103.  
For Jesus' idea of a Christian, Matt. 5.  
For Jesus' idea of religion, James 1:19-27.  
When your faith needs stirring, Hebrews 11.  
When you feel "down and out," Romans 8:31-39.  
When you want courage for your task, Joshua 1.

## Never Sounded Retreat

Thirty years ago the Young Men's Christian Association entered some of the leading foreign countries at the invitation of the Christian agencies then on the mission field, to render to foreign young men and boys the same service it was giving to young men and boys of America. In all these thirty years it has gone deeper and deeper into the lives of foreign young men and boys, humbly carrying His message, and valiantly flying the Christian flag. This has not kept it from contact with Mohammedans, Taoists, Buddhists, Confucianists, Shintoists, Hindus and men of no faith, and never once has the call for "Retreat" been sounded! Those who have watched the remarkable developments and are familiar with the evangelistic work and influence of such men as Sherwood Eddy and Fletcher S. Brockman, know that in the estimation of statesmen and missionaries the Association is one of the vital promoters of Christianity in the Far East.





# The Bulletin Board



## Is the New World Movement a Half-Failure?

The first year of the New World Movement has closed and the program of the campaign is now before us for study and comparison. While the Northern Baptist Convention can report as pledged only \$52,000,000 of the \$100,000,000. It is to be remembered that its membership numbers but one-third that of either the Southern Baptists or the Northern Methodists, both of whom have gone "over the top" in their campaigns. The actual per capita pledging of the Southern Baptists, however, is \$24.00 per member, and of the Northern Methodists, \$30.00 per member, and of the Northern Baptists, \$43.00 per member. The percentage of payments on the amount pledged for the first year is as follows: Southern Baptists 55%, Northern Methodists 72%, and Northern Baptists 92%.

So, Rev. Floyd E. Carr of Wilkinsburg, Pa., enlightens his flock in his *Church Bulletin*.

## The Audience's Point of View

In an examination on Rural Sociology by Dr. Craig S. Thomas, of the University of South Dakota, the question was asked: "Why is the rural church decadent, and what are the remedies?"

One student wrote on the side of remedies: "The minister should preach the gospel as well as other intellectual subjects. Better preachers will get better pay."

## The Pope's Bible Converts Catholics

Mr. F. C. Glass in *"The Neglected Continent"* tells how a catholic bible founded a Protestant church:

"Over a year ago I received a letter from a Catholic gentleman in the interior of Pernambuco. He had seen our leaflet offering Bibles for sale, and enclosing about seven shillings, asked to be supplied with a Catholic Bible having the Pope's approval. I replied that such a book would cost £3, but that I could furnish him with the same book, minus the pictures, the Apocrypha, and the Pope's approval yet quite authentic and complete. He replied that he wished a Catholic Bible or none, whereupon I returned his money, adding a few tracts.

"A little later came another letter with £3 enclosed, and with some difficulty I obtained for him a copy of the Catholic Bible. Within three months he wrote again: 'I beg you to ask all the believers in Jesus Christ to pray for my conversion. I have many difficulties.' Hundreds of Prayer-Circle members and others made this a matter of special prayer, while I continued the correspondence with ever-increasing hopefulness. Only a few days before setting out on my long journey to the Caraja Indians, I received

a letter from Luiz, telling me that the great decision was made, and signing himself, 'Your brother in Jesus Christ.'

"Since then I have made a journey to his town and found that the Pope's Bible had done wonders indeed. I found a fine Gospel Mission Hall, one of the best buildings in the town, entirely built at Senor Luiz's expense. Much of the decoration, and all the texts adorning its walls, were his own handiwork. Outside the building, easily seen by all who enter the town, he has placed a huge carved Bible, inscribed with the following words: 'Search the Scriptures'."

## Negroes in Cleveland

The Committee on Comity of the Federated Churches in Cleveland, O., has been making a religious survey of the negro population of the city. It finds:

Sixty churches and missions ministering to this group—Baptist, forty-six; Methodist Episcopal, three; African Methodist Episcopal, three; African Methodist Episcopal Zion, one; Presbyterian, two; Congregational, one; Protestant Episcopal, one; Disciple, one; Christian and Missionary Alliance, one; Colored Methodist Episcopal, one. Twelve of these Baptist churches are affiliated with the Baptist City Mission Society. The thirty-four unaffiliated Baptist enterprises are known as "store front" churches. They have been so named because they were organized in vacant stores. Some of them have since acquired church buildings, but are not as yet recognized by the City Mission Society. Many of them are still worshipping in these stores.

Some colored people are affiliated with the Christian Science churches and many of them are now leaning toward New Thought and Spiritualism. There is one small society of Spiritualists. The colored people are almost wholly Protestant. A very small fraction of them attend the Catholic church.

These churches have a communicant membership of 15,000 of whom 11,000 are enrolled in the Baptist churches. There are 8,360 pupils in the church schools.

## Give Her 100 Per Cent

A girl in Judson College, Rangoon, was taking her examination in English literature. Her answer to our question shows how spiritual values may be found in secular studies. She wrote:

"Of all the selections which we have to study for our I. A. this year, 'Where Love is there God is also' (by Tolstol) is the one which is enjoyed by me. First, while I was going to study the piece, I did not have any mind to read this at all and I did not know why. This very word, 'Where love is, there God is also,' made me dull to study, for I am a non-Christian. Later on, in class, while the lecturer

was reading this piece, I listened and I could not stand away from my seat until the story was read through, even though the lecture was over. I would call it the sweetest Christian story that I have ever read (perhaps because I have not read so many). The moral lesson in it, too, is very good and it behooves me not to shun God in whatever position we may be. We must not be disappointed even in our deathbed, for God is always with us."

## "According to Your Faith"

A little more than eleven years ago Rev. Joseph L. Lewek of Chicago felt constrained by the Holy Spirit to give up his salary and, without help promised by any man, to go out and establish a new mission.

There was no money for the support of his family or for the hire of a hall. He was compelled to step out on the naked promises of God. This he did, asking no one but our Heavenly Father for money. He began preaching on the street; and with this also began the sustaining mercy of God. The street meetings were blessed, and soon money, without solicitation, began to come in from those who were moved by the Spirit of God, so that a hall was rented and the work begun. God has blessed the work from that day to this. The first year \$1300 was received. The next year a larger amount. Year by year, the receipts were increased until last year he received over \$5,000, and this year, including part of the purchase money for a new home, \$10,308.

## Will Back the President for Peace

The Federal Council of the Churches of Christ in America, in a letter to President Harding pledged its support to the step which he has taken looking toward an international conference to consider the limitation of armaments. The Council declares that a great moral issue is at stake and that it will make every possible effort to arouse the mind of the people on the subject. In keeping with this assurance of support, the Council issued a special appeal to the Federations of Churches and Associations of Ministers in 175 of the leading cities of the country urging them to carry on a vigorous educational campaign on disarmament between now and the time of the conference. When the Federal Council of the Churches, the National Catholic Welfare Council and the Central Conference of American Rabbis joined in designating June 5th as Disarmament Sunday, they urged the President to take the initiative in calling a conference on disarmament.

## Mission to the Jews Active

The Hebrew Christian Alliance of America held its seventh annual conferences at Buffalo, N. Y., June 13-17, 1921. It is



interdenominational with a wide representation. Rev. John L. Zacker read a paper on "The Jewish Period—the Bogey of Anti-Semitism's International Conspiracy" and the assembly passed resolutions denouncing the Anti-Semitic agitation. Attendance ran beyond 100. It was decided to co-operate with Moody Bible Institute to establish a chair for the training of missionaries to the Jews.

## Fresh from the Field

(Continued from page 940)

Dr. J. W. Jent of Oklahoma Baptist University will spend the next year at Columbia University completing his work for the Ph.D. degree. The steady growth of Oklahoma Baptist University is due largely to the patient and persistent labors of Dr. Jent, who has been with the institution almost from the beginning.

Dr. S. J. Vaughan, formerly with the University of Illinois, has become president of Hardin College for girls at Bolivar, Mo., in succession to Dr. J. W. Milion who has become president of Des Moines University.

The newspapers stated that 10,000 people attended the funeral of Charlie Walker, the widely known Negro Baptist preacher who died in Augusta recently. Major J. C. C. Black, president of the Augusta Bar Association, delivered an address at the funeral of this great preacher.

Dr. J. D. Moore, in a recent article in the Baptist and Reflector asserts that "in the United States there are 514 colleges and universities, 620 academies, and 200 theological schools now controlled by denominational bodies, as compared with 350 institutions of higher grade supported by taxation, including state and city colleges, universities and normal schools. The denominational institutions have much over half of the college students.

Virginia Baptists have been most cordial in their welcome to Rev. James P. Craft as the new president of Averett College. An attractive pamphlet has just been published carrying a hearty word of introduction of Pres. Craft to the Baptists of the Old Dominion.

Gypsy Smith is to conduct a campaign in Omaha, Nebr., from Oct. 16 to Nov. 13.

Among the members of this year's graduating class of Northwestern University, Evanston, Ill., was Joseph H. Proctor, a blind student, who worked his way through Garrett Biblical Institute tuning pianos. Mr. Proctor came to Evanston from Philadelphia two years ago. For twenty-four months he labored at his books, taking class notes on a raised letter slate and transcribing them on a special typewriter. The enjoyment he secured from college life was equal, it is said, to that of students not handicapped by lack of eyesight.

At a Methodist Episcopal Church in East St. Louis on a recent hot Sunday, the pastor had a 400-pound cake of ice standing on end in front of the pulpit, into which was frozen a large bouquet of flowers. On top of the cake of ice was an electric fan blowing the breeze out toward the audience. The pastor defends the exhibit from the charge of sensationalism, saying it was "purely good advertising for the season."

With the support of more than fifty American universities and colleges and of

governmental and educational authorities in Great Britain and on the Continent, the American University Union in Europe, established during the war, is making plans to continue its existence permanently as an international house of scholarship and amity.

Rev. John Roach Stratton, pastor Calvary Baptist Church, of New York City, is to be in Toronto, Ontario, from Aug. 19 to 31, and is announced to preach every evening in evangelistic meetings to be conducted in Jarvis Street Church.

Rev. Ernest N. Armstrong has received the degree Master of Arts from the University of Chicago. Mr. Armstrong, and his sister, Miss K. W. Armstrong, are returning to Rangoon, Burma, sailing from New York on Aug. 20, to take up again the missionary work in which they have had marked success.

The Southside Church in Birmingham, Ala., puts the denominational paper in the budget, sending it to every family. It takes 625. Do you know any church that beats it?

The Christian World of London announces that in October Dr. Reuben Saillens undertakes a new task as director of a Bible Training Institute in Paris. A suitable building has been rented in the suburban town of Nogent-sur-Marne. Here are to be trained young men and women desiring to prepare for service as missionaries, evangelists, Bible-readers, colporters, deaconesses, or otherwise. The institute is to have as its basis certain "fundamental" doctrines, including the "inerrancy of the Scriptures, the fall, the virgin birth, eternal punishment, and the return from heaven of our Lord." The full course of study is to cover two years. In addition to the services of Dr. Saillens as director, a number of other pastors have promised their help for 1921-22. Dr. Saillens, together with Madame and Mlle. Saillens, as well as Pasteur and Madame Antonier, are to reside in the institute and live with the students. There will be room for a few students from Great Britain or America who may wish to dedicate their lives to service in France or in the French colonies.

Dr. C. M. Thompson, pastor at Winchester, Ky., has been elected mission secretary by the Baptists of Kentucky. He was once assistant pastor to Dr. T. T. Eaton at Walnut Street Church, Louisville, later editor of the Western Recorder, and pastor at Hopkinsville. He is a native of Ohio and graduate of the seminary at Louisville.

A note from New Zealand says that Auckland Tabernacle is having great prosperity under the ministry of Rev. Joseph Kemp, formerly of Charlotte Ch., Edinburgh, and of Calvary Church, New York City. All-day prayer meetings and a series of spiritual conventions on Keswick lines have started recently, while 700 persons attend a Bible study class. The ordinary congregations are larger than at any time since Rev. Thomas Spurgeon's ministry.

The Baptist Times and Freeman reports that "a largely attended meeting was held on Tuesday evening, July 19, in the Common Room of the Pastors' College, to say farewell to the Rev. and Mrs. Craighead, American missionaries of the Russian Missionary Society, who were leaving for Roumania to labor amongst the Russian people there. Mr. and Mrs.

Craighead have been in England since November last studying the Russian language, with a view to taking up work in that great country. They have endeared themselves to all who came in contact with them, and it is felt that another link binding us to America was found in them. They are representatives of the First Baptist Church, Albion, Mich., who are undertaking their support."

There were 8,915,241 Baptists in the world in 1920, according to the hand-book recently issued by the Sunday School Board of the Southern Convention, and of this number 6,162,500 lived in the southern states. These figures include the Negroes.

Mr. Rockefeller's wealth is estimated to be \$2,400,000,000. His investments are largely represented in oil stock, railroad stock, city bonds, and manufacturing interests.

Caruso's widow will receive \$150,000 per year as royalty from records which he has made for the Victor Company. Already he has received \$1,500,000 for his work with this company. His records, about two hundred in number, are said to be indestructible.

North Dakota churches, and especially the women of the churches will be glad to know that beginning Sept. 1, Miss Emma E. Anderson of Minneapolis will be transferred to North Dakota by the Women's American Baptists Home Mission Society. Miss Anderson will make her headquarters at Grand Forks, and will work in all the churches as her services may be needed. She will devote her attention especially to the work of our Baptist women.

One day a young preacher in Mississippi College told Dr. Gambrell a woeful story of folks talking about him. Having finished he awaited a reply. Getting none, he persisted. "Brother Gambrell, what must I do?" "My young brother," was the laconic reply, "mud rubs off a heap better when it gets dry."

The Free Churches of England have rallied to the stirring call of Dr. John Clifford to devote a year to a revival among their members of the lost sense of responsibility for "personal evangelism." The doctor, after seventy years of tireless service, is disappointed at the tendency to leave all spiritual work to ministers and at the reluctance of young people to offer themselves for service in the Sunday schools and other agencies. He has not, he humorously explained recently to a friend, "suddenly turned religious" after spending his life in other interests, but he is urging the churches to do what he has always impressed as their duty upon his own people. The idea is to avoid conventional mechanical and sensational methods, but to get back into the churches the feeling that evangelisation is a rank-and-file business, and should not be shunted entirely on to ministers. It is the earnest desire of the National Free Church Council that the churches, when they have taken stock of their resources, and are assured of the active co-operation of a large force of enthusiastic and efficient workers, as the outcome of the year of intensive internal spiritual revival, should join forces in a sustained campaign to reach all classes by methods specially adapted to the circumstances and culture of each class. Now, it is believed, is the psychological moment.





# Religious Education



## International Uniform Lesson for Sept. 11

PAUL IN ATHENS

Acts 17:16-34. Golden Text, Acts 17:28.

By JOHN A. EARL

### The Lesson Text

Driven out of Berea by the opposition of the Jews of Thessalonica, Paul is conducted to Athens by his friends. The journey from Berea to Athens was made partly by land and partly by sea. This was probably Paul's first visit to Athens. He was well acquainted with Jerusalem, the center of religion and with Antioch of Syria, the center of commerce; but with Athens, the center of culture, his acquaintance up to this point was purely academic. Here the gospel was to face its Waterloo. Intellectual pride is an insuperable barrier to the gospel. Jewish prejudice could be converted, as was signally proved in the case of Paul himself; Gentile ignorance could be enlightened; but Greek pride of intellect and sense of superiority could not be punctured. No church was established at Athens.

### The Lesson Taught

What Paul saw, felt and said in Athens will enable us to get at the gist of this lesson.

#### What Paul Saw

First, Paul saw Athens above the surface. While he waited for Silas and Timothy to come to him from Berea he looked the city over. It was the most famous university center of the Roman empire. Here art and letters found their perennial springs. Poetry and philosophy were at home in Athens, and sculpture and architecture reached their highest development here. Paul saw all that has made Athens the classic city of all generations. He visited the Jewish synagogue, but evidently the Jews were so captivated by the atmosphere of superior Athens that nothing could be accomplished among them. Reasoning in the market-place yielded no results. Paul saw Athens on the surface as a mariner might see an iceberg at sea, glistening with symmetry and beauty and yet full of deadly peril.

Second, Paul saw Athens beneath the surface. He saw in all the mental activity expressing itself in philosophy and art the hunger of the human heart for something which philosophy and art could never supply. He saw the Greeks seeking wisdom with all the avidity and enthusiasm of a miner seeking gold or an astronomer seeking a new star, and he knew that however much wisdom they might find it would never satisfy the heart. There is no moral or spiritual dynamic in mere knowledge. Knowledge must be linked to faith in Christ, and as Peter shows in his second letter, faith must have in it the element of manliness,

self-control, patience, love and all the Christian virtues (2 Pet. 1:5-9). The greatest idol of Athens was wisdom.

#### What Paul Felt

Paul had a large capacity for feeling. Luke tells us something of the feelings of Paul in Athens in the words, "His spirit was provoked within him as he beheld the city full of idols." Paul had the inborn abhorrence of the Jew for idolatry. He could pity the ignorant heathen of Lystra for their idolatry because they were not highly educated like the Greeks of Athens; but the idolatry of Athens provoked him deeply. His whole heart revolted at the spectacle of a city so beautiful and so learned and yet so blind and so set upon its own superiority. His provocation was all the more intense because there seemed to be no common ground upon which he could make his appeal to either Jew or Greek. He tried the synagogue only to fail; he spoke in the market-place only to be called a sparrow, chirping and picking up small particles of food on the street. And yet provoked as Paul was he kept his feelings under control, for in addressing the Athenians his words are sober and well chosen and courteous. There is no great preaching without great emotion. What Athens lacked in heart interest, Paul made up. Intellectual brilliance will never take the place of sympathy for the erring and antipathy for the things which make them err.

#### What Paul Said

Paul answers three questions in his address to the Athenians: What is God? What is man? How are God and man to get together? Paul answers the first question by pointing out by the Athenian method of reason that God is spirit. Spirit cannot be confined in temples made with hands. Spirit cannot be served by material things such as the offerings which the Greeks offered their deities. Spirit cannot be visualized by idols graven by art and device of man. God as spirit cannot be less than the souls he has created. Therefore idolatry is unreasonable. God is creator. He is creator of the physical universe and spiritual universe, and he is also the preserver and director of his own creation. Therefore idolatry is absurd. God reveals himself in what he has done and in what he is forever doing, and if men would only follow the instinct for God which he has implanted in every heart, they would find him. Therefore idolatry is insufficient. God is Father. Men are his offspring. Therefore to worship a stone or silver or gold, however beautifully carved, is to deny our spiritual paternity.

The second and third questions Paul answers from the basis laid in the answer of the first. Man is a moral and immortal being answerable to a just God

who will one day judge the world in righteousness in the person of Jesus whom he raised from the dead to demonstrate that the soul is immortal, in spite of the Epicurean philosophy which said, "Let us eat and drink for tomorrow we die." Therefore the preacher calls upon the Athenians to repent in common with all men, for with all their superior wisdom they are sinners against God. There is no other way of coming into right relation with God but by the route of repentance. There is no appeal but repentance for men who pride themselves in their superiority. Paul failed in Athens, not because his preaching lacked in anything, but because the word was not mixed with faith and repentance in them that heard it.

## Making the Bible Real

By CHAS. A. BOYD

Director of Religious Education of  
Wisconsin

The chief aim of the Sunday-school teacher is the development of Christian character in the lives of his pupils, and his chief tool for this important task is the Bible. In dealing with young people, this "average Sunday-school teacher" is apt to find them somewhat indifferent and all too frequently ignorant of the Bible, especially in its relationships. One of the outstanding tasks then is to make the Bible real to his class and to help young people to see the lives of its great heroes and heroines as real folks, fighting real conflicts and achieving real victories.

All too frequently the teacher uses but one of the many avenues of approach to the lives of his pupils. If he were suddenly presented with a method of teaching which would utilize "Eye-gate" and "Ear-gate" and the impressiveness of action at the same time, it would surely be worth his while to give this new avenue of approach a thoughtful consideration. If, in addition this new avenue of approach contained the very desirable property of storing up in the minds of his pupils some of the outstanding messages of the great heroes and heroines of the Bible, this "average Sunday-school teacher" should hail with delight an opportunity so comprehensive.

It may seem almost too good to be true, and yet it may be said without fear of contradiction that the avenue of approach to the lives of young people which is labeled

#### Biblical Dramatization

offers all of these opportunities at once. The presenting of familiar Bible stories, such as that of "Ruth," by an organized Sunday-school class or by a young people's society will certainly accomplish several

(Continued on page 966)





# The Chimney Corner



## Dog Days

ONE by one the cottagers who had pledged themselves to have benefit parties for furnishing the new little Community Center in Still Waters had done their duty, until only the Barkers were left on the list, and one stifling August day they sat on their pretty porch, sheltered by an awning, staring helplessly at one another until "Fido's" wonderful suggestion had come to turn the benefit social that evening into a Dog Pound.

"But it's so logical!" she deprecated, when they overpraised her cleverness, "for isn't it Dog-Day weather? And don't you suppose our guests are feeling a wee bit 'mad' at the thought of prinking up for anything public? Well, the only place for mad dogs is the Dog Pound! Let's borrow the scales from the village store and weigh everybody as they enter, a penny a pound, you know. Then give them a dog license stating their breed—"

In which simple fashion the idea started, to be developed with roaring success that evening; for the little summer community of cottagers were not only friends but were also eager to help on the splendid new branch of work planned by the little village church—so even August humidity could not dampen their ardor!

The dollars cheerfully overflowed the cash box as each new arrival entered a door suspiciously marked, "Dog Pound. 'Cave Canem!'" Those who entered came out another door with cardboard licenses flapping on strings around their necks, and it was presently discovered that there were an equal number of watch dogs, of pointers, of greyhounds and bloodhounds, of fox terriers and skye terriers, and of St. Bernards, all of whom were asked to form themselves into groups and plan for the Hunt.

For it was announced that for each breed of dogs there had been an equal number of objects hidden around the ground floor and porch of the cottage: for example, "watch dogs" were to hunt for paper watches, cut from advertisements (as were all these objects); "pointers" were to hunt for hidden hares (hair tonic advertisements!); "greyhounds" were to hunt for bits of gray material and bloodhounds for bits of red material; fox terriers for pictures of the Victor dog listening to his master's voice; skye terriers for pictures of sunsets and clouds; St. Bernards for pictures of wounded people.

Before starting on this hunt each group chose its own "master of hounds" and selected a "bark" all its own, for when once the whistle blew it was understood that the dogs could only discover their hidden prey, not touch it; putting back their heads they must either howl or bark or bay according to the agreed signal, to

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

inform their particular master of hounds that it was time for him to come and collect his trophy. The first master to collect the required number of hidden objects was to be the winner. Never had there been such merriment and such shouting in Still Waters! Small wonder that the appropriateness of the name of Barker for years to come was to conjure up the hilarious memory of that evening!

It just happened that the St. Bernards unearthed their quota of "finds" first; so, as winners, they were seated in a prim row while everyone else was equipped with pencil and paper and forced to compose original verses of "Dog-gerel" about some one of the beaming St. Bernards posed before them. When these poems were read aloud there was no doubt but that the one on "The Shampoodle" was the prize, dedicated as it was to an energetic college girl in the group who had been earning money all summer by giving shampoos to anyone in their summer colony—the proceeds to go for this very same Community Center.

The St. Bernards, who had been so complacently sitting still while their praises were being put in rhyme, received a shock when they discovered they must continue to sit in the same position until each had propounded a bonndrum about dogs which others in the St. Bernard group could answer!

Amid breathless silence at first, and much sympathetic laughter later on, the audience heard and literally saw these jokes dug up in sheer desperation from memories grown keener by the sad necessity of their owners. You may be amused to note both the old- and the new-timers:

1. Do you know why a watch dog is bigger by night than by day? Because he's let out at night and taken in in the morning.
2. How can you distinguish between a fashionable man and a tired dog? One wears a complete costume, the other simply pants.
3. When is a black dog not a black dog? When he's a greyhound.
4. Why is a dog biting his own tail like an economical housekeeper? He's making both ends meet.
5. Why is a baldheaded man like a hunting dog? He make a little hare go a great way. (Needless to say this was from the shampoo girl!)
6. Plant a puppy and what would come up? Dog would.
7. Why is a dog with a lame leg like a boy ciphering? He puts down three and carries one.
8. Why is a lame dog like the side of

a mountain? It is a slow pup.

9. Why is a little dog's tail like the heart of a tree? Because it's farthest from the bark.

When the poor St. Bernards were finally emancipated, several interesting recitations were given by a group of "trained dogs." There was, for instance, the "John Bull-Dog," who said that once a man asked his son whether he'd rather be a well dog or a dog with a broken tail.

"Oh, a well dog!" the boy replied.

"Wrong, my son," said the father, "for while every dog has its day, a dog with a broken tail has a *weak end*." An Englishman thought this such a capital joke that he told it to a friend of his with this ending: "Every dog has one or two days, but a dog with a broken tail has Fridays, Saturday and Sundays. Jolly joke, what?"

Next, "A Hot Dog," with a palm leaf fan in one hand and a handkerchief in the other, appropriately recited:

"Oh, for a little one-story thermometer,  
With nothing but zeroes all ranged in a row!

Oh, for a big double-barrel hydrometer

To measure the moisture that rolls from my brow!

Oh, that this cold world were twenty times colder;

(That's irony red hot, it seemeth to me;)

Oh, for a turn of its dreaded cold shoulder!

Oh, what a comfort an ague would be!

Oh, for a grotto frost-lined and rill-riven,  
Scooped in the rock under cataract vast!

Oh, for a winter of discontent even!

Oh, for wet blankets judiciously cast!

Oh, for a soda fount, spouting up boldly  
From every hot lamppost against the hot sky!

Oh, for a maiden to look on me coldly,  
Freezing my soul with a glance from her eye!"

After this "A Lone Dog" recited with telling talent, forlornly:

"I'm a lean dog, a keen dog, a wild dog,  
and lone;

I'm a rough dog, a tough dog, hunting on my own;

I'm a bad dog, a mad dog, teasing silly sheep;

I love to sit and bay the moon, to keep fat souls from sleep.

I'll never be a lap dog, licking dirty feet;  
A sleek dog, a meek dog, cringing for my meat;

Not for me the fireside, the well-filled plate,

But shut door, and sharp stone, and cuff,  
and kick, and hate.



But the closing recitation sounded a deeper note, for "Helping Lame Dogs Over Stiles" put into words the spirit which was to rule the daily life of the new Christian Center in Still Waters:

"If there be some weaker one, give me strength to help him on;

If a blinder soul there be, let me guide him nearer Thee.

Make my mortal dreams come true with the work I fain would do;

Let me find in Thy employ peace that dearer is than joy;  
Out of self to love be led, and to heaven acclimated,—

Until all things sweet and good seem my natural habitude.

And this is how, at the close of a perfect dog day, those cottagers cheerfully bought the cooling ices and the refreshing beverages—which meant more furniture and equipment for the new building.

## The Young Reserves

### My Carpenter Ants

By PEGGY

EVER since Timothy adopted his little "green old gentleman" (grasshopper) as a pet, Bill and I have been looking around for pets of our own. The funny thing about it is that I've always wanted an *ant*, but in our family all our aunts are uncles! So perhaps it was only natural for me to chose "Ants" for my pets, since they sound alike. Mother gave me a little book about them, and unless you've read about them yourself or watched them out in your back yard you can have no least idea how fascinating they are. No wonder wise old King Solomon wrote:

"Go to the ant, thou sluggard;

Consider her ways, and be wise:

Which having no chief,

Overseer, or ruler,

Provideth her bread in the summer.

And gathereth her food in the harvest."

The lovely part of it is that after mother showed me that verse in the Bible (in the book of Proverbs) I saw some ants do this very thing, and it was wonderful to watch. Perhaps you know how many kinds of ants there are: the red kind that burrow into the soil and build up ant hills, and the white ants who eat the homes of missionaries in the Orient, and big black carpenter ants who prefer to build their homes in the stump of a fallen or partly decayed tree. That is where *my* ants were found, and the little house they had made for themselves was really marvelous.

These carpenter ants have powerful jaws and they can bore into wood that is fairly brittle, chiseling it and carving it into fantastic shapes. Right in our own back yard was a decayed limb of a tree, with a little pile of sawdust scattered on top of it and several holes leading inside. Very, very gently mother pried out a piece of wood from the top of the stump and it was surprisingly beautiful inside. We could see down almost a foot where the ants had dug a tunnel divided into dozens of rooms and passage-ways. It was like some fairy tale come true to see those tiny cavities of wood, no thicker than coarse paper, yet the clever ants never broke through those partitions in sawing them with their jaws—except, of course, where they wanted to have crossroads. In some of these rooms were the baby ants, barely able to move around, and in the others were eggs.

There were some curious things enclosed in bags that looked like grains of puffed wheat—these were young ants in "pupa cases,"—in a few days they were ready to be regular ants and turned themselves into carpenters, too.

We discovered the mother ants, who are several times larger than the other workers; I thought it was very remarkable to see that "she" was treated exactly like a queen, for the other workers *actually waited on her*, bringing her food to eat and taking every care of her!

Mother hit the stump gently to show me what would happen; and certainly the ant world knows what "Safety First!" means; for instantly every corridor and crossroads was filled with ants, they had grabbed the young ants and the eggs and were rushing them out of danger! I was really sorry we had had to disturb them

so much, but I shall never forget how tenderly they cared for "women and children first!" My ants became very near and dear to me then!

Another thing I loved about them was the way they tackled things too big for them. For instance, I saw one ant go up to a snail in its shell. Then several other ants strolled up. I supposed they decided "snail" would be wonderfully refreshing for supper for Ant Number One began moving it off toward the tunnel just as easily as if the snail-plus-the-shell had been very little, instead of four times larger. I couldn't imagine how they would ever get it into the narrow entrance of their home, but the ants are too clever for words! Some of them ran below the snail, others above, then they rolled it over, turned it round and round until at last it fitted the opening and was trundled down the dark hallway to their home. And I suppose all the little child ants clapped their hind legs and said: "Oh goody, snail for tea! Um-m-m!" Or perhaps, like Solomon's ant, they stored it up for winter use exactly as my mother cans vegetables and fruit for us.

It makes God seem doubly wonderful to me, to know He made such little, little insects so perfectly. An ant is not just an *ant* to me any more: it's a father, busily working outdoors to provide food and lodging for the children at home. Do start studying them yourself in your own back yard.

### Ant-i Gloom

#### A Sky Pilot

"Now in case anything should go wrong with this experiment," said the professor of chemistry, "we, and the laboratory with us, will be blown sky-high. Now come a little closer, boys, in order that you may follow me."

#### Promptness

Of late you have been early, you used to be behind before, I'm glad to see you first at last.

#### H. C. L.

"When water becomes ice," asked the teacher, "what change takes place?"

"The price," volunteered a small boy.

#### The Origin of Slavery

The dull boy in the class unexpectedly distinguished himself in a recent history examination. The question ran, "How and when was slavery introduced into America?" To this he replied:

"No women had come over to the early Virginia colony. The planters wanted wives to help with the work. In 1619 the London Company sent over a ship-load of girls. The planters gladly married them and slavery was introduced into America."

#### Muleological

On mules we find two legs behind  
And two we find before;

We stand behind before we find  
What the two behind be for!

—Lafayette Lyre.

#### HOW MANY OF THESE ANTS IN YOUR FAMILY?

(Answers to these questions are words ending in "ant"; the correct list will be given next week.)

1. An aunt who stays home from school? (Truant)
2. An aunt who bends easily?
3. An aunt who is always in a good humor?
4. An aunt elaborately dressed in lovely clothes?
5. An aunt who is as cross as possible?
6. An aunt who says the water is not fit to drink?
7. An aunt who never eats at home?
8. An aunt who grows on a bush?
9. An aunt who has a disease very badly?

#### REMEMBER

Remember, though box in the plural makes boxes.

The plural of ox should be oxen, not oxes; And remember, though fleece in the plural is fleeces.

The plural of goose isn't geese nor geeses;

And remember, though house in the plural is houses.

The plural of mouse should be mice, not mouses.

Mouse, it is true, in the plural is mice; But the plural of house should be houses, not hlice.

And foot, is it true, in the plural is feet; But the plural of root should be roots, and not reet!





# Young People's Work



## Topic for September 11

HOW TO MAKE THE MOST OF OUR BIBLES

Ps. 19:7-14.

*"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Jehovah, my rock and my Redeemer."*

To many Baptist people the Bible is a closed book. In many homes the good old family Bible is used as a sort of safety deposit vault for pressed flowers from a funeral wreath or a lock of hair from some departed relative. Many times this writer has been asked to conduct family worship. The service has often been delayed until the duster could be applied. To make the most of the Bible:

1. *One must know the Book.* A great deal of information about the Bible is a good thing. To know the Book itself is a great deal better. A writer of a commentary once remarked to a devout teacher of the Bible that his writings would throw considerable light on the Bible. The devout professor replied that he rather suspected that the Bible would throw considerable light on the commentary. A wide acquaintance with the writings of the Bible is a striking evidence of real culture.

By the above, we do not necessarily mean the ability of some people to take certain passages out of their context, and thus prove all sorts of theories, fads, etc. The quicker we are rid of such teachings emanating from certain kinds of Bible training schools, the better off we will be for real Bible study.

2. *One must use the Book.* It is not a thing to be looked at or to merely adorn the parlor table. Certainly it is not something to be adored almost to the point of worship. It is a thing to be used. If properly used, it must necessarily become a part of the very life of the user. One great need of Baptist people today is the need of real Bible study—Bible study in the homes, in the churches. How in the world can we ever know what the Lord wishes us to do unless we turn the pages of the Book for instruction?

3. *Christianity's Textbook.* The Bible is a book on religion, not on science. For the Christian it is the text book. Fortunately we do not change it with each new incoming school administration. Since the days of the early beginnings of Christianity, people have turned to the pages of the Book and have found comfort, guidance and real strength for their tasks in life. Just now there is considerable fear that somehow the "radical" in religion will take away from us this Book. The fear is unfounded. The Bible is today the most popular book, and most widely read.

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

4. *One must express the Book.* Simply to read it and meditate upon it, is not sufficient. We must live it. We must be a walking manifestation of the truths as presented. Business and social relationships must be governed according to the principles laid down in it. Our daily walk in the home, the office, the store, and out in the crowd must be an evidence that "Thy Word have I hid in my heart."

## Notes From All Over

TEXAS: Young people's encampment at Palacios was a great success. Approximately 5,000 people attended from every section of the state. State secretary T. C. Gardner proposed the following one year's program, which was unanimously adopted: 1. Add 500 unions to the present number. 2. Issue 15,000 diplomas and seals. 3. Secure 5,000 subscriptions to the Baptist Standard, the state paper. 4. Secure 1,000 subscriptions to Home and Foreign Fields, the missionary publication of the Southern Baptist Convention. 5. Enlist 200,000 in Daily Bible Reading. 6. Call out 500 for special Christian service. 7. Win one for Christ for every B. Y. P. U. member in Texas. 8. Encourage the employment of a B. Y. P. U. secretary in every association. Some program!

BUCKEYE STATE young people have just closed one of their greatest assemblies at Granville. The attendance was approximately 800. Reports showed that the Ohio B. Y. P. U. Gospel team had traveled some 12,220 miles during the past year. This team did a large and constructive work in enlisting tithers, Bible Readers and Life Work recruits. Mr. Eugene Exman, Blanchester, was elected president; Rev. J. P. Hendershot, Granville, vice-president; Miss Emilie Reimer, Cincinnati, Secretary; Alfred Johnson, Dayton, treasurer; Rev. C. J. Bowen, Granville, Transportation Leader; Mr. Ralph Baldwin, Cleveland, State Booster.

PALMETTO WAY: The B. Y. P. U. of S. C. have adopted the following goals for 1921: (1) One Thousand Unions by June, 1922; (2) 25 new associational conventions; (3) 3,000 tithers; (4) 75 A-1 (Standard) unions; (5) 15 One Hundred Per Cent Unions in Biblical Giving. Study courses and daily Bible reading; (6) 500 study courses; (7) 100 groups on Bible Readers' Honor Roll; (8) Every one win one for Christ.

EVERYBODY AT IT: Never in the history of Baptist young people's work has there been such unanimity of purpose and such co-operation in great common objectives. Whether in Ohio or Texas, or South Carolina, we are all moving toward the same goals.

UP IN THE PINE TREE STATE Rev. Alex. Henderson, under date of August 13th, writes: "We are expecting to do some special work among the young people in our state this fall and any suggestions you can give will be gladly received. Many of our societies are C. E. but we are hoping to line them up with the Baptist young people's program."

FOR ALL BAPTIST YOUNG PEOPLE: It is the earnest desire of the Baptist Young People's Union of America to serve all Baptist young people of whatever name. All our young people must be enlisted in our great Baptist program for leadership in the local church, the denomination and the evangelization of the world.

BURTON ASSEMBLY meeting on Vashon Island, Washington, was very largely attended. There were over 300 registrations the first day. The Sunday attendance reached approximately one thousand. Dr. T. B. Frizelle of the American Baptist Publication Society gave the lectures on Sunday School and B. Y. P. U. work.

EVERY ONE WIN ONE, is the slogan of Baptist young people from now until July 1, 1922. Send to Headquarters 125 N. Wabash Ave., Chicago, Ill., or 408 Humboldt Bank Bldg., San Francisco, Calif., for a copy of free leaflet on "Soul Winning," by Dr. F. E. Taylor.

HALF-MILLION WEEK will be observed by Southern Baptist young people November 27 to December 4, in an effort to secure 500,000 titling signatures.

"PLAYING SQUARE WITH TOMORROW" and "World Friendships" are the titles of mission study books for young people for 1921-1922. Circulars on books and young people's missionary materials mailed on request.

OCTOBER 2-9, 1921, will be known as "mission study week." Every effort will be put forth to enlist a large number of individuals and societies for a wide study of missions during the fall and winter months.

"OUR B. Y. P. U." is the title of the B. Y. P. U. Manual to be used this fall and winter. The same may be secured from the American Baptist Publication Society for 75 cents, postpaid.

MANUFACTURING FACTS is out of our line, except where we have the materials out of which to complete the process. Send to the editor of this page a one hundred word article about the doings of your society. This is your opportunity to get your name in the paper.

MONTH-END TOPICS for Baptist young people are given over to a discussion of the finest missionary material published, and it relates to the activities of our own beloved missionaries. Societies using other material than Young People's Service should order a copy of this magazine. Certainly our young people's societies of whatever name should be informed as to our great Baptist missionary program. How can they intelligently give, if they know nothing of the needs of the workers?





# Our Own Folks



## South Dakota News

By S. P. SHAW.

Our State Convention meeting is to be held in Pierre, October 5-9. A splendid program is being prepared. We shall have a long list of able speakers, and live questions will be discussed. Our church there is making elaborate plans for our entertainment.

On July 24, the writer had the privilege of dedicating the new Baptist church building at Chalk Butte. The building is a neat little chapel, costing approximately \$2,500, and all the money had been pledged before the dedication. Chalk Butte is a station consisting simply of the post office and store on the trail half way between Sturgis and Faith, and about sixty miles from the railroad. This being the second church building on this trail of 125 miles. Rev. John W. Wynn led in the enterprise and much credit is due him for the splendid work. Elaborate preparations had been made for the occasion of the dedication. A barbecue was arranged. A three year old ox and three sheep were roasted. There were approximately eight hundred people present on this occasion. One hundred automobiles, thirty-six wagons and buggies, and thirty saddle horses. People came for more than a hundred miles around to attend these services. The writer preached the dedicatory sermon. Rev. John Wynn offered the dedicatory prayer. Rev. Lindblom and Rev. L. L. Mann both preached in the evening. If anyone has the idea that there is no need for home mission work, it would do him good to visit these great prairies districts and see the wonderful opportunities offered for the best sort of home mission work. It ought to be added that much credit is due to the community for its splendid spirit in this enterprise.

On July 17, the writer also had the privilege of dedicating a little temporary chapel on the east side of the river in Sioux Falls. Following this dedication a series of special meetings conducted by Rev. Clay Morris, were held, Miss Mary-Irene Shaw having charge of the music. On Sunday, August 7, a new church was organized, to be known as Emmanuel Baptist Church. Thirty-eight members were dismissed from the First Baptist Church at Sioux Falls, and five members from other churches came by letter, to become charter members of this new organization. Twelve candidates were baptized and four others received for baptism. Thus, they organized with fifty-nine members, and there are others who will doubtless come in soon. Rev. Leslie W. Rogers, who graduated last spring from Baylor University, is the pastor of this church. He also cares for the Beulah Baptist Church in West Sioux Falls. The outlook is bright.

The Rosebud Association recently held its annual meeting at the First Church of Lucas. The members of the church under the leadership of the new pastor, Rev. G. Carroll Berryman, proved themselves royal entertainers, and the associational program was perhaps the best ever given in that association.

The Black Hills Association meets with the Folsom Church Aug. 19-21. A good program has been arranged. The people are looking forward to a great meeting. This association will doubtless receive four new churches this year.

The Swedish Baptist Church at Orleans, and the Danish Baptist Church at Millard, recently expressed a desire to unite and establish a new church at Norbeck. Rev. Clay Morris led in this enterprise and conducted a series of special meetings in the new town, which resulted in baptizing of eight candidates and the organizing of a new church with approximately sixty members.

It is with deep regret that we announce the fact that two pastors in Sioux Falls have recently resigned. After three and a half years of splendid work in this city, Rev. G. Elton Harris has resigned the pastorate of the First Church, to become pastor of the Calvary Church at Kansas City. He will close his work here with the month of September. Rev. H. F. Widen, pastor of the Central Church of this city, has also resigned to accept a call to a church in Massachusetts, and expects to continue his studies in Harvard. He has also done a splendid work here. We very deeply regret the fact that we are to lose these two bright aggressive, consecrated young men, but our best wishes and prayers go with them to the new fields.

There is much encouragement for our work in the fact that we have recently received a long list of recruits in the pastorates of the state. They are as follows: Rev. Leslie W. Rogers from Waco, Texas, to Emmanuel and Beulah Churches in Sioux Falls; Rev. Ralph Nordlund is summer supply at Wagner; Dr. E. F. Jordan, of North Dakota, has become pastor at Parker; Rev. Emil T. Carlson is summer supply at Ramsey; and Rev. Milton Ward is summer supply for the Canova Mission. Rev. E. Hamlin of Illinois, has become pastor at Alcester; and Rev. L. B. Carlton also of Illinois, has become pastor of the Big Springs church. The Danish Baptist church at Dell Rapids has a student pastor in the person of Rev. Mr. Jensen. Rev. S. G. Cole from the Divinity School of the University of Chicago, begins his pastorate with the Vermillion Church September 1. Rev. Boyd P. Milburn, Waco, Texas, is the new pastor at Deadwood. Rev. O. W. Goodin of Louisville, Ky., is the new pastor at Bryant. Rev. C. D. Williams of Texas, is the pastor of our new church at Mobridge. Rev. G. Carroll Berryman of Wessington Springs, becomes pastor at Lucas. Rev. Parker Smith, after nine years of splendid work with the church at Parker, is now pastor at Burke. Our new colporteur, Rev. O. Nestrud, has just established his home at Timber Lake. Rev. John Lindblom has become pastor at large in the White Owl district, and is just moving to the field. Rev. I. Fredmund of Racine, Wis., has just accepted a call to the pastorate at Viborg.

The many friends of Rev. E. P. and Mrs. Johnson deeply sympathize with them in the loss of their son, Owen Thompson

Johnson, who met his death by accident in Aberdeen on June 23. Owen was a fine, popular and Christian young man.

Dr. Craig S. Thoms of the University at Vermillion, was recently offered the chair of Sociology in Crozer Theological Seminary, but has declined the offer. His many South Dakota friends are rejoicing that he is to remain in the state.

Rev. L. A. Miller of Canton, recently assisted Pastor Richardson in a series of meetings at Goodwin which resulted in seventeen splendid additions to the church.

A series of meetings was recently conducted by Rev. Walter Ingram in the Church at Trent. Mrs. G. W. Mingus had charge of the music. As a result of the meeting sixteen new members were received by baptism and one by letter. Pastor Schroder is encouraged in the work.

Pastor H. G. Bens of Herreid, recently baptized twenty-three persons into his church, all young men and women in the prime of life. The pastor reports that the new church building will be ready to dedicate this fall.

## Iowa Baptist Letter

By JAY A. LAPHAM

The Pastors' Conference had its first session on Tuesday night, July 19, 1921. President E. O. Rogers, pastor of the First Baptist church of Ottumwa, introduced Mr. William S. Dixon of Wheaton, Illinois, who led in gospel song. Ray E. York who is leading our Baptist church at Iowa City in a remarkable chapter of progress, led the devotional services for the conference. The assembly grounds have never been blessed with more quickening, thoughtful and inspiring messages than Mr. York brought for this important type of service. All who heard him were stirred to a closer walk with God and with a desire to win someone to Jesus Christ.

Pastor O. E. Rogers directed an interesting discussion on religious education. Other speakers were Dr. Howland Hanson and Dr. George W. Cassidy, who remained to help in the assembly. The Northern Baptist Convention was too near for the large attendance of pastors this year at the conference. Mr. Dixon was heartily received as a fine leader in gospel song.

## Among the Tents

The bugle call for the assembly echoed through the woods, and, presto! the people began to come, very largely young people, —862 were enrolled and more than 1,000 people were reached in the various services of the gathering. The large majority enjoyed camping on the beautiful grounds. A fine new home with shower bath privileges made the campers happy. The dining hall was managed so well by present Dr. A. W. Caul that all were pleased. The new stand connected with Art and Book Hall, with ice cream and all sorts of goodies, was a Mecca for intermission time and in the evening. The spacious parlors under the trees gave plenty of room to sit or stand.

Dr. Howland Hanson gave us a taste of the Bible teaching that he proposes to



give to the students in Des Moines University. Pastors and parents and many others listened in rapt attention. Clear, suggestive outlines appeared on the blackboard to guide the student. The subject matter of the lectures was so virile and illuminating; the fidelity to the "old Book" was so reverent and manifest; the analysis of books and periods was so sane and clear, and the explanations given were so sensible and satisfying as to challenge careful thought and command hearty approval. It was clear that Dr. Hanson is well abreast of what has been said and written in all departments of Bible study, but his loyalty to the Bible as God's supreme message to men, touching life and salvation and immortality, no one could doubt. Fathers and mothers in Iowa and elsewhere will be glad to have their sons and daughters come under such teaching and influence.

#### Notable Speakers Sound High Notes

Features of the program centered about Bible study, organizing, managing, and teaching in Sunday school; ideals and aims, plans and methods, in B. Y. P. U. life, missionary study and inspirational addresses. Iowa Baptist Convention was well represented, and women's work and the W. W. G. found opportunity for study and expression.

Dr. George W. Cassidy, Iowa's promotion director, got a splendid grip on the large audiences that he addressed, and in the choice Bible teaching that he gave when Dr. Hanson was called away. He is awakening confidence and winning friends for the convention wherever he goes. Dr. H. R. Best of the Forest Avenue Church, Des Moines, and Dr. E. A. Shanks, pastor-at-large helped in excellent Bible studies also. Many good words of appreciation were heard for Dr. Wm. J. Sly, Rev. M. N. Mc Gorrill and Miss Ella B. Weaver, all from the Publication Society. Dr. Sly deepened the interest in our foreign speaking people. Mrs. Adah Boyce of Chicago had practical plans of much worth for the women's hour. Pastor C. C. Browne of Dunkerton won the boys and the young men in his Bible class held especially for them out under the trees.

It is not easy to tell how Dr. M. D. Eubank impressed our people at the assembly. He is a missionary statesman with a marvelous grasp of the world situation. His constant text was "Thy Kingdom Come!" He has a surpassing fund of information about China and all of Asia in its relation to missionary endeavor. He can hold an audience of 500 or a 1,000, and time cuts no figure as he vividly tells what he has seen and heard and experienced in China. He is a born actor withal.

And then came Dr. Sumner R. Vinton with those enrapturing views on the screen. He gave our young people a new world in the views and the songs and the inspiring lectures. To this he added invaluable influence in the fellowship on the campus among the young men and women. The fun he enjoyed and the stories he told with the final goal always leading up to the deep significance of the life of the missionary, captured the young people.

#### The Vacation Bible School

This was a highly practical part of the assembly life. Pastor C. A. Carman of Shenandoah and Miss Hazel Boyd had a large hearing for the program in the big tent for ten days. Pastor Frederlek Donovan helped in a fine discussion that involved not a little of his own experience

and achievement with the children. Mr. Carman knows how to make a school live before an audience in every detail. Miss Boyd is a captivating story teller and she likes to teach the art.

#### Des Moines University

never had a warmer reception at the assembly. The new president, Dr. J. W. Million, was heartily enjoyed in the fellowship of the campus and in the strong, practical addresses that he gave. His address on Sunday morning before a large audience on "Defective Education" merits the thoughtful attention of every home in Iowa. Fathers and mothers all over the state will be glad to welcome Dr. Million to their homes. He is winning the respect and the confidence of business men rapidly by his wholesome common sense and his manifest knowledge of college affairs. Chancellor L. D. Osborn also had a hearty reception as he told about the internal management and working of the university. Not a graduate school, but a school of colleges is the place that Des Moines University is filling at the present time.

The large number of students from the university served happily for spice. They helped to make the dining hall ring with college yells and songs. In this pastime various B. Y. P. U. groups vied with each other in calling for a hearing. Mr. C. R. Bergren did fine work as a leader from the university. He and pastor J. C. Clark of Oelwein, who was our leader in recreation last year, helped out finely when pastor C. C. Browne was unexpectedly called home because of the sickness of his little son.

#### The Women's Work

Mrs. J. A. Lapham, state president of the Woman's Baptist Mission Society of Iowa, has had general charge of that work for years at the Assembly. At first a handful of women met out on the grass to talk over their plans. This year at one of their special meetings ninety-one women and girls were present. A delightful W. W. G. banquet and a significant pageant in which a large number of young women took part gave excellent variety to the assembly program.

#### "Stunt Night"

is the time when fun is let loose and wholesome merriment abounds on the grounds. We all pay twenty-five cents admission—no complimentary tickets. \$126.50 was taken in. For twelve years past no registration fee has been charged at the assembly. The offerings from the Sunday schools, a light admission fee for two exceptionally fine entertainments, and a few free will offerings have enabled us to meet all of the expenses of a strong program. We covet the attendance from the churches of the largest possible number of young people and of others, with the least expense to them. Mr. C. A. Carman, Miss Marcia Newton, and Miss Helen Lundy gathered the numbers for the program from the associations represented and from other groups. Mr. Carman called off the numbers—one at the bat and two on deck.

#### Just Before "Good Night"!

The afternoon recreations, guided by pastor C. C. Browne, were a fine feature of the day, but following the evening address there came an hour of renewed sport of all sorts. The games, the marching, the happy songs and the stories from missionary S. R. Vinton led up to the singing of the gospel melodies and a good

night prayer. Dr. E. A. Shanks and pastor W. L. Anderson gave good help. Vespers on the hillside near the river gave a precious hour. Pastor W. J. Coulston of New Hampton and President J. W. Million, led in two of these services.

#### Some Others

Early in the session President A. W. Caul delivered a ringing address on "The Heroic Christ." This set the pace for the assembly for stimulating thought and earnest presentation. Pastor B. M. Osgood of Mason City gave an illustrated lecture on the old Bible Tabernacle and its furnishings. He showed how wonderfully the eye helps in a knowledge of the Bible. Miss Mary Stickle has had charge of the juniors for several years. Hilkes with her are the acme of joy for the boys and girls. Miss Mate Goodell of Iowa Baptist headquarters has been for some years the assembly's all around helper among the young people. The interest and attention of pastor L. E. Viets of Webster City the treasurer for the assembly, and of pastor C. W. Fletcher of Bedford, have meant a great deal to the comfort and convenience of all who attend.

#### The Gospel in Song

is one of the fine features of the program. Prof. Ira Deal has helped us as leader for years. His rich experience in directing chorus choirs in evangelistic meetings in Iowa and other states equip him splendidly for this service. The people like to hear him sing and they greatly enjoy the enthusiastic way in which he gets music out of the large choir and from the audience. Withal, the intense earnestness of our brother to make the song service genuine worship of God gives strength and dignity in the midst of much merriment and lighter vein. The musical recital, to which one evening was given, was one of the best entertainments of the sessions. Miss Frances Christian of Clinton made the piano talk with such melodious expression and art as to delight every one. Her playing left nothing to be desired in sacred music. Only a few can sing solos with the expression and power for a great audience that was enjoyed when Miss Lorena Cassidy of Des Moines sang for us at the assembly. Miss Evelyn Anderson of Council Bluffs delighted us all with readings just suited to rest and entertain. She has rare gifts in expression.

#### The Pow Wow

So many young people had come that it was not easy to provide for all at a sitting in the dining hall, so a pow wow near the wonderful spring was planned. After the marshmallows were roasted and the games and the songs had had full play, the grand old hymns began to echo and re-echo through the lofty trees. A prayer service followed which was a blessed preparation for the

#### Closing Day of the Assembly

Dr. Raymond R. West of the Promotion Board in New York City had come on to deliver seven addresses. From the first word to the last Dr. West captured the assembly. Invigorating thought, choice diction, and intense earnestness characterized his messages. The young people liked him at once. He appealed to the best there was in them and stirred them to decision. His study of life, what it is, what it may signify, how to use it, challenged young men and women.

Following the preparation noted above, this led to a great day on Sunday, the crowning day in the history of the as-



sembly. Twenty-six young men and women decided to join the Life Service League and came down to the rostrum to sit with the large number who were already members of the league. A meeting followed in the B. Y. P. U. tent just for those who were interested that will long be remembered. Numbers talked inform-

ally. Miss Mary Stickel, the president of the league, told of the great joy that had come to her in welcoming the new. A great throng gathered for the evening hour. Dr. West again pressed home the significance of life and four expressed a desire to accept Christ. It was indeed a history-making session of the assembly.

## Church News by States

### Pacific Coast

#### NORTHERN CALIFORNIA

REEDLEY—The "Buckle of the Raisin Belt," real estate men call it, is situated in the most thickly populated section of the San Joaquin valley. The very large rural population around Reedley made this point seem a good place for the director of town and country work to do some demonstration work. As the church was pastorless director Bancroft moved his family into the parsonage and has been putting on an intensive campaign for several months. Already thirty-five new members have been added and a number more await baptism. The Sunday school has doubled in attendance and overflowed into adjoining buildings. A good attendance is being maintained even in mid-summer. The settlement of a pastor with a vision and the quality of persistence, then the erection of a modern building, well equipped for worship, religious education and social service, all with the purpose of soul winning, will soon bring this once weak church up among the strong churches of the state.

### Rocky Mountain States

#### IDAHO

REV. W. H. TOLLIVER of Portland, Ore., begins his pastorate at Twin Falls on Sept. 10. During the month of June District Missionary A. L. Black conducted a vacation school with 200 in regular attendance, one of the first put on in our convention.

PASTOR A. V. WILEY of Idaho Falls, assisted by District Missionary J. W. Croft, is in the midst of a tent meeting.

UNDER THE ENTHUSIASTIC LEADERSHIP of its young pastor, Rev. J. R. L. Haslam, the Notus Church has organized a gospel team, composed of laymen who go out and bring in the people to the church services as well as conduct services themselves. Conversions are frequent in the cottage prayer meetings.

#### The Assembly

The Idaho Baptist Assembly held its second annual session July 5-15, at the assembly grounds near Easley Hot Springs in the Sawtooth Mountains, fifteen miles north of Ketchum. Regular registrations exceeded 200, with a total attendance of near 350. The speakers, besides local talent, were Dr. J. T. Latta of Burma; Rev. Wm. B. Lippard, of the Foreign Mission Society; Rev. W. P. Behan, Rev.

Thomas B. Frizelle, Rev. A. R. Chapman and Rev. W. H. Bowler. The program was well balanced with instruction, devotion, inspiration and wholesome fun. The morning hours were given to class work, the afternoons to recreation, the evenings to inspirational addresses and campfire stunts. The outstanding feature of the assembly was the presence of the large number of young volunteers for special service. The unusual success of this gathering was due largely to the hearty co-operation of our leaders, young and old, with the new director of religious education, Rev. W. A. Shanks.

### Mississippi Valley

#### SOUTH DAKOTA

WHITE TEMPLE, MITCHELL, has several important events that will materialize in the near future. The pastor, Rev. Walter Ingram, is just closing his fourth year in the pastorate with this church and the anniversary is to be marked by a spiritual life conference to be held early in October. Speakers at this conference will be men of note in the denomination. October will also see the opening of the second annual community school of religion, of which Mr. Ingram is founder and president. This school is established on the Evans-

ton Plan and offers a splendid curriculum for Christian workers. A general efficiency campaign will be put on by the church and one of the best years in the church's history is anticipated. The pastor has just returned from a five week's vacation trip, touring in Wisconsin. During his absence the Alethian Bible Class added six sections of Macey bookcases to the church study. —M. E. WEED, Church Clerk.

#### IOWA

BRO. TH. HANSEN, pastor of the Elk Horn Danish Baptist Church, was ordained to the gospel ministry on June 30 by a council composed of the pastors and delegated laymen from the following churches: Harlan American, Harlan Danish, Atlantic, Cuppy's Grove, Merrill's Grove, and the First Danish of Des Moines. Prof. N. S. Lawdahl served as moderator and Rev. L. E. Petersen, or Merrill's Grove, as clerk of the council.

#### MICHIGAN

MANY OF THE PASTORS ARE ABSENT from their pulpits during this month. Automobile trips seem to be a favorite vacation recreation. Pastor W. S. Ross of Big Rapids planned a trip of about 3500 miles up "somewhere in Canada." C. W. Kemper of the First Church, Lansing, was stranded one night on his journey toward the Twin Cities with a broken axle—all in a day's work, or pleasure, for Kemper is always ready for an emergency. Director Berry, of headquarters, started his auto to the Southland, expecting to spend some time in Missouri. General Director Hudson spent a couple of weeks with his family up on White Lake, but unfortunately for him, his address was not withheld.

THE MICHIGAN SUMMER ASSEMBLY has passed into history as a period of spiritual, intellectual and physical refreshment. The seventy-five pastors in attendance voiced their heartiest approval of the series of lectures along their lines; while the sixty-four certificates given to young

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people who completed the required work for the assembly period is evidence of the character of the work presented. All lines of the churches' activity were presented by leaders of nation-wide reputation, and already plans are inaugurated to boost the assembly for 1922.

THE "HOUSING PROBLEM" for many of our pastors is becoming a very serious one. Manistee, by the will of the late E. G. Filer, is enabled to keep up the payments on its new parsonage. First Church, Alpena, added a much needed garage to its parsonage property. Bellevue Church has been given a lot for a new parsonage, but cannot raise funds for the house just yet; however, it knows that "by faith" applies as well to it as to the walls of Jericho. The new pastor, Rev. A. K. Scott, with his wife hunted for days in Nashville but could not find a suitable house; and they are casting eyes on a place two blocks from the church which is for sale—the question is to find the "\$500 down." Here is a great field for service, and Pastor Scott is planning for big things during the coming year.

OTHER BITS which have been gleaned from correspondence show that our pastors and people are alive to the great calls for service. The Sunday school at Bellevue, L. D. Pettit pastor, increased 50 per cent during the summer months. Pastor J. R. Stevens is thankful for the daylight saving, which enables him to hold morning services at both Hart and Pentwater, one town using standard and the other daylight saving time. A new piano has been purchased for the Pentwater church. The church at Goodar in the Curtisville circuit started with a charter membership of thirty-five. H. E. McGrath pastor. Rev. John Frank Smith supplied for a brief time at Sand Creek, and among other things in his pastoral duties and pleasures he rejoiced that he won a family to the church by being able to milk a dozen cows when the man of the house was ill. Rev. W. J. Spiers is working out a broad program for the fall work at Kilmaster and Mikado. Rev. C. J. White and his wife have realized fine results from special meetings held at different points about Millersburg with Evangelist Fields. The attendance at the services during the summer months have been very gratifying to Pastor R. S. Sprout at Dansville. Just now special stress is being given toward making needed repairs. In order that there might be no break in the work at Litchfield, Pastor Charles A. Slack stuck to his post during the entire summer.

THE HOME DEPARTMENT of the church at Otsego, T. H. Carey, pastor, is of unusual interest. It has an enrollment of about seventy, conducts a weekly prayer meeting and has a Ladies' Aid Society. The

regular Sunday school has an enrollment of over 200, and the church holds a commanding place in the life of the community.

MISS TIRZAH ROBERTS, daughter of our veteran worker Joshua Roberts, was recently married to Dr. R. W. McCandless of Detroit, under appointment as a missionary in China. Dr. McCandless is taking special work in Harper Hospital at present.

THE FIRST CHURCH OF ALBION have as its foreign missionaries, Mr. and Mrs. Walter Craighead who are en route for Roumania to work among the Russians in the province of Bessarabia. Mrs. Craighead's parents, Mr. and Mrs. William Thompson, are members of Albion Church.

## ILLINOIS

THE ANNUAL MEETING of the Alton Association will be held at Upper Alton, Sept. 28-30, instead of at Wood River as previously announced.—M. W. TWING, Clerk.

## OHIO

THE ZANESVILLE ASSOCIATION will be held with the Ark Springs Church, Aug. 31 and Sept. 1. A splendid program should ensure a good attendance.

## INDIANA

REV. O. B. SARBER of Gary, First, has been recuperating during the vacation season by holding revival meetings.

ROUMANIAN, FIRST, GARY, will soon occupy a good new brick house. This is the famous church which on an allotment of \$600 for the New World Movement raised \$2000. Rev. Ilie Trutsa is pastor.

Laura Ogle Goodell, wife of Dr. Charles E. Goodell, president of Franklin College, died in New York August 9. Her death followed a serious operation which became necessary after several months of ill health. Mrs. Goodell was a daughter of the Rev. A. A. Ogle of Indianapolis who has long been identified with Baptist work in Indiana. She was a woman of marked ability and exhibited the finest qualities of Christian womanhood. She was director of the White Cross work for the East Central district. The funeral was held at the Franklin Church of which she was a member, on Saturday, Aug. 13, conducted by Dr. Millard Brelsford of Cleveland, Ohio, and Dr. C. H. Hall of Franklin.

## Atlantic Coast

### MASSACHUSETTS

MISS GERTRUDE E. TEELE, of Hudson, a graduate of the Gordon School of Theology and Missions was ordained by a council of the Baptist churches of the Framingham Association at her home church, July 21. Miss Teele is under appointment for evangelistic work in Burma, sent by the Woman's Foreign Mission Society. She has the confidence and affection of her home people, as was shown by the beautiful and useful equipment presented to her.

DR. ROBERT T. JONES, long time pastor at Ithaca, N. Y., while spending the summer with his son, Prof. A. H. Jones, of Brown, is supplying churches with marked acceptance. Dr. Jones returns to Daytona Beach, Fla., Oct. 1, to supply the

church there. He has for some years sojourned in Florida through the winter.

DR. C. H. WATSON's summer appointments have been at First Church, Somerville; First Church, Hyde Park; at the churches at Peabody and Avon; also at the union service at Medford.

## RHODE ISLAND

FIRST CHURCH, WICKFORD, has had a notable year under the leadership of Rev. C. J. Yeomans. More than seventy have been baptized and the chapel building has been renovated.

REV. W. T. BONE reports that the ladies of the Narragansett Pier Church made \$425 on the garden fair which is held annually.

SHAWOMET CHURCH, Rev. Frederick Barnes pastor, has taken the lead in these parts and provided on the church grounds, through the generosity of a friend, an up-to-date community playground, with bowling green, swings, hammocks, dangles, slide, sandbox, circle swing, quoits, basket ball, volley ball, tennis court and croquet. Secretary Livingston spoke at the opening of the playground which was largely attended. Allan P. Peacock presided.

THE ANNUAL REPORT of the Lake-wood Church by Pastor Whitman L. Wood, presents by comparison a year of remarkable progress in the number of baptisms, and also the amount of money raised for current expenses and benevolences. A. C. E. Society has been organized; Evangelist Lewis E. Smith has conducted a series of meetings; and a reflectoscope and stereopticon have been purchased.

## EASTERN PENNSYLVANIA

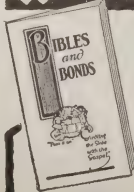
### Union Takes Over Settlement House

THE BAPTIST UNION of Philadelphia has taken over from the former "City Mission" the work at the Baptist Settlement House which for more than ten years has been supported largely by the First Baptist Church. The summer has been very busy, especially in connection with the fresh air work and the dispensary and the school. The number of children sent into the country for brief vacations has been large. The dispensary is free but any who wish to do so and are able pay a small sum for the medicine. In June 223 patients were treated and in July 452. The monthly report says: "A great many of our people are out of work and cannot pay anything, which keeps down our receipts. However, it is not so much the money we are looking to as it is to be able to help those people physically that we may have a better opportunity to reach them spiritually." A newly organized library is bringing much joy to the boys and girls. Attendance at the mothers' meetings is keeping up well as also at the Sunday school.

## WESTERN PENNSYLVANIA

GREENVILLE FIRST BAPTIST, H. G. Weston Smith, pastor. The following is an extract from a summary of the annual financial report: The files of the financial secretary show that in the five years previous to our New World Movement program of the past year, our total benevolences have been as follows: 1915—\$840.05; 1916—\$826.41; 1917—\$657.88; 1918—\$1,445.52; 1919—\$1,723.04. Our total benevolences under the New World Movement plan during the past year are \$5,602.98—three and a quarter times as much as the best previous year

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In the history of the church. The total amounts contributed for all departments in the same year is as follows: 1915—\$4,112.12; 1916—\$807.00; 1917—\$5,773.68; 1918—\$9,046.34 (year of building fund payment); 1919—\$6,348.62. The total for the present year (excluding \$600 loans) is \$11,190.04—which is \$4,841.42 above the total for the year and \$2,143.70 above the total of the best previous year in the history of the church.

## NEW YORK

LYELL AVENUE CHURCH of Rochester, has had its first experience with a daily vacation Bible school. The school was successful from beginning to end. The enrollment was 156 and the average daily attendance was seventy-seven. The pastor, Rev. William E. La Rue, acted as principal and was assisted by several volunteer workers. The total expense of the school was \$192.60. There were forty-six Roman Catholic children in the school and they seemed to enjoy it equally with the others. This church is wholly composed of the working class and notwithstanding the general depression has been able to keep up its financial obligations and hopes to be able to complete the payment on its new building by November 1.

SUNDAY MORNING, Aug. 7, the band of fellowship was given to four new members at the Hannibal Baptist Church, by the pastor, Rev. O. S. Bancroft. One of the new members had been "sprinkled years before! but not being satisfied, was really baptised according to scripture"—"buried with him in baptism" (Col. 2:12). Pastor Bancroft has done a good work at Hannibal, but feeling he has done about all the good he can there, he would consider inquires for another pastorate, or exchange pastorates. Hannibal is a nice incorporated R. R. town. It has a good school, many good stores, and fine churches. The Baptists have a nice church, pipe organ, and give their pastor a large donation besides salary.

## CONNECTICUT

THE CENTRAL CHURCH, NORWICH, held on July 14 a public recognition service for its new pastor, Dr. David A. Pitt, recently of Berkeley, Cal. Dr. Clarence M. Gallup of Providence, R. I., preached the sermon and Dr. Wm. T. C. Hanna, father of Mrs. Pitt, gave the charge to the church. Dr. P. C. Wright, a former pastor now connected with the Ministers and Missionaries Benefit Board gave the charge to the pastor. The Central Church is an aggressive, forward-looking company of people and is looking for splendid things in the new pastorate. A daily vacation Bible school has been carried on during July and August. The pastor has been at Northfield during a part of August but is expecting to take up the work with full vigor on Sept. 1.

## Obituary

MRS. C. E. GOODELL

The announcement of the death of Mrs. C. E. Goodell, wife of Pres. C. E. Goodell of Franklin College, has brought sorrow to a host of loving friends throughout Indiana and Ohio where most her life has been spent. A hush fell upon the Indiana Baptist Assembly, in session at Franklin College, as the news of her death spread rapidly among the student body. At the chapel hour a committee was appointed to convey to President Goodell the expression of the Assembly's sympathy and the assurance of their prayers in his behalf.

Funeral services were held in the First Baptist Church of Franklin, Saturday, August 13, at 2:30 P.M., and by request of Mrs. Goodell were in charge of Dr. C. H. Hall of Franklin and Dr. Millard Brelsford of Cleveland, Ohio. There was no singing and no announcement. Simplicity characterized every part of the service. Rev. H. McMilland, the new pastor at Franklin, read the Scripture lesson and Rev. R. H. Kent, the retiring pastor, led in prayer.

Dr. Brelsford was pastor at Granville, Ohio, for five years while President Goodell was connected with Denison University. He spoke of Mrs. Goodell from the pastor's viewpoint, and emphasized some of the impressions that had remained with him. In addition to her obligations to the university, she was always loyal to the church and pastor and in most hearty sympathy with every department of the work of the church. Her zeal for the kingdom caused her to go beyond her strength and to be consumed in the Master's service.

Dr. Hall spoke of the life of Mrs. Goodell as he had known her in the class room as a student in college. He emphasized her abounding enthusiasm, her strong sense of right, her faith in God and men, her loyalty to her friends and her convictions of right and duty, and her big heart out of which all these traits of character flowed. Since Mrs. Goodell's return to Franklin as the wife of President Goodell, the same traits of character as in college days controlled her life, only modified and ripened by the experiences of the intervening years.

Mrs. Goodell, as a student in college, was the friend of all, new student as well as senior. It was her ambition to make the new students feel at home in the college and in the First Baptist Church of which at that time her father, Rev. Albert Ogle was pastor.

Shelbyville, Ind.

H. N. SPEAR.

## Will America Fail Too?

"If America is the most religious country on earth—then, what of the earth and America's responsibility to the earth?"

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tistics show that out of a population of more than 105,000,000 in the United States there is a church population of nearly 45,000,000. These 45,000,000 spent last year \$50,000,000 for church extension work, \$16,000,000 for foreign missions, and \$400,000,000 for overhead expenses, such as salaries for workers, pastors, etc. This makes an average expenditure of \$10.00 a year for each member to be more exact for 25 per cent of the church population, for they pay the bills; a total spent in America last year for religious purposes of \$466,000,000.

Well, that's fine! At first glance these figures look big, startling, pleasing. It proves without a doubt that America is the most religious country on the earth. But wait—I went a little more deeply in this matter. I wanted to see if our churches really should be patted on the back in this manner; I wanted to know if America is really a religious country.

I found that the American people while spending \$466,000,000 on the church of Jesus Christ, spent during the year (again I rely on published statistics as being fairly accurate), one billion dollars for candy, \$800,000,000 for cigars, \$750,000,000 for perfumes and cosmetics, \$510,000,000 for cigarettes, \$800,000,000 for tobacco and snuff and two billions for automobiles. In other words, we call ourselves a Christian nation and we spent last year twice as much for cigars as for religion, over one million dollars more for cigarettes than for Christianity, and over five times as much for motor cars as for the church.

If America is the most religious country on the earth, and I doubt it not, then, God pity the rest of the earth.

We have no reason to boast because we ARE the most religious country on the earth. God has been more beneficent to America than to any other country on the earth. God is using America as the leader during the time of the Gentiles—making her His "messenger Nation." God has used four messengers to the human race, 1—The Hebrew Nation. God is not yet through with them either. 2—The church. The time of the Gentiles, with Protestant America, the leader. 3—The Book. 4—The Holy Spirit. The Hebrew Nation failed God. They killed their King. They lost their place of leadership and it was passed to the church. America has been given this place of leadership representing the church. Will America fail God also? Verily I believe so.

We thought so much of spreading the Gospel of Jesus Christ to the world that we spent \$16,000,000 for that work last year. We spent, at the same time, as a church mind you, \$50,000,000 for home extension work. And \$400,000,000 for church expense. This is the record of the church. This means that only about 12,000,000 people in America with a population of 105,000,000 care anything for the rest of the earth so far as carrying the Gospel is concerned.

What has the 105,000,000 done? \$16,000,000 for foreign missions—\$1,000,000,000 for candy—\$800,000,000 for cigars, etc. God pity us!

We pray for the return of our Lord—and at the same time prevent his return by disobedience. He said he would return when his gospel shall have been preached in the whole world for a testimony unto all the nations. And America, the "messenger nation" is so obedient to that heavenly trust, that she spends about eight cents a year per person to spread the Gospel.

## Among the Books

### "The Gardens of Life."

By John Roach Stratton. New York: George H. Doran Company, \$1.50.

A volume of sermons by the popular pastor of Calvary Church, New York. We have been happily disappointed in these sermons. From reading newspaper excerpts of the Calvary sermons we were looking for violent denunciations, rhetorical pyrotechnics and flash gleams of colloquialisms to entertain and amuse the reader. But we have seventeen sane, interesting and helpful sermons, "printed as they were delivered," on subjects close to the daily experiences of people. In some of them is excellent exegesis, throwing light on complicated texts. The sermons are enlivened by apt illustrations and pertinent anecdotes which must have been "catchy" in their delivery. The sermons on "Who is God?" "Building the Temple or God's Call to the Church," "The Transforming Power of Christ," are of exceptional interest. All the sermons are practical, clothed in simple language, and readable. We could conceive that a church in the absence of a pastor or preacher could compensate for the absence by having one of these good sermons read.

### "Pawned."

By Frank L. Packard. New York: George H. Doran Co. \$1.90.

On the jacket of this new novel by a successful author is the publisher's own characterization of the tale—"a story of adventure, love, and rapid-fire incident," which is correct. All that needs be required of this type of book is that the plot be possible, the action swift and vivid, the characters probable, and the setting as bizarre as the author's imagination will allow. "Pawned" certainly meets these demands adequately. The locale flits from a South Sea island to San Francisco, then to New York; Larnon, the master-gambler is an unusual character; the events shown in the unfolding of the melodramatic plot provide all the excitement that could be desired.

## Books Received

*At One With the Invisible*, F. C. PORTER and others, The MacMillan Company, pp. 293, \$3.00.

*The Path of the King*, by JOHN BUCHAN, George H. Doran, New York, pp. 290, \$1.90 net.

*Will Power and Work*, by JULES PAYOT, translation from the French by RICHARD DUFFY, Funk and Wagnalls Company, New York and London, pp. xi+422, \$1.75 net.

*Jesus and Paul*, by BENJAMIN BACON, the MacMillan Company, New York, pp. 251, \$2.50.

*The University Record*, for July, 1921, University of Chicago Press.

*Shurtleff College Bulletin*, Alton, Ill.

*Proceedings of the Seventh Annual Meeting of the International Association of Industrial Accident Boards and Commissions*, held at San Francisco, Calif., September 20-24, 1920; Govt. Printing Office, Washington, D. C.

*The Chinese Recorder* for June 1921, Am. Presbyterian Mission Press, 20 Museum Road, Shanghai, China.

*The Three-fold Secret of the Holy Spirit*, by JAMES F. McCONKEY, paper, pp. 123.

*More Hunting Wasps*, by J. HENRI FABRE, translated by ALEXANDER TEIXEIRA DE MATTOS, Dodd, Mead and Company, New York, pp. 376.

*The Foreign Missions Conference of North America*, report of twenty-eighth annual session, 1921, paper, pp. 333, Foreign Missions Conference, 25 Madison Avenue, New York, 75 cents.

*University of Redlands Bulletin* for May, containing Annual Catalog.

*Conquering Revival Hymns*, compiled by DAVID F. NYGREN and WM. EDIE MARKS, published by Wm. Edie Marks, 1603 West Street, Wilmington, Delaware; 30 cents per copy postpaid, \$25.00 per hundred not postpaid.

*Our Release Into Paganism*, by JOHN ROACH STRATTON; published by Calvary Baptist Church, 123 West 57th Street, New York City; paper, pp. 64; 25 cents.

## Making the Bible Real

(Continued from page 957)

much desired results; first, it will interest the average young people's class or society in a worth-while proposition; second, it will inevitably lead them into a richer acquaintance with and appreciation of the great stories of the Bible; third, if wisely handled, it will give to them a new appreciation of the challenge to service in the present day; fourth, it will give to their friends and the people of the church and community an evening of real spiritual uplift, deep impressiveness, and real attractiveness.

Out of a varied experience covering a period of years and touching young people's groups in many states and all types of churches, large and small, city and rural, the author is glad to be able to say, it can be done by almost any group of young people because it has been done in small churches by average young people.

### Principles

In order that the above-mentioned desirable results may be assured, certain fundamental principles need to be kept in mind by everyone who attempts this sort of work:

#### 1. Reverence

In all propositions of Biblical dramatization, as well as in the presentation of the dramas, the spirit of reverence should be constantly emphasized. This involves very naturally the elimination of any biblical scene which would require anyone to impersonate the Christ.

#### 2. Simplicity

As the aim in the presentation of biblical dramas is the presenting of the message of the Bible story or character, rather than the displaying of any amount of dramatic ability which may be possessed by any of the group, the whole affair, both as to costumes and scenic settings, should be kept as genuinely simple as possible.

#### 3. Originality

Any group of young people, under the guidance of a wise Sunday-school teacher or pastor, might very profitably make a thorough and detailed study of a Bible story and then arrange it in dramatic form for themselves, utilizing the original talent of the group. This may seem impractical, and in those instances where it does, a limited amount of material already prepared is available.

Dramatization has long held an important place in the field of secular education. It has for a decade been recognized as one of the impressive methods in the missionary phase of religious education. It is beginning to come to its own as a recognized and vitally important factor of the church's program of complete and correlated religious education. When the leaders of our churches recognize its power and its possibilities, we shall not only be able to help the young people whom we already have in our Sunday-school classes and young people's societies, but by the very unusualness of this method, reach and win many young people who are now indifferent.



## OUR MUSIC CORNER

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### MUSIC VS. POLITICS

During the past few years the organ as solo instrument has increasingly become more popular and impressive to the musicians of this country. It is not so many years ago that the bare suggestion to a concert manager that an "organ-recital" would or could interest the public would have been hailed as a poor attempt at humor. In those days, the big bag of whistles was considered merely a more or less necessary adjunct to the Sunday services—and often merely tolerated in that capacity. That this patronizing attitude has largely vanished, and that today we have a keen interest and appreciation of the organ as a musical instrument is largely to be credited to the pioneer recital work of such men as Eddy, Middelchulte, Archer, Morgan, Buck and Warren. Later re-enforcements on the part of Bonnet, Yon, Heinroth, Hammond, Carl, Barnum, Stewart, and many other fine soloists only served to drive home the artistic value of the modern organ. And we must not forget to give credit to the much-maligned "movies" for their part in this new renaissance. Those of us who eat and live with music all our days are apt to forget that to the average man, music is a thing of the passing moment, seldom heard or considered except at such times as it is part of a religious service or picture-show. Even in a city the size of Chicago, the concert-going population numbers not over some ten thousand—this is the strength of the experience of one of the foremost managers.

Hence, any institution which reaches the great American public with music of good quality, music that appeals to the general listener, which has value to both the musician and the layman, any such movement merits the loyal and enthusiastic support of all of us. Such a movement has been the steady growth of the municipal organ and the municipal organist. Such men as Macfarlane at Portland, Me., Lemare at San Francisco, and Christian at Denver—not to overlook Baldwin at the College of New York and Heinroth in Pittsburgh, who, while not officially rated as municipal organists, actually cover that ground—all these talented men, by their arduous labors and their artistic service, are focal points from which radiate an influence for the betterment of music which is too great to be calculated. Readers of this page will remember that in the issue of Aug. 6 we printed a resume of the annual report of Mr. Christian's work in Denver, showing that during the past year he played some forty-five recitals, programming 178 different compositions by ninety-six composers, with a total attendance of 306,000 people.

After such a splendid record of achievement, it is certainly not a very encouraging nor a pleasant task to state that because of the crooked ramifications of what we so kindly call "machine politics," Palmer Christian has resigned from his position in Denver, and another fine artist is severed from a post where he has done a good deal of wonderful things for the development of and interest in good music. We quote below an article from *Music News* giving details of the scandal—not pleasant reading; but an interesting and disgusting commentary on political

conditions in some of our cities. The quotation follows:

A remarkable state of affairs has developed at Denver, Colo., in connection with the work of Palmer Christian, who has been the very successful Municipal Organist for some time.

The Denver News tells at length of a fracas between the mayor of the city and Mr. Christian, and goes into much detail as to the facts that the leading citizens wished Mr. Christian to have a re-engagement dating from next September.

Mr. Christian himself writes us that the refusal of the mayor to re-elect him followed an urgent appeal that he be re-elected signed by the Rotary Club, the Kinewish Club, the Music Dealers' Association, the Denver Musical Society and the Denver Civic and Commercial Associations.

The whole matter is put neatly into a nutshell by the Denver Times in the following editorial:

"There is discord at city hall. City Organist Palmer Christian has quit his job, handed Mayor Bailey the 'retort courteous' and made preparations to leave Denver, an intention which will bring regret to his many friends here, where his musicianship has won him high esteem professionally."

"It has been given out that the mayor has charged Mr. Christian with failure to 'co-operate' with the music commission and the city administration, notwithstanding the fact that organ recitals have frequently had to be postponed because the city has rented the auditorium to various organizations."

"However, we believe Mr. Bailey when he declared the city organist had failed to 'co-operate' with the city administration. We are informed that when Mr. Christian was approached for a 20 per cent levy on his salary to assist in electing Mr. Begole city auditor, Mr. Christian being a mere organ player and not an organization seer, kicked in with only a paltry \$50. This is not only lack of 'co-operation,' but a display of political fatuousness possible only in the artist. What did Mr. Christian think—that he had been brought to Denver to hunt for the lost chord on the mammoth console at the auditorium when there are political campaigns to be fought and public jobs to be filled with personal proteges? Serves him right!"

"Unfortunately, Mr. Christian, an admittedly superior organist with a national reputation and a very fine personality, came here with childlike confidence that he had been engaged to play the \$50,000 instrument at the auditorium, only to discover that playing the political game was as important in the eyes of the city administration. As a musician he made good, but as a politician he has been a failure. Congratulations, Mr. Christian."

The next municipal organist employed by the city of Denver will do well to ascertain beforehand how much of his annual stipend must be shied into the machine kitty before uncorking the vox humana and hearing its plaintive tones mutter 'Come across!'

Such an occurrence is a disgrace, and certainly is no encouragement to those of us who realize that music is more than a mere idle relaxation for leisure moments, and desire that a sincere love of and appreciation of music be spread throughout the nation. Lemare, the great English organist—a fine gentleman, and a consummate artist—has been forced out of his post in San Francisco to please a political faction. And now Palmer Christian, a splendid organist, and an upstanding man, is the victim of cheap politics in Denver. And the pity is, that more than these men the cities lose by their dismissal and resignation. The writer has the keen pleasure of a personal friendship with Mr. Christian dating back some ten years. At that time Mr. Christian was fresh from his study in Paris, and was the organist at one of Chicago's largest churches—the Kenwood Evangelical. An Easter cantata by the

author was to have its first performance at another church here, and Palmer Christian offered to play for the hearing gratis; and also donated a preliminary recital in addition. Such kindly and disinterested aid from a prominent artist to a virtually unknown composer was a gift from Heaven. Afterwards I got to know Palmer as he was and is—a sincere artist, highly competent, a hater of shams (musical and otherwise), a master of his instrument, loyal to his high ideals, and most likeable personally. A big hole was left in Chicago musical circles when he was forced to go west because of ill health; and it was with cordial rejoicing that we heard he had been selected as municipal organist of Denver. We felt that it was a fine thing for that city, and a fine opportunity for Mr. Christian too. And now this ending! Regretful as we may be over such a close to the episode, yet we have even greater respect for the organist now. It is Denver's loss—not Mr. Christian's. Men of his ability are too scarce to be foot-loose long. It will not be long before we will have the pleasure of announcing a greater field for this artist's labors.

\* \* \*

It has been the writer's experience that choral music requires good time more than correct notes even though the latter are desirable. Getting the "swing" of a piece is its very soul. Most of the inaccuracy one notices when the average unmusical person whistles or hums a tune comes of insecure time rather than unfamiliarity with the melody. This fact can be proven in any school-room with a few simple experiments. Time is all-important; and when a leader insists upon a full measure of respect for his baton his efficiency speedily reflects itself in his chorus.

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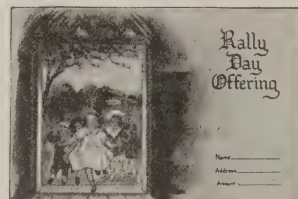


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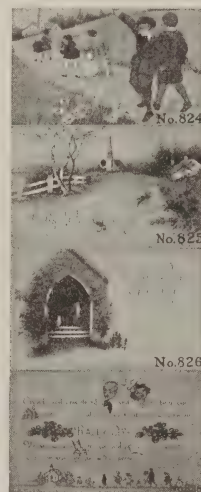
**No. 826. For Adults.** Fall foliage, entwined around door leading to Sunday school room, with Rally Day message.

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Volume II

September 3, 1921

Number 31

# The Baptist

Published Every Week by the Northern Baptist Convention



*Cedars of Lebanon*

**G**REAT forests of mighty cedars which once covered these mountains of northern Palestine and Phoenicia have long since been swept away by human ravage. A few groves remain as remnants of that glory. Will these forests ever be restored?



## Fresh from the Field

Rev. J. A. Frey of Latvia, who suffered exile to Siberia during the early months of the Great War, and who made such a profound impression in his remarks at the Northern Baptist Convention, is sailing in September to resume work in his own land. The Baptists of Latvia are to be assisted by the Baptists of England, Canada and the Northern states in America, in co-operative effort as recommended by the conference in London, July, 1920.

Mrs. Lydia Kolator of Czecho-Slovakia and Miss Martha Wenske of Poland, guests of the Woman's Foreign Mission Society during their Jubilee meetings and at the Northern Baptist Convention, have returned to their native countries after doing much in America to deepen the interest of our people in evangelical movements in Europe.

Delegates to the Northern Baptist Convention will remember the deep impression made by the address of Rev. C. G. Lundin, secretary of the Baptist Foreign Mission Society of Sweden, who was a fraternal messenger from the Baptists of his own country to the Northern Baptist Convention. After speaking in various churches across the continent, Secretary Lundin sailed from San Francisco to visit the Swedish Baptist missionary work in China. One of the remarkable achievements among Baptists of modern times is the development of missionary interest among the Baptists in Sweden who now have forty of their own members under appointment for service abroad. This is all the more remarkable when it is remembered that the first Baptist church in Sweden was organized only seventy-three years ago. Our own Foreign Mission Society is thoroughly justified in its assertion that no contributions ever made by it have produced larger returns than the appropriations made to assist the Baptists of Sweden.

Rev. J. A. Ohn, secretary of the Baptist Convention of Norway, Prof. Arnold T. Ohn of the Baptist Theological Seminary in Christiania, Norway, and Rev. Peter Grarup, secretary of the Young People's Work among the Baptists of Denmark, all of whom were fraternal delegates to the Northern Baptist Convention at Des Moines, sailed from New York Aug. 11 on the S. S. "United States," after having spent a week at Northfield, Mass., in attendance upon the conference for Christian workers. Their presence in this country proved most helpful, and did much to strengthen the cordial relationships existing between Northern Baptists and their spiritual kinsmen in the Scandinavian countries.

Dr. J. S. Kirtley, who has recently closed a long acting-pastorate with the First Church, Winnipeg, Canada, becomes acting pastor at the First Church, Pittsburgh, on Sept. 11.

The Patee Park Church, St. Joseph, Mo., gave on Aug. 19 a banquet in greeting to Rev. A. J. Rendleman, the new pastor, and his family. There were speakers representing the church, St. Joseph Baptists and St. Joseph Protestants.

Rev. J. Mason Wells, pastor of the First Church of Ann Arbor, Mich., has accepted the presidency of Grand Island College, and will enter upon his new duties about Oct. 1.

Ruth Evangeline Berry and C. Scott Whitnah were married on Aug. 15 at Seattle, Wash. Mr. Whitnah is a brother of Carrell H. Whitnah of Rangoon College, who married Miss Mildred Page, and Miss Berry is the daughter of Rev. Fred Berry, director of evangelism for Western Washington. Mr. and Mrs. Whitnah will be at home, after Sept. 1, at 422 E. Vine St., Owatonna, Minn.

Brown University is to establish, in connection with the Yangtzeopoo social center of Shanghai College, China, a school of sociology. The budget calls for \$20,000 for permanent equipment and \$8,200 for annual expenses. The plan contemplates a staff of one Brown professor, a Chinese associate trained in America, and assistants for instruction; a sociological library, a museum, a de-

partment of research and a bureau of extension work.

It is interesting to note, in connection with the announced marriage of Clara Smith Hamon to the man who is producing a feature moving picture story which portrays her life story, including the murder of the Oklahoma millionaire politician and oil man, that the film cannot be shown in the city of Chicago, the association of theater operators having voted some months ago to bar it. The theater men are not always unresponsive to public opinion.

Georgia has twelve secondary schools and two standard colleges. Mississippi has only one secondary school and three colleges.

Evangelist John M. Linden, Madison, Wis., after supplying his home church during July and August opened his fall evangelistic work Aug. 30 with a tent campaign at Martinsville, Ind.

Professional men, despite their proverbial niggardly salaries, predominate in sending their daughters to college. Figures made public recently from a census conducted by Mount Holyoke College show that although slightly more than 8 per cent of the entire male population of the country are professional men, yet 33.8-10 per cent of the students there registered their fathers as professional men. While the professional men are most interested in sending their daughters to college, the farmers are least interested, the census showed. Thirty-six per cent of the men in the country are engaged in agriculture, but only 8 per cent of the girls in college come from the farms. Next to the professional men, the tradesmen are most interested in educating their daughters. Ten per cent of the male population are in trades, yet 24 per cent of the Mount Holyoke students have tradesmen fathers.

A son, Truett Alvin, was born on August 22 to Rev. and Mrs. Alvin G. Hulse of the Maywood Church, Independence, Mo. Congratulations! And may the new young man prosper!

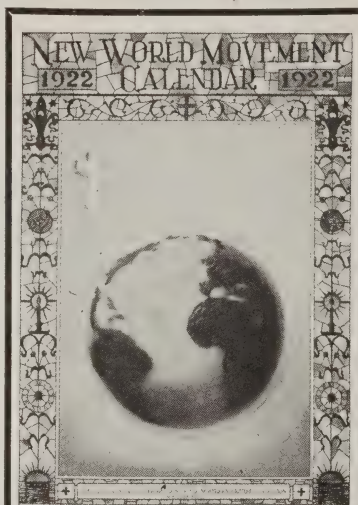
The chairman of the pulpit committee of the Washington Street Church, Eastport, Maine, is Deacon J. W. Logan and any communications in connection with the pulpit, just being vacated by Rev. Albert C. Berrie, should be addressed to him.

The Fifth Ecumenical Methodist Conference will be held in London, Sept. 6-16. The last meeting of the kind was held ten years ago. The present meeting will be the first held since the war and consequently urgent problems will be given consideration. The American delegates are to be entertained in private homes. The total number of delegates will be 550 and of these 325 belong to the "western section." The conference is of general interest, both because of what it will do and also because it is representative of a tendency in the denominations generally to come to world-consciousness.

Lyman D. Wright, eighty-five years of age and a descendant of Roger Williams, died on August 24 in Chicago.

Rev. Jacob Meier, eighty-two years of age, pastor of the First German Church, Chicago, died in that city on August 24. He had been a resident of the city for forty-three years and was pastor of the First Church for twenty-seven years. He

(Continued on page 972)



## The Baptist Calendar for 1922

The New World Movement Calendar for 1922 is now ready for distribution. It should be in every Baptist home. It contains beautifully colored illustrations descriptive of Baptist work throughout the world, Daily Inspirational selections, condensed and pointed information concerning Baptist activities, achievements and responsibilities, B. Y. P. U. topics, Sunday School lesson subjects and golden texts in full, Daily Home Bible Readings.

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# The Baptist

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## The Golden Age Not Yesterday

F. L. Olson of Minneapolis writes: "As far back as my memory runs I was brought up with The Standard. THE BAPTIST is a distinctly different and a better paper mechanically, textually and from a reader's point of view. The same high spiritual tone has been maintained with the other advances in addition. And just a closing word, stick to your Kollum. The readers will stick to you." We of course knew that all this was true but our modesty kept us from saying it. Thank you, Mr. Olson, for expressing our sentiments.

## Killam's Kollum

### It Can Be Done Anywhere

A few weeks ago there was but one copy of THE BAPTIST in the church at Glenburn, N. D. Today there is a copy in almost every family. What has happened? One of Uncle Sam's mail carriers has recently become a member of the church. He attended the convention at Minot. He has used his opportunity to let the church people know about their paper. He also had the hearty co-operation of another member. They have done a good job for the Glenburn church and the work at large. The men who did the trick are E. J. McIlroy and Emory Rhoades. Watch North Dakota. The convention workers are all on the job.

### A Spokesman For Thousands

"I admire your stand on the essential questions and programs of the kingdom work, Brother Killam, including as it does righteousness in industry, real democracy in politics, brotherliness in religion and hearty co-operation in the spirit of the Master. May we all soon come to understand that conceptions may differ while the aim and purpose to make Christ known and accepted as Savior, Lord and coming King are one, that his will may be done on earth even as it is in heaven. May God's fatherhood be acknowledged and men's brotherhood soon be realized from sea to sea and from the rivers to the ends of the earth." Thus writes Rev. L. J. Anderson of Boston.

### You Tell 'Em

Our denomination is an experiment in religious democracy. There are more than 10,000 demonstration centers called churches. Godly men and women, pastors and laymen, are studying these communities and attempting to adapt both their message and methods to meet the local needs. Remember—

(1.) That there is safety in a multitude of counsels.

(2.) That no one man and no one church has all the truth. They may have more light upon some phase of it than others.

(3.) All the churches want to know better ways and ought to know the better ways of doing their work.

(4.) You know certain principles of work and have tested certain methods and it will be useful both to yourself and others to tell 'em about your experiences.

(5.) The more than 10,000 experimental or demonstration centers have a common medium for the communication of their combined experience for the common good. THE BAPTIST is that medium. Make use of it and make it useful to the highest degree by helping us increase its circulation to 100,000.



## Fresh from the Field

(Continued from page 970)

was president of the Western German Baptist Old People's Home Society and of the Baptist Deaconess Home and Hospital Society. Five children, one of them widely known because of his connection with the Sears Roebuck Company, survive him.

When D. G. Garabrant, chairman of the Home Mission Society, returned from his recent trip to Porto Rico, he spoke in the highest terms of the earnest, evangelistic spirit of the society's workers in that island, nearly all of whom he met at the Porto Rican Baptist Association which he attended. He spoke of the closing evangelistic service at which eighteen surrendered their lives to Christ. He recalled the pleasant impression made upon him by the character and condition of Baptist church buildings which he saw, and expressed surprise and pleasure at the generous giving of the Baptist church members. A pleasant incident was his visit to the Garabrant Chapel at Mediana Alta, which he founded about twelve years ago.

After three years service at Ntongo, Belgian Congo, Miss Edna Oden, arrived on board the S. S. "Stockholm," on Aug. 11. It was a long journey from Africa. Miss Oden was traveling for almost three months, eager to reach America in time to celebrate her mother's birthday on Aug. 12. When she sailed in 1918, the country was at war, and Dr. Mable, who was one of the party on board the steamer, had included in her equipment a garment, she called her "submarine gown," of dark material, to wear on shipboard, in an emergency, in case the passengers were called suddenly in the night to leave their state-rooms. A cablegram from Matadi, Congo Belge, sent in November, 1918, by Dr. Catherine Mable, announced the safe arrival of the little party of eight, including Miss Oden. Mrs. Charles Oden, Miss Edna's mother, when she said good-bye to her daughter in 1918, felt that she might never see her daughter again. The birthday celebration in August, 1921, must have been a very happy one, for the daughter had returned safely to America and her mother on her first furlough.

With deep regret the board of managers of the Woman's Foreign Mission Society have accepted the resignation of Miss Sargent who has efficiently served for two years, as the Associate Foreign Secretary, taking the place left vacant by Miss Helen K. Hunt, who sailed in 1919 for Rangoon, Burma. Miss Sargent left the office at 276 Fifth Avenue, on Aug. 12, to join her mother at Delhi, N. Y. They will return, later in the month, to their home at Concord, N. H. Miss Sargent will be missed, keenly, by her associates in the work of the society.

Rev. Frank H. Levering, for more than a generation in charge of the mission field at Secunderabad, India, writes in a personal letter to the editors: "I am no longer in charge of Secunderabad field. Some time ago it dawned on me that a man of seventy-three ought to give over to a younger man the charge of a parish larger by 400 square miles than the state of Rhode Island, and having within its borders more than 100,000 people who must get the gospel from him or not at all. I found the man in my old friend, Rev. C. R. Marsh, of Markapur. Here we

are (at Leffric, Kotagiri), in our own bungalow. We have about twelve acres of land. A good orchard is set out with 240 pear trees. There are fourteen apple trees, about 1500 blue gums (eucalyptus), a few peaches of sorts. The house is a good one, about 6500 feet above sea level. The view is the finest in the neighborhood of Kotagiri, and here Darby and Joan expect to end their days. Our near Indian neighbors are one of the hill tribes, the Badagas, of whom there are about 34,000."

Dr. Shailer Mathews of Chicago has been spending his vacation at his old home in Monson, Maine, where his grandfather cleared the land and built the house.

The Baptist Temple, Brooklyn, N. Y., has counted itself fortunate in its supply for the month of August while Dr. J. C. Massee has been away on his vacation. Dr. Daniel F. Rittenhouse, of the First Church, Columbus, Ohio, has been preaching helpful and inspiring sermons during the entire month to large audiences, and the Temple folks have highly appreciated his ministry.

Dr. Albert J. Steelman, who recently completed four years at Newark, N. J., where he organized a church and built an edifice at Springfield Avenue and Nesbit Terrace, has been appointed Baptist instructor on the faculty of the Union Evangelical Seminary of Porto Rico. For five and a half years, Dr. Steelman was a general missionary in charge of Northern Baptist work in Central America and editor of its Spanish paper. He is regarded as especially fitted for the work in Porto Rico on account of his wide experience and training, and his sympathetic acquaintance with the religion and culture of Latin America.

The new postmaster for the city of Chicago is Arthur C. Lueder, for twenty years a real estate man and almost unknown in political circles. He was chosen from a list of more than fifty eligibles who had taken the examination under the new rules promulgated by President Harding. The politicians wonder what the world is coming to.

The School of Methods of the New England Baptist Conference has been in session at Ocean Park, Maine, from Aug. 24 to Sept. 2, with a large faculty, a splendid program and an enthusiastic group of learners. More and more this conference is taking an important place in the religious life of New England. The organization of the conference is thoroughly representative of the six states.

In the Georgia legislature there are as many alumni from Mercer University, a Baptist institution, as from all other colleges and universities combined.

The first woman preacher to be licensed in China has been given the sanction of a Methodist bishop.

An American Encyclopedia of Christianity is being planned, to be issued under the direction of an interdenominational board.

Rawdon College, England, has established a John Clifford chair of theology as a mark of respect for this venerable leader.

Among the American ministers who have been spending the summer in England is Rev. A. E. Harris, of the Bethlehem Church, Philadelphia, who was for

(Continued on page 1000)

## Short Talks on Investments

BY LEE B. DOTY

### Stocks as Investments

At a recent Investment Conference, held at Rockford, Ill., Mr. Roy C. Osgood, of the First Trust & Savings Bank, Chicago, in speaking of bonds, mortgages and stocks made some remarks well worthy of emphasis, especially in regard to stock, from which we quote as follows:

"In dealing with the subject of stocks, I think even an experienced investor ought to keep in mind what a corporation really is. It is nothing more or less than a partnership of individuals doing business under a more advantageous form of association and having different legal liabilities than a partnership.

"The only return that an owner of stock can expect is dividends paid by the corporation and in the increase in the actual value of the stock. The increase in the valuation of the stock may be brought about in two ways, by the regular payment of dividends higher than the current loaning rate of money and by the creation of a surplus by the corporation.

"Some corporations divide their shares into stocks of different classes. Where there is only one kind of stock it is usually called "capital stock" or "common stock." Where there is a division of the stock into classes the stocks are usually divided into common and preferred stocks. Preferred stock is a stock in which the holder is promised a definite rate of dividend if it is earned and when it is not earned the dividend becomes cumulative; that is, the preferred stockholder has a right to receive earned dividends in future years at an increased rate until all arrears are made up. Most preferred stocks give the holder a right in case of the winding up of the corporation, to receive the par value of the stock before any of the common stockholders are paid.

"In addition to seeing that stock certificates bear the countersignature of a transfer agent or registrar. It is well to ascertain the standing of the trust company that is acting in these capacities. The more responsible trust companies are careful to look into the moral standing of the corporation for whose stock they act as transfer agent or registrar.

"In buying stock the investor ought to consider the difference between a business risk and an investment. I do not think that an individual ought to buy stock without making practically the same investigation in regard to the affairs of the corporation whose stock is being purchased that he would if he were going to enter a business partnership with the same individuals who control its affairs. He ought to have a clear understanding of the fact that he is entering into a business enterprise with all its attendant risks and that he is not in any sense a lender of money as he would be if he were buying either mortgage investments or secured bonds or notes. He ought to have a clear understanding that when a corporation goes into the hands of a receiver and its business is closed the first mortgage bondholders get paid first, the other secured debtholders next, the general creditors next, the preferred stockholders next and the common stockholders last.





# The Baptist



## Visions That Beckon

**J**OAN OF ARC entered into her life work in response to visions which called and beckoned. The source of such visions, often disputed, is of but small concern compared with the fact.

Youth is given to dreaming dreams. Was there ever a boy or girl who did not at some time see himself as the hero of a great career, righting wrongs which need redressing, serving the world in vast ways? The average young man has no difficulty in thinking of himself as a millionaire, and the young girl at least dreams of a world which pays her tribute because of her noteworthy service to mankind.

About this time of year the boys and girls are getting ready for school and college. To get the confidence of one or two of these people will be a valuable experience for any older man or woman. For their thoughts are large thoughts and their courage is unbounded. All things seem possible to them. The man who has not lately shared some young man's thought will be more than surprised to discover the reach of it, the optimism with which life is being faced, and the rapidity with which maturity of thought is entering into all that is passing through the mind. If any person can help the youth in attaining that maturity while he at the same time assists him in keeping the vision he has, he will have done that young person a large service.

Are we not compelled to ask ourselves also whether the ministries of the church have been such as to direct those dreams, those visions, those ideals, towards the thought of service in the name of Jesus Christ? A vast deal of splendid longing goes to waste, so far as Christian effort is concerned, because in some way this connection is not made in the mind of the young person. Men and women who might do valiant service in the church give their effort to other causes because they have not been touched in their imagination while thought was in its formative period.

These boys and girls need to be touched in the home and the church, before ever they go away, with the vision of Jesus Christ and what service in his name may mean. By the story of his life, by some teaching of Christian history, by acquaintance with the great missionaries, by Christian teaching of the sort that appeals to youth, by the direct appeal to the spirit, they should be led to tie up their dreams with the mission and message of the Christ. And Christian forces in the college should carry along the work which has been started.

Let the imaginations of our young people be turned Christwards, let their dreams melt into the vision of him and his service, and the coming days will see no lack of Christian workers.

## Selling Sermons

**A**N EDITORIAL in the Boston (Mass.) *Herald* bears the title given above. Two points are stressed, one of them having to do with the toil necessary if a minister is to produce really worthy sermons, and the other emphasizing the worth of adequate titles if sermon themes are announced in the daily press. The *Herald* first quotes the *Christian Register* as follows:

"Confess, you ministers. Did you not jot down the title that cost you the least mental unrest? You know you did not edgel your brains to the point of creative activity. In the long run, the strength of the ministry lies in the strength of the pulpit; the strength of the pulpit lies in the fresh, stirring sermon, the one the minister has sweat blood to produce. Such a sermon creates its own live title. A dead sermon can not inspire an appealing title."

Headline writing is an art in itself. A theme which attracts cannot be struck off in a moment. One must take into consideration the whole body of the discourse and then give studied thought to the matter if a good title is to be secured. Some men will always attract a congregation, no matter what subject may be announced, because people know that they speak well on any topic. But the value of the title is not to be despised.

The comment of the *Herald* on the matter is:

"That, we may venture to say, is straight talk and good stuff. We do know that the advertising business is attracting many able young men, for it is a growing business and increasingly influential. We hear that everything must be 'sold' these days. The President has to 'sell' his policies; the colleges have to 'sell' their instruction; art has to 'sell' its creations; merchants have to 'sell' their wares. Some of the finest and cleanest philanthropic enterprises in the world are experts in advertising. Why not apply the idea to the sermon? Preachers must 'sweat blood' in the production of good sermons, then 'sell' them to the public."

The use of the commercial term "sell" as applied to sermons and to the work of the church is not altogether felicitous, and has been somewhat overdone. But the thought is perfectly clear and should be borne in mind by all of us ministers and by the churches also. There is no virtue in presenting the gospel in such a manner that it is unattractive to men. A preacher whom the writer once knew used to justify his almost empty church by saying that he preached the whole gospel, adding, "If you will only preach the whole counsel of God your church will be just as empty as mine is." Somehow that man seems to have missed the secret of Jesus whom the common people heard gladly. It is not a sin on the part of our most popular preachers that they have learned so to present the gospel that their churches are always thronged. Rather is there



something here to be studied with the utmost care. Why is it that of two men who preach the same gospel one preaches to empty pews and the other to crowds?

The day will not come when the sermon is not to be magnified. Through the foolishness of preaching men are to be reached and won. But foolish preaching will not gain the end. People discover when a man's thought runs dry. The best of intentions will not then save him. Only by constant study and labor, joined with a true devotional spirit, will remedy be found. Let the churches remember, however, that they cannot make their ministers errand boys and still have great prophets in the pulpit. Men who are busy about many things are apt to present thin sermons. The business ability of the men of the church should take care of the affairs of the church to such a degree that the minister may be free to give himself to his greater duties, of which preaching is one. A working church, made up of people who are taking their faith seriously, can change even a mediocre preacher into a good one. The minister's job is not to save the church or even to keep it going in its accustomed way; the church and its minister, working as a unit, is to give itself to the great task of evangelizing the world. Get the right spirit in the church and it will soon be found that the minister, that is, the average minister, is preaching the kind of sermons people like to hear.

### Wanted—a Good Reputation

SOME time ago THE BAPTIST called attention to certain developments of bad omen in connection with the Ku Klux Klan, and stated that as a national organization it seemed to be based on wrong principles and directed towards wrong and dangerous ends.

Keen criticisms of our attitude began to come in; and some went so far as to accuse us of attacking the South, although we were careful to say that we were considering the organization with particular reference to its development in the North.

Since that time we have observed a rising revolt against it in the South. An ex-governor of Georgia, the Episcopal bishop of Savannah, the judge of the Travis county court of Texas, the governor of Texas, forty-nine members of the legislature of Texas, the reputed head of the state organization of the Ku Klux Klan itself in North Carolina and other prominent Southern citizens have denounced the order in stronger terms than we used.

So insistent and so damaging has the tide of public criticism become that the order has bought large advertising space in the newspapers for the purpose of refuting adverse reports.

The newspapers are a poor court in which to try and condemn any man or organization; but when the Ku Klux Klan announced officially the maintenance of white supremacy as one of its fundamental objects, how could there be any misunderstanding of its meaning? Every mob of negro-chasers in Texas or Tulsa or Detroit or Chicago is bound to take new courage in the assurance that it has the influential approval and secret support of the Klan.

If that assurance is mistaken, then it is high time that the order were doing something more convincing

than official apologies in the advertising pages of the newspapers.

Since the foregoing paragraphs were written the Chicago *Herald-Examiner* has stated in its news columns that a woman's branch of the Klan is to be organized. It says:

"The imperial wizard has agreed with his Chicago associates that the women members shall not meet with the men either socially or for carrying out of the plans of the movement. The 'klanswomen' will wear the same hooded garments as do the men and will conduct midnight raids upon women non-members who are found guilty of violating the klan's code of morals and principles."

We pass the report on to the "Imperial Wizard" for such consideration as he may deem proper.

### More Than a Man's Task

WHOEVER thinks that the coming conference on limitation of armaments has a light task fails utterly to comprehend existing political and economic conditions.

Note first of all that the conference definitely does not propose disarmament. The slogan, "A warless world in 1923," is not in all its thoughts. It is called, not to negotiate the organization of a world's peace, but to find some way of reducing the economic burden of great armaments.

Consider the difficulties in its way. The imperial governments which are to participate in the conference (including the United States in that class along with the others) are all jealous and suspicious of one another, and the newspapers are diligently fanning the flames of jealousy and suspicion.

Among these governments even if there were the utmost confidence and goodwill, there is an intense economic and political rivalry, giving rise to an endless series of misunderstandings and to almost irreconcilable conflicts of interest. Every one of these empires is so organized economically that it must expand its trade or collapse. But in order to expand its trade it must go into new and undeveloped fields where raw resources offer opportunity for the profitable investment of capital. This is a matter of life and death to every nation that will participate, so far as we know, in the conference. But there is not room enough in the world for the sufficient expansion of all of them. Consequently the capitalists of any nation seeking investment or engaging in trade in foreign lands face the problem of such competition from those of other nations as to threaten their interests. What shall they do under such circumstances? Only one thing is possible: it is to demand from the home government adequate protection from such competition. The home government is bound to extend such protection and assistance, by the use of its political power. Other nations must do the same for their traders too.

The consequence is that in every great open field for the investment of capital, capitalist groups of these several empires face one another in rival efforts to seize business opportunities. To support their interests respectively, the diplomatists of those several empires also face each other on the same fields; the parliaments back their diplomacy; and every one of those empires



stands ready if need be to use its army and navy to support its economic interests in any field in the world in which rivalry ripens into fatal conflict.

That is the situation facing every government participating in the conference. The problem will be to secure some agreement for the substantial reduction of armaments, while every conferee government is under the vital necessity of protecting and preserving unimpaired the economic foundations of its empire by an adequate military and naval establishment.

The problem is domestic as well as foreign. Imperialism now as always, in addition to the necessity of maintaining a strong front in foreign relations, faces also the problem of subject peoples and groups, sometimes "silent" and "sullen," sometimes vocal and violent. How far can armaments be reduced by any of these empires without danger of violent internal explosions? This will never cease to be present as a major problem in the Washington conference.

Precisely the same sort of sinister economic and political interests and schemes that surrounded the Paris conference and marred its work will surround the Washington conference. And God help the men who have the task of finding a way out!

As in the Paris conference, President Wilson seemed at times to be almost the only man whose faith in an organization for international peace, did not fail, so it is with President Harding now. He talks idealism, God bless him! but who else is talking so? Public men and the newspapers are largely talking Chauvinism, and warning the people not to expect too much. On the very eve of the conference the empires are bluffing one another with pretentious programs for increased armaments.

Little may be expected unless there shall come a demand from the peoples of these nations for the only program that can accomplish disarmament, namely, the frank renunciation of the whole scheme of economic and political imperialism.

We were told once that imperialism and Kaiserism were the same thing and that the overthrow of the Kaiser would end the rule of imperialism on the earth. The Washington conference will reveal the truth or falsity of that story.

Meanwhile let the churches devote themselves to prayer and propaganda for real and permanent peace.

## Churches Have a Good Year

THE year 1919 was a year of unprecedented stagnation in the churches of the United States, and the pessimists founded upon it many doleful predictions. In that year all the churches together showed a net gain of only 44,000.

The year 1920 tells a different story, for the net gain for the year was 712,000. Baptists turned a net loss of the year before into a very large gain, and the story their figures tell is repeated in that of other denominations.

Present indications are that the current year is to see a yet greater advance. For not for many years has the spirit of evangelism been so pronounced and have the churches been reporting such large gains as the result of regular pastoral work and church evangelism.

In all this there is occasion for joy, but not for boasting. Indeed the churches face one of their great problems in times of large ingathering, inasmuch as the new converts must be so identified with the church and with Christian service that they will not speedily slip away. The gains of the front door must not be lost through the drains of the back door. One of the needful things in periods when evangelism is yielding such large results is a church program which shall find in it a place for all the new members.

## Is Patriotism a Virtue?

COMMODORE DECATUR (as also several others) is quoted as saying: "My country, may she ever be right; but right or wrong, my country." Albert J. Beveridge was reported in the papers in a public speech: "The love of country must be above all other loves." Shall we accept such standards of patriotism?

Instinct is a vital impulse to action without reference to a reasoned end. Virtue directs action towards vital righteousness as an end. Instincts, however innocent in themselves, never become virtuous until the purpose of vital righteousness dominates them. Patriotism is an instinct, as all natural affections are. Like all other instincts it may be misdirected, abused and perverted to the uses of vice and crime. It may become a cloak for utter rascality, "the last refuge of a scoundrel." The problem is to give this instinct a virtuous quality.

Distinguish between patriotism (the love of one's country and people) and loyalty (the faithful support of the existing government). One's very love of his country may lead him to hate its government; and while one ought to love his country always (indeed the normal person can hardly avoid doing so), he ought for that very reason to hate a government that works damage to his country. There are times when the best expression of patriotism is to criticise government, to seek its amendment, to resist, to rebel and to bring about revolution as the American Colonies did. The worst of all aliens is he who pleads patriotism to cover bad government.

Patriotism has no natural territorial limits. Those limits are fixed in practice by heredity, custom, training, community interest, and a confusion of patriotism with politics. There is a passionate and instinctive love alike for the clan, the tribe, the nation and the world. The higher patriotism is that which includes in its virtuous purpose the larger group and area. The highest type is that of world patriotism.

The virtue of patriotism is created not by the waving of flags, salutations, ceremonies, oaths and legal compulsion; but by a full social understanding coupled with a right social purpose.

Patriotism finds its virtuous expression more in peace than in war. Sometimes war is an utter perversion of this instinct—such a sordid and brutal thing that true patriotism has no place in it. He who loves his country with a virtuous love will not merely shout and fight for it; he will rather think for it, sacrifice his self-interest for it, toil for it and in every way possible serve the welfare of its people.



## For Gain or for Naught?

*In both Christian and pagan lands many people sneer at "rice Christians"; that is, they have, or say they have an impression that Christians profess to be such in order to secure some worldly advantage*

By B. E. H. HARRIS

MANY men might be Christians for a price. I myself, might even consider such a proposition if I could gain as much by it as N. Purushotum has." Rama Rao raised his gray head proudly and his naturally haughty Brahmin face wore a sneer as he made the remark. His companion gazed after the white-clad, white-haired Telugu Christian in question, who had just passed them in the crowded bazaar. "No, Father," Siva Rao protested. "I think you judge Purushotum harshly. I heard him preaching on the street one night last week. His words were good words; they rang true. He is no rice Christian. He preaches often and gets not a pice for it."

### Like a Low-bred Donkey

"For that, no, but he loves to hear the sound of his own voice—like any low-bred donkey. He doesn't serve that God of his for nothing, and if troubles should overtake him I doubt if he would serve Him at all. Think how that mission has made him. I well remember, when, out in our village he was only an outcaste, untouchable brat, playing about with the pigs in the mud and eating carrion—when he could get it. Why, I saw him myself at work, when I was going to school. He was little, but he held the leather for sandals between his toes like an old hand at it. Bah! look for yourself at his crooked feet to-day. He may talk like a Brahmin and dress like a Dora, but to the end of his days he'll walk like a Madiga. Even you modern brotherhood and equality folk can't deny facts!"

Siva Rao listened with evident impatience to his father's tirade, but before he could essay any defence of the absent man, Rama Rao continued:

"In the big famine in the seventies, there was not enough rice for such as they, and for a while we thought the whole family had perished."

"How was he saved? Did your father give him some of that store of grain you have often told me he always kept in his granary?"

"No! We had no rice for pigs. The boy was found by a missionary and put into the school here in Co-

canada with other outcaste orphans which mistaken zeal had saved from starvation." The younger man was silent a moment, then said,

"Perhaps he did get his start from the mission, but he has supported himself well for years and given back service to pay for the past besides."

"How has he made his living, may I ask?"

"From his land and by teaching, I hear."

"The missionaries got him the land and found pupils for him from among themselves and their government friends. But he isn't having so easy a time now. For five years the war has kept new missionaries and officials from coming out and Telugu pupils are scarce. What business has an untouchable to assume such airs? He ought to be tanning hides or sweeping up refuse, instead of parading the streets with spectacles on his face and books under his arm."

"But Father," protested the gentle Siva Rao, "this is not the modern spirit. If Christianity is raising the outcaste to usurp the Brahmin's place, it is because we Brahmins have neglected or oppressed these weaker brethren; now we are suffering for our mistakes."

"Mistakes—brethren—bah! I will listen to no such talk from a son of mine. These strange notions come from that Christian college. I like them not!" Siva Rao hardly heard him for his attention was fastened on a lurid, sinister glow in the west, first a blackness pierced by crimson, then a blaze.

### The Go-downs on Fire

"Come," he said, beginning to run. The grain go-downs by the railroad! Curiosity got the better of dignity, and Rama Rao followed his son.

Social problems were forgotten in the panic-filled moments that followed. The grain was dry, the water was low and the would-be fire-fighters were in each other's way. Ere an hour had passed, the fortune—yes, even the living—of many a man in that region lay in ashes by the tracks. Next morning at dawn, the cars to transport the long-stored rice arrived, just too

late.

Among the last of the crowd to leave the scene of the conflagration were Rama Rao and his son, who soon passed an old man listening in silence to the shrill upbraiding of a woman, apparently his wife. Part of the conversation was clear to the passing Brahmins.

"This is what comes of heeding the Doragaru's word and storing your rice. Now our crop is burnt and how shall we live. The Dora has gone to his country. He will not feed us! You listen too much to the missionaries. First you let our boy go to that war country where he can't get proper rice, and now by your foolishness our own rice is gone. Ahyo! ahyo!"

"It is Purushotum and his wife," Rama Rao commented, "You will have to admit that she at least isn't just now making common cause with the foreigners and their faith."

### His Wife Had Made it Hot

"Poor man, I'm sorry for him," Siva Rao half turned, "I believe I'll see if—" But his father caught him by the arm and hurried him down another street before he could act upon any noble impulse that might have been his.

Next morning, Purushotum walked the streets alone, with troubled, searching eyes. Now and then, he would return to the barred windows of the empty mission house and look towards them in mute appeal. He wished his Doragaru were there to pray with him in his distress and give him advice as to what to do. His tear-blinded eyes did not see the young Brahmin approaching him until a pleasant voice said,

"Salaam, Purushotum, I hear you lost greatly in the fire last night. I am sorry for you, my friend. I fear that your God, of whom you have told me such good things, is not kind to his servant. He brings trouble upon you. He takes away your living." The old man shook his head and said softly,

"You must not say that. You do not understand. His are the silver and the gold. His are the cattle upon a thousand hills. The Lord hath given, the Lord hath taken



away. Blessed be the name of the Lord."

The younger man wondered at this attitude, so unlike the grim acceptance of Karma to which he was accustomed in those of his father's ilk, so unlike too, the modern rebellion against fate of the younger generation of his fellows.

"Thank you for your interest and sympathy," Purushotum went on; as for our living we shall manage somehow. I wanted to give much for the new church; half my crop was dedicated to that purpose. I cannot give much now. My lands I could sell but there is a law-suit, some title business I do not understand. When that is settled perhaps I can sell."

Alas for Purushotum's hopes, the land business was not settled as he expected. Much to his sorrow, Siva Rao had grave reasons for suspicion that his father's clever mind and grasping hands had found the flaw in that title and thus siezed, the living of the hated outcaste. When he was passing Purushotum's house from time to time, the young man frequently heard querulous complainings and once, through the open window he caught the voice of his friend's wife clearly,

#### What is a Woman Without Pearls?

"You can serve the Lord when he takes away our living, if you wish, but one meal of rice a day does not suit me. I could take my jewels to the Chetties, of course. But I should then be ashamed, for what is a woman without jewels?"

"Be patient," came a gentle voice, "Just a little while and all will be well. I was young and am now old, yet have I not seen the righteous forsaken or his seed begging bread."

"Poor old fellow," thought Siva Rao, as he passed on his way, "he does not believe, even now, that his God is sending him these troubles."

For all his brave words, however, in his own heart, Purushotum was greatly perplexed. What had he done that God should punish him by sending fresh affliction? He was a humble man but as he reviewed his years of faithful Christian service, he could not see why, in his old age, he should be brought to poverty and deserted by those that should have helped him, his friends. They had been sympathetic over the fire, if slightly critical of his unfulfilled pledge to the church. When he had lost his land, though, some had begun to look on him askance, and his wife's attitude was hardest of all. He began to count the days until his

son would be demobilized. In him the parents would surely find a solace. Then one dark day a government telegram brought the frightful word,

"Your son killed in action in Mesopotamia."

It was then that Purushotum bowed beneath the stroke. The last tie that held his unhappy wife to him was severed. Her shrieks could be heard for half a mile.

"Ahyo! Ahyo! My son, my son, he is killed. The Dora sent him to the war, but you let him go, You! you! you! Ahyo! Ahyo!" Her stricken husband tried in vain to comfort her. She shoved him roughly aside crying,

*Hold Thou my hand, O Lord; no light  
o'erhead  
Shows me the path my faltering feet must  
tread;  
To what far depths of darkness and of woe  
Might I not fall if Thou shouldst let me go?  
Lord, hold my hand!*

*Hold Thou my hand; that tireless clasp  
means strength,  
Patience, and peace, and blessing, till at  
length  
My storm-tossed soul can calmly take its  
way,  
And need no longer in such anguish pray,  
"Lord, hold my hand!"*

—Christian Endeavor World.

"Why should I stay in this haunted place any longer and starve? It is full of evil spirits. We have only trouble. I will go to my village!" The following day she left with no kindly word. The grieving husband wandered about the streets half distraught. Once more the mission house, closely shuttered seemed to be consciously refusing his cry for succor. Why was he thus afflicted? The blows of the past month fell again upon his spirit. His missionary had left the station, his classes had dwindled, his crops were ashes, his land was taken away, his son had died and his wife had deserted him, in anger. If only Henson Dora-garu were here he could tell him what his sin was, if sin had brought these calamities upon him. Where could he now turn for aid? At the sound of the bell he turned towards the chapel. There would be comfort surely.

The little group of native worshippers looked at him as he entered. Pity was written on most of their faces, for all had heard of his fresh trials but, here and there the eyes bent on him seemed to hold a look of triumph. Such, alas, was

the expression on the face of the leader, Narsaiah, as he took for the theme of the evening's meditation the words,

"Remember, I pray thee, whoever perished being innocent? or where were the upright cut off? According as I have seen, they that plow iniquity and sow trouble, reap the same." Like many an upright, successful man before him, Purushotum had his enemies, and their tender mercies were cruel. He left the church troubled, saddened beyond measure, oppressed with a sense of his unworthiness. Faint from lack of food and the strain of the day's events he somehow found his way back to his lonely home.

It was Siva who, on his way to the bazaar, next day, had seen the house still barred at ten in the morning, and who had reported the fresh cholera case to the hospital authorities. It was Siva Rao, son of a Brahmin who hated untouchables, whom the glazed eyes of the patient recognized first, five days later when he lay, weak and spent from the disease but alive still.

#### "My Lord Does not Want me."

"You are kind to come," the sick man said faintly, "I do not see why I am alive. There seems to be no place on earth for me and evidently my Lord does not want me in Heaven," he added bitterly. Then he turned his face to the wall and wept. His would-be comforter, surprised at his changed attitude, not knowing what to say or do, quietly slipped out of the room.

When Rama Rao heard that his son had visited the "rice-Christian" in the hospital he said nothing, but the next day Siva Rao was peremptorily sent on business for a month to a distant village. When the young man returned, at last, he could find no trace of Purushotum. The man's last bitter words rang in his ears and he was sorry. He had begun to believe. Now he wondered if, after all his father had been right about the old man. Could he serve God only for gain? As if to read his thoughts, his father remarked one day with elaborate carelessness,

"They say that Purushotum did not go near the Christian church after his recovery. What did I tell you, Siva Rao, about your fine rice-Christian? You don't find him preaching the love of God and the brotherhood of man since his God cursed him and his fellow Christians deserted him."

"Where has he gone?" Siva Rao had not meant to ask the question, but it slipped out.



"How should I know? I interest myself not in the goings and comings of an untouchable." The old Brahmin somehow did not dare to tell his son that he had managed to get hold of the mortgage on the Christian's humble dwelling and that the final blow, the loss of his home had been struck by this his Brahmin enemy, and had led the poor old man to wander forth from the town that had long been his home. He watched his son's comings and goings more rigidly, however, and as vacation time drew to a close he said one day,

"I have new plans for you this year. When you return to Madras to study you must go to the Presidency College. In that Christian College you must study the Bible and you get queer ideas. I will have no more of that foolishness; that is settled." Much to his father's surprise, Siva Rao, with Purushotum's deflection fresh in his mind, had no heart to rebel, or even reply beyond a formal acquiescence to his father's plan.

#### Queer Mr. No-Name

At a loom of one of the Perambur cotton mills, on the outskirts of Madras, a silent old man, who went by the strange cognomen of Parulaydoo (Mr. No Name) worked steadily day after day. No one knew anything about his past and little about his present. He seemed to understand no English, when addressed now and then by the foreman, but he worked on with the dogged patience of an animal. He lived in a tiny shack in the Palem nearby, not far from the mission church that he and his fellows passed every day, in going to and from their work. One evening, when there was singing inside the church, a group of the laborers entered timidly. Those nearest Parulaydoo saw the dull mask fall from his face for an instant as he listened at the door. Then he turned away and plodded on. Purushotum, for it was he, was denying his Lord daily. That he had no religion was all the information that his associates could gather. They thought him queer, but there was a dogged integrity about him that won their confidence. "God had forsaken him, why shou'd he serve him more"—if he had put his dull emptiness of heart and life into words, they might have been these!

One day, in the troublous times of strikes in which the old man had no interest, the superintendent of the plant rushed into his room. "The peons have walked out," he said to

the foreman, "but this note has got to get to Mount Road. Is there any man here you can trust?"

"There is that half-cracked Parulaydoo. He is perfectly honest but so dull looking that no striking peon would suspect him carrying a message."

Some moments later Purushotum found himself on a tram car, facing two Brahmin students in the next seat.

"It is strange," said one, "how much these coolies look alike." His companion glanced idly about as if in confirmation of the remark.

"Yes," he agreed, "it is, even when they rise above the class. See that old man in front? Give him silver spectacles, a round cap and a European coat and he'd be an aged image of an old Christian preacher I used to know in Coconada."

"How did you come to know a Christian preacher?"

Then Siva Rao, for such it was, related sympathetically, in English, the story of Purushotum's troubles and final fall, little realizing that the old "coolie" could hear all he said and that he sat with his head in his hands not from sleep, but from deep emotions that he could not wholly conceal.

#### If He Had Just Held on

"He was the most genuine Christian I ever knew," Siva Rao concluded.

"Through his preaching and life I was almost persuaded, but how could I go on with the thing when he failed me? Perhaps his calamities unninged his mind for they found his cap and spectacle case by the railroad track one night, and though the body nearby was beyond identification, I fancy there was no doubt it was his. Poor old chap, if he had just lived and held on, my life might have been very different—and his too for that matter—for since my father's death the old fellow's land has come to me, and what would I not have done to?"

Here the two friends alighted and Purushotum, apparently asleep in a corner heard no more. He marked the locality, reached his own destination, delivered his message and returned home as one in a dream. What came to the beaten old man through the watches of that night will never be known, but the next

*Not only are our forces limited but life is short. We must therefore play the game hard with destiny. If as unskilled players we would avoid defeat at the start, we must learn the rules of the game.*—JULES PAYOT.

morning when the consecration service was half over at the little Christian church, a stranger, neatly dressed and with little to distinguish him from the others, rose to pray. Those who heard it will never forget that prayer.

"Father," it began, "I have sinned against heaven and in thy sight and am no more worthy to be called thy son." From the depths of his agonized heart, Purushotum poured forth his confession and his surrender to his Father's will.

"Though thou slayest me, yet will I trust thee," rang the triumphant conclusion.

#### Came Back Like Job

From that day forward, the hundred-fold of worldly prosperity might have been his for the taking, for with his church letter for which he sent to Coconada, came the news that Henson Doragaru had returned and was calling for him; but, as if by some manner of penance, the old man stuck to his humble manual post and preached here and there about the city in his spare time. No one knew of the burden upon his heart which kept him in Madras and led him to scan so piercingly the faces of the crowds that stopped to listen to his street preaching. For the fourth Saturday he had preached on the corner where he had seen his friend Siva Rao leave the car on that memorable day he had carried the message for the Superintendent. Again two Brahmin youths on their way to their monthly literary club left the car as before. They drifted to the edge of the gathered crowd.

"It's that coolie we saw on the car, last month, I do believe," exclaimed Siva Rao's companion.

"It's Purushotum!" gasped Siva Rao, himself, then, "Hush. Listen!"

Simply the old preacher was telling the story of the Prodigal Son. It was his own story, too, as he gave it, and no less the story of many a man in his shifting audience. The young Brahmin soon made a move to pass on but Siva Rao said,

"You go. I'll follow soon." Siva Rao's heart was singing. A new peace and joy came to him with the preacher's words. His faith in the Christian's God had returned with his faith in his servant. Little did Purushotum know that the Lord had answered before he prayed that day for his dear young friend who had followed him into "the far country but had not yet arisen to go to the Father." But the Lord "turned the captivity" of Purushotum "when he prayed for his friend."



# Making the Church Count in the University

By MARTIN S. BRYANT

Baptist University Pastor at the University of Illinois

IT would be a great mistake to imagine that the administrative authorities of the great state universities are unsympathetic to the program of the churches. They are very eager to have them supplement the work of the state by providing the religious training and education which the state is forbidden to do. It is no longer quite proper to say that the door is open to the church at the state universities. We must go further and say that students and faculty alike beckon us to enter the door and to develop a program of service which will challenge the hearty co-operation of the entire university community. Said President Kinley of the University of Illinois in a letter to the writer of this article a short time ago, "I have always believed that no education was complete which did not include proper religious training. I want to see every religious influence possible thrown around our young people and every opportunity offered them to understand and appreciate the value of the spiritual things of life. Anything I can do to promote it I shall do."

generation. An active policy on the part of the church is claiming great numbers of these young men and women to Christ and the church.

Therefore the heart of strategy in this terribly crucial world situation is work among students in this country.



UNIVERSITY BAPTIST CHURCH

## Attendance in Tax-Supported Schools

There are over ninety tax-supported institutions of higher learning in the United States with a property investment of more than \$200,000,000 and a yearly income of at least \$50,000,000. The rapid increase in attendance at these institutions is a striking evidence of the place they have in the life of the various commonwealths. They have come to stay. In 1870 there were 6,694 students in tax-supported colleges and universities; in 1880 there were 10,000; in 1890 there were 22,816; and in 1920 there were over 150,000. If the same percentage holds true today as it did a few years ago, and there is no reason to believe otherwise. No less than 8,700 of these are Baptists.

## A Field White unto the Harvest

There is no field where the church is under greater responsibility than in the midst of this vast student population. Here is a place which calls for statesmanlike action and where statesmanlike action is being used. In these centers are being wrought out the destinies of the nation and the nations for the next

An indifferent or indolent attitude would mean a steady loss to the church and to the kingdom of this inexpressibly precious and forceful life. In one great denomination, so far as recruiting is concerned, the tide has been turned so that instead of getting 3 per cent of its recruits for foreign mission service from the state universities and the remainder from the church colleges it is now getting 25 per cent and its program of work is only in its beginning.

## Sherwood Eddy Changed His Plan

Last winter Sherwood Eddy, one of the greatest Christian speakers before student audiences in the world today, was on his way to the Far East for the purpose of holding meetings with the students of China, Japan and India. When in Central Europe he changed his mind and decided to return to America at once. He has since been giving his entire time to the American colleges and universities. When asked for the reason of this change he is reported to have said that while the work in Asia was of far-reaching importance the hope of the world today and the real secret of defeat or victory for the Christian forces are in the students of America.

## The University of Illinois

Work was begun by the Baptists in the University of Illinois Sept. 1, 1912, when a man was secured to serve as Baptist University Pastor, the work being fostered by the Illinois Baptist State Convention and soon to be followed by the co-operation of the Board of Education of the Northern Baptist Convention. Perhaps fortunately there has been no change of pastorates during these nine years since. It was very soon seen that the only course for the most efficient work was to organize a church. Its express purpose is to minister to the religious and social needs of the 400 and more Baptists in the university and to furnish the means whereby the Baptists of the state can do their part in providing for the religious life of the 7000 students as a whole. The church was accordingly organized and took the name of "The University Baptist Church, at the University of Illinois." All the work and activities of the church were for four years conducted in the rented auditorium of the University Y.M.C.A. In 1916 the beautiful and well adapted church building, a cut of which appears with this article, was complet-



ed. The building represents an expenditure of \$40,000, is owned by the Illinois Baptist State Convention and is entirely paid for. It contains a handsome auditorium for the services of worship, attractive social rooms, commodious class rooms for the work in religious education, a six-room apartment as the pastor's home and a room for the student who serves as janitor. The building is now fully equipped with the exception of a pipe organ.

#### Work Many-Sided

In addition to the Sunday-morning preaching service the work of the University Baptist Church reaches out in many directions. First comes the pastoral work. The pastor knows these students. He is their pastor, their friend and their big brother as they are away from home. He calls on them in their rooms and in the parlors of their rooming houses. His study is always open to them and they come to him with their problems in personal conferences.

The work in religious education is growing every year. It is now correlated with the educational work of the American Baptist Publication Society whereby the student works for a diploma in religious education, representing four years of work in the Fundamental

Principles of the Christian Faith, Old Testament History, the Life of Christ, the Life of Paul and the Founding of the Early Church, the Social Principles and Application of Christianity, Teacher Training and World Wide Missions. These courses are held both Sunday morning and Sunday evening. Many Sundays last year the Bible-school assembly room would not seat all present. Every year students are baptized into the membership of the church. One Sunday last year more than 100 were received by baptism, church letter or affiliate membership. The Baptist members of the faculty are taking an increasingly large interest in the work. Regular weekly giving is encouraged, there being 160 such givers last year, and the offerings toward the support of the work amounted to \$1,400. Every year there are decisions for the ministry and missionary service and the number trained for efficient Christian lay service in city, town and country is large and every year increasing. To many students the church is their only means to a wholesome social life.

#### Other Denominations

Each of the other leading religious bodies is also doing a large work for its students at the campus,

the Methodists leading by far. They have organized what is called the Wesley Foundation at the University of Illinois. They purpose to spend about \$1,500,000 in buildings and to provide at least an equal amount for endowment. "There will be in their group of buildings a new church to take the place of their present Trinity Church, a model Sunday-school building, the Social Center Building, a library, a School of Religion, a parsonage and two residence halls." Their Social Center Building has just been completed at a cost of \$325,000. The staff of the Wesley Foundation now numbers seven and the budget for maintenance and operation totals \$45,000.

#### A Closing Word

People should not be too hard on the university. It is not "the teachings" of the university which is destroying the faith of our young people. It is the modern social life of our high schools, the reaction from the over-conservatism of too many of our churches and the lack of a beautiful and sacred religious training in the home which are the more responsible, not only for the loss of faith of our young people, but for the loss of character as well. The life of our colleges and universities is just what those who come



CLASS IN RELIGIOUS PEDAGOGY



to them make it. Sometimes it is pathetic to see the kind of material the universities have to work upon.

They are to be praised more than censured for the outcome. But what a glory it is that the church

has at least seen its duty and its responsibility and is now co-operating in the making of men!

## "I Was in Prison and Ye Visited Me"

*A lazy thief, up for grand larceny, lolled in an arm-chair; some sprightly negroes of finer quality than the whites; a few timid Mexicans, etc.*

By CARRIE B. ILSLEY

LIKE the haunted house of one's childhood, with its rattling chains and silent treading ghosts, loomed the gray prison walls, whose ivy mantled towers rose from green lawns where gay, brilliant-hued pheasants sported among playing fountains.

The little window, up there among the ivy, that was in the death cell; and beyond, where no eye could reach, was the woman's department.

The fact that hundreds of men were living out their solitary lives behind that pile of masonry, was not what sent the cold shivers creeping up and down the back of one new comer to the prison city. There had been contact with convict men before, in dark, foul-smelling prisons, but the woman convict, that small, segregated group whom the visitor seldom sees—the woman who could quarrel over a cook stove and take her neighbor's life; the woman, who, Ahaz-like could commit the fruit of her own body to the flame, that was a creature of a different mold.

### Ran Like Rats to Hide

"Nobody ever sees them," said the townspeople, pointing beyond the death cell. "It makes the women impudent and unruly to pay any attention to them, and when now and then visiting parties do go through their building, they run like frightened rats to their cells and even crawl under the beds."

But, they were women, and born, possibly some of them, to better things. They might appreciate a friendly interest from the outside world. The good chaplain was more than glad to plan the visit to this part of his parish; and the matron—God bless such lonely workers, thronged by sight-seers, and lacking often a single friendly observer—never in all her years of residence had any one come just to call upon her girls. No, the women had no religious instruction of any sort except the Sunday morning chapel where they sat far off in the back gallery, their attention occupied chiefly with watching the men below. She would be delighted to

bring her girls in to get acquainted.

Which felt the more restraint, that first afternoon in the big, sunny parlor of the woman's building, the caller or the group of impenitents to whom she wished to minister, is hard to conjecture. A red-haired, brazen denizen of the underworld sat on a couch, arm in arm with another of the same type. They chewed gum the while they laughed and jostled each other back and forth on the divan. A prosperous looking female, with a mouth full of gold teeth, sat stolidly by. A lazy thief, up for grand larceny, lolled in an armchair; some sprightly negroes, of finer quality than the whites, and a few timid Mexicans who could understand no English, completed the company, the larger part of the inmates declining the invitation to come in.

It was not very much of a meeting. They tried to sing, those women with the strained, broken voices of dissipation; and the leader attempted to lead their thinking along ways they had gone but seldom.

"Would you like to have our friend come again next week and talk to us?" the matron asked of her proteges.

### Liked the Singing

"Like the singing pretty well; don't care much about the talk," volunteered the possessor of the gold teeth.

The cue was worth following and

*Service done to one of the least of his brethren is service done to him, declares Jesus in that mighty parable in Matthew 25. The neglect of one of these needy ones is neglect of him. The inmates of a woman's prison may not have stamped on their bodies the marks of the Lord Jesus. But if he loved them, shall not his followers do the same? If he died for them, shall not those who bear his name be willing to endure shame that the unfortunates may be rescued? The woman who loved much gave much. Our love and our giving have a relation to each other.*

thereafter no meeting was held without the assistance of some of the city's best musical talent. It was a novelty, this holding a meeting in a penitentiary, and places among the restricted group of visitors were always at a premium.

Not many weeks passed before the parlor became too small and the organ was rolled out into the wide corridor about which the two tiers of cells faced, and the women who did not care to come out into the open could thus get, behind their cell curtains, the benefit of all that was said and done.

The inmates now began to hurry with their tasks of washing and ironing, bread making and the like, to be on hand when the visitors arrived. There were women of all ages; some old and gray, others that looked for all the world like a care-free group of Sunday-school girls; and when the meeting was over, each, black, white and Mexican alike, with an arm about one of the new found friends, so long as the number of the latter held out, walked to the big gate to say "Good-bye, be sure to come back next week, and don't forget that song I wanted."

### Odds and Ends of Humanity

Such varying types of humanity! Stupid little Dolly, the silly dupe of smarter men, cried all the time; said she wanted to be good and read her Bible every day.

There was Mrs. James, (they called her Mrs. in deference to her years,) old and cynical. Reared in a literary atmosphere, capable of making a place for herself in the world, she nevertheless, because of an unbridled temper, slew a man in her haste.

Laughing, careless Alice did frequent penance behind the bars of her cell, because, perforce, she must take every opportunity for a fist fight. "Did you ever try asking God to help you?" inquired a visitor one day as Alice's black, shiny face pressed the bars back of the organ.

"Law, Mis', I's a preacher's daughter. Course I prays; prays all the time but seems like it never



he's me a speck. I gits in a fight most every day."

"You must remember that the Lord can not help us very much unless we try to help ourselves. You have to do everything you can to keep from fighting," she was told.

"Now mebbe dat's jest what ails me." The ivory teeth gleamed in their ebony setting. "I neber did try to keep f'om fightin'."

She did learn self control, however, in time and went back to husband and baby to live a chaste, orderly life.

Handsome Myra, with keen, gray-blue eyes, told how, because she wanted money, she left the right path, and, with triumph gleaming in those steely depths, she said, "I got it too." But she never would do so again. She wanted above all things to give her life to helping unfortunates like herself. She wanted to help secure that much needed institution, a federal prison for women. God alone knows how deep her resolve.

Darkey Beulah sat like a saint among the worshippers each week and, in a matchless, high, clear tenor voice, led those of her own race in the crooning, see-saw fashion all their own as they sang "Beulah Land," or

"Walk in the Light, Beautiful light, Come where the dew drops of mercy are bright."

But the same saintly Beulah cursed with a sailor's ferocity, when things went wrong in the kitchen.

### "Bring Your Leetle Boy"

The demure Italian woman, showing her fancy work, and yearning, mother-like for her children, always asked, when no child accompanied the visitors, "Why you not bring your leetle boy?"

Mary was always gentle and apathetic, a model prisoner too. She was serving life sentence for the murder of a villian who had lured her into wrong. She always listened, like the Athenians, to what seemed a new teaching. "Did you ever, Mary, anywhere, make a profession as a Christian?" she was asked one day.

"No, ma'am, I never was in church; never heard a sermon till I came here.

Where, reader, under the shining canopy of heaven, in Christian America, could a girl grow to womanhood and never once hear the gospel preached till she heard it in a penal institution? She was a ranch dweller from the Rocky Mountain slopes and there are many others

like her. And reader, do you know how the women of your own state prison, who, in company with sad-faced, gentle Mary, never learned the one blessed sesame into a conquering life, spend their hours of leisure after the routine of daily housework is done? Do they learn any craft by which to earn an honest living? If illiterate, are they taught to read and write? If unable to cut and make a garment, does some one teach them?

There are some prisons where no such opportunity exists, and if this

### "A LITTLE CHILD SHALL LEAD THEM"

By EDWARD MARKHAM

*Come, leave your candle, book and bell:*

*Is the man cursed? His face will tell.*

*All records since the world began Are written on the face of man.*

*His lack of love, his lack of awe, Speak his defiance of the Law.*

*These heresies are all there are, In any heaven, in any star.*

*O Judges when the doubts begin— "Should he be out? Should he be in?"*

*Call on some little child to pick With hasty glance the heretic.*

*For all that have the gift of grace Will have it printed on the face.*

*Only dark thoughts that darken fate*

*Have power to excommunicate.*

*Yet there is danger in my plan Of finding who is under ban.*

*For what if—looking round about— The child should pick the judges out!*

Written as a comment on the tendency of men to judge each other harshly, under the title, "Helps for Courts of Heresy."

putrid stream, which every four or five years is turned back into society, comes, because of its stagnation, more foul than ever, whose fault is it?

But the stream that emerges from the prison wall is not always all black, thank God. There are some like Margie, the pride of her village in her teen years. She came bleary-eyed and bedraggled, but went, clothed, and in her right mind, learned nursing and became once more a pride and joy.

Did the little meetings, held week after week, singing, praying, reading the Word, have any lasting results in the lives of such women as these? Yes, there came times, when a penitent, longing for pardon for her weight of sin, asked to have "the lady," come into the cell to pray with her. Then too, there was that silent, and may be, strongest proof. The discipline was always easier, so the matron said, the few days following a service. Who knows, except the Master who has promised to care for the harvest, how many a poor wretch, like sordid Eliza, caught some gleam of truth and tried to live by it?

She was a fourth-termer, and troublesome beyond description; the only woman who had never sat in the corridor and taken her part in the exercises. Like a moth drawn to the light, however, invariably, about time for the meeting to begin, she would flit in from the garden, flutter along the wall and to her cell at the farthest corner of the hall, apparently out of sound of everything but the singing.

### Eliza Tidies Mollie's Cell

One day the lesson was about Joseph, the prince of patriarchs, who, in prison, did always the kindness he was under no obligation to perform. The next day word came that Mollie, Eliza's sworn enemy, now out on parole, was to be returned. These two women had caused unceasing trouble in the discipline of the institution.

When Eliza heard the news she came forthwith to the matron, with the request, "May I get Mollie's cell ready?"

"Why, certainly," responded the matron, with a question in her voice and manner.

"I'd like to fix it up as pretty as I know how," Eliza continued, displaying some of her beautiful bits of crochet which she intended to use in adornment.

"Those religious folks, you know," she explained, putting her own construction upon what she had heard, "said, if you want to make atonement for your sins, do something for somebody, that you don't have to, and I'd like to do this for Mollie."

At the next meeting these two once sworn enemies, sat side by side and continued to live in peace. Mollie became the matron's trusted assistant and Eliza asked the help of others in her effort to lead a better life.

"Depart from me.—I was in prison and ye visited me not," is our Lord's solemn warning.



# Who's Who Among Baptists

## *A Review of Contemporary Denominational Biography*

By W. B. LIPPHARD

A GREAT university like Yale, as a general rule, confers but one honorary degree of Doctor of Divinity at each annual Commencement. It is a high honor and justly coveted, for it signifies exceptional service in the Christian ministry. More than thirty years ago Yale conferred this honor on one of her graduates, Augustus H. Strong, who even in those early years had already acquired fame as a preacher and a theologian.

A gracious providence has dealt most kindly with this grand old man of the denomination, honored, revered and loved by thousands of men all over the world who have sat under his teaching, or whose lives have been influenced by his thinking. The caller at Dr. Strong's home at Rochester, N. Y., invariably finds him, although now in his eighty-sixth year, seated in his well-equipped library, busily studying some recent theological treatise or planning his own next literary production or anticipating his next trip abroad or his winter in California. Notwithstanding all these other interests, the visitor never leaves that home in Rochester without being made conscious anew of the secret of Dr. Strong's great life, his mighty influence and his spiritual power. Jesus Christ is the center of his life.

Here is a contemporary of the great men of the past, like Henry C. Mabie, Henry L. Morehouse, George C. Lorimer, A. J. Gordon, Edward Judson and others whose names are sacred in Baptist history. Nevertheless, Dr. Strong belongs also to the present generation for his spirit is youthful, and the youngest seminary graduate and indeed men of every age find unspeakable joy and inspiration in his companionship. What a wonderful earth this would be if all men could approach the western horizon of life as Dr. Strong has done and thus make old age seem a sublime achievement greatly to be desired.

He was born in Rochester, the son of Alvah Strong, one of the outstanding Baptist laymen of his generation. He was educated at Yale, from which he was graduated in 1857, nearly sixty-five years ago, and from Rochester Theological

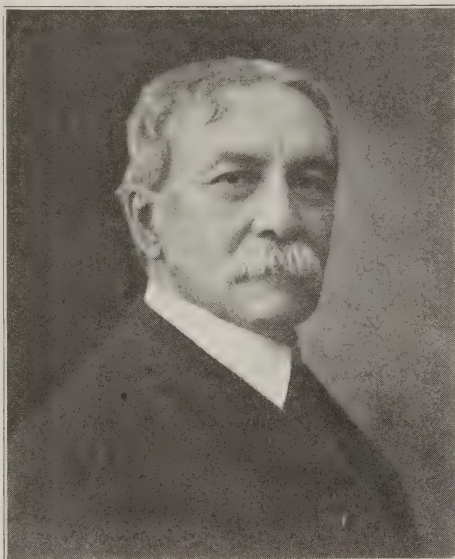
Seminary in 1859. It is well within the realm of probability that Dr. Strong may some day hold the distinction of being the oldest living Yale alumnus. Upon his graduation from the seminary, he served as pastor of the First Church of Haverhill, Mass., for four years, and at

East several years ago, where he had the joy of seeing so many of his former students engaged in making Christ known to the uttermost parts of the earth. Only recently he returned from a tour of Europe where he had visited all the battle fields on the western front.

During these seminary years he also produced a large amount of theological literature. The best known of his many books include "Philosophy and Religion," "The Great Poets and Their Theology," "American Poets and Their Theology," "Christ in Creation and Ethical Monism," "A Tour of the Missions," and "Union with Christ." The most widely known is undoubtedly his "Systematic Theology," in three volumes. This has gone through seven editions. For generations to come this monumental work will be recognized as one of the great contributions of the past century to theological thought.

Dr. Strong has also been active in the general work of the denomination. He has served as preacher at the May Anniversaries, has been a member of several boards and committees, and for three years was President of the Foreign Mission Society. For five years he served as President of the General Convention of Baptists of North America. Dr. Strong has shown a remarkable ability in analyzing denominational tendencies and developments. Those who recall his great address at Philadelphia in 1911 on "The Denominational Outlook will readily appreciate in the light of developments since then how prophetic was his utterance.

Obviously to estimate Dr. Strong's influence and the contribution which he has made to his day and generation is impossible in a series of brief sketches such as this. More space is necessary and more time must elapse in order properly to appraise the unique place which he occupies in American ecclesiastical history. How true it is that the grandeur of a mountain is best appreciated at a distance, when it is silhouetted against the western sky and its inspiring majesty towers above all the surrounding peaks. Yet today his brethren delight to do him honor.



AUGUSTUS H. STRONG

the First Church at Cleveland, Ohio, for seven years.

In 1872 the trustees of Rochester Theological Seminary elected him as President of the institution, to succeed the late Dr. E. G. Robinson. His subsequent record has proved that the Board acted with unusual wisdom and had evidently been divinely led in reaching their important decision. For forty years he served this great training school for Baptist preachers, and upon his retirement in 1912 he was made President Emeritus. During those forty years a thousand men entered and were graduated from this seminary. One can almost say that there is not a country on earth today which does not have at least one former student of Dr. Strong in its list of ministers. He has traveled extensively in all parts of the world for some years making annual trips to Europe. One of the greatest experiences of his life was his visit to the mission fields in India and the Far



## Dr. Wayland and Some Fundamentals

By W. H. MORSE, M. D.

IT was forty-four years ago. An American medical student was traveling in Europe. Born in Massachusetts, a wealthy farmer's son, his environment had not been of a character to produce religious impressions, and up to the time of his majority and the tour that signalized it, he had given no thought to his eternal welfare. At Geneva, however, his heart was touched. He had viewed with indifference the cathedral where John Calvin used to preach and declare the "horrible decrees" of God; but in an old church close by the cathedral he found an ardent young Italian preacher named Teofilo Malan, who had a congregation of Methodists of his own race. Speaking English, and having acquaintance with Greek, Hebrew, and Latin, upon meeting the American, a cordial friendship sprang up between them. The Italian was interested in matters in the United States, and especially in the return to the homeland of immigrants with the open Word in their hands and hearts; and consequent upon the intercourse of the two young men, the student went one Sunday to hear the other preach. He did not understand Italian, and the preacher knowing this, on giving out the text, "Seek ye the Lord!" repeated it in English for the visitor's benefit. Several times during the sermon he did the same. As a result the student went away with the words in his mind, and near to his heart.

### Tradition and the Bible

The following day, or soon after, he went on to Italy, there to witness the clinics of Unna, the specialist in cutaneous diseases, at Rome. While there, and with the Geneva impression still with him, he fell in with a Roman Catholic who was also at the clinics. The two came to talk of religious matters, and the first thing that the American knew, he had become imbued with Romanist views. These found fertile ground in the heart that had been touched at Geneva, and among them was "tradition." The Romanist argued that tradition is on the same plane as the Bible, and that it merits equal esteem. In the way peculiar to his kind, he pointed out the fact that Protestant (and Catholic) observance of the first day of the week as the Lord's day is due to the tradition of Ignatius, "the disciple of John the beloved," who averred that it was so done in his day. "And as we take the first day of the week as the Lord's day, because of tradition," the Romanist pursued, "then the other traditions must be accepted, for these are the fundamentals." On the fifteenth of August he took the student to mass, and explained the Feast of the Assumption of the Virgin Mary, which was being celebrated. The student came away, almost, if not quite ready to believe the tradition that Mary was translated, body and soul.

When he returned to America the doctrine troubled him. With a little more persuasion he might have become a Roman Catholic. He felt, in consequence of his Geneva experience, that he should identify himself with the church, and a quandary as to which church it should be, filled his mind. On the steamer he decided that he would find out from

Protestant authority as to that "fundamental" tradition. He shrank, however, from speaking to a minister about. But a bright idea came to him. Why not write "a letter to the editor" of some religious paper, and get an answer in print?

He did so. The paper to which he wrote was the National Baptist, and he signed himself "a divinity student." The question was as to the proof of the mooted "fundamental." As was to be expected, the editor, Dr. H. L. Wayland, replied in his issue of March 7, 1878. But before this answer came, the young man had taken the step across the threshold. Entering the Albany Medical College, when obtaining board, he sought it in a Baptist family, so that he might have access to the National Baptist, so as to get his answer. The family induced him to attend church with them, and he thus came under the preaching of the Rev. Frank Rogers Morse of the Tabernacle Church. On the first Sunday of January he was baptized by Mr. Morse. It may be that he had settled the "tradition" question by this time, but when the answer came, he read it with zest. It read:

"I regard a judicious use of the Fathers

as being on the whole the best reliance for any one who is in the situation of my querist. The advantages of the Fathers are twofold: first, they carry a good deal of weight with the masses; and, second, you can find whatever you want in the Fathers. I do not believe that any opinion could be advanced so foolish, so manifestly absurd, but what you can find passages to sustain it on the pages of these venerable sages. And, to the common mind, one of these is just as good as another. If it happens that the point you want to prove is one that never chanced to occur to the Fathers, why, you can easily show that they would have taken your side if they had only thought of the matter. And if, perchance, there is nothing bearing even remotely or constructively on the point, do not be discouraged; get a good strong quotation, and put the name of the Fathers to it, and utter it with an air of triumph; it will all be just as well; nine-tenths of the people do not even stop to ask whether a quotation bears on the matter in hand. Yes, my brother, the Fathers are your stronghold. They are Heaven's best gift to the man who has a cause that cannot be sustained in any other way."

Hartford, Conn.

## Some Achievements of Last Year

DURING the past year four new buildings have been erected in Latin North America. The first of these was a chapel, costing \$11,000 for the town of Juncos in Porto Rico. For ten years we have had a congregation in this town, meeting now in one rented hall and now in another, and rarely able to find adequate accommodation. Now at last we have a home for our church designed by Mr. Merrill of the Department of Architecture of the Home Mission Society. This substantial and commodious building is an indication of the generosity of the Baptists of the Northern States. Rev. G. A. Riggs, general missionary, writes: "We most earnestly thank the home churches for their remembrance of us in their prayers and their financial backing. We crave the continuance of both, for either without the other would mean failure."

The two story addition to our church in Mexico will afford rooms for Sunday-school classes and provide for our rapidly growing work in the large capital of the Republic. This addition was completed the last of August.

Another achievement of the year is the completion of the church and Christian center in San Juan, Porto Rico. The building contains, besides the auditorium and Sunday school rooms, comfortable living quarters for the pastor and his family, industrial and kindergarten class rooms, library and reading room, a dispensary and court for recreation. It is situated on the main thoroughfare leading from the center of the city eastward, with the Carnegie library and Y.M.C.A. buildings in front and to the right of it. The building was dedicated in June of this year.



FIRST BAPTIST CHURCH, SAN JUAN, PORTO RICO



# The Preaching Mood

By CHARLES A. COOK

THE preaching mood may be said to be that condition of mind and heart which the preacher should have when he preaches so that he shall have freedom and joy in preaching, and shall preach impressively and effectively. Without a proper preaching mood the chariot wheels drag heavily in the act of preaching. Without a proper preaching mood the preacher has the distressing experience of beating the air in a vain endeavor to accomplish something for Christ and the good of men. When lacking the real afflatus of a genuine preaching mood the preacher will probably put forth more gymnastic efforts to make an impression than when he is impelled by a deep inner spiritual momentum that puts force into every sentence uttered.

## Necessary for Power

A proper preaching mood is necessary to the most effective preaching. We preachers are ever anxious that our preaching shall not be in vain. We sincerely desire that every sermon we preach shall actually count for Christ and the good of men. As true ambassadors for Jesus Christ we cannot be satisfied with ourselves, nor with our ministry, when our sermons neither grip our own souls nor stir the hearts of those who hear them. We are not always in the best mood for preaching. There are times when we shrink from the duty because we do not feel that constraining, or impelling of the Spirit of God, which makes us eager to deliver God's message to men. Such experiences may not be frequent but what preacher is wholly a stranger to them? It is one thing to have a conviction and a consciousness that one verily has a message from God for the people, and be under a real pressure of soul to deliver that message; but quite another thing to go into the pulpit in a sort of mental bondage and inactivity or under a cloud of spiritual depression. Then preaching is a hard fight from the first to last.

## The Dynamic That Impels

A proper preaching mood is certainly essential to the preacher's own comfort and joy in preaching. It is the dynamic that impels and inspires. Without it preaching becomes a depressing treadmill experience in which we feel that we go through the motions but do not get anywhere. It is true that sometimes we may at the first be like the soldier in the trenches, nervous and shrinking from the solemn task, but when once we get into action all that disappears and we go forward with eagerness and even enthusiasm.

The message we have to deliver demands a genuine preaching mood. It is the greatest message that can be uttered by human lips. It is the message of infinite love and grace to men, the message of an all-sufficient atonement for the sins of the world, a message concerning God, and Jesus Christ the Saviour, and eternal life through faith in Him. It is a message that has to do with the present and eternal welfare of those to whom we preach. Such a message demands a proper preaching mood. To deliver such a message in a cold and perfunctory way is little less than criminal. It should be delivered under the constraint of the love of Christ, in the power of

the Holy Spirit and with a deep concern for the souls of those who hear it.

The great purpose of the preacher's ministry demands a proper preaching mood. It is not to entertain men but to win them to Christ and build them up in Christian knowledge and character. The preacher is to be an advocate of righteousness in every realm of life and activity. He is to be no trimmer of the truth to suit the whims and prejudices of his hearers, but, like the prophets of old, he is to be bold and outspoken in declaring the whole counsel of God.

It may be said that, as a rule, the sermons that do the most good are the sermons which have most deeply gripped the soul of the preacher, and have been delivered under a consciousness of the power of the truth in the preacher's own heart. Of course much depends upon the people whether they are in a proper hearing mood. They will get more from a poor sermon when they come to God's house with prepared minds and hearts, and are in a receptive attitude, than they will from a sermon that might be classed as one of the greatest when they are not in the right state of mind to hear. When the preaching mood and the hearing mood are both absent how hopeless to expect any results of value.

How shall the preacher possess and maintain the preaching mood? There are of course many answers to this question and we can only suggest a few.

The preacher needs always to take his task seriously. We preachers are only human and are apt to sometimes lose sight of the high and holy character of our calling as ministers of Jesus Christ. Ours is the most exalted and solemn ministry ever committed to men. When from any cause our preaching work sinks to the low level of the common-place it will be impossible to have a proper preaching mood.

We need to often meditate upon and appropriate the promise of our risen Lord, "Lo, I am with you always." His presence is evermore our source of inspiration and our only hope of real success. "Without me ye can do nothing." We must be Spirit-filled men if we are to preach in demonstration of the Spirit and of power. The one hundred and twenty were in the preaching mood on the day of Pentecost because they were all filled with the Holy Spirit and spake as the Spirit gave them utterance. Are we ever in a proper preaching mood, the mood in which our Lord would have us be for preaching, unless we are endowed with the Holy Spirit?

The remembrance of our authority to preach will help us maintain a preaching mood. We do not go to this task at our own charges. Nor is our authority from the church. If we are not called of Jesus Christ himself to preach we are without authority. But if he has called and commissioned us to preach he is back of us with all the authority given him in heaven and on earth. In the consciousness of that authority how can we do else than preach with flaming zeal, with compassionate tenderness and unflinching boldness? The Master himself made much of the fact that the Father sent him. He ever taught and preached under a deep sense of the fact that the Father was back of him and with him. He says to us, "As the Father hath sent me even so send I you."

Prayer, much prayer; a devout study of the word of God thereby keeping one's soul in abiding fellowship with the Father; a sympathetic heart interest in our own sermons so that they will affect our own lives before others hear them; sometimes the reading of a sermon by one of the great preachers such as Spurgeon, McLaren, Jowett, will help keep the preacher in a proper preaching mood.

# Bringing Together the Preacher and the Church

By C. H. DICKEY

IN 1918 I resigned the pastorate of my church in the West, attended the Chaplain's Training School at Fort Monroe, Virginia, and afterwards went with a unit of the Expeditionary Forces to France.

From an experience in many cantonments in this country, and many months spent abroad in England, France and Germany, I naturally met with a great number of other chaplains from all over the United States, and from almost every denomination.

When the war was over and we all came home, anxious to get back into the pastorate, how different were the methods by which we secured our locations! The chaplains from certain denominations merely reported to their respective denominational H. Qs., and within a short time, were comfortably domiciled and at work in a parish. Some of them had said to me in conversation that they had no fear as to what they should do when they should be discharged from the army; because their denomination would abundantly take care of them.

This gave them a comfortable feeling that the Baptist chaplain never had. He

didn't know what would become of him, if he ever got back home. Likely he might find a church; probably not. He knew that he could expect little help from his denomination; for it had no system by which the pastorless church and the preacher without a church might be brought together. And, especially, if he were young and unknown, he had many restless thoughts as to the probability of ever getting located upon his return. Of course, when he went away to a probable death, they all wept on his shoulder, and said that nothing would be too good for him when he returned. And judging by the way our denomination let us alone when we did get back, I suppose that "nothing" was too good for us.

Now, all of this and other considerations have suggested to my mind that our denomination should take some step to be of service to its preachers without churches; and to its churches without preachers. For the church which has no pastor is as anxious to find one, as is the preacher without a location, to find one. But, according to the ethics

(Continued on page 998)





# The Devotional Life



## Taking Criticism..

By J. M. STIFLER

FEW things show us so plainly how much of the mind of Christ we possess as the way we bear criticism and disappointment. When our hearts are warm with a freshly conceived plan, and ardent to see the accomplishment of it, then to be met with disparagement of our hopes or criticism of ourselves is bitter. Worse than this, it not seldom happens that the ardor of a pure purpose is suddenly transformed into the heat of an angry resentment. What can we do to fit ourselves to meet the test of criticism? It is not sufficient to say that we must always be prepared for opposition, for if we follow this stoical counsel we are likely to put our minds in a case-hardened state against all outside suggestion. Such suggestions, even when they are unwelcome, are often useful. An unkind critic is sometimes the best helper we have, and a determined opponent may be a genuine impetus for us.

If we are quite sure that, in spite of all that is said to the contrary, that which we propose or have done is for the best, then we may with easy conscience stand by our colors. But if the judgment of others, though unkind, happens to be just, as it often is in spite of its unkindness, and if we then open our minds to the good that there is in it and by Christ's grace extract the venom from the unkindness, we have achieved a genuine victory.

For the most unprofitable possession in the world is a grudge against a fellow-man. With our differing hereditary traits, educations, experience, and ways of living and thinking, it is quite impossible that there should not be collisions with those with whom we are living or working. We are like a number of trains trying to go in different directions on the same track. Congestions are certain to come, but a congestion need not degenerate into a collision and a wreck if we will remember that there are plenty of sidings. Now a "siding" is a sort of abbreviated second track whereby trains going in opposite directions may pass each other in safety. In material railways they bear various names; on the invisible pathway of life they are all called Love. Sometimes they are nicknamed forbearance, tolerance, patience, or common sense; but these are all translations of the same thing. So in case of danger, remember the sidings. It is true that we are not always responsible for others' mistaken notions, but we are evermore guilty if we have wilfully allowed a wreck of peace.

This should by no means be taken to mean that we should surrender everything at the first challenge. We are bound by conscience, by faith, by the light which Christ has granted us, to do, as nearly

as we possibly can, what we think best. But usually we shall get our journey's end quickest and easiest by not demanding the whole right of way. In this, as in every other practical question on the art of making progress, we must look to Jesus as our great example. His public life was one long series of bitter oppositions, yet he "did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously." When the Gaderenes will not listen, he leaves them; when accused and abused, with superhuman self-control, knowing that he was truth incarnate, he leaves the matter with the Father as the witness.

Work in Sunday school and church, conducted as it is by the voluntary service of such differing characters, is a great test. Pupils are not always attentive, nor officers grateful; teachers are not always equable; plans are often upset by carelessness or wilful opposition, and support is often withheld when it ought to be given. These things are hard to bear; and the greatest testimony to the power of Christ to reproduce himself is that we do keep together and keep going forward.

The man who loses his temper, or resigns, or balks when opposed, though he were absolutely in the right—which is unusual—has put himself absolutely in the wrong. Some wise man has said that no man ever yet accomplished anything by resigning; and a yet wiser has written that the "wrath of man worketh not the righteousness of God."

## The Thrall

*I WEAR around my neck no ring of brass,  
As thralls—in days of old,  
With graven letters—telling all who pass  
Whose slave it holds.*

*I go not to my tasks, my duties, urged  
By cruel lash and blow,  
Nor seek at night a wretched pallet,  
Scourged  
In uttermost of woe.*

*But Thou, hast locked my fetters, oh, my Lord!*

*With love that passeth all;  
And graven on my heart the bonding word.  
"I am God's thrall."*

*And I go forth to serve Thee, oh, my God!  
As eager hinds arise,  
With feet that haste, even when they have trod  
The way of sacrifice.*

*And proudly, as a jeweled badge, I wear  
His mark, who's Lord of all;  
Deep graven on my heart the vow I bear.*

*"I am God's thrall."*

—HENRIETTA JEWETT KEITH in

"Four-o'-clocks."

So far from being the course of weakness, the course which Christ teaches can be followed only by summoning all our strength and manhood, and adding thereto abundant grace and forgiveness. The unthinking may see it as a constant yielding, yet, followed as he marked it out, it is both sweet and irresistible. That cloud of witnesses, the saints who have run and won, bear abundant testimony to the grace of Christ in the manner in which they endured criticism. The very best of men have had to endure biting criticism, and to hear their motives impugned; and they have shown their title to greatness in no better way than the manner in which they bore their cruel load. It is hard to think, for example, that one so beloved and honored as was Phillips Brooks should ever have had to endure this trial. Yet after his election to the bishop's office, the attacks upon him were so virulent that they invaded the peace and quiet of his spotless life and became a burden. Dean Farrar, in "Men I Have Known," records that once, on seeing a caricature of himself in a certain journal, Brooks wrote:

"And this is then the way he looks,  
This tiresome creature, Phillips Brooks?  
No wonder if 'tis thus he looks,  
The Church has doubts of Phillips Brooks!"

Well, if he knows himself, he'll try  
To give these doubtful looks the lie.  
He dares not promise, but will seek  
Even as a bishop to be meek;  
To walk the way he shall be shown,  
To trust a strength that's not his own,  
To fill the years with honest work,  
To serve his days and not to shirk;  
To quite forget what folks have said,  
To keep his heart and keep his head,  
Until men, laying him to rest,  
Shall say, 'At least he did his best.'"

The little glimpse that these lines, half humorous and half pathetic and wholly sweet, give of the Christ-like way in which this man, as a man, bore the "contradiction" that comes to the greatest as well as the least, gives a broad hint of the real grandeur of his character.

The one thing that we ought not to do when opposed or criticised is to balk and refuse to do anything. The best advice that any one can have who is tempted to do this is to reread every one of those lines of Bishop Brooks which begin with the word "to." To be in this world means that Christ's followers must often wear the crown of thorns crushed upon them by unthinking hands; and to be "in Christ" means that we shall be kept from hating those hands; in the world but, kept from the world's besetting sin of unlove. —From "The Fighting Saint."—(Copyright, 1909, Fleming H. Revel Company.)





# The Bulletin Board



## North Dakota Springs to It

The whole program adopted by the Northern Baptist Convention at Des Moines, was adopted at Minot with certain definite objectives for North Dakota. These objectives are:

500 added to our churches by baptism by May 1, 1922.

500 members enrolled in Stewardship Leagues.

\$60,000 paid on account of New World Movement by May 1, 1922.

The whole program, together with the state objectives will be widely circulated among the churches in September. Copies may be had by applying at the state office.

## Expulsion of "Pernicious Foreigners"

With reference to the procedure of the Mexican government in expelling certain foreigners from its domain, *Revista Mexicana* offers the following explanation:

"In the exercise of the authority conferred upon the President by the Constitution of 1857 and repeated in that of 1917, President Obregon has recently caused several persons coming under that designation to be expelled from the country summarily and by Executive order. Two of these were Americans, several were Spanish, and others were Russians, etc. The Constitution of 1917 also contains the following provision in this connection: 'No foreigner shall meddle in any way whatsoever in the political affairs of the country.' The persons expelled have violated the Constitution in this respect. Every country in the world exercises this same right."

## "The Southern Baptist Handbook"

Dr. E. P. Alldredge, secretary of Survey of Statistics and Information, Sunday School Board, Southern Baptist Convention, has put forth a little volume under the above title which should be on the desk of every pastor, secretary and church member who is charged with promoting intelligence among our Baptist church members. It includes a list of Southern ministers, and furnishes a directory to our whole Southern Baptist organization in one handy volume which can always be within arm's reach of those who have need for such help. The price is \$1.

## How Can We Help Them Better?

Certain prominent leaders in the Baptist denomination suggest that Baptists throughout the United States unite in praying for the three Baptist men at the head of the British and American governments, namely, Lloyd George, Mr. Hughes and President Harding. They suggest that at the noon hour we lift our hearts praying for these men, that they may have wisdom to meet the critical questions that come to them continually. One of those who originated the suggestion asks: "Can we give the matter publicity?"

I do not know just what is the wise way to do. Certainly these are Baptist men and it would be a helpful and beautiful thing for Baptists everywhere to pray that they may have wisdom." It seems that Rev. John Erb ought to have credit for originating the suggestion.

## Begins to Recognize Its Friends

The American Federation of Labor Convention in Denver, in appreciation of action taken during the year on the open shop movement by the National Catholic Welfare Council, the Federal Council of the Churches of Christ in America and the American Conference of Jewish Rabbis, resolved, thereby expressing its highest esteem to the above mentioned religious organizations for their most splendid efforts to acquire full information as it relates to the industrial situation and its effect upon the wage-earners and their dependents; therefore be it; and further, "that the declarations by these organizations are hereby recognized as intelligent and most humane documents of inestimable value to the organized workers and the public in general."

## What do They do With it All?

The New York State Department of Labor gave out on July 27, a statement concerning the wage changes for the preceding month and the preceding year in the ten chief industries of the State. The present average weekly earnings are as follows:

Stone, clay and glass .....	\$26.94
Metals and machinery .....	27.79
Wood manufactures .....	24.85
Furs, leather and rubber goods ..	25.22
Chemicals, oils and paints .....	26.61
Paper manufacture .....	26.47
Printing and paper goods .....	30.33
Textiles .....	20.78
Clothing .....	23.28
Food, beverages and tobacco .....	24.48

It will be noted that in four of these industries, including food and clothing, the average is below \$25.00 a week. The average for all industries is only \$25.71. Even so, the average reduction for the entire year is only \$3.06 a day.

## Refugee Children in Manchuria

The story of how refugee children in Harbin, Manchuria, are being cared for has reached this country. They came from middle Russia, from Siberia and from nearer towns where unsettled conditions had broken up their family life. They were found in cold, miserable quarters which they had taken up in old broken box cars. Some had undertaken to make their homes underneath these cars by slinging up pitiful bits of matting to protect them from the chilling wind.

A committee was organized to help these refugees out of what would have been a winter of terrible suffering. It was composed of the wife of the man-

ager of the Chinese Eastern Railroad, the daughter of General Rominsky, a former governor of all Eastern Siberia, the head secretary of the American Y. M. C. A., and the superintendent of schools.

The army supplied some barracks for sleeping quarters, good hearted citizens provided warm clothes, and refugee Russians volunteered as school teachers. Every morning at nine o'clock the children gathered at the Y. M. C. A. Hut where the lessons were taught. But before these began, hot tea with milk and sugar, and white bread were served. At noon time rye bread and hot soup were provided. The children were, on first attending school, shy, lifeless and pale. Now they are rosy-cheeked and happy, with high spirits and genuine hope for the future.

## Not Afraid of This Creed.

The "Social Creed of the Churches" has been translated into Spanish for the use of the churches in Chile. This is the first work done by the new Sub-Committee on Social Service of the Committee on Co-operation in Chile. The committee has made something of a sensation and the President of the Republic has called for extra copies of the pamphlet.

## "Our Cooperative Cafeteria"

An adaptation of the Rochdale plan for consumers' co-operation has been meeting with a significant degree of success in New York City during the past year. "Our Co-operative Cafeteria" was started as a co-operative enterprise in April, 1920. It is incorporated under the laws of New York State and its capital stock of \$4,400 is divided into 880 shares at \$5.00 each.

"Honest goods, at cost; through democratic control." This is the goal which the cafeteria has set itself to achieve.

Membership is always open with shares at par and the only requirement for membership is the purchase of two \$5.00 shares of stock and the payment of an initiation fee of 25 cents. No member may hold more than 40 shares or \$200.00 worth of stock. During the first year of operation, completed April 1, 1921, the membership grew to 397. The members and patrons include many religious and social workers.

Luncheon and dinner are served at the cafeteria and the food is sold at market prices. Under this policy seven to ten per cent of the gross income remains as "net earnings."

The indebtedness incurred for the opening of the initial venture was cleared off by the fall of 1920 and by February, 1921, the condition of the business warranted the opening of a second cafeteria. The net earnings for the year were \$5,950.00. After the deductions for the interest on shares, reserve fund, educational fund, and Federal taxes, \$1,788.32 was left to distribute in rebates to members.



# "Zion's Herald" Insults the Baptist Denomination

(Reprinted from the Watchman-Examiner of August 25, 1921)

*Zion's Herald*, of Boston, one of the most influential Methodist papers in the land, openly and flagrantly insults the Northern Baptist Convention. We are charitable enough to believe that its editors are uninformed rather than malicious, but ignorance that can be avoided does not justify wrong doing.

We print the entire editorial of *Zion's Herald*, which appeared July 27 under the heading "Funeral Expenses of Fundamentalism." The editorial follows:

It cost exactly \$1,750,000 to bury fundamentalism, but the price was moderate considering the service rendered not only to the Baptist denomination but to the rest of the Christian world. The acceptance by the Home Mission Society of this amount with its creedal attachment from an anonymous donor, and the approval of this action by the Northern Baptist Convention at its recent session in Des Moines have settled the case of fundamentalism.

In an editorial three weeks ago, entitled "God or Mammon?" the *Herald* pointed out the outrageous ethics of this transaction, but it was little dreamed at that time that the reaction against the whole cult of fundamentalism would reach such astounding proportions. The foremost church leaders in the various denominations and the editors of the leading religious journals of the country are unseparably in their denunciation of ecclesiastical bribery. Even secular magazines and newspapers have joined in the outcry against this attempt to stifle Christian thinking. The most auspicious sign of all in connection with this incident, however, is the commendable arraignment of the ark-savers by the progressive leaders of the Baptist Church itself. "The Baptist," the leading journal of that church, comes out in a recent editorial under the caption "Fundamentalism Is Dead." Elsewhere in this issue readers of the *Herald* will find an extract from an incisive little pamphlet, "Shall Baptists Adopt a Creed?" written by Professor Richard M. Vaughan, of the Newton Theological Institution. Dr. Vaughan sounded the warning of this pamphlet at Des Moines and tried with other strong men of his stamp to save his denomination from the threatening disaster, but the money power was too strong and the day was lost. The *Herald* was reluctant immediately at the close of the Des Moines meeting to comment at any length on this incident for considerations of denominational courtesy, but now that Baptist leaders have spoken so plainly, the whole matter appears to be open for the widest discussion.

The ratification by the Convention of the acceptance of the gift to the Home Mission Society has revealed fundamentalism in such a bad ethical light that even the sinful old world turns from the incident with loathing. It was an attempt to rule by force, and therefore an open confession of weakness. Finding that fundamentalism could not win on its merits, by the sheer power of its ideas and ideals, its disciples resorted to money. Had the Convention been held a few centuries ago they would have sent troops.

Fundamentalism is indeed dead and buried. We may hope now for the wider spread of vital Christianity and the larger prosperity of the unification movement whereby all the various denominations may be brought closer together under the leadership of our Lord and Master.

The *Watchman-Examiner* has had for *Zion's Herald* admiration and respect, but we solemnly declare that the foregoing editorial comes perilously near to placing *Zion's Herald* outside the pale of decency and respectability. A partisan political paper would hardly descend to so low a level. It charges Baptists in Convention assembled with having sold their liberty for filthy lucre. It holds up a great Christian denomination to scorn and ridicule.

It not only distorts the facts but publishes for the facts statements that are contrary to the facts. By a vote of almost two to one our Home Mission Society (one of the co-operating societies of the Northern Convention) commended its board for accepting a certain large gift to which doctrinal conditions were attached. This is the action that causes *Zion's Herald* to froth at the mouth. This is the action that causes *Zion's Herald* to forget denominational courtesy and Christian fraternity.

What is the animus of this action on the part of *Zion's Herald*? Why should the editors of a paper of one denomination lose their heads and hurl insults at another denomination in this age of Christian fraternity and good-will? The editorial printed here explains it all. *Zion's Herald* hates fundamentalism and fundamentalists as it hates the devil. It has learned that the conservatives were in the majority at Des Moines and that the commendation of the action of the board of the Home Missions Society in accepting the gift with conditions is counted a conservative victory. It dares to impugn the motives of this conservative majority and maliciously declares that their mode of procedure would in earlier days have taken the form of "troops," that is, of armed force!

Now the preposterous thing in this intolerable editorial of *Zion's Herald* is that the editor agrees with the editor of *The Baptist* that "Fundamentalism is dead." It says: "The Baptist, the leading journal of that church, (sic) comes out in a recent editorial under the caption 'FUNDAMENTALISM IS DEAD.'" Doubtless this is where *Zion's Herald* got its information. Having heard from "the leading journal" of the Baptists that fundamentalism is dead the *Herald* proceeded to write its brilliant editorial on "The Funeral Expenses of Fundamentalism." Brilliantly it declares that "the ratification by the Convention of the gift to the Home Mission Society has revealed fundamentalism in such a bad ethical light that even the sinful old world turns from the incident with loathing." We must admit that *The Baptist's* pupil has gone much farther than *The Baptist* itself, but probably now *The Baptist* will see the danger of trying to startle the world by sensational headlines.

Beyond the shadow of doubt we have fallen on evil days. The faith of our fathers is rejected by many who are called by the name of Christ, and those who are seeking to promote the faith of our fathers are held up to ridicule and scorn. What shall be done? Shall those who hold to the faith of our fathers, in the interest of peace give up the battle? "Why cry peace, peace, when there is no peace?"

This paper dedicates itself afresh to the cause that it has espoused. It stands unhesitatingly and unequivocally for the Confession of Faith adopted at Des Moines. It will continue to stand for fundamentalism, which according to *The Baptist* is dead, and which according to *Zion's Herald* is buried.

N.B. 1. *The Baptist* now confesses that it did not exactly mean that fundamentalism is exactly dead.

N.B. 2. Under the circumstances, maybe *Zion's Herald* has been a little too precipitate with the funeral oration and the burial.

[THE BAPTIST also is jealous of the honor of the denomination, and resents any intimation that our Baptist brotherhood in its action at Des Moines was actuated by any but the most honorable Christian motives.

In view of certain confusing references to THE BAPTIST in this article the editors wish to call attention to the following facts:

1. In our issue of July 9 and consistently ever since this paper has accepted, indorsed and recommended the Des Moines Confession as a representative statement of Baptist doctrine.

2. Before the meeting of the convention, THE BAPTIST discussed the advisability of accepting gifts with creedal conditions attached but neither during nor since the convention has it said anything in criticism of the action taken nor of the actors on either side. The caption "Fundamentalism is Dead," was not used in connection with the consideration of that subject.

3. THE BAPTIST believes that the denomination as a whole is conservative. It has consistently represented this great body whose history and faith it exalts and whose mission and program it will continue to promote. Its only offense has been that it has refused to follow extremists whether they were called "modernists" or "fundamentalists."—The Editors.]

## Additional Bulletins

### Dug Up Herod

The *New York Times* correspondent was informed recently that Professor Garstang, director of the British School of Archaeology at Jerusalem, was preparing a report on the discovery made in the excavations at Askalon, where the buried Biblical city is being investigated.

Digging is now going on around the famous cloisters which inclosed the great court built by Herod. A description of the wonderful workmanship of this court is given by Josephus. It is only one of the many splendid buildings which the ambitious Herod set up. Besides the court some enormous statues have been unearthed. Among these are figures of Apollo, Venus and Victory and a giant statue of Herod himself.

### Falling Into Line

The opposition of the Pittsburgh Employers' Association to the Young Women's Christian Association, had a measure of success in Los Angeles and Pittsburgh, where budget campaigns were unsuccessful. Throughout the rest of the country the reaction has been favorable to the Association and a large number of people who were not likely to contribute under the old regime are now coming forward with help. The big business men of Chicago who are connected with the Association, after looking the social creeds over pronounced them all right and gave the signal "Full speed ahead." It is rumored that the Pittsburgh employers themselves have requested the resignation of the secretary, Mr. Long, who was responsible for the boomerang.





# Religious Education



## International Uniform Lesson for September 18

ABSTINENCE FOR THE SAKE OF OTHERS.

I Cor. 10:23-33; 3:16-17. Golden Text:  
I Cor. 10:31.

### The Lesson Text

This scripture is designed to serve two purposes, viz., to keep the student in touch with the life and letters of Paul and to provide a text for the regular temperance lesson. Paul had many questions to answer when he wrote his first letter to the Corinthians. Among the many questions was one concerning the propriety of Christians eating food that had been offered to pagan idols. The answer is very clear and convincing. Common sense must dictate the Christians' attitude and action in any given case. The general principle must always be recognized that in all things in which moral law is not involved the Christian is free to indulge or refrain according to his best judgment. Many things in this category must be left to the occasion and to the good sense of the persons affected by the particular circumstances. That is Paul's position on all matters not fundamental and vital to the Christian faith.

### The Lesson Taught

There are three reasons for abstinence, viz., for the sake of self, for the sake of others and for the sake of Christ.

#### For Self

Self has its rights. The word, "selfless," may serve to indicate unselfishness for lack of a better word, but in reality nothing connected with human life and action is selfless. The self is the basis of all personality, individual consciousness, moral responsibility, social fellowships and religious life. The second great commandment recognizes this principle as basic in guiding social love by self-love. "Thou shalt love thy neighbor as thyself." Therefore the first motive for abstinence is self-preservation, self-development, self-improvement. This is the basis of appeal in 1st Corinthians 3:16-17, and 6:19-20. The body with all its powers is regarded as holy, as the temple was regarded as holy. The things that defile, disintegrate, destroy the body and its remarkable powers must be abstained from. That is abstinence for the sake of self. Paul himself practised this principle. In this same letter to the Corinthians he tells them that he buffeted his body and brought it into bondage lest after he had preached to others he himself might be a castaway. (1 Cor. 9:24-27.)

#### For Others

Abstinence that ends in self-preservation also ends in self-centralization.

There is still a higher motive for abstinence than self-improvement, health and longevity. The lesson suggests that abstinence for the sake of others is the Christian principle. For the sake of the weakness of others is the first consideration. Paul was so clear on moral distinctions that he could eat anything fit for human food without conscientious scruples. Good beefsteak had not lost any of its food value by having been offered in sacrifice to idols, because an idol was nothing. Therefore Paul was free to eat it. But he makes it perfectly clear both in his letters to the Corinthians and to the Romans that if a weak brother is likely to take offense or stumble, or if his action is in danger of being misunderstood he will abstain out of deference to the limitations of others. That is the fine spirit of Christianity. The application of this principle will suggest itself in all modern matters which involve the conscientious scruples of Christians who have grown neither in the grace nor in the knowledge of Jesus; but who insist that things purely incidental and indifferent are of the highest moral importance. Some good Christians do not believe in jewelry as a part of one's dress. Shall we offend them by wearing our jewelry among them? Or shall we not rather lay it aside out of respect for their conscience? If we are among Catholics shall we abstain from meat on Friday on the principle of abstinence for the sake of others? How far shall we carry the principle of abstinence for the sake of others? No academic answer can be given to this question. It is left to the liberty and good sense of the Christian to adopt himself to the circumstances as they arise. Christian liberty is a precious boon, and there is only one thing greater: that is the surrender of liberty for the sake of others.

#### For Christ

Abstinence for Christ's sake is the highest possible motive of self-restraint. Christ himself is the loftiest type of abstinence for the sake of others. He abstained from exercising his rights and prerogatives as the Son of God when he emptied himself taking upon himself the form of servant and being made in the likeness of men. He abstained from the exercise of power when His enemies taunted him, tormented him and finally

nailed him to a tree. He had in mind the ignorance that contributed to his crucifixion when prayed "Father, forgive them, they know not what they do." Jesus abstained from judgment and retaliation. When we practice abstinence for the sake of Christ we are living his life over again, and demonstrating to our own satisfaction and to his honor that the kingdom of God can be extended among men only as those who claim to be Christians abstain from every form of evil and from many things that are not evil because they are not expedient or not constructive. This is the thought Paul had in mind when he wrote to the Corinthians about reforming from certain practices for the Gospel's sake. The Gospel and the Christ of the Gospel are judged by the world on the basis of those who profess to follow Christ. If the practice of self-restraint and abstinence and poise is lacking, and we are all the time insisting upon our rights and our liberties, the world will have cause to conclude that either we have a poor brand of the Christian religion or the Christian religion itself is largely a theory incapable of practice. The honor of Christ is involved in abstinence as well as in action.

## Things the Pastor Sees from the Pulpit

1. Some folks always coming in punctually late.
2. Others always in the same place where they seem to belong.
3. Some irreverence at the beginning of the service; not much, but some, and some is too much.
4. Strangers without any hymn books and no one offering them any. It makes him feel nervous. How would you feel?
5. When the offering baskets are passed, some folks look at them as if they had never seen them before, and wondered what they were.
6. Once in a while a few people come in after the baskets are passed. I do not think they do it on purpose.
7. There are faces that are a benediction to look at, and a few, only a few, that seem to be mourning over the money they lost yesterday.
8. Once in a while a man, now and then a woman, who seems to be asleep; but appearances are deceptive.
9. Folks he has baptized, and married, and laughed with and cried with. He does not always see them distinctly.
10. And many other things he sees from the pulpit; and let us hope that most of the things he sees help him to preach when he rises to give his message.—Dr. Charles M. Sheldon, in "The Christian Herald."

*"O Thou to whose all searching sight,  
The darkness shineth as the light:  
Renew my heart—at pants for Thee;  
O burst these bonds, and set it free.*

*"Wash out its stains; refine its dress;  
Nail my affections to the cross;  
Hallow each thought; let all within  
Be clean as Thou, my Lord, art clean."*





# The Chimney Corner



## On The Trail of The Lonesome Pine.

### The Meeting Which was Half-a-Mile Long!

THE second day of my visit at Lucinda's she received an invitation in the mail which surely was the last word in alluringness; and since, right beside the prim little green pine tree, it especially stated that a friend would be welcome also, she asked me to come with her to the September meeting which the invitation said was to be "half a mile long," namely, from the end of the Ellsworth Avenue car-line along something the committee called the "Trail of the Lonesome Pine"! We thought it sounded right unique, and I, for one, was keen to go, although back home in Dudley you couldn't get wild horses to drag me to one of their missionary meetings. You see I've never had my eyes opened to anything but the dreary Dudley dullness, we being awfully set in our ways. Back home, "moveable meetings" were simply unheard of! as well as other new things I never felt called on to change.

Well, promptly at 2:30 'on the day set, Lucinda and I turned up at the designated spot and there were several dozen others already there, buzzing so cheerfully that my spirits rose right up.

"This won't be what you'd call a *meeting*, Cindy," I whispered, adding a "Glory be!" to myself.

"Now just you wait, Dinah!" said she, smiling. For of course Lucinda knew her hostess, while I didn't.

When it became certain that we were all there, the committee hung a green cardboard pine tree around each of our necks, the necklace being a long green string. On the pine tree was written the itinerary of the half-mile meeting as follows:

#### ON THE TRAIL OF THE LONESOME PINE.

- Stop 1. *The Trees of the Wood Shall Clap Their Hands.*
- Stop 2. *Beside Still Waters.*
- Stop 3. *The Root of the Whole Matter.*
- Stop 4. *The Lonesome Pine.*

On the back were the words of a hymn, as I will tell you later on.

The committee led the way and we scuffled through the crisp autumn leaves behind them until we came to a great oak tree where we sat down on fallen logs and piles of leaves, for what strictly speaking was to be the "devotional exercises," but not the "dead as a door nail" kind we have back home, when we sing with meek *in-growing* voices and pray as if we were being terribly cheeky to come at the Lord again for the same old things. Now that I've visited Lucinda I begin to see

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

there are more *real* things to ask for than the smattering we used to plaster over things in general. For when the mellow afternoon sun glinted through the oak leaves it seemed as if "the leaves of the tree really *were* clapping their hands." They clapped and clapped. I didn't wonder when I heard all the thankful reasons the leader gave!

She began by reading a wonderful chapter from Isalah which goes like this in spots (no doubt you know all of it yourself!) "Ho! Everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat.... seek ye the Lord while he may be found.... let the wicked forsake his way.... my word shall not return unto me void but shall accomplish the thing whereto I sent it.... ye shall go out with joy.... all the trees of the wood shall clap their hands.... instead of the thorn, shall come up the pine tree...."

No sooner was she done reading those striking words, just made for outdoors, than she picked up an acorn saying (straight at me, unbeknownst to her!) "Perhaps you're wondering why the trees of the wood clap their hands and whether instead of the thorn, has come the pine tree! I think," said she, "that this acorn typifies the true reason for the hand-clapping. As Dr. Lyman Abbott once did, I hold this acorn in my hand and it seems to say to me: 'By and by I'm going to be a place where birds of the air can build their nests! By and by I'm going to be used to build great houses and men will warm themselves beside me on cold winter evenings. By and by I will be the ribs of a great vessel and the tempest will buffet against me in vain as I carry men over the oceans!' But I said: 'O foolish little acorn, how canst thou be all this?' And the little acorn answers: 'God and I: .... God and I!'"

Can't you picture us sitting there peering up into the great sturdy branches of the overshadowing oak, while the leaves of the tree clapped their hands at recalling what a mere acorn had become? Then in her clever, earnest way she showed us as great a marvel—how in the year 1871 a few Baptist women, amid disapproval and scoffings and discouragements galore, organized a Woman's Foreign Missionary Society—oh, such a small beginning, yet they too dreamed deep dreams of what they would one day become. And from that 1871 acorn of faith, has grown a great denominational oak tree! Instantly up jumped five oth-

er ladies to name the five branches of that woman's missionary oak:—the educational branch, the evangelistic branch, the medical branch, the asylum branch, the miscellaneous branch. This isn't the time to report *all* they said about their special branches, but I shall never forget how each of them closed with the same words as she pointed to the leaves falling from her branch: "Oh women, *nothing* is ever wasted in the economy of God; even as that falling leaf goes back to enrich mother nature and help other things to grow, so every pupil leaving our Baptist Schools (or patients leaving our hospitals, etc.) goes home to spread the wonderful richness of life in Christ Jesus."

Do you wonder that with those branches visualized and with those autumn leaves silently lifting their hands in prayer, we Baptist women below suddenly knew how to pray for blessings to result from each smallest activity?

We walked along to our next stop singing "The Morning Light is Breaking;" then we reached a lovely placid little stream, all speckled with sunlight and dabbled with leaves, beside which stood a young woman draped in several yards of cheesecloth, put on in the fashion of a Hindu Sari. Before she spoke we sang the verses of the hymn written on our green cardboard programs:

"As pants the heart for cooling stream  
When heated by the chafe,  
So longs my soul for thee, Oh God,  
And thy redeeming grace!"

Then, as we sat on convenient rocks and boulders and banks she told a very wistful and beautiful true story called "The God of the Pill Bottle."\* With tender words she painted the picture of a bent Hindu grannie into whose village one of our women doctors had come for one brief day, not only to bring healing medicine but also to tell the good news of the True God. Yet alas, so brief was the visit and so surprising, that no one of those hungry ignorant heathen could ever recall *His* name, and eventually their thirst for Him caused the poor old woman to set out a pilgrimage to find this God of the Pill Bottle. It was a warm, gripping little story—an example of "Ho, Everyone that Thirsteth." Imagine what a climax it was to hear soft music and a voice singing (at the close of the story) that marvelous aria from the "Elijah" oratorio:

"O that I knew where I might find Him...."

\* This story may be found in booklet "The Blue Cotton Nurse" issued by Lit. Dep't., Board of Promotion, 276 Fifth Ave., New York.



If with all your hearts ye truly seek Him...."

(You see, they had put a Victor machine into the automobile which carried the luncheon!)

Do you wonder we marched on to the next stop singing with real fervor, "We've a Story to Tell to the Nations"? At this next stopping place stood a girl in a Chinese costume, who told us another true story in quaint broken English about the days of persecution in China when the Boxers ran riot. The girl was gifted with enough dramatic skill to make the simple little tale a living episode for all of us.\*

By this time you can picture me, as used to be "agin" all meeting, waxing warm-hearted over this visible demonstration that a great oak has slowly emerged from a very little missionary acorn, that every smallest leaf on the tree of life

counts in redeeming the world, that millions of people are thirsting for the water of life, that the roots of devotion to Christ are grounded in a love of His word!

It is true that we ate a very delicious luncheon under the Lonesome Pine, but I was day-dreaming all through it, wishing the folks in my church back home could have a meeting half-a-mile long! And do you know, I don't see why we couldn't; for there are lots of nice woodsy walks all around the edge of town with suggestive trees and even our most unathletic ladies might be enveigled to set out on the trail of the Lonesome Pine. I've got a talisman in my pocket this minute, so that when I get cold feet over planting this new idea in our conservative community I pull out a little acorn and it whispers to me: "God and I!... God and I!"

## The Young Reserves

### The B In Bill's Bonnet!

BY PEGGY

NO sooner had Timothy a grasshopper for a pet than I adopted a colony of ants, so poor Bill began worrying over HIS lack of a pet.

"What'll I chose, anyhow?" he would keep saying, until Uncletim solved the problem by saying at breakfast one morning: "Bill, my boy, you've got a B in your brain!"

"And in his bonnet," I added.

"Bees it shall be, then," said Bill, "but I don't know where to find them, do you?"

Uncletim smiled knowingly, and after breakfast we all filed out after Uncletim to the yard, where, under the leaves of the bicycle house, we saw a curious little bee "house." Uncletim told us all about it, how the mother bee is just as much a carpenter as the ants I told you about last week, for after she selects a house she begins biting out pieces of wood with her strong, cutting jaws, which have very very strong muscles to bore really wonderful tunnels. We were lucky to find one at work, and she seemed almost human as she moved round and round in her little hole to make all sides of the "hall-way" even. It was the nicest little hall-way, about as long as she herself, and very smooth.

From this entrance hall she began boring tunnels several inches long which we could not see, of course, but we could see the sawdust and chips which her back legs kept kicking outdoors! Uncletim says there are stiff bristly hairs on these hind legs, which serve as brooms to brush the clutter away. Isn't that marvelous?

In these little tunnels were many separate rooms (nurseries, really!) which the mother bee made by glueing together

\* This story "The Best Seller in a Cellar" will appear in next week's Chimney Corner.

bits of sawdust and chips to form partition walls. In every such separate "nursery" she placed a loaf of bee-bread, which Uncletim says is made of pollen from flowers held together and sweetened by honey. All my life I have seen the little "busy bee" buzzing from morning-glories to hollyhocks, then into the honey-suckle vine, then over to the clover, but little did I dream what she was up to!

"You see," explained Uncletim, "when she finally goes home, her hind legs are covered with pollen dust, and from this she must make about a dozen loaves of bee-bread, about the size of a kidney bean! It takes time for her to gather all that pollen and that honey, just as it takes your mother lots of time to go marketing. When all the "bread" is ready she puts one in each nursery cell, and a bee egg is laid on top, which soon develops into a grub."

"What a name!" cried Bill, "what does this grub do anyhow?"

"Just eats and eats and eats all day, until it turns into a worm. What? do you mean to tell me that you and Peggy don't know that that worm (or larva, which is the real name!) lives in the nursery cell all winter long? Why, it's a marvelous story, that! Then when the warm spring days come it will grow some gauzy wings, ready to sail outdoors and be a carpenter bee itself."

Timothy and Bill and I stood there speechless! To think we had had baby bees in nursery cells in our own back yard all last winter, and didn't know it. Uncletim promised Bill a book on bees by a famous man named Henri Fabre; so next summer we will know a lot more to tell you about the queen bee, the drones, swarming and other things in the life of a bee. Don't you really think we have even more interesting pets than kittens and puppies and ponies could have been? They are such helpless animals! Imagine a puppy making a clever little house and sweeping it out with his hind legs!

Or a pony making bread! Or a kitten collecting honey! It simply isn't "done" in the world of animal pets. Although someday soon I want to tell you about the beaver Uncletim took us to see!

### A "Sting" Contest

(All words end in "sting")

1. What sting is good for tired boys? (Resting)
2. What sting cures hungry boys?
3. What sting tidies a girl's room?
4. What sting does the cook use for cooking meat?
5. What sting makes your mother laugh?
6. What sting makes marshmallows brown?
7. What sting is never boring?
8. What sting believes every word it hears?

(Answers given next week.)

### A "Bee" Contest

(All words begin with "be.")

1. A bee that takes off your head. (Be-head.)
2. A bee that says "look out! danger!"
3. A bee that gives something away.
4. A bee that explains the reason why.
5. A bee in the 5th chapter of Mathew's gospel.
6. A bee that is always very early.
7. A bee that is always very late.
8. A bee that is always starting something.
9. A bee that is never up above.
10. A bee that always acts correctly.
11. A bee that sees things.

(Answers given next week.)

### Answers to Last Week's Contest

How many of these aunts in your family?

1. Truant. 2. Pliant. 3. Pleasant. 4. Elegant. 5. Termagant. 6. Stagnant. 7. Restaurant. 8. Currant. 9. Malignant.

### Bees and Honey In the Bible

1. What land is described in the Bible as flowing with milk and honey? (Exodus 3:7-8)
2. What is sweeter than honey and the honey-comb? (Psalm 19:10)
3. What very strong man found honey in a peculiar place? What riddle did he make? (Judges 14:5-9, 12-18.)
4. What does Solomon say about wisdom and honey? (Proverbs 24:13,14.)
5. What is told of Jonathan and honey? (1 Samuel 14:24-29.)
6. Who ate locusts and wild honey in the desert? (Matthew 3:4-6)

### Things Are Not Always As They Sound

The pipers are not made of pipes,  
And cowards are not made of cows;  
And lyres are not made of lies,  
While bowers are not made of bows.  
The wickets are not made of wicks,  
And candles are not made of cans;  
And tickets are not made of ticks,  
While panels are not made of pans.  
The cattle are not made of cats,  
While willows are not made of wills,  
And battles are not made of bats.





# Young People's Work



## Topic for September 18.

SINS OF THE TONGUE

James 3:1-12

*"So the tongue also is a little member, and boasteth great things.*

*Behold, how much wood is kindled by how small a fire!"*

1. *Untamable this!* The author of this chapter must have had some bitter experiences with the "tattling" brethren and sisters of his home church. He states you can tame most any kind of bird or beast; creeping things and the like, but the tongue, not so. The author has done us a real service in keeping before us a warning against this fire-brand. When the writer was a lad in the hills of south Mississippi, we used to have very dry seasons. The neighborhood constantly dreaded the breaking out of a fire. There were many dead trees; the underbrush was thick. Occasionally such fires would break out and the whole countryside would be called in to "fight." The fire would climb the tall, dead trees. Burning pieces of chaff would be blown for hundreds of yards and set fire to other timbers. Thus the fire would go for miles at times, threatening everything in its wake. James says this is the sort of "member" the tongue is—uncontrollable.

2. *What are some of the sins of the tongue?* Falseness, deceit, misrepresentation, exaggeration, flattery, gossip, verbosity, criticism, etc. Who of the human race have not suffered from one or more of these?

3. *Good people guilty.* Seemingly some of the best people in our churches are guilty. Even the grace of God does not seem to have straightened out this kink. A man or woman of the extreme type can almost wreck the best church in the land. To such sources may be traced the reason why some churches have a "procession" of pastors. The usual announcement that brother so and so has moved on account of his wife's health should be replaced by the bald truth that some brother or sister or both could not control their tongues.

4. *How overcome these sins?* The same way any other sin is overcome. It takes discipline with a heart full of genuine old-time religion. Some people are of the gossiping type now because they started tattling when they were young. Now, they cannot help it. We will just have to excuse them and ask the Lord to forgive them. If you as a young person find yourself falling into any of the above mentioned sins, stop right now. Ask the Lord to help you. Else in later years you will have many heart sorrows. Be positive. Say something good about some body when you are tempted to say unkind things. Call the attention of your

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

young friends to the fact that it is sinful and very harmful to gossip. Begin now among your schoolmates. Learn passages from the third of James and quote to them when the occasion justifies a rebuke.

## Your Question Answered.

*What is the test of a good officer?* His willingness and ability to do the thing for which he is chosen. Either neglected, he is inefficient. If the young person is willing and lacks training there is every opportunity for overcoming this lack. Intensive study over a short period will be of inestimable value. The young fellow who is qualified but has "no mind to work" is a failure unless he changes his attitude of mind. To be sure, we expect to find in every officer a fine spirit of consecration and loyalty to Christ. But consecration and loyalty both involve a working program. And a working program involves study and work.

*What are the duties of group captains?* They must have oversight of all members of the group. They should not always lead the group in the meetings, but must always be on the alert for leaders within the group. When discovered, these young people must be pushed forward to lead and to help in preparation of programs. Under the direction of the group captains. The captains should serve as members of the program committee; represent the groups in the executive committee; cooperate with membership committee and suggest ways and means for building up the group; provide groups with proper

material; see that accurate records are kept; push all social plans and take a leading part in promoting daily Bible reading and study, also mission study courses.

*What committees are essential?* A well-organized society should have the following committees: Program, membership, missionary, finance, educational, music, social and social service, each composed of three members or more. Special committees may be appointed when necessary.

*What are some special books on young people's activities?* "The Efficient Young People's Society," by Case; "Baptist Young People at Work," by Detweiler; "Re-Statement of Baptist Principles," by Jones; "The Church a Field of Service," by Rust; "The Young Christian and the Early Church," by Whitaker; "B. Y. P. U. Handbook," by White; "You and Your Church," by Kirtley. All of these may be secured from our own American Baptist Publication Society.

*What shall we play?* You will find the answer to this question in the following books: "Ice-Breakers"—Geister; "Just For Fun"; "Social Plans for Young People"; "The Book of a Hundred Games"; "Bright Ideas for Entertaining." (From "Our B. Y. P. U.")

## Specials.

THE MICHIGAN-WANUS tribe of Michigan Baptist young people raised over \$600 last July to take the Roumanian Band with them to the Cincinnati Convention. Mr. Glading of Detroit writes that plans are now under way to raise \$1,000 to send all Detroit pastors to the St. Paul convention of 1922.

THE MIAMI clan of Hoosiers held a great B. Y. P. U. rally at Franklin, Sunday, August 7. This was planned in connection with the regular summer assembly. The attendance was large. Enthusiastic reports were given of the Cincinnati Convention. Mr. M. M. McGorrell had charge of the young people's group during the assembly program.

THE LONE STAR STATE: Secretary Gardner's annual report shows that state B. Y. P. U. workers visited 237 unions during the year; 451 B. Y. P. U. diplomas were issued; 132,483 enlisted in Daily Bible Reading while 1,321 dedicated their lives for special Christian work.

INTERMEDIATE B. Y. P. U. work during the Washington Assembly at Burton, Vashon Island was directed by Miss Nan Heflin of Tacoma. Intermediate interests hold a large place in the thinking of Western Washington young people. They know the senior union must have recruits.



B. J. BADGER

of Tulsa, Okla. was elected one of the vice-presidents of the B. Y. P. U. of America. Mr. Badger is only twenty years of age. The story went the rounds at the Cincinnati convention that Mr. Badger borrowed a pair of Secretary White's hose to keep his pompadour in shape for the sessions of the big convention.





# Our Own Folks



## Visitation of Mission Fields

Foreign Secretary, Rev. P. H. J. Lerrigo, M.D., of the Foreign Mission Society sailed from New York on July 16 for England, where he has been holding conferences with the British Baptist Missionary Society. From England he went to Brussels, where he conferred with the representatives of the Belgian government, particularly with the officials interested in all phases of work and progress in their Belgian Congo territory.

From Brussels Dr. Lerrigo sailed for West Africa, and at this very moment is doubtless near his destination at Matadi. He plans to visit all of the mission stations of the Foreign Mission Society in the Congo, and in addition, will see something of the missionary work done by other denominations.

After attending the interdenominational conference at Bolengi far up the Congo River, which is scheduled to be held in November, Dr. Lerrigo will return to America, probably arriving in January. This is the first time that our Congo mission has received an official secretarial visit, authorized by the board of managers, although a general commission visited the field about a dozen years ago.

On August 20 Foreign Secretary, Rev. J. C. Robbins, accompanied by Mrs. Robbins, sailed from New York for British India. Dr. Robbins will likewise confer

with the British Baptist Missionary Society, particularly with reference to mutual problems in missionary activity in India. From England he will proceed direct to Rangoon, Burma. His itinerary includes the four missions of the Foreign Mission Society in British India, namely, Burma, Assam, Bengal-Orissa and South India. In addition to attending the mission conferences he plans also to attend the National Missionary Council to be held in Bombay Presidency in January.

Any reader of the secular press can well imagine that there are grave and pressing problems emerging just now in India because of the new awakening; and these problems are destined to have far-reaching effects on the conduct of missionary work. Secretary Robbins has an unusually difficult task before him, and all friends of missions will be deeply interested in his study of our work in India.

## Northfield Conferences

By AMBERT E. MOORE

Conferences are founded upon ideals. They attract leaders and people accordingly. Those that have to do with the greatest things attract the greatest men. Each in its own field of effort seeks the leaders best fitted to present its ideals—each organizes its efforts and arranges its plans for the greatest possible degree of efficiency.

That a most successful season is closing at Northfield cannot be doubted. The intensifying of spiritual power is the underlying ideal. Men of wide repute well known for their erudition and spirituality were secured as leaders, and the Spirit gave them power.

The judgment of brief retrospect is that most unusual blessing has been received. A continuous recognition of the presence and power of the Spirit was evident, and the memories carried away will be a perennial source of inspiration to the thousands that have sat at the feet of the leaders.

The wonderful stories told by Rev. Dr. F. B. Meyer as a part of his addresses, the face and figure of this aged and saintly divine, the earnestness of his appeal, his eloquence and the deep spirituality of the man gripped and held the audience intensely. The Rev. Charles Inglis, also of London, brought his own intimate acquaintance with the Master into such spontaneous evidence that no one could fail to recognize it and be convinced that he was in the presence of one of God's servants.

The ministers were addressed in meetings for them only by Rev. Dr. Harris E. Kirk of Baltimore, who gave a course on "Preaching for the Times" and by Rev. John A. Hutton, D. D., Glasgow on "Personality and Equipment." This portion of the work has never before been made so prominent and it was so much appreciated and highly valued that the ministers passed a resolution unanimously expressing their gratitude and the hope that this feature would be permanent. Not only was the management thanked but deep appreciation of the men who had given the lectures was also indicated.

The contribution by other preachers was very large and effective. Rev. Charles E. Jefferson, Broadway Tabernacle, N. Y. City, preached on two of the three Sundays of the General Conference and addressed the ministers once. Rev. John McDowell, New York City, gave a most practical and inspiring series of sermons on "Christ and the Present Unrest."—Social, Industrial, National and Personal. It was Dr. McDowell's privilege to point out to his audience the solution of all the problems to which he alluded, many and serious though they are, according to the principles of Christianity.

Time after time there flashed through Dr. McDowell's thought and that of many other speakers this summer, the sublimity and comfort of that divine philosophy "All things are possible with God." We may not see how nor when, but on that unshakable faith humanity depends, while hoping and fighting on.

Rev. Charles R. Erdman, Princeton, N. J., was a most effective preacher; he spoke the first word of the Conference and made several strong, evangelistic appeals.

Rev. J. Stuart Holden, London, gave a series of addresses on Aspects of Christ for the Life of Today.—Christ the Teacher; the Saviour; the Healer; the Social Reformer; the Comrade. He also gave a series of addresses on "Christ and

## The Gospel and the Plow

In the picture Sam Higginbottom, the author of the "Gospel and the Plow" (The Macmillan Co.), is shown giving directions to one of his students on the mission farm. Here in Allahabad he is not only making a successful demonstration of how to run a big farm, he is making many Christians out of his students. The book is one of the most inspiring ones on our reading list for the present year. It won't be hard to get it read; it will be hard to put it down unfinished. Exactly the same kind of

work which Mr. Higginbottom is doing at Allahabad Mr. Case is attempting in Burma and our other missionaries are beginning in South India, where Miss Katie Failing, a graduate of an agricultural college has been asked by the government to supervise rural schools.

"The Gospel and the Plow" may be obtained from the Literature Bureau, 276 Fifth Avenue, New York City. Every one ought to read it, to be in touch with one of the great needs on the mission field and one which touches all denominations.





the Ordinary Things of Life."

Mr. Melvin Trotter, who speaks from his heart the things he has seen and heard, brings a blessing to all who listen to his earnest words.

The ministry of song was brought by the Lotus Male Quartet of Boston, and Mr. Homer Hammontree of Grand Rapids directed the singing and also spoke the words of a Christian evangel.

The last word was spoken by the Rev. Charles E. Jefferson, and the Conference dissolved. Though no longer in session the great teaching, the devoted spirit, the

splendid idealism and the call to faith in a God for whom all things are possible, remain and must go on forever.

The throngs are leaving Northfield now and the halls will be silent—no, not silent for already is heard the noise of preparation for other hundreds who will soon be here to fill the Northfield Schools. It is almost literally true that not a day of idleness exists for these great institutions. One after another, through the year, the streams come and go bearing the Northfield ideals to the ends of the world.

## Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.*

### Pacific Coast

#### WESTERN WASHINGTON

THE WESTERN WASHINGTON SUMMER ASSEMBLY was held at Burton, Aug. 9-19, and was very largely attended, there being 715 actual registrations, while scores of others were present who did not register. A very large program was presented by such well-known speakers and lecturers as Dr. John Snape of Oakland, Cal., Dr. E. N. Poteat, of New York City; Dr. and Mrs. Rider, of Los Angeles, Cal.; Dr. H. R. Chapman, of Ann Arbor, Mich.; Rev. T. B. Friezele, of Philadelphia and local workers. Besides the strong program presented some of the main features of the assembly were the good fellowship, fine sports and recreation and the goodly number of young people who pledged themselves for definite Christian service for the home field as well as for foreign countries. Mr. Carl B. Forland, of Mt. Vernon, was re-elected president.

#### SOUTHERN CALIFORNIA

DEDICATION SERVICES for the new edifice of the First Church at National City were held on Sunday afternoon, Aug. 21. The opening address was made by Mayor Fred Hertel of National City, and the dedication sermon was preached by Rev. W. F. Harper, secretary of the convention. Others who had part in the exercises were Rev. F. O. Belden, Rev. R. E. Brown, Rev. W. J. Beaven and Rev. L. B. Valentine. The new edifice is commodious and spacious and has all known modern conveniences for the comfort of the congregation. Twenty large-sized rooms are included in the building which was erected at a cost of \$20,000 and dedicated free of debt.

THE FIRST CHURCH OF ONTARIO was delighted with the splendid message brought on August 21 by Rev. Anton Hok, of the First Czecho-Slovak Church of New York City. His solos also were much enjoyed. Recently a party of evangelistic workers from Los Angeles, under the direction of Mr. T. H. W. Liddecoat, a layman who founded the Midnight Mission of that city, addressed the church and carried through a program which was largely musical. During the Sunday-school hour recently

there was presented a missionary pageant with an appeal for India. Following the pageant each class presented gifts, most of which were suitable for use in a hospital. There were seventy-three pounds of cotton, towels, bandages, etc., besides \$29 in money, all of which has been sent to Dr. Chas. Manley at the Clough Memorial Hospital, Ongole. Attendance at the young people's meetings during the summer has been encouraging. More than eighty were in attendance at the various groups on a recent Sunday. Young people of the high school age not long ago took charge of the evening service at the town of Chino.

### Mississippi Valley

#### SOUTH DAKOTA

FIRST CHURCH OF WAKONDA, after having read and considered the confession of faith adopted at Des Moines, adopted the confession and ordered that no one shall be permitted to hold the office of pastor or deacon or Bible school teacher who dissents from it, and no money passing through the missionary treasurer of this church shall go to any society or board or institution, to pay the salaries of those who dissent from it.

#### OHIO

REV. F. A. TWining has resigned at the First Church, Loudenville, and accepted a call to the First Church at Sandusky where he began work on Sept. 1. It was with the greatest reluctance, and only in view of the increased opportunities for usefulness, that the Loudenville Church accepted his resignation. A large farewell reception was given Mr. and Mrs. Twining on the evening of August 24, at which time the people tried to show appreciation of their splendid service in the work here. Mr. and Mrs. Twining have been helpful in every department of the church, leaving it much stronger materially and spiritually than when they found it, and go to their new work with the prayer of the people for God's richest blessing upon them.

#### Dayton Has a Shower

On the afternoon of August 11, women

of many circles of Dayton Baptist Association gathered at the First Church of Dayton, Ohio. A "shower" had been announced and Weather-man and Baptist women vied with each other in causing a descent of water and of gifts upon the person of Miss Elizabeth Hay of Now-gong, Assam. She is the only representative of the East Central District in that country and has just finished her first furlough.

Women of all the Dayton Association churches have been busy during the past weeks, shopping, hemming, embroidering and writing poetry that Miss Hay might take back with her the silver, linens, lingerie, even a typewriter and trunks which she not only needs but deserves.

Miss Hay, herself, was the program, telling in a simple and charming manner of the many joys and some of the difficulties of the work to which she is so eager to return. At one side of the platform there was a huge umbrella covered with the forget-me-not blue of the W. A. B. F. M. Society and the ivy of the East Central District. To the chair beneath, Miss Hay was conducted and as she pulled the blue ribbons and opened the parcels which she found attached, she listened to the good wishes and "God-speeds" which were given by the circle whose gift was being unwrapped. To each and to all she gave with her "thank you" some added comment, serious or gay.

The constant patter of the rain outside but made this "shower" more realistic and all went to their homes refreshed.

#### KANSAS

ON JULY 31 W. E. HOLDREN of Wamego was ordained by the Mt. Union Church to the gospel ministry. There were representatives present from the Junction City and Wamego churches, and several of the state workers. Mr. Holdren passed a very satisfactory examination. He is the pastor of the Mt. Union Church.

REV. J. C. STANDLEE of CARLTON held special meetings recently with the South Side Mission in Aurora, Mo., with fourteen conversions. He is planning to take up evangelistic work in the fall.

MISS EMILY SPAIN, a graduate of the Kansas City Training School, is taking charge of the church at Weir. Weir is in the coal mining district of the state, and will afford a fine opportunity for service.

REV. J. F. LANMAN of Pueblo, Colo., has been called to the pastorate of the Raymond Church, and enters upon the work at once.

REV. T. W. BRYANT is the new pastor at Hanstom. He is a promising young minister and is taking hold of the work with good purpose.

THE OAK CREEK CHURCH has arranged for Rev. J. D. Kelley of Downs to preach every other Sunday in the afternoon. It is projecting aggressive plans for the work.

THREE DEACONS WERE ORDAINED by the Galena Church recently. Rev. W. E. Stilson is the wide-awake pastor.

REV. H. C. MURPHY of Oklahoma has just been called to the pastorate of the Caldwell Church. This is a difficult field, but the outlook is encouraging at present.

REV. A. E. COATS has accepted the pastorate of the Pleasant Hill Church in the south central part of the state. This has been a struggling church but has taken on new life lately.



THE GARDEN CITY CHURCH has just extended a call to Rev. J. S. Umberger of Colorado. He has accepted and takes up the work hopefully. He has held a number of pastorates in the state before, but has been in Colorado and the Northwest more recently.

REV. C. T. LAWSON of Oklahoma has been called to the pastorate of the Codell and Turkville churches. He is on the field and is formulating a program of advance.

THE SARON CHURCH, northwest of Concordia, recently observed its fiftieth anniversary. Rev. H. P. Cox of Vicksburg serves this church as pastor for half time.

REV. J. P. HENSON, for a number of years the successful pastor at Girard, has accepted the call of the Altamont Church.

REV. W. H. FLETCHER is closing his work at Central Church to accept the Mt. Zion Church near Winfield. He will take up the work on the new field Sept. 1.

REV. R. S. SARGENT of Winfield has the sympathy of his many friends in the death of his wife recently. He is pastor at Floral and Hackney.

DR. P. W. CRANNELL, president of Kansas City Seminary, has been spending the summer in Colorado for the most part at Palmer Lake. He has been busy until recently writing the S. S. lessons for the Vest Pocket Commentary for 1922.

REV. P. H. SEISE, a graduate of the Southwest Theological Seminary, is the new superintendent of city missions in Kansas City. He began the work Aug. 1.

THE DEATH is noted of Rev. J. R. Rallden who has held a number of pastorates in the state during the past twenty-five years.

THE ASSOCIATIONAL PERIOD is on in the state. Several have been held already, and the information is to the effect that they have been well attended, with fine spiritual outlook and progressive program.

REV. O. L. WEIR of N. Topeka is spending a week or two in a hospital in Kansas City for special treatment. It is hoped that he will have a speedy recovery.

A FUNDAMENTALS CONFERENCE is being planned to meet at Topeka just prior to the meeting of the state convention. Steps are being taken to secure Dr. J. J. Ross, of Chicago, as the principal speaker of the conference, who will also speak several times in the convention.

CHURCH VACATION SCHOOLS are being conducted at Northside, Pittsburgh, under the supervision of Mrs. M. A. Mitchell, and at Downs under the direction of Pastor J. D. Kelley. There have been nineteen schools conducted in the state this year either by our Baptist churches or in which Baptists had prominent leadership. They have been successful.

## Atlantic Coast

### VERMONT

FAIRFAX CHURCH, Rev. Elisha Sanderson pastor, recently received three new members by baptism. This church is exceedingly fortunate in its summer supplies. The Rev. A. F. Ufford, missionary to China, and Rev. Rolla Hunt of Richmond Hill, N. Y., both of whom have gone out from this church, have preached during their summer residence there. Dr.

A. S. Hobart of Yonkers also preached at a union service. Extensive repairs are being made upon the parsonage including the painting of same.

WEBSTERVILLE has secured Rev. W. G. Cooper of Wilmington, Del., for its pastor and the work of pastor and people is being blessed. Eight have already been received into the church by baptism and others are in training for church membership. Pastor Cooper is also preaching at Granitville.

NORTH TUNBRIDGE, Rev. J. C. Mitchell pastor, has recently put a new roof on the church edifice and built a concrete platform and steps.

REV. J. C. LAWRENCE of Mechanic Falls, Maine has accepted a call to the church at West Halifax, and is to begin his work on that field September 1. Pastor Lawrence will be the only settled minister in the entire town and will have a splendid opportunity for service. The church and community are already painting and papering the parsonage and making other extensive repairs on the same.

WEST CHARLESTON, Rev. R. G. Greengrass pastor, is accomplishing much. On August 7 the ordinance of baptism was observed and as the candidates came from the water Deacon J. B. Holton presented each one with a white carnation. The Ladies' Aid Society recently cleared about \$50 from selling ice-cream, candy, etc., in connection with the Chautauqua held in the village. Pastor Greengrass is now enjoying his annual vacation.

REV. C. H. FRY, pastor of the churches at North and South Mt. Holly is to close his work September 30 and remove to Virginia where he has already accepted a

pastorate. Pastor Fry is a faithful and indefatigable worker.

THE WORK OF RECONSTRUCTION at Vermont Academy is rapidly progressing and on September 5, 6 and 7 the buildings will be open for the ministers' conference and school of methods which promises to be largely attended by the ministers, missionaries, and members of the boards. The school proper will open September



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12. More than 100 students are already enrolled coming from every state in New England also from New York, New Jersey and South America.

### NEW YORK

#### Pastors' Summer Conference

At the suggestion of Rev. Charles Briggs, of New York, the Director of Religious Education for the state, the pastors of western New York met for a conference of five days at Keuka College, on the banks of beautiful Lake Keuka, August 8 to 13. There were 214 ministers and their wives who enjoyed these days of inspiration and profit. Mornings and evenings were given to study and the afternoons to recreation. Rev. G. A.

Briggs, of Buffalo, Mr. Benjamin Starr, Revs. S. L. Roberts, A. A. Forshee, A. E. Alton, Dr. W. A. Granger and Mrs. Frederick W. Tomlinson planned for and conducted five days of intensive work as members of the faculty. The vesper services at twilight every evening were a delightful feature of the week. These services were in charge of Mr. Briggs, of Buffalo, and he was very wise in his choice of speakers. At the last vesper service a very impressive baptism occurred when Mr. and Mrs. Truax, of Keuka Park, were baptized in the lake. Pastor Nichols, of Herkimer, proved himself to be a past-master in the art of managing the sports. He began the fun on Monday with a general social and finished on Friday afternoon with a great stunt program. The guests had been divided into Indian tribes and each tribe was down for a stunt. Probably the most popular was the presentation of "Joseph and His Brethren," in which Dr. W. A. Granger, of New York, took the part of Jacob. Rev. Gordon H. Baker, of the First Church, Schenectady, presented a series of resolutions of appreciation for these days of delight and asking for a repetition next year.—HARRY W. BARRAS.

#### EASTERN PENNSYLVANIA

IN CONNECTION with the work at Me-

hoopany, Rev. M. A. Reinhardt has recently organized a Sunday school and started a preaching service in a church building at Golden Hill, which had been abandoned.

AFTER TEN YEARS of successful service as pastor of the Upland Baptist Church, Rev. Bergen D. Stelle has accepted a call to the Kennett Square Church and begins work there October first.

THE NEW BEREAN CHURCH, Philadelphia, Rev. George Lockett, pastor, broke ground for its new building at Fifty-ninth and Pine Streets, Sunday, July 31. Superintendent George E. Kilpatrick, who has led the Sunday school from its beginning, dug the first spadeful of earth. The new structure will be a modern Sunday-school plant, costing about \$50,000, and is very much needed, as the church has been carrying on its work for years in a frame building to which additions had to be made from time to time to accommodate the growing Sunday school and congregations. The new building will house the church as well as the school until such time as a church building can be erected on the lot adjoining.

### A National Christian Council in China

The ninth annual meeting of the China Continuation Committee has just been held in Shanghai. In this committee, hitherto one third but now one half of the sixty-five members being Chinese, the diverse Christian forces in China are actually, though informally and unofficially, represented. This means that the members come from the North, South, East, West and Centre of China; that they include missionaries of British, American, Canadian, Continental and Australian, as well as Chinese nationality; that there are Anglicans, Baptists, Congregationalists, Lutherans, Methodists, Presbyterian and members of other ecclesiastical families among them; and that they represent all the chief forms of missionary work, medical, literary, administrative, educational and evangelistic. The Roman Catholic and Eastern Orthodox forces are not represented, although this committee owes its origin to the World Missionary Conference held at Edinburgh in 1910, in which the outlook was that of the whole Christendom as over against the whole of the non-Christian world.

The Committee has no legislative or mandatory power whatever being purely consultative and advisory; but its influence is for that very reason all the greater and more significant.

#### The Chinese Renaissance

More than one day out of the five days of this annual meeting was given to the consideration of "The Chinese Renaissance" or "New Tide of Thought," which during the past year has assumed extensive proportions. Four most thoughtful and carefully prepared papers on this subject were presented at the meeting,—two by Chinese and two by foreigners,—dealing with the origin, characteristics, achievements and dangers of the movement. It was clearly pointed out that the movement is unorganized, that it is without formally chosen officers or members, but that it stands everywhere for certain things, for example:—

1. An attitude of criticism and enquiry toward established traditions, and indeed toward everything, new or old. The conservatism of the nation's leaders has withered before it. Everything, Chinese or foreign, social or political, ethical or



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religious, must meet at its hands the test of impartial enquiry as to its truth or value.

2. The use of conversational language as a medium of expression instead of the old literary style. More than a hundred, possibly several hundred newspapers and magazines, and original and translated books on a vast variety of subjects, have been issued in this plain language, and this has produced a veritable literary revolution whereby the common people are coming to their own.

3. Loyalty to democracy and freedom. Autocracy in government or in society is no longer to be tolerated. The worth of every individual, and his right to be considered and to be heard on all questions that concern him must be recognized. No one man or group of men is wise or strong enough to act for all; and every man must have liberty to speak and act within wide limits; according to the light that is in him.

4. Love and service as the supreme principles of life. These must be to international and inter-racial as well as to individual and family interests.

5. The scientific spirit and the effort to nationalize all life.

This movement is obviously fraught with far-reaching significance to the Christian church in China, and it was hailed as opening a new day of opportunity for wide usefulness and influence. It has obviously great dangers also, and these were carefully considered. A resolution was adopted without dissent expressing the interest of committee in the movement and calling on all Christians to study and pray for it.

#### The China for Christ Movement

Much attention was devoted to this movement, which embodies the desires, especially of the younger Chinese Christians, for a nation-wide, interdenominational effort under real Chinese leadership but in hearty co-operation with missionaries to bring unitedly to the whole Chinese people the blessings of the Christian life.

#### Chinese Phonetic Writing

Everyone who knows China at all realizes that the difficulty of the Chinese written character is one of the chief obstacles to China's progress. The special committee on the Promotion of the National Phonetic reported important progress during the year. The Government Board of Education, which devised and proposed the system, is pushing it in both normal schools and primary schools under government control. All this aids, though indirectly, in securing the great objective of a Bible reading church.

#### National Christian Conference of 1922

In some ways the most important work of this annual meeting was the consideration of plans for a national Christian conference in 1922. Preliminary plans were made at the previous annual meeting, and a strong committee has worked hard on preparations and plans throughout the past year. Many difficult questions have been dealt with, the most difficult being those which concern the due representation in the conference of the various churches and missions. A guiding principle has been that the conference should represent officially and formally, as far as possible, all the several churches and missions, and that one-half the delegates should be Chinese. Hitherto there has never been an officially delegated conference with such a proportion of Chinese members, the nearest approach to it

having been in 1913, where one-third out of a total 120 members were Chinese; whereas in the great centenary conference of 1907, where some 600 delegates were present, and in all previous conferences, there were only foreign missionaries as delegates. The meeting planned for 1922 will thus mark an immense step forward in the development of Christianity in China, and if carried out as planned will deserve the name of a Chinese National Christian Conference.

### A Message from the White Cross

The White Cross Department of the Woman's Foreign Mission Society sends out a call to the churches to collect for shipment before Oct. 31, clothing for all ages and both sexes, gifts and garments for destitute Europe. If the shipment starts in November the gifts will cross the Atlantic and reach Poland, Czechoslovakia and Latvia before Christmas. It is a beautiful and inspiring idea, that in the name of the Christ-child, suffering may be relieved before his birthday is celebrated on December 25.

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**Joseph Negley, singing evangelist,** of LaHarpe, Illinois, is open for engagements for the winter and desires to engage with a good evangelist as singer. Good references.

women, gloves, handkerchiefs, mittens, mufflers, petticoats, safety pins, scarfs, shawls for women, shoes, soap, stockings, suits, thread, towels, underwear, wash cloths, woolen dresses, woolen socks.

Both new and partly worn garments will be acceptable, but they should be *clean, durable and warm.* The entire church, from kindergarten to the board of deacons, may have a part in this offering. Mothers and children will collect the families' outgrown clothes. Others may wish to tie a comforter or a quilt. The White Cross Department may choose to make sheets, wash cloths and towels, or baby clothes. Ex-service men may have some woolen socks, mufflers or knitted helmets which they would pass on to help another man withstand the rigors of a Polish winter; perhaps the pastor or one of the deacons has a frock coat for which he has grown too stout and which he will pass on to some European pastor. A very great need is soap, both laundry and toilet.

Conditions in Europe through the coming winter will be serious and effective relief must come from America. These supplies will be given to Baptists and also to others regardless of racial or religious affiliations. All supplies should be ready for shipment in October. Write to the W. A. B. F. M. S., White Cross Department, 276 Fifth Avenue, New York City, for instructions as how to address your shipment. "Fill a Ship in Fellowship."

### The Christian Movement in Japan

By CHARLES B. TENNY

Plans for the approaching Conference on Pacific and Far Eastern Questions, and Disarmament, are on foot. The eyes of the world turn towards Washington, D. C. and the interests of all peoples are bound up in the decisions there arrived at. For the first time in modern history "The Far East" takes its rightful place in world affairs, the place to which its long history, its teeming population, its vast resources give it rightful title. Americans generally seem interested in these questions and in these lands as never before. But the missionary from the Far East home on furlough is impressed with the colossal ignorance of many Americans with this great and historic East. It is of the highest importance that the Christian forces of America be both interested and informed, and that the best traditions of Christian America find expression in the coming conference. Christians the world over must be united in prayer that the spirit of Christ dominate all that is said and done.

In view of these considerations, and of the growing interest of American Christians in world kingdom-building, it gives one pleasure to be able to recommend a book just fresh from the printer, "*The Christian Movement in Japan, Korea, Formosa.*" This is the nineteenth annual issue (1921), and continues a series that has won recognition among students of missions the world over. Baptists will remember that our own representative, the late Dr. John L. Dearing, was for a number of years editor of this great work. This year's editor is the Rev. Robert Cornell Armstrong, of the Canadian Methodist Mission. Dr. Armstrong was formerly president of the Methodist College in Kobe, and is now engaged in evangelistic work in Tokyo. He is a scholar of the first rank among the Japan

missionaries and has rendered a fine service in this last piece of work.

The book includes a general review of progress during 1920, including a table of important events; comparative religious conditions, Buddhist, Shintoist and Christian; sections on evangelistic work, educational work, work for children; reports on sociological and co-operative activities, and other features. The book covers, in order, conditions in Japan, Korea and Formosa. The appendices containing statistics, charts, mission directories greatly add to the value of the book. Among the obituaries in this number are found those of Dr. Charles K. Harrington and Rev. J. C. Brand of our Japan Mission.

The book may be obtained in America through The Missionary Education Movement, 160 Fifth Ave. or World's S. S. Association, 216 Metropolitan Tower, New York City. The price is quoted at Yen 2.50 (about \$1.25) but the book will be found exceedingly valuable to the man or woman who will take time to peruse it carefully.

Japan Baptist Theological Seminary, Tokyo, Japan.

### Bringing Together Church and Preacher

(Continued from page 985)

of our profession, some of the brethren will scowl upon us if we candidate for a church. So, what is a fellow to do? If we are mediocre preachers, the churches over the country do not know us; if we are young preachers they do not know us; and if for some reason, such as the one offered in the opening paragraph of this article, we are without a pastorate and want one, nobody knows it; and few people seem to care.

Now, if there were some way by which the pastorless church could know of this preacher, who for a good reason has no church, then the two might be brought together. But in our denomination, this is not the case; although it is true in certain other denominations. And in the meantime, the Baptist preacher waits, hopes and prays; for he knows there is little use to appeal to his denominational H. Qs., for they do not not him either; and, if they did, they are not in position to help him, because they have no system whereby it can be done. So, as the days come and go, he waits; and his family waits with him. And this is often the saddest aspect.

It seems to me that the time has about come when the denomination should begin to give some thought to this problem. I remember when I was teaching school, just after leaving college, there were teachers' agencies, which made it their business to find all the young men and young women who expected to teach that year; but who, as yet, had not been located. At the same time, they made it their business to know of all the schools in their territory, which had not, as yet, secured their teachers. So, by the payment of a small fee from the prospective teacher, the school and the teacher were brought together.

I do not make this as a suggestion; but for the sake of the preacher, especially the young preacher, and for the sake of the pastorless church; and for the sake of our denomination, I do believe that some thought should be immediately given to this phase of our large work.



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### WHO IS WHO IN MUSIC—No. 2

In the musical world, as in everyday life, advertising pays. The artist or composer fortunate enough to keep his name constantly before the general public will naturally in course of time loom much greater in import and importance than perhaps a much more gifted man who has not had the advantage of newspaper push. To the average non-professional music-lover, Paderewski is the greatest pianist, Caruso the first tenor, Galli-Curci the prima soprano, Kubelic the fore-front violinist; all this largely because these artists have been the objects of very successful publicity campaigns. Whether or not this naive estimate of the above artists is justified by facts is quite another matter! Let it suffice for our argument that the efficacy and value of personal advertising be allowed.

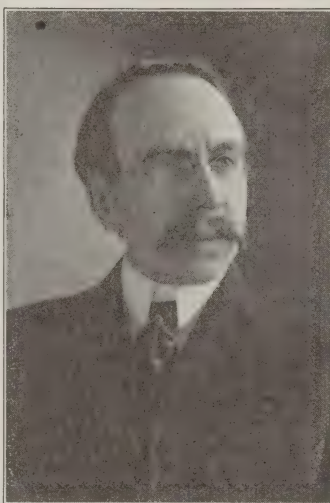
The average composer suffers more than any other class of artists in this matter of publicity. Contrary to most people's ideas, few composers make much money—unless they devote their energies to the products of "tin-pan alley." It may be stated as an axiom that the financial rewards from a musical composition will be in reverse ratio to its artistic and aesthetic value. Truly, the creative instinct needs to be its own reward, for it seldom gets much more. And since publicity, like most other things in this world, is governed by financial supply, the average composer has to be content to let the gradual development of his personal fame come from the intrinsic worth and spread of his own achievements.

Adolf Brune, composer, pianist, critic, and theorist, the subject of this informal sketch, is a case in point. He can be conservatively hailed as one of the two or three greatest creative minds to be found (at least in this country) today; and how much better known is the latest find of any phonograph company blazoned all over the nation as a mouther of cheap jazz tunes! But nevertheless true merit and worth is superior to these trivial eddies of popular favor. We can rest assured that such a fine musician and unusual intellect will reap the reward. His achievements to date are inspiring; as the circle of his contact expands with the years, they will steadily become more so.

Adolf Brune was born June 21, 1870, at Bakkum, in Hanover, where, during his boyhood he received musical instruction from his father, who taught him piano, organ, violin and some theory. Later he received lessons in Osnabrueck from Brennecke (organ); in piano from Wellerswist; and in violin from Walter. Mr. Brune came to this country in 1889 and held a position as organist and teacher in Peoria, Ill., for some five years. In 1894 he moved to Chicago, where he continued his piano studies under Emil Liebling. In 1898 Mr. Brune joined the faculty of the Chicago Musical College as a teacher of theory and composition, remaining there for some nineteen years. At present he is teaching privately in Chicago, devoting himself to the efforts of a large class of pupils and to his own writing.

His compositions for orchestra comprise three symphonies, four overtures, two symphonic poems, a symphonic fantasia,

variations on a theme by Beethoven, scherzo, Elegie, two piano concertos, and a serenade for wood-wind. The roster of works for chamber music lists five string-quartets, sextet for strings, quintet for piano and strings, quintet for strings, trio for piano and strings, sonata for piano and violin (this has been published). Mr. Brune has written an oratorio, several cantatas, a "Saxon War-Song" for male chorus and orchestra, a large number of choruses for various combinations, a six-part mass, and a setting of the 84th Psalm for chorus and solo. For piano we have two suites, two sets of studies, two ballads (published), Concert piece in F minor, scherzo, and some smaller works. This imposing list is further augmented



ADOLF BRUNE

by a tremendous Passacaglia for organ, a Fantasie and concerto for the same instrument, and some seventy or more songs.

Such an awe-inspiring roster of results as is indicated above might serve to give the reader the idea that Mr. Brune is a somewhat unapproachable person, impressed with a keen recognition of his own achievements, and because of this overly intense ego, not very tolerant toward the beginner in the path of music. But this is not so. Those of us who are so fortunate as to know Mr. Brune personally, especially those of us who have sat at his feet as pupils, we know him for the kindly soul that he is. The bigness of his artistic vision never blinds him to the humanness needed by the pupil.

His works have been played by the greatest artists and performed by the most prominent organizations in this country and abroad. The Flonzaley and the Kneisel quartets have performed his chamber-music. Orchestral works have appeared frequently on the programs of the Chicago Symphony Orchestra, the Cincinnati Orchestra, The San Francisco Orchestra, The Musical Art Society of Chicago and The Madrigal Club of that city have done his brilliant "Gypsy-Life,"

and such artists as Theodore Spiering, Ludwig Becker, Leon Sametini, and Hugo Kortschak have listed his violin numbers on their programs. The singers so far have not equalled their instrumental colleagues in their recognition of Mr. Brune's works. Burton Thatcher, the well-known baritone has markedly programmed the virile "First Love," Grant Kimball, tenor, gained fine success with "O Sweetest Mother," "My Little Pretty One," "Ye Banks and Braes," and "It Was Not in the Winter." Margaret Lester has also programmed some of the above songs. If some of the American singers who fill the pages of the musical journals with their wails and requests for new repertoire-material would only program some of the Brune songs, they would make for more musical contentment—they would do themselves a favor. And the same advice applies to the pianists. Such an authority as Leonard Liebling writes in "The Musical Courier,"

"Adolf Brune has put forth two ballades for piano, . . . which must be reckoned among the most significant contributions to modern piano literature since the Brahms's works in the same form appeared."

And Walter Knupfer writes in the Chicago "Staats-Zeitung,"

"The Ballade in F minor has a position of its own in modern piano music. . . ."

Certainly music which calls forth such high praise from two authorities well merited careful examination at least. Great music usually permeates the mass more slowly than the frivolous variety, and sometimes this gradual spread of that which we know is first-rank material is too slow to suit our desires. But we need to remind ourselves that this gradual evolution has occurred throughout all musical history. Really fine music, virile with the strength of true idealism, well-grounded upon the solid rock of developed technical equipment, the product of the true faith of a sincere artist—such music lives eternally; such is that which has come to us from the past, and such will be that which we will hand over to the future. I, for one, am confident that much of Brune's music will be a valued heritage to the future.



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## Fresh from the Field

(Continued from page 972)

a number of years assistant to Dr. Conwell at the Temple Church. When crossing on the Adriatic he was known as "the man with the children," because he was seldom seen without a group of children around him. Dr. Harris has preached at Llanthwy Road, Newport, Mon., Memorial Church, Bloomsbury, Fuller Chapel, Kettering, and Regent's Park.

Dr. George W. McDaniel, pastor of the First Church, Richmond, Va., is to be the special speaker for the Convention of Ontario and Quebec, which meets in the Center Street Church, St. Thomas, Oct. 14-21. Our Canadian friends, knowing Dr. McDaniel's reputation as a fine preacher, fervent and evangelical, are looking forward with much interest to his coming.

By heroic efforts the Disciples churches have raised the sum of \$600,000 in order to pay their share of the Interchurch debt. Some of the people favored the repudiation of this debt but a group of the leaders took up the matter, secured the earnest co-operation of the churches and succeeded in raising the entire amount. Considering the difficulties in the way this is really a great achievement.

Miss Anna Gordon, president of the National Woman's Christian Temperance Union, has returned from a visit to several South American republics. In a recent address she spoke in hopeful terms of the temperance situation on that continent. She states: "We prophecy that not many years hence the blessing of prohibition will come to the twenty sister republics of the Pan-American union; will come to the Orient with its unawakened millions; will come to Europe; will come to Great Britain and her sturdy colonies, because the United States will have made good in the enforcement of the eighteenth amendment, the securing of which is one of the greatest moral victories the world has ever witnessed."

The Chicago Sunday Evening Club reported an aggregate attendance of 86,700 persons at the Sunday evening services held in Orchestra Hall from October, 1920, to June, 1921, an average of 2500 attendance at the 8 o'clock service, and an average of 2175 present at the 7 o'clock Bible talk and song service led by the president of the club, Clifford W. Barnes. The Sunday Evening Club robed choir of 100 men and women, with a quartet of soloists, added greatly to the success of the past season. Beginning fourteen years ago with a few volunteer singers, the choir now consists of the best professional and amateur voices in the city, and is the largest organization of paid singers in Chicago, on a par with the best choral societies.

That Protestantism is making itself felt in Europe is evident from the alarm sounded by several Romanist periodicals. They see not only direct religious aggressiveness such as the aid extended to the Protestant churches of France and Belgium, but also indirect influence through organizations such as the Y. M. C. A. and Y. W. C. A., which they say tend to promote the reading of the Bible and the exercise of individuality in religion—facts hostile to the Romanist faith. Even the Red Cross and other relief agencies are regarded as fostering a spirit of independence of Catholicism. Evidently the distressed peoples of Europe are awake

to the fact that they have to thank the Protestant element in America and England for relief, just as in heathen lands Christianity comes as a saving and serving agency such as the native religions have never shown themselves to be. And so Romanism is in self-defense urged to live a true Christian life—on Romanist lines, of course—and to match Protestants in unselfish good works.—*Record of Christian Work.*

It will be of interest to many of our readers to know that Clara Boice Bush, author of "The Grinding," published last month by Henry Holt and Co., is the daughter of Dr. James R. Boice, for many years professor of Greek in Brown University, University of Michigan and Chicago, and author of many Greek text books. She is the sister of Mrs. Nathan E. Wood, of Boston, and Mrs. Julius A. Johnson of the Englewood Church, Chicago. The book, a romance of the southland, had a large advance sale.

A lady missionary was teaching a class in general English and the poem of the day was Scott's "Lochinvar." "He swam the Eske river where ford there was none," she quoted, then asked, "What is the meaning of 'ford'?" The pupil was a little tired or perhaps the Ford he had driven in Mesopotamia was the only kind he knew, for he replied, "A motor-car." The teacher was the only one in the room who took exception to the answer.

A missionary writing home of a tour in the mountains of Burma made mention in passing of "dacoits" and "barking deer." The old folks at home were curious enough to inquire whether "dacoits" were a kind of delirium tremens and whether the deer ate the bark off trees or had a voice like a dog.

A large party of missionaries in the service of the two foreign mission societies sailed from Vancouver on the steamship "Empress of Asia" on Aug. 18. They included the following, all of them en route for China: F. J. Bradshaw, Dr. F. J. White, Rev. and Mrs. J. P. Davies and two children; Rev. and Mrs. J. H. Griffin and four children, Miss Minnie Milne, Miss Dora Zimmerman, Miss Anne Harris, Miss Emilie M. Schultz, Miss Jeannette Monroe, Dr. and Mrs. C. H. Barlow and three children, Mr. and Mrs. C. S. Gibbs. In the same party were Dr. E. M. Poteat and daughter.

The following missionaries sailed from Boston during the month of August: On Aug. 13 on the steamship "Assyria," for South India, Dr. and Mrs. W. L. Ferguson and two daughters, Miss Susan C. Ferguson and Miss Helen Ferguson. On Aug. 20 on the steamship "Winifredian," for Burma, Rev. and Mrs. C. H. Heptonstall.

The policy of organic union between the Congregational, Methodist and Presbyterian Churches of Australia having failed for the time being, the plan of co-operation is now to be tried. A Council of Co-operation has been formed, officers and committees have been appointed, and rules for the regulation of the operations of the council have been adopted. The council consists of thirty-six members, elected (twelve each) by the State Assemblies or Conferences of the three churches. The avowed object is to promote the union of the co-operating churches by encouraging inter-church relations and co-operation in all matters in which common action may be practicable. The coun-

cil has no executive power. It makes its recommendations to the various denominational departments of administration in the churches concerned, and it is for these departments to give effect to such of the recommendations as commend themselves to their judgment. Sub-committees have been appointed to report as to the possibilities of co-operation in the following departments: (1) Home mission and church extension work (including immigration); (2) secondary education and hostels; (3) young people's departments (including religious instruction in public schools); (4) training of candidates for the ministry; (5) temperance and morals; (6) devotional fellowship and evangelism. Very effective co-operation in ministerial training is already being carried on by the theological colleges.

Ninety per cent of the total number of cadets at the United States Military Academy, West Point, are members of some church. This record is said to be higher than that of any other non-sectarian institution in the country. It is also a higher rate of church membership than is found at Annapolis. Among the denominations the Protestant Episcopal Church claims the largest number of cadets, the Roman Catholic and Methodist Episcopal tying for the second place, with the Presbyterian denomination third.

The Missionary Voice is authority for the statement that in Japan, out of every 200,000 new girl workers who enter factory life each year, 13,000 fall victims to tuberculosis. The death rate among these women is three times the normal.

The "Save a Life League" has compiled a list of 12,000 suicides in the United States during 1920. Seven hundred of these were boys and girls, averaging fifteen years for the former and sixteen for the latter.

The gifts of Protestant Churches in America to all purposes during the year 1920 amounted to more than \$200,000,000.

The American Bible Society reports a net loss of \$35,000 last year, because the price of Bibles was not increased in proportion to the cost of labor and material. The society since its organization has issued 140,000,000 copies of the Bible.

A petition, signed by 20,503 clergymen and representatives of the leading denominations, was recently presented to President Harding, urging him to call a conference of the leading nations at the earliest possible moment to secure, if possible, a reduction of armament. His action in this matter followed almost immediately.

The number of convictions for drunkenness in England and Wales during 1920 was 65 per cent more than in 1919. In the United States arrests for drunkenness in the same two years decreased 60 per cent.

The output of the British and Foreign Bible Society for its last year was 8,655,781 books, an increase over the previous year. Portions were published in ten new languages—one every five weeks—raising the total in this one society's table of languages to 538.

Mr. and Mrs. John Imrie, singing evangelists, have just closed a meeting with Rev. J. F. Pennock at Las Animas, Colo., at which Dr. Stroup of Alton, Mo., did the preaching. Mr. Imrie can help at once any pastor who needs an experienced song leader. Write him at Las Animas.



Volume II

September 10, 1921

Number 32

# The Baptist

Published Every Week by the Northern Baptist Convention

RELIGIOUS EDUCATION NUMBER



LEONARDO da VINCI is thought by some people to be the greatest genius who ever lived, for the reason that he seemed to have equal talent for architecture, sculpture, painting, music and poetry, to say nothing of his skill as an inventor and a diplomat; but the world knows him best as a painter. He painted only two pictures that are distinctively religious; but these two have enriched sacred art for all time to come. They are the "Last Supper" and the "Madonna of the Lily." Though the Madonna has wonderful grace and beauty and lofty devotional expression, the "Last Supper" takes the higher rank. No scene in the life of Christ has been represented with more feeling and reverence than this one.



## Fresh from the Field

**Rev. A. P. Howells**, who has been acting pastor of the First Church, Jacksonville, Ill., has been invited to become permanent pastor and has accepted. To make their invitation more persuasive the brethren purchased a new parsonage of which Mr. Howells will be the first occupant.

**Rev. W. E. Harris**, recently pastor at Whitehall, Wis., has accepted a call to the church at New London, Ohio, and is now on the field.

**Dr. Benjamin Otto**, secretary of the Chicago Executive Council is now occupying his newly-erected house at 211 Linden Avenue, Oak Park, Ill.

**Rev. C. B. Jones** has closed his pastorate at Piqua, Ohio, and will begin on Sept. 11 at Michigan City, Ind.

**Pastor M. P. Boynton** of the Woodlawn church, Chicago, has been spending his summer vacation at Little Point Sable, Mich. He will begin his twenty-fifth year at Woodlawn on Sept. 11.

**Rev. B. E. Allen** of Neponsett, Ill., supplied the pulpit of the Woodlawn church, Chicago, during Pastor Boynton's absence, preaching to large and appreciative audiences.

**Coach John M. Thurber** of Franklin College goes this fall to the Missouri State Agricultural College, to become head of the English department. His place at Franklin is taken by Mr. Will Nelp, an alumnus.

**At Lebanon Junction, Ky.**, **Rev. C. B. Jones** of Piqua, Ohio, assisted pastor T. Libern Jones in meetings, Aug. 2-21, with thirty additions.

During the absence of the pastor, **Rev. W. S. Stewart**, on his vacation, the pulpit of the First Church, La Grosse, Wis., was supplied by four different laymen of the church, one for each Sunday. One is an optometrist, one a traveling salesman for a grocery house, one a teacher in a business college and one a bond salesman. All were very acceptable to the congregation.

The Baptist Institute for Christian Workers, Philadelphia, has found it necessary to provide additional accommodations and an adjoining property has been purchased as an annex. In this will be comfortably housed the resident faculty, and the lot will give the needed space to complete the main building which will be done as soon as funds will permit. The capacity of the building now in use has already been over-registered and the new building will enable other students to be accommodated.

**Rev. C. T. Holman**, pastor at Normal Park, Chicago, having spent some weeks in Canada, has returned and occupied his pulpit Sept. 4.

**Mrs. A. W. Clarke**, of Southwest Harbor, Maine, who died on August 12, willed about \$16,000 to the different Baptist societies.

**Principal Moton** of Tuskegee states that the total number of lynchings during the first six months of 1921 is thirty-six. This is twenty-four more than the number for the first six months of 1920, and seven more than the number for the first six

months of 1919. Of those lynched, two were whites and thirty-four were Negroes. Two of the latter were women. Eleven of those put to death were charged with the crime of rape. The states in which lynchings occurred and the number in each state are as follows: Alabama 1; Arkansas, 4; Florida, 4; Georgia, 9; Kentucky, 1; Louisiana, 2; Mississippi, 10; Missouri, 1; North Carolina, 2; South Carolina, 1; Tennessee, 1.

**Rev. Paul Dwight Moody** has been chosen president of Middlebury College, Vt., as successor to Dr. John M. Thomas. Mr. Moody, who is the younger son of the famous evangelist, has of late been associated with Henry Sloan Coffin in the pastorate of the Madison Avenue Presbyterian church, New York City. During the war he was one of the three leading chaplains at American Headquarters in Chaumont, France. He has taught in Mt. Hermon School, Vermont, where he was at one time a pastor in St. Johnsbury, will welcome him back with joy.

**Rev. C. W. Gawthrop** of the Hamilton Square Church, San Francisco, Cal., has resigned and finished his work on Sept. 1. Correspondence in regard to the filling of this vacancy may be addressed to O. H. Gertz, 1372 Pine St., San Francisco. The church is anxious to get in touch with some strong minister who would like to go to the coast. Mr. Gawthrop has taken a state superintendency of the Anti-Saloon League. The five years work at Hamilton Square has firmly established the reputation of this church in San Francisco and among Baptists visiting California as "the home-like church." The membership is organizing definitely to maintain the

(Continued from page 1004)

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**The City Institute for Religious Teachers.** By Walter S. Athearn. \$1.00, postpaid \$1.10. Every Sunday-school worker should study this practical plan of gaining efficient teachers and should work for the application of it in his own community.

**The Sunday-school Building and Its Equipment.** By Herbert F. Evans. \$1.00, postpaid \$1.10. The author here presents the plans of well-designed buildings, large and small, and accompanies them with a discussion of the principles of Sunday-school equipment.

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# The Baptist

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## A Serious Mistake Somewhere

The *Record of Christian Work* for September under the caption "Current Thought" (italics our) has quoted from this Kollum. There is a serious mistake somewhere. No one has ever before so much as insinuated that it took "thought" to run this department. We have started an investigation and hope to soon locate responsibility for this break. THE BAPTIST is interested only in the propagation of the truth.

## Killam's Kollum

### Commendation Three Thousand Miles Long

"Dear Baptist: You are growing better all the time. Keep it up. Young people from Maine to California are now taking a vital interest in the paper. We know by the correspondence coming into our office." This note is from Dr. James Asa White, and who is there among us in better position to speak accurately on the vital interests of our Baptist young people?

### Not a Christless Creed

From Idaho we received the following: "You probably get some 'kicks' these days. Please register a 'pat'. You are doing just fine. THE BAPTIST is O. K. The only creed we have out here is a Christlike life." Creeds are usually hard to fully understand but there will be no misunderstanding of the Idaho creed. We trust that it may be generally adopted among us.

### A Liberal Education For \$3

If a college could be defined as a log with Mark Hopkins at one end and a student at the other we may be excused for suggesting that with the open Bible, the surveys brought down to date, the prayer lists, THE BAPTIST and MISSIONS every man and woman in our churches can secure a liberal education in the work of the denomination. Making possible new contacts they will increase the interest in usefulness and incidentally multiply the individuals joy in service. THE BAPTIST and MISSIONS will cost you \$3. You probably have a Bible and the other helps will be furnished without cost. Will you not help to increase the number of "stutents" in your church. The tuition is but \$3.

### Goodness is Caught Not Taught

A well-known educator speaking of the functions of a democratic school said; "The democratic school must teach its children what democratic nobility is . . . fidelity to all forms of duty which require courage, self-denial and zeal, and loyal devotion to the ideals of freedom, serviceableness, unity, toleration, public justice, and public joyfulness." We all know that faithfulness and devotion to such ideals are caught not taught. For this reason in the curriculum of the modern church the denominational periodicals have an increasingly large place. On the one hand they keep the needs of the world before us and on the other the men and women who are the need-meeters. It is the needs of the world and the examples of heroic service which challenge our boys and girls to give themselves to the work of the kingdom. You pastors and teachers, anxious that your church furnish its full quota for the ministry and missionary work, remember the Every Family Canvass for THE BAPTIST and MISSIONS this fall. It will help you to reach your goals.



## Fresh from the Field

(Continued from page 1002)

fruits of the pastorate and to push to a successful conclusion all programs.

Already communications are being received from churches, in response to the appeal "Fill a Ship in Fellowship." Mrs. T. B. Garrett, the White Cross Captain of the Rocky Mountain District, has sent in a request for 700 shipping tags, stating that the City Union of Denver has undertaken to conduct a vigorous campaign throughout the State of Colorado in the interests of this relief program. A committee has been appointed and there is every indication that Colorado will enthusiastically respond to the appeal for clothing, shoes and other supplies for the destitute people of Europe.

Charles Gibbs holds the distinction of being the first bacteriologist to be appointed by the Foreign Mission Society. He sailed for China Aug. 18, 1921. Mr. Gibbs, was born in New Hampshire, educated at Bates College, Lewiston, Me., and received his master's degree at Yale. He has been assistant bacteriologist in the Connecticut Agricultural Experiment Station and has been an ardent student of nature and animal life. With a splendid Christian and educational background Mr. Gibbs goes out to open up a new field of service in China, working in connection with Nanking University.

In a letter just received from Dr. Charles B. Tenny of Tokyo, we are informed that Dr. and Mrs. Harry E. Fosdick arrived in Japan on their Oriental trip, were met by a party of missionaries, including Miss F. Marguerite Haven, a former member of Dr. Fosdick's church in Montclair, and were accompanied to the Mable Memorial at Yokohama where Dr. Fosdick, in his usual inspiring manner, addressed the student body. Accordingly Dr. Fosdick's first public address in the Far-East was made in the Mable Memorial School, the splendid Christian school for boys, whose construction and work has been made possible through the New World Movement.

Rev. O. Brouillette, under whose direction the Foreign Mission Society is carrying out its relief program in France, writes that he recently visited a group of Russian war prisoners in the vicinity of Metz who had been left in Alsace since the armistice. A splendid religious revival occurred and many were converted. Several wanted to prepare themselves for Christian service and an appeal was made to Dean Bokmelder of the Russian Bible Institute at East Orange, New Jersey. Friends of the Home Mission Society contributed 15,000 francs toward passage expenses and eleven of these former prisoners sailed for America in July. Mr. Brouillette acted in the capacity of an agent of the Home Mission Society, thus for a time serving both national societies, and made the necessary investigations and went through the numerous formalities at the various centres of officialdom in Metz, Nancy, Paris and Havre until he saw these eleven Russians safely on board the ship. Here is another splendid illustration of co-operation between our great home and foreign mission societies.

For the first time in its one hundred and seven years history the American Baptist Foreign Mission Society has appointed a dentist for service in the foreign field. Dr. Morton Yates of Framingham,

Mass., is to open up work in the West China Mission where the need for a dentist has long been felt. He is leaving a large practice in this country to undertake this new branch of service in West China. This untried type of work offers opportunity for unlimited possibilities not only in the west China Mission but in the other missions under our board, and Dr. Yates' success will be followed with much interest.

That ministers are, as a rule, long-lived has illustration again in the annual necrological report of Princeton Theological Seminary. During the year ending March 31, 1921, seventy-one former students of the seminary, including Dr. B. B. Warfield, passed away, at an average age of sixty-seven years one month and twenty-four days, which is a high average for so large a group. Among them was Dr. Samuel Spahr Laws, who was the oldest living alumnus, and who attained nearly ninety-seven years. One other passed ninety, sixteen others passed eighty, twenty-five others passed seventy and sixteen others passed sixty. The average age at which these confessed Christ and became communicant members of the Church was sixteen years.

Dr. Clarence A. Barbour, president of Rochester Seminary, has been preaching in Lafayette Avenue Presbyterian church of Brooklyn a series of Sunday evening sermons on the topic, "Whose Name Was John." Under this head he has taken up men who in the past have strongly influenced religious thought. Two recent talks have been on John Milton and John Wesley.

The father of our beloved foreign secretary, James H. Franklin, passed into rest at his home in Pamplin, Va., on August 14. Delegates to the convention at Des Moines will recall that as long ago as at that time the illness was critical. Mr. Franklin, a Confederate veteran, was a typical son of the South, embodying the high character and splendid courtesy for which that section is noted. His death brings to a close a relationship between father and son which has been particularly intimate.

Rev. Clarence E. Lapp of Granville died at the Toledo Hospital Aug. 30. He had been supplying in Toledo and was stricken suddenly in the pulpit Sunday evening, Aug. 14. A year ago he was given up by the doctors, but he made a brave fight and had been preaching for about two months prior to his death. He had been in the Baptist ministry more than thirty years, having held pastorates at Newark, N. J., Greenwich, N. Y., Austin, Ill., Flint, Mich. and Norwood, O. In later years he supplied pulpits of pastorless churches or during vacations. He won high esteem as a minister and as a man. He leaves his wife and one son at Granville, and a married son and daughter all active members of Baptist churches.

The great Pan-Presbyterian meeting will open in Pittsburgh on Sept. 16. There will be present representatives from the various Presbyterian and Reformed churches of the world, speaking in a measure for 20,000,000 people. Three great subjects will be presented to the body. The first has to do with the Lambeth proposals. A minority report, representing mostly the Reformed churches of the United States and the Southern Presbyterian church, is opposed to the whole business. The majority report will propose

that Presbyterians and Episcopalians get together and confer on the matter before it is carried to other religious bodies. Presbyterian union is another of the great questions. If these millions of people could form anything like a real union, they would be a tremendous force in the world. The woman question will also be debated. The English Presbyterians have allowed women to be ordained as elders although they have not been given the privilege of preaching; this is a decided innovation and there is much opposition.

Dr. C. J. Rose died at Granville, Ohio, Aug. 20, after an illness of about three days. Funeral services were held on the 23d. Dr. Rose was born in Pike, N. Y. Dec. 30, 1849, and was a graduate of Des Moines College and of Rochester Theological Seminary in the class of 1881. After pastorates in Kingsville, Oberlin and Mt. Vernon, he became in 1903 general secretary of the Ohio Baptist convention and removed to Granville. He served in this capacity for twelve years, retiring because of ill-health. In his work here and also in anti-saloon work he was known for his tireless and efficient service. He was for many years a trustee of Denison University.

In his regular quarterly report Rev. K. W. Strzelec, director of relief for the Foreign Mission Society in Poland, states that he recently visited fifty-nine different towns and villages and witnessed more than two hundred baptisms, of Russian and Polish converts. Baptist leaders in Poland reported to him that approximately 1,000 persons have been baptized since the beginning of the year. In one section the population has experienced almost unbelievable suffering. Their land was devastated, first by the retreat of the Russian army, then stripped of everything transportable by the German army, and since the establishment of peace, the district has been the scene of repeated conflicts between the Bolsheviks and the Polish army. Some families who were driven from their homes in 1915, six years ago, have only recently returned, finding their property in the possession of others. In many cases entire fields are now buried beneath weeds, shrubbery and dense bushes. Under such circumstances relief from America for a long time to come will be necessary. Mr. Strzelec further reports the purchase of 250 cases of condensed milk with money contributed by American Baptists, with which he has been able to save the lives of hundreds of Polish children. It seems that when money is given to parents it is used for the purchase of black bread and potatoes, the only available food, and the little ones are compelled to get along without their necessary milk. Mr. Strzelec operates a plan whereby tickets are distributed to the children, and on certain days a can of milk is given for each returned ticket. This method has proved very satisfactory. He is also working out a scheme whereby in the future relief work will be centralized in places where conditions are promising for religious revivals and where the people have no difficulty in gathering around their simple yet consecrated gospel preachers. The chief problem will be the securing of adequate meeting places, especially in sections where there are no houses and where so many people live under ground. Naturally Mr. Strzelec welcomes with great enthusiasm the purpose of the two foreign mission societies to send to Europe in November a shipload of clothing, shoes and other supplies for distribution prior to Christmas.





# The Baptist



## In the Spirit of Christ

IF ANY man have not the spirit of Christ, he is none of his." Such words startle when one reads them in more than a perfunctory way. "What," cries one, "have I not prophesied in the name of the Lord, have I not fought for him a mighty fight through many years?" And there answers a voice which says, "I never knew you." Many men shall in the day of the great revealing say, "Lord, Lord," and shall point to the great works which they have done, only to be reminded that to talk and to contend are easy, but that to live ever in the spirit of the Master is the true test of life.

Testing one's views and one's contentions by the word of the Apostle may sometimes be humiliating. Each man had better do it for himself. The finger of another placed on a sore spot may cause us agony which will not be so shameful when our own finger does the probing. Have I lived in the spirit of Christ today? Have I behaved towards my brethren as he would have me? Have I brought my every thought into captivity to him? Has my old man, that man of pride and envy and selfishness and conceit, been proved dead by my doings? Have I looked on all people with the compassion which was in the Master? The questions come fast enough. Welcome each one and put it with something like fairness. Do the events of the day prove that you are "one of his?"

In all our relations in the churches we should not hesitate to apply the same strict test. One of the dreadful things about theological controversy is that men so often forget of what spirit they are. They contend for the truth, but not in love. Who has not been present at meetings where there has been a tenseness in the atmosphere which was not of the Lord? Who has not felt rising a spirit of intolerance, a spirit which would put its hands about the necks of others and compel them to one's will? Only with shame do Christian men confess it, but the fact is too evident. Discussion is excellent when it is done as in the presence of the Master. The moment it betrays a spirit which is unlike his, it becomes a dreadful thing. And no specious words can ever prove that he will approve. In days like the present, when denominational matters cause difference of opinion, it behooves us to remember whose we are. We are not politicians, our gatherings are not partisan conventions; we are Christian brethren and are anxious to bring forth fruits worthy of the leading of the divine Spirit.

There are a number of words of the Scripture which may well, as the winter months come on, challenge our attention and thoughtful study. One of them we have quoted in our opening sentence. Another is that phrase, "in Christ"; another still that which was in the mind of the inspired writer when he said, "Christ in you."

## The Child in the School

CONVERSION is followed by a period of training and growth. The new-born babe in Christ is to develop into the man or woman who can digest the strong meat. The beginner in the ways of the Lord is to grow up in all things into him who is the head. Christians are exhorted to work out their own salvation with fear and trembling, remembering always for their comfort and hope that it is God who worketh in them. The period of training in Christian things covers the whole of life. There will never be a time when new light may not be expected to break out from God's Word, when one may not expect to see before him fresh possibilities of growth. Therefore there is a place in our church schools of every sort for the adult who desires to feed on the Word.

Naturally, however, the Sunday school is thought of as the place where the children are instructed in the Word. Christian parents desire their children to follow them in their love for the Master. They know that the Word is the sword of the Spirit. They will, therefore, by careful teaching and training put this sword into the hand of the Spirit; they will furnish the child's mind with the subject matter which shall one day be a mighty force in bringing him into definite allegiance to Jesus Christ.

Men's thoughts of education have broadened and deepened in recent years. The child has been studied with more care than was formerly given to him. We know better the processes of thought which go on in him. Avenues of approach are better understood. And all this has had its effect in the development of the Sunday school and its methods. Churches are desirous of serving the Lord intelligently through their schools. Religious education is being given a larger place in the thoughts of people and so in the budgets of the churches. We have no right to do anything less than our best in the Lord's service.

All this is in the background of the minds of the editors as THE BAPTIST brings out this week a special Sunday-school number. Our desire is to serve the churches and to help them do their work with greater efficiency. We are rather proud of this number. There will be found in it an article on a church program, showing the place of education; there is a stirring article on the subject of Sunday-school music and yet another of the utmost value, suggesting how churches which cannot afford a special Sunday-school building may yet adapt their present quarters to the demands of the school. Attention has been given to the place of special days in the school year and to the various forms of work possible. There is here information concerning many practical matters of method. And there is gath-



ered also from the various state information regarding the pupils in our Sunday schools and young people's societies and the goals which have been set for the coming year. This is a number to be studied by all interested in the educational work of the church, and then to be laid aside for future reference.

In including so much good material of a special kind, the editors have been obliged, much to their regret, to curtail some of the regular departments and especially to cut down the volume of church news. For all of this, they hope to make amends in the next issue.

### Saloon Men Used to Say the Same Thing

MINISTERS need large quantities of advice to keep them from going astray, and get it. *The Herald-Examiner* of Chicago, essays the role of counsellor to the clergy, and goes about the part in this fashion:

"His hearers have gathered to worship, not to discuss sociology, economics or politics. . . . Christianity sets its face against dishonesty, unfair dealing, cruelty, whether physical or economic. But is the view of an individual minister, in highly disputed problems, concerning what is dishonest, unfair or cruel, to be accepted and incorporated into Christianity? We can not see it."

That is one side, well said—as well as it used to be said when ministers began to crowd the saloon business too hard for its comfort.

But there is another side.

Audiences gather in the churches not merely for worship, but also for "instruction in righteousness"; and large questions of right and wrong lie in the fields of sociology, economics and politics. Where, except in those fields does Christianity find the "dishonesty, unfair dealing and cruelty" against which it sets its face?

No, the view of the individual minister ought not to be accepted and incorporated into Christianity; but when he knows what Christianity says on a vital subject, it is his business to try to secure the acceptance and incorporation of that teaching in the life of men about him, both individually and collectively. It is his business as a teacher of righteousness to see clearly and to say where the right is to be found on many issues in which the moral vision of other men who specialize on self-interest is clouded, and to show the way to peace where other men blindly strive. If not, what is he hanging around the community for?

The minister cannot wait to speak until warring factions shall have given their mutual consent to his message. He must deliver it when and where it is needed. In fact the real ministers of God's word have been trained like athletes for twenty-five centuries in talking frankly to the world about things concerning which the world wants them to keep still. They are used to taking this hazard with all of its dangers of both blundering and suffering. And they are not at all likely to retreat.

Note this:

When the war broke out leaders in politics and business cried loudly to the ministry for help. They told us that the war was a great humanitarian struggle for liberty and all human rights. They assured us that America had aligned herself with Christianity and that after the war, the forces of government, business and

the church would be joined to create a better order of civilization. And they called on the ministers by everything holy to take the moral leadership of a great crusade.

The ministers, many of them, felt a trifle skeptical of this sudden conversion; but as a body they accepted the profession as genuine, rallied to the support of the war, and with few exceptions stood by till victory was secure. Then they were coldly informed that their advice was no longer required, that the reputed ideals of the war were a mere sham, and would the clergy please to step aside while the political and business interests of the nation proceeded to gather in such available gains as lay in sight!

The duped clergy are exhibiting restlessness over this repudiation of a high moral compact. And now the men guilty of it are whispering to the churches, "Sh! the church has nothing to do with sociology, economics and politics. Let them stick to religion."

Professor Harry Ward has recently asked, "Will the church stand fire?" Just wait and see. Any man who thinks to silence the clergy while Baal and Mammon and Mars are re-enthroned as the nation's Gods, is preparing for himself a great surprise.

### Restoring the Constitution Inch by Inch

PERSONAL friends of Postmaster General Will H. Hays, without regard to party, are not surprised at his attempts to put the constitution of the United States into effect once more in the management of his department. He comes of that kind of stock and was so brought up. Down in his native haunts of Sullivan County, Indiana, the superstition prevails generally that the constitution was made to live by.

His recent orders for the restoration of the mailing privilege to those unlawfully deprived of it by official usurpation during the war and after, and his assurance that wanton espionage, censorship and the opening of private mail at the whim of subalterns are to cease, are among the most reassuring symptoms of returning public sanity.

One of the most damaging results of the war was the reckless suspension of the constitution by irresponsible official action. It will be a long time before liberty in America recovers from that blow.

But Mr. Hays is doing his part towards hastening its recovery. As soon as he succeeds in restoring the constitution in his own department, let him be transferred to some other one in which medieval darkness still reigns.

### What Is "Modernism"?

WHAT is this thing called "modernism"? To a turbid deluge of words about it let us add a rill of clarifying definition.

It has no organization authorized to speak for it. Consequently the only way by which we may arrive at an authoritative definition is to take the picture of it as given by certain spokesmen of the organized Fundamental movement who have specialized on the discussion of "modernism."



The picture which they give shows it to be a system of thought exhibited in denials of a personal God, of revelation, of Christ, of the Bible, of the atonement, of salvation by faith and of practically the entire range of Christian truth which is involved in these central conceptions. Its essential notion is that modern rational and scientific investigation have superseded and invalidated faith in any revealed religion.

"Modernism," therefore, is a system of philosophy which, in the name of modern reason and science, denies the essential truth of the Christian religion.

A vast amount of talk and some temper will be saved by keeping this definition clearly in mind. In the light of it, will all Baptists who are "modernists" and all who have accused some Baptist of being a "modernist," please to stand up and be counted?

## Hoover to the Bat Once More

HOPEFUL in the highest degree is the effort of the national government, now for the first time definitely undertaken, to find a practical solution for the problem of unemployment. Thoughtful people, not making allowance for the natural ineptitude of governments in providing for the general welfare with insight and foresight, have wondered why the necessity for such action had remained so long hidden from the eyes of statesmen.

But the inevitable discovery is made. Secretary Hoover has announced to the world the mystery hid from ages and generations, that unemployment and imminent starvation in a country with boundless resources and industrially organized, are not normal, and that the way to employ the unemployed is to employ them.

Hitherto governments have gone upon the theory that if the state will take care of the interests of business, business will take care of labor; that is, prosperity at the top will gravitate to the bottom. But practical experience has a habit of putting a hitch in the operation of the theory.

Normal prosperity does not gravitate from top to bottom it circulates from bottom to top like sap in a tree. When a plant shows signs of drought, the sensible remedy is to water the roots. Economic drought calls for a similar procedure.

## Glad to Pass It On

UNDER this heading the *Alabama Baptist*, in a fine brotherly mood surveys the situation as follows:

"The Baptist in its issue of July 16 notes the fact that in the Northern Baptist Convention there were 106,000 baptisms last year. There were 175,000 in the Southern Baptist Convention. But since there are 2,961,000 white Baptists in the South and only 1,293,000 in the North, the ratio in favor of the North is 12 to 17.

"The question is then asked: 'In the light of these facts, do they honestly think that Northern Baptists are as bad as some of their papers make us? Will those papers pass the tidings along to their readers and ask them to believe that we are not wholly God-forsaken?' Sure! We are glad to pass it on and incidentally make one or two remarks.

"First, we are profoundly grateful that in the South-

ern Convention there were so many baptisms. Secondly, we are grateful that the Northern Convention had grace and energy enough to beat us in the good work. Thirdly, when both are taken together there is no room for boasting, though we may devoutly thank God for the total number of baptisms in the two conventions. Last of all the editor of the *Alabama Baptist* expresses scant sympathy with the men in either convention who relegate all other men to the region of Pluto who do not use their language and see every point of policy and doctrine from their own viewpoint.

"So long as Baptists are free there will be diversity of opinion. And the good brethren who wish to cast all minds in the same mould have on their hands an impossible task."

That is the real spirit, old fellow; and a little cultivation of it all around will help mightily towards Baptist unity and progress.

## Fill a Ship

THE thought of filling an entire ship with clothing and other necessities for winter life in Poland, Latvia and Czecho-Slovakia is fast taking hold of the imaginations of Northern Baptists. No rummage sale can compare for a moment in interest with the possibility of giving the things one does not really need for use in countries where people must suffer without them. The Christ who said, "I was naked, and ye clothed me," stands before them, and in the person of his suffering little ones they are delighted to minister to him.

It should not be necessary to urge that only goods which have an actual value be shipped to New York, that particular attention be given to the directions issued by the Foreign Mission Society, and that care be taken to organize the churches in such a way that the largest and best results can be secured. We have learned in recent years the value of good organization and are not likely to return in this matter to a haphazard method.

THE BAPTIST will publish from week to week information regarding this ship. Note it carefully. If any questions arise in the minds of our readers, we shall be glad to answer inquiries which may be sent either to this office or direct to the offices of the Foreign Mission Societies, 276 Fifth Avenue, New York City.

\* \* \*

The Service and Exchange Department, of which mention was made a few weeks ago, will be inaugurated in our next issue. Once people see the possible value of this new service THE BAPTIST is preparing to do for its readers, there will be no lack of items for this column.

\* \* \*

Sometimes it is said that the men are not in the churches. Study for a few minutes the pictures of the typical men's classes which appear in the center of this paper, remember that there are hundreds more just like these among the churches of the Northern Baptist Convention, recall that this growth has been largely a matter of the last few years, and you will be convinced that not only are men connected with the church life now but that they are destined to take an increasingly active part in it. No movement in recent years holds more of encouragement for the churches than this.



# Remodeling Church Buildings for Sunday Schools

*How the little old church may become a thing of beauty and service—Akron plan a failure—Keep your Sunday School out of the basement—Send curtains and movable partitions to the junk pile.*

By JOSEPH HUDNUT

THE development of church planning occasioned by the new types of Sunday-school organization and of teaching has been rapid and, of course, largely unforeseen. Only a few years ago a single room sufficed for church services and for Sunday school; after that came the basement room used for both Sunday school and social meetings; and then, in the decades 1885-1905, the "Akron" Sunday school, with its radiating class rooms opening with folding partitions into a central area. Then came the modern phase: the introduction of specially designed class rooms and assembly rooms adapted scientifically to the uses of each Sunday school department.

Naturally the church buildings of the country have not as a whole kept pace, in their physical aspects, with these rapid developments in Sunday school requirements. Church buildings cannot be re-built in a day; they last rather for generations; and even when they become outworn there are often sentimental reasons (which rightly should be considered) which prevent reconstruction every quarter century, whatever may be the demands of scientific teaching.

In any case, only the more progressive church communities would desire to meet these demands. Churches are still being built with basement Sunday schools or with the "Akron" scheme—or with some specious compromise between these. Thus they are obsolete as soon as they are built: a condition to be deplored, but one which is, under the circumstances, quite natural and even inevitable.

The illustrations which accompany this article are not intended as plans for church buildings. They are merely diagrams whose purpose is to

make clear the points brought out in the article. The author is advising architect for the American Baptist-Home Mission Society.

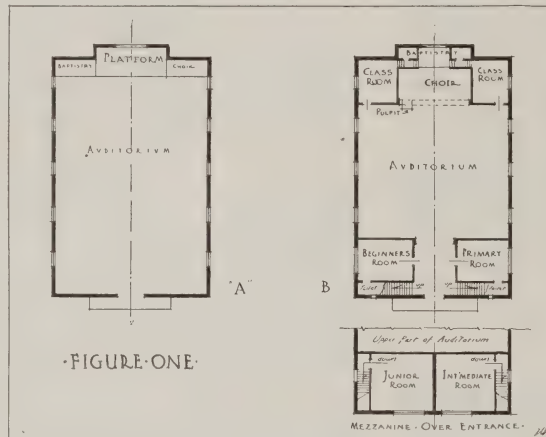


FIGURE ONE

Thus it happens that there are thousands of church buildings, ill adapted to the uses of a modern Sunday school, which cannot immediately be replaced by buildings which are so adapted. Obviously, there should be, in such cases, some middle course between a complete replacement, on the one hand, and on the other hand the continued use of an existing building which lays so

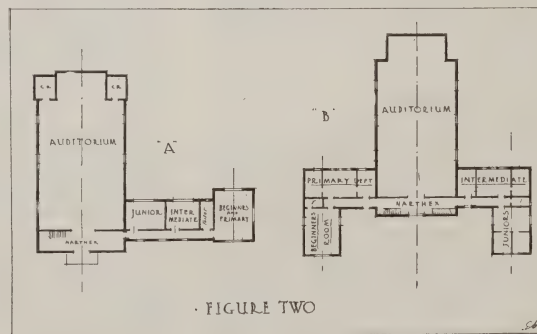


FIGURE TWO

great a burden upon the Sunday school; and such middle course may often be found in remodeling or building over the present Sunday-school structure.

There is such a variety in the types and sizes and construction of Bap-

tist churches that it will be difficult to offer any very practical advice respecting the different ways in which this remodeling may best be carried out. The practical course is to study each case independently; and for that work the Department of Architecture of the American Baptist Home Mission Society (23 East Twenty-sixth Street, New York City) is especially equipped. The plans of the church building, some photographs of its interior and exterior, and a general account of the situation to be met should be submitted to this Department, whose advice, based on special experience and knowledge applied to the specific case in question, would of course be far more valuable than any advice which could be offered in an article so general as this. I am considering here only some very general aspects of the problem.

## Subdividing an Auditorium.

Let us consider first the one-room church building. I believe that it is unwise to attempt to subdivide such church rooms by means of curtains or folding partitions: first, because these are very little practical use in isolating the different classes and, second, because they are unsightly. It has been demonstrated over and over again that efficient class-room

work cannot be carried on in rooms separated by folding partitions. I think it is hardly necessary to labor that point here.

There are, in such cases, two alternatives to the use of folding partitions: first, the subdivision of the auditorium by permanent parti-

tions, and second, the construction of a wing or addition containing the Sunday-school rooms.

Figure 1, "A" and "B", illustrates a method of subdividing a one-room church which was so large that it could still serve the church communi-



ty even after this reduction. "A" shows the plan of the church before remodeling, "B" after remodeling; and it will be seen that no less than six Sunday-school rooms have been added: two of them at either side of a new sanctuary, two at the entrance of the church, and two in a mezzanine, where they are reached by stairways leading from the vestibule. Toilets for the little children (a very necessary feature) have been provided, two of the class rooms have been so arranged as to serve as dressing rooms for the baptism service and as choir rooms.

### Building on a Wing.

But suppose that the auditorium, being just large enough for the services, cannot be thus subdivided. In that case it may be practicable to build on a wing.

Now a wing will of course very greatly affect the appearance of the church; for that reason alone it ought not to be built without the advice of an architect; and besides, it will require in each case some expert study to determine just what kind of a wing (or wings) should be built to meet a particular condition. The existing plan, the shape of the lot, the exposures, the direction in which the building is approached, the architectural style; the materials, the number and enrollment of the classes—all these have to be considered. It ought to be perfectly obvious that no rule could cover conditions which can be so varied and so complex and which involve so many technical matters. The Department of Architecture exists primarily to advise individual churches concerning these problems, which, by their very nature, are bound to be individual in character.

But, generally speaking, I can say that a wing ought to lead from the narthex or vestibule of a church or, if that is impracticable, then from

the side; and that the least desirable arrangement is a wing which leads from the rear of the pulpit platform.

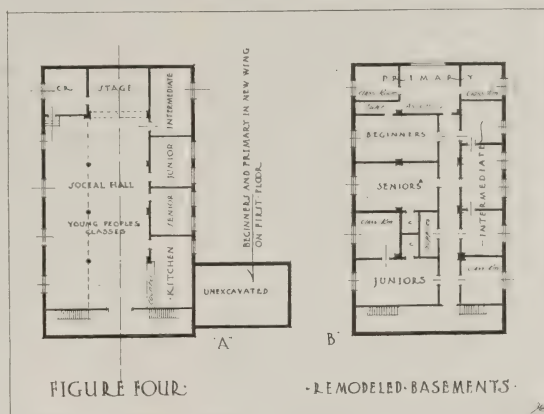
When a wing leads from the narthex or vestibule, as in figure 2, "A" or "B" the "circulation" of the church—that is to say the means of getting from one part of it to another—is concentrated around a single unit (the narthex) and that unit is directly reached from the main entrances. In other words, you can go directly from the main entrance to any room without confusion or without passing through other rooms; the building has a "backbone"—is organized compactly and efficiently. If there is a general Sunday-school assembly in the auditorium, the various classes can pass from the auditorium to their class rooms easily and without confusion; and all the rooms can be lighted, ventilated, and isolated from each other.

But the conditions of site, of architectural beauty (an important one), or of exposures may make a side wing preferable. Figure 3, "A" and "B" illustrates such wings: "A" being parallel in axis to the auditorium, "B" being at right angles in axis.

"A" has this advantage: that all the rooms on the first floor can open directly from the auditorium, so that a side aisle of the church can serve as a corridor or passage between them. If this aisle is sufficiently wide and if it leads directly to the entrance vestibule the arrangement is tolerable and affects a considerable saving in the cost of construction without creating a great congestion in circulation.

"B" is better in that it provides a less congested circulation (and circulation, next to lighting, is the

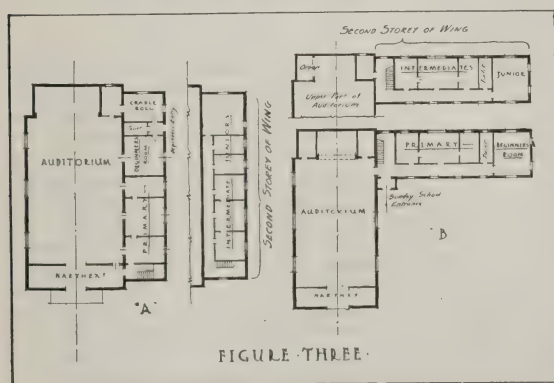
most important consideration in school room planning (but a separate Sunday-school entrance should be provided; otherwise children must pass through the auditorium to reach their class rooms. This additional



entrance serves to separate the circulation into two parts, one for the church, one for the Sunday-school, and that is not a serious disadvantage when there is no general assembly; but it does tend to destroy the complete unity of the building as a whole, and if the auditorium is used for Sunday-school work or social purposes the congestion in going to and from class rooms and auditorium might become quite acute. "B" often gives a good exterior effect and provides an additional exit for the auditorium.

Still another method of adding to a church is a wing built at the pulpit end. But except where the site or other conditions especially demand it, this is the least desirable way in which to build on new rooms. This is true because, (a) it is impossible to unify the circulation of the building—no one system of corridors or halls can serve all parts of it, (b) the new wing is inaccessible from the front of the building (presumably its main approach) and (c) because access to the class rooms from the auditorium is to be had only from the front. In addition to these reasons is the fact that it is extremely difficult to make a rear addition look well and it is apt to injure the interior aspect of the auditorium by cutting off the light from the Sanctuary or introducing doorways on either side of it.

I have considered now only the one-room church, but of course wings can be built on churches having more than one room, and these wings can be one or two stories high.





### Subdividing a Basement.

A common type of the church has more than one room is the church with a basement Sunday-school. During the decades when it was thought improper for children to meet in the auditorium and when Sunday-school instruction was largely unorganized and confined to little children only, the basement offered a practicable and economical space where the Sunday school, in one mass, could meet. The progress of Sunday-school management and organization, of the sciences of ventilation and acoustics, and a truer understanding of child psychology have rendered such methods of teaching obsolete; but the basements remain.

Now whenever it is possible to do so, these basements should be immediately abandoned for Sunday-school purposes. They may become club-rooms; meeting places for adults; drill halls for boy scouts; banquet halls for church suppers; but no Sunday-school work should be permitted in a basement, if that can be avoided.

It may be, however, that a church is compelled, because of its limited means, to make a temporary use of the basement for its Sunday school—or for a part of its Sunday school. In that case the basement room may be subdivided.

If only a part of the Sunday school is to remain in the basement, I recommend most strongly that this part be the senior young people's, and adult, classes. We can put only two classes, let us say, in a new wing; then let those classes be the beginners' and primary classes.

Figure 4, "A" and "B", illustrates two ways of subdividing a basement, "A" having a wing which provides beginners' and primary rooms above ground, and "B" having all of the classes in the basement. "A" has a social hall—a large room for meetings and dinners—while in "B" this is not possible, since all the floor space is needed by the Sunday-school rooms.

Obviously, "A" is much the better of the two; and the reason for this superiority is the fact that we have given so large a proportion of floor space to the one large room. A basement under an auditorium is necessarily ill suited to a plan which calls for a large number of small rooms

because all of these small rooms have to have outside walls. The central part of the basement cannot be cut up into small rooms unless, as in "B", these are deep and narrow—that is to say, unless they are poorly lighted. Besides, one has always to consider, in arranging partitions, the position of the posts which support the floor; these, combined with the rigid boundaries imposed by the shape of the church above, make it very difficult to work out a "flexible plan," one in which the sizes and shapes of the rooms are determined by their use rather than by some structural requirement.

be reached directly from the stairs; if we are to make these units into class rooms some means of access must be provided to them from the stairs.

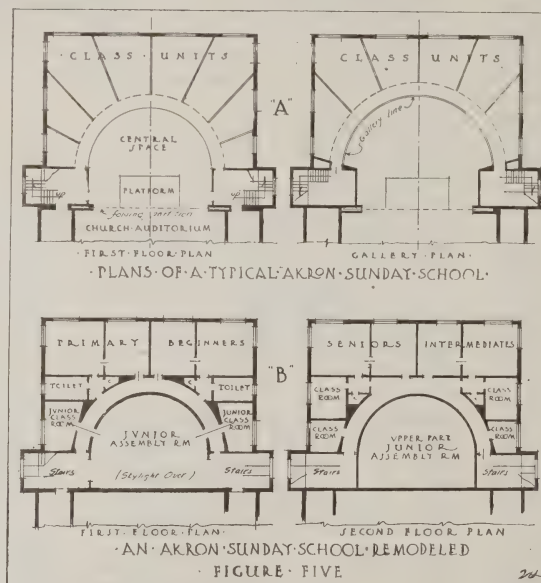
Figure 5, illustrates an attempt to accomplish this difficult feat, keeping in mind the necessity of keeping building costs at a minimum.

A semi-circular corridor is built to extend from stairway to stairway just in front of the line of the gallery and over this is a similar corridor, both being separated from the central space by a solid partition. From these corridors open the class rooms and assembly rooms which replace the old class units.

The columns and beams of the old structure are left undisturbed; only the light partitions are to be torn out and rebuilt in the manner shown; and it will be seen that all the departments are provided for except the juniors; and for the juniors there is left what was formerly the central space of the Akron room. This space is now a semi-circular room with a very high ceiling, lighted by a skylight and ventilated through the stair wells (or by a blower)—not a very desirable room, certainly, but one which could be used for the junior assembly provided there are, as in this case, junior class rooms across the corridor.

In what is now the second story, in order to do away with the sloping floors of what was the gallery, I would build the new corridor, if possible, on a level with the rear of the gallery and then bring all the floors up to this level by blocking. That would give low ceilings; but these are not a defect in a small room.

I believe that we shall eventually build such independent buildings or wings for every Baptist church in the country. We are beginning to understand at last the immense seriousness of this problem of religious education; we want to meet fairly and generously the responsibility which rests upon us to properly instruct our children in the fundamental truths of Christian doctrine and conduct; and for that end only the best equipment will answer. Remodeling can seldom give us that best equipment; but it is, at least, a step in the right direction.



So, even if we do not consider the lack of good air, or any psychological reasons, the basement is still a very poor place for a Sunday school.

### Rebuilding the "Akron" type.

The "Akron" type of Sunday-school room had at least this merit: that it lifted the children out of the basement. Beyond that little can be said for it.

The remodeling of such a room presents some almost insurmountable difficulties. Take for example the room illustrated in Figure 5—a typical Akron room. You will notice first that all of the light and air is monopolized by the individual class units, leaving the central space (when the folding partitions are closed) dark and close. Observe too that only two class units on the main floor, and two in the gallery, can



## Sunday School Music—Asset or Liability?

*Will the adult prefer the beauties of "He Shall Feed His Flock" to a rumpetty-um-tum with ill-mated words and a pious air?—A church in Chicago shrieks*

By WILLIAM LESTER

IN these days of flux and change, when so much that the past held important has been proven unstable, and new values are being read into unfamiliar ideas, it is well for us to re-estimate the use and intrinsic merit of the things close to hand, of the influences that meet us in our own lives. Hence the motive for this brief survey of the subject of music in our Sunday schools, what it largely is, what it can be, and what it must not be. I am well aware that innumerable papers have been written on this subject, and that there has been much earnest discussion around the question; the music theoretician has damned conditions in fervid fulminations; the "gospel-hymn" publisher, with his natural commercial interest in the matter, has worked the immense field for his own profit; many sincere souls have bravely faced the particular problems embodied in their own community conditions, and have pragmatically accomplished what they could. But little has been said or written about the most important angle in the whole situation; or so it seems to me. My justification in writing this article is that I am looking at the matter unbiased by prejudice or personal motives. I am trying to present the view point of an active church organist—perhaps the type of person most involved in interest, and least articulate. My points may not be new or original; the viewpoint may have value as novelty.

### Melodious Bow-wows

We hear much of the present low level of church music. To pick up the professional journals of the church musicians is to get the impression that we have failed, and have gone to the bow-wows! Admittedly, congregational singing is at a very low ebb. Music in many of the churches has become a mere concert session, limited only by the necessary choice of sacred or would-be-such texts. Choirs have become concert companies, and organists perpetrate memories of the movie-house. And we all unanimously blame the musicians, and then feel that we have done our whole duty.

Brethren—and, more emphati-

cally, sisters—the responsibility lies at our own door steps. Fundamentally, we are the arbiters of what we shall get from the choirloft. The soloists and instrumentalists will give us what we call for, what we pay for, if we INSIST! What is needed is not a new generation of professional musicians, but rather a higher sense of what properly constitutes church music, music for devotional purposes, throughout our general membership; and the vision and consecration necessary to realize that high aim—education and action, not pessimistic piffle.

### What is the Purpose

Fundamentally, the only valid reason for the presence of music in the church service is to heighten and deepen our sense of reverence, and more vividly to express our devotion than can be done by words alone. That is our duty to the Creator. We should endeavor to give of our best, for, in so doing, we reap what we sow. I stand with that great influence for better church music, Sir John Stainer, when he declares that the sole use of a choir is to do well what is too difficult or too elaborate to be handled by the congregation, but not simply as a work of art. Religious feeling must be the motive and inspiration of the solo and anthem as much as the minister's prayer or the general hymn. Too often we confuse difficulty with value. Simplicity and barrenness are no more equivalents than artistic worth and a plethora of notes. In music, as in speech, what counts is the idea expressed. Great art consists in expressing the most in the simplest possible way.

In the field of language, established rules for grammatical and rhetorical construction are vitally necessary; they are not arbitrary nor fashioned by sudden whim. They were evolved by usage as the speech channel itself grew. So in music we have definitely right and wrong things to consider. We have badly constructed ungrammatical music, written by men who either lack proper training or have not sufficient artistic ideals to practice proper self-criticism; and we have some well-built, clearly and beautifully expressed work produced

by musicians who have polished and developed their natural gifts until their product meets the strict tests exacted by their own artistic consciences. Which shall we have in the church? If clumsy, uncouth, slangy, irreverent maundering is not the proper thing for the pulpit, why should we expect that we can attain a reverent state of mind if our music is of that level? If the sermon must not be first cousin to a cheap vaudeville monologue, why should we tolerate hymn tunes that so blatantly display their cheap origin?

Admittedly church music is in a poor state today. Whether it is better than ten years ago, or a generation ago, is not the point. What I am stressing is that the average church of today exacts a high standard from its minister and is complacently satisfied with a grade of music which differs from the cabaret variety largely in increased dullness. Only a few weeks ago I passed by a large Chicago church during Sunday school time, and I can assure you that the hymn tune that was being shrieked out would have made a most effective finale to a cheap musical comedy. It is no valid point to claim that the cheap music is easier, more practical. A poorly built, badly co-ordinated machine gives neither service nor ease of operation as does a finely built one: so with music.

### As the Twig is Bent

This brings me to my long-delayed point, that we can permanently raise the standard of church music in only one way. "As the twig is bent, so the tree inclines." What musical ideals I instil in the child will determine whether or no the adult will prefer the beauties of "He shall feed his flock" to a rumpetty-um-tum perversion of a cheap jazz tune with ill-mated words, given a pious air by its use in a Sabbath school session. We do not train a child for college by giving it "Joe Miller's Joke Book" and a subscription to the *Police Gazette*, with the Hearst newspapers for collateral reading. Neither can we expect the child's musical sense to develop healthfully on the tonal equivalent of such a diet.



Understand me: I am not arguing that the untrained child mind must be fed a diet of Bach, Beethoven and Brahms; though each of these great composers left much that appeals to such primary appreciation. I am contending simply that to protect the fresh adolescent pleasure houses from the negative influence of unsound, crude, perverting and debasing tin-pan-alley products, only good music shall be used. And by that expression I mean also the texts. These last must be sincere, devotional, of poetic value, adapted in idea to the child mind. Hair-splitting points of theology have no appeal to the mind of youth, and the hymn text should respect that point. Appropriate texts must be fashioned to suitable music; which, in turn, must be singable, practical, grammatical and devotional. A very definite line of cleavage must be evident between music for secular purposes and that intended for religious use.

#### What to Sing

We must use careful judgment in the use of these hymns. It is injudicious to ask young voices to strain at tunes which call for much sustained singing, extreme range, or are of much harmonic complexity. The hymns of such men as W. H. Jude, John Goss, Arthur Sullivan, Sir George Elvey, Wm. Bradbury and W. H. Doane afford many excellent models of the ideal mating of worthy poems to singable music. What is not practical is not worth bothering about but practical availability is not the sole criterion. The religious value and grade of musical vesture must also be considered.

Wherever possible the music in the Sabbath school should be divided into three divisions. For the youngest children a stock of unison songs, carefully garnered and chosen, should be provided. A treasure house of such material is to be found in "Hymns for the King's Children," edited by Edward M. Fuller, and Published by the Judson Press. For the next division comprising the bulk of the school, I would recommend the use of a book such as "The Popular Hymnal," issued by the Judson Press, or "Hymns for Today," from the press of the Fillmore Music House. During the middle period of the Sunday-school course, and by means of these books or the like, the developing sensibilities will become increasingly conversant with the best of the "gospel-hymn" type and also a grounding in the famous old bulwarks of hymnology such as "Sun of my Soul," "Abide With Me," "All

Hail the Power," etc. In a school where it is impractical to make more than two divisions this bi-part course would answer. But wherever possible, I would advocate that the upper classes sing from the regular church hymnal, thus becoming familiar with that material and generating the habit of singing on the hymns. When these young recruits add their vim and enthusiasm to the church-hymn sing, things will move, and we will soon get over our nervous chill about the deadly state of congregational vocalising.

The child who grows up with a mind unstored with the beautiful hymns of the Christian Church has my sympathy. He or she has been cheated out of a priceless heritage of the past church life. The great hymns have come out of the momentous spiritual combats of the past, and the vital cosmic urge so aptly and so powerfully set forth by the departed stalwarts can and must be communicated to our young recruits if the church is not to lose a tremendous power for good.

#### Orchestra and Carols

If an orchestra or even a few solo instruments, are available for service in the school, by all means enlist such aid. Effective, easy hymn orchestrations can be secured at a low cost, usable in all combinations. Some few favored churches boast the equipment of an organ to assist in the music of the Sunday school, and this is to be imitated. No piano can compete with even a small organ when it comes to the question of giving adequate support for mass singing. But most of us will have to get along with a piano: only, let it be as good an instrument as possible. I have played on Sunday school pianos that deserved a fitting cremation some time before the Civil War; poor relics that gaped with missing keys, that produced most startling chord combinations. The best is none too good. Whenever possible, and occasion warrants, have some special music; cajole or bribe the regular church choir to prepare and deliver fitting music. Such little effort pays both ways: in interest in the school, and in tilling fertile soil for future appreciation in the church.

One of the hobbies of the present writer is carol hunting. Out of the dim past, from the most unlikely sources, we can disinter beautiful, quaint, appealing carol melodies, usually just as they have been handed down from generation to generation, finally coming to rest in the

notebook of some amateur music lover, attracted by their tender humanness. Much of this crude material is racy with the strength of the soil. It takes loving interest and keen appreciation of their potential beauties to effectively reset and prepare for general use once more. Usually just the melody alone, with mere fragments of text attached, exists. It is the duty and pleasure of the trained musician to renovate this folk material so that it is again available for all. Clarence Dickinson has been eminent in such labor, as have such men as Weckert, Ferrari and David S. Smith; not to forget the efficient labors of Stainer, Chapell, Duncan and Gevaert.

#### Some Carols Available

Some two years ago, in an effort to make more widely available some of this little-known material I wrote a cantata for Christmas use, published by Carl Fischer under the title "The Little Lord Jesus," the music of which is based on sixteen of the loveliest old French and German Noels and Carols. Last Christmas, at the instance of Doctor Stifler, I arranged two medieval carols for inclusion in the official Sunday school service issued by the American Baptist Publication Society, which service was widely used throughout our denomination. And for this coming season, the H. W. Gray Co. are publishing a set of "Eight Old Carols," collected and arranged by the writer, a group of exquisite old melodies ranging back as far as the tenth century. In this carol material we have ideal matter for use in the Sunday school. The melodies are instinct with vitality, otherwise they would not have come down to us; they have been worn into artistic symmetry by the usage of time; their naive simplicity is the clarity of cosmic expression, not any poverty of statement. A thousand minds and a thousand enthusiasms have gone to make up one of these simple tunes. They are the essence of true faith expressed in music; more than man-made, the real inspiration from God, filtered and expressed through the multitudinous aspirations of heaven-looking humanity! The carol should fill a large part of the musical literature of the junior church. Once heard, they haunt the memory.

If the musical influence of the Sunday school does not so elevate the taste, and strengthen the spiritual sensitiveness of the church itself, it is a liability, not an asset. The Sunday school of today is the church of tomorrow: shall we climb or coast?



# The Ashtabula Church Program

*Many good Sunday schools have waited for a practical and complete scheme of religious education which has been proved in actual experience. Here it is.*

By HERMAN LANG

For a nation to be permanently great it must be intelligent and religious. Secular education imparts intelligence but only incidentally religion. Mr. Athearn well says, "A skilled hand and an informed mind must be united with a good heart to produce a citizen safe for democracy." Citizenship must be cultured and religious. Self preservation demands an educational program that will give equal educational opportunities to the youth of our land. "No child shall be damned to illiteracy because he chanced to be born in one of the waste places of the nation." Splendid progress is being made along the lines of secular education. *But how about religious education for America's youth?* This too should concern us greatly and all the more since greater emphasis is to be placed on secular education. Can we be permanently great and continue to exclude the Bible from our educational program? We must put greater emphasis upon religious education in our educational efforts.

But in our country there is complete separation of church and state. We do not ask for definite religious instruction to be put into our public school programs. While the Bible is read at the opening of public schools in some states by request, in others, by permission, no formal religious instruction is given in connection with the public curriculum. Wherever the Bible reading is done it can hardly be considered religious instruction.

## Must be Done by the Church

As things now are, this great work must be done by the church. The first responsibility rests upon the local church. But its responsibility must not stand in the way of a spirit of co-operation with other denominations. This is necessary if we would succeed in such a big task.

It is a hopeful sign to see many interested in religious day schools, in credits for Bible study by the public schools, in churches conducting regular week-day classes and co-operating in maintaining community schools, like that of Gary, Indiana; Van Wert, Ohio; Evanston, Illinois; Des Moines, Iowa; and a number of other places; and in the special week-day church school, known as the daily vacation Bible school. In institutes and conferences conducted by specialists on religious instruction.

It is encouraging to know that there are at least a dozen cities, and probably more, in our country which are meeting with success in the conduct of religious educational work in connection with public schools. However, the Bible school has been the chief agency to which the church has confined its efforts almost exclusively until in recent years. In this country over sixteen million are coming under its influence. However, this great effort does not meet the demands in thirty-minute periods of instruction. It does not reach the twenty-seven million children and youth under twenty-five years nominally Protestants who are not enrolled in it and who receive no formal systematic instruction.

Nearly all the work done outside the

Sunday school is irregular and limited in scope. The great majority still depend upon the half-hour period on Sunday provided by the Sunday school. Very few get even the benefit of fifty-two lessons a year for in the experience of most of our Sunday school scholars, the periods are reduced.

## Sessions

The local church must give more time to this work. She must invest dollars where she is now putting pennies. Every local church large or small should have a committee on religious education. The first work of this committee should be the correlating of the educational activities of the local church, and in some way connecting them with the religious educational activities of the community. This committee should put into effect a unified agency known as the church school in which all the educational activities of the local church would be unified. This committee should have its power increased until it would appoint the Sunday-school superintendent, director of B. Y. P. U. and the directors of the various educational activities of the local church.

There must be some organization—some educational agency—by which the local churches' educational activities will be correlated. This will enable the church "to construct from the material now being prepared and the organizations of proved worth now in existence, for religious education (and quite definitely along the line indicated by our forward thinking men) a program of education, which, while meeting the needs of the particular church, will be both co-ordinate and church-centered as to organization, and will be adequate both in material and variety of activities, and in actual time given to class work to meet the needs of all the people for whom that particular church feels responsible." This committee will have an unusual opportunity to give our churches the benefit of our splendid Baptist publications as well as our denominational papers and other publications.

The possibilities in religious education in the average local church are tremendous. Do not wait until you can do some big thing. If we develop a little further what we already have, splendid progress can be made in a few years. The educational opportunities in almost any local church are sufficient to enable one to begin building a program that will be wonderful in its results. Pastors must stay in a church from ten to fifteen years if real success is attained in the great work of religious education. Any pastor who puts emphasis on religious education can easily prolong his stay in a church.

## How Ashtabula Does It

The following program was carried out in the First Baptist Church of Ashtabula in 1917 with very few changes. This church has given this work unusual attention for nine consecutive years. The war and conditions following made some changes in this program. Last year a community school was added; this summer two daily vacation Bible schools, one

working with many foreigners and conducted by real experts.

The work for the coming fall and winter will have many interesting features. This program is given by request and to show what is possible for a local church along the line of religious education.

The pastor of the church is the official director of religious education. Other general officers are secretary, registrar, treasurer and librarian. The faculty is composed of the acting committee on religious education, and all who are engaged in the educational activities of the church. The pastor is responsible for efficient instructors.

Terms of the school year run from October 1 to December 31 and from January 1 to April 30.

## Must Put in Time and Money

Sessions of the church school are held as follows:

*Sunday sessions, 11:15 A.M.* This is the Bible school session, a department school, with beginners, primary and junior department, each of which meets separately with its own superintendent. The intermediate and senior departments meet with the adult department in the opening exercise. The brotherhood Bible class meets by itself. The international graded lessons are used in every department for which material is available. The Bible school session is recognized by the church as the principal educational opportunity in the church school, and it is also recognized that the first work in this department is the teaching of the Bible.

*Sunday session at 6:00 P.M.* This is the B. Y. P. session, the young people's department of the church school in session. The director and the educational committee have correlated these courses with the educational program of the church school. Here the Bible readers' course as outlined in "Service" and the young people's meeting topics are considered with the regular missionary topics as given in "Service."

*Monday session 7:15 to 8:15 P.M.* Two class periods provided as follows: a first class period in charge of pastor, 7:15 to 8 P.M.; a second class period 8 P.M. to 8:45 P.M. in charge of public school teachers including superintendent of schools and other local educators.

*Thursday session 7:15 to 8:15 P.M.* This session is in charge of the pastor—the regular prayer-meeting night. This work in no way hinders the devotional part of the meeting.

*Other sessions* are held in connection with the monthly meetings of the women's missionary society and with the adult Bible classes under the direction of the director of religious education and the church school.

## Biblical Course

The schedule of instruction comprises the following courses:

(1) *The Bible as a Book and as Literature.* Text book, "The National Introductory Course."

(2) *Manuscripts of the Bible and Early*



*Translations:* Septuagint; other translations, Syriac, Arabic, Latin (Special attention given to "Vulgate"). Text book, "The Parchments of Faith," by Merrill. Reference books: "History of Bible," by Mutch William; "The Baptist Teacher Training Manual—Introductory Book."

(3) *History of English Bible:* early manuscripts, John Wickliffe, William Tyndale, The Great Bible, The Bishop's Bible, The Authorized Bible, Revised Bible. Text book, "History of English Bible," by Pattison.

(4) *The Life of Paul.* Text book, "The Student's Life of Paul," Gilbert.

#### Professional Course

(1) *Religious Education.* This course deals with religious education in the local church. Special attention is given to the department school, graded worship, graded curriculum, and graded expressional activities. Text book, "The Church School," by Athearn. Reference, Weigle, "The Pupil and Teacher."

(2) *Sunday School Pedagogy:* the teacher's person and preparation; the principles and methods of teaching. Text book, "The National Teacher Training Text Book"; Weigle, "The Pupil and Teacher."

(3) *The Modern Church.* In connection with this a careful study of the local church will be made. Text Books: "Bible Manual," by Rev. Herman Lang; "Short History of Baptists," by Vedder; The Work of the Northern Baptist Convention; The Graded Bible School of the First Baptist Church of Ashtabula, Ohio. This course is given after a series of special meetings.

#### Missionary Course

The Bible school missionary teaching in Keystone Series of Graded Lessons and special instructions in special denominational missions by superintendent of missions, are part of the missionary course. The missionary conquest course as given in "Service" for young people's society is included in the missionary course. "Comrades in Service" is to be the text book (during the second term of church school) of a large young ladies' class. "Efficiency Points" is studied by the brotherhood Bible class at the regular class hour, instead of lesson reviews.

At the monthly meetings of the woman's missionary society the standard missionary books for our women are used. In addition to this, the church school circulates missionary books allowing ten points for every missionary book read. We give five points for attendance upon the meetings of the woman's missionary society and ten points for a paper read at the monthly meetings.

Missionary sermons, missionary prayer meetings, and distribution of our denominational literature, and the training of men and women for every member canvass, add much to the efficiency of this course.

#### Evangelism

This course is the first course given in the second term. Students are expected to enter with the pastor into three weeks of special evangelistic efforts for which credit is given in the unit system. (The pastor also invites to this course those who have entered the "One-to-Win-One Fellowship.") In this there are now over fifty enrolled.) A public invitation to attend will be given to any who wish training in evangelism. This course has for its object training in personal evangelism.

It aims to train for efficiency in soul winning in the local church.

There will be two class sessions for this course. Monday evening, 7:15 to 8 P.M., will be a conference session. At this session such topics as the use of the Bible in evangelism, the Bible class in evangelism, evangelism in the Bible school, will be considered. Thursday evening, 7:15 to 8:15 P.M., we will study the revival: in preparation, in action, in conservation. Text books: "Taking Men Alive," Trumbull; Pastor Lang's "Notes on Evangelism." Reference books: "National Teacher Training Text Book"; "Evangelism Through Bible Study," Goodman; "Pastoral and Personal Evangelism," Goodell.

A Laboratory period follows when the trained workers enter into three or four weeks active evangelism in nightly sessions. Credit is given for this work. Every year for ten years Pastor Lang had a revival due in a great measure to this educational work.

#### Reading Course

This course is given under the direction of church school and no book is circulated that is not recommended by director of religious education. Books in this reading course are either text books or reference books bearing on the correlated educational program of the church school. Five points are given for a book read and ten points for the reading of a missionary book.

All sessions are held at the First Baptist Church and are open to the public.

I am indebted to a few books I would like to recommend: "World Survey," revised preliminary edition; "Religious Education Journal," June, 1919; "The Church School," Athearn; "The City Institute of Religious Education," Athearn; "A National System of Religious Education," Athearn; "A Survey of Religious Education in the Local Church," Bower; "The Week Church School," Cope.

## Wearers of Baptist Shoes

By WILLIAM B. LIPPHARD



WHAT are Baptist shoes? It seems strange to think in terms of ecclesiastical footwear. Nevertheless, the children in the accompanying photograph will most positively affirm that they are wearing Baptist shoes. Did not their shoes arrive in Poland on a steamship from America? Were not their shoes sent last winter by the American Baptist Foreign Mission Society? Were not these shoes purchased with money contributed by American Baptists in response to the appeal on behalf of the suffering people of Europe? How, then, can they be other than Baptist shoes? Regardless of ecclesiastical phraseology, these children appreciate the shoes. Their feet were warm and comfortable during the winter and they now express to Baptists here in America their profound gratitude for assistance.

Readers of "THE BAPTIST" will recall the unusual announcement which appeared

in the issue of December 25, regarding the purchase of several thousand pairs of shoes by the American Baptist Foreign Mission Society for shipment to Poland. Some people doubtless wondered why a foreign mission organization should be in the market for shoes. These were bought from a well-known shoe manufacturer in Beverly, Massachusetts, and a substantial part of the order had been made possible by the relief contribution from the First Baptist Church of Beverly, of which Rev. C. W. Chamberlain, a member of the Foreign Mission Board, is the pastor. These shoes were sent to Rev. K. W. Strzelec, under whose direction the relief work of the society in Poland has been administered. The accompanying photograph shows a group of Polish children, who have just come from Sunday school, all of whom are wearing these shoes.

Announcement has recently been made concerning the unique plan for relief



which the two foreign mission societies have adopted for the coming fall. A huge ship is to be filled with supplies, including clothing, underwear, shoes, stockings, blankets, towels, soap and baby-clothes, and sent to Czechoslovakia, Poland and Latvia early in November for distribution just prior to Christmas. Secretary James H. Franklin, in his recent article in "THE BAPTIST" has outlined the plan and further information will be published as soon as detailed arrangements have been completed.

A year ago the Southern Methodists sent to Europe two shiploads of supplies which furnished help to multitudes of destitute people and which undoubtedly

saved thousands of lives. Surely if two million Southern Methodists could fill two ships, one million, three hundred thousand Northern Baptists can fill one ship. Secretary Franklin proposed the idea to the boards of managers of the two societies, and already the woman's board has taken action pledging its enthusiastic co-operation and enlisting its White Cross Department.

Warehouse space near the steamship pier is to be rented temporarily and arrangements made for the assembling and packing of these supplies. It is hoped they will be forthcoming in large quantities from Baptist churches in all parts of the territory of the Northern Baptist

Convention. This material should be assembled immediately in various homes and churches, and packed for shipment by parcel post or express prepaid in October.

Here is a great, practical opportunity presented to Northern Baptists to come once more to the assistance of not only their denominational kinsmen in Europe but to all poverty-stricken and destitute people in these three countries, regardless of religious affiliations or racial differences who are in need of help. Mrs. W. A. Montgomery is the author of the appropriate slogan which has been adopted for this relief work: "Fill a Ship in Fellowship."

## Special Days in the Sunday School

### The Educational Value of Special Day Services in the Sunday School

C. HAROLD LOWDEN.

The right kind of services for special days in the Sunday school, rightly used, are of unmistakable educational value to the school which uses them.

What do we mean by the right kind? Just this: a service definitely planned upon a subject of peculiar interest to the young people of the Sunday schools, with the songs, scripture readings, exercises and recitations, etc., bearing intelligently upon the subject. If a publisher sits down, opens up a folio of songs that have been collected during the past year or so, picks out two or three because they are "march" songs, two or three because they are "waltzes," two or three because they are "two part" and a couple because they are "novelties," then sends the lot to one, two or three word writers and when they come back jots down a half dozen or so titles and chooses one by the process of elimination, certainly that service can hardly be of much educational value to the school that uses it. That picture is not overdrawn, for it is the method very often used in the making of services. The interesting thing about it is, that, while such a service can be "discerned from afar," many schools select their services with no more intelligence than the publishers who make their services as above described. Pretty soon the school discovers the emptiness of the particular service and then all services suffer.

But are not services, as a rule, rightly used? Sometimes they are; many times they are not. The writer has gone to many a Sunday-school festival where every song in the service was used and everyone rendered in precisely the same tempo and without regard to the varied messages they were to convey. By the time every recitation and exercise was given and every song used, and a half hour's address given, the only impression that has been made is, "Gee, let's get out of this. Never again." Schools should bear in mind that about double the number of songs are given in a service in order that all varieties of taste may be satisfied. The program is only suggestive and should be rearranged to meet the needs of local conditions and talents. Then the leader who has no more ability or judgment than to interpret each song the same way rather than bring out the individual message, ought to be "fired with enthusiasm" or just plain "fired."

Many wonderful songs have been born

in a service. It will probably surprise many to learn that the writer's "Living for Jesus" appeared first in a Children's Day service where it was very popular, but in its later form with the heart-reaching poem by T. O. Chisholm its use has become worldwide

### Rally Day Program

As used at First Church, McPherson, Kansas

A chorus choir and abundance of good music suited to the scenes depicted, Old Testament, Christian, the world to come, made this program a success. A reader called the numbers and, by bits of explanation united all into a harmonious whole. Two suggestions, "ancient rally days," and "the rally days of the future," were taken from A. B. P. S. literature. On these the following was built.

**Reader:** Rallying a Biblical idea, both for times of joy and those of sorrow.

**Scene:** King Solomon and courtiers, choir as worshippers, represent dedication of temple. King offers as prayer, while audience bows, selections from I Kgs. 8.

**Reader:** In contrast to glories of Solomon, the refugees from exile.

**Scene:** Ezra reads from scroll, extracts from Deut., as 5:29, 6:6-9, 10:12, 14:2. Choir responds as in Neh. 8:6.

**Choir:** "Guide, Me O, Thou Great Jehovah."

**Reader:** Three standards about which S. S. rallies today:

1. **Evangelism**—Three minute address, "Bring the little ones to Jesus;" Exercise by primaries.

2. **The Word of God**—Three minute address, "Young people and the Bible."

**Reader:** Roll-call of heroes of the faith, greatest names in history.

Eighteen or twenty young people represent seekers after and defenders of truth, in all ages. All stand together on platform. Reader calls for each and by question makes clear to audience the place in history and the character of the one responding.

Example of question: "Zoroaster, fire worshipper, in the gray dawn of history, did the Almighty leave himself without witness on your soul?" Response: "All the paths I take join the road that leads to Thee." Thus follow Plato, Job, David, prophets, wise men, Paul, church fathers, Reformation heroes, modern poets and philosophers.

3. **Missions**. Three minute address, pantomime, "Heathen Altars and Devotees." Choir, "Send out the Light."

The "Rally Day of the Future" is presented by the choir robed in white. Two

represent the Elder and John, with question and answer as in Rev. 7:13-17.

**Choir.** Jerusalem the Golden," with obligato.

**Audience.** "In the Sweet By and By."

### "Are You a Quartus"

Referring to the request in your issue of Aug. 6 for successful plans tried out on rally day, I believe the Greeley, Colo., Baptist Sunday school had one of the best last year that we have ever had. Here it is.

Three weeks prior to rally day we had posted in various places about the church the following slogan, "Are You a Quartus?" No reference was made concerning these words from the platform, and no one was informed as to their meaning. On the second Sunday all entered into a merry contest as to who could extend the greatest number of "Quartus" invitations, reporting the following Sunday. We purchased from our own Publication Society five hundred felt badges, "Rally Day." We gave these out the preceding Sunday with the invitation; come to rally day next Sunday and find out, "Are You a Quartus?" The newspapers gave us a lot of publicity on account of the quaintness of the slogan, and business and professional men began greeting the pastor, S. S. superintendent and his secretary with, "How-d'ye-do Brother Quartus," which also aided in publicity.

For the rally day program, the school by departments dramatized the life of Joseph, which also illustrated the actual work being done in our graded school: The beginners, taking the part of Joseph and Benjamin listening to their aged father relate the ladder experience; the primary, the casting of Joseph into the pit and taking the coat of many colors; the juniors, the selling of Joseph into captivity; the intermediates, Joseph's life in captivity; the seniors, Joseph telling King Pharaoh the meaning of his dream, King Pharaoh making Joseph the head ruler of the realm, and the subsequent meeting of the family. Of course in each succeeding act Joseph must be a little larger boy. The work was divided into departments, the educational committee tying the acts together to make one beautiful whole. At the close the people were told who Quartus was, Romans, 16, 23—"A Brother."

From an average attendance of about two hundred and fifty we had about seven hundred present that day.

Try this and send us a slogan for 1921. —M. H. Lowe, S. S. Secretary.



## Typical Men's Bible Class



**T**HE Stiles Bible Class of the First Church, Middletown, Ohio, was organized on March 13, 1921, with twelve charter members, and within ten weeks has reached a total enrollment of 350 members.

This is a remarkable record, especially as this is strictly a young men's class and only those between the ages of twenty and forty-five are eligible for membership.

The class is highly organized along business lines, and this together with the very forceful and interesting way that the teacher, Rev. Franklin A. Stiles, interprets the lessons, accounts for the rapid growth of the class.

The class is divided into four main divisions, each in charge of a captain. The divisions are subdivided into sections containing fifteen members and headed by a lieutenant. It is therefore a simple matter to keep in personal touch



**T**HE Brotherhood Bible Class of the Roger Williams church, Providence, R. I. was organized on October first, 1920 with twelve members. A young business man, William E. White, was elected its first president and with him a full list of officers to serve one year. With the energetic work the men put into the organization it grew month after month until the present enrollment is 110. Ninety men present in one Sunday session for strictly Bible study is the record made this year. The men desire an enrollment of 200 by Christmas and believe they will reach their goal.

The presence of these men in the Bible Class every Sunday has brought the other members of the family into some department of school. One boy who had not been in the Sunday school for years has returned since his father joined the Brotherhood and he brought five of his chums to the boys' class with him. There is a class for young men who number forty-two which has been built up because the fathers have taken such interest in their own organization.



# the East and Middle West



with members who are absent or sick. A unique method of recording the attendance each Sunday has also been worked out.

Monthly social and business meetings are held on the second Monday of each month. The men's chorus is progressing rapidly and plans are being made for a class orchestra. Athletics are encouraged and baseball teams have been formed in each division. A debating team will be the feature of the program this fall, as well as a dramatic team.

The following officers are in charge: President, R. E. Crim; vice president, H. W. Jones; secretary, L. D. Valentine; treasurer, J. W. Holman.



The Brotherhood has a banquet the third Friday evening in every month which provides for 150 men. Among the speakers last winter was Dr. J. Foster Wilcox, executive secretary of the National Baptist Brotherhood of New York. The Brotherhood is a part of the whole school and is under the care of the superintendent like all the other classes. The men are present at the opening exercises, contribute their strength and money and in every way are a power for good. The weekly international Sunday-school lesson is studied with the aid of maps and diagrams in which the men freely discuss the lesson.

The pastor, Rev. Samuel D. Ringrose, is the teacher of the class. The officers are: President, Williams E. White; first vice-president, Fred Martin; second vice-president, Frank R. Miller; third vice-president, Charles J. Procter; secretary, Raymond S. Thornton; assistant secretary, John Barnes; treasurer, John Crossland.



## Agencies of Educational Advance

*The Publication Society has organized a department of religious education.—  
Vacation schools are a fixture; teacher training a necessity—how to meet it*

### Religious Education and our Publication Society

By GILBERT N. BRINK  
General Secretary.

The only effective solution of our industrial, social and political problems will be found to be one that is Christian in the essence. The hope that such a solution can be found rests upon and is limited by the extent to which the principles of Christianity actually control the thought and life of our people.

Among the many enthusiastic reports received, there has, at times, sounded a note of sadness. One pastor wrote: "A vacation school has long been my dream, but this year funds were unavailable, and our volunteers could not, at the last moment, see their way clear to help."

Why not plan for your church vacation school now? Make it part of next year's budget. It should not be an addendum. It gives real returns. Plan for your teaching force, now. Select the supervisor, departmental superintendents, and helpers. Train. Even where workers are

conduct their own schools, or (2) it is quite possible to appoint one general superintendent, who will organize, plan, and supervise the community movement, while the junior department is held in one church, the primary in another, and the beginners' in yet another. In this latter plan, responsibility is divided, while community needs are met, and denominationalism is not projected into the department or school. Although held in a denominational center, the department is part of the whole community movement.

Were we to sum the work of the year, it might be stated briefly, as follows: a new departure in courses of study in which correlation of hymns, scripture, habit story, and all forms of expression, with the lesson truth, was the key word; greater state and city co-operation with denominational plans; marked increase (about 50 per cent) in number of schools, and of children in attendance; more pastors assuming responsibility; better grade of work; closer correlation with Sunday session of church school; a great year, yet but a forerunner of the awakening of our denomination to the greater task of the church in religious education.



CHURCH VACATION SCHOOL, BILLINGS, MONTANA

(1) Mrs. U. S. Duncan, (2) Mrs. C. H. Burrill, (3) Miss Helen Cothron, (4) Miss Valborg Hendrickson, (5) Miss Grace Coon, (6) Rev. W. D. Whan, pastor

Religious Education is essential to the development of a Christian citizenship; and an actual preponderance of a genuinely Christian citizenship is the only guarantee possible of that "righteousness that exalteth a nation." Religious Education is a fundamental importance to the nation, for it is basic in the development of character. Religious Education must take its full share of responsibility for the development of man's religious life, that normally and fully he may come to realize his own life's highest possibilities.

These convictions have led the American Baptist Publication Society to establish a Department of Religious Education, and enter into co-operation with Baptist State Conventions and Standard City Mission Societies in developing the departments of religious education. The Publication Society is served by Dr. W. E. Chalmers as Secretary of Religious Education. An Advisory Committee, drawn from the religious educational leaders of the denomination, acts with the standing committee of the board, of which Dr. W. Quay Rosselle, of Malden, Mass., is chairman.

### Church Vacation Schools

Mrs. ELIZABETH M. FINN

The year 1921 has placed a new milestone in church vacation school history. Realizing its value, churches are incorporating the vacation school into their educational plans. Wide-awake pastors have visioned the church school in its broader outlook and wider field of opportunity, with its three sessions, Sunday, week-day, and vacation, and their "all year round" plan for religious education.

gleaned at the last moment, results are remarkable. What then might we not expect where the finances are planned, and teachers ready?

Wherever possible, the pastor is the keyman for superintendent. He will thus become better acquainted with his field than in months of visitation. Pastors who have planned their vacation with the school in view are outspoken in their enthusiasm.

Community co-operation is desirable, but denominational responsibility must be felt. With this end in view, either of two plans might be followed. (1), Denominations, so far as possible, should

### Why Train Teachers of Religion?

By SELDON L. ROBERTS

The modern Sunday-school movement has to its credit some great achievements which are both its glory and its peril. It is the one ever-present form of religious work. It enrolls more people as attaches or attendants than any other religious gathering. It is the one religious service among Protestant churches that ministers to every age and condition of people. It is said to account directly or indirectly for more than half the additions by profession of faith to Protestant churches of the evangelical type. It has the largest active, unpaid, wholly voluntary working force of any religious institution. Its achievements are in every way notable. Recently a great metropolitan journal in beginning a campaign for rousing new interests in Sunday-school work charac-



Class that did the largest amount of training work last year of any in the Northern Baptist Convention



terized the modern Sunday school as one of the most important and the most democratic institutions for the promotion of social health and right-living Americanism. Its very success is at times its greatest peril. Just because so much has been accomplished by popular mass meeting methods, where every body and any body leads and teaches, whether prepared for the work or not, much better methods and larger results have at times had to wait. So much has been done by traditional methods that to many they have seemed all sufficient.

But there are some very important matters which a well conducted church school should accomplish which have not been done. It took the shock of a great crisis such as the war and pestilence of 1918 to reveal the weak spot, and the searchlight of such inquiries as that conducted by the Inter-church Survey and the Y. M. C. A. inquiry into the religious educational attainments of army men to reveal to the masses what serious minded religious educators have long known, that the traditional methods of our Sunday school in which any good person who wished to help, could teach, were not, doing and indeed could not do what was needed in the educational work of our churches.

The unfinished, almost untouched, educational task of Protestant churches was revealed by twenty-seven million nominally Protestant people wholly untouched by the Sunday school. A generation of Sunday school attendants pitifully ignorant of any well organized knowledge of the Bible, the church, or religious doctrines and institutions; far better courses of study and plans of work neglected or dropped after a brief trial because they do not fit in readily with traditional methods. The very fact that traditionally any one who cared to do so could teach in a Sunday school if he was fairly intelligent and not objectionable in conduct and character were in themselves indications of weak spots in the whole system which has resulted in so large an amount of unaccomplished work in the midst of such great achievements.

The basis of the work of the modern Sunday school has been witnessing rather than teaching. It has accomplished what it has done largely through the power of personal influence and testimony rather than instruction and training in the Christian religion. It has done a great work and it has done much of it well, but when we look at the undone task we can but exclaim, "This ought ye to have done but not have left the other undone."

Jesus commanded his people both to witness and to teach. The church at its peril neglects either. Any one who knows can witness, no one can teach except he both knows what he is to teach and also how to teach it.

Because of this the churches have been content to do the easier and necessary part, and to greatly neglect the more difficult but none the less needed work. We must if we are to fulfill our mission and obey our Lord have a great revival of real teaching in our church schools.

But that cannot be had until people are taught to teach. Whatever may be the natural gifts, whatever the good character and the good intentions, however successful and winning the personality,

no one can do continuous and constructive teaching without careful study and well directed training both in the materials to be used, and in the essential factors of method involved in the complicated and difficult task of teaching.

Nothing that we are now doing that is bringing results should be abandoned. No one whose influence is wholesome and helpful need resign, but if the church is

What has been done during the last few years in an ever increasingly good way, has been the establishment of week-day schools for religious teaching, consisting of one or more sessions. These should become general with all churches.

#### Policy of Each for Himself

How shall this be done? Shall it be a community program or wholly denomina-



Intensive Training School for workers in week-day and vacation school sessions at Chicago, Illinois.

ever to accomplish her whole mission in a day that is crying aloud for intelligent and well trained Christian workers, we must add to the personal work and the personal worth of a Christian witness, the slowly acquired by wonderful power of the trained teacher. While continuing and conserving the fine traditions and the wholesome personal influence which has brought Sunday-school work to its present high state of usefulness, every church must begin at once a carefully planned campaign of training which will add to this the effective help of careful instruction in Christian knowledge and training for effective Christian living and service.

### Week-day Church Schools

By THOS. S. YOUNG,

Director Division of church vacation and week-day schools, American Baptist Publication society, 1701 Chestnut St., Philadelphia, Pa.

The past summer has seen the greatest work in church vacation schools, of their history. In the number of schools, attendance, interest, results, and pastors supervising their own schools, no year has in any way approached.

One result of this will be that pastors and churches all over the country will be seeking channels through which to perpetuate the interest aroused, and to parallel this character of work during the year.

In the past, what has been known as continuation schools, have been held on Saturdays or after the public school day. These have been a real continuation of the program of the church vacation school.

tional? What time shall be used? The answer of these questions will determine the plans to be formulated.

If these schools are held aside from the public school day, the simplest and most natural method will be, each church carrying on its school independent of all others. Even in some cases where public school time is used, the schools are promoted without formal community co-operation. It is a practical certainty, that, regardless of the time, individual organization and courses of study, better work will be done for all concerned, if there is formal community co-operation. It may be that this co-operation can be at first in but a few lines, but even these are well worth the effort.

#### Community Denominational Schools

There is no reason why a community board of religious education could not be formed in any community desiring to do religious educational work. This board would function in standardizing efforts, hours for schools and training classes for teachers. Additional avenues of co-operation would open out in the development of the movement. This may all be done and yet each denomination determine its own administration and courses of study, thus fully maintaining the integrity of the denominational life. Incidentally, in many large communities, no denomination could provide for the pupils available. Nothing but a community school in administration and courses of study, could supply the need. The community board of religious education makes possible both the community denominational and the community school, under the same organization. After a careful study of the field, we have yet to find the first community



where the existing work would not be materially improved by a formal co-operation through the community board of religious education.

#### Time Aside from the Public School Day

Schools are being held at present at the following hours: A very few preceding the

time when pupils from the first grade through the high school can be sure of ability to attend the sessions of a church school.

c. The leading public school educators all over the country are ready for it and are trying to push the churches into its use.



Intensive Training School for workers in week-day and vacation Church school sessions, Kansas City Theological Seminary and Missionary Training School.

public school day, many following that day, many on Saturday afternoon, an increasing number some evening of the week. We suspect the coming year will see a tremendous increase in the number of schools established in connection with "church night," to the great advantage of both. We anticipate that in the near future courses of study will be offered for use in "church night" schools, in addition to the present courses in missions and teacher training for adults, as well as for boys and girls and children. Experience has shown that programs of these church nights should be serious, worth-while work, and not having a large element of entertainment. Motion pictures except in a very limited way for educational purposes, are better omitted. The church night school may well have its full place even if public school time is secured for the week-day church schools.

#### Public School Time

Whatever else we may do, the problem of adequate religious education will not be solved without the use of public school time. May we not consider it settled once and for all that this should not and does not contemplate in any form or to any degree an organic relationship between a public school and a church school. A few cities, because of local conditions have secured such use of the school buildings or teachers and in some places of both, as to form something of an organic relation. This is to be deprecated, and we believe such conditions are an enemy to the real advance of the work. There are at least four reasons why we should have a portion of the public school day for religious education:

a. In order to change the attitude of mind of pupil, teacher and parent toward religious education. At present this subject is without dignity or importance in their thinking.

b. The public school day is the only

d. The results following the use of public school time are such as to justify it beyond all question.

NOTE.—The W. R. E. and C. V. S. Division of the Religious Educational Department of the American Baptist Publication society, 1701 Chestnut St., Philadelphia, will be glad to answer questions and assist communities desiring to consider this work.

#### Summer Assemblies

The denominational summer assembly is in fact a summer school of religious education. Assemblies were held this year in twenty-two of the states of the Northern Baptist Convention, the American Baptist publication society co-operating, through the director of training

school promotion, Rev. T. B. Frizelle, with the state organization to make the schools successful. Practically the same plan is followed in each assembly. Courses are offered under trained instructors in Bible, mission study, Sunday school and young people's organization, teacher and leadership training. Much is made of the daily devotional hour. Opportunity is given the young people to enlist in the Life Service League.

It is too early to have reports in from all of the assemblies, but of those so far reported, the largest registrations were Ohio with 900, Iowa with 862, West Washington followed closely with 715, and Pennsylvania, whose three Assemblies totaled 500.

There is a noticeable increase in the number of young men in attendance this year, and in the group of young people in their late teens. Directors report more certificates granted for the lecture courses than ever before, higher grade work planned and more earnestness shown by all in attendance. In several instances there was a course in recreational leadership.

These few quotations from the reports will serve to show the assembly spirit:

"Perfect weather, no accidents, no illness, one beautiful boat trip."

"Never was a more earnest, studious, orderly and jolly assembly."

"Program was splendid."

"The young people manifested a deep interest in denominational life."

"Five girls in training for missionary service."

"100 per cent increase over last year was general opinion."

"Restricted to capacity of plant, only worth while folks welcomed, everybody happy."

"Class work high."

"Six decisions for ministry, sixteen for mission field, 167 for other Christian callings."

#### State Convention Department of Education

The Southern California Baptist convention is organized into three co-ordinate departments, one of which is the Department of Education. To this department is committed the work of religious education in all its different phases, including

(Continued on page 1029)



Intensive Training School for workers in week-day and vacation Church school sessions at Huntington, W. Va.





# The Bulletin Board



## A Fine Record for Judson College

Miss Helen Hunt writes from Rangoon: "I am so happy over the success of our Judson College boys and girls had in their college exams. *Every one* of our candidates for B. A. passed—boys and girls. Our college and the Government College now are the only two colleges constituting the new Rangoon University. The other college did not succeed in passing all their B. A.'s. As for the I. A. class (Intermediate Art), we passed over 76 per cent of them and the other college passed about 73 per cent of theirs. As for the girls, three girls, all Burmans, from Judson College got their B. A. in March. And of the twelve girls who tried the I. A. exams, ten passed. Of the ten girls who passed, five were in the First Division, and the other five in the Second; none in the Third.

## Teachers Join League of Empire

The League of Empire movement in the interchange of teachers between Great Britain and Canada promises much mutual benefit. Already about one hundred Toronto teachers have gone to England, where they will be assigned schools under the direction of the London County Council and their places will be filled here by out-coming English teachers. Mutual observation of methods of instruction, as well as first-hand information of both countries will doubtless contribute to the general good of scholars and teachers.

## A Business Man's Eulogy of Faith

In the *American Lumberman* of August 6, Mr. E. C. Hole, the editor, presents the following beautiful call to faith in God and Our Country:

"Faith removed mountains, and built the Panama Canal—the faith of a great statesman and a great engineer. Money, machinery and men were merely the agencies through which faith triumphed over apparently unsurmountable obstacles. Faith and America are almost synonymous. By faith Columbus turned the prows of his tiny caravels westward, and when his terrified and almost mutinous crew implored him to turn back, each day gave the unchanging command: 'Sail on!' Three hundred years have passed since by faith the Pilgrims 'moored their bark on the wild New England shore.' By faith the signers of the Declaration of Independence took their lives in their hands and defied King George the Third. By faith Washington and his ragged Continentals endured the hardships of Valley Forge, and ultimately achieved our national independence. By faith the pioneers subdued the wilderness, and by faith the empire builders of a later generation linked East and West, North and South, with highways of steel.

"If, then, faith is our most priceless asset, as individuals and as a nation, how shall we strengthen that attribute if weakened by the pressure of untoward circumstances, or regain it if lost? This is vital, for without genuine, robust faith industry must continue to languish. In the opinion of the *American Lumberman* that faith which is the very lifeblood of business may, if weakened or lost, be strengthened or restored by looking to the sources: To God 'the author and finisher of our faith'; to the record of divine guidance from the beginning of our national existence; and to the solid and tangible grounds for faith, courage and optimism that lie all about us."

## Here to Stay and Grow

Vacation Bible schools this summer have met with increasing success. With 200 each in Chicago and New York and more than 150 in Philadelphia, the total has approximated 3,000. Instructors have been employed from forty colleges. The movement is increasingly co-operative, and organized with business methods. It is estimated that as many as 300,000 children have been drawn in from the streets. The vacation school is spreading to foreign mission territory, and there seems reason to believe that the success gained in America may be repeated elsewhere.

## Sauce for Goose and Gander

The *Mexican Review* satisfies some curiosity on the land question in Mexico in the following exposition of the land laws in the republic:

"Notwithstanding the persistently circulated statements that the laws of Mexico forbid any foreigner to acquire title to lands without first becoming a Mexican citizen, some 2,023 citizens of other countries as a matter of fact bought lands in various portions of the Republic in the year 1920. In the same period exactly 169 foreigners became naturalized as Mexican citizens, of whom 73 were Chinese, 32 Germans, 14 Spaniards and 12 Japanese. Although the greater portion of the foreigners acquiring real estate were Americans and British, only seven of the former and none of the latter were naturalized. As hitherto explained with such frequency as almost to be trite, the only requirement as a condition precedent to the acquisition of lands in Mexico by foreigners, is that they shall first sign a pledge to abide by the laws of Mexico, and in all matters pertaining to the lands in question shall be considered as on the same base as Mexican citizens.

## Fighting for a Foothold in Salvador

Mr. Keech, American Baptist missionary, writes that he has opened up several new preaching points around the capital city of El Salvador, but not without a

struggle. The Jesuits were never so active and determined in their opposition to the work of our mission. They are seeking great things in the assembly that it now meeting to frame a constitution for the union of Central America. For several years the Baptists have been at work in Santa Tecla, a city about twelve miles from the capital, but up to the present it has not been possible to secure a house for religious meetings. Recently one of our meetings was held in a home on the outskirts of the city. The next morning the people who loaned their home were driven out and one old lady somewhat injured. Mr. Keech writes that he intends to keep at it until he gets a foothold in that city.

## For the Ends of the Earth

A large party of missionaries in the service of the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society sailed from New York on the steamship "Albania" last Saturday, August 20. They included the following, all of them en route for Burma: Miss Julia G. Craft, Mrs. Julia M. Craft, S. Wayne Gard, R. E. Henderson, Miss Mabel F. Ivins, Miss Malinda K. Miller, Miss Julia E. Parrott, E. E. Sowards, Miss Margaret P. Stevens, Miss Gertrude E. Teele, Miss Helen L. Tufts. In the same party were Secretary and Mrs. J. C. Robbins of the Foreign Mission Society. Dr. Robbins, as has already been announced, will spend a year in a careful study of our missionary work in the British India fields, and will devote particular attention to some of the large problems now emerging as a result of the world readjustment following the war.

On the same day, Dr. and Mrs. William H. Leslie and their son, Richard R. Leslie, sailed from New York on the steamship "Lapland" for the Belgian Congo.

Other sailings during the summer from New York included the following:

On July 15, on the steamship "Carmania" for the Belgian Congo, Mr. and Mrs. Thomas Hill, Henry Erickson, Mr. and Mrs. A. V. Wakeman, Miss Florence Crane, Dr. P. H. J. Lerrigo.

On July 21, on the steamship "Saxonia" for South India, Rev. and Mrs. W. A. Stanton and daughter Katherine.

On August 13, on the steamship "Carmania" for Burma, Mr. and Mrs. R. J. Journey and infant, Mr. and Mrs. G. E. Blackwell.

It will be of interest to know that there are now 914 foreign missionaries in the service of the Foreign Mission Societies, the largest total ever reported. Since the beginning of the New World Movement, April 1, 1919, 218 new missionaries have received their appointment.





# The Chimney Corner



## The Best Seller in a Cellar

"AND above all, my dear," said Miss Genevieve McMasters to her friend, "I want to see something to-day that the usual run of globe-trotters never see in China! I do want to go home with one thrilling tale which every one else in our party won't be able to boast about, too. Now you've lived here long enough to know the ins and outs of this topsy-turvy town, even if you are a missionary, Jane. So what would you recommend?"

Jane looked at her college friend pensively. "I think I will recommend Amazing Grace for such as you," she laughed quietly, and patted her arm. I haven't the ghost of an idea what she will show you, but Amazing Grace is a perfect little Chinese tea-rose of a woman. You'll adore her, Genevieve, and she'll scare up a thriller for you somewhere, I know."

"Of course," said Miss McMasters slowly, "I don't want her to lead me into actual danger, you know, nothing that will involve the police, or—or international diplomacy, or—or a lot of red tape."

"I quite understand," twinkled Jane, the missionary, "and Amazing Grace would never dream of hurting a single hair in your marcel wave, dearest. Just wait till you see her and her her delectable English."

Jane left Miss McMasters, who moved around fingering the books on the table, surprised all over again that a missionary in China could keep so up-to-date. A quiet pat-pat on the matting floor warned her that she was not alone. She turned and saw a quaint little figure, in blue jacket and trousers, bowing politely.

"Miss Heavenly Teacher do got me for showing you the all things," she beamed. "Shall we make big steppings outdoors,—honorably yes?"

Miss McMasters felt her first thrill immediately. "How simply delicious you are!" she cried, and stepped out into the street of a thousand odors. This was where China could be vastly improved, she thought, as she clapped her smelling-salts to her aristocratic little nose.

Amazing Grace trotted along beside her. "Miss Heavenly Teacher have made special urge for showing you the what-no-body-else-sees. Now I will pour questions into your ear: should it be somethings for your honorably self to buy, or just somethings for making your glorious eyes flutter, or somethings to make merry in your worshipful heart?"

Miss McMasters smiled into the pretty yellow face. "Oh, I could hug you, Amazing Grace, you're such an understanding sort of guide! Could—could you, perhaps, combine all three things so that my eyes will flutter while my heart makes merry?"

Amazing Grace balanced herself on a little cobblestone to think it over. Finally

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

she squinted up at the stranger. "Ah," she nodded solemnly, "it are just come into my head!" Whereupon Miss McMasters smiled into her smelling-salts happily. What a truly delightful guide!

Then they began a zigzag walk down crooked streets, very, very narrow, where long gaudy shop signs flapped overhead, and where men were trundling wheelbarrows laden with vegetables and babies and a meek little wife. Sedan chairs jostled the crowds, and every one was picturesque and dirty and oriental. Miss McMasters knew she would never forget it, and could hear herself telling her friends: "My dears, they do everything outdoors, *everything*. Once I saw some chair coolies bump into a barber plying his trade right in the middle of the street. My, such squabbling and tongue-twisting! . . ."

Presently Amazing Grace led the way down a gloomy, narrow street and turned into a dark, shadowy doorway. If Miss McMasters felt any fear she did not care to show it, for Amazing Grace dusted off a chair in the most matter-of-fact way and begged her to "honorably sit."

For a dramatic moment she stared at her guest; then she began: "You do please got to listen a story," she begged, "a story of the family who are once lived in this here house. So big a family as you could not count on my two hands, with grandfather and uncles and childrens, nice little laughing childrens what are full of happy all days. You could to see them in this room as the honorably old man are prop his big horn glasses on his honorably nose and are make readings from the Christian Book of God. That was why they are got full of happy—see?"

Miss McMasters nodded.

"Well, there was a day. Celestial sun shining over the roof; grandmother sitting by the fireplace full of peace; mother cooking rice in the pot; little children full of happy; Da Ngen sweeping floor in the Christian's way. Then *tramp! tramp! tramp!* came marchings in the street. 'Ah me!' sighed that mother, and are calling the childrens into her arms in fear. She are know what is. Then *bang! bang!* came knockings on the door. 'Let us in!' sounded yells without."

Amazing Grace moved to the door, swung it open dramatically and said: "Honorably step!" Miss McMasters had the uncanny feeling that shadowy people were really stepping inside—people with an evil purpose. Then shutting the door, Amazing Grace continued:

"Five men have stepped inside. Mens by the name of Boxers, and they are

scowl with great fierceness all times. Then the captain are draw his sharp sword from the belt around him and are shout loud: 'Speak up—is anybody in this house Christians?' Well, the honorably grandmother stand up to bow and say with proudness: 'We are all that.' Then quicker than flashes the Boxer captain are wave his big sword: 'Stand in a row!' he are shouting. So the family are stand in a row,—honorably grandfather at one end and the plump baby to the the other end."

Amazing Grace showed the very spots where they had stood until Miss McMasters visualized every one of them: the dear old grandfather peering through the horn glasses propped on his nose, the trembling grandmother wondering what was the matter, the frightened uncles and aunts summoned from other rooms, the astonished children, the unconcerned baby, plump as a pin-cushion, in his padded jackets. Then with another dramatic sverve Amazing Grace pretended to be the Boxer captain. Leaning over, she drew the sign of the cross on the earthen floor with her finger.

"He are draw the cross this way with his glittering sword and on it he are put the dear, dear Bible. Then he sneer; 'Step on it, you Christians, and I are saving your lives for you. Come on, stamp on it good and heavy, one by one!' But no, the honorably grandfather, he are not make that steppings. As for the feeble grandmother, no, no, not to save her poor white hairs woud she put stampings on the dear Saviour's Bible. And the uncles all shook their heads, no; also the aunts—no, no! Not on that honorably sign of the cross nor on that so precious Book. Then it are the turn of the little bits of children, so full of happy ten minutes ago, so full of scare now because of glittering swords. But no, they are not make any stampings on their onliest story book; not the boys; not the girls. And not that littlest bit of plump baby either—he wobble his surprised little head; 'No! no!' he babble, just like everyone else, although he are got no idea what it are all about."

Miss McMasters held her breath, and her heart beat painfully fast. "Oh!" she cried brokenly, "surely—surely that dreadful Boxer didn't dare to *kill* them? Oh, Amazing Grace, not all of them?"

Amazing Grace nodded silently. "Mostly all," she said in a smothered voice, "but there are great confusion arose. So many in the family, and only five Boxers, so Da Ngen are by the door and are slip through, snatching three of the little bits of children with her. Which are the way she did not see the awfulness, for there are queer cellar under this house, where grandfather merchant used for to hide his



mostly precious merchandise. Only a big hole in the earth, but there Da Ngen hide with the poor childrens. How shall I told it? How her heart was sore with heavy inside her; how all day she are crouch with the childrens inside her arm. Then when night came she are creep out to get foods—ah! I cannot speak what she saw."

Miss McMasters was crying as if her heart would break. "Right in this very room?" she sobbed.

"Yes," answered Amazing Grace softly. "But you are not rightly to cry, Miss Honorably Stranger, this are to put a happy in your heart to know how the Lord God are got Chinese who love him so hard they are willingly to die with pains. There is only proudness for that family, when I tell you the beautiful endings. For Da Ngen are found the Bible in the ashes of the fireplace, so she are taking it down into the cellar and are hidden it safe. Boxers come snooping, but are got no sight of nobodies. One, two, three days pass, then Da Ngen venture out to get foods for empty stomachs; four, five, six more days, out again for more foods. And so on, weeks on end. Then danger are over and neighbors are make discover of starving childrens. Surprises are no word for them. My! My!"

Miss McMasters broke in impatiently: "Then what happened?"

Amazing Grace said beseechingly: "I like you should understand properly how Da Ngen are earn money for feedings those childrens. This way: those heathen neighbors are full of curious. They wags their polite heads but cannot understood how Christians will die instead of stampings on Bible. So they got desires for touching that Book with their curious hands and for reading it with curious eyes. Well, Da Ngen she do charge so many bits of cash for climb down in cellar to reading her Bible saved from ashes. Are it give you a painfully shock?"

"No, no!" cried Miss McMasters, her eyes shining, "I think she was the pluckiest girl I ever heard of to manage to save those children and feed them. Where is she now, bless her heart?"

Amazing Grace squinted shyly at Miss

McMasters. "Why, she are me!" she said bashfully, "Da Ngen are my Christian name, which means Big Grace, or Amazing Grace, as the Miss Heavenly Teacher call me, when it are done over into American talk. As for the childrens, the brother are study for being minister, the sister for being teacher, while the little bit baby are all growed up into nice school-boy. For the Boxers did come ten year ago, what you call 1900, yes?"

Miss McMasters looked in astonishment at Amazing Grace. "You're too little and frail and young to have lived through such terrors, my dear. What do you do now?"

"There aren't nothings to tell, I are just the same me, as usual. But I do got a fine husband, who are selling Bibles every day. For ever since those Boxers, the Chinese are got a big curious for to own the Book what could make ten thousand men and women into brave martyrs. My husband, he are selling and selling and selling that Bible all up and down the country. There are no book like it, it are the best seller over everything else. But for me, I are liking best the Bible in the cellar. Will you honorably step to see it?"

As in a dream Miss McMasters followed Amazing Grace down into the dark, damp hole in the earthen floor. Their only light was a thread of flickering flame from a little taper, but it was enough for her to see the book which Amazing Grace thrust into her hands—a little ugly warped Bible, burned and tattered at the edges, its cover loose, many of its pages gone. But she looked at it passionately, then very reverently she clasped it against her heart and whispered: "God forgive me, but I did not dream any one could care enough for the Bible to die for it! *Ten thousand Chinese in one short year of terror*—oh, Amazing Grace, I will tell of this when I get home! It's too wonderful to keep unspoken, isn't it?"

Amazing Grace nodded her wise young head, then opened her tattered old Bible at the book of Daniel, and said: "But the wonder are all from God," she said, "see it are all written here!"

And Miss McMasters read: "The people that do know their God shall be strong, and do exploits."

indoors, anyhow. You ought to have an indoor pet, motherest, to keep you company while you mend."

"I move we lay the matter on the table, pro. tem," said Bill, who belongs on a committee at school where they talk like that all the time. Rather roundabout, it seems to me. For instance, how much more comfortable to say: "Let's wait awhile!" But business is business, of course.

But alas, mother's "pet" did not lie on the table; no, he wandered in and out of our winter clothes and left provoking little holes behind him! Nobody knows how he could have escaped the moth balls and camphor cakes that mother keeps here and there; but oh me! oh my! he must be a strong and lusty pet, with a ravenous appetite. We know he can't help but be mother's special charge because his name is half-way her name: *Moth!*

"A moth is such a fairy thing  
So lightly through the air it floats,—  
Who'd think that it subsisted on  
Our heavy winter overcoats?"

Someone sent that poem to mother after hearing what a peculiar "pet" she had adopted, but the truth of the matter is that the moth itself can't do any damage at all! It's just a glistening little light yellow creature fluttering around on slender fringed wings, with no parts to its mouth so that it can eat. But this is what it does do: it lays its little whitish eggs in woolen or fur, and from these harmless-looking eggs hatch tiny tan caterpillars whose mouth parts are formed of sharp jaws, which cut into whatever material they may find themselves on.

We think it very surprising that here is a baby who builds its own cradle! For the first thing this little new caterpillar does after hatching from the egg is to cut into the fabric on which it lies, then from the loosened tissue forms a comfortable little case held together with silken threads from its own body. As the caterpillar grows it makes its case larger and larger,—which is wiser than any human baby, you'll admit! Another curious thing is the way the caterpillar moths weave colors into their cradle cocoons: from my little red and green plaid tam (which Uncle Tim brought me from Scotland) the caterpillar chose only the red patterns, leaving the green untouched!

Another interesting thing is that if my tam had been in "cold storage" that egg would never have been hatched, for under sixty degrees these sensitive little insects can't grow or develope, which is the reason our mothers send the more expensive furs to some cold storage place. Even if the eggs are in the fur they simply can't hatch out! And the Insect Book that mother read says that moth balls and camphor aren't really any good at all unless the garment was put away "perfectly clean." Which is the thing that makes me blush! For do you know? it was my job at housecleaning time to give all my own clothes a thorough brushing and sweeping and airing in the sun—but I grew tired of it and my tam, my leggins

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## The Young Reserves

### The Baby That Made Its Own Cradle

By "PEGGY"

ONE of the results of our adopting "pets" in our family was that none of us could feel contented until father and mother had some, too! It was all very well for Timothy to have his grasshopper and for me to have my ants, and Bill his bees, but we gave father five minutes at breakfast one morning to name his pet and settle that matter forever and ever.

Bill has a wonderful dollar watch which he laid on the table to keep time, but long before one minute was over father's eyes

began to twinkle merrily: "Daddy-Long-Legs!" he shouted.

"Oh, aren't you clever!" we all cried, for of course it fitted him very well, since he is so tall and spindly! Unfortunately we could not find a daddy-long-legs high nor low, but father insisted there was one "down at the office,—I play with him in the safe, you know!" And made up the most comical stories about those games, and how he hoped nobody would ever leave a "leg-acy" to him, he had enough already, etc.

But mother's pet was harder to chose.

"I think I'll choose a fly!"

"No! No!" we begged, a fly is so dirty and horrid, and they have no business





# Young People's Work



## Topic for September 25

AMERICANS ALL

Mark 6:34; Matt. 25:31-46; Gal. 3:28.

Instead of presenting this week a discussion of the missionary topic, we are taking the liberty of publishing material on missionary method. This came to us from Rev. H. Hines of the Department of Religious Education of Illinois. This material has been studied over a period of years. It certainly deals with one of the most vital problems of the Baptist denomination. The Editor of this page invites correspondence and further suggestions for a completion of the outline. The question under consideration is of great concern to all young people's workers. Additional copies may be secured for free distribution by addressing B. Y. P. U. of America, 125 No. Wabash Ave., Chicago, Illinois.

### MISSIONARY METHODS FOR BOYS

1. There exists a vital need for raising up a generation of Christian men whose vision of the kingdom is world wide and whose dominant passion is world evangelization.

2. The teen age being formative and therefore crucial it is of the utmost importance that missionary information be imparted and missionary interest awakened during this period.

### I. Principles

Every church should have organized work for its boys. When no organization exists one should be formed. The importance of this cannot be overestimated. The form of organization is not material; it should depend upon the local situation and the judgment of the leaders. Adequate work for boys in the local churches includes: (a) Athletics—baseball, basketball, track and other games; (b) Scouting—hiking, nature study, etc.; (c) Social life—meetings, feeds, parties, etc.; (d) Service—doing a good turn, etc.; (e) Religious activity—prayer, Bible study, work in Sunday School, etc.

Every successful work for and with boys has grouped itself about these activities. Sometimes one has been predominant, sometimes another. Those most commonly left out are the most important—Service and Religion.

To existing agencies such as boys' classes, clubs, scouts, etc. and to the foregoing activities, the missionary idea should be added, thus making missionary instruction a part of the all-around development of the boy and tying it up in his mind with all his life interests. While it would be impossible to hold a real boy by the missionary appeal alone, and this should not be attempted, there is nothing in modern life that has more of the heroic in it than modern missions; the great missionary pioneers have a tremendous

This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

appeal to the pioneering instinct in the boy. To fail to use this method of approach is to lose one of the greatest opportunities, for doing what must be done if the men of tomorrow are to have a world vision or are to do better than we have done in world evangelization.

### II. Methods

As to the best way of getting a maximum of missionary information into the minds of the boys of our churches the following plan is proposed:

1. The enrollment of local boys' classes, clubs, etc. with the proper denominational agencies as chapters in the ——— (Can you suggest a name?)

2. The giving of degrees and badges to individual boys for the meeting of certain specified requirements, as outlined below.

### III. Enrollment

Any organized group of boys connected with a Baptist church declaring its purpose to include missions in its program and whose leader shall agree to introduce missionary activities may be enrolled as a chapter in the ——— (Name to be supplied) and will receive a certificate of enrollment.

### IV. Requirements

I. A BRONZE BADGE shall be awarded to any boy, twelve years or older whose leader certifies that he can meet the following requirements: 1, Explain the meaning of the seal on the badge (possibly the seal of the A. B. F. M. S.); 2, Repeat from memory the Great Commission—Matt. 28:19, 20; 3, Give the modern stations of the Cross (Mission Fields); 4, Know the story of Adoniram Judson and John M. Peck; 5, Know the religious beginnings of his own community.

A boy entitled to wear the bronze badge shall be known as a First Degree ———.

II. A SILVER BADGE shall be awarded to any boy who has earned a bronze badge and has met with the following additional requirements: 1, Memorize one of the following missionary hymns, "The Morning Light is Breaking" (Suggestions solicited); 2, Tell the story of Joe Taylor's thrilling escape at Chengtu during the Chinese Rebellion; 3, Identify the following pioneers—"The Father of Modern Missions" (Carey), "The Missionary Explorer whose heart is buried in Africa" (Livingstone), "The Martyr for the Oregon Country" (Whitman), (Suggest two more); 4, Train another boy to meet the requirements of the First Degree or read a missionary book suggested by leader;

5, Become a regular contributor to missions.

A boy entitled to wear a silver badge shall be known as a Second Degree ———.

III. A GOLD BADGE shall be awarded to any boy who has met the previous tests and who in addition can: 1, Explain our denominational missionary organizations; 2, Explain different types of work—evangelistic, educational, medical, industrial, etc.; 3, Explain the effect of the modern mission enterprise upon the Baptist denomination in America—

(a) The Judson-Rice Challenge and its results.

(b) The results of Baptist pioneering in the West; 4, Explain the effect of missions upon life of the people, i.e., the social aspects of missions; 5, Participate in a missionary pageant or drama.

A boy entitled to wear a gold badge shall be known as a Third Degree ———.

MERIT BADGES shall be provided for advanced reading courses and for work above the Third Degree such as reading missionary books, doing local missionary work, signifying intention of becoming a volunteer.

### V. Explanations

#### I. OF FIRST DEGREE REQUIREMENTS—

1. Explain meaning of the seal on the badge.

The seal on the badge has as its main feature an ox standing between an altar and a plow, and above it the words, "Ready for Either." This teaches that just as every real boy is willing to serve or sacrifice for the things that are most worth while, so the Christian should be ready either to work or to sacrifice himself for the cause of the Master.

2. Repeat from memory the Great Commission—Matthew 28:19, 20.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

3. Give the modern stations of the cross.

The Via Dolorosa in Jerusalem, the traditional road which Jesus trod from the Ecco Homo Arch where Pilate said "Behold the Man," to Calvary, is marked by fourteen places called "Stations" signifying events connected with them, as for instance, the spot where Jesus sank under the weight of the cross. These fourteen stations represent the resting places of the cross on the Master's vicarious march to victory. Ten of these are outside the Church of the Holy Sepulchre, four within. The modern stations of the cross are the fourteen mission fields where

(Continued on next page)





# Religious Education



## International Uniform Lesson For September 25

REVIEW

Golden Text: Galatians, 6:10

By JOHN A. EARL

### The Lesson Text

In the quarter's lessons we have covered virtually ten chapters of the Acts of the Apostles, from the eighth to the seventeenth inclusive. A rapid survey of these chapters reveals the emergence of Paul and the eclipse of Peter in the primary leadership of the churches.

### The Lesson Taught

Paul as a persecutor, pioneer and preacher are the outstanding facts.

#### Persecutor

Three things account for the fact that Saul of Tarsus was the first great leader in the persecution of Christians, viz., his times, his temperament and his religion. Saul was the creature of his age and environment. Such protection as we now enjoy in the exercise of our rights as freemen were unknown in the first century of the Christian era. Jesus was crucified after a mock trial in a Roman court when he was absolutely innocent. Could his followers, therefore, expect any better treatment? Saul of Tarsus seemed to have a carte blanche commission to persecute innocent Christians to the death, and there was no appeal and no protection. On the other hand Saul, moved by the psychology of his day, thought that the most effective way to stamp out a hated heresy was to torment, imprison and kill the heretics. But he did not know that the blood of the martyrs is the seed of the church. Saul's temperament was such that he had to be active in whatever he undertook. He was a born leader and as a Pharisee living according to the orthodox faith of his fathers, and believing that faith to be final, it was the most natural thing in the world for a man of Saul's disposition to hunt down the hated traitors to the faith of the fathers and put them to death. His zeal for the preservation of the ancient faith, according to his own confession, made him a bitter persecutor.

#### Pioneer

The radical nature of Saul's conversion is seen in many things, but in nothing more than in his determination to build his faith on no other man's foundation. In order to find release from his former manner of life, he went to Arabia and remained long enough in seclusion to work out and pray out for himself the place and power of the Christian religion in its relation to Judaism first, and in its relation to the pagan world second. His letter to the Galatians is his pioneer

contribution to the spirituality of the religion of Christ as contrasted with the formality of Judaism, and to the gracious freedom of the religion of Jesus as compared with the heavy bondage of the law. In these things he early caught the spirit of Jesus who came to bring grace and truth to a people heavily laden with the galling weight of legal observances. Paul also discovered in his pioneering that while salvation came through the Jews it was to be given to Jews and Gentiles alike on the same conditions. In his letter to the Ephesians he makes this principle as clear as a sunbeam, and in fact, he claims that this is the mystery hid for so many ages and now revealed to him. Therefore he became the pioneer missionary to the heathen. With spiritual religion in Christ, freed from all the limitations of Judaism and designed to meet the needs of all mankind, it is little wonder that Paul became a flaming torch in Asia and Europe, kindling gospel fires from Antioch in Syria to Rome, and had it not been for the frustration of his plans by his last imprisonment he would have carried the gospel as far west as Britannia.

#### Preacher

Paul was preeminently a preacher. In his power of adaptation to the different peoples with whom he dealt, in the clearness with which he grasped the truth and in turn made it clear to others, in his ability to see the few great principles that govern action and in his power to give them emphasis, in his untiring activity, in his passion for humanity, in his mighty emotional nature, and in his exclusive devotion to Christ as the center and substance of his theology, Paul takes first rank as a great preacher. His letters, aside from the more personal of them, are sermons of the highest order. The scraps of his sermons preached to varying congregations and reported in the Acts are always courteous, constructive, convincing. Paul will handle Elymas the sorcerer without gloves, but that was a private matter between them. In his sermons to the people he now indulges sermon to the Athenians, but when the in invective or ridicule. The old version for a long time misreported Paul in his sermon to the Athenians, but when the revised version of the New Testament appeared, Paul was correctly translated as saying, "Ye men of Athens, I perceive that in all things ye are very religious," thus paying the Athenians a compliment instead of arousing their antagonism by calling them superstitious. The same fine sense of the fitness of things and the desire to make his approach to their attention and confidence by the line of least resistance, mark Paul's sermons in the synagogues of the Jews. His sermons and letters always reveal the true gentleman

Paul was. And yet he never permitted the necessity for courtesy and the value of courtesy to weaken his convictions or tempt him to exploit his good will. He was a student, a thinker, a worker, and he had little use for the parlor philosophers of Athens who spent their time hearing and rehearsing some new thing. The philosophy which Paul accepted was only a means to an end, and that end the salvation of men and the regeneration of society. He never closes a letter without the practical appeal.

## Missionary Methods

(Continued from preceding page)

the cross is temporarily planted in its triumphal march throughout the world, ten under the direction of the Foreign Board and four under the Home. These are Assam, Burma, India, Bengal-Orissa, Japan, China—east, south and west, the Congo, Philippines abroad; and the Antilles, Central America, Mexico, and Western Frontier under the Home Board.

#### 4. Know the story of Adoniram Judson and John M. Peck.

The purpose of this requirement is not to stuff the boy with a lot of details about the lives of these two men but to enable them to identify Judson and Peck as pioneers who in a daring and novel fashion did new and original pieces of work, defied danger and won out through sheer pluck. Some of the heroic adventures in their lives should be familiar as Judson's prison experiences at Ava and Aungmye and as Peck's experience in coming west in getting a foot-hold for his work.

#### 5. Know the religious beginnings of his own community.

The beginning of religious work forms an interesting story in many communities. It would be of value to the boy to know this and would have the value of making definite and practical the whole missionary idea by linking it with the place with which he is most familiar. It would be well to have the boy write up these facts. If he cannot get these facts by inquiry or reading he may substitute a written account of 50 to 100 words of some missionary hero, book, or address. (Similar explanations are to be worked out for Degrees II and III.)

#### VI. Promotion

This work having as its object the awakening of missionary interest comes naturally under the department of Missionary Education of the Northern Baptist Convention, at the office of which local classes, clubs, etc. shall be enrolled and through which all information, certificates, and badges shall be given out. Provision for promotion in the states can be made through the proper department of state conventions.





# Our Own Folks



## The Ohio Baptist Assembly

By W. A. HOLMES.

The 1921 session of the Ohio Baptist Assembly was generally conceded to have been the best in our State Assembly history. The buildings and grounds of Denison University in Granville afford an ideal meeting place. President Chamberlain and his assistants see that every facility is provided for the accommodation of the assembly management and patrons.

Three special features characterized the work this season. The courses have been arranged in a logical three-year cycle plan. By this method, a wider range of work in religious education and training is offered, and students are enabled to secure that which will be most helpful. Certificates are given for twenty or more periods of lectures or conferences with satisfactory note-book work. Some students presented good notes on thirty or more periods. A blue seal is attached to the certificate for a brief written review of some good book on religious education. A red seal is given for satisfactory work in a leadership course. A gold seal is given for a review and work in a leadership course. On the completion of three years work and the presentation of a paper on some theme in religious education and a statement by the student that he or she has had one or more years of experience in some line of church work, the assembly diploma is granted.

The second feature was that of the leadership courses, offered for the special training of leaders for teacher-training classes, mission study classes, music and pageantry, recreational activities, B. Y. P. U. work, W. W. G. work, etc. Including the work in the pastors' conference and in the women's mission hour there were twelve of these courses in charge of able leaders, and the enrollment was almost three hundred.

The third special feature was the work in music. The management has felt that the assembly could help people to make more of the music in Sunday schools, prayer meetings and in church worship.

A special course in church music was given by Rev. E. E. Harper, who also conducted a chorus rehearsal each day, and on the last Saturday evening a very delightful concert was given. The success of this venture warrants its continuance as a part of our work in religious education.

The assembly work was thoroughly organized and every thing moved with clock work precision. Mr. R. O. Carver of Cleveland, a leader in Lakewood church is the wide-awake and hard working president. Mr. Stanton Caldwell of Cleveland is secretary. Mr. W. A. Holmes, the state director of Sunday school and young people's work is dean of the training school. These officers are supported by a board of trustees comprised of men and women vitally interested in the work.

The assembly opened with the program of the Ohio B. Y. P. U. Convention session on Friday, Saturday and Sunday, July 29-31, and the training school work

started on Monday, Aug. 1, and closed on Sunday, Aug. 7.

The total registration was about 900. This included some who came for the young people's convention or for two or three days only, and some of the Granville people who could attend but few of the day meetings. The training school registration was 434, and the number presenting satisfactory note books was 253. This was the largest graduating class in our history. Eight diplomas were granted for three years' work and certificates were granted as follows: thirteen certificates with gold seals, one certificate with blue seal, one hundred and fifty-six certificates with red seals, sixty-five certificates without seals and fourteen cards of recognition. It was highly gratifying to note the large number taking the leadership courses, although this work was not required.

The entire program comprised 222 different numbers and the instructors and special lecturers numbered thirty-two.

Over one hundred people had parts in the conferences, concerts, etc. The total attendance at the day lectures of the training school was 11,285.

The Life Service League membership already over 200 was increased by twenty-five recruits.

The faculty was high grade and the students were enthusiastic and faithful in attendance and work.

The speakers in the young people's convention were: Pres. L. S. Gaines, Dr. Chas. L. Williams, Pres. C. W. Chamberlain, Mr. Milton McGorill, Mr. Ralph Baldwin, Miss Helen Crissman and Dr. Allyn K. Foster. Miss Zoe E. Barnhouse and Mr. W. A. Holmes were conference leaders. Rev. T. G. Erler and Dr. T. F. Chambers conducted devotional services. Rev. E. E. Harper was in charge of the music.

The training school lecturers were as follows: Dr. H. E. Tralle, Rev. A. B. Strickland, Dr. W. P. Behan, Miss Zoe E. Barnhouse, Miss Hazel Boyd, Miss Ella B. Weaver, Mr. M. McGorill, Dr. E. Y. Mullins, Rev. H. T. Houf, Miss Helen Crissman, Rev. Isaac Higginbotham, Miss Freada Koeker, Rev. E. E. Harper, Rev. J. O. Newton, Dr. W. J. Sly, Miss Pauline G. Vegh, W. H. Thompson, Mrs. E. E. Harper, Miss Mary Cook, Mrs. F. A. Lippert, Mrs. D. A. Terradell. Rev. Sumner R. Vinton gave two illustrated addresses. Hon. Clinton N. Howard gave one evening lecture.

Evening concerts were given by the Garner Jubilee Singers, the Granville Women's Music Club, the Crawford Adams Company, the Zedeler Symphonic Quintet, and the Assembly Chorus. The Stunt Night program was a new feature this year and quite a winner. Dr. Foster was the preacher on the first Sunday and Dr. Mullins on the second Sunday.

The vesper services were very helpful. Mr. Harper was in charge of the music, and the leaders were as follows: Pres. C. W. Chamberlain, Mr. McGorill, Mr. Higginbotham, Rev. John T. Latta, Rev. Sam'l. D. Bawden, Dr. F. G. Cressey, Rev. C. M. Eddy, Rev. H. T. Houf. The World Wide

Guild girls had charge of vespers one evening, the Life Service League one evening, and the young men of the missionary teams one evening.

The training school recognition services were held on the last Sunday morning at the hour of morning worship. On that Sunday afternoon a missionary program was given in the Baptist church with good messages by Rev. S. D. Bawden of Kavali, South India, Rev. John T. Latta of Thonze, Burma, Miss Harriet Davis of Mather school, Miss Julia Rogers of Benedict College, Miss Margaret Seasholes of El Cristo, Miss Ruth Hopkins, Americanization worker, and Miss Sophia Yeager of Cleveland. It was good to hear from these home and foreign society workers the stories of their fields, peoples and work.

The assembly session will live long in the lives of those who came under its influence.

## Go It, Nebraska

By GEORGE SUTHERLAND

### Grand Island College

For just one year Grand Island College has been without a president. To provide for the interval which might be long or short, the trustees organized the administrative ability and the experience of faculty and trustees, and showed their wisdom in so doing. The past year has been one of encouragement. The attendance was thirty per cent larger than that of the year before. The scholastic work was of a high order. In the various intercollegiate, oratorical, debating, and athletic contests Grand Island College was well toward the front.

To prepare for the coming school year, the buildings have been repaired; considerable equipment for library and laboratories has been secured and all professional vacancies have been filled. During the past year professors visited many parts of the state and interviewed many young people, securing their promise to attend the college. The representative of the Department of Institutional Education of the State Convention spent three months in the field soliciting the young people likewise to attend an institution of higher learning. The results, a month before the opening of school, show that more new students have paid their reservation fees for rooms in the dormitory than the whole number who roomed in the building last year, and that about as many have indicated their purpose to enter the freshman class from the local high school, as were enrolled altogether in the freshman class last year. The increase in attendance the coming year should be quite marked.

Rev. J. Mason Wells has accepted the presidency of the college and will enter upon his duties about October 1. Mr. Wells is an A. B. of Amherst; an A. M. of Yale; was pastor of an important church in Pennsylvania for nine and a half years; has, for the past five years, been pastor of the First Baptist Church of Ann Arbor, Michigan, having helpful relations with four hundred Baptist students attending





CHILDREN OF THE MISSIONARIES TO THE INDIANS.



THE NEW CHURCH AT RAINY MOUNTAIN.

## Oklahoma Indian Association

By BRUCE KINNEY

The session of this organization for 1921 met with the Rainy Mountain Church August 11 to 14.

In many respects it was the most encouraging gathering for several years. The weather was warm but not unmercifully hot as it had been just prior to those dates.

An unusual attraction was the dedication of the new brick church at Rainy Mountain on August 11. The sermon was preached by Prof. H. H. Clouse of the English Bible Department of Bacone College. For twenty-five years he was the devoted missionary on this field and under his leadership this building was nearly completed. It was carried to a successful conclusion by his successor, Rev. F. L. King, formerly among the Arapaho. This new building cost about \$10,000. The money was all raised by the church with the exception of \$500, given by the American Baptist Home Mission Society.

Under Bro. King the work continues to be in a flourishing condition. The camp was arranged in a systematic manner and in many ways the best one we have ever had. Never before have we seen so many American flags. They flapped in the breeze from nearly every tent, teepee and brush arbor. Participation in the late war by so many of the young men no doubt had something to do with this.

We had the biggest attendance since the association divided several years ago. For some years there have been some discouraging features in connection with our work. Whether the war, the usual cause assigned by white churches for this slump, had anything to do with it, or not, the discouraging period was about the same. For two or three recent years two of our tribes where we have done much work were very conspicuous by their almost entire absence from the association meetings. This year both tribes had quite a large representation present. As far as it goes that is a hopeful sign of a revival of interest in our work among these

tribes. There are other signs of encouragement.

The reports showed that there had been ninety baptisms during the past year, which was twenty more than the year previous, an increase in this way of six per cent, giving a membership of 1514.

The evangelistic services at the association were well attended and of great interest. At the last such service on Sunday morning over sixty people "took the chairs." Of course some of these were reclamations but it was the largest number I have seen in my fifteen years of these meetings. After careful examination of the candidates sixty-one were baptized. Others are to be baptized at home later. All told, most careful estimates show that over 1,000 Indians were in camp.

Another encouraging feature was the young people's meetings in English. Rev. R. D. Licklider, who has rendered this same service several times before gave the Bible and doctrinal studies in English. The average attendance at his classes was about 100, possibly more. These young people in their understanding of the English language, their mental processes, their dress and deportment, are scarcely distinguishable from white young men and women unless it be in their better deportment.

The country had been somewhat in need of rain which came in gracious showers on Saturday night and early Sunday morning. This rain accomplished two things. It practically assured the making of all the pending crops and it prevented great crowds of white people who would have come as mere curiosity-seekers, and to that extent would have hindered the work. The Indian is reticent in the presence of strangers and does not like to make a show of himself to satisfy mere curiosity.

It seems strange that white men calling themselves Christians will crowd into the big tent during the solemn Sunday morn-

ing services (as I have seen them do) with their hats on, and smoking cigars, and then laugh and jest at the "show."

Stranger still it is that white men will prowl about on dark nights in a camp when Indians have come to worship God, for the purpose of selling them illicit booze. Several were no doubt guilty of attempts to do this and one man was caught by the sheriff red-handed with several quarts of the stuff in his possession, and then taken off to jail. It is a sad commentary on our own race and white civilization that we are obliged to say that the greatest hindrance to the spread of the gospel among the Indians is the treatment meted out to them by many of their white neighbors.

During my own active acquaintance with the Indians running back over twenty years, I can see many changes for the better. If we do our part to evangelize them I can foresee still greater changes in the future and look forward to the time when the Indian will be no longer an object of curiosity, but looked upon simply as an American and no better nor worse than his white neighbors.

The Home Mission Society sent this year, as their special representative to this meeting, Mr. H. B. Clark a business man of North Adams, Massachusetts. This was a departure for I have never known an official of the society nor a board member to be sent who was not a distinguished D. D. Bro. Clark was the first layman. He made a fine impression for his straight forward business way of looking at things, and his transparent Christian devotion. Incidentally I believe the meetings made a great impression on him.

Next year the associational meeting will be held at the Post Oak Mission, which is conducted by a branch of the Mennonites, who are so similar to the Baptists, that they have cordially co-operated with us for several years. Rev. Bro. Becker is the efficient missionary.

the university. During the absence of the regular professor at Swarthmore College, Mr. Wells lectured for a semester upon History of Philosophy. For two years he was president of the Combined Charities of Ann Arbor and led in a \$35,000 campaign for funds to replenish their treasury. For five years he has been a manager of the Swarthmore Chautauqua Association, has conducted many local Chautauquas, and has been a frequent lecturer on Chautauqua and other

platforms. Mr. Wells is a scholar, an orator, and a man of affairs. He comes to Grand Island College in the full vigor of his young manhood because he sees in the institution, with its great field, boundless possibilities of development in the interest of the kingdom of God.

### Baptist Headquarters

Baptists headquarters at Grand Island has plenty of room, and furniture and facilities well adapted to the needs of our

state work. Board meetings, committee meetings, visiting national leaders, official conferences, stenographers, bookkeepers and the click of typewriters make it a place of incessant activity.

State Secretary Fowle carries a great burden and is a very busy man both in the office and among the churches. Assistant Secretary Sharp brings to his work a life time residence in Nebraska and a wide and intimate acquaintance with Baptist men and the Baptist affairs



in the state. Rev. J. D. Collins, Director of Religious Education, is found at his desk once in a while, but spends practically all his time among Sunday schools and churches in his endeavor to raise their standard of efficiency. These leaders are now endeavoring to develop a policy of conservation and aggressive church extension, not on paper, but through, and accompanying its practical operation on the field.

#### The Grand Island Association

The Grand Island Association has just held its annual meeting at Polk. It is a mother of associations. In former years it dismissed churches sufficiently numerous to constitute the South Central Association, and the greater part of the Custer, and what is now the North Platte Associations. It still has as many churches and church members as at any time in its history. The association, just closed, had the largest attendance and probably the best program within the memory of the oldest Baptist present. Special measures were taken to increase the student attendance at the college, to go over the top in the New World Movement, to conduct an evangelistic campaign, and to induce every church in the association to put into its budget funds sufficient to provide THE BAPTIST for every family on its church roll. The Polk church has done this and the Polk church says it pays.

#### OHIO

REV. P. S. CALVIN of Akron, formerly pastor of the Calvary Church there and later a supply and interim-pastor at the First Church, has accepted a call to come to the First Baptist Church of Hubbard as pastor, and will come on the field the first of September.

#### KANSAS

THE BAPTIST CHURCH at Mount Union, Pottawatomie Co., Kans., called a council to meet at the church July 31, 1921, for the purpose of ordaining Bro. W. E. Holdron to the gospel ministry. Members were

present from First Church, Topeka, Wamego and Junction City. Council organized with Rev. J. T. Crawford moderator and J. M. Gurley as clerk. After a thorough examination, council recommended that church proceed with ordination which was done. Bro. Holdron baptized one candidate after the service. He will continue to serve Mount Union Church as pastor this is one of our country churches about thirteen miles from the railroad.

#### COLORADO

AFTER A SUCCESSFUL PASTORATE of nearly two years in the old historic First Baptist Church of Golden, (the first Baptist church organized in Colorado), Rev. Frank A. Kelley tendered his resignation to take effect the last of August. It was with mingled feelings of love and regret that the church accepted this resignation. The church will settle another pastor very soon. Rev. Mr. Kelley has not decided as yet where he will go. He came to us from Illinois but wishes to remain and keep his family in the West for the time being.

#### SOUTH DAKOTA

##### Thirty-second Anniversary of Black Hills

The Thirty-second annual meeting of The Black Hills Association of Baptist Churches convened at Folsom August 19, 1921. After the preliminaries of the first session, an address was given by Rev. John W. Wynn, on the subject "Faithfulness Rewarded." After this followed the reception of new churches organized by Rev. Wynn. These churches are: Golden Church, at Clough; Chalk Butte Church, at White Owl; and Thornton Memorial Baptist Church, at Red Owl. Rev. A. B. Claypoole was elected as moderator for his fourth term, and O. H. Jacobson was chosen as clerk. At the evening service the annual sermon was preached by Rev. J. M. Hupp, of Lead.

At the Saturday morning meeting, some of the Baptist programs, as laid out by the state convention, were presented, and immediate church problems were dis-

cussed. The afternoon meeting was turned over to the women, being led by Mrs. G. W. Mingus, state secretary-director, of Sioux Falls. In the evening, Mrs. J. S. Gardner, secretary of missionary education, Sioux Falls, told of the valuable work of Christian education at Sioux Falls College and Rev. B. P. Milburn, Deadwood, delivered the doctrinal sermon.

The association met with the Folsom Sunday school on Sunday morning, after which Dr. S. P. Shaw, state secretary, gave the morning sermon. The afternoon session was devoted to reports and discussion of the work of the Sunday school and the Baptist Young People's Union. Sunday evening, after a brief song service, all committees were heard from. The association voted unanimously to thank the people of Folsom for their generous hospitality and for the many good things they furnished to eat. Mention was also made of the finely equipped basement in which the guests were gathered twice each day for a bountiful meal. The association also drew up resolutions in which it made plain the fact that it stood opposed to dancing and also to questionable picture shows. It was unanimously decided to hold the meeting next year at Hot Springs, S. D.—B. P. MILBURN.

#### RHODE ISLAND

REV. CHARLES B. FISHER of Killingly, Conn. began his pastorate at the First Church, East Providence, on Sunday, Sept. 4.

THE CHURCH at BRADFORD under the leadership of Rev. F. J. Caterer, has been making progress during the past year. Seven have been baptized and a lot of land has been offered the church for a new building, which is very much needed.

OUR RUSSIAN BRETHREN have been conducting open air services in Providence and Woonsocket. Brother Puhovsky has been doing constructive work: two are to be baptized in Woonsocket on Sept. 4 and two in Providence, Sept. 11. A Russian wedding took place in the old historic First Church of Providence, Sept. 3.

#### Fresh from the Field

A cablegram has been received by the Foreign Mission Society, announcing the safe arrival at Liverpool of secretary and Mrs. J. C. Robbins en route to the mission in British India in company with a large missionary party sailing from New York Aug. 20. The entire party should reach various ports in British India about Oct. 10.

The Foreign Mission Society has received a cablegram announcing the safe arrival of secretary P. H. J. Lerrigo at Matadi on the West Coast of Africa. From Matadi Dr. Lerrigo plans to proceed up the Congo River a distance of 800 miles, visiting mission stations along the way, and also to go far south along the Kasai River and its tributaries. Our people will follow Dr. Lerrigo with deep interest.

Upon the recommendation of Commissioner Rushbrooke the Foreign Mission Society has arranged for Rev. Charles Osolin to sail from New York Sept. 13, his ultimate destination being Latvia, his native country. Upon the invitation of Baptists in England, he will spend a year of special study in that country before taking up his work in Latvia. Mr. Osolin graduated last June at the Newton Theological Institution.

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## State Convention Department

(Continued from page 1020)

Sunday school, young people's work, teacher training, missionary education, vacation school, and all other lines of study and instruction included in the programme of local church life.

This department is directed by a commission of nine elective members from the board of directors of the convention. This commission is charged with the responsibility for plans and limits of co-operation between the University of Redlands, the Baptist Divinity School at Berkeley, and the convention, and also is required to keep in close touch with the life and work of the University of Redlands and render to the convention annually a report of the religious, educational, and general financial condition of that institution. It is also responsible for the dissemination of information concerning, and the cultivation of interest in, ministerial education, and the securing of volunteers in the churches and educational institutions for the ministry and the missionary field.

This departmental plan has proved to be very effective in bringing together and correlating the various denominational agencies that have heretofore been doing something in the way of educational work in the Convention field. This commission is required to maintain working relations with the American Baptist Publication Society and the General Board of Education. In arranging its programme for the convention field, it is able thus to have the counsel and co-operation of these other agencies, and so to organize its programme as to avoid duplication of effort.

EXCERPTS FROM BY-LAWS OF THE SOUTHERN CALIFORNIA BAPTIST CONVENTION

### 2. Department of Education

Sections 1. The Board of Directors at the first meeting after its election shall elect nine of its members to constitute a Commission on Education; three members to be elected for a term of one year, three for a term of two years, and three for a term of three years. The Executive Secretary of the Convention, the Director of Education, the President of the University of Redlands, and the Superintendent of each standard City Mission Society within the Convention Field shall be ex-officio members of this Commission. The nine elective members shall be divided equally between pastors, laymen, and women, as far as practicable and shall be selected for their interest in and their fitness to serve in an educational capacity.

Sec. 2. The Commission of Christian Education shall promote and direct the work of Religious Education in its different phases, including Sunday school and Young People's work, Teacher Training, Missionary Education, Daily Vacation Bible Schools and all other lines of study and instruction included in a comprehensive and balanced program of Christian Education for the local church. No scheme of training or organization shall be promoted in the territory of the Convention in the name of the Denomination without the approval of the Commission. The Commission shall recommend to the Board of Directors plans and limits of co-operation between the University of Redlands, the Baptist Divinity School at Berkeley, and the Convention.

Sec. 3 The Commission shall also be the medium of the Convention for the dissemination of information concerning,

and the cultivation of interest in, ministerial education, and the securing of volunteers in the churches and educational institutions for the ministry and the missionary field.

Sec. 4 Within ten days after appointment, the Commission shall meet and elect its own chairman, vice-chairman, and recording secretary and shall establish and hold regular meetings monthly and may hold special meetings if deemed necessary in the prosecution of its work.

Sec. 5. The Commission shall make an annual budget of expense deemed necessary to carry on its work and report the same to the Finance Committee at least one month before the close of the fiscal year of the Convention. The Board shall adopt or change the same according to its discretion. Within the limits of the budget authorized by the Convention Board all expenses incurred by the Commission in carrying on its work shall be paid from the treasury of the Convention, after being approved by the Commission and the Executive Committee of the Convention Board.

Sec. 6. The Commission shall render a full and detailed report to the Convention Board quarterly and through the Board to the Convention annually.

Sec. 7. The Commission shall maintain working relations with the American Baptist Publication Society and the General Board of Education of the Northern Baptist Convention, in order to participate in the denominational plans for religious education.

Sec. 8. The Commission shall have the right to recommend to the Board of Directors a Director of Education, who when elected by the Board of Directors shall be the Executive Officer of the Department of Education for the execution of such plans and policies as shall have been approved by the Commission and the Board of Directors.

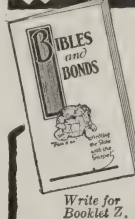
Sec. 9. The Commission shall keep in close touch with the life and work of the University of Redlands, and render to the Convention annually a report of the religious, educational, and general financial condition of that institution.

*Reports from the States giving a survey of the Sunday-school and young people's work in each and the several goals for the coming year, held over with other material for want of space, will appear next week.*

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## Regarding Famine Conditions in Europe

By JAMES H. FRANKLIN

A famine of the most extreme severity prevails over large areas in Russia. While full information is still lacking, the reports already received give reason for fear that the world is facing the greatest tragedy of its kind in many generations.



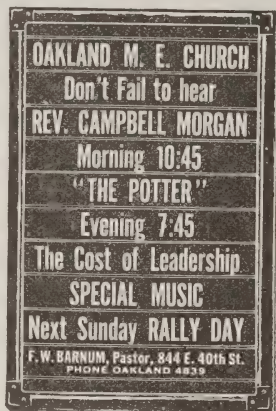
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### WANT ADS

#### TEACHERS WANTED

Teachers Wanted for emergency vacancies—public and private schools, colleges and universities—all over the country. Walter Agnew, 1254 Amsterdam Ave., New York.

Teachers Wanted for Bishop College, an American Baptist Home Mission Society school for Negroes. Positions open: English, mathematics, biology, librarian, sewing, theology. Salaries \$900 and \$1000. Living expenses for single teachers \$3.50 per week. Address C. H. Maxson President, Marshall, Texas.

Oriental goods to sell at bazaars, fairs, etc., sent anywhere. No investment necessary. Send for circular telling how to secure a fascinating assortment for your next money-raising undertaking. Vroom & Company, 44 West Twentieth Street, New York.

We invite correspondence regarding carlot shipments of alfalfa hay and any and all farm products, or orders for the same shipments to be sent from points in Texas and Oklahoma.—T. L. Turner, Secretary and Treasurer, 1014 Lamar St., Fort Worth, Texas.

Joseph Negley, singing evangelist, of LaHarpe, Illinois, is open for engagements for the winter and desires to engage with a good evangelist as singer. Good references.

Evangelist Karl P. Wittman of Toledo, member I. E. Association, Winona Lake, Ind., has open dates, church, union or tabernacle meetings. Write 1929 Glendale Ave., Toledo, Ohio.

if not the greatest in history. The situation is made all the more tragic by reason of the numerous difficulties which beset any attempt to furnish relief. Some of those difficulties are pronounced almost "unsolvable," but most earnest efforts are being made to find a solution. The American public is familiar with the statements of Mr. Herbert Hoover, Chairman of the American Relief Administration, and with the letter of President Harding with reference to conditions in Russia, and many are asking what should be done to meet the situation.

It has been the writer's privilege to attend the conferences in Washington City and in New York, where the latest information from Russia was presented, and where most careful consideration was given to the question of the duty of the American people at the present hour. Very fortunately, under the leadership of Mr. Herbert Hoover, the American Relief Administration has reached an agreement with the Soviet authorities with reference to the distribution of supplies from this country, and money is already available for use in the immediate future in meeting the needs of the children and the sick especially as rapidly as problems of transportation can be solved. It is not deemed advisable to solicit more money at present.

The Board and officers of the American Baptist Foreign Mission Society are giving their best attention to the situation in Russia, and they have established connections which they believe will insure the receipt of authentic information. It is not anticipated that full information will be available until some time perhaps late in September. Meanwhile, the writer feels justified in suggesting to our people that they do not contribute funds for relief work in Russia except as they may feel sure of the trustworthy character of the organization soliciting money and of its ability to reach Russia with supplies and distribute them in that country under present conditions.

## Our Cover Illustration

Every art lover who travels in Italy regards it as a misfortune, if for any reason, he fails to visit the beautiful and historic City of Milan and look reverently upon one of the world's masterpieces in painting—The Last Supper—by Leonardo da Vinci.

This picture was painted near the close of the 15th century on one of the walls of the refectory of the Dominican Convent. It took the artist two years to complete the painting, and it is said that he was so absorbed by his work that he would remain on the scaffold from sun-rise to sun-set without eating or drinking.

Though now faded by dampness and begrimed by smoke, the outlines of the life size figures and the delicate coloring are still discernible. On an adjoining wall the picture has been reproduced by another celebrated artist and this helps one to interpret the original and to appreciate its greatness. In the background are windows through which the Juden hills appear and every detail of the "upper room" is worked out in a most wonderful way. The Master has just spoken the dreadful words "One of you shall betray me." The artist displays his genius by choosing to represent in the picture the moment just following this announcement when each of the twelve is saying either by words or gestures "Lord, is it I!" While a look of either grief or surprise or inquiry is on the face of each of the twelve, there

are no two faces alike, which is also a mark of genius. The hands of at least six of the apostles are making gestures which are very expressive and more or less violent, showing how effective even the hands may be in expressing thought or feeling.

A careful study shows that there are four groups, two on either side of Christ with three apostles in a group. To the right of Christ and next to Him the group is composed of Peter and John, with Judas in front of them holding the bag. Judas has been so startled by the Master's announcement that he has tipped over the salt—an accident which when it happens is to this day thought by some to be symbolic of a quarrel or some other evil thing. John is clasping his hands in grief and Peter is impetuously leaning forward and asking John of whom the Master has spoken. On the other side of Christ is the keen face of the doubting Thomas, leaning forward between two other apostles and pointing his fingers toward himself as he exclaims "Is it I!" The other two groups are also in very expressive attitudes, and every figure in the picture is in itself a triumph of art.

## Obituary

ARVILLA W. CLARK

After a lingering illness, at the ripe age of eighty-three years, Mrs. Arvilla W. Clark of South West Harbor, Me. passed, on Friday afternoon, Aug. 12, into the higher life. Mrs. Clark was a staunch member of the Manset Baptist Church. She contributed liberally towards church expense and benevolence. She is much missed by friends and neighbors. The funeral service was conducted at her late home, on Sunday afternoon, Aug. 14, by Pastor C. D. McKenzie.

MRS. G. C. CRIPPEN

Wife of Rev. G. C. Crippen, died in Denver, Col., Aug. 13, 1921. She had not been well for more than three years. At the time of her death she was visiting her mother. She had been with her mother about a month and seemed to be improving in health, when complications arising suddenly brought her life to an end.

Rev. Mr. Schoemaker, a friend of the family, conducted the funeral, and her body was interred in Denver.

After her marriage she and her husband lived at Wausau, Wis., Washington Park, Chicago, and Flint, Mich., where he served as pastor, and later in Chicago, where he holds the position of manager of the University of Chicago Press.

She was in bed only two days, and her end came peacefully.

## Made Its Own Cradle

(Continued from page 1023)

and my mittens are now exceedingly hole-y! You see, I thought no one would ever find out that I read a book instead of sweeping the last of my clothes. But a moth or two found out! They generally do. Next year I shall be wiser.

## HYMNS for TODAY

A new combinational hymnal for both Sunday school and Church. Edited by J. H. Fillmore, assisted by a number of experts in hymnology.

The hymnal is also orchestrated.

Thanks for the copy of "Hymns for Today." I have read the good words of comment on slip enclosed with it and can fully endorse them all. We shall keep it here in the Library as the latest and best in its line.—E. M. Stephenson, D.D., Librarian of American Baptist Publication Society, Philadelphia.

A sample copy will be sent on approval to interested persons.

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## OUR MUSIC CORNER

CONDUCTED BY

WILLIAM LESTER

### A SUCCESSFUL SUNDAY-SCHOOL ORCHESTRA

We are in receipt of a most interesting letter from Mr. T. Otto Mc Pherson, of the First Baptist church of Mt. Vernon, in which he reports of the splendid success achieved by the Sunday school orchestra of that thriving church. And some of the points brought out in the letter seem to possess sufficient importance to warrant the reprinting of the letter on this page.

Editor "THE BAPTIST"

Dear Sir and Bro.:—I am much interested in the growth and development of "Our Paper." The newly added "music corner" is going to be a splendid and needed addition.

May I submit the following:

Some ten years ago, the writer suggested to Mr. C. W. Harriss, superintendent of the First Baptist Sunday school, that we start a S. S. orchestra. We did. Altho a small beginning the orchestra has served its purpose splendidly and for years, in fact almost ever since the orchestra was started, we have held front rank among our city Sunday schools.

Recently, when Dr. Agar visited us he seemed much surprised at our supporting a ten piece Men's orchestra—second to none—as was expressed. Often we have twelve or more, but numbers is not what we are after.

Since the inception of the orchestra we have stood for nothing but "standard" music. We play a special number or two before opening of the Sunday school at 9:30. We also play occasionally a "fitting" number during the "opening exercises" and the "March" to the classes.

Among recent overtures played are "Zampa," "Poet and Peasant," "La Dame Blanche," "Light Cavalry," selections from the operas, and oratorios and lighter semi-classic pieces of the religious bearing also.

During these ten years several of the members of the orchestra at different times have joined Baptist churches here and elsewhere.

At present six are members of our church, none of whom were when the orchestra was started. I want to personally appeal to all churches not to overlook orchestra talent among its membership and not to hesitate to seek outside help if necessary. A letter to Mr. C. W. Harriss, superintendent, H. J. Howard, assistant superintendent, or Dr. H. E. Truex pastor, will get all the information you want as to what the church and school think of an orchestra Sunday school.

### FROM THE SCRAP BOX

Few people properly estimate the effect public school music has on the home life of the country. A general but erroneous impression is that the children accept music study along with the other branches, and just as readily forget or neglect it as they reach the playground or have their thoughts detracted by the other matters which so fill the modern youngster's life. As a matter of fact, the school songs are retained and sung at every opportunity in the home. An observer would find a great number of American homes resounding with the lusty tones of school

children singing their songs aided by their parents to whom the songs had become familiar by frequent repetition. In truth, to the casually interested person this is the most noteworthy phase of school music. It is practical results. It is the introduction of good music into the almost sacred precincts of the home under the most favorable circumstances; and it can not fail of doing good, and of causing doubters to admit that there is a lot in school music after all.

\* \* \*

The "Music Student" of London makes announcement of a venture which might perhaps be of interest to American composers. Briefly, the plan is that composers shall deposit their manuscripts with the firm of Goodwin and Tabb, who will undertake the whole of the business entailed in drawing the attention of conductors and others to this new library of scores, in having the parts copied in cases where this is necessary, and in handling the works and attending to the composers' interests in every way.

### MUSIC REVIEW

#### "Se-A-Wan-A (The Cherry Maid)"

From the Oliver Ditson Co., Boston, Mass.

Operetta for women's voices by WILLIAM LESTER, \$1.25.

This offering will be of interest to the Sunday school or young people's society desiring to put on an entertainment a little out of the ordinary. Since the work is the product of the editor of this column he will refrain from the opportunity of self-praise, and will instead reproduce the published comments of two eminent authorities—from the review columns of "Musical America" and from "The American Organist":—

"With music by William Lester to a libretto by Frederick H. Martens, a delightful little Indian operetta makes its bow. It is scored for women's voices, with piano accompaniment. Mr. Lester has written very attractive music to Mr. Marten's story, and from the overture, which contains parts of the work to the final chorus the work holds interest. Among the best solo numbers are "Se-A-Wan-A's Legend," her narrative, both sung with the chorus, and "O Woman of the Rose." Mr. Lester is never at a loss for a melody, and, likewise, his skill in writing for his medium does not fail him. The work is one that ought to find many admirers, from Maine to California."—*Musical America*.

"An operetta for women's voices requiring three soprano soloists and one contralto, training about fifty minutes for performance. The music is exceptionally good and interesting throughout both for the singers and for the audience; and the fact that the text deals with Indians and Indian customs makes it all the more valuable for a concert program. Orchestral parts are to be rented from the publishers. The combination of Frederick H. Martens, author, and William Lester, composer, makes one not to be frowned at, and any conductor preparing programs for the coming season will be safe in ordering this operetta as one of the main numbers for the season's presentations."—*American Organist*.

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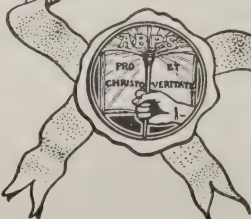
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Volume II

September 17, 1921

SEP 18 1921 Number 33

# The Baptist

Published Every Week by the Northern Baptist Convention

Chicago  
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Sept 18 1921



**B**LIND beggars are familiar objects in the streets of Jerusalem and other Oriental cities, where the call for Christian charity and human brotherhood is never silent. At the present time, owing to the ruin of war, it is multiplied a thousand-fold.



## Fresh from the Field

Dr. Judson Swift, general secretary emeritus of the American Tract Society, died at his home in New York city Aug. 19, after a long illness. Dr. Swift was known throughout the United States the past twenty-seven years as an officer in the tract society, first as field secretary and then as general secretary. In June of this year severe illness and advancing age compelled him to resign from active work, and he was made secretary emeritus. Before becoming associated with the tract society, Dr. Swift served a quarter of a century as a pastor.

In some sections of the country Indians who have become Christians are troubled over the subject of dancing. A recent convocation of Sioux Indians, held in South Dakota under the auspices of the Episcopal Church, debated this matter. War dances, ghost dances, and the like have been practically given up and the more conservative men are inclined to prohibit dancing altogether, although naturally asking whether the white people should not take similar action.

Mrs. C. A. Gallup, one of the superintendents of the Sunday school of the First Church, Cuba, N. Y. speaks enthusiastically of the growing appreciation in their school of the graded lessons furnished by our Publication Society. The school numbers 225. Rev. Thos. W. Carter is the pastor.

According to a report just received from Rev. K. W. Strzelec who is supervising the relief program of the American Baptists Foreign Mission Society in Poland, there are over 200 places in a small strip of territory in eastern Galicia where the gospel is being preached in private houses by about fifty lay preachers. Mr. Strzelec visited this section recently and was appalled by the destitute condition of the people. The preachers are barefoot, one of them is totally blind, the people are nearly naked or at best clothed in rags, and hundreds of them are living in caves. The condition of the children, under these circumstances, is most pitiable. Here are consecrated groups of Baptists who appeal to their denominational kinsmen in America for help. What a joy it will be for them when they learn of the plan of the two foreign mission societies for relief this fall and that American Baptists are going to "Fill a Ship in Fellowship."

Dr. B. M. Tipple, Methodist leader in leaning of the government to the clerical group, which was strengthened in its position in the May elections by the losses Rome, writes that the present opposition to the Monte Mario school is due to the of the Socialists. In order to maintain a majority, the cabinet must give attention to the priestly party for the time being. As a part of the price of supporting the government, they are asking recognition of the pope's temporal claims, assignment of land, and freedom for Catholics to rule the schools.

An uncommon feature of Smith College commencement this year was the awarding of the degrees of bachelor and master of arts to a young negro girl graduate, Eunice Hunton, of Brooklyn, N. Y. She was the only one in the class of 500 to receive the two degrees and is reported to be the only one in the history of the

college to have made the two in a four years' course. This girl won extra honors as well and has been during the year one of the directors of the intercollegiate debates.

Out at Red Springs, a few miles west of Seymour, in West, Texas, there lives a man whose grandfather and Daniel Boone built the first Baptist church building ever erected in Kentucky. His name is E. E. Haggard, and he is one of the pillars of the little church. He is now in his eighty-fourth year but his interest in his church work has not abated and he will be found at every service. He has been a member of a Baptist church for sixty-six years, and of the Red Springs church for thirty-seven years. Practically all of the Haggard family, during a history of 468 years have been Baptists. Brother Haggard's grandfather was one of the pioneers of Kentucky and was associated with Daniel Boone. These two men built the first building of Old Providence Church in Clark County, Ky., eight miles from Winchester.

Dr. J. H. Rushbrooke, European Baptist Commissioner, has cabled the Foreign Mission Society that Rev. J. A. Frey, one of the fraternal delegates to the Northern Baptist Convention, should return to Latvia as soon as possible, where he is required in the preparation of plans for the development of the Baptist work. The Foreign Mission Society is arranging for Mr. and Mrs. Frey to sail soon after Sept. 15. They should arrive in good season to render assistance in the general oversight of the distribution of such supplies as will be sent by Northern Baptists in their campaign to "Fill a Ship in Fellowship." At the Baptist Conference in London in July, 1920, Commissioners Brooks and Rushbrooke, who had just returned from their continental tour, declared that, in their judgment, Latvia would be one of the most strategic gateways to Russia whenever communication with that country could be re-established. The newspaper reports indicate that these two Commissioners made an accurate forecast. Already the Baptists of England, Scotland, Canada and of the northern states in America have united in a co-operative effort to lend assistance to their brethren in Latvia.

The "class that did the largest amount of training work last year of any in the Northern Baptist Convention," and which was pictured on page 1018 of the last issue of THE BAPTIST, was the class connected with the First Church, Johnson City, N. Y. We regret that it was not so named under the picture.

Already parcels of clothing are arriving in New York for shipment to Europe in response to the appeal "Fill a Ship in Fellowship," and at the headquarters of the Foreign Mission Societies it is feared that some embarrassment will arise in handling the supplies unless churches and individuals refrain from forwarding their contributions before Oct. 1. It is anticipated that full shipping instructions can be published in next week's denominational papers. Meanwhile, it is urged that nothing be shipped to New York before Oct. 1, and then only in accordance with instructions which are to be given out in a few days. The volume of supplies anticipated cannot be handled at the headquarters of the Foreign Mission Societies. Storage space is now being secured.

The International Association of Women Preachers has been meeting in the

Jackson Boulevard Christian Church, Chicago, Sept. 13-16. The organization is evangelical and interdenominational. The president is Miss Madeline Southard of Winfield, Kans., and the general secretary is Mrs. Sarah K. Meredith of Canton, Ohio.

Corwin J. McKee, prominent young banker, church soloist, and well known public worker, died very suddenly at Boise, Idaho, on Aug. 19, at the age of thirty-five years. Corwin was the son of Rev. C. H. McKee, so well known during his later ministry as one of the most efficient general workers of the Publication Society in the North-west. Ralph, another son, is private secretary to John R. Mott.

Dr. Austin K. de Blois, says the Baptist Times and Freeman of Aug. 26, the pastor of the First Church in Boston, U. S. A., has paid one of his too rare visits to England this summer. On three Sundays he occupied the pulpit at the Hampstead Garden Suburb Free Church. Last week he had a novel and delightful experience. He flew over to Paris from Croydon, the journey taking just over two hours. Appropriately enough, his text on the morning before his flight was, "They shall mount up with wings as eagles."

It is reported that during a visit to the United States Mr. A. B. Cooke, American Consul, Swansea, had a conversation with President Harding, who alluding to the principality, remarked, "I did pretty well by Wales in forming my cabinet, did not I?" This complimentary remark referred to the fact that Mr. Hughes, his foreign secretary, is a Welshman, the son of a Baptist minister, who emigrated to the United States from Tredegar many years ago; while Mr. James Davies, his secretary of labour, was born and bred at Tredegar. It is quite a unique coincidence that two of the leading members of the U. S. government should not only have hailed from Wales but from the same town in Wales, and that not one of the largest. Should Mr. Lloyd George be able to attend the Washington Conference to deal with disarmament and other kindred questions of world-wide importance, Wales will have reason to be proud of her representation at that great and long-desired gathering, and so will Welch Baptist also!—Baptist Times and Freeman, London.

Sir William Ramsay, the world's foremost authority upon the life and labors of Paul, is soon to visit the United States and will lecture in many colleges and universities. Many who have read with delight his books will have the opportunity of looking into his face and listening to his voice.

Rev. William W. West, pastor of the Sheraden Church, Pittsburgh, Pa., for the last ten months, died at his home on Sept. 5, at the age of sixty-two. Mr. West was born in Hartford, Conn., and was graduated from Rochester College and Seminary. Previous pastorates have been at the Oakmont Church, and at Williamsburg, Greensburg, and Swissvale. He leaves a widow and daughter.

Rev. Hal E. Norton, pastor of the Federated Church at Sandwich, Ill., for six years, has resigned there in order to accept the superintendency of Baptist mission work for the city of Des Moines, Iowa, where he will begin work about the middle of October. Mr. Norton has

(Continued on page 1036)



# The Baptist

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## Nebraska To The Front

One of the plans for advanced work adopted by the Grand Island Association at its recent meeting is to secure the placing of a subscription for THE BAPTIST for every family in every church within the bounds of the association. Nebraska is not asleep. In the association named there are churches which have tested the value of the budget plan for the past two years. It is believed that the investment pays in dollars and cents to say nothing of the increased interest and efficiency of the individual members.

## Killam's Kollum

### Yes, a Duty and a Privilege

"I feel it my duty as well as privilege to read THE BAPTIST that I may be informed and also have proper interest in the work of our great denomination." C. H. Easley, Golden, Col.

### "Not Killam's Kollum, but Currem's Colyum."

"Pearl of the Orient," published at Iloilo, P. I., has opened a "Capiz Hospital Colyum." As a subtitle it has "Not Killam's Kollum but Currem's Colyum." We are gratified to find that THE BAPTIST has thus been privileged to make its contribution to the Orient. We quote from the first paragraph. "The Pearl has secured the services of medico Meyer for this Colyum. The less said the better. Do you expect an article of literary value, a Demosthenic Philippine philippic on existing conditions, or an exaltant evocation of poetical pulchritude? "What is literature?" Nurse's answer, "Something to tie around arteries." "Rice planting season causes a decrease in the number of inpatients. Be natives slightly or deadly ill now, they do not take time to get well." The new comer is running true to form.

### Silence Brother, Silence!

When ye editor communes with his own soul he usually gets into trouble when he records his musings. Some weeks ago he did his last musing. THE BAPTIST could have barely reached the two coasts when a letter was received which ran as follows: "You certainly characterized me in your last number. How do you know so much about my business? If I should say what I think about you I would never go to heaven." Silence, brother, it is the time to speak not. We solemnly promise to forego further meditation. We hope to have the pleasure of meeting you and at that time we will produce a flawless alibi.

### Unprecedented Activity.

Editors seldom brag, the editors of THE BAPTIST never. We are under the necessity of saying, however, in order to be truthful that the activity in behalf of THE BAPTIST and Missions has never been as great as at the present time. Scores of churches have written asking for the subscription lists telling us that they proposed to place these periodicals in their church budgets, or that they would have an every family canvass to start off the fall's work; or that a live committee had been appointed and would carry on a continuous campaign reaching each new member as he is received into the membership of the church. Our pastors generally know that ignorance of our denominational work is not a virtue. It is not enough for the pastor to be informed. He wants to minister to a responsive congregation.



## Fresh From the Field

(Continued from page 1034)

done exceptionally good work in Sandwich.

A regularly convened council met with the Edgerton Place Church, Kansas City, Kans., on August 23 to consider the advisability of the ordination of Mr. Charley D. McClellan. Upon its unanimous recommendation, the church held ordination services on the same evening. Mr. McClellan is at present a student in the Kansas City Theological Seminary and pastor of the Santa Rosa, Mo., Church.

Miss Eva Maude Earle, daughter of Rev. and Mrs. J. H. Earle, whose home is with her brother-in-law, Rev. Milton Fish, sails for Matsuyama, Japan, Oct. 1. Although a Baptist, she goes out under the Congregational Board to become assistant principal of one of their girls' schools. Miss Earle has been teaching English and music in the Junior High at San Bernardino and will teach the same branches in Matsuyama.

Rev. Davis Norris, who has been pastor of the Geneva, Ohio, Church for the past eighteen months, has resigned and closed his work there on August 31, going at once to the pastorate of the Immanuel Church, Erie, Pa. The Geneva Church is united and in good condition and desires to secure another pastor at once. Mr. Chas. I. Chamberlin, Geneva, is chairman of the pulpit committee.

Dr. Hastings Rashdahl, the Dean of Carlisle, indulged in some very plain speaking on the question of apostolic succession at the summer school at Oxford a few weeks ago. This doctrine, which is a bar to Christian reunion, has, he declared, no historical basis, and any reunion or federation founded upon it would be of very little value. He admitted that it is a lawful method of church government. Naturally, also, he holds that it is expedient as well as lawful. But he refuses utterly to go as far as the High Churchman and declare that it is essential. On the contrary, he maintains that the supposition that the episcopacy or any other form of church government was instituted by Christ or by the Apostles is not a historical fact, and no good can come of such ideas as that churches which have bishops are therefore properly constituted Christian communities, while those which have not bishops are outside the church.

The American Medical Association, at its recent meeting in Boston, passed the following significant resolution: "Whereas, reproach has been brought on the medical profession by some members who have misused the law which permits the prescribing of alcohol; therefore, be it resolved, that the American Medical Association announces its disapproval of a small minority of the profession being purveyors of alcoholic beverages."

A million more horses on the farms of the United States in 1920 than in 1910! This is the report of the American Horse Association, gathered from the census.

The population of England, Wales and Scotland, according to the new census, is 42,767,530, as against 40,831,396 in 1911, representing an increase of 1,936,134 or 4.7 per cent. Greater London's population is 7,476,168, an increase of 3.1 per cent. By counties, the population is: England, 35,678,530; Wales 2,206,712;

Scotland, 4,882,288. The population of the Indian Empire is 319,075,132, an increase of 1.2 per cent; of the Union of South Africa Europeans only 1,521,635, an increase of 19.2 per cent.; of Australia, excluding full-blooded aborigines, 5,426,008, an increase of 21.8 per cent, and of New Zealand excluding the Maoris 1,218,270, an increase of 20.8 per cent.

Rev. H. M. Lawson, pastor of the Maryland Avenue Church, Washington, D. C., stopped in the office for a few minutes recently on his way back to Washington after a long and interesting trip on the Pacific Coast.

We notice in an exchange a story to the effect that a New York real estate operator named Simon recently proposed to the Board of Estimate that all churches on Fifth Ave., with the possible exception of St. Patrick's Cathedral, should be relegated to side streets on less valuable property. "This may seem to be a revolutionary doctrine," said Mr. Simon in addressing the Board, "but I am free to say it. Houses of worship like the Calvary Baptist Church and others from which the city gets no taxes should not be allowed to occupy prominent thoroughfares." Mr. Simon suggested that the Calvary Baptist Church property, on West Fifty-seventh Street, could be sold for \$1,000,000 and an edifice of equal beauty, where communicants could do their worshipping, be erected on a less valuable site. The city, he said, would thus have the benefit in taxes of the sold property. Here Mayor Hylan abruptly interrupted. "I want you to understand that the dollar is not everything in this city," said the mayor. "There are beautiful things, sacred things, that mean more to the hearts of the people than mere money-making." We do not say that Mr. Simon thought that such a move would silence the commanding voice of Dr. Straton, but if such a thought did enter his head, he has another thought coming.

Dr. F. B. Meyer is now in America and has been making the rounds of some of the larger summer gatherings, where he is always a welcome visitor and speaker.

Speaking of the presence in England of Dr. Henry Atkinson, secretary of the Church Peace mission, the Christian World, of London, says: "Dr. Atkinson has just visited the Scandinavian countries. He met Archbishop Söderblom and Professor Westmann in Sweden, the Bishop of Trondheim in Norway, and in Denmark the Bishop of Copenhagen. He discussed with them the proposed Conference on Life and Work, to be held in 1923 or 1924, with the Archbishop of Sweden as president, when industrial problems, the new social problems and international relationships, and the church's relation to them, will be exhaustively reviewed."

J. Earle Edwards, Supt. of promotion for the New Jersey Convention, writes as follows: "New Jersey, N. W. M. receipts for four months—May to August—larger than for same period last year. The same four months, 1920, totalled \$98,000; in 1921, \$101,000. We account for the increase under circumstances now prevailing by the fact that missionary treasurers were never so sympathetic, never so actively co-operating, never so interested in doing all in their power to make New Jersey the first state of the Northern Baptist Convention. One treasurer wrote last month, 'Anything you want me to

do in this New World Movement that I am not doing, tell me, for I believe in this fund.' We realize that our pastors have their hands full and have therefore laid it upon the treasurers' hearts to be the Very Responsible Man in the local church for the N. W. M., in co-operation with the pastor. We have scarcely had to communicate with the pastors on the subject of the collections since the first of the last fiscal year."

Rev. J. B. Gleason, Baptist student pastor at the University of Wisconsin, desires the co-operation of other pastors in reaching Baptist students who are to attend the University. Please send him the names and addresses of all prospective students that he may get acquainted with them immediately upon arrival. Address him at 405 N. Henry St., Madison, Wis. With the coming of J. Sherman Wallace to the First Church of Madison, a larger work than ever with the students is expected.

Rev. W. H. Cox, who ably filled the pulpit at Pendleton, is now on his new field at Newberg, Oregon, and was recently formally welcomed by the church in a public reception. A large ingathering is expected this winter.

Victor Hugo Sword, supervisor of buildings and industrial work and buildings at Gauhati, Assam, together with Mrs. Sword and their son, Jacob, whom his father describes as a "humdinger," have just left for their field. We shall certainly expect things to move in Gauhati.

The drink bill of Britain, which in 1914 was about \$82,500,000, has risen in 1920 to \$2,348,500,000 or nearly three times as much—approximately \$50 a head for every man, woman and child in the country. This means that the average household paid nearly \$5 a week for drink, which is more than the total average wage of the agricultural labor in many English counties before the war. This huge drink bill is paid mainly by the poor.

We have come, it seems, to a new kind of Mariolatry. On the one-hundredth anniversary of the birth of Mary Baker Eddy, Mrs. Augusta E. Stetson, a prominent New York Christian Scientist, in a public advertisement said: "Again I affirm, what was possible for Jesus Christ, the masculine representative of the Fatherhood of God, is possible for Mary Baker Eddy, the feminine representative of the motherhood of God; and for anyone to deny her the ability to demonstrate Christ's teaching . . . is evidence of the so-called carnal mind." Blasphemy could go little farther. The Trinity is to be made a quartette. And as usual, those who protest will be told either that they do not understand or are under the influence of carnal mind, that curious imaginary creation of the Christian Scientist to explain everything he does not like.

Referring to the early experience of Dr. John Clifford, free churchman of England, who relates that the people were shocked because of his manner, *The Christian Century* believes that kid-gloved preaching is out of date. Dr. Clifford says, "The style of the pulpit of that period may be judged by the fact that many ministers, acknowledged to be great preachers, wore kid gloves as they preached." "Kid gloved preaching," *The Christian Century* goes on to say, "which touches lightly and deals gently with

(Continued on page 1062)





# The Baptist



## Let's Go!

**J**OHNSTON MYERS, pastor of Immanuel Church, Chicago, has this to say in the last number of his church paper:

"Strange as it may seem, Jesus was among the first to use this popular expression, 'Let us go.' It was not long before his crucifixion. He was talking with his disciples. When the discussion was finished and the parting words were spoken, he said, 'Arise, let us go hence.' He faced the garden experience and the crucifixion and he moved right forward to meet it. People wait to be useful. They plan and intend but never achieve. Nothing but action is very valuable when it comes to helping others and making the world better. As the autumn begins, make it a time for distinct action. We know we ought to engage in some useful service. Let's go! We know we ought to be living Christian lives. Let's go! Before us is the open door of opportunity. Let's go!"

The sentiment is splendid, and any of us may easily add to the list of things to which it is applied.

Vacation time is over. Pastors have returned from their outings. The schools have opened, and so with the exception of a few of the ultra-rich, the people are

at home again. All things are set in the church for an advance movement. Let's go! What is the use of waiting longer? Let's go now!

Baptisms last year in the Northern Baptist Convention were the largest for years. A gracious spirit was manifested in pastors and people. The call for evangelism is again sounded. The goal should not be less than 200,000 baptisms. Each church can easily figure out its share. This should be a mighty winter for evangelism.

The challenging program of the New World Movement is still before us, a program which involves the intensification and enlargement of all our missionary work, home and foreign. Many churches have made a splendid beginning: now is the time for the second wind. Some churches have yet to make the start: they should now be off. Our energy and the resources of the kingdom of God can easily be dissipated if we allow sober discussion of differences to degenerate into bickering. There are better times than when Rome is burning for all except the most necessary debate. Suspicion and denunciation do not advance the kingdom. The greatest task of our history is before us. Some day we shall be judged by what we have done with it. Let's go!

## Sound Leadership

**D**AILY papers and weekly magazines are constantly telling us that the great need of the hour is sound leadership.

Organized labor has been exhorted in this fashion world without end. A few radical leaders can undo the practical gains of years. And unions are beginning to see this. Confidence is necessary for the success of any large movement, and confidence is not given just now to radicals.

Capital is fast learning the same lesson. Some of its exponents have hurt just causes. Let a man become extreme, make statements which are not justified by the facts, misrepresent the men opposed to him, and the reputation of all business suffers.

The case is not otherwise with education. Utterances of loose thinkers are heralded far and wide. Who of us cannot remember some extreme statement by a college professor which has been used the country over to discredit the schools? The press plays up such an utterance, public speakers spread it abroad, and the sound, constructive work of the great majority of educators is overlooked.

We may safely infer that the same rule holds in religious matters. Conservatives do not wish to be identified with extremists who may come to the front as leaders. And yet they always are, unless they exercise extreme caution. "Forward-looking men," as they call themselves, do not want themselves or their cause to be judged by the utterances of a few radicals. And yet

their opponents often try to bring about just this situation. Clever leadership by extremists may always becloud issues. The worst of all demagogues is the religious demagogue. We Baptists may well pray in these days that the grace of God may rest upon our chosen leaders, may also demand in all things leadership that is sound and sane and may refuse to follow any other. Not every one who says, "Lord, Lord," in a pious tone is to be followed. Any one who fails to show the spirit of Christ is to be abjured. Leaders, like all other men, are to be judged by their fruits.

## The Greatest Problem of Baptists

**M**ORE than once recently we have expressed approval of editorial utterances of the *Alabama Baptist*. In its issue for Sept. 1, there is another word which deserves careful consideration. We quote the editorial in part:

"The various Baptist bodies of the world greatly need to be co-ordinated and unified. There are some of them in almost every country under heaven. In many countries they are a multitude.

"Before the world can be brought to feel the moral and religious impact of the whole, the whole must become one in aim and effort.

"It is a commendable and necessary, but difficult problem. Necessary because of the rapid growth of Baptists and difficult because of the same growth. Great bodies move slowly, especially when there is no one to speak ex-cathedra.



"If one ever does speak with authority to Baptists we shall at that moment be getting on the ground of our greatest danger. It is a danger constantly to be guarded against simultaneously as our people grow in numbers and in power.

"The greatest problem that will face the Baptists of the next, and following generations, will not be rationalism, or what is now called the 'new paganism.' New Testament religion will be virile enough to offset this. The greatest temptations come to both men and nations and denominations with increase in their powers.

"Our people in the future, we fear, will be confronted by the problem of having the denomination to function efficiently in the Kingdom of God apart from a deadening 'churchianity' and ecclesiasticism. Our problem is one of unification apart from centralization. If we can succeed at the one and wholly avoid the other, the denomination will, under God, become spiritually invincible after a while."

Thus far we have avoided the danger pointed out. And we believe that we shall continue to do so. Some kind of co-ordination is inevitable. Baptists will not be frightened away from it by the men who always see difficulties in the way of advance steps. The spirit of the pioneer is today in our blood as it has always been. We shall not stand still because we fear to move. Yet we shall need constantly to scrutinize with care all new projects in order that we may avoid the evils so ably pointed out in the editorial quoted. And we shall need to scrutinize with equal care the man who urges that, because of some possible danger, we shall merely rest upon our oars.

## The Message of Christ

**I**N response to a request from a careful reader of THE BAPTIST who is himself a loyal Baptist and a faithful supporter of the organized work of the denomination, a series of short and simple sketches of evangelical and Baptist doctrine is appearing in these columns. The aim of these sketches is to show not only what are the common essentials of Christian faith, but how, if men are so disposed, those Baptists who are called "conservative" and those who are called "liberal" can find in those essentials a common ground of faith and fellowship, and also how intelligent traditionalism and intelligent modernism may find a coherent unity in the same denomination and indeed, in the same mind.

Previous sketches have presented the personality of God, the deity of Christ, the law of God and the nature of sin. This one deals with the Bible.

God reveals himself in many ways: in the material world, in individual and social human experience, in the course of history, and from one person to another in terms of human language. All revelations of him are equally true, and the authority of all of them alike lies in their truth. One of his revelations is that exhibited in the Bible.

The value of the Bible as a revelation from God lies in its clear and whole meaning, and the value of its several parts lies in the help they give to the expression of that meaning. That meaning is Christ; and the Bible might be fitly, and perhaps better, called The Message of Christ. It is the unique source-book of information concerning him.

Is it inspired? It is, rather, a literature produced by persons who were inspired; that is, by persons whom the Spirit of God impelled to make known to others what they knew of God.

Is it true? Considered in its proper character as the message of Christ, it is demonstrably true. Anybody who will may test it in his own experience. Questions of its accuracy in detail in matters of science, history and other auxiliary subjects, do not affect the heart of the Bible. They may be investigated by those who have the time and means to do so. The more critically the Bible material is studied, the clearer the message of Christ in it becomes.

Is it authoritative? It's Christ message, which is in fact the real Bible, carries the authority of truth. It needs no other and could have no greater. Its authority goes far deeper than any law of external commandments, even to "the law of the spirit of life in Christ Jesus." It has the authority of the law of nature, because it interprets the law of nature and it is the law of nature.

The form of words and the literary composition of the Bible are incidental. Any form of words which conveys its message is equally valid and authoritative with any other. When Christ is fully known, no matter by what agencies or methods, the purpose for which the Bible exists is achieved. Insistence on the very words in particular sentences and paragraphs may be carried to extremes and become misleading. One may so emphasize the letter of the Bible part by part as to miss the meaning of the whole.

The Bible never calls itself the word of God. From the point of view that the heart of the Bible is the message of Christ and that many of its parts hold a merely auxiliary or incidental relation to that message, it "contains" the word of God. From the point of view that all of its parts do in fact help in various ways to make the message clear and full, in a large and general sense it "is" the word of God.

## Wake Up at the Switch!

**A**N OCCASIONAL revaluation of the constitution of the United States from a religious point of view may be useful; for a good many groups of people tend to lose sight of the sacredness of this national compact and to disregard it whenever it conflicts with their immediate interest.

The moral validity of any social compact depends on the degree in which it tends to promote the best life for all. By this test Christianity insists on judging all social institutions, proposals and practices.

By this test the Constitution of the United States, in its theory of government, in the machinery of government provided by it and in the provision it makes for its own improvement as need shall appear it possesses a high degree of moral validity.

Definitely fundamental in the constitution is the Christian theory of government, in both branches of that theory, namely: the source of all legitimate political power resides in the people collectively; and the legitimate purpose of civil government is the promotion of the highest good of all of the people. The first item of this theory is set forth in the enacting clause of the



document: "We, the people, . . . ordain." The second item is exhibited in the five specific objects to be accomplished by the constitution, namely: to establish justice, to provide for the common defense, to insure domestic tranquillity, to promote the general welfare and to secure the blessings of liberty.

The machinery of government set up by the constitution is well adapted to accomplish those objects, provided it operates according to the constitution in spirit and form. A great deal of the trouble which has arisen among the American people has been due to official faithlessness; to usurpations by officers chosen under the constitution, of power not granted them by the constitution; and to official suspensions of the constitution by such officials to serve their convenience, interest or prejudice. The nation is suffering greatly from such abuses, and if they are permitted to continue and grow, the constitution as a charter of democracy will become worthless.

The constitution leaves in the hands of the people the power to amend their national compact and provides a regular and practical method for doing so. Not only so, but the course of its amendment throughout the nation's history has been directed largely to expanding the liberty and promoting the welfare of the people, in keeping with the original theory of its creation.

No national compact makes a higher moral appeal to the conscience, nor a more imperative moral demand on the loyalty, of Christian citizenship, than does the constitution of the United States. The churches ought, with intelligent insight, to urge its loyal support, and in the language of the World War Veterans, to "stand for the enforcement of the constitution as it is written."

The gravest menace to this nation at present is not Japan, foreign trade nor foreign relations. It is rather a growing tendency to nullify the constitution, either by governing agencies and business organizations, on the plea of "public necessity"; or by mobs, the Ku Klux Klan, the American Legion and certain radical groups, on the plea of "a higher law." If this tendency is not stopped, if the constitution is not made impartially operative, ruin is ahead.

Have the people, churches and all, gone to sleep at the switch?

### Take the Fire-Escape

A CERTAIN church, let us say in Yap or Patagonia, has a pastor who is working for a better understanding between whites and Negroes. The women of his church, studying "Work Among the Negroes" as a missionary topic, invited a Negro woman engaged in Christian work to "make a talk in behalf of her particular work." Two other Negro women, servants of ladies present, accompanied her. They met at the home of the pastor.

At once a hue and cry went out that the pastor was "practicing social equality." His church at length felt it necessary to take the matter up. The deacons gave to the public a full statement of the affair showing that the pastor was not present, that there was no social significance in the meeting, that he is opposed to "social equality"; and as a conclusive circumstances, that

"When these Negro women were through they quietly left the residence by the side door."

*By the side door!* Just think of the possible consequences had they, through some oversight, left by the front door!

It behooves all servants of the Lord to observe carefully the utmost finesse of social inequality; and attention is called to the proprieties of egress for Negroes, lest some reader should err therein and commit a horrifying *faux pas*.

The office of THE BAPTIST is somewhat inconveniently located for the observance of this requirement. It is on the fifth floor, with only one entrance. But we cannot be balked by this trifling circumstance from complying with the very letter of convention. Suppose that we give notice to any and all Negroes having occasion to leave this office, that they are expected to leave by the fire-escape!

### We Admire but do not Obtrude

ADMIRATION is our tribute to the man who thinks definitely and says what he thinks. Such a one is Rev. G. M. Savage, who in one of the Southern Baptist papers speaks his mind about the Creative Week.

He denounces nobody, threatens nobody; does not call himself "fundamentalist," "modernist," "conservative," "liberal"; does not demand that anybody agree with him; but carefully states his own opinion and his reasons therefor.

His opinion is that the world was made in six ordinary days of twenty-four hours each. If somebody thinks otherwise, bring on the argument.

Now that is what we call undisguised clearness of theological statement. It makes us love Mr. Savage.

### Bonds of Light and Fire

A SERIES of happy illustrations of authority in the field of religion appears in the address of Rev. B. M. Fellman delivered before the Oregon Baptist Convention and printed in this issue of THE BAPTIST.

Architecture and migration, as he truly says, are governed by fixed cosmic laws whose authority is absolute. The builder or the traveler who seeks his own way without regard to those laws invites failure and disaster.

The cases are presented for the light they throw on the subject of authority in religion, which has to do with duty and destiny. It also is governed by fixed cosmic laws whose authority is absolute. The human who in matters of duty and destiny seeks his own preference without regard to those laws invites perdition. Fancies, whims, superstitions, traditions, human prescriptions, are worth what they are worth, but they have no final authority.

God's facts are his revelation. The Bible, personal experience, race experience, Christian consciousness, the formulas and canons of the church and all the discoveries of science are facts; and so far as they present ascertained truth concerning duty and destiny, are as authoritative as the rules of architecture. In this field the Bible stands first, of course.

Thus science and religion fit each other. Indeed religion is the scientific spirit permeated with the light of God and fired with a passion of goodwill.



# The Holy Scriptures as Authority

*An address delivered at the Oregon Baptist Convention at Columbia City, August 3, 1921.  
The convention by unanimous vote requested its publication by the denominational press.*

By B. F. FELLMAN

IT is interesting to observe the large place which man concedes to authority in the world of human endeavor. This becomes apparent from the study of man as a builder and man as a traveler. His activity in architecture and in migration reveals a very large and constant deference to the element of authority. The need of authority in the world of destiny and the soul is likewise apparent, and I believe that God has fully provided this needed element.

Architecture is defined as the art or science of building; especially the art of building houses, churches and other structures for the purposes of civil life.

## Built to Stand the Storms

The skyscrapers of the American metropolis rear their forms straight up into space from ten to forty stories, story upon story in perpendicular perfectness and precision, challenge the wild winds and the severities of the seasons and outlive the man who conceived and erected them.

The Washington Monument stretches its graceful column more than five hundred feet toward the sun, commemorating the life and exploits of that sun-crowned American, George Washington. What mind conceived its graceful lines I do not know; but it stands symmetrical and straight and strong, a stately sentinel among the centuries, let us hope, as a tribute to the Father of his country.

As I have surveyed the Iowa capitol from within and from without, and remembered that for seven years the builders mixed faithfulness with the mortar which holds its stones in graceful symmetry, I have said, "That building ought to stand a thousand years."

The underlying secret of man's accuracy in domicile and temple and capitol and monument is his discovery and recognition of the element of authority in Architecture. The square, the compass, the circle, the plumb-line attest their own absolute authority over architect and builder and laborer. These are the oracles of architecture, and the workman attests his faith in their absolute authority by bringing every brick and stone and timber into subjection to the authority of the square and compass and plumb-line and foot

rule. Man's labors outlast his life because he has laid brick and stone and timber in accordance with authority.

It was an amusing reverie, the other day, to imagine some ingenious pleader for builder's liberty insist that every workman had within himself a divine mechanical consciousness; that the square, the compass the foot rule and the plumb-line were the rule of the dead past. He would square the stones henceforth by his human consciousness. His human consciousness would be quite sufficient to establish levels and rectitude and form and shape and outline. The only trouble with such a plea would be that no one would be willing to occupy his building, if by some good fortune it did not fall upon his own head long before the last stone was laid.

Next to man's acceptance of authority in the realm of architecture look into his tendency toward migration. He moves about on sea and land, in the air and under the water. He penetrates forests, spans rivers, tunnels the mountains and guides the prow of his ship unerringly toward its destination over the trackless sea. He has discovered the element of authority in the world of migration. Somewhere in the far north is the magnetic pole; and the compass guides the mariner and explorer and engineer and aviator with absolute authority of direction. And all workers in the realm of migration bow to the authority of the compass.

## Would "Flock off by Himself"

I pause long enough to hear a reverie here also against the principle of authority in this field of human activity. Our objector insists that every man has a migratory consciousness; that the compass, like the square and plumb-line, are but the rule of past centuries over a wonderful and progressive present age. But about the time he has succeeded in tearing the compass from our vessel the passengers may be pardoned for jumping into the sea rather than continue the voyage. And when he has had his way, we will cease to navigate the air and to sail the sea, and the explorer and pioneer will go forth no more. Authority in migration is the "Shibboleth" of safety.

We come now to that great word,

destiny; relating it to the present life and the life to come, to questions of conduct and creed, to relations human and divine. We have seen that in the great realms of architecture and migration God has given distinct voices of authority, so that we may build safely and move about on the earth without losing our way. Is it thinkable that in the great realm of destiny and morals God has left us without square and compass and plumb-line, that we may accurately know and trustfully believe? Is it possible that in the great realm of human destiny we must subscribe to that word of despair, "Every man for himself?" Only the consciousness of youth can be flattered by the claim that his human consciousness is the plumb-line and compass in the highest realm, though manifestly untrustworthy in every material realm.

## It is Easier to Believe

For myself, I find it much easier to believe that God has given us in the Holy Scriptures the infallible guide in matters of destiny and the soul. I prefer the authority of the inspired word to the discordant voices of men. The word of God claims to be the critic of the thoughts and intents of the heart. When man reverses the order and makes himself the critic of the inspired word, he soon loses himself in the mazes of his own speculation. It is not to be wondered that the reversal of the divine order and the rejection of God's trustworthy standard in the realm of morals and destiny has involved to many the loss of the supernatural and miraculous element from the Scripture. The virgin birth, the vicarious atonement, the deity of our Lord, his bodily resurrection, his ascension and return often are eliminated, if man's human consciousness be the arbiter. The Jesus who remains after such emasculation is not the Lord Jesus Christ of old testament prophecy and of new testament manifestation. Again the cry will be raised in the earth, "They have taken away my Lord and I know not where they have laid him."

That we may trustfully resort to the Scriptures as absolute authority in matters of destiny and the soul, is apparent to me for three reasons. First the claim of the Holy Scriptures themselves. Everywhere in



both old and new testament is exemplified the precept, "Wherewithal may a young man cleanse his way? By taking heed thereto according to Thy word." "Forever, O Lord, Thy word is settled in heaven." The Scriptures bear their own witness. To disregard the internal evidence of the inspiration of the Bible is like refusing a hearing to the accused in his own defence. Several years ago I listened to a paper by a prominent Omaha minister in our union meeting. It consisted largely of his accusations against the Holy Scriptures. I protested that the paper was not judicial in tone because while accusing the Bible in many ways, the writer did not permit the accused a single verse in favor of its authenticity. He ignored altogether the abundant internal evidence of inspiration. To such men the Master said, "Ye do err, not knowing the Scriptures."

Man's first difficulty is not with the understanding but with the will. His outstanding difficulty is not mental but moral. "Ye will not come unto me that ye might have life," was the accusation of our Lord. The difficulty of difficulties with the Scribes and Pharisees was moral. Had they approached him who spoke from heaven in the spirit of humble faith as did the youthful Samuel when he prayed, "Speak, Lord, for Thy servant heareth," they would not have remained strangers. It seems to me, therefore, that a man must first humble himself to the spoken word and to the written word if he would hear the voice of God. We must approach the written word in the spirit of faith, believing that God has spoken

even as he declares, and that holy men spake as they were moved by the Holy Spirit. Any other attitude than this will leave its mysteries unrevealed.

The Holy Spirit has anticipated the modern objections to inspiration. The Lord Jesus Christ declared, "Moses wrote of me." In the temptation he quoted from the book of Deuteronomy, thus giving his approval to this Scripture. Christ himself speaks of the flood and of Sodom and Gomorrah. He declared that the sign of Jonah was the type of his own entombment in the earth. He accepted the book of Isaiah. Isaiah saw his glory and spoke of Christ.

#### Our Infallible Guide

That the Bible may be safely trusted as the infallible guide in matters of destiny and the soul may be proved further by the testimony of human experience. For more than eighteen hundred years believing men have so regarded the word. They have sought to regulate their lives by its precepts. They have adored its Christ as very God. They have believed its miracles, and have discovered the greatest miracle in their own transformation from sin and death to life and holiness by the regenerating work of the Holy Spirit. In the faith of its promises they have faced temptation; in the belief of its precepts they have relinquished present good for eternal profit. Quoting its sacred sentences, they have walked into the flames of martyrdom. Without waiting till they had more fully learned the language of a heathen people, they have, with burning zeal, stammered

out John 3:16 in vernacular of a strange people. Every home mission church established from the Atlantic to the Pacific in the last eighty years was the fruitage of faithful men who entered these new communities with the open Bible in their hand upon their lips the constant appeal, "Thus saith the Lord."

I, for one, am not afraid of any confession of faith that proceeds upon the basis of integrity of scripture. The latter is the real storm center. It is a question of authority or no authority, as it seems to me. It is either the supernatural or no supernatural. It is either an exclusive inspiration or a continuous inspiration of other writings. It is either a divine intervention in the affairs of men or the inexorable reign of law in the world. It is either man a special creation of God or a monkey ancestry. It is either the evangelization of the world, or the reconstruction of the world order. All of these alternatives turn upon the question of the authority of the Scriptures.

For myself I covet, first, a larger place in my own life and thought and expression for the holy, inerrant word of God. Second, a more constant and trustful proclamation of the same in the power of the Holy Spirit, assured that the word concerning the Lord Jesus Christ is the only gospel, and that it centers about his atoning and vicarious death and bodily resurrection, ascension and return. Third, the support of such men, agencies and institutions as stand clearly and unequivocally for the authority of the inerrant Scriptures.

## GIFTS AND GARMENTS

### "Fill a Ship in Fellowship"

*In a cedar chest or forgotten trunk  
From the hungry moths protected,  
Have you put away a coat or a shawl?  
Because of style,—rejected?*

*Are there any caps or woollen scarfs,  
Any gloves or any shoes,  
Any handkerchiefs or mittens warm,  
You do not care to use?*

*Have you an over-coat or suit  
You don't need any more?  
Have you saved Father's cast-off shirts,  
And the woollen socks he wore?*

*Sister's petticoat of wool, some towels,  
Lots of wash cloths, and some soap,  
Dozens of safety pins, some thread,  
You have them all I hope!*

*Send baby clothes for orphan child,  
And coats for little boys,  
Comforts and quilts and blankets and sheets,  
And useful durable toys.*

*We're to fill a ship in fellowship,  
And send it across the sea.  
To European sufferers,  
Who need things more than we.*

*Collect them all in September,  
And when October first rolls round,  
Send to 276 Fifth Avenue,  
They'll ship things safe and sound.*

*The ship will be filled and safely sail.  
Far off across the sea,  
Reaching foreign friends at Christmas time,  
Bringing gifts from you and me.*

R. E. M.





A FREQUENT SIGHT ON THE ROADS IN POLAND, WHEN PEASANT REFUGEES TRY TO REACH THEIR FORMER HOMES



A GROUP OF POLISH CHILDREN GRATEFUL TO AMERICA FOR THEIR DAILY BOWL OF SOUP

## The Travail of Poland

By K. W. STRZELEC

Director of the American Baptist Foreign Mission Society's Relief Work in Poland.

IF you have a map of Poland accessible, you will be able to note the various places which I have recently visited. For more than three weeks I have been traveling in the region around Rowno, Dubin and Ostrog. There are a great many unorganized Baptists in this part of Poland, and when they have been organized into churches we shall have some strong Baptist churches, all the members of which will be of the Slavic race, Poles, Russians, Bohemians and Ukrainians. On a recent Sunday I was in Rowno, where I addressed a congregation of more than 1,200, who had met in a rented hall. On this journey I had witnessed the baptism of 113 converts. Traveling is pleasant, because of the beautiful weather, but uncomfortable because of the means of transportation. Nine days have I spent in a heavy farm wagon, and in the evenings have been given to preaching.

The brethren who are preaching the gospel here are in dire need, and yet I never saw happier persons than these who are poor in earthly goods. Their country has suffered grievously because of the war. First the Germans have passed through the land, then the Bolsheviks have come, and more recently the Polish army has crossed the line, driving back the Bolsheviks. The poor farmers are not sure what may happen from day to day, and many of them keep their clothes and articles of value hidden in the ground. Only recently some peasants who were driven from their homes in 1915, more than six years ago, returned to their farms and found them in the possession of others. In many cases fields today

are nothing more than vast districts covered with weeds and dense bushes. The crops this year are fairly good, but in eastern Galicia, hail and flood have destroyed nearly everything.

The situation is all the more acute because of the depreciation in money and the rapidly mounting prices. How prices are going up may be

easily seen from a comparison with prices a year ago. In May 1920 the street car fare was three marks, whereas today it is twenty marks. A year ago a good pair of shoes could be purchased for 1,500 marks, while at the present time a pair of shoes costs 6,000 marks. Last year a suit of clothes of only average quality cost 4,000 marks, and this year 40,000 marks have to be paid for such a suit. A year ago the American dollar could be exchanged for 200 Polish marks, while in July 1921 the exchange varied from 1,800 to 2,000 marks. It is no exaggeration to say that the people are simply overwhelmed when they try to think about the future. Nevertheless, there is a great opportunity for evangelistic work in addition to our relief activities. During the last few months, I have visited fifty-nine different towns and villages, and have seen the baptism of 195 Russian and Polish converts. Seven of these baptisms took place in the open air. I have been assured by our Polish brethren that there are more than 200 places where gospel meetings are held, although in most cases they are in private houses. The same brethren have also reported that approximately 1,000 persons have been baptized since the beginning of the year.

In our relief work I think that the assistance we provide to the university students is the most promising for the country and for the spiritual life of the nation. During the months of March, April and May, ninety-two students received aid. We have on file more than 200 applications which we are unable to



NOTWITHSTANDING ALL THAT WAS DONE FOR HIM, THIS LITTLE POLISH BOY DIED TWENTY-FOUR HOURS AFTER THIS PHOTOGRAPH WAS TAKEN



consider because we have not the means for helping more. We have therefore made a very careful selection after investigating the needs of every applicant. Many of these young men have mothers, who, because of the death of the fathers, are in such conditions of poverty that we have been obliged to help them also.

The condition of the children here is most pitiable. With the relief money sent from American Baptists during the year we were able to buy 250 cases of condensed milk. We found that when distributing relief money among poor parents, the little children usually do not receive milk, because the money is generally spent for black bread and potatoes. We have therefore distributed tickets, with the date on each ticket, and on the date indicated the children came and each received a can of milk. This has proved to be a very satisfactory method and has given these little ones the proper nourishment.

During the second quarter I was able to distribute for relief purposes a total of nearly 6,000,000 Polish marks. This sounds like a large amount, but the lower rate of exchange should be taken into consideration. This was distributed as follows:

Among 2,059 persons, including Poles, Russians and Bohemians, 1,930,026 marks; among 986 members of Baptist churches, 1,326,600 marks; among twenty-eight churches and missions, 1,400,000 marks; purchase of condensed milk for children, 1,025,500 marks; grants to ninety-two university students 418,760 marks; distributed among 102 Russian and Ukrainian war prisoners, 119,300 marks; total 6,220,186 marks.

Of the needy persons to whom this relief was distributed, 422 are widows and 519 are orphans. In both cases about half of them came from Baptist churches. Last year we had 400 unemployed families on our list and for the coming year we have already compiled a list of 2,499 who will need our assistance. We already know of 608 widows and 742 orphans who will be dependent upon us for help. Throughout Poland there are also a great many Russians living in barracks, all of whom have left their country because of its terrible distress. They are all dependent on charity. In Kaliz alone there are more than 8,000 of such sufferers, among whom are about two hundred children. We must remember them with our gifts for in all probability they will not be able to return to their homes next year and our help will be needed.

I am coming to think that our relief work in the future should be directed more to places where there is promise of religious revivals and where the people may gather around simple yet consecrated gospel preachers. Of course the securing of meeting places will be the chief problem. Our denomination is the only one able to represent the life of our Master among these people. It seems to me that the world war has

by Mr. Strzelec serves to emphasize again the importance of the great relief program which the two foreign mission societies have adopted for the coming fall. A huge ship is to be filled with clothing, shoes, soap and other supplies and sent to Europe in November for distribution among the suffering people in Czechoslovakia, Poland and Latvia. "Fill a Ship in Fellowship" is the slogan, and Baptist churches in all



A GROUP OF POLISH BAPTIST PREACHERS WITH MR. STRZELEC SEATED AT THE TABLE IN CENTER

made some of the more civilized nations question the value of religion, but the people of Eastern Europe, especially the Slavic race, have come to the point where, if we take advantage of the opportunity, they will make a greater movement toward Christianity than was done during the Reformation.

(Editorial Note:—The above report

parts of the country are pledging their enthusiastic co-operation. It will doubtless be one of the most constructive and practical measures of relief ever undertaken by Northern Baptists. Announcement will appear in an early issue of "THE BAPTIST" concerning definite instructions as to where and when to make shipments.)

## Vacation School in Porto Rico

From far Porto Rico comes an interesting account of the reaction between church and vacation school. For a number of years the San Juan church has had weekly classes doing a little of the same work that is done in the summer schools. When the announcement was made that there would be a vacation school, the parents were much interested and agreed to co-operate. The church, although poor and raising funds for the equipment of a new building, gladly assumed 25 per cent of the expenses of the school, while the Woman's American Baptist Home Mission Society assumed 25 per cent and the Publication Society 50 per cent. The fine group of teachers were all consecrated Chris-

tians and anxious that the children hear about the Lord Jesus as well as the handwork. All the available space was filled and those who applied later, almost daily, were obliged to go on a waiting list. One result was that the children attending behaved well, knowing that their places would quickly be filled from the waiting list if they were found troublesome. Another result was that for the first time the Sunday-school attendance did not drop 50 per cent in the summer but on the contrary increased. A number of new families also were brought in touch with the church, and weekly meetings for the children were continued during the year with encouraging results.



## Changing Conditions Among the Women in Japan

*In Japan, 2,500,000 girls have suddenly entered business and industrial life. No school gives them a Christian training. Our Baptist mission is the first to make the attempt.*

By NELLIE G. PRESCOTT

IN Tokyo alone there are 5,000 young women employed in the Department of Commerce as clerks and book-keepers. New girls are being engaged at the rate of 2,000 a year. Young women are being substituted for men in the Telephone Exchange and Post Office Department. In almost every commercial institution in Tokyo young women are seeking positions.

Well, you say, what is surprising in these facts? It is the same in America and no one becomes disturbed over the situation.

In Japan the situation is different. The nation is in the midst of a social revolution in which the girls are taking a large share. From time immemorial, girls have been sheltered in their homes—as children, married early and completely under the control of their husbands as wives and mothers. They have been secluded, dependent, unfitted to earn their own living and have entered not at all into the life of the commercial, industrial, civic and social world. Nor have they sought or desired this larger life.

Now, under the present social conditions, there is a mad rush of Japan's young womanhood into the commercial and industrial world.

Quoting from a recent article by Dr. William Axling of Tokyo: "Of the almost numberless factories in the suburb of Oji I had investigations carried out in twelve different factories, I found that in these twelve industrial plants there is a total of 5,672 workers. Of these 3,185 are young women.

"In addition I found that in the government arsenal at Oji there are 5,000 women employed. In the government printing establishment there are 2,000 women. The Toyo Spring Factory at Oji is employing 2,600 women, most of whom are merely girls. This one company has taken over 1,000 new girls in the last six months. Throughout Japan there are 1,250,000 female factory workers; of this host 300,000 are under twenty years of age.

"The alarming increase of female operatives in the factories is only one phase of this question. The tremendous increase of young women who are being forced out of the sheltered life of the home and thrust into the soulless competitive life of

modern commercialism demands our careful consideration. In Tokyo alone there are 5,000 young women employed in the Department of Commerce as clerks and book-keepers. Moreover they are taking in new girls at the rate of 2,000 a year. The Telephone Exchange and Post Office department are gradually substituting women for men on their forces. In addition thousands of girls are taking positions in commercial institutions. We cannot stem this stream. What we must do is to cleanse it and direct it along right channels. On every hand the home is being bled. In Tokyo there are 3,000 Red Cross nurses. Last year there were 2,000 applicants in Tokyo to be accepted as nurses. Thirteen only were entered. The majority of the rest went into commercial positions. In the whole nation there are 18,754 nurses. To each graduate nurse there is an average of five "minarai" (nurses in training). Thus in the nursing profession there are 112,524 enrolled." In 1915 Dr. Axling finds that there were 500,000 girls in business and commercial positions in Japan; in 1917, the number had increased to 800,000 and in 1920, there were 1,200,000 young women thus occupied.

These girls who are pushing their way unto the business world are poorly prepared in every respect to meet the conditions they find. Those who choose the work of stenographers and secretaries find in Tokyo four schools that offer training in commercial subjects. Two of these give only a six-months course in typewriting and a third, a two-year course. These three schools accept girls of little education and are not recognized by the government. The fourth school has a Japanese woman of education for its principal and government recognition. To girls who are graduates of lower primary schools, a four year course is offered. There is also a graduate course of two years, a special course of one year to graduates of higher primary and an evening school. Before the war, the students numbered 250. In 1920, the enrollment had increased to 730. So crowded was this school and so many were being turned away that the principal, looking for an opportunity to expand, inquired of the

president of the Baptist Theological Seminary across the street, if the girls might not use some of the empty classrooms there!

This is a non-Christian school—the only one which in any degree offers adequate preparation or attempts to safe guard the young girls in this large city, who by the thousands are seeking training. No Christian body in Japan has undertaken to do anything for this great army of girls until the Baptist Mission began to see the possibilities for a far-reaching service in giving a Christian training and home to these girls and through them raising the standards that surround them in the business offices of Tokyo. For several years, the students in our mission of Japan's changing social order, have been thoughtfully studying the question and looking forward to a time when the Women's Society might undertake to blaze the trail of the pioneer in this line of modern Christian service.

Plans are now maturing and it is expected that the school will be opened in April, 1922, at 10 Fukuro Machi, Suruga Dai, where for forty-six years the Sarah Curtis Girls' school has been maintained. The present buildings are now old and out of repair and the site, while very valuable and advantageously located is too small to permit of the growth of a school on the regular academic lines. It is possible, however, on this same site to open a commercial school for girls which shall maintain the same high Christian ideals and standards as have always characterized the present school and offer to Japanese girls a home life and an influence that shall be permanently built into their character. Suruga Dai, a hill in the centre of Tokyo, in the district where there is a larger number of students than in any other part of the city, has given its name to our school. All of the dormitories and other buildings are to be taken down with the exception of the residence, which is to be moved to another part of the compound and completely remodelled and repaired. With the lumber of the old buildings, new dormitories are to be erected. These are to be three stories in height, of a semi-Japanese style and include the dining hall. Covering the former site



of the residence and extending beyond it toward the front is to be the new school building. There are plans also for a building to serve as a gymnasium and chapel but these must probably wait until the school is established. To make the changes indicated and to erect and equip enough of the buildings so the school can be opened will mean at least \$25,000 this year and a similar amount next year. This would make possible the moving and repair of the residence, the erection of a portion of the dormitory and one wing of the main school building. \$50,000 in two years is not a large sum to invest in an attempt to bring Jesus Christ and his purifying principles into the life of the every-day girls of Japan. Just at this time when there is so much newspaper discussion to the effect that the relations between Japan and America may become strained, the opening of this school affords an opportunity to every business man and woman in

our Baptist constituency to show to a nation which does not yet take Him as the guild of daily life, what the principles of Jesus Christ can accomplish in right living and conduct.

Already the plans for the school have met with the cordial approval of the educational department of the Japanese government, which has expressed itself as not only sympathetic but also as gravely concerned over this situation which has developed among the young women of the nation. The mission has been very fortunate in securing as the first principal of the school, a former teacher in the Commercial School of Yokohama, a business man of high character and a sincere Christian gentleman. The connection of this well-known Japanese educator with the school will from the very beginning give it standing and attract the favorable interest of Japanese men and women. It is hoped that when the school is once started, some of its support will be provided

locally by public-spirited and Christian Japanese who realize its worth, not simply in supplying well trained, efficient stenographers and book-keepers but also in its high Christian standard firmly implanted in the hearts of its graduates.

William K. Vories in a recent number of the Japan Evangelist writes: "At the close of a survey of the history of Christianity a recent lecturer remarked that Christianity must solve the present social problems or go down. At the close of the late world war and at the dawn of a new era mankind in general is taking the same view. We in Japan face this practical and fundamental question which dates from before the war but cries out with renewed insistence now—this question of uplifting womanhood to the same standards of intellect and responsibility as men, and the twin problems of uplifting men to the same moral standard as women. The two stand or fall together."

## Impressions of a New Missionary

THE clear-cut impressions upon a young and sensitive mind made by the first contact with a strange country are always interesting. The following extracts are from the letters of Miss Ruth Ward, newly appointed to Sendai, Japan.

### A Baptism

"One perfect autumn day we all went down to the shore of the river—girls, teachers, Mr. and Mrs. Ross, and our family of four. Seven girls were to be baptised. As the sun was just going down, Mr. Ross, robed in black, and each girl in dark kimono, stepped out into the water. I could think of nothing but the Jordan River, and tears blinded my eyes. As the first girl said "I do," the sun threw bright rays on the little scene and the singing of 'Just as I Am' seemed like angels' rejoicing. I wanted to get a picture, but could not, but it is fast in my memory. That was the first baptism I had seen in Japan."

### Washington's Birthday

"Mr. and Mrs. Ross invited us to their house for supper, but we forgot the date until after arriving. Then we found the table all decorated appropriately. A tiny plum tree took the place of the cherry tree, which might have graced the table a little later in the season. Uncle Sam place cards and George

Washington with his hatchet standing near the center piece recalled to us the day. And what do you think we were served? Delicious baked beans and a Waldorf salad, with ice cream and wafers to top it off! It is difficult, in Japan, to have baked beans that taste like home, so they were a treat."

"After their early supper the girls have a few minutes of Scripture-reading, singing and prayer. Then Sunday evening a longer service is held. Will you go with me? We go down the hall of the foreign house

and through a long corridor in the dormitory. The sound of the girls' voices reaches us, as they sing the opening hymn. It is very soft and pretty. We open a sliding door made of paper, kneel down on the tatami (heavy matting padded beneath), and lay our hymn books and Bible on the table (a foot high) in front of us. Finding the place, we sing with them (if we can read Japanese).

### A Dormitory Prayer Meeting

Opposite us, at the other side of the room, kneel, or sit the girls in rows, and one row at our left. On our right is the organ, and the leader sits near there, at a table. She is one of the sweetest girls in the fourth year class; her smile is just like sunshine, as you would think, I know, if you could see her. She is reading the Scripture now, and I can find the place for you. It is in Matthew. Now we sing another hymn and after that Nakanome San asks for short prayers; there is another hymn and a few more prayers—following Nakanome San's little talk. We all bow and rise to leave the room. This dear old lady on our right is the matron. She was the first Christian baptised in Sendai, and we call her Uchida Sensei. On our left are two of the young women teachers who live in the dormitory, and fine Christian characters they are."

### MY PRAYER

*Not in the silence only,  
Nor in the solitude,  
Let my thoughts rise to Thee in  
praise,  
My God, so great, so good.*

*But mid the din and noise  
Of city conflict rude;  
In crowded street where daily pours  
The hurrying multitude.*

*Not on the Sabbath only,  
In the dear house of prayer,  
Where earthly din cannot intrude,  
And only God is there.*

*But all week long, in spite  
Of care and vanity;  
That thus, even in the crowd, I may  
Be still alone with Thee.*

—HORATIUS BONAR.



# Gains and Goals in All the States

*What the Sunday School and Young People's Organizations have done are doing and are going to do. Each state tells its own story—look up yours.*

## NORTH CALIFORNIA WILL WORK ASSOCIATIONS

According to last reports, there are 15,290 pupils enrolled in Sunday schools in Northern California, and 5,169 in young people's societies. Plans are to get the fall work started in the Sunday schools on Rally Day. The associations begin to meet in September, and working through these gatherings it is hoped to organize teacher training classes in every Sunday school, with the attainment of the standard as the objective for next spring. It is also hoped that institutes may be held wherever local conditions permit.

An account of the summer assembly held at Asilomar August 15 to 25 will be sent to the Baptist in the near future. This will contain the objectives of the young people.

## EAST WASHINGTON AND NORTHERN IDAHO

Sunday schools enrolled 6407 pupils and the program for 1921-22 calls for 7500. The number of schools is 73. Our B. Y. P. U. organization includes 62 societies, with 1399 members and a goal for 1922 of 2000. We have four church vacation schools and expect to have eight next year. T. H. HAGEN, Director.

## WESTERN WASHINGTON

Had 109 schools with an enrollment of 12,111, and has set its goal at 14,000. B. Y. P. U. societies to the number of eighty-eight enrolled 3295, and the goal for 1922 is 4000. Church vacation schools eight this year; sixteen next year.

The program for 1921 includes an increased enrollment and twenty-five standard Sunday schools; also twenty-five standard B. Y. P. U. and the carrying out of the Bible class campaign October to December. T. H. HAGEN, Director.

## NEW HAMPSHIRE UNITED CONVENTION

For the United Baptist Convention of New Hampshire: scholars in Sunday school, 10,000; members in young people's societies, 1,550

The goal for our Sunday schools is a 10 per cent increase by Jan. 1, 1922.—D. S. JENKS.

## NEW YORK HAS BIG FIGURES

New York State with its 944 Baptist churches reports 803 Baptist Sunday schools, with 125,089 enrolled scholars. There are 480 young people's societies, with a membership of 16,944 reported. These figures do not include W. W. G. and other groups equally important. Our goals are in the educational field for the coming year. At the summer assembly, with 250 delegates, 111 assembly certificates were won for educational work done. Leadership training will receive our maximum emphasis, with minor emphasis on the promotion of wholesome recreation to off-set the draw of unwholesome amusements.—CHAS. W. BRIGGS, Director.

## IOWA PROMISES MORE GOAL

Iowa has twenty-five junior unions, 450 members; five intermediates, 100 members; 175 senior unions, 3,000 members; total membership, 3,550.

Our Baptist Life Service League now has 150 members, twenty-six of whom

responded for the first time at our Iowa Baptist assembly, July 31, 1921.

Goals: 1,000 new members of the Tither's League; 1,000 for the quiet time for the Bible and prayer daily. A great rally at the assembly in 1922. Other goals to be added.

## IDAHO SUNDAY SCHOOLS AND B. Y. P. U.'s

Latest reports from Idaho Baptist churches show an enrollment of 5,656 in Sunday schools and 1,893 in B. Y. P. U.'s.

Goals set for our Sunday schools for the coming year include: An increase of at least 50 percent in enrollment; systematic study of missions; organization of teacher training classes in all Sunday schools.

Our B. Y. P. U. goals include: A 50 per cent increase in membership; organization of a Tithers' League, a Life Service League and a Quiet Half Hour League in all societies.

All Sunday schools and B. Y. P. U.'s will be urged to adopt the regulation standard of excellence as a goal of endeavor.

The outlook for the coming year is most encouraging and we believe that a great company of the young people of our constituency will be won to Christ through the activities of our Sunday schools and B. Y. P. U.'s.—W. A. SHANKS, Director.

## MONTANA WILL TRY GOSPEL TEAMS

We have forty-nine Sunday schools in Montana with a total membership of 4,469. We had 257 baptisms from the Sunday schools last year and hope to have at least 500 this year. New schools are to be established in neglected communities. Truly the field is white unto the harvest but the laborers are few.

Our young people's societies have grown this last year; we now have twenty-five societies with 656 members. The young people are entering heartily into the plans for our first Montana Baptist summer assembly to be held July 6-16, 1922 at "The Tent City," Helena, Mont.

In co-operation with our department of evangelism we hope to organize gospel teams to go out into neglected fields to conduct Sunday schools and hold gospel meetings.—CHAS. H. BURRELL, Director.

## SOUTH DAKOTA HAS NEW DIRECTOR

The number of pupils in the Sunday schools of our denomination in this state is 7,554; with officers and teachers numbering 857; making the total membership in our schools 8,401.

We have quite a large number of B. Y. P. U. organizations doing splendid work in the state.

Our newly-elected director of religious education, Rev. W. H. Bayles, will be on the field soon. We are anticipating rapid development in these particular lines of our work.—S. B. SHAW, Director of Promotion.

## SOUTHERN CALIFORNIA HAS AMBITIONS

Sunday school enrollment for year, ending April 30, 1921, 26,749; average attendance, 15,467; number of baptisms from schools, 1,343. Young people's societies, enrolled: senior, 2,996; intermediate, 710; juniors, 927. World Wide Guild Mem-

bers, 930; Crusaders, 860; Heralds, 617; Jewels, 521. Volunteers for The Ministry, 27; for Missionary Work, 134.

Numbers of college students in our constituency, 512.

We are starting out with goals as follows: double adult class membership, double the number of students for ministry, and volunteers, double the number of teacher training classes and pupils, and treble the number of "Schools of Mission," and the enrollment.—J. D. SPRINGSTON, Director.

## NEBRASKA EXPECTS GREAT GAINS.

Since the latest figures from the churches will not be in before the last of September it is impossible to give Sunday school and young people's statistics for this year in Nebraska. The figures given are for last year. There is every indication that there will be a marked increase in every department when the figures are all in. Last year 145 Sunday schools reported 13,439 pupils. We have set for ourselves the task of fifty new schools, 2000 new pupils, fifty standard schools and teacher training class with its workers' library in every school. Last year there 3,401 young people in the various organizations of the state. We have set for ourselves the task of a young people's society in every Baptist church, a 25 per cent increase in membership, 1,500 members of the Quiet Half-hour League, 1,000 members taking the B. T. L. course and 1,000 members of the Life Service League. This year the young people's societies have taken on new life in every association. The outlook for 1921-1922 is most hopeful.—J. D. COLLINS, Director.

## MASSACHUSETTS OUT FOR 5000

As far as I can determine the number of pupils in our Baptist Sunday schools in Massachusetts, including the teachers, 9000; young people in the young people's societies 12,000. Our goals for the state work will include fifty daily vacation Bible schools; three hundred in the assembly next year; the development of a thorough-going program of missionary education in each church; the holding of at least a dozen community institutes; and fifteen individual church institutes; the development of the Boston Baptist Workers Union, from sixty-five churches with an enrollment of 200 to 100 churches with an enrollment of 500. We shall hope also to create a new enthusiasm which will bring in hundreds of new members to our Sunday-schools, concentrating upon the young peoples' section and the adult section. Our goal will be 5000 new members this year.

F. F. PETERSON, Director.

## KANSAS NOTES REASONABLE ADVANCE

Enrolled in white American Baptist churches 38,590; average attendance, 22,259; home departments in seventy-seven schools, with a membership of 1654; cradle rolls in 102 schools, with a membership of 4382; organized classes in eighty-six schools with 594 classes. Forty-seven standard schools, 29 star and 21 striving in a total of 192, 1460 baptisms in 1920-1921, with eight-seven schools reporting 1197; eighty-one schools using Keystone



Graded Lessons. Fifty-six schools doing teacher training work.

Senior B. Y. P. U.: 6010 members in 1921; seventeen standard societies, sixteen star and nineteen striving. Intermediates: 593 members; four standard with one striving. Junior: 1666 members; 4 standard, 2 star and 4 striving.

The goal for the coming year is a reasonable advance along all lines.

J. M. GURLEY, Director.

#### CONNECTICUT GIVES LAST YEAR'S FIGURES IN PART

Number of scholars in Sunday schools, 12,773—in 109 schools reporting. (There are about 125 or 130 active schools in Connecticut.)

Young people, 1928, in fifty-two churches reporting. (This is last year's report. No report of young people's societies has come to the office for this year.)—By Margaret E. Graves.

#### GOALS FOR WEST VIRGINIA

1921-22

##### SUNDAY SCHOOLS

Following are the goals suggested for our West Virginia Baptist Sunday schools for the year ending May 1st, 1922. Shall we realize them? Will your school co-operate to this end?

##### I.

Every church in the state with at least one school.

##### II.

One hundred churches, with one or more mission schools.

##### III.

Twenty-five churches, with daily vacation schools at least four weeks during the summer. (To be realized by Sept. 1st, 1921.)

##### IV.

Every church school evergreen.

##### V.

Every church school properly related to its church.

##### VI.

Every Sunday-school represented in the associational Sunday-school convention, by delegate, report and offering. (Five cents per member requested.)

##### VII.

A 25 per cent increase in schools using graded lessons in one or more departments.

##### VIII.

Evangelism stressed in every school, and evidenced by an increased number of conversions reported.

##### IX.

At least 100 training classes enrolled in the Baptist state office by May 1. These to continue at least ten weeks, and take an examination.

##### X.

At least fifty standard schools to be reported by May 1. Last year we reported thirty-six.

##### XI.

A 25 per cent increase in Sunday-school attendance for the state, over that of the preceding year.

##### XII.

Twenty-five per cent of our schools represented in assembly and encampment, and working for the certificate offered.

S. S. Enrollment (reporting schools) 36,378.

B. Y. P. U.

We suggest the following goals to be striven for by our churches on behalf of our Baptist Young People of West Virginia. To be checked up and reported by the time of our next assembly session.

##### I.

An effort to secure the organization of

a young people's union in every Baptist church in West Virginia, not already so organized, for purposes of instruction, training and service.

##### II.

Each union to be urged to provide adequate courses of instruction in Baptist doctrines, history, and denominational undertakings; also in stewardship and church efficiency.

##### III.

Every young people's organization to be properly related to its church, and loyal to all its activities.

##### IV.

An associational Baptist young people's union in every associational district, and meeting with the Sunday-school convention annually.

##### V.

Two thousand daily Bible readers, and one thousand titheers pledged by May 1, (over 1000 Bible Readers and over 600 Titheers already pledged.) These enrolled in the director's office.

##### VI.

Loyalty to assembly and encampment ideals, expressed by those enrolled, in faithful attendance upon lectures, note taking, and certificates received; and in a sympathetic co-operation with the management in the social, devotional and recreational activities.

We do not know the enrollment in B. Y. P. U.'s. Probably 3000.

A. B. WITHERS, Director.

#### NORTH DAKOTA

We have 6,202 pupils in 96 Sunday schools. 3,942 are members of the 62 German Baptist schools. The five Norwegian schools have an enrollment of 486. The eight Swedish schools report an enrollment of 323. Our two Russian Sunday schools have a membership of 95. One Colored school reports 60 scholars. Six Home Departments report 104 members. Eight Cradle Rolls have a membership of 107.

The following goals were unanimously adopted by a recent State Convention: 25 per cent increase in membership; 300 baptisms; 50 dedications for life service; 20 teacher training classes; 75 correspondence students in teacher training; 50 organized adult classes; 20 Cradle Rolls; 50 Home Departments; two standard schools; ten Star schools; 25 striving schools; ten workers' libraries.

Eighteen of the 39 young people's societies report an increase of 103 members. One new society was organized. Three societies were reorganized. There are four Junior and one Intermediate Societies.

At their recent State Meeting, the young people enthusiastically adopted the following goals: 25 per cent increase in membership; 25 special study classes; 200 decisions for Christ; 50 life service volunteers; 200 signatures to the titheing pledges; 200 signatures to the Quiet Half Hour pledges; 25 enrolled in the Baptist Trained Leaders' Course; ten workers' libraries; one rally in each district; 20 delegates to the next B. Y. P. U. of A. Convention.

Forty seven young people dedicated their lives for special service last year.

#### ILLINOIS STANDS UP TO BE COUNTED

Our work is to give vision and training to the leaders in religious education in 375 churches. Besides the 350 school superintendents and the 160 society presidents listed on our files, we are in direct touch with hundreds of other leaders. We

reach them directly through the personal visit, local church institute, associational institutes, C. V. schools, intensive training schools and the summer assembly. Leaving largely to the pastor the work of inspiring to service, we are prepared to help them to secure that training that makes for effective work and to assist in directing willing workers to needy tasks. We are as ready to assist a young disciple to train for the secretaryship of a society as to direct high school students to volunteer their entire life to specific Christian service. We are more interested in giving the training than in promoting certain church organizations. We will do laboratorial work along any line or religious education, and will give personal attention to local church leaders who show marked ability along specific lines of Christian endeavor. Our aim is the salvation of the individual, as early in life as possible, followed by the fullest and completest training in religious education that is possible.

WM. T. THAYER, Director.

#### COLORADO SURPASSES HER OWN EXPECTATIONS

Colorado had ten church vacation schools this summer, which is two and a half times as many as last year. Every school was successful beyond expectation. They were located as follows: Ault (a village of 500), Greeley (Seat of Normal College), Longmont, Denver—Beth Eden, Denver—Mexican Mission, Lafayette (small mining town), Sterling, Golden, Englewood (Suburb of Denver), Grand Junction (the largest school with more than 300 enrolled).

Young People's societies reported: Junior, thirty-four, with 755 members; intermediate, twelve, with 242 members; senior, fifty-four, with 1926 members; total membership, 2923. Sunday schools reported, 102; 12,828 pupils; 1439 teachers.

Goals included an adult Bible class campaign, the development of young people's work with young people's enthusiasm; Sunday school slogans: Fall, "Every member of church an attender of Sunday school;" Winter, "Every member of Sunday school bring one;" Spring, "Every member of Sunday school over 12 years a member of church."

L. I. HANSEN, Director.

#### OHIO HAS SIXTEEN MAIN GOALS.

Ohio has 64,679 enrolled in white Baptist Sunday schools. Baptism of pupils reported last, 1,269. Missionary instruction has a prominent place in our schools, and the mission contributions reported by schools was a little over \$22,000.00.

A number of very successful church vacation schools have been held. Our assembly was a great success. Our Committee on religious and missionary education, Rev. C. W. Atwater, chairman, has set a high standard with definite goals for each division of the church school. Our Ohio B. Y. P. U. is doing fine work and heartily co-operates with our committee. Some of our main goals are as follows:

1. A committee on religious and missionary education in every association.
2. A religious and missionary education institute in every association.
3. Two or more large city or district institutes.
4. Twenty church schools of missions.
5. The correlated program of missionary education used in 200 churches.
6. Men's, women's and young people's mission study classes promoted.



7. One hundred standard schools.
8. Two hundred schools with standard children's, young people's and adult divisions.
9. Teacher-training classes in one hundred schools.
10. Adult organized Bible class campaign to be promoted.
11. Promotion of brotherhood and women's mission circle work.
12. Fifty standard young people's societies.
13. World-wide Guild chapters and membership increased.
14. Junior society and division work promoted.
15. Intermediate division work fostered.
16. Soul-winning campaigns in schools and societies.—W. A. HOLMES, Director.

#### NEW JERSEY FACTS AND OBJECTIVES

New Jersey has 267 Sunday schools, with 41,407 pupils, 5,058 teachers and officers and a total enrollment of 46,465; 169 senior young people's societies, with 5,930 members, and 31 junior societies, with 932 members.

Objectives for the present year include a 10 per cent increase Sunday-school attendance; graded missionary studies in every Sunday school; a 25 per cent increase in the enrollment of teacher training classes; fifty church schools of missions; fifty vacation Bible schools; correlation and co-ordination of young people's activities in the local churches; seventy-five young people's societies or periods of week-day religious instruction for pupils of Junior age; enlistment of 25 per cent of our churches not yet represented at our summer assembly.—OTTO F. LAEGELE, Supt. S. S. and Y. P. Work.

#### IOWA HAS 2000 NEW BABIES

Iowa has 322 Baptist Sunday schools in the churches and missions in the state. In the majority of these schools the Keystone Graded Lessons are used, especially in the elementary department. These lessons grow in favor with all of our teachers who are willing to prepare to teach. The national standard for our Baptist Sunday schools has been much in favor in Iowa. The cradle roll campaign for three years past has added about 2,000 new babies yearly to the roll. A large number of organized classes have sent for the certificate of recognition the past year. A special campaign to deepen the number and the interest in the adult classes will be put on this coming fall. The baptisms from the Sunday schools reported at the associations will be encouraging. The vacation Bible school and the church school are commanding appreciative and successful attention.—JAY A. LAPHAM, Director.

#### MINNESOTA WILL

Enroll 25,000 in our Sunday schools by Christmas—this is our immediate goal which will mean an increase of fifteen per cent over our present enrollment. Week-day sessions are rapidly growing in favor and we will strive to have thirty church vacation schools next summer as well as several added this winter to the list of churches that provide for week-day religious instruction. Other goals include: 500 enrolled in teacher training and trained leaders' courses; 100 new dedications for life service; and 2,000 baptisms from our Sunday school and young people's societies. Stewardship and missionary education will be emphasized, and we will make an honest

effort to strengthen weak points and attain to a high standard of excellence in both Sunday school and young people's society.—ARTHUR J. HANSEN, Director.

#### A TELEGRAM FROM CONNECTICUT

One hundred thirty active schools; twelve thousand seven hundred seventy three, in one hundred nine reporting, nineteen hundred twenty eight young people from fifty two groups reporting. Goals include religious education, worthily recognized; home extension in unchurched communities; leadership training, vacation schools, evangelism; kingdom citizenship institute within reach of every community; young people's department appropriate instruction.

WM. T. THAYER, Director.

#### FLOOD TIDE IN INDIANA.

The tide of Sunday school attendance in Indiana is at flood. Beginning the first of the year there has been an increasing attendance which has given great satisfaction. The hot weather slump seems lighter than usual.

Indiana stands well to the front in the number of teacher training classes and the number of certificates granted. We have twenty standard schools and thirty-two star schools. A new feature is a state meeting of Sunday school superintendents which we plan for our next state convention in October at Peru. It will give them an opportunity to talk over their own problems.

For 1920 we reported 419 schools with an enrollment of 49,723. We shall report more for 1921.—O. R. MCKAY, State Director.

## Shall We Stand by the Convention?

*Well-known Conservative, in loyalty to Baptist principles and missions, protests against divisive movements which lead Baptist churches to neglect their own and to support independent missions.*

By J. W. WEDDELL

OUR district associations are just adjourning. They have had lively sessions this year, following the wide-awake meetings of the Northern Baptist Convention. I have had the privilege of attending three of these associational gatherings in the Middle West, brotherly meetings all of them. Certain questions have naturally come up, growing out of the convention proceedings. The local responsibility for our schools, the espousal of an approved doctrinal basis for our procedure—these have had to be prayerfully considered. But the great question, the burning question, has been this: What about our denominational missions at home and abroad? What is our attitude toward them?

I am a Baptist. I believe the Baptists are the most evangelical people on the face of the earth and at the same time they are the freest, broadest people of all that call themselves Christian. In other words they are Biblically orthodox, or I would not be a Baptist; and they are generously and fraternally liberal, or I couldn't be a Baptist. In fact, the name covers the largest latitude of evangelical belief to be found anywhere in all the world. Each man following Christ and his Word, thinks for himself, speaks for himself, but always holding the truth in love. Under God we are free men, and we belong to free churches and free as-

sociations.

But this does not mean that we are free to smash all denominational precedents, break all conventional bonds and cavort recklessly and ruinously over all creation, regardless of consequences. Historically and fraternally we are a great Baptist denomination, and as churches and associations we are members of the Northern Convention and to break loose in matters that can be mended and for slight cause to sever relationship which involve financial and moral obligations is little short of unfaithfulness to trust—for me it would be treason to the cause I have espoused.

The difficulty is a serious one and of wide reach. What are we going to do about it? It must be met. The independent mission movement has assumed organized form of late, and in some localities is cutting the contributions of our people to our regular mission causes in half, if not wholly monopolizing the field of effort. The objects presented, like all appeals for new extension work, are for the most part worthy, but this no reason why, because of certain sporadic evils that need correction, and, I believe, will be corrected, we should wholly retire from the support of a half-thousand of our own missionaries and missions assumed as charges by us and wholly dependent upon us.

This came to an issue at the last meeting of the Lorain Baptist Association at Medina, Ohio, where presentments were passed by a large and overwhelming majority favoring independent mission enterprises and the following plain and simple resolution of loyalty to our generally accepted Baptist missionary and benevolent causes was laid summarily on the table though some strenuously objected: "Resolved, That we declare our co-operation with the Promotion Board of the Northern Baptist Convention and that we will continue to contribute to its funds in order to as soon as possible bring the \$100,000,000 campaign to a successful conclusion." Has it come to this?

I lift a protest against these divisive movements, and I do so with deference but earnestly, in the interest of true fundamentalism, which is but our declared adherence to the faith of the fathers, and in loyalty to the denomination to which we belong and for the cordial and bounden support of the faithful brethren whom we have sent to mission fields at home and abroad to represent us on the fighting line for Christ and his gospel. Give to every good cause. We all do. But for love's sake and the Master's, how can we forget our own and his own, who in simple trust rely upon our prayer and bounty? *I stand with the Northern Baptist Convention!*



# Achievements of Disciples Convention

*Threat of division has passed away. Chinese mission insists upon freedom for the churches. Organization and achievements of the year.*

By ORVIS F. JORDAN

LEFT, right and center tendencies met in the debates and discussions of the international convention of the Disciples of Christ at Winona Lake, Ind., Aug. 28-Sept. 4. The Disciples have organized their convention largely upon Baptist models, their convention officials having often conferred with Dr. Bitting on convention practice. This year the various missionary, benevolent and educational boards reported to the convention, and received the recommendations of the convention.

The convention is not upon a delegate basis, however. Anyone attends who wishes to, the attendance this year reaching close to 5,000. Anyone may introduce a motion in the convention, but all motions are referred without debate to the Recommendations Committee. This is a large committee of over 100 men and women elected by the state conventions. This committee cannot originate new business, but passes upon all convention resolutions by recommending their passage, rejection or amendment. In only one case was the Recommendations Committee overruled by the convention this year.

Two years ago the various Disciples foreign, home, church erection, benevolent and ministerial relief boards were merged to form the United Christian Missionary Society. This organization, in its report, at Winona Lake, showed receipts for the past nine months of about \$2,000,000, and presented a budget for next year of \$3,000,000. From the foreign field came the report that 266 missionaries had received 3,200 new members. This average is very much in excess of the work of the pastors in home churches.

## Talk of Division Was a Joke

The discussion of mission policy was of keenest interest in the convention. Rev. Frank Garrett, president of the China mission, had been sent home by the mission to answer charges brought against the mission at the convention in St. Louis last year. The issue was over the receiving of unimmersed Christians from pedo-Baptist missions. Mr. Garrett asserted that these were used as teachers and preachers and church workers, but had not been induced formally into church organizations since few of the congregations in China are formally organized. He refused, however, to pledge that the unimmersed would not in the future be formally received. He rejected flatly the demand of last year that the missionaries pledge their loyalty to the teaching and practice of American Disciples churches, insisting that their loyalty was to the New Testament only. The missionary was grilled before committees and twice before the convention itself, but he spoke with ever-increasing effectiveness and stood consistently for cordial co-operation with the American brethren, but against a limitation of the freedom of the Chinese church.

The removal of the College of Missions from Indianapolis was also an issue that resulted in keen debate. This college is a graduate institution which feels it might well take advantage of the opportunities of a great university. The convention

voted to favor removal, but insisted that the definite plan should be submitted before action was taken. The places under consideration are Yale, Chicago, Columbia Hartford, Conn.

The complete reorganization of the Board of Education was accomplished this year. Henceforth this board will not be made up of the college presidents, but will be elected by the convention itself. Twenty-seven institutions co-operate with the Board of Education and these had 9,561 students last year, an increase of 362. The students for the ministry in this group, most of them undergraduate, were 933, a loss of thirty-eight.

Rev. George Miller of Washington, D. C., was convention president. In his address he argued that the Disciples are a people of the Middle West where faith is still alive. He asserted that the East had lost its faith, and religious leadership would depart from that section of the country. The convention has had for secretary throughout its history Rev. Graham Frank, of Dallas, Tex. The newly-elected president is Rev. Stephen E. Fisher, of Champaign, Ill.

The United Christian Missionary Society elected its former officers for the most part. Rev. F. W. Burnham is president; Rev. Stephen J. Corey and Mrs. Anna R. Atwater are vice-presidents.

## The Name "Baptist" a Badge of Honor

THE name "Christian" was first applied in derision to the followers of Christ by enemies at Antioch. The name "Baptist" was first given, in ridicule, by pedo-baptist opponents of the people who rejected the baptism of babes. Both names, like the cross, have been changed from marks of shame to badges of honor.

The distinguishing principles of the people first called "Christian" and now called "Baptists" are:

1. The Scriptures, the only all-sufficient guide-book for our religious life. There may be no appeal from, or addition to, their precepts and principles.
2. The individual and direct relation of every soul to God—none between man and God, save only the God-man.
3. The complete separation of church and state in their respective fields. The church dealing with religious, the state with civil affairs.
4. The simple polity of the churches' government—each church a unit and a democracy in itself.
5. The baptism of believers only, or a regenerate church membership. — GEORGE W. McDANIEL, D. D., in *Word and Way*.

Among the secretaries are Rev. Grant K. Lewis, of the home missions department, Rev. G. W. Muckley of church erection department, Rev. J. H. Mohrte, of the department of benevolence, and Rev. F. E. Smith of the department of ministerial relief.

Eminent visitors were present at the convention. Dr. F. B. Myer of London delivered the sermon at one session. Dean Charles R. Brown of Yale delivered the convention sermon on Friday, and gave an educational address in the evening of that day. Dean Brown preached on "Keeping the Faith."

The issues of the hour were considered by speakers and various committees. Dr. Charles Clayton Morrison, editor of the *Christian Century*, insisted that world peace waited upon the accomplishment of Christian union. A telegram was sent to President Harding congratulating him on the calling of the Disarmament Congress and pledging to him Disciples' support in the seeking of world peace. The Volstead Act will be supported strongly by the Board of Temperance and Social Welfare. The warring employers and employees of West Virginia were urged to apply the Golden Rule to their industrial disputes. The Lord's Day Alliance did not get through the resolution it wanted but a modified one which is friendly and co-operative. The American Bible Society will secure the support of the Disciples henceforth.

One of the most interesting moments in the convention was the unveiling of a bust of Rev. A. McLean, the great missionary leader who died the past year. Mr. McLean became secretary when the income of the society was a few thousands a year, and lived to see the income mount to millions. At the unveiling of the bust, Rev. O. J. Grainger, of India, and Rev. W. F. Richardson, of Kansas City, made addresses.

## China Demands Freedom

A missionary drama set forth the labors of Dr. A. L. Shelton of Tibet. Dr. Shelton was in the hands of bandits last winter and in this way became the center of interest of the entire world for a time. He is returning to Tibet this fall, and proposes to go forward to Lhasa, the forbidden city.

Progressive Disciples note that this year's convention was conducted with better parliamentary practice and with an absence of the offensive personalities which have marred the meetings of recent years. This is partly due to the excellent presiding officer. More stress was laid upon spiritual exercises, with a morning prayermeeting, a midday sermon, an evening out-door vesper service in the hill and the great communion service on Sunday afternoon. No religious body in America has wider reaches of theological differences, but the threat of division that was in the air at Cincinnati and at St. Louis has passed away. Only one man mentioned such a possibility this year, and he was laughed at. The Disciples number 1,250,000 Christians, and they are determined to play a worthy part in the activities of American Christianity.



# Present-Day Germany as Seen by a Traveler

*With a perfect military imperative, they told him to sit "here" or to stand "there," and he sat and stood accordingly. Germany now nurses a "revanche."*

By WALTER CALLEY

THE various attitudes assumed toward Germany by those recently at war with her are not only interesting but also a commentary on our imperfect human nature. We decided while in Switzerland to make a little excursion into Germany in order to gain some first-hand impressions of conditions there and to take the trip down the Rhine. At Berne we visited the German embassy to have our passports vised and found ourselves in an atmosphere of militaristic authority. We were treated with perfect courtesy, but were told to sit "here" and wait "there" in such tones as to lead us to do as we were told and remove all temptation to undue familiarity.

On our way from Berne to Basle we met an Englishman who was returning from his holiday among the Alps. In the course of conversation we remarked that we were on our way to Germany. He was disgusted with us for visiting a country which every self-respecting, liberty-loving man and woman ought to ostracize. He would not put foot upon the accursed soil under any condition. There are many who sympathize with this position, but the next day we traveled with another Englishman who was in Germany on business and told him of the estimate in which his compatriot held all those who for any purpose visited Germany. He promptly called all such embittered visionaries lacking in mental balance. As we journeyed and listened we discovered that the man who had no commercial interests at stake was much more likely to advocate blotting Germany off the map than the business man who had something to sell or wanted something that he could best get in Germany. There were people in the United States who at the close of the war declared that they would never buy or use anything of German manufacture who have not been able to withstand the lure of cheaper or better-made goods. Many Americans visited Germany this summer, some on business, some for pleasure, some out of curiosity. In another year the tide of travel will be as great as of yore.

## Stars and Stripes at Coblenz

To the American the door is open very wide. Whether it is to our credit or not may be an open question, but it is true that the German people are more friendly to us than to the European nations with whom they were at war. They seem to feel that although we joined with others in making their defeat sure, we have saved them from a worse fate than is now theirs. On the Rhine three foreign flags are flying—the French at Mayence, the British at Cologne, and over the great fortress at Coblenz floats the Stars and Stripes. The relations of our troops with the people at Coblenz are friendly. The Germans have accepted the situation with good grace, and business and social life move on as usual. We met some of our men stationed there and while no doubt many would like to be home once more, as a whole they were contented and happy.

On account of the depreciation of the mark the man who had dollars in his pocket found things cheap. You could

buy seventy-five marks, nominally worth eighteen dollars, for one dollar. Our boys told us they were buying marks for one cent each. We did not see much poverty. The Rhine steamers were crowded with German excursionists who ate and drank all day long. At the hotels there was not as great a variety of food as in other countries, but sufficient. The napkins and table cloths were of paper and there were other evidences of attempts to economize. There was much business activity. The train service was good and many people were traveling. The greater number rode third class. Shops were provided with every line of merchandise and were largely patronized. The Rhine was crowded with barges carrying coal and other commodities. The vineyards were well-kept and gave promise of an abundant harvest. There was an air of prosperity in that portion of Germany visited by us.

We met an American who had been in Germany some months on important official business connected with the United States government, who gave it as his belief that Germany would "come back" rapidly. He said there was no sense of real defeat and no thought that the kaiser or his advisers had ever been in the wrong. Among the leaders and even the common people there was a deep-seated determination to even up things with her enemies, the supreme objective being the

humiliation and crushing defeat of France. Some may feel that it is not wise to make public such impressions—that their publicity will but increase suspicion and awaken animosity which is slumbering, if not dead. If, however, our informant is correct, the more widely known are the facts the better prepared will the world be to meet the issue.

The nations must learn somehow that their only hope of security is in honorable intent and action and unselfish friendliness toward other nations. One feels the necessity for some new order when in Europe as he does not while at home, far removed from the actual scene of national and racial antagonisms. Unless the hearts of men are changed one bloody conflict will but lead to another. There is a kind of internationalism which is a mask for hatred for the government to which the internationalist should hold loyal allegiance. It is inimical to all government and subversive of real patriotism. There is an internationalism which is born of the Spirit of Christ. It is spiritual and not formal. Its manifestation must be found in the church of Christ—the brotherhood of those whose unity is of a living experience of the love of the Father as revealed in his Son Jesus Christ. In these days of propaganda there is but one all-inclusive, worth-while message. The day of great opportunity and pressing need is here.

## Sunday School Periodicals

It is cause for pride and gratitude to Baptists that they own, as a part of the equipment of the American Baptist Publication Society, one of the two largest and best denominational plants in the world for the printing of Sunday school literature.

Every year, many millions of pages of printed heralds of gospel truth are sent flying from the Society's presses to every section of this country and to the corners of the earth.

Some of these publications, such as "Young People," "Girl's World," and "Youth's World," have a weekly circulation running into the hundreds of thousands and only eternity can reveal their value in the creation of a taste for good reading, in the development of high ideals, and in the promotion of Christian life and service.

The Society's Keystone Lessons have been recognized from the beginning as among the best of the graded lessons series, and the new Keystone Lessons are unequalled in their clarity, their vital interpretation of Scripture and their practical helpfulness to both teachers and pupils. These new lessons now are complete from the Beginners through the Senior Department, with elective courses for adults and young people.

There is still demand also for the ungraded Uniform lessons, and the Society's "Improved Uniform Series" seek to meet this demand with the best available provision in an interesting, vital handling of the materials for teachers and pupils.

In addition to the lesson helps for

pupils and teachers and the various story papers and other publications for the pupils, the Society provides special help for teachers, superintendents, pastors, and adults in "Adult Class," "Men's Class," "Home Department," "Babyhood," and the "Sunday School Worker."

The "Sunday School Worker" is an illustrated magazine of principles and methods, with both general and departmentalized articles for every worker in the Sunday school and the young people's society, and also for pastors and parents. Many Sunday schools are putting this monthly magazine into the hands of all their workers, just as they provide quarterlies and papers for the pupils.

Another important phase of the work of the department of Sunday school periodicals is the publication of the series of books known as the "Judson Training Manuals," for teachers and superintendents and pastors and parents. These manuals cover every phase of religious education in the home and in the school of the church. Those already published are "Story-Telling Lessons," "Our B. Y. P. U.," "Planning Church Buildings," and "The Use of Projects in Religious Education."

The society has never yielded to the clamor for "cheapness." It has consistently kept its publications up to the highest standard in both content and form, and its periodicals are sold at the lowest price consistent with economical cost of manufacture, with profits only an incidental consideration, and always with the aim of giving the best service to all the churches of all parts of the denomination.





# The Bulletin Board



## How State Universities Grow

Perhaps the most phenomenal development of all time in the educational world is the American state university. During the last half century there have sprung up almost a hundred of these institutions whose students in all courses, during the year, are now approaching a quarter of a million in number, and whose investments approximate a half billion dollars. According to the last government report:

"From 1890 to 1918 the increase in student attendance was 309 per cent at public and 113 per cent at privately supported institutions. In the three years from 1917 to 1920, the increase in attendance was 30 per cent at public supported institutions and 20 per cent at privately supported institutions." The lowering of the rate of gain of the state school over the private schools was due to the extra heavy drain of the war on the public institutions. Consequently, after conditions have become normal, the percentages of gains will return to the pre-war status, which means the rate of increase in the public institutions is three times as great as that of the private institutions.

## Southern Baptist Schools

Southern Baptists have under direct control or ownership the following number and classes of institutions: Senior Colleges, 35; Junior Colleges, 23; Academies, including high schools, 56; Bible and Theological schools, 5; total 119.

The enrollment for the session of 1919-20 amounted to 31,464. We have not yet secured the figures for the session just closed but indications point to an approximate of 40,000. It is interesting to note the relative number of boys and girls—girls 188,289, boys 13,175.

The material equipment for these schools for the report of 1919-20 may thus be stated: buildings and grounds, \$21,230,647.00; endowment \$13,160,662.00; total valuation, \$34,394,309.00.

## Get Ready to Help

The American Relief Administration has several million dollars in hand, given for children, which would make possible not only immediate response but also as full response as the conditions of transport will probably permit for the next few weeks. There is, therefore, no need for a general appeal at the moment. If and when the time comes for another general appeal, based upon a knowledge of the real need, all the agencies should unite in the appeal.

The Administration gives assurance, through Mr. Hoover, that the distribution of relief will be kept absolutely free from political, racial or sectarian discrimination. All sufferers, whatever may be their race or religion—or lack of religion—will

be given absolutely the same care and the same treatment.

The people of the churches should hold themselves in readiness to give when the general appeal comes,—and so dire and widespread will be the need for the next winter that seemingly it must inevitably come.

## Co-operation in Santo Domingo

In the Dominican Republic five boards have formed a Joint Committee and have pooled the sum of eighty thousand dollars as a beginning in the name of their common evangelical Christianity. They have purchased a commanding piece of property for fifty thousand in the capital city. Missionaries will be commissioned jointly and their work administered jointly. The five boards are the two Home Mission Boards (Men's and Women's) of the Presbyterian Church in the U. S. A., the two Home Missions Boards (Men's and Women's) of the Methodist Episcopal Church and the Foreign Mission Board of the United Brethren. The free Methodists have a work in the northern part of the republic, which is not yet in affiliation.

## Scheme to Re-establish Russia

A gigantic project to rehabilitate Russia and to re-establish industries there through the instrumentality of a technical consortium on which would be represented the leading industrial and engineering minds, has been evolved by a group of Americans and Russians, who have sought a solution of the Russian problem. Endorsed as entirely feasible by such men as General George W. Goethals, builder of the Panama Canal, Walter Rautenstrauch, vice-president of the J. G. White Management Corporation, and Reginald H. Ward, a leading Wall Street banker, the project is to be laid before Secretary of State Hughes and Secretary of Commerce Hoover as well as the Russian people.

The plan which views political conditions as secondary, contemplates sending a small army of technical experts to administer the economic resources of Russia on a huge scale.

## Dig Up, Fellow Citizens!

For the last week of the last preceding fiscal year just ended the expenses of conducting the Federal Government averaged about \$40,000,000 a day!

"For the year ended June 30, 1920, the Government's income was \$6,694,565,388 and its expenditures \$6,403,343,841. All types of taxes collected during the 1921 year showed losses compared with 1920 returns, but the big decrease was in the income and profits levy, which produced \$3,206,046,157 in 1921 and \$5,944,949,287 the previous year.

During the 1921 year the Government

obtained \$8,864,998,322 from sales of its securities and retired \$9,182,027,170 worth of securities. Listed in the ordinary disbursements was \$999,144,731 paid during the year as interest on all classes of debts.

"The gross national debt at the end of the year was \$23,977,450,552, while at the end of the 1920 fiscal year it was \$24,299,321,467. The high points in the debt of the United States for all time came August 31, 1919, when it was \$26,596,701,648.

## Some of Them Are Pale Red

The recent United States census gives the Indian population of this country as 242,959. Ten years ago it was 285,683. This would indicate a decrease in a decade of 22,724. On the other hand, the Indian Bureau of the Department of the Interior places the Indian population of 1920 at 336,337. According to the enumerations of the Indian Bureau, the Indian population for the last thirty years has been slowly but steadily increasing. The discrepancy between the figures of the Census Bureau and those of the regular Indian Bureau is to be accounted for largely by the fact that Indians in the enumeration of 1910 were counted as whites in the census of 1920. This applies particularly where only slight traces of Indian blood are in evidence. In Oklahoma alone 18,876 are counted as white this year who were rated as Indians ten years ago. It is to be remembered that the larger figures of the Indian Bureau are obtained by considering as Indians all those who have even the slightest trace of Indian blood.

## Indian "Sweepers" Ban Liquors

The agitation against the drink is spreading all over India, and is taking many curious forms. Some of these native activities are taking the form of the boycott, picketing of drink shops, pressure of the castes, and many phenomena that seem strange to Americans or Europeans. On April 8, a meeting of the "sweepers" was held at Delhi at which it was unanimously decided that no "sweeper" should use liquor even on religious occasions. The edict was promulgated that "Any man found drinking will be beaten with shoes, one side of his moustache will be shaved off and he will be given five cowries. Any sweeper giving information against another caught drinking liquor will be rewarded with Rs. 1.4." Similar movements have spread to many sections. In Ludhiana, the people are much stirred up. In that section, the following castes have taken action similar to the sweepers of Delhi:

Hindu potters, Hindu washermen, Hindu bootmakers, Hindu carpenters and iron-smiths, Hindu goldsmiths and Sraffs, Vaish Aggarwalas, Suds, Bhatras, Hindu barbers.





# Young People's Work



## Topic for October 2

THY WILL BE DONE WITH MY TIME  
Matt. 6:7-15 (Consecration Meeting)

There are a lot of people in the world who would not waste one cent of money, if they could help it, but they have no conscience as to the value of their time. It may be that there is a cart load of folks whose time isn't worth very much. But, it is God-given and must be used to good advantage. Life's activities are varied and time must be given to them. We cannot afford to be lop-sided because we have not regulated the use of our time.

1. *Our time at school.* Don't throw it away. To do your work and live the days in order to just graduate is unworthy of young people. School days are a means of culture which involves a great deal of discipline. Graduate, of course! Don't short-cut. Some time you may want to give yourself to Christian service. It might be too late then to lay your foundation. Further, if you are going to serve your beloved denomination in the ministry or any other form of service, stay away from these short-cut Bible Training schools. Not long ago I visited a good church. Through the influence of the pastor fourteen of the young people had gone to such a school. Some of them talked to me. One boy in particular was not even a grade graduate—yet, he held a diploma. He wanted me to help him get into a Baptist college and thus he would attempt to remedy his almost fatal mistake. A standard Baptist college, training school or seminary is the best place in the world for Baptist young people.

2. *Our time at play.* The most dangerous time of our lives is when we are on dress parade. Where shall we go, what shall we do next? These are the questions which give us trouble. The way we answer them gives possibly the largest key or index to our lives. Tell me how the young woman answers these questions and I can tell you just about how she can be relied upon in business affairs, at home, at school, at church. Let's spend our time at play as if we belonged to the Lord and not as pagans. In a big city far away, the young folks played long and fast. The teen-agers would come home at four and five in the morning. The Sunday papers carried pictures of the fanciest dancers. The young men added to the occasion by taking whisky to the parties. A few Sundays ago, instead of the pictures of the fancy dancers with their abbreviated costumes, there was a call for a mothers' meeting to answer the question: "What shall we do to save our boys and girls?"

3. *Our time at home.* Very little of it you say. Yes, altogether too many things to draw us away. There are folks who

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

have to live with us, and we owe them something. Let's make life worth while for them. We should spend more evenings with the kings and queens of literature. Culture of the finer sort is rapidly disappearing. We must have something more exciting than books and good magazines. Thus we resort to the playhouse. Night after night we leave the old folks at home in our bent for excitement. If we expect to be more worth while in life, we must spend more time at worth while things in the home.

4. *Our time at church.* The young person who habitually misses the worship services and other activities of the church should be called to account. That young person is in danger. We must find our places in the great life of the church. To be sure we should not try to do everything, but we should do something, and do that something well. The interests of the young Christian should center around Christ and things of concern to his kingdom. Let's quit being criminals in the use of our time. When we pray "Thy will be done" make the application to the problem of the wisest possible way to invest these precious hours, days, weeks and years, for God.

## Field Sketches

**Hoosier Young People Romp. Members of the Famous Miami Tribe Gather on Hunting Ground Near. Fort Wayne. Plan Big Things.**

On August 27, under the auspices of the Ft. Wayne young people, the Ft. Wayne association held a picnic and conference. There were about 200 representatives from the various churches in the northeastern part of the state. They have



MR. M. M. MCGORRELL  
Director Young People's Work, American Baptist Publishing Society

now organized for pushing their work. Nineteen churches in the association have only ten B. Y. P. U. S. They expect to see a live B. Y. P. U. in every church in the association before the St. Paul convention. This new Hoosier organization is a result of the Cincinnati convention. One young man caught the vision of work to be done.

**Oregonians Spread it on at the Rate of \$10,000. Rev. George H. Young Again Puts on the Harness as Director of Religious Education.**

Dr. Young writes they have bought new land for \$10,000. When completed and beautified, it will cost more. He wants to know if the B. Y. P. U. of America would not be willing to put up a bungalow for use of speakers at the assembly. They are thinking it over. The Oregon summer assembly now bids fair to be one of the great assemblies of the country. He asks the editor of this page to visit the young people at an early date. We have voted aye.

**Sierra-Nevada Mountains no Longer a Barrier Between California and Nevada Young People.**

Miss Brainard, office secretary for B. Y. P. U. of America on the Pacific Coast writes: "Our assembly was one of the best yet held. The registration was 190. There was deep interest in class work. Twenty young people responded to the life-work appeal on Sunday morning. These, with as many more who made the decision either before the assembly or after the services on Sunday, formed an organization to be known as the California-Nevada Volunteers. The purpose of the organization is mutual helpfulness in carrying out the preparation for the life work they have chosen." All these young people are members of the Life Service League of the B. Y. P. U. of America.

**Moonlit Nights in the West Virginian Hills. The Clans Gather for Fun, Rest, Study on Broadus Campus, Philippi.**

The big chief for the state is Rev. A. B. Withers, director of religious education. He made it known in advance that "loafers" were not wanted this year. But, the enthusiastic, whole-hearted young folk came. They played and worked together on the hills around Broadus. The faculty was fine. The work done was of very high order. Mr. Withers sent us this week a list of sixty-nine young people who are members of West Virginia Life Service League. When people howl about young people not being interested, they should be asked the direct question, "Have you ever given them a chance?" Young people will not respond to old platitudes and worn out phrases, theolog-

(Continued on next page)





# Religious Education



## International Uniform Lesson for October 2

PAUL IN CORINTH

Acts 18:1-23; Golden Text 1 Cor. 2:2

By JOHN A. EARL

### The Lesson Text

The twenty-three verses which constitute the lesson text are among the most important portions of the New Testament. Corinth marks the beginning of the New Testament, for it was here that Paul wrote to the Thessalonians his first letter which is the earliest portion of the New Testament Scriptures. Corinth also registers the most signal triumph of the gospel in Europe. It was in Corinth that Paul reached a crisis in his own life which he describes in his first letter to the Corinthians (see 1 Cor. 2:1-5). The lesson text is a graphic account of a great commercial center with its Jews both liberal and orthodox, and with its Gentiles like Titus Justus hungry for a religion of real worth and like Gallio who cared for none of these things.

### The Lesson Taught

As we are following the progress of Paul we may consider him passing from soft-pedal to diapason, from synagogue to ghetto, and from culture to Christ.

#### Soft Pedal to Diapason

When Paul left Athens he was disgusted and somewhat disheartened. On reaching Corinth he decided to be less aggressive and more politic. What had his direct offensive against heathen practices brought him but persecution in Philippi, and what had he received but scorn and threats from his Jewish brethren when he preached Jesus as the Christ? He had tried the soft-pedal at Athens and it stirred up no strife. Why not continue the practice at Corinth? So "he found a certain Jew named Aquila" who with his wife, Priscilla, had come from Rome to Corinth on account of the order of Claudius Caesar that no Jew could remain in Rome. With this couple Paul boarded, working with them at tent-making, and going regularly to the synagogue every Sabbath like any loyal Jew. It is true, Paul reasoned in the synagogue every Sabbath and tried to persuade the Jews and proselyte Greeks to be more spiritual and less legal; but his reasoning was mild and inoffensive, and Jesus as the Christ was kept in the background. He was trying to soft-pedal his way into the confidence of the Jews of Corinth hoping to bring them by an easy approach to hear the truth concerning Jesus of Nazareth and accept him as their Messiah.

This soft-peddling was so unlike Paul that it must be explained. Probably his physical condition had something to do

with it. Worn out by his strenuous labors and sufferings his spirit was affected by his bodily weariness. Then too trouble had been his unbroken portion since he landed in Europe. His anxiety about his converts in Macedonia preyed upon his vitality, and he missed the sympathy and fellowship of his companions, Silas and Timothy. At Athens his mission was practically a failure, and now he was in Corinth, a corrupt city, and he was alone. It is small wonder that he "lay low" and practiced the art of silence. Working at his trade in Corinth was pure camouflage. There was no more necessity for his tent-making in Corinth than for a similar practice in other cities in which he preached. His tent-making in Corinth was simply a part of his soft-peddling.

But when Silas and Timothy came to Corinth from Macedonia Paul switched from soft-pedal to diapason, and for a time was his old self again. The good news that his companions brought from Macedonia inspired him and he was constrained to come out boldly and testify to the Jews that Jesus was the Christ. They had listened to his reasoning; but they blasphemed at his preaching because he had the disloyalty to forsake Moses for Jesus of Nazareth who was crucified as a common malefactor with malefactors. But Paul was undismayed at the opposition of the Jews. With characteristic gesture he shook out his raiment and said unto them, "Your blood be upon your own heads; I am clean." When he kept back Jesus as the Christ in order to reason with them, he was not clean; but now that he had declared the real gospel of Jesus the Christ he was clean, and he was greatly relieved to be able to say so.

#### Synagogue to Ghetto

Titus Justus was probably a Jew with a Roman name. He was liberal enough to invite Paul to preach in his house since he could not have the use of the synagogue. The house being near the synagogue gave Paul his opportunity to reach the same congregation in freedom. The results soon justified the change because the ruler of the synagogue and his family were converted and many others. But the type of converts who were accepting the Christ did not inspire Paul because they came from the outcasts, the slaves, the nobodies; and he had a relapse into his former state of weariness and discouragement. In this condition he fell asleep one night, and in a vision he heard the Lord saying unto him, "Be not afraid, but speak and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee; for I have much people in this city." The vision was sufficient to inspire Paul, and he settled down in Corinth for a long stay.

The Corinthian Ghetto taught Paul

that not many wise after the flesh, not many mighty, not many noble are called; but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised did God choose, yea and the things that are not, that he might bring to naught the things that are; that no flesh should glory before God (1 Cor. 1:26-29).

#### Culture to Christ

In the land of culture with its Athens and Corinth, Paul's conviction with regard to the sufficiency of Christ and him crucified deepened, and several years after his eighteen months' stay in Corinth he wrote to the church there and reminded the Christians that to know Christ and him crucified was the one vital and fundamental thing he had acquired in Corinth. It was worth all it had cost Paul in suffering and discouragement to learn once for all that Christ and his cross are the quintessence of all wisdom and power. All the vital questions about God's love, righteousness and wisdom are answered by the cross of Christ; all the problems about man's sin, salvation and social relations are solved by the cross of Christ; all the darkness that envelops suffering and death is dispelled by the cross and the resurrection of Christ. It is by the way of the cross that power comes to conquer evil and evil-doers, to overcome selfishness, to follow sweetly the path of sacrificial service, to enjoy suffering for his sake, and to win men to Christ. But it was no academic knowledge of Christ and him crucified Paul sought, but experimental knowledge.

#### Field Sketches

(Continued from preceding page)

ical or otherwise, but they will respond to a big task for their Lord and Master, and they will do it with just as much efficiency as many of the older members of the church.

#### Mission Study Program for Young People Begins With Enthusiasm.

During the week of Oct. 2-9 Baptist young people of the N. B. C. will interest themselves in spreading the gospel of mission study. Locals will take up the study of "World Friendships" by Murray, and "Playing Square with Tomorrow," by Eastman. Teams will be organized and will carry the message to outlying churches. Thousands of study classes should be organized. Such activity is in line with the program of education as fostered by the General Board of Promotion.





# The Chimney Corner



## Garments In The Way

**M**IDNIGHT! A strange commotion in the garret! Grandma's Attic Treasures stretched their folded arms and yawned with Rip-van-Winklian relief. The Cedar Chest lifted his heavy lid and complained to the Night Air that just at this time in September he was so "fed up" on moth-balls that he was fairly gasping for breath. The Winter Furs wriggled off their secure tissue paper wrappings, and wagged their tails joyfully at the chilliness in the air.

"We shall soon be leading a gay life now," they chuckled, and the Muff puffed up with pride, while the Choker winked its four glass eyes—two front, two back.

But Grandma's Attic Treasures sniffed with envy and despair: "Silly young things that you are! Mere fads of the moment! There'll come a day when She will lay you gently away beside us, and you'll never do another bit of good as long as you live, except to flop on the clothesline one day every year at house-cleaning time. Ah me, what a life! Squashed down continually, growing flatter and flatter with the pressing weight of things on top of you!"

"Yes, picture it!" sighed the Abandoned Shawls, "to be crocheted and knitted for the purpose of hugging ladies' dear chilly shoulders, and then for no fault of your own to be laid away, all your warming powers thwarted. Ah me, what a life! No wonder we develop wrinkles. Wait till those Sweaters get sent up here to join us, wont we go for them, though? They're to blame for our unpopularity. Yet there's better wool in us than in their flimsy shapes . . ."

The Flannelette Nightgowns inflated their yokes with a sleepy sob: "Then pity us! For we haven't been to bed for four long years. Talk about insomnia? We're hollow-eyed for lack of sleep, and all due to a fluffy down quilt which She bought the year She abandoned us. She's forever thinking *maybe* She'll need us again, though; so we spend the winter on tenter-hooks."

A rustling titter came from the pile of Daily Newspapers: "Listen to the old-timers! You poor dears, hasn't it dawned on you that the only people in America who wear you *now* are the ones who have no furnaces in their homes? A glance at our latest advertisements would convince you that the modern *robe-de-nuit* is chiefly—"

"Tut! Tut!" interrupted the Long-Sleeved Woolen Underwear, modestly, "it's hardly delicate or necessary to discuss what is and what isn't being worn today—just look at us! We haven't been able to gesticulate our arms for going on seven years now. We can't think how we keep in such fine condition, but oh, how

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

we do crave exercise: to walk around, to work, to perform our high calling in life of warming the frozen."

There was an ominous sound from the small steamer trunk, and every eye turned in instant sympathy toward the complete masculine wardrobe lying there in silent pathos.

"His clothes!" they whispered in hushed voices.

"She couldn't bring herself to give them away—"

"All wrong," sighed the Boots, their listless tongues and heavy soles down-cast at the long inaction.

Grandma's Attic Treasures sighed reminiscently: "Time was when he wore that

## Citizens of the World

By JOYCE KILMER

No longer of Him be it said,  
"He hath no place to lay his head."  
In every land a constant lamp  
Flames by his small and mighty camp.  
There is no strange and distant place  
That is not gladdened by his face.  
And every nation kneels to hail  
The splendor shining through its veil.  
Cloistered beside the shouting street,  
Silent, he calls me to his feet.  
Imprisoned for his love of me,  
He makes my spirit greatly free.  
And through my lips that uttered sin  
The King of glory enters in.

pepper-and-salt suit to the office, rain or shine; remember how he whistled going down the walk? And on Sundays how he wore that—"

"Oh don't! *don't!*" the others begged gently, "we know there's more sentiment attached to that dear trunkful of vests and coats and trousers than to all the rest of us put together, poor Idle Clothes that we are! But it's a tragedy to think of His hands forever quiet now—He was so good to those in trouble—it seems wrong that His clothes should be so purposeless."

It was at this point that a copy of THE BAPTIST for August twenty-seventh slipped out of its pile of back numbers, and opening at page 938 said cheerfully: "You poor forlorn friends, this has positively been one of my most stimulating evenings; for as I've looked you over I realize you are in such condition that a trip for each of you seems imminent. At least, if your mistress is any sort of a good Baptist—"

"Oh, she is!"

"Very!"

"Extraordinarily so, as we very well know," sighed certain woolen garments in a chorus; "many's the time we've gone with her to church and prayer meetings and so on, until—ahem—until—"

"Exactly!" interrupted the Flannelette Nightgowns, "we all understand your unfortunate abandonment. As for us, it's needless for us to say we never went to church with her, but friends, this we *do* know—that's she's a sincere believer in devotional prayer."

"Then," said the August Number of THE BAPTIST, "your forthcoming trip is assured, my friends; for during September 1921 every Baptist housekeeper of good and regular standing is collecting just such Idle Clothes as you to send to Europe—"

"To Europe?" they questioned in fascinated gasps.

"Why yes, haven't you heard you're most urgently needed to relieve the tragic lack of warm garments in such suffering countries as Poland, Czecho-Slovakia and Latvia? Baptists have adopted the slogan, 'FILL A SHIP IN FELLOWSHIP.'"

"My! that sounds exactly like Helen Barrett Montgomery!" sighed the back numbers of the *Helping Hand*, reminiscently.

THE BAPTIST grinned approvingly: "My dears, you've hit the nail on the head, for it was *she* who suggested the slogan! And of course, if three million Methodists could fill *two* ships last year, I think a million and a quarter Baptists could fill *one* ship, don't you?"

Pandemonium reigned for the space of half an hour in the garret. Garments that had been lying idle began swishing their skirts, and shaking their arms, and massaging their wrinkles: "Oh, won't it be *right* to be worn again?" they shouted to their friends; and straightway began mapping out their probable itineraries, for some of them had been to Europe before. Meanwhile the stack of dry-goods boxes in the corner became agitated: "This means a trip to New York in October for the strongest of us," they agreed—and began appointing delegates.

But when the Babel subsided, a still small voice said wistfully: "But maybe She won't let us go! Maybe She doesn't see the crime of Idle Clothes. Maybe She has no imagination to paint graphic pictures of chilliness warmed, of dear souls who haven't had new clothes for years and years, of little children with blue fingertips, of grannies shivering. . . . How do we know that maybe She won't just keep on saving us for future use in this thrifty selfish way?"

"That would be awful!" "Impossible!" groaned the others in shocked consternation.

Then they one and all turned to THE BAPTIST: "You're the *live-est* thing that



ever reaches this attic because you get a new lease on life every week. Now isn't there something you can print to make sure we get sent over there to warm those poor cold peoples?"

Before THE BAPTIST could reply, The Old Family Bible looked down from its dusty shelf and said softly: "Why, my friends, if She's half the whole-souled Christian that you agree she is, then She's bound to respond enthusiastically to this call. It's so scriptural, for one thing—there's that '*Inasmuch*' passage, for instance: 'When saw we thee naked and cold, or sick and in prison?' She can't get away from *that*! And I think in her heart of hearts she will remember that although once the Lord Jesus Himself

had no place to lay his head, now he is welcome in ten thousand humble homes across the sea. And in order that he may have a triumphal entry in other homes at this most strategic moment in the world, I think every Baptist woman, like those women of old, will gladly lay her garments in the way, singing 'Hosanna! Blessed is he that cometh in the name of the Lord.'"

"Of course!" said the Things in the Cedar Chest.

"Of course!" repeated those quiet masculine garments in the closed steamer trunk.

And the attic passed the night in hushed expectancy.

## The Young Reserves

### Those Astonishing Hidden Treasures

DEAR Young Reserves, You should have seen my postman from the middle of August to the first of September! Poor man, he began thinking things about who was the most popular lady in town—judging by the fatness of the letters pouring in from all four corners of America!

But I assure you the "lady" herself smiled up her sleeve delightedly, for she was painting little pictures of you in your Corner, hunting hidden treasures pell-mell; and she loved every one of those letters. Only, ah me! what a state of mind she did get into when each new batch of mail brought *absolutely correct* lists from more and more of you! And only three prizes planned, you know! What, ever, was to be done? Well, what *could* one do but lay in more prizes, since the lists were so very good? So a few more prizes rubbed elbows with the three original ones. BUT—that list crept up from 8 correct papers to 11 correct papers, then up to 13, then 16, then 20, then 25 and up. Do you wonder some startled, perplexed thoughts began buzzing around in the brain of your Chimney Corner Editor? Especially as your lists showed such beautiful care, and meant so many searchings, and such patient wonderings whether this Bible verse was the best one to put down or not!

Fortunately there was a fine opportunity open to procure some unusual gifts from the Orient, as well as some equally interesting gifts from America to supplement the book rewards and there were *stories* for each gift; so by the time you read this letter all the Young Reserves named below will have received packages in the mail. (Oh, how the postman stared the day they left—for if the letters from you had seemed fat and impressive, consider how Christmassy all those packages looked on September first!) The order of names is no indication of merit, it really would be impossible to say that any one list of Treasures was "best"; the names are listed

in the order in which the letters arrived at the Chimney Corner, approximately:

Margaret Sturgeon, Ashton, W. Va.; Marie Sturgeon, Ashton, W. Va.; Muriel Parker, Oak Park, Ill.; Florence Stackhouse, Utica, N. Y.; Alice Southworth, Salem, Ore.; Edward Tedford, Newburyport, Mass.; Harry E. Rice, Naperville, Ill.; James E. Silliman, Green River, Utah; Margaret E. Fowle, Grand Rapids, Neb.; George Crane, Boston, Mass.; John J. Haining, Motley, Minn.; Virginia Wise, Rockford, Ill.; Pauline Wells, Florence, Kan.; Eleanor English, Freehold, N. J.; Thomas T. Paine, Philadelphia, Pa.; Charlotte Tegarden, Golden, Colo.; Lucile Jackson, Gibbon, Neb.; Constance Burrows, Porterville, Cal.; Evelyn Ventres, Agawam, Mass.; Florence Ventres, Agawam, Mass.; Philip Straight, Detroit, Mich.; Mildred Goers, Chicago, Ill.; Winston Wreggit, Highland Park, Mich.; Lucy J. Lee, Cle Elum, Wash.; Adelaide Noble, Buffalo, N. Y.; Harry Snyder, Columbus, Ohio; Helen Irwin, Pasadena, Cal.; Edith A. Abbott, Salinas, Cal.; William S. Bur-

ton, Ashton, Ill.; Dorothy Marvin, Ansonia, Conn.; Ida Paige, Hamilton, N. Y.; Lois Herr, Red Wing, Minn.; Orpha B. Maley, Holtville, Cal.; Mary S. Smith, Los Angeles, Cal.

It must also be added that a number sent lists which were incorrect: where two or more titles were wrong no prize could be sent as you will readily see, when such an astonishing number were correct. One of the nicest parts about it was the letters—you will be interested to share some of them, I think: "Dear Miss Applegate,

This list isn't very good, for I am only a seven year old girl, but I thought if I tried I would learn something and maybe some day when I get bigger I will know enough to win things. I liked looking up the verses. There is a thing in the back of mother's Bible where I could look first. Like looking in the telephone book to call some one up! I know I have nine wrong, but I wanted to do it all alone. Maybe there will be others with nine wrong. I'm the first to read THE BAPTIST in our house. I just love Peggy and Bill and little Timothy. I wish we lived in the same town. I would like to play with Peggy, and I love you too. This is too long now so goodbye.

(Phoebe Phillips, Chicago.)

This is what Edward Tedford (of Newburyport, Mass.) wrote about the contest: "It has been great fun looking up the verses, and although it has taken a great deal of time, I do not begrudge it."

Margaret Fowle (of Grand Island, Neb.) writes: "The last Hidden Treasure is found and I am sending my completed list. It has certainly proved to be a most interesting summer contest. I hadn't realized that so many authors chose titles from the Bible. However, since the contest started, I have noticed several books with Bible titles which weren't even on the list. I hope all the other Young Reserves have enjoyed the hunt as much as I have."

Pauline Wells (Florence, Kan.) writes that she has "been digging ever since I first read of the contest. I found over three-fourths of the titles without any trouble, but some of the others troubled me, especially 'The Four Horsemen of the Apocalypse.' I finally looked up the word in the dictionary and found it meant Revelation, which I began to read through, finding what I was wanting in chapter 6. I did not wish to send my list in unless I found every title. I cannot tell you how much I have enjoyed this 'mining' and I hope my list will be worthy of one of your prizes. I am making a list of my own of other titles I think were taken from the Bible."

George Crane (Boston, Mass.) says: "It was a jolly thing to have us do this summer. I never knew things were all catalogued in the back of the Bible before in a concordance. It makes the Bible mean more to be able to find anything in it. You will be glad to know I did what Peggy suggested in June and started a garden for missions, like the 'Bean for Africa' story. I have three dollars so far, but some more is owing me. My let-

(Continued on page 1062)

### NEW CONTEST



#### THE MOST INTERESTING PERSON IN THE BAPTIST DENOMINATION

There are so many hundreds of busy Baptists doing interesting, important things in all four corners of the globe, as well as here at home—who especially appeals to YOU, and why? Sit down and write us about him or her, mailing by Nov 1 to Chimney Corner Editor. The best reply will be awarded a prize.





# Our Own Folks



## German-American Baptists Central Conference Report

By ARTHUR A. SHADE

The German-American Baptists of the Central Conference comprising the territory of the states of Illinois, Indiana, Michigan and Ohio, and numbering 5623 members in thirty-five churches held their forty-first session with the Fourth Street Church, Dayton, Ohio. It was a splendid gathering of ministers, missionaries, professors, business men and notable women not a few. Nearly every church was represented, while from cities like Detroit, Chicago, Cleveland and Cincinnati large delegations poured in which taxed the entertaining capacity of the hostess church of which Rev. A. Schlesinger is the successful pastor.

It will no doubt gladden the hearts of our brethren of the Northern Baptist Convention to learn of the progress their daughter denomination is making in her evangelistic and missionary enterprise. This progress is reflected by a few figures:

Beginning the year with 5,500 members 230 were added by baptism, an average of one to every twenty-four members. The net gain in membership was 123. There were paid out for local expenses by the churches \$113,529.44, an average of \$20.64 per member, and \$83,938.02 for benevolence, an average of \$13.44 per member, and a total for local and benevolent purposes of \$34.08 per member.

At the General Conference held in the Moody Tabernacle, Chicago, Aug. 1919, our denomination, numbering about 31,000 members, set for itself the goal of raising missions. This goal represented an additional \$1,000,000 during the next three years for vance of three to one over the giving of the past three years which had been the highest in the history of the denomination. It represented a call for \$10.75 per year for three successive years from every member of the denomination. Since that notable meeting twenty-three months have past, and there have been paid over \$700,000, leaving a balance to be raised during the final thirteen months of about \$300,000. There is a strong determination evident everywhere to succeed.

During the three years of 1917-19 our Central Conference paid for missions the handsome sum of \$68,088.46. But during the year following the announcement of the Million-Dollar goal the Central Conference paid \$91,120.03 for missions, an advance of 50 percent in one year over the total for the preceding three years combined. During the year which has just closed, \$83,938.02 were raised for \$175,058.05, against \$68,088.46 for the missions, a total for the two years of previous three year period; which represents an advance of nearly 400 per cent. The individual average increased from \$3.28 to \$16.29 for 1919-20 and \$13.99 for 1920-21.

The language problem in our work is being mastered along a liberal policy line. The German language is readily yielding to the English wherever conditions make it profitable to do so.

Mrs. Jacob Speicher of the China Publi-

cation Society ably represented the cause of foreign missions in an inspiring address given under the auspices of the woman's conference. Prof. L. Kaiser, D.D., of Rochester, N. Y., represented the cause of ministerial education. Rev. G. Fetzner, editor of "Der Sendbote," brought the encouraging message of the growth of our press work. Rev. Wm. Kuhn, General Missionary Secretary from Chicago, told of the great expansion our foreign work is enjoying in Central Europe, Russia, Siberia, the Balkans and South America which is made possible through the success of the Million-Dollar offering. Rev. A. P. Mihm, the newly elected Secretary of Religious Education and Young People's Work, made his maiden speech on "Real Joys of Young Christians."

Throughout the conference the spirit of sweetest harmony prevailed. All questions of liberalism and conservatism were forgotten in the general enthusiasm for the work which Christ our Lord entrusted unto us. God willing the next conference will convene with the Oak Park Church, Rev. H. Kaaz, pastor next August.

## Muskogee-Wichita-Seminole Indian Association

By MRS. ELLA K. WHITMORE

After attending with real enjoyment our Northern Baptist convention in Des Moines, and visiting friends and relatives in Iowa, Chicago, and Omaha, I am now spending some very pleasant weeks with my niece, Mrs. Weeks, at Bacone, Oklahoma, before returning to my California home.

Mr. Weeks is the president of Bacone College, our school for Indians. The school is on a farm of 160 acres, three miles north of Muskogee. The poor and insufficient buildings are now being supplemented by a beautiful new brick administration building, the funds for which are provided by gift of an Indian friend, with the help of our Home Mission Society and the General Education Board. When this new building, now being rapidly pushed, is completed, the present recitation rooms can be used for the students now unable to enter for lack of room. It is now vacation time, but the place is a busy one, some fifteen or twenty of the children of the Home or orphanage remaining during the summer, and a number of the older students also as helpers.

Instead of attending our Iowa assembly, I came down here and enjoyed a few days at the Muskogee-Wichita-Seminole association, which met with the Montezuma Baptist church, August 18th to 21st. Mr. Weeks went a day earlier than two of the workers here and myself, and had a tent and cots for us on our arrival, he sleeping on a cot by his car under a fly. We went by train to Okemah, where an Indian boy met us with an auto and took us over as rough roads as I ever saw, fourteen miles to the pleasant grove where some five hundred Indians were encamped for the meeting. The little church was filled with beds, the meetings being held in arbors, one on each side of the church.

One was for the women's meetings, the other for the general meetings which commenced early in the morning and continuing, except for meals, till near midnight. I was awakened each morning by the waves of plaintive music floating out from the arbor. One man would begin a hymn, eyes closed, not a word that could be understood by a white, but soon all were joining in the unison singing. No books, no instrument, but impressive beyond description, to the stranger. The men were seated on one side of the rude pulpit, the women on the other. Song followed song until the minister, a serious red man, arose in his place, when the song died away, and his gentle, deep voice was heard with a scripture reading, followed by another hymn, long and earnest. During the singing the minister turned, and every man in the arbor at once turned toward his bench or chair, still singing. As the verse died away every one fell on his or her knees, on the dust floor, for the fervent prayer.

One period each day was given to the young people for a song service, at which an organ and English hymnals were used, and the young people had the opportunity of showing whether their educational advantages had been well improved.

At one service Mr. Weeks preached, an interpreter explaining after each sentence its meaning, in the Creek language. The impressive manner and gestures of the interpreter proved his own appreciation of the words he was uttering. One other address was in English, and the others were given by the Indians themselves in their own tongue. The moderator and the clerk of the association, and at least five of the leading ministers, were former Bacone students.

The women's meetings were conducted in a most dignified and orderly manner. Several of those most active had been Bacone students but they used the Creek tongue, so that one must watch very carefully to understand what was being done. A lady near me kindly explained to me sometimes. At one time a Wichita woman with long braids of hair and wearing a blanket, arose and began remarks in her language, which the others did not understand. Beside her stood a younger woman, evidently of the same tribe, who with down cast eyes, and almost inaudible voice, repeated the remarks in English, and a young Creek woman immediately interpreted in the Creek language. The three serious figures made a most picturesque sight, and when they fell on their knees for prayer, we could all follow their example with full hearts, knowing "He hath made of one blood all people to dwell on the face of the whole earth." The earnestness of these women to send messengers to the neglected tribes of Indians in Florida and elsewhere was to me most touching. They later all came to the table, to lay an offering upon it, to help the Wichita people and the Florida Seminoles. In fact they had several such offerings, one being for the education of a girl at Bacone. In a general meeting a table offering for the orphanage here at Bacone was made.



The preparations for meals were of interest. Six arbors, or booths, were arranged and bountiful meals provided at long tables. The expense is shared by all, but the entertaining church does the work. It was a proof of the ability of the Indians to plan and arrange, when they have a chance for training, that this meeting of several days was all under their own supervision and direction. It all compared very favorably, to my mind, with any similar gathering among our own people.

It is in my heart to commend the work being done here at Bacone for these people and for their children. When we work for the \$100,000,000 our societies wish and need, we are doing something for these whom we have supplanted in this America. Let us prove to them that it is "the land of the free and the home of the brave." Let us show them that we are children of God, and lovers of the Jesus who gave himself for all, for "all ye are brethren."

## Wisconsin News and Notes

BY ROBERT W. SHAW

### Milwaukee

At the First Church, Dr. A. A. Hobson, is getting hold of things, and is optimistic about the future. He spent the summer in the city and has planned an intensive program.

Rev. Floyd T. Holland, of the Bay View Church surprised everybody by resigning the first Sunday in September. He has recently taken unto himself a wife. This church has a unique field and under an aggressive leader is bound to prosper.

The Immanuel Church, Rev. O. R. Hauser, pastor, has been busy entertaining guests during the summer. Many meetings of a denominational nature have been held in this newest and most commodious of our Baptist buildings.

Miss Maimie Passolt, a graduate of the Chicago Training School, class of 1921, has begun her work as missionary with the South Church. She has a large field in which to work, and to plan for these days of transition requires vision and heroic faith.

Daniel Shelpuk, for the past year in

charge of the Russian work in this city has returned to Russia-Poland to engage in work there under Pastor Fetter's direction. He says the fields are white unto the harvest in that land, and he feels that he would be a traitor to Jesus Christ did he not heed this call.

Pastor W. T. Dorward, of the Tabernacle Church, has been appointed chaplain of the 120th field artillery, of the Wisconsin National Guard, pending Federal recognition. This appointment came as a surprise to Dr. Dorward. He has spent the last four summers in the camps with the boys of Wisconsin.

At Wauwatosa the brethren are busily engaged in trying to spend \$10,000 in renovating and redecorating the main auditorium, and in transforming the annex of their building into a fine Sunday-school equipment. They will have one of the most workable plants in the city when they have finished. Pastor Alborn is greatly encouraged in his work.

### Out in the State

A. B. Colvin has resigned at Rhineland after a brief pastorate. What his plans for the future are we do not know.

I. Fredmund, pastor of the Temple Church, of Racine, has resigned to accept the call to the work at Bijford, S. D. He has done a splendid work at Racine and will be missed in the larger work among the Norwegians.

J. Sherman Wallace, of Utah, has accepted the pastorate of the First Baptist Church of Madison, made vacant by the resignation of Dr. D. D. MacLauren. He is now on the field, and together with Student Pastor J. B. Gleason is ready to welcome all Baptist students going to the university.

J. B. McKendry has resigned his work at Waukesha, after a three-years' ministry to engage in educational work. He has accepted the call to Oak Park, Chicago, to have charge of the educational program being projected by the churches of that place. He has done an aggressive work in Waukesha, and has been busy with the larger denominational interests throughout the state.

The brethren of the Eau Claire Association recently held an eight-day Bible

conference at Eau Claire. Dr. J. J. Ross of Chicago was the principal speaker.

### In the Editor's Chair

During one week of July, Pastor Henry Clarke, of Racine, held down the editorship of one of the local papers. The editor wanted a vacation, and so while he was gone he turned the editorial department over to the Methodist and Baptist pastors. This was no light task, but Dr. Clarke spoke out his usual virile and helpful messages to the whole city for one week. Dr. Clarke put the religious and moral note into his editorials, something which is lacking in so many editorials these days. In fact, one was led to believe that it would be a great thing if many of our leading ministers could have the editorial page of a daily as his pulpit at least one day in the week.

### The State Convention

The State Convention will have its meeting this year at Beloit. I. E. Bill, who is pastor there, is making plans to entertain a record attendance. Dr. L. C. Barnes, and Dr. J. J. Ross of Chicago are to be the chief speakers. Dr. Barnes is to give five addresses, and Dr. Ross will give two or three. Besides these addresses there will be helpful conferences and several other speakers.

### Boston Letter

BY CHARLES H. WATSON

### The September Quickening

It only begins in September. The rest of it keeps coming in October. It is a curious season for a sort of spring resurrection. Yet that is what we expect and what we begin to get, after all the flowers are gone, the fruits harvested, shriveled yellow leaves flutter around us and frosts commence to nip what life is left. It almost looks as if we were reversing the natural order as when we turn night into day. But so we go, in business, in education, in religion, in almost everything but sport. Sport is always with us, only changing its coat with the changing seasons, and getting more intense as business, education and religion relax their grip on us.

### A Spring in the Fall

That is what we have. Not only a spring and a fall; but a "Spring Revival" just as nature is falling asleep. Homes are opening up that were empty and dull. Tanned and re-invigorated children fill the streets and schools, and teachers covered with the summer rust, are being brightened up again by the indefatigable young Americans. Churches and Sunday schools open with almost a feeling of strangeness after the long summer respite; and ministers come back to the harness and the pulling with surprising resiliency. Soon it will be in business, education and religion as "Spring" begins its reversal of the actual seasons—"first the blade," as the autumn harvest is in full yield, "then the ear," as the winter freezes everything up, "and afterwards the full corn in the ear," just when spring seeds and buds are swelling. But—a being who is out of normal order himself, naturally would get things twisted.

### An Inspiring Unitarian Leader

Now and then the Baptists furnish our Unitarian brethren with a strong, well-seasoned leader, who sends a thrill through that rather exemplary body of excellent people. Dr. J. H. Barrows and



STUDENT VOLUNTEERS, WITH DR. AND MRS. TOPPING OF JAPAN, AT WEST WASHINGTON SUMMER ASSEMBLY



Dr. Charles G. Ames were specimens. Dr. Charles H. Strong, the older son of Dr. Augustus H. Strong, our great Baptist theologian, is another, and his position as president of the Unitarian Laymen's League gives him opportunity to show what a clear head and an energetic purpose can do to fire the men to a new and worth-while program. At a recent dinner of the League in the Unity Home in Boston, he gave the impression that he was bound to be a leader with a following. No standing pat on the *status quo* for him; but a social vision, a sound social program, an increased church attendance, and a strong departure in the direction of religious education. That is a stiff schedule for those orderly and prosperous brethren. We shall see how it comes out. Dr. Charles H. Strong stands high among the philosophers. Professor William James regarded him as one of the clearest intellects in the land. And when Strong feared that James was becoming too hospitable to a consciousness of the superhuman, even James took the fear seriously.

#### Mrs. Montgomery's Appeal

Under the circumstances, her appeal was a very natural one, and she had a perfect right to make it. She had seen two Northern Baptist Conventions almost thwarted and spoiled in mind and spirit by a wholly unnecessary issue; and she knew that arrangements had been made to continue the disturbance during her presidency. She did not ask the Fundamentalists to disperse, or to sacrifice their issue. She merely sought to raise the greater issue of the kingdom and its work, and suggests that if the Fundamentalists must "fundamental" they do it at some other time and place. The convention itself takes as many strenuous days and duties, as ordinary Baptists ought to endure even when joy and peace reign; but when a conference is prefixed to it that simply destroys harmony and unity, and diverts from its serious work, the presiding officers must shoulder the most of the unnecessary burden. Any one would be justified in refusing the presidency when certain that the Christian atmosphere would be poisoned beforehand.

#### Sons of Baptist Ministers at Brown

A recent visit to Brown University brought to mind the indebtedness of that old institution to Baptist ministers. You go back into the past only to increase the debt, but the present makes it imposingly large. If you begin at the top with President Faunce, Dr. D. W. Faunce comes to mind, the strong pastor in some of our best churches, a fine type of the old-time minister of vigor and cultivation. Then in the corporation of the university ministers' sons are outstanding figures. Dr. Thomas Davis Anderson, namesake of his courtly father who years ago adorned the pulpit of the First Church, New York. There is President George Edwin Horr, also namesake of a scholarly minister well known on the Atlantic coast. Charles Evans Hughes also is among the Fellows and now perhaps is the most illustrious of Brown graduates, and he the only son of a most devoted and revered minister. Albert Lyon Scott the Trustee, the graduate and princely layman in Newton Center, is worthy son of a consecrated minister in lower New York in the long ago.

Coming into the faculty, Dr. Lida Shaw King is prominent as Dean of the Woman's College and Professor of Classical Literature and Archeology. She is the

daughter of that ripe scholar and noble preacher Dr. Henry M. King, beloved in Boston, Albany, and Providence. Professor Albert Knight Potter, head of the department of English, namesake of one of the noblest men who ever stood in a pulpit, Dr. A. K. Potter of Springfield and Roxbury. How many of us remember his charming comradeship and brilliant English style! Then there is Dr. Alfred Harrison Jones, Associate Professor of Logic and Psychology, gifted son of Dr. Robert Taylor Jones who for thirty-five years was the leader and almost creator of the strong First Church there, in whose fellowship were President Schurman, E. Benjamin Andrews, Charles Evans Hughes, Benjamin Ida Wheeler, Dr. Law the great veterinarian, and other prominent teachers, when they served Cornell University.

Surely this is a high fellowship, taking as it does into cabinet, commerce and school, the precious life and tradition of the parsonage, where he who prayed and toiled there, sought the greatness of goodness, and the goodness only of service.

#### Large Gifts by Chinese in Support of Christian Schools

By JAMES H. FRANKLIN.

WHEN Rev. L. C. Hylbert, missionary at Ningpo, China, was at home on furlough three years ago, he secured subscriptions from Baptists in West Virginia to the amount of \$23,000 to use in the development of schools at Ding Hae, one of the cities on his field. When he returned to China and told of the generosity of the West Virginia Baptists, there was such rejoicing among the Chinese that they undertook to add a considerable sum to the amount subscribed in America. The Foreign Mission Society has recently been advised by Mr. Hylbert that the Chinese citizens themselves have subscribed \$42,000 Mexican, which makes a total of \$65,000 Mexican for the school at Ding Hae. The work has developed beyond all expectations, and after subscribing for the erection of the buildings, some of the Chinese approached Mr. Hylbert with a proposal to turn over property, the income from which is about \$15,000 Mexican per year, for use in support of the school work. All this means that a much stronger school than was ever possible before in that district is being established, and it will be conducted under Christian auspices. Ding Hae is a city of 40,000 people, and is only one of the twenty-eight different stations in Mr. Hylbert's field.

The Chinese gentry in the large city of Ningpo, about four hours travel from Ding Hae, were deeply impressed by what had been accomplished in the smaller city, and now they are discussing the wisdom of proposing to contribute as much as \$250,000 Mexican for the development of the hospital work and boys' academy and a girls' school at Ningpo, provided the missionary agencies in America will contribute a like amount.

Soon after the news of these developments reached New York, the Foreign Mission Society received a cablegram from South China announcing that the students and Chinese friends of Swatow Academy had subscribed \$24,000 Mexican, on condition that the Foreign Mission Society would contribute a like amount for the erection of an Administration Building at the Academy. Fortunately, the Foreign Mission Society was able to take im-

mediate action, and a total of \$48,000 Mexican is now available for the erection of the Administration Building at Swatow where the work has been so greatly blessed in recent years.

It is a matter of great pleasure to the Foreign Mission Society to be able to announce such extraordinary interest on the part of Chinese citizens at Ding Hae, Swatow and Ningpo.

#### The Maritime Provinces

By A. C. CHUTE

Our denominational paper, *The Maritime Baptist*, has recently come under the editorial guidance of a new hand, Rev. R. Osgood Morse. The editor preceding him, Rev. R. J. Colpitts, was suddenly cut off by death. Mr. Morse, who has for many years held pastorates among us, is a graduate of Acadia College and of Rochester Theological Seminary. And he takes this editorial responsibility after much writing, not only for religious periodicals, but also for the secular press. He has had his eyes open to see what is going on in the world, and has written with discrimination, and with interest to his readers, concerning what he has seen. For long he has been identified with our denominational activities, so that he has arrived to his present position well equipped for what is immediately before him. And he is giving us an excellent paper.

At present there is running through its columns an interesting series of articles on "The Religious Life of Acadia," from the pen of the late Rev. W. B. Boggs, D.D. Dr. Austen K. DeBlois, of the First Baptist Church, of Boston, has written the introduction. Dr. Boggs was a missionary of Maritime Baptists to the Telugus, but was obliged to return home on account of impaired health. A little later he felt that he was sufficiently restored to enable him to go back to India. But the board did not agree with him in this, so that he applied to the Missionary Union, at Boston, with the result that he was sent abroad by that society and rendered fine service for many years. He was associated with the famous Dr. John E. Clough in that unmatched ingathering of souls on the Telugu field. When Dr. Boggs was last at home, and for a while had no expectation of getting again to India, because of physical disability, he devoted himself to the writing of the religious history of his alma mater. Money was not forthcoming for its immediate publication in book form, as the author intended, so that now it is appearing as a serial of about twenty numbers, with thought that a little later the funds may be provided for the more permanent form which the writer had in mind. These articles deal with Acadia's origin, with her founders and early supporters, and with times of spiritual refreshing in the history of the schools. They give character sketches of men who nobly wrought among Baptists in this part of the world for the cause of education and of missions. The whole alluring story is briefly and attractively told by a man who has been spoken of as "one of Acadia's finest products." Many a one will thank God that the good Dr. Boggs was impelled to take up this labor of love, and to bring it to a conclusion, just prior to his last return to the foreign land of his adoption where, very soon, his earthly course was ended.

There has just died in Wolfville, Nova Scotia, the seat of our university, a



greatly beloved minister of Christ, Rev. Maquard P. Freeman, in his eighty-ninth year. Twenty years have elapsed since he renounced the active work of the ministry, and removed to Wolfville to spend the evening of a quiet and very useful life. He was not noted for learning nor for eloquence; but he was noted for the excellence of his Christian spirit and for the marked conformity of his life to the requirements of his Lord. During these two decades of retirement he has been identified, as far as his strength would allow, with a mission in the east end of the town. There he went in and out, year after year, without worldly emoluments, well satisfied with the approving eye of God upon him. He needed nothing beside to keep him faithful.

Those acquainted with Father Freeman's life-story have associated with his name the name of a man well known in the United States, Jacob Gould Schurman, ex-President of Cornell University. Dr. Schurman was led to Christ and baptized by Mr. Freeman when the latter was pastor at Summerside, Prince Edward Island. Later on when young Schurman had completed his junior year at Acadia, and when his former pastor had a church in Nova Scotia, the young man preached in the pulpit of him who had baptized him, for his expectation then Maquard P. Freeman, in his eighty-ninth year. Twenty years have elapsed since he renounced the active work of the min-

istry, and removed to Wolfville to spend the evening of a quiet and very useful life. He was not noted for learning nor for eloquence; but he was noted for the excellence of his Christian spirit and for the marked conformity of his life to the was to devote himself to the work of the Christian ministry. Winning the Gilchrist Scholarship, this promising youth went abroad for study, returned and became professor, first at Acadia, and then at Dalhousie, in Halifax, after which he went to Cornell University where, not long since, he closed a protracted and distinguished Presidency. All honor, then, to the pastors who, in comparatively obscure places, faithfully discharge their obligations, and turn youthful feet into the paths of obedience to the divine will.

Acadia has not yet begun to rear a building in the place of the one destroyed by fire in December last. The time has not seemed opportune for the pushing of the proposed million-dollar campaign among us. We must therefore be a little patient, enduring the inconveniences of a wilderness while on the way to Canaan. In due season the goal of our endeavor will surely be reached. At the time of our writing, girls and boys are assembling on The Hill for the opening of the year of study in seminary and academy. In the first week of October the college will again be in session. Seven or eight years more and we shall round out a century of our educational history.

Rev. O. F. Felth closed his pastorate with the Swedish Baptist Church in Bellingham, July 1.

Rev. L. L. Cloyd has resigned as pastor of the Immanuel Church, Bellingham.

Rev. A. Tangen resigned as pastor of the Norwegian-Danish Church, Seattle, to take effect October 1.

Rev. L. L. Simmons, of Valley Ford, Wash., has recently located as pastor at La Conner.

Rev. Dan W. Thurston, who has been District Missionary in the Cowlitz Association for several years, has become pastor of the South Tacoma Church.

Rev. C. A. Nethery, formerly of Ferndale, has settled as pastor of the church at Kent.

Rev. J. O. Bovee has been appointed as Pastor at Large in Western Washington and with Mrs. Bovee began his work at Burlington Sept. 1.

Rev. J. E. Wetterhahn, of Missouri, is supplying the church at Vancouver.

#### NORTHERN CALIFORNIA

DAILY VACATION BIBLE SCHOOLS were conducted in seventeen churches in Northern California, with an enrolment of more than 1700 boys and girls. In Twenty-Third Avenue Baptist Church, Oakland, the enrolment numbered 256, representing twenty different races and eleven religious denominations. Nearly two-fifths of the number did not attend any Sunday school. As a result of D. V. B. S. one-half the total enrolment are now attending the Sunday school of that church.

THE ANNUAL SESSION of the Federate School of Missions was held at Mount Hermon July 9-16. Registered delegates numbered 128. Denominational Registration was as follows: Presbyterians, fifty-five; Baptists, twenty-three; Methodists, nineteen; Congregationalists, eleven; Lutherans, six; United Presbyterians, five; Friends, two; Methodist S., one; Methodist Free, one; Swedish Mission, two.

THE MISSIONARY EDUCATION MOVEMENT held its eighth annual conference at

## Church News by States

### Pacific Coast

#### WESTERN WASHINGTON

ON AUGUST 20, Mrs. I. H. Wood, wife of Rev. I. H. Wood, pastor of the Manette Church, after a lingering illness of several months, died at her home in Manette. She leaves a husband and five children. The funeral was held in the Bremerton Baptist Church, where her husband was pastor for three years and where she was greatly beloved. She had just passed her forty-fifth birthday and the twenty-fifth anniversary of her marriage. A woman of strong faith and sterling character, she will be greatly missed in the home and community.

THE FIRST BAPTIST CHURCH OF TAKOMA, Dr. C. O. Johnson, pastor, having found its building too small for the growing congregations and Sunday school, has leased the Tacoma Theatre for a year in which to hold Sunday services. Services began there Sept. 4. The church is already considering plans for a new building.

SAUK PRAIRIE: After some preliminary work by Rev. J. E. Kanarr, District Missionary, and conference with Dr. J. F. Watson, a Baptist church was organized at Sauk Prairie, in Skagit County. Property has been purchased and a building will be erected at an early date.

MISS ALICE FRANKLIN, a member of the University Baptist Church, Seattle, and a student volunteer, sailed August 26 for China to spend one year as teacher in Canton Christian College.

#### Pastoral Changes

During the summer there have been

a number of changes, several men leaving and others coming into the field.

Rev. C. F. Wallraff closed his work with the church at Hoquiam August 1 and is located with the church at San Luis Obispo, Cal.

Rev. S. L. Brown has resigned as pastor at Dryad.

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Asilomar, July 19-29. Total registration 307, of which forty-two were Baptist.

ON JULY 10, at the Mexican Mission in Fresno six were received for baptism, one, an old lady in her eighty-fifth year. Mr. Martinez, Mexican missionary has organized Sunday schools at Dinuba and Malaga, two growing towns near Fresno. He has also been asked by the Mexican people to hold services in the towns of Fowler, Malaga, Kerman, Del Ray and Calaw.

REV. HENRY W. DAVIS has been appointed Baptist University Pastor at the University of California, Berkeley. Baptist churches having numbers attending this university are asked to send the names and addresses to Mrs. M. B. Clark 2433 Le Conte Street, Berkeley, also the information as to the special activity in which they have been engaged in the home church. This information will be of great service in enabling Dr. Davis to get into immediate touch with Baptist students.

REV. AND MRS. DRYDEN L. PHELPS, members of First Baptist Church, San Francisco, sailed on S. S. "Golden State" August 31 for China. A very beautiful commission service was held by the church on Sunday, August 21. Mr. and Mrs. Phelps go as the special representatives of this church to Chengtu, China.

#### OREGON

DR. WILLIAM A. WALDO, pastor of the First Baptist Church of Corvallis, with his church, is putting on a very important program for the benefit of the Oregon Agricultural College students for the coming year and desires to be of the very greatest benefit to all students who come here, particularly the Baptist students. It is earnestly requested that the students or friends of the students will communicate with the pastor at the earliest possible moment so that he may get acquainted with the students from the outset. Address him First Baptist Church, Corvallis, Oregon.

## Mississippi Valley

#### MICHIGAN

REV. R. O. THOMSON, who has held several pastorates in the Alpena Association, and Miss Jennie B. Craig of Millersburg, were married August 24, at the home of the bride. Rev. C. S. Burns of Ypsilanti—spending his vacation in the "Baptist Birches" of the Alpena Church—motored over to perform the ceremony; and, after the sumptuous wedding breakfast, also had the pleasure of taking the happy couple back to Alpena, from whence they went to Mr. Thomson's home for a visit. Mr. Thomson is pastor at Cheboygan.

A VERY SUCCESSFUL EVANGELISTIC CAMPAIGN closed at Wixom August 21, with Rev. J. J. Pease speaker and Richard Nyberg singer. Both these men are of the best—preaching and singing—the old gospel with power. The meetings were held in a large tent with an average attendance of 100 each night. Fifteen were baptized on the last day of the campaign, and several others later. Mr. Nyberg directed a chorus choir of about fifty.

BETHANY CHURCH, PONTIAC, is holding Home Coming week, September 11 to 18. Pastor Thomas B. Marsh on Sunday morning the 11th spoke on the topic the

Church's Task and in the evening was "The Church's Resources." On Monday night, the pageant, "From Darkness to Light" was given and the following evenings of the week were devoted to rallies of the Brotherhood, the young people, the women and the Sunday school. A Community Survey is in the plan for the fall work of advancement. Bethany Church will also co-operate in the evangelistic campaign which is planned for southern Michigan early in November.

PASTOR AND MRS. C. S. BURNS with their son Walter spent their vacation—the first, by the way, in six years—in the "Baptist Birches" near Alpena. Fishing and fellowship were the objectives. Of the former twenty-one worth while were landed, and as to the fellowship, Mr. Burns preached one sermon in his former pulpit, and he and Mrs. Burns had the pleasure of entertaining twenty-six Alpena friends for dinner on one occasion. They have returned to their work at Ypsilanti fine and fit for a big program this fall. Burns is certainly one big hustler and the Baptist church is a real factor in the college and normal life of the city.

REV. F. L. CURREY, State Director of Evangelism, is planning for six simultaneous associational campaigns during the coming year—four to be held before the holidays and four between the holidays and the Easter season. Mr. Currey is to hold special services at Dewitt, beginning Sept. 11, and will be assisted by Prof. A. E. Greenlaw, the famous Negro soloist of Detroit.

#### IOWA

DAVENPORT, A. F. Houser pastor, Calvary Church, has been busy this entire summer, with five weeks daily vacation Bible school, average attendance, 90; one week our Pastor's Aid at the great Mississippi Valley Fair; five weeks special revival meetings in a big tent, led by Evangelist T. T. Martin, superintendent of the Blue Mountain Evangelistic Association (Miss.), assisted by E. A. Petroff. Many have been converted and will unite with the church as soon as we go back into the church for regular services. The pastor has not taken a vacation this summer nor will he but is open to an invitation to help some fellow pastor in a series of meetings during November. Having been an evangelist fourteen years, he will take this method of resting.

#### ILLINOIS

EVANGELIST L. C. BAUER, of Whitehall, has just closed his summer campaign in the South. A two-weeks' meeting with the first Baptist Church of Tuckerman, Ark., was his sixth meeting. There were sixty-one professions, mostly men. Over sixty united with the church. He has an open date after Nov. 20. From October 31 to Nov. 20 he will be with the First Baptist Church of Trenton, Mo.

AUSTIN CHURCH, Judson H. Thomas, pastor, is planning to hold a jubilee anniversary October 5-9.

#### OHIO

##### A Campaign of Evangelism

IN HARMONY WITH THE PLANS of the department of evangelism of the Home Mission Society, the committee on evangelism of the Ohio Baptist Convention has undertaken to organize a series of simultaneous evangelistic campaigns this fall and winter in Ohio. At a meeting in Columbus called by Dr. Millard Brelsford

of Cleveland, chairman of the committee, the plans and methods of the movement were outlined in consultation with Dr. Stilwell, superintendent of the department, and Dr. Chambers, secretary of the Ohio Convention. The four district representatives, Hughes of Bucyrus, Enteline of Youngstown, Long of Dayton, and Bowen of Granville were present and rendered helpful assistance. The details and arrangements covering the work to be done were turned over to Rev. C. H. Stull of Marietta, who is now pushing the movement with energy and efficiency.

The plan is one of general exchange of pastors and churches in revival campaigns covering the months of November, January, February and March. The November campaigns will begin November 1 and continue to Thanksgiving Day. Each special local series of meetings would continue not less than two weeks or over two Sundays. Pastors with evangelistic gifts, would come into the Southeast District, to assist the local forces. In their absence, their pulpits would be supplied without cost to them, by the committee on evangelism. The pastors assisted in November by these helpers from various parts of Ohio, would perform a like service in the other districts in January, February or March. All campaigns would be brought to an end by Easter.

The reports coming in are most gratifying, indicating in almost all cases that the movement is a welcome one among the pastors and churches of Ohio. Associations and churches are approving the plan; and pastors and pulpit-supply men are being enlisted for these united efforts in soul winning and kingdom building. Conferences on evangelism, conducted by Dr. Stilwell, will be held preparatory to the district campaigns. The first of these will be held at Zanesville, Oct. 4 and 5. Every pastor and special worker of the Southeast District attending this conference, will enter upon the campaigns of November, strengthened in faith by personal fellowship, filled with inspiration and joy; for he will feel that he has the enlightened sympathies and the united prayers of a host behind him in his efforts to turn many unto righteousness.

## Atlantic Coast

#### NEW YORK

PROVIDENCE CHURCH at Hagedorn's Mills: Since last December eleven young people have been received by baptism and in August, three were baptized at East Galway, where the pastor holds an afternoon service. In April a C. E. society of over forty members was organized at the Hagedorn's Mills Church and its work has been maintained with much interest on the part of the young people. E. D. Wooddell, who has been acting as pastor for over a year left the field the first week in September in order to take up work at Newton Theological Seminary.

#### WESTERN PENNSYLVANIA

A MOST REMARKABLE REPORT comes from Riverview, Rev. G. W. Scarberry, pastor. On July 31 the Sunday school attendance was 100 per cent—176 on the roll and 176 present. All the other services, morning and evening, well sustained in spite of hot weather.

REV. W. G. CARL, Braddock, wrote: "We are planning to open aggressive work



early this fall. September promises to be a busy month. First week, a reception to young people who are going away to school, arrangements in hands of class of young ladies, Miss Morgan, teacher; September 6, monthly meeting of men's class at home of teacher, W. G. Carl; Sunday, Sept. 11, Grand Fall Rally all day; Sept. 25 to Oct. 9, evangelistic meetings by Shade and McCleery."

REV. A. B. BOWSER, Ford City, reports two new members received during July. Union services were held in the park Sunday evening. The weather was favorable and the audiences were large, a conspicuous proportion Baptists.

REV. A. J. MEEK, New Kensington, recently gave the hand of fellowship to four new members.

REV. A. MEEREIS continues to supply the Slavonian Church at Monaca. A recent service was attended by forty persons. Fifteen dollars has been forwarded to a church in Czecho-Slovakia which lost its building in a fire which practically wiped out the village.

REV. EUGENE NEUBAUER, Elizabeth, had an enjoyable vacation in Iowa, Missouri and Illinois. During his absence the church was renovated, painted and decorated, and presents a most handsome appearance.

JOHNSTON AVENUE CHURCH, Rev. W. Spencer Skinner, pastor, reopened on Sunday, July 31, after having been closed for eight weeks for remodeling. It now has all the appearance of a new building. Both rooms have been enlarged, and the whole church has been made beautiful and attractive. The cost was only \$4,500.

SINCE THE MIDDLE OF JULY, fifteen have been baptized by Rev. Stewart M. Smith, pastor of the Donora Church, six of them were young men and seven were young women of the congregation, the remaining two being a father and young daughter. Seven have been received recently by letter.

THE FAREWELL RECEPTION given Rev. A. P. Mihm, Thursday evening, Aug. 25, by Temple Church in the church parlors, was a fitting recognition of the work accomplished during his pastorate and the high esteem in which he is held by the church and the Baptists of Pittsburgh.

REV. J. S. BRAKER spent part of his vacation in Mass., preaching one Sunday. He then joined his family on Long Island where they passed the month of August. Among the supplies of the First Church, McKeesport, were Dr. A. A. DeLarme of Omaha, Nebr., and Dr. J. A. Maxwell of Chester, Pa., both former pastors of the church.

REV. J. A. T. MARSTELLER, Emmanuel, N. S., reports the recent baptism of two Catholics, one Presbyterian and an Episcopalian. During vacation he supplied three Sundays in Washington, D. C.

REV. F. W. STANTON, Knoxville, spent his vacation at Cayuga Lake, Buffalo, Utica, Sidney Center and Smyrna, N. Y. He supplied the Conklin Avenue Church, Binghamton, and the Immanuel Church, Syracuse, having served the latter as pastor for eight years. The church will hold evangelistic meetings in the fall under the leadership of Rev. H. E. Shade.

#### EASTERN PENNSYLVANIA

##### Collegeville Assembly

The Collegeville Assembly, which met at Ursinus College Aug. 22 to 29, was successful in every way. 175 registered

students were in attendance, with many visitors. The courses of instruction had been carefully planned by the assembly's committee of the Education Board, and a faculty of high grade secured. Our educational institutions were well represented by President Evans and Professor Matthews of Crozer Seminary, and Principal Coe of Keystone Academy. From our Publication Society Dr. Tralle, Mr. McGorrell and Mrs. Finn were secured; from other missionary organizations Rev. Will C. Chappell and Miss Helen Crissman; from among our pastors Dr. H. J. Whalen, Rev. J. W. Elliott and Rev. J. Hubbard Morton. The music was under the able leadership of Mr. Norman Hill. Mr. Morton directed the athletic activities, which were thoroughly enjoyed as was a class in hand-work taught by Mrs. McGorrell during the recreation period. The daily vesper services, conducted by Mr. McGorrell with the aid of young people selected by him, added greatly to the spiritual value of the assembly. The Sunday services made a deep impression upon all. Dr. I. G. Matthews preached in the morning. Rev. Lester H. Cleve addressed the afternoon life work meeting and preached the sermon in the evening. There were three decisions for special life service.

#### A Notable Dedication

By H. G. WESTON SMITH

When young people meet together, see visions, and make vows—who knows how great may be the result?



MISS MAY COOK

Sunday morning August 28 there was held a service which, to some of us,

seemed to be the most significant service we have ever attended. A young lady was dedicated to Christian Service just before her departure to our Baptist work among the Indians at Bacone Indian Col-

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lege, in Oklahoma; and instead of having the dedication prayer offered by a single good man of God, a half-circle of six other young people all from the same church, and every one of them dedicated to Christian service, gathered around her and each in turn offered a sincere prayer that God would keep her and use her, and also keep each one in this group and use them in the largest way possible and make them a rich blessing.

The girl to be dedicated was Miss Mary Cook, a graduate of Thiel College, Greenville, Pa.; and she was under appointment to Bacone, our own Indian College of which we are so proud.

After a brief and simple opening service the congregation all stood and sang "From Greenland's Icy Mountains." While the last verse was sung Miss Cook's mother came forward with her to the platform, where the other young people

sat with the pastor, and when the hymn was finished she said through her tears: "It is not exactly easy for me to do this, this morning, because I know that it means that my daughter may from now on be far away from us much of the time. But because there is a need, we are glad to present Mary prepared and dedicated to Christian service. May God truly bless and use her is our prayer!"

After the singing of two verses of "The Morning Light is Breaking," Mrs. S. T. Dean, Miss Cook's teacher when she was in the primary department of the church school. She expressed the joy the church feels in sending her into the New World Movement work, and gave an intelligent and sympathetic appeal to Miss Cook simply to follow on after those ambitions she has cherished even since she was seven years old—the ambitions her mother had always been glad to encourage in her.

Miss Cook made a brief response by way of accepting the responsibility laid upon her, and then, the entire group of young people stood together and six sincere and beautiful prayers were offered one after another.

Harry Thomas, who is in Johns Hopkins preparing for medical missionary work, probably in China; Mary Hildebrand, who is in religious educational work, county general secretary of sabbath school work; Elizabeth Obenchain, who is in Chicago Missionary Training School and taking specialized work in kindergarten at the Chicago Kindergarten College, and who is preparing for work in Mexico or Central America; Thomas Cook (brother of Mary Cook), who is in Keystone Academy preparing for the ministry in whatever form seems best, at home or abroad; Gladys May Wineow, who is in Y. W. C. A. work in Minneapolis and who was unable to be present (Miss Helen Lackey offered a prayer in her stead); and Hayden Straight, a graduate of Thiel College in the classical course, now taking his second year of graduate work in the School of Religious Education of Boston University—he will go into the kingdom work as a director of religious education, after taking his "Master" degree this June at Boston.

After these six prayers had been offered the pastor gave invitation for others to consecrate themselves to a life of specialized Christian service at this time if they had really thought and prayed about the matter and were sure that they wished to give themselves to the full leading of the Spirit. The method of consecration was to be for them to add their prayers to those that had been offered. Two prayers were offered: the first by the sister of Miss Mary Cook, a fine consecrated girl who gives good promise of following in her sister's steps; and Leona Bortz, who comes from a sister church, and who is praying that the way may open for her to go into foreign missionary work. At the close of the service and before the service three others declared that they wanted to enter some form of definite Christian service if they could find what it should be.

The pastor preached a brief sermon, and the service closed with that great hymn of Washington Gladden's: "Oh Master, Let Me Walk With Thee."

Greenville, Pa.

## Fresh From the Field

(Continued from page 1036)

social evils is still very popular. It does not shock; it soothes. Its eloquence is a

kind of celestial chloroform." For example we need go no further back than the anti-slavery agitation, when the kid-glove preacher did not once disturb the peaceful somnambulism which saw no conflict between the religion of Jesus and the owning of human beings as chattels. It is so today, in all the pleas for the church to be prudent, rather than prophetic, and vaguely platitudinous rather than definitely specific in respect to industrial conditions. The kid glove is a symbol of the moral neutrality of the church, which makes the Sunday morning service a symphony concert, and the sermon a dose of opium. Imagine Amos preaching in kid gloves! Imagine John Clifford—the great soldier in the wars of God—failing, or refusing, to handle moral realities with naked hands."

In order to preserve the evangelistic spirit among the members of its faculty the Board of Trustees of the Southwestern Baptist Theological Seminary at Seminary Hill, Texas, has ordered that each instructor must conduct at least two evangelistic meetings each year.

Mr. Karl E. Ansell was ordained on Aug. 29 at the First Church, McPherson, Kans. Rev. Ralph Ingle of Newton was moderator and Rev. W. A. Halladay of Peabody, clerk. Bro. Ansell has had thirty years' experience in Christian work most of the time in Japan, and is connected with the American Bible Society. He will return to Japan. He has two sons in business in Japan and two children in college in this country.

The President of the United States has designated Sunday, November 13, as "Red Cross Sunday," that being the beginning of the week in which the annual solicitation to the American people to renew their membership in the Red Cross organization is due. The request is made that "ministers and priests throughout the land will make some mention to their congregations of the work of the American Red Cross, and will make an appeal to them that they enroll themselves in its membership."

## Hidden Treasures

(Continued from page 1055)

tuce and nasturtiums have done the best. I like the Young Reserve stories awfully well. Bill is my favorite. Peggy is nice too. Sometimes I wish I had a sister. If I win a 'treasure' prize I will show it to my teacher and he will be glad. He thinks I don't know much about the Bible. Now I know more than I did. I want my vegetable money to go to Burma for I read your story about Judson's Bible pillow."

Evelyn and Florence Ventres (Agawam, Mass.) write: "My sister and I were very much interested in the Hidden Treasure Contest. We have been at it this summer together. . . . We spent a lot of time on them and are hoping to win a prize."

Lucy J. Lee of Cle Elum, Wash., writes to all of us: "Dear Young Reserves: I wish to join your club as I think it is a good organization. I am thirteen years old and am in the first year of High School. I saw the Hidden Treasure and thought I would try and get them, not for the prize but for the good study of the Bible. The 'Old Adam' I am not sure of, but I found the first Adam and the last Adam in 1st Cor. 15:45."

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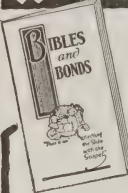
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Evangelist Singer A. H. Lovett is at his home in Davenport, Ia., this month. He is available to assist pastors or evangelists in special meetings after October 1st. He may be addressed at 1230 Arlington Ave., Davenport, Iowa.



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### WHAT ONE LIVE CHURCH IS ACCOMPLISHING

A church which is one of the leading forces and influences in the life of a large city certainly stands as a notable exception to the statement that churches are not fulfilling their mission these days. Such a church is the First Baptist of Syracuse, N. Y. Here it was my rare privilege some time ago to spend a Sunday as the guest of Charles M. Courboin, the church's organist.

The service in the morning was in the nature of a memorial, with the unveiling of a tablet in memory of those members of the congregation who gave their lives in the great war. Mr. Courboin insisted on the writer's playing the prelude and postlude—an honor, indeed, in the circumstances. After the prelude Mr. Courboin took his place and "America" was sung, after which the ceremony of unveiling the tablet took place. This concluded with the sounding of "Taps," the bugler being stationed in the echo organ. As he was finishing Mr. Courboin, who always manages to do something unique, gradually closed the echo swell shades, giving an impressive effect of the sound receding in the distance.

We all know Mr. Courboin as a concert organist of the first order, but many of us have not had the privilege of hearing him play a church service. His service playing, as the writer heard it on this Sunday, proved to be on the same high plane of excellence as his concert playing. The service itself was of the average non-liturgical order, but by little touches here and there Courboin made it a thing of beauty and real artistic worth, infusing into it that dramatic element which is so essential to the modern church service, yet never failing to keep the spirit of worship and devotion to the fore.

One instance of this occurred during the prayer. After the pastor had been praying for some moments I was surprised to hear the organ come stealing in, pianissimo, and reflecting, very softly, the various moods of the pastor's utterances, until the Amen. Then, being in the key of the choir response, they came into the situation at once. The effect was one long to be remembered.

The hymns were played with vigor and splendid support was given to the large congregation that sang as I have seldom heard congregations sing. In his choir accompaniments Mr. Courboin gave the singers ample support, but at no time did the organ dominate the anthem.

The choir, consisting of a splendid solo quartet and mixed chorus, rendered Noble's "Souls of the Righteous" in an artistic manner and the quartet sang "Into the Silent Land," by Harvey Gaul, in excellent style. Mr. Courboin does not train the choir. It is under the able direction of Professor Howard Lyman of Syracuse University, and Mr. Courboin is paid a salary the annual amount of which runs into four figures—and the left-hand figures is not a 1—just for playing the service and a recital in the evening. They do things right in this organization.

A live congregation such as this would not be complete without a live pastor to lead it, and the Rev. Bernard C. Clausen fully meets the requirements. Although

still a young man, he is a forceful speaker and has a magnetic personality. At the morning service he appeared in the uniform of an officer of the United States Marines, having served his country in that capacity during the war. In the evening he preached to the freshmen of the university. The church was filled, as it was in the morning.

An organ recital was announced for 7:30. But, if you please, this was not one of your ordinary "pre-service" recitals, when the music is supposed to cover up the sound of footsteps and rustling silks as the members of the congregation take their place. Instead, at 7:30 most of the congregation were in their places. The doors were closed and the service began with a short improvisation by Mr. Courboin, starting fortissimo, but gradually diminishing in quantity of tone and leading into the "call to worship," sung by the choir.

After a short invocation by the pastor, Mr. Courboin played his organ recital. The doors were kept closed and no one was allowed to enter except between numbers—another instance of doing things right. His program consisted of the Finale in B flat by Cesar Franck, the Gavotte from "Mignon" by Thomas and the Largo from Dvorak's "New World" Symphony, all played in Mr. Courboin's masterly manner. This plan is followed at every evening service. After the recital a hymn was sung and the service followed the regular order, again with the artistic touches.

Perhaps the most impressive moment of the whole day occurred just before the close of the evening service. There was no hymn after the sermon, but the prayer and benediction followed immediately. During the prayer the lights were gradually extinguished until at the close of the benediction the only light in the church shone through a magnificent stained glass window above and behind the pulpit and choir, the window showing Christ and the evangelists. During the prayer Mr. Courboin improvised in the manner mentioned above, continuing to express in tones the mood of the benediction. During the silent prayer which followed, with no light in the church save that which shone through the window, Mr. Courboin played "Abide With Me" on the chimes, carrying out the thought of the sermon. After the hymn was finished the lights were turned on gradually and Mr. Courboin improvised a few quiet bars of postlude. Theatrical, you say? Decidedly no. But a dramatic and impressive close to a dignified and devotional service, one of the most inspiring and uplifting the writer has ever attended.

One thing that is noteworthy in this organization is the spirit of democracy and good cheer with which the very atmosphere seems charged. Everybody is most cordial to everyone else. The church maintains, among many other activities, a recital commission under whose auspices many of the greatest vocal and instrumental artists have been brought to Syracuse. They recently took in \$6,500 from a recital by Galli-Curci. An unusual thing for a church to do, but another proof that there is a place in the scheme of life for the right kind of a church.—ROLLO F. MAITLAND.



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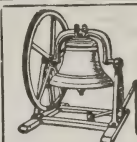


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## The Progress of Work With Children

MEME BROCKWAY

"Come and see our beginners' department." We were in a New Hampshire church, nearly one hundred years old, and I shuddered as they led me toward a basement stairway. "It is impossible to make a modern Sunday school plant out of this ancient structure," my guide said. "But we have done what we could."

We stood in a glorified basement room—bright electric lights, woodwork a soft flesh pink, chairs and tables white, wallpaper designed for children, with birds, squirrels, and flowers appearing here and there.

This church had caught the dominant note of our day—the child must have a place in the church's thought. "Slow of heart" indeed have we been as Christ said, for he put the child in the midst more than nineteen centuries ago.

Christ's words were "Feed my lambs" not "Feed my sheep and let the lambs find a morsel here and there." We are discovering that to obey him we must give the children of different

A certain Western school seemed to be born again when on the same Sunday morning three new departments, Beginners, Primary, and Junior came into existence, where before, a so-called "Main School" and Primary Department had gone on in a monotonous and dwindling way.

Worship must be intelligent. Many elders think that because a song refers to little children it is therefore adapted to their use. Study one favorite, "Hark, tis the shepherd's voice I hear, out in the desert dark and drear, Calling the Lambs that have gone astray, Far from the Shepherd's fold away." Because the refrain urges "Bring the little ones to Jesus" it is used in children's worship, but investigation shows that the underlined words are not understood by children of six. A little lad in West Virginia recently said to his mother "We have an automobile song in our (Baptist) school. We sing 'Oh Mr. Shepherd, throw it on high gear.' I can vouch for this story. Yet some superintendents oppose separate departments, giving as a reason: 'The children sing heartily and evidently enjoy our songs.' But is it worship?"

Our teachers begin to recognize that the Bible contains the most thrilling and dramatic stories in the world if we know how to adapt them to the varying ages and interests of children. Bible storytelling is therefore an art to be acquired, yet one which is in the capacity of the average earnest teacher. Our Publication Society through its periodical and publishing departments and its general and state field workers in the department of religious education offers help in mastering this absolutely essential art.

A little girl in a Western Sunday school once plaintively said to me, "We don't have Bible stories in our class, we just have Bible lessons." Comment is unnecessary.

Another child came to me in a southern church saying eagerly, "I'm going to bring my teacher to this institute so she can learn to draw on the blackboard 'cause she isn't very interesting." Modern methods are coming. The children themselves begin to demand trained teachers. Our brains as well as our hearts must

be given to the Master's service.

We frequently hear this statement, "We learned more Scripture in former days." Yet when a pastor in the average church which is made up of people trained in the good old days before graded lessons, says to his congregation, "We will now repeat from memory." You know that he will ask for the Twenty-Third Psalm or the Lord's Prayer! A small residuum surely as proof of better work of bygone years!

Today wherever graded lessons and separate departments have gone, the annual promotion day proves that our boys and girls can say with the psalmist "Thy Word have I hid in my heart."

We are learning to use the God-given instincts of play, imitation, and constructiveness in dramatizing Bible and missionary stories and in making Oriental objects, utensils, and costumes. Thus the life of Bible times becomes very real and its heroes and heroines familiar companions in the thoughts of our children. One wee lad after fashioning a sling and "playing" the story, awoke his mother in the night—"Mother, do you 'spose when I get to heaven David will let me hold his sling a little while?" Materialistic? Yes, it is a child's hero worship.

Our juniors are learning that to devote one week each month to the Crusaders' work enriches their programs. Our churches are beginning to provide unified programs covering the instruction, worship, and expressional activities for each department or period of life.

We are all seeking to lead our pupils to express in deeds the truths taught, and to find their own relationship to kingdom service. A youngster in Maine, sent out by his teacher to live the story, came to her home. "You know how hard it rained. Well, I held my umbrella over a little Italian boy going home. Would that count as a Good Samaritan?"

Perhaps our denomination's greatest progress has been in the discovery that the years before the 'teens offer our choicest opportunity to secure the enlistment of lives for Christ. Recent investigations prove that the majority of those in the Christian service today as ministers and the missionaries received the first impulse to give their lives to their Saviour before they were thirteen. In view of this fact most state conventions and many associations are giving a large place in their program to the presentation of better methods of work with children. Here our pastors and church leaders receive both the vision and the plan. For if we fail to hold, save, and train the childhood of our churches today we shall have few missionaries, few ministers, few leaders, few givers, tomorrow. Our denomination will be doomed and our share in kingdom work unfinished.

As we survey the field, the Sunday school directors of children's work employed in many of our state conventions, and the larger emphasis placed upon

this work in institutes and assemblies, we take courage and pray that some day the church of Christ may be able to look up into his face and say, "Here am I and the children thou hast given me."

## Exchange and Service Department

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**WANTED:** A young pastor for an attractive country church, near Rochester, N. Y., offering an opportunity to develop a genuine community church program. He should be educated and possessed of a passion to minister to the needs of rural people. With such correspondence is solicited by Rev. Alfred E. Isaac, Executive Secretary of the Baptist Union of Rochester and Monroe County, 300 Alexander street, Rochester, N. Y.

**THE CHURCH AT GALWAY, N. Y.,** is looking for a pastor. The salary has not been definitely fixed, but will probably be \$1,000 and parsonage. The church clerk is Mrs. Clayton Chase, Galway, N. Y.

**THE CHURCH AT WAMEGO, KANS.,** wants a pastor. One of the members writes: "We have a nice town and church building, good schools and a good surrounding country." Miss Louise Childers is church clerk.

EVANGELISTIC SINGER

Mrs. CLARA CRESSEY MINGUS, of Sioux Falls, S. D., has made arrangements whereby she is available for musical work in connection with evangelistic services. Rev. Walter Ingram, of Mitchell, writes that Mrs. Mingus has assisted him in a number of meetings as chorus leader, soloist and personal worker, and always with abundant success. He most heartily recommends her to churches desirous of such help and pastors and evangelists will make no mistake in securing her services.

PASTORAL SUPPLY

REV. GEO. B. HOPKINS, OF FREEPORT, ILL., will supply pulpits, either for one or two Sundays or regularly, provided the churches can be reached from Freeport without more expense than can be well paid. Very little remuneration is expected. Bro. Hopkins supplied for the Rockford and Freeport churches during the summer.

MISCELLANEOUS

**THE CITY OF BELLEVUE, OHIO,** 6000 inhabitants, is in need of a good Baptist physician. Anybody interested may write for particulars to Rev. A. G. Adrians, pastor of the First Baptist Church, Adrians.

**THE BAPTIST** has several requests for copies of the report of the special committee on the schools which was given at Des Moines. James L. Gilmour, McMaster University, Toronto, Can., is very anxious to secure a copy. Who will send him one?

**THE RUTH SCHOOL FOR GIRLS,** 3034 East 68th St., Seattle, Wash., is in immediate need of a superintendent. The school is supported mainly by the evangelical churches of Seattle. Its aim is to provide a Christian home with careful training rather than making it an institution for correction. An active Christian, under forty years of age, is desired. The school is small but has a complete plant with a capacity for thirty-five girls. All applications should be addressed to Mrs. E. M. Lang, Secretary, and should state fully the applicant's experience, training, references and salary desired.

## THOSE WORD CONTESTS

### A Sting Contest

**Answers:** 1, Resting; 2, Feasting; 3, Dusting; 4, Roasting; 5, Jest; 6, Toasting; 7, Interesting; 8, Trusting.

### A Bee Contest

**Answers:** 1, Behead; 2, Beware; 3, Bestow; 4, Because; 5, Beatitude; 6, Before (hand); 7, Behind (hand); 8, Begin; 9, Below; 10, Behave; 11, Behold.



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Volume II

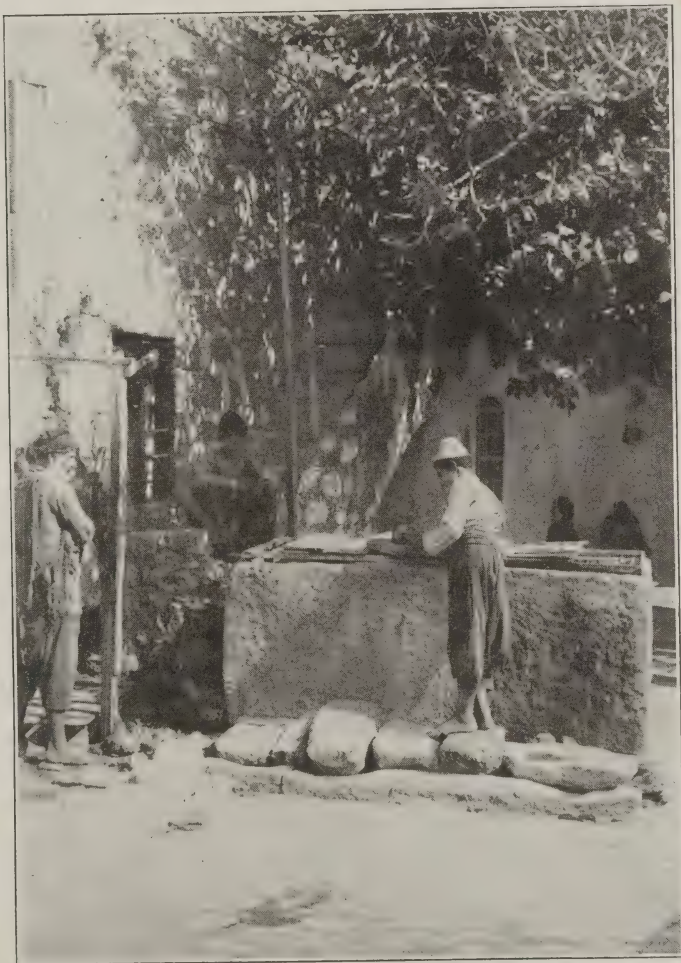
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Number 34

# The Baptist

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TRADITION locates with confidence many of the sacred places of the Bible and may be right sometimes. This is reported to be the house on whose top Peter saw the vision of the great sheet let down from heaven. How many feet have trod those stones!



## Fresh from the Field

About 120 Chinese students arrived in Chicago, September 8, by special train direct from San Francisco. Approximately one-half of this group are recipients of the Boxer Indemnity Fund, the remainder being supported by provincial or private funds. The Student Department of the Young Men's Christian Association of Chicago in co-operation with the Chinese Students' Club, Chinese Y. M. C. A. and other organizations gave a reception to these students at the Y. M. C. A. Hotel.

Rothway Church, Montana, was small and almost dead. But a loyal member reports: "This spring, thank God! we have won a great victory over the devil. We had seven conversions; four were baptized and joined the church, two by letter and seven backsliders. Although we are unable to support a pastor, we now have a Sunday school, a sermon reading on Sunday morning, B. Y. P. U. in the evening, prayer meeting on Thursday." And she adds that it is getting too dark to see or she would tell more about it. She lives thirty miles from a railroad and THE BAPTIST is her only reading. Such a report adds value to an editor's life.

Singing Evangelist Wm. S. Dixon, Wheaton, Ill., assisted in a union tent campaign during August, in Payson, Ill. Two large choirs featured in the campaign. The booster choir of boys and girls on each Saturday night drew crowds for many miles around. Pastors desiring Mr. Dixon's assistance in campaigns may reach him at Wheaton.

The Norwegian Baptist Divinity House which for many years has been affiliated with the Divinity School of the University of Chicago has terminated that relation and has become affiliated with The Northern Baptist Theological Seminary of Chicago. Prof. Henrik Gundersen will remain as the dean of the department and will also become a professor of Greek New Testament in the Northern Seminary, when the fall term opens, Sept. 14.

The enrollment of theological students in the seminaries of many communities located in and near Boston will show a decided increase this fall. Officers of Boston University School of Theology report that the largest entering class, 115, ever enrolled has already signed for admission, and accommodations at the school are so crowded that the authorities closed registration four weeks ago. The School of Religious Education, which offers undergraduate as well as graduate work, also reports increasing enrollment. A large number of students enrolled for foreign missions work, and this influx is significant in view of the fact that the board of foreign missions of the Methodist Episcopal Church and the Women's Foreign Missionary Society are asking for 600 new missionaries each year for the next five years, and foreign boards of other religious bodies are making similar requests.

When a Times reporter asked Admiral Sims if it was true that he was a supporter of America's dry policy, says the International Record, of Birmingham, England, he replied: "In favor of the dry policy, you ask? Oh, absolutely and wholeheartedly." "And what is your opinion as to how it is working?" the reporter

asked. "It is working all right. Of course, there is a good deal of smuggling, but I don't suppose there is one-half of one per cent of the alcohol consumed now that was consumed before the dry law came into force. But our great claim as Prohibitionists is that it has shut up the schools of future drunkards, the saloons and clubs. We have saved the rising generation from the drink."

Lapland has had a heat wave, says a Spitzbergen dispatch. The thermometer is at 86 degrees at times and the Eskimos have laid away their fur garments and are bathing. Reindeer and wild game are suffering from the excessive heat.

Senator France of Maryland, who recently returned from a visit to Russia, strongly urges the resumption of trade relations with the Soviet government. The senator insists that the government of Lenine is no longer "red"; that it is ready and anxious to welcome foreign capital.

As an offset to the terrible "Plantation Pictures" recently published in the *Atlantic Monthly*, the *Congregationalist* tells of a secretary of the American Missionary Association who attended a conference of about 500 negro farmers in North Carolina, 85 per cent. of whom own their own land. The secretary also addressed about 4,000 pupils in Congregational schools, and found them "as finely dressed, as well behaved, as vivacious," as any white school. He says the difference between the desperate condition of the negroes described in the *Atlantic* and that of those he describes is contained in the one word, "education."

On his way to his office the other day, according to a story in an exchange, the President stopped to watch the painters engaged in making the White House white. "Let me show you how to do that," he said, jokingly taking a brush from the hands of one of the workmen. After watching the President lay on a few strokes the painter complimented him by asking where he learned the trade. "On the day President Garfield was shot, I got my first contract," said the President. It was for painting a Baptist church near Marion, and I did it too," said the President.

The report of the Council of Church Boards of Education is generally taken as indicating the degree of interest taken by the various denominations in the education of their young people. The last report is not very encouraging to Baptists. The number of college students per 100,000 of membership, indicates that Congregationalists have in the tax-supported institutions of the country 1200 students for each 100,000; Presbyterians, 1030; Unitarians, 1,000; Episcopalians, 900; Disciples, 600; Methodists, 500; Lutherans, 300; Baptists, 200. And even at that, the Baptist showing is better than it was. It should be remembered also that we have an increasing number of young people from Baptist homes in our denominational colleges.

Prof. Wm. M. Ramsey, authority on the life and travels of Paul, whose coming to this country was recently announced, is scheduled to lecture at the Newton Theological Institution in October.

In Illinois, as in many other states, there has been since the war a determined effort to revive prize-fighting. Largely through the efforts of the Chicago Church Federation a prize-fight bill was defeated

this last winter. And Baptists may take pride in the fact that no small amount of the work against this bill was done by Dr. Melbourne P. Boynton, pastor of the Wodlawn Church, Chicago.

The opening chapel address at the Northern Baptist Theological Seminary, Chicago, was given on Friday, Oct. 16, by Rev. Albert G. Johnson, of the class of 1918, on the subject, "The Minister and His Method," and was an exceedingly helpful and practical deliverance. There are seventy students now enrolled at the seminary and the indications are that by the end of the first month this will be increased to seventy-five.

Mr. and Mrs. Edwin W. Stephens of Columbia, Mo., will on Sept. 26 observe the fiftieth anniversary of their marriage. Rich in years, Mr. and Mrs. Stephens are even richer in the esteem and affectionate regard of the Baptist hosts. THE BAPTIST is glad to add its felicitations to the many others which will be received on this occasion.

After a pastorate of ten years, Rev. B. D. Stelle, pastor of the First Church, Upland, Pa., recently resigned to accept the call of the First Church, Kennett Square, where he begins work on Oct. 2. The Upland Church is attended by many Crozer students to whom he has been a most acceptable preacher. His activities have reached in the community far beyond his church.

In accordance with the findings of a regularly-called council, Paul E. Alden was on Sept. 2 ordained by the Pleasant Street Church, Concord, N. H. The sermon was preached by Rev. Geo. E. Whitehouse, of Williamstown, Mass., an uncle of the candidate. Other parts were taken by Prof. Woodman Bradbury, Rev. Walter C. Myers, Rev. D. S. Jenks, Rev. J. H. Robbins and Rev. P. A. Kilmister. Mr. Alden is a graduate of Newton in the last class and recently became pastor of the Pleasant Street Church.

Rev. A. A. Forshee, from 1902-7 and from 1908-11 a missionary in the Philippines, later a pastor in Boston and New York, and for the last year field representative and exhibit secretary of conventions and conferences of the General Board of Promotion, became on Sept. 15 minister in charge of the Second Avenue Church, New York City. This church is a center of the New York City Baptist Mission Society ministering to Americans, Poles, Italians, Estonians, Russians and Chinese, and presents a great field for real mission work. However difficult the situation may be his hosts of friends are certain that "Archie" will make good in it.

Rev. R. T. Craig, after five years successful service at the Winthrop Street Church, Taunton, Mass., accepts the call of the First Church, Des Moines, Iowa. Pastor Craig leaves a strong church and takes another strong church; and he has proved his ability both in pulpit and parish, to fill the pulpit and to bring things to pass.

In 1914 some 7,000,000 people in the United States were out of employment, while today, according to Secretary of Labor Davis, the number of such is 5,735,000. Moreover, of this present number not more than one-third are the principal breadwinners of families. Such statistics are encouraging comparatively, but they also indicate that there is need of the utmost effort if the winter is to be

(Continued on page 1068)



# The Baptist

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## The Need Supplied

How gladly men and women respond to the calls to service when those calls reach them in definite form! A few weeks ago we told, in this Kollum, of a worthy pastor and former superintendent of state missions who felt compelled by straightened circumstances due to infirmity to forego the weekly visits of THE BAPTIST. Ipswich, S. D., has the honor of responding first and our good friend will not be deprived of his paper. Our new service department will furnish an opportunity for a much more extended service to our church folks.

## Killam's Kollum

They All Say So.

"We are more and more favorably impressed with THE BAPTIST throughout the state and feel that the future for it is very promising."—Dr. Walter I. Fowle, Secretary of the Nebraska Baptist Convention. If all the states had made the strides that Nebraska has made in subscription getting we would be well over the half-way mark of the 100,000 circulation.

## A Wiser and Poorer Editor.

Do the children read THE BAPTIST? Miss Apple-garth says so. Here is a letter from the editor of the Children's Corner under date of Sept. 4. "I hope that you have been observing my mail lately. I've been deluged with absolutely correct answers to a Young Reserve contest that has been going on the last six weeks. I sent twenty-eight names to you in the material mailed this morning, and now I have six names which I must add to that list. It is the most amusing thing that ever happened to me, as I originally provided three prizes for the three best lists; but with everybody sending in "best lists" I have had to widen and widen until I have gotten thirty-four prizes! A wiser and poorer editor you now have for your Chimney Corner. But I liked the response."

## Which is Which?

A subscriber, who is apparently summering in Estes Park, writes us out of the meditations of this mountain fastness. He says: "You are engaged in an impossible task of trying to reconcile the two factions in the Baptist denomination. 'Thou shalt not plow with an ox and an ass together.' Quit it." The writer is probably much better versed in the scriptures than the editor of this Kollum. We confess that we need an interpreter. Which is which? We have had some experience with the brutes named. Is there anything in the world more bull-headed than the former? You may "Haw" and "Gee" until you are hoarse but he stolidly follows his own sweet will. The long eared team-mate has some good qualities as doth the ox. He will swallow almost anything. To our disgust we have seen him turn from the manger to eat refuse with all the marks of keen enjoyment. If THE BAPTIST believed that the denomination it represents had the characteristic of either or both it would despair of moving the load. Thank God, there are a million pairs of human hands energized by a million hearts which would reverence God, obey Christ and serve humanity in his name. This is the team that will bring us at last to our objectives. There may be differences among us but our denomination cannot be divided into two camps—saints and sinners or oxen and mules.



### Fresh from the Field

(Continued from page 1066)

passed without serious discomfort and even suffering on the part of many.

Rev. R. D. Licklider, formerly of Hammond, Ind., has begun his pastorate with the Memorial Church, Fresno, Cal., and finds the services largely attended. Recently Dr. Ray Palmer conducted a three-weeks' revival campaign with his church and then remained during the summer, making four months' service in all, during which time he baptized twenty-seven converts and received nineteen others. The church has the sincerest appreciation of the service he rendered.

A conference to consider the enforcement of the prohibition laws, will be held at the Great Northern Hotel, Chicago, Nov. 29-30. The evening meeting of the first day will be under the auspices of the Prohibition Foundation and delegates from the World Anti-Alcoholic Congress recently held in Switzerland will speak. Attendance of all who believe in enforcement is urged.

Rev. Drew T. Wyman, long time pastor in Massachusetts, has been called to the church at Westminster. He will bring to the field rich experience and an efficient leadership.

Rev. C. A. McAlpine of New York City, director of the advertising work of the N. B. C., addressed the Bloomington, Ill., Association on Sept. 8 on the subject, "Religious Publicity." The speaker asked three questions. First, has the church something to advertise? He answered this by saying that religion is the greatest thing in the world. Second, is religion susceptible to advertising? Here he stressed the point that advertising has demonstrated that selling ideas can be done as effectively as the selling of things that are secondary to service. Third, how can the church advertise? By the use of the press, by booklets, wayside pulpits and circular letters. He said that "a million dollars spent in conveying the positive message by the Baptist churches to the world would yield immeasurable returns."

The First Church, Parker's Prairie, Minn., will on Oct. 31, lose the services of its pastor, Rev. T. P. John, after four years of fruitful work. When Mr. John began work with this church there were many unpaid bills and aid was being received from the state convention. Today all bills are paid and the church is self-supporting. A new parsonage has been erected at a cost of \$5500; the church building has been renovated, stained glass windows installed and other improvements made. The New World Movement received hearty support. Mr. and Mrs. John will spend a few months with their daughter in Rochester, Minn., before undertaking another pastorate. The Parker's Prairie Church will be pleased to hear from brethren seeking a field where good work can be done. The chairman of the pulpit committee is Mr. A. J. Campbell, First National Bank, Parker's Prairie.

Resolutions adopted by the St. Louis Baptist Pastor's Conference state that, owing to ill health, Rev. E. A. Main has resigned as pastor of the Watch Tower Church, after six years' work. During this time the membership has grown from 100 to 500; the Sunday school from an enrollment of ninety to one of 500, and the prayer meetings from eighty to one

(Continued on page 1080)

## "Fill a Ship in Fellowship"



Sailing in November

Arriving by Christmas

## WANTED

in large quantities for the suffering people in  
**POLAND—CZECHOSLOVAKIA—LATVIA**

**Clothing, Shoes, Stockings,  
Underwear, Caps, Mufflers,  
Blankets, Towels, Soap for  
Men, Women, Boys, Girls, Infants**

## YOUR HELP IS NEEDED

Assemble supplies now for shipment in October

Note carefully the following shipping directions:

1. Pack all supplies securely and send by parcel post or express *Fully Prepaid*.
2. Address all packages to European Relief Warehouse, 348 East 23rd Street, New York City.
3. Send to White Cross Department, 276 Fifth Avenue, New York City, a remittance amounting to 5 cents per pound of your shipment, to cover the cost of ocean freight.
4. Indicate whether package is sent by individual, church, woman's society, Sunday school class or other organization.
5. Shipping tags may be secured from White Cross Department or your State Promotion Director.

**American Baptist Foreign Mission Society  
Women's American Baptist Foreign Mission  
Society**

**White Cross Department**

276 FIFTH AVENUE

NEW YORK CITY





# The Baptist



## Why Not Have Some Fun?

**L**ET'S have some fun! The appeal is universal and the response is equally general.

People seek their fun in different ways. To some the word suggests nothing but sporting and gambling. To others it means the joy of the woods or the mountains or the sea. Some find there is fun in making and hoarding money and others in spending money. Some find it in reading or in writing or in painting. Others discover it in service.

In the story of Russell H. Conwell, told in a recent number of the American Magazine, he opens his heart to public view in order that he may help others find one of the finest sources of lasting joy. At Christmas, John D. Rockefeller sent him a check for \$1000. He thus tells what he did with it.

"When I opened the envelope and found it, I said to myself: 'Here's a thousand dollars that I hadn't expected at all. How can I have the most fun with it?' Well, I went over to the dean of Temple University and asked him for the names of six boys who had been forced to drop out for lack of money; I gave a hundred to each, and they were able to finish the year. Then I thought of a poor, old widow out on the edge of the city, who had been sick, and was not able to pay even the pitiful little rent for her tiny cottage. So I rode out there and paid her rent for two years in advance—\$200 a year—and took the receipt and gave it to her as a Christmas gift. Talk about satisfaction! Why, I sang all the way back to my home. You asked me whether money can help to make old age happy, and I tell you with all my heart that it can—provided you don't keep it, provided you don't hold on to it for your children to quarrel about after you are dead, or covet and scheme for even before you are dead! What a fool a man is to leave a great fortune to his children! Of the 4,043 millionaires whose lives I have studied, 3,708 began life

without a dollar. Some statistics compiled years ago in Massachusetts show that not one rich man's son out of 117 ever dies rich. The money you hoard impoverishes you, but the money you give away—it blesses old age like the cool shade of a tree."

Years ago, in the writer's college days, Dr. George Dana Boardman Pepper stopped him one day on the campus and after inquiring about the state of his pocket-book asked him to come to his house that afternoon. At that time he told the student that a nameless layman had put into his hands a small sum of money to distribute among needy and deserving students. The amount given at this time was only fifteen dollars, but it represented to the student all the difference between relative comfort in which to do his work and acute hardship. The giver, as was learned years later, was Chester W. Kingsley, of Cambridge, Mass., who found a lot of fun in anonymous giving to students.

Dr. Conwell has discovered the same joy. His salary and lectures yield him a large income each year. But he gives every cent of it, above his actual expenses, to poor boys who are trying to work their way through college. He has thus helped more than 3000 young men.

The secret these men have learned is worthy of imitation. Many men and women would find a new joy in life if they did something definite to help poor, worthy boys and girls to a college education. If one does not know such people directly, the president of any of our institutions can point them out. The time to begin is now in these days of the opening of schools and colleges. There may even be discoverable boys and girls who are looking with vast sorrow at college gates closed to them because of lack of funds. Why not have some fun in helping them?

## Points in the President's Message

**N**ATURALLY and properly, THE BAPTIST is disposed to give respectful attention and sympathetic interest to any communication which the President of the Northern Baptist Convention may present to the denomination, and to assure her of the utmost measure of co-operation and support that may be practicable.

In this issue of THE BAPTIST will be found a message from her to the constituency of the convention containing three recommendations that seem to her to be vital to the work of the denomination.

The first is a call to prayer. In no spirit of mere pietism and with no lazy thought of throwing back upon God responsibilities which he has laid upon us, but considering only the deep sources and large factors of power which the denomination must utilize if it is ever to meet successfully the call of God and humanity in these days, the Baptists of the North ought to respond

to her request on this point. A resort together to God is the source of our strength, the way to unity and the hope of victory.

Her second recommendation for a renewed rally of all of our people to carry to completion the program of the New World Movement, is so obvious that it may be accepted as a prophecy of what the denomination is going to do. Whatever difference in the angle of view may exist among the several Baptist papers published in the North, whether general papers, state papers or bulletins, on this point they speak with united voice; and "Forward!" is their united word.

Her third suggestion that pre-convention meetings of all kinds be omitted and that all interests of the denomination be provided for in the regular program of the convention must be referred to the brethren who arrange such conferences and to the program committee of the convention. These conferences have served valuable ends. Whether those ends could have been served



better in other ways will never be known, because we know only the way we have actually tried. But the drawbacks to such conferences are also obvious. They exhaust both energy and interest that are needed in the convention. And if they happen to be controversial, they leave their participants in a state of mind hardly fit to enter with goodwill into the convention's work.

It will be remembered that the West Washington Board of Promotion, within whose territory the next meeting of the convention is to be held has issued an earnest appeal to all who have anything to do with making the program for that meeting to omit pre-convention conferences of every sort.

Mrs. Montgomery's suggestion that every important section of our denominational life as regards both doctrine and policy be given fair representation on the program of the convention is so clearly right that nobody will dissent from it. One ought to be able to presume that no program makers for the convention either past or future would disregard it.

If any question needs investigation, the convention itself possesses the requisite machinery for making legitimate inquiries and reaching settled conclusions. So the school question was settled. So the question of creedal gifts is in process of settlement.

### Stingless Discussion

**D**ISCUSSION need not prove divisive provided it is carried on in the right way. The recent convention of the Disciples at Winona Lake, of which THE BAPTIST published an account recently, is a case in point. At this meeting some most delicate questions were brought before the assembly, and the *Christian Century* says, "there is nothing to regret." It continues in this strain:

"Whether the multitude arrived at right or wrong decisions is beside the point. In the long run they will arrive at right decisions. The success of the discussions this year arose from some very simple considerations. The business was carried on according to Rules of Order. The chairman had the courage to gavel down personalities, no matter how soundly conservative the speaker might be, and to uphold the right of any speaker to express his opinion no matter how heretical he might be. When democracy functions through proper machinery and is held to proper rules, it may discuss anything under the sun and gain only good from it. A convention forum is a far better thing than a partisan "congress" where only one side has the right of speech. Under a policy of free speech and no favors, the Disciples may hope to resolve their inner differences, so long acute, in a few years. They will never all think alike, but discussion will help them to understand each other. Without this understanding Christian brotherhood is quite impossible."

THE BAPTIST believes that what is here said of the Disciples is equally true of Baptists and of every other body which is democratically organized. Open disputed questions to debate, let all sides have courteous and generous hearing, let the talk go on until there is a real understanding of the issues and until each side gets the viewpoint and attitude of the other, and the way is open to Christian brotherhood and co-operation.

Our present danger is that we shall do our talking in groups, and that the different elements in the denomina-

tion will not get together face to face to discuss questions in which all have the most intense interest. In some way this should be avoided in the future. Big questions, whether of doctrine or policy, should come before gatherings which are representative of the entire denomination and there be considered in all their bearings. No true Baptist will have any fear of the result when this is done.

### Are You Helping to Fill the Ship?

**T**HE filling of the ship which this winter will carry clothing to the needy people of Poland, Czechoslovakia and Latvia is getting under way in earnest. That is to say, people and churches everywhere are getting together the goods and putting them into such condition that they can be shipped the moment directions are given. We expect to see a steady stream of boxes and bundles flowing into New York when the word is spoken.

The needs are not exaggerated. Every additional first-hand report confirms and even exceeds what has been said. There is certain to be much suffering in Europe during the coming winter. But the volume of needless suffering can be greatly reduced if Northern Baptists share their abundance with those who lack almost everything. To keep what we do not need while others suffer is not Christian.

Certainly there is no need of urging our churches and women's circles to participate in this gift. Those who do not will feel very lonely. Read again the statement of needs as published in this issue, and then hasten to do your generous part to "fill a ship in fellowship."

### Is the Church Killing the Prophets?

**S**OMETIME the world will know how much it is indebted in these hard and reactionary days to the Church League for Industrial Democracy, for the courageous advocacy by that body of the social ideals and principles of Christianity. In one of the League's recent pieces of advertising William Spofford tells "why young men are leaving the regular ministry." His account of the matter runs in the following strain:

"There is always a minority of men in every (graduating) class who feel that their education has made them debtors to society. Their one desire is to repay, and they measure their success by what they can give to society rather than what they can get from it. Now these men are not going through college these days without being made to realize that the big problems are economic and industrial, no matter how much their professors may pussyfoot on the subject."

They come to consider their life work with a clear perception that a fundamental social change is necessary, as Mr. Spofford thinks, but when they attempt to carry their ideals into the ministry, they find themselves "either tolerated as dreamers or kicked out as trouble makers by selfish men who crush idealism wherever they see it, and prevent clergymen from working for that better society" which is portrayed in the Lambeth manifesto of the Episcopal Bishops. Consequently they recoil from the ministry and seek other opportunities for Christian service.



It will be remembered that the great address of Dr. John M. Moore, in the Northern Baptist Convention at Des Moines, presented a similar reason for the scarcity of candidates for the ministry; and we are called therefore to reflect upon the conclusions of sober, thoughtful and widely observant men in their most earnest moods.

Is it true that a young minister who, in the spirit of Christ, intelligently applies the teaching of the gospel to the economic and industrial problems of the times is antagonized by selfish men in the churches so as to discourage his ideals and render his efforts futile? If so, the apostasy of the times is far more general and fundamental than most people realize. And careful observation in actual experimental contact with men will reveal some measure at least of truth in the complaint.

The case is easily tested. Civilization stands at the crossroads where a choice must be made between plutocracy and democracy. The church has a vital interest in the choice and a plain duty to perform in preparing the minds of the people to choose rightly. But will the church permit its pastor to show fully and frankly what the issue is, why this choice must be made, how much depends upon it and what the Christian ought to do? Not always. Many an influential church member will resent even the simple and obvious statement of facts presented in this paragraph, and will wish to be rid of the editor who has written it.

The minister who is content to be merely a clergyman may find little difficulty in following the path of ecclesiastical routine. But we are considering here the case of the prophetic ministry, the task of the seer, the interpreter, the pioneer, the guide; and the prophet of God meets today the same stupidity, selfishness, narrowness, bigotry, prejudice and antagonism that have always been his portion on earth. The Roman Catholic Church reports that it has no lack of candidates for the ministry. Of course it does not; it is calling for clergymen. Certain groups of Protestants that confine their ministry to the well-known and beaten road of individualism and ignore the great problems of social ethics, say that they find plenty of volunteers for their type of work. Why should they not? The world calls, applauds and cheerfully pays for a ministry that knows how to save souls without disturbing "interests." But between prophets and profiteers there is everlasting war; and a society that can get along admirably with clergymen may find it necessary to kill off its prophets.

The true prophet does not require an ecclesiastical office nor a salary in order to perform his ministry. No sympathy need be wasted upon young men who are driven out of church pulpits by antagonism to their message on the part of church leaders; for they are still, if they ever were, seers and spokesmen of God; and such men are needed in business, in the professions and in the ranks of labor.

Whatever clerical dearth may appear, there were never more of God's messengers in secular occupations than now; and the call to serve God and humanity there is as sacred as any pulpit or altar. Moreover a change is going on in the churches, and there is likely to be in the near future a strong demand, a great and

divine call voiced by the churches themselves, for ministers who can interpret the gospel socially and can lead in the Christianization of all life individual and social, in spirit and order.

Remember that the suppression of the social message of the gospel is not general. Here and there ignorance, inertia, stubbornness and malicious craftiness appear. But such obstacles rouse a brave man to battle. To venture into the pastoral office or the work of an evangelist, missionary or teacher in the face of such difficulties, to be sure of one's message, to form a strong alliance with God, to stick, to find a way to secure a hearing, to overcome prejudice to dispel ignorance, to shock stupidity into interest and action, to win good will, to defeat craft by transparent integrity—all this constitutes a finer adventure than knighthood ever knew. Strong men, trained men, men of the Christly temper, athletes of the soul, be assured that the world offers you no better field in which to spend your lives than the regular ministry of the churches, and no freer forum than the pulpit of a Baptist church.

## Let Hand Touch Hand in Baptist Work

**A**CTION taken by Lorain Association at Medina, Ohio, August 31, withdrawing its support from the Northern Baptist Convention, as reported in the letter of Rev. J. W. Weddell, in *THE BAPTIST* of September 17, seems not to be so united and conclusive as it might be.

The Women's Department, as reports indicate, refused to follow the lead of the general body, resolved, "That our Women's Missionary Society of the Lorain Baptist Association express its warm sympathy and cordial co-operation with our national Baptist women's work," and also passed a resolution commending the social missionary work of Rev. and Mrs. Samuel Bawden in India.

Reports indicate also that a proposal is under consideration to form a new association of churches desiring to co-operate with the Northern Baptist Convention.

Have the doctrinal differences agitating the association affected their evangelistic efficiency? While the denomination as a whole during the past year showed a large net gain in membership, Lorain Association, as the records show, suffered a net loss of 156 members. The average ratio of baptisms to membership throughout the North was one to twelve; but in Lorain Association it was one to twenty-two. That is, with a membership at the beginning of the year of 1951, the number of baptisms was eighty-nine.

According to the local papers, the First Church of Elyria, the strongest in the association, gave \$12,000 to missions and benevolences last year, and none of it through the Northern Baptist Convention.

*THE BAPTIST* has no disposition to dictate a policy for any group of Baptists, but it hopes that the brethren of the Lorain Association may find a way to support the work of their own denomination, as regularly carried on by the co-operating societies of the Northern Baptist Convention.



## The Kingship of Christ. III—Christ and Industry

*What does the Lord's Prayer mean? Can Christ conquer industry?  
Has God two sets of morals? Can you get a man's best for cash?  
Is the Golden Rule Utopian? Must one be a hog to make pig iron?*

By SAMUEL ZANE BATTEN

**M**AN AS we know him has certain constant and imperious needs. He needs food, shelter and clothing. Civilized man in modern society has in addition, other needs no less urgent, as a home, tools and money. These needs must be met if man is to live in this world. The only people we know as members of the kingdom of God, are real people who eat food, wear clothes, cultivate the ground, build houses and co-operate in various ways.

In the Lord's Prayer, men are taught to pray that God's name may be hallowed, his kingdom may come, and his will be done,—on earth as in heaven. Then implied and involved in this are certain requests that have reference to man and society. The first of these deals with the primary need of man; "Give us day by day our daily bread." It is therefore God's will that his children have sufficient bread for their lives.

But God follows a law and method in this work of feeding his children. Nothing is given to man ready made and nothing comes to him without labor. As society progresses there must be a division of labor, and some men will till the ground, others will mine the coal, still others will transport commodities or distribute these to the people. Thus God gives men bread by furnishing the soil and seed, the rain and sunshine, and sending men to cultivate the ground and make the bread. He ordains the end—daily bread for all—and he ordains the means—labor and trade.

### What the Industrial Order Is

The industrial order includes all of the factors that enter into the production and manufacture, the sale and distribution of commodities. It includes the services of the farmer and miller, of the miner and trader; but quite as truly it includes the services of the merchant and storekeeper, the errand boy and the banker; in fine, all the arrangements and processes by which men are fed and clothed.

The Christ has come to save the world (John 12:47); the world can be saved as it accepts Christ as Saviour and King. The person is saved as he accepts Christ as Saviour and possesses his spirit. The social order, that is men in their as-

sociated life, can be saved as it comes under the dominion of Christ's law and realizes his purpose. It is here, in the social order, that the spirit of selfishness is most manifest and the gospel of Christ meets its severest opposition. Men are willing to have their souls saved by Christ's Cross; but they are not willing to organize their industrial life by his law. If the Spirit of Christ can conquer at this point of industry it can conquer all along the line. If it fails here it has not succeeded anywhere. Men are trying to live a divided life; they are trying to save their personal life for the kingdom and are allowing the industrial order to remain unredeemed. If we can bring industry under the dominion of Christ's cross, we can solve all other questions as they arise. If industry must remain unredeemed as now, our efforts in behalf of the kingdom will be forever thwarted. The redemption of all life is implicated in the redemption of the industrial order.

### Accepting Christ's Spirit as the Law of Industry

The law of the spirit of life in Jesus Christ is the law for all relations and institutions of man's life. There is one God who is over all; the universe is one; there is one King and so one law for the kingdom. The King's writ runneth everywhere. There can be no exemption for anything above the sky or under the earth. The law of God, because it is a divine law, is universal in its sweep and absolute in its requirements. It is the law for angels, for men, for railroads and halls of legislation, for governmental cabinets and international treaties. There are not two kinds of law, the moral law of God that is binding upon the prayer meeting, and another kind of law that applies to factories and governments. Neither are there two kinds of righteousness, one for the holy church and the missionary society, and a different kind of righteousness for the political state and the industrial corporation. The law of the Cross is not some esoteric word of religion, some special legislation that applies to some special realms of life. By the nature of the case, being a divine law,

it must be the law of all life, in heaven or earth, in the church, in the state. To attempt to rule Christ out of any realm of life is treason against the kingdom of God; to accept any other law than Christ's for any interest of society is the denial of all real faith in God.

The law of Christ requires the same kind of conduct in all realms and relations of life. This law asks men to be brothers. This law asks men to be brotherly and unselfish in the church service and in the commercial corporation. The railroad is no more free to plan for dividends alone than the missionary society. The political party is no more free to forget the Golden Rule than the prayer meeting. It is as bad to be mercenary in the store as in the family circle. One is no more free to be selfish in bargains and sales than in missionary contributions. The mind of Christ which imposes the obligation to bear one another's burdens, applies to the mill equally with the church. The strong are to bear the infirmities of the weak and not to please themselves, not only in the prayer room, but in the industrial system. The Eternal God whose is the Kingdom and the power and the glory, cannot have one kind of law for the house of prayer and a different kind of law for the place of trade. The mind of Christ is to be possessed by all classes and conditions of men, by merchants and customers, by traders and farmers, by employers and employees, by voters and legislators.

### Bringing Industry Under the Sway of Christ's Motive

The supreme thing in Christianity is the spirit and motive. The industrial order approximates the kingdom of God as the Christian ideal finds expression in it and through it, as it is ruled by the Christian spirit and motive and attains Christian relations and results.

Industry is an institution through which men co-operate in serving one another. It does not exist for self-interest; its function is that of social service. Men are under precisely the same obligation to serve one another and seek one another's good in industry as in the missionary society; they are no more free to work for



personal gain and personal enrichment in industry than in the church. This is Christ's standard for all life, and there is no other.

In some relations and spheres of life we recognize the principle of service and test conduct by its standards. In the family each lives for the common good, and power is held not for self or gain, but to give joy and strength to all. The mother serves out of love and not by compulsion; to introduce the money standard is to dishonor everything. The family is a field of service and all expect to serve in it. The same is true of the church. In this fellowship men learn to take thought for the common good and in honor prefer one another. Whatever gifts and talents one may have are consecrated to the church and its work. It is the glory of the medical profession also that it refuses to capitalize a beneficent remedy, but makes the formula public. It is the glory of scholarship that it refuses to coin its gains into gold but holds them in trust for mankind.

The motive of service is the one motive that can bring the largest results in industry. It has been assumed that men must have some financial incentives to do their best; that to destroy the hope of large rewards to the individual is to cut the nerve of effort. But this is a slander upon human nature and is unworthy of any Christian man. It assumes that men in one realm of life, whatever they may be in other realms, are supremely selfish and will not work hard except for personal advantage. Business is a social interest and must serve society.

#### Best Motives Serve Best Work

To regard industry as a means of personal advantage is to miss its whole meaning and function; to use it for making gain for oneself is to lay profane hands upon this sacred institution. We all admit that the profit motive degrades the work of the artist, the physician, the minister, the missionary. We must now say that the profit motive degrades no less the making of pig iron, the running of a railroad, the baking of bread, the plans of a corporation; and make industry a true fellowship of service in which men will vie with one another in doing their best and making the largest contribution to social well being.

We must expect men to serve in business and industry for the welfare of all as they serve in family and church. We must socialize the whole industrial order in its processes, methods and results, and

make it serve and seek the whole welfare of society. This is no more Utopian than the Golden Rule and the Cross of Calvary. It is just as certain and inevitable as Jesus Christ and the kingdom of God.

Industry is a means through which men are to seek the kingdom of God. There are certain kingdom ends that men are to seek through the church and the family; there are other kingdom ends, no less essential, that they are to seek through the state and through industry. But men are under precisely the same obligation to seek kingdom ends through industry as through the church. The special ends that they are to seek in industry are of course different from those they seek through the church; for each represents special needs of man and different aspects of the kingdom. But the ends they seek are to be kingdom ends; and they all are included in the will of God.

#### Seeking Christ's Ends in Industry

It is the Father's will that his children shall have daily bread. In seeking this kingdom end,—daily bread, we are pledged to seek an industrial order wherein every person can earn and eat his daily bread without scantiness and without anxiety.

This commits us to a very definite task. We must see that every man has fair opportunity to work and that he receives the equivalent of his toil. We must see that every person has a living income. The churches have affirmed as a part of their social faith: "A living wage as the minimum in every industry, and the highest wage that each industry can afford."

We must therefore seek such an industrial system as shall give men fair access to the earth and to insure every person full economic opportunity. Society must guarantee fair, free action between man and man. More than that, society must so supervise the whole process of industry as to prevent the exploitation of the life and labor of any.

Another essential kingdom end is security of life. Man is here in an unfinished world and is therefore subject to hazard and danger. Modern industry with its use of cosmic forces entails risk of injury to the workers. In this world of storm and drought some of man's plans will miscarry and his crops will fail. But it is necessary for society to reduce the hazard to the lowest possible minimum.

Another essential end is freedom from anxiety. In the present industrial order with its uncertain em-

ployment and its changing process, it is impossible for men not to be anxious about to-morrow. They who are seeking Christ's ends in industry are called to build such an industrial system as shall lift the burden of anxiety from men and add to life the things that are necessary. They are to seek such a social and industrial order as shall make it possible for men to live without needless toil and distressing anxiety. This end is easily within our reach. For it has been estimated that with the machinery at his disposal the whole work of the world could be done and every one have sufficient for life, yet with no one working above four hours a day. The disciples of Christ are therefore to unite their intelligence and faith in creating such an industrial order as will give every life its daily bread and lift the burden of anxiety from every shoulder. Bread, security, freedom from anxiety, these are all marks of the kingdom; and these are ends which may be sought in and through industry. We are squarely committed to the task of creating an industrial order in which every person can earn daily bread, in which every person shall have an opportunity to work and shall receive the full equivalent of his work. We are committed to the task of creating an economic system in which men can labor in security and face to-morrow without anxiety; a system in which no one need toil beyond endurance; a system that shall promote and not hinder the spiritual development of man.

#### Organizing Industry in Accordance with Christ's Spirit

What are the principles that are fundamental in Christ's life and teaching? May we not say that they are justice and love, brotherhood and fellowship? These are universal principles and are the foundation of all life and the basis of all institutions. Our call therefore is for the organization of industry out of the very mind of Christ and to promote his purpose in the world.

An industry should be held to consist of stockholders, directors, managers and workers. It is evident that the successful working of the enterprise depends upon the labor and co-operation of every participant in it. Hands without head are no more helpless than head without hands. Thus far men have been largely unconscious of this fact of partnership and have given it little recognition. Now it must be brought out into the open that it may become a conscious and voluntary principle in life.



The partners in the enterprise being men, should come into personal relations. This will do much to remove friction and solve the industrial problem. During the investigation of the labor troubles in the Colorado coal fields in 1914, I heard leaders of the striking miners say: "If we could only meet the owners face to face and discuss the questions at issue, we are certain that everything could be settled."

The parties in the enterprise being partners, should have knowledge of its affairs. There can be no partnership and no justice where one set of partners deny to other partners information which affects the interests of all. Brotherhood and democracy are not afraid of the light. The workers should have some means of knowing either directly or through a committee, all the essential facts; and representatives of the workers should sit as equals in the meeting of managers.

#### Whose Business Is It

The workers being partners should have a partner's voice in determining all questions that affect the enterprise. This may be done by a council representing all parties. The management of the enterprise should represent the wisdom and experience of all. The wages paid, the dividends made and profits found, should be divided according to some agreed basis. The hours and conditions of labor should be determined by the voice of all parties. The whole conduct of the enterprise should represent the judgment, the co-operation, the will of all. The stockholders would have reason to object if they were deprived of their holdings and equities. The workers have reason to object when their wages are cut or they are deprived of a job. The worker has some equity in the industry. He has some rights in his job. The manager who organizes and directs men and makes their work more effective, is entitled to a fair reward. But the share he takes should be based not upon his power to take, but upon the co-operation of all the partners. The entire product of the industry should be apportioned according to some agreed principles of equity.

No one group should bear a disproportionate share of the human costs, the wear and tear, the wastage of life and deprivation of its comforts—certainly not that group which is least able to bear this cost. Weak women and half-grown children should never be set to do heavy and monotonous work; and no workers should be driven to the point of

fatigue. He who does nothing in any way to serve society, to train men for service or to promote the processes of industry, can offer no equitable claim for any share in the product.

#### Realizing Christ's Ideal in Industry

In view of the power of the economic factor in life it is necessary that the industrial order be humanized, moralized, spiritualized, Christianized. In view of the fact also that life is a unity and to save man at any point we must save him at all points, it is necessary that the industrial order be Christianized and brought into harmony with the Christian ideal. By all means let Christian men seek to develop man's moral nature and meet his spiritual needs; with all the urgency possible let them seek to make the church efficient and solve the problems of the family. But let them know that there can be no real deliverance for man and no solution of the social problem unless we can provide a better industrial system than the present world has yet realized. It may be said that what the world needs most of all is a new soul, a new system of values; but it cannot get this new soul in any adequate or complete way until it has a new industrial system. Our present system of industry, in other words, is such that it hampers and restrains the social and spiritual development of mankind. (Ellwood, "The Social Problem"; p. 153.) The standards of the economic world are frankly pagan. As long as this is the case, as long as we live in a society that

is content with pagan standards of conduct in this or that department, that long there will be a pagan pressure against our lives and a lowering of our ideals.

This sets before the disciples of Christ a definite task. They must bring the motives and methods of industry to the test of his standards. It may be necessary for them from time to time to pass the whole industrial system through the fires of judgment that they may burn away the wood and stubble and may purify the whole process.

#### Change Rules, Change the Game

They must go farther and must set about the work of making the industrial order positively and fully Christian. Men will play according to the rules of the game; if we are to expect a more Christian conduct of industry we must change the ideals and motives of the industrial order. That the industrial order can be changed we confidently believe, because we believe in love and brotherhood. We must not give up the industrial world as a doomed and hopeless world; for that is a denial of Jesus Christ. We cannot allow it to remain as it is, unmoralized and unredeemed, for that is a betrayal of the kingdom of God. We must carry the Christian spirit into it; we must change its motive of industry for profits, to industry for life; we must use it, conquer it, conquer it for Christ and make it serve the uses of the kingdom.

The task that lies before the Christian discipleship is very clear. It is nothing less and nothing other than that of accepting Christ's law as the rule of all life and of bringing every method and process of industry into harmony with his purpose. In a real sense this is the hardest task that Christianity has ever had to face; and in a real sense this is the final test of the Christian spirit. This suggests the outstanding challenge of our time to the reigning Christ and his Christian disciples. It is nothing less than the redemption of the industrial order from selfishness and materialism and its devotion to the kingdom of God and its uses. It is the Socialization of Industry, bringing its purposes and processes under the control of society and making industry serve the highest welfare of all mankind. It is the conscious direction of industry by society and for social ends. The Gospel has proved itself to be the power of God unto salvation of the individual. Today it is called to prove that it is the power of God unto the salvation of society.

#### Touch Lightly Here, Sir!

Is it right or is it wrong for a religious superintendent to receive remuneration in figures of thousands while under his care are men who must meet the same demands of life by the same figures in hundreds? Is it right or is it wrong for a missionary secretary to have enough and to spare while the minister and his family on the pioneer field are enduring all manner of hardships and privations? Is it not time the church faced some of these questions before she undertakes to eliminate the evils in the industrial world? For the church and the Christian ministry of today are suffering as much as any institution or class of people from the evils of the competitive system.—WM. E. HAMMOND in the *Journal of Religion*.





THE FIELD AND TWO WORKERS



JACINTA'S FENCED GARDEN

# Learn to Do by Doing in Spanish Mission Work

*It is easy to make friends of the Mexican immigrants if you can make a friend of yourself.—Look at that little garden of hope among the cinders.*

By ALICE TAYLOR HILL

THE four graduates of the Baptist Missionary Training School who were commissioned last June under the Woman's Home Mission Society to work among Spanish-speaking people, go out this month to their respective fields, but not ignorant of the language which will be the medium of their message, nor unfamiliar with the characteristics, customs and religion of the people among whom they are to work. They will not find themselves among utter strangers in Porto Rico, in Santa Barbara and Arizona. It will not take them long to find themselves and get down to real work, for it will not be very new to them. The climate and the strange surroundings will be the only aspects of their work which will be novel to them. And why? They have taken the Spanish course at Baptist Missionary Training School, and practically all they need now to make them thoroughly efficient in their work, is the fluency and freedom which will come to them through practice.

### Students Expect to Use Spanish

The Spanish course at the Training School is quite different from that offered in preparatory schools and colleges because its aim is different from theirs. The girls who elect Spanish in our school after the one year of Spanish or Italian language requirement has been fulfilled, have a definite reason for so doing. It is not that they may be able to read Don Quixote or Blasco Ibanez's latest novel in the original; nor is it to enrich their culture; it is to so learn the living language, history, customs and characteristics of the

various groups of Spanish-speaking people, that they may be able to go to Mexico, Central America and the islands of Cuba and Porto Rico and fulfill their mission with efficiency and sympathetic understanding.

### Preparation in the Classroom and Field

Their preparation covers a wide field, both within and outside of the classroom. The first year's work is practical and thorough, the direct method being used as far as practicable. There is careful drill on the phonetics of the new language, the forms and usages of words, the structure of the sentence, and emphasis is laid upon the differences between the thinking processes of the Latin and Anglo-Saxon mind. Attention is given to memory work, singing of hymns, reading of Bible passages, learning of children's games, the telling of stories, etc.

In the second and third year, lectures are given on the history, geography and people of Spain and the Spanish-American countries. The students give oral reports on readings from periodicals both religious and secular, and there are numerous other ways in which they gain fluency in the use of the spoken language. The textbooks are typically Spanish in their setting, plot and character delineation.

The advanced students sit at the Spanish table in the dining-room where self-consciousness and fear are overcome and wits keenly sharpened by easy conversation full of anecdote and Spanish atmosphere, and where of course the food and table furniture are called by far different names than those by which

they are known at the other tables!

The field work is of two kinds: the Sunday-school work at the Spanish Mission, where services are held in the Jefferson Park Presbyterian Church, and the industrial work at Eighty-Second Street and Vincennes.

In the denominational assignment of evangelical work among the foreign-speaking communities of Chicago, the Spanish-speaking people were allotted to the Presbyterians, who have most kindly co-operated with us, giving over to our students the primary department of the Sunday school. Here the girls teach the Bible stories, the children's hymns and appropriate handwork under friendly supervision, and it may be stated that so interesting is the program to the little ones that it often requires our combined efforts to induce them to go home long after the hour is over.

### Visit Family Living in Box-Cars

Visiting in the homes of the Sunday-school children brings students into touch with the parents and home conditions and affords them an enforced opportunity to converse in Castilian!

On Monday afternoons our little class of box-car children meets in an empty car for an hour and a half miniature vacation Bible school. These children live in the Chicago and Western Indiana Railroad yards. Here amid the smoke and dirt, in over-crowded box-cars, live about a dozen families, most of them made refugees by the revolution in Chihuahua, who were picked up about two years ago by the railroad concerns and brought into the States to work on the roads.



We made a survey of this yard, (there being several within the limits of the city) visiting car after car, to be greeted by smiling faces and ready replies when we addressed them in their own tongue. These people have more Aztec than Spanish blood, yet the natural courtesy of the Castilian is unmistakable. The dark-skinned fathers and older brothers returning from work, looking quite like the movie bandit, touch their sombreros with a musical "buenas tardes" in answer to our salutation.

#### Nominally Roman Catholics. Practically Fatalist.

Although many of the women do not even know their Spanish letters, here and there a fortunate mother whose little ones go to school, will proudly read to us out of the primer to show her knowledge of English, but we must follow the brown finger from word to word in order to recognize the sounds, for the señora gives the vowels their staccato Latin value and softly slurs the consonants according to Spanish usage.

Nominally these people are Romanists and in most cars there will be in the corner a rude attempt at an altar, with a bizarre image of the Virgin, her of Guadalupe, (in whose honor four of our group are named, called Lupe for short) and some spangled tissue paper flowers and a candle or two.

Practically, the people are fatalists, resigned to their lot, never complaining, answering every query which baffles their limited intelligence with a shrug of the shoulders and "Who knows?" in a tone of grim finality. The priest either does not know of their whereabouts or realizes that the little fear-money he might wrest from them would not warrant a parochial call. Superstition holds them enthralled. When it started to sprinkle the day of the

picnic, Jose Diaz uprooted a young sapling, bent it into the shape of a cross and stuck it into the ground. "I plant a cross to keep the rain away," he explained to me.

In answer to our friendly question: "Would you let Jacinta and Nicolasa come to our car to our little school?" the invariable query was: "How much do you collect?" and the polite incredulity on their faces showed that past experiences had rendered them incapable of comprehending that a kind offer may not have a mercenary motive behind it!

We had seventeen children in our class this year, ranging from Leonor Manriquez, fifteen years old, to baby Lupe of barely a year, and in between were José, Juan and Manuel, Maria, Susita and Elisa, Juanita, Jesusa and Antonia, little Benito Juarez and all the rest.

#### Love Beauty More than Food

What nimble little brown fingers they have! You should see the little baskets and picture-frames they made from "Panama" as they call raffia. You should have seen the rapt delight on their faces the day one of the students played on her violin and the others sang! You would be surprised to enter a car nearly destitute of furniture and the necessities of life, to find a victrola in a prominent place and hear red seal records running, and to see the señor (who, his companion explains, "has work sometimes yes, sometimes no!") looking at the instrument with shining eyes while the demands of hunger become more and more insistent!

The day we bought two dozen marigolds at the florist's and gave each child one to carry home, they trotted out of the box-car holding the golden blossoms aloft as solemnly as if they were lighted candles in a rogation day procession, and little Juanito announced regretfully

the following Monday: "My flower lived five days!"

The day Jacinta Velez showed us the fenced-in vegetable garden she and Dionision had planted close to their track and informed me with shining eyes what the harvest would be, I wondered if any green shoots could pierce the coal dust and gravel in that sunbaked spot!

The last Monday our class met, José Diaz did not come into the car, but hung around outside walking the ties, climbing on and off cars and trying to attract our attention by throwing stones at the telegraph poles, till we questioned Juanita and found out that because of an unprecedented wave of hilarity and talkativeness which had come over the ordinarily solemn lad, the previous Monday, she had in big-sisterly fashion told her father, who had administered a "licking" and forbidden José to enter the American señora's car ever again! And José's raffia basket was all but completed!

We would not persuade José into disobeying the paternal mandate, but we gave him his material through the window and the only sign we had of the lad's presence outside on the sunny steps was his weird whistle at intervals and a grimy fist thrust through the window for more "Panama."

Then there was the picnic when little stomachs were for once gratefully filled with all sorts of good things concocted by the students in the Training School kitchen, and then came the parting day which was met by nearly all with characteristic uncomplaining sadness. It was Leonor, the nearly grown-up child, who shyly put her arm around the American señora and said, almost inaudibly: "It is a great pity, señora." "What is a great pity, Leonor?" I asked. "That you leave us," was the reply.

## Transformation

*I buried a bulb in a garden bed,  
And covered it o'er with fertile loam;  
It seemed lying there in the earth, as dead  
With a spray of cypress to mark its home.*

*That day I planted a hyacinth there,  
A double one, white, though the bulb was brown;  
'Tis strange" said I, that a blossom so fair,  
That little low grave with glory will crown.*

*The Autumn had passed, and Winter did bring,  
The snow flakes to cover the new-made mound;  
Emblems of petals to come in the Spring  
From the little brown bulb under the ground.*

*When the springtime came, and the soft winds blew,  
Then the sharp death frost from the earth did creep;  
And the sunbeams warm, pierced the cold earth through,  
And awakened to life the bulb asleep.*

*From the bulb so brown, came a stalk so green,  
From the stalk so green came a bloom so white;  
I marveled and said, "To me it doth seem  
The work of a God, the God of the light."*

*So man shall be raised, though he may die,  
Changed by the power of infinite love;  
The bulb of the body in earth may lie,  
The soul shall awake in glory above.*

—COMPOSED BY CHARLES C. EARLE.



# Mr. Bawden's Work Among Criminal Tribes in India

*If any people in the world are below the line of the salvageable here they are; but read what a Baptist missionary has done.*

By GEORGE CROSS

INDIA is a country beset with problems of appalling magnitude. The map shows it to be geographical unit but it has been hitherto a unit in no other sense. A single governmental control is doubtless introducing gradually a kind of political unity but its pathway is hazardous, for the life of India has been for centuries a story of racial and civil division and strife. The traveler who visits it for the first time is surprised even today to hear the names of tribes numbering from five millions down to a few hundreds of whose existence he had previously known nothing. At any time they are likely to prove a tantalizing "thorn in the flesh" to any government that seeks to establish order and security throughout the whole land. Among these are some tribes that have made their living mainly by predatory methods for centuries. The open and unprotected character of the huts and jungle villages in many parts and the primitive ways of living make it easy to rob and loot without much risk of capture.

## Camping Near Baptist Mission Cures Criminality

The government of India has tried to put a stop to this tribal criminality by taking a whole tribe in hand at a time, placing it in isolation or under constraint and compelling its members to work. Very little success came of this until the success of missionaries in developing a finer type of community life than was formerly enjoyed by their converts led the civil government to apply to Christian missionaries for help in the hope that the motives of the gospel might effect the desired change where police methods unaided by the higher forces had failed.

In the autumn of the year 1912 a small criminal tribe of about twenty-five families, in charge of the police, while on its way to a place of restraint camped over night in the fields opposite the American Baptist Mission at Kavli (Madras Presidency) at that time in charge of Mr. Bullard. His daughter, Miss Grace Bullard, seeing them there, went over to the camp to tell the people the story of Jesus. They listened, were attracted to the kind stranger and, having already heard about

missionaries, began to beg of the authorities to be allowed to stay there. The request was granted, satisfactory arrangements were made with the Mission, and so the present work began. When Mr. Bullard went to America on a furlough in 1914 Mr. Bawden was put in charge of the criminal settlement and has been there ever since.

## Criminals Employed in Useful Occupations

When on my recent visit to India I was a guest in the home of Dr. and Mrs. W. L. Ferguson for a few days. On asking his help in planning my itinerary I was told, "You must surely see the work of Kavali." And so it was arranged, coming up on the train from Nellore I was met at Kavali station by a tall, broad-shouldered man whose massive frame, kindly face, warm, vigorous hand-clasp and determined manner suggested just such a combination of qualities as is required for a task that demands sternness as well as gentleness, strength of body as well as graciousness of spirit. He had soon whisked me away in his Ford to the bungalow half-a-mile off, introduced me to his wife and Miss Bullard and set my wondering attention at work.

Under Mr. Bawden's care there are three criminal tribes aggregating a little less than two thousand souls in all—men, women, and children. They are placed in three settlements: Kavali, the receiving settlement and much the largest in population, Bitragunta and Allur, the two latter most agricultural and made up of those families that by reason of trustworthiness have gained the right to a large measure of freedom.

The Kavali settlement comprises a square block of about ninety acres of land left unfenced and unvalled, though under the watchful eye of a regular or domestic police control. The aim is to reduce the feeling of being held by force to the lowest degree consistent with safety to the work. Some do abscond from time to time but they are generally caught again, though occasionally one escapes for good and is lost in India's countless millions. Within this area are the manager's (missionary) bungalow, a church, a school, offices, a

store and a village of about two hundred huts. These are neatly built, with stone or mud walls, thatched with palm leaves and are arranged in regular rows with plenty of space about each hut. Their order and tidiness stand in marked contrast to the disorderly appearance of the average native village. The manager has the power to fine and imprison delinquents. He has an assistant manager, two or three members of the regular police and, perhaps, a dozen police recruited from the most worthy of the settlers to assist him. Things mostly go very smoothly.

The purpose in view is to create in these people the ideas and habits of Christian civilization. They are all—excepting, of course, children, the sick and those exempted for special reasons—employed at some kind of regular work. I saw them at agriculture, carpentry, blacksmithing, housebuilding, weaving and chores of many sorts. The work is made as far as possible economically profitable and all the workers are paid wages in kind according to a regular schedule. The aim is to cultivate in them habits of industry, thrift and self-reliance. As they grow in steadiness and trustworthiness they may be sent out in gangs under the direction of Christian ministries (foremen) at road-making, house-building or working in the timber woods. I traveled with Mr. Bawden over considerable stretches of stone road which they had made by quarrying, breaking and spreading the stone on the highways and I can say that their roads were fully up to the average in India. And India has pretty good roads.

## Most Criminals Saved to Decent Life

These settlements are never quite self-supporting for the simple reason that when the people become trustworthy as citizens they are allowed their full freedom and others come in to take their places. Thus they constitute a sort of slow procession. Government grants supplement the internal revenue so as to keep everything going steadily. Some of these people, as one might expect, are too dull or too confirmed in their bad traditions to learn much or any-



thing, some are intractable, some run away and some have to be kept for a longer or shorter time in confinement to avoid mischief. But there is no mistaking the great advance in general toward a better life. Mr. Bawden informed me that about 30 per cent of the adults that are brought in are being saved to a life of decency and self-respect and practically all the children are rescued from the idle, thieving, disorderly life that would otherwise await them.

The great secret of this achievement lies in the quiet, steady inculcation of the message of the Christian gospel and the patient devotion and heroic faith of our missionaries and the converts. Native evangelists and teachers are at work among the people all the time. These, of course, are supported entirely by private funds, not by the government. Sunday is the day of rest from toil, but it is filled with religious services, including a Sunday school with a free average attendance of about eight hundred. Goodly numbers of the people are being steadily received into the Baptist church there entirely of their own choice. Last, but certainly not least, there is the day school under the skillful direction of Miss Bullard. Attendance is required of all children between the ages of six and twelve. Here they learn that Christianity is life and get their equipment for the worthy career that, let us believe, lies before them.

This letter will conclude with a reference to three scenes I witnessed while on this visit. When we were about to retire to rest at the end of

the first day Mr. Bawden informed me that there would be a roll call the next morning. The first bugle would sound at twenty minutes before seven and the second at seven. Would I be there? "Sure." At the second bugle call next morning Mr. Bawden, the assistant manager, and the maistries were standing under the roof of a hall with open sides looking at the people who were seated in regular groups of fifty on the ground, in oriental fashion, in front. Each sat on a sunken brick bearing his number. The maistries, passing down the aisles, swiftly made a record of the absentees. These began to come but were required to stand outside the assembly until their numbers were called, when they walked forward before the eyes of all. Then a portion of Scripture was read, a brief exposition given by a native teacher, a hymn sung and a prayer offered closing with the Lord's Prayer repeated in unison. Then fines were imposed on the latecomers and the people dispersed to their daily tasks.

The next scene I wish to recall is very simple. We were visiting one of the agricultural settlements some miles away from Kavali. We were conducted about the paddy fields by a maistry and noted the way in which these people were taking to farming. Presently I noticed smoke coming out from the side of one of the huts and asked what it meant. "Oh, it's a settler's wife cooking supper." "May I go in and see?" The settler told Mr. Bawden I might. Stepping inside I saw the woman sitting on the ground, a small fire and some simple cooking utensils

and the materials of the evening meal laying over them on the fire. She seemed very pleased to have a white stranger come to see their home. Then came in the man himself leading Mr. Bawden (who was able to get through the doorway) to a big basket in the middle of the hut. Scooping up in the palm of his hand a sample of the paddy (undressed rice) that filled the basket the man showed it to the missionary with a look of pride and satisfaction. That look was significant. The man had gained a new view of life. From a thief he had become a producer and benefactor.

The third scene is from the last evening of my visit. It was a little meeting in the church. The native pastor and other members of the membership committee were there to hear the story of some applicants for baptism. There were six of them. I knew not the language that was on their lips but I thought that I could interpret the language of their faces. Some of the questions and answers were translated for me. The candidates were members of the criminal tribe telling the story of their soul's inner life. It was evidently no matter of mere routine but a communion of heart with heart. The gospel is still the power of God unto salvation to every one that believes.

Very late at night I bade good-bye to my hosts and new-found friends and went through the dense darkness to the station under the care of a few of these rescued criminals and I felt as secure as if they were my own brothers and to be trusted in all that concerned my welfare. Rochester Theological Seminary.

## Converted Through a Crochet Hook

THE first person to greet Dr. and Mrs. Ola Hanson on their arrival in Burma was a well set up young man who afterward became Dr. Hanson's assistant. His wife, Ma Lu, worked with Mrs. Hanson in the home, learning the rudiments of right house-keeping but obstinately refusing to listen to a word about Christ or His teachings. "I will not listen! I will not become a Christian! You cannot make of me a Christian!" she would cry almost hysterically, even when the subject was in no way being discussed. Mrs. Hanson always answered these outbursts with a quiet "Very well," and talked of something else.

One day Ma Lu saw some crocheting on the bungalow table and with much eagerness asked to be taught the intricacies of the lace

making. She worked diligently at it, and in her lessons came more and more closely in touch with the missionaries. Their attitude puzzled her. She could not understand why they should be so kind to her and not ask something in return, and while her fingers were busy with the crochet-hook her mind was busy pondering these things. Gradually and almost without realizing it, she came to accept the Christian belief, and finally the day came when she

wanted to publicly confess her faith and be baptized.

All this happened twenty years ago. After Ma Lu's baptism she went with her husband to a village four days' journey into the Jungle from Bhamo—a place where there was not a Christian, not a civilized person, nothing but a group of squalid huts, the homes of wild, unkempt natives. There the young people labored, spreading the Jesus story, Ma Lu reaching the women through the little homely tasks of house-keeping—and crocheting! Today that village stands as a model outstation with its school, its chapel and its group of interested, earnest Christians. A miracle you say? So it seems—and all brought about through a young Burmese girl's interest in a crochet hook!

General Smuts was right when he said "Humanity has struck its tents and is again on the march." We are not fatalists, but we say that we cannot help ourselves. We must "move on."—*Christian Evangelist*.



# Quality Churches

*Put real workmanship into buildings. Employ architects with taste. Use the best materials. Spiritual level of a city often indicated by quality of churches.*

By JOSEPH HUDNUT

Consulting Architect Department of Architecture, The American Baptist Home Mission Society

**WHENEVER** a building committee undertakes to build a new church one of the first things it ought to decide—and one of the last things it does decide—is the *quality* of the new building. Shall it, for example, be a large building, cheaply built, with ordinary materials and ordinary labor, or shall it be a smaller building, but built of the best materials and the best labor?

We are apt to think first of the size of our new building—of the number and capacity and variety of its rooms. We want it to have every facility for worship, for religious instruction, for social service, that a modern active church ought to have: a spacious well lighted auditorium perfectly adapted for speaking and for music; class-rooms and assembly rooms rightly proportioned and arranged in accordance with the latest and best ideas of the experts; parlors, club-rooms, a recreation hall, rooms for our boys and girls. It is only after all these are provided for in the plans that we begin to think about the materials and workmanship, organization and beauty; and by that time committees are usually unwilling to sacrifice any part of the facilities they have planned provided they can get these in a building that is even fairly well constructed and designed. The result is that most of our new churches are just that: *fairly well constructed and designed*—and nothing more. They are large, imposing, complex, modern and, in quality, mediocre.

## Why Cheap Churches and Elegant Theatres?

Now I am not one of those who think that a church ought never to be built of cheap materials. Indeed I think there are times when it ought to be built of cheap materials. A church is, first of all, a useful building; and money which might be used for increasing its usefulness is wrongly spent in adding to its monumental importance. For instance: I would not deny the little children, the Beginners, their sunny cheerful kindergarten in order that the exterior walls of the church might be limestone instead of brick; nor would I omit a spacious room for the Young Peoples Club in order to add a wilderness of carved ornament to the walnut pews. There are times when plain red brick is to be preferred to the costliest granite, and rough painted pine to the most exquisite alabaster.

Yet, oftentimes when I go into a community and see how mean and cheap the large new church building appears beside the new hotel, the new court house, the new palaces of the aristocracy (for every community has its aristocracy of money, if not of blood) I cannot help but think that the building committee of the Church has in some way failed to meet fully and wisely its serious responsibilities. I see theatres resplendent in costly marbles and painted frescoes, bank buildings wearing their dignified permanent fronts of finely-wrought bronze and chiseled granite, hotels made magnificent with veined porphyry and polished mahogany—and churches in common brick and yellow

stucco. The people who built the hotels and the theatres built the churches—indirectly, if not actually; why then have they dealt so much more generously with one enterprise than with the worthier one? Is there not something wrong—some essential lack in right seeing and clear thinking—in a community which will lavish a million dollars on its motion picture theatre, a tenth of a million on its church?

The materials and labor which we expend on our buildings are often a just measure of the esteem in which we hold them; and I sometimes think that the meager and impermanent House of God, standing in the shadow of some gorgeous solidly-built Temple of Finance, cries out, with the eloquence of a prophet, the spiritual temper of the city that built and paid for both.

## Necessity of Brains in Planning Churches

There is a power and a nobility in fine materials and skilled construction which commands the hearts and wins the minds of men. They matter but little, no doubt, in the sight of God; but the human mind with difficulty reverences cheap and flimsy plaster, the human heart learns slowly to love an ignoble and decaying building. The outward appearance of the church, if it be strong and fine, interprets to the multitude the glowing spirit that dwells within, it is a symbol of our faith, a witness to the sincerity and depth of our religious sentiment. It adds its eloquence, subtly and unconsciously, to the winged words of the minister; gives a deeper significance to the truths recited by the teacher; ennobles, with a touch of pride, the social life to which it is at once background and inspiration.

But quality means something more than merely sound construction and the choice of good materials. Quality means **BRAIN**. A building has quality only when an architect who knows his business has been at work upon it; and by an architect I mean not merely a good builder; I mean a man who has brains enough to *plan* a building—who has been trained, by experience and study, to do that particular kind of work.

Anyone can cut up a given number of cubic feet of enclosed space into any number of rooms; but to *organize* these rooms; to give coherence, articulation, proportion, so that all the parts of a building may function together with some degree of efficiency and economy—that calls for something more than good intentions.

Few people understand the immense amount of hard work and specialized skill that go into the working out of a good building plan. I have known members of building committees, good honest insurance agents; or hardware dealers, who would plan your church for you in five minutes, on the back of a used envelope, and wonder why an architect should ask a fee for so simple a service. I have known ministers who, because they can preach, believe that they can as easily plan a cathedral; they will dash one off for you at dinner between salad and desert, leaving to the architect

"merely the mechanical details." Almost anyone can work out mechanical details, so why pay for training and talent?

The architectural education of such people begins as their building progresses and is paid for by the community; the value of training and talent appear plainly enough when the church is completed. But then it is too late. You cannot mix brains with your mortar after the cement has set.

It is a fact that ecclesiastical architecture in America is far inferior to commercial or domestic or public architecture; and why? Simply because the men who build churches value less highly the skilled service of truly competent architects.

Training and talent cannot always be bought at the lowest price, but the best part of your investment is the money that goes into them. Without brains, you cannot possibly build a *quality building*.

Quality also means **TASTE**. There are many churches in America which are well constructed; there are some which are well planned; but few indeed are there which can lay an incontestable claim to taste. Our cities are peopled with unlovely tasteless churches—unlovely and tasteless, I mean, in their outward physical aspects: ill-proportioned, ungainly, loaded with sanctimonious ornament, and always with that absurd superfluity of tower pinnacle which passes for Gothic.

It is easy to blame the architects, and indeed the architects (or people calling themselves by that honorable title) have been woefully lacking in any adequate training for the serious part they have had to play in our religious life; yet there have always been men who could design beautiful churches. The trouble is that they haven't had the chance. Our building committees have too consistently ignored them. We seldom think it worth while to ask if our architect is truly a designer as well as a skillful planner and competent builder. We simply take it for granted that good taste goes with a knowledge of buildings.

## Beauty Costs Little and Means Much

It is truly hard to appraise the value of beauty in a church or to measure the delight which good design may give to the thousands who are sensitive to its appeals; but surely the cost of beauty must be insignificant indeed compared to its enormous worth. In dollars and cents it costs oftentimes nothing at all—you have merely to select the right architect.

I like to think of the little church of Saint Pauls, in Vesey Street, New York, as an example of the supreme value of beauty in church buildings: that precious and lovely bit of the Eighteenth Century, which preserves for us, in the very heart of our financial world something of the grace, the clarity, the distinction of a page from Addison. There are hundreds of more magnificent churches in New York, hundreds that are better built, better planned, better adapted to the needs of our present-day Christianity; but there are none that are more valuable than this, whose only value, today, is its beauty.



## Negro Baptists Throng Chicago



the United States to their white brothers.

Of the 14,000,000 Negroes in this country, more than 3,000,000 are members of Baptist churches, and about 10,000,000 are included in the Baptist population group. And they are Baptists for you. They love orthodoxy better than water-melons; and they love liberty, Baptist liberty, as they love Lincoln the Emancipator. They believe in God, in the constitution of the United States and in their race. They tell with pride how their mighty ancestors founded the Hittite Empire, built the Pyramids and otherwise disported themselves in grandiose and imperial fashion before Abraham was born. Their orators are as spicy as Whitecomb Brounger, as witty as Clinton N. Howard, as virile as Clarence A. Barbour, as warmly evangelistic as F. E. Taylor, as—but you should hear them.

And this is no trifling end to a sentence that was about to expire of fatigue. It is a climax. It expresses a conviction that one of the best things that could be done to improve race relations in this country would be to make systematic arrangements for some of the best representatives of these Negro Baptists to tour the country, speaking in white churches and presenting from the Negro point of view some of the perplexing problems that trouble both races in common.

Negro Baptists have built up a national organization considerably resembling those of white Baptists, with auxiliaries for Sunday schools, young people, missions, education, women's work, and various other wheels within wheels and on the periphery. Their organization went along with boisterous Baptist love-liness till six years ago when their national convention was held in Chicago. At that time, for causes whose ramifications would puzzle a Philadelphia lawyer, but mainly because of differences about denominational control of schools and their properties, they split; and now they have two conventions: the National Baptist Convention Incorporated and the National Baptist Convention Unincorporated. Each body talks as if it were the original simon-pure and only National Baptist Convention, and acts part of the time as if it believed the talk. The "Inc." body met in Chicago during the week of September 3-10, and the "Uninc." body met at the same time in New Orleans. This story concerns itself with the meeting of the former. A report of the New Orleans meeting is promised later.

One of the greatest churches, of any denomination or race in the world is Olivet (colored) Baptist Church in Chi-

cago. It has more than 10,000 members, a thoroughly modern organization for community service and exceptional efficiency. Its pastor, Rev. L. K. Williams, whose picture heads this story, is a recognized statesman in religious matters, taking rank with the best without regard to race or color. This church took the lead in the entertainment of the Convention, which reported an attendance of 8000, coming from every state in the union and from foreign lands.

The foreign outlook, rather the world outlook, of the convention combined the highest ideals of the missionary enterprise with intense racial aspirations and hopes. The conviction was clear that the evangelization and enlightenment of Africa is the special burden that God is laying upon the American Negro; and the manner in which the spirit of these people is rising to that call is highly inspiring. All eyes are upon Africa. A great race conference to be held in Liberia soon, where representatives from all lands in which the Negro dwells, together with a thousand African chiefs, are expected to assemble, evoked enthusiasm at every reference. Mrs. Casely Hayford and Miss Kathleen Easmon, natives of Africa, who are trying to establish a girls' industrial school in Sierra Leone (and whose African costume, by the way, was more attractive than those usually worn in America), were most cordially welcomed and heard.

No doubt existed on the subject of race relations. Kindness, courtesy, uprightness and justice were the keynotes. All thought of social promiscuity was earnestly disavowed; but the deep conviction was expressed that harmonious race relations can never be attained except on the basis of equal political and economic rights without regard to color or class. There was no lack of either frank-

ness or courage in the discussion of this subject. Deportation and segregation were shown to be impossible, and one speaker said, "We can no longer be frightened by men dressed in white sheets."

All of the organized work of the denomination as represented here seems to be in a flourishing condition. The several auxiliary boards for Foreign Missions, Home Missions, Publishing, Education, Ministers' and Missionaries' Benefit, Young People's, Church Extension and Woman's Auxiliary, presented encouraging reports. The statistical tables by states contain great gaps of associations not reporting, which may mean that they are co-operating with the other convention and reporting to it.

Groups of missionaries are at work in Liberia, British Central Africa, South Africa, Transvaal, Orange River, Natal, Barbadoes, Haiti, Jamaica, British Guinea and Costa Rica.

The latest available reports give the total membership of Negro Baptist churches in the United States as 3,077,000. It is probably larger now by some thousands. Sunday school reports of the same date give 20,333 schools, 125,474 teachers and 1,204,328 scholars. Church properties are valued at \$24,369,300. The most notable educational enterprise at present, is the founding of a theological seminary to cost \$700,000, to which the Southern Baptist Convention has pledged \$200,000.

Officers for the coming year are E. C. Morris, D. D., of Helena, Ark., elected for his twenty-eighth consecutive term; W. G. Parks, D. D., Philadelphia; R. B. Hudson, A. M., Selma, Ala.; A. J. Stokes, D. D., Montgomery, Ala.; C. H. Parish, D. D., Louisville, Ky.

The convention goes next year to San Francisco.

### Fresh from the Field

(Continued from page 1068)

hundred. The resolutions urge the return of Bro. Main to St. Louis after the restoration of his health.

Rev. Paul Rader, well-known evangelist and pastor of the Moody Church, Chicago, has resigned after a service of six years, in order that he may devote his entire time to missionary work. At the time of writing, it was expected that his resignation would be accepted.

The Grand Rapids (Mich.) Alumni of Colgate University recently announced that at the last commencement exercises of the University, Mr. Wishart received the honorary degree of doctor of divinity. The degree was conferred in the following language: Alfred Wesley Wishart is a graduate of Colgate University in the class of 1889, with the degree of Bachelor of Arts. After his graduation, he was pastor at Greene, N. Y., from 1889 to 1890, and at Troy, N. Y., from 1890 to 1893. He was then a student in the University of Chicago Divinity School from 1893 to 1895, and during 1894 and 1895, was fellow in church history. From 1895 to 1906, he was pastor at Trenton, N. J., and since 1906, he has been pastor at Grand Rapids, Mich. He has been prominent in many civic activities, and is a member of the Social Service Commission of the Northern Baptist Convention and a trustee of Kalamazoo College. He was

engaged in Y. M. C. A. work in France in 1917. He is the author of "A Short History of Monks and Monasteries" and of "Primary Facts in Religious Thought." His ministry has been marked by inspiring leadership, by effective work as a pastor, and by unusual power as a preacher. His energy and his eloquence have gained additional power from the fact that he has been able to maintain the intellectual interests of the scholar and the thinker.

Dr. and Mrs. Grenfell have returned to Labrador after a four months' tour in Canada and America. Contributions to the proposed Labrador Endowment Fund have been steadily coming in, but the goal of \$1,500,000 has not nearly been reached. Boston gave Dr. Grenfell \$100,000. Students from Yale, Harvard, Princeton, and Williams Universities have gone with Dr. Grenfell to Labrador this summer, while nurses from Johns Hopkins, New York, and Boston Hospitals have volunteered for his hospital staffs.

Presbyterians are finding an approach to men in the lumber camps, in spite of the irreligion that is characteristic of such places. Twenty-seven missionaries visited over four hundred camps last year, and spoke to more than 30,000 men in public addresses and personal conversation. Religious literature was welcomed by many. Not a few genuine conversions were reported, and an addition to church membership of 160.



## Our President's Message

### To the members of our Baptist churches, Greeting:

I want to thank the very large number who wrote me, in response to my letter of greeting, such kind and helpful and encouraging letters. I certainly felt my strength renewed as I realized the number of people who are definitely praying for me personally and for the work of the Convention.

I want to reiterate with all the power I have what I wrote before about prayer. Our help is from God. He alone can educate, harmonize, energize us. The great world task that we have before us can not be completed if we rely only on human resources and organizations. We must pray mightily to him for help and guidance. God has all the resources of the world at his command. When we pray, we open channels for the grace and power of God to run sweetly along. By prayer we cooperate with him to build the kingdom of God. Prayer is a force as real as steam, electricity, water power, the X-Ray; as mysterious as light, heat, radium. Because we do not in obedient faith use it, the kingdom halts. Let us all, in small gatherings and large; in private or in public make our prayers and intercessions to God. Let us bring the perplexities and burdens of the New World Movement before him and ask for help and guidance. Let us pray for the winning of new disciples and the building up of old ones. Let us pray for our pastors, faithfully.

There was an article on the devotional page of THE BAPTIST that stirred me very deeply. It was in regard to praying great prayers whose answers were humanly impossible; prayers that demanded the supernatural power of God; prayers that ran out and took hold of the biggest things that could be asked. Are we praying that kind of prayers?

#### We Want Disarmament

I want to call your attention to the Conference on the Limitation of Armaments that the President has called for Nov. 11. The Federal Council of Churches is asking that every church be opened on Nov. 6, for prayer. Let us all heed this request. No greater challenge was ever put up to those who are followers of Christ, than this. We ought to make known where we stand, in an unmistakable way. Letters to the papers, interviews with congressmen, letters and telegrams to the President, the Senate and the House—more than all, letters to Secretary Hughes—ought to be written by the thousand. Let him feel that the great heart of the country is back of him. Let him know that what we want is not merely limitation of the size of navies—We want DISARMAMENT.

I would suggest that every woman's missionary circle meet and pass resolutions and send a copy to Secretary Hughes, the President, and to all other members of the committee; that organized Bible classes of men and women do the same; that churches take action in addition to what is done by these smaller bodies. Let every association and state convention pass suitable resolutions and forward them to these officers, and then let individuals write and telegraph—and pray, pray, pray! We have all the world's pride and pomp and materialism against us. We have human conservatism against us. We have false

national pride against us. With us we have Jesus and Man's undefeatable hopes. If we believe and work, we can strengthen all the good in the world; we can help to remove intolerable burdens; we can hasten the day when nations as well as individuals shall bow to the Lordship of Jesus; we can hasten the day of his coming!

#### Is This Sinful Pride?

Is it a sinful pride that I have, that Baptists should lead in this good fight? I do not believe so. All the splendid past of our fighting ancestors summons us; all the great principles on which our denomination was founded, inspire us. The Christ whom we follow, calls us.

Now I have not taken up the answers to the many questions that you have asked. My letter is so long that that must wait until another time. I just want to call the attention of all of you to the report of our committee appointed to investigate our educational institutions. That report will quiet many of your fears. The committee was influential and impartial; it gave a year to investigation, and its report found little to criticize and very much to commend in all our schools. *Read the report!*

I want to say, too, that our Foreign and our Home Mission Societies examine candidates very carefully as to their beliefs regarding Christ and the Bible. Every pains is taken to send out only those who are sound. I believe that the overwhelming majority of those we send out are doing good, thorough and devoted work. I am going to write about that, next time. You can have confidence in our missionaries.

As to what I wrote about pre-convention meetings; I rejoice to find that the great majority of those who have written agree with me. I have had only three letters questioning that part of my letter. I still wish that we could do as does the Southern Baptist Convention, have no pre-convention meetings of any kind. I think we ought to give the fundamentalists an opportunity to give their message before the convention, and that Dr. Stillwell's Conference on Evangelism ought to come before the convention. Is it not possible to get together on this? Can we not come to the convention after a quiet, retreat day of prayer and communion, where we all renew our allegiance to Christ and sit down at his table together? And then, with fresh, unclouded thoughts, begin our great convention task?

#### A 100 Per Cent Pastor Speaks

I want to publish one letter which I received from a pastor, because it has in it so much of good sense:

"The little church of which I am pastor pledged, according to present membership, an average of \$100 per member, and has paid fully 90/100 of its pledges so far due; so that it is not a kicking church. Yet it would be far happier, and its zeal would be quickened, if doubts were removed as to what use will be made of the money entrusted to our societies. If they were sure that the money will be used to proclaim the Christ of the New Testament, it would quicken the zeal. If not, I doubt whether they can be made to feel under obligation to continue to

pay. Neither are they extremists, any more than I am. Doubts come from all kinds of sources. They watch the straws fly and they wonder from where the wind comes and where it goes. Moreover, the Holy Spirit can not testify for and sustain things which do not give glory to the Christ of the New Testament.

It is not that I believe that we should not have the utmost freedom of expression, but we need frankness. I believe in the middle-of-the-way Baptists. Our executive must be such, and it is needful that the mass be such—we need them for stability. But there would be no middle-way Baptists if there were no extremists, and the extremists are needed for a most important work. We are in a thought-transition period. There need to be extremists, or we will go nowhere. It is the frank discussion of questions at issue that will open the way for better things.

By discussion of ideas—not of motives, but of ideas—the things which can not stand the test will, chaff like, be winnowed and the good wheat will remain. It will enable us to give clear and strong expression to the truth in a modern way. We need this, and it is the conflict between extremists that will bring it out. It has always been so. It is not a waste of time; it does not hinder the work. It is a mighty important part of our work as Baptists. Indeed the rest of the work depends for its vitality on a clear expression of truth in modern terms. The trumpet must give a clear call if the battle is to be won.

#### Free Discussion Will Help

But how can we come to clear ideas and statements concerning the truth if there is a fear of free discussion of ideas—not motives and men, but of ideas? 'You must believe this. You must not believe that'. This leads nowhere. But if we hear WHY we ought to believe this and not believe that, then out of such discussion light would spring. But we seem to be strangely afraid of such discussions, and no medium can be found for them. I have been in France and England, and I must say that one of the things which struck me in our country here is the fear of frank discussion of ideas. Perhaps we are too practical. We want so much to see results that we think discussion of ideas to be a waste of time. That is perhaps the reason we swallow so easily, imported ideas. A frank discussion of ideas will not spoil the organized work; it will vitalize it. So the middle-of-the-way Baptists ought not to seek to shut off discussion, but only to request of the extremists that they discuss ideas, and not persons, and still less, motives.

So here is another question—Would it not be good for the work if extremists understood better what each other believes, and why they believe as they do? —C. R. Delepine, Pastor First Church, Palouse, Wash."

Isn't that splendid? What a fine record for that little church. Hang on, brothers. Have faith in the denomination. You have a right to know and you have the duty to investigate. Why not an exchange of views? Perhaps we are not so far apart as we think.

Yours in the service of the Kingdom,  
HELEN B. MONTGOMERY.



## Snap Shots from Headquarters

### NEW CANDIDATE SECRETARY FOR W. A. B. F. M. S.

The Woman's American Baptist Foreign Mission Society is to be congratulated upon the appointment of its new candidate secretary, Miss Mabelle Rae McVeigh, formerly of Denver, Colo.

Miss McVeigh comes to the Society when it has approximately 1200 applications for service on foreign fields at hand, more than ever before in its history at any one time, and comes with a breadth of experience among young women that will make her invaluable in her important work. Following some years as a teacher in high school and normal school work in Pennsylvania and in Nebraska, she was Supervisor of Languages in the Education Department of the State University



MABELLE RAE McVEIGH

of Wyoming at Laramie, and later Dean of the Colorado Woman's College, in Denver, Colo. She has also had wide experience in religious work. During the past summer she taught in the Colorado and the Kansas Baptist Assemblies. Previously, she spent several months in Religious Education work in Eureka, Mont., and afterwards did special work in the Religious Education Department of the Publication Society of Colorado, under Dr. Chalmers.

Miss McVeigh is a graduate of the State University of Nebraska, where she won the coveted Phi Beta Kappa key. She is a member of the Broadway Baptist Church in Denver, Colo. Her mother, Mrs. Mary McVeigh, is with her in New York, to which city the office of the candidate secretary has recently been moved from the Ford Building in Boston.

Miss Grace Coburn of Newton Centre, Mass., who has been Acting Candidate Secretary for the past year and a half, on turning the office over to Miss McVeigh, reports 1200 applications, as against only 350 a year ago, signifying a remarkably increased interest among women in foreign mission work.

### NEWS OF THE GENERAL BOARD OF PROMOTION

#### Vermont Pastors Enthusiastic

Dr. Hugh A. Heath, Executive Secretary of Conferences and Conventions, who on September 7 and 8 attended the conference of Vermont pastors at Saxton's River, brings back glowing accounts of the vigor and enthusiasm of the ministers of the Green Mountain state. Approximately four-fifths of all Vermont pastors attended this conference, which was presided over by Dr. W. A. Davison, state

promotion director. Among the speakers were Dr. Heath, who spoke on "Programs and Objectives" in the morning, and on "Remember Jesus Christ," at the evening service; Dr. John M. English, of Newton Theological Seminary; Miss Carrie B. Masteller, missionary to the Syrians, in Boston; Mrs. J. D. Rough, of Connecticut; and Dr. Frederick A. Agar of New York.

Among the causes for enthusiasm was the opening of the Vermont Baptist Academy, which has been closed for five years, and will be re-opened next week, with an enrollment of over 130 students.

#### Thirteen Unlucky? Think Again!

On the contrary, it may be a supremely fortunate number; according to Dr. Robert E. Farrier, Director of the New York State Board of Promotion, and Miss Lucinda M. Johnson, secretary-field-worker, who last week visited the Rensselaerville, N. Y., Association, in which there are thirteen churches, not one of them on the railroad. In spite of the fact that those who attended had to employ such varying vehicles as street cars, ferries, flivvers, buckboards and Adam's mare, and to ride all night, or most of it, imitating Paul Revere, the association meetings were more than worth any slight effort involved, the two visitors testify.

#### Orient Greets Board Prayer Meetings

The first regular Friday noon prayer meeting of the year at the General Board of Promotion headquarters, inspirationally led by Dr. John Y. Aitchison, on the general theme of "Giving God a Chance," had the pleasure of greetings straight from the Orient, conveyed by Mr. Kwen Tai, of Swatow, China, present at the meeting as Dr. Franklin's guest. Mr. Tai, a graduate of Shanghai University, now on his way to attend Newton Theological Seminary, offered the Orient's thanks to Northern Baptists of the United States for what they are doing to build up a group of native leaders there.

#### Mr. and Mrs. Mornay Williams Entertain

Mr. and Mrs. Mornay Williams, so well known throughout the denomination for their activities in connection with the American Baptist Foreign Mission Society, and with Baptist work in general delighted the members and office force of the General Board of Promotion on Saturday afternoon, September 10, by entertaining them in their beautiful home in Englewood, N. J. A program that brought out latent and unsuspected talents on the part of members of the Board, songs and readings, followed by a delightful lawn supper, sped the afternoon. The following were present: Mr. and Mrs. Mornay Williams, Dr. and Mrs. John Y. Aitchison and Master John Aitchison, Dr. and Mrs. Hugh A. Heath and Miss Louise Heath, Dr. and Mrs. Harry S. Myers, Dr. H. R. Greaves, Mrs. L. Jessie P. Bishop, Mr. and Mrs. B. F. Judson, Miss Mary R. Cobb, Miss Nancy Hollis, Miss Aileen Murray, Mr. Sumner R. Vinton, Mrs. Helen E. Sprague, Miss Marion Gelston, Miss Lucinda M. Johnson, Miss M. B. Wells, Mrs. J. H. Jewett, Miss M. Kohler, Miss W. B. Wackford, Miss Helen Hodges, Miss Alida Stevenson, Miss Dorothy Hicks, Miss E. Fensom, Miss E. McCartney, Miss Aneesie Audi, Miss Helen Clarke, Miss Carrie Legges; Miss Lytell, Miss Patten, Miss F. Pedersen, Miss May

Fersch, Miss J. Zavesski, Miss Blanche Brace.

#### MISSIONARY ITEMS HERE AND THERE

"Hugely happy to be at work again," writes Dr. Marian Farber of Seattle and New England from Mabubnagur, where she is overseeing the work on the hospital which the women of the New England District are erecting as their jubilee gift. Dr. Farber reports that the work of the contractors is well under way.

"Our brethren and our sisters in the church have very much joy," says Mrs. Frances Kolator of Prague, one of the Jubilee visitors to the United States this spring, who is to oversee the distribution of gifts from the Fellowship Ship in Czecho-Slovakia. What gives them joy is their knowledge that the Baptists of the United States will not fail them now in their time of need. Mrs. Kolator writes that her brother will visit the United States this fall.

#### THE HOUSE THAT JACK BUILT

Meet a brand new Baptist missionary architect, Master Jacques Walter Sword, 18 months old, better known as Jack to such of the denomination as have the honor of his acquaintance, who departed for Gauhati, Assam, this week, where he will engage in denominational service as a builder. At present he will confine himself to the medium of blocks, but there is no telling how soon he will begin to demand concrete and brick and stone. The picture shows him bestowing serious attention upon a blue print.

Jack's father and mother will go with him. His father, the Rev. Victor H. Sword, formerly a Baptist pastor at



JACQUES WALTER SWORD

Reedsburg, Wis., will enter upon work as the supervisor of Baptist buildings at Assam, under the auspices of the American Baptist Foreign Mission Society. In this capacity he will direct the erection of a number of missionary bungalows, a girls' hospital, and other important buildings. He was prepared for his task by manual training courses at Des Moines University, a special course in manual training at Sweden, and a course in architecture at Scranton, Pa.

But Jack could tell you who the really important architect of the family is.



# The Bulletin Board

## A Comparison of Poverty

With reference to a recent letter of the president of the Northern Baptist Convention the *Word and Way* remarks:

"Mrs. Montgomery makes a comparison between the *per capita* contributions of Northern and Southern Baptists. We presume her figures are correct. But a conclusion unfair to Southern Baptists is likely to be reached unless another matter entering into the question is considered. While Southern Baptists number nearly twice as many as Northern Baptists, Southern Baptists have a great many more poor people, people of very limited means. It is likely that if a comparison were made of the resources of Northern and Southern Baptists, it would be found that Southern Baptists, their ability taken into consideration, have contributed as much as Northern Baptists, *per capita*."

The point of comparative ability—so raised—is just and is to be taken into consideration. The comparison on a *per capita* basis originally appeared in the editorial columns of THE BAPTIST. It was evoked by a taunt thrown at Northern Baptists to the effect that their drive for \$100,000,000 had failed discreditably. If brethren will quit pointing to us Northern Baptists, as a horrible example, we shall be glad to quit making comparisons.

## British Churches in the Social Movement

A demonstration of the churches in the interest of social reconstruction was held recently in Hyde Park, London. Only a few thousands of people attended. Arthur Dakin in the *Baptist-Times and Freeman* apologizes for the small attendance! He goes on to indicate nevertheless the character and significance of the meeting.

"Whatever else was lacking none could complain of a lack of spiritual passion. Here was the campaign spirit in full energy. The speakers gave the impression of having a message to deliver.

"Our own denomination was ably represented by the Rev. F. C. Spurr, who found an illustration of his point in the shocking housing conditions of certain parts of London, and who drew the right conclusion—namely, that the system is wrong and therefore must go. That is the second factor which those who are anxious to understand the current movements in the Churches will note. All the speakers apparently agreed on the point, for it was explicitly stated in the resolution, which declared 'the conviction that the present system being based largely on unrestricted competition for private and sectional advantage, must be brought to an end, since it fosters the sins of avarice and injustice, lays a yoke of thralldom upon masses of men and women, and leads

almost inevitably to war.' It has been quite common to admit the faults of the present industrial organizations, though while admitting them many people have assumed that a little amelioration here and there was all that is required. Now thought in the Churches would seem to be moving to the stronger position, that the competitive system itself is fundamentally alien to the mind of Christ, and nothing short of a radical change can do justice to those principles for which as Christians we are bound to stand."

## "The Rising Tide of Color"

New York City, according to the latest available figures, has a colored population of 97,721, making it the largest Negro city in the Western world. It is said that the only cities ranking with it for Negro population are Cairo and Alexandria in Egypt and Johannesburg in South Africa. Dayton, O., has gained eighty-six per cent; St. Louis, fifty-eight per cent., and Cincinnati, fifty-one per cent. in colored population in the last ten years. The Southern States have lost a half-million colored people to the Northern States in the last four years.

## "Disarmament—the Voice of the Japanese People"

A brief treatise bearing this caption by Isamu Kawakami has made its appearance under date of July 1. The author is secretary of the Correspondence and Publicity Bureau maintained by the Japan Peace Society and the American Peace Society in Japan. Mr. Kawakami bears important testimony to the growing sentiment against war in Japan. "War and economics," he says, "will always have conflicting interests." The economic necessity is clear, in the mind of Japanese leaders, and the government will, he believes, be "forced to yield to public opinion."

## Catholics Favor Authorized Version

At a recent Catholic Bible congress in England a proposal arose to adopt the Authorized (or King James) Version of the Bible. Reasons offered were:

"The Roman church had sanctioned a number of eastern liturgies for the sake of Catholic unity; was it not conceivable she would allow a corrected edition of the authorized version to be used with a view to winning over the paramount race in the modern world, neither sacrificing truth nor denying the piety of many earnest religious English people? The question, he submitted, was not one of literary excellence or of sentimental associations, but of helping forward that religious peace so ardently prayed for in every church. Christian union was worth any sacrifice compatible with faith and charity. A universally accepted Bible would hasten its coming.

"Canon Barry wished to say to English people: Bring your Bible, bring your-

selves. He desired to soften what seemed unconditional surrender. Catholics were not wedded to any edition. No translation ever rendered the humor of the Bible."

Pointing out some oddities of translation, Dr. Pope quoted from the book of Revelation, "He that sat on the throne was in the face like to the sardine."

## "The Church and the Neutral Zone"

Under this heading the *Christian Century* observes with considerable vigor:

"One thing of which we may be sure is that the new times into which we have come are demanding and will demand increasingly that religion find its chief apologetic in what it is able to effect in the world that now is. As a thing apart from life, as a function restricted to one compartment of life only, as a mere umpire in the blood and iron struggle between justice and injustice as a stretcher bearer at Armageddon—the thoughtful and earnest portion of mankind have become so impatient with a religion of that sort that it is not too much to say they are quite done with it. The moment the church or any other Christian agency undertakes to deal in real earnest with human life in human terms it finds itself drawn inevitably beyond the peaceful area of neutrality into the complex scene of conflict.

"That is the church's business—her direct and immediate function—to put Christ in the midst of all our human life. He is no prince of a petty province, but the king and ruler of all reality. All authority is given to him. His church is his body, to bring to realization in industry, in family life, in commerce, in education, in public opinion, in international relations, in all human dealings and intercourse the spirit and character that was in him.

## This is the Time for Women to Strike

Organized working women in the United States are planning a demonstration for disarmament to be held on Armistice Day when the International Disarmament Conference meets. Invitations have been sent to women's labor organizations in forty-eight nations to participate in the demonstration. The initiative in this project is being taken by the National Women's Trade Union League acting through its president, Mrs. Raymond Robins, who is also president of the International Congress of Working Women. The message sent out by the League declares that since the signing of the Armistice "the aftermath of the war with its hunger, suffering and misery has appalled the conscience and paralyzed the spirit of mankind. This is the great hour for women of the world to help lead humanity out of the darkness that overwhelmed it. The hour to liberate humanity from the crushing burden of armaments is at hand. The governments will be strengthened in their desire to disarm if the women of the nations will give unequivocal expression to their will." The dem-



onstration in Washington is to be "followed by constructive action."

#### Increased Giving Has Done This

The increased contributions of the churches in the New World Movement have made it possible for the Home Mission Society to meet the conditions of the General Education Board, and so secure from them \$87,000 to increase the teachers' salaries of our Negro and Indian schools. This made it possible to retain many good teachers and to secure others and in that way to pass the financial crisis in the schools which would have left them seriously crippled without the increase of salaries given to teachers.

Special gifts coming to the Society within these two years have also made it possible to pay a pledge made to Bacon College which was the inspiration and the beginning of large gifts from the General Education Board and from the Indians toward new buildings, both for the college and for Murrow Indian Orphans Home.

The enlarged gifts from the denomination have made it possible for the Society to meet conditions made by the General Education Board for their gifts amounting to about \$30,000 for repairs and improvements at Morehouse College, Shaw University, and other colored schools.

#### Two Cuban Churches Step Out

That two churches in Cuba stepped out this year and assumed full support of their pastors indicates what is the most encouraging feature of the Latin American work, namely, the advance of the churches toward self-support. In addition to these two churches the Baptists of Eastern Cuba have their own Home Mission Society which is undertaking to support the work in the Baracoa district. At the present time they are supporting two pastors there, which makes for all of Cuba a total of four pastors whose support is raised on the field. Last year the budget of the Cuban Home Mission Society was \$2,100. For this new year they have adopted a budget of \$5,000. The total contributions for all purposes has now passed the \$20,000 mark, and this in spite of the financial crisis. Fruitful evangelistic meetings have been held on many of the fields, the revival at Cristo College being significant of the new day upon the Island.

#### Earn While You Learn

The Textile Industrial Institute of Spartanburg, S. C. is probably the only school of its kind in the world. It has for its purpose the training and education of cotton mill operatives, who otherwise would remain illiterate. The school is owned and controlled by the Methodist Episcopal Church South, and is their only mission school for some three-quarters of a million Anglo-Saxon cotton mill operatives. Although the school is owned by the Methodist Church, the student body is made up from all the denominations, no distinction being made when an application for entrance is received. There are no stockholders, and no person or persons share in any of the profits (should there be any).

Cotton Mill boys and girls are allowed to attend the Textile Industrial Institute and continue to perform the work with which they are familiar. They work a week in the Model Mill, a part of the school plant, and go to school a week. They receive the regular wages for their labors, which is more than sufficient to pay for their schooling and living expenses. The school offers a regular high school course, and its graduates may enter any of the colleges unconditionally. Many of the graduates go on through college.

It is not the purpose of the school to educate the boys and girls away from the cotton mill, but the aim is to send them back to the mill villages better equipped and trained to become leaders, and today many mill villages are blessed with godly men and women who have been educated at the Textile Industrial Institute.

#### German Workers Will Fight no More

On July 31 workers in all parts of Germany pledged themselves never again to wage war, according to a dispatch in the *New York Evening Post* of August 1. Assemblages took place in various cities under the combined auspices of the Peace League of Disabled Soldiers, the Socialists, the trade unions, students associations and religious organizations. The "text" of the orations was this:

"Seven years ago this week we were not strong enough to resist, but since then we have grown in numbers and in power, and never again will we take part in war."

#### Dr. Burton is in the Orient

As chairman of the new China Educational Commission of the Foreign Missions Conference of North America, Professor Ernest DeWitt Burton of the University of Chicago, who is Director of the University Libraries and Head of the Department of New Testament and Early Christian Literature, sailed with seven other members of the Commission on the "Empress of Asia" from Vancouver, August 18. The Commission includes Dean William F. Russell, of the State University of Iowa; Professor Percy M. Roxby, of the University of Liverpool; President Kenyon L. Butterfield, of the Massachusetts Agricultural College; and President Mary E. Woolley, of Mount Holyoke College. Bishop Francis J. McConnell, of Pittsburgh will join the Commission later.

The party from America will spend some time in Japan, visiting Tokyo in particular, and will then travel by way of Seoul, Korea, and Mukden, Manchuria, to Peking, where they will be joined by the Chinese members of the Commission for a general conference. It is likely that the Commission will then be divided into two or more sections for the purpose of visiting the various educational institutions conducted under missionary auspices. Afterward the Commission will reassemble in Shanghai for further conference, and is expected to return to America early in January, 1922.

#### Another Conference on Disarmament

The National Reform Association has called "a conference of American Chris-

tian patriots of every name and organization, to be held in Washington, D. C., October 30-November 2, 1921, to be addressed by representative men and women active in the civil and political life of our beloved land." The officers issuing the call give assurance that "it shall be our endeavor in assuming the responsibility for this Conference to conduct it in a most sane and safe manner and to this end we shall seek the counsel and advice and hearty cooperation of all organizations known to us to be specially interested in the disarmament of the nations."

#### Will Bring Salvation to Chicago

On Sunday and Monday, October 2nd and 3rd, Dr. Chas. E. Goodell and several of the national denominational secretaries on evangelism will be in Chicago. These men will be in several of the prominent churches on Sunday. Monday morning a union meeting of all the ministers will be held in the Y. M. C. A. auditorium at 10:30 o'clock. Bishop Thomas Nicholson will deliver the address of welcome to the visitors, giving expression to his convictions regarding the need of this movement and how to realize its objectives. This address will be the "call to the colors" to the soldiers of the Cross in the Chicago region, and will be followed by addresses from Dr. Goodell and the visiting brethren, who are recognized as the outstanding specialists in this kind of Christian service.

Immediately following the general meeting, there will be denominational lunch-conferences, which it is hoped will be largely attended by the various members of each denomination, to be addressed by the secretary of the special committee of each communion. At these conferences it is expected that the several evangelical Protestant churches of the Chicago region will plan to enlist the sympathetic co-operation of all their churches in the movement.

#### It Must Come Sometime, Somehow

A Federal judge in North Carolina has declared the Child Labor Law of 1918 unconstitutional. The Supreme Court is expected to pass upon his decision in the near future. Social workers are concerned lest the present law may go the way of the Owen-Keating Act which was declared void just prior to the enactment of the present law. However there is a fundamental difference between the two measures. The former was based on the power of Congress to regulate inter-state commerce and directed the exclusion from such commerce of the products of child labor. The present law rests upon the taxing power of Congress, levying a prohibitive tax of ten percent on child labor products. In similar fashion Congress taxed phosphorus matches out of existence and put an end to the issue of banknotes by state banks. It has been generally assumed that "the power to tax is the power to destroy." Even the Owen-Keating Act was supported by a minority opinion subscribed to by Justices Holmes, Brandeis, Clarke and McKenna. The decision of the Southern judge is therefore difficult to understand.





# Religious Education



## International Uniform Lesson for October 9

PAUL AT EPHESUS

Acts 19:1-41. Golden Text: Matt. 4:10

By JOHN A. EARL

### The Lesson Text

After leaving Corinth Paul visited Ephesus for a few days and then went to Syria where he remained with the church at Antioch for some time. On leaving Antioch he visited the churches in Galatia and Phrygia and finally arrived at Ephesus. Here he found the way prepared for his great work through the previous ministry of Apollos and the unobtrusive service of Aquilla and Priscilla. The disciples found at Ephesus who knew only the baptism of John were mistaken even in their knowledge of the baptism of John because had they really known the baptism of John they would have known about the Holy Spirit for John preached the baptism of the Holy Spirit. The necessity for their rebaptism lay in the fact that they needed to be instructed more perfectly in the way of the Lord. As Athens was the city of culture and Corinth the city of commerce, Ephesus was the city of the occult. This must be kept in mind as the lesson is studied because the atmosphere of the city had much to do with the particular application of the gospel in that place.

### The Lesson Taught

The gospel and clairvoyance, the gospel and cures, the gospel and commerce are illustrated in this lesson.

#### Clairvoyance

The city of Ephesus seemed to be given over to the practice of the occult. This is indicated in the practice of the Jews as illustrated by the methods of the seven sons of Sceva and by the practice of the Gentiles in buying images of Diana and studying the books on the occult which they burned after their conversion. The future, the unseen, the spirit-world have always had a mighty hold on humanity. Ancient Ephesus in this respect lives again in Paris, London, New York, and Calcutta. Thousands of men and women make a good living working upon the credulity and superstitious fears of the people. Palmistry, phrenology, graphology, astrology still have their multitudes of dupes who gladly pay their money to be gulled, and receive with implicit faith the lies told them as God's truth. Clairvoyance, crystal-gazing, soothsaying, spirit-materialization and all the other things advertized to reveal the future, uncover the unseen and bring the be-reaved into communication with their dead are still doing a big business. What has the gospel to say to all this tomfoolery? Just what it had to say in Ephesus.

It reveals God through Jesus Christ, and all that we need to know of the future, the unseen, the spirit-world is revealed in Christ. The gospel when received brings sanity to all who receive it. The truth as revealed in the Bible with the Holy Spirit as interpreter, with Jesus its standard, and with Christian experience its unfailing test is sufficient to meet and overthrow all the claims of the occult. Devotion to the occult breaks down character, results in mental deterioration, brings about social confusion, and leaves its victims in a land of mirages. Devotion to the simple gospel of Christ builds up character, cultivates a sound mind, leads to social order and decency, and develops real spirituality.

#### Cures

The healing of the sick is always mixed up with the occult. Sickness and death give the practitioners of the occult their prime opportunity to do business on a large scale. Charms, incantations, holy relics and the claim to the possession of special occult powers have always fooled the people in their desire for health and in their eagerness to communicate with their dead. The seven sons of Sceva evidently did a thriving business in dispossessing devils by their incantations, and so long as they used their own time worn incantations they were safe; but when they attempted to use the name of Jesus in imitation of Paul they met with a sudden and humiliating reverse. The crazy man knew the difference and quickly gave them muscular evidence of his powers of mental discrimination. The devil does not wish his dupes to experiment with the name of Jesus. He is willing they shall use mascots, charms, the psychic and even religion; but the name of Jesus is taboo. Whenever the name of Jesus is suppressed in the attempt at the special healing of the sick, there is something wrong. It was in Ephesus and nowhere else that handkerchiefs were taken from the person of Paul to the sick and they were healed. Was this an accommodation

of the grace of God to a superstition-ridden people? The Christian-missionary physician does not antagonize the heathen Chinese in their belief that all sickness comes from demons; but accommodates himself to their superstition and casts out the demons by sanitation, surgery, and the use of scientific means. Of course the missionary-physician knows that the demons are dirt, bad air, congestion of the people in crowded areas, polluted water supply, and sinful practices; and in time he tells them so; but at first he follows the law of accommodation to circumstances. If Paul knew that people were taking handkerchiefs from his body in order to heal the sick he permitted it on the grounds of accommodation to environment; but if he did not know he is not to be blamed. God fights fire with fire, therefore special miracles were wrought by Paul in Ephesus.

#### Commerce

The occult is always commercialized. This is the real explanation of Demetrius the silversmith. The uproar caused by him and his craftsmen did not arise out of religious zeal for the goddess, Diana, and her temple; but because their craft was in danger. A big business was carried on in Ephesus in the manufacture of silver shrines of Diana. When the gospel's power was demonstrated in the great revival and multitudes of people turned away from their superstitious beliefs and practices, it naturally cut into the sales of the shops that handled shrines, and the eternal economic question was precipitated. The townclerk by his sagacity was able to quell the mob for a time; but he settled no question. His address was only palliative. There have been many palliatives administered to the economic problem since the days of Demetrius; but there is only one solution, and that is to put out of business everything that preys upon the weaknesses of the people or debauches the people or robs the people of a square deal. It is evident that Paul had made no attack upon Diana, the goddess of Ephesus. His ministry was constructive and positive. He preached the gospel of the true God revealed in Jesus Christ. He let in the light and of course it expelled the darkness. He proclaimed the truth and the lies were exposed. He did not visit Demetrius to tell him his business was evil. If the business of Demetrius fell off it was only one of the by-products of Paul's ministry and an indirect result of positive preaching. We need more positive preaching and less of the negative, defensive, belligerent kind. The gospel fully and positively preached and practiced is sufficient to overcome all fake revelations, all spurious miracles and all religiously protected evils in industry.

#### For Others

*I would be true for there are those who trust me;  
I would be pure for there are those who care;  
I would be strong for there is much to suffer;  
I would be brave for there is much to dare;  
I would be friend of all—the foe, the friendless;  
I would be giving and forget the gift.  
I would be humble for I know my weakness;  
I would look up, and laugh, and love, and lift.*

—H. ARNOLD WALTER.





# The Chimney Corner



## Miss Too-Tall and The Hand-Me-Downs

By PEGGY.

IN OUR house there's one magazine we've always taken ever since any of us can remember, and that's "Missions." We all take turns in reading it, and nothing delights us more than to remember spots in it which the others have slipped over! All of which is merely an introduction to the announcement that I seem to have been growing into a Miss Too-Tall all summer, for I just *can't* fit into last winter's clothes! They aren't long enough, or wide enough, or *anything* enough!! So mother had said she would have to find someone my (old) size to give my things to; then I would, alas! alas! have to be decked out from top to toe with new Hand-Me-Downs. And that's a family joke of ours!

For ever since I can remember, mother has sewed my new dresses out of her own old dresses, and when they were finished she generally said: "There isn't a store in town where I can get things to fit you any better than these Hand-Me-Downs." And because I was little then, and couldn't spell, I thought it was the name of a real store, and when Polly's mother asked me where did I get my lovely new dress, I very seriously answered that mother bought it at Handmedowns. (All in one piece I said it!) Everybody laughed, and the joke is still told on me about every new dress I ever have had. But I don't mind, for I just love mother's clothes, and when I outgrow them myself, then I love to help her pick out someone to hand them down to again. But strangely enough, this last August when I outgrew all last winter's things, it was *Bill* who first discovered the very girls who needed my clothes! Bill! Imagine!

At supper one night in August, he said to me in a sepulchral tone: "Fill a ship in fellowship!"

"What?" I gasped, staring at him, "does that *mean* anything?"

"Ah-ha!" said he, "and you say you always read 'Missions' from cover to cover. I doubt it, Peggy-Weggy!"

"I haven't had a chance at the August copy because you all get it before I do. So if those strange words about 'Philip Ship's a Fellow Ship' are there, then it's no wonder I don't know what in the world you're talking about."

"Listen," said Bill, and repeated it slowly: "Fill a Ship in Fellowship with your Hand-Me-Downs! Now do you get it?"

Mother looked at Bill with her dear eyes all soft and glowing: "Billy," she said, "sometimes I'm sure you're good enough to *eat*, you're such a proper sort of boy for me to have!"

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

Bill grinned: "Look here, Mumsy, maybe if you hadn't marked that article with your blue pencil I would never have seen it. Anyhow, its just the place for Peggy's things to go, isn't it?"

"It is!" cried Mother. But not another word would either of them tell me, so I simply bolted the rest of my supper (as no child ever should!) and dashed for "Missions" to read that article for myself about how we Baptists are going to collect lots and lots of warm clothes and underwear and shoes to send over to Europe in ships. For it seems there are Baptists there and neighbors of those Baptists, who will surely freeze this winter unless they have something from you and me. You see, the War, did perfectly hateful things to their countries—hundreds of families lost their soldier fathers; hundreds of soldier fathers lost their arms or legs so that they can't work now; hundreds of factories and mills and stores were destroyed so that there's no place for *well* fathers to work; hundreds of homes were wiped completely off the map, hundreds of little farms ruins—why, its awful! Just awful. So it seems the least we Baptists can do, is hunt up our clothes in September and send them to New York in October where they can be shipped straight to the very towns where the need is biggest. Dr. Franklin said the clothes needn't be brand new, but they should be clean and warm and in good repair! It was just as if he'd known all about ME; for he described my outgrown dresses perfectly.

I simply flew upstairs and laid them out on the bed: there was my nice little green and blue plaid dress combined with serge—Hand-Me-Downs made from two old dresses of Mother's. There was my outgrown Peter Thompson suit, and my heavy coat with the dear fur collar. But alas, I simply can't squeeze into any of it now. Then there were woolen stockings, and underwear and shoes all too small for Miss Too-Tall Peggy. I was never more excited in my life!

"Motherest," I cried, "won't 'she' just love them? And do you suppose she'll be just my age? And what will her name be?"

Our Mother is such fun! For of course she knew that I knew that nobody in all America could possibly tell the name of that little unseen girl; but she put her head on one side very thoughtfully, then she said: "Let me see! Um'm! The green-and-blue plaid is probably going to Poland. Can't anybody here locate Poland on the map?"

But Bill is terribly geographical, and he looked Poland up the next day. So did I. As for Timothy, maps are way beyond him, but not people. He loves people

Nobody could, at least, not just then. Harder than any of us. So he said: "Hasn't that little girl in Poland got any name to her?"

"Indeed she has!" said Mother, "and it's Jakoba."

"Oh," said Timothy solemnly, "it's queer, a little. But I like her. And she'll like Peggy's gween and blue plaid dweess, won't she, Muvver?"

"Oh, *very* much!" said Mother, "I'm afraid maybe she hasn't had a new dress for—let me see: one, two, three, four years."

"Dear me!" we exclaimed.

"And I felt *crushed*, for really, we're poor, but I *do* have a new dress every so often, don't you?"

"What about Peg's Peter Thompson suit?" Bill said, handling it thoughtfully, rather as if he expected a little European girl might drop out of it any minute!

"Oh, the sailor suit," cried Mother, "that's going to sail to Latvia!"

We groaned. *Was there such a place?* "There was," she said, "moreover there still is such a place. Look it up!" (And later on, Bill did!)

"They've suffered terribly there, and Thekla is going to feel too happy for words when she pokes her arms into this little dress, bless her dear heart! Oh Peggy, she's going to be such a thin little girl!"

Bill sighed. "Finish Peggy up quick, Mother, maybe I've got some clothes to go, too, you know."

So we decided my dear coat was probably going to Czecho-Slovakia,—not that it really *mattered*, but we liked to pretend the Little-Girl-In-My-Coat. Sophie we named her. Somehow her name just naturally had to be Sophie. Then we separated the underneath things into three equal piles, and I had the warmest kind of feeling round my heart to think that Peggy-in-America was doing something so useful to the unknown Jakoba, Thekla, Sophie girls.

Just then Bill came flying in. "Look, Mother, here are two sweaters. Now I don't *need* two sweaters, honest injun! Couldn't I give one away?"

Mother sighed: "Bill dearest, suppose you had only one, and tore it on a nail or a back fence in that queer forgetful way you have of ruining half your clothes, then what would you do? I couldn't spare any money to go down and buy a new sweater, you know. Not possibly!"

Bill stood up very straight and tall, like some Knight in the dear old pictures in the history books. I loved him for it.



"Mother," he said, "I think when some other boy is *freezing* for a sweater, it's time I learned to be awfully careful of what I've got, don't you?"

"I do," she answered softly. And that was all she said. But she gave Bill a dear quiet smile, and laid the smaller of his sweaters with my things.

And of course Timothy caught the Give-Away Disease hard. Even father did. And old Agony! Agony's daughters knit her more shawls than any one person could possibly wear. So Agony chose the two warmest ones. She washed them in Lux until they looked fluffy and clean, a big ornament to our box.

The only disgruntled person was poor Bill, and you really couldn't blame him. For aside from his sweater nothing else of his could be sent, owing to the fact that we're rather a poor family ourselves and mother always has to make Bill's left-over clothes do for Timothy! Bill didn't like it very well, but of course he saw the sense in it, and nobly said if he

couldn't give more to the box at least he could *pack* it. So he did. We tucked in the most loving wishes with each new thing, and I'm wondering if lots of you Young Reserves wouldn't just love to help "fill a ship in fellowship?" Surely you've outgrown *something*!! Miss Apple-garth says to tell you to read on page 938 of "THE BAPTIST" for August 27th, and then keep your eyes open for an announcement this week, or next, telling you where to send your box.

And if you haven't one single thing to send in the way of clothes to some little Jakoba or Tekla or Sophie, then do *send soap*, just as many bars of Ivory soap—for instance—as you can possibly send; for they need barrels and barrels of it "over there," where it's too dreadfully expensive to buy. Any other good laundry soap will do, of course, but they don't want anything fancy or perfumed. Bill and I think that not one Young Reserve will want to be left out of this ship. You don't, we know!

step further and making the bricks too; which is your mistake. The truth of the matter is that in every home and in every society and in every church and in every business there's one over-conscientious person who does more than his share. And the poor burdened soul never realizes that in the goodness of his heart he is having a stifling effect on the growth of others. Most people are lazy enough to enjoy being waited on. Indeed their Guardian Angels are absolutely ashamed of them! You ought to hear us talk it over in our conferences! But you are one of the uncontrollables who dash to the other extreme. That's why I put the motto on the wall where you could digest it daily: *'EVERY OPPORTUNITY IS NOT A DUTY.'*"

The Adequate Lady stared at her new motto fixedly: "It's the exact opposite of the way I thought I ought to plan my days."

"That's what I've been telling you. And so, both for your own sake, and for others' sakes, too, perhaps, God thinks it best to keep you bed-ridden and housed for a while. You ought to know he wouldn't want you to be a physical and moral bankrupt."

"How do you know he doesn't expect me to do so much?"

"My dear, it's so very plainly stated in a hundred ways all through the Bible. For instance, *'He knoweth our frame, he remembereth that we are dust!'*"

At this, the tears came! "Just dust," sighed the poor A. L. forlornly.

"No, divine dust," amended the Angel, "but it's just as well to remind a mortal of his origin occasionally; for God has made you plenty strong enough to do what he requires of you! The Bible is full of statements to that effect for such as *you*; 'His strength is made perfect in weakness.' 'Rest in the Lord, wait patiently for him; fret not thyself.' 'The Eternal God is thy refuge, and underneath are the everlasting arms.'"

"All right, I'll accept it, for I'm really awfully tired. But you don't mean that all I've ever done is wasted effort, do you?"

"Ah! no," replied the Angel, "nothing is ever wasted in the economy of God. I think there will come the aftermath of influence: missing your all-inclusive help, your dependents will have to learn to do things for themselves. In a lesser sense it's like dropping Elijah's mantle, they aren't prepared to wear it, poor things, because you never showed them the art of draping it; but some of them will see the *cloth* is there, and they'll cut it up to suit their needs; others will lay it away in moth-balls as a memory of the help they used to get!"

Silence fell in the little room. The Angel radiated peace. Guardian Angels always do; perhaps because they know the end from the beginning, which no mortal may. And in the gloaming of a weary day the Adequate Lady whispered several quiet calming things to her own soul: "He knoweth our frame, he remembereth that we are dust! His strength is made perfect in weakness . . . and underneath, the everlasting arms . . ."

## The Young Reserves

### Just Dust: And the Adequate Lady

THE Adequate Lady rolled over in bed (with a slight groan!) and glared at her Guardian Angel.

"But you don't seem to realize. I just *can't* go on being laid aside this way! I've work to do in the world, a little bit of a personal niche to fill. Besides, they're *depending* on me for all sorts of things; and I adore helping."

"They? They who?"

"W-well," stammered the Adequate Lady limply, "you mustn't blame them because the majority are total strangers to me, but they want help of various sorts to settle individual problems, and they hoped I might know the very thing to do. Built up quite a trade! Yet I actually didn't know—I'd sit down, chew the end of my fountain pen until some sort of an idea would come trickling into the vacuum! Then I'd live with that little idea for several days, patting it into shape here, dabbing it away there until it became an adequate answer. Then off it went in the mail."

"I see!" said the Angel. "And this was only an aside to your regular work?"

"Oh, yes, one of those 'don't-let-your-left-hand-know-what-your-right-hand-does' careers! My regular work is lots harder and it seems to be the kind of thing no one else cares to specialize in. That's why I can't be spared now. I'm needed! Yet you opened your call by saying you were glad—*glad*—to see me laid low!"

"Of course I was! You scattered a bit too much. You're needed for the thing the Lord specially equipped you for, but what makes you feel you must be the last word in Adequacy? It was this mad career of accepting *everything* as your special duty which laid you low. And

meanwhile, have you pictured the state of the ingenuity of those others? Weren't they being throttled more or less in the original babbings of their own brains? Crippled, maybe, in taking their own first steps? Kept continuously dependent?"

Fires smouldered in the eyes of the Adequate Lady: "If I weren't so helpless I'd get up and turn you out of the room! Even the Bible seems unknown to you—how about forcing people to make bricks without straw? It's cruel; and I've been furnishing the straw!"

"No," laughed the Angel softly, sitting down beside the bed and folding her dear calm hands, "you've been going a

### Can You Fill These Ships?

(All the answers end in the word "ship.")

1. In what ship do two owners of one business sail?
2. In what ship should all Young Reserves travel on Sunday?
3. In what ship should Young Reserves send clothes and soap to the boys and girls in Europe?
4. What ship makes you and me feel as if we were really a part of the Baptist denomination?
5. What ship has been the only one these people in Europe have known for years lately?
6. What ship sends a pupil to school free of cost to him?
7. What ship teaches a boy a trade?
8. What ship makes all the things that are made?
9. What ship will fill a Baptist ship in October?

(Answers given next week.)





# Young People's Work



## Topic for October 9

### HOW TO IMPROVE THE MEETINGS OF OUR SOCIETY

Matt. 18:19-20; John 4:23-24.

1. *Introductory.* There has not yet been discovered a panacea for all the ills of the young people's society. Some "experts" think that the denomination is suffering from an acute attack of something akin to appendicitis and that the society should be cut out immediately. Of course, some of these experts are just out of school and have not yet cut their eye teeth. Some of them have had no actual pastoral leadership and their knowledge along this line is just about as scarce as hen teeth. Yet, the theory sounds fine. Meantime, the society abides as one of the permanent departments of the church. How can we improve it? That's the question.

2. *Have a plan.* Artemus Ward used to say that when his mother cut his first pair of trousers she had no pattern. When they were finished and he had them on, it was impossible to tell from the cut of them whether he was going or coming. Many of our societies scarcely know whether they are coming or going, because they have no plan. Yet, the best plan in the world will not succeed. Have a plan, and work the plan. The society that aims at nothing usually hits it.

3. *Have definite objectives.* The fellow in the swimming match or in the race has a definite goal. He expects to reach the goal line ahead of the other fellows. The big objectives of the Baptist denomination give large place for young people's activities. Write to The General Board of Promotion, 276 Fifth Avenue, New York, N. Y., for the program for 1921-1922.

4. *Provide adequate leadership.* There's scarcely a church in the land that hasn't some young person with ability to do the job. They need to be found out and put to work. If untrained, order a copy of "Our B. Y. P. U." from the American Baptist Publication Society for 75 cents.

5. *Go after young blood.* Too many societies are dying off at the top. The B. Y. P. U. is not a B. O. P. U. We will always need some of the older ones to help us out—to put on the brakes occasionally—but we must have the young life. In every church there are the teen-agers. They need training in expressional activities. The young people's society is the place for them. Plan effective socials for interesting them. Give them something to do.

6. *Definite responsibility.* "Everybody's business is nobody's business." True. Each young person in the society must be given a definite task, and they must be held to account for that task. In this self-reliance is developed as well as de-

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

pendability.

### The Buckeye State

young people gave last year \$539.77 for their local state work in addition to large contributions to the New World Movement. Their gospel team visited 25 churches, conducted 139 meetings, held 175 personal interviews, visited 185 homes, secured 75 decisions for Christ, 155 reconsecrations, recruited 45 for life service, enrolled 175 tithers and 250 daily Bible readers. This team was composed of young people from a Baptist university.

In the program of the General Board of Promotion for October, education has a large place. (1) Conferences, both regional, state and associational will be held in which local churches will be urged to participate. In these conferences teams will be trained whose task will be to visit churches and missions for the purposes of giving first-hand information concerning the New World Movement and to make available their own experience in former campaigns.

(2) The missionary education program of the local church should be launched. This missionary education program calls upon the local church to provide missionary instruction for all its groups:

a. Missionary stories for the Sunday school. b. An educational program of mission study and reading for the young people's society. c. An educational program for the World Wide Guild and the Children's World Crusade. d. Mission study class literature and an educational program for adult groups. e. Materials for missionary reading contests. f. Missionary institutes, stereopticon lectures and pamphlet literatures. Such a program furnishes unlimited opportunity for real leadership among the young people's societies.

### Follow Them to College

Last week we bade good-bye to thousands of young folks going away to college. Many of them are members of our societies. A special committee should be named to carry on correspondence with these young people. They should be kept in touch with the home church. Let them know that you are interested and that you will look forward to their return when school days are over. Occasionally in the meetings ask the society to remember them in prayer.

### Look Beyond College

That look is to the needy mission fields of the earth. Literally hundreds of young folks have gone to college this fall for the

specific purpose of giving themselves to missionary service. They should be enrolled in the Life Service League of the Baptist Young People's Union of America. Through this league close contact is kept up and the missionary ideal is held up constantly before them. If there are such young people in your church send names to the Union at 125 No. Wabash Ave., Chicago, Ill.

### What Shall We Do With the Older Folks in the Young People's Society?

In answer to this question the Service Legion is being inaugurated. The main idea is service. Instead of meeting together simply to discuss topics, the Legion plans Church activities in co-operation with the pastor. The outline of constitution explains itself. The Editor of this page invites correspondence on it.

### SERVICE LEGION

#### (SUGGESTED CONSTITUTION)

#### Article I. Name

The name of this organization shall be the B. Y. P. U. Service Legion of ———.

#### Article II. Object

The object of this Legion is to serve our Lord Jesus Christ through the Young People's Societies and otherwise in the Local Church, through the Baptist Denomination and in General Kingdom Work.

#### Article III. Membership

The membership of this Legion shall consist of Adult Church Members who have enjoyed the membership and training of B. Y. P. U.

#### Article IV. Officers

The officers of this Legion shall be President, Vice-President, Secretary, and Treasurer, and their duties shall be such as usually pertain to such officers in other church organizations.

#### Article V. Executive

The executive of this Legion shall be composed of its Officers, and the Pastor.

#### Article VI. Program

The program of work in this Legion shall be adopted by vote at a regular meeting upon recommendation by the Executive Committee.

#### Article VII. Meetings

There shall be regular weekly meetings of this Legion for Prayer and Conference about work to be done.

#### Article VIII. Relation

This B. Y. P. U. Service Legion is a component part of its Local Church and stands affiliated unequivocally with the work of said Church and with the Baptist Denomination.

#### Article IX. Amendments

Amendments to this Constitution may be made by a two-thirds vote of the members present at a regular meeting provided due notice shall have been given of the proposed change at least two weeks before the vote is taken.





# The Devotional Life



## Burke the Burglar and Moody the Evangelist

VALENTINE BURKE was his name. He was an old-time burglar, with kit and gun always ready for use. His picture adorned many a rogue's gallery, for Burke was a real burglar and none of your cheap amateurs. He had a courage born of many desperate "jobs." Twenty years of his life Burke had spent in prison, here and there. He was a big, strong fellow; with a hard face, and a terrible tongue for swearing, especially at sheriffs and jailers, who were his natural born enemies. There must have been a streak of manhood or a tender spot somewhere about him, you will say, or this story could hardly have happened. I for one, have yet to find the man who is wholly gone to the bad, and is beyond the reach of man or God. If you have, skip this story, for it is a true one, just as Mr. Moody told me in October, 1899, up in Brattleboro, Vt. And now that dear Moody is dead, and has spent his first Christmas in heaven, I remember how the big tears fell from his eyes as he told it, and I am thinking how happy he and Burke are, talking it over together up there, where Burke has been waiting for him these long years.

It was twenty-five years or more ago that it happened. Moody was young then, and not long in his ministry. He came down to St. Louis to lead a union revival meeting, and the Globe-Democrat announced that it was going to print every word he said, sermon, prayer and exhortation. Moody said it made him quake inwardly when he read this, but he made up his mind that he "would weave in a lot of Scripture for the Globe-Democrat to print, and that might count, if his own poor words should fail." He did it, and his printed sermons from day to day were sprinkled with Bible texts. The reporters tried their cunning at putting big, blazing headlines at the top of the columns. Everybody was either hearing or reading the sermons. Burke was in the St. Louis jail, waiting trial for some piece of daring. Solitary confinement was wearing on him, and he put in his time railing at the guards or cursing the sheriff on his daily rounds. It was meat and drink to Burke to curse a sheriff. Somebody threw a Globe-Democrat into his cell, and the first thing that caught his eye was a big headline like this: "How the jailer at Phillips got caught." It was just what Burke wanted, and he sat down with a chuckle to read the story of the jailer's discomfiture.

"Phillips," he said; "that's up in Illinois. I've been in that town."

Somewhat the reading had a strange look, out of the usual newspaper way.

It was Moody's sermon of the night before. "What rot is this?" asked Burke. "Paul and Silas—a great earthquake—what must I do to be saved? Has the Globe-Democrat got to printing such stuff?" He looked at the date. Yes, it was Friday morning's paper, fresh from the press. Burke threw it down with an oath, and walked about his cell like a caged lion. By and by he took up the paper, and read the sermon through. The restless fit grew on him. Again and again he picked up the paper and read its strange story. It was then that a something, from whence he did not know, came into the burglar's heart, and cut its way to the quick. "What does it mean?" he began asking. "Twenty years and more I've been a burglar and jail bird, but I never felt like this. What is it to be saved, anyway? I've lived a dog's life, and I'm getting tired of it. If there is such a God as that preacher is telling about, I believe I'll find out, if it kills me to do it."

He found it out. Away toward midnight, after hours of bitter remorse over his wasted life, and lonely and broken prayers the first time since he was a child at his mother's knee, Burke learned that there is a God who is able and willing to blot out the darkest and bloodiest record at a single stroke. Then he waited for day, a new creature, crying and laughing by turns. Next morning when the guard came round Burke had a pleasant word for him, and the guard eyed him in wonder. When the sheriff came, Burke greeted him as a friend, and told him how he had found God, after reading Moody's sermon. "Jim," said the sheriff to the guard, "you had better keep an eye on Burke. He's playing the pious dodge, and first chance he gets he will be out of here." In a few weeks Burke came to trial; but the case, through some legal entanglement, failed, and he was released.

Friendless, an ex-burglar in a big city, known only as a daring criminal, he had a hard time for months of shame and sorrow. Men looked at his face when he asked for work, and upon its evidence turned him away. But poor Burke was as brave as a Christian as he had been as a burglar, and struggled on. Moody told how the poor fellow, seeing that his sin-blurred features were making against him, asked the Lord in prayer, "if he wouldn't make him a better-looking man, so that he could get an honest job." You will smile at this, I know, but something or somebody really answered the prayer, for Moody said that a year from that time when he met Burke in Chicago he was as fine a looking man as he knew. I cannot help thinking it was the Lord who did it for him, in answer to his

childlike faith. Shifting to and fro, wanting much to find steady work, Burke went to New York, hoping, far from his old haunts, to find peace and honest labor. He did not succeed, and after six months came back to St. Louis, much discouraged, but still holding fast to the God he had found in his prison cell. One day there came a message from the sheriff that he was wanted at the court house, and Burke obeyed with a heavy heart.

"Some old case they've got against me," he said; "but if I'm guilty I'll tell them so. I've done lying."

The sheriff greeted him kindly. "Where have you been, Burke?"

"In New York."

"What have you been doing there?"

"Trying to find a decent job."

"Have you kept a good grip on the religion you told me about?"

"Yes," answered Burke, looking him steadily in the eye. "I've had a hard time, sheriff, but I haven't lost my religion."

It was then the tide began to turn.

"Burke," said the sheriff, "I have had you shadowed every day you were in New York. I suspected that your religion was a fraud. But I want to say to you that I know you've lived an honest Christian life and I have sent for you to offer you a deputyship under me. You can begin at once."

He began. He set his face like a flint. Steadily and with dogged faithfulness, the old burglar went about his duties until men high in business began to tip their hats to him, and to talk of him at their clubs. Moody was passing through the city and stopped off an hour to meet Burke, who loved nobody as he did the man who converted him. Moody told how he found him in a close room up-stairs in the court house serving as trusted guard over a bag of diamonds. Burke sat with a sack of gems in his lap and a gun on the table. There were \$60,000 worth of diamonds in the sack.

"Moody," he said, "see what the grace of God can do for a burglar. Look at this! The sheriff picked me out of his force to guard it."

Then he cried like a child as he held up the stones for Moody to see.

Years afterwards the churches of St. Louis had made ready for the coming of an evangelist who was to lead a meeting, but something happened and he did not come. The pastors were in sore trouble, until one of them suggested that they send for Valentine Burke to lead the meeting for them. Burke led night after night, and many hard men of the city came to hear him, and many hearts were turned, as Burke's had been, from lives of crime and shame to clean, Christian

(Continued on page 1094)





# Our Own Folks



## Colorado Letter

By W. F. RIPLEY

With the coming of September the churches are active in formulating their plans for the fall and winter and increasing activity is the rule.

### Denver Doings

The First Church has just closed the greatest year in its history. Although the pastor, Dr. A. H. C. Morse, has been entirely without any paid assistants there have been 385 persons added to the membership during the year of whom one third came by baptism, seventy-five being from the Bible school. As a rule the ordinance of baptism has been administered every Sunday and frequently twice each Sunday. In the matter of current expense and benevolence the church has forged far ahead of the record of any previous year. We are wondering if any other pastor in the territory of the Northern Baptist Convention can equal this record.

The Broadway Church is very happy over the coming of Rev. F. E. Eden to the pastorate. Plans have been completed for the installation of an entirely new heating plant which will be built with a view to heating a modern Sunday school building to be erected in the near future.

Dr. E. L. Krumreig begins the third year of his pastorate with the Bethel church. Over two hundred members have been added during his pastorate. The church is in the best condition in its history. A pipe organ will be installed in the near future.

The Beth Eden church will probably have the successor to Rev. W. A. Daniel located on the field early in October. Here is a most promising field and substantial progress will undoubtedly be made.

The Calvary church is having the services of a stated supply since Dr. L. E. Floyd closed his pastorate. This church has a splendid plant well located and affords an unusual opportunity for the doing of an outstanding work.

### Associations Assemble

The Baca County Association met with the church at Springfield. Five new churches were admitted to membership in the Association. The additions to the churches for the year were the largest in the history of that body. Rev. W. A. Pipkin who has served as Associational missionary during the year will continue his services. The name was changed to the Southeastern Colorado Association so as to accommodate a number of churches located in the eastern end of Las Animas county.

The San Luis Valley Association met with the church at Monte Vista. The denominational activity for the year has been somewhat below normal in this association for the year for the reason that a number of the churches were pastorless. The Association, however, took action looking to the appointment of an associational missionary and there is every prospect that the present year will

be a prosperous one.

The Gunnison Valley Association met with the church at Olathe. Fine fellowship, a delightful spirit and a determined purpose to do larger things marked the sessions of this body. Among the projects seriously contemplated is the holding of a Baptist assembly for the benefit of the constituency on the western slope during the summer of 1922. The Grand Mesa, a large stretch of land, lying at an altitude of something like 10,000 feet and containing within its borders something like a hundred lakes, all well stocked with trout, affords an ideal place for the holding of such a meeting.

The Eastern Colorado Association met with the Liberty Church some twenty miles north east of Burlington. This is the youngest association in the state. Although few in numbers and not strong in ability the churches have done well. The spirit of the annual meeting indicates that the churches will do a worth while piece of work during the year.

The Rocky Mountain Association meets at Ault Sep. 20-22.

The Southern Association meets with the Canon City church Sep. 27-29. This will be their jubilee meeting. A large attendance and a fine program are assured.

The Southwestern Association meets with the Durango church October 4-6. This is almost at the gateway to the Mesa Verde National park and as far from Denver as Omaha or Kansas City, so far as the time required for travel is concerned.

### Church Edifice

Dr. John S. Stump of the Home Mission Society in company with Secretary Palmer recently visited Flagler, Brighton and Fort Lupton where buildings are being erected. At Boulder the site of our State university a building is contemplated. The presence of over 2,300 in the summer school this year and the assured attendance of at least 3,000 in the regular winter term to say nothing of something like 800 in the preparatory department makes it imperative that adequate equipment shall be provided. Pastor Skeen is said to be preaching to more people each Sunday than 80% of the preachers of the Northern Baptist Convention.

The Denver Baptist Union has acquired a good property to house the work among the several thousand Mexican people of the city. There will be living quarters for Pastor Escalante and room for the clinic to be conducted by Dr. W. J. Bingham. The educational work among the Mexicans and Christian Americanization work among foreign speaking peoples will be under the supervision of Miss Clara Flint.

### State Convention

The annual meeting of this body will be held at Canon City, Oct. 18-20. This will take on the complexion of a celebration of the fiftieth anniversary of the beginnings of organized Baptist work in Colorado, by reason of the jubilee celebration of the Southern Association being held at the same place and only two

weeks from the same time. Dr. Barnes and Dr. Aitchison are expected to be present. Every prospect indicates the best meeting in the history of our convention.

## Detroit Baptist Doings

By ALBERT H. FINN

Eighteen miles north of the Detroit City Hall is a suburb known as Council Corners. It is located about two miles from the site of the old Troy Church, the third Baptist Church to be organized in the territory of Michigan nearly 100 years ago. There have been several changes since then and one of the sad things was the demise of the old Troy Church that in its days of prosperity sent out many worthy and valiant sons and daughters who have done great things for the kingdom. The Council Corners Church, which dedicated its new house of worship, Sunday, Sept. 11, promises to carry on the spirit and traditions of the old Troy Church in that same township. Rev. Peter Mackay, of Birmingham, has been the efficient acting pastor and through many discouragements has led the little flock of the faithful to this first splendid victory. The Michigan Convention contributed to the purchase of the building site. Dr. H. C. Gleiss and Rev. A. V. Allen of the Detroit Baptist Union gave inspiring addresses, also W. E. Kirby and others.

Bethel Church, in Royal Oak township, one of the Detroit Baptist Union missions has already shown a splendid missionary spirit and organized a new mission one and one-half miles north and west of its own field and Pastor Slaybough is acting as pastor and preacher for this new child. This is the surest indication of real success.

Baptist Workers in Detroit are parting with Miss Alma Kurtz with sincere regret. She has been with us so long and has labored so willingly, intelligently and successfully that we deeply regret her going. On the other hand her new position at Wierton, W. Va., is a deserved promotion where she becomes the head worker at the Christian Center, and so we congratulate her and the saints in that difficult field, that this larger door of opportunity has been opened to her. We know she will do a great work there. We are to welcome as her successor Miss Alma Bistor, a graduate of the Gordon Training School of Boston, Mass.

The Baptist Negro Christian Center for Detroit is taking shape. The building is on Russell Street near Sherman and workmen are hastening its alterations. Miss Alexander, who has come to take up the work laid down by Miss Reid, is already on the ground and busily engaged in getting acquainted with her big task. The opening is expected to be held in October when Dr. and Mrs. Moore are expected to be here to aid in the initiation of this greatly needed work for our large Negro population.

Vacations are over and aggressive programs are beginning in all our churches. You will hear more from Detroit.



## Church News by States

### Atlantic Coast

#### MASSACHUSETTS

REV. J. H. OWEN has resigned after a nearly two years pastorate in the Belmont St. Church in the Mount Auburn district. The church is being very acceptably supplied by Dr. Isaac N. Grimes, sometime pastor at Cambridge, Stoneham and Athol. Dr. Grimes, since his retirement from the active pastorate, has been constantly in demand in many pulpits and is a more than average preacher.

THE BELMONT STREET CHURCH is in a strong Roman Catholic district of the better class, yet contains a nucleus of devoted, intelligent, and generous people. All they need is one strong, building pastorate to establish them. Too many short ones have retarded their advancement.

IN EAST SOMERVILLE, Rev. C. O. Smith is strongly leading that old church. He has fine adaptability to that field, wisely featuring the attractions so as to draw the people, yet holding closely to an evangelistic gospel in his ministrations.

REV. HAROLD B. WHITE of the last graduating class at Newton accepts the call of the First Church, Fenton, Mich. He was recently ordained in the Trenton Street Church, East Boston, and made a good impression upon the examining council.

DR. AUSTIN K. DE BLOIS after a vacation spent in England, returns to his pulpit in the First Church Boston, and the Warren Ave. branch. He has preached in London, and comes back in good strength for his double task in Commonwealth and Warren Avenues.

REV. ASA E. REYNOLDS long time pastor in the state, and one of our grand old men, has done some good supply work this summer.

EVERYBODY SPEAKS ENTHUSIASTICALLY of Dr. F. F. Peterson's summer assembly at Ocean Park. Think of 500 Baptist workers all alive for advanced religious training!

ANOTHER VACANT MASSACHUSETTS pulpit is filled. That of Lexington, where Rev. Geo. L. Thurlow made so good a record before going to Maine about a year ago. The new incumbent is Rev. John H. Jenner, formerly of Halifax, Nova Scotia. Dr. Jenner is a Newton man of Class '95, and has had previous pastoral charge in this state. He comes to an ideal church and town.

WARREN AVE. CHURCH, BROCKTON, is also filled by the acceptance of Mr. Vivian Broderick, a recent Gordon graduate, who takes up the work laid down by the lamented Stetson.

REV. W. P. STANLEY, formerly at Portsmouth, N. H., who has been living recently in Gloucester, is called to the First Church, Manchester.

"Church Day" in the First Church, Worcester

Two years' trial of Church Day puts it upon a permanent basis in the First

Baptist Church of Worcester. If the women of that church listened with fear and trembling when Pastor William R. McNutt pleaded for a weekly supper, that all meetings of the church might be held upon one day, they now have courage because of a glorious success.

Instead of monthly church suppers, missionary teas, Christian Endeavor banquets and various other sundry feasts, we now have one supper served weekly during the service months of the year. Instead of a prayer meeting where only "Two or three are gathered together," we have a family hour where 125 or more are gathered. These not only keep in touch with the spiritual life of the church but become conversant with the business entailed in its management.

The personnel of this number varies from week to week so that as the year goes by a very large proportion of its members know about their own church home and receive the inspiration of the "quiet hour." Instead of a membership where old and new are unacquainted with each other, there exists a fraternal spirit between them and a unity in carrying on the work. Instead of a discouraged pastor and people because of the falling off of the church of God, there is a company of earnest Christians looking forward with heads held high and colors flying.

Try our Church Day program. Here it is:

Ladies meetings all planned for afternoon of the same day as supper.

A warm, attractive parlor in which to await the supper hour.

A corps of efficient women in the kitchen.

A supper hour where the different departments of church work are featured during the year so that all know who is who and what is what.

A family hour following the supper hour, at the tables where the hymns of our Lord are sung and prayers are offered in his name; where members are received and working plans discussed. The social hour following the family hour where lectures, plays, entertainments and straight get-togethers are held.

Such is the program which has solved some of our problems; we write of it for our fellow-workers in other churches.

ONE OF THE WORKERS.

#### NEW YORK

##### Dr. and Mrs. Lawrence's Golden Jubilee

It was celebrated September 5th and 6th at their home in Huntington.

Never could there have been a more perfect setting for a Golden Wedding than the very same house and garden that were the scene of the wedding of Dr. and Mrs. William M. Lawrence so long ago.

Their dear friends, Dr. and Mrs. Wm. T. Henry and daughter, Mrs. Ufford, of Elmira, N. Y., and a few friends from a distance inaugurated the celebration by their presence on the fifth.

The house was lavishly decorated with all the wealth of golden bloom that the garden affords, many beautiful flowers coming from friends here and from a distance. The bride's basket was extraordinarily beautiful and all felt a thrill of pleasure that Dr. and Mrs. Lawrence were the recipients of such tokens of love and affection.

The bride gave especial pleasure by wearing the same dress and hair ornaments, fan, etc., that she wore fifty years ago.

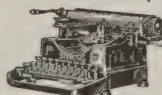
##### Lyell Avenue Goes in for Athletics

Lyell Avenue Church of Rochester, has been doing much to enlist and hold the interest of its young people. That is no small task in these days. One of the things that has been most popular is the game of basket ball. The basement of our new Bible school building has been equipped for this game and during the fall and winter season the game is on almost

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every night of the week. It proves to be very attractive to the boys of the neighborhood and they come in great numbers clamoring for a chance to get into the game.

This has the effect of making it easy for them to get the habit of coming about the church and many have been won to membership in the Bible School and some to membership in the church.

We have formed several teams and they have great sport in playing against teams connected with other churches.

The church is very fortunate in having in Mr. Ludwig, such a competent boy's leader. He loves the boys and gives much of his time to them and back of all he does is the fervent desire that he may win and hold them for Christ.

In order to help hold the interest of the young during the summer season the pastor, the Rev. William E. La Rue, persuaded the owner of a vacant lot at the rear of the church to let it be fitted up and used as a tennis court and for other games. This has worked out splendidly and as a result a crowd of children may be found there at most any hour of the day, using the great swing that hangs from a big elm tree or playing various games. All this work has had a wholesome effect on the community. The people see that we are trying to do something practical and helpful for the young folks and there is nothing more worth-while.

#### WESTERN PENNSYLVANIA

NEWS OF THE SUDDEN PASSING OF Rev. W. W. West on Sept. 5, came with painful shock to his many friends and associates in the ministry. He had just returned from a vacation which had afforded more than ordinary enjoyment and benefit, and had taken up his work with zest, preaching twice on Sunday. He was stricken the following afternoon, and passed away peacefully within a few hours.

THE BAPTIST BROTHERHOOD of the Pittsburgh Baptist Association is doing things, and is preparing to do still bigger things. Eleven rallies are scheduled to be held between September 18 and October 2. The men have been exceedingly fortunate in securing the services of Rev. James E. Norcross who will conclude each Rally with a stirring address entitled, "New Occasions Teach New Duties."

DURING AN ABSENCE of seven weeks upon vacation Rev. C. A. Decker, Bellevue, reports that he preached in Reformed Congregational and Methodist Episcopal churches. During the summer the Bellevue Sunday school maintained its normal average and all services and activities were well sustained.

L. F. TAYLOR, TARENTUM, reports that the fall work has begun with large congregations and marked enthusiasm.

REV. ALEXANDER A. BLAKE, who has been pastor of the Ambridge Church for the past three years, closed his work August 31. On the Sunday following he assumed the pastorate of the Flatwoods Church in an adjoining association.

REV. L. D. DUNNING and family of Oakmont, enjoyed an unusually pleasant vacation in New York state. They covered about 2,000 miles in their car, visiting Mrs. Dunning's relatives and many old friends. July 31 Mr. Dunning supplied the Calvary Church of Albany, of which their oldest son is an active member and whose pastor, Rev. John Landerbaugh, was a former pastor at Oakmont. August 14 he supplied the Calvary Church

of Utica of which he was formerly pastor.

FIRST CHURCH OF WASHINGTON, PA., Rev. B. Frank Taber, pastor, has just completed the purchase of a lot on which, in the near future it expects to erect a fine modern church edifice. The newly acquired property is recognized as the finest corner in the city available for church purposes. It is centrally located, opposite the Washington and Jefferson College campus. It has a frontage of 100 feet on Wheeling Street. The purchase price was \$18,000. The church proposes to move without any unnecessary delay to the erection of the new building.

CAMBRIDGE SPRINGS CHURCH and the citizens held a farewell reception in honor of Pastor and Mrs. J. Walter Barnes. He becomes Pastor-at-Large for French Creek Association.

#### CONNECTICUT

REV. L. W. RICHARDSON has been called to the pastorate of the Union Baptist Church, Montville. Mr. Richardson has been in business in Hartford temporarily for the past few months.

REV. J. H. CHASE has settled with the Preston City Church.

NEW HAVEN ASSOCIATION meets in Grand Avenue Church, corner of Poplar Street, New Haven, Wednesday, October 5. Preachers, Rev. D. W. Lovett, and A. Wallingford; alternate, Rev. Wallace C. Sampson of Ansonia.

Dryden W. Phelps, Clerk.

## Mississippi Valley

#### OHIO

After a successful pastorate of seven years with the First Church of Bellefontaine, Rev. Franklin F. Fenner will close his work November 1. He has accepted the call from the First Church of Piqua. During his pastorate the membership of the church has more than doubled and two young men are preparing for the ministry. Last Sunday evening two young ladies came forward in the service dedicating themselves for missionary work. Miss Alma Denny will go to Burma and Miss Reba Pay will work in the Home Mission field. The Bellefontaine church has been remodeled and a new Moller pipe organ was recently installed. The church is entirely out of debt. Rev. W. G. Evans and wife, formerly pastor of this church were given a check for \$300 to aid them in their new work in Burma.

#### ILLINOIS

RAVENSWOOD CHURCH, CHICAGO, passed resolutions commending the action of the Home Mission Society in accepting a gift of \$1,750,000 with creedal conditions, and approving the conditions.

#### WISCONSIN

EVANSVILLE: Sunday evening, Sept. 11, four were baptized—a father and his two young sons, and a lady, already an associate member, who decided to follow her Lord in baptism and to come into regular membership with the church. Our pastor, Rev. A. W. Stephens, did not leave the city for his summer vacation, but took a little rest by omitting the Sunday evening service for a few weeks.

#### Bible Conference at Eau Claire

The Eau Claire Association of Wisconsin held a Bible and Christian Life Con-

ference Aug. 21-28 in the First Baptist Church of Eau Claire. Whether the first names of the speakers had anything special to do with the excellence of the program the writer knows not, but their names were Abraham, Moses, Samuel, John, Peter and Paul.

This conference was suggested by Pastor E. R. MacKinney, at the association meeting held at Hudson in May, and the outcome was this eight-day gathering under the auspices of the associational board. The program called for four sessions daily. Sixteen Wisconsin churches were represented and people were present from at least six other states.

Every one was delighted with the excellence of the program and the speakers. Two addresses given by Pastor Paul MacKinney revealed wide reading, keen analysis, fine diction, oratorical power and spiritual insight. The one on "High School Studies and the Bible," would be worth while in any church in Wisconsin, where young people gather.

Moses Gitlin, the Christian-Jew is a man of spiritual fervor, apostolic zeal, natural sweetness and humor. He made us all feel that we must dedicate self to God and enter His ripened fields of soul-winning service. Dr. Abraham Le Grand, successor to Dr. Hulburt, came to us out of the hurry and worry of his arduous work of travel, correspondence, speaking and problem-solving. He commended himself as an able, tactful and helpful big brother, whose convictions, purposes and beliefs are God-given. The work of Wisconsin Baptists will be safe and prosperous in his hands.

Mr. Peter MacFarlane, Superintendent of the Union Gospel Mission in St. Paul, Minn., is able, spiritual, humorous and practical. One always wishes to hear him again.

Dr. J. J. Ross made the Bible a new book to many. His addresses on "Our Spiritual Dynamic"—the Holy Spirit—will live in the soul-experiences of his hearers. If Baptists in Wisconsin knew of the rare treat awaiting those who attend the state convention at Beloit where Dr. Ross will give two addresses they would attend if at all possible.

Our Christian lawyer, F. L. Lampson, of Cumberland, gave us a calm, dignified, Christian layman's view of "Conversion From a Lawyer's Standpoint." He was heard with much pleasure.

Mrs. Laura Kendall of Osceola, Wis., came to the conference as conductor of the music. She was present only four days, and then was handicapped by an attack of hay fever. She has spent two seasons at Winona Bible Conference in the music there and shows good ability as leader and soloist.

At the closing meeting over sixty people responded to Mr. MacFarlane's Spiritual invitation to dedicate themselves to God for "full time" service as the Spirit shall open the way. Ministers, missionaries and lay-workers will come from this number of dedicated people.

The finances, often a hard and unsatisfactory feature of such conferences, were provided with very little effort. All bills are paid, a fairly satisfactory free-will offering made to each speaker, and everybody is happy over the results of this first experiment of an associational conference.—E. R. MacKinney.

#### NEBRASKA

SOUTHERN BAPTIST ASSOCIATION closed a very successful three days session Sept. 10, held at Wymore. There was a very good attendance. Every one spoke in the



very highest terms of how they had enjoyed the meetings, sermons and addresses. Rev. A. O. Broyles, pastor at Beatrice, was elected moderator and Rev. F. K. Allen, pastor at Pawnee City, clerk.

There are seventeen churches and more than 2,000 members in this association and nearly every church was represented. All of the pastors were present except one.

The association by unanimous standing vote endorsed the Des Moines Confession of Faith.

## Pacific Coast

### WESTERN WASHINGTON

THE NORTHWEST COAST BAPTIST ASSOCIATION (Negro), including the churches of Washington and Oregon, held their annual meeting with the Mt. Zion Baptist Church, Seattle, August 10 to 14. All the fourteen churches of the Association were represented by over forty delegates. Dr. W. D. Carter, of Seattle, is moderator and Rev. E. B. Reed, of Spokane, clerk. The reports showed an excellent year's work, with a gratifying number of baptisms and good financial condition. The annual sermon was preached by Rev. A. E. Reynolds, of Yakima. By strong resolution, the Association endorsed the New World Movement and the churches were all urged to co-operate in it. It was voted to raise \$600 to aid three of their smaller interests in Ellensburg, Pasco and Sunny-side. The Association will meet next year with the Bethlehem Baptist Church of Tacoma, Dr. A. W. Williams, pastor; the annual sermon to be preached by Rev. J. P. Brown, of Roslyn.

PORT TOWNSEND: At the invitation of this church Rev. Archibald MacIntosh, pastor of the Gatewood Baptist Church of Seattle, held with them a week's series of Bible studies. Great interest was manifested and a real evangelistic spirit awakened. There were a number of conversions and baptisms. L. M. Bain, who has supplied the pulpit for the summer, closed his work Sept. 1 to enter a theological seminary for further training for the gospel ministry. This was Mr. Bain's first experience in ministerial service and proved very acceptable to the church.

### Alexander Blackburn

By CHARLES H. WATSON

Dr. Blackburn was suddenly called away from us September 9, in his 77th year. He had been almost to the last so actively vigorous, notwithstanding his advanced age and later physical infirmities, that we were unprepared for his sudden death. As a ministerial career, his was distinguished. He has served strong churches successfully in the East, in the Middle West, and on the Pacific coast. He had the qualities in preaching and leadership that caused him always to be in demand, and that generated interest and enthusiasm. He kindled the fire in others that always blazed in himself.

Dr. Blackburn was a soldier-preacher. His outstanding characteristics were loyalty, courage, energetic industry, fortitude and affection. To the very last, life to him was a good fight, and he was at it as though he loved it. He had a Country, a Flag and a God, and was loyal to all of them. The same fire that glowed in him as a young patriot soldier in battle, made him a radiant Christian minister. His courage was something that

came from the depths of him. It seemed not to come by the pressure of circumstances. Nor was it forced out by some fear. It leaped from the bosom of his spiritual affections, and gave him the chivalry and boldness of a man always sure of his cause and unafraid. He did not impress you as merely busy, but as always fully occupied with his calling as a minister of Christ. He had a soldier's disregard of obstacles. On he went, even into old age, undertaking with the meager strength that would have dismayed most men, the full work of a man in his prime, and doing it with sunny heart and brave spirit.

Ever was he a brother, large and sweet in his friendships, and full of Christian tolerance. Never did he fall in tender affection, or thoughtful solicitude and helpfulness. It is not difficult to discover the secret of his acceptable pulpit power to the end. He almost died in the pulpit, full of the good fight in which he gloried. Easily can we imagine his brave ecstasy when at last sweet Christian death permitted him to salute his Captain.

### Fresh from the Field

If there are yet persons who are in doubt as to the reason for the recent spontaneous uprising in all parts of the United States against the moving picture as it has been, they would do well to consider first, the revelations being made incident to the Arbuckle case, and second the following from The Billboard, which is a theatrical magazine: "The screen was deliberately smeared and daubed with dirt for the money there was in it. Why contend otherwise? Looking back over the thousands of suggestive, obnoxious and unclean pictures, it is not to be wondered at that the authorities stepped in to purge the film industry of its malodorous products."

Mexico is an excellent place to celebrate a birthday judging by Miss Mabel Young's account of her own "fiesta." The pupils take delight in making much of such an occasion and Miss Young was overwhelmed with flowers, gifts, congratulatory speeches and songs. To top it all she was given an American surprise

party at night. The flowers poured in all day and included more varieties than she had English names to designate. Among the rest, however, there were violets, pansies, roses, sweet peas, jasmynes, marguerites and dahlias. Who says a missionary's life is all hard times?

**WANTED: — Assistant Pastor**  
who is especially strong in Young People's and Sunday school work, by a large city church, located in middle west. Splendid opportunity for real service. Address A. P., % The Baptist

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"Several months ago I purchased two hundred copies of 'Hymns for Today,' with orchestration, for Trinity Reformed Sunday School. We had used some of the best books on the market previous to this, but we must confess that this is the finest book of its kind in existence. 'Hymns for Today' fills every need of the church and Sunday school. Our people are delighted in every way with the books, and it certainly is a pleasure to our orchestra to play such fine orchestration of the old and new hymns. Wishing you much success, I am most sincerely, Clyde W. Oplinger, Wadsworth, O."

Fillmore Music House, 528 Elm Street Cincinnati, O.

## The Southern Baptist Theological Seminary

LOUISVILLE, KENTUCKY

Next session of 32 weeks opens Sept. 20th. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Pressley Smith, Treasurer of the Students' Fund. For catalogue or other information write to

E. Y. MULLINS, President



## An October Special

A special appeal for volunteers in every church enlisted for Christian Americanization is the request which comes from that department.

October is the month par excellence for volunteers. The weather is neither too hot nor too cold; Christians are starting another service year; foreign speaking homes have not closed out the summer air.

Use the October meeting to present the subject of Christian Americanization—and as a climax enlist volunteers.

If this does not seem feasible, give at least fifteen minutes of that meeting to the presentation of an appeal for volunteers.

Make it the kind of an appeal that will stir the hearts of everyone and give an impulse for service.

"FOR A BETTER AMERICA"

(For suggestions, write to Christian Americanization Headquarters, 2969 Vernon Avenue, Chicago, Ill.)

## Resolutions

**Whereas, George K. Crozer, Chairman of the State Mission Board of the Pennsylvania Baptist General Convention, finished very suddenly his earthly labor in the early hours of June 7, 1921; and**

**Whereas, he has been for a period of years warmly and vitally identified, not only with the interests of our Board, but**

**with the broader work of our denomination in all its varied activities; and**

**Whereas, his service with our Board covered a period of forty-four years, he having been chosen to its membership in 1877 and for twenty-four years has been the honored and efficient chairman; therefore be it**

**Resolved, that we note with love and appreciation the sturdy stalwart Christian integrity of Mr. Crozer, his great generosity in financial support of our Baptist work, both in and out of the State, the readiness and joy with which he gave his time and talent to administrative affairs serving for years as President of our State Convention prior to his Chairmanship of our Board, his deep humility shown in all of his service, his childlike spirit in all positions, his unfeigned and unswerving faithfulness to all gospel truths for whose promotion we work; and be it also**

**Resolved, that we record our most sincere regret at his departure, our human sense of irreparable loss of his going from us, and yet the joy that he was taken to be with his Lord with such a full and rich fruitage of Christian faith and hope, our gratitude for the untold blessings which came to us from his life and our rejoicing in the great and eternal reward to which he has gone; and be it further**

**Resolved, that we extend our earnest Christian sympathy to the surviving members of his family felicitating them upon having had the association of so lofty a character and have been bequeathed such a religious heritage; and be it**

**Resolved, that a copy of these Resolutions be sent to the family, to the Watchman-Examiner and the Baptist, and spread upon the Minutes of our Board.**

CHAS. A. WALKER,  
Recording Secretary.

Philadelphia, July 12, 1921

## Exchange and Service Department

### PASTORS WANTED

THE FIRST CHURCH, HILLSBORO, OHIO, is seeking a pastor to begin work as soon after Oct. 1 as possible. The church is free from debt and has a live membership. The Sunday school is progressive and up-to-date. A wide-awake man of experience is desired. The salary will be commensurate with the service rendered. The church owns a parsonage. Mr. R. C. Pearce is church clerk.

AN EXCEPTIONAL opportunity for a qualified assistant pastor in the Middle West is open and may be reached by addressing No. 25, care of THE BAPTIST.

### CHURCHES WANTED

A BAPTIST PASTOR AND WIFE, capable speakers and singers, would like to locate with some western town church. Information supplied with best references. THE BAPTIST possesses splendid recommendations of this brother. Address Minister B, care of THE BAPTIST.

PASTOR AFTER SIX YEARS IN CALIFORNIA has now returned to Indiana, where his only child is permanently located, and consequently desires a pastorate in that state, in or near Indianapolis. Would serve as assistant pastor in a large church, caring for the department of religious education for which he is well fitted. Address Minister A, care of THE BAPTIST.

### AVAILABLE EVANGELISTS

THE FRIENDS OF REV. EDWARD C. MCCLAIN, who suffered a stroke over a year ago confining him to a hospital has been dismissed from that institution and is convalescing in a home in Philadelphia, will be glad to know that he has so far

advanced in his recovery as to entertain the hope of soon being engaged in evangelistic work with the churches. Address all communications to E. M. Stephenson, 1701 Chestnut St., Philadelphia, Pa.

MR. AND MRS. JOHN IMRIE, singing evangelists, are arranging their schedule for the season and will be glad to hear from pastors who are planning special services. This is Mr. Imrie's eighth season. He can be addressed at Topeka, Kansas.

A YOUNG MAN, graduate of the Northern Baptist Theological Seminary, who has worked as an independent evangelist, is looking for a place as a district evangelist for which he thinks himself well-fitted. The problem is to find a place needing what he has. Not ordained. Dr. Taft of the seminary may be consulted as to his ability. Address Herbert M. Richmond, 1208 N. LaSalle St., Chicago.

### ORGAN WANTED

MISS ELIZABETH M. ALLPORT, a missionary in Camaguey, Cuba, under the W. A. B. H. M. Society writes: "Our church here is very much in need of a small organ—one of the folding kind that can be carried to the homes where our neighborhood meetings are held. We have an old one which we have used until recently by frequently taking it apart to repair some weak and ailing member, but it is now past all help. So at present the voice of the organ is silent in our primary department, in our young people's services and in our prayer meetings. We will indeed be grateful if this need can be supplied us. I will see what I can do toward raising money for it, if it is too large a request. Our church has taken over its own support this year, however, which means a good bit to these people." Any person who knows of such an organ, in good condition, will render a service by communicating with Miss Ina E. Burton, Organization Secretary, 276 Fifth Avenue, New York City. Miss Allport's address will then be furnished and the organ can be shipped direct.

## Obituary

REV. JULIUS C. GRIMMELL

Rev. Julius C. Grimmell, pastor emeritus of the First German Baptist Church of Brooklyn since 1919 and prior to that year pastor of the church for thirty-five years—from 1873 to 1892 and from 1904-1919, died September 1, 1921. He was well known, particularly among the German churches in the West, having served for ten years (1883-1892) as Superintendent of German missions for the American Baptist Home Mission Society, and for two years (1902 and 1903) he engaged in evangelistic work among them. From 1892 to 1901 he was the editor of the "Sendbote" and the Sunday school publications of the German Baptist Publication Society in Cleveland. During this period he was also president of the Cleveland Baptist City Mission Society and he has always been active in association with other work with the English speaking churches.

Mr. Grimmell was born in Marburg, Hesse-Cassel, Germany, May 30, 1847; came to this country with his parents in 1851; was graduated from Rochester Theological Seminary in 1865 and spent a year at Lewisburg, now Bucknell University. He was ordained as pastor of the First German Church, Buffalo, in 1868. His father, a layman was a devoted evangelist and colporteur and the church in Brooklyn was founded by his efforts shortly after his arrival from Germany, where he had suffered persecution as a dissenter from the state church.

Mr. Grimmell was preaching every Sunday as supply in various churches and his death was the result of over-exertion in swimming at the country home of his daughter at Brightwaters, N. Y.

He is survived by his widow, who was Miss Helen Weimar of Buffalo; and seven children: Rowland W. of Cleveland, Walter and Helen of Brooklyn, Mrs. Judd and Mrs. Wm. D. Voorhes of Brooklyn, Mrs. Pfeiffer, wife of Rev. Jacob Pfeiffer, pastor of the German Baptist Church of Lorraine, Kansas, and Mrs. Allen E. Seibert, wife of the chief accountant of the General Board of Promotion.

MRS. CYNTHIA O. RUNDELL

In the death of Mrs. Cynthia O. Rundell, which occurred on Sunday evening, Sept. 4, at the home of her son, Chas. Rundell, in Oak Park, Ill., the Baptist denomination in Chicago has lost a member whose life has been a felt influence for many years. Mrs. Rundell was a member of the old Tabernacle Baptist Church and later a charter member of the Second Baptist Church. She afterward went to the Centennial Church and it was here that she taught for years a large Bible class of young men and women many of whom have gone forth to tell the old story on all parts of the country. She was also a member of the Board of the Women's Baptist Foreign Missionary Society of the West.

At the time of her death she was a member of the First Baptist Church of Oak Park, as she had been for a number of years in the Baptist Church of Austin. The funeral service was held there on Tuesday, Sept. 6. The service was conducted by Dr. Case with Dr. J. B. Thomas and Dr. Ross assisting.

## Burke the Burglar

(Continued from page 1089)

living. There is no more beautiful or pathetic story than that of Burke's gentle and faithful life and service in the city where he had been chief of sinners. How long he lived I do not recall, but Moody told me of his funeral, and how the rich and the poor, the saints and the sinners, came to it; and how the big men of the city could not say enough over the coffin of Valentine Burke, the former outlaw. And now Moody and Burke are met, no more to be separated. When I was a boy, an old black "mammy" that I greatly loved used to sing for me a song with words like these:

"Through all depths of sin and loss  
Sinks the plummet of thy cross."

—H. M. Hamill, in Epworth Herald.



## OUR MUSIC CORNER

CONDUCTED BY

WILLIAM LESTER

### ACCOMPANIED PRAYERS

From Mr. H. R. Clissold, well known in the churches of Chicago and environs, comes the subjoined letter, dealing with a phase of service-music which merits attention. In my opinion the point emphasized is well taken. Mr. Clissold's presentation of the matter is too well-phrased to call for more elaboration. He has the floor:

"Permit the suggestion that you say something in the 'Music Corner' concerning the growing habit in our church services of Organists playing while the minister is praying, speaking or reading the Scriptures.

"This practice is defended by some musicians with the plea that suitable music at such times is helpful to the spirit of worship. One cites the synchronism of music and theatricals—screen plays especially—as being generally approved, and hints that this may justify the synchronism of music and prayer, etc. But the two are very different. The fitness of the former by no means proves the fitness of the latter.

"When two different senses are appealed to—as sight and hearing—interference is slight; in fact, one contact may really aid the other. But when only one sense is appealed to, the case is very different. Music and prayer call on the sense of hearing, and when their appeal is simultaneous, conflict is inevitable. Neither is effective, for the hearer is confused by two different sounds. He is supposed to hear both, and give attention to both, and cannot possibly do it.

"If it be worth while for the minister to pray audibly, his congregation should go with him—his prayer thus being theirs also. It is supposed to be united prayer; but this cannot be if some at the same time are listening to the music. Music is designed to aid the worshiper and his worship; but the purpose of both prayer and music is defeated by the conflict of sounds.

"The screen-men know better than to put two pictures before an audience at the same time. Propose it to one of them, and note his response. Why should churchgoers be tormented by having two needful things, each appealing to the same sense of hearing, going on at the same time—each interfering with the other, neither satisfactory as a help to worship because of their confusion?"

### MUSIC REVIEWS

From the **Lorenz Publishing Co., Dayton, O.**  
The Choir-Leader, choir magazine, issue for September.

This "live" visitor is even better than usual, or so it seems to the writer. Five excellent anthems are contained within its pages, by such routine producers as Ira Wilson, E. L. Ashford, Henry Windermere, Edwin Pierce, and an arrangement of Walter's Prize-Song from Wagner's "Mastersingers," by Wilson. Also, in addition to the excellent sensible editorials, there are thought provoking articles by Mansfield, Kitson, Shea and Sir George Smith.

From **Chappell & Co., London, England and New York.**

Sometimes in My Dreams—*D'Hardelot*  
Little Corner of Your Heart—*Lohr*  
Just a Little House of Love—*Wood*  
Ah! Though the Silver Moon Were Mine—*Lohr*

When the World was a Garden of Love—*Sharpe*

My Master Hath a Garden—*Guyther*

From this sheaf of new "English Ballads" almost any taste might be satisfied, from the lover of the broad, somewhat banal "tune" of the first-named to the finer, more aristocratic genre of the last title. The songs are without exception

singable, appealing in melody, and not difficult. Not concert songs per se, but rather home songs. Heaven speed the day when such material will supersede the horribly common, banal, depressing, badly made, cheap and cheapening tin-pan-alley tunes too commonly accepted in this country for home and relaxation use as the only known "light" music. Watch the announcements of the canned music companies—you will undoubtedly see some of the above listing titled soon.

From **William D. Smart, Los Angeles, Cal.**  
Select Hymns for True Worshipers, composed and published by William D. Smart, Box 16, Hollywood Station, Los Angeles Cal.

This booklet of well-written, devotional hymns, settings of some of the grandest religious lyrics in our language, deserves careful consideration. Its motive is set forth eloquently on the first page in a quotation from *The Homiletic Review* of January, 1921:

"We need a rebirth of hymnology; on the musical side there is already a growing reversion to the old massive hymn tunes. The cheaply pretty and meretriciously sentimental tunes in vogue are being tacitly shelved, which is an excellent sign."

A writer, and even more so, a publisher of new tunes for old hymns must be a good deal of an optimist and philanthropist. Such music must slowly and gradually make its way throughout the churches by almost imperceptible degrees. Your gospel hymn, flung forth at the height of the emotional fervor found in the revival service, heard and many times participated in by the large audiences assembled, such productions have much opportunity for wide dispersion and use. But the quieter, more-dignified product has a more difficult road to tread. It must depend on its own intrinsic merit and the weight of its own appeal to make its way. I would recommend that some of the attention of our fine quartets and choirs be given to this volume. Its contents, done reverently and with finesse, will afford an effective alternation to more elaborate anthem and solo selections. The tunes are well-harmonized, with careful attention to the part-writing, the melodic lines are well conceived, and the music is instinct with sincere devotion. Order from the composer, as listed above.

### ITEMS OF INTEREST

In the next number will be a short resume of four appropriate cantatas for Harvest Festival or Thanksgiving use—not new music, but tried and proven material. We are always glad to notice new works, but also hold that the older cantatas, anthems and what-not, tested out by use, merit some share of attention likewise.

Franz C. Bornschein of Baltimore has won a prize of \$100 offered by Swift & Company's Male Chorus of Chicago for the best setting of Charles Luder's poem, "The Four Winds." Mr. Bornschein is a teacher of violin and composition, associated with the Peabody Conservatory, Baltimore. Charles H. Bochau of Ocean City, Md., and Dr. Louis Adolphe Coerne of Connecticut College, New London, won "honorable mention." The judges were Leo Sowerby, Allen Spencer and D. A. Clippinger.



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**Evangelist Singer A. H. Lovett** is at his home in Davenport, Ia., this month. He is available to assist pastors or evangelists in special meetings after October 1st. He may be addressed at 1230 Arlington Ave., Davenport, Iowa.

**Missionaries** sailing must sell \$795 piano—\$350. Practically new. W. B. Brown, 205 E. Norwich, Columbus, Ohio.

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In the preparation of this monograph Professor Dosker has availed himself of the first-hand information concerning the Anabaptists of Holland contained in the scattered fragments of their own writings which survived the fires of the Inquisition, and which have been recently brought together in ten monumental volumes by the Dutch scholars, Cramer and Pypers. The origin of the Anabaptists, the stories of the radical and the conservative wings of their movement, their theology, internal conditions, and views of life among them, and their later history, are all amply set forth in a narrative that teems with elements of thrilling human interest. The book is a mine of information, and a guide to further study, abounding in quotation and in careful reference to originals, and serving the reader's convenience with a Bibliography and an Index. \$2.00 net.

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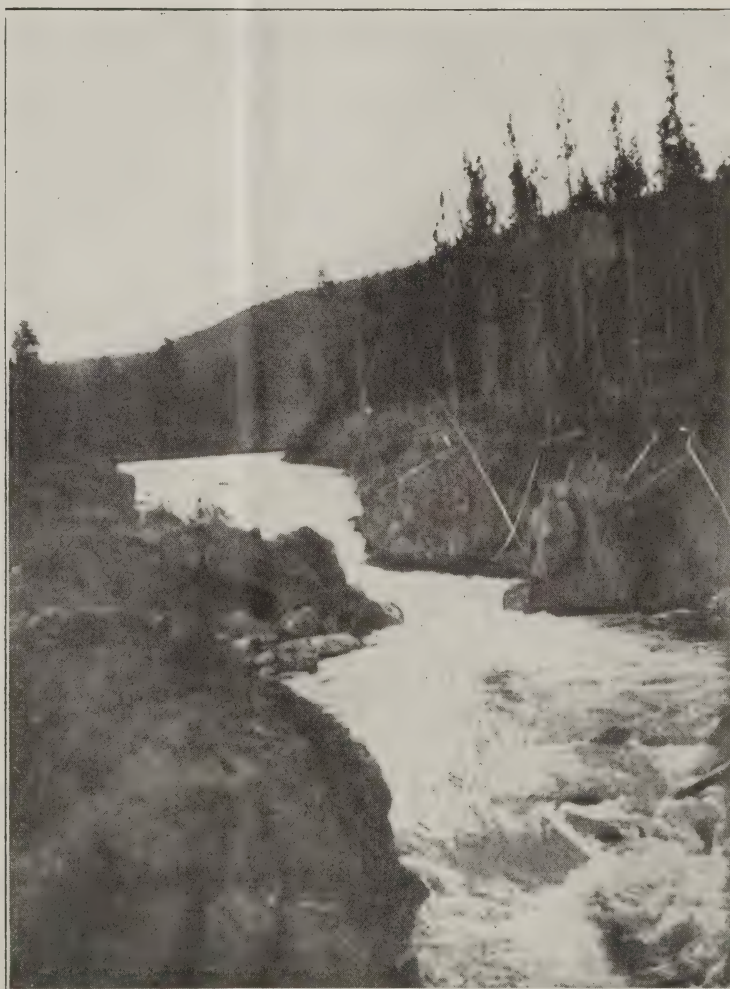
Volume II

October 1, 1921 UNIVERSITY OF ILLINOIS LIBRARY Number 35

# The Baptist

Published Every Week by the Northern Baptist Convention

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GOD may be able to make a more glorious country than the Yellowstone Park region; but it appears that he never did make one in this world. Here is a simple snapshot of one of its numberless landscapes of mountain, forest, ragged rock and roaring torrent.



## Fresh from the Field

Dr. John Clifford is almost a lone voice in England in speaking against the proposed union in Scotland of the Established and the United Free churches. He objects on the ground that the new church will, whether called established or not, have all the benefits of state support. Other churches, like the Baptist, will be excluded from such favor. A state church is always unjust and will be so in this case. Dr. Clifford has the feeling that if this project goes through in Scotland, it will greatly affect union projects in England.

From Miss Isabel Waidman, a teacher under the W. A. B. H. M. Society in Cuba, comes stirring news of a profitable and enjoyable bazaar held under the auspices of the Women's Missionary Society at which \$175 was cleared for the work. Some of this will go to educate a girl in the college at El Cristo in order that she may some day return to labor for Christ among her own people. Part will go to the \$100,000,000 Fund, and some to the local church. Miss Waidman ends generously, "I wish we could manage to forward some of the money to the North to help our Mother Society."

The first conscientious objector has just been elected to the British Parliament. The following facts concerning him have therefore interest: Mr. Morgan Jones, the new Labour M. P. for Caerphilly, is a Baptist and a former lay preacher. He is the first avowed "conscientious objector" to become a Member of Parliament. When conscription was introduced Mr. Morgan Jones protested and went through arrest, court martial, and prison. Later he was released to do "work of national importance" at Chelsea workhouse. He is the son of a miner, has had great experience in local affairs and is one of the Governors of Cardiff University College as well as being on the Council of the University of Wales. Mr. Morgan Jones's Coalition opponent in the Caerphilly by-election, Mr. W. Rees Edmunds, is also a well-known Baptist. He is a solicitor practicing in the Merthyr area, and is the professional adviser to the Welsh Baptist Union.

The Wesleyan Christian Advocate has the following to say about women voters in the South: "Although greater opposition was urged against the privilege of the ballot for woman in Georgia and other Southern States than in any other section, it seems that the women of the South, according to Atlanta woman voters, are accepting the new order of things in a matter-of-fact sort of way, and are not only qualifying to vote in the elections, but are offering their services as officials of the government in one way or another."

The immigration laws as enforced at Ellis Island are being made the subject of special study by Rev. David Nathaniel Boswell, recently appointed assistant to Dr. C. A. Brooks of the Department of City and Foreign-speaking Missions of the Home Mission Society. Mr. Boswell came to this country from England when eleven years of age and at the age of thirteen entered the steel mills of Washington, Pa., and worked up through the various departments until he became an expert roller. He is a graduate of the Bucknell University and Rochester Theo-

logical Seminary. Until the commencement of his theological studies he worked in the steel mills during his summer vacations, and thus for twenty years he had been intimately associated with the steel workers. His investigations of the religious and moral conditions among foreign-speaking people of the Pittsburgh that received favorable comment. The steel district formed the basis of a thesis promotion of Baptist community centers will come within the scope of Mr. Boswell's duties. He expects soon to take a course of study under competent instruction to prepare him for the more technical aspects of his work, among which are the making of graphs and surveys.

With "India Needs Doctors," as a text, Dr. Anna Degenring of the Woman's American Baptist Foreign Mission Society, who since 1906 has been on service in the land where a hot iron is an accepted native cure for convulsions, where babies are given an opium pill to make them stop crying, and where sick persons wait for their lucky days before taking any medicine, is preaching the sermon of India's need at several Eastern state Association meetings. In the year preceding Dr. Degenring's return on furlough to the United States, she treated more than 1,200 in patients in the American Baptist Mission Hospital in Nellore, and 33,000 in the out-patient department.

Miss May Covington, the little mule-back missionary of El Salvador, whose field is a republic about as big as New Hampshire, and who penetrates even into the mountain fastnesses with her smile and her songs and her mule, while a visitor in the board-rooms of the Woman's Home Mission Society last week, was asked what she had found to be the greatest trials of a missionary's life. "Trials?" said Miss Covington. "I am sure I don't know. You see when you stop to think it over, the trials turn out to be blessings, really. It's hard to travel—but that's one reason why the people are so glad to see us. Living conditions are sometimes rather hard—but that helps us to sympathize with folks. Trials? I don't know."

Some of our large cities in the United States are having trouble finding room for the surplus children of school age this year—a situation which seems to be duplicated in the Philippines. Our Baptist workers report that the schools have opened with an overflow of classes, and that for the first time the poorer class is awakened, and demanding instruction. This is the psychological moment, then, to offer the people Christianity!

Mr. E. P. Burlingame, eighty-one years of age, was stricken with an attack of heart trouble on Sept. 14 while in charge of the registration at the Washington County Veteran's Association reunion at Marietta, Ohio, and passed away in a few hours. He served four years during the Civil War with Company L, First Ohio Volunteer Cavalry, and took part in the battles of Stone River and Chickamauga. Of his three children, Dr. Geo. E. Burlingame of Chicago, is well known to Baptists throughout the West.

Rev. J. H. Rushbrooke, Baptist Commissioner for Europe, has just returned to London after a visit to northern sections of Europe. He gave special attention to problems that are being faced by Baptists in Poland, but he may also have had opportunity, while near the frontiers of Russia, to secure valuable information

regarding conditions in the latter country. He is studying the situation as carefully as possible, and will give to American Baptists any information regarding famine conditions or the progress of Baptists in Russia which is not reaching us through the secular papers.

Rev. Oliva Brouillette, director of the relief work undertaken by Baptists in Northern France and Southern Belgium, reached New York, Sept. 12. After a few weeks in America, chiefly for conference with the board of managers of the Foreign Mission Society, Mr. Brouillette expects to return to France. His work in the devastated regions is highly praised by American visitors who have had opportunity to observe it.

Dr. Rolvix Harlan, of the Home Mission Society accompanied the British delegates to the World Brotherhood Congress at Prague. The party traveled via Harwich, Hook of Holland, Hanover and Berlin with one day in each of the last two cities. After the Prague meeting Dr. Harlan left the party and journeyed "on his own" to Strasburg, Verdun, the Argonne, Rheims, Chateau Thierry and Paris. Rev. J. Foster Wilcox sailed from New York, Saturday, Sept. 10, to attend later Brotherhood meetings in England.

The present Administrative Committee of the Board of Promotion of the Northern Baptist Convention celebrated its final gathering as the Administrative Committee at New York, on Sept. 15, by a meeting that will go down in the history of Northern Baptists as full of significance. To make a brief summary of the biggest issues of the meeting, there were the Aristic Day recommendations, embodying a great denominational vision; there was the expressed approval of the plan of the two foreign mission societies for relief work in Europe, outlined by Dr. Franklin; and there was the gallant offer of the women of the denomination to undertake, through the Woman's American Baptist Foreign Mission Society, and the Woman's American Baptist Home Mission Society, an added, and glorious responsibility, in completing the New World Movement fund.

Rev. R. A. MacMullen, pastor of the Temple Church, Chicago, has resigned to accept the pastorate of the church at Manhattan, Kans. The Temple Church by unanimous vote passed resolutions commending both the pastor and his wife for their broad vision and tolerant, Christlike spirit. Manhattan is a college center and will furnish a splendid field for the service of these good folks.

Cleveland Baptists are making preparations for a great denominational week from October 10 to 16. The churches of the city are uniting in a week's services led by denominational representatives who have been conspicuously successful in various branches of church activity. As a climax to the program the churches will unite in a great evangelistic service in the New Masonic Temple in which thousands of Baptists will worship, forgetting their individual church problems and feeling the inspiration of touching shoulders with the larger fellowship.

A united evangelistic movement sponsored by the Chicago Church Federation through the churches during the fall and winter will be formally launched on Sunday and Monday, Oct. 2 and 3. Dr. Charles L. Goodell, executive secretary of the Commission on Evangelism of the

(Continued on page 1100)



# The Baptist

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## Fiery Temptation

A firm dealing in material of special interest to speakers wants to have its wares set forth in this Kollum. "We will give you a dollar a line for ten lines if you will rework the material and use it in your Kollum." How inconvenient it is to be always honest! THE BAPTIST cannot accept paid reading notices under the guise of news. It cannot even prostitute this Kollum too for the sake of gain. We confess that such a price for this particular space is a real temptation to the business department. Get thee behind me!

## Not Job's Comforter

Mrs. Killam's Kollum has within the past few weeks passed through a most critical operation. The Michigan Baptist gave publicity to the fact and many letters have come from anxious friends in that state. One from Detroit was especially comforting. THE BAPTIST always delights to pass good things down the line and will quote from this personal letter. "Ida May, you could not die if you tried. If you did die it would not kill you and you would be the first one to know it." If a merry heart doeth good like a medicine this letter is full of curative properties. Thank you my friend.

## It Might Be Worse

Everybody knows that the summer time is not a good subscription period. It is the publisher's drought. Subscriptions usually shrink to the vanishing point. THE BAPTIST is therefore pleased to give a comparison between last year and this. The subscription receipts for July 1920 were \$2252.01; for 1921 \$2617.60; August 1920 \$1194.61; for August 1921 \$1726.74. That is in the two dry months a year ago we had subscription receipts amounting to \$3446.62 and this year \$4344.34.

## Better Come Back West

Dr. E. M. Sephenson of Philadelphia, widely known because of his service in the field of religious education, writes us that for the third time the rumor has been started in Chicago that he is dead. No such rumor was ever heard until he left this section of the country. THE BAPTIST is opposed to all false rumors and registers the hope that the culprit will repent, desist or explain.

## Let's All Smile

"Your kindly Kollum kreateth a Kristian smile, such as maketh the contents of THE BAPTIST increasingly palatable. Smile and the denomination will smile with you, squeal and you go hang. I'm for smiling." E. Leroy Dakin, Baptist Temple, Charleston, W. Va.

## An Old Head But A Young Heart

Some weeks ago we received a letter from the widow of a former pastor. She expressed regret because of her inability to have THE BAPTIST and Missions any longer. One of our Baptist women in Chicago gladly provided this good woman with both journals. "Words fail to express my appreciation of the welcome visit each week and month of my dearly loved papers. My soul feasts on them and they are among my most treasured possessions. God bless you for your kindness to one whose years have numbered almost eighty but whose heart is as young as ever." Will you not help keep our "fellowship" fund such that we may provide for such worthy veteran workers?



## Fresh from the Field

(Continued from page 1098)

Federal Council of Churches of Christ in America and the following denominational evangelistic secretaries, Dr. H. F. Stilwell, Baptist, Dr. J. H. Bader, Disciples, Dr. J. M. Summerville, Methodist Episcopal, and Bishop S. P. Spreng of the Evangelical Association, will be in Chicago on Oct. 2 and 3 and occupy pulpits morning and evening on Oct. 2 in some of the leading churches of the city.

Recently in Columbus, Ohio, a minister, Rev. J. J. Tisdale, was chosen by the building trades and unions as arbiter in a wage dispute. He decided that a wage reduction was right and fixed the wage for brick-layers at \$1.12½ an hour. So far as appears both sides accepted the decision.

The name of Pundita Ramabai is known to Christians all over the United States who have admired the brave struggle she has made for more than a generation in behalf of the widows and deserted wives of India. Her husband at the present time is composed of some 1500 women, who are engaged in weaving, printing and farm work. Pundita has been expecting that her loved daughter, Mano Ramadai, who has been perfectly trained for the work, would in time succeed her mother in the leadership of the enterprise. News has recently been received of Mano's death. The grief-stricken mother will have the sympathy of the many thousands who have followed during the years her remarkable career.

Dr. Theodore M. Hofmeister, pastor at Greenfield, Ohio, was united in marriage on Sept. 7 to Miss Robbie Smith, the ceremony being performed by Pastor A. W. West of Washington C. H., Ohio. Dr. Albert Venting of the Southwestern Seminary, Fort Worth, Texas, preached for Dr. Hofmeister on Sept. 7.

One of the busiest men in the denomination is Dr. Frederick A. Agar who is making a church efficiency tour among the churches of the Northern Baptist Convention. Recently on one day in Chicago he received eleven requests for his services, none of which he could accept owing to the fact that his time is all booked up until June, except, of course, for the possibility of an occasional cancellation.

The Presbyterian Magazine is authority for the following: An Ohio pastor several years ago used his electrically lighted bulletin board to good effect. During the flu epidemic the churches were ordered closed. His bulletin board bore this sign: "This church is closed by order of the city council. Every saloon is open." But the saloons were soon closed, and his fearless board is given credit for the order which closed them.

In nearly half the states of the union reading of the Bible in the public schools is permitted and is the custom. In five states a law requires that it shall be read; these states are, Massachusetts, New Jersey, New York, Tennessee and Pennsylvania. These facts were determined by a survey just concluded by Dr. W. S. Hoyt, associate secretary of the Presbyterian Board of Ministerial Relief and Sustentation. There are a few states in which Bible reading is prohibited, including Arizona, Minnesota and Utah, and the Presbyterian secretary points out that two of these are states where Mormonism is strongly entrenched. The re-

maining states either have no law on the subject or else make specific mention that no sectarianism may be introduced in the schools. Most of the states that permit Bible reading also make that provision or indicate that the Scriptures shall be read without comment.

For the first time in the history of British journalism, a newspaper—the Daily Express—has begun a campaign to restore religion to its old place in the life of the people. "Back to God" is the slogan of the Daily Express, which daily prints an editorial in sermon form, pleading with men and women to give up their sins and vices and spend more time in church and in prayer at home. The newspaper asks for a revival of family prayer, an institution that was formerly common but is now "out of date."

On Wednesday, September 21, a regularly convened council which met with the Troopville Baptist Church, Troopville, N. Y., recommended that the church ordain its pastor, A. D. Rood. The ordination services were held on the same evening.

Mr. Rood spent several years in the Onondaga Conference of the Methodist Protestant Church, and was with the Canadian forces overseas for two years. He and his church look forward with Christian hope to their continued work together.

LESTER W. BUMPUS,  
Clerk of the Council.

Rev. Archibald Alexander Forshee has been elected Minister-in-Charge of the activities of the Second Avenue Baptist Church, New York City, a center of manifold community activities, especially among foreigners.

Dr. Franklin W. Swift of Rochelle, Ill., has just closed a successful tent campaign with the Baptist, Methodist and Evangelical churches of Dunkerton, Iowa. He now opens a similar campaign with the Baptist, Free Baptist, Methodist and Congregational churches of Dexter, Maine.

Rev. C. A. Anderson, who has served the Swedish Church in Arlington, with marked success, for almost ten years has accepted a call from the Swedish Church of Providence, R. I., and will begin his work there about Nov. 15.

The Herald of Hope Church of Urbana, Ill., Rev. J. S. Kirkland, pastor, did the magnificent thing last summer when twenty-seven "fresh-air" children from Chicago were taken care of for a period of time. Under the leadership of the pastor members of the church opened their homes to these boys and girls from the great city. In so doing the members of this church have set an example for other churches within a reasonable distance of Chicago to emulate.

On the last Sunday of a tent campaign, Sept. 18th, at Martinsville, Ind. led by Evangelist John M. Linden, Madison, Wis., a Baptist layman made it possible for the Gypsy Smith choir of a 1,000 voices and the New Boys' band of Indianapolis to come to Martinsville, and in song and testimony bring a rousing climax to the tent meeting. About 10,000 people crowded the court-house square. The chorus and band came in 21 coaches, and a chicken dinner was served them after the service. Mr. Linden opened his next campaign on Sept. 28, at Dunkirk, Ind.

Charles L. Williams, professor and head of the department of English Liter-

ature in Denison University, having reached retiring age, has been released from active duties in the classroom. He continues in the employ of the university. Dr. Williams will serve the students by frequently conducting the chapel meetings. He is much in demand as a preacher and lecturer, and will devote some time to writing for publication. Dr. Williams has for a generation served the Baptists in a conspicuously useful way. He is deservedly very popular with his many friends, and all will rejoice that he is to be free to serve now in this more leisurely way. He will continue to reside at Granville, Ohio.

The opening reception of the Kansas City Theological Seminary was held on the evening of Sept. 26. The address of the occasion was by Pres. Crannell on the subject, "Modern Ideals in Christian Training."

A Bible conference is to be held in Memphis, Tenn., Oct. 2 to 16. The meetings are to be held in different churches, with headquarters at the Central Baptist Church, Rev. Benjamin Cox, pastor. The movement started last year and promises to be even better this year. Some of the best-known Bible teachers in this country are to be present.

Writing in the "Pacific Christian Advocate" for August 24, Rev. J. H. Geoghegan reports a new development in the ministry of Dr. John Henry Jowett, lately returned to England. Always a leader among teachers of spiritual truth, Dr. Jowett has heard the call, this writer says, to a social ministry. This is accounted for on the ground of the new and altogether different environment in which he finds himself, surrounded by strong churchmen who are at the same time identified with the labor movement—notably Liggett, Rattenbury, Chadwick and Clifford. On the other hand the labor movement has outstanding leaders who are recognized as churchmen—such men as Henderson, Clynes, Barnes and Snowden. Unfortunately, the condition in America is quite in contrast to this. Few leaders of labor are active in the church, and relatively few ministers have reached a position of influence upon the labor movement.

We are sorry to read that Editor R. R. Sadler of The Baptist Record, the State paper for Iowa has been taken seriously ill, and shall join with the rest of the brethren who have enjoyed his work and been at times the recipients of his hospitality in hoping for an early recovery. The Record for Sept. 17 carries this announcement: "The condition of Editor Sadler while somewhat improved is very serious and even under the most favorable circumstances it will be weeks before he can take up his work again at the office."

Rev. F. B. Johnson of the First Church, Milton, Pa., has recently accepted the call of the Dearborn Street Church, Buffalo, N. Y., and is now on the field.

Rev. J. F. Huckleberry has resigned the pastorate of the First Church, Los Animas, Colo., and has accepted a temporary call to the Grace Church, Portland, Oregon and will be on the field part of October. The past year has been one of progress at Los Animas.

In these days it is interesting, if a little aggravating, to know that a recent letter from Miss Mabel Young, a teacher

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# The Baptist



## Let the Current Through!

ALMOST all of us have noticed at times that some people, working with electricity, wear rubber gloves and use tools which have rubber handles. A recent number of the *Youth's Companion* tells the story of some children who observed a man who was doing work in connection with some electric wires. The strange thing about him was that he wore heavy rubber boots. The sun was shining, the ground was dry and even dusty and yet this man had on rubber boots. The children laughed and then asked him why he was doing so strange a thing, only to get from him this interesting answer, "Electricity has this peculiar property that it will not enter a body unless it can pass out. Rubber is not a good conductor, electricity does not easily pass through and so does not enter the body protected by it." Put in other words, the current must be continuous and cannot flow where there is some obstacle like rubber.

Many things in life are like that. Knowledge becomes our real possession when we pass it on to others. Stop giving it away and we stop getting a full mastery of it. If you want to remember a good story tell it immediately to the first two or three people you meet. It

will die within you if you do not give it away.

Jesus had this interesting thing to say about forgiveness, "If you forgive not men their trespasses neither will your father forgive you yours." Only as you possess the forgiving spirit, only as the current flows on through, can you receive God's forgiveness.

Love is like that. One may always receive the gifts of love but if he is to receive love itself it is because he already possesses love, because he is showing it towards others.

Supremely is this true of God's love. He gives it freely but we shall never know its blessedness unless the way through our lives lies open, unless the love which is his gift for us is finding continual expression in loving service. Because love is going out it can come in. Stop its expression and the reception of it ceases.

Let us learn the lesson of the electricity. If it cannot pass out, it will not enter a body. Where there is an obstacle the current will not flow at all. And then think in connection with it of that verse, taken from another connection, "Give and it shall be given unto you; good measure, pressed down, shaken together and running over, shall men give into your bosom."

## Crisis All Along the Line

CAREFUL reading of denominational papers makes it perfectly evident that the stress of the economic situation is being felt to some degree of all bodies of Christians and is yielding results which are distinctly visible in connection with the receipts for the big denominational movements. Congregationalists are concerned over certain deficits; Methodists are glorying in their achievements but urging that unusual efforts must be made if work is to be continued in all its power; President Mullins has sent forth to Southern Baptist churches an appeal which pictures what he calls a crisis. There is no body of people which is not affected, no great group of churches which does not feel the strain.

We must expect therefore that there will be experienced much difficulty in holding up to the full program of giving which is proposed this year in the Northern Baptist Convention. We are not immune to conditions which affect other denominations. Our people are living in the same world and affected by the same business conditions. If wages are shrinking, they are doing so for Baptists as well as for others. If profits are lessening, our people are feeling it as well as others. If a new caution in the spending of money is making itself felt, we also are subject to it. The program calls for increased giving over last year; nobody should be surprised if in the first months of the year the situation showed actually decreased giving. We are not saying that it does; but with conditions as they are, it easily might.

Churches whose members practice tithing or which have been able to organize thoroughly on the principles of stewardship will have little or no trouble in meeting their obligations and even increasing their gifts; others are certain to have before them some real problems. The call for sacrifice will be larger than it has been.

Church treasurers will find that it is necessary to treat with particular care those who are in arrears in their New World offerings, and will do well to study in this connection the words directed to them by Dr. Agar which appear in another part of this paper. Their business is not only to get money immediately but even more to deal with the members of the churches in such a way that men and women will do the best they can now and be prepared, as opportunity offers, to do increasingly large things. Genuine Christian sympathy and understanding must be emphasized. The contributor is more than his money and must be treated as if he were more.

Perhaps it may be well for us to look over once more the pages of the "Survey," to study again with care the projects which are either under way or planned by our great societies, to get the picture of what is possible when a great denomination really stirs itself to play fully its part in making Christ known on the earth. The facts thrilled us in the first place; as we refresh our minds, we shall be led anew to resolve with all our powers to do the very best we can with the material at our disposal for a Lord who never fails to appreciate the large and splendid things which his servants and friends attempt for him. Nothing is impossible except for those who believe it so.



## Roses Do Not Grow in Hell

**M**RS. MONTGOMERY'S earnest appeal, appearing in *THE BAPTIST* of September 24, calling upon Baptists everywhere to move together in an effort to secure disarmament, receives additional emphasis from the tentative agenda proposed by the government of the United States for the conference on the limitation of armaments, as reported in the daily papers for September 21.

Those agenda include limitation of naval armaments in respect to basis, extent and fulfillment; rules for the control of new agencies of warfare; limitation of land armament; principles and their application in relation to territorial and administrative integrity, equality of commercial and industrial opportunity, concessions, monopolies, and preferential privileges, development of railways, preferential railroad rates, and the status of existing commitments, in China and Siberia; and mandated islands.

Please to scan the list. Every item is a problem of imperialistic rivalry. There is not one word about liberty, justice, self-government, elimination of class and race conflicts, emancipation of the oppressed, the tranquilization of the discontented, the welfare of the people.

Here, clear as day, officially proclaimed by the highest authority are the causes of the great war just past and of that one just ahead. They are rival cupidities quarreling over opportunities for spoils. After this exhibit can anybody plead ignorance of these causes?

What then does the conference propose? It has the option of three courses: to end the predatory system that brought one great war and threatens another, to come to an agreement among the spoilers that they will not interfere with each other's depredations, or to rush into an early conflict of arms. It is trying to avoid war. Very well; success in that effort will be something gained in any case. But if it attempts to settle a general agreement for plunder, to arrange a compounding of felonies on an imperial scale, war among the exploiters will be merely postponed, and a little later a world revolution will come. One may as well look for roses in hell as to look for permanent peace to come from a settlement that ignores liberty, justice and the common welfare of the people.

These remarks are not offered in criticism of the government of the United States, nor of the representatives of any government. The proposed agenda mark merely the stage which civilization has reached in this year 1921. It is well indeed that the world should be made to understand clearly that the provocatives of war which alone this conference is called to consider are those of commercial rapacity and imperial ambition. Much complaint has been made that the restlessness of the people endangers the world's peace; but the government of the United States, in omitting the restlessness of the people from its agenda, declares that complaint groundless. No visible reason for armament lies in that quarter. Stop exploitation and you need not fear the people.

The conference is coming. It is honest. It is the best agency in sight for the promotion of disarmament. It is an effort to explore and remove the actual causes

of war. It will listen to the voice of the people if they have anything vital to say and are able to unite in saying it.

Precisely this is the reason why the people ought to move with unexampled mass, earnestness, unity and wisdom, in the interest of a fundamental and permanent settlement of peace. The big business of all who love God and humanity and of every agency of religion, enlightenment and goodwill is to create among the people a rational, united and resistless demand for a settlement that will remove the causes, and will secure them against the ravage, of war.

## Our Testing Time Has Come

**V**ALUATORS of the New World Movement offer different appraisements. One pronounces it a failure; another regards it as one of the great successes of modern Christianity. Both are right. We have greatly begun a great thing, but we have not done all that we tried to do nor all that we ought to do. The rest is yet to be done and we dare not stop till it is accomplished. We have merely reached the place where the real work begins. We have done what could be done by a swift preliminary campaign. We have plucked the fruit that was already ripe. We have discovered the actual size of our task.

Now comes our testing time. Shall we go on or shall we stop where we are? If we stop, we shall have failed. Our people will lose heart and passion for the movement. Subscriptions will shrink. Our missionary and educational advance will be paralyzed. But if we go on, we must undertake a broad and intelligent program of education, unification and enlistment amongst our people.

First, we must convert three-fourths of them to an understanding and acceptance of the principles of Christian stewardship. This and this only will solve the financial problem.

Secondly we must convert about the same number to the program of the movement. Most of those who hold a favorable attitude towards it are merely passive. They would not oppose it; they rather wish that it may succeed; but their soul is not in it. Others have misunderstood it from the first, have been therefore opposed to it, and because of such misunderstanding are still opposed to it. Some of them still think that it is in some way connected with the Interchurch movement.

Thirdly, a veritable heresy scare has run through the denomination, creating distrust and suspicion and preventing unity of action on any program. Some of us believed that the denomination was in imminent danger of perversion from the dissemination of false teaching. Some thought that there was no ground for the scare. Some thought that a few extremists were disturbing the peace of the churches for factional ends. Those various views were honestly held, but need not be argued now. The task is to reassure our people's faith that the New World Movement is loyal to Baptist principles.

In a single sentence, our task is to place behind the movement in the minds and hearts of the Baptist people a clear conviction of its worthiness and a passionate devotion to its program. For this purpose a broadly



and clearly conceived and carefully organized educational propaganda, having for its object the enlightenment, unification and enlistment of our people in the New World Movement, and their intelligent acceptance of the practice of Christian stewardship, should be opened up at once, and perseveringly carried on until these objects are achieved.

That such a program is contemplated by the leaders of the denomination in official places may be accepted as a matter of course. But every pastor and other local church leader, and every person in whatever position, has responsibility in proportion to the measure of his opportunity. Do not wait for any orders from headquarters. Go to work in your own place and your own way, to promote the stewardship of life and property, to disseminate a knowledge of the New World Movement and to enlist people in its support.

Forget doctrinal controversies. The promulgation of the Des Moines Confession and its reception have shown that in basic doctrinal conceptions Baptists are as nearly one as they have been at any time in the past. We may safely assume that no group is endeavoring to pervert or divide the denomination. If somebody says some freakish thing ignore him. Both he and his freak will pass and will hardly leave a mark. At proper times and places debate any questions that require debate, but let no man slack his hand from the main task.

In relation to this movement there is but one course to pursue: it is forward, each and all.

## Those Minute Men

IN the midst of the newspaper furore about the Ku Klux Klan it is encouraging to read in *The Religious Herald*, a sketch of a very different organization, namely, the American Minute Men.

Its plan of organization is extremely simple, the idea being to have cards, signed by all citizens, male and female, who believe in its principles and who are willing to vote to maintain them. It will be entirely optional with each signer of a card as to how active a part he takes in the movement beyond voting in support of its principles. The present membership as last reported, is between 2,000,000 and 3,000,000.

It is in no sense of the word a proscriptive organization. It antagonizes no religious body as such. It stands for broad American principles in a broad American way. It aims to prohibit sectarian appropriations, that and nothing else.

For this purpose it has introduced in Congress an amendment to this effect:

### Article of Amendment

"No law shall be passed respecting an establishment of religion or prohibiting the free exercise thereof, nor shall the national government or any State, county, city, town, village or other civil division use its property or credit or any money raised by taxation or otherwise, or authorize either to be used for the purpose of founding, maintaining or aiding by appropriation, payment for services, expenses, or in any other manner, any church, religious denomination or religious society, or any institution, school, society or undertaking which is wholly or in part under sectarian or ecclesiastical control."

## A Primer of Theology

THE editors of *THE BAPTIST* take great pleasure in announcing that they will begin the publication, about November 1, of a "Primer of Theology," written by Dr. Augustus H. Strong. There will be eight installments, which will appear weekly until the whole is completed.

No man is more respected among the Baptists of the North than Dr. Strong. No man has rendered during his life time a finer piece of service. All over the world there are men, his former students, who have been quickened by his life and thought. He is stalwart and strong, conservative without being reactionary, zealous for the truth and yet a lover of unity, absolutely loyal to the Bible and at the same time a defender of Baptist liberty. He believes in the veritable atonement and deity of Christ and is thoroughly convinced that he is "our peace," perfectly able to reconcile and unite our Baptist Christians. We are sure that these chapters will have a wide reading and will be thoroughly discussed, both by individuals and in our churches. We recommend them as the basis for a course in doctrinal education in the churches.

The salient ideas of this "Primer" will, of course, already have appeared in Dr. Strong's other writings. But upon all points he will bring new light derived from modern philosophy and literature and will endeavor to simplify them so that he who runs may read. Pastors may well order extra copies of the numbers in which this series will appear for use in their churches. Individual Christians, zealous for the truth, can do a service by seeing that copies are distributed among their friends. Nothing is more to be desired just now than clear thinking upon the great truths for which our Baptist Christians stand. Dr. Strong's purpose is to help us all do just such thinking.

No man, of course, dictates the thinking and the doctrinal opinions of Baptists. But the confusion of opinion among them makes such a statement from such a leader a timely contribution to a good understanding.

## Try Thyroid and See What Happens

WHICH of you by taking thought can add one cubit to his stature?" With this question Jesus gave the world a poser for many centuries. Men have tried a little thought and endless worry, but no gain of additional cubits thereby is reported.

Some thinker, however, lighted upon the thyroid glands of cattle and sheep, and it is reported that science is doing wonders in the way of stimulating both physical and mental growth in human beings by giving them tablets of thyroid.

People who aspire to a more expansive stature may now cease to take thought, and take an occasional tablet.

\* \* \*

Romanism, according to the Christian Evangelist, rests on an institution, and Protestantism on a book. Carrying the analysis a little farther, we may observe that Rationalism rests on a speculation, and "Baptisticism" (that is the Baptist movement in its principle and tendency) on an experience.



# The Study of Missions in Baptist Educational Institutions: A Survey of Present Conditions

*Never since the days of the Apostle have the churches taken so seriously the task of giving the whole gospel to the whole world. Schools are incorporating the subject in the body of a liberal education.*

By KENNETH SCOTT LATOURETTE

ONE of the outstanding features of the history of the church in the past generation has been, as we all know, the greatly increased interest in foreign missions. Never since apostolic times has the church as a whole taken so seriously its task of giving the gospel of Christ to the entire world. In the offering of life and of money to our mission boards, in missionary information and education both for the laity and the clergy, the past thirty or forty years have seen great advances.

## Mission Study Vital as Latin

Of vital importance to the future of this foreign missionary movement is the question of how far the growth of missions is being reflected by changes in the curriculums of our academies, colleges, universities, and theological schools. If we are to have the intelligent support of our future leaders, both lay and clerical, and if our missionaries are to be properly prepared, the faculties of our educational institutions must make provision for missionary education. Much can be done through missionary addresses, through voluntary study classes, and through the work of students and faculty outside the class room. If, however, missions are to have permanently a prominent part in the life of an institution, if interest in them is to be based on sound information as well as enthusiasm, and if adequate preparation is to be given to missionaries and to leaders in the home church, some provision must be made for them in the curriculum. Certainly in a Christian school the world wide enterprise of the church deserves the formal attention of the faculty as truly, shall we say, as the history and organization of the state, the Latin or German language, or biology or geology.

How widely awake are our Baptist institutions to this need? This question has led to the examination of the latest available issues of the catalogues of the institutions listed in the American Baptist Year Book, and has yielded some interesting, and on the whole, encouraging results. All the theological schools

supported by the Northern and the Southern Conventions, with the possible exception of those which devote themselves to the training of ministers for foreign speaking sections of the denomination, and whose catalogues were not available, make provision for the study of missions. In most instances there is a variety of courses, such as the history of missions, the history of Baptist missions, and some of the religions of the mission fields. In at least four of the eleven schools examined some work in missions is required for graduation or a degree, and in at least two schools a member of the faculty is set aside to give his entire time to the department. When one remembers how comparatively recent has been the appearance of missions as a separate study in any of our American institutions this showing is most encouraging, and indicates an eagerness not only to be led but to lead in the awakening of the church to its world wide task. As one examines the catalogues one cannot help wishing, however, that in everyone of our theological schools there should be at least one man who is giving his full time to the study, the teaching, and the stimulation of interest in missions. One wonders, too, whether at least one course in missions should not be required in all seminaries for all candidates for a degree. If the minister who is to remain in this country is to give intelligent backing to the missionary enterprise he should certainly be as informed on the present activities in non-Christian lands as he is on the spread of the church through ancient and medieval times, or as he is on homiletics or pastoral theology. It is not a question of omitting one of these subjects, but of including another one.

## Colleges Seem to be Drowsy

Our colleges do not seem to have awakened to the situation as rapidly as have our seminaries, although here as well there is ground for encouragement and commendation. All of our Baptist colleges and universities, both north and south,

make provision for the study of the Bible, and this book properly taught must ever be an incentive to missions. Ten of the twenty-nine universities, colleges, and junior colleges listed under the Northern Convention<sup>1</sup> and eleven out of thirty-nine southern schools examined<sup>2</sup> offer at least one course in missions. This is usually either a general survey course, a history of missions, or a history of Baptist missions. In five northern and three southern institutions<sup>3</sup> there are offered courses in the religions of the world, although these are not always the contemporary faiths of non-Christian lands. In only one institution (a northern one) is there a department of missions or a man devoting his entire time to the subject. In this respect we are behind some other denominations.

## Do not Find Fault too Soon

So recently have courses in missions been developed that our colleges and universities should not be criticized too quickly for not having introduced them more extensively. They should rather indeed, be commended for introducing them as rapidly as they have. In some of the institutions which list no courses there is undoubtedly a vital missionary interest. Is it too much to ask, however, that in every college supported by the denomination the faculty offer at least one course on the foreign enterprise of the church, and that in our large institutions a separate department of missions be established with at least one full time instructor? Certainly our laity are entitled to the same opportunities that are enjoyed by our clergy in the theological schools. When one remembers, moreover, that our educational and medical missionaries must in most cases have all their formal training in comparative religions and the history of missions before going to

<sup>1</sup>The catalogue of one junior college could not be obtained.

<sup>2</sup>The catalogue of one college and of a number of junior colleges could not be obtained. Only those examined are included in the thirty nine.

<sup>3</sup>With two exceptions these eight colleges were among those having courses on missions.



the professional school it becomes little short of imperative that as a measure of preparation for our missionaries all of our colleges and universities should offer, in addition to strong courses in the Bible and Christian evidences, courses in missions, either in the form of a history of the enterprise or of a survey of the enterprise as it is today. It is certainly imperative that there be on each faculty one man, no matter what his chair, whose special interest it is to cultivate interest among the undergraduates and the teaching staff.

#### Few Offer Courses on Missionary Countries

Few of our college and universities, offer courses on the countries which we think of as missionary—Asia, Latin America, and Africa. Both the Far East and Latin America are today of such importance to the United States that every college and university ought as a matter of general interest to offer at least a semester course on these regions, usually in connection with the history department. Certainly as a matter of missionary preparation for those who are to go abroad and for laymen and ministers at home there should be courses offered on these fields. Yet only four of our northern institutions and three of our southern ones catalogue such

courses. Poverty may be a sufficient excuse for the apparent neglect of some but it may not be so urged for all.

#### Academies Have no Bible Course

In the academies controlled by the denomination the missionary interest which is so evident in the courses offered by the seminaries and which is beginning to become apparent in the colleges has scarcely begun to show itself. In none of the eighteen northern academies examined is there a course on missions and in four of them there is no course on the Bible. The curriculum of the academy must of necessity be narrower than that of a college, but many of us know how missions, when rightly represented, appeal to the youth of high school age. There seems to be no logical reason why the Bible should not be required in our church schools throughout the course, and why one of the required courses in it, say in the junior or senior year, should not be based upon the biographies of the great missionary heroes of the church. It is significant that while the decisions of most of our ministers to enter that profession have been made before they came to college, most of our missionaries have heard the call to the foreign field after entering college. Our academies, if they deserve the sup-

port of the denomination, ought to become the center of missionary enthusiasm, so that it will be natural for their graduates not only to support missions from the home base but to give their lives on the field. One way of stimulating that interest will be to make some provision for missionary instruction under the tuition of a skillful and enthusiastic instructor.

#### Be Thankful and Push

The total impression with which one comes away from an examination of the status of missions in the curriculums of our Baptist institutions is a combination of encouragement and incentive, encouragement over the progress that has been made during the past generation or more, and incentive toward seeing that the excellent beginnings are recognized as being only beginnings. On the basis of the work that has been done so far we need to see a very great expansion in the attention which is given to missions by all of our Baptist institutions. The room for improvement is greatest in our academies, it is only somewhat less in our colleges and universities, and it still exists in our theological schools. While thankful for what has been done we need to take courage for large expansion in the immediate future. We owe it to the present generation of Baptist youth.

## Mr. Church Treasurer:—A Word With You

*A church treasurer told me with a break in his voice that a lot of the members, when they saw him approaching along the street dodged him.*

By FREDERICK A. AGAR

THE local church treasurer is primarily a lay minister to the giving life of the church, but many members think of him only as a money collector.

#### Getting Money the Small Part

The small part of a church treasurer's work is to get in and pay out the dollars and cents which the members provide for the New World Movement or the current expense fund. Prompt and ample payment is very necessary but that part of his task is somewhat mechanical and ordinary. The great and important part of the treasurer's work is to care for and help develop the spiritual lives of all the givers in the church. It is fairly easy to handle dollars and cents in a business like, methodical way, but it is a far more difficult thing to handle people so that they grow in their desire to give

to God a first and increasing share of all their prosperity.

In thus addressing the church treasurers, we do not want these remarks confined solely to the one group of officials, for in effect they apply to every church officer who handles the Lord's money for that organization or its enterprises.

In a manufacturing center recently a church treasurer told me with a break in his voice that a lot of the members when they saw him approaching along the street dodged him or turned and went in another direction to avoid meeting him. I knew the reason and told him what to do. Many of the people were out of work and had been idle for four months or so. They had made generous pledges to the New World Movement and the church, which loss of work made impossible for them to pay now. But at the end of each

quarter everyone, regardless of their circumstances, had received a statement showing what was due and when two weeks elapsed without a payment they all received "a dun." Today that treasurer is not sending out any more "duns" to idle or sick people, but by means of personal visitation he and his committee are putting brotherly love and help into the lives of some whose prosperity has temporarily departed. By and by when work again becomes plentiful most of those pledges will be paid in full because the people with a spirit of heroism and a love for the cause of Christ will sacrifice before they will allow others to suffer from lack of the gospel.

#### How to Proceed

Here are a few simple directions which have been of help to church

(Turn to page 1108)



## Ox-Carting to Ahuachapan

*Only a little while ago Central America seemed hardly within the field of view of the missionary enterprise. Now the Northern Baptist Convention has accepted the field as its own special charge. This story gives one an idea of conditions and progress.*

By CONSTANCE JACKSON

THERE are conventions and conventions—all the way from National Republican to Northern Baptist ones! And there are ways and ways of attending them, from the de luxe elegance of Wolverine or Broadway Limited service to slow ox-carting across long stretches of desert. Since that to which we are least accustomed appeals most, suppose, for a change, that we imagine ourselves one of the pupils in the



SANTA ANA SCHOOL

Baptist school at Santa Ana, El Salvador. Feel with them the joy which came when Miss Martha Howell announced that school would be closed for a whole week in order that young and old might attend the association at Ahuachapan.

### Jogging With Mules and Oxen

A rumbling ox-cart is made ready for the trip of thirty miles and the boarding school girls distribute themselves around and on top of the household necessities. Now the missionaries and teachers mount their mules and we are off. What a delightful feeling of truancy with none of the usual pangs of conscience! Who was it that defined contentment as remorseless idleness? We know now exactly how he felt! The missionaries lead the way but ever and anon they turn back on their trusty steeds to see how the big family of happy girls is faring.

The pace of a good little Central American mule and that of an ox

do not by any means coincide. Nightfall finds us only at the plain of Dona Maria, a small village much the other side of Ahuachapan. Shall we risk the heavily clouded sky and proceed further or had we best take shelter for the night where we are? While we deliberate a woman going along the road informs us of a service in progress at a house not far above us. Arriving there we find our own native missionaries, Don Angel Garcia of the Publication Society and Don Soliz of the Home Mission Society, preaching to a well filled room. All the help we can give we offer and, entering the house with the little folding organ from the cart, we join in the invitation hymn. Two days later two men confessed their Lord at a session of the association, saying that they had first believed that night at the plain of Dona Maria.

### Nature Had Washed her Face

Four o'clock the next morning finds us ready to start on the second day of our journey. The threatening rain of the night before, although it had caused us a little inconvenience when it sprinkled over our swinging hammocks from the eaves of the little overhanging porch, now made the earth a new

place. Nature had had her face washed and the deep dust of the day before had given way to the cool, pleasant highway of the rainy season.

At last the buildings of the beautiful little city of Ahuachapan lie before us, shining crystal clear in the blinding sunlight which had followed the storm. We are greeted by Don Galbino Tobar and a group of "creyentes" (believers) who bid us welcome at the entrance to the city.

The "Fiesta de los Protestantes," as the association was called by the citizens, is not one of flags and flowers as are so many fiestas in Central America. Rather it is one of rejoicing over work done and new plans made. From Amaton comes word of a group of believers living under the very shadow of old Chingo, the volcano, on the Guatemalan border. Fine interest is theirs but one important thing remains lacking—so few of their number know how to read. When necessary teacher.

takes steps to provide a school for this place and the Santa Ana Mission enjoys hopes of supplying the the need is reported the association

### Beauty, Volcano and Sleep

The long day's journey home from the darkness of early morning to the clear moonlight of late evening is a pleasant bit of holiday for teachers and girls alike. Many things add to the interest of the homecoming. Our path winds through the unfolding glories of beautiful, rich farmland; here the steaming "ausoles," or openings in the side of a volcano, cause exclamations of wonder as streams of condensed water vapor are shot forth from the boiling caldron within; there the meeting of a group of believers as they go on foot to their evening meal adds to the beauty and harmony of the fast darkening landscape.

A weary crowd of sleepy people, we roll out of our cramped positions in cart or on mule. But with a day of rest and relaxation we are ready for work again, and Monday finds teacher and pupil alike back in the schoolroom, almost as though we had never "played hookey" to Ahuachapan!

*Again and again we read in our denominational journals that "Baptists stand for" this or that or that Baptists have such or such an attitude towards labor or towards capital, or that Baptists maintain a certain doctrine or stand for a certain interpretation. Such statements need always to be taken with a grain or two and sometimes with a whole sack of salt. It is remarkable indeed how a free people like ours agree in a general way on many questions that are in issue but one hesitates to generalize too freely. Who among us will have the courage to point out some of the grave deficiencies in which, alas, there is too much agreement among our people? What ought our Baptist Israel to do in these testing times. It might not be as pleasing to point out our faults and limitations as to dwell upon our fine qualities, but in the end it might be more wholesome.—Religious Herald.*





PREACHING AT A PAGAN SHRINE



WORSHIPERS OF SPACE

## Preaching the Gospel from the Throne of the Gods

*"We were received cordially and noisily, a long string of firecrackers making the hills to echo. The Gods were leaving their throne to meet us."*

By E. S. BURKET

**G**OD moves in mysterious and unexpected ways his wonders to perform. Did it ever happen before that two of his heralds of the gospel stood before the face of living gods, as they sat upon their lofty thrones, and preached the unsearchable riches of God in Christ? This seeming impossibility happened during Chinese New Year in this tenth year of the Republic of China, the year of our Lord 1921. The gods in question are Lai San Shuh and Lin Ng Shuh, disciples of Liao Sien Pah, leader of a new religious movement who was executed over twenty years ago by the provincial authorities of Kiang Si. The latter, noting the tremendous following of Liao and fearing a political uprising, seized and decapitated the leader. Some years later when things had quieted down, his disciples revived the movement. Liao was deified. Lin and Lai took their place upon the throne with Liao's empty chair between them. Since then the movement has been increasing in momentum, until now they have their beautiful temples as far away as Shanghai and even Siam.

### They Worship Space

The original object of worship was space (khung chung, literally "empty space.") This is still the chief doctrine of the sect. It is a much purer form of worship than Buddhism or Taoism as they appear in China today, though it resembles both in some aspects. In the worship of "Space," the idea seems to be similar to the original Buddhistic doctrine of self-culture and self-

mastery, or emancipation from all desires of the individual. By constant denial of all thoughts of the individual and concentrated meditation upon the blissful peace and calm of the vast canopy of space spread before them, one will become dead to self and absorbed into the very deep of the universe. Therefore they sit night and day under the heavens, sleeping but a scant two or three hours a night and eating only when nature seems to demand it. The worship of Liao and his disciples was apparently not a part of the original program. The former's martyrdom was the occasion for the development of present idolatrous elements. Today the cult has grown so that worshipers come from nearly all the eighteen provinces and even foreign parts. Upon the writer's first visit to the place, on Liao's birthday, two years ago, he found over five thousand adherents on attendance.

### An ex-God Plants the Gospel

The story of how the door was opened to the preaching of the gospel from the throne of the gods as a pulpit, goes back several years ago to the neighboring province of Fukien, where a high-priest of the sect, himself a sort of god who received adulation from a large following, was converted to Christ. He has never ceased to hope that his former fellow-worshipers of Space would also come to a knowledge of the truth as it is in Christ. Therefore when he heard that a number of truthseekers among his old friends were investigating the claims of Christianity, he at once conferred

with the missionary. The latter, Rev. F. J. Wiens, of the Mennonite Baptists, located in Shang Hang, Fukien, then communicated with the writer, arranging for a visit to Changning, in Kiang Si, in order to investigate the possibilities for planting the gospel-seed at the very heart of the movement.

With the ex-god Lin accompanying, Mr. Wiens made the three days' journey over mountains to the Changning field just after the beginning of Chinese New Year. The two missionaries and Mr. Lin then set out for the twenty-mile ride across hills to Vong Tshia, the headquarters for the Space-worshipers. On the way we passed two of their temples, large, ornate, brick structures, very Oriental and picturesque. A short stop was made near the second temple at the house of a young teacher, a new convert to Christ who was baptized only this last summer. From here we sent our cards on ahead to give notice of our coming. After a brief visit to the temple, where we were received with fire-works and light refreshments, and where tracts and a copy of the New Testament were given, we hastened to our destination, the seat of the gods, only a mile and a half into the hills.

### Welcomed With Firecrackers

At Vong Tshia we were received cordially and noisily, a long string of large firecrackers making the hills to echo loudly. Soon we were seated in the reception room and conversing in friendly fashion over the ubiquitous cup of tea. Then to our surprise, we were told that the gods



were leaving their throne on the hillside among the trees, and were coming down to meet us! It was more than we expected and promised well for the success of our visit. We went out and half way up the hill, found Lai and Lin standing awaiting us under a large camphor tree. Both are men of about three score and ten, impressive and dignified of mien. The party, visitors and hosts, then ascended the hill, to the altar under the pines where the two "gods" hold audience. Worshipers come and go in a stream, from near and far, to prostrate themselves in the dust before these two men, who in their younger days, were coolies and who are still illiterate. After a short conversation, during which worship was suspended, the visitors returned to the reception room below and the gods went back to their lofty seats.

Meanwhile a sumptuous feast had been prepared by skilled cooks. The conversation turned almost solely to discussion of Space-worship and the gospel. At this time we renewed the request made some time before, that we be allowed the privilege of holding a meeting for the preaching of the gospel. Upon our assuring them that we intended no destructive remarks, consent was given. Numerous tracts had already been distributed. These were the occasion for several interviews and talks with various monks and leaders among them. One of the latter showed himself so familiar and friendly to the gospel, that we asked him to speak at our meeting.

We had thought that doubtless the service would be held in the open space before the temple. But to our surprise and pleasure, we were taken out upon the hillside before the altar where sat the two gods. Here a table was brought to serve as a pulpit. Leaders, monks, serving people and worshipers, to the number of several hundred, then gathered to hear what the preachers of Christ had to say. It was a scene that brought vividly to mind the seventeenth of Acts, where Paul, in idolatrous Athens, stood upon Mar's Hill and preached Christ to the multitude. This story from Acts was read as the scripture lesson for the occasion. Interest was intense and nothing broke the stillness upon the hillside but the voices of the speakers, as they one after another sought to reveal to their hearers the one, true God and his Son, Jesus Christ. It was the opportunity of a life-time.

Upon our departure cordial and

## "Fill a Ship in Fellowship"—Shipping Instructions

ATTENTION has been called in recent issues of THE BAPTIST to the plan of the two Foreign Mission Societies for sending a shipload of supplies to the suffering people in Poland, Czecho-Slovakia and Latvia. Final arrangements have now been completed for the assembling of the supplies at the warehouse, and the loading of the ship for sailing about the middle of November. Baptist churches, women's circles, Sunday school classes and other organizations in the churches, as well as individuals should note carefully the following shipping instructions.

1. Shipping bags have been sent to pastors and women's circles. If you need additional tags, make immediate application to your State Promotion Director.

2. All supplies should be securely packed and sent by parcel post or express, FULLY PREPAID.

3. All packages should be addressed to European Relief Warehouse, 348 E. 23rd St., New York.

4. Every donor is requested to send to the White Cross Department, 276 Fifth Avenue, New York City, a remittance amounting to five cents per pound of his shipment, in order

to defray the cost of ocean freight. This request is made because our people will naturally expect to prepay their shipments from their homes to their final destinations in Europe.

5. Be sure to indicate on the shipping tag whether the package is sent by an individual or by a church or organization in the church. This is necessary in order to preserve proper record and send the proper acknowledgment of receipt of package.

6. *What to send.* To remind our friends again as to what is required, the following list of supplies needed should be noted: Clothing, shoes, stockings, socks, warm underwear, caps, mufflers, blankets and towels for men, women, boys and girls; also supplies for infants and quantities of soap. The articles need not be new, but they should be warm, durable, clean and in good condition.

7. All packages should be forwarded as early as practicable in October and all supplies must reach the warehouse not later than November 10, 1921.

8. For any additional information, write to your State Promotion Director or White Cross Department, 276 Fifth Avenue, New York City.

hearty invitations were given to the visitors to return again. We then set out across the hills with the Doxology ringing from our hearts. Who knows but what this may be the beginning of a harvest for Christ among these misguided people? Many of them are earnest truth-seekers and it was for this reason that we were more careful than usual lest we stir up undue antagonism.

### Mr. Church Treasurer

(Continued from page 1105)

treasurers:

1. See that each member makes a pledge as soon as he joins the church. Help him to make regular payments.

2. Let the rule be to send a quarterly statement to every contributor who is not sick or in trouble.

3. When a contributor fails to put his envelope in for two successive weeks, a brotherly visit should be made by a member of the committee, under the direction of the treasurer, to see if there is a reason for the failure. This can generally be determined without mention of the

pledge or money. Sometimes it is wise to adjust the pledge rather than to allow a deficit to accumulate.

4. Help the case as you would like to be helped if you were the person whose pledge was behind.

5. Always aim first to keep the pledger in the life of the church rather than to get some immediate money from him; but—

(a) Do not encourage him to lightly regard a pledge.

(b) Help him to be heroic and sacrificial.

(c) Help to keep him from dishonesty of purpose and action.

(d) Put your prayer life behind him and use your common sense.

(e) Finally help him to see that love and wisdom make it essential—whenever it is possible—for him to give of his first-fruits of money every week when he goes to worship God in His house. He needs, therefore, to cultivate regularity of public worship.

(f) See that stewardship is taught constantly throughout the church. Be a lay Christian minister rather than just a collector and distributor of money.



# Why I Am Sending My Boy to a Baptist College

*"He is going to a college where the teachers are free and thoughtful... to be at the feet of teachers who practice the presence of God before their students"*

By REV. ALLYN K. FOSTER

Secretary of the Department of Student Work

EVER since he was born his mother and I have been thinking about it, and now that day has arrived when my only son starts for college. Every parent in similar case knows what a rearrangement in family affairs such an event means.

Yes, after months of thinking in an atmosphere of prayer, our boy goes to a Baptist University. It has been a struggle. His mother is a graduate of Wellesley and of Yale. His father is a Johns Hopkins and a Yale man. All our drift was toward an eastern prominent university. Why then the choice? I am explaining it in detail because it occurs to me that the explanation might be of help to other parents.

It so happens that this Baptist University, suits my case, and from an intimate knowledge of all our Baptist colleges I believe they too, furnish the element which so decided me. That element can be stated briefly as follows.

In these colleges adequate attention is paid to the distinctively personal forces that play upon the life of young people during their college days. Let me explain.

The first of this set of forces is, of course, intellectual. I was anxious that my boy should have good teaching. There is a mass of difficult matter to be mastered. I should not think of sending him to the most pious college on earth if his intellect had to be warped by half-baked teaching. For these undergraduate years I believe that the teaching at such a college as I have chosen is about as good as it is anywhere. Undergraduates are not specialists and the advanced things can be gotten later.

The second of these forces that play on the young person's life is the physical. Athletics in all their forms are meant to develop the body, and athletics can be had anywhere. A little more publicity, perhaps a keener edge in sport, and some professionalism may be more readily had at a college prominent for its athletics, but a boy can develop a sound body, if he wants it, in such a college as I have named.

I come to the third, and as I think, the most important, in proper relation to the others, of all the forces that play upon a young life. I mean the spiritual forces. Education does not contemplate, primarily, producing a highbrow, nor is a man necessarily educated if he decorates his sweater fore and aft with college letters. And if he does both of these things, wears a Phi Beta Kappa Key, and has the highest athletic standing, it is still possible that he has not achieved the highest form of education. There are definite spiritual forces that ought to play upon a young life during these formative undergraduate days. I grant that academic studies, and to some extent athletics, do sometimes release high personal forces for the development of the character. I believe as firmly, however, that any college which does not properly discover and appraise, in terms of current thinking, the great religious forces, fails at the point of its highest scholarship. I do not ask the colleges to state a final view of Christian doctrines. About all

of this there will be differences of opinion. I utterly abhor the cheap labels, such as "orthodox," "heretical," "agnostic," "infidel," etc. Saints may easily be cataloged by ignorance under either of these terms. I do say, however, that the integrity and availability of the spiritual forces ought to be a matter of first demonstration by every institution that calls itself educational. There is reason to suspect that the academic interest in most of our colleges is the chief, if not the sole interest. Education is the making of a man, and he cannot be made on two sides while the third is neglected without a lopsided product. I think no parent is asking too much when he expects a college to furnish in all respects the best atmosphere in which his son or daughter can unfold. Where religion is considered outside the academic examination; where religion is felt to be so inchoate and uncharted somewhat that the college cannot really examine it; where the unspoken but quite audible impression is given forth that religion is a matter of individual choice and no great harm would come if there were no choice at all; in short where the college quite frankly admits by its spoken or unspoken attitude that it is not to be charged with the religious and moral development of youth, I say it is high time that patrons began to ask, "What are colleges for anyhow?" There ought to be, it seems to me, in every educational

institution a source from which should steadily proceed a proper appreciation of and a correspondence with the great spiritual forces which religion holds. This can be done without the slightest taint of sectarianism or of obscurantism. Nobody who knows intellectual implements speaks lightly of spiritual realities. There is a law of the spirit of life in Christ Jesus, and that college fails, whatever else it may do, which does not discover and apply it. So my boy goes to a Baptist college where the religious and academic life are sanely intertwined. He is going to a college where the teachers are free and thoughtful, and he is going to be at the feet of teachers who "practice the presence of God" before their students.

I expect him to change a great many of his views. I should be ashamed of him if he did not. In spite of my colossal wisdom I expect him to know a great many things better than I do. He has begun it already. But I want my boy, with all his getting of understanding, to get the wisdom which cometh along from God. I want him to have a fair chance to unfold and shape up in an atmosphere of sound, sane, sweet, and yet free religious feeling and thought. I believe the Baptist university which he will enter, does just this thing, and I believe our Baptist colleges are supplied with the spiritual ingredient as well as any other college in the country.

## Northern Baptists to Pray for World Peace

Baptists the world over, from scattered tribe converts in Africa to great city churches here, and from tiny jungle hamlets in India to our own national headquarters, in a vast, simultaneous, many-tongued, prayer for peace on Armistice Day!

This is the great vision which grew out of a recommendation made by Mrs. John Nuveen at the recent meeting of the Administrative Committee in New York, and which Northern Baptists all through the Convention are asked to help make a reality. A chain of prayer for world peace that will gird the earth is the ideal. Messages will go forth from Dr. James H. Franklin, foreign secretary of the American Baptist Foreign Mission Society, to a few of our leaders in foreign fields, who will communicate with every mission station, until there is no part of the earth, however remote, in which men and women and children, under the leadership of our missionaries, will not pray for world peace at a stated hour on Armistice Day.

A committee consisting of Mrs. Nuveen, Arthur T. Fowler, Mrs. Helen Barrett Montgomery, Dr. Hugh A. Heath and E. A. Hanley was appointed by the chair to consider the matter of Armistice Day observance. Dr. Fowler, on behalf of the committee, presented the following report to the Administrative Committee, which, on motion of E. H. Haskell, was adopted.

The special committee appointed to present recommendations concerning the celebration of Armistice Day in Baptist churches, particularly in view of the Conference on Limitation of Armament, recommends as follows:

(1) That Baptist churches be urged to hold themselves in readiness to cooperate with any Protestant movement which seeks to emphasize international peace; that they seek cooperation with Canadian Baptist associations, The Southern Baptist Association, and The Danish and Swedish Baptist Associations;

(2) That the weekly prayer meetings held in Baptist churches during the week beginning November 6th be made special occasions for prayer on behalf of the Conference on Limitation of Armament to be held at Washington beginning on November 11, 1921;

(3) That Baptist pastors be urged to give special attention in their public ministry on Sunday, November 6, to the great theme of international peace;

(5) That the national missionary societies be requested to notify their respective mission stations by cable or otherwise, and the Board of Education to communicate with the schools and colleges concerning the desirability of appropriate prayer meetings or other public services in connection with Armistice Day, and the Publication Society be requested to feature the significance of the occasion in its Sunday School papers.



## An Imperative Need

By J. J. ROSS

I THINK that I see a great unmet need within the sphere of the Northern Baptist Convention, and if you will be kind enough to give me your attention, I will tell you about it.

Some months ago, it was my privilege to visit an undenominational college located not a hundred miles from Chicago, Illinois. At the conclusion of each address delivered, a number of the students came forward, and introduced themselves as Baptists. In all, there were about four hundred students in that college. I remarked to the president that I had met a number of Baptist students, whereupon, he said, "We have about a hundred Baptist students here, and twenty-one of them have the ministry and foreign mission work in view. They come here from practically every state in the union, and every province in Canada, because they and their parents know of the excellent courses we give in Bible."

There is an undenominational Bible school located not a thousand miles from Chicago, and last year it enrolled over four hundred students, and on good authority, I have it that about one-half of them were Baptists, out of our own churches in the Northern Convention. These splendid young people were anxious to obtain a fuller knowledge of the Bible, that they might qualify themselves for better Christian service in their home churches and elsewhere. There was no Baptist Bible institute for them to attend here in the north, and so they did the next best thing, went to an undenominational school.

A few months ago, I attended the graduation exercises of an Evangelistic Institute here in Chicago, and while there formed the acquaintance of five young

men, all of whom were Baptists, and all from the farms in Western Canada. The school referred to, is a Bible Institute, not distinctively denominational, and these young men were there, preparing themselves for better service in their home churches and communities. They were not qualified to enter our colleges, not our highly standardized theological seminaries.

There is another non-denominational Bible institute, which is doing an excellent work of its kind. Last year, including its evening classes, it registered over nine hundred students. Many of these young people are the Christian cream of this and other countries. This institution is known in every land on the globe. By one of the teachers, I was informed that "There are more Baptists in our institution this year, than all the other evangelical Christian bodies put together." Many of the students from this institution, as from others I have mentioned, are ordained into the Baptist ministry. Coming from undenominational schools, are they fully qualified to occupy Baptist pulpits? Are they equipped for leadership in Baptist churches? Sometimes these splendid young men do our Baptist churches harm, and sometimes the churches do these young men serious harm. The fault is not so much with the young men, nor with the churches, as it is with their teaching, or their lack of teaching. As a natural consequence of incomplete, unbalanced teaching, these young men do not know about our distinctive Baptist doctrines, polity and work. They know practically nothing about our educational, and missionary programs and tasks.

This last summer, I gave some help in

the assembly held in Ottawa, Kansas, and while there, about a dozen fine young Baptist people conferred with me about their taking some training in a Bible institute. A similar thing occurred in Eau Claire, Wisconsin, just the other week. These young people were not qualified to enter our colleges and seminaries, yet they were eager to fit themselves for better Christian service in their home churches and elsewhere.

Baptists take to the Bible as naturally and eagerly as hungry sheep to the clover. The responsibility, it seems to me, is upon us to provide the field of clover for thousands of our own young people. We need in the north, A BAPTIST BIBLE INSTITUTE, taught by a staff of godly men and women, about whose morality, spirituality, and doctrine there is absolutely no suspicion. We need an institution that will center around the study of the Bible as the very Word of God, which will have as its specific aim, the provision of instruction suited to the needs of a constituency varied in its educational advantages. We need an institution that will give courses in Biblical Introduction and Exposition, Christian History in general, and Baptist History in particular, Bible Doctrines and Christian Evidences, the Art of Address-Making, Sunday-School Pedagogy, and Applied Christianity, Music, Personal Work, Church Business, and a strong general course in English. By having this institution, we will save many of our young people to our churches, teach them how to study and to balance Truth, and fit them for many of our pulpits, and missionary fields. Shall we not have somewhere within the field of our Northern Baptist Convention, A BAPTIST BIBLE INSTITUTE?

## The Ship of Fate

By MRS. T. E. ADAMS

WE have some rather large ships in our harbor at times, and once in a while it is interesting to watch while they are loaded. Sometimes it is coal, again it is merchandise, and in the great body of the ships goods of all varieties are stowed away. They are unloaded at some other port where dealers are waiting that the goods may be sold at a profit.

Think of the difference between a cargo, full and jammed in, of goodwill and good work, in the Baptist ship—to make certain what fate shall befall the little nations of Czechoslovakia and Poland. In a several week trans-Atlantic trip with Madame Lydia Kolator of Prague and Miss Martha Wenske of Poland, it was impressed upon my mind a dozen times a week, the absolute need of these western European neighbors of ours.

Feasting is an American habit of honoring a guest, an idea, a memory and one another. So our Jubilee party was featured. Once a wonderful banquet was spread in honor of Mrs. Montgomery, in a great cosmopolitan city. The banquet and the occasion was to honor a woman, who was devoting much of her life for the good of womankind in all parts of

the world. It was an international cosmopolitan gathering, and the flags of all nations decorated the walls, our tables in a brilliant banquet hall. There was a table for Chinese, and another for Japanese:—there were Armenians and Syrians present, and right in front of the speaker's table was one decorated with the new colors of the Western European peoples.

It was a very gay occasion and productive of great and lasting good, but when Madame Kolator and Miss Wenske gazed at the festive coloring in flags and flowers and food, they saw through tears, a picture of their native lands. They saw the pinched faces and bodies of little children, who had forgotten how to laugh. They thought of the desperate cold of a coming winter which no illusion from the land of roses and of plenty could dispel. They themselves too recently from countries where the food stuffs and stores were still being rationed in mid-summer, where just showing the glow of health, and return of spirit, which only a generous diet of potatoes and beef-steak can impart.

The fate of the nations depends upon help being supplied for this winter. There are no clothing goods in the coun-

try, especially Poland. The textiles are not there, even if they had the money with which to buy them. There is no soap because of the scarcity of fats. To be clean and to be warm—these are the needs, which our Baptist Ship of Fate is to supply. So dig out Johnny's suit, sew on all the buttons, sponge and press and mend it and send it on.

The average man has too many moth-inviting suits hanging around to which he fondly clings; he probably won't like it if you box them up but he's used to being down-trodden and after he knows they are gone, he will feel mellow and generous as if the idea was his in the first place. In your wardrobe there hang one or two good wool suits, skirts and coats. They will come in just right—and if enough of them go in this wonder-ship, what a world of comfort will be theirs! Then, there are the intimate inside things; you who live in steam-heated houses where you wear fine gauzy things the year around just go down town and buy some good warm outing flannel gowns, and long-sleeved long-legged garments which people require who have only a little fire in part of the house, part of the time. If the Ladies' Aid So-

(Turn to page 1122)



## Big Things Planned by the States

*These have fallen into line with the objectives and program of the Northern Baptist Convention and set goals for fall and winter work*

A TIDAL wave of enthusiasm that is sweeping straight through the Northern Baptist Convention, booming on from state to state, and carrying everything in triumph before it, ought to come from the plans for fall and winter work outlined by state directors of promotion, and state secretaries.

It was, of course, the committee on objectives and programs, that notable "Committee of Fifteen," that started the movement going, with the suggestions drawn up by it at Des Moines, under the chairman Rev. E. P. Dutton, secretary of the Buffalo Baptist Union. But once started, it is gaining momentum every minute. State leaders, home missionaries, foreign missionaries, and General Board of Promotion officials are joining hands to make the meetings uniquely successful. Letters coming in to Dr. John Y. Atchison, general director of the General Board of Promotion, Dr. Hugh A. Heath, executive secretary of conferences and conventions and Mrs. L. Jesse P. Bishop, associate secretary, asking for missionary speakers, plainly point to the fact that this is going to be a historic year among Northern Baptists. Among state plans already formulated are the following:

ARIZONA begins a series of missionary conferences October 2, with Dr. Rider as leader, and Miss Amy Acock of Japan as missionary. The meetings will last until October 25th.

CONNECTICUT has planned five association meetings in October, all pushing the program. There will be three missionary institutes and two missionary conferences from the middle of September to the middle of October.

NORTHERN CALIFORNIA, under Dr. Brin-sted's leadership, is planning an interesting series of meetings for the month of November, with Dr. Rider and Miss Acock.

SOUTHERN CALIFORNIA plans a three days' Baptist ministers' conference for spiritual quickening.

ILLINOIS, in a thorough piece of follow-up this fall, will use two or three representatives from the General Board of Promotion.

INDIANA is putting on the program in its associations.

IOWA believes it wise to put on the evangelistic campaign first. In the early winter, stewardship will be emphasized, and a financial drive will follow in the spring.

MAINE is asking that the first Sunday in October be made "Announcement or Rally Day Sunday," on which to present the whole situation of the New World Movement. The state has voted to accept the denominational goals. It is planning the canvass of churches, quarterly meeting of associations, and women's basket meetings. Missionaries have been assigned to it.

MASSACHUSETTS is planning evangelistic meetings, the first to begin immediately after the state convention. After them will come a special gifts campaign; a training conference in church efficiency; and missionary conferences during the winter. The state is forming associational boards of promotion. An unique series of meetings is being planned by Director Reid from October 30 to Novem-

ber 18 with Mr. Vinton as one of the speakers.

MICHIGAN will select a spring month for its meetings, because of associations and state conventions in the autumn.

MONTANA Dr. Cress had the objectives printed in the state bulletin—five hundred additional copies, besides the usual 1000.

MONTANA: Dr. Cross had the objectives and intensive devotional and evangelistic campaign. Its board of promotion is preparing literature to be sent out, and is considering the question of Minnesota goals which shall be in accord with the goals suggested by the Northern Baptist Convention.

NEBRASKA will use the associational promotion committee to stimulate collections. Teams of laymen and ministers are being sent to the various churches to inform them of the New World Movement, and to help them urge collections, and to encourage giving. It will make use of personal and form letters. Backward churches will be visited.

NEW HAMPSHIRE is planning to use associations as promotion centers, and declares, that aside from the state conventions, this is the best opportunity in the whole year to get hold of our church people.

NEW YORK will hold at least seven conferences in seven large cities for inspirational and educational purposes. It will have trained workers in the cities following up their work. It will have the women of the state enter into a definite program as their share of the work for the balance of the five years.

NEVADA is planning a church visitation canvass, as the churches are so scattered that it is not feasible to have large conferences.

NORTH DAKOTA was the first state to adopt officially the printed objectives and programs, as their convention convened in July.

OHIO is planning a series of sixteen institutes, with the primary goals educational and inspirational. Teams of five state workers, with missionary and national workers.

PENNSYLVANIA will hold its conferences in either November or December. Goals have been sent to the churches with working plans.

RHODE ISLAND: The Rhode Island Baptist printed the program in its July number, as did also the state bulletin in many other states. The denominational program is being taken into the associations and association promotion committees are being organized.

UTAH is calling for a missionary visitation of the churches. Its plans are in the hands of Dr. Bowler and Dr. Kinney of the Home Mission Society, with Mr. Minaker, for recommendations to the department of conventions and conferences.

VERMONT has just held a great conference to which were invited ministers, missionaries and members of the state convention board.

WASHINGTON (EAST) and NORTHERN IDAHO have a very complete plan. Executive committees in several states were called to meet and formulate definite plans. Rallies began September 15, with Dr. Bowler and Dr. Petty. Miss Lucile

Withers of China and Dr. S. D. Bawden of South India are the missionaries. The method adopted is to divide the state into eight districts, with approximately eight churches in a district, a campaign director for each district to be chosen from especially active laymen or pastors. The object is to reach every church with information and inspiration. The conferences will last into October.

WASHINGTON (WEST) will begin its conferences about October 15, with Dr. Bowler, Dr. Rider and Dr. Petty, also Miss Withers of China and Dr. S. D. Bawden of Burma as missionaries. The plan of campaign will be by personal visitation; a conference with pastors and key workers in the church; and finally by helping each church strive toward the objectives and programs suggested by the Northern Baptist Convention. Dr. Holt is sending a covering letter to the pastors with the objectives.

WEST VIRGINIA is making plans for regional missionary conferences in February.

WISCONSIN: Dr. Le Grand sent out the objectives and programs to the pastors.

Besides these state plans—

CLEVELAND CITY MISSION SOCIETY will hold denominational week conferences from October 10-14.

DETROIT BAPTIST UNION is also making plans for city-wide rallies.

ROCHESTER BAPTIST UNION is planning a mass meeting on October 4.

BUFFALO BAPTIST UNION is planning a series for November.

(Reports on other state plans will be made next week.)

### Women and Children Last.

They are still a long way from equal suffrage in Kaying, South China, where before a girl can make a public profession of Christianity she must first gain the consent of two families—the one into which she was born, and the one into which she is betrothed. Miss Louise Campbell, a missionary at Kaying, under the auspices of the Woman's American Baptist Foreign Mission Society, writes that very often it is the prospective husband who objects.

"Thirteen of our girls were heart-broken because they were forbidden to worship Christ openly," says Miss Campbell. "The saddest case is that of Cloud Blossom, who will have nothing to look forward to after her marriage in December except to picking over tobacco leaves for the rest of her life. But she has pledged herself to keep up secret devotions, and to refuse to share in anything idolatrous.

"A few weeks ago a girl who was once in our school for a year ran away from her husband's home, where she was very unhappy, to the home of an aunt. When she was found, her mother-in-law drew up the following conditions, before she could be re-instated:

"1. She must be obedient to every wish of her husband and of her mother-in-law.

"2. She must live at peace with all in the house—fifty or sixty persons.

"3. She must say nothing, if a more desirable girl should be installed as head-wife in her place."



# Green Lake—An Appreciation

By ELSIE KAPPEN

WHEN we gather with like-minded folk under tall oaks and beside the lake of an assembly ground, to learn of him who made it all, and of his brook that reveals him to us, and of his world still waiting to know about him,—we wonder not that the Master loves to walk by still water to talk from a boat-side, to steal to a hill-top for a prayer hour,—and we wonder not at all that eager people sit at his feet, and come from far to learn of him. Something of that spirit of eagerness to learn of him led young people to Green Lake, and in a noticeable degree pervaded the Wisconsin Baptist assembly, held this year, August 11-21.

What splendid opportunities we had for learning to love the Lord with all our hearts and souls! It was altogether fitting and beautiful that the assembly should open with one of those never-to-be-forgotten "Sunset Services." It required no urging to follow the path to Sunset Point and join the young people grouped on the lawn of "Sunset Cottage." It required no pulpit or church steeple or stained-glass windows to lead us into the spirit of devotion. In God's own hour-of-worship with our eyes upon his handiwork in lake and sky, we worshipped in heart and soul, as we softly sang, "Day is Dying in the West." And as we watched the sun slip behind the trees and the colors gather and fall we were led into the thought of God by one who knows him. Not after that first sunset service was Dr. Le Grand a stranger to Wisconsin young people. It seemed so natural to think with him of the "Unseen Forces of God" all about us, or of being, "In Tune With God," or, in the hush of this twilight hour, of "Jesus Only." "One of the most beautiful sights I have seen is the reflection of the setting sun on your faces," said Dr. Le Grand and we know that a light was stealing into our hearts at the same time.

## Day Began With God

The day began as well as ended with the thought of God. Following the breakfast hour, we gathered on the porch of the assembly building for our "family worship" as Dr. Le Grand led us into the thought of the day from God's word. We came to think of the leader of these two services not as a speaker or a state secretary but as the "assembly pastor" ready at all times to give counsel and help to everyone.

The evening services in the auditorium, were varied in subject and character but each contributed to the spiritual life.

Wisconsin Assembly does not forget that we love the Lord with mind as well as heart. Mornings were spent in classroom work, five periods each morning, with three simultaneous classes in each period. Familiar with conferences and assemblies of one kind or another and acquainted with Wisconsin assembly from its beginning some of us felt that this year was unusually strong in the faculty and the courses presented.

The Bible had its rightfully important place. Three courses in the Bible were offered, an introductory course by Rev. W. S. Steward of La Crosse, "How Christianity Spread" by Dr. W. P. Behan of the Publication Society, and "Teaching Values of the Old Testament" by Rev. M. C. Tunison, pastor at Logansport,

Indiana. The program was so arranged that everyone could get into one of these courses.

Prof. F. S. La Pue of Wayland Academy, gave two invaluable courses for people planning to lead in any capacity along lines of church work.

"Sunday School Methods with Children," "Story Telling," the "Sunday School Teachers" and "Adult Sunday School Methods" are always courses that are both popular and worth while. Especially was this true with Miss Myrtle Hucklebury, Elementary Secretary for Indiana, assisted by Mrs. O. B. Winne, in the first two; by Mr. Koehler, Director of Religious Education for Illinois in the third and Mr. Tunison of Indiana in the fourth.

Judging from the popularity of the "Church Vacation School" course, this period was wholly successful. The devotion with which assembly folks knotted hammocks during recreation periods or filled odd moments waiting for dinner with basket-weaving attested the fascination of this course under the leadership of Mr. Gage.

"Baptist Leaders," under Dr. Behan was a course of especial interest, and with a real message to Baptist young people.

For young people whose interests were with the B. Y. P. U. there was practical help in "Young People's Methods" under Mr. J. B. Gleason, student pastor of the University of Wisconsin. Those who were missionary minded received suggestion for a program of missionary education in the courses on "Missionary Methods."

Who would know better than Dr. Hulbert, the retiring state secretary, the problems of the rural church? The cream of twenty-five years of experience in meeting them was given to those who wanted to know how.

Something new in the line of assembly courses was the one by Chas. A. Boyd, dean of the assembly on "Biblical Dramatization." That this was practical as well as interesting was proved in the splendid presentation of the drama Elijah, the final evening of the assembly.

## Recreation Without "Wreck"

Recreation "without the wreck" is the kind that makes for strength at Green Lake. From the way we answered the summons to meals, one might think that physical strength was gone but that it quickly revived was shown by the yells and songs and friendly rivalry at the tables.

Afternoons were entirely given over to rest and play.

The night given over to fun was "Stunt Night" when each association presented its cleverest and funniest stunt.

If young people were asking "who is my neighbor?" the answer came in many ways. Two evenings we looked through those remarkable pictures of Sumner R. Vinton's into the faces and homes of our neighbors, "over there." Somehow he made us see not pictures but living folks, folks living but without the life abundant. We were not entertained but were led to a thoughtfulness and questioning of heart concerning these, our neighbors.

On Monday night the answer came again. The pageant, "The Striking of

America's Hour" was beautifully presented by young people from Milwaukee, directed by Mrs. F. A. Long, Director of Woman's Work in Wisconsin. Hearts were deeply stirred and not a few eyes were wet as group after group made their stirring or pathetic appeal to America for freedom and light. Miss Naomi Fletcher, Christian Americanization Secretary, who has come to be one of us in Wisconsin, followed the pageant with a challenge from our neighbors "over here."

A new but welcome face at the assembly was Miss Jessie Dodge White, Candidate Secretary of the Woman's Home Mission Society. In her spirit of sincere fellowship, she endeared herself to Wisconsin folks, and in her talks, again and again, she presented the needy people from the Atlantic to the Pacific, still waiting the Christian neighbor.

Life service night was a high point in the assembly. A beautiful service conducted by Miss White sounded the service call and prayer was felt rather than heard. Dr. Le Grand followed with a practical and spiritual message on the theme, "Whom shall I send and who will go for me?" that touched all our hearts and seven new decisions for life service were definitely made while those who had decided earlier reaffirmed their purpose. While the sole purpose of the assembly is not life recruits, these decisions for service, alone, would make Wisconsin Baptist Assembly tremendously worth while.

## Floating 'Neath the Moon

As the sunset service was a fitting and beautiful opening for the assembly, so the moonlight service was a fitting and beautiful close. It seemed to mean that as the sun set upon these assembly days the reflected light would shine through us in the places back home. Seated in two large launches the shore was circled with gospel songs and then floating in mid-lake we watched the full moon rise, while Dr. Le Grand gave us his final devotional message. It was an evening to carry home and live over many times during the year.

One of the greatest reasons for this finest year of the assembly was the esprit d'corps of the assembly group. Loyalty to the whole program, a deep earnestness and a spirit of good fellowship marked the opening day and continued on through to the closing session.

No appreciation would be complete without mention of Hulbert Hall, the splendid new building which Wisconsin people have built to the honor and lasting memory of Dr. D. W. Hulbert. The Hall is beautiful, usable, a fine addition to the grounds and a real token of esteem to one who has served the state and its young people so faithfully and so long. When you come to the end of those Green Lake days,

And you sit awhile with your thoughts,  
And you see the folks go their different ways,

With the joy that the days have brought,  
Oh, then you know that those Green Lake days,

Will live throughout all the years.  
And you see in the glow of the sunset sky

A day that is bright and clear!





# The Devotional Life



## "The Servant of the Spirit"

By ROBERT W. SHAW

SEVERAL years ago Charles Sylvester Horne, a brilliant English preacher gave the Yale Lectures on Preaching. Afterward these addresses were published under the title, "The Romance of Preaching." Here is a volume which the writer has read through year after year, usually at the beginning of the work in the fall. He believes that a wide reading of this volume would not only be helpful to those ministers who would take the time to read it, but would prove stimulating and instructive to the laymen as well.

Dr. Horne begins his address with a chapter on "The Servant Of The Spirit," and goes on to discuss in succeeding chapters, the Prophets; the Rulers of Peoples, such as Savonarola, Calvin and Knox; The Founders of Freedom, such as John Robinson and the Pilgrim Fathers; The Passion of Evangelism, as seen in Whitfield and Wesley; and closes with a chapter on "The Romance Of Preaching."

"The preacher," says Doctor Horne, "who is the messenger of God, is the real master of society; not elected by society to be its ruler, but the elect of God to form its ideals, and through them to guide and rule its life. Show me a man who in the midst of a community, however secularized in manners, can compel it to think with him, can kindle its enthusiasm, revive its faith, cleanse its passions purify its ambitions, and give steadiness to its will, and I will show you the real master of society, no matter what party may hold the reins of government, no matter what figurehead may occupy the ostensible place of authority."

### He Has Eager Competitors

The minister has all about him eager and conventional competitors who endeavor to usurp his functions in dealing with the big human problems. It may be a dramatist who endeavors to set up a pulpit on the stage; it may be a journalist who believes that he has a vital message for society; it may be some street-corner agitator making capital out of the hypocrisies and inconsistencies of men; it may be some novelist training his guns upon some real or fancied wrong; or some statesman, poet or essayist who seek to discuss issues usually considered as belonging to the pulpit.

But there is this difference between the preacher, and all of these. The minister is "the servant of the spirit." He stands forth, not as a hired man of the churches, but as the anointed servant of Jehovah. He came into the ministry by a divine impulse, he is sustained in it by a strength from above, and any suggestion that he confine his sermons to a limited area, must be resented and resisted.

It is an easy thing to stand in a pulpit and speak a message of truth to the assembly gathered for worship, but that is not all there is to preaching. For in that assembly there may be and often are people with their faith shattered, souls tortured by a sorrow almost to a last agony; men stable-minded and double-minded; men who profess religion much and practice it little; those whom the cares of this world and the deceitfulness of riches are choking slowly unto death; souls embittered with real or fancied wrongs; some following Jesus, but like the disciple of old following afar off; some publican weighted down with his sins; some pharisee proud of his religious devotion. And the task which the preacher then faces is far different from merely uttering a word of truth. His task is to get one little seed of divine truth into the consciousness of his hearers that it may spring up and bring forth a harvest of fruit.

### Anything May Happen

The hour of worship brings forth a momentous assembly. The time for the sermon approaches, and the arena is set for a stupendous duel between God and self. An atmosphere is created in which anything is likely to happen. Some Saul may come to the crisis of his life, and a Paul be born; some publican may utter the prayer of "God be merciful," and go away justified. Or some soul may be filled with the Spirit of God, and set forth on a mission of righteousness, and a new era in civilization will begin. Here in this holy and divine place are those divine forces which may decide the destiny of individuals and nations as well. Lame consciences struggle to their feet; nerveless wills are stiffened and strengthened; feeble and enervated spirits are brought to recovery. And the "servant of the spirit," stands as an ally to the trembling and fainting souls that are on the verge of giving up the battle for virtue and righteousness.

But in the day in which we are living old words in theology have taken on new meaning. Such words as justice, righteousness, and brotherhood have been burned into the souls of the young men of this day with a divine compulsion. The men have refused to accept as inevitable the vices and social wrongs of life which have intrenched themselves so deeply in what we are pleased to call a Christian civilization. The young ministers of this day have taken as holy vows as did their fathers in another day. Their fathers vowed that human slavery, and strong drink should no longer shackle and stupify the sons of men. They devoted their lives to these holy causes and conquered. Now their sons have taken

vows that none of their brethren shall have to live in the future under conditions that are fatal to physical health, chastity and honor; that a merciless competition shall not always kill the truth and self-respect of those who are taken in its toils; that the progress of humanity shall be something better than an unrelieved struggle for bread; that the slum, the sweatshop, the brothel, the saloon, the hellish and unhealthy conditions of labor must go; that such words as justice, righteousness and brotherhood shall be given a spiritual meaning in the Christian's vocabulary as have the words faith, holiness and consecration.

"Who shall say," says Doctor Horne, that man shall ride upon the wings of the wind and talk across the empty spaces of ocean from ship to ship, and from to shore, and yet shall not conquer the selfishness, mistrust and hatred in his own heart? Who shall say that he shall vanquish every physical disease, only to be conquered by the venom of malice, envy and suspicion that poisons the veins of his own soul? No, if you do your duty the progress of the world's idealism shall keep pace with her advance in material prosperity; and the church's early ideal of internationalism shall be realized, with its glorious consequences in the deliverances of the weary nations from the burdens beneath which they groan; and the emancipation of the human spirit everywhere from those dark shadows of mistrust and fear which have been the perpetual nightmare of the past."

### Plenty of Chances Left

"It would have been a great thing no doubt to have run with Timothy on some errand for St. Paul. It would have been a great thing to have dared everything for Christ when Nero was on the throne. It would have been a great thing to have confronted emperors with Athanasius, to have died for freedom with Savonarola, to have crossed the Atlantic with Brewster and Bradford, to have waked the world to a new spiritual life with Wesley and Whitfield. But let no man say our age is inferior in opportunity to any that has gone before. The one demand is the consecrated spirit, and the forward mind."

Ours is a holy calling, for we are "the servants of the spirit." And the miracle of it is that while many never mount upon wings as eagles, yet they can run and not be weary, they can walk and not faint, and when they wait upon the Lord their strength is renewed. No minister shall ever be bankrupt of a message so long as he remains a "servant of the spirit," unafraid of any sinister person or power who would attempt to make him a mere servant of an institution.





# The Bulletin Board



## A Big and Busy Baptist

Mr. Lloyd George, in the opinion of *The United Presbyterian* is entitled to a hearing under the head of "overworked ministers." Its comment runs:

"Other countries have solved their problems by working ministers in 'shifts,' changing their cabinets every few months. Since Mr. George became prime minister of Great Britain there have been six premiers in France, six in Italy and nine in Germany. The British prime minister has a striking personality. He is an astute politician, a great statesman, a convincing orator, a splendid mixer and a man of no mean literary ability. He is the only man now at the head of any of the Allied governments who held that position during the period of hostilities; all others have been replaced in the process of reconstruction. The premiers constant companion is his younger daughter, Miss Megan Lloyd George. The people of Great Britain have done an unusual thing in erecting a statue of their living prime minister in his native province, Wales."

Which one would naturally expect from a Welshman and a Baptist.

## Join God on the March

"Do not expect too much from the conference on disarmament—" is a wise warning of the *Baptist Observer*. But that should not discourage effort. For it goes on to say:

"But if we can stop this foolish nonsense of one nation planning a bigger navy and a larger military fist than any other nation; and if we can change this program of competition for protection against each other for a program of co-operation in preserving the peace of the world, a big step in the right direction will have been taken. The way is open to the messengers of peace. Let every Christian be much in prayer that the spirit of Him who stilled the storm and tempest on blue Galilee may possess the hearts and minds of the conferees as they assemble at our nation's capital; let every American citizen be patient and generous and hopeful, for this coming conference is the morning star of a new and better day. Our God is marching on."

## Women Plan Parades for Disarmament

A world-wide demonstration for disarmament by women of all nations, to be held on Armistice Day, when the international disarmament conference convenes in Washington, was initiated Aug. 21 by organized American working women through the National Women's Trade Union League.

Telegrams inviting participation of a score of women's organizations of the United States and the organized women in forty-eight nations which are sending delegates to the Second International Con-

gress of Working Women in Geneva, were sent out by Mrs. Raymond Robins, national president and president of the International Congress of Working Women, desire to disarm, by giving unequivocal

"To strengthen the governments in their expression of the women of all the world," is the purpose of the demonstration.

## Here They Are, Then. Send at Once

Sunday Schools have been asking for short stereopticon lectures to use in the session. Several years ago Dr. Emily Bretthauer began work in Suifu. She was the first woman physician in that city. She found an old inn and converted it into a Christian dispensary and hospital. This little lecture tells how it was done and what has been done since. The story cannot be told in the space allowed here—get the lecture, entitled "A Pioneer Doctor and Nurse of Suifu." It is now ready. Write to the Stereopticon Depository at 276 Fifth Avenue, New York City, 1701 Chestnut Street, Philadelphia, Pa., 125 N. Wabash Avenue, Chicago, Ill., 729 Occidental Building, Indianapolis, Ind., or 313 W. Third Street, Los Angeles, Calif. and reserve the set. Good for a Women's Missionary Society meeting or a meeting of the World Wide Guild.

## Hardin's New President

President Samuel J. Vaughn goes to Hardin College at Mexico, Mo. directly from the University of Illinois. There he headed the Department of Industrial Education. To those who are acquainted with educational standards, this speaks for itself.



## Cheering News from El Salvador

Rev. William Keech, American Baptist Missionary writes as follows:

"Our work here around the capital is opening up as never before. We have so many open doors just now that we cannot possibly enter them all for regular work. We have a new congregation in Apopa. A great deal of interest is manifested in La Libertad and many are asking us to go down; we have a house offered to us freely for meetings in our old station of Quezaltepeque which we were forced to abandon temporarily at the time of the first earthquake in 1917, and several other places offer splendid opportunities to commence regular work. It seems to me that we are about to begin to reap abundantly the fruit of our incessant labours during these years in the central part of the Republic.

## Y. W. C. A. Starts Another New Thing

One of the most successful ventures of the American Home (Cottage) Bible Institute was the inauguration, in June, 1920, of the home Bible reading courses. Hundreds enrolled at the start, and the many letters of appreciation received by the Institute are strong commendations of the plan.

Any one who can read can enjoy and profit by these delightful reading courses, and those of the highest intellectual attainments tell of added pleasures from their pursuit.

All that is required is the repeated reading of the selected book of the Bible (say, five to fifty times) during two months, each time from a different viewpoint. At the end of two months a test may be taken to ascertain what has been gained. Answers will be graded if desired by the reader.

Address, American Home Bible Institute, 837 Allison St., Washington, D. C.

## Thank You; So This Paper Has Been Saying

Mr. James Mullenbach, chairman Hart, Schaffner & Marx Trade Board, chairman also of the Church Federation Commission on the Church and Industry, expresses the conviction that

"Because of the disastrous consequences of the condition of unemployment on personal character and the danger to decent social life and progress, the Church may well be alert to the necessity of arousing public sentiment to deal with this wide-reaching evil by adequate remedy. The Church need not specify in detail the remedy but ought to insist that the present drifting and inaction shall cease and the statesmen, industrial inquirers and labor find ways to cure a condition fraught with such evil and danger. 'Society does not owe a man a living,' but it seems it does owe him an opportunity to earn one."





# Religious Education



## International Uniform Lesson For Oct. 16

PAUL WRITES TO THE CHRISTIANS AT  
CORINTH

I Cor. 1:10-11, 13:1-13. Golden Text:  
I Cor. 13:13

By JOHN A. EARL

### The Lesson Text

Paul wrote his first letter to the Corinthians while he was at Ephesus. The letter indicates that it was occasioned by information that had reached Paul concerning factions in the church and by questions that Paul had been asked to answer. The letter covers a wide range of subjects stretching from the foothills of how women shall conduct themselves in public worship and what is the proper procedure in regard to eating meats of fered to idols to the high altitudes of love and immortality. Most of the letter is local and temporary in its significance, but here and there its pages are the eternal verities.

### The Lesson Taught

Love indispensable, indefinable, imperishable are the three things emphasized by Paul in the lesson.

#### Love Indispensible

In the first paragraph of his great chapter on love, Paul shows the Corinthians that love is indispensable. The things they prized most of all were valueless without love. Eloquence had a high rating among the Greeks. Demosthenes, the outstanding Greek orator, is still quoted as the standard of excellence in public address. The gift of tongues was eagerly coveted by every member of the Christian community in Corinth. Apollos, after whom one of the factions in the church was named, was famed for this eloquence. And yet, "If I speak with the tongues of men and of angels, but have not love, I am becoming sounding brass, or a clanging cymbal." Knowledge was sought by the Greeks as miners seek for gold. The best of modern philosophy finds its springs in Plato and Aristotle, thus proving the wisdom of the ancient Greek philosophers in discovering the truth. The questions that arose in the church concerning the modus operandi of the resurrection reveal the eager interest that the Christians of Corinth had in knowing things. But here again love was and is indispensable, for "If I have the gift of prophecy, and know all mysteries and all knowledge, but have not love, I am nothing." Power to work miracles was regarded as the pinnacle of efficiency, especially by the Jewish Christians in Corinth, and here also love is indispensable, for, "If I have all faith, so as to remove mountains, but have not love, I

am nothing." The good works of charity and the merit of martyrdom have always been highly valued among men, and justly so; and yet "If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." Love is the soul of all true eloquence, all worthy knowledge, all unusual powers, all laudable generosity, all self-sacrifice.

#### Love Indefinable

Paul was too wise to attempt a definition of love. Like life, love may be described and interpreted, but never defined. Therefore Paul dramatizes love, reveals love in action, and in this way he tries to show the Corinthians the eternal value of love. Love is revealed in what it does and in what it refrains from doing. It does seven things and seven things it does not do. Love is a cheerful sufferer. Indignities are met with a smile, reproaches are tempered with patience, injustice is softened with the shock absorbers of kindness. Anybody can suffer in silence and nurse a grudge; but it takes love to suffer with a smile and be kind to those who cause the suffering. "Love suffereth long, and is kind." In addition to these two things, love rejoiceth with the truth. Love is a truth-seeker, and it is never happier than when it finds the truth and translates it into action. Love carries a broad mantle and with it covers the faults and failings of men. It is always trusting people in spite of the many times the trust has been misplaced, always expectant despite disappointments and discouragements, forever persevering and refusing to quit when the task seems endless. Something like this Paul had in mind when he wrote, "Love beareth all things, believeth all things, hopeth all things, endureth all things." But love has its negative side also. "Love envieth not," is not vain, is not proud, is not discourteous, is not selfish, is not quick-tempered, never harbors revenge. Of course it follows that if love does not indulge in these seven things, it practices their opposites. It is generous, humble, democratic, thoughtful of others, well-behaved, patient and magnanimous. Love finds its source and supply in the eternal fountain of all love, God, for God is love.

#### Love Imperishable

The Corinthians were giving entirely too much emphasis to the things that pass away and failing to value at their highest worth the three imperishable virtues of faith, hope and love. Paul therefore calls upon them for a reevaluation of the things they thought worthy. The special gifts of tongues, prophecy and knowledge were temporary serving a local need. Thus Paul acknowledges the temporary char-

acter of some things which certain religious leaders would make permanent. He regarded the special gifts referred to as belonging to the childhood of the church. Progress and maturity would take the more excellent way of love and righteousness, and would cease to be interested in most of the things which occasioned the first letter of Paul to the Corinthians. One has to acknowledge that the church is still very much in its infancy so far as the things of permanent value are concerned. We are still like the Corinthians, divided by factional strife, stressing the things of lesser value, and almost hopelessly split on doctrinal definitions, while love stands with bleeding hands and feet sadly looking on because she has been crucified afresh and put to an open shame. Love is the most excellent way. Love never faileth. "Let us love one another, for love is of God; and everyone that loveth is begotten of God and knoweth God." Love is the final test of Christianity.

## Adult Class Campaign in Baptist Churches

A campaign to double attendance in Baptist Bible classes throughout the Northern Baptist Convention is being launched in the various states by directors of religious education, in harmony with the plan worked out by the adult department of the American Baptist Publication Society.

The campaign is to extend over ten Sundays, Oct. 2 to Dec. 4, and is being promoted as the adult's rightful share in the Sunday-school rally season.

Men and women are taking definite part in Sunday-school classes today as they never have before. In our churches of the Northern Baptist Convention we have half a million men and women in Sunday schools, but the purpose of this campaign is to increase that number to one million.

Pastors and Sunday-school leaders are realizing the immense value of the well-organized and active adult classes. Such classes must not exist for themselves, and where they do exist for the school and the church they are rendering great service. The opportunities in the adult class for promoting church attendance, evangelism, home religion, community service, civic righteousness, and world-wide missions are unlimited.

The specific directions for the local class found in the promoting leaflet are worth repeating here.

1. Call together a few who are interested and study the plan. Discuss the opportunity it offers to your class. Pray about it. Consecrate yourself to the work. Form an "Inner Circle" of those who plans are under way to repeat it in May.

(Turn to page 1128)





# The Chimney Corner



## Putting Yourself to School

THE sound of the school bell is in the air, and half the men and women in the world are looking rather wistfully at those young scholars with shining morning faces creeping like snails unwillingly to school! It is a case of wishing they had only known enough to take advantage of advantages themselves, years ago. But youth rarely does, when everything else is so much more alluring than mere lessons. So as we grow older—to a certain extent, at least—most of us become self-made men and women, is just so far as we recognize our individual lack.

There is, for instance, the matter of a vocabulary. A person who has little or no education, who reads little and is in no sense a scholar, gets along well with a vocabulary of about a thousand words. The number of words that a person uses in his ordinary conversation grades from a thousand up to about ten thousand for a well-educated individual. Everybody really has three vocabularies—the first and smallest, that used in speaking; the second and next largest, the writing vocabulary, that used when we have time to sit down and choose the pick of the best words we know to express our thought; the third and largest, our reading vocabulary, meaning words used by others which we understand, but which we seldom or never employ in our own use.

A gentleman we know once determined to spend ten minutes a day with the dictionary; which thing he did, and as a result he not only has a crisp selection of telling words but he came to love their derivations, so that all conversation was enriched by the quaint imagery conjured up by certain words. A single word is often a concentrated poem, a little grain of pure gold; for example:

Joyce starts  
Tribulation, which as everyone knows means affliction, anguish, sorrow. But the significance is lost unless one goes back to discover that it is derived from the Latin 'tribulum', which was the threshing machine or harrow, whereby the Roman husbandman separated the corn from the husks, and 'tribulatio' in its primary meaning was the act of this separation. Along came a writer of the early Christian church and appropriated both word and image for setting forth a higher truth—that sorrow, distress and adversity separate in man whatever is light, trivial and poor from the solid and true, the chaff from the wheat.

And that little word *desultory*, take it to pieces, it comes from *de* and *salto*, "to leap from one thing to another," as a man who in the ring is technically called a "desultor" and rides two or three horses

at once, leaping from one to the other. What a quaint picture one gains of the inner processes of a desultory person.

Another gem is *capricious*! A certain man is full of caprices, we say! Ah yes, from "capra," a goat; and if you have ever watched a goat you will have observed how unaccountably it leaps here and there indulging in all sorts of unexpected antics! In like fashion, then, a caprice is a movement of the mind that can't be calculated on before hand. A vivid, vigorous and picturesque impression, surely.

Rivals properly are those who dwell on the banks of the same river. But as all experience shows there is no such fruitful source of contention as a water-right, and these would be often at strife with one another in regard to the periods during which they severally had a right to the use of the stream, turning it off into their own fields before the time, or leaving open the sluices beyond the time; in other words, interfering with the rights of their neighbors. And so in the course of time "rivals" came to be applied to any who were in unfriendly competition for the same thing.

Assiduous and attention have delightful pictures lurking in their meanings: he is assiduous who 'sits close to his work'; he is attentive who, being taught, "stretches out his neck" that he may not lose a word!

Putting yourself to school with the dictionary a few minutes every day will bring you a rare collection of paintings to hang in the gallery of your mind. And, on occasion, you will be exhibiting them privately, with no little pride at the quaintness of these new possessions.

But at best words can only be unstrung pearls. There are jewels more precious in Friends On the Shelf! Some famous

man, in watching a child aimlessly playing with its twenty-six blocks bearing the letters of the alphabet, said eloquently: "And that was *all* Shakespeare had to work with! All!" But books are more than letters skillfully juggled into words, or else we would never go to the trouble of putting ourselves to school with them. For the mere curiosity of discovering what great people have said about books the following collection of phrases has been selected to show that *true books are*:

Embalmed minds.

Voiceless teachers.

The only true equalizers.

Friends of the friendless.

Repositories of universal experience.

Lighthouses erected in the sea of life.

The only riches posterity cannot squander.

A guide for youth, an entertainment for age.

The only treasure-houses open to all comers.

The cheapest and least palling of all things sold.

The only voices loud enough for future ages to hear.

Carriers of the accumulated heritages of each generation.

Better physicians than doctors, better preachers than clergymen.

Not so persistent as living bores; they take no offence when shut up!

Reservoirs of vitality: they make the flowers bloom and the skies turn blue.

Like well-chosen and well-tended fruit-trees; their fruits are not for one season.

Children of those whose lives are a glorious service, and whose memories are a rich benediction.

A book is brain preserved in ink.

The alphabet is conquering the world!

There is no worse robber than a bad book.

The newspaper is the grandstand of the world.

No man is wiser for his newspaper until he is *above* it.

A room without books is a body without a soul.

Books are looms that weave rapidly man's inner garments.

History is a divine book of revelation: great men are its texts.

Man is an unlighted candle: he needs some books to kindle his powers.

Today we seem more interested with literary fringe than with solidity.

The only croesus to be envied is he who is reading a richer book than you.

In history, much is false but names and dates; in fiction, all is true except these!

He whose yesterdays are full of books and culture, shall find his tomorrows full of happiness and friendship.

## Answers to Last Week's Puzzles

### Can You Fill These Ships?

1. Partnership.
2. Worship.
3. Friendship.
4. Ownership.
5. Hardship.
6. Scholarship.
7. Apprenticeship.
8. Workmanship.
9. Fellowship!

With calm, brave purpose, every day re-  
new,

And let each moment planned and pre-  
cious be;

And thou shalt find thou hast just time  
to do

What God requires of thee.

### DON'T

forget to do your share in filling  
that ship, Young Reserves!!



No book evokes the same responses from any two types of mind: the wind does not make aeolian harp-tones from corn-stalks.

"Tell me what you read, and I will tell you what you are."

*There is no frigate like a book*

*To take us lands away,*

*Nor any courses like a page*

*Of prancing poetry.*

*This traverse may the poorest take*

*Without oppress of toll;  
How frugal is the chariot  
That bears a human soul!  
He ate and drank the precious words,  
His spirit grew robust;  
He knew no more that he was poor,  
Nor that his frame was dust;  
He danced along the dusty ways,  
And this bequest of wings  
Was but a book. What liberty  
A loosened spirit brings!*

—Emily Dickinson

## The Young Reserves

### Famous Baptists

By PEGGY

THE other afternoon I was supposed to be practicing on the piano, but actually I was playing and singing "My Country, 'Tis of Thee," when Bill poked his head in the door and said: "I'll give you exactly ten minutes to tell me *who* wrote those words, and what denomination he belongs to!"

*Ten minutes! !*

You may be sure I did some hurrying to find our book of patriotic songs and look up the name of the author of "America," which I discovered was Dr. Samuel F. Smith. But how was I ever going to find out his denomination? Then I remembered the encyclopedia, and what do you suppose I discovered inside of eight minutes? Why, that this famous Dr. Smith wrote our famous national hymn *was a Baptist!*

Bill simply couldn't get over my unexpected quickness, but no sooner had he bragged to Uncle Tim about what a clever niece he had, then Uncle Tim smiled: "Oh clever's no word for it, suppose you prove to me now how bright the two of you will be in discovering five more Baptists apiece—Baptists who are famous in history, I mean. I'll give you until tomorrow at this time to report, and nobody must tell you more than *one* name each for your list."

Now maybe you would know exactly how to go about finding out such names, but I think Bill and I had to do about as much questioning as any boy or girl in all America. Personally, I thought I never could fill my list, but of course, I knew enough to head it with Warren G. Harding, president of United States, and also Charles H. Hughes, who is now Secretary of state. Then I was in a fix, for I didn't know anybody else. So I asked mother, and she told me that Premier Lloyd George, the Prime Minister of England, is a Baptist. That made three for me. When father came home he told me that John Milton, the great blind poet of England, was a Baptist. He wrote "Paradise Lost," as you probably know. Then I telephoned one of my teachers and she said that the famous John Bunyon who wrote "Pilgrim's Progress" was a Baptist, and I was quite excited about that, because Bill and I often used to

play being John Bunyon in prison. This made my five names, and I was awfully excited to have heard of them so easily, when a Harvard graduate we know gave me a sixth name, for it seems that the first president of Harvard college was a Baptist.

But do you know, I liked Bill's list much *much* better than my own? For his famous Baptists all did such very hard things. First of all he had some one named Roger Williams. This Roger Williams was the *first* Baptist in all America, and way back in the year 1636 he said that every man, woman and child had a right to worship God *as he wished to*, which was such an unpopular belief that he led a colony of people off into unsettled country and started the state called Rhode Island now. The strange part about it is that *today* everybody in the United States has accepted his point of view, but when he lived everyone denounced him as a terrible heretic, and Baptists were imprisoned and exiled for this belief. Bill found out that this first American Baptist was also the first to start Christian work with the American Indians who were real heathen in their ignorance of God.

Bill's second Baptist was William Carey, the famous English shoe-cobbler who started the first English missionary society, in a day when other ministers said coolly that if God had wanted to have English ministers go into all the world he would have given them a "gift of tongues" so they could speak any language which the heathen spoke. But Mr. Carey, although he had never been to college, studied languages as he cobbled shoes, and finally went to India where he translated the Bible in thirty-seven different languages of India. Carey is a name we Baptists can be very proud to own.

Bill's third Baptist was Adoniram Judson, the first missionary to go from America to a foreign mission field, which was Burma. So Bill's names were all people who were brave enough to be pioneers for their beliefs, and try difficult things for the first time.

His fourth name is one we love to say, because it is so unusual: Jonathan Goble! He was in the fleet of the American warship which went over to Japan years and years ago to make Japan open her land to people of other nations. Mr. Goble

was so interested in the fascinating country that he became a Baptist missionary there, and because he had an invalid wife who could not walk he *invented a grown-up baby carriage* so she could be pulled easily around the streets, and this invention of his was the now famous jinrikisha! I was never more surprised in my life, for jinrikshas seem so much a *part* of Japan that I supposed they had always had them there just as they have always had paper parasols and cherry blossoms and Fujiyama. Yet behold, it was a Baptist missionary who made the first jinrikisha!

Bill's other Baptists were parents of famous people. For instance he discovered that the father of *Henry Clay* was a Baptist, so was the father of William Penn, and the mother of Abraham Lincoln. He also discovered that President McKinley insisted on being immersed as Baptists baptize when he joined the church of another denomination.

It was because we were so brimful of facts about Baptists that the Chimney Corner Editor said to us in her nice calm way: "And who do you think is the most interesting Baptist living today?"

"Why, I hadn't thought about *that!*" said Bill.

"Neither have I," I laughed.

"But don't you think you might do a little thinking?" she said to us, "For there are four corners to the globe and Baptists in every corner, doing the most interesting worth while things. The magazine called "Missions" tells about them. Then there's your own pastor, perhaps he seems the most interesting modern Baptist to you. And there Mrs. Montgomery, the very first woman ever elected to be the head of any general denominational union, yet last June in Des Moines Baptists honored her by electing her president of their northern Baptists Convention! Perhaps you'll find *her* your most interesting Baptist. Or perhaps it will be Dr. Aitchison—his initials are J. G., Oh! Surely you've seen them a hundred times, but do you know what he *is?*"

We stared at her, fascinated, to think how many wonderful Baptists people were still doing things. Then quick as a flash she said: "I know! Let's make it a Young Reserve Contest, and offer a reward for the best paper sent in by November first telling about the most interesting Baptist."

"Oh yes, let's do that!" I cried.

And Bill said firmly: "Those Young Reserves will choose some Baptist missionary, just see if they don't!"

"No," I answered, "I'm positive they'll chose some one working in their home town who will seem very wonderful to them—don't you agree?"

But the Chimney Corner Editor shook her head: "Not one of us will know until November first," she smiled.

So Bill and I hope each one of you will enter the contest, and won't you please write on your paper how old you are? Miss Applegarth will print the three best papers, she says, and give a reward for the very best one.





# Young People's Work



## Topic for October 16

### LESSONS FROM PATRIOTS OF THE PAST AND PRESENT

Neh. 4:1-14. (Citizenship Day)

Instead of attempting a discussion of the topic, we present a

#### Suggested Program

1. Song: "My Country 'Tis of Thee."
2. Invocation: "The Lord's Prayer," in concert.
3. Scripture Reading: Nehemiah 4:1-14.
4. The Story of the Father of his Country (Washington).
5. Brief sketch of the signing of the Declaration of Independence.
6. Story of our National Anthem.
7. Singing of "The Star Spangled Banner."
8. Brief Sketch of the Rail Splitter (Lincoln).
9. Song: "The Battle Hymn of the Republic."
10. Paper: "Some Elements of Good Citizenship."
11. Song: "The Son of God Goes Forth to War."
12. B. Y. P. U. Benediction: *"The Lord bless thee and keep thee. The Lord make His face shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace."*



Boost Your Personality Up  
This Fall and Winter by Getting into the Game. Start now!





# Our Own Folks



## Third World Brotherhood Congress

BY SAMUEL ZANE BATTEN

The Brotherhood movement is one of the most significant and hopeful movements of our time. In a sense it is old, as old as Christianity itself, which is the religion of fatherhood and brotherhood. All through the Middle Ages there were men and groups who cherished the ideal of brotherhood and sought to make it a reality in their lives and in the order of society. As a result we have the various brotherhoods, in both the Catholic and Protestant churches, and these, as Bishop Leete has shown in his book on "Christian Brotherhoods," have exerted a profound influence in the world.

But in a real sense the movement as we know it is a comparatively recent thing. For some twenty years or more there has been a well-defined effort in this country to revise the brotherhood ideal, to unite the men of the churches in study and service and to infuse the brotherhood spirit into the whole life of church and society. This movement in our country has had a somewhat changeful course, which need not be here discussed. In recent months, due to a variety of causes, there has been a remarkable increase of interest in the brotherhood idea and policy; and this contains much promise of good for our churches. The departments of brotherhood of the Home Mission Society and the Publication Society, are co-operating most heartily in this work, and during the past year an average of more than one brotherhood a day has been organized in our Baptist churches.

In the United Kingdom a most interesting development has taken place. Some twenty years ago a number of earnest men came to feel that something more must be done to reach and help the unchurched men of the cities. Out of this effort came what is known as "The Pleasant Sunday Afternoon." This was a lively and friendly meeting held in some church to which all men were invited. There was spirited singing, an interesting address, and best of all a warm welcome for all who came. By a natural process this movement has grown and deepened; some ten years ago it developed into the British Brotherhood. It is not necessary here to discuss this remarkable movement in detail; but it is a potent influence for good in hundreds of centers and to thousands of men.

Some fifteen years ago a movement began in Canada somewhat along the lines of the movement in our own country, though it embodies many features of the English movement.

For some years past representatives of the Brotherhood in these lands have met in conference and have considered the problems of their common work. This feeling was greatly strengthened by the war, which brought our men together in a common enterprise. As the war was closing the feeling that the time had come to express the spirit of brotherhood,

became a conviction that must be obeyed. Suffice it to say that the first World Brotherhood Congress was held in London, September 14-17, 1919. Four hundred and thirty-one delegates representing twenty-one nations, were present. At that time steps were taken which led to the creation of the World Brotherhood Federation; and our honored Dr. John Clifford was chosen as the first President. Among the Vice-Presidents may be named General Jan C. Smuts of South Africa, Hon. Arthur Henderson, the noted labor leader of England, Dr. Charles L. White of the American Baptist Home Mission Society, and Bishop James Atkins of the M. E. Church South.

The Second World Congress was held in Washington Oct. 3-6, 1920. Delegates are now on their way to attend the Third World Brotherhood Congress, meeting in Prague, Czecho-Slovakia, August 25-29. President Masaryk, of the new republic, has been very cordial; he extends a hearty invitation to the congress and will deliver an address on the closing day. Among those who go from America are Dr. Rolvix Harlan, a member of the executive committee, and Dr. Samuel Zane Batten, Commissioner of Education.

The Brotherhood movement exists to give reality to the gospel of brotherhood. The World Brotherhood Federation, as its name implies, is a federation of the brotherhood organizations in various lands. It recognizes fully the fact that the work in each country must develop in its own way; and so in each land men are encouraged to follow those forms of organization which best represent its spirit and meet the need. But it believes that the spirit of brotherhood needs emphasis and expression today. Its motto is the word of Christ: One is your Master, even Christ, and all ye are brothers; its declared aims are:

To link all men of good will in the bonds of brotherhood.

To remove the causes of broken brotherhood and industrial strife.

To seek the adjustment of human relations on the basis of justice and brotherhood.

"So, as we trace man's universal quest for Light.

Strange customs we shall see revealed to us.

In many corners of old Europe's soil

The people quaintly thought they could persuade

The seasons to obey their every wish

If they but mimicked what they wished performed.

If they desired rain, they called the tribe

And danced a rain-dance, or if they would bring

The Springtime in, they played at waging war

On Winter, as I shall disclose to you."

To proclaim and exemplify brotherhood and to win men to Christian discipleship.

To make brotherhood a fact in the universal life of the world and to establish the reign of righteousness on earth.

The Brotherhood Message adopted in London and reaffirmed in Washington, closes with this invitation and appeal:

"In the name of the Heavenly Father we summon men everywhere to the faith and practice of brotherhood. We charge the men of every church to make their church a true brotherhood of love and service. We ask the brotherly men in all countries to effect such a national organization as may be deemed best for the prosecution of its work. And we invite the brotherhood federations of all lands to co-operate in the work of making brotherhood a fact in the universal life of the world."

## Mrs. Montgomery on Prayer and Property

There was a remarkable series of open forum meetings at the big Chautauqua in western New York the last of August in connection with the annual sessions of the Summer School of Forum Methods. Roger W. Babson, the eminent statistician, Dr. Tehyi Hsieh, the noted Chinese platform orator, and Mrs. Helen Barrett Montgomery were the chief attractions.

In the big open-air amphitheater one evening, with more than 3,000 in attendance, Mrs. Montgomery, as the speaker of the occasion, held her audience for two hours with a presentation, interpretation and open discussion of Jesus' word on the subject of prayer and property. The Scriptures were read by Prof. Davis, afterwards, of Oberlin College, from Moffatt's translation. The quotations on the subject of prayer were given first and, after a fifteen-minute interpretation by Mrs. Montgomery, Jesus' incisive words on the subject of property were read and commented upon in like manner. Then followed the discussion for more than an hour in full forum fashion. Mr. George W. Coleman, the president of the Open Forum National Council, acted as chairman, repeating the questions from the audience. Mrs. Montgomery answered them with remarkable clarity and pertinency. Mrs. Montgomery's ability as a platform speaker is well known, but never did she handle a subject or an audience more masterfully than on this occasion.

This juxtaposition of these two significant topics, prayer and property, had whetted the appetite and every one was on the qui vive not only to see how faithfully the speaker would hew to the line, but also to watch the quick reaction of the many intelligent, consecrated minds represented by that unusual audience.

Every one came away from that meeting not only feeling that he had listened to a composite sermon of great power and practical value, but also that an exhibit had been given to innumerable pastors and lay-workers of what might be done in any church, any Sunday evening, by way of provoking a serious, worth while



and intensely interesting discussion of vital Christian principles. It was also quickly seen by those who have to do with making up programs for church conventions what possibilities there are in the Bible reading forum idea as illustrated on this occasion.

Private discussion, stimulated by this meeting, continued throughout the Chautauqua constituency for days afterward; indeed, the subject broke out repeatedly in other meetings on the grounds where an address was followed by discussion.

Mr. Babson's three addresses likewise deeply stirred the Chautauqua constituency; he is so virile, original and fearless. The boldness with which this astonishingly successful business man comes out for simple, unadorned Christian virtues fairly takes one's breath away.

The teachings and preachings of Mrs. Montgomery and Mr. Babson led a good many to feel that the minister who has to preach to business men and that the secretaries of our conventions and societies who have such important business matters to handle, all need a better understanding of fundamental business principles. Hearing that the Babson Institute, of which Mr. Coleman is the new president, is about to offer to men in the industrial field a short, comprehensive course in business fundamentals and that one theological seminary had already made inquiries with reference to the possibility of special terms whereby its students in a body could take such a course, Mrs. Montgomery declared that it would be of the greatest service to all our missionary societies, city, state and national, if the men and women who are conducting their affairs could get the benefit of such a course as this.

These fundamental courses of the Babson Institute are taken by correspondence, and in eighty-one lessons of not over 700 words, cover the basic laws of industry, the A. B. C. of production, the principles of salesmanship and the investing of money for safety and profit. As the Babson Institute is of a public nature, organized under the educational and charitable laws of Massachusetts, it cannot pay dividends. Its aim is to spread among the owners of business, industrial executives and factory workers the unquestioned fundamental laws of economics, salesmanship, accounting and investments, so that the conflicting groups in our industrial and commercial life may come to a sound understanding of their respective rights and obligations and thus contribute not only to their own success but also to a safer and more just economic national life.

#### Jesus' Principles Will Work

Mr. Babson and Mr. Coleman believe profoundly in the application of the principles of Jesus to the life of business and industry and that a correct understanding of the immutable natural laws underlying all sound business life will lead to a realization of this ideal.

Pres. Arthur E. Bestor of the Chautauqua Institution and his associate managers were so much stirred by these developments and were so eager to make available to their constituency another year some such courses on business fundamentals that Mr. Babson and Mr. Coleman were asked to arrange a series of classes along these lines at Chautauqua next summer, but Mrs. Montgomery expressed a strong desire that those who may never be able to go to Chautauqua should have the opportunity of taking up these courses by correspondence at once.

## Chicago Welcomes Dr. Stackhouse

"The calling of Rev. Perry James Stackhouse, D.D., to the pastorate of our church and his acceptance of the call, have come about so quietly and naturally, that some are sitting up, rubbing their eyes and looking around to see if it is actually so. It is. And if this happy consummation of the pulpit committee's efforts answers our recent inquiry,

the Tabernacle Baptist Church, St. John, in June, 1899, was ordained the following September and that pastorate little more than two years, during which time the church erected a new house of worship.

For the purpose of taking up a post-graduate course of study at the University of Chicago, he resigned his pastorate in September, 1901, and removed thither, and in connection with his studies became pastor of what was then known as Austin Avenue Baptist Church the following De-



REV. PERRY JAMES STACKHOUSE

'whether or not such a one were not somewhere, waiting for us,' the sequel will be more than gratifying to all concerned."

So, the Bulletin of the First Baptist Church of Chicago jubilates over its good fortune.

A native of Canada, Perry James Stackhouse was born about forty-five years ago, at St. Paul, New Brunswick. He traces his lineage through American ancestors, his paternal great grandfather having been born in Philadelphia, Pa., and his maternal grandfather in New York City.

He acquired his preliminary education in the public schools of his native town. He early felt drawn to the ministerial calling, and when seventeen years old preached his first sermon, being then a student at the Union Baptist Seminary, St. Martin's, New Brunswick. When nineteen years old he served as pastor of two small churches. During the four years, 1895-99 he was a student at Acadia College, Wolfville, Nova Scotia, where he was graduated with the degree of Bachelor of Arts. During these years he spent the summer vacations as student pastor; and in recognition of his literary talent, he was made editor-in-chief of the college journal during his senior year in college.

Young Stackhouse accepted a call to

ceMBER, and on the 24th of that month married. During this pastorate, also, a new house of worship was built by his church.

In January, 1904, he was again called to the pastorate of the Tabernacle Baptist Church of St. John, New Brunswick, and having completed his post-graduate course during this year he received from the University of Chicago the degree of Bachelor of Divinity in Absentia. He was pastor of Cambleton Baptist Church, Cambleton, New Brunswick, from May, 1907, to May, 1910, when he accepted a call from the First Baptist Church of Amherst, Nova Scotia, known as the most prominent and influential Baptist Church in eastern Canada, whose membership was 1020 at the close of his pastorate of four years.

Since 1914 he has been the honored pastor of Tabernacle Baptist Church, Utica, N. Y., where he early ranked among the foremost preachers of the state, and which he leaves after seven years of fruitful work, to assume the pastoral duties of the First Baptist Church of Chicago.

In 1919, in recognition of his scholarly attainments and his ability as a preacher and author, Colgate University conferred on him the honorary degree of Doctor of Divinity, a well-merited tribute. Dr.



Stackhouse's two books, "The Social Ideals of the Lord's Prayer" and "The Sword of Christ and the World War," have attracted much attention and won for him a more than local reputation as a fascinating and instructive writer and author.

In his pulpit addresses, Dr. Stackhouse dispenses with the use of notes and with his subject thoroughly studied out and well in hand, he speaks extempore, in a style at once clean, clear-cut, forceful and convincing, which with his ready command of good English, holds the close attention of his auditors. And it is said of him, that he has the further happy faculty of knowing when he has exhausted his subject and stopping there.

Dr. Stackhouse will begin in Chicago, October 1.

During his ministry of more than seven years at Utica he has received into the church about 450 members, most of them by baptism. The church is now the largest Protestant church in that city of more than 100,000 people, having nearly 1,000 members. It is out of debt and has a generous endowment.

## Utah Church Workers Discuss Mormonism

By L. A. GARRISON

The annual meeting of the Intermountain Christian Workers' Institute, held at Salt Lake City, closed its session Sept. 1. The meetings were held in Emory Hall, the community house of the Episcopal church adjoining the state university. The organization is composed of all Protestant churches in Utah. The themes discussed this year related entirely to the work among the Mormons. The papers were historical, doctrinal and analytic. The sketches of the lives of some of the pioneer missionaries read like a romance. This is especially true of the work of the Presbyterian church. The work of the Baptists seems, to a new comer, lacking in continuity, will and purpose. While the membership of the Baptist church ranks well in comparison with other churches, yet this is due more to migrations from the south, than to statesmanship and sacrifices of money and men.

### Assassinate S. S. Superintendent

The superintendent of the first Congregational Sunday school in Utah was assassinated. Missionaries had their lives threatened again and again. And yet they toiled on until some have lived to see a new day in Utah. The doctrinal discussions had to do with the doctrines of the Mormon church; with its doctrine of God, verging on polytheism, Adam the God-man, marriage and inspiration. In contrast with these Mormon views, the spiritual character of God was emphasized and the superiority of the inspired Bible, in comparison with the "Book of Mormon," the "Doctrine and Covenants," and the "Pearl of Great Price" was shown.

It was brought out by those who have seen years of service here, that the singing of Christian hymns by the Mormons and contact with Protestant Christianity have wrought wonders in the modern thinking of the Mormon people, in spite of the false doctrines of their inspired books.

In analyzing methods used by various denominations to meet the situation as it exists in Utah, stress was laid on the importance of schools organized and conducted by Christian men and women under the tutelage of the various denomina-

tional boards. The Presbyterians, with their girls' school at Logan, their academy at Mount Pleasant, and Westminster College at Salt Lake City, have done a work that commands the respect of all Christians and the Mormons themselves. They number many distinguished converts from the Mormon faith who were students in these schools. The Congregational church still retains two schools—one at Vernal and one at Provo. Somehow one's Baptist pride is dreadfully hurt at the way we have withdrawn from fields, sold property where churches once were, and at the pitiable way in which the field is manned today. Our organization and approach to the Utah problem has been wholly inadequate. The Baptist workers here are loyal and devoted such as is hard to find in other fields where the work is easier. The Baptist situation is due to the character of organization, rather than the fault of any individual.

There is yet a very great opportunity for the Baptists in Utah. No denomination has done anything worth while in the way of community service, and yet it would seem that this is the very point of contact. The Mormon churches, with the popularity of their dance halls, indicate what might be done through the uplift and education of real social centers. It is to be hoped that the denomination will furnish both our Home Mission Society and our Women's Home Mission Society with a direct command, sustained by adequate support, to go up and possess the land.

A resume, given by Dr. W. M. Paden, superintendent of Presbyterian work and the missionary statesman of Utah, gives a fine statement and comparison of conditions in Utah.

### Polygamy is Dead or Dying

"Polygamy is dead or dying, just as sure as the saloon and its echoes are dead or dying. Of course, in each instance there are cases of bootlegging, moonshining and the use of the old supply. Polygamy is dead although there are some polygamists living. But there is no possibility that the prohibition of it will ever be removed from the state constitution, or the law against polygamous living taken from the Utah statutes.

"In 1870 there were 86,000 people in Utah; now there are 450,000. Of the 86,000 in 1870, at least 80,000 were Mormons and possibly 5,000 non-Mormons. Of the 450,000 people in the state today, about 300,000 are adherents of the Mormon church, and about 150,000 non-Mormon. The Mormon increase in Utah during the last fifty years has been about 225,000, or an average of 3,000 per year. The Mormon increase has been less than threefold, the non-Mormon increase about thirtyfold.

"At least 100,000 of the 300,000 Mormons in the state have but little connection with or interest in the Mormon church as a religious institution, and at least 100,000 of the 150,000 non-Mormons in the state are not closely connected with any of our churches, either as communicants or otherwise.

"As late as 1882, when the territorial council of the legislature was organized, every chairman of all the seventeen committees of the legislature was a high church official, and all were polygamists but three. I question whether there were more than three or four polygamists in the whole membership of the last legislature, and even the Mormon church objected when a polygamist sought the nomination for governor.

"Joseph Smith's claim that he was given authority to establish the Christian church is quite as baseless as his claim that he was given authority to rehabilitate polygamy. His claim was quite as baseless as when he began to multiply Gods and multiply wives."

Ogden, Utah.

## Iowa Letter

By JAY A. LAPHAM

### Church Schools

Following the vacation Bible schools that have come to have such a welcome place in numbers of our churches, the church school should have hearty recognition beginning as early as the first Sunday in October. The church school meets at least once a week for a two-hour session for the purpose of religious education. The time may be on Saturday afternoon from two or four o'clock; from seven to nine some week-day, night, or, where the public school board is in sympathy with the plan, on Wednesday afternoon from 2:30 to 4:30.

If the program is kept intensely interesting as it was in all of our best vacation Bible schools, the children will have keen relish for the study and the varied exercises that are given. There must be live interest in the exercises if the end sought is realized. "Character is caught, not taught," fits well here. The boys and the girls must be eager to attend in order to realize the object in view.

In order that this may be true, teachers who love boys and girls and who love the Bible are essential. It was said back in 1886 that Dr. Boise, the professor of New Testament Greek, would not take young men immediately after they had been with Dr. William Rainey Harper. He said these men were like dish rags, so intent and so enthusiastic had they been with Dr. Harper. Something of this knowledge of the Bible, of this skill in teaching of this burning enthusiasm that had such remarkable illustration in Dr. Harper is a prime requisite for teachers in the church school. The children must somehow feel that this teaching is very real, that the best life and love of the teacher are manifest. There surely ought to be conversions from time to time in these schools, natural, sincere, and biblical conversions.

From October to May inclusive, with a recess of two or three weeks in December, gives a good period for the church school. But a session of two or three months is well worth while, where a longer time does not seem practicable. We ought by all means to give some attention to religious education in addition to the time given on Sunday. The vacation Bible school should insure this action on the part of all our churches. Pastors and superintendents should lead in response to this urgent call.

### "The Little Brown Church in the Vale"

A few days ago the Cedar Valley association held its annual session at Fredericksburg, for some forty years the home of Dr. William S. Pitts, the author of the "The Little Brown Church in the Vale." Dr. Pitts was a practicing physician and the leader of the choir in the Baptist church of Fredericksburg, a little town about fifty miles north east of Waterloo. The choir was known all over the county and welcomed far and near. When the immortal song, now sung all over the Christian world, was first sung in old Bradford on the Little Cedar River,



where the "Little Brown Church" that gave rise to the song now stands, the people went wild over the melody and the words. A like reception awaited the song and the choir wherever they went. The little "church" is kept in good repair by an organization that wishes to preserve it as a memorial of Dr. Pitts and the song. So many couples go there for the marriage ceremony that recently a small fee is asked for the use of the house. The money goes into the treasury to meet incidental expenses and to help keep the house in good repair.

At Fredericksburg the Cedar Valley Association adjourned to visit the grave of Dr. Pitts and to hold a brief memorial service. Pastor W. J. Coulston of New Hampton gave an interesting address and the "Little Brown Church in the Vale" was sung. A committee was appointed to plan a memorial for Dr. Pitts in connection with the Baptist church at Fredericksburg. The moderator of the association, Rev. W. S. Andeson, the local pastor, Rev. C. S. Carrol, and another citizen of Fredericksburg are the committee. The writer was well acquainted with Dr. Pitts. He was a man of fine presence and of kindly spirit.

#### The Annual Association

Two of our associations were held in June and August claimed six others, but September is the special month for these gathering in Iowa. Nearly every day of the month is occupied by an association. There are but few conflicting dates and it is hoped that these will be corrected another year. Fewer men and women from outside of the association now ask for a place on the program, or are invited to take a place. One live man or woman (preferably a returned missionary from the home field or from the foreign field) can give information and a quickening message. Well-formed pastors and lay workers can then take up discussion and form plans for action. The responsibility is with them; the money must come from them. If under careful guidance they are led to discuss these missionary topics, they will take deeper interest in them; but this calls for time and place on the program. It helps greatly where those who visit the association from outside remain through the whole session. They want the very best hearing possible when they speak; so does the other fellow. If competent pastors and lay workers give close attention to the state workers, do not they in turn merit an appreciative hearing from these same state workers in order that their point of view, fresh from the field, may be considered.

Evangelism is the keynote of the campaign for the fall and winter months. A revival in every church is the note that Dr. G. W. Cassidy, our state promotion director, is sounding, and the word is well received by the delegates at the association. We never outgrow the need of "times of refreshing from the Lord." A great awakening in all of our churches that shall beget repentance of the sin of indifference, of carelessness about church attendance and about general interests of the kingdom of God is imperative. When the church longs and labors for the conversion of sinners, the Lord hears prayers and men and women are saved.

Dr. G. P. Mitchell is emphasizing the place and the value of the local Baptist church. He shows clearly and plainly how the local church is fundamental in all of our denominational enterprises; that we must strengthen the local church, foster the local church, recognize the local

church in all of our plans and enterprises, if we would realize largest achievement in kingdom service. Baptists will not long tolerate bosses. The will of the people, represented in and through the local church, must be heard and obeyed.

#### Iowa Baptist Convention

The convention will meet this year at Waterloo, one of the beautiful little cities of Iowa. The Walnut Street Church will extend the hearty welcome. The location is good and a large attendance is anticipated. Last year the convention met at Keokuk in the southeast corner of the state. Pastor Harvey J. Moore worked untiringly for the success of the meeting and there was a large representation, considering the distance that Keokuk is from most of our Iowa churches.

Dr. D. I. Purser, the pastor of the entertaining church, came to Iowa a little more than a year ago from Alabama, the land of Baptists, and he will prove to be a past master in extending the hospitality of the church. The old First Church, with Pastor Clyde I. Askins at the head, and Burton Avenue, led by Pastor V. C. Kelford, will give royal aid in the entertainment of the Baptist hosts.

#### Who Ought to Go?

The pastors, yea, undoubtedly they should be there. But the business men in the churches, how we need them to enter into the discussions and to help in the planning! The young people must care for the denomination in the near-by tomorrow. If every pastor would begin at once to see one or two of the most competent and devoted young people in his church were appointed delegates, and that all, or at least some part of the necessary expense was provided by the church, or the young people's society, what a blessing he would bring to the young people and to the churches! The Sunday school officers and teachers have never failed to find help and inspiration at the Iowa Convention. Dr. O. C. Brown of Philadelphia is asking for an adult class campaign to begin in October and last through December, for the express purpose of doubling the membership of every adult class in our Baptist churches. The writer has sent circulars giving the plan in detail to our Sunday schools all over Iowa. This race may well mean a mighty awakening among our men. Organization is called for in every church. An urgent word was also included from Rev. Selden S. Roberts about preparation of officers and teachers for better service.

Iowa Baptist women are well organized and they will attend the convention in large numbers. Several new girls are receiving aid from the Girls' Missionary Education Fund in their preparation for service on the foreign field and in the home land.

*"When any man hold twist hand and chin*

*A violin of mine he will be glad  
That Stradivari lived, and made violins,  
And made them of the best.  
For while God gives them skill  
I make them instruments to play upon,  
God using me to help him.*

*If my hand slacked  
I should rob God, since He is fullest good,  
Leaving a blank behind, instead of violins,*

*He could not make Antonio Stradivari's violins  
Without Antonio."*

## How to Bring Them Together

By FRANK DANN

"The Forum" is gone so I cannot get in there but I do want to "get in" somewhere and help Brother C. H. Dickey to "put across" his plea—re "Bringing Together the Preacher and the Church" which appeared in THE BAPTIST of Sept. 3.

I am an old superannuate, so am not pleading my own case, but I am constrained by sympathy with Bro. Dickey and hundreds of other brethren in like circumstances; most of them more severely handicapped—they not having the alluring recommendation of "ex-Chaplain with the Expeditionary Forces in France."

Now in our present organization of the Northern Baptist Convention it looks as if all the necessary machinery is provided, and the only addition needed is sufficient clerical force to take care of the new material. I venture to suggest that the committee on ministerial pensions be also made the bureau of ministerial and church relations, having as its auxiliaries the secretaries on promotion in the various districts, the secretaries of state conventions and the secretaries on promotion in the various associations all working in cooperation, on a complete index system which would show at any time the standing and ranking of every minister and church within the borders of the Convention.

It seems to me that many good results would follow the adoption of such a system, e.g.: the elimination of undesirables from amongst the ministers, the checking, if not ending of too easy ordination of unfit ministers, the encouragement of desirable aspirants and the removal of a source of anxiety from the weaker brethren. Good results would also be likely to accrue to the churches.

## A Ship of Fate

(Continued from page 1110)

cieties would get busy, work overtime and tie some good warm-wide bed comforters, it would be a pious orthodox act. Little wool outfits for the arrivals by the stork route are most necessary. Look into your shoe bags—some don't fit Mary to her liking but they will find the right foot over there. Send the left one, too, to make a pair. If any require half-soling and heeling, do it. If you were ever a generous buyer, you will still have some on hand; take this opportunity to clear out that space for some woman across the winter sea can use a few pieces of almost any kind of new cloth.

Can't you see the ship sailing out of New York harbor—with that inspiring statue of liberty—and hope like a benediction following it with her gaze of tenderness!

These needy neighbors of ours are watching for their "ship to come in," which if not like the bearer of the golden fleece of the fabled Argonauts is the bearer of good American wool, not to pull over their eyes, but to cover their chilled bodies. Some of the cheerful, joyous, frivolous things, such as boys and girls like should be tucked in your packages—for the holiday season!

Wouldn't you like to be there to see the packages opened? Send such things as you would willingly stand by and watch their unpacking and their distribution with pride.



## Church News by States

### Pacific Coast

#### WESTERN WASHINGTON

SEATTLE BAPTISTS are beginning already to prepare for the entertainment of the Northern Baptist Convention next June. They are determined to leave nothing undone that will minister to the comfort of their guests or that will contribute to the spiritual power of the convention. On Sept. 12 a group of men and women, who had been appointed jointly by the convention board and the Seattle Ministers' Conference, met to select a permanent committee on arrangements. Dr. J. F. Watson was elected chairman of the permanent committee, Mr. Corwin S. Shank, vice-chairman, and Dr. Geo. F. Holt, secretary. There, with Dr. E. H. Hicks and Mrs. W. L. Thompson, were authorized to nominate the chairman of all sub-committees and report at another meeting called within two weeks. When these chairman of committees shall have been selected and appointed, they, with the officers named above, will constitute the general committee of arrangements.

ASSOCIATIONAL MEETINGS will be held in October: The Cowlitz Assn. at Chehalis, Oct. 4-6; Bellingham Bay Assn. at Mt. Vernon, Oct. 18-20; Puget Sound Assn. at Olympia, Oct. 23-25 and Seattle Assn. with the First Church, Seattle, Oct. 25-27. The Puget Sound Assn. has changed its date from Oct. 11-13 to Oct. 23-25, that it may celebrate its fiftieth anniversary jointly with the Central Church of Olympia, whose fiftieth anniversary occurs at the same time.

THE UNIVERSITY CHURCH, SEATTLE: Rev. Frank B. Matthews, pastor: A lot has been selected for their new building at the corner of East 43rd and Brooklyn Ave., one block south of the present site. The church is planning to render a larger service to the students of the University of Washington with the opening of the college year. Mrs. V. H. Didrickson, one of their members, has been secured to assist the pastor in work with the young women of the university. It is expected to have a young man also, to assist the pastor in special work among the young men of the university.

WILLARD TOPPING, a student at Denison University, son of Rev. and Mrs. Henry Topping, Missionaries to Japan who are at present assisting in the Japanese work in Seattle, will spend this year as one of the teachers in Bishop College, Marshall, Texas.

#### SOUTHERN CALIFORNIA

DR. GEORGE D. KNIGHTS of the First Baptist Church, Long Beach, spent his vacation with his wife and daughter in an auto camping trip in Northern California. He supplied two Sundays for the First Church of Oakland, where Dr. John Snape is doing splendid service in leading this noble church. On the sixteenth of September the church gave a largely attended reception to Dr. and Mrs. Knights and to Mr. and Mrs. A. A. McLean, the pastor's helpers. This was the tenth autumn reception to this pastor and

wife. Their son Kenneth is a sophomore in the University of Redlands, and will this year be an assistant secretary in the Redlands Y. M. C. A. The new Sunday school building of the church is nearing completion and will be ready for the fall opening.

#### NORTHERN CALIFORNIA

PURSUANT TO A CALL sent out by the by the First Baptist Church, Sacramento, a council met in the church Sept. 12, and examined Brother Frederick C. Krautz, and after due deliberation, expressed itself as satisfied with his statement as to Christian experience, call to the ministry and Christian doctrine, and recommended that the church proceed with his ordination. The ordination service was held that evening. Mr. Krautz is working as a Bible missionary in Northern California for the Publication Society.

### Mississippi Valley

#### ILLINOIS

##### Northern Seminary Lectures

The Northern Baptist Theological Seminary announces the following series of lectures. Unless otherwise stated, the lectures are held at the Seminary building, 3040 W. Washington Blvd., Chicago, on Fridays, at 10:30 A. M.

Sept. 16, "The Minister and His Methods: The Devotional Life. Preaching.

Personal Contact." Rev. Albert G. Johnson, Pastor Albany Park Baptist Church, Chicago.

Sept. 23, "Evangelism That Wins." Rev. George R. Stair, Englewood Baptist Church, Chicago.

Sept. 30, "The National Baptist Convention and Its Recent Sessions." Rev. L. K. Williams, D. D., Pastor Olivet Baptist Church, Chicago.

Oct. 7, "Habits That Make for Health." John H. Byrne, M. D., Chicago.

Oct. 14, "The Coming Evangelistic Campaign." Rev. H. Agnew Johnston, D. D., President The Chicago Church Federation.

Oct. 21, "The Work of the Chicago Baptist Executive Council and of the Chicago Baptist Association." Secretary Benjamin Otto, D. D.

Oct. 28, "The Denominational Dilemma." Rev. M. P. Boynton, D. D., Pastor Woodlawn Baptist Church, Chicago.

Also the following special series of lectures on the William Cleaver Wilkinson Foundation will be given by President Emeritus Augustus H. Strong, D. D., LL. D., at the Seminary on the days and hours announced.

Nov. 3, 3 P. M. "William Cleaver Wilkinson."

Nov. 4, 3 P. M., "The Word of God."

Nov. 7, 11 A. M., "Prayer."

Nov. 8, 3 P. M., "Heaven."

Nov. 9, 3 P. M., "Christ's Manifestations."

The Baptist Ministers' Conference of Chicago will be the special guests of the Seminary on Monday, November 7th at 11 A. M., meeting at the Seminary instead of their regular place.

The Trustees and the Faculty most cordially invite their friends to attend any or all of the above lectures. Arrangements are also being made for a full day to be given to prayer and conference to which the public is also invited. The date and details will shortly be announced.

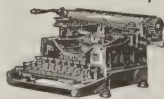
#### OHIO

FIRST CHURCH TOLEDO reports a very satisfactory progress during the first year of the pastorate of Rev. Albert King Morris. There have been over ninety additions to the church during the year. This is more than any year in the history of the church. Pastor Morris has returned from his August vacation and is

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now preparing plans for a vigorous campaign beginning in October. During August the pulpit was occupied by Rev. Harry F. MacLane, Rev. E. C. Myers and the clerk of the church P. N. Mackinder. We had the largest daily vacation Bible school in the city, the attendance reaching a high-water mark of 139.

IMMANUEL CHURCH of Cincinnati, S. A. Stulce, pastor, dedicated its "new pipe organ" and newly decorated and refurbished auditorium, Sunday Sept. 18. There were three inspiring addresses by Rev. Carlton Atwater, Rev. J. F. Herget and Dr. John Robertson. Prospects for a forward and an aggressive campaign, this fall and winter, are very bright and encouraging.

#### INDIANA

REV. PAUL JUDSON MORRIS of Beaver Dam, Wis. has accepted a call to Emerson Avenue, Indianapolis.

BICKNELL is preparing to install a good gymnasium outfit in its new Community Hall.

## Atlantic Coast

#### MAINE

DOVER: When the Baptist and the Free Baptist churches of Dover became the United Baptist church the meeting house that had been used by the Free Baptists, an excellent building, was fitted up for social activities and special departments of church activity. In the new equipment was installed a first-class moving picture machine. Pastor Henry F. Huse uses this to the great advantage of church and community. Instructive pictures of the right sort are given on certain week evenings and on Sunday nights biblical and missionary themes are portrayed. He has recently used two of the motion pictures prepared by the Home Mission Board viz—"Christian Education" and "Sunrise for the Monks." More than 200 people were in attendance and one of these said: "No living man could have told the story of the gospel work among the Indians and made us realize just what this great work is as did the motion picture." In his preliminary address Pastor Huse gave an historical sketch of what has been done for the Indians and then described from the picture what our own denomination has done through its missionaries for the Mono. This pastor and church are making a strong and successful effort to meet the actual needs of the day and fulfill their obligations to the World Wide Kingdom for Christ.

#### WANT ADS

You will get results through the Want Column of THE BAPTIST. Rate is 6 cents per word per insertion; cash with order.

**Evangelistic Singer**, young woman. Trained church worker. College graduate. Address, E. S., The Baptist.

**A young successful minister** in the south desires a pastorate in the North. Box X, The Baptist, 417 S. Dearborn St., Chicago, Illinois.

**Write for prices** on chipped glass name plates for your door, auto, or desk. Any size or style. Ralph Karney, Rockport, Indiana.

**Oriental goods to sell** at bazaars, fairs, etc., sent anywhere. No investment necessary. Send for circular telling how to secure a fascinating assortment for your next money-raising undertaking. Vroom & Company, 44 West Twentieth Street, New York.

**THE DAMARISCOTTA ASSOCIATION:** This association met for its annual session in the historical church at Damariscotta, founded by Adoniram Judson, father of the great missionary and efficiently served at present by Rev. T. B. Hughes. Rev. C. C. Tilley, of Jefferson, was re-elected moderator and Rev. L. E. Carter of Nobleboro, clerk. Among the features of the meeting was the incorporation of the Damariscotta Benevolent Society which takes over the work of a society for ministerial aid which has existed, for many years and has accumulated a considerable fund, the incomes of which has been used with wide charity. Dr. R. C. Thomas of the Philippines Islands was present and in a masterly way brought the facts of our mission work there to the minds and hearts of the people. Dr. Thomas spoke at the Lincoln Quarterly Meeting at Morrill on Sunday Sept. 4, and at the First Church at Rockland on the evening of that day. His visit to Maine was greatly appreciated and will be of large service. Other features of the Damariscotta Association were the "Woman's Hour," conducted by G. E. Gay, president of the Woman's Society, an evangelistic address by Rev. Harry Taylor, and the new stereopticon lecture issued by the Promotion Board and read by Mrs. T. B. Hughes. The work of evangelism and the New World Movement were presented by Drs. Hamlen and Whittemore.

**COBURN INSTITUTE:** Coburn begins the new year with the largest student body for many years and the quality of the students is of the highest. The faculty has been increased in order to give to the individual pupil the care that has made the work of the school so remarkable. Principal Drew Thompson Harthorn is optimistic as he enters the eighth year of his principalship.

**WATERVILLE:** The pastorate in the First Church of Rev. Walter Quarrington recently of Detroit, Mich. began in a prayer meeting Sept. 8. The large attendance, the spirit of the meeting and the evident fact that the new pastor is not only at home in a prayer meeting but knows how to lead one were full of promise. A large congregation greeted the pastor on his first Sunday. The services of the day were greatly enjoyed. Both pastor and people seemed to have "a mind to work."

**HODGSON:** Rev. D. A. McKinnon has resigned the pastorate of this church and will accept a position in the provinces where he will have opportunity for study along special lines.

#### NEW HAMPSHIRE

REV. ARTHUR L. SNELL, pastor of the church in Dover, died at his home Friday evening, Sept. 16. Mr. Snell preached as usual the previous Sunday. He was a native of Lawrence, Mass., where he was born in 1865. He received his early education in the Lawrence schools, and was graduated from Harvard in the class of 1886, and from Newton Theological Institution in 1889. His first pastorate was in Foxboro, and his second in West Somerville where he remained ten years. His next charge was with the First church in Fitchburg, Mass. In 1911 he was elected district secretary of New York for the American Baptist Foreign Mission Society. This position he held for seven years, and resigned to become pastor of the church in Dover, N. H. in June 1918. Mr. Snell's work at Dover has been a marked success. Besides his

wife Mr. Snell leaves three married daughters, and two sons living at home. At the Des Moines Convention Mr. Snell was selected a member of the Executive Committee of the Northern Baptist Convention.

**COLBY ACADEMY** at New London, N. H. began its 85th year September 13 under favorable auspices. The chapel was well filled with students and visitors at the opening services. Colby Hall, the boys dormitory has been renovated and is a marked improvement.

**A COUNCIL ON ORDINATION** was called to meet with the Pleasant street church, Concord, Sept. 2, to confer as to the advisability of ordaining to the Christian ministry Mr. Paul E. Alden. The council voted unanimously in favor. The services of ordination were held in the church Sunday evening, September 4. Mr. Alden begins his pastorate with this church under favorable conditions.

**THE TEN ASSOCIATIONS** of the state held their annual sessions during the month of September. The meetings were well attended, and a good interest shown. More churches are now served by pastors than for a long time. More than a third more baptisms are reported for this year as compared with last year.

REV. C. P. MACGREGOR, of the First Baptist church Lawrence, Mass., has resigned to become pastor of the First Baptist church, Manchester, N. H. and will assume his new duties November first.

#### CONNECTICUT

**THE NEW LONDON ASSOCIATION** met with the Third Baptist Church, Norwich, Rev. R. D. Trick, pastor, on September 14-15. Devotional periods were conducted by Rev. E. L. Nield, Lebanon; Rev. P. S. Collins, Bozrah; Rev. George Borden, Quaker Hill. The annual sermon was given by Rev. G. H. Strouse, First Baptist Church, Norwich. Echoes from the Des Moines Convention were made by Rev. W. N. Reynolds, Lyme, and Mrs. J. D. Rough, Norwich. Miss Ina Burton, New York, spoke of the work of the W. H. M. Society. Rev. James McGee, New Haven, spoke on the "Church Organized for Evangelism," and Rev. Chester H. Howe, New London, discussed "Methods of Evangelism." Rev. W. E. Bates, New London, represented the M. and M. Board. "The Church School We Need," was treated by Rev. W. T. Thayer, Hartford. Dr. David A. Pitt, Norwich, illustrated from his experience "Young People's Work that is Worth While." The state convention work, other than church school, was laid before the association by Revs. E. E. Gates, H. B. Sloat and A. B. Coats, D. D., Hartford. Rev. J. A. Elder, New London, preached the missionary sermon. Foreign mission work was presented by Rev. W. F. Thomas and Miss Clara Tingley of Burma.

REV. HENRY D. COE has resigned the pastorate of the First Baptist Church, Bristol.

**THE MEETING HOUSE** of the Packerville Baptist Church was struck by lightning and burned to the ground on July 26. Rev. J. W. Higgins has been pastor of the church fourteen years. Rev. E. E. Gates, pastor-at-large, for the state convention, has been assisting Mr. Higgins in special meetings, conducted in the Sunday-school building. On September 18 Mr. Gates baptized sixteen candidates.



THE SIXTY-FOURTH ANNUAL MEETING of the Stonington Union Bible School Convention was held at Old Mystic, September 14. The devotional services were conducted by L. P. Allyn, C. C. Zabriskie and Frank E. Williams. Addresses on "The Church School We Need," "How to Get Our Bible School Children to Church," "Reaching the Unreached," "My Baraca Class," "Child Conversion," "Filled or Failing," were delivered, respectively, by Rev. W. T. Thayer, Miss Gertrude L. Brown, Dr. H. M. Thompson, Mr. W. M. Morgan, Rev. C. S. Nightingale and Rev. B. U. Hatfield. Mr. W. A. Fraser presided and conducted the sessions in a most interesting fashion.

FIRST CHURCH, NEW LONDON, is planning to build a new parsonage. A conference of New London Association was held in this church, Sep. 22-23 at which Miss May Huston of New York, Miss Mary Noble of Buffalo and Rev. Floyd L. Carr of Pittsburgh, were the speakers.

THE FIRST CHURCH OF NEW LONDON has three young men studying for the ministry. Two are in college. The third was baptized on Sunday, Sept. 18. He has already been accepted as a student at Crozier Seminary. The church has been open throughout the summer. A vacation school with an enrollment of over three hundred with representatives from thirteen different nationalities was conducted. The church has engaged Miss Mabel E. Brown, formerly assistant to Rev. A. C. Archibald at Lowell and Brookline as assistant to the pastor, Rev. Chester H. Howe.

THE FOURTEENTH ANNUAL CONVENTION of the Hungarian Baptists of America took place Aug. 23-28 at Bridgeport. The convention proved to be an unusual success and of vast import to the Hungarian Baptists of America. Not only was a promising platform adopted for the home mission work but also for the foreign mission, where there is an opportunity for carrying out religious work among the Hungarian people in some of the newer European states. The reports given by the represented churches were encouraging indeed. Great success, during the past year, was also reported by the various committees. On Aug 26th the Sunday School Association and the Young Peoples Union had their session. The Union of the Ladies Aid Societies had its day on Aug. 27. All these organizations showed concentrated development and activity. Dr. Anderson and Dr. Sly both gave very effective addresses. Deep appreciation was expressed at the welcome extended by one of the leaders of the English speaking Baptists of Connecticut.

RHODE ISLAND

ONE OF RHODE ISLAND'S PASTORS takes up evangelistic work. The Rev. William G. Cooper was five years with the Evangelization Society of London, England, and has been nearly five years the evangelist-pastor of the South Church Providence. He is open for winter and spring engagements. His address is 30 Warrington St., Providence, R. I.

REV. JAMES M. LENT, pastor of the Woodlawn Church, Pawtucket has resigned, but expects to make Providence his residence for the present.

UNION CHURCH, Providence, has called Rev. J. Herbert Owen of Watertown, Mass. and it is expected that he will begin his pastorate soon.

WESTERN PENNSYLVANIA

Bellevue Church opened its fall work with a reception to the pastor, Rev. Chas. A. Decker, and his family upon their return from vacation. The program of the evening included a short talk by the pastor, giving some idea of the work planned for the coming months. The large attendance of enthusiastic members, together with the extensive program of the pastor, indicates the most successful year the church has ever had.

Dr. F. W. GORDON has been acting pastor of Bethel Church, Carrick, for two months. During that time harmony has been restored and attendance at both Bible school and preaching services has so increased that the present building is outgrown. Plans are being made for a new church edifice.

THE BROTHERHOOD of the Pittsburgh Association is making its biggest and most serious attempt to develop the men's work in our churches by taking a series of conferences into eleven groups of the association. The General Board of Promotion has furnished two prominent speakers for the entire series.


REV. LAWRENCE B. FORD, pastor of the Woodlawn church, while on his vacation preached for Dr. A. T. Hilton, of the First Church, Wheeling, also at Apollo, a former pastorate. During his absence, the board of deacons secured the services of Rev. G. H. Trehane, a retired minister who is a member of the Woodlawn church. The pastor is completing plans for realizing certain objectives during the year by sitting in conference with the leaders of each department. The objectives will be those recommended by the General Board of Promotion adapted to the local field. October will be Rally Month, designated as follows: 2nd, church 9th, Bible School; 16th, Young people's societies; 23rd, Women's societies. The church has maintained its financial program both for home and missionary work in spite of the severe industrial depression.


"The Spirit of the Camps" at Greenville

The first Baptist church of Greenville Pa. had not been made to appreciate the value to herself and others, of sending her promising young men and women to the summer "training camps" Lake Geneva, Winnepesaukee, Oswegatchie etc. Nevertheless, there are a round dozen of her children who have been to one or the other of these camps, one, two and some three successive years, largely through the influence of one young man who four years ago, attended the Lake Geneva conference for the first time. The Church had felt the impact of these broadened and deepened lives, but seem-

ingly had failed to recognize the agency through which their inspiration had so largely come. But enthusiastic youth like love will find a way. So the eight or nine, who have just returned, "got together" with the campers of former seasons, and decided to "show them."

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The result was a pageant of the campers, by the campers, and for the campers; that is, for the sake of the larger number who should be encouraged and enabled to go next year.

The pageant called "The Spirit of the Camps" prepared and presented by the campers, was given Sunday evening, Sept. 4, in the church auditorium.

Next year, the First Church of Greenville expects to have the largest delegation from any single church in the Northern Baptist Convention, "training" in the camps.—GRACE A. GAISER.

#### NEW JERSEY

Rev. J. L. Keith MacLeod of Pleasantville, had the honor to preach to the President of the United States, Sunday, Sept. 11, while supplying the pulpit for Dr. Cross at Chelsea Church, Atlantic City.

#### NEW YORK

NEW YORK COMMUNITY SERVICE announces a Dramatic Institute for Church Workers to be held at 370 Seventh Avenue, New York City, beginning September 28 and continuing through October and November.

Rev. A. W. Beaven began his thirteenth year of service with the Lake Avenue Baptist Church of Rochester, N. Y., September 11. The attendance record has been kept carefully by actual count for a number of years in the Lake Avenue Church and shows a continuous development through the years with a total attendance at the morning services for the twelve years of 304,558, and at the evening services, 248,729. During these years the average number of baptisms has been 62 per year. The average number of members received per year 137. The membership has grown from 1,191 to 2,106. The Current Expense receipts have risen from about \$15,000 the first year to \$31,000. The Benevolence Receipts have risen from \$10,000 to \$52,000. The total amount of money raised 12 years ago was about \$25,000. This last year it was \$107,155. The per capita giving to Current Expense has risen from \$12.50 to \$15.50. The per capita giving to Benevolence has risen from \$8.30 to \$20.60.

FIRST CHURCH, ITHICA, James H. Gagner, pastor, in addition to its regular budget, has assured a special budget of \$14,000 for a parsonage, repairs and the church debt. All of it has been subscribed and the church has received a special bequest in addition of \$1,000.

#### Community Training School for Church School Workers

The ninth season of the Community Training School for Church School Workers, conducted by the New York City Sunday School Association and Columbia University (Extension Courses), will open Monday evening, October 10th, at the Union Theological Seminary, Broadway at 120th Street, New York City.

The course of study will be divided into two sessions which will occupy twelve Monday evenings each; the winter session extending from October 10th to January 9th (omitting December 26th); and the spring session occupying from January 16th to April 3rd.

Such men in the Religious Educational World as Milton S. Littlefield, Frank K. Sanders, Henry N. Furnald and others will be responsible for the instruction.

This opportunity is open to the workers in Sunday Schools of all denominations and our Baptist Sunday school Superin-

tendents and Teachers should avail themselves of this excellent intensive training.

A three year's course leads to a diploma. Booklets of information and registration blanks can be secured from the Association Office, 250 Metropolitan Tower, or from Stanley B. Hazzard, Director of Religious Education, New York City, 276 Fifth Avenue.

#### Brooklyn and Long Island Y. P. B. U. Notes

The year 1920-1921, with Gilbert Bigger of Greene Avenue Church as president, is a big year in the history of the Young People's Baptist Union of Brooklyn and Long Island. We realize how far short we have come of what we might have attained, but we know that whatever we have accomplished has been because of His directing hand.

Some seventy meetings have been conducted under the auspices of the Visitation, Educational, Missionary, Queens-Nassau-Suffolk and Meetings committees. Our young people have been preaching the unsearchable riches of Christ on the street corners of our city and in the churches, and have not been ashamed of the gospel.

In order to bring the local societies into closer contact with one another the Union is divided into ten districts, with a superintendent in charge of each, whose duty it is to stimulate interest in the activities of the Union, and promote Christian fellowship.

The Fresh Air budget for the year was \$6,000, which amount was raised by voluntary subscription, and a concert. Because of the generosity of members and their friends we were enabled to entertain about 400 children and mothers at our Fresh Air Home in Commack, L. I. These were taken direct from the local churches to the Home, and back again, in large sight-seeing busses. Our faithful matron, Miss Cardwell, and her assistant, Miss Benham, devoted their entire vacation to the care of the kiddies, whose ten-day stay in God's wonderful country was altogether too short for them. The Y. M. C. A. hut, purchased some time ago, was dedicated at the conference held May 28-30, and has been used as a boys' dormitory.

Two subsequent conferences have been held at the Home; July 2-4, and September 3-5. These were so successful that such conferences will probably be part of the Union's regular summer work. Installation of officers took place at the last one, at which time the new president, Fred B. Ashplant of Strong Place Church, and the committee chairman, presented their plans for the year to the delegates present. A "Double-Up" campaign, to increase the active membership of the local societies, will be a special feature this year. At the conclusion of this campaign there will be a month of evangelistic services, with experienced evangelistic workers in charge.

Brooklyn Union was well represented at the convention at Cincinnati, with sixteen delegates, who came home so enthused with the spirit of the convention that they all plan, d. v., to go to St. Paul next year, and, incidentally, to Yellowstone Park.

Dr. James Asa White, general secretary of the B. Y. P. U. of America, spoke at the first quarterly meeting at Greene Avenue Church. This is the first time we have had the pleasure of hearing Dr. White at a Union meeting, and were indeed glad of the opportunity.

#### Among the Books

##### "The Path of the King."

By John Buchan; George H. Doran Co., New York; 290 pages; \$1.90, net.

Kingly genius survives from generation to generation in the spirit of the human race; this is the thesis of the book; and the author works it out by means of a series of highly interesting historical tales of kingly, though not crowned, persons, beginning in the days of the Norse Vikings and ending with Abraham Lincoln. William the Conqueror, the Maid of Orleans, Walter Raleigh, Cromwell and the rest live again and re-enact for the reader the romance of their lives. When the reading is done, one realizes that he has enjoyed a lively resurvey of the history of the last thousand years.

##### "Joanna Builds a Nest."

By Juliet Wilbur Tompkins. Indianapolis: Bobbs-Merrill. \$1.75.

Under the guise of a detailed narrative of a triumphant home-building, the successful transmutation of a dingy old country farmhouse into a modern, sunny, bright cottage-home, the author sugar-coats many interesting and valuable hints to home-builders. A love-story of genuine quality adds heart-appeal to the plot, and a sheaf of really individual personages moves across its pages. It is a real "sunshine" book for cheerful people; its gentle humor and optimistic sentiment will also endear it to the other kind of folks.

##### "Sex for Parents and Teachers."

By William Leland Stowell, M.D. The MacMillan Company, New York; xxx 204 pages; \$3.00.

The author is a Fellow of the New York Academy of Medicine and of the American Medical Association. G. Stanley Hall presents a commendatory introduction. The book is designed to serve as a help for parents and teachers who wish to know how to give sex instruction wisely. The treatment is scientific, simple, clear and chaste. Illustrations are carefully selected, artistic and easily understood. Parents and teachers will find the material they need, presented in practical form so that they can easily make use of it. The frontispiece is Cot's picture, "The Storm," from the Metropolitan Museum of Art. Another front page holds a picture of the author's mother, to whom the book is affectionately dedicated, and "who explained to me the wonders of birth and motherhood when I was yet a little lad," he says. A normal boy or girl who is led through the course of instruction herein pointed out will find it hard to "think evil," and is not likely to err through ignorance in matters of sex.

#### BOOKS RECEIVED

**The Young Man From Jerusalem**, by William G. Ballantine; Houghton & Mifflin Co., 4 Park Street, Boston; boards, 75 pages, \$1.00.

**The Journal of Religion** for September, 1921; University of Chicago Press; 65 cents.

**Snow Over Elden**, by Thomas Moulit; George H. Doran Co., New York; cloth, 281 pages; \$2.00 net.

**The Intention of His Soul**, by Rev. Hubert L. Simpson, M. A.; George H. Doran Co., New York; cloth, xv+ 260 pages; \$2.00 net.

**The Church and the Immigrant**, by Georgia E. Harkness; George H. Doran Co., New York; cloth, 110 pages; \$1.00 net.

**A Defence of Philosophic Doubt**, by the Rt. Hon. Arthur James Balfour; George H. Doran Co., New York; a reprint; cloth, L+ 355 pages, \$5.00 net.

**The Berta Ruck Birthday Book**; Dodd, Mead & Co.; cloth 241 pages.

**Quill's Window**, by George Barr McCutcheon; Dodd, Mead & Co., Fourth Avenue and 30th Street, New York; cloth, 335 pages.



# OUR MUSIC CORNER

CONDUCTED BY

WILLIAM LESTER

## FOR HARVEST-TIME MUSIC

Wherever it is at all possible, I believe that the cardinal festivals of the church year—Christmas, New Year's, Easter, Harvest, Thanksgiving-time, etc.—should receive special attention from the musical side of the church service. By all means should the choir-master plan to do some extra, especially appropriate music, a cantata preferably. Hence, with Thanksgiving time close at hand, in this issue I enumerate our effective and practical service cantatas for such use. Here they are:—

- Give Thanks Unto God—Clough-Leigher
- Harvest-Tide—Blair
- A Psalm of Thanksgiving—Lester
- The Rolling Seasons—Simper
- The first-named, to my notion one of the most beautiful short choral works written by an American, is obviously designed for service use, since it takes only twelve minutes for performance the solo voices are soprano, alto and tenor, and the scheme of the work lists an opening chorus, soprano (or tenor) solo, unaccompanied quartet, alto solo, soprano and alto duet, and closing chorus. The next is entirely Scriptural. My quartet has successfully done this lovely cantata—it is not easy, so will require some attentive rehearsing—and if you can get a double quartette or a chorus, it is even more satisfactory. Clough-Leigher, in spite of an occasional overly-complex tendency, I consider one of the two or three leaders in his chosen field. He has technique and ideas. This short work is not easy—but it is worth all the time required. It is published by the Oliver Ditson Co., of Boston.

Of a more square-cut type is the second title listed. This Blair cantata is somewhat easier, but much less distinguished than the above mentioned one. It would not be very effective for quartet—it calls for a chorus, and the effects are obviously designed for such forces. Solo voices required are tenor and bass. And interesting feature of the musical material is the fact that it uses the scheme of the "leit-motif"—representative themes used as motto-material throughout. It would require about thirty minutes for performance. The publisher is Novello—agent for this country, H. W. Gray Co., New York.

The work by the editor of this column —A Psalm of Thanksgiving—is a somewhat more extended choral production than the two listed above. The text is scriptural; the solo voices are tenor and baritone, with optional choice of soprano and alto at certain points. The music is quite singable, of no particular degree of difficulty, with an independent organ part. Time required for performance, twenty-five minutes. The cantata is from the press of the White-Smith Music Co., of Boston, Mass.

For a volunteer choir, where simplicity is the great issue, the Simper cantata will fill a wide-spread need. Like all the works of this writer, it is simple to the extreme, but effective. For the most part the organ simply doubles the voice parts. Such four-square material needs special care in its treatment, more than usual differentiation of dynamic values and tempo-adjustments, to keep it from becoming stodgy and dull. Clayton F.

Summy Co., Chicago, Ill., is the composer's representative in this country.

From the above-named choral works choice for almost any type of service can be satisfactorily met. Personally, I always like to get cantatas like the ones under discussion, with an eye to their use not only as a whole, for a festival occasion, but for the occasional use of the most graceful numbers incorporated therein for routine use. Many extended sacred works do not admit of this temporary dislocation; the separate numbers either lack form or interest sufficient to warrant their independent use. All of the above-mentioned works will admit of this use; hence their purchase is really an economy as well as a convenience, and consequently possess an additional appeal to those of us who find it diplomatic to keep one eye on the monthly bill that is to receive the pessimistic scrutiny of our dear friend, the church treasurer.

All of these works have been given under the direction of the writer and I can recommend them for their various purposes; the first, for use in the service itself; the other three, to be featured in special choral occasions, when the musical program is the point of the whole occasion.

## ITEMS OF INTEREST

H. Chandler Goldwaite has been appointed municipal organist of St. Paul, Minn., and took up his duties Sept 1. The rogan is a new one and was purchased with a fund raised by popular subscription. It is the intention to present a series of free organ recital, starting with three a week. This course by Mr. Goldthwaite will be supplemented by a course of recitals by other organists of distinction. Mr. Goldthwaite is a pupil of Lynwood Farnam.

The *Scottish Chronicle* recently gave an interesting account of the musical career of Mrs. Henry Greeves, who without doubt is the oldest organist now living and performing active duty. She has been playing the organ in church for nearly seventy years!

When only eight years of age she officiated as organist at Headingly Church, near Leeds. When twelve years old she was appointed organist of Selby Abbey Church. She played as Selby until 1865, and then accepted a position at Canton Church in Lancashire. She afterward was appointed organist of Wiston Church, where she now plays every Sunday.

The universal appeal of Edgar Stillman Kelley's "Pilgrim's Progress" is demonstrated by the fact that rehearsals for an early production of this great choral work have already begun in New Zealand.

"The Pilgrim's Progress" is a musical miracle play for solo singers, chorus and orchestra, the text being based on the allegory of John Bunyan. The varied experiences of Christian in making his pilgrimage to the Celestial City offer infinite variety to the composer, and the result is a work which cannot fail to hold interest to the listener.


Dr. Kelley's work will be given as the third concert in the music festival at Worcester, Mass. Oct. 3-7, celebrating the tercentenary of the landing of the Pilgrim Fathers in Plymouth.

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THE FIRST CHURCH, LOS GATOS, CAL., is looking for a pastor. Los Gatos is a city of about 3000 people in a desirable climate. Membership of church, sixty-five. Salary, \$1500. A man adapted to work with young people is especially desired. Address H. L. Miller, 684 Santa Cruz Ave., Los Gatos.

### AVAILABLE PASTORS

A BAPTIST MINISTER of wide experience, and for some time associated with the pastoral and Sunday-school work of a large city church, is free after October 1 to serve in the capacity of part-time pastor's assistant, or as acting pastor of a church during a period covered by a change of pastorates, or as stated supply. Location desired, Chicago or its immediate vicinity. Address M. R., Care of THE BAPTIST.

### EVANGELISTS

REV. AND MRS. JONES EARL CORWIN, located for the last year and a half at Flora, Ill., are leaving there to re-enter the evangelistic field, in which they have had past experience. Mrs. Corwin has a fine voice and her messages in song are powerful. Pastors wishing their services may address W. H. Corwin, Blanchester, Ohio, or Rev. Jones E. Corwin, Flora, Ill.

### A CHRISTIAN PHYSICIAN

THE PASTOR of A BAPTIST CHURCH in Idaho writes: "We are in need of a competent, Christian physician; one who looks upon his work as a real Christian ministry and not merely as a means of livelihood; not a formal church member, but one who honors the church by personal affiliation with its activities whenever possible. The location is near the capital, the climate is good, two hospitals within twelve miles. The village has a large country area settled with capable, prosperous people." Address C. W., care of THE BAPTIST.

### MISCELLANEOUS

REV. WILLIAM KEACH, American Baptist missionary at El Salvador, Central America, wants a Ford; also an organ for a new church building.

OUR MISSION in Mexico urgently appeals for organs. Dr. A. B. Rudd writes that there is urgent need for five folding organs for central and southern fields in Mexico. Any friends wishing to help in this way are asked to communicate with Rev. C. S. Detwiler, A. B. Home Mission Society, 23 East 26th Street, New York City.

### Fresh from the Field

(Continued from page 1100)

The following message has been sent out by Pres. Mullins and Dr. L. R. Scarborough to the members of all churches affiliated with the Southern Baptist Convention. It is well worth repeating for the benefit of the people of the North. We are at a great crisis in the history of our people. Our faith, our loyalty, our

courage are severely challenged by a great situation of danger and of possible victory. We are in the most trying period of our five-year Campaign program, the third year. Two courses are open to us. We may look at the difficulties, real and imaginary; at our financial losses, great and small; at our own weakness of various kinds, until the difficulties, losses and weaknesses become mountain high, until God's presence and power become a mere echo of former things, until Christ's promise and the Spirit's presence become empty unrealities. That way lies defeat, ruin, the ignominy of broken pledges and a fickle loyalty. But there is a glorious alternative. We may renew our vision of the coming Kingdom; replenish our courage at the living fountain of Christ's boundless life, link ourselves once more to His unbroken promises and His infinite power, renew our fellowship with God's living Spirit, rededicate ourselves to prayer and the performance of the task to which all powers in heaven and on earth are pledged, and with unaltering faith and courage go forth to victory. We must not falter. We must not abate our zeal. We must not think or talk failure or defeat. We must not permit a passing situation to destroy our morale. We must not end with the flesh after beginning in the Spirit. Our Baptist people are not children who undertook a foolish or ill-advised thing, nor quitters who are daunted by circumstances. We must sacrifice and toil and suffer, if need be, but we must win. The eyes of men and angels are upon us. God is with us. His grace and power are pledged to us. With renewed strength from God let us be steadfast, unmovable, always abounding in the work of the Lord until the final victory.

Dr. Nathanael Butler of the Divinity School faculty of the University of Chicago, has been seriously ill and in the hospital. The latest report is that he is making some improvement.

Normal Park Baptist Church, Chicago. Chas. T. Holman, pastor, includes in an aggressive program for the coming year an effort to put THE BAPTIST and Missions in every home.

Rev. Jos. B. Rogers reports that La Salle Avenue Baptist Church, of which he is pastor, has served 33,000 meals to unemployed and hungry men in the last few months.

### The Book of Remembrance For 1922.

Everyone will be interested to know that the "Book of Remembrance" is to be published again in book form. The book for 1922 is now on the press. It is a beautiful book, printed throughout in two colors, with cover in green, blue and gold. It is convenient in size, and has all the material conveniently arranged for practical use. There is a verse of Scripture for every day, a topic of prayer, and a list of our missionaries arranged according to their birthdays. Twelve fine halftone reproductions of masterpieces of religious art make the book complete. It is the finest thing of this sort that has been published. Everyone who can secure a copy should have one. Missionary societies can well provide a supply for each of their members. A good many Sunday-school teachers are buying copies of the book for their classes. It would make a fine Christmas

gift. The price is twenty-five cents, and as the edition is limited, orders should be sent at once to the Literature Department of the General Board of Promotion at any of the following addresses:

276 Fifth Avenue, New York City.  
125 North Wabash Avenue, Chicago, Ill.  
700 Ford Building, Boston, Mass.  
504 Columbia Bldg., Los Angeles, Cal.

### Additional News from the States

#### MISSOURI

MAYWOOD CHURCH, Kansas City, Alvin D. House, pastor, dedicated its new house September 18.

#### COLORADO

##### Canon City

Since Rev. F. G. Arnold came to this field in June 1920, 170 have been added to the church bringing its membership up to 400. The Sunday school grew from 210 to 413 last Easter. Mr. Arnold conducted an evening Bible study class in the high school from seven till ten each Monday evening, teaching the Prophets and Psalms. An average of thirty young people completed each semester and received credits. This fall the class will study the Book of Acts and the Life of Paul. He also teaches a high school class in Sunday school.

A week-day religious education school meets from 4 to 5 or later each Wednesday afternoon and Mr. Arnold as superintendent, with three other instructors, teach the children of the first eight grades.

When allotment of \$25,000 toward the New World Movement was taken up one year ago, only \$4000 was pledged, but as the church prayed for guidance, with the help of Dr. Rider and Dr. W. E. Ripley one Sunday the full amount was pledged. Current expenses were raised from \$4800 to \$5000, the church was repaired and redecorated.

Mr. R. M. Booth, who for years led the singing in evangelistic meetings conducted by Rev. E. B. Pratt, is chorister. He and his talented wife conduct wonderful singing and concert work.

The Southern Association met with this church Sept. 27-28-29; and in October the state convention, 500 strong, comes to celebrate the Jubilee Year of organized missions in this state.

#### NEBRASKA

HASTINGS: B. P. Richardson, pastor, on the recommendation of a strong committee of fifteen, has adopted a comprehensive program for the years work. One of the goals is to put THE BAPTIST in forty homes and Missions in fifty.

#### MICHIGAN

REV. J. BURT BOUWMAN was granted a two months leave of absence during the summer. During this time he attended the summer session at Columbia University. Mr. and Mrs. Bouwman motored to New York City, coming back by way of Philadelphia and Washington, and thence through the Cumberland Mountains, and through Ohio to Michigan. Mrs. Bouwman took vocal lessons in New York City.

A CONFERENCE of SUNDAY-SCHOOL WORKERS, including officers and directors, was held at Lyon Lake, Sunday afternoon and all day Monday, Sept. 4-5. C. L. Berry, religious educational director for Michigan Baptists, gave a splendid address Sunday afternoon. At the other session, the year's program was worked out.



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# The Baptist

Published Every Week by the Northern Baptist Convention



ELY CATHEDRAL in England has grown out of a monastery founded in the old Saxon days. The town and cathedral stand on a hill surrounded by fertile gardens, which in early days were marshes, making the island hill a place of refuge.



## Fresh from the Field

**Colby College, Waterville, Me.,** opened for its 104th year of instruction on Sept. 22 with the largest enrollment in its history. New students to the number of 189 registered, of whom 128 were men and sixty-one were women. The registration in the upper classes is not yet complete, owing to the fact that many students have not yet been released from their summer employment, but the total attendance when all have returned will be not far from 500. Sunday, Sept. 25, was observed as "go to church" Sunday by the entire college. Faculty and students gathered on the campus at ten o'clock and formed in line with the United States flag and the Colby flag at the head. Each denomination represented among the students marched as a separate unit in the procession, which proceeded from the campus down town and there separated, each unit going to the church of its preference. Thus at the beginning of the new year the college publicly proclaimed to the city its Christian character in a most impressive way.

**The Church Federation of Duluth** conducted a survey in that city to discover the truth or falsity of the statement that men do not attend church. The survey proves, as did one in Pittsburgh that the charges are untrue. Forty-seven per cent of the church audiences in Duluth were found to be male. It was also discovered that 81 per cent were wage-earners.

**Recent instructions of the War Department** respecting the conduct of troops changing station by marching include a paragraph advising that the sentiment of the nation concerning Sabbath observance be respected and no marches, except in cases of necessity, be made on Sunday. It is further directed that opportunity be provided for religious services, conducted by the chaplain or through community co-operation, and that dignified publicity of such services be made.

**The women's Board of Religious Organizations** has protested to St. Louis motion picture managers against undignified representations of ministers in the movies.

**The Italian Baptist Missionary Association** met in its twenty-third Annual Convention on September 13, 14, and 15 at Somers, Old Oak Farm, New York—a meeting that will live long in the memory of those who attended it, because of the enthusiasm and the Christian zeal which permeated every session of it. One of the most important actions taken was the presentation of the following goals: Sunday school covering fifteen goals of Publication Society; Young People's Societies in every church; one service in English each Sunday; co-operation with social agencies in community; church a center of community influence; 60 per cent of resident members in attendance monthly; 75 per cent of the resident members in attendance at communion service; personal service league in each church; daily Bible reading and prayer; annual every-member canvass for current expenses and benevolence; weekly envelope offering; minimum of \$5 per year per capita towards pastor's salary; devotional services; members in higher schools and recruits for missionary and

ministerial work; evangelists, colporters, and publicity.

**Dr. Robert L. Kelly** of the Council of Church Boards of Education has reported to date to Dr. George R. Baker of the Board of Education of the Northern Baptist Convention that figures from thirty-five theological seminaries, practically all of them in the north, show an increase of from 10 to 110 per cent over last year's attendance.

**The Presbyterian Church** has now paid in full the debts growing out of the Interchurch World Movement. In order to meet the demands of the banks, it has issued certificates of indebtedness which will be met out of the proceeds of the various church boards. At the time of the Interchurch collapse, it was felt that possibly grave damage had been done the credit of all our religious organizations. But their determination to pay on time all indebtedness has made that credit stronger than ever.

**Three Days of Blessings** is what they have just experienced through their first Bible and Missionary Conference in the Baptist Church at Deep River, Conn., Dr. J. Havergal Sheppard, reports. The conference opened enthusiastically Sunday, Sept. 25, with Rev. Geo. Caleb Moor, pastor of Madison Ave. Church, New York City; Rev. W. F. Thomas, president of Karen Theological Seminary, Insein, Burma; Rev. E. H. Semett, Dean of the School of Missions, New York City; Rev. Anton Hok, Czecho-Slovak tenor and pastor of the First Czecho-Slovakia Church, New York City; Miss Lucinda Johnson, field worker for the Board of Promotion, New York; Rev. A. E. Pero of Essex; Rev. S. W. Delzell of Chester; Dr. Sheppard and others. On Monday, Sept. 25, the chief speaker was Rev. E. H. Emmett; on Tuesday, Sept. 27, Rev. Anton Hok; on Wednesday evening the woman's work was featured with Miss Lucinda Johnson as chief speaker.

## Were You Ever Cold?

BY NELLIE G. PRESCOTT

Were you ever cold? Perhaps so, for a few moments. Then you went into a warm room, turned on more heat, or spread another blanket on your bed.

Were you ever hungry? Were you ever faint for lack of food? Probably never, for there has always been food, abundant, warm and nourishing.

Did you ever have only one thin worn garment? Did you ever lack shoes and warm under-clothing? Never! There has always been enough for you to wear, even though you may sometimes have felt that it was not in the latest style.

Have you ever gone without soap for days and months? Have you ever been unable to keep your body clean? Or failed to properly wash your clothing? Never!

The cold that goes with mud huts, dirt floors, no fire, insufficient food and ragged soiled clothing, is an uncomfortable, piercing, killing thing. Yet men, women and little children, will suffer hunger and cold during this coming winter, in Czecho-slovakia, Poland and Latvia, unless we help. Let us stop in our busy, well-fed, comfortable lives, to think what a shipload of good warm clothing will mean to these friends who have suffered so much from war and its evils. Let us give generously and very promptly, to help "Fill a ship in fellowship."

**Musical programs in Roman Catholic churches** in this country have often been elaborate. But apparently Archbishop Hanna of San Francisco believes that these can be improved as he has recently sent priests to Europe who will study there for three years. On their return they will be given the task of improving the music in all the churches of the diocese.

**The twenty-third annual convention** of the Italian Baptist Missionary Association at Old Oak Farm, Somers, New York, on Sept. 13, 14 and 15, enthusiastically endorsed the New World Movement, and passed a resolution pledging its support. Following Dr. Aitchison's address, in which he challenged every Baptist "to give the sum that represents him before Christ," one of the churches in the conference which had had an apportionment of \$3,000 and which had pledged \$5,000, declared through its pastor that it meant to give now "in a really worthy manner."

**A down-town church in a boarding-house district** has demonstrated beyond peradventure that it can serve the community disinterestedly without regard to race, class or creed and with no intrusion of so-called religion in any form, and at the same time find its own work going forward by leaps and bounds in every channel of church activity, largely due to the good will thus generated. We are talking about the famous old Clarendon Street Church of Boston, which is experiencing a wonderful awakening under the stirring leadership of its young pastor, W. Harry Freda, who in two years' time has broken some of the best records the church made in its palmiest days. He conducts in the vestry every Wednesday night during the winter season a Community Forum which is managed in the interest of the neighborhood exclusively. It is never used to grind any private axes. The meetings are opened and closed just as any gathering of citizens might be conducted.

In connection with appeals for life enlistment, the following figures furnished by the Foreign Mission Society are of interest. The period covered is from April 1, 1919 to Oct. 1, 1921. New missionaries—appointed and sailed: men, 38; wives, 38; single men, 8; short term men, 7; single women (clerical), 6. Appointed but not yet sailed: Men 15; wives, 15; single men, 13; single women, 4. The Woman's Society has appointed 68 who have sailed and 11 who have not yet sailed. This makes a total of 223, of whom 165 have already sailed for their fields. The total survey estimate of new missionaries was 654, of whom 431 remain to be appointed.

**The "Free Christian,"** a monthly Baptist paper from Warsaw, Poland, reports a great spiritual awakening in the village of Radose (gladness) in which there were reported 120 converts. The man who had the joy of leading these people into the kingdom of God was a missionary, Dziekuc Malej.

**The Tribune,** a socialist paper published in Warsaw, Poland, had this to say in a recent issue, "Christianity is an idea which reaches out for the whole world. The Bolsheviki had a similar ambition but lost, as has also the Vatican. The true Christian idea is represented by the American mission in Poland, their work conclusively proving that

(Continued on page 1132)



# The Baptist

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## Again, It Might Be Worse

A comparative statement of costs and receipts of THE BAPTIST in 1920 and 1921 show some instructive facts. Take the matter of subscription receipts. Kind friends last year prophesied thus: "Wait until next year and see what will happen. THE BAPTIST is a new thing now and is carried on the wave of the great campaign. Just wait until next year and see the slump in subscriptions." For months we laid awake nights with the spectre of dissolution ever before us. The predictions of the prophets have proved to be profits. Our average weekly subscription receipts are \$227.54 greater in 1921 than in 1920. Prophecy on, brethren!

## Killam's Kollum

### A Great Offer!

THE BAPTIST and Missions, new or renewal subscriptions, for \$3. The subscription price of THE BAPTIST is \$2.50 and Missions \$1.25. Send both to this office.

### Moulding Public Opinion.

I am enclosing an express money order for \$3 in payment of a combined subscription to THE BAPTIST and Missions to be sent to the Public Library, Topeka, Kan. This is a donation to the reading tables of the library by the Baptist Woman's Union of Topeka." This order shows good business sense and an appreciation of the value public opinion. You go into any library and you are sure to find the publications of certain denominations and sects. Does this mean that the library board is showing partiality? By no means. It shows that certain groups of people have realized that the public reading rooms furnish an opportunity of moulding public opinion. They propose to have their work set forth by their official publications. Baptists are also doing a great work. No matter how small the local church may be the community should know that it belongs to a great Christian body which is determined to do its best to make Christ known throughout the world. Are THE BAPTIST and Missions in your public library, Y. M. C. A. and Y. W. C. A.? If they are it shows local initiative and enterprise. Make yourself a committee of one to find out. Then, if necessary ACT.

### Dead While They Live

Stop breathing and you will soon be dead physically. Some people keep breathing largely because it is an automatic process. If it called for initiative they would soon be gone.

Stop thinking and intellectual atrophy will soon result. It is possible to confine ourselves to such narrow interests that we can hardly be called intelligent beings.

Stop seeking information on the work of the kingdom, especially as represented by the denomination of which you are a part, and for practical purposes you might about as well be dead. You may count one in the total of population but what kind of a "one?"

Kind reader, remember that the majority of our Baptist church members do not throw themselves into the work of their churches and make no contribution to the extension work of those churches because they have never had any adequate conception of the meaning of church membership. Some of the best Baptist missionaries on earth are those who with tact place THE BAPTIST and Missions in such homes and encourage their reading.



## Fresh from the Field

(Continued from page 1130)

for them all peoples are brothers. Away from the Vatican! the last fortress in Europe of middle-century, out-of-date obscurantism—this is our motto which should be on the lips of all people who desire Poland easily and according to reason to come to real knowledge."

For different nations, army and navy appropriations advanced from 1912 to 1921 as follows: Great Britain, from \$351,044,000 to \$1,121,318,000; Japan, from \$93,576,000 to \$282,357,000; United States, from \$244,177,000 to \$1,422,752,000. Certainly we must unload if we are not to face bankruptcy. Can anybody show any tangible gain to the United States from such vast expenditure?

At a farmhouse in Japan a woman asked a colporteur to let her have some of his medicine. She had mistaken him for a hawk of patent remedies; but she bought a New Testament for the healing of her soul. A cobbler near Naples begged to be allowed to mend the boots of one of our Italian colporteurs: "I have read what our Lord said about giving a cup of cold water, and I do it for love, because it is pleasing to him. Whenever your boots need mending—the boots you wear out in selling the gospel—come to me, and I shall seem to have a share in this holy mission."

—Bible Society Record.

The First Church, Kansas City, Mo., on Sept. 22 tendered the new pastor, Dr. D. J. Evans, and his wife a reception. The church building was crowded to its utmost capacity. A fine program was given, including talks by some leading pastors of other denominations and also by some brother Baptists. Dr. Evans brings unusual gifts to a great church.

It is reported in the daily papers that Dr. Robert Stuart McArthur has requested that his name be removed from the church calendar of the Calvary Church, New York City, as pastor emer-

itus, as he cannot approve of some of the methods being used by Dr. Straton which seem to him too sensational for the Christian pulpit.

Evangelist C. E. Hillis and wife, of Kahoka, Mo., recently concluded a two-weeks' meeting in the church at Lockbridge, Iowa. Accessions practically doubled the membership of the church. They are now in meetings at Round Prairie, Iowa.

Our people will be glad to know that Dr. J. H. Rushbrooke, Baptist Commissioner for Europe, is giving his very best attention to conditions in Russia. He has recently made a visit to Poland, and near the borders of Russia he may have secured valuable information regarding famine conditions and the progress of our own Baptist people during the last few years. Information will be forwarded to America by Dr. Rushbrooke whenever he has anything to report in addition to what is appearing in the secular papers.

The Polish Baptists in the vicinity of Jersey City, N. J., have already collected about 2,000 pounds of supplies, consisting of several large cases of overcoats, suits and shoes to be shipped to Poland, according to a report which Rev. M. Pawlowski, pastor of the Polish Mission, brought to the headquarters of the Foreign Mission Society last week. These supplies will be part of the shipment which the two foreign mission societies will send to Europe in November, in harmony with the relief plan, "Fill a Ship in Fellowship," as already announced in *THE BAPTIST*. Our Polish Baptists have set a fine example which will be followed by hundreds of Baptist churches in all parts of our large constituency.

Interesting things are always going on in the board room on the tenth floor of the Holland Building at headquarters in New York! This time it was an open meeting held on the afternoon of Friday, Sept. 30, and conducted by Miss Alice W. S. Brimson, Christian Americanization Executive Secretary (whose middle initials have been played reputed to stand for Woman's Society!) and a corps of her state secretaries. For the benefit of the new workers Miss Mildred Kaminski, secretary of the New Jersey District, spoke concerning the method of the skilled worker in approaching the local church and organizing her campaign. Among the other secretaries present were Miss Meta Stevens, of the Pittsburgh District; Miss Mary Comstock, secretary for New York City; Miss Marion Lathrop, of the New England District; Miss Ethel Bowker, secretary for New York State, and Miss Ida Cheeseborough, whose field is the Brooklyn District. In connection with the October drive for Christian Americanization volunteers the occasion was an opportune one.

The first meeting of the new union board of the Atlantic District was held on Sept. 21. The attendance was large, members coming from Washington, Delaware, New York, and western and central Pennsylvania. Plans for the year were outlined and enthusiastically endorsed, and those present felt that the work of the winter was successfully launched. A new note of comradeship was injected into the meeting by the delightful social hour at the home of the new president, Mrs. H. H. Skerrett, Germantown, Philadelphia, on the evening preceding the board meeting. The out-of-town members were entertained over night by the local members of the board.

The warehouse rented temporarily by the Foreign Mission Societies in order to receive the clothing and supplies for Europe is now ready. Baling machines have been installed and the work of assembling and packing the supplies will be under the direction of Mr. V. G. Krause, a missionary of the society in Bengal-Orissa, now at home on furlough. The address is 348 East 23rd Street, and shipments should be sent promptly during the month of October.

The First Church of Ann Arbor, Mich., has invited Rev. T. W. Young of the First Church, Columbia, Mo., to supply the pulpit the second and third Sundays of October. The church is now without a pastor. Dr. Young was pastor of this church for twelve years, 1894-1906. During this time Dr. Young inaugurated the specialized Baptist work for our Baptist students at state universities, which has since grown to large proportions in the Northern Baptist Convention. To Dr. Young belongs the credit of beginning it in 1902. Till then nothing had been attempted at any state university. In Ann Arbor a fine building was bought, equipped and put into successful operation, which is still maintained. This was the beginning of our Northern Baptist work for our Baptist students at state universities.

The one hundredth anniversary of George Williams, founder of the Y.M.C.A. movement, will be observed Oct. 11 at the Y.M.C.A. College, Chicago, by a celebration which will be both national and international in character. The trustees of the college have created a commemoration committee which is representative of the United States and Canada, and this committee is in charge of the program for Oct. 11, which will do honor to the memory of the man who started the Y.M.C.A. movement. Included on this committee are Secretary of Agriculture Henry C. Wallace, John Wanamaker of Philadelphia, Hon. Thomas R. Marshall of Indiana, President Walter Dill Scott of Northwestern University, Bishop McDowell of Washington, Hon. B. H. Budge of Montreal and scores of other business and professional men throughout the United States and Canada. The program of the celebration includes the dedication of the George Williams room at the college. This room is an exact reproduction of the room in London in which the association had its birth. The furnishing of the room has been made possible by the co-operation of Howard Williams, son of the founder, who is expected to come from England to assist in the celebration. Hundreds of delegates from nearly every state, country and city Y.M.C.A. in the United States are expected at this anniversary. John Wanamaker, a noted Philadelphia merchant, who knew Mr. Williams, is sending a representative to the celebration. England and Canada will be represented by delegates. The United States will be represented by Hon. Henry C. Wallace, Secretary of Agriculture, who will preside over the afternoon session on the 11th. The program, which will conclude with an anniversary dinner at the college on the night of the 11th, includes among others the following speakers: Dr. Karl Fries, general secretary of the world's committee of the Y.M.C.A.; Dr. John R. Mott, general secretary of the North American Y.M.C.A., and Dr. Howard Agnew Johnston, pres-

(Continued on page 1146)

## 40 Decisions for Christ

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# The Baptist



## Where Hope's Values Lie

**A**DVICE to avoid becoming excessively other-worldly is both abundant and superfluous. There is little danger of such an error among present economic and sensual engrossments. The danger is rather that one may so far yield to the spirit of the world around him as to become too this-worldly, if not sensual and devilish. Most of us have to fight for an open door to a real living hope beyond the portals of life and time.

Paul's experience through his active life had enough bitterness and disillusionment in it to keep his faith keyed and his hope tuned to something better hereafter; and in the midst of such experience he stated his valuation of his personal hope in comparative terms: "If in this life only we have hope, we are of all men most miserable." These words are loaded with a sense of burden, indignity, persecution, affliction, sorrow, torment. For many an easy-going Christian in these days to quote them would seem almost sacrilegious. For many of us seem to attach little value to the prospect of a future life. We do not seem ready to "bank" upon it as a substantial security; neither are we the most miserable people in the world, by a considerable margin. The hope that some of us have in this life, apart from the resurrection hope makes us far from miserable.

Is the resurrection hope then useful only in case of Christians in desperate worldly circumstances; or has it a value realizable in the best worldly conditions and surpassing all worldly prospects and attainments? Everyone must answer this question for himself; but what his life is to be worth to himself and to others will depend as largely on how he answers it.

One does not need to be wise above what is written in order to find an answer that justifies his ultimate good sense and satisfies his heart. Paul's own idea of time, space and form as they would be discovered in the resurrection were hazy. He knew in part, saw through a mirror (that is he did not see through it at all), and did not know what the resurrection body was to be; but he saw far enough and with sufficient clearness to assure him that he would emerge from death in his full-blown personality in a union of added intimacy with the living Christ? And that was better than to see with the naked eye the loom of Canaan's hills.

When one comes to measure life's values by the scale of eternity, he may well say even in his most prosperous days that the loss of his heavenly hope would plunge him into the lowest depths of misery; for the loss of that is presently to lose all. Time is soon to be buried in eternity; and when the heritage of good one does possess finds its birth and death in time, what is it worth to a soul whose chief need lies in the eternal?

This saying of Paul is simply one of the arguments by which he sought to clinch the verity of the resurrection. He was arguing that the values of the present life are derived from the hope of the resurrection so that if it be absent they are like counterfeit bills, bogus checks on the bank of well-being.

Life's enrichment here lies in weaving into its hopes, purposes, activities, sorrows, enjoyments, associations and achievements or failures the certainty of an eternity in and with the risen Jesus.

## "It Is the Hand of God!"

**S**TEP by step these editorial sketches are tracing out those elements of doctrine which are usually emphasized as evangelical and Baptist, in an attempt to show that if they be viewed in a simple and unsophisticated manner, there is a broad ground of agreement concerning them on which practically all Baptists do actually stand together in belief.

Miracle is one of those topics of emphasis.

What is a miracle? One idea is that it is an immediate act of God without any intervening natural cause. A difficulty with this view is that since we do not know how any event that we call miraculous is brought about, we cannot tell whether nor how far God makes use of natural means in it. Only God knows that.

It may be supernatural in its cause, but here again we do not know what the range of natural causes is. How far God may make use of higher natural laws and forces than we have discovered, we do not know. Until we know that, in defining a miracle as a supernatural occurrence we may be speaking without knowledge.

It may be superhuman; but since there are many

things superhuman that are not miracles at all (an earthquake, for instance), this characteristic gives us no real definition.

Perhaps the best way to describe it is to call it super-scientific. Nothing that we know of nature can explain it, and only a personal act of God can account for it.

In this last sense nearly all believers in God recognize a miraculous element running through both creation and redemption. They differ among themselves concerning the credibility and the miraculous character of particular events. Some believe and other discredit the miracles of Lourdes. They differ concerning the credibility or the miraculous character of some of the incidents in the Old and New Testaments. But in major things, such as the origin of life, the person of Christ, the saving efficiency of the gospel and the gift of eternal life, few fail to see the superhuman, the supernatural, the super-scientific, the act of God.

These things, however, lie in the field of present experience as fully as in the experience of any generation past. Everybody whose attention has been called to them is as close to them for purposes of knowing as anybody ever was. The case is different with regard



to events in history which appear miraculous. Concerning such events, unless we assume the attitude of pure superstition on the one hand or of pure and willful ignorance on the other, some questions must be asked and answered. Did the event actually occur? This is a question of history to be answered from the available historical evidence? If it did actually occur, can science explain it as an event in the course of nature or of human agency? And here no mere naturalistic guess will serve. If a scientific explanation is attempted it must be scientifically done?

A last question is, Does the incident carry to the mind an expression of God? If so then we have a genuine miracle tested historically, scientifically and religiously.

Most people ask only the last question. Any incident past or present which is not obviously natural and which brings to them a vivid impression of the presence and power of God, is to them a miracle, a sign of God. And for all ordinary purposes the utility test is sufficient. For what is the purpose of any miracle except to give to man a vivid impression of the presence and power of God?

### The Case for Visual Instruction

THIS Visual Instruction Number is, so far as we are aware, the first of the kind to be issued by any Baptist newspaper. The reason is clear, being found in the fact that only in recent days has there been placed large emphasis upon the place which projection machines of various sorts may play in secular and religious education. The purpose of the editors is not to prove anything; we have no case to make out for anybody. They have observed that the stereopticon is being used in larger measure than ever and that an increasing number of our churches are making use of moving picture machines. Our desire has been to present something of the experience of some of the pastors who have been working along these lines, together with consideration of many other matters which immediately arise when the subject is considered.

On a number of points there seems to be agreement. For instance, it is agreed among those writing that pictures may play an important part in missionary education in the churches. There seems also to be a common opinion that in some churches effort should be made on some week night to furnish the children and perhaps the adults of the community with healthful, helpful recreation by the use of moving pictures.

As to how churches can help to improve the character of the films shown in commercial houses, there is more or less question. An article full of common sense and helpful suggestion is included in this number.

One pastor urges that pictures should never be allowed to take the place of the spoken word, especially in services which are properly evangelistic in character. And the men who use them in such services agree with him, contending, however, that they have secured fruitful evangelistic results through a discreet use of pictures in connection with just such services. Here is a field of investigation in which we should like more data. We do not care so much for opinions as we do for the story of actual experience.

Unquestionably the moving picture is to have tre-

mendous power in the future. If it has proper religious uses the church should be quick to see these. So wonderful an instrument should not be abandoned to the devil. We recommend to pastors the careful study of this number.

### Finding Jobs for the Jobless

DIFFICULTIES of great magnitude confront the conference on unemployment, but it is meeting them in a statesmanlike way. One of the most encouraging features of its work thus far is the way it dares to face the actual facts of the situation. Without any theorizing about ultimate programs, it is proceeding to point out what can be done to meet the present emergency.

One fundamental principle indeed it has affirmed, namely: that the employment of the unemployed is no longer merely a problem of private business, but has become a definite community concern calling for organized community action. When that principle becomes clear to the people generally and they make up their minds to act upon it, one of the most critical of the problems of the present crisis will be in the way of solution.

For private employers the recommendations include "establishment of part time work by manufacturers, thus increasing the number of workers used in each plant; operation of factories and mills in the making of stock where possible; continuation of repair and similar work on a normal scale; doing of repair and alteration work by office building, hotel and home owners during the coming winter instead of in the spring as usually." This is all that the conference expects of private business, and it is difficult to see how more can reasonably be expected from this source.

But if dependence should be placed in this program alone no solution of the problem would be achieved. The utmost expectation would be a slight reduction in the volume of unemployment. Consequently the conference turns to the community as a whole for an adequate program, and offers suggestions on a large scale for community action. It proposes the creation of representative local emergency committees, the registration of the unemployed, publication of the number of unemployed; expansion of street, sewage, repair and building work by municipalities to the maximum volume; establishment of part-time work by municipalities; co-operation between state and local officials especially in the matter of road building; pushing Federal construction work; action by the present Congress on road-construction legislation, and requiring railroads to use funds granted to them by the government in increasing employment.

These are emergency measures, and if they are fully carried out they ought to absorb the present volume of unemployment.

The tug will come however when the attempt is made to carry them out. For at the very outset the state or the municipality that underakes any such work must face the contractor; and the revelations in New York and Chicago show what that means. It means that the grafter will be present and busy every minute. In the emergency perhaps nothing better can be done, but



it is well to be advised of conditions beforehand, so that everything will be clearly understood.

There is a further possibility of trouble over wages and conditions of employment. To let a contract is one thing, to get men to work for the contractor is another. Suppose that the wages offered by him or the working conditions are such that men refuse to accept jobs under him; what then is to be done?

It is to be hoped, and seems probable, that these difficulties will not prevent such enlargement of opportunity for employment as will meet the existing emergency. In fact at the very time of writing these paragraphs, newspaper reports indicate that local community movements are beginning in the most encouraging manner. But the conference will have failed of its chief task unless it initiates a program for the permanent prevention of unemployment and unless it finds a way for the community as a whole to set aside both the contractor and the union and go directly to the job. President Roosevelt in the building of the Panama Canal set a colossal and everlasting example of the thing we are trying to say.

## Federated Action for Better Pictures

**I**N connection with this Visual Instruction Number, THE BAPTIST endeavored to discover if any of our city federations of churches had by cooperation with moving picture managers brought about better and cleaner pictures. Inquiries of a number of such federations brought the reply that they talked about such action but that nothing had been done. The Federal Council of Churches turned over this part of our inquiry to the National Committee for Better Films and from the secretary of that organization we had this word: "In no instance do I remember any formal conferences between federated ministers and organized motion picture managers. There are many instances where individual ministers have joined with other civic workers in helpful conferences."

To us this is a rather surprising discovery, especially in view of the spontaneous rising against immoral and indecent films which has been so marked in recent months in almost every part of the country. Individual churches have a measure of influence in such matters, if they are wisely guided. Where there is a community church, responsibility would seem to rest upon it. But in larger cities, where churches are numbered by the dozen and perhaps by the hundreds, no large work can be done unless they act together. And the church federations would seem to be ready at hand for the task.

Admittedly the effort bristles with difficulties. It can never be accomplished by any body which assumes at the beginning an air of infallibility or which fails to recognize the conditions under which picture houses must do business. But difficulty has never been an excuse for inactivity in Christian things. If the church of Christ has any responsibility for its community, it must inevitably take into consideration the character of the pictures its people are seeing. It cannot view with indifference anything which is counteracting its teaching and influence. It must regard anything that will help clean thinking and living.

## Good Pictures and Bad Actors

**C**AN pictures be good if the actors in them are bad? Are moving pictures in which there is nothing offending present to be allowed when it is well known that the players featured in them are living indecent and immoral lives? Can the subject presented be divorced from the people presenting it?

Revelations made in connection with the Roscoe Arbuckle case have brought such questions to the front. Whatever may be the decision in regard to his guilt or innocence, it is well demonstrated that some stars in this business are libertines and have been living lives with utter disregard to the standards which prevail among decent people. To allow such people to remain in public favor and to patronize the films in which they appear is to condone their offences.

That the public is not so easy as it was is evidenced by the haste with which Arbuckle films were withdrawn in so many cities and towns until a decision should be reached in his case. Evidently managers felt that if a limit had not been reached in what the public would endure, such a point was being approached. That is a wholesome lesson. It is also a profitable suggestion to Christian people. Let them cry out against men and women who are living a travesty of some of the most sacred relations of life and the time will not be long before their managers hear of it. Immorality can be made unprofitable the moment the church people decide that it shall be so.

## It Is Humanity, Not Politics

**M**ISGIVINGS, honest and perhaps not wholly groundless, have existed in the minds of a good many people, lest the Russian famine relief organization should yield to an obvious temptation to make its relief work an occasion for attempting to discredit the existing government in Russia. Considering the common opinion of the American people about the administration of Lenin and the soviet system as a whole, it is bound to be a delicate and difficult matter to keep entirely clear of political implications in feeding the starving Russians. There must be some of the American relief workers who are convinced that the present government, that is to say, Bolshevism, brought on the famine, and who draw from that conviction some hot inferences; and so believing, they will find it difficult to keep from expressing their opinion.

The pros and cons of that conviction need not be discussed here. But any attempt to couple with relief a political propaganda would degrade the relief, estrange the Russian people, and outrage every sense of humanity, decency and fair play in America.

The American people, perhaps all people, have trusted Mr. Herbert Hoover as men are rarely trusted in this world; but here was an unexampled situation. How could he meet it?

He has answered that question. In a letter to the American Friends' Service Committee of Sept. 10, he wrote: "The effort being made by all American organizations to mitigate this terrible situation is free of purpose in political, religious or racial contention. It is not the sentiment of charity to ask who or why."



## Pictures Indispensable in Missionary Education

*Only pictures can bring a vital realistic message to every church of all the missionary work of the denomination. Eye-gate impressions have an advantage over ear-gate impressions*

By SUMNER R. VINTON

THE work of the denomination must be reported to the churches—reported accurately and fully. They pay the bills and are entitled to know where their money goes, how it is being spent and what it is accomplishing. The main thesis of this article is that pictures, especially in the form of slides, are indispensable in doing this. The work has grown to such dimensions that personal contact on the part of all the missionaries with every church is impracticable. To bring a personal report from each of one hundred mission stations to each of the 9000 Baptist churches of the north would call for 900,000 services! To do this in a year, each church would have to have a special missionary meeting twice a week for fifty weeks! Only pictures can bring a vitally realistic message of all the work to every church. Illustrated magazine articles and pamphlets are a necessity and of incalculable value, but they alone do not and cannot accomplish all that is needed. Talk of the inertia of matter; it is nothing to the inertia of mind! The thought of the millions of pages of unread missionary material of high quality makes the heart sick. The actual projection of good pictures on a screen accompanied by adequate description and appeal is the best method by which a pastor can hope to reach his entire membership. As a means of getting the missionary message to those not already interested, preparing the way for more intensive missionary education, it has no equal.

### Some Axioms

Eye-gate impressions do have an advantage over ear-gate impressions. Never mind the relative percentages. It is a simple fact that we grasp the thing that is seen more quickly and more definitely and we remember it longer. Some one has put it this way: "What passes in one ear goes out of the other; there is nothing between to stop it. What goes in at the eyes can't get out. There's no back door to the skull." We do not like to pass judgment on an important report that we have merely heard read. We want to see and read it for ourselves. At the

meetings of the Northern Baptist Convention, printed reports of all the important committees are distributed before they are presented, or the audience makes its protest with no uncertain sound. Surely, then, a method by which facts can be presented through both eye and ear at the same time has an advantage that cannot be denied.

### Creating Interest

The picture method is the best method by which a pastor who has not travelled can bring to his people an interesting and accurate account of work in distant parts of either the home or foreign lands. The mental images that are formed while listening to an address are all of them drawn from the past experiences of the listeners. Talk of a missionary 'preaching' to the heathen and the average mental conception is in terms of an orderly church service with choir and organ and all the quiet decorum of the home church. But to 'preach' connotes something very different to the missionary, and again, it means one thing in the interior of the Congo field and something entirely different in our older Karen missions in Burma. Only actual pictures can make it possible for the varied conditions in our widely scattered missionary enterprises to become real to our constituency.

Pictures make it possible for people to form first-hand, personal convictions regarding needs and opportunities and achievements. This is not true of the spoken address. A pastor, without pictures, tells his people of idolatry. They are seeing and thinking entirely through the medium of his convictions as gathered from reading and contact with missionaries. If, however, good pictures illustrated the same address, idol worship would have reality and the people would draw their own conclusions as to its inadequacy as a religion. Moreover, the convictions, being their own, would last longer. The pastor who fails to give his people the advantage and opportunity of reaching their own conclusions is as unfair to his people as is the Roman Church in withholding the Bible.

The value of pictures in sustain-

ing an interest once aroused must not be overlooked. Indeed, we must pay increasing attention to this. Our program is going to grow larger rather than smaller. Every interest and enthusiasm already aroused must be conserved and increased. An aggressive use of pictures is essential if this is to be accomplished. The experience of a pastor of a church with 120 resident members is to the point. Their quota was \$15,000.00. They pledged \$17,000.00. He used slides every other week all last winter. To quote his own words: "The people wanted to know where their money was going and what it was doing. I was surprised at the distances some of my people came regularly to see those pictures." It is not surprising that he was able to add: "We paid in more than we had pledged." Securing the payment of all the pledges made for the New World Movement is going to depend in large measure on sustaining and increasing the interest already aroused. Especially after enough time has passed for the money to reach the fields and be put to work, people are going to demand that we *show* them the results of their increased scale of giving. This cannot be done without an adequate supply of good pictures from all our fields.

### The Providential Element

Consider the providential element in the case for pictures in missionary education. While geographic exploration and discovery and improved means of travel and communication were preparing the way for the wonderful expansion of missionary work in the latter part of the nineteenth century, a marked development of photographic processes and great improvement of methods of projection were making possible the adequate reporting of this larger program to the entire church. God synchronizes. There are no accidents with Him. Photography was invented about the time modern missions began with Carey. The real picture era, however, began when photography 'went dry', about 1870. That did away with the messiness of the old wet plate process, made field work possible and also increased the speed of photographic



plates bringing in the era of the 'snap-shot'. Then came the invention of the celluloid film, still further increased speed of emulsions and an incredible advance in the manufacture of fast lenses. All of this started just as the great missionary societies began to get their bearings and began also to think in world terms after the upheaval of the Civil War and the division of so many of the denominations into northern and southern branches.

### Improvements in Projection

In projection apparatus as well there has been within recent years a remarkable development. Thirty years ago this last summer a missionary student in Colgate Academy started out on a tour of country Baptist churches with pictures of Burma. The only lights available for lantern work at that time were the oil and oxy-hydrogen. The latter cost at least \$3.00 a night, so this student used oil. Not long after, the arc light was adapted for stereopticon work but was for a long time very unsatisfactory. It is still a matter of more or less expert manipulation. Results are uncertain when a novice is at the lantern. With the advent of the gas-filled mazda lamps, the entire situation has changed. Easy of manipulation, economical and efficient, there is no excuse for any church to be without a reliable stereopticon to use for missionary education. If regular current is not available, a battery light will give good results. But mark this—the gas filled mazda came on the market just before the Methodist Centenary inaugurated the day of larger things in missionary work. The fact that more than a thousand Methodist churches installed lanterns was no inconsiderable factor in bringing success to the Centenary.

### Four Factors in Successful Picture Work

There are four factors in the successful use of pictures: the slides, the projection apparatus, the mechanics of projection and description or lecture accompanying the slides. It would be folly to attempt to speak of the relative value of each factor. All four are essential. Effective picture work can come only as the result of the proper coordination of all four factors.

The original pictures from which slides are made must be good, photographically—that is, they must be sharp in focus, with good contrasts of light and shade, with plenty of

detail in the shadows and correct in composition. A picture is like a mirror—if it calls attention to itself, something is wrong. In these days when millions of people—some claim twenty millions—attend the 'movies' every day and get a liberal education in the matter of fine photography, there is no excuse for a poorly focussed, under or over exposed picture being shown in a church! Nothing will more surely alienate our young people, making them feel that the church is 'on the cheap' and below standard. More than that, it is dishonoring Christ and his kingdom.

But good photographic quality is not enough. The pictures need to be rich in human interest and really illustrate the points that are to be made in the lecture. Such pictures do not 'happen.'

The slides should be thoroughly standardized as to their technical photographic quality as slides and also as to coloring. This quality should be worthy of the Kingdom.

### Projection Apparatus

Three elements make up the apparatus involved: light, lenses and screen. The light should be of sufficient strength for the necessary size of picture. Making too large a picture with a given light is like attempting to spread paint out over too big an area. The results are not satisfactory. With acetylene or battery light nothing over seven feet diameter should be attempted. Up to ten feet diameter the four hundred watt is ideal. If a church is more than fifty feet deep, a larger picture is needed and a stronger light should be used.

The lenses should be of such a quality as to give a 'flat field', i.e., equally sharp focus over the entire picture. It is impossible to obtain this with the cheaper lenses furnished with some makes of lanterns.

The finest slides and equipment are of no value if the apparatus is not used right. The mechanics of projection must be perfect. The screen should be in a good position, with the bottom high enough from the floor so all can see the entire picture without constant craning of necks. It should be so placed that no heads will cast shadows on the picture. If possible to place it so that an audience can stand for an illustrated hymn without heads showing, so much the better, but this is not always possible. The screen should be stretched tight and kept clean.

The lantern should be placed at

the right distance from the screen to fill it, never so far back that the picture is larger than the screen. The lantern should be on a table or stand steady enough to prevent the pictures doing a 'shimmy' on the screen.

### Light and Focusing

The light should be properly centered so that there is even illumination of the entire picture without any shadows or colors. If moving the light sidewise, up or down or backwards and forward will not clear the shadows or colored ring, the condensing lenses are not the proper ones to be used with that particular objective or projecting lens. An expense of \$1.50 or \$2.00 for new condensers will remedy the defect.

The pictures should be well focussed. Slides should be cleaned, arranged in the box in exact order, guarded against meddlers who might disarrange them, and given to the operator with all slides in the same relative position in the box, with the thumb tag up where the operator can pick up each slide and put it into the lantern with the minimum loss of time or motion.

Lecturer, operator and sexton need to do teamwork. They need to have a clear-cut understanding as to the plan to be followed about putting the lights out and getting the first picture on the screen. A little forethought and care on this point will add greatly to the effectiveness of the pictures.

### Signals

Some adequate signal for change of pictures should be used that will not in any way distract the attention of the audience. A 'clicker' is an abomination unto the Lord. An electric signal with telephone ear piece is the ideal. Where such is really impossible, the best unobtrusive signal is to put the hand into the edge of the picture. It makes no noise, if the same operator is used again and again he soon gets so that he will get the signal before the hand actually gets into the picture. If necessary, have someone sit by the operator just to watch the lecturer for the hand signal and then touch the operator for the change of picture. It can easily be done.

The fundamental principle involved in the whole matter is simply that the mechanics of projection shall be so perfect as to call no attention to itself. The time has come when in our picture work in



churches we must have done with 'that-will-do-I-guess' and 'pretty-good' standards. For the honor of our Lord, we want to do the thing and do it right.

### The Lecture

Don't read the lecture. A manuscript accompanies each set of slides. That is a necessity, but *don't read it*. Master the message of the set of slides. Become familiar with each slide so that the sight of it on the screen will at once suggest its message. The present form of illustrated manuscript was designed to make this both possible and easy. Make notes, if need be, on cards or slips of paper, so that statistics can be given accurately. Master especially every map, chart or world-slide. The lecture is not simply to entertain. It is to teach and the maps and charts are invaluable. If a man has really mastered each map or chart and knows its talking points, there is no need for any lagging of interest while they are being shown. But if the lecturer is not

master of the charts and maps and familiar with the world-slides, they will kill any lecture.

In talking on the slides, avoid the repetition of set phrases like 'this is a—', 'here we see—' and that entire prolific family! Lead up to each picture, anticipating it a little where possible. Explain what needs to be explained about each picture as soon as it comes on the screen. The audience will be examining the new picture and wondering about it. If what does not explain itself in the picture is not quickly explained by the lecturer, the audience will not hear a third of what he is saying at that time. After natural curiosity has been satisfied, it is quite possible to add a few sentences not bearing directly on the picture but developing the thought or demonstrating the point at issue and preparing the way for the next slide.

Be ready to read a word-slide, or chart with wording, the moment it comes on the screen. The audience is movie-trained. They are used to reading the titles and will read what

appears on the screen and will hear nothing of the lecturer's words until they have finished reading!

### Pictures Only A Means To An End

Pictures are not a crutch for the unresourceful nor a shortcut for the lazy. They are not a substitute under which a man can camouflage a lack of real, vital, personal convictions regarding the missionary program of the denomination. They are never an end in themselves, but only a means—a powerful, effective means to a great end. Every church in the Northern Baptist Convention ought to have a good stereopticon. High grade pictures should be available to illustrate every phase of denominational activity for which the churches are asked to give. These pictures should be earnestly shown to the members of our churches by the pastors on an average of at least once a month. When *that* day comes the writer and the Board of Promotion will be out of a job. God speed the day!

## Visual Instruction in Modern Education

FROM the days of Comenius and his *Orbis Pictus*, there has been an ever-increasing effort to bring into the schools pictures of things, either to illustrate texts and lectures or to be used as the basis of description, analysis or reasoning. For centuries such illustrations had to be confined to wood cuts and engravings. The invention of photography made possible a wider use of pictures. The stereoscope and projection lantern made photography far more effective and greatly enlarged its use. But photography, even with the help of the stereoscope and lantern, could not represent action. The representation of action, movements and processes is the particular field of the moving picture."

So Mr. P. P. Claxton, late Commissioner of Education of the United States, traces the modern evolution of the picture method of teaching. But as a matter of fact the Catholic Church had been using pictures and other devices for presenting object lessons in religious teaching a thousand years before Comenius. The method in some of its forms is as old as pedagogy. Teaching through the eye is one of the most primitive suggestions of method. Modern education has the advantage over that of the ancients,

in the fact that the method is now more comprehensively and scientifically used.

The larger conception of visual instruction and its larger modern development are more adequately stated by one of the writers in the *Cyclopedia of Education*. He says:

### Widening the Eye-Gate

"The last century of schoolroom practice has been marked by a great increase in the use of material objects, models, pictures, charts and other visual aids. As a product of science teaching and improved pedagogy, such aids have gained a wider use, included a wider range of types of material, and passed from exclusive use in the demonstrations of the teacher to personal use by the children themselves." He classifies such aids in four general types, namely: natural or artificial objects, pictorial substitutes, schematic representations and symbolic substitutes. Thus the use of graphs and diagrams, blackboard illustrations of all sorts, every variety of chemical and physical tests in the laboratory, the use of beans and sticks for counting in the kindergarten, pantomime and pageant, maps and clay modeling, drawings, paintings, statues, curios, landscape surveys, observation of customs of people and

animals, visits to the menagerie, the collection of geological and botanical specimens, are all merely devices of visual instruction. All of them seek to introduce knowledge by the "eye gate of the soul." In fact it is estimated that 85 percent of all of the things we learn and of all the things we remember have come to us by the eye gate.

Such large significance has come to be recognized in this method of teaching that presidents and professors in a number of colleges and universities, together with teachers in schools of lower grade, have organized within the last two years the National Academy of Visual Instruction. Its second annual convention was held in Des Moines last July 5, with an attendance fairly representative of the most progressive educational thought. Its purpose, as stated in its constitution are "to establish and maintain an organization through which schools and other educational institutions, churches, parent-teacher associations, clubs, welfare groups and societies engaged in educational and semi-educational work, may unite in furthering better production of and a more systematic and intelligent use of visual aids, such as lanterns, slides, motion picture films, charts, art collections, exhibits and models;



to prosecute research in visual instruction methods; to investigate sources of supply; to establish a clearing house of information; to devise methods of co-operation; to work out standards of method and practice, and to promote the knowledge and use of better films."

All roads lead to filmdom in these days. So common and so prominent has the moving picture come to be that no matter how broadly philosophical may be one's theory of visual instruction, he is apt to bring up just where the National Academy of Visual Instruction did in its constitutional definition of purpose, at the subject of "better films."

### Pictures, Pictures, Everywhere

The extent to which the use of films prevails is not commonly realized. In addition to the vast number of places and people witnessing the exhibition of moving pictures for purposes of mere entertainment, whose statistics are not at hand and are constantly changing to larger volume, consider the growing use of films for purposes of direct instruction. Ten thousands public schools in this country already possess and use lanterns and slides. The Illinois National Guard has installed moving picture machines at several of its armories for the purpose of teaching the men in the various units the several subjects included in the educational system of the Guard, such as history, geography, economics, geology, astronomy, civics and hygiene. At least 6,400 schools of higher grade have installed and are using films in their regular courses, this estimate is based on a recent investigation of the Bureau of Education. One thousand of these schools have projection machines, of the standard size used in theatres. The various departments of agriculture in the states are using in demonstrations in farming and farm problems 43,000 feet of film. According to the *Scientific American*, the United States bureau of Economics has prepared films covering practically the whole range of economic facts and problems, in all the principal lands of the world, is now rotating 36,000,000 feet of film, and showing them to 2,000,000 people every month.

Mr. H. Addington Bruce, argues that since children are instinctively drawn to pictures, since the story the pictures tell is easily grasped by the child, and since the low critical development of children makes

them especially receptive to visual suggestions, parents ought to be careful about the selection of pictures for their homes.

### A Test Case

A most interesting test of the teaching value of moving pictures was recently made by Miss Agnes Carroll, in the Stevens School of Detroit, Michigan. The object of the experiment was to ascertain what advantage if any in the teaching of a given lesson to equal groups of students, either the oral method or the visual possessed over the other. Choice was made of 180 children as nearly as practicable of equal intellectuality and previous training. These children were divided into two equal groups and taught in separate rooms. The oral method was used with one group, by a skillful teacher; the visual method, also by a skillful teacher, was used with the other group. The subject to be taught was: "How We Hear."

The oral lesson occupied fifty-three minutes in its presentation without pictures. The visual method used the moving picture exclusively, without preparation, without explanation and without the help in interpreting the pictures. The film was run twice to make sure of definite impressions by repetition. The whole time of the picture lesson including both runs was thirteen minutes.

### "Visuals" Beat "Orals"

At the close of the recitation hour the same set of questions was submitted for examination to both groups. The papers were mixed in one pile and one teacher examined all of them. The results showed that the "visual" group made an average of 64.76 percent, the "oral" group of 61.5 percent, a difference of more than 3 percent in favor of the visual group. A month later the same groups were again examined on the same questions and their respective averages were 63.9 for the "visual" group with 59.8 for the "oral" group. Thus, visual instruction showed a retention gain over that of the oral method of more than 4 percent.

Instruction is the point of interest in this paper. It must be clearly understood that the moving picture shows as usually presented seek mere amusement rather than instruction. Their educational influence, is valued by competent critics as low, and in many instances positively degrading. At the pre-

sent time there is an outcry against the morally corrupt movie, precisely like but far more general than the complaint on the same grounds that used to be made against the regular theater. Churches, schools, welfare organizations and even the producers of films themselves, are demanding a higher type of visual entertainment and are studying together how to secure it.

### A Cow Gazing at a Gate

Mr. Claxton again reminds us that "Mere gazing at objects and pictures—even the most interesting moving pictures—like a cow gazing at a new gate, will not result in education." His rustic figure of a cow gazing at a gate is more true than appears at first sight. Observe the usual audience coming away from a picture theater. What do their words and looks reveal? It is rare to find such a spectator at the close of a spectacle giving signs of any fresh intellectual stimulus and of a new and powerful moving of the moral will. That is, the common movie must be regarded as a non-educational or falsely educational device which presents a very serious problem of community regulation. The United States lags behind most foreign countries in taking up this problem in a practical way. For the consideration and solution of this problem the National Academy for Visual Instruction whose constitutional objects have already been stated, was formed.

Whether visual instruction as a recognized method is likely to continue and to be scientifically perfected is hardly open to two opinions. On this point the United States Government, in a recent report of the Bureau of Education has this to say:

"Within the next decade the moving picture will be the indispensable adjunct of every teacher and educational lecturer. On the public platform the cinematograph will evidently have its recognized place, and it may even invade the pulpit. As the attention and interest of educators are more and more drawn to its merits. The future usefulness of the educational cinematograph bids fair to surpass the prediction of its most sanguine advocates."

The cinematograph has already invaded the pulpit, and the churches are already studying how they may make the use of all proper methods of visual instruction contribute to the main purposes of the gospel of Jesus Christ.



## From Men Who Have Tried Them

### Jamestown Likes the Experiment

By GUY LIVINGSTON BROWN

We began the use of high grade religious pictures in connection with our evening service of worship during the early part of the present summer season. Our first experiment was with a portable machine, which was not satisfactory, and we were forced to install a modern, up-to-date Powers projector, with a first-class equipment to correspond. We now have expended a little more than two thousand dollars on our equipment, which is second to none in the city. We are beginning the fall work next Sunday evening when we shall show the great picture, "Johnny Ring and the Captain's Sword," recently released by the Temple Producing Company, of Philadelphia. This is, as you may know, the story of Dr. Conwell's conversion, and should present a powerful gospel message.

Thus far our experiment has been abundantly successful, more than meeting our expectations. Our church, which has a large auditorium, has been filled night after night during the summer season. I preach a short sermon, which is followed by the picture illustrating the truth presented. The meeting closes with a special invitation to "Christ and the Church," and an after meeting of ten minutes conducted in one of the side rooms, which room is always filled to overflowing with those who are persuaded to remain.

I am looking forward to splendid results this year through the use of the motion picture in presenting gospel truth. Jamestown, N. Y.

### Learning Through the Eye

By CLARENCE W. KEMPER

If 82 per cent of our information comes through the eye, then let's use the eye more. There is no virtue in giving a monopoly to the preacher's method of pounding on the ear if we can get entrance for our information better through objectifying it.

Believing there is real service to be rendered here, our church has put three features into our program that have to do with this method of information.

**First:** Friday night of each week a movie program is to be provided. Parents and children are to enjoy this evening together under the auspices of the church. Certainly few will dispute the rather obvious fact that our families need this today. This program will also be related to the Sunday school as we shall distribute tickets for this program to those boys and girls who are in Sunday school the preceding Sunday. This makes every boy and girl a good publicity agent both for the school and community night program.

**Second:** On the last Sunday evening of each month we have one of the stereopticon lectures provided by our Board of Promotion. This has the advantage of a constant reminder of exactly what is being done in our missionary and educational enterprise at home and abroad. It is one of the most concrete ways of developing and sustaining interest in our New World Movement.

**Third:** Our Sunday evening services have three features. The first period of

fifteen to twenty minutes is given over to one reel of a movie of high moral and religious tone. Following that we are bound together in a common spirit and sympathy by a period of song conducted by a leader who makes it a point to get us all into it. Having developed this spirit and setting, the pastor brings a message of a devotional character which presses the claims of Jesus Christ. In short it gives the best opportunity for sane and constructive evangelism.

It must be understood we do not put our reliance on these features but regard them as powerful auxiliaries to our work. It signifies not less confidence in the Holy Spirit but believes we should give the Spirit the largest scope in which to work.

We conceive it our business and responsibility to give our Master the best possible entrance through this channel into the consciousness of human souls.

The First Baptist Church,  
Lansing, Mich.

### Crowds See Pictures in Beloit

By INGRAM E. BILL

A three-fold consideration prompted the First Church of Beloit to adopt moving pictures in its regular program. It is not only legitimate but imperative that a universal interest be exploited for kingdom purposes. If it is true that the devil is in the picture machine it is time to drive the devil out and put the Christ in. Jesus spoke in parables which is simply a word picture. He did not draw his sermon even from the Bible but from the common walks of life. The motion picture in religious work is the application of Christ's method in modern conditions.

It has not been our purpose to compete with the commercial houses or even to supplement their service. Our work is distinctive. Because this was publicly stated we secured the hearty sympathy and cooperation of the picture houses in the city.

Pictures have not been used primarily to get the crowd. Our services were being supported by capacity congregations prior to the introduction of pictures. The thought has been to teach the largest possible number of people the best possible ideals of life by the best possible agency available.

Upon Sunday the regular evening service is cut to about forty-five minutes and this is followed by a high grade picture of from three to five reels. The sermon may or may not be related to the picture. In the afternoon the same picture is used at the children's church with worship, community singing and a Bible story. As many as five hundred children exclusively of primary and junior age will sometimes be in attendance.

Friday evening is announced as community night. High grade pictures of five and six reels are used with social and other features. The same program is given at four-thirty for school children.

Only pictures which teach a real religious lesson are used on Sunday. Upon Friday the selection is much wider and often a picture is used the purpose of which is simply entertainment of a clean character.

These services are attended every week by large groups of people from every section of the city the majority of whom

are quite out the regular constituency of the church. It is probably true that more non-church members among the young people and adults are in regular attendance at the services of this church than in all the other churches of the city combined.

Our weekly programs cost between thirty-five and forty dollars. This is met by free will offering, exclusively, which average from forty-five to fifty dollars a week.

Pictures have not detracted from, but have cooperated in strengthening the spiritual results. Last spring witnessed the largest number of Easter accessions in years. Some of the adults that were baptized were attracted to the church in the first place by the picture program. The claim is not made that folks have been converted in seeing the pictures. But the interests of many have been stirred and the program as a whole has been simply one expression of a general condition of life and progress which will get results with or without pictures. Beloit, Wis.

### Multiplies Audience by Four

By R. G. PIERSON

The successful use of motion pictures in the church, like the use of the organ, the stereopticon or any mechanical device, depends upon the Spirit and purpose of those who use them. They can be made a means of getting and entertaining a crowd or they can be made a mighty power for preaching the gospel to the crowd they attract. "The hour is here when the church must use any method that God honors. Enough testimony can be produced to satisfy the most skeptical that God honors modern appliances when set to His use." The church has been slow to adopt new methods in its work so it is not surprising that very few churches have used motion pictures.

The First Baptist Church of Janesville, Wis., installed a complete outfit a year ago and the editor of THE BAPTIST has asked us to tell of our experiences.

#### Purpose

Naturally our motive in the use of the pictures was to attract more people to the church and then our purpose was to preach Jesus Christ and him crucified. We also desire to be of service to the community, especially its children and young people, by giving good, wholesome pictures.

#### Plan

On Sunday afternoon, either at 4 or 6 o'clock, we have a children's hour at which time the whole service is planned for the children, with songs, prayer, scripture and sermon. On Sunday evening we have the adults and the service is made evangelistic. Music, prayer, scripture, short sermon are put in between the reels.

On Friday we have community night. Between reels we have community singing, solos, and recitations. Committees are appointed to arrange programs. This year we plan to have the children attend at four o'clock on Friday in order that we may be of service to a large number. Children fifteen and under are obliged to register and secure a ticket of admission. In this way we discover children for the Sunday school and new families for the



church. However, we do not use it as a bait to get children from other schools.

We have never charged admission and never make a special appeal but simply announce that an offering will be taken. The offerings for twenty-seven Friday evenings and thirty-six Sunday evenings last year amounted to \$1072. The films and incidental expenses cost \$886 and the balance was used for equipment.

### Programs

Our Sunday night programs are made up of travelogues, missionary and nature pictures, Biblical stories and drama. At first it was difficult to secure right kind of films but it is becoming less difficult due to the larger demand. The writer prefers a good clean drama with a spiritual lesson than any of the Bible films he has ever seen. We have shown such pictures as *The Stream of Life*, *Pin Hole Parish*, *Chosen Prince*, *Lincoln pictures*, *Vicar of Wakefield*, *Manger to the Cross*, *Sunrise for the Mono*, *Men of Tomorrow*, *Turn of the Road*, *Passing of the Third Floor Back*, *Johnny Ring*, *The Highest Law*.

The material for the Friday evening programs is almost unlimited. We have secured most of our films through the extension division of the University of Wisconsin and the New Era Film Co. of Chicago.

### Projection and Equipment

It is important to secure a good equipment from the beginning. Our church has a Zenith machine, with stereopticon attachment, a Mirroroid screen, a booth (steel and asbestos), film case, and rewind machine. This equipment cost about \$500.

It is necessary to have an operator who is capable and interested in this special work. We are fortunate to have a deacon E. W. Curlier, who is especially interested and who gives much time to the work without any charges.

It will be helpful to those in charge to subscribe for "The Moving Picture Age" (secure booklet—1001 Films) and "Educational Film Magazine" (secure Loose Leaf Film Service).

### Problems

There are many problems connected with the use of pictures. Every one must learn from his own experience. Those just beginning the work will have the following problems to face: criticism of members for his own and other churches, equipment, operator, selection of films, use of time between reels, discipline, attitude of people attending, development of the worship spirit.

### Results

I am constantly asked what have been the results. At the end of another year I can answer this question better. Our Sunday evening attendance has increased from 125 to 500. We are getting in touch with new people, many of whom have not been to a church service in years. We are gaining the confidence and good will of people disposed to criticize the church for a lack of interest in their welfare. We are getting new children for the Sunday school. We are giving poor people a place to go for wholesome entertainment (Friday evenings). We are reaching new people for church membership. Indirectly and slowly we are influencing the movie houses and they are showing better pictures. It gives the preacher inspiration for his Sunday night pulpit work.

Janesville, Wis.

## The Educational Moving Picture

AT the present time the greatest changes are being made in plans for the distribution of educational moving pictures that have taken place in many years. These changes have come at a time when the theatrical moving picture is also undergoing great changes.

The difficulty with the educational film has been that there was none, and that what there was could not readily be secured. The organization of a new company, which is really the consolidation of several, means that distribution is to be possible. Churches, schools, and other agencies that have desired good films can get them. The religious film has also been almost impossible, the last summer has witnessed improvements in the distribution of this film and if promises that seem to be good, are realized it is to be easier to secure what is needed for a church or school. Prices will not be decreased, but service improved.

In *World's Work* for August is the following paragraph: "A picture is more easy to understand than a book and it is also more easy to remember; it takes less intelligence to grasp. For this reason the use of moving pictures in education is both good and bad. It is good so far as instruction can be given to a wider range of intelligence and more efficiently; and it is bad so far as it fails to develop imagination and, in fact, tends to throttle imagination by substituting the picture for it. For memory depends on imagination, and both pictures and imagination produce that, but they do not produce each other. Of these two forms of visualization, imagination is the more valuable because it carries on beyond the original concept, while a picture produces a visualization of itself and little more. But certainly the movies can teach where other methods have failed, and with much greater speed. This development is at hand. From being a training school of immorality and lawlessness, the 'movies' are to become a medium of valuable instruction."

### GOING 1100 FEET PER SECOND

Not by an air plane, but by voice, for the scientist tell us that if we see it lightning and then take the elapsed time before we hear the thunder and multiply this number of seconds by 1100 we have the distance in feet of the lightning flash. Try it and see. The time which is necessary for sound to travel was found by two Dutch scientists Moll and Van Beck, who timed the interval between seeing the discharge of a cannon on a hill eleven miles away and hearing the boom.

Light travels over 186,000 miles per second. Sound is a snail in comparison. When we combine a good voice, with something good to say, we have an efficient means of imparting truth and making new ideas. If to this voice we will add a picture illustrating what we desire to say, the truth is imparted about in the ratio of the velocity of light to that of sound.

No better means of imparting truth and giving education has yet been devised than the combination of light and sound. The moving picture has the advantage of light and captions, but the stereopticon lecture is at present unsurpassed because it combines both in the most effective manner. This is illustrated in part by those individuals

who having used the movie on the Mono Indians ask for a text to be read between reels. This has now been provided. Ask the Stereopticon Division, General Board of Promotion for particulars.

### SEEING IS BELIEVING

The first experiment to attempt to discover whether or not light was instantaneous was a crude apparatus consisting of a light on one hill a covered light on another and a man at each light. Each man covered his light. The first man uncovered his and as soon as the second man saw it he uncovered his and the first man timed it to see how long it was after he uncovered his light before the second one was seen. The time was too short to measure.

Then one day in 1676 the Dutch astronomer Roemer discovered that the first satellite of Jupiter was eclipsed sixteen minutes sooner when the earth was on the side of her orbit nearest to Jupiter than it was when the earth was on the side of the orbit farthest from Jupiter. He decided that light was sixteen minutes crossing the orbit, or eight minutes coming from the sun, and, therefore light must have a velocity of about 186,000 miles per second.

This rate is practically instantaneous at short distances as the first experimenter found. Therefore when a picture is seen on a stereopticon screen, it makes its impression at once, and if the proper words as said, so that the ear is aided as well as the eye, the most scientific and actually the most impressive way of conveying truth is used. This explains the almost unbelievable success of the stereopticon lecture.

Ask the nearest stereopticon depository of the General Board of Promotion for reservations.

### BAPTIST PASTORS WHO USE THEM

A list of churches that use moving pictures and lectures follows: Rev. S. W. Stackhouse, 195 Washington Ave., Hempstead, L. I.; Rev. J. Madison Hare, Scotch Plains, N. J.; Rev. H. F. Huse, Dover, Maine; Rev. Raymond G. Pierson, Janesville, Wisconsin; Rev. Ingram E. Bill, 624 Park Avenue, Beloit, Wisconsin; Rev. H. J. Vosburgh, 1036 State Street, Watertown, N. Y.; Rev. Norris L. Tibbetts, Greenwich, N. Y.; Rev. George L. White, 313 W. 3rd Street, Los Angeles, Calif.; Rev. Walter I. Fowle, Hedde Building, Grand Island, Nebr.; Rev. I. H. Ferris, Alexandria, Indiana; Rev. G. W. Cassidy, 424 Valley National Bank Building, Des Moines, Iowa; Rev. Perkins Boynton, 115 W. Mowry Street, Chester, Pa.; Rev. Frederick Blaser, Linden Baptist Church, Camden, N. J.; Rev. A. K. Morris, First Baptist Church, Toledo, Ohio; Rev. M. E. Bratcher, Calvary Baptist Church, Providence, R. I.; Rev. R. S. Carman, Rockford, Illinois; Mrs. A. F. Pease, First Baptist Church, Malden, Mass.; Rev. M. S. Solimene, 123 Butler Street, Trenton, N. J.; Rev. Rufus E. Holder, Odenton, Maryland; Rev. C. C. Cunningham, 2714 Patee Street, St. Joseph, Mo.; Rev. D. S. Jenks, 922 Elm Street, Manchester, N. H.; Mrs. T. H. Alexander, First Baptist Church, Tuscarawas Street, W., Canton, Ohio; Rev. T. E. Hoakley, 204 McDonald Street, Midland, Michigan; Rev. E. O. Bishop, Deposit, N. Y.; Rev. E. McFarland, Franklin, Ohio.



# Constructive Community Programs for Young People and the Family

By W. D. MCGUIRE, JR.

Executive Secretary, National Board of Review of Moving Pictures

**G**OOD pictures exist. They are made by all the great producing companies and present beautiful, satisfying and entertaining drama. They may be rented anywhere in the United States for almost any purpose. They are one of the most attractive means for drawing crowds of people—children, boys and girls, parents and old people. They are a fine preventive of delinquency and the evils of over-exuberance. They cause leisure time to disappear on winged feet. Best of all, they are a most attractive form of entertainment for all members of the family. You have said: "There are tremendous possibilities in the motion picture." Why not stop scolding about pictures you don't like as much as others in your town, and emphasize the good? Why not spend one-tenth of the energy now given in attempts to censor your neighbors' motion picture morals and make fine entertainments a regular feature in your town? These paragraphs have something definite to suggest to you.

## State Censorship Does Not Work

State censorship has been tried and has failed. It destroys rather than improves motion pictures. It affords no protection to childhood or youth. No amount of censorship can change a theme unsuitable for young people into one that is suitable. Censorship, therefore, fools people into a false security. To advocate censorship is an easy way to dodge one's own responsibility. An increasing number of thoughtful persons are supporting the Better Films Movement as a constructive program. In all cities and towns where it has been undertaken it has accomplished desirable results.

In most of the communities of the United States there is one motion picture theatre for every 5,000 to 10,000 of the population. People flock to these places in such numbers that it has been estimated in the larger cities that a number totaling the entire population visits the theatre every five to seven days.

In spite of its attractiveness to the people, the motion picture, either as entertainment or instruction, is an unused social asset of American life. While it reaches more of the population than any other amusement agency, social workers have allowed it to develop almost entirely along commercial lines. Yet here is a form of entertainment which attracts and which is understood.

It is useless to attempt to force a child to stay out of the attractive, alluring motion-picture show if we offer him no substitute. Common sense would seem to suggest that we discover the kinds of pictures children like and those which are adapted to the world of the child, and furnish them freely in every city and town. Already the National Board has prepared such lists and the pictures can be rented if there is sufficient energy and interest in local communities. This phase of children's recreation, however, should be considered as a part of the larger program for recreation.

Details of procedure in putting into

operation the plan for exhibiting selected pictures in communities of all sizes in the country have been prepared by the National Committee. These details have stood the test and have brought results satisfactory both to the public and the theatre managers.

The National Board has discussed this subject thoroughly with motion picture theatre owners of America and has their assurance that they desire to cooperate wholeheartedly with community groups which will support finer pictures, family programs and entertainments for young people. In this democratic movement parents and public-minded citizens must do their share.

The movement for better films and for selected motion picture programs has aroused wide interest. It is endorsed by various organizations of national scope as well as by agencies which have in mind the interests of the public in certain states and cities. Among them are:

National Congress of Mothers and Parent-Teacher Associations; National Congress of Daughters of the American Revolution; Motion Picture Committee of the General Federation of Women's Clubs; Indiana Indorsers of Photoplays; State Parent-Teacher Associations in Connecticut, Pennsylvania, Colorado and Texas; California Committee for Better Films; Federation for Child Study, New York; Cleveland Cinema Club; Minneapolis Women's Co-operative Alliance; Cincinnati Council for Better Motion Pictures; Southern Co-operative League, Washington; Ladies' Home Journal for April; Woman's Home Companion; Lee F. Hamner, Director of Recreation, Russell Sage Foundation; H. S. Braucher, Secretary, Playground and Recreation Association of America; Henry F. Cope, D. D., General Secretary, Religious Education Association, Chicago; C. C. Marshall, D. D., Director of Motion Pictures, Centenary Conservation Committee, Methodist Episcopal Church.

## How to Arrange a Community Program

In arranging a community program, the following suggestions drawn from the practical experience of many cities and towns, will be found helpful:

1. Gather all representatives of leading organizations to discuss "selected pictures" and unite on a simple program. By all means include the exhibitors.

Recognize that all kinds of people go to make up a town and that the exhibitor is a business man who wishes to furnish gripping, wholesome entertainment to the play-going public in large numbers and on every night. He may know the temper of the town better than you do.

Assume that he is a good citizen, a father, and desirous of contributing his share toward civic welfare. Perhaps he has ideals which need the encouragement of large attendance at the finer entertainments.

No neighborhood or community commercial entertainment can be modified or changed by individual complaints or by the stay-at-home critics or theorists. Rep-

resentatives of organizations or leading individuals must unite and really speak for the neighborhood or town. Such speech should be tolerant, based on facts, and practical.

2. Discuss at the meeting the possibility of having "selected pictures" for family nights with the entire program up to standard, and also some plan for the young people.

A frank discussion is necessary in which all join, including the exhibitor. He should understand the desires of the home-loving people of the town, and the others should understand his business difficulties. Any plan agreed upon must be on a self-supporting basis. Family programs should be thoroughly wholesome from beginning to end. The young people's entertainments should come at times which will not interfere seriously with school work and yet will not break into periods which are most profitable to the exhibitor.

## Use the Experience of Others

3. Obtain as a basis for discussion the lists and catalogs of pictures selected by the National Board of Review.

There are almost unsurmountable difficulties in the way of examining pictures before they are shown. You must rely on some careful and helpful agency to indicate large quantities of good pictures from which selections may be made. The lists of the National Board are drawn from the productions of all companies. The exhibitor usually has renting arrangements with only a few of these distributors of films. He must be given large leeway in his booking arrangements within the limits of the lists.

4. Arrange with the exhibitor on a co-operative and permanent basis for publicity, to be given the townspeople in advance, regarding these programs.

The exhibitor uses various methods to acquaint the public with the pictures which he has booked and is to show from week to week. Possibly additional methods can be worked out by the conference or by a sub-committee. Have an open mind toward the pictures run on other nights. The townspeople have a right to enjoy other wholesome kinds of plays "without let or hindrance." No exhibitor desires to run for any community pictures which are unwholesome, offensive or objectionable.

5. Work out some plan for bringing people to the theatre for the selected entertainments.

This venture will last only so long as the public supports it. The exhibitor is justified in demanding, through the representatives of the community, sustained support for selected entertainment for the family and for young people. The plan may involve extra expense for the rental of pictures required for these entertainments. The exhibitor is justified in dropping the plan when the public shows lack of interest as represented by admissions.

6. Carry on through various channels a well considered system of education of



parents to develop a public sentiment both for finer family pictures and for selected pictures for young people.

The primary responsibility for attendance at motion picture entertainments rests upon the shoulders of the parents of the town. There must be supervision and there must be also a recognition of the fact that most film dramas are made for the entertainment of adults. Education in this matter is the work of the representatives of the homes.

When all is said, motion pictures are but one form of entertainment. Every community may well concentrate on many other forms of leisure time activity, involving out-door exercise, free play, ingenuity, and attractive home entertainments.

## Personal Views of Visual Instruction.

*From Some Pastors Who Have Not Systematically Used the Machine Pictures*

EUCLED AVENUE, CLEVELAND

We practically have made very little use of them up to the present time.

It is not because we have had any great objections against them, but, we have not been compelled yet to face the necessity of using them.

Personally, I believe that the moving picture can be used successfully in a religious service, although the practice is always attended with some difficulty and considerable danger.

The moving picture has a place in the church's program for the healthy entertainments of the children, also in the working of its educational plans, and makes possible considerable variety in some part of the evening service. I feel it is a great mistake to substitute the moving picture, or anything else, for the spoken word. Nothing should be allowed as a substitute for the gospel message which is to be preached by God's own messenger. There is always the temptation present to follow the path of least resistance, and to try to get something which makes success a little easier and quicker.

I believe the use of the moving picture in religious services should be a limited one. That it should not be taken as a last resort in order to strengthen the weakness of the pulpit itself in preaching the inspiring Truth.

W. W. BUSTARD.

LAKE AVENUE, ROCHESTER, NEW YORK

We have not finally decided on the place that a moving picture program has in our work sufficiently to outline anything that would be very suggestive to other people. We have talked about buying a moving picture machine and may do so. We have used one quite often and have, of course, used the stereopticon regularly in the Bible School work and in other forms of work for a good many years. We have used the slides with illustrated hymns with good effect. Our experience, however, is not extensive enough to be of much help to anybody interested in the moving picture end of it.

A. W. BEAVEN.

FIRST CHURCH, SPOKANE

We have not in any systematic way used either the stereopticon or moving picture machine, although we have talked about it, and decided that it would be a good thing to buy a moving picture outfit in the interest of our young people.

Of course, I have used frequently the stereopticon, but only for the portraying of missionary activities.

I do not feel that I could make a valuable contribution for your edition, but I will await with a good deal of interest the number as it comes from the press. If at any other time you think I can be of service, please let me know.

J. E. SMITH.

## If We Were There.

BY MRS. L. A. CRANDALL

We were talking over in family counsel our gift to "The Unseen Guest," who, during last holiday season, represented in our church the hungry, ragged children of central Europe. "Do you think we can really afford that much?" I asked, to which the good man replied, "At that we shall be better off than they are."

## Machinery and Methods

*Stereopticons, Projections, Lanterns, Dissolving Views, Screens, Condensing Systems, Amperes, Volts, Electric Currents, Storage Batteries, Lenses, all Sorts of Shop-Talk.*

THE value of the visual presentation of any subject in order to make the most definite impression has long been recognized. Before the advent of the stereopticon, however, the use of pictures—the most common method of visual instruction—was limited because of the fact that but few people could examine an ordinary picture at one time, making impossible the discussion and examination of a picture by a large class.

The use of the stereopticon has become so widespread now that such an instrument is considered a necessity in every completely equipped church. Sunday school, school or lecture hall, to say nothing of lodge rooms and club houses. With the increased popularity of stereopticons, they have been improved until now models can be secured for almost any purpose.

During the remarkable growth of motion pictures in recent years "still" projection has more than held its own, largely because motion pictures, for educational purposes, have several inherent weaknesses that cannot be overcome. The first is the matter of expense, both initial and operating. Another is the impossibility of discussion while the observation is going on, while a third is the fact that because of the rapidity in the change of scene, the examination can be but superficial.

The development of stereopticons that will project opaque objects as well as lantern slides has greatly increased the number of purposes for which these instruments can be used. When lantern slides were necessary, the teacher or lecturer was at times rather limited in the choice of subjects, but today practically any object can be projected upon the screen. Maps, pages of books, which can be used without being removed from the book, photographs of all sorts, written sheets and even the actual specimens can be satisfactorily used. Some stereopticons are so made that part of an object, such as a map, can be projected if the entire subject is too large for the machine.

Dissolving view lanterns, by means of which the "racing" of the slide across the screen or a short interval of darkness between slides is entirely eliminated, have done much to increase the pleasure of viewing pictures on the screen. True dissolving effects can be produced only

Could there be a more convincing answer, a more genuine spirit of sharing what we have?

Nothing is more difficult for a people living in comfort, than to visualize poverty and despair five thousand miles away, or to imagine the case turned about—we over there, suffering, they here, giving to us. This is one test of fellowship. The second test is given us in this splendid call to fill a ship for the needy of Europe.

After looking over the practical suggestions concerning *what to send*, no good Baptist, well seasoned in the habit of giving, will ask, "Shall I part with this top coat which I haven't worn for a year but *may* need sometime? or, "Shall I keep that baby quilt for sentiment's sake? but, "How much can I share?" For, give as we may, *we shall still be better off than they are.*

by the use of two lanterns fitted with a device by means of which the pictures are projected alternately by one lantern and then the other, or by stereopticons made especially for this purpose. Such models must have two independent condensing systems, illuminants and projecting lenses.

Very often true dissolving view stereopticons can be used for stereoscopic projection, which at times is valuable where perspective is an important feature. Two slides, made from stereoscopic negatives, are used, the two pictures being superimposed on the screen.

Improvements in the forms of illuminants, notably the low voltage Mazda lamps and the acetylene burner, have made stereopticons available even where there is no regular electric current. The 6-volt lamp, which is interchangeable with the regular illuminant, can be used with a storage battery, while a 30-volt, 14-ampere Mazda is used on low voltage circuits generated by individual power plants, such as are now being installed in many schools and churches where the regular current is not available. The acetylene burner is, of course, used with a tank of compressed gas.

To meet the needs of religious lectures, extension workers, county agricultural agents and traveling lecturers of every sort, stereopticons have been made that are really portable. Since there are illuminants that do not require regular electric current, as already stated, a stereopticon can now be taken and used wherever one is needed.

Many departments of science in schools and colleges use accessories for micro projection with their lanterns, making possible the projection of microscopical specimens upon the screen and greatly facilitating their study.

Although it is possible, of course, to claim too much for visual instruction, it cannot be denied that wherever verbal explanation is not sufficient, visual presentation can be used to advantage. Thus, the stereopticon is now being used successfully in the study of history, literature, painting, architecture, and the like, while in the church, lectures, Sunday-school lessons and sermons are constantly being illustrated by pictures projected upon a screen.



# Conference and Jubilee of Swedish Baptists

By C. GEO. ERICSON

THE forty-second annual Swedish Baptist General Conference, assembled in the cities of St. Paul and Minneapolis, Minn., Sept. 13-18, with a delegation of 449 and registered visitors of 361—total 810—marks the largest conference in the history of the Swedish Baptists of America. The sessions were held in the Bethel Academy auditorium and the evening services in the grandstand of the State Fair Ground, near the Bethel Institute campus.

Most of Tuesday, Sept. 13, was given over to the Ministerial Association. The opening session of the conference was on Tuesday evening with Dr. G. Arvid Gordh of New York as moderator. After exchange of greetings and the election of the nominating committee, Dean C. G. Lagergren, preached the annual sermon.

Home missions had Wednesday night, the session being presided over by Dr. Olof Hedeén, missionary secretary of the conference. A number of missionaries on the home field related their experiences. More old-fashioned pioneer work on the home field was urged.

Foreign missions had an excellent interpreter in Dr. Wm. Axling of Japan on Thursday night. A dozen ex-missionaries and outgoing missionaries were on the platform. Dr. Frank Peterson presided. Dr. Axling, in his address, explained clearly and forcefully the political and the religious conditions in Japan. Speaking about Japan's relations to America, he quoted Premier Hara as saying in a personal interview shortly before Dr. Axling left Japan, "America was Japan's first friend, America is Japan's strongest friend, America is Japan's longest friend, and it is unthinkable to me that this friendship shall be broken." Concerning the religious situation in Japan Dr. Axling said, "Japan has gained her western civilization, but she has lost her soul. We must give Japan what she lacks."

## Golden Jubilee

Friday, Sept. 16, was the greatest day in the history of the conference. It was a day of thanksgiving, a day of jubilee, because of the fiftieth anniversary of the Bethel Theological Seminary. Dean C. G. Lagergren delivered an address at the morning gathering, his subject being, "The Value of Education in the Promotion of Christianity in the World," showing how the religion of Christ has advanced, largely because of educated ministers and missionaries.

The B. D. degree was conferred on the following alumni of the seminary: Rev. J. O. Backlund, Chicago; Prof. Adolph Olson, St. Paul; Rev. C. Ivar Peterson, Kiron, Iowa; Missionary J. E. Tanquist, Assam; Prof. E. A. Einstrom, St. Paul; Rev. John Selander, Grove City, Minn.; and in absentia, to Missionary David Gustafson, China, and Principal Instanes Osborne, Deer Creek, Minn.

Dr. Lagergren gave, during the day, a brief history of the seminary. The seminary was founded by the late Dr. John Alexis Edgren (an oil painting of Dr. Edgren, painted by Rev. Raynold Lund of Chicago, was presented this day to the Bethel Institute) in Chicago, 1871, and it was originally a Scandinavian institution. While in Chicago it was connected with the University of Chicago. Out of

this small beginning (one student and one professor the first quarter, 1871) have grown three independent institutions: Bethel Theological Seminary, the Danish Theological Seminary at Des Moines, Iowa, and the Norwegian Theological Seminary in Chicago. Five hundred and six students have registered during the fifty years and 247 have graduated. Dr. C. G. Lagergren succeeded Dr. Edgren as dean thirty-two years ago.

Addresses of congratulations were given by Dr. E. R. Pope, who rejoiced in the happy relation between the American Baptists and the Baptists of the Swedish tongue, and by Mr. Gillette, member of the Board of Education of the Northern Baptist Convention. From the Bethel Seminary of Stockholm, Sweden, was presented a beautifully-bound address of greeting, Colonel K. O. Broady, Stockholm, had sent congratulations through Rev. O. J. Engstrand of Brooklyn, who recently returned from a visit in Europe. The following seminaries were also represented: The Danish Baptist Theological Seminary by Dean N. Lawdahl, the Norwegian Baptist Theological Seminary by Dean H. Gunderson and the Divinity School of the University of Chicago by Dr. J. A. Briggs.

## Dean Lagergren Resigns

Dr. C. G. Lagergren, for thirty-two years dean of the Bethel Theological Seminary, tendered his resignation as dean and professor of the seminary to take effect Sept. 30, 1922. The resignation was accepted. Dr. Lagergren was appointed Professor Emeritus of the faculty of the seminary and granted an annual pension of \$1000. To succeed Dr. Lagergren was elected Rev. G. Arvid Gordh, of the First Swedish Church of New York. To succeed the late Dr.

Emanuel Schmidt was elected Dr. K. J. Karlson of Worcester, Mass. Dr. Gordh was, during the years 1905-'11, principal of the academic department of the Bethel Institute.

## Important Decisions

Among the more important decisions we wish to mention the establishment of a Missionary Training School as a department of the Bethel Institute. It was also decided to erect a girls' dormitory as soon as possible. It was further decided to raise an endowment fund of \$250,000 for the Bethel Institute.

A resolution was drawn to urge all Swedish Baptists who are not yet citizens of the United States to take out their papers on citizenship at first opportunity. A telegram was sent to the President of the United States commending his steps in the disarmament movement.

## A Source of Inspiration

The conference was a source of great inspiration. Never before have so many Swedish Baptists been summoned at one place. More than 2000 attended the evening sessions. The addresses by C. G. Lagergren, John A. Swanson, William Axling, O. J. Engstrand, Frank Peterson, J. E. Klingberg, and G. A. Gustafson were messages for both the intellect and the heart. The devotional hour, the warm prayers, the excellent choral music—all served to edify and inspire to greater work for God.

The new moderator of the conference is Dean C. G. Lagergren and vice moderator, Dr. J. G. Oster of Kansas City, Mo. Next year's conference will be held in Englewood, Chicago. An invitation from Portland, Ore., to meet there in 1925 in connection with the World's Fair, was accepted.

# Welcome and Farewell

THE presence of two great visiting Baptists, one just returning to America, and the other about to leave it to resume his work in his own land, Rev. Oliva Brouillette of France, and Dr. John Frey of Latvia, made an unforgettable occasion of the recent dinner of the board members of the Foreign Mission Society, held at the Hotel Le Marquis on the evening of Sept. 20. Mr. Mornay Williams as presiding official called upon Dr. James H. Franklin to act as toastmaster. Mr. Brouillette, as the first speaker of the evening, told of the wonderful social service work that is being done in France under the leadership of Northern Baptists, and of how the applied Christianity of their practical service is leading men and women to Christ. There are 870 children of widowed mothers in France, he said, whom Northern Baptists are directly aiding through small monthly cash allowances, paid to them through local Baptist ministers, and hundreds of girls and women who are benefitting through the Baptist work established in industrial centers.

Dr. Frey, who will have charge of the distribution of the supplies of the fellowship ship in Latvia, in a touching farewell speech, said that he looks upon

the Northern Baptists of the United States as a tower of strength behind him, as he goes back to resume his work in that stricken land. He contrasted the dinner with recent meals in Latvia, under the Bolshevik rule—meals composed of dry bread eaten in darkness that the worm holes in the bread might not be seen. "I am going back to Latvia to save souls, more precious than life alone," he said. "If God has saved me from exile in Siberia, and from starvation in prison, it is fitting that I give my days to Him."

Miss Helen Hudson of the Woman's American Baptist Foreign Mission Society, who is in charge of the White Cross collections for European relief was the third speaker of the evening. "We are going to 'fill a ship in fellowship' and then we will do the next thing that comes along," said Miss Hudson.

At the evening session of the Board were present: Rev. W. S. Abernathy, Rev. D. H. Clare, H. M. Fillebrown, Prof. Henry B. Robins, O. R. Judd, T. Otto, C. H. But-ton, Rev. C. W. Chamberlin, S. W. Cummings, Mornay Williams, J. H. Franklin, G. R. Huntington, W. P. Lippard, Miss Mabelle Rae McVeigh, E. B. Cross, Miss Helen Hudson, Rev. John A. Frey, Rev. Oliver Brouillette, Rev. H. B. Grose.



# The Gate Stands Open!

By MILTON FORT BALDWIN  
Editor Moving Picture Age

WERE I the pastor of a small church whose musical equipment consisted of only a piano, and were we considering the advisability of installing a pipe organ, my approval or disapproval would be contingent upon two factors: the prevalent opinion throughout the general ministry as to the advantages of an organ, and the particular opinions based upon the experiences of ministers, within and without the bounds of my denomination, who had made use of pipe organs in their respective churches for considerable periods of time. The motion picture is as valid a candidate for religious employment as was at one time the now generally accepted organ, but the film's potentialities for good are immeasurably greater; and my most reasonable procedure is to place before you the exact words of some of your contemporaries who are qualified by experience to relate to you what significance the motion picture has held for their religious activities.

"The moving picture came," says Rev. D. T. Robertson, Fargo, North Dakota, "and has had a wonderful development. The church stood aloof and relegated the invention to the playhouse—allowed one of the greatest inventions of the age to fall into 'unholy' hands—and then condemned the invention as of the devil, and all who used it as agents of his satanic majesty. Now, educators in all branches, seeing the advantages of the moving picture, are using it generally, with the result that religious educators are seeing their mistake and are turning to the motion-picture machine and the producing companies as allies in presenting truth and applying the principles of Jesus.

"We have used a moving-picture projector for many months. Almost six hundred members have been added to the church in less than three years. The last year, the year the projector was installed, has brought more than three hundred of the total.

"Many men and women who in youth had drifted from our church were attracted by the movies. They came to see the picture—just the bait on the hook—but each night a twenty-minute gospel message preceded the picture. First these people came on Sabbath evenings, but shortly afterward they were to be seen regularly at the morning services, and later they came seeking fellowship with God and his people. They would have remained away from the church, according to their own testimony, had not the pictures brought them out."

Rev. William N. Whear, Lanesboro, Iowa, presents a satisfying concrete illustration of the extension of a church's influence by means of the motion picture. "With reluctance, and only after much urging, we decided to adopt the plan of charging an admission (for weekday performances). A few people who 'sponged' have ceased to attend our exhibitions, but the financial situation has assumed a more pleasing complexion. Not only are we able to pay for our programs; we have funds for other needy purposes as well.

"One of these good causes is the upkeep of our church community house, known as the Lanesboro Community Building. This structure is the outgrowth of the church's attempt to serve Lanesboro every day in the week. Some time ago we began to create sentiment in favor of a building and equipment for community programs, and today there stands alongside the church a community house valued at \$20,000 and completely outfitted for the people's enjoyment."

Rev. Bertram Willoughby knows that moving pictures are one of the finest assistants available. "After more than a year of Sunday-night-sermon-and-film services the results may be tabulated as follows:

"A permanent evening congregation taxing the capacity of the house has been built up; many who had not been to church for years are now regular attendants.

"A decided improvement in the moral and spiritual character of many of the attendants is noticed. Scores of people have said, 'These services make me a better person.'"

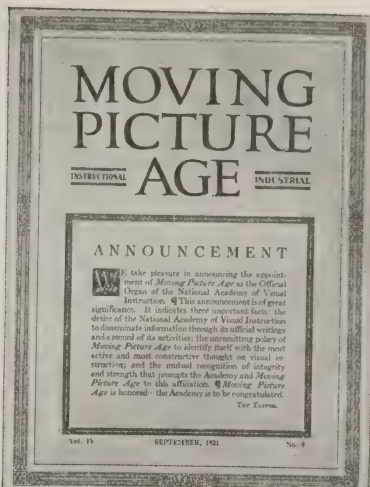
And then read the whole-souled declaration of Rev. Roy L. Smith, Minneapolis, as to the fruit yielded by the moving-picture activities of his church:

"We are frequently questioned regarding the results obtained from our picture programs. Perhaps the best answer is the action of our official board, which has constituted the committee in charge of this work a permanent organization of the church, and has made it answerable to the governing body of the church on the same basis as the Sunday school. This means that we are definitely committed to the work.

"The most apparent results are to be met in the Sunday school, but results are to be found in every department of our work. Our Sunday school has increased 100 per cent since the introduction of pictures, both in enrollment and attendance. Our statistical secretary tells us that 40 per cent of this gain is directly traceable to the pictures. Teachers of classes testify, without exception, to the wholesome effect upon the enrollment in their classes.

"From the standpoint of publicity the community programs have been the best single medium we have had. Our church has come to be known all over our section of Minneapolis, both among children and adults. Everywhere our visitors go they are greeted with the words, 'Yes, our children go to your Community Night!' Hundreds of adults have come with the children, and we have had a chance to interest them on other features of our work. The fact that children do not have to come to our Sunday school has given an impression that we are unselfishly working for the interests of the community.

"The result is a friendliness toward us that is of incalculable value. Our regular services of worship have shared largely in the general advantage, and Sunday congregations have been greatly increased.



## The Magazine of Visual Instruction

Churchmen all up and down the country are the most thoughtful students of

### MOVING PICTURE AGE.

They are approaching this big problem with serious minds, looking for the best available help.

#### One writes us:

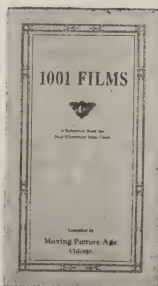
"Of course, in a new field of endeavor, such as the practical application of moving pictures in church work, we will make some mistakes, but it is not at all necessary for workers to experiment blindly—something they can ill afford to do anyway—when MOVING PICTURE AGE studies these common problems and points the way so graciously."

#### And another:

"That one idea was the means of increasing our Sunday-night attendance over 200 per cent." And he read it in MOVING PICTURE AGE!

Our Research department is a source of great help to those responsible for the policies and programs of moving pictures in churches.

And there is the book "1001 Films," which lists and classifies over 1,700 films suitable for non-theatrical exhibitions. This compilation can be secured only with MOVING PICTURE AGE, and is FREE.



These features belong with the service MOVING PICTURE AGE subscribers are receiving.

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"A few minor incidents will tend to show the interest that people take in our work. A physician was attracted by the pictures and came to the church office to inform himself. As a result of the conference he offered to go, on call of the pastor, to any family in need of medical care without charge. He said, 'I believe in working through a church that has this ideal for its community.' Two lawyers stand ready to care for any cases needing legal aid. The superintendents of the three public schools in our parish have given active co-operation in arranging our programs and also in the actual religious work of our organization because of their interest in our community plan."

And so it goes, throughout a list of pastors so long I could tire you out with the quotations. These are the men who have uncovered and are eagerly utilizing a new stimulus to American spirituality; these are the inevitable leaders in religious circles, for they are the men whose churches are a living, moving force in the everyday existence of the people, rather than symbols of a Sabbath Day obligation that has no daily application.

Are you content to accept the responsibility for using the same old methods and achieving the same mediocre results, are you alert to take advantage of this proved supplement and make your church a pattern for the other church that is failing to render the good service of which it is capable? The gate stands open!

#### State Convention Delegates and Visitors

I hereby call the attention of those persons expecting to attend the Illinois Baptist State Convention in Rockford 17-20, whether delegates or visitors, to send in their names in advance to Rev. G. A. Sheets, 518 N. Court St., Rockford, Illinois. Brother Sheets, pastor of the church, desires all persons desiring entertainment to send in their names in advance. E. P. BRAND, Supt.

#### Fresh from the Field

(Continued from page 1132)

ident of the Chicago Federal Council of Churches.

Early in July a Fundamentalist group in the First Church, Topeka, Kans., at a prayer-meeting with thirty-four members present, offered a motion to adopt the confession of faith set forth by the pre-convention conference at Des Moines, and the motion carried by a vote of twenty-two to eleven. On Wednesday evening, Sept. 28, with approximately 200 members of the church present, a motion was overwhelmingly carried to rescind the former action on this matter, and by a like vote a motion was carried declaring that the only creed of faith that the First Church recognizes is the Bible, and instructed the delegates from the church to the state convention meeting Oct. 11 to act in accordance with this declaration. We are informed that the vote was at least twenty to one. On the last motion there were no negative votes expressed, those not favoring such action remaining seated on the call for the negative vote. The reason for this reversal, according to information given out, is that the church disapproves of what it believes to be the purpose of the Fundamentalist movement in Kansas. The Topeka church entertains the state convention this year.

The International Baptist Seminary, 64 South Munn Ave., East Orange, N. J., will be dedicated Oct. 12, at 2:30 p. m., followed by an informal reception. The students will furnish music, and the chief address will be delivered by Rev. Charles L. White. Dean John F. Vichert of Colgate Theological Seminary will offer the dedicatory prayer. Other men of the denomination and of the community will have part in the program. A cordial invitation is extended to the denomination to attend this important event in the history of Baptist Home Mission work. The school opened Monday, Oct. 3 with six departments, namely, Russian, Polish, Hungarian, Roumanian, Czechoslovak and Italian. Between sixty and seventy students will be in attendance during the school year.

The board of trustees and faculty most cordially invite members of our Baptist

churches and friends to visit the institution from time to time as they have opportunity.—Frank L. Anderson, President.

Rev. Paul N. Cayer has resigned as pastor of the South Church, New Bedford, Mass., in order that he may become pastor of the Feller Institute Church, near the city of Montreal, Canada. The church is largely made up of students from the Feller Institute, which is a co-educational institution of about 300 students serving as a fitting school for McGill University. Courses are bilingual. Mr. Cayer has been in New Bedford for nine years, before which he was two years in Fowlerville, Mich., and two years in Detroit, and fifteen years in Waterville, Maine. He enjoys the respect both of the French and of the English-speaking churches. New England loses a fine man in his going.

## Adult Class Campaign in Baptist Churches

A campaign to double attendance in Baptist Bible classes throughout the Northern Baptist Convention is being launched in the various states by directors of religious education, in harmony with the plan worked out by the adult department of the American Baptist Publication Society.

The campaign is to extend over ten Sundays, Oct. 2 to Dec. 4, and is being promoted as the adult's rightful share in the Sunday-school rally season.

Men and women are taking definite part in Sunday-school classes today as they never have before. In our churches of the Northern Baptist Convention we have half a million men and women in Sunday schools, but the purpose of this campaign is to increase that number to one million.

Pastors and Sunday-school leaders are realizing the immense value of the well-organized and active adult classes. Such classes must not exist for themselves, and where they do exist for the school and the church they are rendering great service. The opportunities in the adult class

for promoting church attendance, evangelism, home religion, community service, civic righteousness, and world-wide missions are unlimited.

The specific directions for the local class found in the promoting leaflet are worth repeating here.

1. Call together a few who are interested and study the plan. Discuss the opportunity it offers to your class. Pray about it. Consecrate yourself to the work. Form an "Inner Circle" of those whose plans are under way to repeat it in May.

2. Study your field. Make a complete list of those who should be reached for membership in your class—your neighbors, members of your church or congregation, parents of your Sunday-school boys and girls, etc.

3. Divide the active membership of your class into groups of three to six each, with a responsible energetic leader of each group—some one who will work systematically and not give up. Nothing short of consecrated, persistent hard work will succeed in this campaign.

4. Divide the list of prospective members equally among the groups and ask each group to increase its number to ten as soon as possible, and to secure their regular attendance to Dec. 4.

5. Form the groups into two sides for a contest; the side securing the larger number of membership and having the larger average attendance to Dec. 4 will be the winning side. A dinner should be served by the losing side, or some other recognition be given to the victors.

6. Where there are two or more adult classes in the school, organize them into an adult department and work together not only for the individual classes, but for the promotion of the entire Sunday school enterprise.

7. Make definite plans for the future. Put energy and good fellowship into the life and work of the class so that it will go right on growing in membership and usefulness. The purpose of this campaign is not merely to have large numbers in attendance for a few weeks, but to enlist them permanently in Bible study and in definite Christian experience and activities.

8. Plan for an evangelistic campaign from Jan. 1 to Easter, 1922.

This campaign will be a great success in each school where the pastor and superintendent enlist every adult worker to carry it forward.

#### PAY UP

By DR. JOHN Y. AITCHISON  
General Director of the General Board of Promotion

*The payment which Northern Baptists made on the New World Movement pledges last year, namely, 92.6% of the amount due to May 1, 1921, stands out as one of the great achievements of our history.*

*The attention of our churches is called to the fact that payment of New World Movement funds has not been kept up to the former high standards during the last few months. A careful study of the whole situation reveals the fact that there are perfectly normal reasons for the decrease in receipts.*

*The work of our Missionary Societies and Boards is so urgent that we earnestly appeal to all our constituency to make prompt payment on pledges and to church treasurers to remit all funds on hand without delay. In these times of financial stringency we ought to put first things first.*

*We appeal now to all friends to help save our organizations from the necessity of borrowing large sums of money with which to carry on their work.*





# Religious Education



## International Uniform Lesson for October 23

PAUL'S LAST JOURNEY TO JERUSALEM  
Acts, 20:1-21:17. Golden Text: Galatians, 6:9

By JOHN A. EARL

### The Lesson Text

The lesson text covers all of chapter 20 and almost half of chapter 21. Its chief interest lies in the fact that it is the record of the close of Paul's active career as a missionary. From the time he arrived in Jerusalem until his martyrdom he was a prisoner. However, what the Acts of the Apostles lost in continuing the account of Paul's active missionary work, the New Testament gains in the wealth of experience revealed in the prison epistles.

### The Lesson Taught

Life's departures, disclosures, decisions are well illustrated in the record of Paul's last journey to Jerusalem.

#### Departures

When Paul seemed to be at the height of his career and at the full measure of his efficiency, he was suddenly switched from the main line and apparently side-tracked. To all appearances his later years were an anti-climax. When he turned aside from his great work to make the last journey to Jerusalem all his friends seemed to feel that Paul was taking the wrong course, and they did their best to dissuade him from carrying out his plan to go to Jerusalem. One is reminded of Paul's great Master setting his face to go up to Jerusalem in the face of certain death, and rebuking those who showed concern for his physical safety. But Paul is only one of the long line of men and women who throughout the years of human history put duty before safety, conviction above convenience, and God's will for them above life itself. Such were Joseph, Elijah, Jeremiah, Daniel, Esther, Mary the mother of Jesus, Paul and all the apostles, John Huss, Martin Luther, David Livingstone, John G. Paton, and a host of others whose names are in the book of life. When Joshua addressed the Israelites at the Jordan, he said: "Ye have not passed this way heretofore." Their fathers had crossed the Red Sea, but they being a new generation had not passed this way before. History repeats itself, but the new departure however old is always new to those who experience it for the first time. So Paul was passing through a new experience for him although the experience was as old as Abraham or Noah or the generations preceding them.

#### Disclosures

It is a good time to review our lives when called upon to make a new depart-

ure. Shaken from our accustomed moorings by some experience which suddenly comes to us, we naturally turn to introspection. This is exactly what Paul did. He passed by Ephesus in order that he might avoid the general congregation, and stopping at Melitus he sent for the leaders of the church at Ephesus. To them he told the story of his life as preacher, teacher, pastor and missionary. He gave them the benefit of his own musings upon his career. Running through his address to the elders of the church at Ephesus is a strain of fine self-respect because the speaker was conscious of having done his worthy work well. Three things marked his ministry to the people. It was a loving ministry. He himself was the thirteenth chapter of First Corinthians incarnate. The man who wrote that chapter lived it. Paul loved men. It was love that impelled him to sacrifice himself for the salvation of men. He could feel deeply. His sympathy was genuine. "Who is weak and I am not weak?" He refers to his tears more than once. A tearless ministry is not in the true succession. The ministry of Paul was a loyal ministry. With noble pride he tells them that he is pure from the blood of all men, for he has not shunned to declare the whole counsel of God. He was no trimmer. If Peter, the chief apostle, needed to be rebuked for his sacramentarian tendencies, Paul rebuked him; and he never hesitated to lash the Judaizers in defence of spiritual freedom in Christ. Christ was the sum and center of Paul's theology. He himself cultivated the mind of Christ, and so far as a human being can do it, he reincarnated Christ.

#### Decisions

Paul could decide and abide by his decision. These are two very necessary qualifications in leadership. When Paul decided for Christ it was radical and final. His decision to proceed to Jerusalem in spite of the tears and protests of his friends is only a part of his original decision made on the way to Damascus or rather after he reached Damascus. The conversion of Paul never had to be repeated. It was so thorough that there never was even the hint of faltering in the way of the Lord. He seems to have stood alone in his decision to make the trip to Jerusalem. The Christians all along the route did not agree with Paul on what they regarded as a fatal step for him. Paul agreed with them as to the danger he was facing; but that did not shake his determination to see it through. Like his Master his hour had come, and he would no longer attempt to escape it. There are times when prudence is impertinence.

It is little credit to us when we decide promptly in favor of a course that looks toward personal gain; but when we decide just as promptly and joyfully to pursue a course that will certainly bring personal danger and loss, there is genuine quality in such a decision. That is the heroic in Christianity.

## Three Abreast

By SELDON L. ROBERTS

During the last days of September, three interesting training classes completed their work and received their final certificates and diplomas.

At Moulton Memorial Church, Newburgh, N. Y., Pastor A. E. Finn who a number of years ago "put training work at the head of my list of pastoral duties," presented seventeen certificates to seventeen pupils who had taken "Preparation for Teaching" with much supplemental material and work furnished by the pastor-teacher, spending two years on the course. This class consisted largely of present teachers. The director of teacher training made the commencement address. One member of this class came into the fellowship of the church, and has become a valued worker with boys through the help he found in the training class.

At Newark, N. J., a fine group of high school young people with others who have been taught by Mrs. Joseph Riker at the regular Sunday-school hour at the Peddie Memorial Church had a class supper and graduating exercise planned by themselves before scattering for college and other duties. One member of the class is planning to enter the ministry, another has gone to Newton Center, Mass., to prepare for missionary work, two are teaching in the Chinese Sunday school of their Church, and others in various departments. This class did most of the third year work in individual study each in his own chosen department of church-school work, under the direction of the teacher, Mrs. Riker.

One of our most interesting classes has been that of the Grace Church, Camden, N. J., taught by the pastor, Rev. William P. Haug. This class began work in Feb., 1918, and though they are a busy group in a great industrial city, of the fifteen students who did regular work in the class, eleven and the teacher have finished the entire course of study and received diplomas. Much credit for this accomplishment is due the pastor-teacher. This class did its third year's work as a class, taking "Story Telling," "Graded Social Service" and "The Church School," the last as a double unit. Practically all are regularly working in the church school. At the class banquet on Tuesday evening, Sept. 27, the proprietor of the cafe where the meal was served whispered to the director of teacher training who with the pastor sat at the head table, "The long table stands where the old bar used to stand when this building was a saloon, and isn't this a different crowd from that which used to assemble here."





# The Chimney Corner



## A Day

BY EMILY DICKINSON

I'll tell you how the sun rose  
A ribbon at a time;  
The steeples swam in amethyst,  
The news like squirrels ran.

The hills untied their bonnets,  
The bobolinks begun.  
Then I said softly to myself,  
"That must have been the sun!"

But how he set I know not,  
There seemed a purple stile  
Which little yellow boys and girls  
Were climbing all the while,

Till, when they reached the other side,  
A dominie in gray  
Put gently up the evening bars  
And led the flock away.

## She Had an Extra Day in Her Week

THEY wanted Mrs. Hathaway to be the chairman. And the committee sat around her parlor with the beguiling expressions on their faces which committees invariably assume to sugar-coat the pill.

But Mrs. Hathaway had a head on her shoulders and foresaw a few snags: "Of course, this is a real compliment, she smiled, 'but surely you know what a busy housekeeper and mother I am, so where would I ever get the time to do all the necessary telephoning in connection with this work? And the necessary reading to be intelligently informed? Or the necessary time to prepare for the parlor meetings in almost every neighborhood in town? And I won't want to have sets of gripping little speeches at my tongue's end! Why, ladies, it seems to me I would need an extra day in my week if I were to assume such a responsibility!"

The Pleasant Gray Lady leaned nearer: "Esther Hathaway, if you could be convinced that God would give you that extra day for the asking would you take the chairmanship?"

"I'm perfectly safe in saying yes to that!" agreed Mrs. Hathaway, "and I hope you dear people understand how heart and soul interested I am! I'm not refusing this new task because of any unbelief in the New World Movement. All along I've thought it a disgrace to our denomination and to our type of Christianity that our church people have been so apathetic. I suppose if our pastor and our trustees could only have agreed about letting money take wings outside the meeting-house-doors — however, I think your plan is the most hu-

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

man vital idea: for all of us to push it vigorously into every home—with story-telling groups for the children in every neighborhood Friday after school; with tea-parties to talk it up among the girls; parlor meetings for the grown-ups, with sewing bees for the women besides, where they can be inoculated unbeknownst! Why it's the dearest, most revolutionary yet sanest plan I ever heard. I'm challenged myself already! But—my days are so full!"

"There's that extra day if you'd only claim it," insisted the Pleasant Gray Lady.

Esther Hathaway's expression changed into a startled question-mark: "Surely you're joking?"

"Not a bit of it! I've long had an extra day all my own every week for several years now."

"Tell me!" "Tell us!" cried the others.

"Oh, its simple. I began by longing for an extra day which nobody else could know anything about, so they wouldn't encroach on me! Finally it dawned on me to weave such a day in dead secrecy out of the seven days I already had. You see like everybody else I did a good bit of frittering in waking moments, so I didn't crave a 24-hour day but a 12-hour one to work in. Right away I named it Secretday and kept in my Bible a schedule of my precious own hours. For instance, on Sundays we all used to sleep until nine o'clock, so I got an hour right there by getting up an hour earlier. Just the quietest most sacred hour of all, that was! Then Sunday afternoons, I could always get at least two more extra hours, time I used to spend turning over the Sunday paper idly or simply napping. Every night I took from nine to ten o'clock, and Tuesdays it was a three-hour stretch, since my husband dined at his club and spent the evening, and the children had choir practice. This is the way it ran, my precious Secretday:

Sunday, 3 hours: 8 a. m.—9 a. m.; 4 p. m.—6 p. m.

Monday, 1 hour: 9 p. m.—10 p. m.

Tuesday, 3 hours: 7 p. m.—10 p. m.

Wednesday, 1 hour: 9 p. m.—10 p. m.

Thursday, 1 hour: 9 p. m.—10 p. m.

Friday, 2 hours: 7 a. m.—8 a. m.; 9 p. m.—10 p. m.

Saturday, 1 hour: 9 p. m.—10 p. m.

"I took it in dead earnest, as a sacred trust. I read all the things I knew I'd always been needing to read, I did all the delightful friendly things I'd always

been longing to do, I planned all the difficult executive work I felt the Lord needed my hand to do! I think to Him it was indeed 'the acceptable day of the Lord'; for you remember how Zechariah said not to 'despise the day of small things!' I didn't! And I grew to love all those rare verses about 'a day in thy courts is better than a thousand,' also 'day unto day uttereth speech'—it *did* you see! I proved the proverb about 'length of days in her right hand, riches and honor in her left hand.' I also proved 'not to boast thyself of tomorrow, for thou knowest not what a day may bring forth.' You can see why there grew to be a new meaning for me in the creation verse: 'the morning and the evening were the same day,' and 'a thousand years are as one day, and one day as a thousand years.' Indeed the only reason I've ever been able to squeeze into so much in my life is because of my Secretday, so now I've confessed something no one else knows, hoping you will see that the extra day is *there* for anybody to claim who claims it honestly and sincerely."

Esther Hathaway's face was a study! "Tell me," she said, "am I really the one to do this beautiful stirring up in our church? To make people see the New World Movement as God Himself sees it?"

"Esther dear," they cried, "you're the one above all others, just because you

## Daybreak

BY HENRY WADSWORTH LONGFELLOW

A WIND came out of the sea  
And said, "O mists, make room for me!"

It hailed the ships, and cried, "Sail on  
Ye mariners, the night is gone."

And hurried landward far away,  
Crying, "Awake! it is the day."

It said unto the forest, "Shout!  
Hang all your leafy banners out!"

It touched the wood-bird's folded wing,  
And said, "O bird, awake and sing."

And o'er the farms, "O chanticleer,  
Your clarion blow; the day is near."

It whispered to the fields of corn,  
"Bow down, and hail the coming morn."

It shouted through the belfry-tower,  
"Awake, O bell! proclaim the hour."

It crossed the churchyard with a sigh,  
And said, "Not yet! in quiet lie."



instinctively phrase it that way!"

"And I think," said the Pleasant Gray Lady, "that with your exquisite social instincts and your keen sense of humor and your deep love of missions, you're like Esther of old, 'who knows but that thou hast been brought to the kingdom for such a day as this?'"

"Then," she smiled, her face alight with a new radiance, "I'm going to claim my extra day and do this fascinating work. I begin to see I may get even more benefit out of it than anyone else! It isn't that I have the talents, but I have the *will to work!*"

And she did!

## The Young Reserves

"**M**ONDAY'S child is fair of face,  
Tuesday's child is full of grace,  
Wednesday's child is full of woe,  
Thursday's child has far to go,  
Friday's child is loving and giving,  
Saturday's child works hard for its liv-  
ing.  
And the child that's born on the Sab-  
bath Day  
Is fair and wise and good and gay."

### What the Days of the Week Mean

**D**ID you know that the days of the week as we say them are really the old heathen names given by our old English ancestors away back in the centuries ago, when they worshipped gods? For instance:

*Monday* comes from the two old English words *Monan-daeg*, which means moon-day.

*Tuesday* means *Tiwes-daeg*—*Tiw* being their god of war.

*Wednesday* means *Wodnes-daeg*,—*Woden* (or *Odin*) being the head of all their gods, supposed to have been always attended by two ravens and two wolves.

*Thursday* is *Thures-daeg*; *Thor* was the god of thunder (*Odin's* son, he was) supposed to have a long red beard and to carry a heavy hammer, which he threw away from him to make thunder with—and—oh! marvelous fact—it was always supposed to return to his hand all by itself.

*Friday* means *Frige-daeg*; *Frig* was *Odin's* wife.

*Saturday* is *Saeturn-daeg*; *Saturn* was the Latin god of agriculture.

*Sunday* means *Sunnan-daeg*, day of the sun, which those old ancestors of ours worshipped, you know. So surely when you say the names you will be glad to say a prayer of thankfulness that *somebody* was brave enough to come over to those heathen great-great-great-great-etc-grandparents of ours to tell them of God our Father, and of the Lord Jesus.

### Sunday Week

By HAZEL NORTHPOT

**S**UNDAY morn I used to think  
All the world sat in their pews;  
Now I know of lots of folks,  
Find some other day to use:

Monday all the Grecians pray,  
Tuesday is the Persian day,  
Wednesday the Assyrians find  
Beneficial to their mind;  
Thursday the Egyptian folk

Ancient dieties invoke.  
Turks on Friday say their creed,  
Jews on Saturday've agreed.

Sunday morn, I used to think,  
All the world sat in their pews;  
Now I know of lots of folks,  
Find some other day to use!

### A Blue Wash Day

By PEGGY

**O**UR Wash Lady is fat. She is *very* fat. She is fat in all the places where we are thin. And she has more chins than anybody you ever saw before. But she is very nice and we love her. Only she does not look at our clothes as we do.

To us, clothes are things to play in and go to school in; and the only clothes we think about especially are the ruffy ones we go to parties in—At least, that Timothy and I go to parties in. Bill's clothes are way beyond the ruffle age, of course.

Now I always thought of ruffles as being the pleasantest kind of affairs, to make a plain little girl like me look fluttery and dressy. But ruffles to our Wash Lady are the biggest nuisance in the world—Almost as big a nuisance as grass stains on the seats of Timothy's trousers.

Timothy and the Wash Lady are great chums. Every Monday he hurries down to see her. We really think it is because he likes to watch her chins. But of course she is quite a clever talker, too, and Timothy likes to listen to long stories that never seem to end, about people called Bridget and Michael and Terry over in a place called Ireland. We think it's very amusing to hear Timothy dashing down the cellar steps calling out: "I'm coming, Mrs. O'Gwady dear!"

"Sure ye are," she calls through the steam and the bubbling of the boiler, "and the 'top of the marnin' to ye, too. But I'll be after sayin' that the green on them pants be *most* turrible, this week, me boy! Sure I'll not be spakin' to ye agin if ever ye git 'em so green again! What's a poor old woman like me to do, rubbin' and rubbin' that awful greenness?"

You should hear Timothy sigh: "I think our gwass must come off greener than anybody's grass. Mrs. O'Gwady. I sit down on it so *duceadfully* light and easy."

"Bless your sweet buttons!" says Mrs. O'Grady, every one of her chins woobling separately. She's awfully nice! Perhaps people with whole sets of chins are sure

to be jolly. Even over grass stains and ruffles. But we never knew what pesky things they were until the time when she couldn't come. In August, too, of course, when there are always more ruffles and naturally more grass, too.

Mrs. O'Grady fell down somebody's dark cellar stairs (*we* had a railing put on for her to hold fast on *our* stairs, I'm thankful to say!) and twisted her ankle by sitting down on it. We suppose her ankle has many "chins" of fat as her neck; anyhow sitting down so heavily sprained things, and she couldn't come to us. Moreover poor mother could not find a laundress *anywhere*—east, west, north, south, not a left-over wash lady in town!

Agony was on her vacation, so one day, when father was in his office downtown and we were away on an all-day picnic, dear mother quietly went down to the laundry and did the work herself. We thought she looked very white and tired when we got home, and there were little pearl blisters on her hands, but we never knew where the tiredness and the blisters came from till we found all our clean clothes dangling on the closet hooks! We told on Mother then, and Father put his foot down *hard!* He really did! "Weren't there steam laundries?" he cried. Was *his* wife to be the slave of a tub? We thought it sounded beautifully.

In fact, we were so impressed that the following week, when Mother and Father went off in the Ford to spend the day waking up a dear little country church (to be interested in our New World Movement!), we waited till the Ford had turned the corner, then we scooted to the laundry. We had already chosen our parts: Bill was to be Knight-of-the-Difficult-Wash-Tubs, I was to be Countess-of-the-Ironing Board, and little Timothy was to be Page-of-the-Twinkling-Clothes-Pins, by which titles you will see that Bill was to wash, Timothy to hang things on the line, while I ironed.

Bill's cheeks soon grew to look like gorgeous peonies in a flower show, so very red! And oh! but he was cross.

"Tim," he shouted, "if you ever make another grass stain like this I'll spank you. Honest injun! It isn't fair to get 'em so green *every* week."

Timothy's dear blue eyes looked like saucers: "Mrs. O'Gwady is a *nice* Wash Lady," he said, "she wobbles her chins at me, but I like it, and she *never* spansks."

Poor little Page-of-the-Twinkling-Clothes-Pins! He had his hands full hanging things up on the line. But ah me. I couldn't spare much love on him; for there's only one electric iron, and there I stood on blistered feet trying to make things straight and smooth or ruffy and puckered, as the case might be. But I burned my fingers, and tore the ruffles, and made brown marks just where they showed the most. I made curley-kew corners in the places that needed to be smoothest. Nothing looked right, so I cried. And Timothy was so tired *he* cried, too. But Bill did not cry. He stood there with his hands in his pockets and said fiercely: "I tell you what, we'll never even *notice* Mrs. O'Grady's chins when

(Continued on page 1158)





# Young People's Work



## Topic for October 23.

WHAT WE KNOW ABOUT GOD

Ps. 139:1-12

*"O Jehovah, thou has searched me, and known me."*

A thorough study of the topic would involve the closest research from the first verse of the Genesis to the last verse of the Revelation, also a study of the course of human events from the earliest days till now. This is manifestly impossible. For the practical, everyday Christian we have assumed to know some things about God and his dealings with us.

1. *His creative power.* "In the beginning God created the heavens and the earth." We turn to the first chapter of John's Gospel and we read: "In the beginning was the Word, and the Word was with God, and the Word (Logos) was God. The same was in the beginning with God. All things were made through him." Thus, the Word becomes the agent in creation.

2. *His care.* Turn to the Twenty-third Psalm and read: "The Lord is my shepherd. I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters." Those of us who are Christians know from our own experiences of the providential care of our great heavenly Father. In times of sorrow, trouble, temptation; he is our help. The Psalmist spoke for the modern Christian: "Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever."

3. *His abiding love.* Have some one read from the fifty-third of Isaiah about the Suffering Servant. A second reading should be Matthew 1:18-25, telling of the birth of Jesus. Then, John 3:16 "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." It is such love as this that breaks the heart of humanity and turns wandering faltering feet in the pathway of God.

4. *He is our Father.* And, we are his children. Only Christians know the real meaning of this sacred relationship. Only Christians know what it means when we say: "Our Father who art in heaven, hallowed by thy name." Only the Christian knows the meaning of the forgiveness in answer to his prayer, "Forgive us our transgressions as we forgive those who transgress against us."

5. *He is our present and future hope.* Through Christ God has been reconciling the world to himself. Through this reconciliation there have come to us the real joys of life and the beauties of the whole earth. What a richness of experience this relationship with God brings to the in-

dividual! He is our present hope. But, more than that. Some day we are going to lay our armor aside. The things that hinder will be no more. It will be said of us as of Enoch of old: "He was not, for God took him." That which we have seen "through a mirror darkly," will be understandable and we shall come into a blessed realization of the meaning of immortality. Surely we know that he is our future hope!

## B. Y. P. U. Notes.

CARLETON W. ATWATER  
President, B. Y. P. U. of America

The year 1920-1921, with Gilbert Bigger of Greene Avenue church as president, is a big year in the history of the Young People's Baptist Union of Brooklyn and Long Island. We realize how far short we have come of what we might have attained, but we know that whatever we have accomplished has been because of His directing hand.

### Evangelism

Some 70 meetings have been conducted under the auspices of the Visitation, Educational, Missionary, Queen-Nassau-Suffolk and Meetings committees. Our young people have been preaching the unsearchable riches of Christ on the street corners of our city and in the churches, and have not been ashamed of the gospel.

### District Organization

In order to bring the local societies into closer contact with one another the Union is divided into ten districts, with a superintendent in charge of each, whose duty it is to stimulate interest in the activities of the Union, and promote Christian fellowship.

### Fresh Air Home

The Fresh Air budget for the year was \$6000, which amount was raised by voluntary subscription, and the concert. Because of the generosity of members and their friends we were enabled to entertain

about 400 children and mothers at our Fresh Air Home in Commack, L. I. These were taken direct from the local churches to the Home, and back again, in large sight-seeing busses. Our faithful matron, Miss Cardwell, and her assistant, Miss Benham, devoted their entire vacation to the care of the kiddies, whose ten-day stay in God's wonderful country was altogether too short for them. The Y. M. C. A. hut, purchased some time ago, was dedicated at the conference held May 28-30, and has been used as a boys' dormitory.

### Conferences

Two subsequent conferences have been held at the Home; July 2-4, and September 3-5. These were so successful that such conferences will probably be part of the Union's regular summer work. Installation of officers took place at the last one, at which time the new president, Fred B. Ashplant of Strong Place church, and the committee chairmen presented their plans for the year to the delegates present. A "Double-Up" campaign, to increase the active membership of local societies, will be a special feature this year. At the conclusion of this campaign there will be a month of evangelistic services, with experienced evangelistic workers in charge. The keynote of the B. Y. P. U. for 1921-1922 is "Evangelism."

### Cincinnati Convention

Brooklyn Union was well represented at the Convention at Cincinnati, with 16 delegates, who came home so enthused with the spirit of the convention that they all plan, d. v., to go to St. Paul next year, and, incidentally, to Yellowstone Park.

The last hour of the L. I. B. A. meeting on Wednesday, October 19th, will be Young People's Hour.

### Rallies

Dr. James Asa White, General Secretary of the B. Y. P. U. of America, spoke at the first quarterly meeting at Greene Avenue Church. This is the first time we have had the pleasure of hearing Dr. White at a Union meeting, and were indeed glad of the opportunity. The Annual Rally will be held on October 6th at the Baptist Temple, when Dr. A. Ray Petty, of Judson Memorial church, will speak to us on "The Mind of Jesus." The usual "Quiet Hour" will be held from 7:30 to 8:30 A. M. the same day, also at the Temple.

### World Convention

A WORLD CONVENTION for Washington, D. C., is now being planned by headquarters of B. Y. P. U. of America. The suggestion is meeting with heartiest approval on every hand. Washington young people say they will entertain in great style.



C. W. ATWATER





# Our Own Folks



## Suggested Plans for Armistice Day Observance in Local Churches

It is suggested that an hour before the opening moment of the limitation of armament conference in Washington, the bells in every Northern Baptist church throughout the country shall ring, reminding every Baptist that Armistice Day has come, and calling all to prayer for the success of the great issues of the conference.

It is further suggested that, since children ought to have a special part in Armistice Day, there being none whom war touches more closely, and none in whom it is more necessary to implant a desire for lasting peace, Sunday-school children of Northern Baptist churches all through the country should gather on that day for a children's parade for peace. This should lead through the main section of each town or city to the Baptist church where peace services are being held. The children should carry banners, proclaiming that "The children of the world want peace," and should sing songs of peace as they march through the streets, to the churches and take the places reserved for them there.

It is also suggested that Armistice Day services in Baptist churches everywhere may be very simple—just the peace prayer, which makes them part of a chain of Baptists praying all over the world at that moment for that thing, a few words on the duty of peace, and peace songs by the whole congregation. State leaders everywhere are asked to develop any supplementary plans they may desire, and all Northern Baptists are asked to cooperate heartily with other denominations in this common end of all Christians.

## Philadelphia Letter.

BY ARTHUR C. BALDWIN

It is a great thing to be a Baptist in these days. We are not like the ship bound nowhere under full sail. Civilization has struck its tents and is on the march and so are we. Our record since the great drive has been one of achievement. The message brought back from Des Moines in this regard has been an inspiration to our churches. The Des Moines Confession has served to remind us how fundamentally we are united in creed as well as in accomplishment.

Is not this a time for us to emphasize these unities? In the Convention we differed at times as earnest people may, but when we sang, "Take the name of Jesus with you," and the great hall rang with the volume of sound we felt the common experience that made us one. There is one Lord, one scripture, one life and purpose for all.

Here in the City of Brotherly Love we are trying to work on this basis. I know of no divisive tendencies but often see cooperation of every element. At the first meeting of the Baptist Union, Sec-

retary Steward gave a report of the summer activities among the foreign born that told us no one had been asleep on the job. We were very glad to hear that the Union has been able to make a loan to the New Berean Church of \$10,000 so

that with the funds in hand they are now at work on a building costing \$55,000. That is the way for Baptists to help one another. This church situated in a new section of West Philadelphia has been working under extraordinary handi-

## Foreign Students Visit Board

A dramatic little incident that suddenly converted a row of figures into flesh and blood folks took place at the American Baptist Foreign Mission Society Board meeting on September 20, when Dr. James H. Franklin announced unexpected visitors. Then the door opened, and there filed into the Board room, bringing with them a satisfying sense of the vivid results of Northern Baptist work, nine stu-

who will spend a year at Newton before returning to his own land, where he would be sixtieth in a direct line of Buddhist priests, had he not been converted to Christianity.

Monsieur Henri Vincent of France, son of a Baptist minister there, now a senior in Rochester Theological Seminary, who will enter upon Christian service in his own land, where his two brothers lost



From left to right. J. Novotny, Czecho-Slovakia; C. Osolin, Latvia; K. Kakuda, Japan; H. Vincent, France; H. A. Aguling, Philippine Is.; C. Rousseau, France; S. Hashimoto, Japan; T. G. Ling, So. China; C. S. Ling, So. China.

dents from foreign lands, here through Northern Baptist efforts, to fit themselves for higher work for Christ. The nine, as introduced in turn by Dr. Earle B. Cross were:

John Novotny, just arrived from Czecho-slovakia, son of a well-known Baptist pastor, and brother of Mrs. Frances Kolator, who will take a course of study at Newton Theological Institution, Newton Centre, Mass.

Rev. Shozo Hashimoto of Japan, a graduate of the Japan Baptist Theological Seminary, and a pastor in his own land for two years, who will also enter Newton.

Mr. Thomas G. Ling of China, who comes with the approval of the South China Mission, to specialize in industrial chemistry at Brown University.

Rev. Keigaku Kakuda of Japan, who has already an M. A. from Princeton, and

their lives in the world war, one of whom was a graduate of Rochester.

Charles Osolin of Latvia, a recent graduate of Newton Theological Institution, who sails soon for England, where he will spend a year at Regents Park College, before returning to engage in religious work in Latvia.

H. A. Aguling, of the Philippine Islands, who has served as pastor while a student in Colgate University and the Northern Baptist Theological Seminary.

Monsieur George Rousseau of France, who will enter Newton Theological Institution this fall, after two years of study at William Jewell College.

Chen Shen Ling of South China, who will continue his study in the University of Pennsylvania this fall, after having received the degree of M. A. at Columbia Teachers' College in June.



caps. I wish there was space for me to tell what Pastor George Lockett and people have had to face. It strengthens my faith in the perseverance of the saints. We are wise now in investing there.

The Logan Church under the pastorate of Francis Everett Steever, late chaplain of the 309th infantry, 78th division, has just laid the corner stone of a fine new structure. The address was made by Dr. Carter Helm Jones and the stone laid by Russell H. Conwell D.D. This church began work in its first building in 1894. Now it is building its third—a pretty good record for less than thirty years. Best of all in the present enterprise, the entire amount of its cost has been pledged. Rev. Frank Divine, past master in the art of the financial appeal, helped them to do this.

The Baptist Institute, John Milnor Wilbur D.D. President, has opened its work with a full school, sixty-three being registered. In order to accommodate the many who wanted to come, it was necessary to purchase an additional house which is now the home of the resident faculty. The entering class numbers twenty-five. The convocation address was given by Rev. George D. Allison of Wilmington. Everything looks bright for the Institute save the financial worry. It will not be an easy time financially unless the New World Movement is able to pay them the designated amount.

The ministers' conference, Rev. George E. Nicholls, president, has begun operations. Rev. A. E. Harris opened the program with a clear discriminating estimate of England's condition based on his observations there this summer. The fact that the daily papers found cause for sensational reports and comments was due to their idea of the public appetite rather than to what he said. Brother Harris knows his England through many years' experience.

The state and city primaries have come and gone leaving the progressive and reform elements decidedly the worse for wear. The knockdown, not a knockout, was skilfully given by the machine's following the strategic principle, Divide the enemy and then crush him. Into the reform issues of a new constitution to allow better roads, a state budget system, home rule in the cities, a reformed magisterial system, were inserted a sectarian and Sunday question that threw many good people into confusion. In the city this was not necessary. The machine elements, that were divided came together in true machine fashion "for the good of the organization." Add to this the fact that in the city out of a registration of more than 450,000 less than 300,000 cared enough to vote, and the further fact that the women vote was divided, and you have the explanation of a smashing victory for combine and contractor rule and the threat of a worse defeat two years hence. Such things hurt. Progressivism has a hard way to go; but already organization is being made to carry on the fight. God reigns and we hope because of him.

## A Message to the World Wide Guild

By ALMA J. NOBLE

Who could fail to respond to the first call of the president of our Northern Baptist Convention, especially when she implores us women and girls to do our share in filling that ship in fellowship?

Who of us has ever suffered from hunger or cold? We all have imagination, however, and I hope every woman and World Wide Guild girl in the denomination has a heart so filled with the compassion of our Master that we shall see in this call to help those poor suffering women and children in Europe a chance to "minister unto him." World Wide Guild Girls, throw yourselves into this October drive as you did into war work, and let us prove that we are indeed Worth-While Girls. There isn't a day to lose. Call an extra meeting, write me for particulars if you do not understand, and let us rise gloriously to this emergency.

## St. Louis Letter.

By W. E. DARROW

During the Summer your St. Louis correspondent has neglected the work of informing THE BAPTIST of happenings here, he himself being away part of the time and the work slowing down a little in this period. The writer attended the B. Y. P. U. A. convention in Cincinnati, Ohio, going from there to North and South Carolina for a visit among long-time friends, preaching each Sunday during his vacation, and returning in time for preaching in his home pulpit on the last Sunday in July. A number of our city pastors were at the Arcadia Heights Assembly. Other pastors went farther away. A few stood by their work the whole summer through. All of our pastors seem ready for the tasks that lie before, whatever their summertime experience.

A representative company of Baptist people gathered at the home of Dr. and Mrs. S. E. Ewing, 5423 Vernon Ave., this city, in honor of their twenty-fifth wedding anniversary on the evening of Sept. 23rd. Choice gifts were left as reminder of the occasion. Among the gifts were twenty-five bright silver dollars from the

members of the Baptist Minister's Conference and their wives. An orchestra played during the reception. Dainty refreshments were served. Dr. and Mrs. S. E. Ewing have been long active in the Baptist work of our city. He was pastor of the Euclid Church, St. Louis some years ago, and is now superintendent of missions for St. Louis. Much of the present success of Baptist effort in and about St. Louis is due to his efficient leadership. May they both live to enjoy their fiftieth anniversary.

A training school for B. Y. P. U. workers is being projected for the first week in November. It will be held at the Compton Heights Church, under the leadership of J. C. Hockett, Jr., state Sunday-school and B. Y. P. U. secretary. There will be a number of teachers from a distance. The work each evening will be according to the following schedule: 6:15-7:00, supper. 7:00-7:45, class period. 7:50-8:30, class period. 8:35-8:45, devotional. 8:45-9:15, popular address. 9:15 benediction. The committees are: entertainment and speakers, F. H. Wittneben and Dr. S. E. Ewing; enrollment, H. C. Fechner and Miss Helen Anderson; publicity, Miss Zada Griffin; curriculum, Rev. W. E. Darrow and Mr. J. C. Hockett, Jr.; house, Wm. Wilson; reception, Leslie Myers; the general committee, Rev. R. K. Kelly, Dr. S. E. Ewing, F. H. Wittneben, Miss Zada Griffin, Miss Helen Anderson, Leslie Myers, Wm. Wilson, the writer and E. S. Johnson. This training school will be of great value to Baptist young people's work in our city, and should be well attended.

Mr. H. C. Fechner of the Ebenezer Church, has been elected recording secretary and Miss Mary Woods of the Lafayette Park Church, junior and intermediate superintendent of the city B. Y. P. U. The city B. Y. P. U. held its fall rally at the Immanuel Church, on the evening of September 15. There was an attendance



BASKET BALL TEAM, LYELL AVE., ROCHESTER, N. Y.

The names of those shown in the picture standing from left to right are, Sidney Stauber, Harold Houghtaling, Mr. Otto Ludwig, John Braund, Chester Kellogg. Seated from left to right are George Morse, Wilbur O'Brien, Kenneth Bradley



of over 415. Not a few were unable to get in because of the large attendance. A number of the local unions responded by some interesting "stunt," in manner as planned. The address of the evening was by Rev. R. K. Kelly of the Lafayette Park Church, on "Our Outlook for 1921-1922." Rev. P. G. Van Zandt of the West Park Church, directed the singing.

The community training school for church school workers will begin its ninth year of the work, at the Y. W. C. A. Building, 1411 Locust Street, on Monday evening, October 10. Sessions Monday evenings, 7:30 to 9:30. Lansing F. Smith, 315 North 7th Street, is the business manager. This school is one of the greatest of its kind in the country. First class period, 7:30 to 8:15; chapel, 8:20 to 8:40; second class period, 8:45 to 9:30. January 16—last session of first term; January 23—second term begins; April 24—last session of classes; May 1—closing exercises. Here is a real school, permanent, with a comprehensive curriculum and strong faculty.

The St. Louis Association meets this year with the Euclid Church, this city, Dr. R. B. Whiteside, pastor. A program of interest and profit is being prepared. It will be held on Thursday and Friday, October 13 and 14.

The Missouri General Association will meet with the Baptists of Moberly, Mo., October 18, 19 and 20. The state pastor's conference will meet on Monday of that week at the same place.

The King's Highway Church, this city, will begin evangelistic meetings the first week in November. Other churches are planning for special meetings in the near future.

#### Grand Avenue Church

Of more than usual interest is the situation at Grand Avenue Church, of which the writer is pastor. This church will complete its work of incorporation on Monday evening, October 3, and soon after the property at 2701 North Grand Avenue, where it is worshipping, will be transferred to the corporation by the Baptist Mission Board of our city. There was trustee ownership at the beginning of its history in 1890. A year or two thereafter, a deed of trust was given trustees representing the Second Church interest in the property by reason of loans for the carrying forward of the Grand Avenue Church work. In 1914 the property was transferred to the St. Louis Baptist Mission Board to keep until such time as our church should be in position to hold the same. After a year of self-support, the first time in its history, the church next month will be able to come into possession of its own, under \$8,000 limitation by gift-mortgage to safe-guard money contributed by people outside our membership, chiefly by people of the Second Church. Our church has added eighty-five members during the year closing September 30. The outlook for the future of our work is very encouraging.

St. Louis, September 24, 1921.

of the time it has been impossible to keep a missionary on the field and most of the people were untouched by any religious influence, one girl eighteen years old had never heard a sermon. Last spring missionary Dow of China, home on furlough accepted the appointment as teacher of the government school for Indians and also began preaching in the white church. Late in August Rev. Van Dyke Todd of Fallows visited the field and began a series of evangelistic meetings. At the end of ten days he found it necessary to leave but the spirit of revival was so manifest that it was felt the meetings must not close. Rev. C. H. Bancroft responded to the call and continued the campaign for several days. A number were converted, others reclaimed and the few Baptists in the community were encouraged to send for their letters so that now a church of twenty-five members awaits the coming of a pastor to lead them in further evangelization.

#### SOUTHERN CALIFORNIA

THE FIRST CHURCH OF SELMA began her fall work Sept. 4. A large increase in attendance at all services was noted. The Sunday-school attendance increased about 50 per cent. After the sermon the pastor gave a short dedicatory prayer and the congregation said farewell to four young people who are preparing themselves for special Christian service. Sunday, Sept. 11, the attendance was still increasing. At the close of the morning service a short business session was called. By a unanimous vote Miss Buschell was called as assistant to the pastor, Rev. F. Carl Truex, at a salary of \$100 per month. By mutual agreement Del Rey Church becomes a mission of First Church.

## Church News by States

### Pacific Coast

#### WESTERN WASHINGTON

##### Campaign to "finish the task"

The goal is to raise \$200,000.00 in pledges for the New World Movement.

The task is to be finished on or before Thanksgiving night.

The pledges are to be payable in installments during the period of October 1st, 1921, to April 30th, 1924.

Our Convention field has been divided into districts with a Campaign Director in charge of each district. They are Rev. J. R. George, Wenatchee and Walla Walla Districts; Rev. J. F. Day, Yakima District; Rev. J. M. Nelson, Palouse District; Rev. Dean Hamilton, Lewiston District; Rev. J. McAllister, Newport District; Rev. W. E. Monbeck, Coeur d'Alene District; Rev. W. H. Bowler, Spokane District.

The following leaders are now helping us to finish the task. Dr. S. D. Bawden of India, Dr. A. M. Petty, Portland, Rev. J. L. Bryan of Indianapolis, field worker of the General Promotion Board, and Miss Lucile A. Withers of China.

"Let's go" is the slogan of the young people who are setting a fast pace in raising \$5000, an item in the campaign budget, for buying assembly grounds.

Euclid Avenue, Spokane, turned in \$1,300 last Wednesday. Only \$200 more is needed to finish their task but the leaders say they can raise more than their quota, and they are going after a surplus.

In the Lewiston District every church

but one has decided to put on a campaign and all have fixed dates for making the canvass.

It is reported that "Okanogan is coming fine. They have a fine crop and will undoubtedly go over the top."

#### NORTHERN CALIFORNIA

Baptist ministers of the San Francisco Bay Association and their wives, and some prominent laymen met at the Y. W. C. A. for a luncheon at which Dr. and Mrs. E. R. Bennett were our guests of honor. After luncheon all sang the song, "My Jesus I Love Thee." Dr. C. M. Hill led in prayer. Miss Helen Holmes sang a solo; after which Dr. Henry Schenkofsky, Secretary of the Association, read an original poem, "Fifty Years for Christ." Then Dr. Bennett, who has just finished fifty years of preaching, brought the most interesting facts of fifty years in the ministry. After Dr. Bennett had spoken, both ministers and laymen eagerly stood up and gave expression of appreciation of the work done by Dr. Bennett, especially on the Pacific Coast. Rev. A. P. Brown, who has worked with Dr. Bennett the last thirty years, read resolutions for the committee. After that Mrs. C. E. Tingley presented Mrs. E. R. Bennett with a most beautiful bouquet. Mrs. Bennett responded, saying that it had been a privilege and a joy to work by the side of her husband all these years. —Henry Schenkofsky.

AUBERRY: For a number of years a fruitful work under the direction of Rev. J. G. Brendel, has been carried on among the Indians. Later a missionary was sent to work among the white population and a house of worship erected. Much

### Mississippi Valley

#### KANSAS

EL DORADO CHURCH has been greatly strengthened in a meeting led by Perry F. Evans of Fort Worth Seminary. He had with him, Joe Canzoneri as singer and Mrs. J. R. Mantey as pianist. A tabernacle 60x80 was constructed on the new property at the rear so as to leave room for the new building which is to be commenced this fall. The church was organized for business, with a choir of fifty voices and other committees at work. There were four additions the first day. In all there were sixty added to the church, and twenty-one others professing faith or renewing their allegiance. An offering of \$1025 was made to the Fort Worth Seminary, which keeps these great teams of evangelists in the field. We are also giving one of our most useful young couples to special service; Paul Hudson and his wife. They plan to enter Fort Worth Seminary and prepare for a life work in special lines.

MR. JOHN KNAAK of Liberal, Kansas and Miss Helma Hecht of Chicago, Illinois, were united in marriage on Sept. 1st, at the Immanuel Baptist church, of Chicago. Mr. Knaak is the very efficient superintendent of the Baptist Sunday school of Liberal, and president of the Southwestern Kansas Sunday-School and B. Y. P. U. Association.

NORTON gave to Pastor and Mrs. G. E. Van Hagen a surprise reception recently which proved to be a most happy affair.



Mr. Van Hagen is building a neat bungalow for a home in Norton.

REV. W. G. PUMPHREY has resigned his work at Meade, Kansas, to become Missionary of the Southwest Association, a work for which he is well qualified.

LIBERAL CHURCH is having the largest congregations in history of the church, under the guidance of Pastor John R. Pennington.

#### ILLINOIS

ATTENTION ILLINOIS BAPTISTS! Will the delegates and visitors desiring entertainment while attending the Illinois Baptist State Convention at Rockford please send their names before October 14 to Rev. G. A. Sheets, 518 N. Court St., Rockford, Illinois.

THE ANNUAL BUSINESS and Corporation Meeting of the Baptist Old People's Home will be held at the Home, Fourth Ave. at Fourth St., Maywood, Ill., on Tuesday, Oct. 11, 8 o'clock p. m. Each church is entitled to send its pastor and two delegates to this meeting. Dinner will be served to those desiring, 6.45 o'clock, 75c per plate. R. S. V. P. to Supt. of home not later than Oct. 8th. Take the Oak Park "L" to Wisconsin Ave., walk one block north and take Lake St. car to Maywood. At end of line walk south to Baptist Church, then east one block, or Madison St. surface car to 4th Ave.

JACOB E. DITTUS, Secretary.

FIRST CHURCH, FREEPORT, F. G. Sayers, pastor, has remodeled and decorated its meeting house, at an expense of \$4000. The reopening occurred Sep. 18. The program of the church calls for a budget of \$10,000 a year.

PHILIP KEDZIERSKI, Bible worker assisting Pastor John Frydryki, of the First Polish Baptist Church of Chicago, was out with some boys calling in the homes of Polish people and distributing religious handbills. A Catholic priest, finding out what was going on, attempted to stop the work by accosting the workers with protests, warnings and threats. The colloquy drew a large crowd of Polish people, who, as soon as they understood the dispute, showed evident sympathy with Mr. Kedzierski, and this gave him a fine opportunity to make an out-door address about the Bible and the Baptists.

#### MICHIGAN

##### Michigan Women Confer

Vacation time is over. The ladies of the Board of the Woman's Baptist Mission Society of Michigan realized this as they began their long and interesting discussion of business on Tuesday morning, the 13th inst. The president, Mrs. Wilson, presided.

An honored member of the Board, Mrs. Cora E. Clarke of Jackson, had passed away during the summer.

Mrs. N. H. Bowen, Secretary-Director, was out of town, having been detained by illness of relative. Literature regarding "Fill a Ship in Fellowship" has been sent to all the Baptist churches in Michigan.

Miss Cooper was also out of the city. The Baptist daily vacation Bible schools led in Detroit, there being twenty-seven. The great lack, however, had been volunteer workers. It is to be much regretted in Detroit that Miss Alma Kurtz is leaving the last of the month to have charge of a settlement house in West Virginia. Her work in Detroit has been greatly blessed and appreciated. It was voted to send a letter to this effect to Miss

Kurtz. Detroit's great loss is surely West Virginia's gain.

Rev. A. V. Allen, director of Sunday-school and young people's work in Detroit, came in and spoke of plans regarding the workers' training institute to be held in Detroit November 13-18. Our Miss Bromley will lecture each day of the institute on the book "From Survey to Service."

Mrs. Wreggit reported that \$103.96 had been received to date from sales of literature at this year's Associations and assemblies.

An outline of the program for the women's part in the coming state convention was given by Mrs. Brennan, chairman of the program committee.—JANET BURGESS, Cor. Sec'y

#### INDIANA

MARTINSVILLE, Chas. Gilman, Morse, pastor, is rejoicing over the greatest revival in its history. Meetings were held in a tent. Attendance ran as high as 15,000. Evangelist John M. Linden was Pastor Morse's associate in the work.

#### IOWA

FIRST CHURCH, COUNCIL BLUFFS: The report for the observance of Rally Day in the Sunday School and B. Y. P. U. and the Second Anniversary of the Building Fund Campaign in the First Baptist Church of Council Bluffs, Iowa, showed an attendance of 370 in the Sunday School with \$47.30 collection; \$1,555.12 added to the Building Fund, making the total available in cash and bonds for that purpose over the \$20,000 mark; fifty-four young people in the B. Y. P. U. In other words, every goal that had been set was excelled. As a climax to the day, there were buried with Christ in baptism, a young business man and his wife and a boy from the Junior Department in the Sunday School.

#### OHIO

Rev. Millard Brelsford, of the East Cleveland Church, entered on the third year of his second pastorate the first of May. The outlook is encouraging in every way. The church budget has been largely increased, and over \$16,000 was raised last year on the New World Movement pledges. The church has adopted Rev. and Mrs. J. T. Latta, Thonze, Burma as its missionaries on the foreign field. In the Bible school emphasis is laid on grading and teacher training. During the past summer members of the teaching staff had special work in Western Reserve, Chautauqua and Syracuse University, and the church had the third largest delegation in the state at the Ohio Assembly at Granville. On Sept. 11 the morning service was in recognition of the young people going to college. The church has twenty members in eleven colleges. Denison leads the list with six and others are in Oberlin, Dartmouth, Case, Reserve, Ohio State, Lake Erie, Smith, Wellesley, Lafayette and Princeton.

##### The Evangelistic Campaign

The Committee on Evangelism of the Ohio Convention is planning a campaign to touch every church in the state with evangelistic meetings between November and Easter, and the outlook at the present time is most encouraging. The state is divided into four districts, each with a district superintendent, and these men will co-operate with Executive Secretary Chambers and the committee in carrying through the plans. Five conferences will be held; in Zanesville Oct. 4-5, Cleveland,

Oct. 13, Toledo, Oct. 21, Columbus, Oct. 31-Nov. 1, Dayton, Nov. 2-3. Dr. Stilwell, national superintendent of evangelism, will be present at each of these to assist in laying the plans and the pastors will work out arrangements for the meetings in the district. So far as possible pastors will assist other pastors in two weeks' meetings. The committee will pay their travelling expenses and provide a supply if needed for the Sunday they are away from their own pulpits.

In the plan we are centralizing on the South East District for simultaneous meetings in November. Reports at present indicate that forty or more meetings will be held during that time and pastors will be drawn from all parts of the state. Nearly all of the Granville men have volunteered their services to supply pulpits where pastors are away.

The details of the plan are being carefully worked out by Rev. C. H. Stull of Marietta, a member of the state committee. There is a splendid spirit of co-operation and great expectancy everywhere. Will Baptists in Ohio and everywhere join in earnest prayer that there may be a great outpouring of the Spirit on all our churches this winter. We are sure we are in accord with the will of God in planning this campaign. Let us go forward with confidence.—Millard Brelsford, chairman of the committee on evangelism.

##### Adams Association

The 100th annual session of this association was held August 26-28, with the Bush Creek Church, with the time-honored moderator, Rev. A. K. Murphy, in charge. The weather was ideal, the attendance large and the spirit of unity was fine. Some phase of every department of the Baptist work was profitably discussed, but evangelism took the lead. It is hoped that an evangelistic campaign may be put on in each church in the association.

The devotional half hour preceding each session gave a deep spiritual tone to the entire meeting.

A resolution, commending the Home Mission Board for accepting the \$1,750,000 trust fund with "credal attachments," and urging the convention committee to recommend to the convention the policy of accepting all gifts and trust funds with credal attachments which are in harmony with the generally accepted doctrines of the Baptist, was offered and unanimously adopted.

This old association has sent out a number of fine workmen into the Master's vineyard, and has two young men in the Southern Baptist Theological Seminary this session. F. M. MYERS.

##### Doings in Cleveland

Cleveland pastors and their wives met at luncheon on Monday, September 19, to do honor to four of their number who are shortly to leave the city.

Rev. and Mrs. Wm. G. Evans have relinquished a very successful pastorate at the Trinity Baptist Church, to respond to a call to missionary work in Burma. Mr. Evans stirred the hearts of his brother ministers when he recounted the experiences through which he has recently passed, and which have led him to give up bright prospects in the homeland to go where he and Mrs. Evans now firmly believe God wants them. The Cleveland pastors and through them the churches will from this time on be more deeply interested in the establishment of the



kingdom of God in that eastern land because a trusted brother and his wife have made great sacrifices in order to bear personal testimony to the saving power of Jesus Christ there. Mr. and Mrs. Evans sail early in the month for a brief visit to Mr. Evan's old home in Wales. From there they will take up their journey to arrive at their new home sometime early in December.

Dr. and Mrs. Bales were the other honored guests. Three years and a half ago Dr. Bales became the pastor of the Cedar Ave. Baptist Church at a time when its future seemed most doubtful. Now that it has become one of the strong churches of the city, and is looking forward to great undertakings, Dr. Bales finds himself unable to remain with the people to whom he has so endeared himself. Bronchial trouble has made it necessary for him to seek another climate, and he will become pastor of a leading church in Florida. His friends in Cleveland will follow his future work with great interest.

Dr. Stark, on the first Sunday of September entered upon the tenth year of his pastorate with the Glenville Baptist Church. In this decade he has with energy and success led the church, which owing to its peculiar position has had great difficulties to overcome. That his people recognize his fitness for his position was indicated upon his return from his vacation, which he spent in France, when at the opening of the communion service the chairman of his deacons board, in a tactful and firm way took charge of things. Under his direction the leaders of the several departments of the church came forward and with full hearts expressed to Dr. Stark their appreciation of what had been accomplished under his leadership, and pledged to him their devotion and service in the days to come. It is not often that a pastor receives so unanimous and heart-felt reception at the beginning of his tenth year.

Mr. George B. Enterline, who for some time has been district superintendent under the Ohio State Convention Board has accepted a position with the Cleveland Baptist Association as their missionary pastor. The first six months of his service is to be spent with the Immanuel Church in intensive work to find out the possibilities in that district.

Atlantic Coast

MAINE

BREWER: Pastor Welsh and family spent the month of August at Rockland. During his absence the church maintained regular services. Rev. Gideon Mayo of Bangor, Rev. Arthur Armstrong of Bel-erica, Mass., Rev. Eugene Philbrook of Randolph, Mas., and Rev. R. B. Beatty of Waterville, Me., were the supplies.

OAKLAND: The pastorate of Rev. H. G. Kennedy is beginning under favorable auspices and with great mutual satisfaction. A Reception was given to Rev. and Mrs. Kennedy in the church on Tuesday evening. A fine musical program was rendered by choir and orchestra. The beautiful church, Sunday-school room and parlors had been finely decorated for the occasion. Appropriately, Rev. Benjamin Beatty who has been largely instrumental in bringing to pass the union of the two churches, was at the head of the

receiving line. Secretary Mower brought the greetings of the State Convention and Dr. Whittemore spoke of the relations of the church to the world field. The church is well represented in missions for Rev. Vernele W. Dyer now in Burma is one of its members. Pastor Holman of the local Methodist church brought the greetings of the community. Pastor Kennedy responded in a way to indicate that the sound constructive work done by him at Houlton and Old Town will be continued at Oakland.

BRYANT POND: Rev. C. R. Upton who has rendered an important service at Bryant Pond retires from the active ministry. He will make his home at Goodwins Mills and will be available as pulpit supply for pastorless churches. His ministry has been one of great sincerity and faithfulness and will be permanently fruitful.

REV. F. S. LEATHERS, moved from Billerica, Mass. to Bowdoinham, Me., for rest. He found the Baptist church at the latter place pastorless, almost hopeless and with its house closed. He called the remnant together for services the second Sunday in July with eighteen persons responding. The first Sunday in September ninety-five were present at the morning service, and 125 in the evening. The church has requested Mr. Leathers to remain on the field.

VERMONT

THE ANNUAL CONFERENCE and school of methods for the ministers and missionaries and members of boards was held at Saxton's River in the Vermont Academy buildings September 5 to 7 inclusive. There were about 125 persons present, and all declared the addresses the most inspiring and helpful ever. Resolutions were adopted thanking the state convention board and the speakers for the help received. The report of the committee on findings set 1000 additions by baptism to the churches of the convention this

year as the goal, and recommended that special effort be made to collect all pledges to the New World Movement and to secure a pledge from every member of a Baptist church and congregation who has not already pledged. The churches were urged to take up the study of missions in a larger way than ever before, and to have a graded school of missions for five or six Sundays during the year. The conference also approved the establishment of a summer school for religious education at Saxtons River in connection with Vermont Academy, providing the matter can be worked out satisfactorily by the convention board.

VERMONT ACADEMY opened September 12. Already 128 students are enrolled. Vermont Academy was founded in 1876 and ran for forty years, securing an enviable position among the educational institutions of the country. The school has been closed for the past five years, and now opens under entirely new management and with a splendid outlook for the future. Men and women of three generations returned for Old Home Week September 16, 17 and 18 and to celebrate the rebirth of Vermont Academy. All the buildings have been thoroughly overhauled and put in first-class condition—

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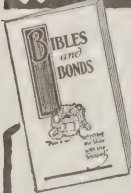


even better than when the buildings were erected. Every room in the dormitories has a hard wood floor, a ventilator to carry off the dead air, and electric lights. A new water system, sewerage system, electric light system and central heating plant have been installed at an expense of about \$90,000. A new and beautiful memorial window has been placed in the chapel by Leon S. Olin D. and Vernice Gay, all graduates of the academy, in honor of their father, Joseph Stearns Gay, long since gone to his reward, as a memorial to those who fought for peace during the recent war. Principal Raymond McFarland, a Christian gentleman of experience and ability, heads the faculty: with him are associated men and women of character, experience and ability, who are determined to fit young men and women for true life as well as for college.

REV. RALPH M. JONES, pastor of the First Church, Chester, since 1906, has tendered his resignation in order to accept a call to a church in Illinois. The church at first refused to accept Mr. Jones' resignation. However, at a meeting on September 11, after he stated that he was unable to reverse his judgment, which had already been well considered and carefully matured, to finish his work September 30, the church voted to accept the resignation and adopted resolutions commending Pastor and Mrs. Jones for their unblemished Christian character and Mr. Jones for his ability as a preacher and pastor. Mr. Jones has done splendid work, receiving an unusually large number into the church, and making for himself a place in the entire community.

RANDOLPH CHURCH, Rev. Frank S. Tolman, Ph.D., pastor, rejoices in that two of the young ladies Miss Eva M. Alden and Miss Laura C. Douglass—are going to prepare themselves for Christian service. Miss Alden will enter Gordon Bible College and Miss Douglass Boston University School of Religious Education. On Friday evening, September 9, a service was held in their honor, at which time Pastor Tolman, Pastor Moore of the Methodist Episcopal Church and Pastor Metzger of the Congregational Church spoke and others took part by singing. Light refreshments were served.

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## CONNECTICUT

THE ONE HUNDRED THIRTY-SECOND ANNUAL MEETING of the Hartford Association was held in the First Church, New Britain, September 20. Rev. Henry D. Coe, Bristol, and Dr. T. A. Varnador, West Hartford, conducted devotions. Rev. Frank B. Haggard, Hartford, preached the annual sermon. It was a strong plea for the church to recognize her mission. Miss Anna Prince spoke on her work in Burma. Rev. Wm. T. Thayer, Hartford, presented the "Educational Task" of the church in a convincing manner; "The Stewardship that Christ Demands" was forcefully set forth by Dr. H. J. White, Hartford. Dr. Hugh A. Heath, New York, in a heart searching address told how the New World Movement had gripped the hearts of men and women East and West. The evangelistic sermon was delivered by Rev. James McGee, New Haven. It was a fitting climax of a most interesting program calling for a rededication of life to the task of winning the world to Christ.

## RHODE ISLAND

THE CROWNING EVENT of an herculean task took place Sunday, September 25, at Stewart St. Church. The vestry has undergone a complete transformation through the united effort of the beloved pastor, Rev. Hugh B. Carpenter, the superintendent of the Bible school, F. W. Morse and his band of workers. The church towers have also been repaired and the outside of the edifice re-painted, all at an outlay of over \$2631. These figures in no way represent the faith and labor that made the raising of this amount possible in three months.

The program included appropriate ceremonies attending the unveiling of an honor roll, bearing the names of many departed saints of the church in whose memory gifts were made. Following an address by Miss Jeanie Short of the Dean St. Italian Mission, the exercises closed with each class presenting its slogan for the coming season.

DEACON T. W. WATERMAN completed forty-three years of continuous service as superintendent of the Calvary Baptist Sunday school, the largest Bible school in the state. Those who took part were Dr. W. H. P. Faunce, president of Brown University; Dr. E. P. Farnham of New York, Dr. Edward Holyoké, pastor of the Church; Rev. M. E. Bratcher, Ph.D., associate pastor; Mr. Waterman and Mr. Edward S. Donle the new superintendent. Mr. Waterman has rendered conspicuous service and has been identified with international and state Sunday-school work. A large portrait of Mr. Waterman was presented to him with a suitable inscription which will be placed in the chapel of the church.

SECOND CHURCH, East Providence, with the other Sunday schools of the town, has inaugurated a school of religious education for the entire community to meet one evening a week for the study of the Bible and for the training of teachers. The work of the church is progressing under the leadership of the pastor, Rev. Frederick L. Cleveland.

REV. S. L. NEIL, of the Publication Society, preached October 2, at the Second Church, East Providence, in the morning, and at the Roger Williams Church on Sunday evening. At the latter church he delivered his lecture on Scotland on Monday evening.

REV. J. DE SOUZA has completed a program for the Portuguese people which will include preaching services, prayer meetings, classes in English and industrial schools under the leadership of Miss Viola Olson at Union Church, Providence, and First Church, Pawtucket.

## WESTERN PENNSYLVANIA

TARENTUM CHURCH, Rev. L. F. Taylor, pastor, is making earnest preparations for an evangelistic campaign to begin early in November.

REV. CHARLES A. DECKER, pastor of the Bellevue Church, reports that the first evening of the mission study course on "The Faiths of Mankind," conducted by Rev. Z. D. Brown, was attended by sixty-one.

MONESSEN CHURCH gave a formal reception to its new pastor, Rev. W. W. Anderson, and wife, Friday evening, September 16.

REV. W. P. WHEELER, SALTSBURG, closed a happy and successful pastorate with the church, Sunday, September 28th.

THE PERMANENT COUNCIL of the Pittsburgh Baptist Association was in session Monday and Tuesday, September 19th and 20th, at the Sandusky Street Baptist church and an extended statement by Mr. Galpin for Pittsburgh, to review its course in relation to its former pastor, Rev. Frederick Tower Galpin. The church upon his confession of immorality, first before three members, secondly before five and, thirdly, before twelve officials and members, on which occasions full opportunity had been given Mr. Galpin for defense thereby, according to the belief of the church, satisfying every demand of justice and its own by-laws, had accepted his resignation and later unanimously cancelled his membership. After hearing both the official record of the church and an extended statement by Mr. Galpin, and following earnest and prolonged discussion, the Council voted to approve the action of the church in the following resolution: "Believing in the integrity and the judgment of the First Baptist Church of Pittsburgh which led to the severance of the relation between themselves and their former pastor, Rev. Frederick Tower Galpin, D. D., and their withdrawal of the hand of fellowship from him; but, in regard to the withdrawal of the hand of fellowship, they should have notified him of their intended action, in accordance with Article IX, Section 3, of their by-laws."

## EASTERN PENNSYLVANIA

THE FOURTEENTH ANNUAL meeting of the Pennsylvania Baptist General Convention will be held in Franklin, October 17-20, 1921. The sessions will be held in the spacious edifice of the First Church, whose pastor is Robert M. Green, D. D. Entertainment will be accorded to all who present properly certified credentials. Copies of the program will be mailed to all the churches in the state within a few days, and with the programs will be found the necessary credentials. If additional blanks are needed, write, enclosing two-cent stamp for reply, to C. A. Soars, D. D., executive secretary, 1701 Chestnut St., Philadelphia, or to Rev. Chas. A. Walker, Recording Secretary, 314 West Union St., West Chester. Don't forget your credentials.

## Abingdon Association

Abington Association, held at Carbondale September 20-22 was one of the best



in its history. Interest and enthusiasm ran high. The attendance was good. The sermons and addresses of the highest order. Rev. G. M. Reid, First Church, Scranton, was elected Moderator, and Rev. James H. Carter, Jermy, was elected Clerk.

An optimistic note ran through all the letters: churches reporting double the baptisms over the previous year, special services being held in most of the churches during the year. Every pastor was present.

Not a discordant note was sounded. Associational Missionary Rev. C. Mason Jones was retained. The program adopted at the Northern Baptist Convention in Des Moines was endorsed. Resolutions committee urged the members of the churches to give full consideration to *THE BAPTIST and Missions*, as the official papers of our denomination. Evangelistic committee is working in harmony with the superintendent of evangelism of the state for this coming year, and evangelistic services to be held in every church, no matter how small, are being planned.

JAMES H. CARTER, Clerk.

## Boston Letter

By CHARLES H. WATSON

### Fall Openings

Not only the milliners and the modistes but the schools, churches, associations and conferences have "fall openings." They are sometimes called by other names, but they are displays—in the one case of goods, and in the other of tasks and opportunities. Both are to be expected at this season, and both are sure of their own interested clientele.

The stirring of the schools is impressive. Harvard, Boston University and the other big colleges open with record classes. Newton enters the largest class in its history, and there is distinct enthusiasm over its quality. It is a nationally representative body—quite a promising group of men from the South, and from the Maritime Provinces of course, while both East and West will also meet on Newton Hill. There is a large and wholesome fitness in this; for the broadening of a provincial accent, or the enrichment of a local color, by bringing into contact the wide apart sections of our big country, becomes an invaluable element in the training of Christian leaders. And this is Newton's specialty.

### Associations and Churches

The associations are becoming more practical in their preparation and performance. They are more impatient of mere time-marking, and gradually are getting clear from old ruts. The former moulds that included conventional, and almost age-long features, are being broken, and clear-cut and urgent modern procedures in Christian enterprise are pushing into the programs. If the new departure will win to the assemblies that element in the churches that wants worth while results, and is ready to work for them, the association meeting will change from a contemplative gathering to one that is all alive. We are heading in that direction.

Easily first comes that of the ministers because it meets every week, and supplies a perennial opportunity for the brotherly touch and the larger inspiration. October 1 we indulge in a new president, no matter how charming the old one may have

been. The new one is Pastor Frederick E. Heath, the veteran of Jamaica Plains. Past President W. H. Dyas of Somerville, in his closing word, spoke warmly of our democracy, not only in our fellowship, but presidentially as well. We seem not to be dazzled by new luminaries, but choose to honor our steady veterans; always we have one in the high chair.

### September Meetings

We have had three good ones—unusual in fellowship, and in the charifying quality. First came the limbering up just after vacation, in which the best of the summer got into the meeting and sweetened us all up for the opening work.

Then came Dr. Raphael C. Thomas, our good medical missionary in the Philippines; son of Dr. Jesse B. Thomas. Some of us older fellows seemed to be hearing his father and his mother, as well as himself. But he was so completely himself, and so full of his work, that we soon forgot everything else. He made you feel that you had been following him around as he blessed the people, and as the people blessed him. The last meeting took us to Des Moines. Secretary Dolan, Dr. Vaughan, and Dr. Cummings, all of them in the sweetest vein imaginable, proved to us how men could differ and yet be all the more Christian and the more illuminating.

### Arthur L. Snell

The sudden passing of Mr. Snell brought surprise to many, since he seemed in good health, and was only a little beyond his prime in length of years. Mr. Snell was a Lawrence boy, his father being a deacon in the old Second Church. Both sons were Baptist ministers, and men with the full training of Harvard and Newton. Perhaps Arthur L.'s chief service was rendered in three pastorates in Massachusetts—the first of three years at Foxboro, the second of ten years at West Somerville, and the third of ten years at Fitchburg. He was seven years the secretary at New York of our Foreign Society, and was at the time of his death, pastor at Dover, N. H., where he had served since 1918.

He had all the marks of a thoroughly consecrated and cultivated Christian gentleman, just such a minister as people respect and look up to. He was strong and solidly competent in every position that he held, and won good success. There

was much of the old fashioned urbanity about him, making him especially considerate and courteous. He had all the qualities that wear.

### A Rare Semi-Centennial

Very properly it was celebrated by an organ recital in the First Church, Arlington, Mass., on the afternoon of Sept. 25. It marked the fiftieth anniversary of the beginning of Deacon William E. Wood's service as organist, a service that has been unusually noteworthy, continuing with but slight interruptions, through the pastorates of Drs. Harris, Spalding, Watson, Wood and Potter. Deacon Wood was in his early youth a favorite pupil of the celebrated S. B. Whitney, and has long been one of the most accomplished organists in the metropolitan district. Always has he insisted that his service must be a labor of love, and always has this consecrated musician enriched the church life. One incident tells the story better than an argument could tell it. When the former meeting-house with its noble organ was destroyed by fire, during the long interim of building the present stone church, to keep himself in practice, he took the organ in a leading Somerville church, and turned in his salary to the church building fund in Arlington. Being a successful manufacturer he could do this, and be a generous giver besides. What wonder that at the recital the church should be filled with appreciative friends from all the churches who call him "the beloved organist!"

### Making a Much Needed Correction

Your Boston correspondent is glad to straighten out a crooked paragraph in the last Boston letter. It is that about "the Inspiring Unitarian Leader." The writer got middle initials confused, and was mistaken in his "leader." He was told by those who were supposed to know, that Dr. Charles A. Strong, the psychologist, was the president of the Unitarian League. When the paragraph was in print, some doubted, then the writer sought to verify it as he should have done before writing it. He found that the League leader was Dr. Charles H. Strong, a prominent New York lawyer. Such slips bring regrets and ample apologies. Yet what's the harm mistakenly to rejoice when you think a former Baptist inspired the men of another faith to good works? "He that is not against us is on our part."

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### STATED SUPPLY

REV. A. W. FULLER, who has been pastor of the church at Benson, Ill., is retiring from the pastorate. He will make his home in El Paso in the same state and will be free to preach for churches for shorter or longer periods as there may be opportunity.

### EVANGELIST

REV. HAROLD STRATHEARN, evangelist, who has just returned from England, will be free to preach for churches for who are needing the kind of service he renders. His address is Elmhurst, Pa.

### NEWSPAPER MAN

THERE IS A GOOD OPENING in Spencer, S. Dak., for a Baptist newspaper man. The plant must be sold on account of the death of the proprietor. The plant is modern and well-equipped for doing regular newspaper and job work. Spencer is a live South Dakota town of between 700 and 800, situated in a splendid farming section. Write Rev. J. O. Parrott, Spencer, S. D.

### Books Received.

**Missionary Stories for Little Folks;** two volumes, First Series, Primary, Second Series, Junior; by Margaret T. Applegarth; George H. Doran Co., New York; each \$1.75 net.

**Miriam of Queens,** by Lillian Vaughn McKimmon; George H. Doran, New York; 310 pages; \$1.90 net.

**Jess of the Rebel Trail,** by H. A. Cody; George H. Doran, New York; 377 pages; \$1.90. net.

**Snowden's Sunday School Lessons for 1922,** by James H. Snowden; the Macmillan Co., New York; \$1.50.

**Why I am a Baptist,** by Wilder W. Perry; American Baptist Publication Society; paper, 25 pages; ten cents.

**Jewish Activities in the United States;** Dearborn Publishing Co., Dearborn, Mich.; paper, 255 pages.

**The King's Trumpet,** by Jasper Seaton Hughes; published by the author, Holland, Mich.; paper, 124 pages.

(What we think of these publications will appear in later issues of THE BAPTIST.)

### A Blue Wash Day

(Continued from page 1149)

she comes back! She's what father calls 'efficient.' She's does all these things just as easy; and we took it for granted."

"We never will again," I said; "I'm going to thank her for every littlest ruffle she irons! A Wash Lady's life must be awfully full of ungrateful people."

Timothy spoke up softly: "I think I'll never slide on the kind of green gwass that comes off on me. She's an awfully nice friend, Mrs. O'Gwady is!"

And that night Timothy prayed: "O God, make Mrs. O'Gwady's ankle feel well soon."

And I took her a glass of jelly and some zinnias from our garden. For we miss her dreadfully.

### Stand With the President

Following the meeting of the Administrative Committee, and the passing of its resolutions regarding Northern Baptist plans for Armistice Day, Dr. John Y. Aitchison communicated with President Harding, assuring him that the denomination is in deep accord with the desire for world peace, and telling him of the extensive Baptist program planned for November 11. The President's answer expressed his grateful appreciation of the action taken by the Administrative Committee.

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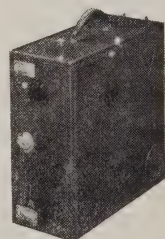
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## DO LITERARY MEN LIKE MUSIC?

"John o' London's Weekly," an English journal, recently amused itself and its readers by asking a number of leading English literary lights if and how they liked music. The replies were interesting—and illuminative. Joseph Conrad tells us he loves music "without knowledge, but with a great and profound emotion." G. K. Chesterton's attitude recalls that of Doctor Johnson. He is so ignorant of music he does not even mind it. Masfield, laconic, answers in four words: "Yes, I love music." H. G. Wells, the historian of the world, replied: "I like classical and some modern music very much—but not to the extent of going to the opera. Music has to come to me, and I don't want more of it than an hour at a time. Subject to these limitations, it delights and pleases and refreshes me." Galsworthy, after saying, "Affected by music? I should just think so!" adds, in the course of his confession, "I know not in the least why I can't bear Wagner and love the 'Songs of the Hebrides,' Gluck's 'Orfeo,' Cesar Franck's violin sonata or Ravel's 'Pavane,' or why I dislike Meyerbeer and love 'Carmen,' or why I should listen with equal rapture to Chopin and the Matthew 'Passion.'" W. W. Jacobs has a partiality for military bands, piano-organs, and the bagpipes. A humorist, even when in earnest, this Jacobs! The most intelligent reply came from Walpole, the novelist: "Music, literature and painting are so closely allied that it is always wonderful to me when an artist in one of the three can't appreciate the other two. I enjoy music immensely but I would always read a good book before I would go to a good concert. But there are more good concerts than there are good books!"

## MUSIC REVIEWS

From the White-Smith Music Co., Boston, Mass.

O'er Flowery Meads (Berceuse)  
.....M. Austin Dunn (\$0.60)

An appealing simple organ number, likely to prove very serviceable for routine use, or for a relaxation selection on a recital program. Players whose instrument boasts the presence of chimes will welcome this short interlude, since the middle section has an optional chime obligato.

From the A. P. Schmidt Co., Boston, Mass.

The City of God.....Jones (\$0.12)  
Lift Up Your Heads..Wright (\$0.12)  
Bless the Lord, O My Soul  
.....Lynes (\$0.12)  
I Will Pray the Father  
.....Hollaway (\$0.12)  
Souls of the Righteous  
.....Ambrose (\$0.12)  
O Holy, Holy Lord...Harris (\$0.12)  
Father, Hear the Prayer We  
Offer.....Scott (\$0.12)

The choir-leader interested in preparing a repertoire of the best among the new sacred music issued this season will do well to carefully examine this sheaf of new anthems sent out by the Schmidt firm. Without exception the entire list can be thoroughly commended as practical, well-written, sincerely-phrased sacred music of the better type. The par-

ticular type of anthems listed can be gauged from the title—extended comment is not necessary; for no publishing house has a higher standard to which all publications must adhere than this fine Boston firm. Incidentally, the new Fall announcement, listing new anthems and choruses, recent issues of organ numbers, sacred solos and duets, is well worth sending for and filing in the choir library.

From the Clayton F. Summy Co., Chicago, Ill.

My Savior, Source of All My Joys.....Otis (\$0.15)

An unusually well-constructed anthem for mixed voices, with most effective incidental solos for all four voices; the music is individual and appealing, with some interesting bits to be done with voices alone. The organ part is, for the most part, free, most delightfully elaborating the voice parts. Altogether a finely conceived and successfully achieved piece of sacred music which should find a place in every choir library. Mr. Otis is a musical amateur living in Chicago, where he fills many positions of authority and responsibility in a musical way; his writings are always conceived on a high plane and so written.

## A CREDIT OMISSION

The very interesting article printed in the issue of Sept. 17th, dealing with the music of the First Baptist Church of Syracuse, N. Y., should have been credited to *The Diapason*, that splendid magazine for all interested in music for the church. By some fell accident the credit line was left off the article, and the fact that it was a reprinted article, originally written by Rollo F. Maitland for *The Diapason*, was obscured. We are glad in this way to rectify this oversight. And are also glad of the opportunity to bring this fine journal to the notice of the constituency of this paper. The annual subscription rate is only one dollar, it is issued monthly and it is full of interest and value to all, professional or amateur, singer, organist, or listener. A more extended reading of such a valuable paper would aid greatly in creating a deeper appreciation and knowledge of music in connection with the church service. Incidentally, the magazine is the official organ of The National Association of Organists, and of the Organ Builders' Association, which fact serves to show its importance.

## ITEMS OF INTEREST

On June 26th at the Tabernacle Baptist Church, Utica, New York, "The Creation," by Joseph Haydn was given under the conductorship of Homer P. Whitford.

• • •

The North Shore Festival Association of Chicago has offered a prize of \$1000 for a symphonic work, open to composers of American citizenship, either native or naturalized. The prize-winning score will be performed at the festival next June, while five of the best works submitted will be tried out in public rehearsal and one of them, not necessarily the prize work, will be chosen by Frederick Stock for the popular concerts of the Chicago Orchestra.

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### The World Lighted

A Study of the Apocalypse  
By CHARLES ED. SMITH, D.D.

A discussion characterized by great commonsense and striking insight. The interpretation is historical and yet it is broader than the historical. It is free from offensive literalism. The author steers remarkably clear of the absurd mixture of literalism and symbolism. Altogether it is the most rational interpretation that has yet appeared. In fact, it ought to be an epochal book in the study of the Apocalypse. **\$1.00 net**

### The Dutch Anabaptists

The Stone Lectures, 1918-1919  
By HENRY ELIAS DOSKER

Professor Dosker has availed himself of the first-hand information concerning the Anabaptists of Holland contained in the scattered fragments of their own writings which survived the fires of the Inquisition. The origin of the Anabaptists, the stories of the radical and the conservative wings of their movement, their theology, internal conditions and views of life among them, and their later history, are all amply set forth in a narrative that teems with elements of thrilling human interest. **\$2.00 net**

### The Withered Fig Tree

Studies in Stewardship

By EDWIN M. POTEAT

The author's purpose is to make clear the fundamental principles underlying the Stewardship movement and to furnish a basis for the organization of local leagues or groups of Christian stewards. Authentic personal testimonies reinforce the argument. The book is arranged for the use of classes, questions that will stimulate discussion and afford themes for debate being attached to each chapter. **\$1.00 net**

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October 15, 1921

UNIVERSITY Number 37

OCT 15 1921

# The Baptist

Published Every Week by the Northern Baptist Convention



MICHELANGELO'S name is forever associated with the majestic dome of St. Peter's in Rome, which he planned, but which was completed after his death. It is here seen in the distance as one looks across the Tiber. Tradition says that Peter the Apostle was beheaded on the spot beneath the center of the dome.



## Fresh from the Field

**Rev. F. W. Steadman**, our evangelistic missionary at Fukuin Maru, Japan, now in this country on sick leave, was a visitor to the headquarters of the General Board of Promotion on Tuesday, Sept. 27. We are glad to announce that he has improved in health and is looking forward enthusiastically to his return to Japan. He will be stationed at Morioka in the northern part of Japan upon his arrival there as physicians have advised against his living in the warmer section of that country.

A letter has been sent to the pastors of the Northern Baptist Convention, calling their attention to the plan to "Fill a Ship in Fellowship." Enclosed with the letter is a pamphlet giving full directions as to what and where and when to send. A shipping tag has also been included. If additional shipping tags are required, the state promotion directors will be prepared to furnish them on request.

**The First Church, Cambridge, Mass.**, Rev. Wm. D. Goble, pastor, will be glad to have parents and friends of students who are coming to Cambridge to study notify the pastor if in any way the church may be of service to these young men and women. Address Mr. Goble at 16 Ellery Street, Cambridge, Mass.

**Rev. E. A. Gilmore**, pastor of the First Church, Aberdeen, S. D., has accepted the call of the Windsor Park Church, Chicago. He will begin his pastorate this month.

**Rev. Brewer G. Boardman**, owing to the death of his wife and the removal of his son to Greeley, Colo., where he is to be professor of English in the State Teachers' College, is now on his way to Greeley where he will henceforth make his home. It is not his desire to settle again over a church but he will be available as a supply or as acting-pastor in the intervals between pastorates. Mr. Boardman has held pastorates in Waverly, Cooperstown and Geneva, N. Y., and in Newport, R. I., besides other places in the East. Dr. Alvah S. Hobart, who was his classmate in Colgate, warmly commends him to the confidence of the Colorado brethren, as does also Dr. R. N. Van Doren, of Chicago, another classmate, who says of him, "He is a right royal man and fine brother minister." We are sure that there will be much service in Colorado awaiting a man of the fine spirit and Christian character of Mr. Boardman.

**Dr. Nehemiah Boynton**, of Brooklyn, N. Y., has been presiding recently at the Geneva Conference of the World Alliance for the Promotion of International Friendship through the Churches. A short time before leaving America for Europe he took part in the Massachusetts C. E. Conference at Northfield, and was amused to see on the bulletin board one evening this announcement, prominently displayed:

REV. NEHEMIAH BOYNTON, D. D.  
7:45 Sage Chapel.

*Bonfire after this service.*

Cleanliness will be not only next to godliness but also a nearer next than usual, a Siamese twin sort of next, on the approaching "Soap Sunday" at the Calvary Baptist Church in Hackensack, N. J. In its efforts to help "Fill a ship in fellowship" this church, reports Miss

Helen Hudson, heading the White Cross work, will have a "Soap Sunday," a "Toy Sunday," and a "Clothing Sunday."

**Miss Lydia Huber of Rio Piedras, Porto Rico**, declares that she has a truly exemplary Sunday school class there, under the auspices of the Woman's American Baptist Home Mission Society, and challenges anyone to beat the record of the five girls who compose it. Not only did these five girls not miss a Sunday all year long in their attendance in Miss Huber's Junior department Sunday school class, but to win their record they gave up their two months' vacation out of town, because it would take them away from the class. Now who can improve upon that, demands Miss Huber?

**Roselle Park, New Jersey**, has an interdenominational school of religion, to foster religious education in the community. Rev. Harry S. Myers, head of the Stereopticon Department of the General Board of Promotion, was the chief speaker of the evening at a recent meeting of this school, on the topic of "The Message of the Sunday-schools." He was also a speaker at an impressive rally at the First Church of Elizabeth, N. J., Sept. 25, the occasion being the dedication of the missionary service flag.

They know how to welcome missionaries in Chaochowfu, South China, writes Miss Marion H. Boss, a new missionary under the auspices of the Woman's American Baptist Foreign Mission Society, who recently went to this station. "As we got off the train, there was a band with streamers, flying, and several hundred children. Mr. Baker said to me, 'This is all in your honor.' He was pleased because they did it all themselves. I nearly fell over, for I thought that some great official had arrived. As I came down past them, the boys stood at attention. All of the townspeople were out waiting to see what the band had brought with them from the station. The next day two groups of schools came to bring their greetings. It is almost pitiful to see how glad they are that someone has come to help. Mrs. Baker says that for twelve years they have been asking for more missionaries here."

**The Bross Foundation Lectures** will be given this year at Lake Forest University, Ill., from Nov. 3 to 6, in connection with the inauguration of Pres. Herbert McComb Moore. Speakers include William M. Ramsay, Paul Elmer More, James G. K. McClure, John Finley, Chas. Foster Kent and Robert Bruce Taylor.

**The First Church, Seattle, Wash.**, Rev. Ambrose M. Bailey, pastor, has, in its regular order of service, both morning and evening, immediately preceding the announcement of the sermon this sentence: "The ladies will please remove their hats." People who are following the order as printed on the calendar cannot possibly miss it.

**Herbert A. Leggett**, a graduate of Mt. Hermon and of Princeton, is now instructor in Latin and gymnastics in the Suffield (Conn.) School for Boys. He is the son of Rev. and Mrs. C. H. Leggett, superintendent of the Rescue Mission, Springfield. Dr. R. S. McArthur, who has his home in Suffield, is a trustee of the school.

The staff of the two home mission societies were entertained on Sept. 17 by Mr. and Mrs. Mornay Williams at their

home in Englewood, N. J. Among those present were Mrs. Katherine S. Westfall, Miss Clara E. Norcutt, Miss Eloise Downs, Miss Ina E. Burton, Miss Maria Medbery, Mrs. Mary E. Bloomer, Mr. Coe Hayne, Mrs. Maud S. Dean, Mrs. Susan Keyes, Dr. and Mrs. C. L. White, Dr. and Mrs. G. R. Hovey, Dr. and Mrs. Samuel Bryant, Mr. and Mrs. Harry Kummman and Dr. and Mrs. C. S. Detweiler.

In many ways, China really is an upside-down land, as we used to picture it when we were children and tried to travel there by an underground route. Witness the following from a letter from Miss Lettie Archer, one of the new missionaries of the Woman's American Baptist Foreign Mission Society: "I simply can't refrain from mentioning it. I have to buy spoons to wind thread on, I see college students carrying their ink bottles around tied to a string, my Chinese teacher wears his cap and gloves before the class all day, I take a cross-country ride on a wheel barrow, and see a man pulling taffy by hooking one loop of it over a peg in the ground." In spite of all this, Miss Archer finds the Chinese so much like ourselves that she adds, "I believe that if our young people at home knew more about the life here, if it did not seem so intangible to them, if they could picture it as it is, more of them would decide to come."

All the young women employees at the headquarters of the Foreign Mission Societies are busy, during spare hours, in knitting sweaters and bonnets for the children in Poland, Czechoslovakia and Latvia. These will be part of the shipment of supplies which will go to "Fill a Ship in Fellowship" in November. Here is a splendid idea which thousands of young women in Baptist churches of the Northern Baptist Convention would do well to follow. Sweaters and bonnets and caps will be urgently required during the severe winter months in these European countries.

The plan of the Foreign Mission Societies to "Fill a Ship in Fellowship" is arousing considerable interest, not only among Baptists but also among others. Last week a party of Polish people, Roman Catholic, in New York made inquiries as to whether they would be permitted to include, at their own expense, a shipment of clothing to be placed on board the ship with the supplies from Baptists, and to be sent to their own personal friends in Poland.

**Miss Martha Wenske** has requested that a number of American flags be included in the supplies to be sent to Poland, in order that the people to whom the clothing and shoes are to be distributed may associate the land of America with the Baptists by whom these gifts are sent. This appeal will have a hearty response and Sunday schools are already complying with the request.

A national public ownership conference is called to meet in Chicago, November 19, 20, 21. Among subjects to be discussed are the Plumb plan, nationalization of nurses, hydro-electric development, the North Dakota program, municipal ownership, the money problem and state owned banks, and the interests of labor and the churches in the subject. Among the speakers are Wm. G. McAdoo, Warren S. Stone, Grand Chief Locomotive Engineers; Frank Hodges, secretary

(Continued on page 1164)



You ought to see the church calendars this fall. Scores, if not hundreds, come to our desk every month. This fall the majority of them have the liveliest kind of material setting forth the claims of THE BAPTIST and *Missions* on the members of the church. As far as we can recall there are only three reprinted sketches from this Kollum.



## Fresh from the Field

(Continued from page 1162)

Miners' Federation of Great Britain; Glenn E. Plumb, Gov. Frazier of North Dakota; Robt. M. LaFollette, U. S. Senator Ladd, and others. Spokesmen from the church point of view are Rev. John A. Ryan, Catholic University of America, Washington, D. C., and Rev. Samuel Z. Batten, secretary Brotherhood and Social Education (Baptist), Philadelphia.

At the May meeting of the Board of Managers of the Baptist Children's Home at Maywood, Ill., it was decided to build a summer home on a farm of forty-two acres at the South West end of Lake Delavan. This property was given to the Home by Mr. Arnold of Delavan for a summer home. Because of its location on Lake Delavan and also its beautiful grove of ten to fifteen acres of timber, it is valuable as a summer resort. Dr. McNeill, the secretary and treasurer of the Home, his son and wife and the superintendent and his son spent two weeks in June and the first week in July building a summer home for the children, and a carpenter was secured to take the lead in the construction of a cottage 62 by 26 feet with cellar and attic. This gives ample room for kitchen and dining room and a couple of curtained off bedrooms under normal conditions, but during inclement weather when tents are disqualified for sleeping purposes tables are so constructed that they can be folded up and the entire building be made a dormitory. The building is located on the crest of the hill in the grove with the lake on either side, thus making it a place of beauty as well as comfort in the hot summer days.

Rev. H. S. Foster, for three years pastor of the Second Church, Bridgeport, has resigned to accept a call to the First Church, Cleveland, to be associated with Dr. David Bovington in his great work.

An effort is being made by the Committee for the Rescue and Education of Russian Children, to send twenty Russian students to Robert College, and twenty to the American University of Beirut. These men are to be selected from a large number of refugees at Constantinople. The group at Robert College will study engineering and those going to Beirut will be largely medical students. More scholarship funds are needed for Armenians, Bulgarians, Greeks, Turks, Syrians, Persians, Arabs, Egyptians and Jews. Five hundred dollars will cover the entire expenses of a boarding student for one year, but partial scholarships are very acceptable. The college office will be glad to receive any sum of money and apply it to individual students of any designated nationality for scholarship aid at either institution.

Rev. D. W. Hulburt of Wisconsin writes to express his approval of the recent article of Rev. J. J. Ross in *THE BAPTIST*, proposing the establishment of a Baptist Bible institution, as follows:

"Having had forty-four years' experience in the ministry and twenty-five of those years service as state superintendent for the Baptists of Wisconsin, I want to second with all the energy I can summon, the article by Dr. J. J. Ross on 'An Imperative Need,' appearing in *THE BAPTIST* of October 1, 1921. The Baptist Bible Institute for which he pleads cannot come too soon. It should have been founded here years ago. A call to the

pastorate of 75 per cent of our churches would not receive second thought by our fully trained men. To supply three-fourths of our churches with permanently constructive leaders a Baptist training school is a crying necessity."

The Woman's Missionary Society of the Salem Baptist Church of New Rochelle, N. J. at its first fall meeting on Sept. 20, voted to become responsible for instructing a church school of missions, which will meet each Wednesday night for intensive study. Moreover, it will have an adept teacher, for Mrs. William A. Hill, the wife of Dr. Hill, who heads the Missionary Education Department of the General Board of Promotion, has volunteered to lead the classes.



REV. DAVID NATHANIEL BOSWELL

Special Assistant to Dr. Charles A. Brooks, technician in graphs, surveys and studies among foreign populations.

Dr. William Axling of Japan was a visitor in the offices of the General Board of Promotion at 276 Fifth Avenue, New York, on Saturday, October 1, on his busy way to speak at eight state conventions, one after the other. Anyone who has ever heard Dr. Axling speak on Japan and general conditions in the Orient will not be surprised that he is so greatly in demand at conventions.

The East Washington and North Idaho Baptist Convention announces that its great campaign to complete its share of the \$100,000,000 fund opened with all the signs of victory in the air.

Dr. Hugh A. Heath, executive secretary of Conferences and Conventions, reports a stirring and inspirational time at the New Hampshire state convention, at Manchester, October 3 to 5. Dr. Heath was one of the speakers at the ministers' banquet on October 3, and delivered an address at the regular session on October 4. He was also present at an exceptionally interesting gathering of the Hudson River Central Association on October 5.

The popularity of the Stereopticon Department of the General Board of Promotion of the Northern Baptist Convention is shown by the fact that all its motion pictures are already booked ahead until January. Rev. Harry S. Myers, in

charge of the Stereopticon Department, also announces that 150 lectures are booked ahead. Rev. L. W. Barnard of Brooklyn, New York, will make thirty-two of these, the most that will be made by any one individual.

Mr. C. Starr Barker, assistant to Foreign Secretary J. C. Robbins at the headquarters of the American Baptist Foreign Mission Society, is receiving congratulations on the arrival on October 1 of a seven and a quarter pound son.

At the very successful basket suppers which are being held by the women of East Maine and West Maine, to the great furtherance of general church interest in home and foreign mission work, Miss Clara Tingley of Burma and Miss Carmela Bienzi will be speakers in western Maine, and Miss Kate French of India and Miss Ethel Bowker of New York in Eastern Maine.

Teaching Chinese children to play with dolls is not one of the most important missionary problems in the Orient, but it is certainly about as difficult as any there, says Miss Lillian M. van Hook, recently arrived on furlough in Massachusetts, from Shaohsing, East China, which Miss Dowling has turned into a famous doll-centre. Even when a Chinese child receives a doll as a gift, its mother puts it carefully away, and later uses it as a gift in discharging some social obligation, Miss van Hook says, thus changing dolls from toys into almost legal tender.

"What can't you do with determination and a Ford!" exclaims Miss Florence H. Doe of the Woman's American Baptist Foreign Mission Society in Nowgong, Assam. What she and two other missionaries did with the Ford there was in the space of twenty-four hours to fine-tooth-comb the place for two teachers, to fill unexpected vacancies on the staff of the Girls' School. They found them, too, thus saving weeks of negotiating by correspondence, and enabling the classes to continue with only one day's delay.

It isn't just in foreign lands that Northern Baptist workers must fight all forms of medical superstition, it developed at a meeting of Americanization secretaries in New York last week. Miss Ethel Bowker of Whitman, Massachusetts, secretary for New York state, told of having to dissuade a patient from the tried-and-true remedy of essence of snake-and-alcohol, which he had been faithfully taking for cancer. No wonder that these Americanization secretaries want to enlist 500 new workers during the month of October! They need them!

Miss Alice Brimson, national executive secretary of Americanization work for the Woman's American Baptist Home Mission Society, addressed Miss Jessie Burrall's famous girls' class in Washington, D. C., on Sunday, October 9.

Friends of Rev. Archibald Adams, our missionary in Suifu, West China, now on furlough in this country, will regret to learn that he has just undergone an operation for appendicitis in the Post-Graduate Hospital, New York. Mr. and Mrs. Adams have done fine work in Suifu, during the past six years. He was born in Ningpu, East China of a splendid family of missionaries. One brother and two sisters are now bearing onward the torch their parents entrusted to them.

(Continued on page 1189)





# The Baptist



## A Call to Prayer and Consecration

THE coming Conference on Limitation of Armament brings to all Christian people a priceless opportunity. To all good citizens indeed, and to all lovers of humanity, it is a time of challenge and of hope, but supremely so to those who have seen in Jesus Christ a revelation of love and brotherhood as the true way of life. To bear convincing witness everywhere to this faith is our privilege and our duty in the present crisis.

With harrowing memories of more than ten million men who laid down their lives in the awful holocaust from which we have just emerged, of the countless homes bearing burdens of anguish and suffering, of the desolation and pestilence that have sprung from the war and still ravage whole peoples, and, most of all, of the aftermath of bitterness, suspicion and hate which pervade all lands, let us insist far more vigorously than we have ever done before, that war is an unmitigated curse to humanity and a denial of the Christian Gospel. Let us declare plainly that in every war the Son of Man is put to shame anew and that every battlefield is a Calvary on which Christ is crucified afresh.

Let us not shrink from proclaiming unequivocally that war is not a necessity, that the pacific settlement of every international question is possible, that a warless world can really be achieved. Our witness must be unmistakable that force is not the final arbiter among the nations, but that justice, reason and good-will can control their life as well as the life of individual men. To continue to point to the mailed fist as our ultimate reliance and to carry on a program of mutual distrust and fear is to undermine the very foundation of our Christian faith.

Let there be throughout the Church a fire of holy indignation not only against war but also against the mad competition in armaments which has nourished

suspicion, ill-will and fear, and from which wars have always sprung and always will. Let us not allow the reduction of armaments to be regarded as an economic issue alone. The question is at heart a moral and religious one. Let us repeat from one end of the nation to the other the discerning words of our Government's official invitation to the Conference: "The rivalries of armaments are not only without economic justification, but are a constant menace to the peace of the world."

Let us pray unceasingly that the Spirit of God may guide our leaders assembled at the conference of the nations, that unselfish motives and wise counsels may prevail. Let us give ourselves unstintingly to cultivating a Christian public opinion so strong that it will make possible the richest results from their deliberations. We cannot be satisfied with a mild curtailment of our military expenditure. Nothing less than a far-reaching reduction in armaments on sea and land can suffice. It is not for us to dictate the specific plans by which the longed-for goal may be achieved, but insist we must, with all the passion of our souls, that rational and specific methods must now be found for the settlement of international disputes.

With a more poignant realization than we have ever had before of the terrible consequences of national selfishness, let us humbly confess our own share of sin in participating in the race of armaments, in seeking our own advantage regardless of neighbors, in adding to the world's burden of suspicion and distrust. Let us, as a people, open wide our hearts to the divine spirit of love and brotherhood revealed to us in its fullness by Jesus Christ. Let us dedicate ourselves anew to building in this war-ridden earth the City of God foretold by the mouth of prophets since the world began.

THE FEDERAL COUNCIL OF CHURCHES.

## Yes, It Seems to Be Right

THIS letter comes to hand:

"From the note in THE BAPTIST, entitled, 'Touch Lightly Here, Sir,' I am encouraged to ask a question or two. Is it right for a member of the Board of Promotion to spend at the rate of eight or ten dollars a day at the most expensive hotel between the Mississippi River and the Rocky Mountains for room and meals, and ask the Baptist constituency to pay the bills? As representative of Jesus in this present world should we spend money contributed by men and women who give out of their poverty for the extension (as they believe) of the Kingdom of God, to pay salaries and expenses of men and women entirely out of proportion to what others get who work just as hard? In other words, do we elect persons to positions in order to be their slaves, or to have them, as Jesus said, be his servants?"

The writer is a Baptist pastor and he is speaking out of his heart. He has a right to be heard. Our answer:

No, we do not elect our leaders in order to be their slaves. They ought not to receive salaries and allowances for expenses out of proportion to the income of others who work just as hard. Yes, they ought to regard themselves as servants of Jesus and of the denomination. Again, if they can serve the denomination and the cause of Christ, in the particular service to which they are called, on a more economical scale of expense, and do so as effectively, they ought to do so. All of these points are clear.

But in order to do their best work, they must take the best possible care of themselves. Not to do so would be poor economy. It would be wasting the hard-earned money of our missionary contributors. When they have secured the very best accommodations the



perpetual drag and fag of traveling are hard for any but the strongest to endure. The difference between fair accommodations and the best may mean the difference between being 75 per cent and 90 per cent effective. This is the actual fact of the case, and it is the reason and the only justifiable reason for their securing the best accommodations available. The denomination can well afford to pay the cost of this additional 15 per cent effectiveness of our executive officers.

If any officer should indulge in mere luxury at the expense of the denomination he ought to be discharged at once, and if he should keep it up long he would find himself out of a job. If this pastor will recall the hardest time he ever had in meeting his own bills, he will know the situation in which our executive officers find their treasuries almost constantly. They would be about as likely to permit a dentist to pull one of their best teeth as to allow an extravagant bill of expenses. And with the workers on needy fields always crying for a little more money for the absolute necessities of the work, administrative extravagance would start an insurrection from Dan to Beersheba.

The equitable adjustment of salaries among ministers is entirely another matter which has hitherto been placed largely on a commercial basis. Maybe, sometime, we shall find a better way.

### With Our Contributors

FATHERS and mothers are now thinking of their sons and daughters in college and considering what influences are beginning to play upon their young and ambitious spirits. Into the homes of thousands of such parents Professor W. G. Spencer's luminous portrayal of the religious life of the college will bring a restful assurance. Thousands of earnest prayers will ascend to God from these homes, not only for the students but for the teachers in college or university who are to have so large a part in giving final character to these young people.

John Hus was burned at the stake nearly five centuries ago by the authority of the Roman Catholic Council of Constance. Through those long centuries the heel of Romish intolerance has trampled Bohemia into the earth. If relentless and forcible suppression could extinguish faith, the soul of Bohemia would have been dead long ago. But behold! no sooner is the power of the Austrian Empire, the agent of Romish despotism, broken, than the spirit of religious liberty springs into life as young and resolute as in the days of Hus and John Ziska. Stories of the revival, both national and religious, narrated in this issue of *THE BAPTIST* by Dr. Samuel Zane Batten and by Rev. Josef Novotyn. People of Bohemia, they tell us, are leaving the church of Rome by thousands. The movement is national and Protestant to the core. Morning papers report that the Pope has received a petition from the priests of Czechoslovakia for permission to marry, and has denied it.

How many readers of the beautiful story of a sublime Christian experience entitled "When My Feet Were Like Hinds' Feet," by Dr. Cornelius Woelfkin, pastor of Fifth Avenue Baptist, New York City, will have a glowing memory of some such day in their own experience.

If a wave of such glory could sweep through life of the Baptist denomination, it would sweep away a thousand things that now encumber our lives and fellowships and clog our efforts to promote a worthy program.

\* \* \*

A letter from a correspondent in Nebraska raises the question of the present status of the covenant meeting. She says: "For many years here the last Thursday before the first Sunday in the month was the time appointed for the regular business and covenant meeting of the church. For over two years there has been no covenant meeting and before that they were not always observed. I feel that calling to mind the covenant obligation tends to strengthen the bond of Christian fellowship between the members and is an incentive to higher Christian living." The letter leads us to inquire concerning the present status of this meeting in our churches. Is it being observed as it once was? If not, what was the reason for its discontinuance? Are there churches which are finding it an important feature of their spiritual work? It is easy to recall churches and times in which the covenant meeting was of great power. *THE BAPTIST* will welcome communications on this subject, especially if they contain definite workable suggestions concerning the covenant meeting.

\* \* \*

Conventions are now in progress throughout the country. All three of the editors are in the field visiting the conventions as far east as Massachusetts and as far west as the Rocky Mountains.

The reception of the representatives of *THE BAPTIST* in these meetings is most cordial.

There is a manifest purpose to rally to the program of the Northern Baptist Convention and carry it to victory. No other denomination has found so much difficulty as the Baptists have found in trying to mobilize its people behind a larger program. But after we have fully talked over all of our problems, we shall find a way to join hands in our common task. And when we begin to move together, we shall move with tremendous momentum, all the greater because it will carry not merely the plans of a council of officers, but will carry the will and prayers of an united people.

\* \* \*

Spiritual quickening is the great need of our people at this juncture. Without it our undertakings will be half-hearted and partial. Without it we shall not be in a fit state of mind to consider any of our problems. Ours is the culture of the spirit or it is nothing. We hesitate when we ought to be moving like a mighty army.

Call up all of the reserves of prayer. Let there be a common appeal to God from ocean to ocean. Crowd the prayer meetings. Forget all but God; and find him.

\* \* \*

Whatever else must wait, the project of filling a ship for the sufferers in Europe cannot wait. Winter is at the doors. The naked must be clothed at once or freeze. All supplies must be in New York by October 30. Fill that ship.

\* \* \*

Preparations and programs reported from all parts of the country give encouraging indications that this is to be a year of unusual evangelistic effort.



# The Religious Life of a College

*"Thank God for the denominational colleges, founded on conviction, reared with prayer and faith, frequent monuments of heroic sacrifice."—Over 6000 students enrolled in Bible courses*

By W. G. SPENCER

Professor of Classical Languages and Registrar, Franklin College

PERHAPS a discussion of what the religious life of a College really is can assist us to a better understanding of what it ought to be. This article is a brief study of some of the elements which must enter into any sane judgment on every vital problem not only in our student world but in the world at large.

Many people think of any institution that gives degrees or grants certificates as a college, and the one name is used to cover a multitude of sins. But there are great state-supported institutions which as a part of the public school system of the state must not only preserve the democratic doctrine of an equal opportunity for all, but must also preserve the "ideal neutral" policy as far as religious affairs are concerned. The attitude of these institutions, religiously, must be colorless, however much individuals that are connected with them may be vitally interested in spiritual values.

## College Origins

There are denominational institutions, endowed and independent, founded by men of profound religious conviction and maintained as great channels through which flows the current of our denominational religious leadership. The atmosphere here is charged and positive in its character.

There are institutions, outgrowths of economic injustice, called "poor man's" universities, practically the property of some one or two great hearted philanthropic educators presenting conditions peculiar to themselves.

There are the normal colleges, so called, the polytechnic institutes, and almost every variety and shade of educational interest is presented. We must therefore take into account the nature of the institution and in any discussion of such a subject as ours confine ourselves to some one group, or be individually lost in the mass of color, which they create when assembled. Let our interests be confined to the denominational college as a field.

Herein we find sufficient diversity of religious life to cause reflection. There are several distinct outlets

through which it finds legitimate expression. Enumerated briefly they are as follows:— (1) The church activities, when the individual student is a church member; (2) The Y. M. and Y. W. C. A., under the same conditions; (3) The regular chapel service, conducted in the colleges under discussion practically without exception; (4) The Department of Biblical Literature, where one is maintained; (5) The creation of an intangible religious atmosphere, as the combined result of all the contributing factors. Let us consider these in order.

## They Come as Young Rebels

When we come to consider activity in the churches two elements enter in at once, and both fortuitous—the character of the individual and the kind and condition of the church. We must never forget that the individual has unlimited freedom of action or non-action. In the type of college under consideration, many of the students come from homes where they at least have considered the religious restraint as oppressive. They have been "compelled," as they say, to go to Sunday school, to young peoples' societies, to church, and what not, many times when those organizations were so far from attractive that young life has been repelled by them, and now, for the first time away from the parental roof and voice, they are trying out a new-found freedom. Many times they react to the other extreme, and during the time of life when deep feelings though natural and indigenous are quite apt to be suppressed, they forswear the church and all its privileges and opportunities. These swaggering, blustering youths, so often mistaken by outsiders as typical of the "Christlessness" of the colleges, and as frequently misunderstood, find no place for religious development through the churches nor make any contribution there except the problem which they themselves create.

But spiritual values to be permanent must represent the self-determined choice of the individual, and not an expression under stress of stimulus applied by outside authority. Patience sometimes hath her

perfect work, though the time be long.

These students however are not the only ones in our colleges. There are many others always active in the so-called "church work," as teachers of the Sunday-school classes, members of choruses and the like. No one can read of the work of the "Gospel Team," without a thrill of joy because of the positive and dynamic character of the religious life of the students. In many colleges of this character, missions and Sunday-schools are maintained for years by successive generations of Christian students, and many indeed are the folk that are finding their way into the Kingdom because of the devotion and consecration of college men and women.

## "Town and Gown" Frictions

No more must we forget that the churches are sometimes hostile and not friendly and cordial to the abounding vitality of young life when assembled. The antipathy between "town and gown," however it may be an outgrowth of mutual misunderstanding, none the less is not a feeling that is any more apt to be thrown off by the individuals functioning through the church than elsewhere, but finds its expression many times in the very heart of the sanctuary. And while the older members of both "town and gown" may both fully realize the hopelessness of such folly, and refuse to allow themselves to be hindered or repressed in their Christian activities by it, the young, quick-tempered, self-reliant student, once subjected to its malign and warping influence is very apt to elevate his resentment to the saddle and allow it to drive his intelligence and his consecration both away—as a college chum once reacted to "infant baptism," when aroused at 2 A. M. by some sportive classmate and asked his opinion about it, "there is much to be said on both sides," and turned over and went to sleep. There is much to be said on both sides. The individual and the church may perhaps both be blameworthy, and often we say it and go to sleep in the saying; but the cold fact remains that the religious life of the college is too rarely treated



as a vital matter by the church under whose shadow the college dwells. Far-reaching opportunities for abiding influences are offered up by many churches as a useless sacrifice on the altar of prejudice and ill feeling.

The hostile churches, however, are the exceptions that prove the rule. Many churches maintain special work among the students. They open their doors gladly for students to social functions, welcome them into every activity in which they may be interested. Some open up an "associate membership" so that the students can come under their care, while still maintaining their connection with the home church.

The denomination at large is interesting itself in this problem in a very sane way, in the introduction of student pastors where they are needed. These pastors have the students as a special parish and serve to bind them to the churches in a very real relationship.

#### Hot-beds to Sprout Workers

The Young Women's and Young Men's Christian Associations offer a unique opportunity. The college students who share the same ideals, aspirations, temptations and problems, can meet here as freely as elsewhere on the campus or in the classroom, or on the athletic fields, and discuss their own religious life—finding in many ways that here is the one great avenue leading to an open and frank avowal that their religious life is real. Here too in an organization of their own is found the chance for accepting responsibility in the religious or spiritual field—the surest method to growth yet discovered. The president of such an organization, and his "cabinet," composed largely of the heads of committees, study many times very intensively and thoroughly the religious conditions of their alma mater, methods of raising its level and the problems of the individuals concerned. Frequently here is found the "heaven that leaveneth the whole lump." As frequently too, this is the "hot bed" in which, often unknown to themselves, are generated the religious leaders of the rising generation, especially through some of its branches such as the student volunteer organizations. Many times these organizations maintain a hale and hearty and sturdy condition, act as a powerful molding force in the student body, and functioning steadily year after year, without their nature and disposition being recognized and appre-

ciated outside the college walls.

Nor are these societies idealistic and impractical in their work. Their members have direct contact with and intimate knowledge of all the ills of college life and such realities, as the honor system, a high standard of morals, the fine character of student gatherings and celebrations often have their foundations laid deeply in the religious life of the Y. M. and Y. W. C. A.'s.

They maintain a vital connection through their delegations with the larger organizations, and such outstanding men as Mott, Speer, Eddy and many others have had their "reach" multiplied a thousand fold in this way.

It is true that the opportunities opened up through this field have often "short-circuited" a good many men who had the ministry in view, but it is likewise true that they have recompensed this by the lives they have attracted to such fields through their earnest Christian work.

We must pause just for a moment to point out a real danger—the vital, spiritual power, essential in the heart of all this may be dissipated in its meaner expressions. To be more specific, a college Y. M. C. A. which interprets itself to the students only through a Y lunch counter, or Y movies, and only partially justifies itself by transient mission classes, or fraternity "talks" is in real danger.

#### Y. M. C. A. Bible Courses

On the other hand the Y. M. C. A. often takes over fields of elective instruction which the college should occupy. Where departments of biblical literature are non-existent, courses are often supplied from this source, varying from one to twenty-three. It has been estimated that some 6500 students are this year enrolled in voluntary courses in some eighty institutions under this undergraduate leadership.

Frequently the Y. M. C. A. conducts during the college year an evangelistic campaign, securing the services of consecrated men of God, and being instrumental in the saving and invigorating of a "troop" of fine young men and women enlisted for life service in the Master's Army.

In the regular chapel service as an expression of religious life, the undergraduate control ceases and the faculty assumes responsibility. Such services vary from the deadly and poisonous monotony of a song (omitting the third verse whatever it may be, or however much of the hymn poem may be crucified thereby)

and the Lord's Prayer, both merely mouthed and not vitalized—under a leadership whose chief concerns have little to do with the spiritual—to the exalting and abiding results, produced when the song is treated as a hymn of praise, the scripture is read interpretatively and sympathetically and the prayer offered is from sensitive hearts direct to God.

Often the leaders of constructive thinking in the realm of the kingdom are presented to the student body from such platforms. High powered vehicle for the advance of religious ideals the chapel service then becomes, the receptive hearts and minds of the students blossom out under the warming sun of love shining down along the rays of intelligence, and the slow ripening fruit of the kingdom has its birth.

These exercises are frequently conducted by the president alone, in some institutions by certain members of the faculty in turn, and in others by a chaplain.

#### Chapel Opportunities

These services, because of the tremendous opportunity they afford, constitute one of the most blessed privileges of the college and recreant indeed to a sacred trust are those who treat them lightly. They ought to be prayed over, and prepared for with a high consciousness of their value. Not long ago, I talked with a student who said he had remembered for fifteen years a statement of his college president to this effect: "It is easy to measure a man. You do it by measuring the height of his ideals, the breadth of his sympathies, and the depth of his conviction."

The man who, when the opportunity offers, speaks only wittily, or only trivially, or only sneeringly or without adequate preparation from such a platform, has lost the power to evaluate privilege.

Government Bulletin No. 7, 1920, of the U. S. Bureau of Education, making a study of the requirements for the A. B. degree in fifty-one state universities and fifty endowed universities and colleges indicates that Bible is a prescribed subject for the A. B. degree at seventeen endowed schools.

George H. Betts in an article on "The Curriculum and the College Department of Religion in Religious Education" asserts that out of eighty church-founded colleges answering a questionnaire all but four are now offering courses in the English Bible.

(Turn to page 1172)



## When My Feet Were Like Hinds' Feet

*"There are golden days which are the secret of life's hope and achievement. Such a day frequently haunts my memory, when . . . I think I found the trysting place of the prophets"*

By CORNELIUS WOELFKIN

MEMORY binds the leaves of our yesterdays together. Many pages record such commonplace experiences that they do not stand out in our consciousness. Monotonous routine, unrelieved by the interest of novelty, or the thrill of exciting adventure, is scarcely worth referring to. Hence many days in the career of threescore years and ten find no special mention in the contents of a biography, or even a place in the index. They have not sufficient interest to warrant our recollection of them.

There are, however, in every memory a few if not many days that are outstanding. They are the illuminated pages of personal memoirs. There are days which precipitate a crisis and become the molds of new experiences: days when we launch adventurously on a tide that bears us away to destiny. There are days that have in them the smiting blows of disappointment; whose very recollection becomes an eating sorrow; days of moral tragedies whose falls leave us, not with the limp of a victorious wrestler from the shadows of Penial, but with the crippled halting of a bad conscience and enervated will. There are days that men would give life itself to forget.

### "O, Happy Day!"

But there are golden days which are the secret of life's hope and achievement. Rudyard Kipling once said, that all lives are molded in a few crises scattered along our years, whose decisive actions may all be compassed within a half or an hour's time. There are days of rebirth when we trample upon our baser instincts and "Rise on our dead selves to higher and to holier things." There are times that are born of holy aspiration, a passion for true loyalty to God, and an unreserved yielding of the spirit to the divine presence; and such days are filled with a holy inspiration which leaves a permanent deposit in life. Happy are they who have such golden days to which the memory may recur with the assurance that renewed faith and courage will burn upon the altars of recollection when we turn to revisit these "Bethels" in the pilgrimage of our days. It is true that over every separate and

particular day, however dull with monotonous routine, or tragic with failure; however turbid with depression or painful with sorrow; there is written the promise, "As thy day, so shall thy strength be." But some days are peculiarly mystic with the sense of the divine Presence and His voice and face are distinct and clear.

### Better Than October Glory

Such a day frequently haunts my memory,—a day when I think I found the trysting place of the prophets and preachers of God. The day falls in the calendar on October 10th, 1886. It was a beautiful, clear, crisp, autumnal day, when all nature seemed transparent and the worshipping spirit felt akin to Enoch who walked with God. The ripeness of the summer splashed its glory in all the hues and colors which nature develops in a perfect autumn month. The leaves of the forest were like the strings of an aeolian harp, and the winds became as music suggesting the *Te Deum* to God. But the beauty of nature—which I must leave to the imagination of the meditative mind—was not the emphasis of that day. That glory has been celebrated by a thousand poets against whose description my thinking would be at best a limping, crude troubadour. My story is one of an inner communion of the soul with God. It was to me what Bethel or Penial were to Jacob; what the Sinai tryst was to Moses, or the river Hiddekel to Daniel. It was like one of those retirements when Jesus went apart to pray. The experience was not so deep nor the issues so great, but it was along the trail of the glorious company of the apostles, the goodly fellowship of the prophets, and the inheritance of all who seek Him in spirit and in truth. I was following afar off and only stood on the outskirts of their experience. But that is better than not following at all, and to never know the assurance, that God is, and that He is the rewarder of them that diligently seek Him. The story of that day I can only trace in my own recollection. What is meant to others only the great day of all unfoldings will reveal.

It was in the beginning of my second year in the ministerial work. I

did not have the background of an academic training. Whatever clews to learning and methods of study come to one working through the curricula of college and theological seminary requirements were not in my preparation. My entrance upon the gospel ministry was by another avenue and my preparation was in a different category. But that too is a story by itself. When I came to my pastorate in the church, which even then had a history of one hundred and thirty years, I was enthusiastic to do all manner of work. We had to work through some financial difficulties and the renovating of the building. Success put its imprimatur upon all these efforts. But,—and there comes the sharp and vital exception,—I did not witness any conversions among those who needed the new birth. I was preaching in the church, in homes, and in school-houses, but saw no conversions.

### Theology on Fire

My theological reading was monotonous. Dr. A. H. Strong's *Systematic Theology* and Dr. N. W. Clarke's *Outlines of Christian doctrine* had not been published. I worked through Pendleton and Dagg. I labored amid the gigantic assumptions of Hodge and the markings of those books are to me interesting. Then I came upon Charles G. Finney's systematic theology. This treatise had for me a much freer atmosphere and challenged my own thinking. It brought me into touch with the autobiography of this great evangelist. That biography was the spiritual spur behind the experience I have pursued ever since. I think no Christian can read through those pages without being profoundly stirred. It is a classic upon the *practice* of prayer. It presents no discussion or apologetic upon the theme of prayer; but recites in a plain and direct form many of the author's experiences. The reading of that book compelled me again and again to turn down the page and retire to prayer. I spent the major portion of the week between that book and the prayer closet. By Saturday night my soul was deeply moved and I believed that if our church could and would pray as did Mr. Finney and his co-workers we too



could have a season of refreshing from the presence of the Lord.

Then dawned my memorable day. I arose before the horizon flushed with the oncoming morning. I sketched a hasty note explaining that I was going to the woods for prayer. "Please don't worry, I'll be back in time for service," was my word. The parish was in the country and the woods were very near. I had to go less than half a mile where I could be alone, free from any danger of intrusion, and pray aloud with only the ear of God to hear. Perhaps it was because Mr. Pinney so frequently mentioned the woods as his oratory that I went into the woods. I think the woods offer a unique mental atmosphere favorable to prayer. The sun was just touching the rim of my world as I knelt in that sanctuary. I cannot recall, much less describe, the experiences of those hours of intercession. They were not stilted or platitudinous formularies of prayer. I only know there was a feeling for God and a helpless clinging to the skirts of the Almighty. Time swept by without touching my consciousness. The sun was climbing toward its zenith—and suddenly the musical vibrations of the large churchbell swept over dales and hills, and recalled to my mind the hour of the day. It was nine o'clock. I had been three hours in the trysting place.

#### Was Not Three Hours Enough?

Was not three hours long enough? I had never spent so long a season in prayer before. The power of prayer is not gaged by time. Prayer must revive and perfect faith, and faith must have its perfect work. It is not faith to take for granted that God must work at the first challenge of human desire. That is a credulity which gambles on grace, and loses. Faith aims to furnish that vehicle through which the Spirit of God works. It seeks to cooperate with God and must await His direction. Three hours was not time enough for the work of that day. At ten o'clock another bell rang announcing the Sunday School session. Still my spirit had not that assurance which I earnestly craved. Indeed I resolved I could not go down until some sense of a divine sending should gird my soul with power. Three-quarters of an hour more passed by and the quarter before eleven o'clock bell tolled the approaching hour of service. Shortly after this there came to my mind, like "a still small voice," not audible but clear, the words "Thy Father Who seeth in secret

shall reward thee openly." Every sense of strain and burden fell from my spirit, the prayer was done, and the door of the oratory opened upon the further tasks of the day.

#### When the Strain Was Gone.

I had frequently read the Psalmist's words, "Thou hast made my feet like hinds' feet." I knew that experience when running down the hill through the woods, across the field to my home. The church was distant about four hundred yards. Perhaps forty carriages had brought the attendants from beyond walking distance, who with the villagers made up our exceptionally large congregations. The organ was already appealing to the worshippers as I entered the church and went into the pulpit. Was it imagination or had a sense of solemnity really settled upon the people? At least I felt an atmosphere around me eclectic with latent possibilities. I have no recollection of the details of the service nor any memory of the form of the sermon. But the text stands out in italics—"Wilt Thou not revive us again, that Thy people may rejoice in Thee? Show us Thy mercy, O Lord, and grant us Thy salvation." Psalm 85: 6-7. There was nothing oratorical in the delivery, but a sense of yearning that gave birth to the wooing note. I have always distrusted oratory as a vehicle of the Spirit. The sermon like the prayer came to its end with a benediction.

#### A Morning Prayer

*Guard me for yet another day,  
For life is new with morning's ray;  
And foes are strange, untrod the way;*

*Guard me through this an unknown day.*

*Gird me for yet another day,  
Though guarded I must fight and pray;*

*Teach me to draw my sword or stay;  
O gird while guarding me today!*

*Guide me for yet another day;  
Guarded and girded, yet I stray.  
Find paths for me and I obey;  
Guard, gird, and guide me, one more day.*

*Guard, gird, and guide me every day,  
So when all things of time decay,  
In morn of heaven by grace I may  
Enter Thy perfectness of day.*

—FRANK W. GUNSAULUS.

In that church it was the custom of many people to linger in the vestibule and about the grounds for little visits. On this morning those who went directly home did so immediately and quietly. I remained in the pulpit until the last auditor had passed out of the church. Then I came down and went into the basement where perhaps half of the congregation had gathered to pray. I do not remember clearly whether I made any suggestion in that direction or whether it was spontaneous. But there they were. It was not a long season, yet intense and earnest. Several persons would begin to pray together and sometimes were so absorbed that they continued.

#### Looking Back to That Hill.

The story of that revival with its incidents cannot be rehearsed here for want of space. Suffice it to say there began a series of eight weeks preaching services resulting in the quickening of the church members and some conversions. Then the work extended and I preached in the surrounding country, sometimes in churches or a schoolhouse and in one case in a railway station. The spirit of revival lasted through the fall, winter and spring, and until I was called from that pastorate to my next field of service. I have frequently revisited the scene of my first ministry and often looked toward the woods on the hill which became the gate of heaven to me that glorious October day. Just a year ago the dear church called to its ministry a young pastor whom they wished to ordain to the service of our Lord. I was invited to the Council and asked to preach the ordination sermon and accepted both invitations. Between the afternoon and early evening sessions I had an hour and a half to myself. The sermon was not causing me any anxiety, so after thirty-four years I again climbed the hill and spent my time in prayer for the new young minister, standing on the threshold of what I pray may prove a great service in the Kingdom of God.

I wish that all young ministers might have early in their careers so definite and direct dealing with God as to give direction and an atmosphere to all their growing experience. This early experience became formative in my life and found recurrent emphasis with the passing years. And now in the twilight hours of my life and service, I think I can truthfully say that I have always desired to know the art of prayer more than the art of preaching.



## Reconstructive Service in Devastated France

*Pitiful efforts at reconstruction have been made here and there, but for the most part the ruins remain as the Germans left them. It is difficult to distinguish the better streets in the prevailing desolation*

By P. H. J. LERRIGO

IF Northern Baptists could see the work of quiet, cheery, persistent reconstruction, both religious and social, in which they are assisting in the devastated areas of France they would feel that the portion of the New World Movement funds devoted to this work is producing most happy and worthwhile results.

Chauny, 124 kilometers from Paris, on the main line of the railroad to Brussels, Belgium, is a bewildering mass of ruins. After occupying the town for two years, the Germans before leaving, utterly demolished it, with the exception of a small section in which they gathered the women and children. The work is thorough and complete. Practically every building was dynamited, and where walls still remain standing they are broken and crumbling, and the interior completely gutted. But there are high lights amid the ruins, especially for the traveling Baptists—the old Baptist church, dilapidated but still standing, the little cottage where resides our representative, Mlle. Carrel, the new Baptist site on one of the main streets with the new brick foyer rising from the surrounding chaos, and finally the home of old deacon Dermont, the present gathering place of the little church.

### Starting With Skimpy Huts

Pitiful efforts at reconstruction have been made here and there, but for the most part the ruins remain as the Germans left them. A few provisional huts have been erected of wood or corrugated iron, and when a building has suffered less damage than common the gaping holes may have been stopped up with canvas, or oiled paper substituted for the broken window panes, and part of the building occupied. The Baptist chapel of pre-war days is located on the outskirts of the town. Land was high and the members poor so that they had been unable to secure a more favorable site. The street upon which it stands has taken its name from the building: Rue du Temple. On account of its proximity to the cemetery the Germans spared this building although it is now in a state of extreme dilapidation. They utilized it as a hospital and later as a morgue.

The members of the Chauny church are scattered far and wide and such as are still in the neighborhood gather for their little meetings in the house of Deacon Dermont on the other side of town. At present a poor family of war-sufferers utilize the rear part of the building for a temporary home. Their few pieces of furniture and miserable bedding make a pitiful apology for a home. The building is ill-adapted for comfort and shelter, but such as it is they are given full welcome to it by the Baptists of Chauny.

### Still the German Frightfulness

It is a lesson in German frightfulness to pass through the debris-bordered streets to the other side of the town. At the edge of the devastated area is a section devoted to the little houses of stucco erected by the municipality as a temporary provision for the needs of the returning citizens. They are built in plain rows without adornment. Windows are not abundant and the interior, divided into three or four small rooms, is gloomy. They are sparsely furnished with such few things as the inhabitants have been able to gather together since their return. All their pre-war possessions were stolen or destroyed with their former homes. In a single room in one of the little houses here described lives our own relief worker Mlle. Carrel. She is a woman somewhat past middle life, of a kindly and prepossessing appearance. She knows intimately the people with whom she is dealing and is prepared to enter with a sympathetic heart into their many sorrows. She told us of a young girl of 14 whom she had just seen. During the German occupation this child was compelled, though weak and ill from malnutrition, to carry on the severe physical labor of producing a daily stint of chopped wood. She had recently shown symptoms of incipient tuberculosis and with the depleted strength resulting from war privations it seems inevitable that she must succumb unless she can receive the careful treatment and adequate nourishment prescribed by the physician. This is one of the cases which, after proper investigation, Miss Carrel may find

it possible to aid in the name of American Baptists. We parted from her after standing together a moment in prayer, and later in the morning encountered her again toiling along the sunlit highway in the prosecution of her labor of love, her kindly face beaming affection and sympathy above the Croix de guerre which had been pinned upon her breast by one of the Generals of France for bravery under fire.

It is difficult to distinguish the better streets in the prevailing desolation. But only a few steps from the centre of the town on what Mr. Brouillette assured us was one of the main thoroughfares is a large plot of ground which has been cleared of the debris of demolished buildings which encumber its neighbors. This is the new Baptist site. It will be impossible for any one to ignore the evangelical work in Chauny in the days to come, and it is fitting that among the very first buildings to arise in the stricken city should be the Gospel centre of sympathy and succor. On the rear of the lot the brick walls of a commodious foyer or community house have already appeared. They are constructed of bricks from old houses purchased by the committee from the reconstruction commission. The cost of lot and foyer together will be less than \$5000 but the value of the plant of the community in the coming difficult days of reconstruction will be beyond words. The new pastor will be on the ground in a few weeks and the building will furnish both him and Mlle. Carrel a base from which to carry on their work, social and evangelistic.

### Fan-trained Trees on the Garden Wall

We found Deacon Leon Dermont working in his garden. Such a remarkable garden as it was: every inch under cultivation and yielding produce. Its two marvels are the apple tree fifty feet long, trailed along the whole length of the plot with roots striking into the ground at intervals, and the heavily laden, perfectly flat pear tree, trained against the garden wall so that it possessed dimensions of breadth and height but no thickness to speak of. But the deacon and his wife are more remarkable than their garden.



The wife's mother has been a charter member of the little Baptist church started by an American Baptist three generations ago. The aged couple remained in Chauny all through the years of the German occupation and have seen unspeakable things. It has been theirs to comfort, sustain and encourage the weak and distressed. We sat in the little garden and talked of the coming days of blessing and the new hope which is dawning for the evangelical work in Chauny. When we were leaving the old deacon asked if he might lead in prayer and as he talked with his Father the old man's face was transfigured with a new light and peace.

#### Our Talented Brouillette

It is not alone at Chauny but at many another point, Ferguier, La Fere, Lens, etc., that our director of relief work, Rev. Oliva Brouillette, is reorganizing scattered Baptist forces. His special qualifications for the work are undeniable. A complete knowledge of French as well as English, an engaging personality which brings renewed courage and cheer to all whom he meets, the wisdom of years of experience in Christian service, all fit him admirably for the difficult task he has in hand. This is another example of cooperation in the work of home and foreign missions. Associated with the work of the Home Mission Society for years in the State of Massachusetts he proved just the individual needed to lead the relief work in France under the Foreign Mission Society and was released for this purpose by the generosity of the former. His complete familiarity with every branch of Christian work is enabling him to make our relief work a permanent factor in the reconstruction of the scattered Baptist churches of France.

#### The Religious Life of a College

(Continued from page 1168)

the least number of hours offered being three, the highest forty-four and the average twelve hours. Of these eighty colleges, thirty-two make Bible a requirement the lowest number of hours required being two and the highest fifteen. Between 6000 and 7000 students are enrolled in Bible courses in these institutions, the average being about seventy-five to the college. This department sometimes offers courses in fields related to the Bible as in the History of Religion, Missions,

Comparative Religions and some phases of Ethics. Prof. Sharpless, in his book "The American College," published in 1915 states that 17 per cent of the students enrolled were to be found in the curriculum Bible courses.

#### Bible the Text Book

These facts indicate the development of the field of religious instruction into departmental work of tremendous scope. Not only in the majority of cases is the Bible itself being taken as a text book and handled sympathetically—treated no longer as "mere" literature—but such practical fields as the administration of Christian education are being entered. The problems of "building and equipment, support, curriculum, worship, departmental organization, supervision, training of workers, week-day instruction, education in the family, community co-operation, records and reports" outlined by George A. Coe "furnish rich subject matter." Too much making and oiling of the machinery for our churches has been laid on the preacher. The time has come when the denominational college should educate its laymen in these fields and though at first thought these topics may seem strange in a college, they certainly are as pertinent to the future welfare and happiness of the college men and women of our

day as many of the subjects now offered soberly in our college curricula. They ought to be entitled to a place in the sun along with other and valuable courses on pure business administration.

Dr. Betts, in the same article mentioned above, indicates the demands of the student in this department: (1) A fund of religious information; (2) religious interpretation of life; (3) the application of religion to social relations; (4) training for participation in religious activities. Most certainly a wide sweep is outlined here and the "one man department" now so cautiously introduced and so carefully restricted must be expanded. What an opportunity in such a department to stir the imagination that the vision may be seen; to quicken the pulse so that the creative impulse may be translated into productive energy; to propagate the "power of God unto salvation," that operates so many times through human lives. In the life of many a youngster, the "On-going God" first becomes real in such a class room and discussions there provoked are continued till the thought is crystallized, the purpose strengthened and the commonplace made vital.

#### Intangible Atmosphere

There remains to be discussed the intangible religious atmosphere which results when all these diverse and varied elements are active. How real it is, only those who have lived in it know! It pervades the campus, it steals into the dormitories, it rules out certain topics from conversations, it drives profane language from the athletic field, it keeps certain pictures from the walls, it creates powers of inhibition hitherto little suspected, it tends to keep the eye clear and direct, and the hand steady and reliable, it makes the laughter hearty and wholesome, it lays the foundation of pure homes, it builds character as the bird builds its nest—we so frequently never discover it till it is done.

Not always to be sure is it at once and completely victorious, but it persists, so that many times this intangible something dares try its hand at educating our conscience, directing our thought, and molding our very lives.

Thank God for the denominational colleges, founded on conviction, reared with prayer and faith, frequent monuments of heroic sacrifice, wherein our boys and girls mayhap will sometime feel their souls stirred and their hearts aroused "to follow in their train!"

#### Fellowship

BY D. L. RITCHIE

*I found that when I walked with  
men in simple brotherhood,  
I also walked in tune with God in  
joyous, filial mood.  
The friendship was not two but  
three; the Lord and he and I,  
When to his hungry look for love  
my heart made swift reply.  
The Father's House was very near  
alike to me and him  
When in response to whispered woe  
my eyes grew quickly dim.  
And all the things that Jesus said  
were true to him and me  
When he in gratitude replied with  
manly courtesy.  
The kingdom of that Blessed One in  
both our hearts shone bright  
When both of us with child-like faith  
rejoiced in love of right.  
The Father's voice stirred in our  
lives the never ending song  
When from ourselves we turned to  
help another man along.  
And then a glorious company walked  
with us on the road  
As in the love of men we found the  
purest love of God.  
Montreal.*



# Who's Who Among the Baptists

*A Review of Contemporary Denominational Biography*

By WILLIAM G. LIPPHARD

FEW men have been accorded a reception like that extended to John Alexander Frey as he stepped to the platform of the Northern Baptist Convention at Des Moines. He had just been introduced by Dr. J. H. Rushbrooke, the Baptist Commissioner from Europe, who told that great audience the thrilling story of Mr. Frey's exile in Siberia and his experiences during the Bolshevik regime. Here is a Baptist made of the stuff that heroes are made of, whose experience because of his loyalty to the faith of our fathers reminds one vividly that the hardships and persecutions of the early Christians are occasionally bequeathed to succeeding generations of apostles.

In 1915, on only twenty-four hours' notice, he was sent to exile in Siberia by the government of the czar. Hundreds of pastors accompanied him, among them being Rev. S. Lehmann, one of the Foreign Mission Society's correspondents in Europe. The severity of a Siberian winter soon made the condition of these unhappy exiles most pitiful. The Foreign Mission Society made earnest efforts to send them money, but all letters addressed to them via Europe were invariably returned undelivered. Finally a letter with money enclosed was sent via China and reached Mr. Lehmann just in time to save the party from death by starvation. Mr. Lehmann, however, died a short time later. It was not until July, 1920, when Secretary Franklin met Mr. Frey at the Baptist Conference in London, that the Society learned how the money had eventually reached its destination.

In July, 1917, Mr. Frey was released and returned to Riga, but only in time to suffer the hardship brought on by the Bolsheviks. His property, consisting of a large publishing house, was destroyed, and all his personal effects appropriated by the Bolsheviks. Fortunately he was able to retain his wedding-ring and his watch by keeping them in hiding for many months. During this reign of terror in Russia, Mr. Frey witnessed scenes of cruelty which are almost unbelievable. Imagine the frightfulness of marching a group of victims to an open field, compelling them each to dig his own grave, standing them beside the graves, then a volley of bullets and their dead bodies falling with almost mathematical accuracy into the graves which their own hands had dug! When looking into the face of Mr. Frey we can hardly realize that those kind gray eyes have seen human misery and terror such as few men have been compelled to witness.

The food shortage became acute. In anticipation of the need, Mr. Frey had stored away for several years some black rye bread with the faithful janitor of his printing plant. When the extremity of their need finally forced him and his family to turn to this stale bread for food, it was found to be filled with worms. To overcome their natural repugnance,

the family each evening at the supper hour turned out the lights and ate the bread in darkness so as not to see the worms! When the Germans arrived and drove away the Bolsheviks eight hundred



JOHN ALEXANDER FREY

A sufferer under both Czar and Bolsheviks, he lost all his worldly goods. For forty years he has led the Baptist movement in Latvia.

of them were executed in Riga after court martial proceedings. Notwithstanding his own fearful experiences, Mr. Frey heroically appeared before the German courts, and pleaded on behalf of many Bolsheviks who were Communists only in ideas, and who had not carried on propaganda or cruelty. Through his efforts scores of them were pardoned.

Until 1915 Mr. Frey was pastor of the Baptist church at Riga, in what is now known as Latvia. He served here for nearly forty years. He was originally a

printer and during his pastorate was also the owner of a large publishing establishment. The income from this business enabled him to render large service to the Baptists in Latvia and to apply the modest salary paid by the church to missionary work. His printing press for years had published many religious tracts, periodicals and several of the denominational papers which circulated among Baptists in Germany and Northern Europe.

Since August, 1920, Mr. Frey has been in America. He is a modest, unassuming man of gentle personality, and well educated. He speaks four languages—English, German, Lettish and Russian. His book, "The Land Where Jesus Lived," has appeared in five languages in two editions and thousands of copies have been sold. During the year in which he has been in America he has addressed 357 public meetings, attended by more than fifty-five thousand people. He has made 450 calls, has written 1280 letters, and has traveled twenty-three thousand miles. He sailed from New York on September 22 for Latvia, where, under the direction of the Foreign Mission Society, he will have charge of a Baptist seminary for the training of Lettish Baptist preachers. One of his final words, just before the departure of the ship, was to express again, on behalf of his people, their grateful appreciation of the assistance rendered by Northern Baptists and their unspeakable joy over the ship-load of supplies which is now being collected for distribution in Latvia as well as in Poland and Czecho-Slovakia.

Before the war Mr. Frey was financially able to provide for his family a living in modest comfort. He has lost all that we commonly classify as worldly goods and is today a poor man. Yet who can measure his wealth in spiritual possessions, or count his riches toward God or weigh his treasures in deeds of mercy and service? Those who attended the Northern Baptist Convention at Des Moines will long remember the thrilling address of John Alexander Frey.

## My Autumn Walk

On woodlands ruddy with autumn  
The amber sunshine lies;  
I look on the beauty round me,  
And tears come into my eyes.  
  
Beautiful over my pathway  
The forest spoils are shed;  
They are spotting the grassy hills  
With purple and gold and red.

Oh, for the fresh spring-season,  
When the groves are in their prime  
And far away in the future  
Is the frosty autumn-time.  
  
The leaves are swept from the  
branches;  
But the living buds are there,  
With folded flower and foliage  
To sprout in a kinder air.

—William Cullen Bryant



## Peace Is Sending Forth Her Prophets

*Readers of THE BAPTIST will have observed that this paper has not hesitated to call for an international program of justice, friendly understanding, organized peace and disarmament. The tide of sentiment in favor of such a program is rising throughout America. A few representative expressions follow:*

"DAILY bread cannot come in time to Europe unless we in the United States make it possible not as a palliative through alms, but through real international friendship. Organized religion can help by giving leadership and voice to the understanding of our countrymen. This is the great opportunity for religion." —EDWARD FILENE in *The Century*.

### "Thou Shalt Not Make the Next War Holy"

Mr. Norman Thomas, writing in *The Nation*, says:

"Even so, the writer considers that our poets, writers and preachers can render a distinctive service in accepting a new commandment, 'Thou shalt not make the next war holy.' It is not for such issues as Yap and the Mexican oil wells that men fight but for a menaced fatherland, for liberty, and for all the beautiful ideals which war betrays." Quoting Anatole France, he goes on to say that 'the worst wars are idealist wars. If you fight a man because he has what you want, some sort of settlement is possible; if you fight him because you consider yourself God's agent and him the devil's there can be no ground for peace.'"

The final test of the coming conference, Mr. Thomas concludes, may well be "the measure in which it conceals or reveals the truth that peace is neither the product of a diffuse sentimentality, nor attainable by some simple formula, but the consequence of a way of life which hitherto men have rejected in their social, economic, and international relations."

### Agreement That Will End Armament

From an entirely different point of view the *New York Times* said editorially on September 19:

"It is policy that makes Government expenditure, and it is international policy that piles up military appropriations. Once secure sanctioned agreements between nations which make heavy armaments superfluous, and they will drop of their own weight."

### Mild Curtailment Not Enough

Appealing to 150,000 churches of America to marshal their forces to seize the "priceless opportunity" offered by the International Conference on the Limitation of Armament, the Federal Council of the Churches of Christ in America has issued a call to Prayer and Consecration. The message is a frank statement of the responsibility of the churches and presents as a definite aim:

"We cannot be satisfied with a mild curtailment of our military expenditure. Nothing less than a far-reaching reduction in armaments on sea and land can suffice."

A program for a country-wide observance of special sessions of prayer and meetings of an educational character has been prepared. It presents concrete suggestions. The most important feature is a call to "observe Sunday, November 6, as a day for special prayer, self-examination

and supplication for God's blessing on the International Conference on the Limitation of Armament; and to consider in a sermon on that day, 'America's International duty.'"

As requested by President Harding the Federal Council appeals to the churches to hold special services on November 11 at the time of the opening of the Conference and the national memorial service. It also suggests that special meetings in the churches be arranged for Monday, Tuesday, Wednesday and Thursday evenings, November 7-10, to consider the problems of international relations; or, if these dates be impracticable, to use the ordinary mid-week meetings for this purpose for a month.

### Credit Men on Disarmament

The Board of Directors of the National Association of Credit Men have taken action in part as follows (as reported in the press of September 21):

"In the restoration of world affairs, and to prevent, if prevention is possible, a similar deluge, nationalism must give way to internationalism and armaments must be reduced. With this conviction we applaud sincerely the motives and intent that have guided the President of this great republic to seek a conference of nations for the purpose of reaching an understanding for the reduction of armaments and to control ambitions that might prove dangerous to the future peace and welfare of the world."

### Better Build Roads

The *Denver Post* is clear and bold in its analysis of the economic argument in the following concrete instance:

"The cost of four modern battleships would build two national hard surface highways, one from New York to San Francisco, the other from the Gulf of Mexico to Canada; the four battleships will be obsolete in ten or fifteen years, the highways will stand forever. We have started a movement asking the government to build these highways under supervision of army engineers. This would give employment to several hundred thousand, disseminating the money generally among the people, increasing real estate values all over the country, starting a period of national internal improvement that would stimulate all values everywhere. These national highways are needed, will be built some day, why not now? The whole thing is sane, practical and wise."

### Wichita Kansas Speaks

The Wichita, Kansas, Federation of Churches is promulgating "Ten Questions Intended to Stimulate Thought":

"1. What is the meaning of true neighborliness among nations?"

"2. Can an American citizen be an adequate Christian without being neighborly in his attitude toward such people as the Mexicans and the Japanese?"

"3. Is it Christian for America to spend more than 88c out of every dollar of

its Federal taxes for war purposes?"

"4. Can international relations be Christianized without some sort of a League of Nations with America in it?"

"5. Can we believe in Foreign Missions and at the same time despise the 'backward races'?"

"6. On what conditions will a Christian American be able to forgive a defeated enemy?"

"7. Ought Christian America to be preparing for the 'next war'? Would it not be good statesmanship to spend at least as much in preparation for peace?"

"8. Ought the Christian Church to urge some 'moral equivalent for war'? May conscription be applied by the state for other than military service?"

"9. What has Christian America to do with 'Abroad'?"

"10. What is the Christian interpretation of 'America First'?"

### Greater Boston Federation

The Greater Boston Federation of Churches has passed a resolution which "solemnly memorializes not only its own constituency but all persons with faith in God's Fatherhood and in human brotherhood:

"First, to make world disarmament and a righteous solution of Pacific problems by the conference subjects of constant prayer. . . .

"Second, to study for pulpit use and in adult classes and forums the great questions that are to be discussed in the sessions of the Conference and in especial America's relations with Japan and China. . . .

"Third, to observe Sunday, November 6 in all churches with public supplications for divine guidance in the sessions of the Conference with special sermons as to the Christian significance of this international gathering.

"Fourth, to set apart Armistice Day, Friday, November 11, the date of the convening of the Conference, as a Day of Prayer and Convocation. . . ."

### Minneapolis Baptists in Line

"Upon the eve of the assembling at Washington of the international conference on limitation of armaments the members of this congregation desire to record their profound conviction of the importance of this meeting. Upon its action or inaction probably depends the weal or the woe of the peoples of the world for years to come. Agreements made and faithfully performed will minimize military burdens and lessen the danger of war. Failure to agree will emphasize international distrust and possibly make a bad condition worse. It is therefore the earnest hope and prayer of this people that charity shall prevail and that the conference may reach an agreement; also that friendly intercourse in the conference may so increase good will among men as to make easy and probable the keeping of the agreement for future generations."—*Resolution of Trinity Baptist Church, Minneapolis.*





DR. CRESSY AND BOTH TEAMS

THEIR ENTIRE LIFE IS ROMANTIC

# A Summer in Southern Ohio

By L. H. MAYES

I WISH that I could take you with me into the hills of southern Ohio for a few days. It was about such hills as these that "The Little Shepherd of Kingdom Come" and "The Shepherd of the Hills" were written. I had always pictured them as very picturesque people, heroes who wandered about with a squirrel rifle on their shoulder all day long. But now I have been among them and naturally did not find some of the picturesque romantic part which I had expected. But in place of that we found deeper things than we had anticipated. There was a real romance there; the entire life of the people is romantic. If you could go into these hills you would find some choice souls, some men and women with a depth of character which would surprise you.

Missions and the missionary challenge of today were what called us into this work among these people. Last spring Dr. F. B. Cressey, director for the Ohio board of promotion, expressed his desire to send out two student volunteer teams of two

men each from the Denison University student volunteer band. The men chosen for one team were Dave Voss and Charles Roadarmel, Geo. Cressey taking the place of Mr. Voss in midsummer. Mr. E. L. Exman and I comprised the other team. The first team travelled in Northern Ohio while our team covered Southern Ohio. During the summer each team travelled several thousand miles, visited about twenty-four churches and took the missionary message to several thousand people who rarely hear of such a thing as missions. With us we carried our own stereopticon lantern and two sets of slides covering the Baptist mission work as furnished by the board of promotion. Usually we spent the first half of the week in one church and the last half in another church, thus having three full days in each community.

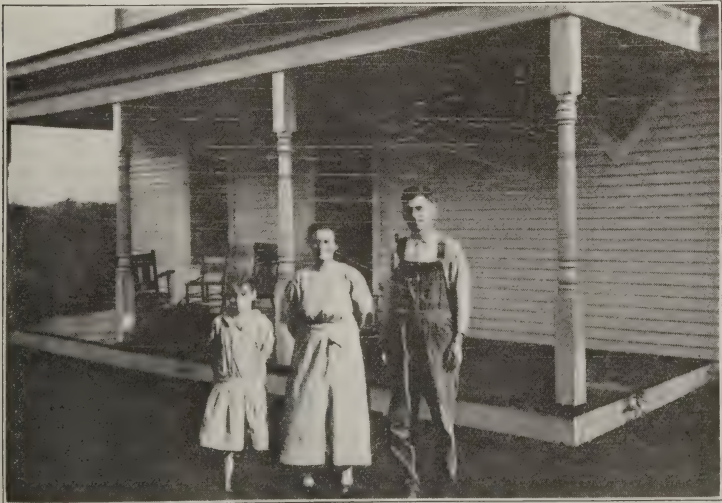
I wish that you could see some of these young people. If they had the same advantages which our college men and women have, I should hate to see them in competition for the high honors of

life. I fear that many of our sons and daughters of the city would be the worse for the comparison.

But there seems to be one great outstanding need among these people and that is the need of trained leaders. Most of these old churches are without preaching services, having just a Sunday school. Very seldom do you find a pastor supplying a single church; the circuit rider, ministering to four or five communities is the usual type of minister. One community in Lawrence County has sixteen churches within a radius of five miles, only one of which has a full time pastor. I admire these men who have had the courage to go into the ministry; you have to take off your hat to them. Many of them are ordained by the church in which they were raised and later become pastor of the same church. During the week they usually farm. This is not easy, to gain honor and respect in your boyhood church, working with the men who have known you as a boy. But these men do it and do it well. However, their day is passing in most places. The need today in these churches is for a trained ministry with a college and seminary education in order to lead the young people.

There are a good many religious sects to be found in Southern Ohio. The Holiness people are making headway and are presenting a challenge to the older churches in some places. The present plan among the churches is not providing enough spiritual life for those emotional people. Simply a Sunday school or preaching now and then will no longer suffice for these communities. Either our churches must get to work and satisfy their spiritual needs or else the church members will turn, a great many of them, to the sect which will give them the spiritual food which they crave.

We have referred a little earlier in this article to the young people in these churches. They are unwilling to follow in the footsteps of their fathers and mothers. Just as they ride in their car now instead of their old surrey, so are they demanding that the church progress and satisfy their enlarged needs. Unless the parents provide better church privileges they need not expect to keep their grip on the young people.



A SOUTHERN OHIO PASTOR'S HOME



## Brotherhood in Prague

*Central Europe is ready for the brotherhood message and organization. Millions of people have cast off from the Roman church. Brotherhood appeals to them.*

By SAMUEL ZANE BATTEN

IT certainly was providential that the World Brotherhood Congress should meet in Prague this year, as it did August 27-31. For events have moved swiftly in that part of the world and the Brotherhood message fell on prepared soil. Perhaps a few words may be permitted in order that we may have a background for the picture.

Almost like a flash of light the new Republic of Czecho-Slovakia has appeared upon the map; but the people who compose the republic have an eventful past. Authentic history, in any detail at least, does not begin before the fifth century. In Caesar's time what is now known as Bohemia was inhabited by a warlike race known as the Boji. These gave way to the Marcomanni, and after these were extinguished or scattered the Czechs, a branch of the great Slavonic race, filled up the country.

The introduction of Christianity into the country in the ninth century is one of the romances of history. The accounts all agree that two priests from Constantinople, Cyrilus and Methodius, were the heralds of the Gospel. Cyril translated the gospel into their language and himself invented an alphabet for this purpose. The Cyrillac alphabet, as it is called, is still universal in Eastern Europe.

### Hus and Bohemia Inseparable

The history of Bohemia will ever be associated with the name of John Hus. Various causes co-operated to drive Hus into revolt against the Roman Church and the injustice of his day. In England John Wycliffe was translating the Scriptures and sending out his preachers to evangelize the people. Hus came to know the writings of Wycliffe and his soul was fired. From his high position in the university Hus protested against the sale of indulgences and the corruptions of the church; with rare eloquence he pleaded for truth and liberty. By priestly intrigue Hus was brought before a council summoned by the Pope. This council at Constance pronounced him a heretic and condemned him to be burnt. This infamous decree was carried into effect; but the flames of his fire kindled a torch in old Europe. John Ziska took up the torch and flung it in the face of the enemies of truth. So successful was he as a military leader, so devoted were the people to the truth, that by the middle of the fifteenth century not a priest of the Roman Church could be found in Bohemia or Moravia.

For four hundred years Rome has waged an unceasing warfare against the spirit of this people. When Bohemia came under the power of Austria every effort was made to suppress the Czech spirit. Count Lutzw closed his brief but interesting history of Bohemia with these gloomy words: "The policy of the present Austrian prime minister is more hostile to Bohemia than that of any of his predecessors. Dark clouds seem to surround the future of Bohemia." Those words were written in 1909.

Then came the world war, started by the Austrian government. During the war the men of Bohemia and Moravia,

the Czechs and Slovaks, were compelled to fight in the armies of the central powers. But because of their opposition to Austria they were a source of weakness rather than strength. As the war was closing the people of these countries revolted from Austria and declared their independence. On October 26, 1918, representatives from the Czechs and Slovaks met in the old state house in Philadelphia and gave their Declaration of Independence to the world. When the war ended Professor Thomas G. Masaryk returned to Prague as the life-long president of the new republic.

The new republic starts out under favorable auspices but it has serious problems to face. It is true that the people are fairly homogenous and are mostly of closely allied nations. But they are untrained in democracy and are not used to co-operation. It is true, also, that they are surrounded by unfriendly nations who are dissatisfied with the treaty of Paris. But the people possess a high degree of intelligence; there is practically no illiteracy among them, less than one and a half per cent; they possess remarkable independence of judgment and take an interest in public affairs. Beyond all, the people have a most valuable leader in the President of the Republic. President Masaryk is a man of tried convictions and sterling character; in fact, he is clearly one of the world's few gentlemen.

Since the war a marked change has come over the spirit of the people. The oppressive load of Austria is lifted and the souls of the people are free. We all regret the sufferings of the women and children in Austria, and especially in Vienna; but the passing of the Austrian Empire is a great gain for humanity and religion. For five hundred years Austria might almost be called the official cut-throat of the Roman Church, and more than once it has driven a liberty loving people to death.

### Leaving the Church by Thousands

It is not strange that the people of Czecho-Slovakia by hundreds and thousands should be leaving the Roman Church. In fact, the movement away from Rome has almost become a national movement. People by the thousands are renouncing the Roman Church, and whole towns are going almost en masse. In the city of Prague one Protestant church has received over six thousand converts this year, and another has gained twenty-five hundred additions.

Then the World Brotherhood is a well-known word amongst the people. There are some eight different religious bodies and all bear the name of Brethren. It is true that these various bodies have not always practiced brotherhood across denominational lines; but a better day is dawning. This emphasis upon brotherhood created a favorable atmosphere for the congress. And this interest in brotherhood brought to the congress many pastors and workers from all of the churches and from many sections of the country. The splendid Municipal Hall was placed at our disposal and here the

meetings were held. On Saturday, the 27th of August, there was a reception to the delegates by the American ambassador, Mr. Richard Crane, who proved a most generous host and extended a most cordial welcome. On Monday afternoon there was a reception by the British ambassador, and he was equally cordial. Sunday, the delegates spoke in a large number of churches in and around Prague. The people were most cordial and attentive. Dr. Rolvix Harlan preached to a large congregation in the English-speaking church. This is a historic church built in 1158 and associated with many events in national history.

On the second day much of the time was given to addresses from representatives of the different religious bodies in Czecho-Slovakia. This was a most interesting service, as all of the speakers while describing their own church doctrines, yet emphasized the unity of their common faith. Steps are being taken toward a national brotherhood federation in Czecho-Slovakia.

### Europe is Ready for Brotherhood

On the closing night most cordial messages were received from President Masaryk, from Prime Minister Benes and Dr. Fajnor, Minister of State. President Masaryk was unable to attend on account of illness; but his splendid words were most heartily cheered.

One of the most significant and interesting meetings of the entire congress was the open air service in front of the John Hus monument. A number of speakers from America, England and France addressed the large and attentive audience. The expositions of brotherhood, the appeals for devoted and sacrificial living on the part of all, were well received. After the speaking ceased the audience joined heartily in singing the stirring national hymn. It may be noted that Hus has become the one great national hero. He was the champion of liberty and justice, and after four hundred years he is coming to his place in the hearts of the people.

Central Europe is ready for the brotherhood message and organization. Millions of people have cast off the Roman Church; many are suspicious of all churches, but the brotherhood message appeals to them. A wide door of opportunity is open before us, and the brotherhood council at a meeting held on September 9th in London, considered these calls and planned its work.

Dr. Harlan and myself held several conferences with our Baptist workers in Prague. It was a pleasure to meet such workers as Mr. and Mrs. Kolator, Rev. Joseph Tolar, and Rev. Joseph Novotny. On Sunday afternoon I had the privilege of addressing a large audience in the Baptist church. This is a well equipped building in a fine residential section. There are many things to encourage the men in our Baptist work. On Thursday evening I addressed a large audience in a public hall at Roudnice, that had been arranged for by Rev. Joseph Tolar and the pastor, Rev. F. Henous.



# Dawn of a New Religious Movement in Czechoslovakia

By REV. JOSEF NOVOTNY

(Originally printed in the London *Times and Freeman*, and forwarded by the author to THE BAPTIST.)

WHEN Czechoslovakia was liberated from national oppression by Austria, it seemed only natural that the Czechoslovaks should desire that their national liberation should be crowned by a religious liberation. There was more than one reason for it. When the kingdom of Bohemia lost its independence to Austria three hundred years ago, from the capital city of Austria, Vienna, came a twofold oppression: national and religious. The Protestant Czechs were Germanised and Romanised by force. Now, as Austria could not Germanise all, she could not Romanise all. After the world-war, when the oppressed nations could breathe again and the Czechs spent their first two years in national establishment, came the time to face the other enemy as well. As the Czechs tried, after the liberation, to cleanse the national life from all Austrian influence, so now they are trying to cleanse themselves from all Romish influence. They cannot forget that their country was the cradle of the Reformation, that they are the nation of Hus, Jerome and the Bohemian Brethren; that they have the honour to have the first printed Bible in the living tongue; that they sent the first missionaries of Reformation ideas to many countries (even to Great Britain); that Roman Catholicism was pressed on them by force through the Austrian enemy, and that their Reformation was interrupted by a three hundred years intermezzo.

Now, what is the story of the new movement?

Our government prescribed for the first time in our new state a census. Everybody had to say to what nationality he belonged and what kind of religion he professed.

In the old Austria it was not easy to leave the church, but now the conditions are different. And here starts the new movement. Many a Czech, who was even only a nominal Roman Catholic, was ashamed to put down that he belonged to the church which burned the greatest Czechoslovak that ever lived, John Hus, the Church which robbed our greatest men of their property and either killed them or sent them abroad as beggars, and which, with this dishonest property, made the cruel propaganda of their "faith" in our country.

## Leaving the Church That Killed Hus

"We do not wish to be any longer in a society of executioners and robbers," said many. "Our leaving is a protest against keeping our name in the statistics of that church to which we never belonged. We cannot read the history of our nation and not feel ashamed that we still belong to those people who destroyed the whole life of our nation."

Now the statistics will show how many people left the church. But many experts say that about 20-30 per cent of the population left the church and the movement is only in the beginning yet.

It starts formally, it is true. But there are signs already of a pure religious movement. Some of these people remained "without confession." But not all, and not even the majority. Great numbers

and many the new Czechoslovak church. This church broke all ties with Rome, recognises the great men of our Reformation as its spiritual leaders, uses the Czechoslovak language in the church, and is growing in numbers as well as in inward evolution daily. There are Protestant churches which have accepted in the last few weeks more members than their own church had formerly. One Protestant church in Prague, which had 500 members, accepted in a few days 4,000 new members. In the west of Bohemia, in a big village with a big Romish church, all the population left the Romish church, and all joined the Protestant church; in the Romish church there remained only three members—the priest, his lady-cook and the janitor of the church. Our own church in Prague has accepted several hundred new members in the last few days.

In the Protestant churches are many people who appeal for deepening of our spiritual life. Denominational polemics have ceased, dogmatic battles are at an end; but everybody feels that we must start to be more pious, better, deeper, nearer to Christ. A professor of dogmatics in our Theological Faculty, a young and very liberal theologian, started a movement by a sermon in which he practically condemned his own life and by his earnestness in many articles and speeches awoke many brethren and sisters. The Protestant churches resolved

joined the different Protestant churches in their last conference to send their pastors from the lukewarm churches to those regions where there is the greatest work and the deepest movement in order that they may be influenced by that movement and bring it home.

There is no doubt it means a great responsibility for all the Protestant churches. They feel it and they have conferences in which they discuss what to do with the new members. It is true they cannot in one night become full-blooded Protestants, but it is touching to see how eager they are to learn and to know what they ought to do to be real "Bohemian Brethren."

And again, it has a great effect on the Protestant churches. Many a lukewarm church became a living force because of the new opportunity. The greatest movement is in the South West of Bohemia, just where there was the greatest stronghold of the Romish church, but it is holy ground—it is the birthplace of John Hus and the Czech Reformers.

The movement is just at the beginning. On the 21st of June we shall celebrate the 300th anniversary of the martyrdom of the 27 Czech Protestant noblemen, the leaders of the Czech nation, who were beheaded in the chief square in Prague by Roman Catholic Austria, after the sad battle in which we lost our Independence. Great preparations are being made to fulfil the great movement.

## The Pacific Conference

By CHARLES L. BROMLEY

The Pacific Conference, bearing with it the possibility of world peace, should find the Christian church awake to its opportunity. War is the offspring of greed, it breeds hate, and creates hell, and Christian people everywhere should join in hope, prayer, and endeavor to make the conference a success, for its failure will lead only to increased friction, more rivalry, greater armament, and the inevitable result—War. There is a general feeling in America that Japan is the outstanding obstacle to peace, at least in the Pacific Basin. There can be no doubt that at present Japan's policy toward her weaker neighbors is the most dangerous element in the situation, but a factor that is too often overlooked is that Japan's present policy was shaped by the policies of European nations in their dealings with the weaker peoples of Asia. Japan can hardly be expected to change her present policy unless there is a radical change in the attitude of Western nations toward the East, Near and Far. And in order to be convincing, such a change must be accompanied by a willingness on the part of leading European powers to give back conquests made in the days of ungodly imperialism.

The Pacific Conference cannot begin with a clean slate, there must be some attempt to right past wrongs if real progress is to be made. That such wrongs exist can be gleaned from every leading writer on the Far East. To give an ex-

ample, Osborne, an English writer, in a recent book, "The New Japanese Peril," says, "Foreign intervention has brought China to what she is today, namely, a land torn by faction, verging on bankruptcy, impotent to oppose force by force, a complex of divergent tendencies that are not permitted to unite or to attain uniformity. A virile, intelligent, thrifty, and hard working people have been rendered impotent to realize, and put forth their full strength. They have in turn been hood-winked, bargained with, coerced by force of arms, lied to, cheated and even drugged and narcotized in order to keep them in leading strings, to bind them to the paying of tribute to their unscrupulous oppressors, and to prevent them from rousing themselves from their slumbers and throwing off their tormentors. Indeed what the Far East, and in particular China, needs is a fresh breeze, perhaps a cyclone, to drive out the poisonous gases which threaten to destroy its very life." (pp. 119-120.)

That Japan is not the only party referred to in the above quotation is evident from the fact that Russia, Germany, France, and England each had holdings in China before the war.

Against the aggressive policy of European nations toward Asia and China in particular, America has launched feeble protests that so far have proved themselves "scraps of paper."

Ningpo, China, Aug. 30, 1921.





# Young People's Work



## Topic for October 30.

THE BIBLE TRANSPORTED AND TRANSMITTED

Isa. 55:6-13

Text Book: "The Bible and Missions," by Helen Barrett Montgomery

"It is the great destiny of England and America to carry the Bible to the earth's remotest bounds." Choate.

1. *Bibles expensive and scarce.* In the opening of the nineteenth century Bibles were scarce and quite expensive. Outside of America and the Protestant nations of Europe they were almost unobtainable by the laity. Such destitution existed in the pioneer sections of the United States.

2. *The oldest national societies.* It was in 1804 that the British and Foreign Bible society was founded at the London Tavern in the presence of about 300 people. The influence which brought about the organization was the story of a little Welsh girl's search for a Bible. She walked twenty-eight miles only to find that the last copy had been sold. One laid aside for a friend was given to her. Fatigue and hunger were forgotten, as tightly holding the book in her hands, Mary Jones hastened to walk the long miles between her and home.

3. *Difficulties and obstacles.* They came thick and fast. Indifference and sectarianism hindered. War had a blighting effect. But these stormy times were no bar to missions. William Carey launched the modern enterprise of foreign missions. The first American societies were founded in 1812.

4. *Rapid extension.* The expansion of the work to all parts of the country was rapid. The atheism following the French Revolution was a mighty challenge to the Christian forces. The Welsh people got their Bible; it found its way into the Highlands of Scotland; in Britain the book was translated into five languages. From Great Britain the work was extended to continental Europe.

5. *The Bible and founders of the Republic.* The founders of this Republic recognized the great value of the Bible. Once in 1777 and in 1782 Congress took official action toward obtaining and supplying copies of the Bible. 20,000 copies were ordered in 1777. The first English Bible printed in the United States in 1782 was put under the auspices of Congress by the passage of the following resolution: "Resolved, that the United States in Congress assembled . . . recommend this edition of the Bible to the inhabitants of the United States."

(Signed) Charles Thomson, Secretary.

6. *In our day.* The Bible is today the most popular book in the world. The great denominations have interested themselves in the transporting and transmit-

ting of it until it is now published in many languages throughout the earth. From the frozen North to the extreme South the colporter and missionary have gone giving the book to the people in their own tongue. Our young people's leaders should write to our own house the American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa. asking for information as to what is being done in our own denomination in all parts of the earth. Secure a copy of "Bible and Missions," price 60 cts. from your nearest book store. The story of the book is more interesting and fascinating than any novel.

### NATIONAL HEADQUARTERS

The first meeting of the new Executive Committee of the B. Y. P. U. of America met in Chicago, Illinois, on Friday afternoon and evening, September 9th. The attendance was large including representatives from Indiana, Ohio, and Michigan. Serious consideration was given to the activities of the Union in various parts of North America.

The great advance of the work in the last few years along the line of tithing and stewardship and Life Service presents a very difficult problem. Inadequate finances will in all probability materially affect progress for the years 1921-22.

The following recommendations will perhaps be of interest to our constituency at large:

1. Voted: That General Secretary White be instructed to act officially for the Executive Committee as a member of the Interdenominational Young People's Commission. Mr. White is at the present time serving as chairman of the Education and Service Activities Committee of the Commission.

2. Voted: That we institute a program of economy which will bring us within our budget and clean up outstanding obligations by the end of the fiscal year. Since the travel expense budget is about the only one which can be cut, it is recommended that the field work be reduced to a minimum.

3. Voted: That the Baptist Young People's Union of America promote for the remainder of the present fiscal year, the present Standard for Baptist Young People's societies, this promotion having been discontinued by the American Baptist Publication Society.

4. Voted: That the General Secretary be instructed to enter into conference with representatives of various young people's organizations looking forward to a definite statement of policy as over against the proposed plan of the International Sunday School Association and the Sunday School Council of Evangelical Denominations taking over the whole program of religious education in the local church.

A brief study of the report of General Secretary White as submitted to the Executive Committee showed that the biggest problem of the Union was that of taking care of the response by our constituency to the program of the Union. With but little overhead machinery and a very limited budget the Union has been enabled to make a great contribution to the whole denominational program.

### Some Specials.

Mr. Lester E. Stearns, president of the Claim St. B. Y. P. U., Aurora, Ill., has worked out some unique contest plans, etc. He will be pleased to pass them on to all young peoples societies interested. Write him.

Chief Laughing Water, who attended the International B. Y. P. U. convention in Cincinnati, upon request of the young people, had his picture taken. A number paid for these pictures. Unfortunately, the original list was lost. Those who are interested should write to Miss Mary Gleiss, 3864 Merrick Ave., Detroit, Mich.

From Rangoon, Burma: "In answer to your notice in THE BAPTIST, I hasten to accept your helpful free offer of a package of 16 leaflets on tithing. If you can spare them, you had better send me three sets. I am in the midst of a tithing campaign and the Lord has answered our prayers by giving us nine. I offered to tithe and to put half of my tithe on the church books on the condition that seven of our members would do likewise. We shall keep right on increasing the band, if possible. We shall need all of your ideas and help. As a result, we are going to be able to make our Church entirely self-supporting without any more help from the A. B. F. M. S. It is the only way to put a church on a sound basis. I was only converted to tithing within the last year or two."—V. W. Dyer.

Mr. Dyer is pastor of our English speaking Church, Rangoon, Burma. If there are pastors in the homeland interested in a tithing campaign, write to B. Y. P. U. of America, 125 No. Wabash Ave., Chicago, for a set of free pamphlets.

MONTANA young people under the leadership of Director C. H. Burrill are planning for a summer assembly in July, 1922. For the first session of the assembly, a large tent has been rented and will be used as an auditorium.

OVER THREE HUNDRED THOUSAND Baptist young people are enrolled in societies within the territory of the Southern Baptist Convention.

THE B. Y. P. U. BEACON is the name of a monthly sheet published by the Tacoma District B. Y. P. U. Mr. Roger E. Elder is editor in chief. The young people up in that neck of the woods are certainly live wires.





# Religious Education



## International Uniform Lesson for October 30

**STRONG DRINK IN A NATION'S LIFE**  
(World's Temperance Sunday)

Isaiah, 28:1-13. Golden Text, Heb. 2:15.  
JOHN A. EARL

### The Lesson Text

Isaiah prophesied over a period of nearly fifty years covering the reign of four kings, viz., Uzziah, Jotham, Ahaz and Hezekiah. These were years of prosperity in the main, and drunkenness which always accompanies prosperity was much in evidence. This was true of both the northern and southern kingdoms. By Ephraim, Isaiah has reference to Israel, and by "even these" in verse 7 he means Judah. Both are warned of the approaching judgment of God which will fall upon them at the hands of Assyria, — a judgment which surely came with swift retribution upon a people who refused to be warned by the word of God on the lips of Isaiah.

### The Lesson Taught

The practice of drunkenness, the problem of drunkenness and the prohibition of drunkenness are three age-long topics which never lose their interest to the student of temperance.

### The Practice of Drunkenness

The practice of drinking fermented fruit juices began about as soon as man discovered the stimulating effects of such beverage. Noah brought across the flood the habit of the antediluvians, and was found drunk in his own vineyard. Throughout all generations and among all races getting drunk on some form of intoxicant has been the practice. It remained however for the modern scientific age to mix drinks and to concoct beverages of which the ancients never dreamed. With scientific brewing and distilling came by slow degrees the organized liquor traffic and its manufacturing plants, wholesale houses, retail business, and all its ramifications into transportation and politics. The personal practice of drunkenness which the ancients followed became an organized process with publicity costing millions of money and with all other means utilized to make the practice universal and permanent. In Great Britain the liquor trade was respected and brewers became peers of the realm. In the United States the brewers were represented in congress indirectly, but always represented. In these two great countries the practice of drinking intoxicating beverages was becoming almost as common as the practice of eating food.

### The Problem of Drunkenness

There was a simple problem of drunkenness when Isaiah wrote the lesson. The people of that day lived the simple life when all the complexities of modern civilization were unknown. In Samaria a man could get drunk in his own home on wine from his own vineyard without contributing to an organized liquor traffic or without endangering his own and other lives by driving a high-powered locomotive. But in our day the problem of drunkenness is complicated. It is necessarily involved with our laws, with our highly organized business system, with our powerful industries where safety first is the unalterable rule, with our awakening social conscience which calls for public welfare, and with our churches which have come to see that Christianity can make no compromises with organized or personal drunkenness. All these things are arrayed against drunkenness. If the law has ever protected the rum traffic, it was only by sumptuary legislation providing for its regulation and never by constitutional legislation acknowledging its natural right to exist. Both business and industry found out that drunkenness was a liability and never an asset. Of course that cleared the way for the simplification of the problem, because the social conscience of the people when wholesome and the religious convictions of the churches when intelligent have always tackled the problem directly. The problem is being solved in the United States; but in Europe the age-long custom of drinking and the well-established property interests involved in the liquor business retard the solution.

### The Prohibition of Drunkenness

It may be said at the very beginning that drunkenness can never be fully prohibited. Neither can theft or arson or murder or the more minor offenses of violating automobile regulations or failing to pay taxes when due. The majority of the people of the United States are law-abiding, and no minority of speeders or pimps or booze-hoisters should through all the free publicity given them discourage the great mass of respectable citizens with reference to the success attained in the enforcement of law. Moreover the majority should create such public opinion against the law violators that beer-smuggling and beer-guzzling would be reduced to a negligible measure. Prohibition is no experiment in this country. Sovereign states like Kansas have had prohibition for more than a generation, and it has proved to be an unmixed blessing to the people. All the arguments and all the means now being used to break down national prohibition have been used to break down state prohibition, and when the man from Kansas reads all the publicity given to the cry

for a return to the licensed saloon and sees other evidences of the same movement in certain directions, he just smiles, because with him it is old stuff. The captains of industry and the great mass of men engaged in the industries do not want the saloon; the big business men are strong for prohibition; the women who preside over the homes of the land are arrayed against the drink traffic; the churches may be divided on many things, but on this one thing, the maintenance of constitutional prohibition, they are united. Let us strengthen these forces in standing together for a better enforcement of the law; let us demand the open windows without obstruction in the old saloons which still maintain the old signs and the old atmosphere; let us provide more fully and efficiently for the social wants of the men who lost the poor man's club when the saloon closed.

One hundred and twenty-five happy youngsters, lined up two by two with their bags of cloth swung over their shoulders, and singing in perfect time at the top of their voices—

"Everybody's getting fatter, up here at Old Oak Farm,  
Everybody's getting fatter, there's reason for alarm,  
Everybody's getting fatter, I'll tell the reason why,  
We get the eats than can't be beat, up here at Old Oak Farm."

Can you imagine it? Then you have some idea of the happiness which the Baptist Fresh Air Home at Somers, N. Y., brings to the tenement children of New York City who live among brick walls and stone pavements. Miss Hazel Illsley, a missionary of the Woman's Home Mission Society, escorted over 100 of the Judson neighborhood children home after their two weeks of fun in the country. Through Grand Central Station, down into the subway they sang their songs about Old Oak Farm, interspersed with "Holy, Holy, Holy," "Stand Up, Stand Up for Jesus," and "Brightly Gleams Our Banner." They had hundreds of listeners for everytime the train stopped, crowds thronged at every window to see what was happening. No one knows what lessons those kiddies taught that day!

At the opening of Brown University on the 28th of September, it was found that over 400 had registered in the new Freshman class, by far the largest number in the history of the University. All buildings are crowded and the students have had to overflow into the homes around the campus. Among the new graduate students is Mr. Thomas T. Ling, who comes to America under the auspices of the American Baptist Foreign Mission Society. He is a graduate of Shanghai College and will specialize in chemistry during his stay in the United States.





# The Chimney Corner



## Have You a Little Fairy in Your House?

ARTICLE I "THE CHATTER BOX"

It had come to the point where Peter was always directly underfoot. All over the house he would shadow her from morning till night—attic, cellar, kitchen, parlor, sewing-room—they were all one to him if She were there! And since he was a Why-Child, this perpetual shadowing and continued questioning grew to be—ah! well, no doubt *you* know! So when she read about the Chatter Box she smiled happily to herself, and took Betty into the delights of the secret, so that after school she could make the simple contents for the box.

On a certain morning she brought it out and laid it on the table. Possibly you would have said: "Why it's just a square, blue box, the kind in which kitchen alarm-clocks come home from the store!" But its obvious source was camouflaged with painted lads and lassies, cut from magazines and pasted all around the sides and top—dear little "Lux" individuals who, alone in all the world, seem able to wear party clothes to play in!

Peter pounced on it at once, and gleefully rubbed friendly fingers over all their pleasant little faces, and as he rubbed there came a most suspicious rattling sound inside the box.

"There's something *there*!" he breathed in a small awed voice.

"There is!" agreed his mother, and smiled to see him whisk the cover off and bring to light a—

"Look, *muvver*! it's a ambulance, for awful sick folks, *muvver*!"

How could he help but know right off its significance, for was there a red cross on each side? And although in your sophistication you could have diagnosed it as the bottom of a little box such as visiting cards need, with a sheet of heavy white paper curved to form the "canvas awning," held in place by brass paper fasteners, with two empty spools for wheels—simplicity itself; yet Peter overlooked its home-made qualities, and straightway began to pull it by its long, red string around the room in stunned delight. But presently the inevitable questions chattered forth.

"*Muvver*, what makes that funny box have ambulances insides?"

"Because it's a Chatter Box, Peterkin, and a Chatter Box will always have something inside it for you to play with, dear, if you listen hard to the story about the little new plaything and never ask a single foolish question. So if you remember all I tell you about the ambulance and put it away in the Chatter Box tonight, then tomorrow there'll surely be *another* present in it, and a new story about that other present, so that the playthings can

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

chatter to you all day long. But ah, me! if you forget the stories and come chattering to me, then I fear you'll find the Chatter Box entirely empty the next day—not one littlest bit of a toy! So, listen with all your ears, dear."

Peter fairly glowed, like rare sunsets in July. "Oh *muvver*, *muvver*!" he cried ecstatically. Such is the romance of suspense, and the mysterious charm of boxes, even if it's only spools attached to very little ones.

He sat spell bound as she wove the first story from sheer imagination: about an ambulance in faraway India where all the people have very brown skins.

"Brown *all over*?" gasped he, entranced. "All over," she nodded.

"Doesn't it *hurt* to be brown all over?"

"Oh! no, it's just exactly as nice as being white all over, or else God would never have made so many little brown children. But tell me, does it ever hurt you to be white all over, Peterkin?"

He nodded gravely and placed a whimsical hand on his stomach: "hm'm, when you're sick *inside* the white it hurts!"

"Exactly! And my dearest, it hurts the little brown children, too, oh dreadfully! And for a longer time, because there are no doctors there, so what do you suppose?"

"Dunno," gasped Peter, breathless.

"Why, *we* sent them a doctor—you and I, and father and Betty, and everybody else in our church who puts money in the

collection plate on Sundays."

"That's nice," sighed Peter. "I like doctors."

So from this point she wove a tale of doctors in the place called India, and of bullock carts to carry them all over town and country to give medicine. Instantly he caught the application of it, and became the yoke of oxen to pull it here and there around the place called India.

The next day the Doctor Doll was found inside the Chatter Box, together with the ambulance, and he listened to the story of this lady's splendid skill and tireless love for all brown people, how she pretended not to mind being jolted to pieces in a bullock cart with wooden wheels. Peter trundled her as gently as he could all day, and it made no least impression on him that she was a *paper* lady, cut from a fashion book, for that evening of his own accord he prayed with tender emphasis: "God bless our Doctor Lady, and help me not to jolt her hard tomorrow!"

The third day the Chatter Box contained five Hindu paper dolls (mere pictures cut from "Missions," their faces browned by Betty, their turbans and their saris colored gaily). The game became more graphic then, for the dolls lived all over the sewing room floor and would keep getting sicker and sicker, so that the Doctor Lady led a life that would have shone in statistics—not to mention the noble service of the yoke of oxen!

The fourth day, oh, joy! there was a small glass bottle in the Chatter Box, with a red cross on the outside. As for the *inside*, you might have called it empty, since, uncorked, no pills emerged. But to Peter, missionary medicine for all mortal ills was there, and every Hindu doll was cured twice over. He wagged his yellow head in consternation at the stories of their funny ignorance. How one patient found her bottle read "Shake Before Using," so she had a neighbor come and shake her hard before she took her drops of medicine! And how another patient wore a tube of vaseline around her neck for weeks, and rubbed the metal tube upon her sores, but never once unscrewed the little top and used the healing ointment. Solemnly he listened, and quizzically. Then took his Doctor Lady around the well known route to see that none of her patients were making such sad mistakes.

The following day three little toy beds were in his Box, and this was Peter's happiest find. "We can have a hospital!" he smiled, "then they won't go making mistakes!" So he chose his site (underneath a chair, set up the beds, collected his patients in the bullock cart, and put in a few ingenious touches of his own by making small inch scrapbooks for the

## THE DESIRE

GIVE me no mansions ivory white,  
Nor palaces of pearl and gold;  
Give me a child for all delight,  
Just four years old.

Give me no wings of rosy shine,  
Nor snowy raiment fold on fold,  
Give me a little boy all mine,  
Just four years old.

Give me no gold and starry crown,  
Nor harps, nor palm branches unrolled;  
Give me a nestling head of brown  
Just four years old.

Give me a cheek that's like a peach,  
Two arms to clasp me from the cold;  
And all my heaven's within my reach,  
Just four years old.

Dear God, you give me from your skies  
A little paradise to hold,  
As Mary, once, her Paradise,  
Just four years old.

—KATHERINE TYNAN.



littlest patients, folding paper into screens to separate the beds more privately, and cutting out pictures of hot water bottles for the very sick!

There were no hardships in preparing

any of these contents; yet for the trifling work, behold what rapt employment! And what a deepening sense of vital interest in the dear brown heathen folk across the sea!

# The Young Reserves

## The Pets of Famous People.

By PEGGY

OVER since our family began adopting grasshoppers, bees, ants, daddy-long-legs and moths as "pets," Bill has been "collecting evidence" about the pets of really famous people, and it is rather astonishing to find what curious animals are connected with various well-known persons. Bill has started a notebook about them, and here are some of the things he has in it: To begin with, we wondered if any famous characters in history are associated in people's minds with *grasshoppers*! No sooner had we asked Uncletim than he said: "Why, of course; John the Baptist *lived on locusts* (grasshoppers) and wild honey!" Since bees were Bill's specialty, he was curious to know if anybody else had the same hobby, and *what* do you suppose? A saint named Ambrose, who lived in Milan in the year 397, always, *always*, ALWAYS, had his picture painted with a bee-hive nearby, because it is said that while he was a baby, lying in his cradle, a swarm of bees settled on his lips without injuring him!! And he thought it was a prophecy of his future eloquence. This very same story is also told of Plato, an ancient Greek philosopher. So Bill feels he is in very good company indeed!

Uncletim told us an interesting thing for Bill's "Book of Pets," namely, that when the Prince of Wales recently took his trip around the world he had three peculiar pets given to him: a young koala or Australian bear, a mountain devil, and a barking lizard. And he also told us that King Alexander of Greece is said to have died from the bite of a pet monkey, only this year.

Mother told us the famous story of Dick Whittington's cat which was sent to sea and won her poor little master a fortune by killing the rats that worked such havoc on the dinner table of a foreign king.

We had always connected lambs with Mary, but now we have discovered someone else, whose name means "Lamb," who is always pictured in the old pictures with a lamb at her feet, and that is Saint Agnes.

Uncletim told us about another famous saint called Jerome who is always pictured with a lion nearby, and this is one of our favorite stories now. For it seems that one day as Jerome was sitting at the gateway of his monastery in Bethlehem, about the year 400, he saw a perfectly huge lion come limping toward him holding one front paw in the air. The good man did not move until the lion crouched at his feet and held his paw before him! On examining it, Je-

rome found that a sharp thorn had been run into the paw, so he carefully removed it and then, applying some healing ointment, he bound up the wounded foot and let the lion lie down in his own cell, where he took care of him until his paw was well. And the story goes that from that time on the great lion became the saint's constant companion, following him everywhere he went. Then one day the lion was told to watch over an ass which the monks used to carry their firewood; but while the ass grazed in a meadow, the lion went to sleep and the ass strayed out of sight. Although the poor lion searched and searched, it was in vain, and he went back to the monastery with his head drooping in shame! Whereupon Jerome of course thought the lion had devoured the ass, and ordered

## A Zig-Zag Zoo.

Can you straighten out these misspelt animals?

- |                |              |
|----------------|--------------|
| 1. nerrhosioc? | 6. shore?    |
| 2. neredier?   | 7. lutter    |
| 3. pahnelet?   | 8. tensper?  |
| 4. eodrapl?    | 9. toga?     |
| 5. argoonak?   | 10. naphert? |

Not what thy friends or those around me ask:

What God requires, who knoweth well thy frame;

Not ceaseless bustle and the over-strain,  
Or self-imposed task.

Be not of careless or of anxious mind,  
But let His gracious peace thy spirit fill,  
With quiet diligence to find  
Just time to do His will.

—CAROLINE TICKNER.

The wonder of the mighty pyramids,  
The stateliness of Athens' noblest shrine,  
The majesty of Taurus, grim and old,  
The grandeur of the castles by the Rhine—

I quite forget them all, if I may hear  
The purple martin's note of friendly cheer.

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Young Reserves answered the "Hidden Treasure" Contest and 37 of them received prizes. Don't forget the new contest ending November 1st.

The Baptist Who Interests Me the Most.

Reward for the best!

that from that time on the daily burden of firewood should be packed on the lion's back, to which the beast humbly submitted. This went on for a long while. Then one day when the lion's duty was over for the day he set out again to search for the ass; and behold, a caravan was passing just then headed by an ass whom he recognized; the ass also remembered the lion! At once the lion drove all the camels and the merchants, too, inside the monastery gates, where the merchants at last confessed to having stolen the ass. We think it is a very thrilling story, and what do you think Timothy said about it? "I think it must be 'The Cozy Lion,' muvver!" For he has a little story book called "The Cozy Lion," by Mrs. Frances Hodgson Burnett, about the pleasantest sort of lion who was tired of being feared when all the time he was really feeling so beautifully companionable inside! Surely Timothy was right that St. Jerome's lion belonged to the cozy variety, don't you agree?

Mother told us another interesting thing about Jerome, that he translated the Bible into Latin, so that all the people living in his day could read it for themselves; you see, before that it was only written in the Greek and Hebrew languages, which one had to be a scholar to read. His translation was called the "Vulgate," which means "made public," just as our word "Vulgar" means "a little too common," you know! Mother said the day would soon come when we would be considered *very* wise to know about this "Vulgate," so Bill has tucked it into his Book of Pets, side by side with the cozy lion.

In the Middle Ages it was very fashionable at one time for the people who lived in Florence, Italy, to keep lions; and the natives of Pisa used to tame eagles. One of the most interesting bird stories Bill has collected is about a pet hawk belonging to Genghis Khan, which three times in succession dashed a cup of water out of the hand of its master in order to save his life. Genghis Khan had been hunting with his hawk and was terribly thirsty, so he had set his cup below a cliff where drop by drop water would fall into it from a pool on top of the cliff. When the hawk had knocked the cup from his hand for the third time, and sent it spinning off among the rocks, the master was so provoked he drew his sword and killed the bird. Then very wearily he climbed up the steep cliff to get his drink of water, but what do you suppose? *At the bottom of that clear pool of water lay the dead body of the most poisonous snake imaginable!* And because his hawk knew this, his life was saved!

Underneath this hawk story Bill has put "Elijah and the Raven." We used to think that raven was the brightest bird in the world to bring food to a tired prophet whenever he needed it. But mother says if we only knew more about birds we'd adopt every one of them as a special pet—although never, *never* to cage them! Do you know any other stories of famous people who are connected with animals? Bill would love to have more to list in his Book!





# Our Own Folks



## Questions on Women's Work.

By HELEN B. MONTGOMERY

Several inquiries have come to me about the women's work. The following is a fair sample:

"Now I know we give through the duplex envelopes, but who decides what part of the whole amount is to be credited to the women's work? I believe all the women in our churches are considered members of the Missionary Society, but some of them may not think they want to be. Is all the money given by the women credited to the Woman's American Baptist Foreign Mission Society? Is the church treasurer or missionary treasurer to keep a list of the women givers and credit their gifts?"

I am very glad to answer these questions. (1) For purposes of voting in the Northern Baptist Convention, every man and every woman who is a member of the church is regarded as a member of every one of the co-operating boards and societies. Every delegate may vote on any question. For practical purposes, in reckoning who are members of local societies, it is wise to make a much closer definition. This each church is free to do. Many define membership on the women's societies to mean all those who actively contribute to the support of the society. Any woman who contributes regularly through the duplex envelopes, is giving to the support of woman's work. She should be entitled to membership in the woman's circle, to be eligible to be sent as a delegate, and to all privileges of membership. A woman, even though a member of the church, cannot claim to belong to an organization whose meetings she never attends and whose work she does not support. The provision in the Northern Baptist Convention was made simply to avoid questions as to who was entitled to vote, from arising in the Convention. It is hardly conceivable that one would be sent as a delegate who was not in reality an active member.

(2) The women give through the duplex envelope to the support of the entire work of the church, local, state, national and world-wide. Their gifts are all pooled and sent to headquarters in New York, where they are divided according to a percentage agreed upon when the New World Movement was launched. The Woman's Foreign Mission Society about which you ask, gets about six per cent of the whole, hundred million dollars.

You can find the exact amount which each board and society is entitled to, by writing to your State Board of Promotion.

(3) The church treasurer should keep a list of every pledge made, follow it up, and see that it is paid on time. If he is a busy man who can not give the time to this, many churches appoint a woman treasurer who does this very important follow-up work. All pledges ought to be so followed up. One of the secrets of the success of our own women's work in the past was the very close follow-up work that was done with all pledges. Many

churches are losing large sums in the aggregate, because they do not have any one who follows each pledge and reminds the donor when it is due, and sends to another church a record of the pledge, when the person is dismissed.

I think this answers the questions which you have raised. If it does not, please write again and I will try to answer. There never was a time when it was so absolutely necessary that each woman's circle do its best, as now. Don't disband. Pray as you have never known how to pray. Work harder than you ever dreamed. Our women's task will share in the prosperity of the whole enterprise.

## A Call to Baptist Women.

That the women of the denomination intend to do their part to make Armistice Day a success is shown by the following valiant call to prayer which is being sent out to Northern Baptist women by the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society:

"He hath showed thee, O man, what is good; and wath doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Micah 6:8.

In keeping with the request of the Administrative Committee of the Board of Promotion and the Federal Council of the Churches, it is urged that the women be much in prayer that the right spirit prevail during all sessions of the Conference; that they arranged for prayer groups and neighborhood prayer meetings, that at noon each day during the Conference they pause for a moment of prayer, asking God's blessing on the meetings, the results of which mean so much to women all over the world. We know that God hears and answers prayers. Through prayer women may have a large share in establishing world peace.

In behalf of the Woman's American Baptist Foreign Mission Society,  
MRS. H. E. GOODMAN.

In behalf of the Woman's American Baptist Home Mission Society,  
MRS. GEO. W. COLEMAN.

## Baptist Summer Assembly of Northern California and Nevada.

The Baptist Summer Assembly of Northern California and Nevada, held at Asilomar, California, August 15 to 25, 1921, passed all records. The paid registrations reached 190 and the attendance 403.

The educational work was of a high order. The classes and teachers follow: Bible, Dr. J. F. Mills, Pastor First Baptist Church, Fresno; B. Y. P. U. Methods (using "Our B. Y. P. U." as text-book) Dr. M. L. Thomas and others; Elementary Work and Story Telling, Miss Pauline Whiting; Church Vacation Schools and Week-day Bible School, Rev. Thos. Gale,

Sunday-school worker in Northern California; Home Missions, ("Playing Square with Tomorrow") Dr. S. J. Skevington, Pastor Hollywood, California, Baptist Church; Foreign Missions ("The Kingdom and the Nations") Mrs. Carrie A. Robinson, Assistant Director of Promotion for Northern California; Baptist Principles and History, Dr. Skevington; Young People's Work, Rev. Thos. B. Frizelle, Philadelphia, director of summer assemblies; Stewardship and Evangelism, Dr. Thomas.

The Vesper Services on the beach at sunset were led by different young people. A platform meeting was held each evening in the beautiful chapel, with instructive and inspirational addresses. One evening a pageant was given, directed by its author, Mrs. M. L. Thomas, depicting the purpose history, and development of the B. Y. P. U. of A. in an impressive manner. The progress was shown by banners, songs, and spoken words, from the meeting in which it was voted to organize until the present time.

The assembly combined work with an ideal vacation among the pines and sand dunes on the shores of the Pacific Ocean. Swimming, hiking, tennis, baseball, and other sports were enjoyed during the afternoon hours. The "night caps" in the large social hall each evening following the platform meetings were happy times of fun and frolic. This group of young people of strong character and purpose worked and played together with equal enthusiasm. The annual banquet, with 235 seated around the tables, was a gala occasion. A brief sketch of the past ten years' work of the Northern California B. Y. P. U. was given, showing that much has been accomplished. After-dinner speakers considered the top "Playing the Game."

To Dr. Millard L. Thomas, director of religious education and dean of the assembly, and Mr. Harry A. Kern, president of the Northern California B. Y. P. U. is due much praise for the successful assembly and convention this year.

The devotional life was an inspiration to all. A climax was reached on Sunday, when at the close of the morning service twenty young men and women stepped forward eagerly, thus declaring their purpose to give their lives for definite Christian service. This group with twenty others who had formerly volunteered for service formed the California-Nevada Volunteers, an organization for mutual helpfulness. They will also be enrolled in the Life-Service League of the B. Y. P. U. of A.

The objectives of the B. Y. P. U. A. as adopted at Cincinnati were included in the program for the work of this year. The slogans adopted are: "Every One Win One" and "United Service."





New England Baptist Conference.

THE New England Baptist Conference held its annual school of methods at Ocean Park, August 24 to September 3, with the largest number of registered delegates in its history. There was a 34 per cent increase over the attendance of last year, with 200 taking the first year's work, sixty-two the second year, and thirty-nine receiving graduating diplomas for completion of the course of study for three years. The distribution by states shows for Maine 154, New Hampshire 42, Vermont 25, Rhode Island 38, Connecticut 31, and Massachusetts 245, with many other states and provinces represented. Pastors were present in larger numbers than ever, with forty-one enrolled. Never before have the camps been so popular. Thirty-eight were enrolled for the girls' camp, and thirty-two for the boys'. This splendid group included many college students and leaders of the local church. A thorough-going camp, with permanent equipment, is under consideration at the present time. The only lack is sufficient financial support to purchase land and erect buildings. For the first time in its history the conference had a central dining-hall for

all delegates not accommodated in house parties. Over 7000 meals were served in the ten days. The board was kept at \$13. with a special rate to the campers who waited on tables. Bethsalom, the new building, was used to the very last room. Besides the faculty, thirty-four guests were accommodated, including the house party from Bennington, Vermont. The total investment for use of the conference is now over \$25,000. The chief task for the future is to keep pace with the growth from year to year. Already the class-room facilities have been taxed to their capacities. A number of the first year sections had an attendance of over 100, and the daily devotions average 600. Two notable days were the Sunday of the conference when Dr. C. N. Arbuckle of Newton Center, Mass., preached to over 1,000, and the life work night when four young men enlisted for the Christian ministry, eleven volunteered for home and foreign missions, nineteen dedicated their lives to special work, and 119 made some forward step. The offerings and special pledges taken during the school amounted to nearly \$1500. That the school is achieving its aims is evident not alone from the number of life decisions made, but also from the

many testimonies presented voluntarily. A pastor's assistant says, "I fail to see how anyone could take the courses offered, and attend the evening gatherings without feeling like Paul, 'Woe is me' if I do not make my life count for righteousness and the advancement of God's kindom this winter." A pastor: "I came back from Des Moines utterly discouraged, but this institution saves the situation." A professor of a seminary: "Ocean Park, in numbers, in intellectual standards, in spiritual power, it is something to kindle gratitude, pride and joy." A college professor: "The quality of work done is equal to the best in our colleges in these departments." A father: "Our daughter eighteen years of age has been at Ocean Park for three summers and comes home each year more enthusiastic to do Bible school work. The Christian influence is great there. Many of the young people who have attended the school have visited my house, and they are a fine crowd." What more needs to be said regarding the influence of such a place upon the church life of New England? The problem of 1922 will be, how not to have 700 delegates present.

A Vacation Experiment in Maine

Ash Point is one of the many spots on the coast of Maine ideal for summer vacations. It has there a little chapel built a number of years ago as a result of a revival conducted by two devoted women workers, Miss Nash and Miss Whittier, and alongside, a parsonage. About ten years ago, I bought a little cottage at Ash Point and have been spending my summers there ever since. I am sending a brief account of a work carried on there in the chapel and parsonage this summer as a suggestion for city churches of a way in which they might make a slight contribution at least to what we often speak of as the rural church problem. The chapel has been for the most part closed in recent years and a group of children have grown up in the community who have had almost no knowledge of the Bible and practically no direct religious training. Four young women from our church decided to spend their vacation at Ash Point, to live in the parsonage, and to organize and conduct a Sunday School. Dr. Mower, state secretary, approved the plan and the few people in the community who felt responsibility wel-





comed it. The experiment has been in every way successful. One of the summer residents, Mr. H. E. Edwards, who comes all the way from Michigan made a very generous gift and joined me one afternoon in visiting other people who owned cottages there. They were all interested in the project and as a result of the afternoon's visitation, we turned \$150 into the treasury of the little church.

The parsonage was made a sort of community center and the boys and girls could be seen there almost any time during the day, or evening. A basket ball outfit was purchased, a boys' club and girls' club organized, sales and suppers were held by them from which more than \$100 was raised. Practically all the available children were registered in the school, and best of all, a group was secured and organized who pledged themselves to keep the school going through the winter and spring.

The young women did more than organize the Sunday school. They conducted services themselves on Sunday and Thursday evenings and on Sunday morning with one or two exceptions, ministers summering there were glad to preach for them. As a result of their work, several of the young people were led to take a forward step in their Christian life and six of them were baptized. Most of these were young persons who walk eight miles a day to go to high school. Work among such young people is certainly worth while.

The young women from Fall River Church were Miss Amy Anderson, church secretary; Miss Myra T. Borden, superintendent of the junior department; Miss Gladys Chadwick, intermediate superintendent, and Miss Mary E. Holt, who has been chairman of the young people's committee. They all come back richer by the experience of this unique vacation with a larger degree of consecration for their work and confidence in themselves as workers.

There must be in Maine and elsewhere many places that are similar to Ash Point. Here is something for pastors, state secretaries and young people's societies to think of and plan for. Many remote and religiously neglected communities might in this way receive new impulse and the young people rendering the service might look back on what would be the nearest approach they have ever known to an ideal vacation.—EVERETT C. HERRICK, pastor First Baptist Church, Fall River, Massachusetts.

### A Day for Veterans in Providence

Sunday, September 25, was a notable day in Calvary Church and Bible school. It was Rally Sunday, but that was not the most significant feature of the day.

Forty-three years ago, when the church was located on Friendship Street, and known as the Friendship Street Baptist Church, Thomas W. Waterman, an inexperienced young man, became the superintendent of the Bible school, which numbered in the neighborhood of 200. Under his leadership the school has grown constantly, until today the enrollment passes the 1200 mark.

Although past seventy-two years of age, he has maintained his youth, and is today one of the youngest and most active (in business and Christian work) of the membership of the church. His influence has gone far and wide. Thousands of



The Fort Scott, Kansas, Baptist Church will send fifty rag dolls in its Christmas Boxes. The dolls are sixteen and twenty inches high; are made of muslin; stuffed with cotton, and painted with water color paints. The clothes are made of wash material and are fastened either with snappers or buttons and button holes so they may be taken off or put on.

children have come to know him in the Bible school work. He is a friend to all; is most sympathetic toward all in need or trouble, and ever stands ready to render any needed service. He retires on this, his forty-third anniversary, in order that, as he says, a young man may be trained to fill such an important office.

A special program was prepared for the occasion. President W. H. P. Faunce of Brown University, who, as a student in Brown University, was a teacher in the old Friendship St. Sunday school of which Mr. Waterman was superintendent, and who was frequently in the Superintendent's home, was one of the speakers. Also Rev. E. P. Farnham, of Long Island, N. Y., who was pastor of the church at the time Mr. Waterman became superintendent, was present, preaching at the morning service, and delivering an address at the Bible school session. Rev. Edward Holyoke, the pastor of the church for the past thirty-four years, made appropriate remarks, and presented an enlarged photograph of Mr. Waterman, which is to be hung in the chapel of the church with a number of photographs of former pastors and deacons. After the presentation of the picture, Mr. Waterman was unanimously elected honorary superintendent for life. Rev. M. E. Bratcher, associate pastor, presented to Mrs. Waterman a bouquet of roses, after which she responded most appropriately.

Mr. Edwin S. Donle, a young business man of sterling Christian character, succeeds Mr. Waterman as superintendent of the Bible school. Though Mr. Waterman has retired from the active superintendency, the church is assured that his interest will not in the least wane, and that he will yet render great service in the interest of the Bible school. As Dr. Farnham said, "He will be superintendent of the school for at least one hundred years to come," for his spirit has become so interwoven in the work of the school that it cannot soon be forgotten.

Deacon Frank S. Congdon, who has been Mr. Waterman's co-worker during all the forty-two years, was remembered in appreciative resolutions.

Few men in the United States have served so long and well. And it is given to few men to come to such an age with efficiency in service unimpaired.

### State Conventions of The Northern Baptist Convention for 1921.

Names of states in which conventions are dated, places where they will be held, dates and speakers representing the National Board of Promotion, appear in the following list:

- COLORADO, Canon City, October 18-20; Dr. J. Y. Aitchison, Dr. L. C. Barnes, Historical address.
- CONNECTICUT, Danbury (First Baptist Church), October 17-19; Dr. Brink, Dr. Anderson, May Covington, missionary.
- DISTRICT OF COLUMBIA, Washington, November 16; Dr. Franklin (Joint meeting with Southern Baptists).
- ILLINOIS, Rockford (First Baptist Church), October 17-20; Mrs. Montgomery, Mrs. G. C. Moor, Mr. Vinton, Zo. Browne.
- INDIANA, Peru, October 11-13; Dr. Clarence Barbour, Dr. William Axling, Mrs. G. C. Moor, Rev. C. L. White.
- IOWA, Waterloo, October 26-30; Mrs. W. A. Montgomery, H. R. Greaves, Evelyn Camp, missionary.
- KANSAS, Topeka, October 11-13; Dr. Aitchison, S. R. Vinton.
- MASSACHUSETTS, Worcester, October 25-27; Dr. Heath, Dr. Anderson, Mrs. Peabody, Mrs. Coleman. (All invited by Local Com.)
- MICHIGAN, Pontiac, October 17-20; Dr. C. A. Barbour, Dr. Stillwell, Allyn K. Foster, Miss Hudson, Evelyn Camp, missionary.
- MINNESOTA, Duluth (First Baptist Church), October 10-13; Dr. C. A. Brooks, Miss N. Prescott, Dr. Agar, Evelyn Camp, missionary.
- NEBRASKA, Norfolk (First Baptist Church), October 8-13; Dr. Stillwell, Dr. Aitchison, Dr. Axling, Mrs. Montgomery.
- NEW HAMPSHIRE, Manchester, October 4-5; Prof. Vaughn, Dr. Heath, Dr. Neil, Mrs. Goodman.
- NEW JERSEY, Atlantic City, (First Baptist Church), October 24-25; Dr. Axling (25th), Mrs. C. A. Brooks, Dr. Harlan (rural), Dr. Heath (24th), Allyn K. Foster.
- NEW YORK, Rochester, October 25-27; No requests.



PENNSYLVANIA, Franklin, October 17-20: Mrs. Smith T. Ford, Dr. Heath (19th A. M.), Dr. Axling (19th P. M.), Dr. Harlan, Dr. Franklin.

SOUTH DAKOTA, Pierre, October 5-9: Pres. Emory Hunt, Dr. C. A. Brooks, Miss Prescott, Evelyn Camp, missionary.

WEST VIRGINIA, Fairmont (Baptist Temple), October 11-14: Dr. Heath, Dr. Neil, Dr. Axling, Mrs. Goodman.

WISCONSIN, Beloit, October 10-13: Dr. Barnes, Miss Prescott, Dr. T. S. Young, Elsie Kappen.

## Church News by States

### MAINE

IN REV. F. F. FOSHAY, the Fairfield Church has a scholarly, practical and progressive pastor whose ministry is increasingly successful. Just now a whole week of rallies that take in several departments of the work of the church is in progress. One of the features was a reception to the more than thirty new members who have recently united with the church. The Sunday school, under the direction of Hon. Harry Plummer is continuing its record of efficiency and achievement.

TWO YOUNG MEN of the Central Square, one a senior in Bates, the other in Colby, have recently decided to prepare for the ministry.

THE BOARD OF EDUCATION has come into touch with a much larger number than usual this fall of young men who are thus giving themselves to world service.

WORK AT CENTRAL SQUARE never stops. Mr. Frank Lorimer, son of Pastor A. B. Lorimer, supplied the pulpit for two Sundays during the summer and preached several Sundays at Stroudwater. He is doing post-graduate work in the Divinity School of Chicago University. Rally Sunday brought an attendance of over 400. Several persons were received in new membership into the church.

SOUTH PORTLAND: The church building has been repaired at an expense of over \$700, which has been paid. The ministry of Rev. Henry G. Clark is of great value to the community.

SOUTH KENNEBEC ASSOCIATION held a quarterly meeting recently at West Gardiner under the energetic leadership of Dr. T. J. Winslade, who makes the West Gardiner service a kind of by-product of his very successful ministry at Gardiner. Repairs on church building and a new vestry, new members and new enthusiasm all evidence the new prosperity that has come to this the oldest Baptist church in Gardiner. Rev. C. E. Young of Hallowell was moderator and Rev. L. F. Cook of East Winthrop preached. Rev. S. M. Thompson of Windsor, Rev. C. A. Watkins of Litchfield and Rev. C. F. Fredrick of Richmond, new pastors, led devotional services and helpfully shared the work of the session. Mrs. T. J. Winslade gave a group of stories that were much enjoyed by young people of all ages. In the evening Rev. H. H. Brown of the Penney Memorial Church, Augusta, gave one of his inspiring sermons. In November another meeting will be held at Litchfield and the rural problem will be discussed on its native heath in an atmosphere of facts rather than theories.

CUMBERLAND ASSOCIATION: A largely attended and very successful semi-annual meeting of this association was held in the Westbrook church on Wednesday,

September 28. Dr. A. B. Lorimer, moderator presided. Pastor Walsh gave an evangelistic note at the opening of the session which was carried on in the strong sermon by Rev. R. H. Cary and other exercises of the day. Promotion Director Whittemore spoke upon "The Spirit of the Church in Face of its World Opportunities." Dr. Birney S. Hudson gave a very forceful and comprehensive address on "Stewardship." The prayer meeting was discussed from different aspects by Dea. C. W. Morton and Dr. R. R. Kennon. Rev. J. H. Thompson gave an exposition of Romans 6, 7, 8. A conference was held on evangelism with addresses by Rev. S. A. Evans, Dr. George H. Hamlen and Rev. A. A. Walsh, also a White Cross exercise by the World Wide Guild of the Central Square Church, and an address by Secretary I. B. Mower on "The Divine Appeal and the Human Response." By a hearty vote the association endorsed the goals set before the state by the Promotion Board.

### NEW HAMPSHIRE

THE ANNUAL BUSINESS MEETING of the South Church, Laconia, was held on the evening of September 12, with a large attendance. The reports from every department showed marked progress, and the people are working most harmoniously with the pastor, Rev. Howard H. White. Mr. White has put in a year without a vacation, and the church has been open all the time. He has made hundreds of calls, married twenty-nine couples, officiated at forty funerals, taken into the church mostly by baptism twenty-eight new members and in addition to attending about all the services of the church he has conducted Sunday afternoon services and weekly prayer meetings at the Sanbornton Bay Baptist Church. Finances are over \$500 ahead of last year with all bills paid to date and a snug sum in the treasury. Sunday school has an average attendance of 161, home department a membership of 125, cradle roll fifty-one. Two young people are fitting themselves for work as foreign missionaries.—ETHEL M. DINSMORE, Clerk.

### Wolfeboro Association

The ten associations of the state concluded their meetings September 28 with sessions of the Wolfeboro Association meeting with the Jackson Church. This is our smallest association but the program was a good one. Rev. O. P. Eaches preached the annual sermon. There was an address on "Baptist Progress" by Rev. D. S. Jenks and a timely address by Rev. J. L. Clark, pastor of the church in Exeter.

Special interest was attached this year to the meeting of this association for the reason of the meeting of an ordination council holding its session the same day to consider the advisability of the ordi-

nation of D. S. Brooks, pastor of the Jackson Church. The council voted unanimously in favor of ordaining Brother Brooks. The services of ordination were held in the evening. Rev. T. H. Scammon was moderator. The ordination sermon was by Rev. D. S. Jenks, the ordaining prayer by Rev. H. E. Wyman. Rev. W. P. Robinson was clerk of the Council.

### MASSACHUSETTS

MELROSE, FIRST—Phileters H. McDowell, pastor, held its third annual conference and supper Sept. 28, with over 200 at tables. The church is thoroughly organized and has a complete program of work.

ESSEX ST. CHURCH, LYNN, has just been re-dedicating a lot of improvements. They built on an extension that enables them to readjust their entire plant for work, and comfort, and much needed facilities; and they are all delighted that sixteen thousand of their dollars can make them so happy. Rev. Thomas Cain is leading them.

REV. PAUL M. CAYER who for three years has been pastor of the South Church, New Bedford, also for nine years the leader of the French Mission in the City, has just accepted a call to the Feller Institute Church, Montreal, where his bi-lingual facility will come well into play. His long experience in French Mission work in Waterville, New Bedford, and other places, and his growing power as leader and preacher, will command him to the Canadians.

REV. A. A. RIDEOUT, FORMERLY ELEVEN YEARS pastor of the Blaney Memorial Church, Boston, has accepted the call of the First Church, Waltham, which was a long time served by Dr. A. A. Hobson now of Milwaukee. Waltham has the "A. A." habit.

REV. HENRY E. HODGE, who for nearly twenty years was pastor at Winchester, and recently has served the Board of Promotion in New York, is supplying the strong First Church, Everett, and the many friends of both are expecting that the relation will speedily ripen into something permanent. Pastor Hodge is a jewel.

REV. N. B. ROGERS, eight years pastor at Canton, accepts the call of the church at Nantucket. Pastor Rogers has busily pursued courses in religious education and will be a good leader on high levels in Nantucket.

AT EAST BOSTON, Pastor A. P. Wedge on account of temporary physical disability, is taking a respite from work, and the church is being well cared for by Dr. F. B. Greul. He will keep everything in running order.

### CONNECTICUT

A MISSIONARY CONFERENCE AND INSTITUTE was held in the First Baptist Church, New London, Sept. 22, 23. Study books were presented by Miss May Huston, New York, Miss Mary Noble, Buffalo. Rev. Floyd Carr, Wilkinsburg, Pa., and Miss Evelyn Cranska spoke on interesting children in missions. The pastor of the church, Chester H. Howe, gave an interesting presentation of "The Kingdom and Nations" in picture. Devotions were conducted by Revs. G. W. Borden, L. W. Richardson, and J. A. Elder. Two inspiring addresses, one by Rev. Floyd Carr on Thursday evening, and the other by Dr. D. A. Pitt of Norwich Friday evening on



"Sharing Our Best with the World," were exceedingly helpful.

THE NINETY-SEVENTH ANNUAL MEETING of the Ashford Association was held in the Memorial Church, South Willington, on Sept. 27. The attendance was large, and the program unusually interesting. The devotional periods were taken by Rev. F. W. Tholen, Stafford, Rev. F. W. Klein, Mansfield Depot, Rev. H. D. Baker, East Woodstock, preached the annual sermon—subject: "The Mission of the Church Today." The speakers at the Woman's hour were: Miss Marlon Lathrop, Norwich, Americanization secretary for the New England District, and Miss Annie Prince of Burmah. Raymond E. Allen, Danielson, a layman, spoke on "The Stewardship Christ Demands." "The Church School We Need" was discussed by Rev. W. T. Thayer, Hartford. Mr. H. W. Hicks, Hartford, representing the State Christian Endeavor Society, talked about "Young People's Work That Is Worth While." The work of the state convention, board of promotion and pastor-at-large, was presented by Dr. A. B. Coats, Rev. H. B. Sloat and Rev. E. E. Gates. The evening session was given over to evangelism, Rev. J. C. Stoddard, Putnam, spoke on "The Church Organized for Evangelism." He said: "The church should be organized with living organisms having the spirit of Christ." Rev. James McGee, New Haven, closed a most interesting program with an evangelistic sermon of unusual power. Officers elected: Raymond E. Allen, Danielson, moderator; clerk, Rev. H. D. Baker, East Woodstock; Rev. J. C. Stoddard, Putnam, vice-moderator.

THE FAIRFIELD COUNTY BAPTIST ASSOCIATION held its eighty-third annual meeting with the First Baptist Church, Stamford, Wednesday, September 28. The following topics were used in the devotional periods: "God in His Word," J. W. Grainger; "Christ in Prayer," W. J. Barnes, pastor entertaining church; "The Holy Spirit in Soul Winning," W. R. Richardson. After the usual formalities and business routine, Rev. H. S. Foster preached the annual sermon—subject: "Releasing Spiritual Energy." Various phases of state convention worked were discussed by Revs. A. B. Coats, E. E. Gates, W. T. Thayer and H. B. Sloat. Rev. James McGee, who is chairman of the state evangelistic committee, preached the evangelistic sermon. Miss Albertine D. Bishcoff represented the A. B. H. M. Society at the woman's hour. The closing address was given by Rev. David Miller, Brooklyn, N. Y. Officers elected: Rev. D. B. MacQueen, Bridgeport, moderator; Rev. F. S. Clarke, Rowayton, clerk. It was one of the best associations in years.

#### NEW YORK

GENEVA, N. Y., Harvard Griffith, pastor. Sunday, October 2, the church again occupied its auditorium, which had been in the hands of the decorators for the past six weeks. About \$1,500 has been spent in changing the lighting and redecorating the entire interior. The opening services were in the nature of a home coming, and large audience attended. The church is going to unite with the other churches of the city in conducting a Week Day School of Religious Education. The pastor has announced his series of Home Making Sermons; the subjects are as follows: Powder Puffs and Mirrors, Choosing a Husband, Finding a Wife, Days of Court-

ship, Married Life, That Home. Mr. Griffith is just closing his third year with the church.

AT CAZENOVIA, on Sunday morning, Oct. 2, a memorial service was held as a tribute of respect to Mrs. J. J. Keyes, whose death occurred recently. For nine years, during her husband's pastorate here, Mrs. Keyes gave herself unreservedly in service among the members of this congregation. Thus she greatly endeared herself in the hearts of the people by noble character and a beautiful life.

THE SARATOGA COUNTY SUNDAY SCHOOL ASSOCIATION met September 27 with the First Church, Corinth, the Rev. W. A. Karraker, pastor; 276 delegates were enrolled from forty-five of the ninety-eight schools of the county representing twenty-six different communities. The convention was pronounced one of the most successful in many years.

#### EASTERN PENNSYLVANIA

NORTHUMBERLAND ASSOCIATION was royally entertained by the Bloomsburg Church, Rev. E. J. Radcliffe, pastor. Mr. S. W. Heller was chosen moderator. Rev. R. M. Hunsicker was appointed pastor-at-large of the association. The program of work for the year outlined by the Northern Baptist Convention, was adopted.

REV. SINGLETON NEISSER closed his pastorate with the Memorial Church, Reading, Sept. 1, and with his family has moved to Philadelphia. Ever since the beginning of his illness last December the church has continued to stand loyally by him, and only consented to accept his resignation because there was no prospect of his being able to resume the work within a reasonable time.

REV. J. C. MADDEN has closed his work with the John Corbley Memorial and Brown's Memorial Churches of the Ten Mile Association, and has begun his pastorate at Clifford.

THE ANNUAL MEETING of Wayne Association was held this year with the First Church, Damascus, the church commemorating the one hundredth anniversary of its organization. Mr. G. H. Knapo presided. Rev. Arthur B. Strickland presented an interesting address on evangelism. Mr. Russell, director of the board of promotion, called attention to the special emphasis which is being placed this year on missionary education and stewardship. The association approved the program on evangelism and stewardship, accepting definite goals for itself along these lines. The doctrinal sermon was preached by Rev. Walter C. Garrison and Mrs. A. B. Strickland gave an impersonation on Italia Redeemed. The contributions of the churches of Wayne Association last year toward the New World Movement were \$2,867.24; an increase of a little over 100 per cent.

TOGA ASSOCIATION met this year with the church at Covington, Rev. James Smith, pastor. Rev. C. W. MacGeorge, moderator, presided. The introductory sermon was preached by Rev. W. A. Stevenson of Cherry Flats and Charleston. The doctrinal sermon was preached by Rev. David J. Griffiths of Mansfield. The association accepted the program as suggested by the state board of promotion and voted approving the general missionary objectives as outlined by the Northern Baptist Convention. Definite steps were taken to promote evangelism in the association this year. The offerings toward

the New World Movement in this association increased from \$2587.07 for 1919-20 to \$5711.34 in 1920-21. Rev. Andrew Turkinton was elected moderator for the coming year.

WYOMING ASSOCIATION met this year with the Nanticoke Church, Mr. W. J. Burnett, moderator. The introductory sermon was preached by Rev. Maurice H. Davis of Plymouth. Dr. C. A. Soars and Dr. Leroy Stephens represented our state work and made addresses. The work of the board of promotion was presented by William G. Russell. Dr. R. M. West made a stirring address on "The Stability of the Church." Rev. F. C. Wilcox of Ningpo, China, spoke of the urgent necessity of completing the New World Movement in order to increase the opportunity for our missionaries abroad. Contributions from the Wyoming Association toward the New World Movement in 1919-20 were \$3375.67 and in 1920-21 \$14,282.86. The association expressed its interest in the work of evangelism and the furtherance of the missionary objectives and stewardship plans of the state board of promotion.

## Mississippi Valley

#### WEST VIRGINIA

##### Storer College Has Plans

The junior college idea has taken root in the minds of Storer students and friends. The result is that more students, are desirous of returning or of entering for the first time than the college can possibly care for.

The college Freshmen number nine. There would have been more, but for the bad industrial conditions. This number is a good beginning.

Storer's strategic location on the midway from north to south will continue to bring students in increasing numbers.

In order to get ready for them, additional dormitories must be had. A domestic science building is needed now. The dining room (100 normal capacity) has 150 in it at this time. Then there is the proposed gymnasium. Students are paying pledges. They want and need that building. Enrollment has gained 140 per cent in five years and is now 128.

Prof. B. S. Cassell, Science, and Prof. Frankie Mexson, History, are valuable faculty additions. Word just comes from Miss Kate J. Anthony that she will add five \$1000 scholarships to those at present available.

#### OHIO

TOLEDO, FIRST, Albert King Morris, pastor, has adopted a comprehensive program of preparation, organization, education, evangelism and conservation, covering the year October, 1921-June, 1922.

##### Dayton Association

The seventieth anniversary of the Dayton Association was held last month with the Third Street Church. Pastor Sloman and his people entertained the messengers royally. Judge B. F. McCann, the moderator, through all the session kept before the audience the exaltation of the Christ. The participants on the program all left a lingering presence of Jesus. Rev. Peter Quartel conducted the music and sang several solo selections. The Biblical part of the devotions were in the hands of



Dr. R. B. Smith, of Springfield, who took us on walks with the Master in the garden. Rev. G. W. Johnson, of Linden Ave., preached the annual sermon, an earnest appeal for soul saving. Rev. B. F. Patt, of Sidney presented an interesting discourse on Baptists in Relation to Interdenominational Movements. Rev. F. F. Fenner directed the reading of church letters.

The woman's session was presided over by Mrs J. C. Early. This program had many interesting features, among which were the messages of Rev. W. G. Evans, who will soon sail for Burma. The day closed with an inspirational address by Dr. W. W. Bustard of Cleveland.

The new pastors were introduced by Pastor Albert Read of Xenia, who is pastor of the ministers' association. It was effectively and scripturally done. Rev. W. H. Thompson of Granville spoke of the training and intelligence needed to solve the problem of the country church. Rev. L. L. Long gave an interesting report of his work in the south-west district.

The afternoon was devoted to Sunday-school work. This brought to our program W. H. Holmes, Ohio's Sunday-school man. He conducted several conferences. The Messrs. Currier, Strange and Koeker contributed much to the success of the afternoon.

The association was brought to the close by a great rally of young people under the presiding direction of Pastor Sloman. The church was crowded with an enthusiastic audience. National President C. W. Atwater made the address of the evening.

The affairs of the association were so well conducted that the messengers by vote requested that Judge B. F. McCann be moderator again; B. F. Patt, vice moderator; Rollin Beck, clerk; W. E. Smith, treasurer.—PHILIP BAUER.

## ILLINOIS

### Quincy Association

Quincy Association met at Kinderhook, Sept. 20-21. The meeting was the most interesting and best attended in the history of the Association. There were 145 delegates from the churches of the Association, and 30 visitors from the outside. An orchestra composed of members of the Plainville and Barry Baptist church orchestras, an address by Rev. Anderson of Griggsville, and a reception by the B. Y. P. U. of the Kinderhook Baptist Church were features of the closing session.

The Association will be held at Barry next year. Rev. L. C. Taylor, pastor of the Kinderhook Church, was elected moderator, and Rev. J. T. Finnan, pastor of the Pittsfield and Mt. Sterling churches, was elected clerk of the Association.

## MICHIGAN

RALLY DAY SERVICES at Marshall Baptist Sunday school were a great success. The enrollment last spring was about 360. Three hundred and fifty were present at the Rally Day Service, of which about fifty were visitors.

## WISCONSIN

GRACE CHURCH, Milwaukee, gave a reception to ten young people upon the eve of their leaving for the State University at Madison. The young people's society is very much alive and takes a great interest in the work of the church. Pastor S. W. Phelps has just closed the fourth year of his pastorate. During these four

years there has been a steady growth in all departments, the fourth year being the best in the history of the church, with all bills paid and a good balance in the treasury. The missionary offerings have increased many fold. Last year the church gave almost as much to missions as to home expenses and paid the pastor's expenses to the Northern Baptist Convention at Des Moines.

## IOWA

OHIO CHURCH, Central Association. E. L. Field, pastor, ordained to the deaconate John Brushka and E. M. Carpenter, Sept. 28.

## MINNESOTA

A CHURCH BUILDING has been dedicated at Leander, a rural community in North-eastern Minnesota. With the help of the Home Mission Society and Convention, the entire cost is provided for. Rev. P. Ryden is pastor.

SUNDAY, OCTOBER 2, a chapel was dedicated at Graston. For a number of years there has been a Swedish Church between two and three miles from the village. This building was torn down and a new one erected at a cost of nearly \$7,000. Rev. J. Franklin of Connecticut will be pastor. During the dedication meetings, addresses were made and sermons were given by Rev. Carl Vingren, formerly pastor of the First Swedish Baptist Church of Minneapolis; Dr. Frank Peterson, E. R. Pope, and the pastor. Dr. Peterson led in the money raising and sufficient was secured so that the indebtedness on the property will not be over \$1,200. Rev. C. E. Bergfalk, missionary among the Swedish Baptists, has cared for this enterprise and brought it to successful completion.

OLIVET CHURCH, MINNEAPOLIS, now called the University Baptist Church, has started a new building. It is intended to finish the social part of the church, and the gymnasium as rapidly as possible.

REV. E. L. HOLLAND, of Page, North Dakota, has begun his work as pastor at Minnesota in the Southwestern part of the state.

REV. C. S. MARSTON, formerly a pastor in the state, has now taken charge of the work at Laporte in Hubbard County. Here, with the assistance of the Home Mission Society, the Convention expects to develop a modern rural church.

MISS KATHERINE PATRICK, from Youngstown, Ohio, on September 1, began work among the Slovaks of Minneapolis, in connection with the Slovak Baptist Church.

EVANGELIST I. D. ALVORD is now holding meetings with the Lincoln Baptist Church in Blue Earth County.

THE GOAL SET FOR MINNESOTA Baptist Churches is 3,000 additions by baptism, restoration and experience. The following churches have had baptisms recently: Five at Storden Danish, three at Little Falls, ten at Blooming Prairie, five at Bemidji, nine at Springdale, and two at McIntosh.

AT BLOOMING PRAIRIE DANISH CHURCH, Rev. C. H. Bolvig and Rev. W. A. Wesgaard held meetings, which were productive of much good.

REV. A. PAULSON, recently pastor at Lake Elizabeth, has taken the pastorate at Brainerd Swedish Baptist Church.

## MONTANA

THE ANNUAL SESSIONS of the Teton Baptist Association were held with the First Church of Great Falls September 22-23 with more than a score of delegates, three field workers and a missionary in attendance. The churches of the body while conservative in doctrine are most earnestly and enthusiastically supporting the New World Movement and passed a resolution to that effect.

## Pacific Coast

### NORTHERN CALIFORNIA

#### Oakland

Dr. and Mrs. John Snape returned the forepart of September from a 4200 mile camping trip to Portland, Spokane, Seattle, and on to Yellowstone Park, returning via The Dalles, Pendleton, and Portland. At Seattle, they went over to Burton, Vashon Island, where Dr. Snape served on the Faculty of the West Washington B. Y. P. U. Assembly. Since their return home, Dr. Snape has been capitalizing his vacation experiences by preaching on the special subjects illustrated by his vacation experiences. A number of people have taken a public stand for Christ.

"Promotion Day" was observed in the Sunday school on Sept. 25. The number of pupils promoted from one department to another far surpassed any previous record. A. E. Caldwell has just been re-elected to serve for the twelfth year as the efficient superintendent of this large school.

The four B. Y. P. U.'s sent 33 delegates to the B. Y. P. U. Assembly at Asilomar, the church paying part of the expenses of the intermediates. Eight of these young people have consecrated their lives for definite Christian service.

A "School of Religious Education" will open on the evening of October 19th and continue for eight successive Wednesdays. The "Fellowship Supper" will be served at 6:15 P. M., followed by classes in "Doctrine," "Teacher Training" Bible study entitled, "Your Church," "Missions," "Young People's Methods," etc. Over 200 were enrolled in these classes in the 12 weeks' course held last Spring.

The Women's work has reached such large proportions than an Evening Circle has been organized for the benefit of those employed during the daytime. A large amount of "White Cross" work is being done by all as well as definite Missionary activities.

The teachers and officers of the Sunday-school held an unusual and entertaining meeting recently based on the idea of a trip on the "T. B. C." railroad.

### SOUTHERN CALIFORNIA

First Church, Berkeley, held its annual meeting September 28. Four hundred attended. President C. M. Hill of the Baptist Divinity School presided. Telegrams of greeting were exchanged between Dr. Pitt, former pastor, who is now at Norwich, Connecticut. Reports given at the meeting showed an addition of 164 members, forty-five of whom were by baptism. Eleven thousand dollars has been raised during the year for current expenses and \$14,000 for benevolence. The church expects to have its new pipe organ in place sometime in December.



### Fill a Ship in Fellowship

*(The churches all over the country are busy collecting clothes and other supplies to fill the Baptist ship for European relief. Full instructions are given here. Let everybody move at once. This service of love must not fail and will not if all do their part.)*

Through the courtesy of the Chicago, Rock Island & Pacific Railroad Company, a car load shipment of supplies, contributed by the Baptists of Colorado, will be transported free of charge from Denver to Chicago. Our Colorado Baptists evidently are doing their part in helping to "Fill a Ship in Fellowship."

\* \* \*

The following letter from a Baptist pastor in the Middle West was received at the office of the Foreign Mission Society last week:

"Brethren:

"I am sending you today via parcel post, prepaid, a package containing a man's bathrobe and a pair of shoes. Enclosed you will find remittance to meet the cost of ocean freight. No doubt there are suffering people in Europe who will be glad to use these articles. They belonged to our only son, a lieutenant in the American Army, who gave his life during the war."

\* \* \*

Baptists on the Southern Pacific Coast are quite in advance of the Foreign Mission Society headquarters in co-operating with the European relief program. They have collected their supplies and instead of shipping them by express or freight across the continent, they are baling them and transporting them by steamer from San Francisco and Los Angeles by way of the Panama Canal to New York. The Southern Pacific Baptist ship will leave the Coast about October 9 and is due to arrive in New York late in October. Immediately upon arrival arrangements will be made to have these supplies transported to the ship which is to take them on the final lap of the journey across the Atlantic to Europe.

\* \* \*

The Chicago Baptist Association is collecting supplies for the relief program in Europe and will send a car load from Chicago about October 18. Through the courtesy of the railroad company, this will be transported free of freight charges from Chicago to New York.

\* \* \*

Tuesday, October 25, will be "Donation Day" at the denominational headquarters, 276 Fifth Avenue, New York. All the workers in the various denominational offices will bring their gifts for the relief program and the entire assortment will be transported that afternoon to the warehouse, to be included in the shipment for Europe.

\* \* \*

A recent inquiry from Michigan offers a valuable suggestion to those interested in co-operating still further in the plan to "Fill a Ship in Fellowship." This friend asks to what extent garden seeds will be acceptable. The Foreign Mission Societies are glad to announce that garden seeds in any quantity will be accepted. They should include only the more common varieties of beans, peas, beet, carrot, etc., and care should be taken that the seeds are of recent origin and good reasonable assurance of germination.

## A Final Reminder—

### Have you sent that package?



"Fill a Ship in Fellowship"

## WANTED

in large quantities for the suffering people in

**POLAND—CZECHOSLOVAKIA—LATVIA**

**Clothing, Shoes, Stockings,  
Underwear, Caps, Mufflers,  
Blankets, Towels, Soap for  
Men, Women, Boys, Girls, Infants**

### SHIPPING DIRECTIONS

1. Pack all supplies securely and send by parcel post or express *Fully Prepaid*.
2. Address all packages to European Relief Warehouse, 348 East 23rd Street, New York City.
3. Send to White Cross Department, 276 Fifth Avenue, New York City, a remittance amounting to 5 cents per pound of your shipment, to cover the cost of ocean freight.
4. All packages must reach warehouse before November 10.
5. Secure shipping tags from White Cross Department or your State Promotion Director.

**American Baptist Foreign Mission Society  
Women's American Baptist Foreign Mission  
Society**

**White Cross Department**

276 FIFTH AVENUE

NEW YORK CITY



## Fresh from the Field

(Continued from page 1164)

**Pastor Howard Kirthley of Silvis, Ill.,** was ordained on the advice of a council of Rock Island Association, Sept. 20, 1921.

**At the First Baptist Church, Mitchell, S. Dak.,** an interdenominational spiritual life conference will be held October 16-23.

**Rev. Ernest J. C. Love, who is just completing his Ph. D. degree at Chicago University,** has received a call to become pastor of the First Baptist Church, Sioux Falls, S. Dak. At the close of the pastorate of Rev. G. Elton Harris, the church passed warm resolutions of appreciation of both him and Mrs. Harris.

**The First Annual Christian Council of the Christian Evangelistic Union** will be held November 7-10 in the building of La Salle Avenue Baptist Church, Chicago. The congregation was unanimous in welcoming the council. Rev. C. H. Rawson is superintendent of the union.

**Highland Baptist Church, Portland, Ore.,** held its annual business meeting on the evening of Sept. 29. The ladies of the church had provided a supper. About 200 were present. The reports showed eighty-seven received into membership, over \$8000 raised for all purposes, and \$7,778 expended. Rev. Walter L. Riley has been with the church as pastor just a year. The aggressive spirit in the church gives promise of a fruitful year.

**Mrs. Ballington Booth, who founded the Volunteer Prison League,** pleads for little children who will suffer cold and hunger, will be poorly fed and in many instances have no Christmas toys because the father is in prison. She says: "For years I have tried to help them, and through their fathers in prison I have come into touch with thousands of these families throughout the country. In the name of the Christ Child I ask your help for them. Will you help me get shoes for the little cold feet, warm clothing that they may go to school protected from the

inclement weather? And will you help me get dolls and toys for these little ones who should have the right to happiness and joy at the glad season? Any contribution will be most welcome. Please address the same to Mrs. Ballington Booth, the Volunteers of America, 34 West 28th Street, New York City."

**The first meeting of the International Missionary Committee,** representing the missionary boards and societies of all home base lands, was held at Lake Mohonk, September 30 to October 6. Sitting with the members from North America, Europe, Australasia and South Africa were one missionary and two nationals from India, China and Japan respectively; these being the mission countries in which there are federated national Christian councils in position to appoint member-delegates.

**Professor James Q. Dealey of Brown University,** professor of Social and Political Science, has just returned from five months of lecturing in China and Japan. He had four regular classes for four months at the Shanghai Baptist College. He traveled all over Eastern China, delivering eighty-two addresses outside of his college courses. He was greeted by large assemblies everywhere, as China, now in a plastic state, is eagerly looking for basic principles for the reorganization of the family, the city and the state. Professor D. H. Kulp, who was taking Professor Dealey's work at Brown, has now gone back to the Shanghai College.

**Dr. J. H. Rushbrooke, Baptist Commissioner for Europe,** in a recent letter to the Foreign Mission Society, writes that "conditions in Latvia are terrible. During the war the population of Riga, for example, was reduced from 600,000 to less than 200,000, and the country districts suffered enormously. Throughout the period of the great struggle, the country was plundered alternately by Russians and Germans. When the main fighting had ceased and the independence of Latvia had been proclaimed, the land was still swept by robber bands under the leadership of Von der Goltz and Bermond and others and for some months the country was subject to the horrors of Bolshevik terrorism. Obviously with such conditions there is an urgent need of supplies of shoes and clothing, especially warm underclothing for men, women and children. The ship which Baptists are to fill for these needy people will certainly bring them an abundance of Christmas cheer. Dr. Rushbrooke writes further that conditions in Poland seem to be passing from bad to worse. The cost of living has risen appallingly and distress of the most acute kind threatens the entire country, especially the crowded city populations in such centers like Lodz and Warsaw. It is proposed to distribute fully half of the shipment of supplies which will go to "Fill a Ship in Fellowship" among the destitute people of Poland.

**An Illinois correspondent notes the suggestion** that a cake of soap be enclosed in each package of clothing for our Baptist ship, remarks that postage from many places in the West will almost equal the value of the soap, and suggests that, instead of the actual soap money be sent so that soap can be purchased in New York. If each woman in a church gave ten cents or more this could easily be done. The suggestion is respectfully referred to the elect ladies.

**The annual meeting of the executive committee of the Federal Council of the Churches of Christ in America** will be held in Chicago, Dec. 14-16. Word has just been received of the death in China of the chairman of the committee, Bishop Walter R. Lambuth, of the M. E. Church, South. The first vice-chairman, Rev. Frederick W. Burnham will therefore be acting chairman.

**Believing that Christian citizenship** should express itself in efforts to enforce the law, the 117 young men holding membership in the Human Interest Bible Class of the First Church, Knoxville, Tenn., have tendered their services to Chief of Police Ed. M. Haynes, as special policemen in ridding the city of lawlessness and vice. The class also offered any other service it can render.

**Probably the first special train ever run to a baptismal service in America** consisted of five cars run recently from a lumber camp in Polk County, Texas, to a creek near Livingston, where 49 new members of the little Baptist church at the camp were baptized by Rev. L. S. Cole. The converts were won in an old-fashioned arbor meeting at the camp, but as there was no place at the camp suitable for a baptism, the foreman of the camp, whose wife and five children were among the converts, arranged to run a special train of five cars to the creek, thus accommodating the entire community. Hundreds witnessed the ceremony. Over forty candidates for baptism were adults, with seven other candidates awaiting the ordinance at a later date. The total number of additions to the little church, which worships in a school house, was 69.

**The First Church of Springfield, Mass.,** has recently called Rev. Warren P. Grant to become assistant to the pastor, Dr. E. M. Lake. Mr. Grant is a graduate of Colgate University and for a year was chaplain in the U. S. army. The First Church now has a membership of 1574. With the coming of Mr. Grant this important church is looking forward to an era of growth and prosperity.

**Dr. and Mrs. A. T. Robinson have just finished a series of lectures,** with moving and still pictures, in the First Church, Seattle, Wash. Dr. A. M. Bailey, the pastor, writes: "Dr. Robinson is a titling evangelist and has a message of high quality that all the churches of the convention should hear. I am writing this personal word because I think the denomination ought to know about him, and churches can make no mistake in engaging him. He is a Baptist."

**The Bible Teachers Training School,** New York City, opened on Sept. 29, with an attendance of 211 students, including twenty-seven missionaries on furlough. The name of the school has been changed to "The Biblical Seminary in New York," and will develop still more in the immediate future its department of theology which is planned for college graduates.

**In conjunction with the Chicago church federation evangelistic movement,** October 3, a representative group of about seventy Chicago Baptists, pastors and laymen, met for an evangelistic luncheon at Morrison Hotel. Dr. Stillwell, the National Secretary on Evangelism for the Northern Baptist Convention, was the guest of honor and main speaker. After a general statement outlining the evangelistic movement, by the chair, followed

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**Seminary student, college graduate, experienced preacher, good personality, strong adherent to the historic Baptist fundamentals,** would like to get in touch with student pastorate within 100 miles of Chicago. Address S. C., c/o BAPTIST.

**Ministerial Student, Baptist,** wants small church within one hundred miles of Chicago. Salary no object. O. T. L., 153 Institute Place, Chicago, Ill.

**LEM T. ROOT, Gospel Evangelist.** Twenty years' experience from Pacific Coast to Kentucky. References. Mail addressed 3206 Sixth Ave., Tacoma, Wash. is forwarded.

**Evangelist Singer A. H. Lovett** is at his home in Davenport, Ia., this month. He is available to assist pastors or evangelists in special meetings after October 1st. He may be addressed at 1230 Arlington Ave., Davenport, Iowa.

**Rev. Geo. L. Collins, Nainaimo, B. C.,** having resigned is open to a call.



by the introduction of the speaker who was heartily greeted, Dr. Stillwell with soul-stirring words, and passionate appeal, brought into clear relief the essentials for successful evangelism. Stressing the need of the positive message of Christ's redemption for the lost—a soul passion inborn in the heart of the min-

ister, begetting like passion in the hearts of his people—together with the potent operation of God's Holy Spirit, purifying the hearts and lives of His people. The open conference which followed Dr. Stillwell's address was productive in a number of timely suggestions relative to more efficient methods in the promotion of evangelism within our relative constituencies. After a devotional season in which Drs. Freeman, Boynton and Hoyt led in prayer, the conference adjourned in a spirit indicative of the heartiest co-operation in this movement of evangelism throughout our churches for the present church year 1921-22.—ALBERT G. JOHNSON, Chairman on Evangelism.

The fall church social at the Lake Avenue Baptist Church, Rochester, N. Y., took the form of a tribute to Mrs. Helen Barrett Montgomery, of this city, in recognition of the honor that had come to her in her election as president of the Northern Baptist convention.

Four hundred members of the church congregation and friends of Mrs. Montgomery gathered for an informal reception to her, which was followed by a dinner served by the women of the church.

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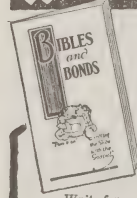
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## Among the Books

### What We Think of These

**More Hunting Wasps**, by J. Henri Fabre, translated by Alexander Teixeira de Mattos, Dodd, Mead and Co., New York; 376 pages.

Here was a man who loved insects, lived with them, knew them as intimate acquaintances. He knew them with the sympathetic knowledge of friendship, with the exactness of a scientist, with the insight of a poet. He was of the generation and spirit of John Burroughs, except that insect life was to him what nature as a whole was to Burroughs. Bees, wasps, flies, beetles, grasshoppers and caterpillars were more to him than empires. He sketches their world; tells how they eat, fight, get their prey, propagate, play. The story has the interest of a novel. M. Fabre died six years ago at the age of ninety-two.

**"At One With the Invisible."**

By F. C. Porter and others, edited by E. Hershey Sneath, Professor of the Philosophy of Religion and Religious Education, Yale University; The MacMillan Company; 293 pages, \$3.00.

This is a student's book, a product of associated efforts in a seminary. It presents the results of investigations into the mysticism of all of the great religions, the purpose being to gather material for a reinterpretation of mysticism as a typical phase of religious development. It is luminous, bold, often provocative of question or dissent; neither interesting nor profitable for indiscriminate popular reading; but to the trained thinker who knows how to maintain his own balance and who can find the subject itself interesting, it is valuable and stimulating.

**"Graded Lessons in English for Italians."**

By Rev. Angelo di Domenico; the Christopher Publishing House, Boston; \$2.00.

Teaching English to Italians has been greatly simplified by a unique method, devised and written by the Rev. Angelo Di Domenico, B.D., a graduate from the Yale Divinity School, and pastor of the First Italian Baptist Church of Philadelphia, working under the auspices of the Baptist Home Mission Society.

This method has grown out of the long experience the author has had in the course of twenty years, in which he has endeavored to teach English to his fellow-countrymen in connection with his church work.

**Will-Power and Work**, by Jules Payot, translation by Richard Duffy; Funk & Wagnalls Co., New York; cloth, XL+422 pages; \$1.75 net.

Thoroughly modern and scientific, and at the same time intensely practical, here is a compendium by a ripe scholar and independent thinker on the culture of the will in its method and in its fundamental relation to one's life work. Keen, but delicate criticism of individual habits, educational methods, religious beliefs and institutions, and almost the whole range of social life, entertain and quicken the reader. Many a false ideal, habit and practice is punctured by a shaft of wit so cleanly that one wants to laugh in sheer ridicule at his own folly. And yet entertainment is the last thing the author had in mind. He is delivering a serious message in a vital way.

## Exchange and Service Department

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An excellent and cultured minister who has been doing half-time work in a college town while educating his children, is now ready for a full-time settlement.

Rev. Leroy Collins, of Nauvaimo, V. I., B. C., who is recommended as a sound and effective Baptist pastor, has just resigned his present charge and is available for a pastoral settlement.

Rev. Thomas H. Scruggs, a Baptist minister of extensive experience in pastoral, district missionary, evangelistic, financial and educational work, after a period of rest is open for service, and can render practical and executive service in any department of our denominational work. Brother Scruggs is well known to many of our denominational leaders in the Northwest, and he will answer any letters addressed to him at Hill City, Idaho.

### CENTRAL BAPTIST CHILDREN'S HOME

The annual reception and sale of fancy and useful articles will be held at the Home, 504 First Ave., South, Maywood, Ill., Tuesday, October 25, 1921. The managers are endeavoring to make this reception the best in the history of the Home. The object is most worthy and we ask your co-operation. Tag day also an annual institution for Children's Homes, occurs Monday, October 17, 1921. Our Home shares in this and all Baptist women are requested to help.

### EVANGELISTIC SINGING

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### BACK NUMBERS WANTED

for the June 4 number, which it is unable to supply. It will greatly appreciate the courtesy of subscribers who have no further use for the number and who will mail it to this office.



# OUR MUSIC CORNER

CONDUCTED BY

WILLIAM LESTER

## THE SECRET OF SUCCESS

Thousands of young people are this month beginning the serious study of music. They are dreaming of the success that is to be theirs and are eager to learn the means by which others have climbed to the positions they covet.

Mary Garden, the prima donna who combines managerial ability with musical genius, gives as her formula—"Patience, incessant work, ability to seize an opportunity and make the most of it, together with some power of interesting an audience so as to hold a position once gained—these are the things that make success."

Henry T. Finck, in his book on "Success in Music," makes the keynote the substitution of brain work for hand work. This is, in his opinion, "the short road up Mount Parnassus," and he is not alone in his belief that "an hour of thinking is worth more than ten hours of mechanical practice," for he cites Harold Bauer who "encourages his pupils to do as much work as possible away from the instrument," and Fannie Bloomfield Zeisler, who says, "The moving of fingers is not practicing, for in piano work the fingers accomplish one-fourth and the brain three-fourths of the result."

If, in the vast army of musicians, there were more who used their brains there would be fewer complaints of lack of opportunity for the struggling young artists whom the public and the managers conspire against so that they cannot secure a hearing.—*Musical Leader.*

## SUCCESS OF COLE'S "ROCK OF LIBERTY"

Rosseter Cole's elaborate cantata, "The Rock of Liberty," for solos, mixed chorus and orchestra, which the Arthur P. Schmidt Co. published last July, has established the unusual record of having twelve performances during its first season by choral societies of more than a hundred voices, and probably a still larger number of smaller choruses and church choirs. Four of the performances were with orchestral accompaniment. In April it was given by the Duluth (Minn.) Choral Union, the combined Glee Clubs of the Hartford (Conn.) High Schools of 125 voices, Ralph L. Baldwin, conductor, and the Peoples Choral Union, New York City, Edward Marquard, conductor. On May 24 it was given in San Jose, Cal., as the opening concert of the Festival of American Music by the San Jose Choral Society and Los Angeles Philharmonic Orchestra, Dean Howard Hanson, conducting.

From the Clayton F. Summy Co., Chicago, Ill.

I Ask No Dream..Knowlton (\$0.60)  
Unfolding Faith.....Miles (\$0.30)

Two more songs from this enterprising Chicago publisher. The first named is a somewhat unconventional "ballad-type" song, vocal in its broad melodic outline, devotional and aspiring as to textual mood, and not too complex for the message involved. It should be very valuable for church use. The other title is a smaller song, more akin to the general run of sacred songs. No vocal difficulties are presented, and the accompaniment is equally modest in its demands. The mel-

ody is an appealing one; the song is issued in two keys.

From the Rodeheaver Co., Chicago, Ill.  
Rodeheaver's Gospel Anthems,  
No. 6 .....(\$0.35)  
Rodeheaver's Gospel Anthems,  
No. 7 .....(\$0.35)  
Rodeheaver's Gospel Anthems,  
No. 8 .....(\$0.35)

Within the covers of these three generous-sized volumes will be found a wealth of material for the use, primarily, of volunteer choirs of comparatively untrained voices, though much of the contents could be used to good advantage by much more "musicianly" quartets and choirs—a liberal use of simple, heart-appelling music is a fine lubricant in most church services, and often induces a much more neighborly attitude on the part of the congregation toward the musicians at those times when the latter enjoy a "high-brow" flip all of their own. Of necessity, the selections included within the covers of the above designated books are simple; but they are, for the most part, well written, and grammatically expressed—a compliment that cannot always be truthfully rendered much material designed for such use. The modest price charged for these well-bound books, and the variety of the contents no doubt will ensure a large sale and use.

"He Maketh Wars to Cease," the sacred song by John Prindle Scott, which was widely sung after the signing of the Armistice, has again come into demand by church singers due to the recent signing by President Harding of the resolution establishing peace between Germany and the United States.

Announcement is made of another, the seventh, series of arrangements for women's voices by Deems Taylor. The numbers are intended for the first of their this season's concerts to be given by the Schumann Club of New York, Percy Rector Stephens, conductor. The list includes four works with Latin words only, by Palestrina, Vittoria, Gallus, the same number by Bach, and eight Hungarian and

Czecho-Slovakian folk songs. J. Fischer & Bro., New York, have been chosen as the publishers for this very remarkable group.

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The discovery—and it has been a discovery—that a periodical can be positively religious and at the same time liberal in its hospitality to all enlightened points of view; that it can be loyal to the church, devout and evangelical, and yet free as a university classroom, has seemed to thousands of unsatisfied hearts like coming upon a refreshing spring of living water.

Thoughtful churchmen, lay and clerical, in

all communions are ardent readers. The subscription list is in an album of the signatures of the religious leaders of the nation. To a multitude of Christian folk, whose mood respecting the future of religion has been pessimistic, the *Christian Century* is bringing hope and a new vision.

It is also gripping the minds of thinking men and women, of earnest convictions, who make no religious profession. They are astonished to learn of the church's progress in open-minded thinking, in the deepening sense of its social responsibility, in the quiet passing away of sectarian

strife and the coming of a new spirit of Christian unity. Such people, awakened from their prejudices, are amazed to find themselves actually enjoying a religious paper! No thoughtful Christian man or woman can afford to be unacquainted with this champion of the church in these perplexing times.

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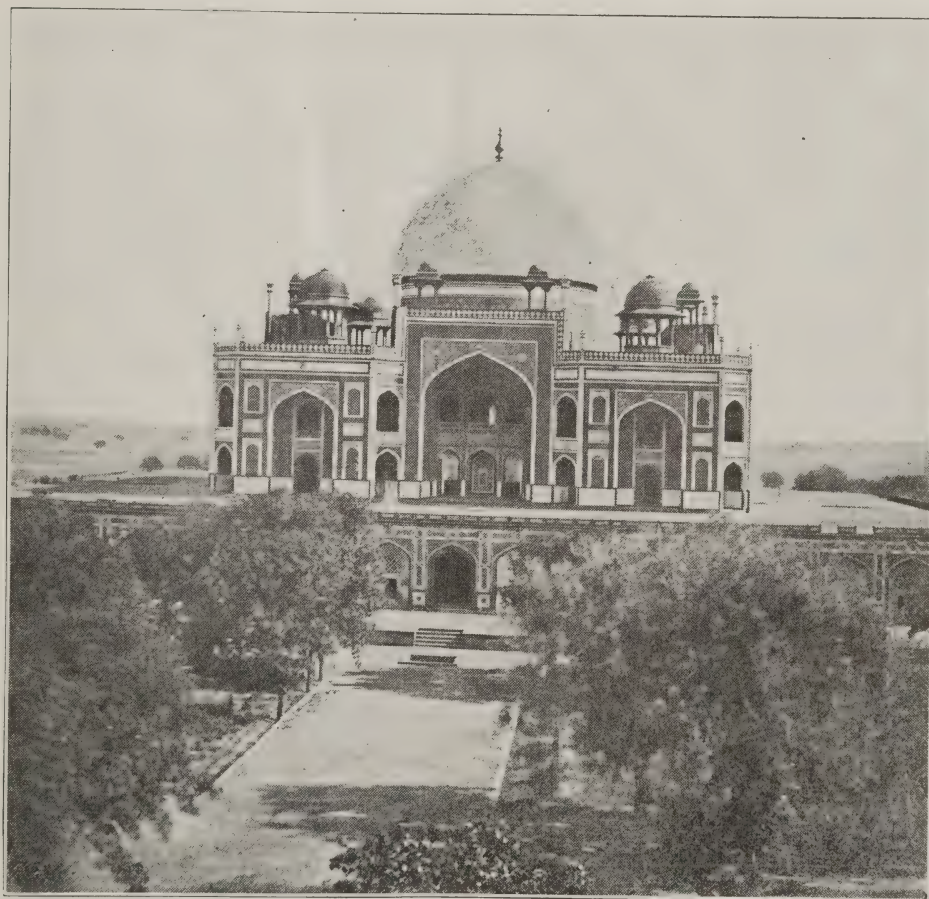
Volume II

October 22, 1921

Number 38

# The Baptist

Published Every Week by the Northern Baptist Convention



ON the site where Delhi in India now stands, a city is said to have been founded thirty-four centuries ago. City after city has been reared and has fallen. The present city arose about the time of Christ. It is one of the proud centers of Hindu civilization, and here the British government has established the throne of the Kaiser-i-Hind. One of the beautiful mausoleums of India, the Tomb of Humayun, is shown as it stands in Delhi.



## Fresh from the Field

Dr. Geo. W. Truett has just entered on his twenty-fifth year of his pastorate at the First Church, Dallas, Texas. And the work is constantly enlarging.

A note from Wm. Remington, San Diego, Cal., says: "On Sept. 11 our Sunday-school lesson was, 'Paul at Athens, a Centre of Learning.' A member of the adult class thought that San Diego had more idols than Athens and brought a list from the daily papers which included: Christian Science, Harmonical Philosophy, Spiritualist, Theosophical, Annie Besant Lodge, Unitarian, United Lodge of Theosophists, Isis Theater, Katherine Tingley. This kind, or these kinds of 'Modernism' have no more Christ in them than ancient Athens. We have modern Pauls to combat them."

Dr. John Marvin Dean, lately connected with the Calvary Church, New York City, has received a call to the First Church, Pasadena, Cal., as the successor to Rev. S. W. Cummings, now of Boston. He has not yet indicated whether or not he will accept.

At the recent Annual Meeting of the First Baptist Church, Shenandoah, Iowa, Rev. Charles A. Carman, pastor, reports showed eighty-five additions to the church during the year, forty-five by baptism, making a total membership of 501. The expenditures for the year, including missionary giving, was \$8,283.56. The clerk's report indicated that it had been the best year in the church's history. The pastor will have rounded out five years the first of December.

The New York Bible Society announces that word has been received from President Harding that he will be glad to accept a Bible presented by the society for the Disarmament Conference. The Bible is beautifully bound in morocco and with large type. It is one of the finest copies of the Scriptures published and will be engrossed on the outside within a panel, as follows:

"This Bible is presented to the Conference for limitation of Armaments and is Dedicated to the Promotion of Good Will among the Nations by the New York Bible Society.

"November 11, 1921."

Rev. J. L. Watson has been holding special meetings recently in Newark and St. Francisville, Mo. He is now giving his entire time to revival work, and pastors and churches desiring his services can address him at his home in Spillivan, Ind.

A Child Welfare research laboratory whose facilities are available to the parent-hood of the land—that is what is provided by the Iowa State University in its Child Welfare Research Station—the first of its kind in the United States—to the maintenance of which the National Woman's Christian Temperance Union has voted a gift of \$50,000, payable \$5,000 every six months for five years. The state of Iowa contributes \$25,000 annually to the support of this station. The idea of the research station is to give to the normal child the same scientific study, by research methods, that we give to crops and cattle; to study his inheritance, racially, physically, socially, then

temperamentally; study his development through infancy, childhood, adolescence and youth. The three branches of work pursued by the station are: (1) The study of the best scientific methods of conserving and developing the normal child, (2) the dissemination of such information acquired, and (3) the training of students for such work in such fields.

A recent writer in *El Mundo Cristiano*, the organ of several Protestant denominations in Mexico, writes as follows: "The number of Protestants in Mexico may seem small to those who judge the worth of a thing by quantity and not by quality, but the truth is that the moral, social and religious influence of this small number of people is felt so clearly and effectively that Roman Catholics are compelled to acknowledge it. A few days ago a Catholic daily of Puebla said in so many words that the Romanists no longer demand of the government of Mexico privileges of any kind but only ask that they be treated with the same respect

### Avoid Inevitable Delay

*In view of the threatened railroad strike it is of the utmost importance that packages for the Relief Ship sailing in November be delivered to the Post Office or to the Express Company at the earliest possible moment. The Foreign Mission Society urgently requests all churches or individuals who have not yet forwarded their packages to do so immediately, thereby avoiding any inevitable delay of transportation or congestion which might be occasioned by the strike. "Fill a ship in fello-ship."*

and deference with which the Protestants are treated. As a matter of fact Protestant Christians never have been molested by any of the governments which have existed in our country and everybody knows that today there are Protestants in public office, in public schools, in both chambers of the legislature and that they have even come to occupy the position of governor in two of our states. However small the number of evangelical believers in Mexico may be, their influence is felt in all parts of the republic from the most insignificant villages to the largest cities."

Dr. Theodore M. Hofmeister, of First Church, Greenfield, Ohio, goes to Norfolk, Virginia in January for a return evangelistic engagement. He was there four years ago in a great tabernacle campaign. Dr. T. F. Chambers, State Sec., and Dr. Vernon S. Phillips, Tenth Ave., Columbus, and Rev. B. D. Profilo of Colgate University, will occupy the pulpit during the absence of the pastor.

A mammoth petition urging reduction of armament signed by more than a million women voters of the United States will be presented to Secretary of State Hughes, Chairman of the American Delegation to the Disarmament Conference, shortly before the meeting of the Dis-

armament Conference, November 11. These petitions are being circulated by the Woman's Christian Temperance Union through its 20,000 local unions. They will be signed not only by the one-half million members of the W. C. T. U., but by as many more of their friends and acquaintances. The petitions will be forwarded to Washington, D. C., and presented by the president of the National W. C. T. U.

Madam Kaji Yajima, for over thirty years president of the Woman's Christian Temperance Union of Japan; Madam Chiyo Kozaki, its newly elected president, and Miss Azuma Moriya, leader of its work for children, are on their way to the United States with a message of peace from the women of Japan to the women of the United States. This is the good word they are bringing:

"Japanese womanhood prays for the success of the Washington Conference and the dawn of a new epoch of higher and better understanding between nations."

Representatives of the student bodies of twelve countries became signatories to a world student federation against alcohol in a three day conference held the last of August at Lausanne, Switzerland. Coming immediately after the sessions of the Sixteenth International Congress against Alcoholism, this action is most significant in the international struggle against the alcoholic traffic. The countries represented in the new federation are—Austria, Sweden, Switzerland, Esthonia, United States of America, Belgium, Germany, France, Great Britain, Holland, Bulgaria and Czecho-Slovakia. This conference was called by the provisional Committee appointed in the summer of 1920 at Karlstad, Sweden, at a similar international meeting.

Dr. Frederick A. Agar has just returned to the General Board of Promotion headquarters, after being present at the New Hampshire State Convention, and at a gathering of Northern Baptists in Somerville, Mass., both distinguished, he says, by very lively questionnaires.

Miss May Covington of El Salvador led an especially inspirational session of the usual Friday Board prayer-meeting at headquarters on October 7.

Dr. H. R. Greaves, business manager of the General Board of Promotion, will be one of the chief speakers at the Iowa State Convention on Thursday, October 27, on the subject of "The Claims of the New World Movement."

Dr. Charles H. Sears, executive secretary of the City Missions Society, reports that he has received an appeal from the General Committee of Immigrant Aid at Ellis Island, of which the American Baptist Home Mission Society is a constituent society, for men's and babies' clothing in the Social Service Department, and for funds for the kindergarten and nursery work.

Mr. and Mrs. William G. Evans of Cleveland, Ohio, will sail on Tuesday, November 1, for Moulmein, Burma, where they will begin their work as new missionaries under the auspices of the American Baptist Foreign Mission Society.

A delightful new booklet fresh from the press which all Northern Baptists everywhere will want to read is "True Tales from the Western Plains," ten

(Continued on page 1221)



# The Baptist

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## It Might Be Worse

It is great to sit over against the treasury when the receipts are on the increase. We have already shown that THE BAPTIST received from Jan. 1, 1921, to Sept. 1, an average weekly increase of \$227.54 over the weekly subscription receipts of 1920. It might be worse and the average for the full calendar year will be much better. The first fifteen days of October, 1920, THE BAPTIST received in subscriptions \$1170.02 and in the same period this year \$1741.34, a gain of \$571.32. It might be worse and it is going to be better.

## Killam's Kollum

### Take Warning

We have been told of a certain road which is paved with good intentions. We are not headed that way. We want to save you from its perils. You know that you and your church should be back of THE BAPTIST and *Missions* in a bigger way. You fully intend to do your part toward making their circulation 100,000 each. Better transform those good intentions into specific actions. Catch the point?

### And Nimrod Was A Mighty Hunter

THE BAPTIST belongs to the Baptists. Its editors do not occupy the secure place of the editors of private papers who may remain ten, twenty, or even fifty years, if they own a controlling interest in the corporation. With them the tenure of office is not a question of service but of control. The editors of THE BAPTIST and *Missions* are the servants of the denomination just like our secretaries. When they no longer serve the best interests of the denomination they may be killed off. There is no closed season and no limit to the bag. Head hunting promises to become a favorite denominational sport. Good sportsmen may kill but they do not slaughter.

### We Assume That You Never Received One

A polite notice calling attention to subscription expirations of THE BAPTIST carries the request for suggestions as to changes in the character of the material or of its emphasis. The last question is, "Should Killam's Kollum be killed?" One questionnaire came back thus: "Should Killam be killed?" Answer: "Lord, let him alone this year, also." Such an exhibition of mercy brings the tears to our eyes.

### How Did He Do It?

Rev. W. H. Wilson, pastor of the church at Byesville, Ohio, during the past week sent his check for \$85 for subscriptions to THE BAPTIST. Byesville is a village. The church has 160 resident members. No outside canvasser did the trick. We have asked Pastor Wilson to tell us how he did it. We think, however, that the soles of his shoes will tell the story.

### "What Handsome Men!"

In the issue of Sept. 10 THE BAPTIST published double-page spreads of two great classes of men. We overheard our office girls say, "What handsome men!" Handsome is that handsome does. Dr. F. A. Stiles, teacher of the class at Middletown, Ohio, in sending in a list availed himself of the special rate for churches making up lists equal to at least ten per cent of their membership. This means that the girls were right.



# Williams Centenary Celebrated by Y. M. C. A.

By HOWARD B. GROSE.

A HUNDRED years ago—October 11, 1821—a boy was born on a farm in Somersetshire, England, the youngest of eight sons of Amos and Elizabeth Williams. On that date in this centennial year that boy's name was honored and his fame was celebrated in all parts of the world. It will be worth while to learn why, and the study of personality is always interesting.

There was no special mark about the boy's life for the first thirteen years, spent on the farm, with such schooling as the time and place furnished. Short of stature and not large of frame, he was physically fit, as his long life proved. But he had no liking for farming, and at fifteen he was apprenticed to a draper at Bridgewater. He says he was at that time a "careless, thoughtless, godless, swearing fellow."

## God Had Plans for Him

But God had his plans for this life. It was not by chance but by divine appointing that Rev. Evan James of the local Congregational Chapel, a great friend of young men, found George Williams, and under his influence and ministry George found Christ as his Savior. His conversion was complete. He took for the keynote of his new life "to live not unto himself but to the glory of God and in the service of men." He united with the church in Bridgewater in 1838.

Apprenticeship completed, at nineteen we find the young man in London, in the employ of a draper's firm on Ludgate Hill, in St. Paul's Churchyard, at a salary of £40 a year. He was a competent clerk, as he proved by going on till he became head of the great house and a rich man, incidentally marrying his employer's daughter in due time. But what was it that was to single him out from the thousands of other clerks in London, and finally gain him jubilee and centennial celebrations?

His story gives the answer. George Williams was filled with the evangelistic spirit. He saw the condition of his fellow clerks and wanted them to know the happiness he had found in his faith in Christ. One by one he put the personal touch upon his comrades and won them to the Saviour. Soon he had a little group with him. He started a prayer meeting in his little third-story bedroom in the big warehouse, and there was the center of prayer and Bible study—the birthplace of the Y. M. C. A. also. As the work developed, the employees were formed into a simple organization called the Young Men's Society. By 1843 the religious movement thus started had changed the entire establishment, with its staff of 140, from the head to the youngest apprentice. Seldom has the power of a spiritual personality had finer illustration.

Then came to George Williams the idea of a larger work for young men. Why would not the thing that had worked such good in Hitchcock & Rogers' establishment accomplish the same results in every drapery establishment in London, and why should it not be extended to them all? He was crossing the famous Blackfriars Bridge one day with his close companion, Edward Beaumont, when this

idea inspired him, and he told his dream. "All right, you lead and I'll follow," said Beaumont. The result was a meeting of twelve young men on June 6, 1844. Three of them were members of the Church of England, three Congregationalists, three Baptists, and three Methodists. They agreed to form an organization whose object was "to influence religious young men to spread the Redeemer's Kingdom amongst those by whom they were surrounded." And that was the beginning of the institution known the world around as the Young Men's Christian Association. The twelve were the vanguard of a great army.

From that day to the end of his life, sixty-one years later, George Williams devoted a large part of his time and energy to the organization he founded. He built up a large business, and always conducted a young men's Bible class, but he was never too busy to give the Association his best effort. And before his death he saw wonderful results. As early as 1851 the movement was brought over to North America, associations starting in Montreal and Boston the same year. Then it spread to Australia and New Zealand and later to Continental Europe and on to the Orient, carrying blessing to all lands and peoples. The jubilee of the founding, celebrated in London in 1894, was made the occasion of paying signal honor to the founder. Queen Victoria conferred on him the honor of knighthood, the freedom of the City of London was bestowed on him, and deputations and messages from all parts of the world greeted him.

## Like a Triumphal March

When the fiftieth anniversary of the Association's organization in North America was celebrated in 1901, Sir George visited this country, and his journey was like a triumphal march. And in Paris in 1905, when he attended the jubilee of the World's Conference of the Y. M. C. A. in Paris, he received such a demonstration of regard and affection as falls to the lot of few men. In November of that same year he died, and was buried in St. Paul's, among the great of England, and not far from that little upper room in his warehouse where the Association was born. He kept that room as a sacred shrine, and as such it has been visited by Association leaders from many lands. The last message he sent to the young

men of America by Mr. Wanamaker was this: "Be faithful to Jesus Christ, keep together, pray much, go forward, keep sweet." At the age of 83 he passed to his heavenly reward, after a lifetime spent in the service of his fellow men, and in winning them to Christ.

When the founder died in 1905 there were 7,773 Associations in the world list, with 722,000 members. These world totals have now grown to over 9,000 Associations with more than 1,500,000 members, and a property ownership estimated at \$143,407,595. The Y. M. C. A. has girdled the earth with centers of Christian influence and helpfulness for young men and boys. Its leaders have held true to the evangelical principles and purpose of the founder, and to that fact it owes its power. Since the war special emphasis has been laid upon the religious work, with gratifying results. The report for the last year shows that there was an attendance on the Association religious meetings of 8,860,000 men and boys, a gain of nine per cent; while there was a Bible class membership of 180,808, a gain of thirty-three per cent.

## Growth in America

The growth of the Y. M. C. A. in this country has been steady and remarkable, the latest figures giving 2,195 Associations with 935,581 members, 4,608 employed officers, and property worth \$123,548,900. This includes Canada. The war gave the American Y. M. C. A. an opportunity for world service which it was well equipped to undertake. This service was rendered in a manner recognized by the Allies and our own Government as of inestimable value to the morale of the American and Allied armies. This service also opened up avenues of approach to foreign nations not usually receptive to a Protestant organization, and thus Christianity has been brought home to multitudes of men. Indeed the Y. M. C. A. has exerted a strong international influence and made for good will and better understanding of the United States among many peoples.

In addition to the work at home, the American Associations are carrying on work in more than twenty countries, and their activities under other national auspices nearly double that number.

The foreign work in the Far East has been signally helpful during the trying period since the war, the Associations proving a stabilizing force and giving a trained leadership where most needed. The immigration department, with headquarters at Cherbourg, and stations at six other continental points, is helping in the process of selection and Americanization. The educational work has grown until Dr. Mott states that more young men and boys were enrolled in the classes of the Association last year than in all of the Protestant Christian colleges of North America. Taken altogether, a mighty engine for righteousness and the building of character is the institution founded by the young man, George Williams, who gave his heart to Christ in the Bridgewater Chapel, and determined then to devote his life not in getting for himself, but in seeking to win others to the service of his Master and Lord.

## Have Faith

By NEWELL MCINTYRE MEADE

*Be still, and know that I am God,  
A God who loves and cares for thee,  
And loving much, spares not the rod,  
Tho' why, 'tis hard for thee to see.*

*When passing through the waters deep  
Thou seem'st almost from sight to sink,  
Place in my hand thine own to keep,  
And to my strength thy weakness link.*

*Whate'er betide thee, good or ill,  
Have faith in me, dear child of mine;  
Remember I am faithful still,  
E'en tho' you murmur and repine.  
Atlanta, Ga., July 25, 1921.*





# The Baptist



## A MOST SIGNIFICANT MEETING

*Perhaps the readers of THE BAPTIST will allow me to invite their careful attention to the report, appearing in this number of the paper, of the first meeting of the International Missionary Council held at Lake Mohonk, New York, September 30 to October 6. It has been my privilege to attend numerous interdenominational conferences in various parts of the world, but the recent meeting at Lake Mohonk was of greater significance, in some respects, than any other similar gathering of which I am informed. One could not sit for a week with missionary leaders, representing many countries, denominations and races, and listen to their reports of conditions in their own lands and a recital of lessons learned in their experiences during the last seven years, when like gatherings were hardly possible, without feeling profoundly grateful that, at such an hour as this in the history of the world, the missionary agencies may receive streams of information and inspiration from the ends of the earth for their guidance in the days to come. It had been my purpose to attempt a comprehensive report of the first meeting of the International Missionary Council, but the one which is being furnished to THE BAPTIST is so excellent that I prefer to urge its careful reading. At a later time I desire to comment on certain very interesting aspects of this significant meeting.*—JAMES H. FRANKLIN, Foreign Secretary.

## The First Meeting of the International Missionary Council, Lake Mohonk, N. Y., Sept. 30—Oct. 6, 1921

INTERNATIONAL missionary fellowship and co-operation reached their highest pre-war expression in the World Missionary Conference held in Edinburgh, Scotland, in 1910. By common consent of Christian leaders throughout the world that conference was epochal in missionary history. It was a truly great gathering. Yet its one creative act was the appointment of a continuation committee, charged with the duty of carrying on the spirit and investigations of the Edinburgh conference, and, when conditions permitted, to bring into being an international committee.

The continuation committee accepted its commission, held annual meetings, now on one side of the Atlantic and now on the other, launched various inquiries having large international significance, and its chairman, Dr. John R. Mott, made on its behalf in 1912-13 a long journey through Asia, holding eighteen regional and three national conferences with missionaries and native leaders. Continued co-operation on the part of the missionary leaders of all the principal home base lands and between these leaders and the missionary and church forces on the field seemed most hopefully assured.

Then came 1914 and the war. The continuation committee with a membership partly on one side and partly on the other side of the "front," inescapably became quiescent. For a time an emergency missionary committee, formed to provide some method of ad interim international functioning, did its work, but with the coming of the armistice and thereafter, the effort to re-establish broad international relationships in missions must needs be made.

The story of all the preliminary steps taken to this end, culminating in the meeting at Crans, Switzerland,

in 1920, need not here be told. Suffice it to say that at Lake Mohonk, New York, during the period September 30 to October 6, the great achievement was brought about: the International Missionary Council, as it is called, was made a reality, chosen representatives from national missionary organizations in fourteen countries adopted a constitution, elected officers, studied vast problems and projected a program, all done with unanimity of spirit and of decision and with confident assurance that they were discovering a providential plan and were following an unseen Leader into larger realms of Christian achievement. The war was unthinkably destructive, but it had not destroyed Christian internationalism in the realm of co-operative endeavor to make the kingdoms of this world to become the kingdoms of our Lord and of his Christ.

Lake Mohonk is a well-nigh matchless place for the holding of such an international gathering. To the beauties of that gem of a lake, of the purple mountains and the spacious valleys, were added at this time the changing tints of the brilliant autumnal foliage. The traditions of the place, connected with a multitude of conferences having significance for the uplift of nations and races, were stimulating and inspiring. Mr. and Mrs. Daniel Smiley of the Mountain House were gracious and helpful hosts. The hotel provided an equipment fully adequate and satisfying. The great drawing room containing a specially built table in the form of a hollow rectangle, furnished facilities for the carrying on of conference and discussion under the best possible conditions.

Across this hollow rectangle a Church of England bishop, formerly of Madagascar, looked into the eyes



of a Japanese Methodist bishop. Bearing like titles, they represented opposite poles as to ecclesiastical theories of the episcopacy. A Dutch baron and an English baronet looked across to the son of a West African chief. Representatives of Australian and South African societies looked across to those of Norway, Sweden and Finland. Yellow and brown and black of Asia and Africa looked into the eyes of blonde and brunette of Europe and North America. A Burmese woman doctor of medicine from Rangoon faced an American woman doctor of laws from Kentucky. Dr. John R. Mott, of New York, who presided, as he had done also at Edinburgh, looked across to Dr. Karl Fries, of Sweden, for a quarter of a century chairman of the World's Student Christian Federation and now general secretary of the World's Committee of the Y. M. C. A. At Dr. Mott's right sat the two secretaries of the meeting, Mr. J. H. Oldham, editor of the *International Review of Missions*, and the Rev. Dr. A. L. Warnshuis, formerly of China, and at his left the chairman of the business committee, Dr. John R. Ritson, secretary of the British and Foreign Bible Society. Many able representatives of the Christian missionary forces of the world who had had extraordinary world contacts sat about that table. Some members had traveled thither for a few hours only. Many had crossed the sea to be present. One had been journeying for forty days to reach Mohonk.

Six days of deliberation and of prayer were shared in by these men and women of different races and of different Christian communions who dealt with baffling questions on which at times any unanimous expression of judgment seemed to be beyond possibility. Yet prayerful perseverance, purposeful thinking, and mutual trust and consideration brought this group of more than threescore persons from the ends of the earth to common judgments and to corporate action based on unanimous purpose. Let him who would explain this as the result of other than the supernatural working of the Spirit of the Most High do so if he will. He will not find agreement with his point of view among those who sat about that table at Lake Mohonk.

What is the nature of this new world missionary organization that has come into being? Is it some new super-board or super-society that is likely to arrogate to itself administrative functions which will arouse suspicion and distrust here and yonder? Have the missionary organizations, brought into being by ecclesiastical bodies for particular ends, sold their birthrights? Will it embarrass missionary leaders with respect to those matters of faith and order which are so inextricably intertwined with rock bottom religious convictions in each of us?

Not so. The Council is established on the basis that the only bodies entitled to determine missionary policy are the missionary societies and boards, or the churches which they represent, and the churches in the mission field. It is recognized that the successful working of the International Missionary Council is entirely dependent on the gift from God of the spirit of fellowship, mutual understanding and desire to co-operate. The Council is constituted by the national missionary organizations in the different countries. The term "national missionary organization" is used to describe the interdenominational conferences or committees in which in different sending countries the missionary societies are united for common consultation and co-operation, it being noted, however, that the Foreign Missions Conference of North America is international, including the mission boards both of the United States and Canada. Except as may be determined otherwise by subsequent

action of the Council, representation is to be as follows: Foreign Missions Conference of North America (United States and Canada), 20; Conference of Missionary Societies in Great Britain and Ireland, 14; Australia, 2; New Zealand, 1; South Africa, 2; German Missions-ausschuss, 6; France, 4; Dutch Committee of Advice, 2; Swedish General Missionary Conference, 2; Switzerland, 2; Norway, 2; Danish Missionary Council, 2; National Joint Missions Committee of Finland, 1; Belgium, 1; Japan Continuation Committee, 3; China Continuation Committee, 3; National Missionary Council of India, 3. Two out of three representatives each from Japan, China, and India are to be nationals of these countries.

The functions of the Council are the following: (a) To stimulate thinking and investigation on missionary questions, to enlist in the solution of these questions the best knowledge and experience to be found in all countries and to make the results available for all missionary societies and missions. (b) To help to co-ordinate the activities of the national missionary organizations of the different countries and of the societies they represent and to bring about united action where necessary in missionary matters. (c) Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty. (d) To help to unite the Christian forces of the world in seeking justice in international and inter-racial relations, especially where politically weaker people are involved. (e) To be responsible for the publication of the *"International Review of Missions"* and such other publications as in the judgment of the committee may contribute to the study of missionary questions. (f) To call another world missionary conference if and when this should be desirable.

Recognizing that the International Missionary Council has been brought into being as representing the national missionary organizations of the various countries, for the purpose of investigation and co-operation within the appropriate sphere of these organizations, and, therefore, is not to be considered as representing churches or ecclesiastical organizations as such, the following declaration as governing its deliberations and as conditioning its commendation of other conferences of a missionary character, was adopted:

"No decision shall be sought from the Council and no statement shall be issued on any matter involving an ecclesiastical or doctrinal question, on which the members of the Council or the bodies constituting the Council may differ among themselves."

No representatives from Germany were present at the Lake Mohonk meeting. The German leaders were not yet ready to accept the urgent and repeated invitations to rejoin the international fellowship in missionary endeavor. But German missions, missionaries and home leadership were never out of mind at the meeting of the Council. Intercessory prayer, discussion, and informal conversation were redolent with unfeigned and eager yearning for the renewal of relationships with the German brethren.

With respect to the exclusion of German missionaries from many fields the Council declared its belief that this "inflicts deep injury upon the spiritual life of Germany by preventing the expression of vital spiritual forces, weakens the bands of international spiritual fellowship, deprives non-Christian peoples of help otherwise available, and retards the development of abiding friendship among the nations."

(To be continued next week)



## The Roll Call of Rationalism

*Labels make or mar men. Dr. Burlingame here analyzes an attempt to use the names of great men with insufficient regard for facts—an attempt to make rationalism respectable by a parade of respectables in its honor.*

By GEO E. BURLINGAME

THE "Biographical Dictionary of Modern Rationalists," by Joseph McCabe, is frankly antagonistic to Christianity and to all revealed religion. It is avowedly a glorification of unbelief.

"Although the churches have repeatedly sought to elicit expressions favorable to themselves, they have failed signally to compile an impressive list of adherents."

This alleged humiliating failure of historic Christianity to make a creditable showing in now accentuated by the presentation of a list of nearly three thousand names of "distinguished men and women" from 1600 A. D. to the present, who represent "a revolt of modern culture against churches."

The author of the work under review is an English writer, educated for the Franciscan priesthood, and now an agnostic strongly inclined to materialism. This we learn from his autobiography included in the Dictionary.

### Where is the Dividing Line?

Mr. McCabe confesses a difficulty in locating the dividing line between rationalism and Christian faith, because of the growing tolerance manifested by the churches toward rationalists, whom they not only endure, but whom they even solicit for membership:

"The Christian and Rationalist worlds, which were once so sharply divided, have enlarged and softened their boundaries until classification seems in some cases to be difficult. Theologians who reject the idea of miracle and revelation, and even the divinity of Christ, as so many eminent theologians do today, do not substantially differ from many of the Deists. Rationalists who maintain that the existence of some Power which they may call God survives all rational criticism, and who highly appreciate the moral teaching of Christ and the action of the Christian religion, are freely invited, or even entreated, to describe themselves as Christians. What has happened in our time is, not that some legendary wave of Materialism has subsided, but that the churches have lowered their qualifications, so as to embrace the less advanced types of Rationalists."

Mr. McCabe declares, however, that he has included in his list no one who belongs to any Christian communion. He defines rationalists, for the purpose of his Dictionary, as those who "discard the idea of revelation as a source of truth." He says further of the modern rationalist: "His characteristic is that in the ascertainment of fact he affirms the predominance and validity of reason over revelation, authority, faith, emotion or instinct."

Historically, rationalists since 1600 A. D. may be grouped in three classes. The deists of the seventeenth century believed in a Supreme Being and in immortality, but rejected revelation and miracle. In the succeeding period, leading to the French Revolution, positive atheism asserted itself in the discrediting of "natural religion," and in a denial of the existence of God and of the future life. The modern forms of rationalism are scientific agnosticism, secularism, and "materialism which discredits theology by ignoring it and which seeks to interpret the universe without its aid." The sentence just quoted is apparently the view of the author himself.

### Three Thousand Immortals

In this list of Three Thousand Rationalist Immortals—though it were incongruous to employ that word "immortal" which Rationalism has relegated to innocuous desuetude—three thousand, all of whom are presumed to represent "a revolt of modern culture against the churches," we find a rather remarkable and variegated congeries whose underlying trait appears to be—or is alleged to be—in the fact that "they discard the idea of revelation as a source of truth." Ellen Key and Robert Ingersoll and Voltaire and Rousseau are all here, of course; and Tom Paine and Edgar Allan Poe and Blatchford. Jack London is here, and Marat of French Revolutionary terrorism, united in this revolt of modern culture against the churches. Frederic Harrison, leading exponent of Comte's Positivism; Hegel and Schleiermacher, Amiel and Renan, Luther Burbank and David Starr Jordan, are in the list. The two eminent authorities in the psychology of religion are included, Leuba and

Starbuck. An array of noted names of authors and poets, living and dead, is found in the Dictionary: Walter Besant, Walter Bagehot, the essayist Hazlitt, Arnold Bennett, George Meredith, Nathaniel Hawthorne, James Russell Lowell, and Oliver Wendell Holmes. In the category of cultured unbelievers we find the historians Hubert Howe Bancroft and John Lothrop Motley, and even J. R. Green.

### Some Snapshots at Rationalists

A few snapshots of the pages of this Dictionary will serve to indicate its method and spirit. Of Hazlitt we read: "a Theist but did not believe in immortality." Lafcadio Hearn: son of an Irish father and Greek mother; educated a Roman Catholic and became an atheist; married a Japanese woman; "rendered great service in proving the moral superiority of Buddhism to Christianity." Joseph Le Conte, American scientist: "not even an orthodox Theist." Renan: "he was really an agnostic and he never believed in immortality." Prof. J. H. Leuba of Bryn Mawr College: "he thinks that belief in a personal God seems no longer possible." Prof. E. D. Starbuck: "like Prof. Leuba, an expert on the psychological study of religion, and is outside all the creeds . . . adopts a pantheist position. 'There are,' he says, 'no distinct divine and human beings'."

Mr. McCabe has a very definite distaste for alleged death-bed renunciations of rationalism, and conversions to Christianity. Indeed he intimates that it is not uncommon for Christian priests and ministers deliberately to fake tales of death-bed conversions in the vain effort to bolster up a decadent and impossible belief. He assures us that although both Leslie Stephen and Swinburne were buried by the church, yet both are to be included in the protest of modern culture against the church. "That final profession of faith, put upon the lips of a dead man, has in hundreds of cases hidden from the public the thoughts of a distinguished sceptic." Of William Pitt the younger he assures us that the story of his death-bed avowal of the Christian faith is "merely one more pious fabrication about an infidel's



death-bed." And for a death-bed scene which really inspires and charms and convinces, he points us to the finish of Ernest Renan. "In a beautiful account of Renan's last days" (written by his son-in-law) "we are told that when he lay dying he said, 'I know that when I am dead nothing of me will remain'."

Despite his doughty denunciation of the priestly fraud perpetrated over Rationalist death-beds, Mr. McCabe is exceedingly tolerant of a certain prudent and clever handling of the Christian doctrines as material for camouflage, which he thinks he finds in the utterances of some of the distinguished rationalists listed in his book. For example he tells us that when W. H. E. Lecky (undoubtedly a freethinker) published his "History of Morals" he gave much pain to his unbelieving contemporaries by his very flattering appreciation of the influence of Christianity in European morals. Mr. McCabe adroitly draws the sting of this concession to Christian superstition and error by saying that Lecky's "tendency to flatter Christianity was due merely to policy, or a desire to conciliate, not to any wavering of Lecky's agnosticism." That is, what Pitt said favorable to Christianity on his death-bed is a clerical fabrication, and what Lecky said while in health is a species of cajolery. We deduce this literary and critical principle which apparently guided the compiler of the Dictionary: casual words suggestive of doubt or misgiving concerning Christian doctrines, and death-bed forebodings or anxieties, are alike to be accepted as proof of Rationalism. On the other hand utterances implying belief in Christianity or appreciation of its doctrine and action, may be explained away as having been uttered merely for effect.

This principle enables Mr. McCabe to dispose of the serious difficulty in the case of Abraham Lincoln, whom he associates with his three thousand cultured protestants against the church. It is conceded that Mr. Lincoln often employed the colloquial of church folk and gave some ground for the inference that he actually prayed and worshipped and believed and read his Bible just like Christian people. But Mr. McCabe deftly disposes of all this just as he disposes of Lecky's embarrassing admissions. Mr. Lincoln was simply fooling the Christian people and, in street phrase, stringing them along. For, says Mr. McCabe, "prudent regard for his position induced him to use rather exaggerated ex-

pressions of his Theism in his speeches."

Lincoln the Rationalist is not without good company of a congenial sort; for Mr. McCabe includes in his honor roll of those who "represent a revolt of modern culture against the churches," such familiar names as Longfellow, Robert Browning and Tennyson. When we encounter these names in a list of those who "discard the idea of revelation as a source of truth," we suspect that Mr. McCabe has fallen a victim to the tendency which he deprecates in the churches—to ignore the line of demarkation between Christian faith and rationalism, and to claim fearlessly all debatable ground. He seems to find it an easy matter to pass over the barrier and embrace

## The Time for Prayer

When is the time for prayer?

With the first beams that light the morning sky,

Ere for the toils of day thou dost prepare,  
Lift up thy thoughts on high;

Commend thy loved ones to His watchful care:

Morn is the time for prayer.

And in the noontide hour,

If worn by toil, or by sad cares oppressed,

Then unto God thy spirit's sorrow pour,  
And He will give thee rest;

Thy voice shall reach Him through the fields of air:

Noon is the time for prayer.

When the bright sun hath set,

While eve's bright colors deck the skies;

When with the loved at home again thou'st met,

Then let thy prayers arise;

For those who in thy joys and sorrows share,

Eve is the time for prayer.

And when the stars come forth—

When to the trusting heart sweet hopes are given,

And the deep stillness of the hour gives birth

To pure bright dreams of heaven;

Kneel to thy God—ask strength, life's ills to bear,

Night is the time for prayer.

When is the time for prayer?

In every hour, while life is spared to thee;

In crowds or solitude, in joy or care,

Thy thoughts should heavenward flee.

At home, at morn and eve, with loved ones there,

Bend thou the knee in prayer!

—Central Christian Advocate.

men whom the world had counted as champions of Christianity and exponents of the hope of immortality. The author however assures us that he has a valid claim to his prey. Of Tennyson he says: "He never leaned on the Christian doctrines. . . It is clear that he lived and died a Pantheist." Of Robert Browning: "After the death of his wife in 1861 the last relics of his Christian orthodoxy disappeared. In 'La Saissaz' (1875) he professes a pure Theism: 'Soul and God stand sure.' He plainly intimates all else has gone."

Roger Williams, whose statue represents Rhode Island in Statuary Hall at the National Capitol, and who has been claimed by American Baptists as one of their pioneers, occupies a niche in the Rationalist Hall of Fame, and of him Mr. McCabe confidently affirms: "He seems to have been little more than a Theist."

Within a week of this writing we had the privilege of interviewing an eminent English scientist and publicist who is enrolled in the "Dictionary of Modern Rationalism" as one of those who "represent the revolt of modern culture against the churches." This gentleman was greatly surprised to learn, for the first time, that he had been listed as a Rationalist. "I believe in the use of reason," he said, "but I certainly have never thought of myself as a rationalist." To this statement he has added the following affirmation which I quote from his letter *verbatim*:

"I come of Quaker stock and that is my connection. I assuredly avow myself a Christian, though an evolutionist, as Tennyson was. I believe in the human reason, but I think McCabe had no more right to include me in his list than Browning and Tennyson and Lincoln.

C. W. Saleeby."

If all of these alleged Rationalists were living and were to voice their convictions as Dr. Saleeby has done, we are confident that the Three Thousand Distinguished Names compiled by Mr. McCabe would suffer very material diminution. His work provides indeed much biographical data of interest and value; but he has been surprisingly generous to his cause, and his obvious and unrestrained bias vitiates the book as a trustworthy work of reference.

It has been said of Mr. H. G. Wells' "Outline of History" that it makes very delightful reading, but is not history. The "Dictionary of Modern Rationalism" makes delightful reading, but—



# Community Self-Determination vs. Denominational Direction

*The statement of a typical case in a Montana town*

By G. CLIFFORD CRESS

THE by-products of the World War are recognized on every hand. They appear in the populous centers and on the lonely frontiers. The lowered sense of repugnance in the contemplation of moral weakness or utter spiritual bankruptcy is felt everywhere. There has been a recrudescence of evil in many parts of the world which for lack of a better term we designate "crime waves." There are many reversionisms to former and lower types of ethical distinction. Strained social relations mark the emerging of crude ideas concerning the purpose of democracy. There is confusion on every hand regarding the relation of personal liberty and that social restraint imposed by the will of the majority. The breaking up of ancient forms of autocracy carries away much of the former reverence for time-honored institutions and legitimate exercise of authority even when such authority is the expressed will of democratic groups. But not all the products of this struggle are undesirable. Many hitherto undiscovered values have emerged. We are unconsciously absorbing these into the life of the race. Some of these, as the new emphasis on race solidarity, democratic cooperation, the judgment pronounced on militarism, the new emergence of the ideals of Jesus, the failure of materialistic bases for life for individuals or groups, and many others are heralds of a better day and world order.

## Learned Co-operation in War

An interesting expression of a war-product is to be seen in some of our Montana communities. Democratic cooperation being the cardinal principle in the program which won the war for the allies, has been seized by certain people and applied in unexpected fashion. For example: in many of our small frontier towns of from three hundred to twenty-five hundred population you will find two to six churches. These organizations usually have separate edifices and parsonages. General missionaries and superintendents of missions have been eager to plant churches of their faith in places which gave promise of growth and importance. And every frontier town in its early years is featured as an

embryonic metropolis. Each of these towns has been combed for funds to erect these ecclesiastical plants and to support a regular ministry.

Now it so happens that many a town laid out originally to be the home of ten thousand people, the site of ten or more great factories and at least one college, and platted for the sale of lots for a mile in every direction beyond the last shack on the street, has seen the wave of settlement pass it by, leaving it desolate and solitary in the engulfing waste. Without question many of these places are over-churched. Fewer pastors could care for the needs of these communities more efficiently. Everyone on the field will readily agree to the general indictment. But who will withdraw?

## War Economy in Pastors

During the war many of these communities had only one or two resident pastors. The others were in the war game somewhere. Those left were powerful in organizing the whole community for Red Cross, food conservation and local drives of every sort. Denominational lines were forgotten and every loyal person cooperated. During this period prices began to rise, living conditions grew more acute, and Montana had drought after drought from 1917-1920. To Montana pastors on the majority of our fields (all denominations) enlarged grants of missionary funds were made by the boards of home mission administration. The Baptist increase runs from 100% to 200% on these Montana fields. It has also been increasingly difficult to raise funds for local budgets in our state.

The Inter-Church World Movement came into prominence as a direct product of war conditions. Probably no movement of a religious type ever secured such publicity as this, gripped the popular mind more potently or produced greater chagrin through its debacle. To multitudes of people in our state today and especially among the non-churchmember class, the Inter-Church Movement was a definite step toward the "one big church" idea with its related ideas of the elimination of denominations, greater financial economies, and the unifying of Amer-

ican Protestantism. We know the Inter-Church did not stand for organic union, but in the popular mind guileless of ecclesiastical policies its failure is much lamented and one hears it frequently announced that its failure cannot be taken as final. The war record of the Y. M. C. A. is cited to prove that one organization can do effectively what several could not achieve. These and divers other contributing causes have developed an irritation under existing methods which is quite general over the state. It is acute in many communities. Men who formerly gave generously to individual churches, now give grudgingly in lesser amounts or refuse to give at all.

A typical case may be cited. It is in an average Montana community, a county seat and on a trans-continental railroad. It has twenty-five hundred people and had six major organizations of a religious sort not to mention several union groups. There were Roman Catholic, Protestant Episcopal, Methodist Episcopal, Norwegian Lutheran, Congregational and United Brethren. Each of these maintained a resident minister. At least five of these have edifices and there are several parsonages. Each denomination has invested many thousands of dollars in developing its work. Be it said in fairness that most if not all of these churches regarded this town as a central point and from it these ministers went out to points in all parts of the country and beyond the county.

## Pay and Service Ordinary

Of necessity these churches employed ordinary men and paid them salaries that scarcely provided the decencies of life. They were not men of such polish as would appeal to churches paying twice their salary. Their preaching and parish work could only be thought of as ordinary and plain. Yet they were good average men such as everywhere and always have laid the foundations of the Kingdom of Christ.

In this community a movement was launched a year ago and perfected in July this year to rid the city of all the Protestant churches and put in their stead a single countrywide organization known as "The



Grace Chapel of — County, Montana." It is incorporated, has a set of principles, a creed, a covenant, bylaws and provides a very comprehensive program for the county field. This is headed by a former pastor of one of the denominations. He is paid a salary equal to that of the largest city churches in the state. This new organization has asked all churches to close their doors, sell their property and place the proceeds in the building fund of the new community project. On September first the community church reported a larger membership than the total combined membership of all the churches in the county a year ago. How has this affected the churches? As follows: (1) One church reports that perhaps twenty-five per cent of its members have united with the community church. They will not try to support a local minister this year but will send supplies regularly. They will not sell their property. (2) The second church and smallest in the group voted unanimously to unite with the community church and turn over their property. But their state organization refused to acknowledge validity of local action and are paying a pastor \$1,500.00 per year to "preach if need be to empty benches." (3) The third church reports many members leaving to join the new organization. These they term "backsliders." They will not sell property and a district missionary will care for this church. (4) The fourth church voted unanimously to sell its property, disband its membership and let the community church have the field. The state board approved the course adopted. (5) The oldest and largest church reports that ninety per cent of its members have left and united with the new church. The state board of this church will not permit property to be transferred and has voted \$1,000.00 toward salary for a resident minister.

#### What Has Been Gained

In conclusion we ask what has been gained by the new plan of organization? It seems very apparent that unity in this town is lessened. Bitterness such as never was known exists. Families are divided in their allegiance. There are still five churches in the city to be supported, four denominational and one which owes no allegiance to anything or anyone outside its own body. The community church born of reasons avowedly utilitarian and not upon convictions of great spiritual principles and building its

present life about the magnetic personality of its pastor, will in all human probability end as many of its predecessors have done, in disintegration and final collapse. For it is apparent to any thoughtful person that a church in isolation unless it feeds on the products of regular churches, will, like isolated members of society, develop morbid views and habits and will perish childless at last.

#### Could Easily Wreck 100 Churches

We recognize in the widespread protest against the old order, a vital though incoherent call for the correction of ancient evils. And let not the reader think this case cited is a sporadic symptom. With a few men gifted in giving publicity to the community church idea it would be a very easy thing to wreck, at least for the present, one hundred Protestant churches in Montana in a twelve month. We must not close our ears to these clamors at our gates. It is vain to counsel these restless spirits to abide in peace in the old order. This inarticulate, unorganized protest for local rule and complete self-determination is a slowly rising tide in the rich life of the human spirit. We may brand it as "red" by attaching to it such names as I. W. W.-ism, ecclesiastical anarchy, sovietism and the like but this indicates either ignorance or the spirit of the reactionary.

My own conviction is that the

answer to this insistent call in our state is found in the Home Missions Council of Montana. This council organized by all the Protestant denominations in the state in July, 1919, and meeting frequently, must frankly face the conditions and study them with open mind. This Council can make many adjustments that will be mutually approved. That we are not organizing new churches on a competitive basis now for over two years is commendable. This policy must be maintained and its future application be studied with candor and mutual trust. It is apparent that only as all the denominations face this condition together can any adequate and satisfactory solution be discovered. As denominational Christians, we cannot approve the isolated community organization. By the same reasoning then we must seek positive and aggressive methods of bringing relief to communities upon which our past zeal and present stupidity have fastened an undesirable and intolerable burden. Adjustments are costly and painful but the larger life demands them. Indifference can only lead to revolution from without whereas God's plan in this as in all his universe is evolution from within.—G. Clifford Cress, Corresponding Secretary and Superintendent of Missions, Montana Baptist Convention and Secretary of the Home Missions Council of Montana since its organization, July, 1919.

### The Children of Esau

From the dreamless sleep of the well-fed  
They rise at the morning time.  
They feel no joy at the glory of the sunrise;  
They see no heaven reflected in the drop of dew;  
They hear no God clear-speaking to the heart of man  
In the freshly-blown rose.  
What care they to be called "sons of God,"  
If the appetite of sense be satisfied?  
What care they for Bethel dreams,  
If only the forests are full of venison?

What profits it to think?  
Grows not the body lean with much thinking?  
Why speculate on future years?  
May not life's present good be lost in speculation?  
This is the end of life: To eat, to drink, to sleep;  
To feel no gnawing of the appetite;  
To strive not after things far distant.  
Soon cometh death, Much more then must we haste  
To find the good this world can give.  
Spirit? The word falls dead upon our ears.  
Flesh, let the flesh be satisfied!



# The Student's Christmas Night

(A one-act playlet written by a high school boy and presented in a number of churches in Southern California)

By ALBERT F. JOHNSON

## Characters

ROBERT.....Captain of the Skating Club and a leader in Belldale Academy  
ELLEN.....Robert's Friend, and School Reformer  
TED.....A Popular Student  
GERTRUDE.....Ellen's Chum  
RUTH, ELIZABETH, and any number of other young people.....Students  
JONES.....One of the Villagers  
FREDSON.....Another Villager  
MOTHER ALCARE  
Several other villagers.  
A mixed quartet or choir that does not appear on the stage.

**Scene.**—Just outside the village church, two cedar or pine trees, which are on each side of church, and the church roof, are all covered with snow. The church is in the back center of the stage and through the boughs of the tree on the left side of the Church the moon in its last quarter shines. The stage is dark at first except for the moonlight effect given by blue globes or dim light.

As the curtain rises the "Skating Song" is heard in the distance off right of stage. The music grows louder and louder and on the final strain several students (any number) led by ELLEN, GERTRUDE, and TED with BOB and others entering last, rush upon the stage.

## "SKATING SONG"

(Music to "A Merry Life," by L. Denza)  
Some think the world is made for fun and frolic,

And so do I, and so do I.  
Some think it well to be all melancholy,  
To pine and sigh, to pine and sigh,  
But I, I love to spend my time in skating  
Across the ice, across the ice.

For all our skating pranks are worth relating,  
They are so nice, they are so nice.

Skating, skating on a winter night,  
Skating, skating when the moon is bright,

Tra-la-la-la,  
Tra-la-la-la,  
Tra-la-la-la-la-la-la-la.

Jolly students skating on a moonlit winter night.

BOB: What do you say, we give five rahs for Belldale Academy? All right, come on.

ALL: Belldale, Rah-Rah-Rah, Rah, Rah, Belldale.

ELLEN: (Startled) Mercy, I've dropped one of my skates somewhere along the way.

RUTH: Goodness, it's probably lost in the snow.

BOB: I'll find it for you. (Exit off right of stage.)

TED: Come on, fellows, we'll all look.

(All boys follow Ted off right.)

GERTRUDE: I hope they find it soon.

RUTH: Captain Robert is a splendid fellow, isn't he? See how quickly he volunteered.

ELIZABETH: A real hero in Belldale Academy.

GERTRUDE: At least Ellen thinks so.

ELLEN: He is a real leader, but—

(Lights in church go on and students turn

to see the beautiful lights.)

RUTH: Oh, look the lights are on in the church.

ELLEN: Isn't it beautiful.

ELIZABETH: We'd better go before they ask us in.

ELLEN: Oh, I wish they would.

TED: (As the boys enter) The old boy, Bob has found the skates already.

RUTH: Oh, good, for Captain Robert!

TED: Let's give five Rahs for Bob.

ALL: (Give five Rahs—Ted leads them.)

SEVERAL: Speech, speech.

BOB: Ah! Why the speech?

ELIZABETH: Come on, let's hear from you, Captain. Isn't that right, Ellen?

ELLEN: It seems appropriate.

BOB: Well, here goes then. (All students give their attention to Bob.) For the past four years it has been the custom of the students in Belldale Academy to celebrate the Yuletide night with a skating party. We do honor to our school with what is known as the Midnight Skating Prank, when all the party hold high glee. (Church bell begins to ring.) It is a real pleasure to be Captain of our skating club this year. And I promise you all a night of hilarious sport that will send us back to Academy Hall the happiest, jolliest, merriest students in all the state. (All give applause.)

RUTH: Listen, there is the church bell.

ELIZABETH: Let's hurry away. (Organ starts playing Christmas music as church bell ceases.)

TED: (As the students exit off left.) Those pious church folks are liable to call us in.

BOB: (As he follows after them.) We'll skate, and skate till the moon goes down. (All have made exit except Gertrude and Ellen, who stand listening to the music.)

GERTRUDE: Well, Ellen, aren't you coming?

ELLEN: It's beautiful, I'd like to listen longer.

GERTRUDE: What's beautiful?

ELLEN: Why, the music. Don't you hear it?

GERTRUDE: Yes, but it's awfully solemn.

ELLEN: All of beauty is not in hilarity.

GERTRUDE: Ellen, you have the blues.

ELLEN: No, it's something more substantial than the blues.

GERTRUDE: What's wrong?

ELLEN: This school—seems to be going wrong.

GERTRUDE: Going wrong! In what way?

ELLEN: Well, in many ways, but chiefly in spirit. The general interest of the student body seems to be, "good time."

GERTRUDE: Happiness is what we all desire.

ELLEN: True—but do you not realize that we are leaving out the very essence of happiness?

GERTRUDE: Well, I think we have had a very good time today.

ELLEN: Ah, yes, but that is what hurts me. Last night they danced till

after midnight and today not one of them has remembered the sacredness of Christmas. I'll admit I'm opposed to dancing, but a Christmas Eve Ball is worse than ever. It's wrong, Gertie, absolutely wrong. And tonight they are going skating. . . . I may be queer but I feel that this night, above all other nights, should be hallowed, and we should pay reverence—to Him.

GERTRUDE: The music has made you pious.

ELLEN: Maybe it has. It is beautiful. I'd love to sing those Christmas songs again. The ones I used to sing in Sunday school when I was just a little girl. You remember them don't you? "It Came Upon the Midnight Clear" and that glory song,—what is it now?—Oh, yes, "Glory to God in the Highest, Peace on Earth, Good Will Toward Men."

GERTRUDE: Those songs were pretty then, when we were children, but ideas have changed in the last few years.

ELLEN: But, Gertie, the meaning of those songs will never change. Oh, I long for the time when old Belldale Academy will seek a nobler standard and the cliques and clans of the students will all blend into one harmonious fellowship—that of Christian love.

GERTRUDE: You are blowing bubbles in the air. Come, I'm getting cold here, let's hurry away to the lake, and join our merry throng, then you'll forget your troubles. (Ellen follows Gertrude off left giving a longing look toward the church. Again the organ plays and several villagers enter left stage and stroll into the church.)

(Enter Jones at the right as Fredson enters left.)

FREDSON: Merry Christmas, Brother Jones!

JONES: Well, hello! there, Fredson. Merry Christmas to you!

FREDSON: Have a pleasant Christmas?

JONES: Fine, couldn't have hoped for a better. And you?

FREDSON: Splendid, I'm hoping we'll have a good crowd to the services this evening.

JONES: So am I, Brother Fredson, our little church is doing splendidly, isn't it?

FREDSON: Yes, quite well; but I'm wishing we could do more for the young people of our vicinity.

JONES: You mean those academy students?

FREDSON: Yes.

JONES: They're a lively bunch all right.

FREDSON: They're off down there to the lake tonight having a regular hinks on their skates and they will probably be there till after midnight singing, laughing and hollering, all forgetful of this great night.

JONES: It's too bad, but I guess we can't expect much more from such youngsters.

FREDSON: We ought to expect more, Jones. They are the youths going out from our college to be the men and women of tomorrow. Are we going to let them go out to take their places in the world without the knowledge of the



gospel and the love of Christ in their lives? You know as well as I do how a few such people could harm our nation, to say nothing of the church.

JONES: Well, that's right, it's a pity that the faculty can't do something.

FREDSON: I guess the faculty tries hard enough, but it is a difficult proposition. The young people have their ideas of a good time, and they are determined to carry them out.

JONES: Of course, we can't deny them their pleasure.

FREDSON: By no means, but their pleasure should always have a worth while motive. Then, too, they should be led to know that the church is a good place for them to be and that it isn't filled with old fogies.

JONES: Yes, you're right. This is a serious matter. We must do something.

FREDSON: I was hoping that our lights might attract them tonight and they would come in, just out of curiosity. But when I saw them down on the lake having their wild good time my hopes flew clear up among the stars and I suppose it isn't worth while to try and bring them back again.

JONES: This looks like good old Mother Allcare coming.

FREDSON: (*Turns to look.*) I believe it is. Bless her! She is a good old soul.

JONES: (*As Mother Allcare enters left stage.*) Merry Christmas! Mother Allcare.

FREDSON: Merry Christmas! Mother.

MOTHER ALLCARE: Good evening, folks, Merry Christmas to you. Have the services started yet?

JONES: Not yet, Mother Allcare.

FREDSON: We were just talking about our young friends, the students of the academy.

MOTHER ALLCARE: Oh, the dear young folks, I think the whole church has been praying for them.

JONES: At least we are all interested in them.

FREDSON: Dr. Woods, the president of the academy, told me once that it was his great desire to see the school come under a Christian influence.

JONES: That Captain Bob of theirs, who has such an influence, is pretty wild I guess.

MOTHER ALLCARE: And that girl, Miss Ellen, that he is so fond of, is entirely different. She is a good Christian girl and has the interest of the students at heart. She told me so once.

JONES: I guess she can't do much alone though, and I suppose most of the leaders of the students have viewpoints that differ from hers.

FREDSON: Those are the leaders down there tonight. (*Points off left.*)

JONES: There is a lot of enthusiasm and pure life if it could only be directed.

MOTHER ALLCARE: And there they are, with the thought of frivolous pleasure as their only aim, skating and gliding, gliding and slipping out to their cold reward, with their eyes blinded to the light of true happiness and their backs turned on the warmth of holiness. Oh! if my prayers could only be granted those dear young lives (*voice trembles*) would think of the Christ child tonight and would turn to their Savior. (*Singing from church, "It Came Upon a Midnight Clear."*)

FREDSON: Well, well, Mother Allcare, have courage and faith. Your prayer may be answered this very night. Come, let's all go in now, they've started to sing. (*Exit all three into church.*)

(*Ellen has entered to hear the last lines*

*of Mother Allcare's speech, and has stood behind the tree. The music changes to the "Heavenly song" and Ellen sings the verses as the choir sings. At close of song Bob enters left.*)

BOB: Why, Ellen! What are you doing here?

ELLEN: Listening to the music.

BOB: This is a funny place for you to be on a night like this.

ELLEN: It may seem so but all my interest is in there tonight.

BOB: We missed you on the ice so I started out to look for you but I never dreamed of finding you here—and alone!

ELLEN: Yes, alone. I knew that none of them would care to come along, so I slipped away alone, just to listen.

BOB: I'm sorry if I disturbed you, but you're missing a lot of fun.

ELLEN: I'm afraid fun is cheating Belldale students out of something tonight, something that is essential for their success and pure happiness. In there, they are keeping this night holy, and that is what I want to do.

BOB: We would hate to lose you from our crowd. I should think you'd want to be with the students on the Annual Yuletide Skating party.

ELLEN: Bob, do you know what Christmas is? I don't think you do. To you and to most of the students it is a mere holiday, but to the great mass of Christian people it is the most sacred day in all the year. The Christian world commemorates in reverence the birth of that Babe in Bethlehem who came to be the Savior of men. Did you ever stop to think that all time is dated either to or from this event? Christmas is Christ's day.

BOB: I hadn't thought of it like that before.

ELLEN: Not many of the students have, I guess. They lose themselves in worldly pleasure and think the church a joke. They're ignorant of the value of Christian life. But it is because they do not understand. It's because they've never tasted of the sweeter things in life.

BOB: I've often wondered how it seemed to live the other way, I mean the Christian way—your way—but I've been raised outside the church and have naturally cared nothing about it. I suppose there isn't much chance for me to ever change.

ELLEN: (*Reflectively*) Life is choice, Bob, not chance. So it is with Belldale. She will either choose the better or the worse and she is choosing all the time, even tonight.

BOB: Do you think she is choosing the wrong?

ELLEN: You are a friend of mine and a leader in Belldale, so it is to your interest that I give you my honest opinion. My three and a half years in Belldale have not been spent in vain so believe me, Bob, when I say, though I say it with regret, that Belldale Academy is on the down grade, and unless some one reaches for the brakes there is nothing before her but a crash—and a mass of wounded characters.

BOB: That is hard for a leader of Belldale to swallow.

ELLEN: And hard for a lover of Belldale to say but I have spoken sincerely.

BOB: That makes it even harder, when you hurt my school, Ellen, you hurt me.

ELLEN: If I could look through the clouds of winter into the heart of next spring and, on the fair commencement

evening see happy students saying good-bye to a Christian Belldale and know that two seniors, who's hearts were hurt on that cold Christmas night a few months before, were happy again, then my hopes would be realized. I'm going in now and if this means the loss of student friends, then I'm sorry, but I'm setting a pace that I hope many will follow. Before I go I will give you these few words that I learned a long time ago, "Whosoever will may come." Good-night, and shall I say good-bye?

(*Exit Ellen into church, Bob watches her go, then hangs his head. Gertrude enters left.*)

GERTRUDE: Where is Ellen?

BOB: Gone into the church there.

GERTRUDE: Foolish girl.

BOB: No, I think not, at any rate she has given me something to think about.

GERTRUDE: Has she been telling you of her desire to make Belldale better?

BOB: Yes, she says we are on the downward grade and are choosing the wrong tonight.

GERTRUDE: Do you think she is right?

BOB: I do. Ellen is usually right about such things but I have never thought seriously about it before.

GERTRUDE: Well, I wish her desire might be granted but it seems almost impossible.

BOB: It is largely my fault and I am ashamed of it. My life has been a great mistake. I have been a leader but a leader in the wrong direction. I have led the students to have wrong conceptions about pleasure and piety through my foolishness. Ellen has hurt me, but she's hurt me to my own good. She has created an ambition in me to turn to the real right. But it's hard for a leader to change the things for which he stands. Oh, if I only knew what to do, whether to make the change or not. (*Aside*) If I change I may lose the leadership of the students but if I remain the same where will I lead them?

GERTRUDE: It's a serious matter, Robert, I wish I could help you, but I'm afraid I can't.

BOB: No, it's my own battle and my own choice—choice. Yes, life is a choice; I never realized it before. But Oh, for the power to choose, Gertrude, I'm a wretched sinner.

GERTRUDE: I'm sorry for you Captain. You shall have my friendship either way you choose. (*Music from church, "Jesus Lover of My Soul."*)

BOB: Listen, they are singing,—Ellen's voice is among them. Oh, the sweetness of that song—. Gertrude, if you are a friend of mine, go and summon all the students to this little church yard. Tell them to come and listen and if they believe in the spirit of those songs and in Christmas and the Savior to enter.

GERTRUDE: My Captain, I obey. (*Salutes and exit off left.*)

(*Bob joins in the singing as he enters church. Enter all the students led by Gertrude. Music is soft off stage.*)

GERTRUDE: The captain of our student band has called you to this little church. After a struggle for choice he has turned to the right, and is going to live the spirit of those songs and Christmas carols. He said for you all to listen and if you believe in Christmas and the Savior, for you to go in too.

(*The choir sings "Silent Night." Lingeringly, one by one, the students hesitate a little and then each follows his fellow student into the church. Curtain.*)



## "The Average Country Church"

*"Things can't wait any longer. The last bell has tolled. It's time for the service to begin. The minister is getting fidgety."*

By T. H. ALVORD

IN a preliminary way, simply to show that if I have any prejudices at all they are in favor of the Christian church, I want to say that I am a member of the Baptist church in a village of about 1000 population and that I am genuinely interested in church work in general and in the future of my home churches particularly, an interest due almost, if not quite, solely to my early home training. In this village are a Methodist and a Catholic church, in addition to the Baptist. In the township, however, with a population of about 3000, are nine Protestant churches—all small and comparatively weak, of course,—and two Catholic churches.

The bell has not quite finished tolling, and the janitor has been importuned to pull the rope a few seconds overtime, if necessary, in the hopes that another member of the choir will appear. The four or five members who are present are in the basement glancing hurriedly over the anthem which was practiced at the last choir rehearsal, when one-third of them were absent. Yes, the hymns are all old ones; no one need worry about these. But if the bass doesn't arrive it will be a pity to try to use that anthem. In fact, it can't be used, for there is a bass and tenor duet (the prettiest part of the whole piece), and the tenor is either stubborn and won't sing alone or can't sing solos and is wise enough to know it. Mrs. X rushes to the door and glances nervously up and down the street, but no indications of more choir members. It must be they are not coming, though they gave every assurance they would be on hand—early—when they were called on the phone last evening.

### When the Minister Fidgets

But things can't wait any longer. The last bell has tolled. It's time for the service to begin. The minister is getting fidgety. The organist snatches her books, goes upstairs and slips onto the organ stool quite noiselessly, while the remainder of the choir in the basement begin to form in line of march for the weekly parade to the choir box. When at last the organ begins to sound the procession proceeds and the choir members assume their respective places (with a few more or less subdued but entirely uncalled-for whispers). An empty chair is left for the bass, suggesting a hope, likely to be long-deferred, that he may yet come in time to save the anthem.

This passing in review pleases some of the participants; others it embarrasses; there are a few whom it disgusts. To all it gives the opportunity to be surveyed comprehensively, and any curiously observant persons in the pews may get a complete resume of the make-up of the gowns, the style of millinery and the character of the shoes and hosiery. \* \* \* But what of it? Let that be passed by.

The congregation consists principally of middle-aged and elderly women, a part of whose very existence has been since early childhood to attend church services

and support church activities. This small number is slightly augmented by a few middle-aged men and young people, and a hardly noticeable smattering of children.

The minister rises.

The congregation rises.

The doxology is sung—mostly by the choir.

And the invocation follows.

"We will turn for our responsive reading this morning to selection forty-three on page seven hundred and forty-six; selection forty-three on page seven hundred and forty-six." Some do and some don't. The minister often reads his verses understandingly, but somehow the responses sound strangely weak and unfamiliar and meaningless. By the time the last response is read there is better team work, so to speak, and the impression left upon the young traveling man, who has meantime dropped into the back seat, is more favorable than it would have been at the outset.

### A Hesitant Hymn

"Let us continue our morning worship by the use of hymn three hundred and twenty-seven, omitting the third verse; hymn three hundred and twenty-seven"; and two stanzas are read from the pulpit while those of the congregation who have books and feel inclined, are finding the place.

The singing goes very well. The hymn tune is a familiar one. Some of the singers, to be sure, are not certain which stanzas are to be sung and which, if any, omitted; they wait for the second measure to see how the majority begin. But the music, as well as the words, has devotion in it and the atmosphere created is, for the older members of the congregation at least, one of continued worship.

The minister now asks his congregation to give their attention to the announcements of the week, which usually refer exclusively to a meeting of the Ladies' Aid Society and the "regular mid-week prayer meeting." (Very seldom anything about a monthly church-night at which a general good time will be had; or a free stereopticon lecture, informative and entertaining; or an affair of some particular interest to a group of young men; or various other things that might be developed in the church life to make the institution something more than a mere building where certain routines are gone through with two or three times a week, and the lock in the door turned the rest of the time). Following these two notices the minister reminds his hearers in an unforgettably captivating and impressive manner that the Sunday School will meet at the close of the morning service, frequently adding for the encouragement of any dubious ones who may be present (perhaps the young traveling man in the back seat) that "there are classes for all" and that "all are cordially invited to remain."

And these notices from the pulpit constitute practically all of the systematized publicity (if they may be called system-

atized) that the church gets, aside from a free notice which is published by the good-will of the editor of the local weekly paper—no regular paid display advertising, which might put the church on a more business-like basis in the eyes of the community (for though paid display advertising and window cards and other forms of publicity may be perfectly legitimate and proper for business firms, for some strange reason they should not be resorted to by the church of God).

The next number on the program is the morning offering. There may be a slight delay, because it is not always absolutely certain just who will pass the boxes until they start. But after the brief hesitancy and exchange of glances they get under way, and if the envelopes are not too many the coins of the loose collection may be heard jingling embarrassingly against the sides and bottom of the lightly covered boxes or plates. The choir members usually watch this operation—if they are not still preoccupied worrying about that anthem—not especially out of curiosity, as it seems, but because if they look ahead of them it is difficult to look anywhere but at the congregation. Yet what one is there of the latter number who does not feel for an instant as the box is passed before him, that the eyes of the entire choir are curiously and eagerly watching to see just what he drops in, especially if a couple of the members feel called upon to pass a few remarks at this particular time, as they do quite generally?

Only a few minutes are consumed in taking the offering, and then the minister rises and, lifting his hands, speaks three words which, by all rules of right and reason, should cause every knee to bow and every tongue to confess—"Let us pray."

### Praying Four Ways at Once

But as a matter of fact these words are the signals for four different lines of conduct: A few do devoutly bent the knee and confess in true humility. A few more try to do so, but have trouble in keeping their minds off of the financial and social affairs of the week. Still a few more unconsciously but fervently thank the Lord for the "long prayer," because it gives them a chance to shut their eyes and snatch a few snoozes before the sermon, when they long to do this same thing but are ashamed to get caught napping. And yet a very few more—these in the choir—take the period to twist and turn and buzz quite considerably and audibly relative to that anthem (if the bass has appeared) or to decide upon its substitute in case he has not. And so as the minister pronounces his "Amen" there are varied feelings among the several groups of our morning's congregation.

Then comes that anthem—for the bass has slipped into his place during the prayer. It goes very well; as well as could have been hoped; better, in fact, than might have been expected. The main drawback, if that may be called such, is that it had a sort of warmed-over taste, for the hurried basement rehearsal just



as the bell was tolling had been perfectly audible in the auditorium. And a great many people really prefer their anthems moderately well done and fresh at the first serving.

One more hymn is announced and the number repeated a time or two. It is assumed, apparently, that the congregation cannot get this at one speaking.

Then follows the sermon—except in the rarest cases an effort backed by the most genuine sincerity; often really suggestive and spiritually stimulating; too frequently lacking in interest and minus those elements of zeal, concreteness and personal application which can impress the hearer with one truth and inspire him to retain it and make use of it after he leaves the church building. (Let me say right here that I am not telling or attempting to tell any one how to sermonize. I do not know how to preach and do not pretend to know how. But I do know the kind of sermons that appeal to me and to a great many other people, and it is sometimes a fact that the preacher fails to get any one's view point but his own, which in many cases is likely to be a narrow one, and not unnaturally so.)

#### An Eternal Half-hour

For thirty minutes the minister talks, going his limit in an endeavor to set forth forcefully what he has at heart. And yet some of that congregation, regret it as they may, cannot keep their eyes open or their heads still. Others do better, seemingly, yet they do not sense what is being said. Way in the back seat the young man has pretty thoroughly taken in the mural decorations and the electric fixtures, and has slyly peeked at his watch now and again after the minister has given false hopes of being at the end of his discourse. Half-hour sermons are not very long—in point of time,—but frequently if they were condensed to twenty-minute sermons and made more concentrated, the impress would be more lasting. But as all things have an end, so does this sermon in question; and—

"Let us conclude our service by the use of hymn number five hundred and eighty-nine, the first three and last verses; the first three and last verses of hymn number five hundred and eighty-nine." The four stanzas are gone through with, the benediction is pronounced, and another "regular Sunday morning service" is over.

There is a feeling somewhat akin to relaxation and relief. Some linger and converse. Others, including the young traveling man, slip out of the door before the preacher can get to the back of the room to meet them. (No one seems to have been specifically detailed to engage these people for two or three minutes, so out they go.) And most of the few young people present, not to omit some of the older ones, too, hope unconsciously that every day will not "be Sunday bye and bye."

\* \* \* \* \*

Now if there were not a lesson to be brought out by the foregoing picture, realistic or not as it may have been in your own experience, the lines would be a sacrilege. But there is a lesson, a vital one. And it is found in the regrettable fact that the majority of Sunday services in the average country church are often a bore and in scores of cases have about them hardly one feature of attraction for young people. This condition is bearing its natural fruit every week, as the per-

sonnel of the congregation shows. I have wondered how many of the regular attendants at church services—those who have been brought up to go to church, in whose lives it is a matter of course—ever stop to question what there is in the average service to attract and hold young people. A few years ago, it did not matter so much, I suppose, whether or not the service was interesting. Religious home training had not then become so much of a lost art, and the parents themselves did not stay at home so generally, divorcing themselves from things pertaining to the church, leaving their children to follow their own inclinations. This deplorable lack of religious guidance in the home no one has yet been able to overcome. And then to aggravate this condition is the nature of the church services, the failure of the institution to meet the social and recreational instincts of young men and women, boys and girls during the week, and too often, unfortunate as it is, the unappealing individuality of the pastor. Particular reference is made to young people, because any one who gives even a little serious consideration to the situation must wonder who is to constitute the membership of the country church twenty-five years from now if present tendencies continue.

What remedy?

A critic, to be just, must offer a solution, I suppose. I have nothing new to advance, however. But I want to suggest in all candor and sympathy that with the changing of the times the growth of the Christian religion is being retarded through the country church by the methods of some of the men who occupy country church pulpits. This is no reflection on their sincerity or religious enthusiasm. They are doing their best; no man can do more. No doubt they regret their limitations more than any one else possibly can. They are to be admired and honored, for the country church pastor's task has been and is a sacrificial one.

#### Must It Always Be So?

Yet, bearing this in mind, it is true that many of the country churches lack the inspirational leadership which means a prosperous and growing body of religious workers. How to get these leaders, and enough of them, is the problem. I am not wise enough to solve the conundrum. I am simply putting down some of the questionings that come to me off and on. But I wonder if it must always be that the country church, which by all rights should feed the city church with young men and women as long as young men and women continue to migrate to the bigger centers, shall continue the harbor of ministers who have passed their more vigorous days, or the training ground for the theological seminary graduate, and that the country church which is unfortunate enough to be located near a seminary city must keep on serving as a convenience for students until they finish their course, and then move on to "larger fields," leaving the church to shift as best it can while another student comes to serve his apprenticeship. Not all country churches suffer this way, to be sure. But too many do.

As I have not studied the history of this movement, my calculations may be awry; but from the viewpoint of one who has seen rather intimately the working of country churches, it seems that there must be a uniting of forces by the various denominations of many communities—for

example, in a village with two or three churches, one or more of which is weak—so that there will be financial and other inducements to men who have had experience plus training to go to a country community church and make a power of it—men who possess the ability to lead, to inspire, to enthuse, to make their Christianity a living thing in the community's existence.

You ask at once, and so do I, where these very men would have obtained the experience referred to. I don't know. Perhaps as assistant pastors of city churches—a very foolish suggestion, maybe. But the one conviction which I do have, although perhaps my judgments are false, is that if the individual churches of a country community are weak, either each church must get hold of a leader who will set it high upon a hill—almost an impossibility for little churches these days—or else all of these churches must get together through some system of co-operative organization that will enable them to stand forth as one united agency and hire and support properly one man as pastor, who has the spiritual enthusiasm, the Christian consecration, the personality, the knowledge of human nature, and the business sense to change the church from a matter-of-course time-honored institution to something with a living, ringing, magnetic and challenging appeal.

Livonia, N. Y.

#### Y. M. C. A. Conference at Atlantic City.

The keynote of the Conference of the International Committee of the Y. M. C. A. and its secretaries at Atlantic City, Sept. 23-25, was the spiritual. The fact was impressed again and again that the primacy of the spiritual motive and attitude in Y. M. C. A. service must be maintained and emphasized. This was the motive of Sir George Williams, the founder, and this is the motive today. The war activities of the Association inevitably put to the front the material service of the organization. The personnel rapidly gathered of necessity included some who were not familiar with Association fundamentals. It was also recognized that the continued growth and multiplication of activities have increased the burdens upon secretaries, emphasized departmental duties, and too frequently overwhelmed secretaries in executive and administrative work. All this involved the peril of minimizing the force of spiritual service essential as a constructive factor in the practical problems which face the Y. M. C. A. in its present worldwide relations. The keynote was sounded at the outset when Mr. Alfred E. Marling, chairman of the International Committee, in opening the conference, said that each one must review and renew his life in the light of the life of our Lord, and declared that the character and work of each man must testify actively to the spiritual calling and responsibility which are basic in the movement.

In the vigorous discussion of perils facing the Association the same note was conspicuous. Spiritual slackening, lack of democracy within the movement, satisfaction with present achievements, must be avoided as fatal to the high standards and future effectiveness of the Association program. Welfare work and spiritual service cannot be separated.

—HOWARD B. GROSE.



## North Shore Dedicates

Sunday, October 9, was a day of triumph for the North Shore Baptist Church of Chicago. For fifteen years the house of worship has been a beautiful little chapel, erected in what was then a sparsely settled residential suburb known as Sheridan Park. In the intervening years the district, now known as "Uptown Chicago" and "The Wilson Ave. District" has become a most densely populated region of fine apartment buildings, magnificent apartment hotels and business houses. The little ivy covered building became "too strait" and a location more

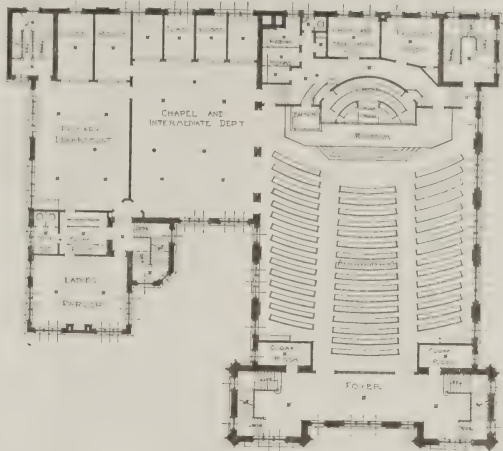


REV. WM. H. JONES

central for the congregation was sought. A beautiful lot was purchased two years ago, in a more settled residential place a few blocks farther north. A year ago, under the leadership of Dr. F. H. Divine, the church with a total membership of 425, pledged \$100,000 for the erecting of a new building. And in one year, a year of strikes and industrial unrest, a splendid and adequate house of worship has been dedicated.

The building is Tudor-Gothic in design, of vitreous faced brick, trimmed with Bedford stone. The seating, including the balcony, is 610. The interior woodwork is white oak, fumed. The architect, Mr. S. M. Seator, a deacon of the church, and the architect of several fine churches in and near Chicago has wrought out a place of beauty, convenience and utility. The auditorium has an air of restfulness, reverence and satisfaction.

The rooms of the building are of interest. A handsomely furnished ladies' parlor, a kitchen furnished with every modern hotel equipment, a fine gymnasium with locker room and shower baths; a young peoples' social parlor furnished with kitchenette, the finest Boy Scouts' room in Chicago; a cheery attractive prayer room; an inviting men's club room, furnished with books, magazines and games. The Bible School is fully departmentalized, each department having its own organization and rooms. The dining room will seat 400.



MAIN FLOOR PLAN

CH. Seator, architect  
CH. Seator, architect  
CH. Seator, architect

In addition to the memorial organ, friends of the church have put in other memorials. Three memorial drinking fountains are in the Community house. The pulpit and communion furniture were presented to the church on Sunday as a memorial to Deacon James B. Carter by Mrs. Carter and daughters. The Bibles were furnished by Mr. Carter before his death. The Boy Scout room is equipped as a memorial to Palmer Clark, a scout who recently died.

Dedication Sunday dawned bright with sunshine. The first thing in the day was a largely attended prayer service. We closed the old building in prayer, the new one was opened in prayer. Dr. W. W. Bustard of Euclid Ave. Church of Cleveland came to preach the sermons of dedication. The house was crowded to capacity at both services. In the morning, that the church might adequately cover the cost of carrying the building project and equip the house, Dr. Bustard led the church in raising \$25,000. In the evening,

after an inspiring sermon of dedication, about \$10,000 was pledged toward purchasing a memorial organ. The total value of our church property, fully provided for by pledges running four years and by the sale of our old property is over \$200,000.

Monday evening the church welcomed the Baptist Minister's Conference of Chicago as guests. Rev. Louis J. Velte was chairman. Brief addresses were made by Dr. A. E. Peterson, representing the Illinois Board of Promotion, and Mr. Jas. G. Elsdon, representing the Baptist Executive Council. Dr. Bustard stayed over to address the Conference. His theme was "The Old Church in a New Age." The pastors of the Conference inspected the building and pronounced it good.

Heroic and sacrificial giving has marked the church whose membership today does not exceed 450. Thus lies before the church, in this splendid field, with the daring and talent and enlarged vision so

(Turn to page 1219)



THE NEW NORTH SHORE CHURCH





# Our Own Folks



## Wisconsin Baptists Get Together

(At the last meeting of the Wisconsin Baptist Convention held October 11-13 State Superintendent LeGrand, on behalf of the Board of Managers presented, in his annual report, a call for co-operation which follows.)

"There are two things we need to stand for today:

"1. Churches led by pastors who stand firmly for the word of Truth. Our Wisconsin leadership should be in the hands of men who know how to present a constructive redemptive message—not a destructive message of any nature.

"2. We need a leadership which will mean that our churches will cooperate in our great denominational tasks; for after all, the leaders (and these are generally the pastors) are the formative influence. If the United States and Canada have equal opportunity and equal responsibility, and one of our citizens chooses to aid Canada in its objectives rather than thus to aid the United States, we are sure such citizen is not a loyal, patriotic citizen, and as such can ask no favors from the land of his citizenship. If we Baptists and other organizations have equal opportunity and responsibilities, and some of us Baptists choose to help the other organizations in their objectives rather than thus to support our own denomination, we are sure that there can be but one verdict; namely, that by so doing we declare that we are not loyal or patriotic Baptists, and should ask no help nor favor from the denomination with which we will not co-operate. We are certain that all agree with the President of the Northern Baptist Convention when she says:

"I have an ambition that Baptists should support their own missions. Why go outside for missionary objects? We have as spiritual, as consecrated, as devoted missionaries as there are in the world. They are preaching the gospel, they are winning souls to the obedience of Jesus. If we do not support our own orphanages, hospitals, seminaries, colleges, schools, our own ministers, and Missionaries' Benefit Board, who will? No one else is responsible for them all, except us. We talk a great deal about our Baptist principles, and how important they are for the world; but the only way to make Baptist principles prosper is to support Baptist institutions and agencies. How can a pastor who advises his people to send their missionary money to independent agencies expect the denomination to care for him in his old age? Is he not doing all in his power to tear down the denomination? I have heard it said that almost as much money went for undenominational and independent missions as was given to all our own missions. Can't we take all this money and send it to our own Board of Promotion? There it will be divided and go to all our agencies according to their needs. Let's believe in our own agencies."

"We Baptists have always believed in

the Word of God. We have held it before the world. We must still co-operate in so doing. We reaffirm therefore our historic position—that the Holy Bible was written by men divinely inspired, and is the supreme standard by which all human conduct and opinions should be shaped; that there is only one living and true God, an infinite, intelligent Spirit, the Maker and Supreme Ruler of heaven and earth, omnipotent, omniscient and omnipresent; that in the unity of the God-head there are three Persons, the Father, the Son and the Holy Spirit, equal in divine perfection, and executing distinct but harmonious offices in the great work of redemption; that the Scriptures teach that man was created in holiness, but by voluntary transgression fell from that holy and happy state; that "all have sinned and come short of the glory of God," but that there is a way of escape, not by our own righteousness, but through His mercy, through the mediatorial office of the Son of God, who, according to the will of the Father, became man, yet without sin, honored the divine law by His personal obedience, and by His death made a full atonement for our sins; that having risen from the dead, He is now enthroned in heaven, and is "in every way qualified to be a compassionate and all-sufficient Saviour"; that "He is able to save them to the uttermost that come unto God by Him, seeing that He ever liveth to make intercession for them"; that "this same Jesus who was taken up from you into heaven, shall so come in like manner as ye have seen Him go into Heaven; that "there shall be a resurrection of the dead, both of the just and of the unjust"; that the unjust "shall go into everlasting punishment, but the righteous into life eternal"; that the visible Church is a company of baptized believers associated by covenant in the faith and fellowship of the Gospel observing the ordinances of Christ, governed by His law, and exercising the gifts, rights and privileges invested in them by His word; that its only Scriptural officers are bishops or pastors and deacons, whose qualifications, claims and duties are definitely set forth in the Epistles to Timothy and Titus; that Christ into the name of the Father and Son and Holy Spirit; and as we hold high the Word of Truth, we reaffirm our belief that "every human being has direct relations with God and is responsible to God alone" in all matters of faith; that "each church is independent and autonomous, and must be free from interference by any ecclesiastical or political authority."

After the reading of the report which was adopted by the Convention, the two following resolutions were presented from the floor and adopted:

We rejoice in the historic principles of the Baptist denomination as outlined in the report of the Board of Managers, and we desire to express our confidence that the Board of Managers and the State Superintendent will carry out these principles in the spirit of the New Testament."

"Moved, that the Wisconsin Baptist State Convention urgently invites every Baptist pastor and church in Wisconsin to co-operate wholeheartedly in the denominational tasks as presented in the report of the Board of Managers of the Convention."

## Detroit Doings.

BY ALBERT H. FINN

The Council of Churches held an inter-denominational Conference on Evangelism at the First Baptist Church on Thursday, Sept. 22, when Dr. Goodell and other denominational secretaries, including our own Dr. H. F. Stillwell, were the speakers. It was well attended, especially by our Baptist ministers and laymen. On Monday, October 24th, our Baptist Conference on Soulwinning will be held in the Temple Baptist Church with an engaging list of speakers including Dr. S. G. Neil, of Philadelphia, General Director Hudson, of the Michigan Baptist Convention, and Evangelist Stough, who opens a series of meetings at the First Church on October 16. Thus the evangelistic note is ever kept to the fore in Detroit.

The new house of worship for the new Jefferson Avenue Baptist Church was fully occupied on Sept. 25th when the Bible School numbered 467. Mrs. C. M. Carter has been acting as Superintendent. Dr. and Mrs. Carter have wrought wonders since the amalgamation June 5. They expect to spend the winter in southern California where he will endeavor to regain his old time strength and vigor. A delightful farewell was given Dr. and Mrs. Carter at the Jefferson church, Thursday evening, Sept. 29. They have done a fine piece of work. Dr. H. C. Gleiss is now directing the work.

At Beulah Baptist Church, on Friday evening, Oct. 14 will be held the fall get-together of Detroit Baptists under the auspices of the Detroit Baptist Forum. It will be Baptist Bible School night with Rev. A. V. Allen, Mrs. West and Dr. W. Edward Rafferty as star attractions. Dr. Rafferty will speak on "The Church that Makes Good in Religious Education." Detroit Baptist churches have made a distinct advance along religious educational lines since Rev. A. V. Allen has been with us.

The Detroit Baptist Union has done a remarkable work among the Negro Baptists. Eight congregations have been adequately housed within the year and now a Negro Christian Center is to be opened this month on Russell Street, in the center of the congested Negro population downtown. The ladies of our white Baptist churches are furnishing the building and even the civic authorities are earnestly co-operating. Dr. and Mrs. Moore of the American Baptist Home Mission Society are to be present at the dedication.

The Temple Baptist Church was dedicated Sunday, Oct. 2, with an addendum lasting through the week. Temple Church is a consolidation of the Grand River



and Fourteenth Avenue churches, the property of the Fourteenth Avenue Church having been extensively overhauled and improved. A pipe organ added, new heating and ventilating systems and other improvements added, all under the leadership of Rev. Llewellyn Brown, pastor of the Grand River Avenue Church. The Temple Church is located something over a mile north of the Grand River Avenue Church in a splendid residential district. It is expected to build later a church house, educational and social center adjoining the present building. Rev. J. G. Brown, D. D., of Toronto, Ont., brother of the pastor, was the dedicatory preacher Sunday. Monday was Sunday School night; Tuesday, Young People's night; Wednesday, Church night with Director Grant M. Hudson, of the Michigan Baptist Convention, as speaker; Thursday, Denominational night with Dr. Sumner R. Vinton, of New York, as speaker for the City B. Y. P. U.; Friday, as Community night with Dr. Jones of the Central Christian Church as speaker. The Temple Church has a membership of 1,200 and a Sunday School enrollment of 1,500. The property is valued at \$150,000. We are looking for great results from this union.

Thursday evening, Sept. 29, the pastors and especially selected delegates from the various city churches dined with Director Hudson at the Warren Avenue Baptist Church and listened to his stirring appeal for the New World Movement. Facts and figures of a very searching character were given that sent every one home with a new consecration to the great task before us as Baptists. It is believed that the next sixty days will show a large increase in Detroit's contributions to our General Promotion Board.

Royal Oak is one of the most aggressive of the several choice suburbs of Detroit. The Baptists have been on the map there for over 75 years, but with new will and vision since Rev. Geo. E. Dawkins came to this wonderful field. The crying need has been a worthy and adequate building. These trying times are not conducive to church building but further delay could not be thought of. The American Baptist Home Mission Society and the Detroit Baptist Union are both alive to the need and are co-operating with the church. Plans have been adopted and work begun which will speedily bring to this fine congregation at least a part of the housing it so much needs.

The old Second Church, organized in 1876, was the first Negro Baptist church in Michigan, and has ever since maintained its premier position. Here is a people who love to go to church. It requires three services a day to accommodate them. This week they are celebrating the eleventh anniversary of the coming of their pastor, Rev. R. L. Bradby, a truly remarkable man of God and a great preacher. In addition to his large duties as pastor of a church with 3,000 members he is superintending the work among the more than 30 Negro Baptist churches of this city, under direction of the Detroit Baptist Union.

Woodward Avenue Baptist Church, Rev. John Wellington Hoag, D. D., pastor, had a great rally day October 2, with a distinctive missionary flavor to it all. Mr. and Mrs. Merrill Raymond were dedicated to missionary work in Burma and were the special guests of the church and their great Bible School. It is esti-

mated there were 1,500 in attendance at the Sunday School services. Rev. G. Campbell Morgan, of London, England, occupied the pulpit in the evening. This great down-town church is doing a wonderful work in this difficult field.

Judging from the reports that came in from the churches the work has opened most auspiciously all along the line. The Bible Schools are more largely attended and each church has a real aggressive program. Springwells Avenue Church has called Rev. Geo. E. Barnard and he is already upon the field. Birkett Memorial had a happy home coming week—that of Sept. 25. A new Mission School has been opened on the Nine Mile Road and John R. Street, principally manned by the Highland Park Church.

Dr. H. C. Gleiss, superintendent of the Detroit Baptist Union, is almost omnipresent among the seventy-five churches and missions of the Detroit area. He also gives generously of his time to the work of the Michigan Baptist Convention of which he is one of the vice presidents in charge of the department of city evangelism. Muskegon is enjoying his inspiring presence this week. He is also an important factor in the larger work of the denomination. He has the confidence and respect of our business laymen which, in a large measure explains the remarkable accomplishments of the Detroit Baptist Union, even during these trying times.

Clark Sent to Mayo Hospital

One of the recent appointments by The American Baptist Home Mission Society, is that of Rev. Willis G. Clark, whose ministry is to be chiefly to the Baptist patients in the Mayo hospitals at Rochester, Minn. His commission covers a variety of activities. The need of Baptist work on this special field was an urgent one and the sending of Mr. Clark to Rochester was the result of a conference between Dr. Rolvix Harlan, representative of the Home Mission Society and Secretary E. R. Pope of the Minnesota Baptist State Convention. The work carried on there is a co-operative one. In 1920, 60,645 people were registered at the Mayo Clinic, about 35 per cent of these were operated on and spent from one to six weeks, often longer, in the hospitals. It is impossible for the local pastors to give anything like adequate ministry to these people. The Methodist Episcopal Centenary has commissioned the Rev. Mr. Gillis, who has heretofore given all his time to the ministry of the sick, confining his work for the most part to Methodists. The Lutherans maintain a half-time social worker to look after their people. The Evangelical pastor is also commissioned by his denomination to care for the spiritual welfare of the patients. The Evangelical Church has begun the erection of a convalescent home to cost \$150,000, which will be open at cost of services to all denominations up to its capacity. The Masonic bodies have decided to employ a full-time professional social service worker, the Secretary of the Lodge having heretofore given practically all his time in service to those of his fraternity. The Odd Fellows have a paid secretary who looks after the needs of those of his order.

Mr. Clark, the Baptist appointee, will give his attention first to those for whom he is responsible but will minister as he may to all who need comfort, consolation and the services of a Christian friend and

minister. The church, which is splendidly located, will furnish a room for office and conferences of this worker, and will give moral support and voluntary co-operation. The work will be supervised by the Minnesota Baptist State Convention in conference with the Social Service Department of the Home Mission Society.

Things in New York

By FRANK M. GOODCHILD

The Pastors are back in their places from their summer vacations. Two or three of them were in their own pulpits all summer. They are apt to take a snatch or two of rest during the winter. The people of the churches are coming back gradually. Our congregations do not reach normal before the middle of November. The Churches in the metropolis do not have a long working year. The Pastors are in their pulpits ten months out of the twelve. But many of their members are home for only six months of the year.

The schools of the city are in full operation again. More than nine hundred thousand pupils are in the public schools here. The city's colleges have unusually large entering classes. Columbia University boasts an enrollment in all departments of over twenty-two thousand.

Bible Training Schools are making conspicuous announcements of the work they do. The Bible Teachers Training School, with Dr. Wilbert White as President and Dr. J. Campbell White as Vice-President is doing a notable work. Our own Orrin R. Judd, is Treasurer of this school. He and Mrs. Judd are among our most devoted Baptist workers. But the interdenominational schools know a good man when they see him. Since 1901, 3,873 students have been enrolled. The number of students now in the school is 394. Twenty-one countries are represented, 34 States, 168 Colleges, Universities, Seminaries and Normal Schools. 29 religious denominations. The number of missionaries in the student body is 91, representing 16 different countries, and 14 Mission Boards. Special courses for Pastors are offered this year, with free tuition.

The National Bible Institute, more familiarly called "Don Shelton's" has opened classes in the evening for Christian workers. The Fall term began with a Bible Conference the sessions of which were open to the public.

Dr. Walter Laidlaw, who manages our Federation of Churches, runs the affairs of the Clergy Club also. He is so associated with all denominations that few know what his denominational affiliation is. His program this year started with an address before the Club by the Rev. Adolf Keller of Switzerland on "Protestantism in Europe." On October 17th there is to be a Club banquet at the Hotel Astor at which the guests will be Professor E. L. Goonasakara of the University of Colombo, Ceylon, and Professor H. G. F. Jayasuriya of Southern India. The latter will make two addresses, one in the morning on "Britain's service to India" the other in the afternoon following the luncheon on "Christianity in the Eyes of a Former Buddhist." Later a special luncheon in honor of the new bishop, Dr. Manning, is planned.

Columbia University also has announced a Community Training School for Church Workers. Dr. James C. Egbert is at the head of it. Among the members of the

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# Young People's Work



## Topic for Nov. 6.

THY WILL BE DONE V. WITH MY MONEY  
Matt. 6:7-15

*"The gold and the silver are mine."*

"What are you?" I said to a freshly minted dollar as I held it in my hand.

"In a word I am money. Most thinking people describe me as a 'measure of value.' Some call me 'concentrated value.' Others a 'medium of exchange.' I prefer to think of myself as the agent, the representative, the servant of whoever has me in his or her possession."

"I did not know you could talk."

"I am the most effective talker in the world. I mean for people who use me. You are talking now with your vocal organs; when you use me to talk with you do more than talk; you act—you do things."

"You speak of yourself as my agent; do I not own you?"

"No; God created me and God owns me. At the mint men changed my shape and appearance, but I am the same metal that God created. He *owns* me, you *possess* me."

"Do not possession and ownership the same thing? Do I not own what I possess?"

"No; God says 'The gold and the silver are mine' and 'the earth is the Lord's and the fullness thereof.' He has a right to say this because he made us, he created us."

"Please be more definite. I want to be honest. I do not want to be in possession of anything I do not own."

"Yes you do, and you are now. You earned me honestly and I am in your rightful possession. When you exchange me for something else I will be in the possession of another, but God will still own me."

"I understand you to say that so long as you are in my possession you are my agent, my servant, and that you will obey my orders. Have you no power of your own? Cannot you do as you please with yourself?"

"I do not *have* power. I *am* power; this because I represent value and value comes from God."

"You say you are power, and yet while in my possession you must obey my orders. Are you helpless so far as doing your own will is concerned?"

"Yes, I am absolutely helpless except as I am used. You can exchange me for food, or clothing or shelter, in short, for anything you want whether for your good or for your harm; I must obey your will. You can throw me away or you can bury me in the earth or in a safety deposit vault if you want to."

"You say you represent value. Have you no value of your own?"

"Very little. Of myself I am as you see only metal, and I am neither plentiful nor, as metal, nearly so valuable as steel, which is very plentiful. You cannot eat me, you cannot wear me and I cannot shelter you; yet if you say the word I can procure all these things for you."

"I doubt it, at least not much of either; you are only a single dollar."

"You forget your first question, 'What are you?' and my reply, 'I am money.' I am not speaking as a silver dollar; I am speaking as money. I may be represented by gold, silver, paper, nickel or copper. I am used in all these forms to measure value; in other words to measure power, and remember that both value and power are spiritual forces."

"To listen to your talk and reasoning one would think you too are spiritual."

"I am spiritual. In material, substance

and appearance I am metal, but as metal, as I have already explained, I am of little value; much less, in fact, than such metals as iron, steel, copper and aluminum, which are both cheap and abundant. In content, in essence, I am spiritual."

"Is there such a thing as tainted money?"

"Absolutely no. The possession of me may be acquired by tainted and dishonest methods. I may be stolen outright. All sorts of crimes may be committed to obtain possession of me, but I remain as pure and clean as when my owner, God, created me." (Adapted from "Talks With Money.")

*On request to the B. Y. P. U. of America, 125 N. Wabash Avenue, Chicago, Illinois, enough of the above named pamphlets will be sent free to supply one for each member of your society.*

## "Returning to the Wall"

By MARY LATHROP BISHOP

Vacation days are over and from mountain and seashore, village and farm, they come, "every one unto his work." New life stirs in the city street, men walk as if intent upon reaching some unseen goal in the shortest space of time, as if they might even run and not be weary; women with "morning faces" and with eager, alert step, hurry to and fro; and children shout gleefully for the very joy of living.

Watching the surging crowds, and noting the delight with which old and young return to their tasks, the ancient story of the Builders of the City Wall comes to mind, and we hear the words of Nehemiah as he told of the home coming of his helpers; "we returned all of us to the wall, every one unto his work." These builders were co-workers. They knew the joy of united effort, they realized the effectiveness of laboring together with a great objective before them, and when Nehemiah had told them very simply of what God had put into his heart to do, they said, "Let us rise up and build." To them, the one great task was building the city wall. The high priest, his co-workers, the men of Gibeon and of Mizpah, the goldsmiths, the merchants, and the apothecaries, even the rulers of the land all had a share. Each had a definite piece of work to do. To the various gates, went the different groups at roll call. They builded gates, set up doors, put on locks and bars thereof, and laid beams. They which builded on the wall, and they that bare burdens with these that laded, every one with one of his hands wrought in this work, and with the other hand held a weapon, for they knew not when their enemies might attack them.

When dangers threatened and the foes pressed hard, Nehemiah cheered the toilers with the words, "Be not afraid, remember the Lord."

We have returned all of us to the wall,

every one unto his work. The wall is our combined task as a Baptist family. The gates and doors and beams, the locks and bars are parts without which the whole could not be complete. Each part needs workers, leaders, tools, the prayers of faith, and the songs of victory, that the builders for tomorrow may have a wall that can never be broken down.

How grows the picture on the canvas, the workers absorbed in their task, the scattered stones seem to leap to their places on the wall, the broken doors rise from the ground, the hinges walk to their appointed grooves, and the building of a wall becomes a living vital service into which every one is putting the best of himself—the preacher, the teacher, the singers, the men and women of prayer, workers in many handicrafts, all are building.

When the wall was set in these far off days, and the work of their hands finished, there came the singers, and the names of all that had had a part were written in a register. The great congregation were numbered, and they gave gifts, after having first given themselves in service. When they were gathered together as one man, they called for the Book of the Law of Moses. As Ezra read, he blessed the Lord, and the people answered, "Amen." So ends the record of a great unified task with thanksgiving from those who had borne the burdens of the day.

Out on the fields of India, in Africa, in China, and in suffering Russia, are the Kingdom builders separated one far from another. In city or town or desert, are men and women toiling, working at the building of a gate, or in putting up a door, or bringing new stones to repair the breaches. Their comfort and courage come from a knowledge that other builders are at work, and that if they fail not, soon shall be heard the joyful news of a completed task.





# Religious Education



## International Uniform Lesson for November 6

PAUL'S EXPERIENCE AT JERUSALEM  
Acts 21:18-23:24. Golden Text: Psalm 46:1  
JOHN A. EARL

### The Lesson Text:

Paul according to his plan reached Jerusalem about the time of Pentecost. He immediately reported to the leaders there of whom James was the chief. The gist of Paul's report was concerning the coming of the Gentiles into the kingdom of God. As much of the opposition of the Judaizing Christians to Paul was due to this phase of Paul's work he was advised by James now that he was in Jerusalem to do as the Jews do. Accordingly Paul shaved his head, took his vow and performed it with religious loyalty. But things did not turn out as James anticipated, for in spite of Paul's accommodation to circumstances, the Jews from Asia started a false report concerning him which led to mob violence, and Paul was saved from lynch law only by the merest chance and by the slightest margin.

### The Lesson Taught

The compromise of concession, the power of prejudice and the test of the temple are three points which may be well illustrated by this lesson.

### The Compromise of Concession

Concession for the sake of averting trouble is often wise, but always dangerous. Paul was a man of fiery conviction and yet on points of indifference he could yield with the most consummate grace. However, at this point he yielded too much to the politic suggestion of James. It is true that Paul preached a spiritual gospel wholly free from the obligations of circumcision, but apparently this gospel was confined to the Gentiles. If James correctly described the custom of Paul in his work, Paul did not interfere with the Jewish Christians who continued to circumcise their children. And yet it is difficult to see how Paul could keep from being misunderstood, or how he could have one gospel for the Gentiles and another for the Jews. Possibly he desired to prove to James that concessions to Jewish customs would never succeed even if a man went in his concessions beyond the line of wisdom and reason. Whatever may have been Paul's motive in conforming to Jewish customs at this particular time we are not informed, but we glean from the narrative that Paul would better have remained away from the temple altogether. It is always a serious question how far we shall go in our attempts at conciliation. In the evangelical denominations today there is almost as serious a division on matters of doctrine as there was in Paul's time between those

who were determined to make the religion of Christ a reformed Judaism and those who like Paul saw in it a new spiritual movement for all humanity. How far shall concessions go on the part of the so-called liberals to the so-called conservatives? Is not the Jerusalem experience of Paul a suggestion at least that conciliation with people as set in their views as were the orthodox Jews is a waste of good time and energy? On the other hand we must remember that Paul was not that Egyptian who stirred up sedition. He was a progressive as compared with the conservative Jewish Christians, but he was not so progressive as to wholly discard his Jewish lineage. Paul was not an extremist.

### The Power of Prejudice

When Paul was converted he was saved from his prejudice, but not all of his countrymen were so soundly converted. They carried over with them into the Christian church much of their Jewish customs and doctrines, and many who had caught a vision of the spiritual religion of Christ were turning back to Judaism as we learn from the epistle to the Hebrews. There is nothing quite so unreasonable as religious prejudice. Conviction is quite another thing, and yet conviction may become so intolerant as to be abnoxious. Prejudice as the word signifies is to render judgment on insufficient evidence; it is to jump at conclusions; it is to yield to force instead of being led by reason. The Jews who stirred up the riot concerning Paul were moved to it by pure prejudice. Someone reported a lie saying that Paul had taken a Gentile into the sacred precincts of the temple reserved for Jews only, and as this was an offense punishable with death, they proceeded to be judge, jury and executioner. Only by the timely interference of the Roman captain with his temple guard of soldiers was Paul saved from death.

### The Test of the Temple

After all the test of the temple was not its feasts, its equipment, its functionaries, its architecture, its symbolism, its traditions. According to Christ the temple was made for man as the Sabbath was made for man, and not man for the temple or the Sabbath. It is a serious reflection on the religion of the temple that there was any court in it more sacred than a human soul. It is little to the credit of a religion that professed to have a monopoly on the true God that it segregated the men from the women and the Jew from the Gentile in separate courts divided by long flights of stairs and stone walls. It was a great day for the world when the veil of the temple was rent in twain from the top to the bottom and the way to the holy of holies opened to all

men and women irrespective of sex, race or religion. That was the vision Paul caught,—a vision that made him the greatest spiritual democrat the world has ever known.

## National Sunday School Convention in Brazil

The Fifth National Sunday School Convention of Brazil was held recently in the First Presbyterian Church of Rio de Janeiro. The pastor of that church is Rev. Alvaro dos Reis, who with his wife attended the World's Sunday School Convention in Japan. The convention in Brazil is considered by educational leaders to mark a new era in the development of Sunday-school work in that vast country which for so long a time has not made the Bible an open book for all the people. There is a growing consciousness on the part of evangelical leaders of all denominations of the supreme place which religious education through the Sunday school must have in the life of the Christian church, if the latter is to make progress against the tremendous forces which oppose it.

The statistics of Sunday-school work in Brazil presented at the World's Convention in Tokyo gave an enrollment of 57,000 officers, teachers and pupils in the 1300 Sunday schools in Brazil, an increase of about 250 per cent during the seven years since the World's Convention in Zurich. Representatives of these schools to the number of 138 registered delegates came together in Rio for this fifth national convention. The object was to consider the means for the greater development of the work. Among the delegates were 27 pastors, 34 superintendents, 44 teachers, 13 school secretaries and 20 pupils. Five Protestant denominations were represented and the delegates came from eight different states of the Federal Union. In addition to the delegates registered, the sessions were attended by large numbers of visitors, the attendance at several of the evening sessions taxing the capacity of the church which seats nearly 1000.

The resolutions and recommendations adopted by the Convention called upon the pastors to develop their Sunday schools; all classes to open with prayer; organized classes to be promoted; to train pastors, officers and teachers through a National Institute of Methods, extension of Normal Courses to all the provinces, their introduction in theological seminaries and evangelical schools; promotion of sports, diversions, scouting and social service work in intermediate classes; better equipment for primary workers; employment of a Sunday school field worker; introduction of week-day Bible courses in summer for two hours daily, including catechising, diversions and Bible teaching; promote temperance lessons and program; approve school Standard of Excellence covering organization, normal courses, organized classes, Decision Day, Missionary Instruction, etc.





## The Chimney Corner



### Tattooed on Tulu's Heart

Tulu looked over his shoulder, and shuddered. For someone—or something—had certainly said to him, as clear as day: “You ought not to have done it, Tulu!” Yet when he looked, around not a thing was to be seen but the slender tree-trunks and the tall grasses at the edge of the forest. And who in all that forest could possibly know of the secret, stealthy thing he had just done? Had he not crept into the White Man's hut like some shadow cast by a tree in the moonlight, and had he not reached out his five black fingers like more silent shadows as he clasped them on that small square object which he had grown to dread? Curious that a little square thing should have such an uncomfortable way of making him wince. All the white man had to do was to open that creature of his, flap its white leaves covered with tattoo-marks, find the particular marks he wanted, read them aloud, and, behold, Tulu would want to run far away! He hardly knew whether it was pain or joy or disgust or plain trouble that upset him so completely whenever that Creature-of-the-Tattoo-Marks appeared. Certain it was that he had stood it as long as he could. So he had stealthily crept to the white man's hut and stolen it.

“Ha! Ha!” he had grunted to himself, “I have been clever. Now he cannot prick me, now he cannot worry me as a lion worries a sheep.” But even as he ran swiftly along the little trail toward his own hut, the Creature-with-the-Tattoo-Marks seemed to burn his very fingers.

“Alas! Alas!” he cried to himself, “what am I doing? Am I actually taking this white man's strange, powerful medicine into my hut? If my fetishes did not protect me against it when it lay in his hut, what possible help can they be to me now that the thing is to lie in my hut? Somehow I must get rid of it forever. Let me see. . . .”

Ah, the silvery gleam of moonlight on a sheet of dazzling water answered his question for him. Of course, he would drown the wretched thing. Down at the bottom of that forest pool everyone of those teasing tattoo-marks should be silenced forever and ever. Then he never need be uncomfortable again.

With fast-beating heart he tossed it into the center of the placid silver pool. *Splash!* and it had sunk. Immediately a series of little bubbles rose in gurgling protest against being disturbed from sleep. Then ripple after ripple started up in circles from that bubble, radiating out and out until they lapped against the reeds at the edge of the pool, and made the dry stalks rustle against each other. Tulu watched the series of ripples, fasci-

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

nated. “They look like the tattoo-marks with which my body is tattooed,” he groaned. For curiously enough his own body was elaborately tattooed with intricate circles within circles.

“Alas!” he shuddered to himself superstitiously, “the patters on my flesh will always remind me of this midnight pool, and I shall constantly remember that in the center of the smallest circle lies the thing I stole from the white man. But I shall laugh—bah! how I shall laugh! For it is lost forever.”

So with confident stride he continued along the trail. And then had come that mysterious voice: “You ought not to have done it!” Yet not a human being was in sight. He ran all the rest of the way back to his own hut and crept in to sleep beside his brothers on the floor. But whether he slept one hardly dares say; for in the morning one brother said: “Troubles kept coming to your head all night, poor Tulu. For you kept muttering: ‘Why must those ripples look like my tattoo-marks?’ Now that is a puzzling word to say in the blackness of night, my brother.”

Tulu looked sternly at him. “You babble foolishness. A youth like you should close his ears in the dead of night.”

But as for himself, he walked straight to the witch-doctor to seek a new fetish. “Give me a charm that will protect me from things lying at the bottom of a forest pool,” he begged, his voice like that of a frightened boy.

The witch-doctor was sly and crafty. “Ah, but that is the most difficult of all charms,” he whined; “I should need much goods in payment of it. Perhaps a big piece of new cloth, some beads, a dog-bell or two—things like that.”

Tulu looked discouraged. “I am not a man with possessions,” he groaned, “but I will go and see what can be found; I must have that fetish.”

“You shall have a good, strong, powerful fetish,” agreed the witch-doctor soothingly; “but there must be plenty of goods in exchange.”

Tulu walked to his hut wrapped in gloom. Full well he knew that cloth and beads were out of the question. But there was his sister, a little slip of a maiden; possibly he might barter her in exchange for a fetish. He would approach his father on the question. But his father said that someone was already giving large goods for the little Ze, and he would soon be handing her over to this buyer.

“Ah, me!” groaned Tulu, and hung his

head in despair.

Then came the one day in seven when the white man walked from the near-by village to speak to the men of this village about the things of God. Tulu saw him coming and was cheered. “Well, his words cannot prick me today, since the Creature-with-the-Tattoo-Marks lies deep buried in the forest pool. So I will go and be amused at his shame-faced-silence. Ha! Ha! And he will never know how it is all my doing.”

So Tulu crept into the back row of the group of those who gathered around the white man. He wanted to hear with his own ears the stammering confession that there could be no story today, because . . .

But, behold, the white man stood up unashamed, saying: “Some one of you has been pricked in his soul by the words I have read about the Lord Jesus, and you have planned to stop any more of these stories by stealing my Bible away from me. Oh, foolish man who did this! Did you think you could destroy the words of the Lord God, when they are written on my heart even as you have patterns tattooed on your bodies. So today, without the Book, I will continue the life of the Lord Jesus, where I left off last time.”

Poor Tulu! Black thoughts raced around inside his head. Evidently there was no stopping a white man who belonged to the tribe of God! And, alas, the new spoken story began pricking him just as sharply as the story that the white man used to read. He crouched there grinding his teeth and muttering: “I am as a little child in the presence of these stories.”

“I also,” whispered a neighbor. “And I would gladly torture that thief who stole the white man's Bible.”

“Ah!” moaned Tulu, and moved away as the final hymn was sung. But who was he to manage to escape from the white man's eye? Above all the chatter of that little group he heard a well-known voice call out: “Tulu, my friend, there is a word I would say in your ear if you will linger a moment.”

Tulu waited.

Presently the white man said: “The others are gone; let us sit down so that we may palaver slowly together as friends may do. Are you well, Tulu? I seem to see you shivering.”

“No, white man, Tulu does not shiver. He is well.”

“Ah, I wondered. Indeed, I have been wondering many things these past few days, ever since I saw a shadow creep into my hut one evening and steal my Book of God! I have wondered what that shadow did with the book. For as the shadow slipped out of my hut, behold, the moon shone upon its bare shoulder,



and there I saw circular tattoo-marks such as my brother Tulu has upon his shoulders. But I said: 'No, it cannot be my brother, for he would never treat me so.' Yet, alas, the shadow turned its face to see if I were still asleep, and lo, it was indeed my brother Tulu. So I have wondered many things these past days. Did you steal the Book for love of it, Tulu?"

Tulu would have denied all knowledge of the deed, but without a special fetish he felt utterly unprotected. "No, no, white brother," he cried, "I stole that Book from hatred of it. Ah, that Book! It has haunted me day and night. How shall I tell it?—but it was making me into an old woman, white man! Were the feet of Tulu to be found upon the war-path with the other young men of his tribe? No, he sits spellbound listening to stories from the book of the black tattoo-marks. I ask you—Is that a brave thing for a young warrior to do with his strength? Well, I stole it, and I buried it deep down in a forest pool where neither you nor any other man, nor God himself, can ever find it again. And tomorrow the witch-doctor is to give me a fetish to overpower the strange influence of that book."

The white man sighed, but not as one in pain. "Tulu, listen! Do you remember how when I first came to your tribe I had to learn to speak your language? how I would point at a chicken, at a tree, at a man, at a child, and get you to say the words for those things in your language so that I could write down on paper the way they sounded to me? You never knew before that words could be set down on paper, so you looked at them in terror, crying, 'Behold how this man from the tribe of white men covers a leaf of whiteness with black tattoo-marks that speak our language!' Ah, Tulu, I was lonely in those days. I had just come to Africa, and I listened for the sound of men who could speak in my own tongue, but there was none to speak. I looked for the comfortable things I was used to seeing, but before, there was no comfort for a white man. So while I learned your strange new words I made chairs to sit on and tables to write on and a bed for sleeping. I explained these curiosities to the men of your tribe in the few broken words I could speak, and they proudly called me 'brother.' You called me 'brother,' too, and I was comforted down in my heart for the lack of men from the tribe of white men. I lived in a simple hut of palm leaves and mats like yours, but I was happy. Long after you went to sleep I would sit up learning your language, and night after night I covered new leaves of whiteness with black tattoo-marks, translating the Book of God into the tongue spoken by men of your tribe. Night and day I worked for months on months, then I sent it off to a town of white men near the coast so that they might print enough copies for every family in my parish. But meanwhile I kept my one copy and used it for teaching you the things of God. And now you tell me with glee that my Book of God lies deep in a forest pool. I ask

you—is that the way to treat a brother?" Tulu had never felt torture like this. "Ah, white man," he cried, "it cuts me deep to have hurt you. But the hurting

I give you—is as nothing compared to the way that man, Lord Jesus, hurts me. You tell about him, and I sit spell-bound. (Turn to page 1214)

# The Young Reserves

## I Saw A Ship A-Sailing!

By PEGGY

Perhaps you remember that several weeks ago I wrote you about Miss Too-Tall, and the Hand-Me-Downs which our family packed and sent to New York, so that from there they could "Fill A Ship In Fellowship" and sail to Europe to the people who will be half frozen this winter unless we do something.

Well, when my friend Polly Primm heard about this ship, both she and her brother Peter were so excited that they knew they simply *must* do something, too, so they rushed up to their attic and began sorting over their winter clothes. Peter and Polly have no mother, poor dears, and their father has to be away from home on business so much that he has a housekeeper to look out for the children, and do all the things that a mother does. This housekeeper's name is Mrs. Riddleby, and she is old enough to be their grandmother, and nice enough, too, for merry little twinkles live inside her blue eyes, and her mouth is always askew with smiles. We like her very much. And when she heard Peter and Polly rummaging up in the attic she climbed up there herself and heard all about the Baptist ship.

"You see, Riddle dear," said Polly, "our mother was such a *very* Baptist mother, we know she would want us to do all we could to fill that ship."

"And what's more," added Peter, "our father *ought* to be a far more Baptist father than he is, so 'this will give him a way to be, won't it, Riddle dear?"

"We'll see!" said Riddle dear (isn't that a perfect nickname for the jolliest housekeeper that ever lived?) And she let them put aside their smallest pairs of stockings, and their outgrown mittens and tams and leggings. She found a suit of Peter's that could go, and a dress of Polly's, and those two Primm children were excited as could be. Then Riddle dear read THE BAPTIST about this Baptist ship, and at breakfast the next morning she said the most delightful thing: "Tomorrow is Saturday, so I'm going to give a ship party, and you can ask all your friends."

Well!!!! You may be sure Peter and Polly loved that idea, especially as she told more and more about it,—how every one who came was to bring one article to go in the box to New York. "For I notice," she said, "that the Baptists want soap, and toys, and baby clothes, and I really think every one of your friends could contribute something!" And we did!!

Peter got Bill to come over Saturday morning and they rigged up a ship out of

a wooden packing box and a torn sheet, with a broom for the mast. It was really very great fun, for Peter was the Captain and Bill the First Mate, and Polly and I were sailors. "Aye! Aye, sir!" we would shout whenever they gave an order. (In our sailor suits we really *looked* the part, of course.)

Riddle dear had the jolliest plans, for as the boys and girls came she had them all stand on the "wharf" to wave goodbye to the Baptist ship, and Polly and I began to "load" it with the things the Primms were going to contribute. Then one by one the guests came up to put *their* gifts on board, and it was a rule that they had to sing a little song beginning

"I saw a ship a-sailing,  
A-sailing on the sea,  
And it was full of—(for example) Christmas toys  
To make real Polish glee!"

Whatever you were going to contribute had to be sung into the song:

"I saw a ship a-sailing  
A-sailing on the sea,  
And it was full of baby clothes  
To warm Czecho-Slovakians wee!"

Another was:  
"I saw a ship a-sailing  
A-sailing on the sea,  
And it was full of woolen socks  
To warm both toe and knee."  
Bill and I brought soap, so we chanted a duet:

"I saw a ship a-sailing  
A-sailing on the sea,  
And it was full of laundry soap  
A sad necessity."

Some of the boys simply could not think of rhymes, so we made them do all sorts of stunts. And it was great fun. Peter's box ship grew full to overflowing, and we packed it then and there ready to send to New York. The only refreshments we had at this party were oblong brown cookies, into every one of which Riddle dear had stuck a toothpick with a small paper sail attached, on which she wrote various remarks and conundrums about ships and sails and fellowship. It was the nicest party in the world; and Miss Applegarth wonders if you won't each pack a box of your own and send it to New York right away! Surely you have one or two perfectly good toys, or a pair of socks or mittens, and a few cakes of laundry soap which you could spare. She hopes that all Young Reserves will want to "see a ship a-sailing" full of the Christmas joy which *they* helped send across the sea.

DO IT NOW!!  
Look for correct mailing address in this paper!





# The Bulletin Board



## They Found a Way to Employ the Unemployed

Two splendid highways, more than thirty miles long, which were built by the American Red Cross as a means of saving the lives of 120,000 Chinese famine victims were turned over recently to Shantung province in the presence of a distinguished assemblage.

The keynote of the speeches made by the Chinese authorities was deepest appreciation of the timely aid of the Americans which not only saved directly many thousands of lives, but also set an example which warded hundreds of thousands of famishing Chinese from death by starvation.

As the result Shantung province owns one of the finest highways in China which, with the new road now being built from Yuchang to Haifeng will open this section to a new route from the sea which greatly will facilitate grain distribution in the event of another famine.

Hundreds of thousands of American dollars went into construction of the road and only famine victims were employed, and these were paid in rations sufficient to provide food for their families.

## A Pacific View of the Japanese

Dr. A. W. Anthony, Executive Secretary of the Home Missions Council gathers these impressions respecting the Japanese situation from a recent visit to the Pacific Northwest:—

1. As a people the Japanese are peaceable and inoffensive. In trade Americans usually prefer to deal with them, because they are neat, civil and obliging, and sell at reasonable prices.

2. Economically they are a help and not a hindrance to American industry. Their labor is needed.

3. The social danger arises from their persistence in continuing their national habits and religion. Partly this is their misfortune and not their fault. Yet they send their children to the priests after school hours and maintain an intense nationalism.

4. Many western people are hoping that the stream of Japanese migration, already large in its flow toward South America, will be increased thither, and the Chinese will be substituted for the Japanese in the United States.

5. The Japanese American News, a paper published in San Francisco, has a page in English each Saturday. It is trying to promote good feeling between the races. Under date of July 30, 1921, its leading Editorial, headed "For Amity between Americans and Japanese," is entitled "Curb Irrational Talk"—We Americans surely should be restrained and rational.

6. Too much politicians for selfish pur-

poses have strained these issues. Christians must become informed, must think, and must be heard.

## Can Folly Further Go?

The following is from a statement presented by the Secretary of Labor at the Babson Labor Conference August 29.

It would seem that we are more interested in housing automobiles than in housing ourselves. I am informed by Mr. Ethelbert Stewart, Commissioner of Labor Statistics, that in the 196 cities with over 35,000 population from which returns were received \$1,204,490,764 was expended in building construction for the year 1920. The population of these 196 cities was 34,572,904, or 32.7 per cent of the total population of the United States. There were 68,637 one-family houses constructed at a cost of \$296,124,063, or 24.6 per cent of the total amount of money spent in all kinds of building. There were only 5,402 two-family houses built; but while in all the one and two family houses combined there were but 81,103 families provided for, there were 93,121 garages built. To be sure, an unknown number of families were provided for in the 1,494 apartment houses built with stores combined. Still, making liberal estimates for these, automobiles fared better than families. There were 426 moving picture and other amusement places built in these cities during the year at a cost of \$40,522,240, or considerably more than the cost of churches and hospitals combined; and while these cities constructed 547 school houses; their cost, \$50,023,140 was but little more than half the money spent on garages.

## Ku Klux Unpopular Here

According to a recent survey of foreign elements in Chicago there are: Slovaks, 60,000; Poles, 231,000; White Russians, 25,000; Lithuanians, 60,000; Croatsians, 15,000; Ukrainians, 30,000; Hungarians, 15,000, and Bohemians 200,000.

## A New Way of Killing Doughboys

—In Chicago there is a hospital which has just been completed at a cost of \$10,000,000, with a capacity for 1,000 beds, with only five patients. With two miles of spotless white corridors and all the equipment of a brand-new hospital at their disposal, five wounded doughboys are "sitting on top of the world," with three majors, three nurses and two orderlies at their service. "It's pretty hard in some ways on us five guys in this place," said one of the boys. "They are killing us with kindness."

—Texas Baptist Standard.

## A Leg Afire

—An Indiana peddler has filed suit for \$10,000 damages against an autoist that ran into his three-legged horse and broke

its wooden leg. The peddler alleges that his horse was "bruised and humiliated" to that extent by the accident. The horse, which has worn the wooden leg for five years, has had a troubled career. On one occasion his wooden leg caught fire and the entire fire department of Hammond, Ind., was called out to extinguish the blaze. —Texas Baptist Standard

## Tattooed on Tulu's Heart

(Continued from page 1213)

I am no longer a fighter, a fearless fellow, I am as a little child. So that the men of my tribe laugh at me. 'Tulu is as an old woman for gentleness!'

The white man leaned over. "Tulu, I see fine things with my eyes. Did I not say that even though my Bible was lost I could read the story of it which lies written in my memory? Tulu, is it not written on your heart, too?"

In a smothered tone Tulu cried: "Ah, it is as if every word were tattooed on my heart, white man. You with your smooth flesh, how should you know the pain of tattooing, the torture of the little prickings that must go deep into the skin to form the pattern? Well, it is even so with my heart—those stories of the Lord Jesus were stabbing my heart, tattooing a pattern. . . . Could I stand being marked forever, different from other men in my tribe? I had to throw that bewitching book deep into the forest pool, so that now I can be safe forever."

But the white man smiled. "Ah, a secret is on my lips, Tulu. For today carriers came staggering along the trail with heavy packages which they left in my hut. Behold, they are copies of the word of God in the language of the men who walk these forest trails—thousands of copies, one for every family. Well, will you drown all those Bibles, too? They would choke that forest pool! Or will you, being a man of strength, use your iron muscles in carrying those books from my village over the forest trail for the men of your village? For I see a vision—I see you, the brave leader, telling others what the Lord Jesus has tattooed on your heart; I see you making the other men in your tribe eager to learn how to read for themselves God's Bible. For the Lord God has said a true saying, Tulu: 'Heaven and earth shall pass away, but my word shall never pass away.'"

Tulu stood up quietly. "Tulu is only one man," he said, "so how should he hope to block the God of heaven forever. Tulu destroyed one little book, and lo the God of Heaven sends a thousand others to your hut. Ah, white man, am I not tattooed with his pattern? Am I not a little child once more? Show me those books so that I may carry them to men in my tribe."



# The Devotional Life

## Looking for Men.

BY CHARLES L. WHITE

THE angel of God stood before the tent of Abraham, looking for some one whom he might trust, and to whom he might commit his work. God spoke to Moses through the burning bush, and commissioned him to go down into Egypt and to lead his people forth from bondage. God came to Joseph in his prison and gave him power to interpret the dream of Pharaoh. God stood by David and gave him skill to slay the lion and later reign acceptably over Israel. God taught him to write the Psalms, to which we turn instinctively in the crises of our lives. God spoke to Daniel in the lion's den, called him forth to new service, and made him a useful servant through three successive dynasties. He is looking now for men and women whom He can trust. He is passing up and down the world to see if there be any who have faith and who He can push forth with firm assurance that they will be faithful servants and do a day's work and a life's work well.

### Where School, Mill and Meeting House Grew Together

A few years since I was speaking at Crozer Seminary and the following day was driven by a son of its founder through the borough of Upland, where the institution is located. On a part of the estate still owned by representatives of the Crozer family is an old house where William Penn used to live when visiting in that community. This house is located in the very heart of the community where Mr. Crozer, when a young man, started in business. It would almost seem as if the clearness of vision with which William Penn saw the work that he ought to do in the world left its impress on the heart of Mr. Crozer. For near by is the little mill which Mr. Crozer first built, and in that mill he provided a room where the workmen might worship God and where the modern flourishing church of the community was begun. On the other side of the Penn house he built a school where the children of the workmen might be educated. As God prospered him, he gradually improved the educational institution until it has grown to be a seminary richly endowed. By slow degrees under his fostering care the church grew, until it is a well appointed modern building. Mr. Crozer must have early said to himself: "In the accumulation of my fortune I will use my means and my influence constantly in the furthering of religion and education in the lives of all."

The next ten years will be decisive in most of our lives. We shall find our limitations, pass through at least one crisis,

and know ourselves far better than we do today. To live these ten years well we must have a better faith than Abraham had. The Christ whom he saw in type far superior to that which the most we see in reality. The day which he saw far off we live in. We must have also a better faithfulness than Abraham had. We must have a better knowledge of God than Abraham possessed. We must be better and greater in every way than Abraham was. John the Baptist was greater than Abraham or any of the prophets, and yet Jesus asserted concerning John the Baptist, that he who is least in the Kingdom of God is greater than he.

### Centuries Look Down Upon Us

With the message of the New Testament waiting to inspire us, with nineteen

### I'd Give a Good Deal.

*I'd give a good deal to tread over again*

*The miles that are stretching behind,  
To know all the smiles of the good folks of Then,*

*And the speech that was never unkind.  
To dream all the dreams and to scheme all the schemes*

*That the head of a small boy can do,  
To start splendid ships upon wonderful trips*

*And patiently wait for them, too.*

*I'd give a good deal could I only go back  
To the boy that I was over there,*

*When life stretched ahead in a wonderful track,*

*And I knew not the station of Care;  
When I knew not the bad and the sordid and sad,*

*When vice hadn't entered the scene,  
And life was a joy to a barefooted boy,  
And never a thought was unclean.*

*I'd give a good deal could I only return  
To the marvelous things that I planned*

*And yearn as a small boy of old used to yearn*

*The plaudits of all to command,  
To stretch out and gaze with wide eyes at the blaze*

*Of the wood on the hearth, and to see  
My plume shining bright in the thick of the fight*

*That some day was going to be.*

*I'd give a good deal to tread over again  
The miles that are stretching behind*

*To go back to the wonderful country of Then,*

*Where never a heart was unkind.  
To start anew as the boy that I knew,  
With his visions of splendor still bright,*

*With his courage untamed and his body unmaimed,  
And the plume on his helmet still white.*

—ROBERT FREEMAN, in the Continent.

centuries of Christian history looking down upon us, vindicating the life and teachings of Jesus Christ which have become a part of our mental possessions, with such spiritual advantage, every one of us should have a knowledge of God favored of the Old Testament men and women possessed.

### "We Must be Better Than Our Fathers to be as Good as They"

In this modern age we have a better preparation for service than any who have ever lived. We must be indeed "better than our fathers to be as good as our fathers." We have lived under the fostering influences of a Christian civilization. We have been stimulated by the presence of a Christian church. We have been enriched by the environment of Christian educational institutions. As we face an earnest life of work the numerous facilities of this modern age are placed in our hands with which to make our life count tenfold more than it could have counted at any time in the past. We find at once marvelous and high-gearred organizations which will direct our material, intellectual and spiritual endeavors. Unless we, therefore, accomplish something definite and constructive in the extension of the kingdom of God, we shall be ashamed of ourselves when we come to die. How to place one's life in the hands of the Lord—this is life's problem.

### Let the Maker of the Organ Play It for he Knows How

A stranger came to the door of a cathedral and asked to see the organ. Standing before it, he requested the privilege of playing it. The sexton refused permission, saying that no one but the organist of the cathedral was permitted to play the instrument. And yet the stranger renewed his request, until at length the sexton went to the bishop and explained the situation, and the privilege was granted. It was early in the morning and the sexton went about his work in the cathedral, when the stranger sat down at the organ. But a few minutes had passed when the sexton concluded that he had never heard such music, and he hurried to the bishop's house to tell him that a master was playing the organ. Before an hour had gone by the capacity of the cathedral was taxed to its utmost by those who had learned of the wonderful music that was flooding their sanctuary with its heavenly strains. After a long time the music ceased. The bishop had stood near the organ, and as the musician stopped playing he said: "How beautifully you have played the organ. We have never heard it give such wonderful music before." And the stranger said: "Why shouldn't I play it well? I made the organ."

Home Mission Rooms.  
New York City.



## Our Own Folks

(Continued from page 1209)

committee on training are the Rev. Stanley B. Hazzard, director of religious training of our city mission society, and Rev. Albert C. Thomas, pastor of our Creston Avenue Church. The sessions of the school are held in the buildings of the Union Theological Seminary.

Rev. Stanley B. Hazzard, of our City Mission Society, is offering to our churches a course of fifteen or twenty Community

Nights of Song, Story and Motion Pictures at no cost to the churches. This opens up a vast opportunity to reach the un-churched people, old and young, about our churches throughout the city.

The Executive Committee on Fundamentals Conferences have adopted as their official hymn, "Faith of our Fathers," and have also devised an emblem bearing the inscription "The Baptist Faith," "The Baptist Fathers," "The Baptist Tasks," "The Fundamentalists of the Northern Baptist Convention."

REV. TILLMAN R. BRADY of Chicago became pastor at Glasgow on August first.

REV. R. D. BRITTAIN closes his successful pastorate of three years at Kalispell on November first and returns to his father's home in Missouri and Rev. E. F. Judson will become stated supply for this field at once.

## Mississippi Valley

### IOWA

FIRST CHURCH, LAKE CITY, is entering upon its second year's work under the pastorate of Rev. M. C. Powers. There is a growing interest in all of the departments of the work, and the finance committee reports that a sufficient amount was pledged before the first day of the new church year to provide the budget for the coming year. The Baptist Laymen's Class of the S. S. recently gave a banquet to their wives. The gentlemen planned the menu, and did all the work from start to finish. Thirty-six people were present.

### KANSAS

LYONS church has received 19 members, 9 of whom were by baptism during the last year. Pastor Walter Davenport has resigned.

### Progress at Wichita

The First Baptist Church, Wichita, Kansas, just closed its first year's work under the pastorate of Dr. John Bunyan Smith. During the year there were 311 additions to the church, 109 of this number being received by Baptism. The total membership September 1 was 1522.

The average attendance of the Sunday School during the year was 631, a gain of 149 over the preceding year. Rally Day, Promotion Day and Home Coming Day was observed last Sunday, October 2nd. There were 1000 present at Sunday School and about 150 who received diplomas having finished a required course of study. The slogan of our Sunday School is "W U G 2000," meaning "Watch Us Grow to 2000."

A Vacation Bible School of five weeks was conducted at the close of the public school term with an average attendance of 175. There were 48 boys and girls who gave their hearts to God at the close of this school.

Five B. Y. P. U. Societies have been organized with a gratifying attendance in each.

An anniversary picnic was held in September, which was a joint social of the church, Sunday School and all of the organizations of the church. There were 800 present to join in the celebration of the first anniversary of our Pastor, Dr. Smith.

We are helping to foster a Mexican Mission, which was organized in August. Rev. J. J. Cota, a Mexican Baptist preacher, came to take charge of the Mexican work in the north section of our city.

There were five conversions during a revival meeting just conducted by Rev. Cota.

Two valuable assistants have been added to the working staff of our church: Rev. Walter J. Mead of Richmond, California, who is the Director of Young People's Work; and Miss Goldie M. Putnam, a graduate of the Northwestern

## Church News by States

### Pacific Coast

#### OREGON

SCIO just closed a series of meetings under the leadership of Rev. Milo J. Bentley, state convention evangelist. There were 125 conversions. Seventy have already been received into the church. The pastor's salary has been raised \$300 and a free will offering taken for the convention amounted to \$400. Mr. Bentley goes next to Aloha and then to Calvary Church, Portland.

#### SOUTHERN CALIFORNIA

ONTARIO FIRST: The annual election and business meeting of the church was held on Sept. 28th. There were splendid reports from all departments. The church school especially showed an increase in interest and attendance. All the current expenses of the church are paid with a small surplus in the treasury. It was voted to give the pastor, Rev. W. Earle Smith, an increase in salary. A library is being installed in the church containing books especially helpful in religious education, by each member of the church contributing one volume.

### Rocky Mountain States

#### UTAH

REV. J. SHERMAN WALLACE closed his three-year pastorate with Immanuel Church September 1, accepting the call tendered by the University of Wisconsin Church, Madison, Wis. Dr. Wallace, accompanied by his family, left September 2, making the journey by automobile via Yellowstone Park. Rev. A. G. Alderman, D.D., who was actively engaged in the Inter-Church World Movement throughout the Inter-Mountain States, has been temporarily secured as acting pastor. All communications or applications for pastorate should be addressed to—

DEACON J. E. BERKLEY,  
723 Kearns Bldg.,  
Salt Lake City, Utah.

#### MONTANA

REV. DANIEL BRYANT closes his work at Great Falls on October 15 to become associate pastor of the East Side Baptist Church of Portland, Ore., with Rev. W. B. Hinson, D.D.

REV. C. G. BAYLESS after accepting the pastorate at Polson was stricken with serious illness causing him to give up the work there and to return to his home at Springfield, Mo.

REV. A. A. LAYTON, after two years with the First Church at Anaconda, closes his work on November first.

EVANGELIST H. E. MARSHALL, who has held two hundred and fifty different evangelistic meetings on the Pacific Coast, became state evangelist for Montana on October 1 and is scheduled for meetings at Roundup, Havre, Valier and other points.

EMMANUEL BAPTIST CHURCH, NEGRO, of Great Falls have a new edifice under construction and are meeting all obligations as they fall due by cash payments. This church is ably lead by Rev. D. L. McGriff, formerly of Cincinnati, Ohio.

DIRECTOR C. H. BURRILL of the department of religious education has been voted a leave of absence that he might take short graduate work in the University of Chicago. He will return to his active duties about November 20.

REV. J. A. HOFFMAN, superintendent of evangelism, is pressing a state-wide program which calls for the organization of personal workers' groups in each church. The goal of the campaign is to have at least five hundred personal workers enrolled by December 1 and to secure a net gain of twenty-five per cent in the membership of our Montana churches during the current year.

THE BUTTE CHINESE MISSION reports the largest attendance of Chinese students during the past five years. Missionary E. J. Bracken and his wife have set their goal this year at twenty Chinese students won for discipleship.

THE SEVEN ASSOCIATIONS held their annual meetings during September. The speakers' team consisted of Director of Religious Education, C. H. Burrill; Superintendent of Evangelism, J. A. Hoffman; state secretary, G. Clifford Cress and Mr. Paul R. Hackett of Burma, representing the General Board of Promotion. One of the forward looking steps taken was the vote to hold the Yellowstone Association hereafter at a place providing two auditoriums where the entire program will be translated through interpreters for the body of delegates from the Crow Indian churches. These churches, six in number, are growing in members and influence.

DR. JAMES H. SPENCER is acting as stated supply for the Baptist Church at Miles City and reports a notable progress.



Bible and Missionary Training School of Minneapolis, Minnesota, who is serving in the capacity of Pastor's Secretary. Miss Kate T. Lee, another member of the staff, is now beginning her seventh year with the church as Visitor and Membership Clerk.

KATE T. LEE, Membership Clerk.

MICHIGAN

Reception at Waterville

FIRST CHURCH, WATERVILLE, recently gave a reception to Pastor Quarrington. Cecil M. Daggett of the Board of Deacons presided. Mayor Finnemore extended the welcome of the city, Dr. I. B. Mower, Executive Secretary of the United Baptist Convention the welcome of the State. President Roberts brought the greetings of the faculty and the students of Colby College and Principal Harthorn represented Coburn Institute. Rev. W. A. Smith brought the felicitations of the Congregational Church and Rev. C. A. Knickerbocker the greetings of the Universalist. Rev. H. J. Tetreault in a witty speech declared the loyalty of the daughter, the French Mission to the mother church and its pastor. One of the features of the evening was the reading by President Roberts of resolutions passed by the Detroit Ministers' Association with reference to the character and the service in Detroit of Rev. and Mrs. Quarrington.

A feature of last Sunday evening service was the fireside talk given in the Sunday school house by President Roberts, at the close of Pastor Quarrington's sermon in the church. The evening ended with a social hour.

REV. J. M. REMICK, pastor of the Free Baptist Church at South Berwick becomes pastor of the church at Warren.

ILLINOIS

Frances Shimer School, Mt. Carroll, Ill.

The total enrollment to date is 150. Of these 71 are graduates of a four-year high school and have at least fifteen units. These come from eighteen states and China, and represent fourteen different denominations.

The Faculty now numbers nineteen, who give instruction, and a trained Librarian and Nurse. Of these instructors, nine have a Master's Degree. New courses have been added in History and Home Economics, and substantial additions have been made to the reference books in the Library. Enough applicants to fill another dormitory were turned away for lack of room, and plans are in hand for building another dormitory next year.

The Y. W. C. A. sent four delegates to Lake Geneva. Four voluntary Bible classes which meet during the week have been organized and the registration for these is large. A number of the college girls have entered the Teachers' Training Superintendent is an instructor and six Class at the Baptist Sunday School. The other teachers and pupils teach in the Sunday School.

Much interest is being shown in the sports, especially in the five-mile and ten-mile hikes. A new clay tennis court was built during the summer, and more than seventy of the students are signed up for tennis as one of their sports, and forty play golf.

OHIO

REV. A. J. CROY, formerly of Vernonia, Ind., has accepted a call as pastor of the Spring Creek Church near Piqua. He came on the field Sunday, Oct. 8th.

Italian Baptists in Ohio.

Rev. Vito Cordo, Italian worker, under the direction of The American Baptist Home Mission Society, in Ohio, gladly reports an interesting phase of the foreign-speaking work in Cleveland. During recent months, four members of the Italian Baptist Mission in this city, have with their own hands and money, practically erected a church building. Not only that, but they have gone so far as to put mortgages on their homes to insure the successful completion of the work. The church is worth \$10,000, all but \$2500 being taken care of by the members of the church. "It seems like a dream," writes Mr. Cordo, "and yet it is a fact. We have good reason to thank God for this remarkable Christian spirit which these four men showed. My aim is to establish not less than twelve missions in the state of Ohio. The one in Canton, Ohio, is going forward under the care of Mr. Piccardi."

The Italian Baptists of the Northern Baptist Convention are making progress in self-support. Indeed, "self-support" is being made the subject of discussions in many of their conferences. This is a direct outgrowth of the heroic efforts which these people have made to reach the goal of the New World Movement.

FIRST CHURCH, GREENFIELD, began her fall work in a beautiful redecorated building with new indirect lights. Dr. Theodore M. Hofmeister is pastor.

Atlantic Coast

MAINE

FOR MANY YEARS MORRILL CHURCH had the advantage of the unique service of that great Christian layman, Dr. Thomas N. Pearson. He was in the front line of Sunday school workers and his automobile sent for long distances on Sunday morning brought the children to the school who otherwise would have had no religious advantages. Naturally, after a while the parents followed. Not long before his death he built and presented to the church a beautiful and up-to-date home for the pastor. Mrs. Pearson has just now had the parsonage thoroughly painted. As a memorial the children of the parish insist that their missionary contributions shall be known as the "Dr. Pearson Missionary Money." The church is small but has contributed \$200.00 during the year for outside work.

ALNA, one of the typical rural churches of Maine, is served by Rev. Frederick Emerson. Rev. J. F. Jones of North Livermore, a son of this church has been spending his vacation at the old home. Alna made very liberal pledges in the New World Movement.

WATERVILLE: The new pastor, Rev. Walter Quarrington, is conducting a month of rallies that are calculated to bring every group of church workers to the line for immediate advance. On "Go to Church Sunday" in the College, Pres. Roberts and the faculty with nearly 500 Colby students marched in procession to the several churches in the city.

CHINA: Alexander Douglass, pastor of the China Church. Sec. Mower preached the sermon, Dr. Hamlen offered the ordaining prayer, Rev. S. M. Thompson gave the charge to the candidate. Rev. H. G.

Kennedy the charge to the church and Dr. Whittemore the welcome to the ministry.

CHARLESTON: Dr. T. J. Ramsdell is preaching to large congregations. Higgins Institute opens with a strong faculty and over 100 students. Dr. Ramsdell will give regular instruction in the Bible.

MASSACHUSETTS

DR. C. P. MACGREGOR, three years pastor of the Second Church, Lawrence, begins his pastorate of the First Church, Manchester, N. H., Nov. 1. Dr. MacGregor has had two strong pastorates in Massachusetts and is President of our State Convention.

PROFESSOR WILLIAM H. ALLISON of Colgate University is spending a part of his Sabbatic year among the haunts of his boyhood in Cambridge. He expects to use the libraries there in pursuing historical investigations.

PRESIDENT CLARENCE A. BARBOUR of Rochester, N. Y., was the speaker at the October meeting of the Social Union. He gave a charming study of James Whitcomb Riley the "Hoosier Poet." It was a welcome variation from the beaten paths of usual social union discourse.

Barnstable Association

The Ninetieth Anniversary of the Barnstable Baptist Association was held with the First Baptist Church, Edgartown, Mass., Sept. 14-15.

There were representatives from every church in the association although some of the churches did not send their full number of delegates.

The association was called to order by the Moderator, Rev. Ben F. Lindsay, of West Harwich, at 11:30. Wednesday morning and a preparatory service was conducted by Mrs. Eva M. Tedford, the new pastor at Pocasset.

At the afternoon session the Annual Sermon was preached by Rev. Joseph D. Matthews of West Harwich, his subject being the "Cross of Christ." John 13:32.

There were four new pastors, introduced: Mrs. Eva M. Tedford, Pocasset; Rev. Sidney Cahoon, Pondville; Rev. Henry L. Bell, West Harwich; and Rev. Christian A. Mars, Gayhead.

The missionary address was by Mrs. Deering of Japan. This was a most instructive and interesting account of twenty-five years missionary work by Mrs. Deering and the late Dr. Deering in Japan.

Rev. F. F. Peterson followed with a soul stirring address on "Missionary Education for the Local Church," followed by an address by Miss Gertrude Hartley on "Summer Vacation Schools."

The devotional service Wednesday evening was led by Rev. William Loughton, Oak Bluffs. Then followed an address on the State Convention work and denominational program by the Rev. F. F. Peterson. And an address by Rev. York A. King, D.D., on "Church Evangelism." At the close of the session Dr. King met in conference with the pastors and laymen on church evangelism when a committee on State and Associational Evangelism was announced with Rev. Ben F. Lindsay as chairman.

Thursday morning was business session. The reading of church letters revealed the fact that the association had not any additions to announce this year, but on the other hand there was a total loss among all the churches of twenty-three, no baptisms being reported from any of the churches.



At the close of the business session there were three ten minute addresses on Sunday school work by Mr. Chester Wright, Pocasset, Deacon Bernard Lovell, Hyannis, and Mrs. E. M. Tedford, Pocasset.

Then followed in the afternoon, at the closing session, addresses by Rev. F. F. Peterson and Miss Gertrude Hartley on young people's work.

The closing moments of the association were given over to remarks by the moderator and the singing of the hymn "God be with you till we meet again." The session was brought to a close with prayer and the benediction by the moderator. The moderator elect is Mr. Chester Wright, Pocasset. The next place of meeting at West Harwich, Sept., 1922.

WILLIAM LAUGHTON, Clerk.

#### CONNECTICUT

ALL MEMBERS of the W. W. G. throughout the state are to hold a house party at Wangum Lodge, near Hartford, October 14 to 16.

#### New Haven Association

The ninety-sixth annual meeting of New Haven Association was held in the Grand Avenue Church, New Haven, on Wednesday, October 5. The morning session was given over to business. The Annual Sermon, on the subject, "The Mission of the Church of Today," was delivered by Rev. D. M. Lovett.

The general topic for the afternoon session was "Meeting Our Common Task." The speakers from within the state were Revs. W. T. Thayer, W. C. Sampson, D. P. Gaines, Mrs. J. D. Rough, Rev. E. E. Gates, Rev. H. B. Sloat and Dr. A. B. Coats. The A. B. F. M. Society and the W. A. B. H. M. Society were represented respectively by Rev. Wm. B. Lippard and Mrs. Mary E. Bloomer, New York. Evangelism was stressed at the evening session. Rev. A. D. Carpenter, Williamantic, spoke on "The Church Organized for Evangelism," and Rev. James McGee, New Haven, preached the evangelistic sermon.

A MISSIONARY CONFERENCE was held recently in the First Church, Stamford, the churches of Fairfield Association co-operating. Mrs. Frank M. Goodchild, New York, Miss Helen Crissman, New York, and Dr. William Axling, Japan, addressed the conference. At the devotional periods Mrs. Charles Hopkins, Danbury and Rev. W. J. Barnes of the entertaining church brought stimulating messages. Mrs. Alford Stokes, of the Stamford Church, was in charge of the literature table and spoke in behalf of our periodicals and the study books. Rev. H. B. Sloat conducted a conference on stewardship.

REV. GEORGE H. STROUSE, for eight years pastor of the First Church, Norwich, has resigned to accept a call to the First Church, Waterford, this state.

NINE CONVERTS from the Italian Mission were baptized recently into the fellowship of the First Church, Ansonia.

DR. T. A. VARNADOR of West Hartford is conducting special evangelistic meetings with his brother, R. G. Varnador, as soloist. Already there is a deepening of interest. Three have been baptized.

THE FIRST BIBLE and MISSIONARY CONFERENCE of the Baptist Church, Deep River, Rev. J. Havergal Sheppard, D.D., pastor, was held September 25 to 28. The speakers for this Conference were: Rev. George Caleb Moor, D.D., pastor of

Madison Avenue Baptist Church, New York City; Rev. W. F. Thomas, President Karen Theological Seminary, Insein, Burma; Rev. E. H. Emmett, Dean of the school of Missions and stated preacher at Manhattan Congregational Church, New York City; Rev. Anton Hok, Czechoslovak tenor and lecturer; Miss Lucinda Johnson, Field Worker for the Board of Promotion, New York; Rev. A. E. Pero, Essex; Rev. S. W. Delzell, Chester, and Dr. Sheppard.

#### NEW YORK

MAIN STREET CHURCH, BINGHAMTON, has been holding a supper every Wednesday evening for the teachers and officers of the Sunday school, after which the lesson for the following Sunday is studied. An every member canvass is being conducted. A series of sermons for special ages is being preached by Pastor Robert B. Pattison on Sunday evenings.

Rev. John M. Moore, pastor of the Marcy Avenue Church, Brooklyn, has outlined four series of sermons for the year, to be delivered on the first, second, third and fourth Sundays, respectively of each month. The four series all deal with the subject, "The Progress of the Christian Spirit." The first series, entitled "From Jerusalem to Rome," is a study of the Acts and deals with early church history. The second "From Pentecost to Patmos" is a study of developing doctrine. The third series deals with heroes of church history and the fourth is entitled "From Conflict to Co-operation," a "Study of Modern Christian Adventure," and takes up the phenomenon of co-operation in all phases of life. The introductory sermon was published in the *Brooklyn Eagle*.

#### Colgate University

Colgate University entered upon the 103rd year of its career Sept. 22, when the convocation exercises were held in the James B. Colgate Memorial Chapel. An impressive religious service was conducted by President Melbourne S. Read, Ph. D., and convocation address was delivered by James C. Colgate Esq., '84, president of the Board of Trustees, who spoke most interestingly and helpfully. Of all the speakers who are heard from time to time at Colgate, none receives a heartier welcome than Mr. Colgate, and his presence at the opening exercises was especially appreciated by the students and faculty.

Approximately 440 applications for admission to the Freshman class were received this year. Of this number the authorities of the University could admit only 200 men in the entering class. This number, added to the students in the other classes, crowds the equipment of the University to its utmost capacity. The total enrollment in the College is 620. In the Theological Seminary there are 47 students, 19 of whom are new men. The total attendance in the university is 667.

Several changes in the administration offices and faculty are noted. Dr. M. S. Read is president pro tempore, Dr. E. B. Bryan having resigned to become president of Ohio University. Professor Alfred E. Alton has been appointed secretary of the university, Prof. H. T. R. Aude, assistant dean of the college in place of Dr. John Greene, who has resigned this office but continues his work as head of the department of Latin.

Prof. F. M. Jones has been made registrar of the College. Professor Eugene P. Sisson, connected with the university for 33 years, has resigned, and Dr. D. F. Estes, since 1891 professor of New Testament Interpretation in the Seminary and librarian of the university, has also resigned. The position of librarian has been taken by Dr. Charles W. Spencer, who comes from the University of Nevada.

The opening exercises of the seminary were held on the evening of the 27th, the address being delivered by Dr. George R. Berry who had as his subject, "The Significance of the Development of Thought in the Old Testament."

The religious activities on the campus have been organized for the year. The reception to the freshmen by the University Y. M. C. A. was held Saturday evening in the gymnasium and was attended by practically the entire student body and by many members of the Faculty. The Eaton Hall Fellowship an association for all students for the ministry, has been established, the object of which is to promote fellowship and maintain ideals among the ministerial students of whom there is a goodly number at Colgate. Another organization for the men who are to become ministers is the Hascall Chapter of the Corinthians, which has as its objects: to promote higher scholarship among all theologians, to unite the college and seminary in good fellowship, to advance an active interest in college activities, and to promote a spirit truly Colgate.

The Student Volunteer Band, an organization of young men preparing for foreign mission service, has a membership of twelve at Colgate. At the present time Colgate men are serving as pastors in 690 churches in the United States; and there are 52 Colgate men serving as foreign missionaries.

Sunday Bible classes for students have been organized in all the village churches. In the Baptist church 36 freshmen have signified their intention of becoming affiliated members. The curriculum Bible study courses in the College have been elected by 195 men.

#### New College for Women Opens

Keuka College for women opened Sept. 22 with a freshman class of nearly forty. The college formerly was a co-educational institution, having a large preparatory department. During the war the preparatory school and college suspended instruction. The college has been re-organized, and now opens as a college for women. More than \$75,000 has been expended during the past year for repairs and new property. The institution opens with a good equipment and property valued at nearly half a million dollars. The institution is backed by the Northern Baptist Convention, and the Baptist Missionary Convention of the state of New York, which organizations have secured in pledges and cash more than \$400,000 for endowment.

The faculty numbers ten, and instruction is being given in twelve departments which lead to the degrees of Bachelor of Arts and Bachelor of Sciences. Freshmen only are admitted this year. Nearly six hundred volumes have been added to the library and important contributions have been made to the physical equipment. Keuka College as a college for women opens with every promise of success.

New members will be added each year



to the faculty until the full four years of college work is offered.

Saturday afternoon, Sept. 24, the owners of cars at Keuka Park gave the faculty and students a trip to Bluff Point. The day was perfect and all were enthusiastic about the scenery and greatly appreciated the courtesy extended to them by the community.

Saturday night in the college chapel a reception was given by the Keuka Park Church in honor of Dr. Homer C. Lyman and Mrs. Lyman, to which the students were invited. Nearly everybody in the community was present, and a thoroughly good time was enjoyed. Dr. Lyman is to be the college pastor as well as pastor of the local church. He is at the head of the department of Bible and Christian Leadership.

A valuable contribution has been made to the library by friends in the First Baptist Church of Rochester, N. Y.

The young women's Bible class has been organized with Miss Mae Baker, professor of Oral English and Physical Culture, as teacher. Miss Baker is a graduate of the White Bible School in New York and of the Emerson College of Oratory in Boston.

The formal opening of the college was observed Oct. 7. Dr. Augustus S. Downing, first assistant commissioner of education, Albany, N. Y., delivered the address of the evening.

DELAWARE

BETHANY CHURCH, WILMINGTON, received four new members at the last communion service. A large number of men are in regular attendance at church services. The singing band, a group of children marching in procession singing hymns is a feature of the service. Six babies were dedicated to God and the church Oct. 9.

North Shore Dedicates

(Continued from page 1207)

largely tested and proved, the prospect of a great and victorious ministry to the community, the kingdom and denomination. The pastor, Rev. William H. Jones, has been with the church three and a half years.

\* \* \*

Tuesday evening was Woman's Session. Mrs. Smith T. Ford of Wheaton, Ill., gave the address—"God's Triumphant Dream." A brief reception followed the program.

Wednesday evening was observed as "Church and Community Night." Brief addresses were made by Alderman E. I. Frankhauser and Mr. J. L. Kraft. The honored guest of the evening was Dr. Wm. M. Lawrence, for twenty-five years pastor of the Second Church, now of Colgate University. The occasion was one of great joy. Four hundred persons sat down to dinner.

Thursday evening was "Educational Night." Dr. J. Scott Ebersole of Buffalo, a former pastor of the North Shore Church was the guest and speaker of the evening.

The Massachusetts Baptist Anniversaries will this year be held with the First Baptist Church, Worcester ("The Heart of the Commonwealth") Tuesday, Wednesday and Thursday, October 25, 26 and 27. Evangelism will be the key-note throughout the three days.

An Appeal to the 150,000 Churches of America

1. To observe Sunday, November 6, 1921, "as a day for special prayer, self-examination and supplication for God's blessing on the International Conference on Limitation of Armament," and to consider in the sermon of that day America's international duties.

2. To hold special services on November 11, 1921, as requested by President Harding at the time of the opening of the Conference and the holding of the Memorial Service.

3. To provide for special meetings in every city on Monday, Tuesday, Wednesday and Thursday evenings (November 7-10) to study the problems of international relations, methods for their solution, and limitation of armament; or if these dates be impracticable, to consider these questions at mid-week meetings during successive weeks.

4. To unite in every city in the latter part of October or in November in holding a public mass meeting on a real reduction of armament.

5. To co-operate as churches with other national and local movements promoting the demand for a real reduction in armament.

6. To emphasize afresh in the services on Thanksgiving Day the Christian belief

in a Warless World and in a sweeping reduction of armament as an imperative and immediate step toward the ultimate goal.

7. To continue throughout the sessions of the Conference to study its proceedings and to pray for its success.

The Federal Council has cabled to the Church Federations in England, France and Japan, suggesting similar observance of November 6 and 11 by the churches of those countries.

The World Alliance for International Friendship Through the Churches which met at Geneva, September 14, 1921, comprising twenty-three National Councils, the President being the Archbishop of Canterbury, the Vice-President being the Archbishop of Sweden, and the chairman of the International Executive Committee being Dr. Nehemiah Boynton of the United States, is appealing to Christians in all nations to observe Sunday, November 6, as a day of prayer for the Conference. The Twenty-three National Councils of the World Alliance are those in America, Great Britain, Denmark, France, Germany, Holland, Italy, Norway, Sweden, Switzerland, Finland, Belgium, Estonia, Greece, Austria, Czechoslovakia, Roumania, Jugo-Slavia, Bulgaria, Japan, Turkey, Spain and Portugal.

Is It Worth While?

BY FREDERICK B. IGLEN

A FRIEND in whose judgment I place a great deal of confidence asked me pointedly just recently: "Don't you tire of this student work? Don't you miss the opportunities of the pulpit? Is the work you do in this university connection worthwhile?"

"Is it worthwhile?" he repeated.

Listen to me friend of mine and then you answer for me your question, "Is it worthwhile?"

Do you remember your first days away from home—a poor, green freshman at the university? Is it worthwhile to visit these new students in the first days and welcome them to a church of their faith and to the better things on the campus? (They are out so frequently when I climb flights of stairs and ring doorbells.)

Is it worthwhile to have the students join the church of their faith by affiliate membership and thus have a "church home" during their university course? (Why disturb the serenity of the local church people by this transient membership?)

Is it worthwhile to conduct a Bible discussion group for students only on Sunday noon where religious and moral and social problems are discussed freely? (Students are daily in attendance at classes in Human Anatomy, Engineering, Dentistry, Science and Literature.)

Is it worthwhile to feed 125 Baptist students once a month at a Sunday evening "Open House" and provide an interesting program of missionary pageants, Xmas trees for orphans and deep spiritual talks? (It takes too much work to feed so many and furthermore it is making of the church too much of a social center.)

Is it worthwhile to cultivate missionary interest among the students to the

extent of their giving about \$100 to Baptist Foreign Missions? (It requires a lot of personal work and my—the letters one has to write! Too, they give through their home churches.)

Is it worthwhile to have an annual Baptist student banquet in the fall of the year when 175 students listen to challenging appeals by men like Dr. Joseph Robbins, President Emory Hunt and Rev. Ray Petty and thus help to create a Baptist student consciousness? (The money it takes for this annual banquet! and why the necessity of a banquet when this money might be given to one of many worthy causes!)

Is it worthwhile to hold that little prayer group each Tuesday morning at 10:30 on the third floor of a campus building where men drop in to be quiet and to pray? (There are not fifty at this meeting—only an average of nine.)

Is it worthwhile to gather picked students around the luncheon table to listen in a very intimate way to searching and compelling appeals from Mrs. Helen Barrett Montgomery, President Clarence Barbour and Dr. Huntley from China? (No, they do not all volunteer for the mission field or decide to become ministers.)

Is it worthwhile to entertain at dinner in your own home 135 university students from many parts of the country and a number of others at parties? (It is expensive and tiring and wearing to us and it denies us much privacy which we would appreciate.)

Is it worth while to pick out certain students and urge them to attend the Silver Bay student conference or a conference on the ministry or a Student Volunteer convention? (Yes, I frequently

(Turn to page 1221)



# "The Lady from the English; My Friend"

An afternoon with Miss Alice Brimson, our National Americanization Secretary

By BLANCHE BRACE

If all the stairs our Baptist Americanization workers climb were placed on top of each other, flight upon flight, they would reach right straight to Heaven. But I don't see how the workers would ever find time to stay. That was the conclusion that I came to after one strenuous upward afternoon in Chicago with Miss Alice Brimson, our National Americanization secretary.

Such details stand out in my memory of that afternoon as an atomizer screwed together for a pneumonia patient, a pattern properly laid for a pair of purple pants, a prison cheated out of a boy, the mother of a dead baby comforted a little, such things as that. The life of an Americanization worker isn't all smiles and easy English for beginners, by any means. And yet if you could have been with Miss Brimson that day, a good many of you would have wanted to be among the 500 new volunteer Americanization workers that the Woman's American Baptist Home Mission Society is asking for this month.

Our first call was made at the four flights up to the home of a young Chinese woman, her little boy, and her husband's very old mother. Their faces lit up like electric bulbs when someone presses the button as Miss Brimson came into the room. The young woman, proud of her English, began to tell Miss Brimson about her husband, who was in the hospital. The old mother, who could not speak a word of English, hurried to bring us lychee nuts, in token of hospitality, her little brown, withered face, rather like a lychee nut itself, beaming. Then she sat down next the Americanization worker, tightly holding Miss Brimson's hand in her own little thin, brown fingers, and laughing constantly, by way of keeping up her end of the conversation. Since then the husband's ailment has developed into tuberculosis, his wife and little son have gone to the country with him, and our Americanization workers are the old mother's sole link with the world.

It was in the next home that we played a part in the trago-comedy of the purple pants. We found the young Italian mother draped in grief and purple velvet, because she was unable to make her dream of her small Tony in beautiful American trousers come true. The pattern was worse than Greek to her, who could not read a word of the printed directions. Miss Brimson taught Americanization then with her mouth full of pins, and her hands full of scissors, but none who watched the young mother's face, could have doubted the efficacy of the lesson. A neighbor came into the room. "The lady from the English; my friend," the young Italian woman proudly introduced Miss Brimson.

We went to a home where the husband had been stricken with pneumonia. The doctor had told the elderly wife, who was without friends in this country, to spray the patient's throat every few minutes with an atomizer, and to give him a teaspoonful of one medicine once an hour, and a tablespoonful of the other. The atomizer wouldn't screw together, and no one had ever taught her the difference

between "tea" and "table." We found her in terror and left her with a far lighter heart.

While we were still on the stairs we heard the sobbing at the next home. The four-year-old girl had been burned to death that day, while the father had gone to the hospital to bring home the mother, who had been taken there with an infected hand. Now she turned her face to the wall, and refused comfort. They hadn't ought to took her away from home, she said; she had told 'em she couldn't go.

"You must think of your other children—such nice children," said Miss Brimson, and brought the baby, and put it in its mother's arms. That argument worked when all others failed. The mother wept, and tended the child, and allowed herself to be comforted a little. She clung to Miss Brimson as we were leaving, and begged her to come to the funeral the next day.

They made a startling request at the Italian home we visited next.

"You take Armadella to jail," urged the eleven-year-old girl, and the mother, weeping, added, "Please." It seemed that Armadella, twelve, was a bad boy. He

wouldn't go to school. The truant officer was always getting after him. He had taken a dime from his mother's purse. His father was dead, and they couldn't do anything with him.

Armadella slouched into the room—a hulking boy, with nice eyes, and a pair of astounding overalls, all patches where they weren't holes. Miss Brimson asked him to walk a little way with us. As we went, she demanded why he wouldn't go to school.

"Aw, say!" said Armadella. "The fellows laugh at me clothes. They call 'em Dago pants."

He promised, joyously, to go to school every single day, if he got a suit the fellows wouldn't laugh at. Miss Brimson explained after we left him that she would see that one of the women in her church, with a son about the same age, took the boy a suit he needn't be ashamed to wear. She herself would take him a present on his birthday—she had asked his mother when it would be. And she would find him a "big brother"—a man who would keep an eye on Armadella, hear his boyish confidences, and see that he went right! This has been done, and Armadella is today a fine, upstanding lad, with a good school record. The prisons have been cheated out of a boy.

Miss Brimson next gave an English lesson to a young man who was trying to prepare himself to take out his second papers. When he becomes a real American, it will be through the help of our Baptist Americanization workers. In the next tenement house we visited, the Americanization workers had forced the owner to attend to the plumbing. Then we sent a telegram to Boston, asking the Americanization workers there to look after a Czecho-Slovakian mother and daughter who had come to join the rest of the family in this country, and were about to be sent back again, as dependents without visible means of support.

"America would not break up a family so!" sobbed the Chicago daughter, who told us the story. "I take care of them. Don't let them send them away. My mother will drop off, but she will not go back."

The telegram to Boston, I afterwards learned, not only brought immediate consolation to the two forlorn immigrants, but started action which was later efficacious in persuading the immigration officials to allow the two to remain in America.

My train was due, so I could visit no more that day. Miss Brimson was not through, however. A Hungarian girl was coming to her home to teach the Americanization secretary how to make strudel, and to learn how to make doughnuts. It was, I suppose, just a fairly average day in the life of an Americanization worker. But it proved a lot of things—for instance:

Why 500 new volunteer workers are needed.

Why 34 out of 35 foreign women, asked if they wanted an American friend, said, "Please."

Why "the lady from the English" is always spoken of as "my friend."

## A Hymn For Social Workers

THOMAS WENTWORTH HIGGINSON

*The past is dark with sin and shame,  
The future dim with doubt and fear;  
But, Father, yet we praise Thy name,  
Whose guardian love is always near.*

*For man has striven, ages long,  
With faltering steps, to come to Thee;  
And, in each purpose high and strong,  
The influence of Thy grace could see.*

*He could not breathe an earnest prayer,  
But Thou wast kinder than he dreamed  
As age by age brought hopes more fair,  
And nearer still Thy kingdom seemed.*

*But never rose within his breast  
A trust so calm and deep as now:  
Shall not the weary find a rest?  
Father, Preserver, answer Thou!*

*'Tis dark around, 'tis dark above,  
But through the shadow streams the sun;  
We cannot doubt Thy certain love;  
And man's true aim shall yet be won!*

The Norwegian Baptists have changed the name of their institution from the "Norwegian Baptist Divinity House" of the University of Chicago to the "Norwegian Baptist Theological Seminary."

The First Annual Christian Council of the Christian Evangelistic Union will be held November 7-10 in the building of La Salle Avenue Baptist Church, Chicago. The congregation was unanimous in welcoming the council. Rev. C. H. Rawson is superintendent of the union. The program will begin Monday evening with a mass meeting. Attending ministers living outside of Chicago will address for entertainment the pastor, Rev. J. H. Rogers, 1219 N. La Salle St.



Fresh from the Field.

(Continued from page 1194)

senior home mission stories by Dr. Fred-  
erick A. Agar. The ten stories consist of  
the ones that Dr. Agar has found most  
popular as he told them in his lectures  
throughout the country, and even their  
titles intrigue the imagination. They are:  
The Jesus Road, The Sky Pilots of Ellis-  
worth, The Reg'lar Doin's, A Song in the  
Night, Never Heard it Before, The Sheep  
Herder, An Effectual Call, Billy's Ticket,  
A Little Child Shall Lead Them, and The  
Doctor's Conversion. The booklet can be  
secured from the department of Mission-  
ary Education, Baptist Board of Educa-  
tion, 276 Fifth Avenue, New York City.

Dr. Samuel Z. Batten, in writing to  
Secretary James H. Franklin concerning  
his impressions in Czechoslovakia, ex-  
presses his opinion that the supreme op-  
portunity for spiritual religion has come  
in Central Europe. The ground is pre-  
pared, as soil never has been prepared  
before, for the religion of social out-  
look, moral passion and spiritual vision.  
When Austria broke up and the state  
church could no longer drive the people,  
there came the inevitable revolt from the  
established ecclesiasticism. Whole towns,  
almost to the last person, are renouncing  
their old religion and there is a mass  
movement among the people that is one  
of the most remarkable changes in all  
history. Unfortunately many of the  
people are adrift spiritually and many  
are falling into unbelief. This presents  
a great opportunity as well as a peril to  
Evangelical Christianity. Dr. Batten  
will doubtless be interested in learning,  
when he returns to America this month,  
that a large part of the shipment of  
supplies in the plan to "Fill a Ship in  
Fellowship" will be distributed among  
needy people in Czechoslovakia.

Dr. Ma Saw Sa of Burma, assistant  
superintendent of the Lady Dufferin Hos-  
pital there, whom so many Northern Bap-  
tists came to love last spring, when she  
visited cities all over the country as a  
Golden Jubilee guest, has been invited to  
visit many of the leading hospitals of the  
United States, for the furtherance of her  
work—an invitation that shows in what  
high regard she is held by medical au-  
thorities.

Rev. Oliva Brouillette, in charge of  
our Baptist work in France, was an ex-  
tremely interesting speaker, at the noon  
prayer meeting held at the General Board  
of Promotion headquarters on October 10.  
Rev. William R. Lippard of the American  
Baptist Foreign Mission Society led the  
meeting, illustrating his talk with screen  
pictures recently taken of the work in  
France.

Even in Porto Rico the women are  
asking for what they want—and getting  
it! The town of Puerta de Tierra is a  
poverty-stricken little one and the inhab-  
itants depend on work in the tobacco fac-  
tories for a living. The girls and women  
of the city wanted some more pleasant oc-  
cupation. So they presented a petition to  
Mrs. Katherine S. Westfall, executive sec-  
retary of the Woman's American Baptist  
Home Mission Society, when she was on  
the island, requesting that the Baptists  
start an Industrial Training School of  
some sort. In the new San Juan Church  
and Community House such a class is  
soon to be opened, and lace work, em-  
broidery and basketry will be taught.

Materials are to be furnished at cost and  
the women allowed to sell their own work  
at whatever profit they can make. In  
cases where the natives cannot afford to  
buy the materials, they will be supplied  
free of cost and the finished product sold  
by the school, the worker being given all  
profit over and above cost. The "hand  
that rocks the cradle" does other things  
too these days—even in Porto Rico!

Among the interesting persons who  
will shortly sail from New York for other  
lands is Miss Ruth Ada Grimes, the  
fiancee of Raymond H. Ewing, an ap-  
pointee for Assam, under the auspices of  
the American Baptist Foreign Mission So-  
ciety. Miss Grimes has already had an  
exceptional career. A graduate of the  
University of Chicago in 1915, she served  
as a High School teacher in 1915-16; a  
High School principal from 1916 to 1919;  
in Home Mission Sunday School work  
from 1919 to 1921; and as the pastor and  
organizer of a church from 1920 to 21.  
She is a licensed preacher of the Meth-  
odist denomination in Chicago.

Shortly after Mr. V. G. Krause opened  
the door of the European Relief Ware-  
house at 348 East 23rd Street, New York,  
last Monday morning, a huge auto truck  
from the Post Office Department stopped  
in front of the warehouse and unloaded  
an amazing number of packages which  
had arrived from all parts of the country.  
Tables had been erected in the ware-  
house for the unpacking and assorting of  
the supplies, and it is expected that the  
baling machine will be in operation  
within a few days and will be kept con-  
tinuously busy until all the material is  
transported to the pier.

Is It Worth While?

(Continued from page 1219)

have to raise the money to send them and  
sometimes only one out of your delega-  
tion is moved to a new vision of life.)

Is it worthwhile to have a student come  
to your office or seek him in his room and  
then frankly tell such a student that from  
your observation he is headed down grade  
and away from the home ideals and the  
visions of early years? (Some perhaps  
think the interview impertinent and let  
your advice go in one ear and out at  
the other.)

Is it worthwhile to run an annual pic-  
nic for Baptist students in the spring of  
the year and have a ripsnorting time?  
(Yes, it takes a lot of promotion work  
and the weather may spoil all your plans  
at the last minute!)

Is it worthwhile to attempt to make  
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danger line of "busting out" came along  
and asked if he might talk with me for  
a few minutes. I excused myself from  
my friend, talked with the student facing  
dismissal from the university (he was a  
splendid type of manhood and will suc-  
ceed without doubt in a smaller school  
where more intimate relations can be es-  
tablished between faculty and students),  
went home for dinner (two students from  
Minnesota and Tennessee as our guests)  
and in the rush of dinner preparation in  
the kitchen I asked my good wife: "Is  
it worthwhile?"

I will answer my friend the next time  
we meet.  
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## Rev. R. R. Sadler: An Appreciation

BY JAY A. LAPHAM

A sense of personal loss came to many homes and to many hearts when the word was sent out Friday morning October 7, 1921 that Rev. R. R. Sadler, the editor of the Baptist Record, had passed away. Friends had been somewhat prepared by the news that appeared in the Baptist Record, but their friends all over the state were praying and hoping that our brother might be spared for further fellowship and service in the denomination.

Mr. Sadler was one of the very useful members of the official body of the Iowa Baptist Convention, in which he had served as recording secretary for ten years. He was deeply interested in the small churches in the state and in every enterprise of the convention. At the associations he was ever a welcome guest. His gracious bearing and genial smile won him friends at once. He had the stamp of those fine strong Baptist men of old Virginia, his native state.

Nearly twenty years ago Mr. Sadler came to Iowa from West Virginia where for ten years he had been editor of the Baptist Banner. He located at Humeston in southern Iowa and served the Baptist church there as pastor. He believes strongly in the state paper as a means of reaching many homes in our Baptist churches that will not take the national papers; also as a means of giving to all of the churches more local news and a larger opportunity for discussion from

the pastors and others, of topics of interest to the members. Accordingly he was soon in the editor's chair again and for nearly a score of years he has made the Baptist Record a welcome visitor in many homes and a strong help in supporting the Iowa Baptist Convention in its work.

As a guest at associations over the state and in many homes, Mr. Sadler received a hearty welcome. He had the fine courtesy so manifest among the best men of the old Dominion. He loved his home church in Pella and was a sincere friend of the pastor. He was active in the Sunday school where for years he taught a large class. Our brother was conservative in his views, but he loved the great Baptist denomination and was anxious to see all of the forces keeping step in aggressive work for the Kingdom of God. In the prayer service and in preaching the gospel he was interesting and helpful.

The writer has a sense of personal loss in the death of Mr. Sadler. For twelve years past the Baptist Record has given a page and more to the subject of religious education. In caring for this page delightful fellowship has been enjoyed with our brother. Through all the years he has taken a live interest in the Iowa Baptist Assembly and extended a strong helping hand through the paper. Many friends will remember the keen interest he took in the program last summer and the generous way in which he gave the readers of the Baptist Record an account of what was said and done. His monument in Iowa will be the Baptist Record which has been a great blessing in many Baptist homes.

Saturday October 8, 1921 was crowning day for Mr. Sadler. A large audience gathered in the Baptist meeting house to pay their last respects to the departed citizen, friend and brother. Dr. S. E. Wilcox, a long-time friend and co-worker led in prayer. Dr. G. P. Mitchell, also a warm friend and co-laborer, spoke words of appreciation. His pastor and friend, Rev. A. C. Droz, spoke words of comfort to the lonely wife and family from the words: "It doth not yet appear what we shall be." In the beauty of the autumn day his body was laid to rest in the beautiful Oakwood cemetery in Pella.

To him as to many another soldier of the Cross of Christ we say, All hail and farewell!

## Mr. Liu Sees American Sport.

This impression of the World Series game was written by Herman C. E. Liu of Hanyang, China, a graduate of Soochow University, formerly manager of the Soochow baseball team, now at Columbia University, preparing for Baptist work, and getting his Ph. D. degree.

"I have always been interested in baseball games, I even used to play baseball in China, but never getting crazy about it until today, on Polo ground. This is the first official baseball game I have ever witnessed since I came to America. The papers reported that there might be a midnight line in order to gain admission to today's World Series game, because the seats would be all full and the crowd in an extravagant hurry. So I decided to go there one hour ahead.

"When I reached Polo ground, Oh, boy! Whole New York seemed wild and crazy. I found thousands of people already there, all interested to watch the battle of kuen chiu (bats and balls.) It was estimated

thirty-nine thousand yelping wolves inside and three hundred and thirty-nine thousand yammering to get in.

"Before the game was started, the two rival teams, the Yanks in white, the Giants in gray, were getting warm up, as Americans say. I was quite disappointed because I did not see much in it, and I mistook it for the official game. However I enjoyed the comedy and stunts staged by two of the players, although they were too funny with their shindigs. "The grounds were very picturesque. There are many ads and signs opposite the press box. Ads importuning one to use razors, garters, cigarettes, beefsteak for sale, soft drink stands, ginger ale, hot dogs, floated in the air. Over the press stand is a cover of wire netting. It's like viewing a cross-bared veil, looking through the field.

"All were quite excited while the game was going on. Those professional players indeed were different from college boys. It seemed they never failed in pitching, catching or batting. I enjoyed to see their stealing a base, home running and sliding. Bands played, telegraph keys clicked, all added to the excitement. Every now and then a queer bell rang. It sounded like the Chinese victrola peddler, liu shen chi chl.

"During the whole game, I was quite excited, but I was never so crazy and mad as the crowds. They all looked wild, yelling, whistling, clapping all the time. They shouted words of cheer to make exclamations. They often say, Oh, gee,atta boy, well done.

"I learned a new English word today. Everybody was talking about fans. I was disappointed not to find any fans there. My neighbor kindly explained it meant spectators because they are so fantastic.

"I was quite disappointed in Baby Ruth today first because he was not a baby and then not a ruth. He is called a Yankee but I found out he was from Baltimore. My last disappointment was because Baby Ruth did not make forty-nine home runs.

"The attitude of the Americans toward the game is really a puzzle to me. After all baseball is just a sort of recreation. I cannot see why the public are so wild about it and witnessed the game as if they were looking on at the Great War. Another puzzle is that I cannot understand why they commercialize the game. They charge awfully high for admission. I was told that each member of the winning team could get five thousand dollars for a game. Another puzzle is that they buy and sell players. For instance Babe Ruth was bought from the Boston Club for thirty-five thousand dollars. This does not mean that I am not in favor of the baseball game. As a matter of fact I think it is a great asset. It is a game which promotes national unity. It is a good recreation, promoting health. Furthermore, it trains good judgment and quick perception, and teaches the importance of team work.

"This whole afternoon made me terribly homesick. It reminded me of childhood days when I attended a missionary preparatory school in China and how my American teacher taught me to play baseball. When the manager came out today I recalled my trouble with our Babe Ruth when I was the manager of Soochow baseball team and was defeated by the team of the Shanghai Baptist College."

—New Bedford Standard.

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## ON THE MATTER OF SALARIES

For some little time the columns of the professional journals patronized by and conducted for the organists and choir-directors have been seething pro and con as to the proper remuneration due church musicians, standards that should be set, items that should be included in the contracts, etc.; and there can be no doubt that such agitation will redound to the improvement of any conditions that may be found unfair, and will suggest many points wherein the musicians may find it possible and politic to be of great service. Rowland W. Dunham presented a very sane viewpoint in a recent issue of "The American Organist," which article is well worth reproduction. Here it is:

"In these days of h. c. l. the cry for higher salaries has inevitably hit the ranks of church organists. More money is demanded by workers in all lines of endeavor, so why not by us? We even hear suggestions and rumors of "organization" to produce the desired results. None of us would object in the least to an increase of greater or less proportions. Few of us are likely to get it. Before we say too much about it, however, would it not be well to pause and consider the situation—are we worth even what we get?

"The report of an official of the A. F. of L. recently made much of the fact that the demands of the American workman were largely responsible for present conditions, through his failure to really do his work to his utmost capacity. The fact is he is not efficient. The more money he gets the less work he cares to do. He has his auto and silk shirts—all very well, properly used. But to enjoy these and other luxuries he must have more leisure. And to keep them up he must have still more money. The result we all know. The truth is he does not earn what he receives.

"There is considerable doubt that the organist who performs his task conscientiously is adequately paid. He has two Sunday services, from one to five rehearsals with the choir in preparation, ten or twelve hours a week practice at his organ, to say nothing of the time spent in planning his services, keeping up his choir organization, and examining new music. Yet, he is the man who has received no increase, and is saying nothing. Mr. Maitland's estimate that the church player gets more per hour than the movie performer does not apply to him. But he loves his work, which he does to the best of his ability without ostentation, and is happy.

"On the other hand, there is the chap who plays the organ in church on Sunday, who is always growling about the ingratitude of churches in general and his own in particular. Besides the labor of his Sunday services, he has a rehearsal in which to "run through the music for Sunday." Sometimes this ordeal occurs just before or after a service, especially if he is blessed (?) with a quartet of singers. As a well-known organist once said, his "choir usually rehearses weakly." He decides what shall be sung by closing his eyes and reaching into the cupboard for a bunch of music, a sort of "first come, first served" performance. When the preacher asks for an anthem in keeping with his subject he is called unreasonable, and another grievance is silently registered in the mind of the organist against all churches and ministers. The organ music this fellow plays needs no practice and is worth just about as much as the pains he takes with it. A quartet needs no organization—a fact which commands that particular kind of a "choir" to the organist. New music is hastily selected at Easter and Christmas time, with perhaps an occasional burst of speed here and there throughout the season, when the singers complain. This organist spends perhaps sixteen or twenty hours each month for which he is paid from \$50 to \$75. Is he underpaid? He is quite willing to admit that he is.

"All this may be somewhat overdrawn but it represents a type which is numer-

ous enough. There is a pathetically large number of organists who have little genuine interest in the music they give, either from artistic or purely business standpoints. In their indifference they are content to "get by" as easily as possible. They are essentially in this class even if not true to the type in all details.

"What American music needs most of all is sincerity. We are a commercial nation. That spirit is becoming inculcated in our musical life to an alarming extent. Idealism, as we are learning through our political gatherings, has no place in this country of ours. Thus it is that we find reflected in our church music, where of all places it should not be, that spirit which is so hurting our artistic future.

"Many of us feel that the present propaganda for 'better salaries to organists' to be ill-considered. It would be vastly more valuable and, incidentally, more profitable eventually from the ulterior standpoint to make our slogan 'better music to churches.'

"Every organist knows how he stands; whether he is trying to give the very best that he can produce at each performance, or whether he is more concerned about his salary. Churches may sometimes be unfair to their organists. Isn't it true that just as frequently organists are unfair to their churches? It behooves us, therefore, to examine ourselves first before we complain too loudly about what we are being paid. We must not only earn our salaries, which we do not always really do; we must go farther. We must make our church music so much better that every service will be a revelation of the very finest that sacred music has to offer. Then, and not sooner, shall we have any moral right, individually or collectively, to institute a campaign to force our already hard-pressed churches to raise more money for our monthly checks."

## Obituary.

CHARLES E. BAKER

The writer first got acquainted with Colonel Chas. E. Baker some twenty years ago in Cedar Rapids, Iowa. The acquaintance ripened into a personal friendship. Recently while visiting in California I planned to call on Mr. Baker in Santa Barbara, his home, but found to my great surprise that he was dead. I could hardly believe the report because I had always associated my friend with vigorous health, buoyant youthfulness, and immortal vivacity. It is true he was born in Cincinnati, Ohio, seventy years ago the fifteenth of last July, but up to the hour of death he seemed to have all the vitality and resilience and enthusiasm of a boy. He died of valvular heart trouble after an hour's illness on June 11, 1921, at Porterville, California, while on a boosting trip with the business men of Santa Barbara. Colonel Baker, as he was familiarly known, was a man of striking form and personality. In face and figure and bearing he was a thoroughbred, and his personality was in complete harmony with his fine physique. His crowning characteristic was sincere and enthusiastic interest in everything human. It was this trait that made him a lovable man in the church, and incarnated the beautiful symbolism of the Masonic Order of which he was a loyal and advanced member. When a boy nine years old he was baptized into the fellowship of the Ninth Street church of Cincinnati. His young manhood was spent in New York City where he became an honored member of the Madison Avenue Baptist Church. In 1874 he married Elizabeth L. Chase of Boston who survives him as do also the two daughters. Removing to Chicago soon after his marriage he engaged heartily in the work of the First Baptist Church. Later he lived in Sioux Falls, S. D., Cedar Rapids, Iowa, Roswell, N. M., and finally in Santa Barbara, California. In all these places he was an officer of the church, an enthusiastic worker for his city, and an honored member of the Masonic fraternity.

His funeral was a fitting tribute to the love and respect in which he was held by the community. Fifty boy scouts accompanied the body of their scout master to the grave as a body guard; Knight Temp-

lars in uniform conducted an impressive service at the cemetery; and the pastor of the church, Dr. W. W. Catherwood, spoke feelingly of the great loss sustained by church and community in the death of Colonel Baker. He was a great soul always seeking to radiate sunshine and happiness. Such a spirit is immortal in the richest sense of the word.

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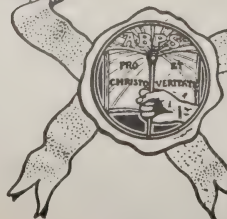
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Volume II

October 29, 1921

Number 39

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to observe November 11 as a high day for prayer and earnest discussion. Into every city and hamlet of the country the idea has been carried by magazines and the daily press until it has now received the reinforcement of President Harding's request that the day be made a solemn holiday.

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In All Seriousness Speak Up

THE BAPTIST belongs to the Baptists. If the Baptists want this Kollum Kremated let them just say the word. In all seriousness we are calling for a referendum vote of our subscribers. What you say will in the next thirty days decide the fate of Killam's Kollum. We want a post card shower. If you think the page should be kept as it is tell us why. If you want it "killed" tell us why. We want the privilege of printing your replies as far as possible. The case is now in the hands of the jury. We await our fate with a smile. THE BAPTIST belongs to the Baptists.

# Killam's Kollum

The Publisher's Page

This is now and has been from the beginning the publisher's page. It is always partially surrounded by the material Uncle Samuel requires and the table of contents as well as list of editors, committees and contributing editors who seldom contribute. Upon this inspiring and attractive page we tell from week to week the purposes, the policies and the progresses of THE BAPTIST. We have stuck to our text. Over and over we have told of the friends and the foes, the hopes and the fears, the present and the future of our denominational newspaper. We have never told all we knew about them either. For some reason unknown to the editor the Kollum has been read. How do we know? First, we know by the cash book. For example, the reference of our favorite flower, "the forget us not" brought us many dollars. Second, we know for during the past months we have asked for many things and in nearly every case the response as been immediate and ample. In the third place thousands of letters make favorable reference to the Kollum. Fourth we know for material from this page has been copied in religious journals far and wide. Fifth, we know because for months we have not been introduced in church, convention and seldom in private without its stigma attaching to us. Sixth and lastly we know for many of the readers of THE BAPTIST are human beings.

Shall Killam's Kollum Krumble? ? ?

A sad and serious situation confronts us. THE BAPTIST belongs to the Baptists. Do not understand us to say that this is the sad and serious situation. Far be it. This is the trouble: the Kollum is misunderstood and its mission questioned. Is there a department which has pleased everybody? It has been called an "editorial page," a most grievous mistake. Some one has discovered that it is "undignified." We do not understand his type of mind. Upon analysis it has been found to savor of the "superficiality of the age." We think it was a university professor who made the test. Seven men and one woman have written their protests in the past seven months. We were bearing up bravely under this sense of failure until our General Director intimated to us last week that he felt the Kollum was a mistake and now we are heart broken. This is the sad situation to which we refer. THE BAPTIST belongs to the Baptists. It does not belong to the boards, the secretaries or even the editors. We must have a referendum. Read the paragraph in italics and you will understand. Shall we order the undertaker and flowers for Killam's Kollum?



## Fresh from the Field

Rev. William Earl La Rue, pastor of the Lyell Avenue Church, Rochester, N. Y., has accepted a call to the pastorate of the Takoma Park Church, Washington, D. C., and will begin his work there November 15. Mr. La Rue began work in Rochester in September, 1917, coming from the First Church of Weedsport. During his residence an aggressive work has been done and the indebtedness on the building reduced to less than \$1000. He has served during this time as chaplain of the Rochester General Hospital and as clerk of the Union of Baptist Churches of Rochester and Monroe County.

The Baptists of Detroit are a great family and every church and every mission is a matter of deep concern to every other church and mission. The latest child is the new Jefferson Avenue Baptist Church, now housed in its splendid new Sunday School and Institute building on Lakeview avenue at Jefferson avenue. This is the new church resulting from the consolidation of Clinton avenue and the Jefferson avenue branch at Engle. Dr. and Mrs. C. M. Carter have been the pastoral spirits that have brought about the happy combination. The neighborhood affords one of the most promising opportunities in America and already the great building is in some ways inadequate for the demands upon it. But this is only temporary. There is a great auditorium building yet to come when the proper time and necessity comes, as they will.

A work the Detroit Baptists have long looked forward to has been a Christian center, down town, for our Negro brethren and sisters. A preparatory work was begun at the Second Church with Miss Reid in charge. It was a serious loss when the mother of Miss Reid died and she was obliged to return home and take up the educational work laid down by her mother. But this did not defeat the plans. The Women's Home Mission Society has kindly sent Miss Alexander, Dr. Brooks of the Home Mission Society approved of the plans outlined and in co-operation the Detroit Baptist Union is overhauling the building on Russell Street, near Sherman Street, recently vacated by the Calvary Negro Baptist Church for the new Negro Christian center. It is hoped to have it ready to occupy by October 15, when a comprehensive evangelistic, social, industrial, educational and recreational program will be put on.

A denominational development of widespread interest has been going on in Detroit all the summer months—the consolidation of the Grand River Avenue and the Fourteenth Avenue Baptist Churches in the edifice of the latter, corner Fourteenth Avenue and Marquette. The building has been materially changed, a large pipe organ installed, also new heating and ventilating systems and many interior changes looking to the efficient care of the great consolidated Bible School, all under the name of the Baptist Temple, Rev. Llewellyn Brown, as pastor. Later it is expected to build adjoining a splendid church house or institute building for a larger educational and recreational work. Services during the summer months have

been held in the Grand River Avenue building while the extensive changes in the Fourteenth Avenue Church building were under way, but now the united congregations are at home in their new house and we are certain a new era of advancement has dawned.

In the vestibule of the First Baptist Church of Rahway, New Jersey, a huge box has been placed for the receiving of parcels with which to help "Fill a Ship in Fellowship." Members coming to the church at the Sunday services and at the prayer meetings deposit their packages in this box. As soon as it is filled, arrangements are made to transport it to the warehouse in New York, through the courtesy of one of the members, whose business firm runs a daily truck service between Rahway and New York.

The First Baptist Church of Falconer, N. Y., started out to fill one barrel with supplies for the relief ship being sent to Europe, but they found it necessary to write to headquarters for additional shipping tags. When the members had brought in their gifts, it was found that two and possibly more barrels would be required for their shipment to the warehouse.

In reporting its work in southern Ohio during the last summer, one of the evangelistic teams from Denison University re-



marked that there is plenty of romance among those hills, and to illustrate the point, sent along this picture. Study it.

"How to be a Good Citizen" is today as popular a subject among the women, young and old, as a quarter century ago was "How to be a Good Housekeeper." The topic is occupying a prominent place this fall on the programs of the state conventions of the Woman's Christian Temperance Union, which are being held in nearly every commonwealth. Study courses in Citizenship are advocated for groups of local workers in every community. Circles will meet to study and discuss politics, national, state and municipal; to talk down or to talk up candidates for office; to pass around recipes for good government and remedies for

inefficient government, as the women were wont to exchange recipes for sponge cake or cures for the children's sore throats. The Young People's Branch of the Woman's Christian Temperance Union is organizing citizenship classes and inviting other young people of both sexes in for a social evening and a discussion of "How to be a Good Citizen."

The New York Bible Society, at 5 East Forty-eighth Street, will present to President Harding a Bible specially made for use for the Conference on the Limitation of Armaments. The organization received word yesterday from the President that he would be glad to accept the gift.

The Bible is bound in morocco and is of large type. It is one of the finest copies of the Scriptures published, and the cover will bear the following inscription:

"This Bible is dedicated to the promotion of good-will among the nations by the New York Bible Society, Nov. 11, 1921."

The Bible is now on exhibition at the Bible House. The gift was planned by the Rev. Dr. George William Carter, general secretary of the society.

Rev. W. L. Miller of Tobias, Nebraska, in attendance at the recent state convention, remarked to the editor that he had taken the *Standard* and *The Baptist* from 1868 to date. Are there other brethren who can equal or surpass this record?

At the recent Kansas State Convention a delegate stated to the body that Miss Ruth Paul, a graduate of Ottawa University, then about to sail for missionary work in Orsam, lacked a Corona typewriter, for which the sum of \$50 was needed. A collection was at once taken and more than \$58 realized sent to her with the loving greetings of the convention.

Dr. Bruce Kinney, speaking at the Colorado State Convention, stated that Dr. D. D. Proper, who had just given an address was, in point of service, the oldest field worker of the Home Mission Society and that he stood next.

Tentative programs have been issued for the Convocation of Christian Citizens in Behalf of Limitation of Armament which is to be held in the Central High School and new Masonic Auditorium, Washington, D. C., Sabbath, October 30 to Wednesday November 2. They may be obtained by addressing the National Reform Association, Pittsburgh, Pa., which has taken the lead in calling the Convocation, to which individuals as well as representatives of religious and civic bodies will be admitted without enrollment fee or special credentials. Those not as ecclesiastics but as citizens. The emphasis will be put not so much upon the economic as upon the Christian argument against militarism.

Beat the average of one hundred per cent if you can! Miss Anna L. Dahlgren of the Iloilo Hospital, Iloilo, Philippine Islands, brought that challenge to the Woman's American Baptist Foreign Mission Society here, when she visited its headquarters this week, bringing the best of news of the training school for nurses in the Iloilo Hospital. Last year's graduating class passed the government examinations one hundred per cent perfect, and the 33 pupil nurses who are now in training show symptoms of an ambition to beat even that record, Miss Dahlgren says.

(Continued on page 1256)





# The Baptist



## We Have Not Succeeded—Yet

COMPARISONS of per capita giving on the part of Northern Baptists and other bodies are gratifying. They afford a measure of comfort also if in any hour we are inclined to become discouraged.

There is need of caution, however. This is not time to get to coddling ourselves. Self congratulation may prove to be a bad thing if indulged in at the moment when the consciousness of an enormous task and of a sure defeat if we do not exert ourselves to the utmost should be present in such a way as to be almost overpowering.

Some of our people have, it is true, given wonderfully. But we are only half way to our goal. The total asked for this year is much greater than for last, and yet collections are not more than half as much as for the corresponding months in 1920. Such facts do not suggest that this is a good time in which to sit down and fold our hands.

We have not failed. But the plain fact is that we

have not succeeded. The goal is a long way off. As we measure our human power it seems impossible of attainment. Indeed, it is impossible—for us. But it is not impossible for God, working through us. Now that we have come face to face with what seems humanly impossible, we shall perhaps be led more and more into resolute dependence upon Him who can do all things when he has the proper human instruments.

The course before Northern Baptists is perfectly clear. It involves, first, absolute dedication of all that we are and have to Him. It means, second, the seeking Him in constant prayer—in praying through our own personal problem and duty. And it means, third, such effort and sacrifice as most of us have not yet put forth. Success is ours if we are willing to pay the price. And the price involves both the entire consecration of our hearts to Him and the undertaking of tasks so great that we are led to say, "I cannot do it; but God can do it through me."

## The Long and Short of It

LONG ARTICLES, editorial or contributed, in a newspaper, are an abomination in the sight of the reader. But the report of the Mohonk Missionary Conference sent in by Dr. James H. Franklin last week, and the luminous discussion of the Shantung controversy by Dean Henry N. Sherwood this week deal with matters so vital and of such immediate importance that we are sure to be thanked by some of our readers for presenting them in spite of their length.

## Join the Procession

WHAT THE BAPTIST has hoped and pleaded for seems to be coming, namely: that Baptists try—really try to understand each other, and get together in the middle of the Baptist road. Indiana Baptists have done this. Wisconsin did it two weeks ago. Washington and several others, as reports go, have joined the procession. Let all the states do the same. They need no outside permission nor help except from God.

## Keep Cool Heads and Clean Hearts

IN TIMES OF CONFUSION such as that through which the Baptists of the North are passing, there is only one safe course to pursue. It is that of open, clear, frank, courteous and courageous discussion. The heart of the denomination is right, and when our people come to see clearly what the issues are, there is no doubt what they will do. They will get together on Baptist ground, as they are already doing in state after state. The only real dangers to the denomination peculiar to the present juncture are tendencies to set up schemes in the dark, to seek factional victories, to substitute emotional in-

tensity for clear thinking, to resort to words of double meaning for the purpose of avoiding the consequences of clearly definite statement, and to use the denomination as a field of propaganda for outside and alien movements. Guard against these and the denomination, in its fellowship, its orthodoxy and its program, is safe.

## Editorial Fits and Starts

MR. CLEAVES is in the West attending state conventions. Mr. Killam is in the West, the North and the East, making "the welkin ring." Only Mr. McGuire is left—occasionally, between his own visits to state conventions. Consequently work in the office of THE BAPTIST is a thing of "fits and starts," as witness this page.

## "Go, Chicago"

BAPTIST LOVERS of football everywhere will feel a thrill of pleasure to read of the score of 9-0 made by the team of the University of Chicago against Princeton last Saturday. We congratulate Mr. Stagg, the veteran coach of Chicago, upon this "signal" victory. "Go, Chicago!"

## Wanted—A Representative

REV. W. A. AYRES states his impression in this issue that THE BAPTIST is not "rightly representing the Baptists." He is right. We are trying to unify and enlist them as far as we can; but our efforts in this direction are very unsatisfactory even to us. "Representing" them is another matter. Baptists refuse to be represented by anybody but themselves. In fact they find difficulty sometimes in trying to rightly represent themselves.



## America's Duty in Shantung

*If the coming conference on disarmament can settle Shantung with justice and satisfaction it can settle the rest of the troublesome problems and clear the way for peace. The case stated by a brilliant student of world politics.*

By HENRY NOBLE SHERWOOD

Dean and Professor of History, Franklin College, Franklin, Indiana

ONE OF the eighteen provinces of the Middle Kingdom of China is Shantung. It is about equal in area to the state of Illinois and contains nearly 40,000,000 people. Many facts about Shantung cause the Chinese to attach a unique importance to this province of the Empire. Mencius, the philosopher, was born in Shantung. Here, also Confucius lived, studied, and was buried. For four thousand years the Chinese have made pilgrimages to his grave and visited the sacred mountain of Tai Sham. On this mountain, a millennium and a half before Moses received the tables on Sinai, Fuh, first of the five great emperors, sacrificed to Heaven. All over China stones from this holy mountain are set up as memorials. Shantung, the resting-place of her great and mighty dead, is sacred soil to China.

The natural resources of this province are both varied in number and in quantity. Here the silk worm was domesticated and silk culture first flourished. Shantung also produces leather, cotton, and woolen goods. Moreover, it is rich in minerals. Copper and lead, antimony and nitre, silver and gold abound; and the coal and iron deposits with the four neighboring provinces to the north, are "so rich that they will equip navies when the miner's pick is silent in Pennsylvania, and when young New Yorkers are rickshaw coolies for Japanese gentlemen."

Together with these natural resources are important characteristics which assure to Shantung an unrivalled position as a commercial center. Its coast line is longer than that of any other Chinese province and it is blessed with excellent harbors, chief of which is Tsingtau. The province lies across two great channels of Chinese commerce: the railroad from Shanghai to Peking, and the Grand Canal.

### Rule Shantung, Rule China

The nation that rules over Shantung virtually controls not only this railroad and canal but the Yellow River as well, and therefore dominates internal communication and commerce. For this reason the possession of Shantung is of great strategic value. It is further enhanced by its central location. Because it is an entering wedge between the North and South it can dominate political situations. Moreover, the Bay of Kiaochow is an outlet for the products of North China and the shortest approach to Peking from the sea. Its strategic value is therefore doubly emphasized.

By virtue of its history and traditions, its natural resources and industrial opportunities, its strategic value considered both from a commercial, political and military point of view, Shantung is one of China's most highly treasured territorial divisions.

In 1897, using the murder of two of her missionaries as a pretext, Germany occupied the port of Kiaochow, and on March 6 of the following year obtained by treaty certain rights and privileges in Kiaochow and the adjacent territory. Two months later Great Britain leased the island of Wei-hai-Wei at the northeastern tip of the peninsula. Thus two nations disturbed the sacred province of Shantung.

Japan by the capture of Kiaochow in 1914 "with a view to the eventual restoration of the same to China" eliminated Germany from the province. Events moved rapidly. On January 18, 1915, Japan presented to the President of China the famous twenty-one demands. Five months of diplomatic negotiations followed. The treaty as it was finally concluded and as it relates to Shantung, is as follows:

1. China agrees neither to lease nor cede to any country any territory within Shantung or any island along its coast.

2. China agrees to open certain suitable commercial ports in Shantung. The choice of ports and the regulations therefor will be determined after consulting the Minister of Japan.

3. China agrees to accept whatever arrangement Japan and Germany may make of the latter's claims in Shantung.

5. It was further agreed: "When, after the termination of the present war, the leased territory of Kiaochow Bay is completely left to the free disposal of Japan, the Japanese government will restore the said leased territory to China under the following conditions:—

(a) The whole of Kiaochow Bay to be opened as a commercial port.

(b) A concession under the exclusive jurisdiction of Japan to be established at a place designated by the Japanese government.

(c) If the foreign powers desire it, an international concession may be established.

(d) As regards the disposal to be made of the buildings and properties of Germany and the conditions and procedure relating thereto, the Japanese government and the Chinese government shall arrange the matter by mutual agreement before the restoration."

Early in 1917 at Japan's request Britain, France, Italy and Russia assured her that they, at a peace conference, would support the claims of Japan in regard to the disposal of Germany's rights in Shantung.

On June 28, 1919, Germany signed the Treaty of Peace at Versailles in which she renounced all her rights, title, and privileges in Shantung in favor of Japan.

### John Hay and the Open Door

This concludes the resume of the contemporary history of Shantung. It is a bald statement of the events themselves without any attempt to set forth, as Herodotus would say, "the grounds of strife." With this as a background the remainder of the article will attempt to define the policy which America may best hold with reference to this Far Eastern situation. To set forth a policy caused me much trouble, for in the words of Thucydides, "the witnesses of the various events were not agreed in their accounts, but both sides were affected by partisanship and failure of memory."

In the determination of America's duty in Shantung it is well to ask, what has been in times past our policy toward China and Japan, the two countries most intimately related to the topic under investigation, and



does the present disposition of Shantung and the present attitude of Japan in the Pacific run counter to our Far Eastern policy?

In 1899 John Hay set forth the open door policy—equal economic opportunity in China for all nations. The following year he led in the demand for the preservation of the territorial integrity and independence of the nation. For a third of a century as respects China our policy has been that of the open door and the preservation of her territorial integrity. The great nations of Europe, Japan included, have assented by diplomatic notes to this policy.

We have shown a like spirit of good will toward Japan. Through the efforts of our country Japan has opened her gates to foreign intercourse. We have tried to help the Japanese solve many of the problems which her new position entailed. And for almost half a century an American was always the trusted advisor of the Japanese.

Withal, in the words of Professor Hornbeck: "We have been offering and giving to Japan, along with China, all that either has wished to have of the best products—along with some not the best—of Western thought and Western science."

### Japan Against American Policy

The second part of our query was, Does the disposition of Shantung and the present attitude of Japan in the Pacific run counter to our policy? Our answer is, Yes, and we offer the following reasons in support of it:

1. The acquisition of Shantung is but filling in the Japanese dreams of empire on the mainland—an empire at present which begins with Fukien on the south and reaches to Manchuria and Korea on the north. In building this empire obviously sovereignty changes and the open door closes. We believe with Mr. Thomas F. Millard: (a) "That Japan has no intention of ever abandoning the hold she has gained in Shantung, unless some kind of compulsion is put upon her to require it. (b) That Japan has no intention of respecting the commercial principle of the open door in Shantung, any more than she has respected it in Manchuria and Korea, unless compulsion in some form is put upon her."

2. Japan has received from China greater concessions than Germany obtained in 1898. In addition to the German holdings a pledge was obtained that she would neither lease nor cede to any nation any territory on the Shantung coast. Moreover, the right to construct a new railway was obtained—obtained in the face of the facts that the construction of this line by and for the Chinese themselves was imminent; that the Chinese railway policy at this time admits of the use of foreign capital under the direction of foreigners but only as Chinese lines; that Japan uses railways not only as economic agencies but as political instruments as well.

3. Japan objected to the neutralization of Shantung and other leased territories for the period of the war; she objected to the capture of Shantung by China; she objected to the entrance of China into the war. On this last point Vicount Ishii, Minister of Foreign Affairs, in a conference with the representatives of Great Britain, France, and Russia, who in November, 1915, suggested to Japan that China join the Allies, is reported to have said: "Japan could not regard with equanimity the organization of an efficient Chinese army such as would be required for her active participation in the war, nor could Japan fail to regard with uneasiness a liberation of the economic activities of a nation of 400,000,000 people."

4. Japan does not respect the sovereignty of China

because she violated Chinese neutrality in making the capture of Kiaochow and in obtaining the twenty-one demands. Not only does the substance of the demands convict her but the method of obtaining them as well. Japan presented them to the President of China instead of to the Foreign Office; she warned China that all proceedings must be kept secret; she denied at home and abroad, officially and non-officially, the terms of the demands; and she threatened that unless an immediate answer was given that "the Imperial Japanese Government will take such steps as may be necessary."

During the course of the negotiations the American Secretary of State gave to the press a statement that the Japanese government had assured the United States that "Japan had no intention of interfering with either the political independence or territorial integrity of China, and that nothing she proposed would discriminate against other powers having treaties with China or interfere with the 'open door' policy to which all the leading nations are committed."

Five days after the date of this news item, on May 11, 1915, the United States sent identical notes to both China and Japan in which our government declared "that it cannot recognize any agreement or undertaking which has been entered into or which may be entered into between the Governments of China and Japan impairing the treaty rights of the United States and its citizens in China, the political or territorial integrity of the Republic of China, or the international policy relative to China commonly known as the open door policy."

This action on the part of our government suggests that the affair of the twenty-one demands created misgivings at Washington.

### Would Vise American Note to China

5. The fifth reason why our Far Eastern policy has been traversed is found in the demand made by Tokyo in 1917 that a United States message of special advice to China should have been viséed by Japan.

6. The course of Japan's foreign policy in general is imperialistic and leads to the conclusion that Japan will not restore Shantung to China. She has in the last generation frequently added territory to the Empire. The method by which Korea was obtained is characteristic of what may be expected with regard to Shantung. In 1894 in a treaty of alliance with Korea we find this statement: "The object of the alliance is to maintain the independence of Korea on a firm footing." In 1898 in an agreement with Russia Japan recognized definitely the sovereignty and entire independence of Korea. In 1902, in the treaty of alliance with Great Britain, again Japan recognized the independence of Korea. Twice in 1904, she made the recognition. In 1905, Japan assumed control of Korean foreign affairs. In 1906, Marquis Ito was made resident General in Korea. In 1907, Japan prevented a hearing being given to the Korean representatives at the Hague. In 1908, Prince Ito declared Japan would not annex Korea. In 1909, he declared Korea must be "amalgamated" with Japan. In 1910 Korea was annexed to Japan.

In the light of Korean history what interpretation shall be placed on diplomatic promises made in Tokyo?

Despite her promises to stand by the open door and territorial integrity of China in the Lansing-Ishii agreement of November, 1917, the inference seems warranted from her Far Eastern record that Tokyo scored when Washington, on the ground that "territorial propinquity creates special relations between countries," recognized that "Japan has special interests in China, par-



ticularly in the part to which her possessions are contiguous."

7. And Japan would score again by building up a Monroe Doctrine for the Far East. But it is not a Monroe Doctrine. It is a wolf in sheep's clothing. It is an attempt to begot America by the inference of a name. "The American Monroe Doctrine is defensive and all excluding; the Japanese Monroe Doctrine is aggressive and not self-excluding." Japan could meet her foes singly; Russia is practically out; Germany is out; who will be next? Probably America.

But before we go further let us look at another picture.

China has 400,000,000 people; they speak about twenty different languages; they are 95 per cent illiterate. China has had a Republic imposed upon her. In reality she is without a government. After studying at first hand conditions in the Far East, Mr. Frank A. Vanderlip makes this estimate of the Chinese government: "It has represented nothing; it has been corrupt; it has been inefficient; it has lacked courage and has been without any real national political feeling or backing, and it has no standing or influence . . . and China is next door to Japan."

On the other hand there is Japan. During the last half century, the Shogun has surrendered his power; feudalism has wiped itself out; a constitution has been established; and political parties formed. The qualifications for voting have been reduced from ten yen to three and the question of universal suffrage debated. The most optimistic think Japan is fast approaching a limited monarchy with ministerial responsibility.

This island empire, not quite as large as California sustains 53,000,000 people. The increase in population is about 400,000 annually. Approximately only seventeen per cent of Japan is arable. She is now passing from an agricultural to an industrial nation. She is practically without either coal or iron ores. She has all kinds of labor force and practically no raw material.

#### "The Devil Take the Hindmost"

And China rich in coal and iron ores is next door to Japan. Would it not be the natural thing for Japan to quote from the speech that Herr von Bulow made in 1898 in the Reichstag: "Mention has been made of a partition of China. Such a partition will not be brought about by us at any rate. All we have done is to provide that, come what may, we ourselves shall not go empty-handed. The traveller cannot decide when the train is to start, but he can make sure not to miss it when it does start. The devil takes the hindmost."

And in this light Dr. T. Iyenaga, head of the Japanese Bureau of Information, addressed recently the Twentieth Century Club of Boston:

"What Japan obtains are simply the economic rights and concessions in Shantung similar to those enjoyed by other powers in other parts of China, and the establishment of such a settlement at Tsingtao as the foreign settlements that exist at Shanghai, Tien-tain, and Hankow. The Shantung settlement, therefore, far from impairing the territorial integrity or independence of China, rather serves to restore her sovereignty, which Germany had, in fact, overridden at Kiao-Chau by the treaty of 1898.

"Such being the actual outcome, I am unable to understand what ground there is for the abuse that has been heaped upon the Japanese nation on account of the Shantung disposition of the Treaty. To restore the exercise of full sovereignty over Shantung to its owner—is this what you call 'Japan's rape of China'? To

develop, in connection with China, the resources of her potentially rich province, which, left alone to the Chinese, would long remain a hidden treasure—is this what you call an act of burglary? To contribute to the education, sanitation, and physical well-being of the inhabitants of Shantung, as Japan will doubtless strive to do along the railroad in whose management she has a share—is this what you call 'the enslaving of 36,000,000 in Shantung'? Were these acts to be properly styled 'rape,' 'burglary,' and 'enslavement,' we would ask for the immediate and thorough revision of Anglo-American dictionaries to prevent our disastrous blunders in understanding the English language."

And Kong Siang Ko, lineal descendant in the 75th generation from Confucius and envoy to the Peace Conference at Paris, cries out, "We, forty millions of Shantungese, will never in any fashion submit to Japanese domination."

And Japan answers; "I have been trying to negotiate with China regarding the restoration of Kiaochoo and there is no China with which to negotiate."

And what in view of all this is America's duty in Shantung?

#### America Lost Two Opportunities

America has lost two splendid opportunities to deal satisfactorily with the Shantung problem. The first opportunity was when she entered the Great War. The nations with whom we became associated would have assented to any reasonable demand on condition that we declare war. Our government undoubtedly knew for a considerable time in advance of our declaration of war that we were going in. During this interval of time we could have bound Britain, France, and Italy to the immediate restoration of the German holdings in Shantung to China. We not only did not do this but we allowed Tokyo to bind them to support her proposition that the German holdings be turned over to Japan.

The next opportunity came during the peace parleys in Paris. What went on there is as yet not a matter of public record.

Of one thing we are reasonably assured. America asked for no territorial gain. She asked for nothing for herself. Japan made two requests; a declaration of racial equality and Germany's place in the Far East. Japan used the first request to throw dust in the eyes of those who opposed her second request and at the crucial time dropped the first and obtained the second. And America was helpless to prevent it. We had the opportunity and lost it.

And from Paris the scene shifted to Washington. From the executive branch of our government the Shantung question went to the Legislative department.

The answer made to this question by the United States Senate is a matter of history. On November 15, 1919, the Senate adopted the following reservation to the Treaty of Peace with Germany:

"The United States withholds its assent to Articles 156, 157, and 158, and reserves full liberty of action with respect to any controversy which may arise under said articles between the Republic of China and the Empire of Japan."

On the 15th of the following March this reservation was amended by striking out the words "between the Republic of China and the Empire of Japan."

Whether or not the Treaty is ratified by the American Senate with or without this reservation it seems likely that unless some compelling force prevents it Japan will remain permanently in Shantung. This occupation is only an additional step along the road to



an enlarged Japanese Empire. The increase is to come in the future as it has in the past at the expense of China.

With regard to the dismemberment of China and to economic and commercial relations with her the United States has expressed herself in the Hay Doctrine. Now as heretofore this doctrine needs enforcement. America must stand by the Hay Doctrine as she has stood by the Monroe Doctrine. The safety of our ideals, the maintenance of our civilization and the preservation of our Republic demand it.

The European states already have agreed to the Hay Doctrine. It seems reasonable therefore to ask them

to join us in a demand that Japan announce a date upon which she will restore Kiaochow and her concessions in Shantung to China. This announcement should specify the terms of the restoration and both the terms and the date should be acceptable to the Powers.

Moreover every encouragement and help should be given to China in order that she may develop into a strong power. A strong China would go a long way toward the settlement of Far Eastern questions. If those that are strong bear the infirmities of the weak then the western nations must unselfishly make contributions to China. Otherwise the China that hath not will lose that which she hath.

## The Kingship of Christ. IV—Christ and the Person

*Jesus effected a new creation. He made men out of chattels. Human personality is too sacred for even Him to venture to compel its allegiance. A master of Baptist theology interprets Him.*

By E. Y. MULLINS

President of the Southern Baptist Theological Seminary, Louisville, Ky.

JESUS CHRIST revealed to the world the value of human personality. Prior to his coming men were treated often as chattels or as animals. He taught the infinite value of the individual man in the sight of God. His teaching is based upon the fact that man is made in the image of God; that he is a spiritual being destined to an immortal existence and capable of infinite growth. The individual is regarded in the New Testament as a member of a spiritual society, the church. His personality is to be estimated in his relation to God and to other human persons. The teachings of the New Testament are especially clear in this regard. It is not necessary here to repeat the various passages of Scripture which bear upon the theme.

### Dim Lights on the Horizon

The human person of course involves all that man is—physically, mentally, morally and spiritually. The feelings, the conscience, the will, the purpose, the power of choice, the whole of man's self-consciousness, belongs to his personality.

Human personality, as Jesus Christ found it when he came into the world, was sadly in need of divine assistance. Human society had left man in the midst of spiritual disaster. Sin was dragging men down slowly into the depths. Ethical and philosophical systems had been devised, but were incapable of redeeming men. Here and there a dim consciousness had arisen on the horizon of the more enlightened men concerning the value of the human person and its destiny, but this vision and ideal had not become universal and had not become a practi-

cal regenerating force in the world.

When Jesus came, it was the coming of the invisible God into the visible world, the inaudible God speaking in audible tones. It was the God of philosophy and abstract speculation taking concrete form and inviting men to lay hold upon him for their salvation; so that Jesus set forth himself as the crown and hope of a renewed personality for man. He offered himself as the revelation of God, as the Savior, as Lord. He invited men to accept his yoke. He said that faith in him would bring a new life to the soul. What man needed was, first, to be rid of the bondage of sin. Jesus taught that faith in him would bring the necessary emancipation. Man found a division in his nature. When he would do good, evil was present. There were occasional glimpses of the moral ideal, but they were transient. What man needed was the unfolding of his possibilities, the development of himself. In order that man may come to the full realization of himself, Jesus taught that man must accept him and the life which he brought.

### A Royal Priesthood

Jesus taught that there were two great elements in the process of self-realization on the part of man, following his restoration to fellowship with God and emancipation from the bondage of sin. First, man must become a king, and second, he was to become a priest. "He made us to become kings and priests unto God." Now, kingship, in the old sense of autocrats, is an anachronism in the world today; but kingship stands for power, and the element of power is a necessary element in Christian

character. Priesthood, in the old sense, according to which men were custodians of divine grace, has passed away in the religion of Jesus. But priesthood, in the sense of sympathy and love of one's fellow men, remains. It is thus in the combination of power and sympathy, kingship and priesthood, that the Christian ideal of character is to be realized.

There are two groups of words in common use which reflect these two elements in character. We speak of self-discipline, self-development, self-direction, and we work these ideals into our educational systems. They supply the kingly element in character. They bring power. But there is another group of words, viz: self-sacrifice, self-renunciation, or self-denial. These represent the priestly element in character, and it is the combination of the two groups of ideals which brings self-realization under the leadership of Jesus Christ. It is this combination which enables men to rise to the Christian standard.

### He Will Not Coerce a Will

I notice next the method of Jesus Christ in dealing with human personality. All his methods reflect the high valuation which he sets upon men. He never coerces the will. He deals with us on principles of freedom. He makes revelations to us, but he does not declare them as dogmas to be imposed upon us. He awaits our discovery of those things which he has revealed. His own Messiahship is an example. He lived before men and taught them, and by and by he asked them for their opinion of him, and when they confessed him he pronounced them



blessed. Thus the disclosures which he brought became the insight of his followers.

So also in the matter of righteousness. Jesus came to make men righteous; but his righteousness is both a gift and an achievement. He came to reveal a new righteousness of God; but faith is reckoned unto us for righteousness. Christ himself is made unto us wisdom and righteousness and sanctification and redemption; but he also commands his people to work out their own salvation in response to the inworking of God. Thus at every point he pays the utmost respect to human personality, lures it, woos it, wins it, and trains it to the highest possibilities.

#### God Does Not Swallow Men

A very interesting aspect of Christ's work with the human person is seen in the gift of the Holy Spirit and his spiritual service for men. The Spirit of God reveals to the Christian the things of Christ, as of God dwelling in man; but it is not God swallowing up man, so that man's personality is wiped out, as some pantheistic systems of belief would teach us. Man's personality remains distinct. The Spirit of God convicts, persuades, teaches, leads, guides, upholds and sustains and brings to mind the things of the past, but never coerces the will. Through the Spirit Christ addresses motives. He appeals to the whole range of human interests—to fear, to hope, to desire, to aspiration, to the conscience. This is the moral method of the divine Son of God with free personality. There is never coercion but always persuasion.

The relation of Jesus to human personality is reflecting itself in our times in many ways in human society. I mention a few of the

spheres in which his principles are beginning to operate. I mention, first, education. Education more and more seeks to cover the whole range of possibilities in the pupil. Modern education is recognizing that the pupil is a moral and spiritual being, as well as an economic factor. A rounded and symmetrical education is bound to provide for all these high possibilities of human personality.

Again in the realm of economics the world is coming to recognize that it is not lawful to use other men for selfish ends. Some of the ancient institutions of man have been striking examples of the violation of personality. Slavery and war, and some forms of industry, have been outstanding examples. Chattel slavery is no longer regarded as ethical in civilized countries. The human person cannot rightly be held in bondage by another human person. In war, also, men have violated in many forms the sacredness of human personality. Men have been used as "cannon fodder," they have been used as puppets, and they have been slain by the million to gratify the ambitions of rulers without conscience.

#### A Man's a Man

In the realm of industry, also, men are recognizing the sacredness of human personality, that man must not exploit his brother man. He must respect him. All forms of class warfare are violations of this ideal of the gospel. No group of men is inherently superior to any other group. Human nature all stands on a high level in the sight of God. There are degrees of culture and development, of course, but "a man's a man for a' that."

Again, in the realm of the state

men are recognizing the sacredness of the person. An absolute monarch who can do as he will with his subjects is an anachronism. Democracy or self-government is the ideal which is more and more coming into vogue in the modern world. It is destined to cover the whole earth in due time, because democracy recognizes the value of human personality.

#### A Religion Without Sacraments

The same principle is seen in its operation in the sphere of religion. The forms of religion which are dominated by priesthoods and by sacraments usually subject men to a form of spiritual bondage and put them at the mercy of a priesthood acting as custodians of the divine grace. The religion of the New Testament is the religion of the direct appeal and the free response, a religion without sacraments, but holding only to ordinances; a religion which appeals through the truth to the intelligence, through the moral law to the conscience, and through the Holy Spirit's reinforcement to the will. This is the kind of religion that respects human personality. Sacramental religions, therefore, are destined to pass away, and free and spiritual religions are destined to abide, because they and they alone fully respect the human person.

The goal of personality is self-realization in the Kingdom of God. The individual has his place in the social order; he finds himself only as he finds his true relations to his brother man; and the social order which is destined to rule, is the Kingdom of God as founded by Jesus Christ. The work of Jesus Christ, therefore, with the person, is the work of preparing the person for the Kingdom of God, which is an eternal Kingdom.

### "A Place for Me"

"My Father has need of the birds and the flowers,  
A place for each beautiful tree,  
And so I am sure in His wonderful plan,  
There's a place and a mission for me.

So, wherever I go and in all that I do,  
I crave the dear vision to see,  
My place in my Father's own wonderful plan,  
My task and His blessings for me.

I'd like to use all of my talents and time,  
And ever so faithful to be;  
That God should not miss any service of mine,  
To perfect His service in me.

He has a good purpose in all He has made,  
And surely I know it must be  
That when He pronounced His creation all good,  
He meant something lovely for me.

Then I must look close thru the days as they pass,  
The sign of His guiding to see,  
And be glad that my Father's own loving good plan  
Included a mission for me."



# From Coast to Coast With the D. V. B. S.

By CONSTANCE JACKSON

Statistics are seldom interesting to anyone who doesn't possess a mathematically inclined brain. But that's because they're usually abstract and dull. *Living* statistics are different though, and facts concerning actual, breathing, wide-awake-at-this-moment boys and girls won't bore you as the number of life insurance policies issued in the year 1907! Results of the Daily Vacation Bible Schools held by the representatives of the Woman's American Baptist Home Mission School all over the country are beginning to pour in, and they indicate without a doubt that the movement has met with greater success this year than ever before.

Aiken Institute in Chicago holds the *world's record*, and leads the list with an enrollment of 1070. But numbers are not everything and the spirit at Aiken was excellent, too. Despite the hot weather the order was fine, the Bible memory work gratifying, and the singing impossible to describe in its beauty and volume. "Could you have seen the toy trunks and carts made by the boys," writes Miss May A. Morey, "the dresses, aprons and bloomers which the girls turned out, to say nothing of the 250 dollies dressed by the little girls under ten, you would have said, 'If this is D. V. B. S. I'm for it!'"

"The heavens declare the glory of God,  
And the firmament showeth His handiwork."

Strange scripture to teach girls and boys who have lived all their lives in New York tenements among brick walls and stone pavements, you say? Yet the 19th psalm was the scripture chosen to be memorialized by the children who attended the Daily Vacation Bible School at the Judson Neighborhood House. The very limitations which gave them so little chance to see Nature close at hand made them thrill to the beauty of the words and they recited them with joy and vigor. When all of the schools were gathered in the Wanamaker Auditorium for the closing session of the year it was a stirring experience to hear these children of the city streets lift up their voices with one accord and say,

"Day unto day uttereth speech,

And night unto night showeth knowledge."  
At the First Magyar Baptist Church in

be proud the lad asked for more material and attempted another. Later he brought the two articles to Miss Wheeler and said,



CLASS IN SYRIAN MISSION, BOSTON  
Covers for sofa pillows. We made them ourselves. How do you like them?

Trenton, New Jersey, the attendance rose from 24 on July 5 to 94 on July 30, and the final enrollment exactly doubled last year's record.

Miss Frances Broome, a missionary among the Italians in Buffalo, New York, writes that their school was the largest in the city. They had 156 children for the first week when the attendance rose and remained practically at the figure of the total enrollment—189. One hundred and fifty-six pieces of work were completed in the Junior Department and the children memorized four songs and two Psalms.

Many children learned habits of faithful workmanship which they had never known before. Miss Carolyn Jane Wheeler of the South Chicago Neighborhood House tells of one boy who had a reputation for being hard to manage. They did not expect much of him and weren't surprised when his first piece of work—a hammock—was very poorly done. Realizing that it was not a piece of work of which he could

"This hammock ain't no good—poor work. But this one is fine!"

In Seattle, Washington, Miss Fannie Allen held a Vacation School of 44 week day sessions with an enrollment of 120 children. Counting the eight Sundays included in the term the children had 52 days of Bible work or the equivalent of a year in the Sunday School. "And those children surely know their Bible," writes Miss Allen.

Fast becoming little Americans, are many of the foreign born. Miss Augusta Stewart of Trenton, New Jersey, tells of a touching incident in connection with the picnic held for the D. V. B. S. children. Tony, a little Italian boy, had been eagerly looking for the Washington Monument all the way. Suddenly he spied it and with face aglow he jumped to his feet and saluted in proper military fashion. "There he is," he cried, and as the car sped past, he threw back a kiss to the Father of the country he had come to love so well.

Amusing things happen too. At the first session of the Daily Vacation Bible School held by Miss Harriet Cooper in Detroit, she asked the children how many of them had brushed their teeth and taken a bath that morning. The response was slim! What was her amazement on walking through the park on her way home to find several of the children splashing merrily in a little fountain. "We're taking our bath now, Miss Cooper, will it count for tomorrow?"

"What is your parents' religion?" one of the boys registering for a Daily Vacation Bible School was asked. "My mother's a Protestant, but I'm a devil," came the startling answer. The work is strenuous in hot summer weather but the needs of the child soul are imperative, and country wide the teachers and missionaries of the Woman's American Baptist Home Mission Society have been so zealous in the work that children already are asking, "Please, teacher, when does it begin again?"



SOME NEW AMERICANS  
Americanization Workers visit our homes. "Whoop! Don't overlook me—the boy in the doorway."



## The First Meeting of the International Missionary Council, Lake Mohonk, N. Y., Sept. 30—Oct. 6, 1921

(Continued from last week)

The exclusion of German missionaries from allied territory was regarded as due to general political considerations, for the Council, "though not occupying the position of a court of enquiry," yet had at its service a great mass of information as to the countries where German missionaries had been at work and on reviewing that information expressed the conviction that "speaking generally, German missionaries working under the flags of other nations were not guilty of acts of disloyalty or of attempts to excite disloyalty among the people of the country, and that, if anywhere there were exceptions, these were not in accordance with the policy of German missionary societies."

Other restrictions upon missionary work in certain colonial areas, especially in Africa, received careful consideration, and methods of procedure were proposed in order if possible to secure an easement of these restrictions.

### Autonomy Looms Big

A momentous discussion was had on "Church and Mission." The special committee having to do with this subject was composed of board secretaries, missionaries and representatives of the rising churches in mission lands. In order that this special committee might have before it a frank statement of the most forward looking thought from the group last named, the Japanese, Chinese, East Indian and African members of the committee, acting as a sub-committee, were asked to frame a statement indicating what they felt should be the relation between the developing indigenous churches on the field and the missionaries. Through this action probably for the first time in modern mission history the trend of thought on the part of the so-called native leadership became fully vocal at an interdenominational, international gathering held within the bounds of Christendom. The sub-committee was composed of able and courageous folk, but instead of offering for the consideration of their Occidental fellow-members of the special committee an argued brief for fuller or fullest self-determination or independence on the part of the indigenous churches on the field, this Oriental and African group, purposely avoiding whatever might suggest a demand on their part, framed several penetrative questions of far-reaching import. These questions offered by the sub-committee were worked over carefully by the special committee and with a preamble giving them their setting were presented to the Council as the committee's unanimous report. The Council, in receiving this report, did not need to be convinced that "the Christian movement in a large part of the mission field, and in particular in India and China, labors under a serious disadvantage on account of its foreign character in the eyes of the people—a disadvantage which can be overcome only in the degree that the main leadership and direction of the Christian movement passes into native hands." But what could the Council do with the questions which had been raised?

"1. Whether, with a view to minimizing the disadvantage referred to, and promot-

ing native leadership, it is desirable in certain fields that foreign missionaries should be related to and serve under the direction of the constituted ecclesiastical authorities of the country to which they are sent and that they should have the same ecclesiastical status as that of corresponding indigenous workers.

"2. Whether it would be more in harmony with the spirit of brotherly co-operation and of rightly serving the church of the country that all questions affecting the program of Christianity should be discussed by natives and foreigners meeting together, rather than such matters should be determined by a mission council or other body composed exclusively or preponderantly of foreigners; and hence, where it is not possible on the grounds stated above, or for other reasons, to transfer the direction of all Christian activities to the indigenous church, how best an opportunity may be given to the native church of expressing its mind in regard to missionary policies falling at present within the purview of the mission body."

Such questions the Council could only "refer for consideration to the mission boards and societies and through them, if so desired, to the missions and churches in the mission field," recognizing at the same time the differences in polity and practice of the several churches, the different stages of development of mission work and the varied conditions in different mission fields. The earnest consideration already given by many missionaries to the question of transferring responsibility to the indigenous church, and the pre-supposition involved in the questions that a strong indigenous church and a capable native leadership are already in existence. The impossibility of finding any uniform solution of the problem applicable to conditions in all fields was also emphasized, parts of Africa, for instance, being absolutely unprepared for such proposals and Japan having already in large measure achieved ecclesiastical independence.

### Like the "Fourteen Points"

At the end of the discussion the report embodying the questions and referring them as stated was unanimously adopted by the Council, although it was frankly remarked in informal conversation among the members that the questions so raised had carrying power possibly akin to that of President Wilson's Fourteen Points.

The discussion of Christian education in the mission field as notable. Papers by two of the outstanding experts in education in Great Britain and the United States, Sir Michael Sadler, of Leeds University, and Dr. Paul Monroe, of Teachers' College, Columbia University, were before the Council, as well as the reports of certain special educational commissions, that to Africa reporting in person to the Council through Dr. Thomas Jesse Jones, the Rev. J. E. K. Aggrey, D.D., and the Rev. and Mrs. A. W. Wilkie of West Africa. Mr. J. H. Oldham led the discussion, which in its various aspects lasted for almost a full day. The ideals of missionary education; the relation of missionary education to the developing national systems of education in mission lands;

and the specific contributions to be made to national life and character and to Christian leadership by missionary education that can be made by no other agency—these were the major issues considered.

Other topics receiving consideration were Christian literature, the relation of missionaries to public questions, the preparation of missionaries, the *International Review of Missions*, and the traffic in narcotics as an international problem.

With reference to the forthcoming conference at Washington on the Limitation of Armaments the Council passed this resolution:

"The council contemplates with deep thankfulness and solicitude the assembling of the international conference at Washington. The momentous issues to be considered will profoundly affect the peace and well-being of many peoples. Our earnest prayer to God is that such wisdom may be given to the delegates that their deliberations may result in the discovery and acceptance of agreements that shall be the political equivalent of those principles of brotherhood taught by Jesus Christ, which principles we believe command the assent of a vast and increasing number among all nations.

### We Will Support a Just Peace

"We cannot doubt that, should the result of the conference be a concert of judgment and action significant for justice and peace in the world, this brotherhood of Christians in every nation and of every name would with new hope and confidence give themselves to the promotion of these principles among all men everywhere. For such high enterprise we, assembled from among the missionary forces of many peoples, for ourselves and, so far as we may, for those whom we represent, make solemn pledge of the highest service which in Christ's name we can render."

Of this new International Missionary Council, Dr. John R. Mott was elected Chairman, and Mr. J. H. Oldham, M.A., and the Rev. A. L. Warnshuis, D.D., were elected secretaries. Mr. Oldham and Miss G. A. Gollock were elected joint editors of the *International Review of Missions*, all to serve until the next regular meeting or until their successors are elected.

The Committee of Council, appointed to serve until the next meeting of the International Missionary Council, includes the following: North America—the Rev. Arthur J. Brown, D.D., LL.D., the Rev. James H. Franklin, D.D., the Rev. Frank Mason North, D.D., LL.D., the Hon. Newton W. Rowell, LL.D., K.C., Mrs. Henry W. Peabody, the Rev. Charles R. Watson, D.D.; Great Britain—the Rev. R. Forgan, D.D., the Rt. Rev. George Lanchester King, D.D., the Rev. John H. Ritson, D.D., Colonel Sir Robert Williams, Bt., M.P.; Continental Europe—Baron C. W. Th. van Boetzelaer van Dubbledeam, M. Daniel Couve. The officers of the Council are made ex-officio members of this Committee of Council.

It is expected that the next meeting of the Council will be held on the Continent of Europe in 1923.





# The Bulletin Board



## Take a Square Look at War

The *Manchester Guardian* for July 29 says: "The illusion that war is a school of character is dead. \*\*\* The illusion that war permanently tightens comradeship within a nation is dead. \*\*\* War as a means to anything great, noble, or precious, beyond its own immediate object of escaping violent conquest by others, is as bankrupt before the world as fire or plague. Its casualties to both winner and loser are seen to be not merely losses in life and limb and money, but losses in character, in intellect, in every part of civilization."

## O, Restless, Resistless Pussyfoot!

—Pussyfoot Johnson is broadening the scope of his anti-liquor program and has sailed for India to carry on a temperance campaign. "One would think the prospect of his campaign good," remarks the *San Francisco Chronicle*, "because out of the 300,000,000 people, more or less, something like one-fifth are Mohammedans who are solidly with him to begin with. We do not understand, however, that Mr. Johnson's business is with the native masses, who for the most part are too poor to indulge in the frivolity of strong drink, but rather with the 100,000 Europeans scattered through the country, and if it is with them Mr. Johnson will have the job of his life."

## Seeking a Lost Island

—Sir Ernest Shackleton, noted explorer, left London on a 30,000-mile voyage to explore the uncharted Polar regions of the South Seas. His ship carries stores for a two-year voyage. The explorers are making for the Enderby Quadrant, the Antarctic, south of South Africa. Some ninety years have passed since a ship was in these waters. They will also search for the lost island of Tunaki, mentioned in missionary history and legend, but never seen. A seaplane is on board the ship and motion picture men are along.

## There Are Millions in It

—During last year the United States manufactured 61,859,900,000 cigarettes. Of these, 15,834,000,000 were shipped abroad and the remainder smoked here. Revenue collected by the United States on tobacco products amounted to \$294,000,000 during the year.

## Literature Teaches Free Love and Atheism

The Evangelistic Committee of New York city, which is endeavoring to raise \$11,000 for the pressing immediate needs of the committee if it is to continue its work this summer, reports that \$160,000 is being spent in the city in the distribution of literature teaching free-love, atheism and un-Americanism. One of the

boys' workers of the committee is in touch with a young man who makes it his profession to teach young lads to steal, and with another man who is teaching atheism and un-Americanism to a group of twenty young men. It is against such evil forces that the evangelistic Committee's work is directed.

## Paul D. Moody, President

—Paul Dwight Moody, associate with Dr. Coffin in Madison Avenue church and a son of the famous evangelist, Dwight Moody, has been elected to the presidency of Middlebury College in Vermont. Mr. Moody, who was at one time pastor of the Congregational church at St. Johnsbury, resigned his pulpit to serve in France as chaplain in the 26th division. General Pershing later appointed him to succeed Bishop Brent as senior chaplain of the American Expeditionary Forces. On his return to the United States Mr. Moody became connected with Madison Avenue church. As president of Middlebury he succeeds John M. Thomas, who resigned a short time ago to become president of Pennsylvania State College.

## They See the Way Out

In a great mass meeting of the churches, both state and free, in Hyde Park, London recently, the following declaration was adopted according to the reports:

"In face of the collapse of our existing economic, industrial, and social order, and of so much blindness in statesmanship, this meeting urges all men and women of goodwill to recognize that the solution of the deadlock can be found only in the practical application of the principles of Christianity to all the departments of human life. A persistent refusal to apply these principles of Truth, Justice, and Brotherly Love is a denial of Jesus Christ, who lived and died for their establishment on earth. The present system, being based largely on unrestricted competition for private and sectional advantage, must be brought to an end, since it fosters the sins of avarice and injustice, lays a yoke of thralldom upon masses of men and women, and leads almost inevitably to war.

"Therefore this meeting calls upon all Christian people to find in the failure of the old society a supreme opportunity for the building up of a new order that shall be founded on brotherly co-operation.

## Women of Two Races Join Hands

The promising cooperation which has recently been established between men leaders of the white and colored races by joint committees of conference in all the leading southern cities, is now being extended and strengthened through the organization of similar committees of women. Both state federations of

women's clubs and women's missionary societies in the various Protestant denominations are actively encouraging this development. The white women are pledging themselves to work with all their might to create public sentiment against lynching. The one accepted apology for lynching has always been the plea that it was the only means of protecting white womanhood in the south. When southern women repudiate such dishonoring and fictitious protection, the last rag of excuse for lynchers will be gone.

## Abolish Either War or Civilization

The *Boston Globe* summarizes the situation thus:

The modern world carries all its bread-and-butter in the same basket; that if my neighbor goes hungry, I am so much the more out of pocket till I feed him; and that statesmanship must act accordingly. That is, world politics have become world economics. Unless the peoples abolish war, war will abolish them. Abolishing war depends on raising the mental and moral standards of the average citizen. We must learn to think less as partisans of our own Nation and more for the sake of mankind as a whole, since it has been abundantly shown that no Nation is strong enough either to rule the roost or go to it alone. That the war-breeding evils of secret diplomacy have their origin in the ignorance and indifference of the peoples themselves, who in war, are, of course, the first to pay the penalty."

## A Texas Judge on Divorce

Judge Muse, one of the district judges of Dallas, said in an address: "We must get back to spiritual conditions in which we were many years ago to have the country improved. The only chance we have to conduct the government in a proper manner is to dwell upon the spiritual truths which are in the Bible. \*\*\* The only good reason for granting divorce is the reason given by the Bible, and any other reason is worthless. \*\*\* The biggest thing that faces the United States government today is the divorce problem. This rapidly increasing divorce rate will weaken the nation. There will be no remedy for this evil until laws are made which will make it more difficult to get married and even harder to get divorced. The home should be a place where the people find the greatest pleasure. There should be more singing of the old songs and a study of the classics instead of the jazz music and the popular novels. A home cannot be bought; only a house is bought. But a home is built through a slow process. If God is not in your home, open your door and let Him in, for where God is there is never divorce."—*Baptist Standard*.





# Religious Education



## International Uniform Lesson for November 13.

PAUL BEFORE THE ROMAN GOVERNOR.  
Acts, 23:25-24:27. Golden Text: Acts, 24:16.

By JOHN A. EARL

### The Lesson Text

Claudius Lysias had his hands full for a time. Bent on killing Paul forty men bound themselves by a curse to put him out of the way. But Paul's nephew informed the chief captain of the conspiracy, and the captain sensing the trouble sent Paul to Caesarea under a strong guard of soldiers by night. To Felix, the governor, he sent a letter explaining the situation. Felix waited five days for Paul's accusers to appear in the person of the high priest, Ananias, who came to Caesarea with certain elders and with a special pleaser by the name of Tertullus. The fulsome, flattering and false speech of Tertullus is found in Acts 24:2-8. At the close of this speech Paul is permitted to make his defense. Having heard both men, Felix puts off judgment for a more convenient time hoping thereby to avoid trouble and promote his own greedy ends. But the convenient time never came for it was the policy of Felix never to have a convenient time. His wife who was a Jewess induced him to call Paul before them. Her motive was doubtless pure curiosity. Again Felix delayed action with reference to Paul, and after two years he was succeeded in office by Festus who found Paul in bonds.

### The Lesson Taught

Paul before Felix and Felix before Paul are the two dramatic scenes of the lesson.

#### Paul Before Felix

When Paul stood before Felix he was a prisoner accused of at least three things, viz., insurrection against the government, schism against the Jewish religion, and profanation of the temple. Paul denies the first charge with dignity and calmness, pointing to the fact that scarcely two weeks had passed since he arrived in Jerusalem and implying that the time was too short for any serious conspiracy to be hatched. He denies the accusation that he profaned the temple, but on the contrary admits that he was orderly and worshipful in the temple, conforming to its laws and customs. He calls upon his accusers to offer proof stating in his defense that they have no proof or they would offer it. He answers the charge that he is a sectarian, confessing that he is not the ringleader of a sect, but that he does walk in the Way which the law and the prophets indicated.

The defense of Paul before Felix is marked by its omissions. Paul says nothing about Jesus the Christ. He keeps

himself strictly to the charges that have been made against him and rests his case on the simple statement that all the fuss stirred up about him is unnecessary because he is a law-abiding citizen of Rome, a Jew loyal to the law and the prophets interpreted in the light of the New Way, and a man wholly innocent of wrongdoing. In this Paul manifested his good sense. He would make the situation no harder than it need be. He would inject nothing into the trial that was not involved in the charges. Paul's defense is also marked by its implications. He implies that the Way is not a new sect but a flowering out of Judaism. His position seems to be that of the writer of the Epistle to the Hebrews. Bear in mind that he is not preaching the gospel before Felix; he is simply clearing himself of lies that have been put in the form of legal charges by one Tertullus; but in clearing himself his integrity stands out. There is nothing double about Paul. While not yet perfect he exercises himself to live with a conscience void of offense toward God and men.

#### Felix Before Paul

This is an entirely different scene from the one just passed. Paul in this case is invited to meet Felix and Drusilla alone in order that they may hear him concerning the Way or rather the faith in Christ Jesus. He is, therefore, not appearing before them as a prisoner but as a preacher. His defense as a prisoner before Felix and in the presence of his accusers required tact; his appearance before Felix and his wife as a preacher requires courage. Whatever the motive may have been that led to this meeting, whether the cupidity of Felix or the curiosity of Drusilla we do not know; we do know it gave Paul a striking opportunity not to philosophize about a new faith in a crucified Messiah but to reason of righteousness, self-control and the judgment to come. His reasoning was doubtless not personal in the sense that Nathan said to David, "Thou art the man," but it was direct though general and so telling that Felix was terrified. The message of Paul to Felix and Drusilla was eminently fitting because it preached righteousness to a pair who had violated every principle of righteousness, it brought the truth of self-control home to a man and a woman who were self-indulgent to the last degree of lust, and it flashed the lightnings of the judgment to come around the judgment seat of an official in whom all sense of justice was dead. It struck terror to the heart of Felix, but seemed to have no effect upon his wife, and the fear which caused Felix to tremble was only temporary, demonstrating the truth of Tacitus' statement that "Felix wielded his kingly authority with the spirit of a slave."

In a very real sense Paul was master of the situation all the way through his prisoner experiences. It is almost humorous to see how the little bleary-eyed Jew, whose sight was so poor he could not distinguish the high priest, Ananias, and whose bodily presence was contemptible, was important enough to require an escort to Caesarea of 470 soldiers. He was the master of kings and governors. His great personality radiant with the love of Christ and burning with enthusiasm for the salvation of souls made men forget his physical weakness and see only the charm of his spiritual presence.

## Book Reviews

**Jesus and Paul**, by Benjamin W. Bacon, D.D.; MacMillan Co., New York; cloth, 251 pages, \$2.50.

A series of nine lectures delivered at Oxford during the midwinter term in 1920. The author states at the outset his intention to "apply without reserve or restriction every process of historical and literary criticism which modern science places within our reach" to "an analysis of the early literature of Christianity in order to get at the springs of its life." In a rational and scientific manner he unfolds his idea of the relationship between the conception of Christ found in Paul's teachings and that in the gospels, with special attention to the place that the fourth gospel holds as a reconciliation between the theological system of Paul and that of the other evangelists, speaking of the Ephesian evangelist as the exponent of the "higher synthesis" of Jesus and Paul.

**Snowden's Sunday School Lessons** for 1922, by James H. Snowden; the Macmillan Co., New York, \$1.50; a real find for the busy Sunday school teacher. To begin with the book is written by a man who has ideas and knows how to put them on paper, as his previous writings clearly prove. You are pretty sure to get fresh, thought provoking, interest arousing comments on the lessons. Then the book is of convenient size, the ordinary five by seven inches of the regular book, that permits tucking it into overcoat pocket or shopping bag. There is none of the obvious padding that makes the usual comments on the lesson so trying; the matter is clear, condensed, direct.

The lesson text is followed by a lesson plan that gives a natural but not trite analysis of the material. Each heading in the lesson plan is commented upon briefly, and the practical teaching-point is printed in bold faced type. These teaching-points are what give the distinctive flavor to the book. They could hardly be better; they are suggestive, broad in their reach, thoroughly practical and rooted in present-day applications, and deeply spiritual.

It is safe to prophesy that the reception accorded to Dr. Snowden's venture will make this the first of a long series of commentaries on the Sunday School Lessons.





# Young People's Work



## Topic, November 13.

### BIBLE EXAMPLES OF PERSONAL EVANGELISM.

Matt. 4:18-22; 9:9,10.

*"And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother casting a net into the sea for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men."*

*"And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of customs and he saith unto him, Follow me. And he arose, and followed him."*

It does not seem possible for any one to read the Bible and not feel a sense of responsibility for personal work. Not only do the Old and New Testaments and the teaching of Christ reveal this obligation, but the lives of the early Christians show that they so understood the teaching and obeyed it.

**Finders' Chapter.** The first chapter of John's gospel has been called the "Finders' Chapter." When John the Baptist found the Messiah he went about, saying, "Behold the Lamb of God, which taketh away the sin of the world." Two of the men who heard John followed Jesus and accepted him as their Lord. One of these was Andrew, Simon Peter's brother. As soon as Andrew found Jesus he hurried out to find Peter, and brought him to Jesus. The next day Jesus found Philip, and Philip became a disciple. Philip hurried out and found Nathanael, and said: "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Nathanael expressed some doubt of this and Philip quietly said, "Come and see"; and Nathanael came and saw, and surrendered his life to Christ. When the Gadarene demoniac was healed, Jesus sent him back to his village to tell the story of his wonderful cure.

**The Outcast.** An outcast woman meets Christ at the well, and as soon as she comes to know him as her Lord she hurries back into the village, gathers a group of folks about her, and says to them, "Come and see a man, which told me all things that ever I did"; and because of her testimony they go to see the Christ, and a revival of religion takes place in that community. This is the constantly repeated story of the New Testament. As soon as men experienced Christ's salvation they went out to tell others about it.

But we see our responsibility, not only as emphasized in the

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

teaching of the Old and New Testaments and the experience of the early disciples, but also as it is clearly set forth in the example of our Lord.

John says: "He that saith he abideth in him ought himself also so to walk, even as he walked." If we give ourselves to follow in the footsteps of our Lord, we shall soon be speaking to individuals about his salvation; for Jesus was not only a preacher to the multitude, he spent much time in talking to individuals. Indeed, some of the greatest sermons he ever preached were spoken to individuals.

**The Master's Sermons.** The great sermon on "Regeneration" was preached to one man late at night. The marvelous sermon on the "Water of Life" was preached to an outcast Samaritan woman beside a village well. While few of the sermons of Jesus have been recorded, the Spirit of God has thought it worth while to preserve twenty-one personal interviews which Jesus had with all sorts of men and women. (Adapted from "Soul-Winning" by Dr. F. E. Taylor.)

Note: Copy of the above named pamphlet will be mailed free on request to the B. Y. P. U. of America, 125 North Wabash Avenue, Chicago, Ill.

Also, information concerning material and methods of all sorts for Young people's work may be had by writing to same address.

## Kankakee Celebrities.

The B. Y. P. U. of the First Church, Kankakee, held their banquet on October 14th with pastor H. W. Hines as Toastmaster. Representatives were present from St. Anne, Immanuel and First Church.

The officers of First Church B. Y. P. U. are: President, Edward J. Bringstaff; Vice-Presidents, Hazel Lankford, Everald Vickery; Secretary, Ruth Hicks; Treasurer, George Scharlach; Chorister, A. Delabre; Pianist, Ruth Hubert. Toastmaster Hines presented the officers in the following manner:

Sister Hubert is our talented Schubert  
Who tickles the ivory key,  
Making music and motions and other commotions  
For director Delabre.

George Scharlach is our Shylock  
Who holds the bags of dough,  
While Ruthy fair of the auburn hair  
Makes the monthly roll-call go.

A brace of nuts, hazel and hickory,  
Are vice-presidents Lankford and Vickery.

But the captain of the ship  
Who hands out the weekly gaff  
Is the ever ready and voluble Eddie.  
Beloved president Bringstaff!

The general theme for the evening's program was based on "Our Relationships": To the Local B. Y. P. U., E. J. Bringstaff; To the Neighboring B. Y. P. U. Organizations, Rev. D. M. Trout; To the B. Y. P. U. of America, Miss Mary Salzman; To the State B. Y. P. U., Miss Nettie Anderson; To Service, Dr. J. A. White. Vocal solos were rendered by Miss Renetta Catton and Mr. E. Rapp.



NEVADA-CALIFORNIA LIFE SERVICE LEAGUE





BAPTIST YOUNG PEOPLE'S ASSEMBLY OF

## With Our Baptist Colleges and Universities

### Keuka Park

The re-opening exercises of Keuka College as a college for young women were held recently. The presence of educational leaders from New York and Rochester, from the New York State Department of Education, and from Colgate University, together with the fine appearance of the new faculty headed by President Norton, as well as of the thirty-seven young women, members of the freshman class, bespeak the interest and enthusiasm which will make the college a success. President Rush Rhees, of Rochester University, made the principal address. He congratulated the young women that they were attending a women's college, for some he said preferred to be at a college all their own. He rejoiced that the Free Baptists and Regular Baptists, between whom there had been too little difference to warrant their being apart, had united. The adoption of Keuka, a former Free Baptist co-educational college, by the united body of Northern Baptists as a woman's college meant a useful and successful future. He spoke with great appreciation of the beautiful location and college buildings and rejoiced that here in the central part of our great state there was to be a woman's college dominated by the Spirit of the Greatest of Teachers. Doctor Taylor of the New York State Education Department said Keuka College should prepare young women to be makers of homes. Some might wish to be in professions or in helpful occupations, but primarily let this college graduate home makers. Judge Harvey F. Remington of Rochester, a trustee, presented the keys to President Norton with some pleasing references to the bright prospects ahead.

A very effective pageant illustrating the winning of Red Jacket to the aid of the

Colonists was given on the lake shore by the students under the direction of Mae H. Baker, Professor of Expression and Physical Culture.

Robert E. Farrier, D.D., state director of the board of promotion, and Dr. Clarence A. Barbour, former president of the Northern Baptist Convention, were present to represent those bodies.

Mrs. Gertrude S. Martin of Ithaca, executive secretary of the Women's University Clubs of America, an outstanding personality in women's educational matters, was chairman of the committee in charge of the formal opening.

The regents of the University of the State of New York have authorized Keuka College to conduct a summer school during the summer of 1922, in which courses of studies will be offered to teachers and college women who are prepared to work for a degree.

### Colby College

Four new members of the faculty greeted the students of Colby at the opening of the college year. Prof. A. P. Savides, Ph.D., Associate Professor of Philosophy, takes the place of Prof. W. R. Wells, who resigned in June to accept a position on the faculty of Lake Forest College. Professor Savides is a graduate of Roberts College, Constantinople. He came to America and studied at Harvard, from which he received his doctor's degree. He returned to Constantinople as a member of the faculty of Roberts College. He has also been a member of the Simmons College faculty, and was with the Americanization Division, Department of the Interior, for a time. He is a man of ability and pleasing personality.

The appointment of John C. S. Andrew, A.M., S.T.B., as Associate Professor of History marks the development of that

department, which under the direction of Prof. J. W. Black, Ph.D., has grown to the point where it requires the services of two instructors. Professor Andrew is a graduate of Harvard, class of 1896. He received his master's degree also from Harvard and in 1902 was graduated from Andover Theological Seminary with the degree of S.T.B. He has taught at Radcliffe and Harvard, served in the educational work of the Y. M. C. A. in France during the war, and then taught at Penn College, Iowa, from which institution he comes to Colby.

Harry E. Edwards, the new Director of Physical Education, is a graduate of the Springfield Y. M. C. A. Training College in the class of 1921. He has had wide experience in the direction of athletic activities and is well qualified for his important position. He served with the colors during the world war.

Charles B. Hurd, Ph.D., Instructor in Chemistry, is a graduate of the Worcester Polytechnic Institute, and received his doctor's degree from Clark University. He was an Instructor in Chemistry at Worcester Polytechnic Institute, and later a Fellow in Chemistry at Clark.

It is interesting to note that of the entering class of 182, Maine contributes 126, Massachusetts twenty-seven, Connecticut eight, New York eight, New Hampshire five, New Jersey four, Vermont and Pennsylvania each two. Colby's appeal is more than local, as this distribution of students shows.

During the summer the new cinder running track was completed. And just before the opening of the new year work was begun upon a new concrete grandstand which, when completed, will seat 2500 people. The donor of this gift has not been announced as yet. It is a much needed addition to the fine athletic field





A PARK IN THE WEEK OF JULY 25, 1921

which bears the name of Mr. Charles F. T. Seaverns, a graduate of the college and member of the board of trustees, whose generosity has made possible the employment of an accredited physical director.

#### International Baptist Seminary is Dedicated

Few events have ever had more significance in Northern Baptist history than the dedication of the International Baptist Seminary in East Orange, New Jersey, on October 12, "that students may come from all parts of the world to learn here how to interpret God to those from other lands."

Scores of the denomination gathered to witness the dedication in the gracious and beautiful home purchased for the International Baptist Seminary at 64 South Munn Street, East Orange. Of all who came, not one failed to feel a stir of heart when the seventy students, all but one of them born in foreign lands, the staff of professors, also foreign-born, the fine board of Trustees, and President Frank Leonard Anderson, who needs no introduction to the denomination, pledged themselves, heart and soul, to the great task that lies before them. All who witnessed the ceremony felt that with the opening of the International Seminary a great forward step has been taken by Northern Baptists, a step that will mean much to the whole world. Each spectator reminded himself that to those doors will come disciples from every land to learn how to teach others of Christ, and that from those doors will go out messengers who will carry the glad tidings of God's love not only to the new Americans of our own country, but to men and women all over the earth.

After the opening music, and the invocation by Rev. M. J. Twomey, D.D., of the Paddy Memorial Church of Newark, Rev. Frank A. Smith, D.D., impressively presented the keys of the International

Baptist Seminary to President Anderson.

"This is a day of great gladness, a day of achievement, a day of forward-looking," he said. "An institution marvelously blessed in its equipment through great generosity, is today dedicated to God, that those who study here, may go out and interpret Him to those of other lands. This is a dedication of our hearts, as well as a dedication of the International Seminary."

"I do not know how to express the feelings of my heart today," President Anderson said, in accepting the keys. "I realize that the International Seminary is to a great extent a venture, as everything significant is a venture. Under God I pledge every ounce of strength that I possess to this great task. Continue in prayer for the student body who will come here from all parts of the world, and for the faculty, and for myself, as a leader in this great enterprise."

After the Scripture reading by Rev. George Rice Hovey, D.D., secretary of Education of the American Baptist Home Mission Society, eleven Russian boys, each of whom has come from his own country during the past year to be a student at the Seminary, sang one of the Psalms in their own language. The Rev. R. B. Beattie, D. D. of the Vaughan Avenue Presbyterian Church of East Orange, welcomed the new Seminary there in the name of other denominations.

"You are sincerely and cordially welcome, in your great enterprise," he declared. "I felicitate you on this daring venture that is no longer an experiment, but a fact."

The chief address of the afternoon was made by Rev. Charles L. White, D.D., executive secretary of the American Baptist Seminary, who reviewed the enlargement of the Society, from its beginning, pointed out that the Baptists of America have always stood for spiritual liberty, and declared that vast opportunities lie before the International Seminary.

"Standing between Europe and Asia, America has the secrets of liberty which can save the nations from the perils of war, and the jealousies of peace," he said.

After the rendition of another psalm by the eleven Russian students, the inspiring prayer of dedication was offered by Rev. John F. Vichert, D.D., Dean of Colgate Theological Seminary. A song by the entire student body was followed by the benediction, which was given by Rev. Rufus Miles Traver, D.D. The exercises of the afternoon were followed by a reception.

#### Brown University May Limit Its Enrollment

Brown University has opened with a record-breaking attendance. The freshman class numbers 405 regular students, and the total attendance including the Women's College will pass 1500. The question of the possible limitation of numbers is now being discussed. The students and many alumni would like to limit the undergraduate men to 1000. It is felt by all that now is the time to select from all applicants only young men of high purpose and genuine ambition. The problem is to be discussed at the annual meeting of the corporation to be held on Wednesday, October 19.

The Brown Christian Association recently called on the students for \$1500 for current expenses, and the amount was subscribed in twenty-four hours. Soon the association will begin a campaign for the support of a "Brown in China" in connection with Shanghai Baptist College. Prof. D. H. Kulp of that college is now returning to Shanghai after a year at Brown. The Brown students are planning to greatly enlarge the social work Prof. Kulp is doing among the factory operatives in Shanghai and to provide facilities for enlarging the college courses in Social Science. Already Brown students have subscribed \$2000 for this purpose.

(Turn to page 1247)





# The Chimney Corner



## The Possible Impossibility.

### I.

EVERY good story should, of course, introduce such earlier events in the life of its characters as lead inevitably to the situation about to be disclosed. This is a good story, because a true one; but space being at a premium it will be adequate to condense said events into these terse but pictorial words. Met. Poor. Engaged. Still Poor. Married. Poorer!

### II.

With which brief introduction you are now to meet these twain, several years later, eating breakfast. It was, in fact, the morning after the evening before when they had firmly decided to try a new thing—a rather startling, dizzy thing to dream of putting in practice. The night before they had formed the resolution; but now, having slept on it, they sat staring at their plates in utter consternation, while the cheerful autumn sunbeams dappled the tablecloth. And of the two the Coffee-Pot End of the Table was the more consternated; but wild horses could not have made her admit it! Such is the essential bravery of the weaker sex.

So presently, since it really had to be broached, he ventured the remark: "I suppose you realize that the twins may suffer if we carry this thing out."

The Coffee-Pot End of the Table tightened its lips valiantly: "And they may suffer more if we *don't* try it! A thing that's right to do, is right to do—that's all there is to it. I dare say there are hundreds of families all over this country right now who know perfectly well that the only decent thing to do is to practice Christian stewardship, only they *don't dare*. I've been saying to myself that in the end our doing this may bring the twinnies more good than—music lessons, for instance."

"But \$200 out of \$2,000 is a bit steep," said the Bacon and Egg End of the Table, and added ingloriously: "I suppose we couldn't start in giving less than a tenth until we got used to it."

"And be meaner than the old Jews were? Not much!"

"Well, I hope we won't be sorry for this decision, dear," he said; and kissed her, as he used to kiss her in the days about which you can conjecture, before they were married.

### III.

On the way home from work that evening he invested in the fattest ten-cent ledger he could buy, and after supper they mapped out a family budget, with fear and trembling, setting down a tenth conspicuously in the Lord's column. It looked like a larger amount than ever

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

when set down in black and white—that \$200! And there didn't seem to be nearly enough to put in the other five columns—Rent, Food, Clothes, Heat and Light, Miscellaneous. But from that day on every littlest item was religiously entered in that ten-cent notebook; and every smallest expenditure was a debatable problem.

"One thing, we don't throw money right and left, any more," laughed he.

"It's like a game," she said, "I had no idea it would be actually interesting and absorbing."

So the months' skipped by as months have always skipped and the ten-cent book become so thumbed that every separate leaf curled up—I think in anticipation of the miracle about to be disclosed at the end of the year when they balanced the accounts and discovered with awe that their personal nine-tenths, carefully administered, had gone exactly as far as had the entire ten-tenth the previous year, when they aimlessly got what they wanted from week to week, and never really knew where the money went.

### IV.

That it *was* a modern miracle they did not doubt. There are two persons in my household who will never forget that young man's face in the prayer service when he arose and told of the possible impossibility.

"It's all down in black and white!" he exclaimed, holding the shabby little ledger in his hand, "I know to a penny that we made the nine-tenths equal the ten-tenths, and we haven't skimmed ourselves, either. But we were bound we weren't going to have this side of our Christianity lop-sided, although neither of us dreamed that we would *make* money! As for the Lord's tenth,—well, all I can say is, we've proved that where your treasure is there will your heart be also! We wanted to follow our dollars in imagination, so we took to reading the missionary magazine. There we discovered that the salary of a Bible woman is only \$20 a year. So I said: 'Let's adopt one of our own!' My wife said: 'Let's make it two, one in China and one in India?' So we did; and my wife says that while she works around the house she is painting pictures in her mind's eye of some brown-faced saint in India salaaming each day at fourteen front doors and sitting on fourteen earthen floors opening up the Word of God to a hundred souls hungry for a true religion. We've never known what true religion was, *ourselves*, before," he added with beautiful simplicity.

### V.

Little by little, as business grew, they increased their proportion from a tenth to a fifth, for from that first possible impossibility he went on to prove the joy of John Bunyan's memorable couplet:

"A man there was, some called him mad.  
The more he gave away, the more he had."

## The Young Reserves

### Jack-O'-Lantern Lights His Candle.

"EXTRA! All about the big fire!" yelled little Rastus Jack at the top of his voice. Every once in a while someone stopped to buy a paper, but whether he was yelling or selling Rastus Jack was thinking every minute that this was turning out to be a very disappointing birthday. Exactly like last year's. Somehow he had painted a little picture in his mind's eye of a cake with candles and presents, and maybe even a party! Of course this was perfectly absurd; but it did seem as if marvelous things could happen in the Smoky City—quite different from anything that had ever happened way down south in Dixie. What was the use of coming up north in a train if nobody knew you had come or paid any attention to you?

"Extra! All about the big fire!" he kept yelling, yet the only fire he really cared about was the fire which ought to be flickering at the ends of ten colored candles on top of an icy cake—the kind of cake that white folks had. But the passers-by saw only a shabby little negro boy with a big pile of papers under his arm. I am sure you know yourself how horrid it is to be full of wonderful thoughts while looking so very ordinary outside.

Then suddenly the Crusader Squad swung around the corner, fifteen strong, and bumped into Rastus Jack still lustily announcing the fire. Everybody picked himself up with a hearty laugh; and Jimmie Dale said to Mr. Everwise: "Oh, look, Mr. Everwise, doesn't that negro newsboy look exactly like a black Jack-o'-Lantern—see, his broad grin? And his rolling eyes?"



After Mr. Everwise had nodded his head, he surprised the squad by saying: "Boys, let's take him along to the party. How about it?"

"Sure thing!" agreed a dozen voices heartily, with a very faint growl from the boy who hadn't wanted to come from the very beginning. "Why should I go down and entertain a lot of *niggers*?" this boy named Percy had complained.

The class will never forget the way Mr. Everwise looked Percy up and down, up and down. As if he had been a statue. Or a monument. Or an ash-can. Or—nothing at all! It was dreadful.

"So that's the kind of a snob you are, is it?" Mr. Everwise said. "Well, boys, it's just as well we know the worst about him before we go. I had imagined that Abraham Lincoln had settled a few things in American minds about negroes. I had supposed everyone knew by this time that there are white black men and black white men. That color is only skin deep, anyway."

Which was absolutely all that was said, but the squad somehow had the impression that nobody was to say "nigger" after that, even in fun, or act as if he himself were white. Evidently color had to be proved! Indeed some of them were a little alarmed when Jimmie Dale ventured to say that the newsy looked like a black Jack-o'-Lantern. He did, of course. Terribly so. But until Mr. Everwise agreed they were rather uneasy.

Rastus Jack was overcome with the invitation: "I reckon you-all has asked the right kid," he grinned; "but 'pears like I ain't neber gwine ter sell these here papers, mister. It's a powerful big fire, but folks is paying mighty little 'tention to it. Just you point me the way, and I allow I'll be along lickety-split when I'm done sold out."

Down in his heart Mr. Everwise wanted to buy all the newspapers himself, but he saw in a flash it would look too patronizing. In another flash he saw the very thing to do: "All right, Rastus Jack," he said, "you come along as fast as you can. We'll leave Percy behind with you, to help sell the papers, and to show you the way to the party."

Poor Percy seemed to turn a sickly green and was about to protest against such an arrangement when Mr. Everwise hurriedly continued: "I am sure you're delighted to stay here, Percy, since you weren't very keen about the party, anyhow."

So the Squad moved on, leaving Rastus Jack and Percy on the curb.

"This is a *nice* way for me to be spending my Hallowe'en," mumbled Percy, glumly.

"Jest what I was saying when you-all happened by," sympathized Rastus Jack. "'Pears like I nebber been so powerful lonely, and now here's a lot of brand new friends and a while folk's party. You see, it's my birthday—oh, say, mister, buy a paper off me, all about the big fire."

Three men bought papers, a young lady too. Indeed business was suddenly so brisk that Rastus Jack thrust half his papers under Percy's unwilling arm.

"Here!" he shouted, "you sell them up near the store, I'se gwine ter sell them nearer the curb."

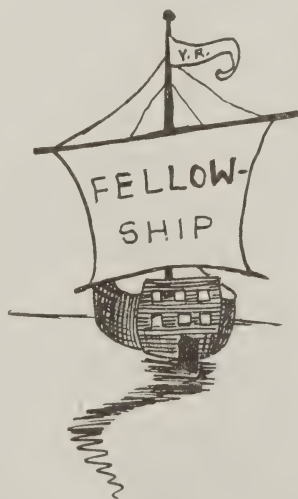
Percy had never sold anything in his whole life, but there was no chance to refuse for people began buying of him, and he actually sold all of twenty cents' worth. Really, it was good fun, so that when he was sold out and Rastus Jack was sold out they walked along counting their money in the most business-like way. At least Percy was business-like. Rastus seemed poor at figures.

"I reckon you been ter school a whole heap," the negro boy said enviously, "down south in Dixie I never done much book-learning, and I only been up north a year."

"Do you like it?" Percy asked.

"'Pears like I'se always jest gwine ter like it when Ole Man Trouble comes trawling round the corner. First my pappy he went to Hebben, and my mammy she can't be happy no more. Then the little piccanninies is a pack of trouble—scart of the snow in winter, sick with whooping-cough

A cablegram from Rev. J. H. Rushbrooke, European Baptist Commissioner, strongly recommends that a part of the supplies which will be sent by Northern Baptists in the movement to "Fill a Ship in Fellowship" be designated for distribution in Russia. Our people everywhere would be delighted at knowing that a part of their large shipment had been designated to the suffering people in Russia.



I saw a ship a-sailing  
From Young Reserves one day.  
And, oh! it was all laden  
With clothes for boys, they say.

There were girls' clothes in the cabin,  
And layettes in the hold,  
And soap and socks and mittens,  
And playthings, new and old!

in summer. But sometime I'm aiming ter like the Smoky City real well—*say, you Percy!—Look out there!—Lay low—oh!*"

Before anyone knew quite what happened a crowd had gathered, and Percy was explaining rapidly: "Yes, he ran out and pushed me back, but he couldn't get back to the curb himself before the auto hit him. He—he— isn't killed, is he?"

"No!" said the ambulance doctor promptly, "it may not even be a break, although his leg is badly hurt. If you're his friend perhaps you'd like to ride along to the hospital with him. Hop in!"

So Percy hopped. But while he did it he wondered what his mother would think. Or Mr. Everwise. Or the Squad.

At the hospital he telephone to his father to explain that if Rastus Jack had not pushed him aside he, too, would have been badly smashed up; so on account of Percy's father's gratitude, Rastus Jack found himself lying in a stylish little room by himself. His leg was not broken, but badly dislocated and bruised, as the Squad learned later that evening when they called at the hospital to inquire. Percy met them in the waiting-room with shining eyes: "I tell you what, fellows, that little nigger is white all the way through."

Mr. Everwise thumped him on the back: "Good for you, Percy, and now suppose you cut the word 'nigger' from your dictionary altogether. For Rastus Jack's a *boy*, color doesn't matter, but spirit does. Perhaps you'll remember we had a lesson about that two weeks ago—'The spirit of man is the candle of the Lord.' To my mind, Rastus Jack has lighted his candle!"

Percy grinned. "Say, that's truer than you know," he laughed, "for this is Rastus Jack's birthday I sort of wish we could, have lighted some real candles for him."

Jimmie Dale grew excited: "What's the matter with lighting a Jack-o'-lantern and let it burn in his room. He couldn't manage a cake tonight, anyhow."

So all night long the little yellow Jack-o'-Lantern grinned cheerfully at the little black Jack-o'-Lantern. Sunday afternoon Mr. Everwise came to call and explained about the Negro Community Center where his class had had charge of the Hallowe'en party the day before. It seemed it was a place where Rastus Jack could go to play, where the piccanninies could stay all day while "mammy" worked.

Rastus Jack beamed as he listened: "'Pears like I always knowed there was something waiting round some corner for a little darky like me, but I nebber rightly knowed *which* corner till Percy come along. Say, he's a friend for you, Mr. Everwise. See that there cake with ten candles—well, sir, his mammy done brung it to me with her own lily white hands. And see them books? Well, Percy's gwine ter learn me lessons; and Percy's pappy allows I'm gwine ter school or he'll know the reason why not! I'm powerful glad I busted my leg a little."

You can see for yourself that the little key this time was comradeship.





# Our Own Folks



## Wisconsin State Convention.

By ROBERT W. SHAW

The Wisconsin Convention met in Beloit October 10-13. It was the seventy-seventh anniversary of the organizing of the work in Wisconsin. The convention had met with the church at Beloit in 1898, and so twenty-three years had passed before it returned.

### The Place

Beloit is one of our little cities near the Illinois line. At one time it was in Illinois, but new surveys put it back where it belonged. It is a city of beautiful homes, many churches, and excellent schools. Besides the many industrial institutions Beloit boasts of being the home of Beloit College, a large Congregational college. The Baptist church is strategically located down town, and has an excellent property, though a new church building is needed badly. The pastor, Dr. I. E. Bill, and his good people took excellent care of the visitors and sent them away with a desire to come back again soon.

The program opened Monday night with the Ministers' Union. And it ended Thursday night with a world view of the missionary endeavor. The State Convention program proper had for its slogan, "A New America For a New World." All phases of the work were considered though home missions was stressed. One of the outstanding features of this convention was the rural work session on Wednesday afternoon. Rev. W. W. Diehl of Michigan was present and stirred our hearts with a great message on this important work.

### The Speakers

The invited guests were Dr. J. J. Ross, of Chicago, Dr. R. G. Baker, of Chicago, Dr. T. G. Soares, of Chicago, Dr. L. C. Barnes, of the Home Mission Society, and S. R. Vinton of the General Board of Promotion. For the women Miss Nellie G. Prescott was present from Woman's Home Mission Society. Dr. T. S. Youngs of the Publication Society presented the educational work.

Dr. Ross gave two addresses. One was on the "Inspiration of the Scriptures," and the other was on the "Second Coming of Our Lord." Dr. Ross, by his reverent and consecrated approach to these important questions practically set the pace for the convention, and created a great spirit which kept up throughout all the sessions. Dr. Baker's address was on the missionary side of the peace question. Dr. Barnes gave five addresses on the Americanization of the various groups of people within our borders. Dr. Soares spoke to the Brotherhood on "The Human Problem," which was the problem of learning to live together and work out our mutual problems. S. R. Vinton took us over the world and showed us how little had been done in the way of evangelization. Miss Prescott tried to tell us what the boards did with our money. Dr. T. S. Youngs inspired us with the opportunities of the Church Vacation School, and Week Day Religious Education.

### Disarmament

This was the way Dr. L. C. Barnes characterized an important matter which came before the convention. The story of it has already been told in last week's BAPTIST. It was a fine getting together without compromise of the groups which had not been able to see eye to eye for several years. On the one side had been the question of doctrinal position, on the other that of denominational co-operation. It was a splendid demonstration of the fact that Baptists can get together, and trust each other as brothers. And that unanimity which expressed itself so well at Beloit will characterize Wisconsin Baptists in the future. Something like this can happen in every state in the Northern Baptist territory, and in the Northern Baptist Convention whenever Baptists desire it. Not to whip the other fellow, but to understand his position and help him to understand yours, and then get together on a common platform is a demonstration of the real spirit of real Baptists.

### The New Leader

Dr. A. LeGrand, the new leader of Wisconsin Baptists, was much in evidence, and his attitude toward the work and the workers inspired the greatest confidence. "If the unbrotherly spirit is in Wisconsin, it will not be my fault," he said several times. And there is no doubt that the lad who grew up in Wisconsin, and who has now come back to lead our work was chosen under the leadership of God. Dr. D. W. Hulburt was there. He is happy in the new work of Pastor at Large, and has the confidence of his brethren in the working out of the many problems in the local fields.

This is the fifth convention which the writer has attended in Wisconsin and it was the best. The spirit was fine. The addresses were above the average. The actions taken were progressive. The men elected to office will be on their jobs. The determination to do the full share of Wisconsin's responsibility in money and souls was expressed on every hand. Mr. E. J. Steinburg, one of our fine young laymen was elected president for the third time.

Next year the convention will meet with the First Church of Oshkosh.

## South Dakota State Convention.

By ROGER J. LLOYD

Our convention met this year in the capital city of the state, at Pierre, Oct. 5-9. Pierre nestles among the hills on the east bank of the Missouri River, where bathed in sunshine and steeped in historical riches, the setting was complete for our fortieth anniversary meeting.

We were fearful for a time that our beloved secretary, Dr. S. P. Shaw would be unable to attend the convention owing to a recent and severe illness, but under the watch-care of Mrs. Shaw he was able to attend although confined to his room the major part of the time. We are happy to report him at the present time as well on the road to recovery.

President John Sutherland of Pierre presided over the sessions, and did it so well that he was re-elected for another year.

The report of the board of managers was full of optimism and presages a successful year ahead of us. The missionary pastors of this state are doing a wonderful piece of work: many of them laboring in the out-of-the-way places of the state and under extreme difficulties. Western South Dakota is still in the frontier stage of development, and calls for men of consecration and endurance to man its fields.

The annual sermon by Rev. A. P. Waltz was full of optimism and argument for the continued development of our denomination.

Dr. Emery W. Hunt, president of Bucknell University was our convention pastor; and under his benign influence and masterly sermons, our hearts were warmed and encouraged. When a man has spent the year entirely isolated from his ministerial brethren, he looks forward with considerable anticipation to the state convention meeting with its fellowship and opportunity to talk over his problems with some one who will understand. Come again, Dr. Hunt!

Miss Nellie Prescott, representing the women's work, made a place for herself at once among the convention folk. Her far-reaching grasp of the world situation was at once apparent, for, as she "sits over against the mail bag" at the headquarters rooms, her own heart becomes as it were the clearing house for the triumphs and appeals from the missionaries in the ten different countries in which our women carry on work.

Miss Elsie Kappen is in our state for three months in the interests of missionary education and has demonstrated by her quiet unassuming ways that she is our kind of folks.

Miss Evelyn Camp, home on furlough, carries a message of interest to the women and girls.

### A Real Tenderfoot

The real "tenderfoot" in the convention was Dr. C. A. Brooks who had the temerity to confess that he had never been in the state before, but was willing to become a native after several days of our sunshine and good fellowship. Dr. Brooks' address on "The Consequences of the Peace" was declared by all to be the high point of the convention.

Last, but not least, among the folk who visited our convention was the editor of the famous "Killam's Kollum." It may be undignified and it may savor of the superficiality of the times, but Killam says it gets subs for THE BAPTIST, which is the one thing needful. There is certainly no reason for the other editors of THE BAPTIST getting so uppity about it. So there.

With a splendid group of new workers linked up with our seasoned troops South Dakota will forge ahead this coming year. Watch us grow!

Huron, S. D.



## Detroit Doings.

BY ALBERT H. FINN

The Council of Churches held an inter-denominational Conference on Evangelism at the First Baptist Church on Thursday, Sept. 22nd, when Dr. Goodell and other denominational Secretaries, including our own Dr. H. F. Stillwell, were the speakers. It was well attended, especially by our Baptist ministers and laymen. On Monday, October 24, our Baptist Conference on Soulwinning will be held in the Temple Baptist Church with an engaging list of speakers, including Dr. S. G. Nell, of Philadelphia. General Director Hudson, of the Michigan Baptist Convention and Evangelist Stough, who opens a series of meetings at the First Church on October 16. Thus the evangelistic note is ever kept to the fore in Detroit.

### Dr. and Mrs. Carter's Great School

The new house of worship for the new Jefferson Avenue Baptist church was fully occupied on September 25 when the Bible School numbered 467. Mrs. C. M. Carter has been acting as superintendent. Dr. and Mrs. Carter have wrought wonders since the amalgamation June 5. They expect to spend the winter in southern California where he will endeavor to regain his old time strength and vigor. A delightful farewell was given Dr. and Mrs. Carter at the Jefferson church, Thursday evening, September 29. They have done a fine piece of work. Dr. H. C. Gleiss is now directing the work.

At Beulah Baptist Church, on Friday evening, October 14, will be held the fall get-together of Detroit Baptists under the auspices of the Detroit Baptist Forum. It will be Baptist Bible School night with Rev. A. V. Allen, Mrs. West and Dr. W. Edward Rafferty as star attractions. Dr. Rafferty will speak on "The Church that Makes Good in Religious Education." Detroit Baptist churches have made a distinct advance along religious educational lines since Rev. A. V. Allen has been with us.

The Detroit Baptist Union has done a remarkable work among the Negro Baptists. Eight congregations have been adequately housed within the year and now a Negro Christian Center is to be opened this month on Russell Street, in the center of the congested Negro population down town. The ladies of our white Baptist churches are furnishing the building and even the civic authorities are earnestly co-operating. Dr. and Mrs. Moore of the American Baptist Home Mission Society are to be present at the dedication.

The Temple Baptist Church was dedicated Sunday, October 2, with an addendum lasting through the week. Temple Church is a consolidation of the Grand River and Fourteenth Avenue churches, the property of the Fourteenth Avenue Church having been extensively overhauled and improved. A pipe organ added, new heating and ventilating systems and other improvements added, all under the leadership of Rev. Llewellyn Brown, pastor of the Grand River Avenue Church. The Temple Church is located something over a mile north of the Grand River Avenue Church in a splendid residential district. It is expected to build later a church house, educational and social center adjoining the present building. Rev. J. G. Brown, D. D., of Toronto, Ont., brother of the pastor, was the dedicatory preacher Sunday. Monday was

Sunday school night; Tuesday, Young People's night; Wednesday, church night with Director Grant M. Hudson, of the Michigan Baptist Convention as speaker; Thursday, denominational night with Dr. Sumner R. Vinton, of New York, as speaker for the City B. Y. P. U.; Friday, as community night with Dr. Jones of the Central Christian Church as speaker. The Temple church has a membership of 1,200, and a Sunday school enrollment of 1,500. The property is valued at \$150,000. We are looking for great results from this union.

Thursday evening, September 29, the pastors and especially selected delegates from the various city churches dined with Director Hudson at the Warren Avenue Baptist Church and listened to his stirring appeal for the New World Movement. Facts and figures of a very searching character were given that sent every one home with a new consecration to the great task before us as Baptists. It is believed that the next sixty days will show a large increase in Michigan contributions to our General Promotion Board.

Royal Oak is one of the most aggressive of the several choice suburbs of Detroit. The Baptists have been on the map there for over 75 years, but with new will and vision since Rev. Geo. E. Dawkins came to this wonderful field. The crying need has been a worthy and adequate building. These trying times are not conducive to church building but further delay could not be thought of. The American Baptist Home Mission Society, the Detroit Baptist Union are both alive to the need and are co-operating with the church. Plans have been adopted and work begun which will speedily bring to this fine congregation at least a part of the housing it so much needs.

### Negro Church of 3,000 Members

The old Second Church, organized in 1876, was the first Negro Baptist Church in Michigan and has ever since maintained its premier position. Here is a people who love to go to church. It required three services a day to accommodate them. This week they are celebrating the eleventh anniversary of the coming of their pastor, Rev. R. L. Bradby, a truly remarkable man of God and a great preacher. In addition to his large duties as pastor of a church with 3,000 members he is superintending the work among the more than 30 Negro Baptist churches of this city, under direction of the Detroit Baptist Union.

Woodward Avenue Baptist Church, Rev. John Wellington Hoag, D.D., pastor, had a great rally day October 2, with a distinctive missionary flavor to it all. Mr. and Mrs. Merrill Raymond were dedicated to missionary work in Burma and were the special guests of the church and their great Bible school. It is estimated there were 1,500 in attendance at the Sunday School services. Rev. G. Campbell Morgan, of London, England, occupied the pulpit in the evening. This great down-town church is doing a wonderful work in this difficult field.

Judging from the reports that came in from the churches the work has opened most auspiciously all along the line. The Bible schools are more largely attended and each church has a real aggressive program. Springwells Avenue Church has called Rev. Geo. E. Barnard and he is already upon the field. Birkett Memorial had a happy home coming week—that of September 25. A new mission

school has been opened on the Nine Mile Road and John R. Street, principally manned by the Highland Park Church.

Dr. H. C. Gleiss, Superintendent of the Detroit Baptist Union, is almost omnipresent among the seventy-five churches and missions of the Detroit area. He also gives generously of his time to the work of the Michigan Baptist Convention of which he is one of the vice presidents in church of the department of city evangelism. Muskegon is enjoying his inspiring presence this week. He is also an important factor in the larger work of the denomination. He has the confidence and respect of our business laymen which, in a large measure explains the remarkable accomplishments of the Detroit Baptist Union, even during these trying times.

## Boston Letter.

BY CHARLES H. WATSON

### Men and Things at Newton

In such a perfect October as this, it is not easy for men to be as brilliant as "things" are at Newton. The glories of the landscape from the vantage of the "old hill" are this year equal to any within the longest recollection. It would have to be a wonderfully timely address that would be up to the level of the timely things making up such a landscape. The golden leaves on the hillsides, the rich tints of bronze and green in the valleys, the majestic gothic towers in the distance—all these are timely in the setting of mid-October, and so are the fringes of the Great City nearby, that speak of the outlying world to which the Seminary is closely bound.

In his fine opening address Professor Donovan's was the scholar's voice. Some teachers are learned yet not accurate; others are well informed yet not always exact; still others are more inspiring than authoritative. A subject as timely as the landscape Dr. Donovan found perfectly simple in itself, yet made complex by the differences in our own theological day. His theme was "The Interpretation of Scripture," and he handled it with the broad-minded exactness of the true scholar.

Dr. Donovan began with a historical view of two extreme methods to be avoided. He called attention to the simplicity and directness of Jesus, and urged Him as the students' model, rather than any scheme of human ingenuity. He went fully into the characteristics of Jesus in his use of the Old Testament; and he found that the New Testament writers in directness, spirituality, practicality, and freedom, fell below the Master. The church went far astray in mystical allegorizing, the Jews reacting to a literalism which became quite as fanciful. The great reformers sought to let Scripture speak for itself, though their theory exceeded their practice. Dr. Donovan's appeal was, that we follow Christ in his reverence for Scripture, and in straightforward practical use of it. Evidently the speaker was recalling the long historical background for some of the questions in interpretation that are vexing us in the present day. He seemed to raise the question whether perfection is not one of the great objects of education. It was a timely and illuminating address, and was given in clear, outspoken fashion.

The week following came the announced lectures on the Stephen Greene Foundation by Sir William Ramsay of Aberdeen University. Certainly as an interpreter of Scripture he is one of the lions of the



forest. His bulky, learned books are on our shelves, and he was a man to see. The unusually large assembly in the Baptist Church thought so, even if but a few of them were able to hear him. The next morning the Seminary Chapel was full, and some got a part of Sir Williams' voice, and a good view of his fine face.

He was not lecturing, merely talking out of his fullness in the desultory manner of the class-room. We were thinking of the marvellous enrichment of his mind, of its amazing out-put in his authoritative books, rather than of what he was saying, for it was difficult to hear it, and Sir William is not an easy talker. But it was delightful to enjoy his fine face, the glow of his personality, and to think of the shining record that he has made, and of the immense store house of Bible knowledge behind the comparatively little that we were getting.

Great is the art of the spoken word! British scholars and lecturers seem almost to despise it. They dig deep and put much into books, but outspoken and finished utterance is rare among them. Matthew Arnold's constant wonder when in America was, that the average American could talk so well "on his feet."

#### A Memorial at Melrose

At the First Church, Melrose, they have been dedicating a beautiful window "To the Glory of God and in Loving Memory of Charles Copeland Barry and Ernest Leighton Carr"—two of our noblest laymen. In the general fraternity of the churches, Mr. Barry was the better known, for he, like Stephen Greene, was one of our strong and willing burden bearers. It was befitting that the theme of the memorial should be "Come unto me, all ye that labor and are heavy laden and I will give you rest." Against a rich, blue background, emblematic of heaven and truth stands the Savior clothed in white robes. His gracious invitation speaks in His attitude: responding to it, are two flanking figures with faces turned towards Him, radiant with a hope that drowns sorrow and weariness. Mr. Carr was a younger yoke-fellow in the church with Mr. Barry, of like temper and devotedness. How true that they rest from their labors and their works do follow them! The artistic memorial was the gift of Mr. Thomas D. Lockwood, and the design of it was made to harmonize with a previous commemorative window which he had given to his church in 1915.

#### The State Convention

By the time this letter is in print we shall be in the midst of our state meetings in Worcester. There is a double anticipation of the gathering this year: the comprehensive timeliness of the program, and something that has been gathering in the air for a few months that presages some rather heroic readjustments. Preparatory attempts have been made, as if to outline what the new arrangements are to be, but the outline has not been definite and clear. We shall see what we shall see. Very happily, whatever differences we shall discuss, they will not be doctrinal, but rather the varying opinions of earnest Christian brethren with regard to the wisest plan for developing and pushing the great work of the Lord committed to us. When there is absolutely no suspicion or bitterness among us, but a deep unity of spirit and bond of peace, discussion or difference is merely the effort of consecrated workers to find the Master, them-

selves, and their work. That describes our present situation.

#### Something in Lynn

They make something besides ladies' shoes in the big city of Lynn. The churches and ministers and Christian workers keep busy. It is a city of large congregations and full Sunday Schools. At present it is to be the city of a large four-year-old "School of Religious Education." It commences October 1 and closes with the last of March, and is a high grade evening school under a faculty of seven competent experts. Among them is Dr. Arthur E. Harriman, the veteran pastor of the East Church, who is the instructor in the Life of Christ in the community school. The course covers the field, and handles all the materials of intelligent Biblical instruction and Christian work, and the enrolled students pay four dollars a piece to learn how to do it, and win their diplomas. The Lynn leaders remind us of Luther's words, "If Satan's Kingdom get a blow that will bite to the quick, it must come from young people brought up on God's word, and teaching it to others."

#### Daughter of Zion, Awake!

Missionaries' salaries must be paid month by month. Churches and schools must be kept in operation. All obligations to which the participating organizations of the New World Movement have committed themselves must be met. In view of the fact that the income for the first five months of this fiscal year was not up to normal, there was only one way left by which to meet these monthly needs. Large sums of money have been borrowed. This means the accumulation of large interest charges.

Necessities of the moment are so great that prompt payment of pledges on the part of individuals and churches is imperative. Church treasurers having New World Movement funds on hand should remit to the state collecting agent in full the first of each month.

The total sum which the Convention voted ought to be raised this fiscal year for the work of all the missionary and educational organizations participating in the New World Movement, is \$20,000,000.

Of this total budget the various organizations were authorized to gauge their expenditures on the basis of an income of \$12,500,000 with the provision that sums beyond this respective share of each organization of this amount should only be expended as the funds are raised.

The \$12,500,000 provides only for the work of the denomination on a severely conservative basis. This total is within the amount which the actual subscriptions to the New World Movement, if fully and promptly paid, would produce during the year. The last few months have been a period when the church income both for local expenses and for world needs, has not been as great as during the rest of the year. The financial situation has made the income even less than under normal conditions.

Members of our churches are deeply interested in all the work being carried on by the New World Movement. All desire to have this work pushed vigorously, as they have abundantly proved by their pledges and gifts.

Surely this is a time when we should bring "all the tithes into the storehouse" and match with sacrificial giving the sacrificial living of those who represent us so faithfully in the posts of diffi-

culty and responsibility in all our missionary and educational work.

In view of the foregoing facts, we earnestly request pastors and members of all our churches, as well as our church treasurers, to see that at least one-half of the amount due on pledges for the current fiscal year is paid in full by January 1, 1922.

Signed:

HENRY BOND, Chairman, The General Board of Promotion.

J. Y. ATTCHISON, General Director, The General Board of Promotion.

HUGH A. HEATH, Executive Secretary, Department of Conventions and Conferences.

H. R. GREAVES, Business Manager, The General Board of Promotion.

GEORGE B. HUNTINGTON, Treasurer, American Baptist Foreign Mission Society.

MISS NELLIE G. PRESCOTT, Foreign Secretary, Woman's American Baptist Foreign Mission Society.

CHARLES L. WHITE, Executive Secretary, American Baptist Home Mission Society.

MRS. KATHERINE S. WESTFALL, Executive Secretary, Woman's American Baptist Home Mission Society.

GILBERT N. BRINK, Corresponding Secretary, American Baptist Publication Society.

GEORGE R. BAKER, Associate Secretary, Board of Education.

E. T. TOMLINSON, Executive Secretary, Ministers' & Missionaries' Benefit Board.

I. B. BOWER, Representing State Conventions.

C. H. SEARS, Representing City Missions.

#### Challenge American Tract Society.

##### A Statement by the Literature Committee on Co-operation in Latin America

For the years 1920 and 1921 the American Tract Society published a volume of Notes on the Sunday School Lessons in the Spanish language, edited under the direction of this Committee. In February of 1921 the Secretaries of the Tract Society agreed to issue a similar volume for 1922. Accordingly the editors of this committee were instructed to go forward with its preparation.

Early in June, the date agreed upon, the completed manuscript was delivered to the Tract Society. In a few days it was sent back, apparently without having been opened, and with a memorandum that explanations would follow.

On June 23, without supplying any such explanations, and without having consulted with this committee or its editors, the American Tract Society issued and distributed widely a circular letter. This letter, referring to the volumes for 1920 and 1921 affirms unqualifiedly that they "contain teachings contrary to the accepted standards of evangelical Christian belief"; that the society "has been grievously misled and deceived in this matter"; that it "denounces the aforesaid teachings," and "has ceased the publication and distribution of said Notes."

The writers of the letter exculpate this Committee on Literature since they "do not believe that any of the members of the Committee on Christian Literature for Latin America can have any more knowledge of the teachings herein referred to than had the American Tract Society."

Concerning this letter and the issues which it raises we wish to say:

1. We hold that the American Tract



Society violated a definite agreement in refusing to publish the Notes for 1922. The various objections and criticisms of the other volumes had been brought to its attention prior to February, 1921, and the question was then definitely raised whether in view of them, the Society wished to go forward. Its reply was in the affirmative.

2. The charges which the Society now makes against the volumes for 1920 and 1921 are unfounded. The writers of the circular letter do not cite any passages from the volumes to substantiate them. They do not even profess to have read those volumes.

3. We have not been in ignorance of the contents of those Notes, nor unaware that in some quarters objections had been made to them. A considerable part of those objections were transmitted to the Society through our offices. They came almost wholly from representatives of mission boards not connected with the Committee on Co-operation in Latin America, and in many cases known to be antagonistic to this Committee. Their authors appear to be extreme literalists in their view of the Scriptures. Nevertheless the authors of the Notes, our Editorial Secretary, Dr. G. B. Winton, and his assistant, Dr. Orts, at our suggestion took special pains in preparing the volume for 1922 to avoid, if possible, any forms of statement that would be objectionable even to literalists of the most pronounced type.

4. Over against the criticisms of the Notes by a few scattered workers, indorsed however by the Tract Society, we place the practically unanimous testimony of the missionaries of the thirty boards and societies connected with the Committee on Co-operation in Latin America, constituting an overwhelming majority of the Evangelical workers of Latin America. From these have come not adverse criticisms of the books but, in so far as they have been heard from, a universal note of commendation, and of rejoicing that help of that kind for Sunday School workers has at last been made available in the Spanish language. The workers in Brazil are begging that the volumes be issued also in Portuguese. It is incredible on the face of it that had these Notes put forward un-Christian and harmful teachings, no one of these approximately one thousand intelligent and devout Christian workers, or of their equally consecrated native associates, should have discovered it and entered protest.

5. It is the feeling of this Committee, moreover, that in the details of Scripture interpretation, not involving fundamental Christian principles, no small degree of liberty should be allowed. It should be possible for different students to take divergent views of the same Scripture without either charging the other with being disloyal to the truth. "Where the Spirit of the Lord is, there is liberty," and liberty of conscience and of opinion is a heritage too precious to be lightly disregarded.

6. In view of the unquestioned need for Sunday School helps in the Spanish language, and of the general approval given by our workers to the previous volumes, and since the Tract Society declines to go on, this Committee proposed to arrange elsewhere for the publication of the Notes for 1922. Because of the charges made, however, and at the suggestion of the Executive Committee, three members of this Committee have examined the completed manuscript. This

Committee, consisting of Messrs. Harry Farmer, Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, C. S. Detweiler, Secretary of the American Baptist Home Mission Society, Geo. I. Babcock, Secretary of the International Committee of the Young Men's Christian Association, all former missionaries in Spanish-speaking countries, have unanimously recommended that the volume be published. This will be done at once, acting on the purpose of this Committee to do all within its power to serve the missionary forces of Latin America by providing them with helpful Christian literature.

THE LITERATURE COMMITTEE  
of the Committee on Co-operation  
in Latin America.  
By Harry Farmer, Chairman, and  
S. G. Inman, Secretary.  
August 24, 1921.  
25 Madison Avenue, New York City.

With Our Baptist Colleges

(Continued from page 1241)

pose. Prof. J. Q. Dealey, who has just returned from teaching in the Shanghai College, also delivered eighty-two public addresses in Eastern China, and has returned full of faith in China's future. Brown University will open in November a Community School of Religious Education, conducted with the aid of the R. I. S. S. Association. The Director is Marion E. Bratcher, Ph.D., associate pastor of Calvary Baptist Church and Lecturer in Biblical Literature at Brown. It is expected that 300 teachers from Providence churches will be enrolled in these courses.

Kalamazoo College

Kalamazoo College opened its collegiate year September 21 with the largest enrollment of its history. There are one hundred and fifty-two new students and

a total enrollment of three hundred and fifty-three students.

There are two replacements on the faculty, Leonard James Ashby becoming the Assistant Professor of Physics and Paul E. Brees, Assistant Professor of Public Speaking and Debate. The constant growth of the student enrollment in the past few years has necessitated a number of additions to the faculty: Miss Agnes B. Powell becomes Dean of Women and Assistant Professor of English; Thomas O. Walton, Assistant Professor of Mathematics; A. A. Hovey, Assistant Professor of Political Science; Alfred Tonness, Instructor in Philosophy; Helen E. Loth, Instructor in Spanish and Latin; Mrs. Linsey R. Goss, Instructor in English.

There have been formed in the college two gospel teams, five young men in each team, and two mission teams, one consisting of three young women and the other of three young men. A very full and comprehensive program of activities for week-end and Sunday services will be given by these teams as they visit churches throughout the state. All four teams have engagements to go out to that many different churches within the next few weeks and other churches have written in for the services of these young people. We believe that these Christian young men and young women will be a great blessing to the churches visited, that they will be able to carry the splendid Christian influence of the college to the young men and young women throughout the state and the very fact that so many young men and young women are rendering this form of distinctive Christian service will strengthen the already fine, Christian, and missionary spirit in the college.

There were thirteen student volunteers in the college last year. Several of these were in the graduating class. Already a number of young men and young women have joined the student volunteer band of the college which now numbers seventeen.

Church News by States

Atlantic Coast

MAINE

DEXTER has just witnessed the greatest revival that it has ever seen. Dr. Franklin Swift of Rochelle, Ill., has just closed a series of meetings, the Baptist, Congregational, Free Baptist and Methodist churches uniting in this campaign. Seventy decided for Christ the first night—17 in all during the campaign. Dr. Swift goes from here to Middleport, Ohio.

NEW HAMPSHIRE

New Hampshire Convention

The ninety-fifth annual meeting of the New Hampshire Baptist Convention was held with the Merrimack St. and Peoples' Baptist churches in Manchester, October 4 and 5. The attendance was the largest for several years. Few pastors were absent. The program was pronounced by many as the best ever. The outstanding features of the program were the splendid spirit shown, the presence of Dr. Heath of the General Board of Promotion. Dr. Agar who held three Conferences with the

full Convention present, and two addresses by Dr. Neil of the Publication Society. The annual sermon before the Convention was preached by Rev. W. C. Myers of the First Church Concord. His theme was "Giving Christ the Right of Way." There was nothing given by any of the speakers on the program that could have suffered omission. The following officers of the Convention were elected, President, Hon. C. M. Collins, 1st Vice President, R. C. Goodell, 2nd Vice President, Rev. John Manter, General Secretary, Rev. D. S. Jenks, Treasurer, L. E. Staples. Previous to the meeting of the Convention there was a half day session of the Ministers' Conference with a banquet the evening before with Dr. Heath as speaker. Rev. E. C. Goodwin was elected president and Rev. W. W. Harris secretary of the Ministers' Conference for the ensuing year.

VERMONT

ADDISON ASSOCIATION met with the Addison Church, Rev. B. H. Curtis pastor, Oct. 5. The devotional services were conducted by Revs. C. P. Smith, H. L. Howard, J. J. Fowler. Dr. W. A. Davison spoke on "The Hope and the Outlook," outlining a practical program for the coming year. The subject of "Steward



ship" was presented by Dr. J. E. Norcross of New York City. Miss Isabelle Crawford told of "Baptist Work Among the American Indians." The evening service consisted of a lecture by Rev. J. F. Ingram on "Pioneering Among the Wild Kachins of Northeast Burma." The officers elected were: Moderator, Rev. H. L. Howard; secretary-treasurer, Rev. B. H. Eddy.

#### Vermont Central Baptist Association

The one hundred and fourteenth annual session of the Vermont Central Baptist Association was held at the First Church of Randolph, Rev. Dr. F. S. Tolman pastor, on Thursday, October 6. Dr. Tolman was elected moderator, and Rev. C. D. Piper of Montpelier clerk and treasurer. The annual sermon "The Abundance of Grace" (Rom. 5:17) was delivered by Mr. Piper, and was one of fitting power and appeal for the occasion. Rev. Dr. W. A. Davison, secretary of the Vermont Baptist State Convention, spoke on "The Hope and the Outlook." This address was characterized by great earnestness, hopefulness, and statesmanship. Dr. Davison is a mighty man of God, and is the right man in the right place. Miss Orton made an unusual, striking appeal on behalf of the reading campaign in the state. In the afternoon Dr. James E. Norcross of New York addressed a large audience on "Stewardship." His discourse was one of fine thought, eloquence and challenge. "Baptist Work Among the American Indians" was the subject treated by Miss Isabelle Crawford of New York. Miss Crawford stirred the hearts of her hearers to their depths, and made an impression that will last for many days. Rev. J. F. Ingram, returned missionary from Burma, closed the splendid, uplifting program of the day with an illustrated lecture on "Pioneering Among the Wild Kachins of Northeastern Burma." This came in the evening, and was full of interest, humor, pathos, power and entreaty.

#### Danville Association

The twelfth annual meeting of the Danville Association was held in the Main Street Church of Newport, Tuesday, Oct. 4. Rev. H. B. Rankin of the First Church of Newport was reelected moderator, and Rev. J. H. Blackburn of the Main Street Church elected clerk and treasurer. The annual sermon was preached by Rev. I. M. Thompson of Hardwick.

Letters were received from all the churches, and all save one were represented by delegates. Only one church is pastorless. Three new pastors—Rev. R. G. Greengrass of West Charleston, Rev. L. E. Hall of Sheffield, and Rev. Kenneth MacLeod of Sutton—were welcomed by the moderator.

Our state superintendent, Rev. W. A. Davison, D.D., outlined the work which he hoped to see accomplished in the state during the year, emphasizing especially the raising and collecting of our part of the \$100,000,000 fund, the winning of 1000 converts during the winter, and the filling of empty pews. He presented a plan that had been worked out by the secretaries of the Baptist, Congregational and Methodist bodies of the state for the effecting of the last-mentioned task. In conference, it was unanimously voted to accept this plan, and to conduct a canvass for church attendance Oct. 23. The association also voted to accept its share of the new members to be won which was 200. Later, the pastors and other leaders

in the churches, divided this number among the churches, each church assuming its quota. Ralph H. Rogers, a member of the Barre Church, and a teacher for two years in Syria, is to assist the churches in raising their apportionments for the New World Movement.

The Northern Baptist Convention was represented by Dr. James E. Norcross, who spoke on "Stewardship." Miss Isabelle Crawford brought to us the story of her work among the North American Indians. In concluding her address she gave us the Indian interpretation and presentation of the 23rd Psalm. The women in conference, under the leadership of Miss Ada Brigham and Mrs. John A. Greenwood, laid plans for materially aiding in meeting Vermont's quota in the New World Movement. The association closed with an address given by Rev. J. F. Ingram, who spoke, aided by the stereopticon, on "Pioneering Among the Wild Kachins of Northeastern Burma."

The state convention, through Miss Orton, educational secretary, had an attractive exhibit of literature. Devotional services were conducted by Revs. Greengrass and Woodworth. The association meets next year with the Union Church of St. Johnsbury.

#### RHODE ISLAND

SUNDAY, OCTOBER 2 was Rally Day for the French people at the Cranston St. Roger Williams Chapel. About one hundred gathered from Providence and vicinity. The Rev. Horace H. Hayes, pastor of the church, and Deacon Chas. Stark took part in the service. Mr. Sylvani Dayon of Central Falls spoke and missionary Rev. Auguste Devos preached. The service was a pronounced success.

PASTOR CHRISTOPHER of the Second Church, Newport, is preaching a series of dramatic book sermons, considering "Seven Lamps of Architecture," "Tito in Romolo," "The Scarlet Letter," "Les Miserables." Each meeting closes with a musical service, and each sermon enforces a spiritual lesson.

AT THE PHILLIPS MEMORIAL CHURCH, Pastor Vye is preaching a series of doctrinal sermons Sunday evenings.

THE ANNUAL RALLY AND BANQUET of World Wide Guilds of Rhode Island will be held at the Union Church, Providence, Saturday, October 22. Miss Alma Noble the Executive Secretary of the Guild is expected to be present. Mrs. Leslie E. Swain is the State Secretary-Director.

THE FOUR ASSOCIATIONS of our state have held their annual meetings; the attendance has been larger this year than usual and a spirit of optimism prevailed throughout the gatherings.

A CARD FROM REV. W. E. DENNETT and wife en route across the country to the coast, says, "Preached in the pulpit in Michigan I left thirty-five years ago." Stops are being made at Minneapolis, Omaha, Denver, Salt Lake City, and then on to San Francisco where they expect to spend the winter.

#### NEW YORK

REV. FRANK S. HARWOOD leaves the pastorate at Adams Village, November 1st, to take up the pastorate in Keyport, N. J.

REV. R. A. FARGO resigns the pastorate at Genoa to take up work in Pennsylvania.

UNDER THE DIRECTION of Rev. T. J. Wheeler, a new church has been organized at Ashford Hollow, Cattaraugus As-

sociation, and the Rev. A. H. Drake, West Valley, R. D., has entered upon the pastorate of that church.

REV. STEWART J. VEACH finds the work prospering in his new charge at Canastota, where he has recently gone from the Jordon church.

REV. IVAN M. ROSE, pastor at Rome, is conducting, under various leaders and with speakers from the General Board of Promotion, a series of Missionary Study Classes.

REV. C. H. FRANK has taken up the work in the First church of Poughkeepsie and anticipates a forward and aggressive work in that important field. The Tabernacle church has called Rev. E. C. Wilson.

REV. A. K. FULLER, D.D., is recuperating his health at the home of his daughter in Syracuse and hopes to be able to act as pulpit supply within a few weeks.

IN THE ABSENCE OF A. B. SEARS, D.D., from the Delaware Street church, Syracuse, who has a leave of absence for six months, Dr. C. S. Savage is acting as supply.

MR. BENJAMIN STARR, representative of the State Board of Promotion in Stewardship work, reports 2,212 tithers who have organized into Leagues throughout the State. The Stewardship work begins to promise large returns for many years to come.

REV. GRANT CHAMBERS OF ONEIDA, is assisting in the Stewardship work and is rendering valuable service thruout the State, by giving helpful addresses in several of the Associations.

PASTOR ALBERT W. BEAVER, Lake Avenue, Rochester, is holding a class in the "Meaning of Church Membership," during the Sunday school hour. The first class was held October 16, and the others will be held on the two following Sundays. The church maintains a Wednesday Night Club at which a supper is held, followed by a social hour and then the prayer meeting.

LONG ISLAND ASSOCIATION met at Emmanuel Church, Brooklyn, October 18-20. This is the fifty-fifth session of the association.

ITHACA: Dr. Robert P. Jones, pastor emeritus, preached September 25. The pastor is preaching a series of sermons on "The World's Greatest Book" during October. The Philathea Class has charge of a nursery in the kindergarten room during the morning service. Friday evening, September 30, the church gave a reception for the new students of the university and the pupils in the Conservatory of Music. About 200 attended. Among the preachers to occupy Sage Chapel this term are the following Baptist ministers: Dr. C. W. Petty, Mount Morris Baptist Church, New York; Dr. C. W. Gilkey, Hyde Park Baptist Church, Chicago; and Dr. Cornelius Woelfkin, Fifth Ave. Baptist Church, New York City.

#### PENNSYLVANIA

A Bible School, Convention was held Oct. 14 at Carnegie Church. The principal speakers were Rev. E. A. Harrar, H. E. Carmack, Rev. F. W. Stanton, Rev. A. Schumaker and Dr. H. E. Trolle.

BELLEVUE CHURCH, Rev. C. A. Decker, pastor, will study Paul's Letter to the Philippians at prayer meeting during the next three months. "The High Calling" is the general subject of the course of studies.



**THE FIRST CHURCH, McKeesport.** Rev. Jas. S. Braker, pastor, began an educational campaign the first of October. A course in Baptist Church History, a reading contest in missions, a course on Christian teaching crystallized in the Crozer Extension Course and a Mission Study class will be carried on during the first three months.

**THE SEWICKLEY CHURCH, Rev. J. S. Stone,** pastor, was represented by five delegates at the Brotherhood Rally held recently at Rochester.

**SUNDAY, SEPTEMBER 25,** was observed as Enrollment Day by the Knoxville Church. Rev. F. W. Stanton, pastor, in which it was sought to secure the correct address of all members of the church and its organization, also to correct and enlarge the constituency roll. October 2-9 was observed as Rally Week with a special program each evening.

**THE JOHNSTON AVENUE CHURCH, Rev. W. S. Skinner,** pastor, recently secured pledges to be paid in sixty days, more than sufficient to cover the cost of remodeling, aside from the small mortgage.

**THE FOLLOWING OFFICERS** were recently elected by the Ministers' Conference: President, Rev. C. A. Decker; vice-president, Rev. A. J. Meek; secretary and treasurer, Rev. R. M. Safford.

**THE SEPTEMBER MEETING** of the Board of Directors was held at the First Church, Pittsburgh, Monday evening, September 26, as the guest of the Chairman of the Church Extension Department, Mr. J. H. Stauff. The trustees of the church, Dr. J. A. Norcross, Rev. Sumner R. Vinton, and Mr. G. H. Merrill, of the Home Mission Society were invited guests, Dr. A. J. Bonsall, president of the Board, was toastmaster. Dr. I. D. Metzger, chairman of the Board of Trustees, responded. Dr. Norcross and Mr. Vinton spoke briefly. Rev. W. C. Chappell, Secretary, outlined the work the association is doing.

**MRS. E. A. HARRAR,** wife of Rev. E. A. Harrar, pastor of the Homewood Church, passed away Monday, September 26, after a lingering illness of over two years.

**FIRST CHURCH, GREENVILLE,** observed Rally Day recently. The teachers and officers of the church school for the coming year were installed by the pastor. Rev. H. G. Weston Smith is pastor.

**TARENTUM, Rev. L. F. Taylor,** Pastor, is making special efforts for large delegations at the Bible School Convention at Carnegie and at Franklin for the State Convention.

**SIXTEEN NEW MEMBERS** have recently been received into the Cobden Street Church, Pittsburgh, Rev. F. W. Henry, pastor.

**LORENZ AVENUE, Pittsburgh, Rev. L. J. Ramsey,** pastor, broke previous attendance records on Rally Day last Sunday. There were eight more present at the Bible School than are enrolled. Morning and evening congregations are increasing. One was baptized Sunday evening, Oct. 9th.

**EVERYBODY-TO-GO-TO-CHURCH SUNDAY, Oct. 9th,** was a decided success in Carnegie. The Bible School enrolled three new pupils.

**THE ANNUAL BROTHERHOOD BANQUET** in Pittsburgh Association will be held Friday evening, Dec. 2nd. Dr. Frederick E. Taylor, of Indianapolis, has been secured as the speaker.

**EVANGELIST H. E. SHADE** and Singer J. McCleery open a two-weeks' evangelistic service Sunday, Oct. 16th with the Midway Church, Rev. J. R. Routledge, pastor.

**CAPTAIN THOMSEN** of the SALVATION ARMY preached an inspiring sermon last Sunday at the Sewickley church, Rev. J. S. Stone, pastor.

**ATTENDANCE AT THE MONESSEN CHURCH, Rev. W. W. Anderson,** pastor, maintains a steady increase. The seating capacity of the church has now been reached. The pastor recently baptized his wife and three young men, members of the baseball club. The congregations contain an unusual percentage of young people.

**REV. W. G. RUSSELL, STATE DIRECTOR,** is calling for a re-enlisting of the Minute-Men in the churches. It is planned to have six brief addresses covering a wide range of subjects relating to our denominational activities for the year given by these speakers beginning Nov. 6th. Churches that have carefully trained and used Four-Minute Speakers have been greatly helped.

**A CONFERENCE** on "Case Work in Christian Service" under the direction of the Woman's Department of the Pittsburgh Council of Churches will be held at the Second Presbyterian church, Eighth Street, Tuesday, Oct. 25, 1:30 P. M. So far as is known this is the first conference of the kind to be held by churches.

**CHAPLAIN J. W. BUNDRANT,** of Parkersburg, W. Va., has been elected Executive Secretary and Director of Men's Work for our Pittsburgh Community Service among Negroes, a name just adopted to designate the two-fold work at Morgan Community House and Provident House, a Temporary Home for Men.

**FORD CITY: Rev. A. A. Bowser,** pastor. Oct. 9 a special service was held in the morning of the Sunday school and Church combined. The audience filled the church and the offering exceeded the goal asked. A series of community services will be held in the church on Sunday nights at 7:30, consisting of addresses of special interest to the public, exchange with pastors and stereopticon lectures.

## Mississippi Valley

### WEST VIRGINIA

#### Clarksburg Doings

The First Baptist Church of Clarksburg, W. Va. had as supplies during August and September Rev. R. B. McDanel, of Martin's Ferry, Ohio, a former pastor; Rev. F. E. Brininstool, of Clarksburg, also a former pastor; Rev. E. F. Garrett, of Bridgeport, W. Va., now practicing law in Clarksburg; Rev. Jonathan Wood, of Parsons, W. Va.; Rev. A. M. Ritenour, of Clarksburg; and Rev. Elkanah Hulley, L. L. D., President of Broadus College, Philippi, W. Va.

Pastor J. W. Graves submitted to a surgical operation at Mounds Park Sanitarium, St. Paul, Minn., the first of August, which kept him from his pulpit until the 18th of September. He has about fully recovered and is now on the field again.

October first marked the beginning of his third year with this church. During the past two years 187 members have been received, 108 by baptism, seventy-six by letter and three by experience. Sixty

have been dismissed to other churches, fourteen erased and twenty-three have entered into their reward, making the total diminutions ninety-seven, leaving a net gain of ninety-one. The present membership is 1,073.

The Sunday school has an enrollment of \$32; there are more than 60 officers and teachers. The school is thoroughly graded and organized. The church maintains a mission station in a neglected section of the city.

During the two years \$42,852.69 passed through the Treasurer's hands, which does not include several thousand dollars raised and expended by other organizations. Of this amount \$15,732.54 went to missions, \$17,893.52 for current expenses and the balance for the purchase of a Church Home, which is used as a social center for all the organizations of the church and for Sunday school purposes.

The pastor was one of the denominational secretaries connected with the Publication Society before coming to the present pastorate.

### OHIO

**FIRST CHURCH, GALLIPOLIS,** of which Rev. Robert W. Peirce is pastor, held its annual Rally Day for the church and Sunday school on October the 9th. A unique feature of the day's exercises was the building on the platform of an exact model of the church. Members of the various classes and departments of the school as well as the different organizations of the church brought bricks mailed to them in advance, and also other parts of the church, and presented them with appropriate addresses. Three hundred and twenty-five were present. In the evening the children's program was presented to a crowded house. The school is now thoroughly graded with twenty-one classes and teachers.

### INDIANA

**HAMMOND, First:** Rev. J. Clark Oranger begins his pastorate November 1. Rev. W. J. Geen of Chicago has filled the pulpit since Rev. Mr. Licklider, the former pastor, resigned.

### ILLINOIS

**AFTER FOUR AND A HALF YEARS** of service as pastor at Roseville, Rev. George W. Claxon has resigned to begin his work at Streator, November First. Mr. Claxon has served his Association for three years as clerk and this year was elected its moderator.

**GALVA:** Rev. C. B. Hilton, pastor, held its annual meeting and supper on the evening of October 6th. During the period of seven months covered by the report \$2,600 had been contributed for current expenses and \$2,300 for the New World Movement.

**CARROLLTON:** Rev. W. E. Pool, pastor, recently observed a Rally Day in the Sunday school by filling a miniature ship of fellowship placed on the platform. A Christmas tree was also loaded with good things for Miss Minnie Grage of Africa, and an Indian tepee filled with articles for Miss Ryan's distribution among the Hopi Indians. The parsonage of this church has just been put into good repair and the church is now raising money for a new furnace for its meeting house.

**THE CLERK OF PEORIA ASSOCIATION** in writing of its recent meeting held at Peoria says that contributions for all purposes were \$100,426, of which \$40,619 was for the New World Movement. This



is a per capita gift for benevolences of \$7.75 and is the best record ever attained and is at least seven times as good as the average in the past. Baptisms reported number 243.

REV. F. T. KLOTZSCHE, pastor at Cornell, reports a teacher training class of 18 recently organized, which is expected to greatly increase the teaching force of the Sunday school in the near future. Mr. Milton McGorrell is superintendent of the school.

REV. J. CLARK ORANGER who has been for four years pastor of the First Church, Rock Island, has resigned to become pastor of the First Church at Hammond, Ind. He began his duties as pastor August 1, 1917. The church membership was 363, during his pastorate 384 admissions to the church have been made, 201 of whom were by baptism, at present the total membership is now 595. The Sunday school was increased from an attendance of 150 to 300.

BLOOMFIELD ASSOCIATION met September 14-16. The attendance was large and enthusiastic. All departments of the association were well represented and splendid work was reported in all the churches. We have a few pastorless churches but Mr. Merrill, our field man, has the matter in hand. Dr. Brand, Dr. Peterson and Mrs. Wadsworth were speakers at the association. Reports showed 400 baptisms within the association last year and by far the greatest contribution to benevolences in our history. The association will meet with the Arthur Church in 1922.

REV. C. C. LONG, pastor of the First Baptist Church of Urbana has led the churches of his community in federating the local churches. Besides some matters of social interest the federation has now in preparation a Conference on Missionary Education to be held between the dates of October 26-30. Mrs. F. F. McCrea of Indianapolis will present the study books and Mrs. Wadsworth of Pasadena, Cal., will conduct the conferences on Missions. Mrs. S. E. Osgood of Chicago will conduct the children's hour. The evenings will be devoted to inspirational addresses from men from the field abroad and at home. Invitations are extended to the churches of all denominations in the eastern part of Illinois and the western part of Indiana. The federation is also opening a Community Training School for the local church workers, October 25.

AT A RECENT MEETING of the Chicago Ministers' Conference Dr. Smith T. Ford was elected a special representative of the conference to attend the meeting of the General Board of Promotion at Indianapolis, November 1-4.

REV. P. E. MUNDY leaves Shabbona November 1 to begin his work as pastor of the church at Tiskilwa.

DISTRICT SUPERINTENDENT Rev. Joseph C. Dent is at present holding a series of meetings at Dixon and reports interest and attendance good. At the present writing twenty-five decisions are reported, forty have been received for baptism and others are expected.

OCTOBER 8 was a red letter Rally Day for the church at Ashland, Ill. All day services were held and dinner served in the church at noon. The pastor, Rev. F. B. Wright, reports that in spite of rain the house was crowded. Thirty were received into the fellowship of the church,

twenty-three by baptism and seven by letter and experience. Evangelist J. L. Mead is now holding a series of meetings with this church.

AT THE MEETING of the pastors' conference, Alton Association, the sum of \$500 was voted to assist four churches in having regular preaching services. It was also decided to enter a new field in the north part of the association. This conference met with the First Church of East St. Louis of which Rev. T. M. Estes is the pastor. The ladies of the church served a dinner for the ministers.

THE BAPTIST COUNCIL of the city of Alton met with the East Alton Baptist Church on the evening of October 3. A comprehensive survey of the Negro situation in the district was given and a committee known as "Negro Populations Committee" was appointed to advise and co-operate with the colored churches. The churches at Hartford and Roxanna, both in the Woodrider Refinery district, were admitted into the membership of the Council. This makes seven white churches in the Council, making Alton the second Baptist city in the state. President D. T. Magill gave a lecture on the Hopi Indians.

CHICAGO HEIGHTS, FIRST: The entire church building within has been renovated. A mortgage of some eight hundred and fifty dollars, as old as the building has been paid off. A parsonage has been purchased and provision made to meet necessary payments within the required time.

#### MICHIGAN

W. LEWIS CRUTHERS, for the past five months pastor of the First Church at Bloomingdale, was ordained October 4. The moderator of the council was Rev. T. H. Corey, the clerk Rev. W. F. Disette. The ordination sermon was preached by Mr. Disette. Judge David Anderson, Rev. C. H. Heaton, Rev. L. A. Meade, Rev. R. E. Priest and Rev. C. P. Meeker also participated in the service. Mr. and Mrs. Cruthers are graduates of the Northern Baptist Theological Seminary of Chicago.

HELLSDALE COLLEGE CHURCH observed Reception Day, October 9. Eleven members were taken into the church, among them three professors of the college and their families. One was received by baptism on Thursday night, Oct. 6. Communion followed the right hand of fellowship. Walter Yumazatu—a Hawaiian student and president of the Endeavor Society—gave an illustrated lecture on Hawaii Sunday evening. A class in religious education will be formed on Thursday night.

Rev. C. H. Berry, who closed his work as Director of Religious Education in Michigan, Sept. 15, to enter the pastorate of the Central Church, Kansas City, Mo., writes that his work is opening up very hopefully.

Director of Evangelism, Rev. F. L. Curry, assisted by Prof. A. E. Greenlaw of Detroit conducted a two weeks' series of meetings at Dewitt. Several conversions were reported, and the church has experienced a spiritual awakening. At the close of the meetings an entertainment was given by Prof. Greenlaw, assisted by his wife who is a reader of exceptional ability.

Dr. and Mrs. A. T. Robinson, tithing evangelists, spent the summer in British Columbia. From there they planned to journey into Alaska to fill an engagement, but on seeking accommodations on

the boat, found that reservations were already booked up to next May. They, therefore returned across the border and are now journeying down the Pacific Coast. They spent one week with the First Church, Seattle, where the Northern Baptist Convention will meet next year. This church received 300 members last year.

Bethany Church, Pontiac, has organized a Woman's Union for all the women of the West Side. The King's Helpers, Dorcas, Philathea and Berean classes and Scout Mothers are especially sought for the organization.

Rev. Henry Morgan reports growing congregations in the Mt. Pleasant Church. Nine new members—all heads of families—have been received, also one candidate for baptism.

The primary department of the West Side Church, Bay City,—W. B. Jarman minister—is to support a child in India during the next four years. The children either earn the money, or save it by going without something they want—candy, toys or pleasures.

In the Marshall Church the rural work has been divided into districts with a real live chairman for each district. Pastor J. Burt Bouwman tells us that a most cordial welcome is given to the callers from the rural field, and in this way the church is changing the meaning of Christianity among the farm life about Marshall.

Pastor Hartzog received one new member into the Mason Church on Rally Day, Oct. 2. Large congregations attended the services.

Rev. R. S. Sprout is preaching to congregations which are larger than any other church in town. The church just now is stressing the repair work needed on the building.

Owing to continued ill health Rev. F. Dewey Ehle has been obliged to sever his connection with the Romeo Church, which has made a notable record during the past three years. The N. W. M. quota was over-subscribed and has been nearly half paid in; about forty new members have been added, mostly by baptism, and the attendance at the mid-week prayer meeting and the B. Y. P. U. is fine. The church wants to settle a pastor. Mr. D. Ehle is taking treatments and resting at St. Louis Sanitarium, St. Louis, Mich.

The First Church, Lansing, is planning a big program for the winter. Rev. C. W. Kemper is pastor. The church is holding a community sing on Sunday evenings. A Tithers' Club will become a reality soon. A large class taking the study put out by the Board of Education on the Life of Christ—credits to be given toward high school graduation—has just been started, and many other things to be noted later. The two children—Olivet with Rev. Donald T. Grey, and North, with Mr. Balfour and his splendid wife, are both making progress.

#### IOWA

EVANGELIST C. E. HILLIS and wife of Kahoka, Mo., in Sept. and Oct., conducted revival campaigns in the Baptist churches of Lockridge and Round Prairie. In both places the membership was doubled and three-fourths of the conversions were men and young men. In many instances whole families united with these churches. They are now in meetings with the Baptist church in Summerset, Iowa.



**CALVARY, DES MOINES:** From September 25th to October 2nd was observed by Calvary Baptist church as Rally week. On Sunday September 25th was Rally day in the Sunday school with an attendance of 225. Tuesday was Rally for the choir. Wednesday we rallied to the mid-week prayer and covenant meeting. Friday was the social for the whole church. Eight were extended the hand of fellowship and welcomed to the church on Rally Sunday at the communion service. In the afternoon the young people visited the Iowa Methodist hospital, singing and distributing flowers and Christian literature to the sick. Several united with the church at the evening service.

**MINNESOTA**

**CALVARY, MINNEAPOLIS** has received \$6,204.18 for benevolences and \$6,700.97 for current expenses during the past year. A community training school for Sunday school teachers, begins October 16. The B. Y. P. U. is furnishing ushers for the Sunday evening services during the month of October.

A **SIMULTANEOUS BAPTIST** evangelistic campaign began at Duluth, October 16. Meetings will be held in three centers, Rev. George E. Burlingame speaking at the First Church, Rev. W. H. Rogers of Muscatine at the Swedish Bethel, and Rev. L. A. Clevenger at West Duluth.

**REV. I. D. ALVORD**, on October 16, began meetings at Campbell, Minn.

**REV. ROLLAND BUTLER**, pastor of the First Church of Anoke, has just closed a series of meetings at Brownsdale, with most excellent results. Nearly 100 people have made profession of religion.

A **SERIES OF EVANGELISTIC MEETINGS**, led by Mr. Thompson, the harp evangelist, has just closed at Detroit, Minn. The interest has been very deep. Scores have re-consecrated themselves, a number have made decisions, and others have united by letter. About twenty have thus far signed cards for church membership. The church was very greatly blessed.

**REV. A. FRANK HOUSER** is holding an evangelistic meeting with the Swedish Baptist Church at Willmar and good reports are received from the services.

**EVANGELISTIC MEETINGS** are now in progress at Park Rapids.

**MISSOURI**

**EUCLID, ST. LOUIS:** During the past year 255 have been received for membership, of whom 130 came by baptism. Eight young people volunteered for definite service in missionary and ministerial work. Two young ministers were ordained. Prayer meetings have reached 200 in attendance each Wednesday night. The present membership is 1,072. \$11,698.57 has been raised for current expenses, \$3,958.98 for benevolences, and \$15,356.05 for building and equipment fund.

**MARCELLINE, FIRST** has received eighty-two new members during the past year, and has substantially increased its offerings for benevolences. Pastor J. E. Chapell has just closed his first year as pastor.

**Pacific Coast**

**WASHINGTON**

**TACOMA, FIRST**, has organized a Business Girls' Bible Class which holds its meetings

at 9:45 Sunday mornings in the Rialto Theatre. A feature of the first meeting was a fifteen minute organ recital. As a result of a class which the pastor taught during person week, thirty-five people have signed a pledge to constitute themselves into a "Win-one-Legion." Mr. J. F. Miller was elected as the captain, and plans are being made to do regular systematic work at every service of the Church, as well as between times.

**LAST WEEK** was an eventful one at Austin First Church, for then occurred the celebration of the fiftieth anniversary of the church and the beginning of the thirteenth year of the pastorate of Dr. Judson B. Thomas. During the fifty years, about twenty-two hundred members have come into the church. The original membership was fifteen—the present enrollment 905. Two of the charter members are still living: Deacon E. S. Osgood, who is yet an active deacon of the church, and Mr. Anthony Smith, who resides in California. Meetings were held Wednesday, Thursday, and Friday evenings and all day Sunday, in which reminiscences of the past and hopes for the future were the dominating notes. On Sunday, the 10th, a sum of over five thousand dollars was raised to cover the expense of redecorating the church and to meet all outstanding bills, the balance for a nucleus of a fund for a new Sunday-school building which the church hopes to erect soon. The closing sermon Sunday evening by Dr. Benjamin Otto was a fitting close to a week full of inspiration.

**CHRISTIAN COMMUNITY CENTERS:** The Seattle Baptist Union, Western Washington Convention, Home Mission Society and the Woman's Home Mission Society have voted liberal appropriations to assist both the Chinese and Japanese Baptists of Seattle in erecting Community Christian Center buildings that will take care of the regular church services, and provide for a practical educational and social program for these two groups of people in Seattle. It is expected that these buildings will be under construction before the end of this year.

**REV. GEO. M. LEHIGH**, for the past four years pastor of the First Baptist Church of Phoenix, Ariz., becomes pastor of the Central Baptist Church of Olympia, and assumed his duties October 1. Dr. Lehigh is a well-known pastor and evangelist and is recognized as one of the outstanding preachers of the Pacific Coast District.

**QUEEN ANNE BAPTIST CHURCH** has leased the German Methodist building on Howe Street near Queen Anne Avenue, and began holding services there October 9. They have purchased a lot in a very desirable location on which they will later erect a building. Rev. F. W. Carstens is the pastor.

**REV. J. C. WETTERHAHN** has accepted a unanimous call to the pastorate of the church at Vancouver, Wash., and has entered upon his work there. A reception was held for the pastor and his wife on Friday evening, October 7.

**THE FIRST SWEDISH Church** of Tacoma, Rev. Charles Asplund, pastor, is erecting a parsonage to cost about \$5500. The pastor and family hope to move into it by Thanksgiving Day.

**REV. S. L. BROWN**, recently of Dryad, has entered upon his work as pastor at Port Townsend.

**REV. AMOS HAUSE** has closed his work at Tumwater and will supply the Baptist

Church at Raymond during the month of October.

**Cowlitz Association**

The Cowlitz Association met with the Baptist Church at Chehalis, Oct. 4-6. The pastor, Rev. F. C. Stannard, and his people entertained royally. The attendance was unusually large. Nearly all the active churches were represented and all the pastors in the association but one were present. The reports revealed a year of real advance. An exceptionally strong program had been prepared and every one whose name was on the program was present and "delivered the goods." Rev. Edker Burton, the Moderator, presided. Rev. E. G. Judd was elected Clerk pro tem.

Helpful conferences and discussions were held on "Public Worship and Services," "Women's Work," "The Church's Standing and Community Service," "Christian Education," "The Denominational Program" and "Evangelism."

Addresses were delivered by Dr. G. F. Holt, Dr. J. F. Watson, Rev. T. H. Hagen, Dr. C. O. Johnson, Mrs. Henry Topping of Japan, Miss Anna V. Johnson of the Philippine Islands, and Rev. S. D. Bawden of South India. The annual sermon was preached by Rev. Guy Hathaway and the closing sermon by Dr. C. O. Johnson. Bible readings were given by Rev. Edker Burton and Dr. Geo. M. Lehigh.

A strong resolution was adopted endorsing the New World Movement with its Objectives and Program for this year and urging each church to do its share toward attaining the denominational goals.

Officers elected for the coming year were: Moderator, Rev. F. C. Stannard; Clerk and Treasurer, Rev. E. G. Judd. These, with Rev. Edker Burton, Mrs. J. T. Alexander and Mrs. J. C. McCamman will constitute the Executive Committee.

The next session of the association will be held with the church at Vancouver, Wash., Rev. B. M. Godwin to preach the annual sermon and Rev. J. C. Wetterhahn, alternate.

**OREGON**

AT THE CLOSE of a series of evangelistic meetings conducted by Rev. Earle D. Sims for two weeks, with the First Baptist Church of Gresham, the Church extended a unanimous call to Rev. E. L. Wright, of Topeka, Kansas, to become their pastor. Also the church voted to enter in the New World Movement and put on a convas of the membership this year. Also steps are being taken to begin soon the erection of a new church building.

**MEDFORD** held a most successful annual business meeting first Wednesday in October. Reports showed 108 additions with a net gain of eighty members, being the largest with one exception in the history of the church; \$7558 raised during the year, and \$2641 contributed to missionary objects. The church unanimously voted to launch a church building campaign with the idea of building next year. Church Architect Geo. E. Merrill, of New York City, plans to visit the church and direct in planning for a thoroughly equipped building for the work of the church. Rev. F. R. Leach is leading in a large program and has the backing of the entire church.

**NORTHERN CALIFORNIA**

**THE TWENTY-FIRST AVENUE CHURCH**, San Francisco, is rejoicing in the fact that  
(Turn to page 1256)



# A Terrifying Responsibility; but a Door of Hope

By JAMES H. FRANKLIN

ON October 15 the New York Times, which is reckoned by many as America's greatest newspaper, if indeed it is not the foremost daily in the world, contained an editorial on "Prayers for Peace," a part of which was as follows:

"Americans will not be alone in their prayers and their hopes, for like hopes and prayers will rise from every people touched by the great war. It is significant that it was a Buddhist priest who followed a delegation from the churches of America in calling upon the President in this cause a few days ago. General Pershing has said that, unless 'some such move is made' as is contemplated in the conference, 'we may well ask ourselves whether we are doomed to go headlong down through destructive war and darkness into barbarism.' General Tasker Bliss has assured the clergymen that if they want to secure a limitation of armaments they can do it now; and that if it is not done, they and those whom they represent will be responsible for every drop of blood shed if another great war as the last does come."

General Tasker Bliss, who for a time during the recent war was Chief of Staff of the American Army, next a member of the Supreme War Council in France, and later one of the American representatives at the Peace Conference at Paris, is the son of the late Professor George Ripley Bliss, of Crozer Theological Seminary. His experience, therefore, enables him to speak regarding the influence of clergymen, as well as of war and its causes. If he is right in his deliverance, of which mention is made by The New York Times, there rests on the pastors and churches of America a stupendous responsibility at this hour. If he is right, it is now possible to secure a limitation of armaments, provided the Christian leaders of the land really want it and will work for it. According to General Bliss, if it is not secured, these leaders will be responsible for such great wars as may occur in the future. At first thought, the responsibility is terrifying. Upon second thought, there is inspiration in the prospect. At such a moment the Christian forces of the land need to see clearly, reason fairly, and act wisely, and while they should be bold, they should be careful also to avoid saying or doing anything which might prove embarrassing to men of goodwill who represent our nation and other governments in the conference at Washington. It is safe for us, as Americans, to assume that our President and his Secretary of State, who are primarily responsible for this conference, were prompted by the noblest Christian motives and that they do not need to be goaded into right action. It is safe to assume as well that men of equally high motive will be among those who cross the seas to attend this conference. What, then, is the mission of the Christian pastors and congregations at such an hour?

As hosts of this conference, the American people are peculiarly responsible for the atmosphere of the occasion, and atmosphere, we are told, is everything in such an international meeting. If the representatives of the several nations find themselves in an atmosphere of brotherhood, freedom from race prejudice and suspicion, disinterested aspiration to serve humanity as a whole, and to take sacri-

ficial steps, if need be, in leading the way toward peace, a favorable outcome may be anticipated. The atmosphere generated by the American people may be a decisive influence on the conference in which so much depends upon a friendly attitude on the part of all concerned.

The New York Times has indicated that, while the Christian forces of the land should pray ardently for the desired result, it should not be overlooked that the conference in Washington is to be brought face to face with the necessity for practical adjustments among the nations. The continued efforts of at least one European nation to maintain a great army and of three other powers to strengthen their navies cannot rest on anything less than a distrust of the motives of other governments. We have been asking why others find it necessary to follow such a course, after the horrors of the great war. Others are asking the same question regarding America. It may be well, therefore, for us to try to ascertain how our own recent policy has impressed other nations, and to see ourselves for a moment as others see us.

We are told that Great Britain feels that her own existence may depend upon her supremacy of the seas. Any one familiar with economic conditions in Great Britain will feel the force of that argument, if there is nothing better for humanity than to settle international differences through a resort to the sword. For such reasons, we are told, Great Britain is unwilling that America or any other power should possess a navy superior to her own, and it is hard for our British cousins to understand why America requires such an expansion of her sea power as we are told is now being developed.

According to press reports, naval officers are pointing out that the Pacific Ocean is now the strategic naval center of the world, and that "the first move in this direction took place last March when the United States, whose most powerful warships had been assembled in the Atlantic, ordered all first-line battleships and auxiliaries to join the Pacific fleet." A few days ago came the word that Great Britain now proposes to maintain a powerful battle fleet in Pacific waters, and The New York Evening Post says: "With the Japanese and United States fleets now in the Pacific, and with the decision of the British Admiralty to base a powerful fleet at Singapore, the Pacific will become the scene of the greatest aggregation of warships in the history of the world."

Is it possible? Four years ago we were told we were fighting to put an end to war, and now we are told that in the Pacific Ocean, which more than any other sea separates Occident and Orient, or the white man from the yellow man, there is being formed "the greatest aggregation of warships in the history of the world." This is not a pleasant fact, but perhaps we can pray the more intelligently when we remember it. Perhaps we can pray a little more consistently, too, if first we stop and ask how these "gestures" on the part of Western nations are interpreted in the Orient. Here we need again to see ourselves as others see us. On my desk at this moment is a paper published at Shanghai, China, which contains an article on this question: "If the Conference on

Pacific Problems Fails?" This Shanghai paper reports: "There is every reason to believe it is the intention of the American Government to establish a combination naval and commercial base at Dutch Harbor, Alaska. \* \* \* \* Dutch Harbor is the Gibraltar of the Pacific. \* \* \* \* It is the midway point between Seattle and the Orient." We must try to see just how our policy is viewed from the other side of the Pacific, for it is generally admitted that some agreement regarding Pacific problems is essential to any real limitation of armaments.

The unpleasant facts to which I have referred are sufficient in themselves to justify the conference on the limitation of armaments. Nations simply cannot continue to deal with each other on the old basis, and not, to quote General Pershing again, "go headlong down through destructive war and darkness into barbarism." Our President and Secretary of State and men of goodwill from all the nations who are to participate in this conference will be given our confidence and support. They are earnestly striving to find a better way. We can help them as we pray and as we attempt as well to foster brotherhood, freedom from race prejudice, and a disinterested purpose on the part of America to lead the way, at all cost, toward peace and goodwill among the nations.

Let the Christian forces approach the season of the conference at Washington with a sense of the terrifying responsibility suggested by General Bliss. At the same time, let them look forward to the conference as a great door of hope, and determine that through prayer and personal effort nothing shall be left undone to create an atmosphere in America in which the better way may be found. Once more The New York Times:

"This is no time for citizens whose vocations are those of peace to hesitate. It is a time for showing faith and hope. 'Well have we need of many orisons.'"

New York City.

## What They Are Doing at Headquarters.

Miss Nellie G. Prescott, executive secretary of the Woman's American Baptist Foreign Mission Society, has returned to New York after a speaking tour at a number of state conventions and churches in the Middle West.

Miss Clarissa May, field missionary of the Camden Community House, Camden, New Jersey, presided at the regular Monday noon prayer meeting of the General Board of Promotion, commanding the interest of everyone present as she told of her work among the Italians there.

Dr. James E. Norcross, who has just returned from Vermont, reports meetings of rare interest and consecration there. The slogan of "Fill a ship for fellowship" has revived the war-time art of knitting, at the General Board of Promotion headquarters. Mrs. Helen E. Sprague, head of the stenographic department of the General Board, reports that every girl attached to that department, has either knitted caps for the children in these devastated lands, or donated money for wool. Among those who have contributed labor or money or both to this noon-day work are the following:



Misses Murray, Hamer, Hollis, Hilsinger, Wackford, Cone, Armstrong, Ward, Hoffman, Kintopp, Bleuitt, Adam, Zaveski, Dammes, Aude, Lewin, Goebel, Paul, Nieser, Farbrother, Gelston, H. Ward, Jewett, Wells, McCartney, Briggs, Lerges, Miller, Ross, Koller, Hicks, Stephenson, Kittle, Fensom, Cobb, Hodges, Bailey, Frachtman, Fersh, Pedersen, Johnson, Sears, Schoenstadt, and Miss B. Brace.

Also the Mrs. H. E. Sprague, Voorhees, Bohm, Brace, Hamilton, Dewdney, Bishop and Copeland.

Money was donated by the Shipping Department, the Treasury Department and also the executive of the General Board.

Some "Impressions"

By W. A. AYRES

AN HONEST statement by many of their interpretation or "impressions" of the Des Moines Convention may be helpful. It is curious how our different personalities, education, etc., change our viewpoints and our consequent "impressions." My views while agreeing with some may differ very widely from others.

My impression from the strong vote on fundamentals in the conference on that subject, and also in the convention on the action of the Home Mission Society in receiving the gift with some creedal strings to it, was that the denomination is still sound and tremendously in favor of holding to and declaring its faith in the old time principles of Baptists, as contained in the New Hampshire Confession of Faith, or some similar statement.

A few seem to strenuously object to any such statement, and of course, are pretty weak Baptists, if Baptists at all, yet the vast majority are still to be counted on. The cry of "No creed," raised so insistently by some, impressed me as the result of three things, possibly, ignorance, needless fear, or insincerity—a mere camouflage. I cannot think it possible that even tolerably well informed men or women are ignorant of the fact that Baptists have always had a creed, and been proud to declare it to the world. So it is not ignorance. Their opposition impressed me as a bit of insincerity, camouflage—possibly unconsciously so to some extent on their part, but yet truly so. They have tried in what they have said or written to scare people, some of our own people, into thinking that "creed" must be something awful. Now really that is not honest. There is no fault in any creed that is true, nor anything to fear. The fault with the Roman Catholic creed is not so much what it teaches, though that is far wrong, but in the way they promulgate their creed; they use force. Baptists never have used force and never will. To cry out so against creed is not needed, and is neither fair nor honest towards loyal Baptists, who really stand for something.

I for one wish the "no creed" folks would quiet down and stop that kind of misrepresentation. Of course, we have no rack and thumb-screw creed; not a Baptist in the whole denomination thinks of such a thing. And for a few who cry out so against creed to imagine they are the whole denomination is absurd. A little less egotism and a little more humility by a small number who assume to be the entire denomination would be fine. A very small tall should not try to wag the whole dog. Of course, this is all in

kindest, most Christian spirit; I am just giving some of my impressions!

And here are a few more: I have felt that there has been a considerable change in faith and working policy in the schools and missionary boards in these late years, and not for the better. A generation ago we had some giants in our Baptist school and mission world, and then things went well. Of course, we are doing bigger things than we did a generation ago, and some may be inclined to take much credit to themselves for this seeming progress, not really recognizing the fact that we are in the day of bigger things, and that bigger things do not always or necessarily mean better things. And I am not advocating that we go back a generation to do the smaller things, even with the bigger men. My "impression" is that we need big, strong, sound, loyal men and women now in our school and missionary work to lead us right in our larger tasks.

Another "impression" is that we are dangerously near an educational evangelism, with a strong tendency to nominal Christianity, such as the schools of Europe produced, rather than an evangelical type of evangelism that really saves the souls of men and women, boys and girls.

And yet another "impression" that came to me at Des Moines, while I sat quietly watching the proceedings (not a single outburst from me!), was that the minority, by different ways and means, was seeking to lead the majority, and rather largely succeeding, which may have been very satisfactory to the aforesaid minority, but another "impression" was that the large majority would not always submit, that some change in this respect may be expected.

And "lastly," my "impression" is that THE BAPTIST, while fairly good at first, is not now rightly representing Northern Baptists, and that a decided change is needed and will surely come. Of course, these are only my impressions, but I wouldn't be surprised if a good many others had similar feelings.

Coming Crisis in Burma.

By J. HERBERT COPE

This will probably be used just before the Burma Convention and Conference meet. Thank goodness we do not have to decide which mission board we will work under, but we can continue to be plain missionaries of the Gospel. But serious questions seem to be in the air. Crises are becoming contagious. So the Conference this year must decide a very vital matter, namely, our relation to the governmental aid to schools. Mission schools are assisted financially by government by means of partial payment of teachers' salaries and result grants for successful passing of government examinations by pupils. The South India missionaries opened the subject by questioning the propriety of accepting such aid by Baptists. So this year the matter is to be thrashed out by all the British India missions. In Burma the question has never been the refusal to accept government aid but most missionaries complain they do not get enough of such assistance. One missionary boasts he gets more money from government than any other man. So it is going to be hard to get the Burma missions to think along any other line. One thing is pretty certain, if we refuse government aid our educational work will for the time being be

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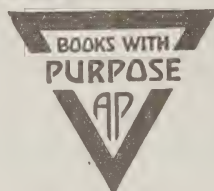
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knocked into the proverbial cocked hat. Two recent actions by government have already caused some of our missionaries to turn gray. They decided to close all Anglo Vernacular Mission High Schools in towns where the government schools were able to care for the needs. They are now trying to close the high department at Myaungyan. The government made a big cut in grants in and to Anglo Vernacular schools. That order sent S. O. S. calls to the Board and the schools were able to carry on. So this new question will have a serious influence on our work.



The Chinese work is growing in importance. Last year Mr. Driggs was appointed to that work but in good missionary fashion he was loaded up with other work. Now it has been decided to send him, at the request of the Christians, to Mandalay in Upper Burma. Here also they are placing Mr. Armstrong on his return from furlough. Since he is an Indian missionary it looks as if the work among these people is to be pushed in Upper Burma.

A long felt want in Burma seems on the way to be met. It has been the custom to bring a man to Burma and immediately put him in charge of a large station with no end of work. All his time is thus taken and in odd moments, while dressing, eating or taking a bath, he is supposed to study the language and if he does not get it is apt to be sent home. Now one of the ladies, Mrs. Elliott, has made a gift to found a language school for new missionaries. The first class will be formed of young ladies coming this fall.



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## Two Doctrinal Statements

At the request of a prominent Baptist in southern Illinois the "Doctrinal Statement" issued by the Christian Fundamentals Association (interdenominational) at Denver last June, and the "Confession of Faith" adopted by the conference on Baptist fundamentals at Des Moines, are here printed side by side for comparison.

### Introduction to the Des Moines Confession

The adoption of a creed to which allegiance is demanded would be contrary to our historic Baptist principles and repugnant to our deepest spiritual instincts. On the other hand the adoption of a confession of faith, as a standard about which our Baptist people may rally, is consistent with the practice of our fathers from the earliest days of our denominational history. Living in a day of doubt, unbelief and irreligion, we feel that the time has come for Baptists publicly to reaffirm their faith in the great fundamentals. As Baptists and members of churches connected with the Northern Baptist Convention, we desire to restate the foundation doctrines of our faith in the following brief and simple confession which is but a re-affirmation of the substance of the historic Philadelphia and New Hampshire Confessions of Faith.

### Comparative Treatment of the Same Topics

#### DES MOINES CONFESSION

1. We believe that the Bible is God's word that it was written by men divinely inspired, and that it has supreme authority in all matters of faith and conduct.

2. We believe in God the Father, perfect in holiness, infinite in wisdom, measureless in power. We rejoice that he concerns himself mercifully in the affairs of men, that he hears and answers prayer, and that he saves from sin and death all who come to him through Jesus Christ.

3. We believe in Jesus Christ, God's only begotten Son, miraculous in his birth, sinless in his life, making atonement for the sins of the world by his death. We believe in his bodily resurrection, his ascension into heaven, his perpetual intercession for his people and his personal visible return to the world according to his promise.

4. We believe in the Holy Spirit who came forth from God to convince the world of sin, of righteousness and of judgment, and to regenerate, sanctify and comfort those who believe in Jesus Christ.

5. We believe that all men by nature and by choice are sinners but that "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life"; we believe therefore that those who accept Christ as Savior and Lord will rejoice forever in God's presence and those who refuse to accept Christ as Savior and Lord will be forever separated from God.

#### Continuation of Des Moines Confession

6. We believe in the church—a living spiritual body of which Christ is the head and of which all regenerated people are members. We believe that a visible church is a company of believers in Jesus Christ, baptized on a credible confession of faith, and associated for worship, work and fellowship. We believe that to these visible churches were committed, for perpetual observance, the ordinances of baptism and the Lord's Supper, and that God has laid upon these churches the task of persuading a lost world to accept Jesus Christ as Savior, and to enthrone him as the Lord and Master. We believe that all human betterment and social improvement are the inevitable by-products of such a gospel.

7. We believe that every human being has direct relations with God, and is responsible to God alone in all matters of faith; that each church is independent and autonomous and must be free from interference by any ecclesiastical or political authority; that therefore Church and State must be kept separate as having different functions, each fulfilling its duties free from the dictation or patronage of the other.

#### DENVER STATEMENT

I. We believe in the Scriptures of the Old and New Testaments as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

II. We believe in one God, eternally existing in three persons, Father, Son and Holy Spirit.

III. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

IV. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word and deed.

V. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all that believe in Him are justified on the ground of His shed blood.

VI. We believe in the resurrection of the crucified body of our Lord, in His Ascension into heaven, and in His present life there for us, as High Priest and Advocate.

VII. We believe in "that blessed hope," the personal, premillennial and imminent return of our Lord and Saviour Jesus Christ.

VIII. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.

IX. We believe in the bodily resurrection of the just and the unjust, the everlasting, conscious punishment of the lost.



# OUR MUSIC CORNER

CONDUCTED BY

WILLIAM LESTER

## ANTHEM LIST NO. 1

During the past few weeks so many requests for suggestions as to new anthems have come in to this department that I have decided to ask the indulgence of the writers and delay personal answers for the time being; instead, as a temporary expedient, there will be printed in this corner for the next month or so a series of anthem-lists, compiled from the issues of various publishers, tabulating only material which I know is satisfactory, both from the musical standpoint, and from its value as devotional music. No "elaborate" numbers will be included; all the music will be such as can be easily handled by the average "volunteer" choir in a few rehearsals. New, fresh music is an absolute necessity, if interest and enthusiasm is to be kept up. Each list will be from the catalogue of one good publisher, and may be ordered direct from that address, or through other dealers. Any wide-awake publisher is more than glad to get in direct touch with a live-wire choir leader—and such connection is a mutual benefit. The first series of anthems is from the list of Clayton F. Summy Co., 429 So. Wabash Ave., Chicago, Ill.

- My Defense is God—Schuler.
- And God Shall Wipe Away All Tears—Harris.
- Offer Unto God Thanksgiving—Wheeler.
- My Saviour, Source of All My Joys—Otis.
- Rise, Crowned with Light—Otis.
- Our Guardian Slumbers Not—Robyn.
- Look Ye Saints, the Sight Is Glorious—Gaul.
- Fight the Good Fight—Pike.
- As Now the Sun's Declining Rays—Nevin.
- I Will Lay Me Down in Peace—Lester.
- Saviour, Again to Thy Dear Name—Houseley.
- He Loveth Me—West.
- All Ye That Cry Unto the Lord—Colby.
- Still, Still With Thee—Thickstun.
- The King of Love My Shepherd Is—Oliver.

In next issue will appear titles chosen from the publications of H. W. Gray Co., of New York.

## MUSIC REVIEWS

From The Lorenz Publishing Co., Dayton, O. The "Choir Leader," issue for October, Thanksgiving Number.

This regular monthly visitor is always welcome—and to this editor, every number seems an improvement upon the one previous. Some of us who are given to the "high-brow" attitude toward musical conditions in this country—more especially as that embryonic situation is reflected in the grade of music habitually put up in the great majority of the churches—such of us, familiar with the high atmosphere of the masterworks of Bach, Dvorak, Brahms, Elgar, et al., are apt to forget that most of that material is beyond the efforts or possibilities of most choirs—and, to our shame be it said, most of the serious composers of this country have done little to supply good, but simple material to fill that great void! A symphony or a string-quartet may reach a few thousand people in a season—a successful song or anthem may reach millions in that time. We theorists and dreamers have seen the value of one, and very little of the other. Why not have both? It can be done, when the better class of composers sense their duty—and incidentally their profit—in supplying a stock of practical, finely-con-

ceived and well-written music designed for the use of those choirs and singers who lack the technical facility to effectively produce anthems and solos which call for professional technique. The regular monthly choir volumes, such as listed above, are doing a great work along this line. In the years that have gone since I first became acquainted with the publications of this firm, I have seen a steady improvement in the musical value of the material issued—which is as it should be. This steady climb in artistic grade, coupled with the enormous circulation of the choir-books, denotes a tremendous influence for the betterment of church-music conditions. All power to the Lorenz Company in their progress! Besides well-written and pertinent editorial notes, this issue includes many interesting articles on subjects relating to the art of choir-singing and like repertoire (including a reprinted article from the music page of "The Baptist"), and fine anthems by Ashford, Coerne, Wilson, Wildermere, and Gatty-Nevin.

From G. Schirmer Co., New York, N. Y.  
Bread of the World.....Hyde (\$0.12)  
The Lord is in His Holy Temple.....Lester (\$0.12)

Two anthems by Chicago composers, suitable for use by chorus or quartet. The first-named is a finely conceived and splendidly worked-out anthem in the English style, unusual in melodic line, warmly harmonized, welcome for use at communion services. The other number is a brilliant, but easy opening anthem, with effective soprano solo interlude, designed primarily for dedication services, but usable for all occasions when a showy, joyous, easily prepared number is desired.

From The H. W. Gray Co., New York, N. Y.  
Quarterly No. 41—Anthems for Christmas and general use.

The choir-director who is not on the regular mailing list of this sterling publishing house is, to my notion, unfortunate. The volumes, an example of which is listed above, are sent out periodically to active leaders as a convenient form in which to present new issues of anthems and choruses—my library contains, as a most prized possession, a series of these books, substantially bound, and a mine of valuable and convenient material. If you are not of the favored ones, get in touch with the company and get initiated! The anthems contained within the covers of this issue are mostly seasonal numbers, several of the exquisite arrangements of old carols by Clarence Dickinson, a majestic setting of Milton's "This is the Month," by MacKinnon, a tender Christmas lullaby by Hartley, "O Come, O Come, Emmanuel," a Clemson Gold Medal anthem; also several other interesting works by Webbe, Terry, J. S. Matthews, and others. Also included with the book is a tract listing recent issues in all departments by this active publishing house.

Rev. W. B. Riley of Minneapolis, in addition to the pastoral care of his great and growing church, is busier than ever in the work of the Christian Fundamentals Association (interdenominational). He is in the field holding conferences almost all of the time now, and has a heavy schedule ahead, principally in the South.



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### Fresh from the Field

(Continued from page 1228)

Rev. J. F. Speerli, until recently a pastor in the Methodist Protestant Church, has united with a Baptist church, and, of course, desires to continue in the ministry. The brother came before the Permanent Council of Camden, N. J., Baptist Association on October 3, at which time he made a statement concerning the matter of his Christian experience, etc., and the reasons for his change as far as denomination is concerned. The Council was unanimous in its recommendation that Mr. Speerli's ordination into the Methodist Protestant Church be recognized. Rev. W. S. Terrell of Haddonfield, N. J., presided at the Council and Rev. Wm. P. Haug, of Camden, N. J., served as Clerk. In the Recognition Service held last evening (12th) in Grace Baptist Church of Camden, N. J., the following brethren participated in the program: Revs. E. R. Williams, L. D. Bozorth, C. R. Hench, and the pastor of Grace Church, Wm. P. Haug.

Rev. Stephen Byron Dexter has resigned the pastorate of the Clinton, Ill., Baptist Church to become pastor of the church at Lincoln, Ill. A farewell reception was held for him October 6 at Clinton. He began his work at Lincoln October 9.

Hudson Orphanage at Irvington, Ill., is engaged in a continuous program of improvement and enlargement. The scheme for this present season includes an additional building that will provide three playrooms, four rooms for the "help" and addition to the dining; the whole to cost \$10,000. Rev. N. F. Hafer is superintendent in charge.

Rev. and Mrs. William Ashmore, have recently returned to America after forty years of service in China. Mr. Ashmore's father was in China fifty years before his

son. Mr. and Mrs. Ashmore are with their daughter, Mrs. Chas. R. Elder, in Boulder, Colo. They will go to California for the winter. Mr. Ashmore completed his translation of the Bible into the language of the Swatow people just before leaving for America. He hopes to return to China long enough to revise it before he retires from service. Mrs. Ashmore has written a detailed history of the South China Mission which can be secured from our publishing house. In Sept. Dr. and Mrs. Elder received the members of Boulder First Church and friends in celebration of Mr. Ashmore's seventieth birthday and on Oct. 7 they celebrated their forty-second wedding anniversary.

### Church News by States

(Continued from page 1251)

Rev. Walter L. Bailey of Carlton, Ore., has accepted its unanimous call to become pastor. Mr. Bailey will begin his work October 16.

At RIO VISTA during the past year there have been thirty additions to the church. Fifteen of these have come from the Chinese mission recently organized at Locke.

At FORT BRAGG a men's brotherhood has been recently organized in the First Baptist Church by Pastor Howe, with a charter membership of thirty-five.

A CALL TO BECOME PASTOR of the church at Gerber has been accepted by Harry Alfred Kern.

At THE AUBERRY (White) Church the work has been resuscitated by Rev. C. H. Bancroft. Nine have been baptized and a number of others received by letter.

THE RESPONSE to the program and objectives that have been sent to the churches has been most encouraging. The churches are setting high goals for themselves and are making plans to reach these goals.

Rev. Arthur S. Phelps stated preacher at the First Church, San Francisco, began October 10, a series of eight lectures at the Berkeley Divinity School on "The Christian Message of the World's Greatest Pictures."

### WANT ADS

You will get results through the Want Column of THE BAPTIST. Rate is 6c per word per insertion; cash with order.

#### NAME PLATES

Chipped glass name plates are an interesting suggestion. Mr. Ralph Karney, a Baptist, of Rockport, Ind., is advertising them in this issue.

Write for prices on chipped glass name plates for your door, auto or desk. Any size or style. Ralph Karney, Rockport, Ind.

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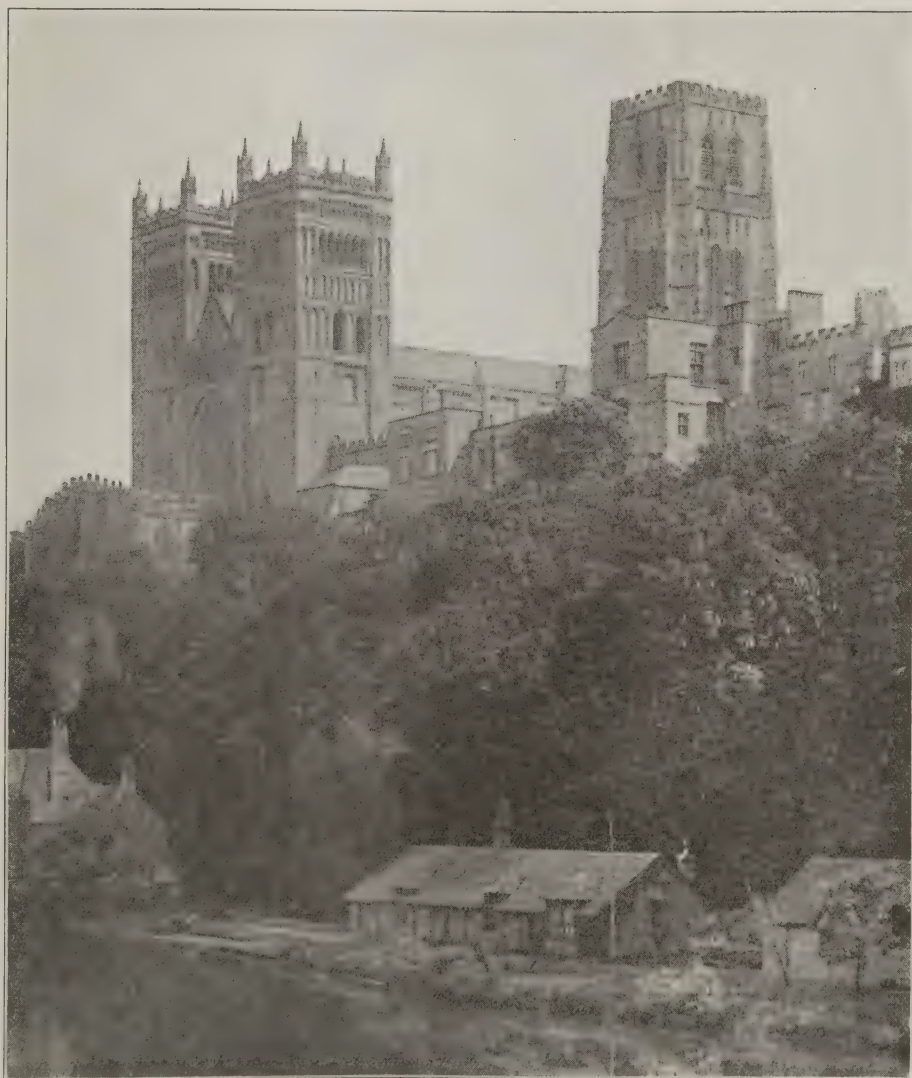
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Volume II

November 5, 1921

NOV 14 1921 Number 40

# The Baptist

Published Every Week by the Northern Baptist Convention



DURHAM CATHEDRAL, ENGLAND



## Fresh from the Field

**Rev. E. H. Shanks, who recently closed his work at Clinton, Iowa, and entered upon the pastorate of the First Church, Phoenix, Ariz., speaks in the highest terms concerning the work of his predecessor, Dr. G. M. Lehigh. "I found an active church, a growing Sunday school and a great opportunity in this capital city. It is worth being alive here. One feels like working even at 100 in the shade in the middle of October." Mr. Shanks says that people are so healthy down there that when they want to start a new cemetery they have to kill some one.**

**At the Pennsylvania General Convention held in Franklin this month a testimonial banquet was given in honor of Dr. LeRoy Stephens, who has served for twenty-seven years as secretary of the state education society. He was presented with a purse of gold. Dr. Stephens has passed his eightieth birthday, and the convention has made him secretary emeritus with full salary. Rev. H. J. Whalen presided at the dinner.**

**During a pastorate of about five years Rev. Robert J. Church welcomed 336 new members into the church at Arkansas City, Kans. Mr. Church has presented his resignation to take effect at the close of the present year.**

**Dr. O. C. S. Wallace, pastor of the Westmount Church, Montreal, has been called to the Eutaw Place Church, Baltimore, Md. His decision has not been announced. Dr. Wallace was pastor of the First Church, Baltimore, for several years and resigned in 1913 to go to Montreal.**

**The resignation of Rev. W. A. Hamlett, representative of the board of the Southern Baptist Convention in Jerusalem, has been announced. Dr. Hamlett has accepted the call of the First Church, Austin, Tex. The board wants it understood that this does not in any wise mean the abandonment of the plans laid for the work in Palestine. A successor will be appointed at an early date.**

**Great interest is being shown in the first series of lectures on the William Cleaver Wilkinson Foundation at the Northern Baptist Theological Seminary. Dr. Augustus H. Strong is the lecturer. The course began Nov. 3 and will close Nov. 9. The lectures are open to the general public.**

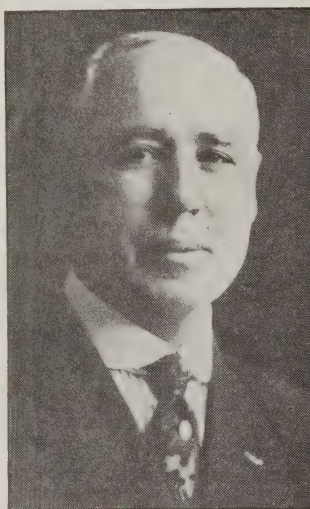
**The evangelistic goal of the churches in Ohio is to bring to Christ and into the churches not less than 5000 persons this year. In the southeast district in November sixty pastors under the direction of Rev. C. H. Stull will become evangelists. The churches have released their pastors for this service and their pulpits will be supplied during their absence. The second general campaign will be in the southwest district in January.**

**A new bulletin issued by the Jefferson Avenue Church, Detroit, Mich., carries a wealth of information of local interest. It announces as its mission "Christian service and good fellowship. . . . To instill the spirit of unity and co-operation." What is the purpose back of your church bulletin?**

**Dr. John Y. Aitchison, General Director of the General Board of Promotion of the Northern Baptist Convention, returned on Oct. 24 to board headquarters**

**in New York, after making addresses at a number of state conventions, chiefly in the Middle West. "I am greatly pleased with the spirit shown in all the state convention meetings," Dr. Aitchison stated. "In all of them there was unmistakable evidence of the deepening of spiritual life, and the realization of the necessity of taking care of the needs of the New World Movement. While our people are facing great problems, perplexities, and discouragements, there is evidence of willingness to sacrificially carry on our work during this financial crisis. It is apparent that there are some whose burdens are greater than they can carry alone. Therefore, those who are more able financially must help carry the burden of the weak, thus fulfilling the law of Christ."**

**Dr. S. P. Shaw, secretary of Nebraska Baptist Convention, has suffered a severe illness but is now well on the road to**



**recovery. He was able to attend the recent meeting of the convention, although confined to his room most of the time.**

**The death of Miss Grace L. Coppock, in Shanghai, following an attack of pneumonia, is a great loss to the Christian forces of China. Miss Coppock began her work in China in 1906 and at the time of her death was the American head of the Y. W. C. A. in that country. Her former home was at Buffalo, Mont.**

**In 1920 more student volunteers sailed to foreign fields under North American missionary societies than went out during any previous year in the history of the movement. The exact number is 595, which is 25 per cent more than the record of the preceding year and 50 per cent more than the average for the last ten years. They were appointed by seventy-four different societies.**

**A statement by Rev. F. A. Hayward, city executive of the Federated Baptist Churches of Indianapolis, gives a most comprehensive outline of organization and program of work. In explanation he states, "We need a Baptist consciousness and nothing can bring that into a permanent existence except as we work, study, play and above all pray together for our common Christ and our beloved Baptist denomination."**

**Rev. Chas. E. McColey, pastor of the Plainfield Church, Providence, R. I., has called upon his young people to help him prepare a series of sermons on "Faults and Ideals." He has framed a number of questions and asked his people to write him frankly without signing their letters. His sermons will embody the suggestions given.**

**An increase of 300 per cent in the average attendance at the Sunday evening service is pretty good. Rev. Chas. F. Carl, pastor of the church at Leechburg, Pa., has by the use of the stereopticon brought about such an increase. "Of such is the Kingdom" has been the general subject and the pictures have been on child life the world over.**

**Evangelist John M. Linden, of Madison, Wis., will close his third consecutive meeting in Indiana at North Vernon, Nov. 6. He goes to Centerville, Iowa, and Nebraska City, Neb., before the holidays.**

**At the South Illinois Association, Dr. Wm. P. Pearce of Cairo, was given an hour each morning to speak on his delightful hobby: "The Prayer Life." It is said the atmosphere created was remarkable. Lately he has been speaking on the same subject in Hinsdale Sanitarium to the delight of physicians, nurses, patients and students. Lately he charmed the saints in the First Church, Pueblo, Colo. Dr. Pearce can be secured for a week or two and delights in answering such invitations where a church seeks to know God intimately. Large audiences hear him with delight.**

**The first teacher training institute in Argentina has been started by Rev. George P. Howard, Sunday-school Field Secretary for South America representing the World's Sunday School Association, 216 Metropolitan Tower, New York City. The time of the seasons is reversed in Buenos Aires and their intensive study months are during July and August. This year they have had one of the coldest winters on record and the thermometer was constantly several degrees below freezing. This fact affected the normal church attendance, as their churches do not have heating arrangements. The opening night of the training school was unusually cold and those in charge wondered about the size of the first enrollment. When the hour came for the registering of students the leaders were surprised at the number who presented themselves and in fact were unprepared to handle the many who came. Several new secretaries had to be impressed for immediate work. On that cold night there were 120 people present and 95 matriculated. Later enrollments brought the total well above the 100 mark.**

**The Belden Avenue Church, Chicago, was the scene of an enthusiastic gathering in celebration of the first anniversary of the coming of Dr. J. W. Hoyt as pastor. During the year 135 new members have been received into the church, fifty-three of the number by baptism. Dr. Myron W. Haynes and Dr. John A. Earl, former pastors were present and spoke. The men's class under Dr. Hoyt and the women's class under Mrs. Hoyt have set high membership goals for the year, the former 1000 and the latter 500. The pastor is leading the church in the study of the book of Revelation and the lecture room is crowded each week.**

**The Central Church, Duluth, Minn., Rev. H. R. McKee pastor, is conducting**  
(Continued on page 1260)



# The Baptist

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THE BAPTIST, founded in 1919, is published every Saturday by the Northern Baptist Convention at 417 South Dearborn Street, Chicago, Illinois. Entered as second-class matter February 4, 1920, at the post-office at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized February 4, 1920.

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### Help Those Women

One is always sure of a welcome in Minnesota. They "say it with Flours." Minnesota sets the record for an ambitious program for Baptist periodicals. In the printed outline of goals circulated at the meeting in Duluth the woman's societies have set for themselves the subscription goals of 1400 for Missions, 2000 for THE BAPTIST and 3000 for the North Star Baptist. Mrs. George E. Young of Minneapolis is taking a most active part in pushing the campaign. The pastors can be counted upon to help and encourage the women in a work which is fundamental in building up a denominationally intelligent church membership. Read the goals of the Illinois women in the report in this issue.

## Killam's Kollum

### An Impersonal Announcement.

Dr. Arthur S. Phelps of California writes: "I am shocked to see that your 'Exchange and Service Department' begins with the caption 'Pastors Available' and closes with the caption 'Back Numbers Wanted.' But Doctor, we are trying to reconcile our readers to the inevitable. We had no individuals in mind.

### Beg Your Pardon.

THE BAPTIST will be under the necessity of opening after the example of the Chicago Daily Tribune, a "Beg Your Pardon" department. We owe the good church at Hillsdale, Mich., an apology. The proofreader in the issue of Oct. 29 page 1250 placed an "e" where there should have been an "i". Who says that there is no such being as a printer's devil?

### If They Don't Who Will?

A business man in Billings, Mont., in renewing his subscription to THE BAPTIST said some nice things about us. This was perfectly proper and almost inevitable. He goes on to make some suggestions about the material which appears in our news from week to week. "It strikes me that you permit a lot of fellows to speak pretty well of themselves in your publication." He indicated the pastors were among those who praised themselves beyond all reason. THE BAPTIST rushes to the defense of the pastors (some of them) for not in all cases do they write the laudatory news. Some of the churches have made a wonderful success in training news agents usually in the form of some —well we won't say it.

### A Noble Example.

"Please find \$3.00 for my subscription to THE BAPTIST which expired Feb. 1921. The subscription is \$2.50 and the fifty cents is for interest I owe by right in not paying it when it was due." M———, Brooklyn, N. Y. The brother is right. Interest to whom interest is due should be the subscriber's slogan.

### Have You Voted to Keep or Kill the Kollum?

The whole question of the continuance of this Kollum is in the hands of our readers. Already the votes are coming in but there has been no time to count the ballots. Let us have a real referendum. Give us your reasons for or against the Kollum. It will at the worst go out in a blaze of glory for we hope to publish hundreds of replies. Use a post card or if you use a letter be brief. We have other work beside sitting over against the Kollum. How glad we are that THE BAPTIST belongs to the Baptists. It is your Christian duty to vote. Keep or Kill the Kollum! Oh! What suspense!



## Fresh from the Field

(Continued from page 1258)

a campaign for their new church building. The church is located in a growing section of the city and the new equipment will add greatly to the efficiency of the work. The new building when completed will cost about \$75,000.

Special meetings under the leadership of Dr. A. J. Fristoe, state evangelist for Maryland, were held in the Petworth

purposes for the year ending May 1st, 1921, the sum of \$660,043.20 as against \$200,038.79 the previous year. The per capita gifts increased during the year from \$2.88 to \$9.50. In addition to the above the state contributed at least \$50,000 in cash to the Baptist Old People's Home and the two orphanages, making the total gifts for benevolence approximately \$710,000. This is equal to 4-5 of the last published sum on current expense. Baptisms reached a total of 4,481 as compared with 3,788 for the previous year

conferences and attend various meetings in the principal centers of influence; and his tour is so organized as to constitute a world-wide propaganda among the most influential classes for peace.

Dr. John Marvin Dean has accepted the call of the First Church, Pasadena, Cal., and will begin work there about the middle of November.

Dr. Elijah A. Hanley has resigned his pastorate at the First Church, Rochester, N. Y., after accomplishing there a strong and vigorous work, and accepted the call to the First Church of Berkeley, Cal. Dr. Hanley is one of those men who irresistibly attract people to himself and his friends and fellow pastors in the East and Middle West will certainly miss his presence, but they cannot but congratulate him on the opportunity which will be his in Berkeley where his church is in close touch with the students of the university.

The Annual Meeting of the Baptist Orphanage and Home Society of Western Pennsylvania, will be held at the Home near Castle Shannon, Penn., on Thursday afternoon, November 10, at 2 o'clock. All Baptists of Western Pennsylvania are invited to be present.—HARVEY E. COLE.

Dr. J. W. Weddell has notified his church at Oberlin, Ohio, which he has served the past four years, helping also the broader interests of the denomination with pen and voice, that with the present year now drawing to a close that he will retire from the active pastorate. He expects to make his headquarters in Chicago residing at Morgan Park, his former home, where he will respond to calls for teaching, evangelism and permanent supply among the churches.

A group of Baptists in Baltimore, with Joshua Levering in the midst of them, have purchased a lot beside Johns Hopkins University in a rapidly growing part of the city, have erected a beautiful chapel and Sunday-school room and have unanimously invited Dr. A. C. Dixon to lead the movement. Dr. Dixon has consented to spend at least two months with them, beginning the first Sunday in November, on condition that he is not to be considered a candidate for the pastorate. The church has been named, "The University Baptist Church." About forty years ago Dr. Dixon was invited to Baltimore by a group of Baptists to lead a similar movement in establishing a church on the corner of North Avenue and St. Paul Street, which is now the Seventh Church and prosperous under the pastorate of Dr. Pinchback. At that time the beautiful section of the city, in which the University Church is located, was an expanse of open fields and forests. There are immense possibilities in this movement, and the prayers of the readers of this paper are earnestly requested for God's blessing upon this new church.

"Believe on the Lord Jesus Christ and thou shalt be saved, and thy house," read Miss Minnie Gelhardt, a missionary of the Woman's American Baptist Home Mission Society in Cleveland. "How many does that include in your house, Elizabeth?" she asked. The dark-eyed child had been drinking in the words eagerly and with lightning speed came her answer. "Well, I have two little brothers in one grave, and a baby sister in heaven," counting on her fingers, "and then there's mother and father and me. That's six!" triumphantly. Elizabeth wanted them all saved!



KEUKA PARK COLLEGE BUILDING, NEW YORK

Church, Washington D. C., Rev. F. Paul Langhorne pastor. On the first Sunday following the meetings twenty-two were baptized. A number more will come into the church largely as the result of the meetings.

Among the university preachers for November and December at the University of Chicago we note the names of Dr. William C. Bitting of St. Louis, who will preach Dec. 11.

Col. John Sobieski is a member of the Temple Church, Los Angeles, and one of the distinguished citizens of America has for more than sixty years been actively identified with humane and reform movements in this country. Members of the Baptist churches of Los Angeles and citizens generally gave him a reception in Borean Hall recently.

Bible advertising in the street cars was authorized by the board of managers of the Williamette Association, Oregon. Mr. A. D. Bosserman is the man in charge. The Promoter in reporting the action says: "If you come to Portland and ride in the cars you may read, 'Good morning, young man. Have you seen II Tim. 2:15? I Thes. 5:22 will tell you exactly what to do.'"

Writing of the recent meetings in Dunkirk, Ind., Pastor Cooper says: "Linden has come to Dunkirk and Linden has gone but the results of his strong work will be felt for many days." The church has been quickened and many new members will be received.

Baptisms and increased gifts for Benevolences have kept pace in Illinois according to a report read at Rockford by A. E. Peterson, Promotion Director. The State contributed for New World Movement

and 2,812 for 1919. The Rock Island Association reported more baptisms during the two years of the New World Movement than the seven previous years.

Bucknell University has shared in the general turning of our young people to institutions of higher learning. She has received about 300 new students and has a total enrollment of about 850. This increase in attendance has come normally from the position the University has attained in the State and from the estimate the Baptists have of its value to the denomination. President Hunt by his indefatigable labor among the churches is winning a strong patronage.

With the opening of this year Dr. Raymond M. West began his ministry as pastor of the local church at Lewisburg, Pa., and as the educational representative of the denomination in Bucknell University. His twenty years of pastoral work, his five or more years as State Executive in New Jersey and his two years as Life-Work Secretary of the Northern Baptist Convention have given him a background that makes his preaching vital to young people. Already by the presence of the students morning and evening the congregations have been doubled.

Rev. G. N. Stoddard has accepted a call to the First Baptist Church, Arcola, Ill. He goes from Decatur, Ill., where he has spent three successful years.

Under the joint auspices of the World Alliance of the Churches and The Federal Council of Churches of America, and with the encouragement and support of other international Christian bodies, Mr. Fred B. Smith is undertaking a tour of the world in the interest of international friendship and good will. He will hold





# The Baptist



## Some Trans-Mississippi Baptists

THE editor has just returned from a visit to some of the state conventions which meet well beyond the Mississippi River—namely in Nebraska, Kansas and Colorado. It has been a great joy to greet the pastors and the laymen and women of these states. They are Baptists through and through. They believe in Baptist principles and rejoice in the splendid history of the past. They believe that Baptists have a great mission in the present which only they can perform. Our insistence upon a regenerate church membership, upon a church modelled after the New Testament pattern, our protest against all sacramental notions and our belief that each soul has immediacy of access to God, our loyalty to the New Testament as containing the program for the kingdom of God, and all those other beliefs which have marked Baptists from the beginning are dear to them. And they look to the future with faith and determination. To sum up impressions of such people is not easy. And yet three things stand out prominently.

These people stand for a few evangelical truths which they believe that all Baptists must hold, in connection with those beliefs of which mention has just been made, or cease to call themselves Baptists. They are quite willing to grant to men liberty of theological interpretation, but within the limits of the Biblical facts which seem to them essential. They believe in the unique character and inspiration of the Scriptures which embody God's revelation to man and the program of the kingdom, and that these Scriptures are authority for the Christian. They believe that Jesus is the "express image of the invisible God," that he has borne our sins in his own body on the tree, that salvation is of the infinite grace of God and not of works, that Jesus has risen from the dead with an actual body, that he now makes intercession before the Father for all believers and that he will return according to his promise. They believe in the New Testament church and in the kingdom of God Jesus proclaimed. Other things they believe but those mentioned are the irreducible minimum. THE BAPTIST rejoices in the faith and loyalty of such genuine Baptists.

They have also an evangelical passion. In all of these states the number of baptisms for the past year has been exceptionally large. What has been done furnishes an incentive for the new year. There is hardly a church or pastor which is not aflame with a desire to win yet more during the coming twelve months into the kingdom. In every kind of discussion this passion and zeal tend to come to the front.

There is also a deep interest in and enthusiasm for the New World Movement. The first excitement is over. People are coming to the second mile on the road. They are seeing the difficulties in the way but are thinking that difficulties are things to be overcome. Obstacles are things that try men but should not be kept in

the foreground. Not only do these Baptists have strong convictions but they believe that their convictions should be given a practical form in a program of service. So intense was the interest in discussions centering about the New World Movement program that at the Colorado convention the delegates wrestled with the questions involved until two o'clock in the morning in one notable session. The people attending these meetings are keeping the vision before their eyes and are saying, "This thing *must* be done, and with God's help we will do it. It may seem impossible, but our God is a mighty God and we will conquer in him." The hope of our great program of world service is in people who take just such a position. And if we are not mistaken, this is the attitude which is beginning to be manifest all over the North. May God speed it.

## Is There Any Good Reason?

MANY statements have been given of the reason why individuals and churches have co-operated in the New World Movement. And many testimonies are at hand as to the spiritual benefits which have followed. Would it not be valuable to have at hand an honest statement of the reasons which have led people to refuse co-operation? Occasionally in conferences statements of this sort are made, but as yet we have not seen them gathered together. Moreover one often has the feeling that what is said is in the nature of excuse rather than of reason. One cannot listen attentively, however, without discovering that there are at least three heads under which the reasons people give for not participating may be grouped.

First, there may be prejudice. Sometimes this expresses itself in theological terms and sometimes differently. There was, for instance, the hostility to the Interchurch World Movement—to the excessive expense and the overlordship idea. Probably the Interchurch will not be correctly estimated in its results for some years to come. But it is clear that in places the criticism of the movement was easily taken over and applied to the New World Movement. There was for a long time confusion in people's minds between the two. This is gradually clearing up. Only occasionally now does one hear criticism of the New World Movement on this ground. And when it does appear, laughter is provoked in the audience. We must admit, however, that suspicion and prejudice have played no small part in the doings of the last two years.

Then, there is lack of information. Through some failure of local leadership, the people have not had the real facts presented to them. Often it has happened that such churches have responded quickly when they have been informed. For this lack of information there is no excuse. The denominational press has abounded in material bearing on the movement; literature has been distributed with a generous hand; and there is always a chance to write directly to 276 Fifth Avenue,



New York, and get whatever knowledge may be lacking.

Occasionally also it has been suggested that there are men who are willing to take any excuse which seems reasonable for not parting with their money. Such men will find wholesome exercise in examining their own objections in order to see what value there may actually be in them. Piety and orthodoxy should not by any chance be allowed to be confused with niggardliness.

All of these constitute real difficulties in the way of the ultimate success of the movement. How fortunate it is that there have been so many churches which have been able to overcome misunderstandings because they were unwilling to take the worse view of any situation and determined to think well of their leaders and the plans which these leaders have, through mental sweat and spiritual agony, been able to formulate. Had it not been for these churches Northern Baptists would by this time have been hopelessly shamed in the presence of the tasks and opportunities which in these unsettled yet challenging times are crowding upon them.

The duty before every co-operating Baptist and church is perfectly clear. It is to seek out the non-co-operators and so to deal with them in the spirit of faith, love and prayer, that prejudice may be transformed into praise, information in abundance may be made available, and a sense of Christian stewardship developed in every member of every church, whether the Lord has given him much or little money. Ultimately there is no reason for non-co-operation which may not be overcome.

### Pray for the Armistice Conference

THE conference which is to discuss limitation of armaments, and which has within it the possibility of doing great things for the peace of the world and for removing the burden which war and warlike preparations have laid upon the peoples of the earth meets on November 11. The eyes of all the world will turn towards it with hope and fear. The war which was to have ended war has not removed the threat of new struggles. The weary nations continue to hope that in some way this new gathering of the representatives of great nations may succeed in accomplishing what the peace conference did not do.

Christian people will not fail to remember the call to prayer which has gone out to all our churches. This is a time to mobilize all our forces in the interests of world peace. The force of public opinion is something. Churches do well to express themselves with the utmost vigor through resolutions and in other ways. But the force of prayer is even more. One cannot conceive the power with which a nation at prayer may act in a matter like this. World problems are so vast and so complicated that they seem often beyond the control of individuals, however wise and good these may be. But what man cannot do God can do when men will allow him to work through him. There are divine resources which can and do accomplish miracles. God can bring peace to the world if Christian people will give him the chance.

Pray, therefore, for the conference. Let us gather in our churches in meetings, great and small, for this pur-

pose. Let us give the subject attention in our homes and in our private devotions. A great volume of prayer, ascending to the throne of God, should mark, not only the coming week but the entire period during which this conference sits. Our God can do all things when the people are willing and obedient. Speak now, for the Lord heareth.

### Are You Good to Yourself?

A SMALL boy and his sister were sent by their mother to the grocery store. They made their purchases and started for home, the boy graciously allowing his sister to carry all the bundles. She asked him to take some of them. "Naw," he said, "I won't! Carry them yourself." "You are awfully good to yourself, aren't you?" she replied.

This thing is a parable of events in the denomination. Northern Baptists, following the largest vision they ever had of world conquest in the name of Christ, are struggling and sacrificing in order to carry on the biggest program of which they ever dreamed. Many of the churches are carrying heavy loads and doing valiantly with them. There are others in every state which are sharing in the Baptist heritage and reflecting the glory of Baptist achievement but which have as yet not laid so much as a finger to the big task. They are "awfully good to themselves." What might not be achieved if all would help to carry the work of the denomination as loyally as some of the churches have done?

Is your church one which is trying to be good to itself in the sense of the boy's remark? Or is it following the truer way of serving its own interests by losing its life in the present wonderful program into which God has led Northern Baptists?

\* \* \* \*

In this issue THE BAPTIST begins the publication, in eight installments, of "A Primer of Theology," by Dr. Augustus H. Strong. Dr. Strong has the entire confidence of the denomination and any expression of his mature thought warrants careful consideration on the part of all Baptists. Persons who have never made a careful study of theology will find in these articles a syllabus which should be of great use in giving them a general idea of the field covered. We suggest that our people hear Dr. Strong through before they deluge us with letters concerning the matters of which he speaks.

\* \* \* \*

The annual meeting of the Board of Promotion of the Northern Baptist Convention is being held in Indianapolis, Nov. 1-4. THE BAPTIST expects in its next issue to present a careful summary of the important actions taken. No meeting in recent years has been more important than this one. The middle year of any movement is always a critical time. The problems to be faced call for man's best wisdom and God's constant direction. The members of the Board will meet in the consciousness that they must fail unless God is with them. But they will also meet with the full determination to go God's way to success. Watch for the report of this meeting.



# A Primer of Theology

By A. H. STRONG

## PREFACE

MANY times of late I have been asked to put the salient points of Christian doctrine into more popular form than that of my "Systematic Theology." I aim in this little treatise to meet such a demand, by condensing and illustrating what I have previously written, with some additions from modern philosophy and literature. I wish, however, to say at the very start that the truth which I present is not derived from either philosophy or literature, although I use these to throw light upon it. Before I knew much of philosophy or literature I had learned that truth, from Scripture and from my own experience. I have thought it needful, therefore, to verify my statements of Scripture by definite citations, and to help inquirers by occasional references to my own published books, in which they may find matters more fully discussed. My allusions to personal

experience run the risk of appearing too autobiographical, but I comfort myself with the example of the apostle Paul, who found in his own heart the best confirmation of Scripture teaching.

Although this treatise is a Primer, in the sense of brevity and simplicity of statement, I cannot call it "milk for babes," for the reason that the matters discussed are the greatest and most profound. I would make it a positive and constructive statement, rather than a refutation or denunciation of false doctrine. I desire to recognize whatever of truth there is in the theory of evolution and in the conclusions of the higher criticism. But I have felt bound to show that there is a downward as well as an upward evolution, and that the higher criticism is not supreme arbiter in the interpretation of Scripture, but that it must be accompanied and qualified by the in-

sight furnished by the Spirit of God. Modern literature furnishes us with methods of composition which are unhistorical, yet well fitted to convey essential truth. I have used these to show the possibility of their use in the composition of the Old Testament. I hold, therefore, middle ground between the higher critics and the so-called fundamentalists, and believe it possible for them both to reconcile their differences, by a larger view of the deity and omnipresence of Christ. He is "our Peace," and he holds in his girdle the key to all our problems. It is with the hope of doing something to bring about such a reconciliation, that I print this new statement of doctrine. Since my aim is above all to exalt Christ as Lord, I commend what I have done to his blessing.

AUGUSTUS H. STRONG  
Rochester, August 29, 1921.

## I. GOD IS SPIRIT

MANY years ago, when I was a pastor in Cleveland, report came to me that one of the members of my flock, superintendent of my mission-school, and professor in a medical college, was teaching his Sunday school the most arrant materialism. I invited him to a brotherly conference, and asked him what was his conception of God. He gave me an answer that would have done credit, or discredit, to a Mormon or a Swedenborgian. God, he said, was a being in human form, but of vast dimensions, spread out in space, with body like our own, man himself, in fact, being only a miniature god. When I reminded him that God is spirit, he replied that spirit is only a form of matter, thin and subtle, but capable of thought. I did not succeed in convincing him of his error. Dealing in his profession solely with the body, he could think only in terms of materialism: matter, space and time, were all and in all. Our conference ended in an amicable arrangement that he should resign his place as superintendent, while he still listened to my pastoral teaching as a faithful member of the church. In all probability few of our church members have done their thinking so logically, or have carried their thinking so far. Yet I am

persuaded that very many are handicapped in their Christian progress by similar misconceptions of God; and I begin my statement of doctrine by pointing out that "*God is spirit*" (John 4:24), and that this implies, not only that God has no visible form, but that he is also absolutely independent of space and time.

My medical friend's misconception of God was due to his wrong beginning. Dealing in his profession only with the body, he had come to believe that man is only body, and that God, in whose image man was made, must also consist only of body. He should have reflected that man is essentially spirit, and that spirit is not itself body, but that it only uses the body. And spirit is invisible. I can never see *you*, with any outward sight: I can only see the body which *you* inhabit. Your inmost self, your ego, reveals itself in the play of your features and in the sound of your voice; but the cause of these changes is hidden from me; in fact, some men put on looks so false and use words so misleading, that their real selves are quite the opposite of what they seem. Though spirit *expresses* itself in form, it *has* no form; though it *lives* in space and time, it is not the *creature* of space and time, but is independent of them. And since knowledge of ourselves is the only

clue to our knowledge of God, we conclude that spirit in God, like spirit in man, implies absence of all external form, and complete independence of space and time.

This is the clear teaching of the Scripture. "No man hath seen God at any time," says John's gospel (John 1:18); he is "the invisible God" (Col. 1:15); "whom no man hath seen, nor can see, says the apostle Paul (1 Tim. 6:16). Apart from his manifestations, God's being would be unknown. Only as we penetrate into the secrets of our own being, can we understand him; and even our philosophizing goes astray, unless corrected by God's self-revelation in Jesus Christ. A part of that self-revelation is furnished us in the declaration of the book of Ecclesiastes that "God hath set eternity in our heart" (Eccl. 3:11 marg., and Miscellanies, 1:313-334), and in the statement of Paul that in Christ we are made "citizens of heaven" (Phil. 3:20, and Miscellanies 2:159-174). As spirit in us has no form, and is invisible, so God, as pure spirit, has no body, never can be seen, yet is present everywhere and always. There was once an atheist who tried to teach his daughter by writing on the blackboard: "GOD IS NOWHERE." But the child read it more correctly: "GOD IS



NOW HERE." The doctrine of omnipresence is simply this: The whole of God is present in every place and at every time.

This conception of God as spirit antedates some of the conclusions to which modern science is drifting. Einstein's "relativity" is an assertion that time and space are simply relations of material being; they have no independent existence; without matter, they cease to be. Not only Science, but also Philosophy, now sees the world to be psychic. But a *psychic* world demands a *Psyche*; a universe demands a Unifier; for "psychic" means "possessed by, or manifesting, a *psyche*, or a *soul*." The philosophy that holds to universal thought, feeling and will, while it ignores or denies any soul, source or standard of truth, beauty of goodness, is like the smile in Alice's "Wonderland," which remained, after the face to which it belonged had disappeared. William James well characterized such philosophy as "rotten"; by which I understand him to mean, cut off from its source of life, and therefore decayed, corrupt, and offensive to God and man. If the universe is psychic, there must be a *Psyche* and a Unifier. That *Psyche*, that Unifier, must be a mighty Will, creating, unholding, energizing all material things; material things indeed are only the forms of his volition, while He, as spirit, is the invisible cause of all.

This mighty Will, just yet benevolent, is according to Scripture "King of the ages" (1 Tim. 1:17, marg.), that is, Creator of space and time, not subject to space and time, but including them in his own being. With Him, not only is "one day as a thousand years" (2 Pet. 3:8), but he lives in an everlasting *Now*, in which all history, past, present and future, is condensed (Miscellanies, 1:313-334). As he is essentially *Will*, we are *created* wills, capable of a relatively independent action, while our bodies are products of his constant volition, and he "holdeth our soul in life" (Ps. 66:9), even when we use these bodies to sin against Him (see my "Christ in Creation," 30-35).

God is not only spirit; he is also personal. When we apply the term personal to God, we must not put into it any unspiritual or materialistic meaning. God is a personal being, because an intelligent and loving Will is impossible without self knowledge. The very word "consciousness" implies duality, a subject that knows, and an object that is known. But this duality of self-

knowledge sometimes becomes contrariety and insanity; a man can hate himself and run away from himself, as from an alien enemy. The prodigal son "came to himself" (Lk. 15:17), and so became normal. Duality can become fellowship, only through a third consciousness that the two are one; and this turns the duality into a trinity. There are indeed instances even of a triple consciousness within the same human personality; and the case of Dr. Jekyll and Mr. Hyde, which Robert Louis Stevenson has detailed to us, is not mere matter of a novelist's imagination. But no analogy suffices here. Three persons in one Personality constitute a union so unique that Earthly analogies are only imperfect pointers toward its absolute perfection—they simply suggest that there is nothing irrational, but rather the highest reason, in the conception that an eternal *Word* stands over against the eternal *God*, as his expression and counterpart; and that an eternal *Spirit* completes the self-knowledge and voluntary activity of Deity. The personality of God, as intelligent and holy Will, implies the existence of three distinctions in his being, which are best described as three persons, and which we name Father, Son and Holy Spirit. The Father is God unexpressed, and independent of space and time. The Son is his one and only medium of expression, his eternal object of knowledge and end in volition, his only word of communication to creatures. The Holy Spirit is the organ of fellowship; making the Trinity an infinite society of communion and love, even without the existence of creation. Three persons are requisite, in one mighty Personality, to constitute that

"living Will that shall endure  
When all that seems shall suffer  
shock";  
and a trinitarian theology is necessary, if we are to believe in a living, loving, and self-sufficient God.

I have already intimated that the second person of the Trinity is called not only the *Son*, but also the *Word* of God. By this last designation it is implied that he who became flesh, and who is known as Christ, is God's means of expression, not only to himself, but to creatures. In truth, we may well say that God never thinks, speaks, or acts, except through Christ. We know the significance of *words*, in our own intercourse with others. I meet a man casually in the street. As he brushes by me, a single profane word opens

to me the depths of his evil heart. A little word of kindness and compassion, from a gentlewoman to a child, tells me the whole story of a mother's love. But for those words, the spirit would have been hidden. The single *word* has expressed the inmost *being*. "In the beginning was the *Word*," says the prologue to John's gospel. "And the *Word* was with God, and the *Word* was God" (John 1:1, 2). In eternity past, as we may conceive it, Christ already existed as God's means of expression to himself, and as the object of his knowledge and love. It is still through his eternal *Word*, that God reveals himself in creation, providence, and redemption; and the whole physical universe is only the operation of Christ's will. This too is the assertion of Scripture, for John continues: "That which hath been made was life in him" (John 1:3, 4, margin).

Let me make this relation of Christ to the Father more plain, by citing the allusion to it in the book of Revelation. There it is said, of the heavenly city, that "the glory of God doth lighten it, and the lamp thereof is the Lamb" (Rev. 21:23). God is light; but light diffused is never seen; we see *by* it, but we never see *it*; only as light is *concentrated*, is it ever *seen*. Christ, the Lamb, is the concentrated light of God; he is the Lamp, in which God's light is made visible; even in heaven, we shall never see the Father, except as he is expressed in Jesus Christ. And so our Lord himself says to Philip: "He that hath seen *me*, hath seen the Father; how sayest thou: Show us the Father?" (John 14:9). And Paul sees "the light of the knowledge of the glory of God" only "in the face of Jesus Christ" (2 Cor. 4:6); while the author of the Epistle to the Hebrews speaks of Christ as "the effulgence of God's glory and the very image of his substance" (Heb. 1:3). All the light of God is concentrated in Jesus Christ, so that he is the only God with whom we have to do; he is God manifest in the flesh (1 Tim. 3:16); in him is all the fullness of the Godhead bodily (Col. 2:9); in him are hid all the treasures of wisdom and knowledge (Col. 2:3). Andrew Fuller once said that the doctrines of theology were "united together like chain-shot, so that, whichever enters the heart, the others must certainly follow." This is peculiarly true with regard to our view of Christ; and what I have said of him will determine and dominate my whole subsequent treatment of theology (Mat. 22:42).



## Those of Italy

*"I gathered them into that 'inward eye' which makes a bliss of solitude . . . and it came over me like a promise that perhaps we . . . may in the future yet see an amazing harvest in a galaxy of souls as beautiful as this late Alpine flowering."*

By MARY ARGYLE TAYLOR

IT is a favorite device of the Roman Catholics to pose as the only Church Universal and in Latin countries, to play upon national feeling, accusing the Evangelicals of being aliens bought with foreign money and traitors to their own land. In Italy, whose history is full of foreign domination, intrigue and greed, people are, not naturally, peculiarly sensitive to this jeer, and it has been used for all it is worth. But Italian evangelicals are a steadily, if slowly, growing element in the nation and where they are known are gaining the respect if not the benevolence of the public. They were well represented in the war where more than one evangelical minister was killed at the front, and humbler Christians disarmed prejudice by their consistent conduct.

### Two Baptist Ministers Died for Italy

Two of our Baptist ministers lost their lives. Both of them were poets of some literary gift. One, Rocco, was a young fellow from the South, much beloved by us all, who had been assigned, as was customary with priests and pastors to the Sanitary Corps. Feeling that as a man without family, he did not wish to skulk behind the lines, he resigned this post and volunteered for the front among the *ardite*, a corps devoted to the most desperate enterprises. A touching instance of the Italian power to feel the other man's side is displayed in a little, very simple poem, he wrote which was copied by many of the Italian papers, in which the Italian child says, "Mother, the little Austrian girl prays to God for her father as I pray to Him for mine—God bless her prayer too!" He was killed in an advance attack of the Italians and his death made a deep impression in the little town of the Salerno province where he was stationed as evangelist when the war broke out, and the commemoration service was attended by the town authorities.

The other, Arbanasich, an older man, and a student, had translated the Gospel of Luke into the Sard dialect and had written some good hymns in Italian. He died from his wounds after reaching his home near Genoa where he was pastor of one of our little churches. His

father, another of our ministers, was a native of Trieste and had felt bitterly the domination of his own Italian city by the Austrians, so that there seemed a sort of poetical justice that the son should die to win that city for Italy. He was given a military funeral in Chiavari and his widow, a consecrated Christian, the daughter of another revered Baptist minister, has lived on there with her four little daughters and a beautiful boy born while his father was at the front, winning the respect of the community by her consistent life and the exemplary behavior of the children in the public schools. A nun who taught the little girls always referred to them when any question arose about Bible history in the class as they were the only ones who knew about it, and she said one day—"Your mother is such a good woman she really deserves to be a Roman Catholic!" She is now about to become the matron of our new Baptist Orphanage on Monte Mario just outside of Rome. We are enlarging a beautifully situated villa for that purpose, at least to make a beginning, hoping, with new funds, to build more extensively later on the fine site we have purchased.

### Work of a Brilliant ex-Franciscan

A recent effort to vindicate the Evangelical name in Italy has been made by another of our Baptist ministers—Piero Chiminelli—a brilliant ex-Franciscan who is an eloquent preacher. His "The Lord's Prayer in the Modern World" and his attractively written "Life of Jesus of Nazareth," published by our Bilychnis Press had a wide sale during the war and we had to print last year a second edition of his "Jesus of Nazareth" to supply the demand. As we have effected a union with the Mission of the English Baptist Society, our church in Florence has been fused with theirs and is shepherded by their evangelist, so that Signor Chiminelli, formerly pastor there, has had time to do some special research work in the libraries and archives of Italy. As a result, last year, he produced a valuable book on the "Bibliography of the Italian Reformation," and he is now working up the manu-

scripts of the same subject. In honor of the VI Dante Centenary this year 1921, appears his attractive volume on Dante study throughout Reformed Christendom with especial reference to Italy. The pretty illuminated cover is by our Baptist artist Paul Paschetto. Ten chapters are devoted to the Italian Protestants, or evangelical sympathizers, who down to our own day have studied, translated, made Dante collections, or furthered knowledge of the great national poet. The six other chapters are devoted to the Dante cult in Switzerland, France, Germany, England, the United States, Holland, Sweden and Hungary. The book and the ample notes and references, printed beautifully on excellent paper contain many interesting details of the story of what Italian exiles for their faith have done in the past, and shows especially the revival by Protestants of Dante study when he was little appreciated by the Roman church which now so devoutly claims, and celebrates, him as one of their very own. His account of the Orelli family, of the great Swiss Dante authority of Italian descent, Pastor Scartazzini of Gabriele Rossetti and of many others is new to the average reader and the English and American chapters are well done for a man with only a slight knowledge of English. One wishes that among the great English Dante-lovers, he had mentioned Macaulay and Gladstone, but where there is so much it is invidious to ask for more or to wish that some typographical errors in foreign names had not crept in.

### Italy's Heart Throbs for Dante

The appearance of the book is most timely. The heart of Italy palpitates for Dante in a way incomprehensible to men of other nations. He is not only their greatest poet but their very voice and embodied Word. He is to them what the English Bible has been to generations of Englishmen—their well of language and terse, noble expression. King and peasant feels that Dante is his very own and there has been much feeling and much artistic genius in the beautiful commemoration at Ravenna, Florence and



Rome. Army, navy, priest and people have joined in the celebration, and it is only right that Italian Protestants should vindicate their right to join in this anniversary of their Divine Poet and show what a noble part of herself Italy—or rather the Inquisition—cast out in the XVI century. An item of the Dante centenary may interest Baptists particularly. The Baptistery of his “bel San Giovanni” has been restored to the shape and size that it was in the poet’s time because he is said to have saved a child from drowning in it.

### Their Dishonored Dust

For many years, Italian Protestants had no abiding place for their bodies even in the cemeteries. In most places their graves, as of unbaptized heathen, were made in some neglected spot outside of the consecrated pale. In Rome they were buried in the cemetery for foreign residents made famous by the graves of Keats and Shelley, but about twenty years ago, the Roman municipality had to recognize that their increasing number could not find place there. Italian evangelicals, no longer rare exotics, were assigned an outlying, forlorn section of ground on the edge of the city cemetery. With a sick heart, I saw the earthly remains of beloved and honored dead laid away in that

weed-grown, despised field. This spring, after a six years’ absence I attended the funeral of a member of our Roman church, an active witness for Christ in the police force of which he was a superior officer. How gladdened I was to see the change in that outcast place. It has become one of the greenest and prettiest parts of the vast cemetery. There are no big marble or brass monuments for we have few of earth’s wealthy among our Evangelicals, but the cypress lined approach has grown into a noble avenue, the graves are green and well cared for, flowers are not wanting and on even the smallest slab there is a passage from the Scriptures to attest the faith of the departed.

### A Mountain Meadow Vision

Late in September, I was walking among the lights and blue shadows of the high Alps. Spring and Summer flowers were over; only hips and haws were left to brighten the bushes; we had had even a snow-storm to powder the peaks. But it was a radiant day with air like elixir and as I turned the shoulder of a giant mountain a rarely lovely sight suddenly gleamed before my eyes—it was a broad meadow gemmed, and starred, with exquisite diaphanous, irradiated purple crocuses—not an inch of the ground was bare—the happy child by my side

lost his warm, chubby clasp of my hand and rushed entranced to make a bouquet for “Muvver,” but I gathered them into that “inward eye” which makes a bliss of solitude where live the daffodils of Wordsworth, and it came over me like a promise that perhaps we who have agonized over the cold avidity, the petty scandals, the disillusion and careless criticisms of our Baptist Mission, and have blushed for the heedless superficial sowing of some, mourning for the noble lives apparently sacrificed to it in vain by others, may in the future yet see an amazing harvest in a galaxy of souls as beautiful as this late Alpine flowering—

“Methought that of these visionary flowers

I made a nosegay, bound in such a way

That the same hues, which in their natural bowers

Were mingled or opposed, the like array

Kept these imprison’d children of the hours

Within, my hand,—and then, elate and gay,

I hasten’d to the spot whence I had come

That I might there present it—  
O! to whom?”

Italy, Sept. 27th, 1921.

## The Washington Conference

By ALBERT H. FINN

NONE of us appreciate as keenly, as deeply, as we should the significance of the disarmament conference called to meet in Washington, D. C. in November. November 11th is already a historical date because of being Armistice Day, but this new date may be an even more potential day if our President, and Secretary of State shall be able to bring the five great powers invited to a new and higher plane of thinking and action, internationally.

### After the Delirium

The victorious allies were in a delirium of delight at the signing of the treaty of Versailles; but as we come to sense the import of its terms and realize how selfish, how inconsiderate, how far removed it was from idealism, we truly rejoice that the Senate did not approve of it and thereby involve the United States in this impracticable super-state.

The world is war weary. This is a very desirable state of mind even when resulting from such awful cost. There have been many attempts looking to world peace but the most of them have been glaringly insincere. Nationalism, selfishness and diplomatic intrigue have not as yet been done away with. The greatest object lesson in the world is the four thousand miles of boundary line between the United States and Canada which for more than one hundred years has gone undefended by soldier, fort or battleship. There have been international differences—many of them—but all have been settled in a sane, Christian manner.

France is friendly and grateful, but she has Asiatic complications as well as European.

Great Britain is very friendly with the United States but her allied dominions do not see just eye to eye with the parent nation. Then Great Britain has a load of dependencies which are somewhat staggering. She

has had much experience in colonization and world diplomacy—in fact has acquired an international mind. The United States has much to learn along these lines and is in a measure impotent, because our diplomatic service has been too much given over to the spoils system. In other words our ambassadors are not brained men in diplomacy, but men of political importance, or scholars, or lawyers of renown, which is quite a different matter when it comes to meeting trained experts who live and think only in international relationships.

### Washington Will Test Diplomacy

Possibly it has been well that, as a nation, we have endeavored to develop a new type of diplomacy and the American standard will undoubtedly be put to the test at the Washington conference. The Anglo-Saxon mind is so different in its processes from the Oriental mind. The Asiatic and Italian minds do not



work in perfect understanding or harmony and when we remember that China and Japan are both to be in the conference with their intricate and almost divergent interests, involving the peace of the world, we begin to appreciate, only in a vague way, the delicacy of the situation that the Washington conference will bring into action.

The United States is anxious to keep out of European entanglements and yet the whole world has narrowed down almost indescribably within the past ten years that it may not be quite possible. The nations of the world are all coming to have a clearer knowledge of each others problems which of itself is helpful, but there remains so much of ignorance, of prejudice, of selfishness, of lack of confidence, that we should not expect too much of the coming conference.

#### Some Unknown Equations

Germany, Russia, Turkey and other lesser nations are as yet unknown equations. Japan is internally divided between her peace and militarist parties. The peace party seems to be in the ascendancy but the militarist party were largely educated in Germany under the gospel of "Might makes right," and it is

difficult to say how far they will go with their program. Then China is in such pitiable condition by reason of her internal dissensions. What can be hoped for?

The whole world is making great advance in international thinking and relationships. Methods that obtained ten, twenty years ago, are now considered reprehensible. That means there is developing a world conscience that will have an important bearing upon world peace. The United States has shown a spirit of brotherhood, of sympathy and service to Europe, to China and now to Russia, that is making an impress that none can measure. Japan seems to be the touchy, sensitive member of the conference. Can she sense and desire this new standard of international relationship—a sincere desire to serve? We must not forget her problems of existence for a rapidly increasing population. She must expand, but where? Can she retract on her Chinese, Korean and Siberian policies? Does the Monroe Doctrine apply only to America? Just what is the Monroe Doctrine? Shall she be called upon to surrender that which she gained at Versailles? She has already shown a fine spirit in joining the consortium. She cannot remain out-

side the Washington conference. What does it mean to Japan?

The whole Pacific problem of naval bases, fortifications, cable stations, etc., has so many ramifications. Japan has not alone sinned against China. What about the other nations who have taken advantage of China's impotency? There are many other questions growing out of a consideration of halting the foolish, endless competition in armaments.

#### God Must Take Hold

These are but intimations of a few of the greatly involved issues at stake. Can we understand what all this means to the Christian church? The hopes and aspirations which Jesus Christ enkindles will be woven into the entire woof and texture of the conference. What will mean to us as Baptists? What to the kingdom at large of our Christ? The very least and it should be the very most that anyone of us can do is to continually bear this potential meeting to the throne of grace. God is still supreme among the nations. Our own President, our own Secretary of State and all the other members of the conference should be earnestly interceded for, that they shall be guided by divine wisdom and Jesus Christ be honored.

## A Buried Talent

By J. H. MERRIAM

THOSE who are informed of the remarkable development and extension of the scope and influence of public libraries in the last few years seem to concede that they are crowding the public schools for supremacy as an educational force.

Some religious organizations such as the Christian Science, Jewish, New Thought advocates and others, seem to appreciate this and are diligently using it, but our evangelical churches apparently have not yet waked up to the importance of it and are doing nothing to make it effective in church work. Such Sunday school libraries as are still in existence are many years behind the times and most of them have been buried, and the rest may about as well be buried in the cellar of oblivion.

But there seems to be absolutely no reason why every one of our churches, large and small, in the cities or in the country, should not have a helpful library and reading room opened during certain hours

each week with a responsible librarian in charge, and equipped with the best reference books, text books and other books adapted to interest, instruct, train, develop and help children and grown people, Sunday School teachers and other workers in the church and all its departments. Illustrated travel books, periodicals, magazines, charts, posters and even stereoscopes and storytelling hours could be made to per-

*"And I, too, sing the song of creation,—*

*A brave sky and a glad wind blowing by,*

*A clear trail and an hour for meditation,*

*A long day and the joy to make it fly;*

*A hard task and the muscle to achieve it.*

*A fierce noon and a well contented gloam,*

*A good strife and no great regret to leave it,*

*A still night and the far red lights of home."*

form the important functions of interesting and educating people of every age.

It would not be necessary to raise a large amount of money to supply the books required; many of the most useful could be contributed or loaned by individual members of the church and many could be furnished by the public libraries, who are always eager to extend and increase their circulation of books and furnish helpful instruction in modern methods of library extension work.

Sermons, lectures or informal talks on the latest and best books would be of unfailing interest and instruction, and a sales table could be maintained to make it easy for individuals to purchase the best and most popular books.

Places of great influence and helpfulness are waiting in every church for those who are qualified to give wise, well-informed and consecrated advice to our young people on books to read, vocations to choose and how to prepare for service.



# Who's Who Among Baptists

## A Review of Contemporary Biography

By WILLIAM B. LIPPHARD



REV. JAMES H. FRANKLIN

In 1912 the Board of Managers of the Foreign Mission Society was faced with the problem of finding a new Foreign Secretary to succeed the late Dr. Thomas S. Barbour. After long, patient and earnest search, the board elected James H. Franklin, at that time pastor of the Baptist Church of Colorado Springs, Colo. To sever his happy relations with the church proved most trying, but in obedience to duty Dr. Franklin accepted the election. His subsequent record has fully demonstrated the wisdom of the board in appointing him to this position.

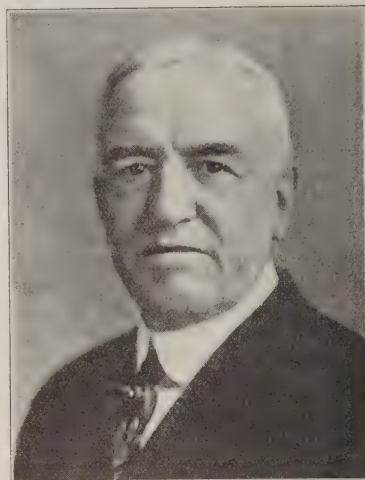
Dr. Franklin was born in the village of Pamplin, Va., where his father lived for many years following his retirement from the Confederate Army. He was educated at Richmond College and at the Southern Baptist Theological Seminary at Louisville, Ky., from which he was graduated in 1898. His early denominational career was spent in the West, where he served as pastor at Leadville, Colo., and later at Cripple Creek, Colo. Following a brief service as district secretary of the Home Mission Society, he became pastor of the First Church at Colorado Springs, which he served for six years. He has been a member of several denominational committees and for two years was recording secretary of the Northern Baptist Convention.

During his nine years of service with the Foreign Mission Society he has made an exhaustive study of the foreign mission work of the denomination and has made several official visits to its mission fields in the Far East and to Europe. He had previously visited Africa in 1911, as a member of a special commission sent by the denomination. During the winter following the armistice, Dr. Franklin was sent to France to study the need of religious reconstruction and relief work, particularly in the devastated areas. His book, "In the Track of the Storm" has received wide circulation. Because of his service in France the French Government through General Robert Nivelle conferred

upon Dr. Franklin the distinguished decoration of the Legion of Honor. He is also the author of "Ministers of Mercy" of which several editions have had to be printed. The great relief program in which Baptists are now engaged in Europe is the denomination's response to the suggestion to "Fill a Ship in Fellowship" which Dr. Franklin made to the board just prior to the Northern Baptist Convention.

Through personal observations as well as extensive correspondence, Dr. Franklin has acquired an amazing knowledge of missionary problems, policies, and activities and a wide acquaintance with missionary leaders in all parts of the world. For a number of years he has been a member of the Committee of Reference and Counsel of the Foreign Missions Conference and recently was elected the Baptist representative on the International Missionary Council. He possesses an unusual capacity to see things in the large, and to interpret the great world movements of our time in their relation to the missionary enterprise. His refreshing personality, his broad sympathy, and his unflinching courtesy have won for him hosts of friends who recognize him as a denominational leader, a missionary enthusiast, and a devoted disciple of Christ.

He is now in the prime of his strength and growing in breadth of vision and in power for leadership.



WALTER S. HUBBELL

The city of Rochester has achieved an international reputation because of four leading institutions. The first is its university, splendidly equipped, which will soon possess one of the finest medical departments in the world. The second is its widely known theological seminary, whose graduates are today serving on every continent on earth. The third is the Eastman Kodak Company. It would be difficult to find a place on this planet where the kodak is unknown. The fourth is the famous Hubbell Bible Class for Men at the First Baptist Church.

It is a remarkable coincidence that one man should have built his personality and influence into the progress of these four institutions. Walter S. Hubbell is a graduate of the University of Rochester and for many years has been an active member of its Board of Trustees. In a similar capacity he has served for twenty-nine years on the board of trustees of the theological seminary and also on its executive committee. Although the latter meets frequently and although Mr. Hubbell is an unusually busy man, it is seldom that he misses a session. The unprecedented success of the Kodak Company and the world-wide distribution of its products are in no small measure due to the business and legal ability of Mr. Hubbell. He has been its legal adviser, for he is by profession a lawyer, and for many years he has served on its board of directors and more recently as its vice-president.

Doubtless Mr. Hubbell personally derives the greatest satisfaction from his service as teacher of the Hubbell Bible Class. This wonderful organization has grown from an attendance of twenty-five men to an average Sunday attendance of well beyond 350. On special days, such as Easter, it is not unusual for 650 men to be present. Since 1892, nearly thirty years ago, this class has grown, prospered and has been inspired under the leadership of this distinguished Rochester lawyer and Baptist layman

We must understand what democracy is. It is not intellectual equality. It is not leveling down all men to a dull mediocrity. Democracy does not mean that one man is as good as another, but that all are good enough to have a voice in saying who the best ones are. Democracy does not mean dislike of excellence or pre-eminence. It means not that all are equally able, but that each man shall have the chance to develop the utmost ability he possesses, and rise to the summit if he can, whether in scholarship, in athletics, in dramatic or musical organizations, or in general leadership of student opinion. A true democracy is a society where excellence is demanded, high ability is recognized, and every man is big enough to rejoice if some one else is bigger. A fair field and no favors and joyous acclaim for those who rise to the greatest heights—that is the democracy of America and of Brown.—PRESIDENT W. H. P. FAUNCE of Brown University.





# The Devotional Life



O God, Who hast made of one blood all nations of men to dwell on all the face of the earth, and hast redeemed them by the precious blood of Thy Son Jesus Christ, we worship Thee as the Father of us all. We bless Thee that in the tempest of human passion which has swept over the earth in a devastating war Thou has graciously preserved Thy Church to bear witness unto the truth of Thy Fatherhood and of human brotherhood.

We approach Thee in deep humility, confessing our sins, both personal and national. We deserve Thy chastisement, for we have not kept Thy law nor have been mindful of Thy precepts. We have been proud and presumptuous; we have not loved our neighbors as ourselves; we have not preached Thy Gospel to all nations. Grant unto us and unto all men repentance and faith that we may turn from ourselves to Thee the only true God.

Comfort, we beseech Thee, those that are in distress. Open the hearts of Thy people in our goodly land that they out of their abundance may feed the famishing, clothe the naked and minister to the sick. Especially do we commend to Thy fatherly care the congregations whose churches have been destroyed, whose pastors have suffered persecution even unto death, and whose people have been scattered as sheep without a shepherd.

O Thou Prince of Peace, Who gavest Thy life that there might be peace among men, hear the prayers which we offer this day for the speedy coming of the time when nations shall know war no more. May Thy Holy Spirit incline the hearts of all who have authority or power to promote good-will among all people. Guide with Thy heavenly wisdom the counsels of those who seek the disarmaments of the nations so that waste of life and treasure may cease and that peace and plenty may come to all mankind.

Awaken Thy Church to heed Thy command to Preach Thy Gospel to all nations. May she joyfully hasten to enter the doors that are now open everywhere to the messengers of the Word of Christ, to Whom, with the Father and the Holy Spirit, be all the glory, world without end. J. A. SINGMASTER, in *The Lutheran*.

## "Devotionals" In Colleges

Daily devotional exercises in colleges as easily become stereotyped as the saying of grace at the family table. And yet the "old grad" testifies that he looks back to the religious Chapel services with happy memories and a feeling that they have had for him the richest life-content of all the routine of his college life.

The majority of active students also value such exercises, tho they now and then wish they had greater variety. Their "reaction" has been observed at Hillsdale College this autumn. The services have been uniformly and avowedly religious, consisting of carefully selected classic church hymns, scripture read by the leader, or in responsive form, comments upon the spiritual needs of men and women, a chant by all as a response to the prayer, the "Shepherd Psalm" or Lord's Prayer in unison, and the like. A reverent atmosphere and attention have been conspicuous. In token that reputedly care-free boys and girls in college are responsive to the religious appeal, the following extracts are reprinted from an editorial of a student editor of the Hillsdale College paper:

"One of the oldest and most sacred of college traditions is the chapel service. At no other period of the day do students and faculty meet in so close and corial communion. The spirit embodied in the devotional services and chapel talks does more than anything else could possibly do to establish friendly relations

among the members of the college family. Furthermore, there is a sense of quiet peace and good will consequent upon the few minutes spent in earliest and solemn thought each morning, which puts the student into a calmer and more industrious mood. \* \* \* Chapel is what the students make it, just as all college activities reflect their attitude. The character of the student body of a college is

## Autumn Leaves.

By FREDERICK R. GREUL

Time—say the autumn leaves, can sift  
Our various ways, with change and shift,  
And ev'ry mark of joy erase  
From off the gladsome human face,  
Though upward turn'd to cloudless sky.  
Time demonstrates that all must die.  
Thus say the leaves, yellow and brown.  
Bereft of life, sweet nature's crown,  
Faded and dead, on sloping hill,  
Scatter'd beside the quiet rill,  
Destined never again the glow  
Of life, or grace of form, to know.

And yet—there is immortal rest.  
An altar burns within the breast,  
A work of love, where like a bird  
In vernal days, love's song is heard.  
No with'rd hope is drooping there.  
Not even death can bring despair.  
Kind thoughts have glorified the hours,  
And made them sweet, as fragrant flow'rs.  
A mystic weaver at the loom  
Braids perfectly, as flowers bloom.  
The threads of faith, in forms divine,  
That neither fade, nor yield to time.

plainly indicated by the kind of chapel in vogue and the students' opinion of it. Thus the students and the chapel service are inseparable in the eyes of visitors who judge by externals. When one fails the other fails and it is only by mutual support that both can render the greatest service to the institution."

## The Foreign Mission Society Rents Another Warehouse

The plan to "Fill a Ship in Fellowship" has evidently met with enthusiastic response on the part of American Baptists. Visitors who have called at the warehouse at 348 East 23rd Street, New York, N. Y., and have brought their own packages, have been impressed, and indeed astounded, at the amount of supplies already received.

During the last two weeks mail wagons, delivery trucks and express drivers have stopped several times each day, unloading hundreds of packages, boxes, bags, crates and barrels. Missionary V. G. Krause has received by mail scores of freight bills of lading, which indicate that a large amount of supplies has been sent by freight. The basement of the warehouse is already piled high with boxes and packages, and the rear of the warehouse floor is filled to the ceiling with completed bales which the baling machines are now turning out at the rate of 25 per day. The congestion has become so great as to interfere seriously with further sorting and baling and the Foreign Mission Society has therefore found it necessary to rent additional warehouse space, where the completed bales will be stored until their transfer to the steamship pier.

The variety of things sent in is not only interesting but reflects also the wide response to this relief appeal. Hundreds of cakes of soap of many standard as well as relatively unknown makes, thousands of pieces of underwear, overcoats, suits and caps have been received and are all properly sorted. Of more tender significance are the numerous bonnets and coats for little children, tiny pairs of shoes and infant's stockings and sweaters. Many of the latter are quite new and indicate that people have spent much time in knitting these garments in order that the children of Poland and Latvia may be made comfortable during the coming winter. In one corner of the warehouse are great piles of blankets and comforters which will be packed separately and properly labelled so as to facilitate their distribution. It is pleasing that practically everything is in good condition, clean and durable, and hardly anything has, thus far, had to be discarded. It is a motley array of boxes, cartons, packages, bags and bales which the visitor finds at the Baptist relief warehouse. Each package, however, tells in unmistakable terms the story of a response to a human need and an answer to a human appeal and an effort to come to the relief of those who are in distress.





# Religious Education



## International Uniform Lesson for November 20.

PAUL BEFORE THE KING

Acts. 25:1-26:32., Golden Text, 1 Cor. 15:20

By JOHN A. EARL

### The Lesson Text

From Felix to Festus marks the transition from Chapter 24 to Chapter 25. Noble Romans seem to have been scarce in provincial service. Festus was only another edition of Felix. His motive was to curry favor with the Jews, therefore he proposed to send Paul to a violent death by having him meet his accusers in Jerusalem. The appeal to Caesar was forced by the political trickery of Festus. Paul made up his mind that he would be safer in Rome than in either Caesarea or Jerusalem as the case was going, and then should he be sent to Rome his long cherished desire would be gratified. The appearance of Paul before Agrippa was not in any sense a legal appearance; it was simply an attempt on the part of Festus to entertain his royal guests with something out of the ordinary routine.

### The Lesson Taught

Paul before as a man, a Jew, a prospective Christian, marks the progress of Paul's appeal.

### Agrippa The Man

It is true, Paul is well aware of the position Agrippa occupies. The opening words of his address acknowledge this fact eloquently; but he quickly passes by the tinsel of royalty and comes directly to Agrippa as a human being. The story of his conversion leads Paul up to his first climax which is found in the opening words of the printed lesson. "Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision; but declared both to them of Damascus first, and at Jerusalem, and throughout all Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance." Paul had only one gospel for Jew and Gentile, rich and poor, king and peasant,—the gospel of a common human level. Agrippa was a kinglet ruling over a small province by the courtesy of Caesar for political reasons; but he inflated the value of his position to the bursting point by putting on airs which his subordinate kingship did not warrant. To this man Paul preached repentance in common with all other men. If Paul had been brought before Agrippa as a judge to answer legally for his imprisonment, his attitude would have been different; but as he was there to "make a Roman holiday," and entertain the king and his sister, Bernice, he was free to speak to the king in any way he felt led. The gospel was the one theme to which Paul always turned when he had

opportunity, and whether before kings or governors or common people or slaves he faithfully proclaimed the common level of mankind as sinners against God, and the common need of turning to God, and the common test of repentance in worthy works.

Possibly at this point we modern preachers and teachers make too many allowances and distinctions. The new times, the new world, the new outlook, and the new universe revealed by modern science are so attractive that we are in danger of losing the sense of what is old,—old sin and the old way of salvation and the old obedience to Jesus Christ which never change. Down in the human heart are common needs which no changing world can supply. The preacher must always follow Christ and his greatest interpreter, Paul, in addressing himself to men as men in spite of all racial, social and religious distinctions.

### Agrippa The Jew

Agrippa was not a pure Jew. He was a hybrid, and yet the Romans classed him with the Jews. He was the grandson of Herod the Great, king of the Jews. However, he was enough of a Jew to understand the Jewish religion as an institution. This is Paul's second approach to Agrippa. At first he addressed Agrippa as king but with his common humanity in mind. General statements without direct personal application mark the words of Paul as he tells again the story of his conversion to Christ. Interrupted by Festus who charged him with insanity, Paul turns to Agrippa and directly addressing him, says, "King Agrippa, believest thou the prophets?" And without waiting for Agrippa to reply, Paul immediately adds, "I know that thou believest." In this part of Paul's address he is endeavoring to capitalize the inheritance of Agrippa as a Jew. He had no appeal to Festus, because they had little or nothing in common, but with Agrippa, Paul had much in common, "for the king knoweth of these things, unto whom I also speak freely, for I am persuaded that none of these things is hidden from him." This is Paul's second climax. He appeals to Agrippa on the basis of what they each have in common,—faith in the prophets and knowledge of Jewish hopes.

This shows Paul's consummate skill with men. With the Athenians he put himself in rapport by showing himself familiar with their literature and life, and now with Agrippa he seeks common ground in the Jewish religion. He knew as we should know that only by establishing points of contact could he hope to win men to Jesus Christ. It is well enough to deal in generalities when addressing men in the mass, but when one man is selected he must be dealt with as Jesus dealt with Nathaniel, Nicodemus and the

woman of Sychar. Possibly the Christian ministry is too general today. There is need for a return to the method of Paul with Agrippa,—the personal method which first establishes confidence by emphasizing what is held in common.

### Agrippa as a Prospective Christian

Paul reaches his third and final climax when he expresses his dominant desire for the salvation of Agrippa in these words, "I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds." This is the only answer Paul has for the jibe of a king who would create a laugh at Paul's expense by exclaiming, "Me a Christian. Do you really imagine, Paul, that you could make me a Christian?" There is a world of sarcasm in the words of Agrippa. Into the word, Christian, he pours all the contempt that the Jewish and pagan world coined it to express, and out of the word, "me," he extracts all the sweetness and pleasure that his official pomp and position had put into it. "Me a Christian!" Why the two things are as Kipling said about East and West, "Never the two shall meet." But Paul undismayed and moved profoundly by his yearning desire for the salvation of souls takes no notice of the "fling." "Call me a Christian, if you like; but I would to God, that both King Agrippa and all others who hear me this day were as I am barring these chains." That is Paul's sublime answer to the sneer of a king and to the indifference of his courtiers. Nothing could quench the love of Paul for men. Only deep regret and disappointment assailed him, but no word of judgment issued from his lips upon his tormentors.

## Good Reading for Young People.

MILTON M. MCGORRILL

Young people want to be up-to-date on the best methods of doing things. No back numbers are possible where they are concerned. There is a new series of books just off the press that contains some vital material on some problems in which young people are interested—the Judson Training Manuals. The first in the series is "Story-Telling Lessons" by H. E. Tralle. This book gives practical, common sense methods of developing in one's self the great art of story-telling. Its material is easily understood for the method of presentation is clear, definite, and attractive. "Our B. Y. P. U." by J. A. White, the second in the series, is the latest book on methods in young people's societies. It is presented in question and answer form so that common problems of young people's work are raised and means of settling them suggested. "Plan-

(Turn to page 1286)





# Young People's Work



## Topic, November 20.

### THE GOODNESS OF GOD

Ps. 34:1-10 (Thanksgiving Meeting.)

*"I will bless Jehovah at all times, His praise shall continually be in my mouth."*

From the quiet but eventful days of Gov. Bradford, 1623, up to 1864, when President Lincoln appointed a day of thanksgiving, up to this day, we have been having services of thanksgiving; but we have more to be thankful for today than ever before in our history. Let us look at some of the ways in which God has manifested His Goodness to us:

1. Our republic is the most favored nation on the globe. We can say this in spite of all the distracting things—strife between capital and labor, unemployment and unrest.

2. Our religious heritage is greater than any other. In the last few years we have seen the forces of God moving forward in the accomplishment of great tasks. We can mention only a few of the evidences of these things:

(1) The feeling of brotherhood. In spite of the charge that the twentieth century spirit is surcharged with selfishness, there is a growing feeling of brotherhood in stores, factories, shops, etc.

(2) The effort of Christian evangelism. Last year saw a great ingathering into the churches of the land. Further, we have taken more seriously the problem of world evangelization. Along with this great advance, and on every side, we have seen the goodness of God. How a study of God's Word has laid upon our hearts the obligation of winning a world to the Saviour!

(3) Growing out of this evangelism is our present-day effort in Christian education in the churches and in our Christian colleges. Baptists have not always taken the task of education seriously. There is the dawning of a better day. The light of a benevolent sun is already breaking. No one can look at these mighty forces at work and be a pessimist. Instead of pushing the world downward to a complete smashup, we will get hold and lift 'er toward God.

*'Better to weave in the web of life  
A bright and golden filling,  
And to do God's will with a ready heart  
And hands that are swift and willing,  
Than to snap the delicate, slender threads  
Of our curious lives asunder.  
And then blame heaven for the tangled ends,  
And sit, and grieve, and wonder.'*  
(M. A. KIDDER.)

"That was a great day for the human race when the last touches were put upon the glorious Parthenon, and architecture came to its perfection of beauty. That was a great day when Raphael completed the Sistine Madonna and painting reached

its highest mark. Those were great days when men invented the steam engine, the telephone, the telegraph, the electric light. But above all other days was the supreme day when the Perfect Man appeared. Cicero in his Tusculan Disputations tells us that ancient thinkers discussed what sort of a man the just man would be; but nobody discusses that now, for the ideal of humanity has been revealed in Jesus. The wonderful dreams of the world's philosophies and religions have come true at last in the Man of Nazareth. All their prophecies, longings and the imagings find their fulfillment and more in Him."

As we trace the influence of this One down through the centuries to our day we are made to realize the goodness of God.

### SOME FUNDAMENTAL RELIGIOUS NEEDS OF YOUNG PEOPLE

To know and accept God as their Heavenly Father through Jesus Christ, His Son and Saviour and Lord.

To master intelligently the more important facts and truths of the Bible and know how to use them in their own lives and in helping others.

To know the more important facts about church history and important principles of Baptist churches.

To know the more important facts about great missionary and philanthropic movements of the Christian church, past and present, and to properly relate themselves thereto.

To know how to pray and how to lead and to cooperate in the social worship of a Christian assembly, including a knowledge of how to use scripture reading, hymns, prayer and testimony so as to secure the most effective results.

To maintain a wholesome, rich and fitting social life in their own group and with other groups of their church and community.

To be able to lead others to accept Christ as Saviour and Lord.

To seriously consider the work of the ministry, Christian missions, or other special Christian work as a possible life work.

To know how to be "good stewards" of time, money and personal powers, including both the ability to earn and to properly use that which God can give of money and of personal worth.

To know how to conduct a church business meeting in a business-like way.

To know how to work with others both in initiating new plans, co-operating in their adjustment and helping bear the burden of seeing them through.

### AGENCIES WHICH ESPECIALLY APPEAL TO YOUNG PEOPLE IN BAPTIST CHURCHES

The Sunday school, with its organized teen age and young people's classes should always be considered as a central factor in religious educational work for young people. Other agencies and plans should be co-ordinated with its program. Conversely the Sunday-school program should

be enriched and developed to its utmost capacity to meet the needs of our young people, and all young people's classes should be organized.

The B. Y. P. U., which with its varied devotional, educational, social and missionary activities offers the largest possibilities of any one agency for meeting the needs of a general organization for all the young people in the average Baptist church.

The W. W. G., a special missionary organization for girls providing for their training in missionary knowledge and work and their proper relation to the work of the American Baptist Woman's Missionary Societies. A Junior W. W. G. may be formed for earlier teen age girls.

### SPECIAL

The big young people's convention meets in St. Paul, Minn., next July. Plan now to attend.

DEAF AND DUMB B. Y. P. U.: East Avenue Church, Austin, Texas, has perhaps the only B. Y. P. U. in the world organized exclusively for deaf mutes. The union was organized by Miss Jennie Moore who has been doing a wonderful work among the deaf and dumb in Austin.

WEST VIRGINIA Baptists have closed a very successful assembly. The meetings are held in the commodious buildings of Broadus College, Philippi. Kenneth F. Leeson of Parkersburg is the new president. The two educational leaders are Rev. Julius Fishback and Miss Fairy Van Gilder. Sixteen new volunteers was the result of the Sunday afternoon service. Rev. A. B. Winters says: "We had two hundred of the finest most purposeful young people in the state in attendance."

### BROOKLYN NOTES

#### Prayer Changes Things

That the young people of Brooklyn believe this is evident by the number who were present at the Quiet Hour Service from 7:30 to 8:30 on the morning of the Annual Rally, which was held at the Baptist Temple on October 6th.

The Temple was filled with delegations from Brooklyn and Long Island societies, all of whom responded to Roll Call with either a Scripture verse or a song. Fred Ashplant, president of the Union, presided.

#### "The Mind of Jesus"

The speaker, Dr. A. Ray Petty of Judson Memorial Church, New York City—introduced as the man who delivered the Coronation Address at the B. Y. P. U. of A. Convention in Cincinnati—never had a more appreciative audience than that which listened to his exposition on "The Mind of Jesus." He drew a heart-stirring picture of the helpfulness, the sympathy, the tolerance, the true democracy and the sacrificial love that characterized the mind of our Saviour.

(Turn to page 1286)





# The Chimney Corner



## Pat. Applied For.\*

PAT was out of a job!

What was worse, nobody seemed to want him. And of all the places he had been to in the last ten days—and the advertisements he had answered! But always some other boy just ahead of him got the job.

Now he was a bit hungry—not that it mattered to anybody but himself, now that "Mither" was gone. "Mither" had known clever ways of cooking up a stew out of almost nothing at all—but "Mither" was gone forever and ever and ever.

Pat scuffled along through the fallen leaves and felt blue—terribly blue. Nobody loved him; there was nobody for him to love; no place to work; no money jingling in his patched trousers' pockets; nothing to eat;—why it seemed like the end of the world! So he kicked the crackly brown leaves, feeling fully as shriveled and useless as they.

He wouldn't try any more. He'd just go to some orphan asylum and ask to be taken in. That there were such places, he well knew. Soon after his mother's death, he had heard Mrs. Flanagan, who lived in the flat above, say to Mrs. Murphy, across the street, "Poor Pat! Now it's an orphan asylum that'll have to take care of 'im."

"What's an orphan asylum?" Pat had demanded.

Mrs. Flanagan turned very red, but she began enthusiastically, "Oh, it's a hively place, where you can have a bed to sleep in, and plenty to eat, and you don't have to pay, and—"

But that was enough for Pat. "I'll not go to the orphan asylum," he broke in, "I'll work for my own grub!" And ever since, Pat had been trying to do just that.

When he grew so tired looking for that job—that someone-else-always-got that it seemed as if he couldn't walk another step, he would think of his mother. Remembering how proud she had looked when she said to him, "Yes, Pat, it's poor we are, but we've never had to ask for help yet," he trudged bravely on. But now—well, he had tried for the last time. He kept on walking, though, just because he didn't know what else to do. Where were the orphan asylums, anyway?

Toward the end of the afternoon Pat found himself on a hillside overlooking the city. As he shuffled through the crackly autumn leaves, his foot hit something. It sounded—yes, it actually sounded like money! Breathlessly Pat raked through the leaves with his fingers, looking for the thing-that-sounded-like-money. Finally he found it; but it wasn't money; it was a sort of button, rectangu-

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

lar in shape, with five bars of color across it—red, yellow, blue, white, and black. On each stripe was one word, forming a column of five, reading:

Are  
You  
Your  
Brother's  
Keeper?

Pat snickered. "Wish't I was," he said, winking at the questioning button; "but I ain't got no brother—see? Guess you've rung up the wrong party!" Then he turned it over and read across the upper celluloid rim these astonishing words, "Pat. Applied For." Almost forgetting his troubles, he laughed again. "Pat Applied For! Well, now! Nobody ever applied for Pat McMullen; only wish they would!" Still chuckling over his own joke, he read on. Across the bottom of the button were these words: "United Miss. Campaign, 720 Mercantile B'l'd'g." This was even funnier than the words about Pat. "So it's a Miss that wants me, is it? Maybe, she wants an office boy."

But at this thought, the corners of his mouth dropped again. He couldn't be anybody's office boy; nobody wanted him; he'd have to be an "orphan." So what was the use of joking? However, that jolly button seemed to mock his melancholy mood. Perhaps the laugh had helped. Maybe it wouldn't do any harm to try again. He would try—just once more—to find some one who wanted him. And if he found that some one,—my, how he would work!

Pat pinned the button into his coat lapel, turned, and marched back in the direction from which he had come. For didn't he know the Mercantile Building? Wasn't it big and tall, with two "slick" elevators that popped you up to the roof in no time at all? He would go flying up to Room 720 and ask "Miss Campaign" if she didn't want an office boy. As Pat stepped into one of the two big elevators in the Mercantile Building, "Seventh floor," he said casually, just as if he had been saying it for years. But his heart tripped uncomfortably fast as he opened the mysterious door marked 720. After all, he had no reason to suppose "Miss Campaign" needed a boy. Perhaps the real office boy would drive him out of the room.

However, it was not an office boy, but an elderly gentleman who saw Pat come in. "Hello, sonny!" he said pleasantly. "What can I do for you?"

"I'm Pat!" Pat answered and paused. "Glad to meet you, Pat," said the

gentleman. "What can I do for you?"

Still, Pat was silent. What had he come to say? Fortunately, the elderly gentleman had a twinkle in his eyes—a "go-on-don't-be-afraid" kind of twinkle. When Pat discovered this, he wasn't afraid, and he *did* go on. He took the button from his coat.

"Look a' here!" he said, pointing out the letters on the back. "Pat. Applied For." Well, I'm Pat. Oh, I know," he hurried on, as the elderly gentleman looked bewildered and amused both at once. "Of course, I know that doesn't mean me, but you see, sir, I've been doing nothin' but applying—applying for a job, you know,—and nobody wanted me, and when I saw that on the button, it made me laugh, and then I thought I'd try again, just once more, and—" Somehow, before he knew what he was going to do, Pat had told the gentleman all about it—about "Mither," and about the weeks he had spent hunting for a job, and about the orphan asylum. Perhaps he wouldn't have told so much, but the elderly gentleman looked more and more twinkly and asked so many questions—not "rubbery" questions, but friendly questions—that Pat couldn't stop talking.

When at last the long story was finished, the elderly gentleman was very red in the face and took off his glasses to wipe his eyes. "Don't go—sit down here—only a minute," he said, and went into the next room, where Pat could hear many voices. After what seemed a very long time, the elderly gentleman came back looking very happy. "Well, Pat," he exclaimed, "you're applied for. There's always room here for a boy who wants to work hard. Can you begin to-morrow?" Of course, Pat could "begin to-morrow."

That next day was the first of many in which Room 720 was like a home to Pat. He swept the floor as tenderly as "Mither" used to brush his thin, worn coat; he sharpened pencils as if he were carving a beautiful statue. He filled the inkwell with such care that the elderly gentleman's thumb lost its inky smooch. He polished the door-knob until, in its shining depths, the Youngest Lady, on her way out, could take one glance at her tip-tilted hat.

Of course, Pat had not been working very long before he learned all about "Miss Campaign." These words meant a Missionary Campaign of all the churches in town. The motto was, "Are You Your Brother's Keeper?" And that meant, are you interested in helping your Chinese brother? The five colored stripes on which were the five words were those on the flag of the new Chinese Republic.

There was just one thing that kept Pat from being perfectly happy these days it was such a very big thing that often he was not happy at all. There was no

\*From "Friday's Footprints." Copyright, The Judson Press.



body to care about him—that is, nobody except the “Campaigners.” They were good friends, but they weren’t “folks.” It seemed as if he had never missed “Mither” so badly as now, when every night he had so much to tell her. If only he had a brother or sister!

One day, in one of those rare moments at the office when he had nothing to do, Pat was spelling through the fascinating posters that decorated the walls. It would seem from these posters that there was a lot of the world that lived outside America! Of course there had always been Ireland—for Ireland was where grandfathers came from. And France was the place where you went to fight if you were old enough to be a soldier. But now, all of a sudden, other big places became real to Pat. Great chunks on the map became very real indeed when you connected them with the brilliant posters.

On this particular day, there was a brand-new poster hung up to look at. “Am I my brother’s keeper?” it read, and showed that for every Christian in the United States there are forty-two Chinese who have never even heard the name of God. There was a picture of them at the foot of the poster: they stood there, one black-clothed American and forty-two blue-clad Chinamen. You could count them for yourself and see.

“Jingoes!” exclaimed Pat, much excited. “Forty-two brothers—in China—and last night I was wishin’ I had just one here. It’s about time I began to get acquainted with them!”

Next day when the Youngest Lady was not quite as busy as usual, Pat asked her how you went about taking care of forty-two Chinese brothers anyhow.

“Send ‘em to school,” she said, licking up envelopes pell-mell. “Costs twenty dollars a year.”

Pat was stunned by the thought of such a large sum of money; but he was determined that before the year was over, he would have taken care of at least one Chinese brother or know the reason why!

After that, Pat became stingy to himself. He had to be so, for a brother at twenty dollars a year means nearly six cents a day. The Youngest Lady noticed with relief that he had stopped chewing gum; he picked up extra jobs in his off-time—like shoveling snow, or carrying bags for people from the depot to the street-cars. At Christmas time, when the office people clubbed together and gave him five dollars for a present, nobody understood his whoop of sheer delight. But it meant one hundred days of “brother” unexpectedly paid for!

The following year, the elderly gentleman, who was treasurer of the “Campaigners,” found a strange, chunky letter on his desk one morning. When he opened it, all kinds of money spilled out—pennies, nickels, quarters, bills—and this note also.

“Dere Chinese Brother, I dont no your name but hears the 20 dollars. dont you walst it, for im poor and there’s 41 more brothers still on me hands. I used to be blew and lonely, but I got to urn so much money to get you all edyoucated that I’m all rite again. I hop youll lik reading and riting they make a kid nice. they tell me you worship an eyedoll in China. say

you stop it. thats wun thing wot this hear 20 dollars is for. are you a baseball fan i am. Goodbuy for now.

Your bro. Pat.”

The elderly gentleman showed the letter to the Youngest Lady, and she cried! They wrote a very special letter to a missionary in China, and some months later Pat had a marvelous reply:

“Mr. Honorable Brother Pat, your princely help are receive with grate gratitude. Now shall I unworthy with careful enter the heavenly school and fill my modest stomach with good wisdom as you offer. Are it pleasing to you, then I

study this Christian doctrine. Much people is please over it already. As for the baseball fan we do not operate it in China, —feather bamboo silk and paper are our favorite fan for blowing. Eagerness I look upon your next beauty letter, celestial Pat. Cousin Wu Sin Yin are write this he being of English a new student.

With loveness,

Kom Loi.”

When Pat finished reading this brotherly letter, he straightened his shoulders and said: “Well, there’s only *forty-one* more now!”

Pat had found his job.

# The Young Reserves

## SANTA CLAUS’ PARTNERS

Dear Young Reserves:

Perhaps it is because you are not very familiar with “Interesting Baptists” that so few of you have competed in the contest closing November 1. The winning essay will be printed week after next. Those that have come are exceedingly good.

And now, here is a *new* contest subject which will surely appeal to every single one of you: for once upon a time didn’t you play Santa Claus’ partner to somebody who wouldn’t have had any Christmas at all if *you* had not helped? Write and tell us about “How I was Santa Claus’ Partner,” mailing it to the Chimney Corner Editor by December 1. Then it can be printed in time to give the rest of us ideas to put in practice this year; and the prize will be sent to the winner in time for his or her own Christmas stocking. Won’t that be *fun*? If you have never, never, never been a S. C.’s Partner, then perhaps you would like to be a *pretend*-partner, and write an imaginary account of the delightfully unexpected way you helped bring a Merry Christmas to someone. In that case call it: “How I dreamed I was Santa Claus’ Partner.” There will be a prize for the best of these imaginary accounts, too. So put your wits to work, and let’s help each other to make this the merriest Christmas that ever was. With love from your friend.

MARGARET T. APPELEGARTH.

## Prayer-Hymn for Missionaries

*Forget them not, O Christ, who stand  
Thy vanguard in the distant land.*

*In flood, in flame, in dark, in dread,  
Sustain, we pray, each lifted head.*

*Exalt them over every fear,  
In peril come Thyself more near.*

*Thine is the work they strive to do,  
Their foes so many, they so few.*

*Be with Thine own, Thy loved, who stand,  
Christ’s vanguard, in the storm-swept land.*

—MARGARET SANGSTER.

## A Fall Down-Fall!

How carelessly the Mother Spring  
Must sew the leaves upon the trees!  
For with the tinnest autumn breeze  
They all rip off like anything  
And lie about untidily—  
A sorry sight for one to see!  
I know if I were Mother Spring  
I’d sew them on with stouter string.

\* \* \* \* \*

*The roasted chestnut once again  
Is with us for a term,  
The same old appetizing smell,  
The same astonished worm!*

## TIME TO GO NUTTING!

*Can You Pick These Nuts?*

1. If you go down to the seashore what kind of nuts should you find?
2. What kind of nuts should be in a pood?
3. What kind of nuts should we wear in the yokes of our dresses?
4. What kind of nuts should you find in the partitions of a house?
5. What kind of nut comes from South America?
6. What kind of nut should grow at the end of the Schoolmaster’s switch?
7. What kind of nut begins with a girl’s name?
8. What kind of nut is likened to slant-eyes?

## UP A TREE!

1. What part of a tree is like a dog?
2. What part of a tree is like giving away?
3. What part of a tree is like an elephant?
4. What part of a tree is like a pig?
5. What part of a tree is like a stream?
6. What tree is beloved by heroes?
7. What tree has a double?
8. What tree is not myself?
9. What tree never fades?
10. What tree is very spick and span?
11. What tree is warmly clad?
12. What tree languishes?
13. What tree is the senior of the forest?
14. What tree is the favorite?
15. What tree’s name sounds like two letters of the alphabet?





# The Bulletin Board



## A Creed for Believers in a Warless World

- I. *We Believe* in a sweeping reduction of armaments.
- II. *We Believe* in international law, courts of justice and boards of arbitration.
- III. *We Believe* in a world-wide association of nations for world peace.
- IV. *We Believe* in equality of race treatment.
- V. *We Believe* that Christian patriotism demands the practice of good-will between nations.
- VI. *We Believe* that nations no less than individuals are subject to God's immutable moral laws.
- VII. *We Believe* that peoples achieve true welfare, greatness and honor through just dealing and unselfish service.
- VIII. *We Believe* that nations that are Christian have special international obligations.
- IX. *We Believe* that the spirit of Christian brotherhood can conquer every barrier of trade, color, creed and race.
- X. *We Believe* in a warless world, and dedicate ourselves to its achievement.

## Federal Road Aid at the End of Five Years

On June 30, 1921, the close of the fifth fiscal year since the passage of the Federal aid road act, which is administered by the Bureau of Public Roads, United States Department of Agriculture, the States and Federal Government had completed 7,469 miles of road, and 17,977 miles were under construction. Including the work completed on projects still under construction, the States have completed work which entitles them to draw on the Federal Treasury for \$118,915,515. During the last fiscal year the total of completed projects jumped from 1,677 to 7,469 miles, and the projects under construction increased from 14,940 to 17,977 miles. The money earned by completion of work has grown from \$40,097,881 a year ago to \$118,915,515 at the end of this fiscal year. The amount earned during the year was \$78,817,634, or nearly twice as much as the amount earned during the four years preceding. The new projects submitted during the year bring the total amount of Federal aid obligated up to \$247,956,456, as compared with \$109,830,366, which was the amount obligated on June 30, 1920.

## They Are Trying it Again

There is a movement on foot among the farmers now to establish a system of co-operative marketing, according to *The Biblical Recorder*. This means, as we understand it, that the farmers will have a central agency through which their

products are to be sold. Cotton, for instance, will be stored in warehouses and put on the market when prices are advantageous. The manager will not flood the market so as to reduce prices, but will sell gradually in order that prices may be maintained. Cotton will be carefully graded and put in lots, just as is done with tobacco when carried to a warehouse for sale.

Arrangements will be made whereby money can be procured with cotton in a warehouse as security. This cotton, of course, will be insured, so that in case of fire the banks lending the money will be safe. Money will be advanced for perhaps two-thirds of the market value of the cotton, thus relieving the farmers of immediate financial pressure.

## Radical Critic Becomes Missionary

The *Christian World*, London, conveys the interesting information that Dr. Albert Schweitzer of Strassbourg, widely known as one of the most radical critics of the New Testament, holding the degrees of Doctor of Theology, Doctor of Science and Doctor of Medicine, a favorite pupil of the most famous organist in Europe, has given his life to medical missionary work in equatorial Africa. "When I had written my book (in criticism) I had given what I had to give," he said to a friend; "now I am working on the positive side."

"And thus, the reporter went on, "we walked up and down the quay for two and a half hours while he told us how he was able to be a radical critic and an enthusiastic missionary all in one."

## Pellagra Scare Ridiculous

A bulletin of the U. S. Health Service as reported in the newspapers, represents the South as suffering from "famine and plague," with particular reference to pellagra. The *Southern Medical Journal* combats the report and shows that the South makes a better showing in vital statistics than the North.

## A Penniless Prince

Dr. Russel H. Conwell, pastor of Baptist Temple in Philadelphia, has lived his own philosophy of life. He has never depreciated the power of money as a force for accomplishing good in the world, but has on many occasions dealt hard blows to the miser. His lecture, "Acres of Diamonds," has been a homely appeal to the man in every community to find right around him in sources of wealth and power. The diamonds are in your own back yard. Dr. Conwell has been so interested in riches that he has carried on a study of some of the rich men of the world. He asserts that of 4,043 millionaires studied, 3,708 began life without a dollar. He also asserts that according to statistics compiled in Massachusetts, only one rich man's son in 117 ever dies

rich. Dr. Conwell has had an income for many years of fifty thousand dollars a year, which is probably not equalled by very many American preachers. At the end of each month he pays his debts, balances his books and gives away the balance, whatever that happens to be.—*Exchange*.

## Whew!

The following report appeared recently in the newspapers:

"Profound religious fervor equaled only by the famous shrines of Frere Andre behind Mount Royal and Ste. Anne de Beaupre, below Quebec, is sweeping the east end of Montreal.

"Residents of the locality are greatly excited over supernatural manifestations that center around a statue of the Sacred Heart of Jesus in the possession of J. Marcotte. This statue of the Saviour, which stands about two feet high, is covered with blood which is alleged to have dropped from the seven wounds.

"The first manifestation occurred on March 10. A rosary lying at the feet of the statue, which has been in possession of the Marcotte family for twenty-one years, was found twined around the neck and shoulders of the figure. The rosary was again laid at the feet of the figure and the next day the chaplet was again around the neck with the cross covering the sacred heart.

"When this happened for the third time Mr. Marcotte spoke to his religious adviser. To make sure that there was no occult manifestation the rosary was sealed in a jar at the feet of the figure and the room sealed. The next the beads were again draped around the figure, where they have remained since.

"Fully 500 people visited the Marcotte home to view the statue."

## How Would You Answer?

Evidence that our native students in various lands know how to use their brains and must be given Christianity in its most logical and convincing form is to be found in the questions recently handed in by the first year High School students in our Jaro Industrial school, in the Philippine Islands. Among the questions were the following:

How many religions are in the world, and how can you tell that you are in the right religion? What is the difference between the Catholic and the Protestant religions, since both believe in God? I want some explanation. Who dwelt in the garden of Eden after Adam and Eve? Where is Hell? Who was the originator of the Bible, and how did he happen to know about God? Is polygamy against the rules of God? Why does God not give us the same health and wealth as others, instead of making us poor and thin?



# A Baptist Seminary for Many Nationalities

By CHARLES L. WHITE

An address delivered at the dedication of the International Baptist Seminary,  
at 64 South Munn Street, East Orange, New Jersey,  
October 12, 1921

WHEN representatives from the churches of many states met in 1832, and organized The American Baptist Home Mission Society, they little realized the far-reaching influence of their decision. It was the beginning of a period of westward expansion and settlement. Into the new territories beyond the Mississippi River, our missionaries soon found their way to teach the people to plant their altars where they plowed their acres.

## After the Wars

The enlargement of the work of the Society has strangely followed the wars of the last ninety years on both sides of the Atlantic. The struggles in Central Europe in the middle of the last century produced a national restlessness that brought waves of immigration from Germany to America. Religious repression in the Scandinavian countries produced the same result. The Society was quick to find the newcomers, to give their missionaries adequate support and to assist them in the erection of their meeting houses. The converts rapidly increased, and the German, Swedish, Danish and Norwegian Baptists organized many churches, soon feeling the need of the theological training for their people in their own vernacular, the churches established seminaries, which have contributed much to the enrichment of our denominational and national life. Indeed, from these schools have gone many missionaries to foreign countries in the service of our Foreign Mission Society.

After the War with Mexico, the society entered upon its work in that new Republic, just emerging from feudal conditions, and after these many years still in the period of national adolescence.

During the Civil War, soon after President Lincoln had signed the proclamation of emancipation, our Society took steps which led to its entrance upon the work of training teachers, preachers, business men and home makers among the millions of Negroes. In the course of this gigantic work it has spent approximately six millions of dollars, contributed by the Baptists of the North.

After the Indian wars in the West, we established our schools in Oklahoma for the enlargement and perpetuation of which we have during the last eighteen months received the greater contributions for educational work which American Indians have ever given in the history of America. During this period approximately a quarter of a million dollars has been given by the Indians themselves, and the end of the giving has not been reached.

After the Spanish-American War we established our missionary and educational work in Cuba, Porto Rico and subsequently made our first beginnings in Central America.

## Before the War

In 1913 before the great European War began, we began, at the insistent entreaty of Rev. L. L. Zboray, an evangelist to his people, our little Hungarian Baptist Train-

ing School in Scranton, Pennsylvania. The unflinching zeal, the intelligent leadership, the apostolic devotion of this good man was the first step of the rising path that has led to the establishment of this International Seminary. "Blessed are the dead who die in the Lord. They rest from their labors and theirs do follow them."

In 1915, a year after the war began, the Scranton school was moved to Cleveland. In the same year the Slovak Training School and the Polish Department were started in Chicago. The Russian Baptist Bible Institute, in New York, opened its doors in 1917, and a few months ago we began our Mexican Training School in Los Angeles. This is also affiliated with this Seminary.

To Colgate Theological Seminary, however, must be accorded the praise and honor of establishing, equipping and maintaining during the last thirteen years, its "Italian Department," for the leadership of which Professor Mangano, in the providence of God, was intellectually and spiritually prepared.

The necessity of establishing these schools for the training of missionary leaders for their own people is the fruitage of the earnest desire of Northern Baptists to prepare men adequately equipped to serve well the racial groups which in great numbers, during the last twenty-five years, have been pouring into the United States from the eastern and southern countries of Europe. The remarkable narration of how God has called into the ministry of these foreign churches men from the plow and the workshop, who have heroically and with extraordinary self-sacrifice devoted themselves to their holy ministry makes a new chapter in the Acts of the Apostles.

## The Hour Has Come to Combine

The hour has come when it has seemed wise to bring these foreign-speaking institutes into this new school of the prophets. We were fortunate in securing Dr. Frank L. Anderson as our president. His parents were born in Sweden; he learned the English language after he was seven years old; passed through our public schools and Baptist institutions, and in a faithful ministry and ten years in the service of the Home Mission Society and the Chicago Baptist Executive Council, was providentially trained for the great work upon which he has entered.

As we stand here today, and look into the faces of our president and his deans, we remember that every one of this group was borne in a foreign land. A biographical sketch of each life would show by what strange paths God brought them from the East and the West and from the North and the South to this spiritual city of God and into the service for which He has prepared them by His grace.

The student body of this seminary and its affiliated school in Los Angeles, comprises representatives of seven races, Russians, Roumanians, Italians, Polish, Hungarian and Slovak and Mexicans. All but one student was born in foreign lands.

Seldom, if ever, in the history of America, has such a group of men sat at the feet of their teachers to be taught the way of life more perfectly than they may pass on the good news of salvation to their own peoples in this and other countries.

This property has been bought entirely with the income on designated gifts made by Mr. John D. Rockefeller to our Society and counting outside of the receipts of the New World Movement. The cost to date of the land, buildings and equipment, has been approximately two hundred and fifty thousand dollars. The operating expenses are met in part by the contributions from the churches, but the larger proportion is furnished by the income from funds given by Mr. Rockefeller.

The first scholarship and the first memorial gift of furniture have been provided by President Anderson in memory of his beloved wife, Linda Williams Anderson. A gift toward the beginning of an endowment fund has been made by Col. Edward H. Haskell.

The equipment of the Italian Department has been provided by Mr. Russell Colgate, Mr. Sidney and Austin Colgate and nephew Henry.

## A Junior Seminary

We are establishing here a junior seminary from which the students will be encouraged to enter other seminaries for further study. Here they will take courses in English, church history, homiletics, history of Christian doctrine, theology and other subjects, and learn that all human betterments are the inevitable by-products of the teachings of the New Testament. The theological subjects will be carried on in their own languages, in order that they may preach the gospel to their people in their own vernacular, and thus be able to interpret the truth of Christianity to their foreign speaking congregations.

We have named our school the "International Seminary," for our students have come and will continue to come from many nations and will minister to their own racial groups here in America. Many of them, too, will recross the oceans and become the spiritual leaders in their various European countries. We contemplate the future influence of this seminary not with our natural vision, but by our spiritual vision transfigured, by a faith which in its largest reaches, includes both insight and foresight, and makes ample use of the promises of God. We are confident that there is rejoicing today among the angels of God over the establishment of this institution, where men who believe the gospel will be trained to preach it and in the simplicity of their faith and the vigor of their spiritual services will become the real successors of the apostles.

## What Baptists Stand For

The Baptists of America have always stood for religious liberty and have finely exhibited in their history the ideas of spiritual democracy. The belief in the direct responsibility of the soul to God,



independent of any sacerdotal stairway, the direct approach of each believer to his Heavenly Father, the equality of all men before their Maker, the independence, the initiative and the responsibility of each church to its Head, the Lord Jesus Christ, will make the spiritual teachings of this seminary concrete, clear and crystalline.

Our future plans which we expect to be realized by special gifts from individual Baptists and churches, for this work, include the erection of a suitable dormitory and lecture hall and the inclusion of women into the institution. The sympathetic interest of our two foreign mission societies, for whose service we hope to train many European Baptists for leadership in many nations of the world; the desire of the Publication Society to cooperate with us in providing courses in religious education; and the intention

of the Woman's Home Mission Society to assist in the training of women, added to the fruitful contacts which we shall have from the New Jersey and New York Conventions, and other conventions, and the New York Baptist City Mission Society and other such organizations, all bespeak a future for the school whose first departmental beginnings have grown into that which brings encouragement to us all this afternoon.

Our Board of Trustees is widely chosen from representative people, and its president, Dr. Frank A. Smith, the chairman of the Educational Committee of our Board of Managers, has a broad knowledge of our missionary educational work. The evolution of our little schools into this seminary could not have been accomplished without the thinking and planning of such men as Dr. Morehouse, Dr. Hovey, Mr. Garabrant, Dr. Brooks,

Dr. Travers, Dr. Fowler, Judge Clinch, Mr. Bryant and all others of our Board of Managers as well as others of whose lives the angels keep the record.

Standing between Europe and Asia, America has the secrets of liberty which can save the nations from perils of war and the jealousies of peace. Our ability to do this will depend upon the number of master Christian workmen the evangelical churches can produce, and the degree to which these leaders can guide their churches to become fellow workers with God in saving both individuals and society. In the fulness of time America comes to a decisive hour in the world's spiritual history and no institution in America has wrapped up in it greater spiritual potentialities than this International Seminary which, constrained by the love of Christ, we dedicate today to the extension of the Kingdom of God.

## Michigan Baptist Convention

*Celebrating a Century of Baptist Achievement at Pontiac, October 17-20*

By W. T. ROBERTS

The one hundredth anniversary of the beginning of Baptist work in Oakland County, Mich., and a century of Baptist achievement in the state was signalized by holding the eighty-sixth meeting of the convention with the church at Pontiac, the first Baptist church organized in the state. Former meetings of the convention were held in Pontiac in 1855, 1874, and as recently as 1913, but it is safe to assume that no meeting of Michigan Baptists has ever been held when the Baptist task was more clearly stated and emphasized, or greater enthusiasm for service prevailed.

### Minister's Conference

The names, Agar and Stilwell spell success in any program. These brethren are a unique combination. Agar with his inimitable Irish incisiveness, and Stilwell with his solidity, sincerity, and spiritual power made a contribution of far-reaching value. The conference included two sessions. Dr. Agar and Dr. Stilwell spoke at each. A general conference on spiritual equipment for spiritual service was conducted when short addresses were given on "The Pastor as Servant," by Rev. W. B. Hartzog of Mason, "The Pastor's Power in Service," by M. H. Pettit, Grand Rapids, and "The Pastor's Passion in Service," by Rev. John R. Estes of Muskegon. Dr. Stilwell closed with a conference on evangelism which deepened conviction, aroused enthusiasm, and envisioned the possibilities of a consecrated and Spirit-filled ministry.

To the Rev. Stewart B. Crandall of the First Church, Battle Creek, the retiring president, much credit is due for the advancement of the program. The officers for the ensuing year are: president—C. W. Kemper, Lansing, vice-president—W. E. Bowyer, Detroit, secretary-treasurer—A. A. Trembert, Flint.

### President's Address

Smith G. Young of Lansing for a second term president of the convention in submitting his address, urged a more intelligent grasp of the problems before Baptists; more efficiently operated churches; less attention to material concerns and more effort to produce spiritual growth; the translation of the teachings of Jesus

into everyday life; a study of social and economic questions; worship and fellowship in service, and a recognition of the law of equal reaction as illustrated in the words of Jesus "with what measure ye mete it shall be measured unto you."

Referring to the proposed conference on armaments he pleaded for unceasing prayer that the Spirit of God may guide our leaders and that unselfish motives and wise counsels may prevail. He declared the time is here when home and foreign missions are one interest, and that happenings in every part of the world concern us. The giving of a tithe was advocated as a solution of our financial problems.

The cause of Christian education was dealt with and a plea made for adequate support of our colleges. A tribute was paid to the work of women and the placing of Mrs. Montgomery in the presidential chair of the Northern Baptist Convention. In closing he made an earnest plea for the development to the full of our whole range of Christian activities in the local church, the association, the state convention, and the Northern Baptist Convention.

### Convention Sermon

The annual sermon was delivered by Rev. J. H. Vatcher, pastor at Sault Ste. Marie. The text chosen was John 4:34: "My meat is to do the will of him that sent me and to finish his work." It was an attempt to answer the query, "What was the great purpose of sending Jesus into the world?" In seeking the answer an appeal was made to the varying concepts of God incident upon human experience and the growing sense of human freedom and responsibility. To many Christianity means the clutter which chokes the channels, and not the spirit of Christianity. The real purpose of God in sending Christ was the preaching of Christ and the making of the principles and ideals of Jesus resnant and the realizing of the real values such as prayer, consecration of life, and intelligent service.

### Historical Address

Mr. A. H. Finn of Detroit was commissioned to prepare a resume of the century of Baptist progress in Michigan. His

task has been accomplished in a gratifying manner and was presented to the convention in a carefully written pamphlet of twenty-three pages entitled "One Hundred Years of Baptist History in Michigan." With a historic background showing the political and religious growth of the state and the evolution of the American spirit, he traced the growth of Baptists to their present strength. Educational ideals, the formation of the convention with its problem of missionary effort and affiliation with national missionary societies, not forgetting the splendid leadership and the divine blessing have been factors in the century's religious progress.

### Outstanding Addresses

President Barbour captured the convention in an address on "The Open Door." In convincing language and by illustration which gave transparency to the facts he made clear the task of Baptists. Unrealized territory was made inviting. Referring to the New World Movement he said, the one hundred million dollar movement is not a thing superimposed by one section of the denomination on another, but a movement which grew out of the needs of the hour.

Mrs. Montgomery with keen logic and incisive utterance held in relief the great program of the Baptists of the North and showed in an irrefutable way the adaptability of the Northern Baptist Convention and its program to the realization of its great objectives. Democracy is most desirable, but it must be organized and intelligent, she said.

Dr. Chas. A. Brooks was heard in conference on city evangelization and the interpreting of our ideals to the new American, and also in a most illuminating address on the "Spiritual Aftermath of the War in the Countries of Europe." The spiritual demoralization and brutality produced by war conditions was made most real. Two ways out are before the people: war and more war, or the cross and peace.

Dr. Alleen K. Foster gave the closing address of the convention at the young people's session. Sympathy with the intellectual problems of young people was expressed and counsel offered. The



rounded life of the Christian college was commended as fundamental to efficient leadership.

The Treasurer's report presented by the treasurer's assistant, Mrs. Weir, exhibited a mastery of detail and business sagacity.

The report of General Director Hudson presented under the caption "Carrying On" was a splendid statement and included a complete resume of the year's activities. Larger grants of money than ever before have been made. Sixty-three pastors serving eighty-one churches have been aided in amounts aggregating \$20,779.96. A grand total of 1877 baptisms and 1431 accessions to churches, otherwise, was reported from seventy-three churches and the baptisms throughout the state will aggregate 4000. Last year we reported \$107,478.92 in benevolences and this has been increased to a total of \$345,600.83 and added to that is the amount of \$128,998.38 sent by churches to societies and institutions direct, making a grand total of nearly \$475,000.00.

In recounting the achievements of the year and the new impetus in Christian service and giving, Director Hudson emphasized the fact that this great forward movement is resultant from the new spirit and vision that has come to the followers of Christ in our day; urged unity of faith, of prayer, and of action among our Baptist hosts to make for a Christian democracy which is not so much dependence as mutual independence; and an impact of united forces in making effective the attack of the church against sin and unrighteousness. He stated, "The church must always sense that it has a task if it is to make progress. Recognizing this, the next great step is to bring all of our forces together in order to make a real effort to accomplish this task. That is the reason for the work of the convention."

The need of leadership was stressed and that in most instances it is not financial aid that the fields need so much as leadership and counsel in developing and carrying out plans for service.

In closing Director Hudson made a distinct plea for a fellowship of service; a service not for ourselves as churches or associations, but for humanity everywhere,—the service of the cross, a service of fruitage to the glory of Christ Jesus; a service that is to bring light where there is darkness, love where there is hate, life where there is death; a blessed service under the command of the Lord of Life, under whose command there can be no failure.

Appended to the report are brief statements by the directors of departments and the superintendent of Detroit City Union.

#### Gospel Conferences

City Evangelization was discussed in a conference at which Dr. Gleiss presided. Director W. T. Roberts spoke on "Facing Our Task." Miss Cooper addressed the conference on "Women's Part in Evangelizing the City," and Dr. Brooks closed the conference with a discussion of our "Opportunity Among New Americans."

Town and country matters were reviewed in a conference conducted by Director Lawrence, and women's work by Mrs. Edward Wilson, president of the Women's Mission Society.

#### Kalamazoo College

Dr. Frank Bachelor, field secretary of Kalamazoo College and director of the campaign fund for added equipment was assisted in the presentation of the claims

of the college by Professor Bailey, Miss Grant, Walter W. Smith, Grant M. Hudson, and President Stetson. Congested conditions make imperative the need for equipment and larger accommodations. The new women's dormitory is to be given precedence of any other addition. The success of this appeal is practically assured and the women look forward to the completion of plans for this building at an early date.

#### Fellowship Suppers

The men, and some women who couldn't find room at the women's supper held at the Board of Commerce, joined in the men's supper held in the dining room of the Methodist Church. W. P. Lovett of Detroit was toast maker and kept things a-moving on schedule. Five minute addresses were given by Dr. Bready of the M. E. Church of Pontiac; Rev. C. S. Burns, Ypsilanti; Dr. Chapman, Ann Arbor; A. C. Graham, Detroit; Rev. W. H. Garfield, Grand Rapids and Mr. Duncan Conway, Detroit.

A surprise to all present was the announcement that Mr. James A. Andrews of Wisconsin, a grandson of Rev. Elkanah Comstock, the first Baptist pastor in Pontiac, was present and would speak. Mr. Andrews spoke briefly giving a few leaves from his grandfather's diary indicating some of the hardships and privations of those pioneer days.

The eighty-sixth meeting of the Michigan Baptist Convention will, we believe, go down into history as an epoch-making

meeting. It was marked by evangelistic passion, enlarged vision, spiritual fellowship, and a determination to "Carry On." The attendance was above the average. The galaxy of national representatives was large and each made a unique combination. All the addresses were of a high order and the details of the program arranged with evident skill. The next meeting will be held at Jackson, May 1922. Officers for the ensuing year are: President, Mr. Ralph Jennings, Paw Paw; Secretary, Rev. Geo. Waid, Capac; Treasurer, Mr. E. C. VanHusen, Dime Bank Bldg., Detroit.

#### Some Things They Said

If the folks who are asking, "Can the church survive?" or "Are ministers parasites?" and similar questions would attend the Michigan Convention they would soon be convinced to the contrary.

—GERALD B. SMITH.

You can't superimpose a prayer life on a rotten play life.

To have a cross is to have proof of discipleship.

Contemporaneous with the Saviorhood of Jesus is the Lordship of Jesus.

—AGAR.

Equipment isn't power, but the means of transmitting power and bringing product into being.

The people not the pastor give to the church its soul winning character.

Our ministry should be tested by the ministry of Jesus Christ. —STILWELL.

## The Most Interesting Person in the Baptist Denomination

*(The enthusiastic young Baptists of Chicago sent in the story and picture, and Mr. Phelps will know nothing of it till he comes to this page.)*

There are many hundreds of busy Baptists doing interesting important things



EDWIN PHELPS

in all four corners of the globe, but there is one who appeals to us more than any other person and that is Mr. Edwin Phelps of Wilmette, Illinois.

Everyone will have to admit that in this day and age the young people's problem is the greatest. Make of the young people

strong serving Christians and you have solved all the problems of the next generation, and the next.

This man's life is wrapped up in young people and their Christian development. He is a lawyer of pleasing personality, optimistic and well-liked by all. This assists him in his study of youth. Mr. Phelps is thoroughly informed on young people and young people's work.

You wonder why he has this knowledge? That is easy to answer. Hasn't he been president three times of a large city B. Y. P. U.? Hasn't he been a member of the Executive Committee of the B. Y. P. U. of A. for seven years? Hasn't he held official capacities in B. Y. P. U. for twelve years? Ought he then not to have intimate knowledge of district and B. Y. P. U. problems? Of course he had and he has.

Mr. Phelps is decidedly a young people's man—he makes himself one of them. He is a progressive, spiritual Christian—an active member of a local B. Y. P. U. This young man, reliable in all things, has great executive ability and is a natural born leader.

Every Baptist young person should know Mr. Phelps intimately and should thank him for what he has done for them. Perhaps some of you do not know that this is the man who saved the B. Y. P. U. of A. five years ago. It was turning over into the C. E. when he and a well-known co-worker pulled it through. Look what it is today because of him!

Were it not for his unassuming personality which is one of his most likeable qualities, Mr. Phelps would have been known and acclaimed as a leader by Baptists everywhere, long ago.

*"God gives us always strength enough and sense enough for what He wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing him, if we are not happy ourselves."*—RUSKIN.



## Odds and Ends of Interesting Information

### "Speed Away"

One of the most impressive prayer services on record at the General Board of Promotion headquarters in New York, took place on Friday, October 21, in a farewell meeting of the missionary workers who sailed at three o'clock that same afternoon for various foreign fields. Miss Nellie G. Prescott, executive secretary of the Woman's American Baptist Foreign Mission Society, led the services, while Miss Marie Holmes of Assam, and Mr. John T. Latta of Burma responded, voicing the faith that our departing missionaries have that the Northern Baptists here at home will make it possible for them to live up to their best opportunities on the foreign fields. The meeting closed with the heartfelt strains of "Speed Away,"—

"Speed away, speed away, on your mission of light,  
To the lands that are lying in darkness and night."

The following missionaries were present at the meeting, and sailed in the afternoon:

Mr. and Mrs. E. B. Davis and daughter Lois, of Aurora, Ind. to South India.

Miss Harriet Barrington of St. Mary's, Ohio, to South India.

Mrs. W. B. Boggs of Brookline, Mass., to South India.

Miss Sadie Robbins of Chicago, Ill., to South India.

Miss Elizabeth Hay of Newcastle, Penn., to Assam.

Miss Grace Hill of Oberlin, Ohio, to Bengal, Orissa.

Miss Marie Holmes of Washington, D. C., to Assam.

Miss Edna Paul of Ottawa, Kansas, to Assam.

Miss Isabelle Wilson of Brooklyn, New York, to Assam.

Mr. and Mrs. John Tilden Latta and daughter Emma of Granville, Ohio, to Burma.

Mr. William Dunn of Cairo, West Virginia, to Assam.

Mr. and Mrs. John Firth of Pella, Iowa, to Assam.

### Alumni Association Luncheon.

The Alumni Association of the Northern Baptist Theological Seminary is arranging for a Homecoming Session on Monday afternoon, November 7th, at 2:30 o'clock, at the Seminary, 3040 W. Washington Boulevard, Chicago, Illinois. The program will be in charge of the President of the Alumni, the Reverend Albert G. Johnson, '18, pastor of the Albany Park Baptist Church, Chicago. Short addresses will be given by the Reverend F. C. Webber, '16, Berwick, Illinois, the Reverend L. P. Cassel, '20, Utica, Illinois, the Reverend V. C. Seafar, '21, Mason City, Illinois, and by representatives of the undergraduate body. The fellowship Service will be opened by the Reverend F. G. Sayres, '18, Freeport, Illinois. Music will be furnished by the Reverend George B. L. Johnson, '20, Chicago, and the Seminary Quartet. Following the program, an informal reception will be tendered the graduates, former students, and friends by the Student Association of the Seminary, Mr. H. M. Griffin, Presi-

dent. All friends are invited and it is especially hoped that all former students, whether graduates or otherwise, will be present. At eleven o'clock on the morning of the same day, President Emeritus A. H. Strong, D. D., LL. D., will lecture, the Baptist ministers and their wives, of the Chicago Baptist Ministers' Conference, being guests of the Seminary. Following the lecture, at one o'clock, a luncheon (50c a plate) will be served to the Conference, former students, and friends, by the Ladies of the Tabernacle Baptist Church, corner of Monroe St. and Spaulding Ave. All friends of the Seminary, of the Minister's Conference, and of Dr. Strong are invited to be present at all the sessions of the day. Those who expect to attend the luncheon will please notify the Office Secretary of the Seminary, Geo. W. Taft, 3040 W. Washington Boulevard, Tel. Nevada 541, by mail or telephone, on or before Saturday, Nov. 5.

### Founder of Japanese W. C. T. U. Brings Message of Peace

BY RUTH D. FRENCH

Such important news has come to my notice as port worker here at Seattle that I am sending on the word to Baptist women as rapidly as possible. You remember Madame Yajima, the noted founder and leader of the W. C. T. U., also the founder of Jrshi Gakuin in Tokyo. She landed here with her Japanese secretary, Miss Moriya, Wednesday, October 12 and is now on her way to the conference at Washington. She is not a delegate but comes on a peace mission to ask her Christian brothers and sisters in America to pray and work for World Peace. I cannot tell you how impressive the meetings here have been. She addressed a thousand people one night at the Japanese Hall, and again under the auspices of the W. C. T. U. spoke to a large company of Americans at a reception for her in the Y. W. C. A. building. She is eighty-nine and growing a little feeble in body of course, but her spirit and her intellectual vision are as wonderful as ever. She is surely the great Christian women of the Orient today. In a little pamphlet which I will enclose she tells her mission. She decided to come quite suddenly one day when a visitor was talking of world affairs and this conference. "I will go to America myself" she said. "I have the money (her graduates had presented her with \$2000 to enable her to live in comfort the remaining years of her life, but she had laid it aside for some good cause) and what strength I have I gladly give to God to use for this cause of peace. What does it matter whether I die in Japan or in America?"

She sent out several thousand letters to W. C. T. U. members asking them to pray, but soliciting no money. Money, however, began to pour in, and inside of a week they had over \$1000.

In order to make the mission more definite they prepared a simple resolution which reads: "We the undersigned most solemnly declare that we most earnestly desire that the coming conference which is to be held in Washington may be the foundation of world peace"—and in two weeks ten thousand women had personally signed this. Surely no mes-

sage from Oriental women ever came more directly to the Christians of America. Cannot you secure some wide publicity for this? I am sending under separate cover two "official" photographs taken here which I hope may be used in some of our periodicals. I am sending similar ones to the "Outlook" with a short explanation, hoping they can and will use them.

Mrs. Henry Topping is Mrs. Yajima's American secretary and Miss Anna Gordon, national W. C. T. U. president, Evanston, Ill., is responsible for their schedule.

Cannot we give our Baptist women an opportunity to join in prayer with her?

### MADAME YAJIMA'S APPEAL

#### Brothers and Sisters in Christ:—

We have hope and gratitude for the Conference to be held in Washington. The reasons why I, a woman of eighty-nine, have crossed the ocean and the continent are—

1. I have faith that the coming Conference will surely be the foundation of World Peace.

2. We, the Japanese women do not like war but truly and heartily desire Peace.

3. All those who believe in God and love peace ought to join hands and work to make this world the Home of God.

4. I have fortunately, many friends in America, those who are one with us both in faith and principle.

For these reasons, I, as a free individual and neither an official messenger nor the representative of the country, have come to this land.

For the last thirty-five years I have acted as the president of the National W. C. T. U., for the purpose of World Peace, World Purity and World Prohibition.

I think I am one of the most fortunate women in Japan in having many friends throughout the world, and the health which the Lord has blessed me with makes me able to cross the ocean and visit you for the third time.

I know no other language than my own, and yet I know that God knows every language, so I have come to pray with you sisters quietly. God has promised that he will listen to us when two or three gather together and pray.

My countrymen and women have sent me and support me with their prayers.

Let us pray for the coming of a World Peace.

KAJI YAJIMA

Founder W. C. T. U.

Japan.

Workers under the Woman's American Baptist Home Mission Society in Ponce, Porto Rico, write vividly of the terrifying cyclone which introduced the rainy season there, and blew with such frightful destruction for forty-eight hours. In the mountain districts the bananas were torn from the trees, and the crop of oranges and green coffee was completely destroyed at a great loss. Due to bad industrial conditions the tobacco factories have been closed all year and now the hand-made waist factories are shutting down, too. Hundreds are out of work and the consequences are greatly to be feared. The time is one for prayer that our missionaries and teachers may be guided in assisting this stricken people.



# Our Own Folks

## Colorado State Convention

The thirty-third anniversary of the Colorado Convention was held in the First Church, Canon City, Rev. Frederick G. Arnold, minister, Oct. 18-20. Special interest was lent to the meeting because it marked the fiftieth year of organized Baptist work in Colorado. All the sessions were notable for a spirit of unity, harmony and aggressiveness. Colorado Baptists, as represented in this convention, are determined to measure up to the opportunities presented to them in this critical year of the New World Movement. The number of registered delegates and visitors was about 200 from approximately sixty churches.

Among the addresses of which particular mention should be made were those of Dr. L. C. Barnes, Rev. F. W. Starring and Rev. John Skeen before the Pastors' Conference; the sermon by Rev. A. W. Atkinson and the address by Pres. J. W. Bailey of the Colorado Woman's College, on Thursday evening; the inspirational address on Wednesday by Rev. W. I. Fowle, director of promotion for Nebraska; and the two stirring talks by the president of the convention, Judge Fred. W. Freeman, of Denver. Mention should also be made of an address on Tuesday morning by Mrs. Geo. W. Coleman, president of the Woman's Home Mission Society, in which she outlined the plan of the women for raising \$6,000,000 in new pledges this year.

The high points of the convention, however, were reached in the historical sessions of Tuesday afternoon, and the promotion session of Wednesday evening. The interest and power of these will linger long with all those fortunate enough to be present.

### "Where Do We Go From Here?"

Tuesday afternoon's session was in commemoration of the fiftieth anniversary of the Southern Association. Dr. D. D. Proper, of Omaha, told the story of the Baptist beginnings in the state before there was any convention, and gave reminiscences of many of the early workers. It was the general opinion that the bulk of this address should be put into print and circulated among the churches. Rev. Joshua Gravett, of Denver, followed with some inimitable sketches of the pioneer workers, most of whom he knew and with many of whom he had travelled up and down the state. Humor, pathos and heroism were mingled in these stories. Mr. Gravett called the roll of Baptist workers from the beginning almost to the present, and well deserves the position of historian to which the convention elected him. Pioneer days in Colorado are not yet far off and the human records of them should be put into permanent form while they are yet vivid in the minds of living men. The third speaker of the afternoon was Dr. Bruce Kinney who gave a powerful address on the subject, "Where Do We Go From Here?" He sounded the call of the unfinished task and the necessity in the present for such consecration as marked the past.

On Wednesday evening, Dr. J. Y. Aitchison, general director of the Board of Promotion, gave an address on the New World Movement. He set forth its spiritual objectives, the crisis which has come in this middle year of the movement, and called the churches to increased prayer and consecration and to revived faith and dependence upon God. This was followed by a conference of pastors and church workers which lasted until two o'clock in the morning. The invitation was given to all present to state frankly their difficulties or criticisms. This was done, and the answers were full and frank. It was a heart-searching time. But it served to clear up many difficulties and to bring those present to the firm resolve to do their part in carrying to completion the full program for this year. Many did not know how they could do what was asked, but they became certain that God could do it through them. At the close of this session the recommendations of Director of Promotion Ripley were adopted as follows:

### Goals

"1. That the convention make definite plans and set in motion the same for the attaining of the following objectives for the year closing April 30, 1922:

"First, 2600 members added to our churches by baptism and relation.

"Second, 2600 members enrolled in stewardship leagues.

"Third, 13 churches paying their pastor's premium (in the Ministers' and Missionaries' Benefit Board).

"Fourth, the securing of \$500,000 in additional subscriptions to the New World Movement.

"Fifth, a total of \$260,000 paid on account of the New World Movement.

"2. That, as a measure of helping in attaining the above objectives we endeavor to increase the number of subscriptions to denominational journals at least 50 per cent."

There were also adopted the recommendations of Rev. F. B. Palmer, executive secretary of the convention, which follow:

"We recommend that our convention commit itself prayerfully and earnestly to the speedy realization of the spiritual aim set forth in the New World Movement and that every church in our constituency be urged to project for itself a worthy program in prayer, in study, in evangelism, in stewardship, and in life enlistment. When this is done, we shall constantly be able to contribute our share of faith and devotion and working forces for world conquest.

"The financial campaign of the New World Movement is a vital, determining factor in our denominational life. We further recommend that the hundred million dollar campaign be accepted as an urgent, continuous siege. We must all be at it all the time."

There have been more than 1400 baptisms during the year in the churches of the state. More than sixty-eight workers have been employed in the state mission department and these report 428 con-

verts baptized. Thirteen new churches have been organized. Fourteen building enterprises are on hand. The budget has increased in ten years from \$18,000 to \$45,000. While collections on New World Movement pledges have fallen off during the last five months as compared with the same months last year, the spirit in which this situation is faced is indicated above.

Convention officers for the coming year were elected as follows: President, F. W. Freeman; vice-presidents, C. A. Fulton, Geo. A. Burroughs; recording secretary, W. R. Schoemaker; treasurer, F. S. Smith; executive secretary, F. B. Palmer.

## Minnesota Convention

The Sixty-Second Annual Convention of Minnesota Baptists held at Duluth, October 10 to 13, 1921, will long be remembered by those present for its deep underlying spiritual tone; fine fellowship; constructive program projected with hopeful, forward outlook and the manifest determined purpose to attempt and accomplish something commensurate with their ability and resources in the face of increasing needs and new and greater opportunities. It was marked by what one called the "subordination of culture to spirituality with strong emphasis on culture as a means and accessory of spirituality."

Seldom have the varied interests of the denomination been so fully and ably represented. Dr. C. A. Brooks of the Home Mission Society spoke of American Christian influence abroad, tremendous for good. Miss Nellie Prescott, Foreign Secretary of the Woman's American Baptist Foreign Mission Society, told of the perplexing and distressing problems continually confronting the Board and how they are often solved in an unexpected way by prayer and consecrated gifts. The words and very presence of Miss Evalyn Camp, a Minnesota girl from the First Church, Minneapolis—a missionary back from Japan—proved an inspiration. Dr. T. S. Young of the Publication Society declared that the next great awakening would be the recognition of the tremendous loss of our children and the whole young life of the church, urging as a remedy a "real school of religious education in the body of the church." Dr. P. C. Wright, representing the Ministers and Missionaries Benefit Board, explained the new policy that seeks to deal with the minister in a creditable way and not as a mere object of charity as formerly. City Mission work was well represented by Superintendents, Rev. E. A. Valiant of St. Paul and Rev. J. J. Runyan of Minneapolis.

### Killam Announces Policy

Edgar L. Killam, managing editor of THE BAPTIST, presented the appeal of the denomination's own paper for the support of our Baptist constituency, together with "Missions," each, as he said, supplementing the other. "Intimate glimpses into the life of an editor," furnished a rare treat and the policy of THE BAPTIST was announced as unequivocally for the New World Movement and every agency for



its promotion, seeking to serve the best interests of the home and the church.

Educational interests were well represented by Dr. Donald J. Cowling, President of Carleton College, who in two very able addresses, presented the vital relation between true education and religion; by Dr. Norman B. Henderson, pastor of the University Baptist Church, who related many human interest incidents of young men in the University seeking to know the truth, and their establishment in the faith with the consequent purpose to represent Christ in business; and by Rev. Walter E. Woodbury, who presented a complete and carefully prepared report of the Committee visiting Pillsbury Academy and Carleton College. Not only was there found to exist in these institutions a high moral tone, but a distinct religious atmosphere.

The two live addresses of Miss Jessie Burrall, Dean of Stevens Junior College, Columbia, Missouri, were both informing and inspiring, and of special interest as Miss Burrall is another one of our Minnesota girls who has "made good" in a pre-eminent way. She answered criticisms and objections sometimes heard concerning missions and the denominational plan, urging the importance of education and tithing, pleading that our work might be done in a really big way.

Young People's work was given a prominent place in the convention and laymen were largely used in presenting its message and claims. There were interesting talks by Rev. Arthur J. Hansen, State Director of Religious Education, Miss Naomi Fletcher, Americanization worker, and Miss Katherine Patrick, worker among the Slovak people of Minneapolis.

Dr. F. A. Agar, in message and method, as always, was unique and his instruction was welcomed by many who have long felt the need of better and more efficient methods in church organization, activities, and finance. Stewardship, prayer, and training were shown to be matters of utmost importance.

#### Baptisms and Giving

Reports concerning the work were most encouraging. For the year ending May 1, 1921, 1,435 baptisms were reported. The sum of \$218,220.04 was received for the New World Movement, with special gifts outside the budget amounting to \$2,574.89. Receipts since May 1, 1921, \$33,573.76 for New World Movement Fund and \$154.88 for Chinese Relief. The expenditures of the State Convention for all purposes during the year were \$74,028.29. The indebtedness of the Convention was reduced by \$3,000, and the invested funds increased by \$1,800.

New work has been undertaken at Rochester by the appointment of a hospital worker; a rural center has been begun at Laporte; excellent property secured for the Calvary (negro) church at Duluth; and a woman worker appointed in connection with the Slovak church in Minneapolis. An efficient State Director of Religious Education has also been secured. The new University Church building is well under way. This is felt to be one of our most important undertakings. The value of special efforts to conserve young life for the church and Christian service has already been demonstrated by Dr. N. B. Henderson, and this work will be greatly facilitated by the new church and equipment.

The coming of Dr. W. H. Geistweit was particularly opportune with his quiet, soul-stirring messages concerning revivals and evangelism at a time when the neces-

sity of such work was being stressed and given large place. The report of the Committee on Evangelism showed an increase of 45 per cent over the preceding year in additions to the churches by baptism. The place and price of power and the need and value of religious affirmations were also forcefully presented by Dr. Geistweit.

Altogether, the program was eminently constructive, possessing an educational value of great benefit to the delegates, many of whom felt they had come to an understanding of the plan and purpose of the New World Movement and our whole task as never before.

Minnesota goals and objectives following the suggestions of the General Board of Promotion, were visualized by means of a large chart, reviewed in detail by Rev. J. H. McLean and considered in the large by Dr. John Earl as demanding information, inspiration, and invocation. The winning of new converts was put first in place and importance. The conviction of the Board was expressed by State Director, Dr. E. R. Pope, that the objectives set forth are by no means unattainable if in all seriousness, under God's guidance and by His help we undertake their realization and to this end pray, plan, provide.

#### Woman's Baptist Missionary Society of Illinois in Annual Meeting.

The Woman's Baptist Mission Society of Illinois held its annual meeting on Tuesday, October 18, at Rockford, Illinois, in connection with the Illinois Baptist State Convention. About 300 women were registered from all parts of the State. Mrs. H. E. Goodman, Administrative Vice-president, of the W. A. B. Foreign Mission Society; Dr. E. P. Brand, State Superintendent of Missions; Mrs. George Caleb Moor, First Vice-President of the W. A. B. Home Mission Society; Mrs. A. L. Wadsworth, Field Representative of the General Board of Promotion; Mrs. Mary L. Noble, National Secretary of W. W. G.; Dr. A. E. Peterson, Director of the State Board of Promotion; and Miss Greenough, of the General Board of Education, were special guests and also on the program.

Mrs. W. P. Topping, President, presided. A meeting of the State Board was held at 4 o'clock on Monday afternoon preceding the State Convention. The Board were guests of the Ladies of the First Baptist Church of Rockford at a 6:30 luncheon.

The key-thought of the entire meeting was "Individual Responsibility."

Mrs. A. S. Stevens, President of Rock River Association, extended all a cordial welcome; and Mrs. R. P. Fales, President of the Chicago Missionary Union, responded. From the reports Illinois women have forged ahead and made great strides in carrying out the great program of the New World Movement of the Northern Baptist Convention.

The study books for the year were presented each day at the Convention by Mrs. C. W. Peterson, of Chicago, and Mrs. H. E. Truex of Mt. Vernon. Mrs. Geo. Caleb Moor, a former state president of Illinois, represented the women on the general convention program. Mrs. Helen Barrett Montgomery, President of the Northern Baptist Convention, gave a wonderful address on the closing night of the convention.

The Missionary play, "Christ in America," was given by Rockford young peo-

ple. Mrs. L. A. Vinnedge, State Secretary Director, reported a wonderful new interest and definite signs of progress in all missionary activities all over the State. The Extension Department has had a more rapid growth than any other; 2,393 copies of *Missions* were reported taken—the goal was 3,000. There were 70 Honor Societies and 188 societies attaining points in the Standard of Excellence. There are secretary-directors in every Association in the State.

Mrs. J. D. Louderback, State Secretary of Literature, reported secretaries of literature in every Association, and explained the literature plan.

Very early in the year Illinois became a Union District and a Union State, uniting under one head the work of the W. A. B. H. M. S. and W. A. B. F. M. S.

The reports of the different departments was most interesting. The White Cross, a new department of Woman's Work the past year, has grown by leaps and bounds and Illinois gave largely toward "Fill a Ship in Fellowship." Missionary education in all its methods has been pushed in the Circles. The Christian Americanization Department is growing and is a means toward helping many of our new Americans. The State Reading Contest in Illinois has been a great success and is greatly enjoyed. The aim was to have 7,000 readers and 20,000 books read. The result was 6,503 readers and 25,382 books read—567 readers less than the aim and 5,382 books more than the aim. The Loving Cup was awarded to the Rock Island Association, and the State Banner was awarded to the Second Baptist Church of Chicago. Illinois enters the National Reading Contest the coming year.

#### Officers for 1921-22

The officers elected for the ensuing year are Mrs. W. P. Topping, Elgin, president; Mrs. C. H. Carpenter, Chicago, first vice-president; Mrs. Martha V. Highman, Morgan Park, second vice-president; Mrs. W. C. Rutherford, Waukegan, secretary; Mrs. Monroe Benbrook, Chicago, treasurer; besides a board of 36 women from over the state.

The aims and goals are set high for the coming year. It was decided to push a campaign for 2,000 additional subscriptions to *Missions*, *THE BAPTIST* and *Illinois Baptist Bulletin*. Much interest was shown in the announcement of the "Continuation Campaign" of the New World Movement in which the women of the Northern Baptist Convention are to raise \$6,000,000—\$2,000,000 by April 1, 1922—a venture of faith. Plans announced later.

The following splendid resolutions were adopted—"Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

First, that we heartily support our officers in the goal for *Missions*, *THE BAPTIST*, and the *Illinois Baptist Bulletin*, and Reading Course;

Second, that we recognize the work among the C. W. C., W. W. G. and College Students, as fundamental in our missionary enterprise;

Third, that the women assembled at this Illinois Baptist State Convention pause each day at 12 o'clock during our State Convention Year for the purpose of prayer for the continuation of our New World Movement fund;

Fourth, that our Prayer Leagues remember to pray that the right atmosphere may be created at Washington during the Conference on Nov. 11 for Limited Disarmament.



The past year has truly been a banner year for Illinois women, and they are really making history. They have a wonderful heritage, for Illinois holds a large share in the producing of many missionary leaders. She has furnished 42 women for the foreign field, and more for the home field. Our missionaries are our answers. Illinois women, let us be loyal to our Master, our Baptist work and to those who have gone on before us.

MRS. W. C. RUTHERFORD,  
Secretary.

## St. Louis Letter.

By W. E. DARROW

On Monday, October 3, your scribe turned over the presidency of the St. Louis Baptist Ministers' Conference to Rev. H. C. Combs of the Compton Heights Church. Rev. J. W. McAtee of the King's Highway Church was elected vice-president and Rev. Oliver Shank of the Fourth Church, secretary and treasurer.

The one hundred and fourth annual meeting of the St. Louis Baptist Association was held with the Euclid Baptist Church, Rev. Dr. R. B. Whiteside, pastor, October 13-14. Rev. C. S. G. Boone of the Wetzel Memorial Church, Kirkwood, preached the annual sermon. The Southwest Church was admitted to the association. It is in the neighborhood of Clifton Heights. Dr. W. G. Tyzzer was re-elected moderator; Rev. W. L. Nash, assistant; Dr. S. E. Ewing, clerk and treasurer; J. B. Thompson, auditor. The writer was continued as assistant clerk. He served as chairman of the enrollment committee during the association meeting.

As corresponding clerk of the standing committee he reported its work during the past year. He served also as chairman of the committee on obituaries. Rev. R. K. Kelly presented the report on state missions and Rev. E. M. Ryan, the report on home missions. Rev. O. L. Wood, general secretary of the executive board, Missouri Baptist General Association, delivered an address on state missions. The missionary sermon was preached by Rev. P. G. Van Zandt of the West Park Church.

At the beginning of all except the first session of the association Rev. H. C. Combs reviewed the book "You and Your Church," giving in outline the principles and practice of our Baptist faith, a very help-feature of our gathering. On Thursday evening the report of the St. Louis Baptist Mission Board had the right of way. It was presented by Dr. S. E. Ewing. It is a comprehensive statement of the work of the association during the past year. The board holds property valued at \$144,700, on which there are mortgages totaling \$24,000. Special reference was made to the property at 10th and Carr Streets, purchased for the work of the Italian Baptist Church and Center at a cost of \$10,000. Mention was made of the proposed transfer of the property of 2701 N. Grand Avenue, where the Grand Avenue Church is now worshipping, to the latter organization. There were nine daily vacation Bible schools with an enrollment of 1,420, an average attendance of 706, and a faculty of ninety. The Sunday school campaign and the church survey of St. Louis were also mentioned in the report. As to apportionments for 1921-1922, \$8,018.00 is asked of the churches of the association for missions-regular, St. Louis Baptist Association; \$10,710.00 for church edifices, St. Louis Baptist Association and \$25,375.00 for

state budget, missions and benevolence, a total of \$44,103.00. The Treasurer's report gave receipts as \$35,780.76 (including a balance of \$878.30 from previous year) and disbursements as \$29,164.72. The balance includes amounts held in trust for several building funds as well as special and regular accounts. After the reading of the report, missionary pastors and missionaries were presented. There were addresses by Rev. Oliver Shank, Rev. Grover C. Schwartz, Miss Beatrice Repass and Dr. C. A. Brooks.

The report of the Sunday school and teacher training committee showed important activity by the committee during the past year and contained recommendation for a distinct advance in the year to come. A training school and an enrollment campaign were among the recommendations. The writer has been continued as chairman of the committee for 1921-1922, with Rev. L. R. Call, C. J. Prince, Miss Laura Lee Patrick, Rev. G. W. Graham and Dr. S. E. Ewing as associate members. We hope to have the enrollment campaign during the months of November and December, same as last year. Our St. Louis B. Y. P. U., has been active and efficient, as its report indicated. Following these reports, Rev. L. R. Call, assistant pastor of the Second Church, delivered an address on "Religious education." At the Friday afternoon session, Dr. M. D. Eubank spoke on "Our World Task." It was decided to hold the next annual meeting with the Immanuel Church, Rev. E. L. Pinkerton, pastor, October 12-13; Rev. H. C. Combs, pastor, to preach the annual sermon and Dr. R. B. Whiteside the missionary sermon. John T. Henderson, secretary of the Laymen's Missionary Movement, Southern Baptist Convention, was the speaker at the Friday evening session. An inspiring consecration service brought this year's meeting to an end.

It was decided to arrange for a united service at some central point on Armistice Day that prayer might be offered for God's blessing upon the disarmament conference in Washington and it was recommended that all the churches, so far as possible, hold daily meetings for prayer during the conference. The Anti-Saloon League and kindred organizations were commended and city officials were urged to enforce the laws. Comparatively few denominational periodicals are taken by the people of our association and a campaign in every church to secure more subscriptions for such publications, was urged, as also an increase in the quantity of "uplift" news appearing in the daily press. There have been \$65 added to our churches by Baptism last associational year, 677 by letter and 256 otherwise, a total of 1,798. Dismissed by letter 477, by death 78 and otherwise 517, a total of 1,072. Net gain 726. Present membership 10,911.

Third Church, Dr. W. H. Geistweil, pastor, will have the help of Dr. G. W. Truett of Dallas, Texas, in an evangelistic campaign, beginning November 1 and continuing ten days. He will preach each afternoon and evening during his stay in our city. We are hoping for great blessing to the entire city as a result of his presence and service. The Euclid, King's Highway and other Baptist churches of our city are also to hold special evangelistic meetings during November. A spirit of evangelism is evident in the regular Sunday services.

Rev. F. L. Perkins is the new pastor at Water Tower Church. The Jewel

Church is now pastorless, Rev. E. A. Partney having closed his work there in September. Dr. S. E. Ewing is the acting pastor of Antioch, preaching there the second and fourth Sundays of each month until a permanent pastor can be found. Rev. A. J. Johnson has lately come to the Festus Church, in place of Rev. Frank Morton, resigned. Brother O. H. Swyers is doing good work at Overland.

The B. Y. P. U. training school has been postponed to the week of December 4. It will be held in the Compton Heights Church. Mr. J. C. Hockett, Jr., will be its director. The fifty-sixth convention of the Missouri Sunday-school Association will be held in our city, November 15-18, with headquarters in the Third Baptist Church. The Tabernacle Church recently added twenty-seven to its membership as the result of special meetings conducted by its pastor, Rev. G. C. Schwartz, with the help of Rev. W. H. Setzer, state evangelist.

## They Have Tried D. V. B. S. and Like Them.

By ELIZABETH M. FINN

A word from the wise is sufficient. The following testimonials speak for the Church Vacation Schools.

### Seattle, Washington

"The Bible work was the strong feature. Our Sunday school attendance did not fall off as much as usual this summer. This was due to the Summer School. We did a full year's work in Bible study."—Miss F. ALLEN, Principal.

### Bremerton, Washington

"1. It was good publicity. 2. Increased prestige. 3. Furnished point of contact with new people. 4. Helped boys and girls. 5. Discovered latent talent and afforded chance for development to the workers. 6. Broadened horizon of the church. All the workers in the school were volunteers."—Mrs. PIERRE WAGNER, Principal.

### Charleston, Washington

"We have found in five years' experience that we can make the work of the school deeply religious.

Worship, Scripture memory work, dramatization of Bible stories, and Bible handwork took the major part of our time. Industrial work is secondary, and is of no greater interest to the children than the Bible work."—F. W. WIGHTMAN, Pastor.

### Oreland, California

"It was the best opportunity as a pastor I have ever had to instruct children of the church. It is the best summer work that any church can do. We want to do big things next year."—PAUL H. TALLEY.

### Berkeley, California

"Best thing a church can undertake. Parents not interested in church appreciate what is done for their children. The returns are bound to be lasting because of the motive back of the school. The school not only instills a Christian spirit in homes, where there was none, but enlivens it in many other homes."—Mrs. V. S. SILKE.

### Oakland, California

"I believe it to be one of the best ways to learn your community. A great op-



portunity for follow up work in the families."—F. SIDNEY SHINALL.

The best kind of work in which I have ever engaged."—REV. F. A. FRIDELL.

#### Powers Lake, N. Dakota

"We have already decided to hold a school next year. Our church received the good will of the community. Among the boys and girls our church is the church, our pastor, the pastor, and our teachers, the teachers. We thank God for our success. We are thankful to our teachers for their work, and owe thanks to the American Baptist Publication Society for the splendid lesson helps and suggestions they gave us."—ERLING MONNES, Pastor.

"I am sorry that Bible school is ending so soon. I was very much interested in the work and more so in the Bible Stories and our singing every morning, as I have learned a great deal while attending school. I wish to thank you for all you have done for us and hope we will have school next year and all will be present. From your scholar."—MARGARET BUESINGER. (9 years old.)

The vacation session of the church

school has passed the purely mission stage, and earned its rightful place in the educational program of the church. Provision should be made for it in the church budget and wherever possible, because of his religious and educational outlook, the pastor should be the principal. The great need in this field today is for an understanding and co-operating ministry.

To prepare the pastors for this co-operation, intensive training schools have been held in thirty seminaries, colleges, missionary training schools and other strategic points. A course of reading for prospective workers in church vacation and church week-day schools is offered.

An increase of almost 50 per cent in the number of vacation schools has been achieved this year. Reports from about 700 schools under Baptists supervision, or in community co-operation, with an enrollment of from sixty to seventy thousand Baptist children who have received religious education during the summer have already been received. This indicates that approximately 10 per cent of our churches have already organized for vacation school work.

## Church News by States

### Atlantic Coast

#### Vermont Associations.

Special Evangelist of the General Board of Promotion

By JAMES E. NORCROSS

The influence that springs from a long and vital contrast, with a given field was signally illustrated at the annual gatherings of the seven associations of Vermont.

Dr. W. A. Davison, the state secretary, proved himself a master in the cumulative arrangement of the programs, the versatility of his appeals to the constituency, the thought given to the comfort and transportation of his guests and the cheerful optimism which he radiated during the two weeks' period of state visitation.

Miss Orton, the office secretary, at each association, presented the cause of missionary literature in a very clear monologue.

Prof. Rogers of Beirut, for a time in America, has been added to the staff of Vermont workers and will direct an intensive campaign in the Green Mountain State in the interests of the New World Movement.

The co-operating societies loaned, for the series of fall meetings, Miss Isabel Crawford, missionary to the Indians, Rev. J. F. Ingram, missionary to the Kachins and Rev. J. E. Norcross, field representative of the General Board of Promotion.

These workers were at their best and enlisted the most cordial approval of the delegates and on the two Sundays of the visitation period, were heard by delighted audiences in the churches to which they were assigned.

The women of the churches were met in special conferences by Miss Ada Brig-

ham and Mrs. J. A. Greenwood and woman's part in our next imperative advance was fully and prayerfully brought to their attention.

Among the many fine presentations of religious truth by selected ministers special mention should be made of the two addresses given by Rev. W. F. Wilson of Burlington and W. S. Towart of Bennington.

Truth has many angles and aspects and these brethren in different centers brought a composite message that arrested the attention, warmed the heart and was aglow with the spirit of Christ.

The weather was perfect, the face of Nature never wore a lovelier smile, Vermont hospitality was tested and praised, delegates were earnest, programs were carried out and policies endorsed with a unanimity that argues well for a banner year for Vermont Baptists.

#### CONNECTICUT

MISSIONARY INSTITUTES with the conference idea combined have been held in East Killingly, New Haven and Poquonock during this month. The purpose of these gatherings being to arouse interest in the study-books with a view to intelligently facing our "Unfinished Task." There was frank and free discussion of New World Movement goals and objectives.

THE CHURCHES of the Hartford Association co-operated with the Kennedy School of Missions in carrying on a missionary institute, which was held in the chapel of the Hartford Theological Seminary on October 12 and 13. The state convention men were assisted by Rev. J. C. Stoddard, Rev. A. C. Hanna, Miss Ellen S. Daniels, Miss Ruby Weed, Miss Edith Wing, Mrs. Orrin R. Judd and Miss Helen Crissman.

REV. M. W. SCHUH, pastor of Memorial Baptist Church, Hartford, has organized a training school for teacher and leaders

covering first and second year courses. Supper is served at 5:30-6:15. Classes meet at 6:15 and 7:00. At 7:45 the regular church prayer meeting hears an exposition of the Gospel of John. Then two classes at 8:30. Mr. Schuh has the assistance of Rev. W. T. Thayer, Miss Edith Town, Mr. Wm. J. Reid.

REV. ADDISON E. PERO, recently called to the pastorate of the Baptist Church, Essex, was ordained Thursday evening, October 13, Rev. E. H. (Who?), New York, preaching the ordination sermon. Others taking part in the service were: Dr. J. H. Sheppard, Dr. A. B. Coats, Revs. E. R. Hyde, W. T. Thayer and S. W. Delzell. Mrs. Pero is the daughter of Dr. Sheppard, pastor of the Deep River Baptist Church.

ON OCTOBER 10 the Preston City Church called a council to examine Horatio J. Chase with a view to his ordination. Rev. N. B. Prindle, Rev. F. S. Robbins, Rev. E. E. Gates, Rev. C. A. Merrill and Rev. O. G. Buddington participating. This date being the 106th anniversary of the organization of the church, a banquet was followed by suitable evening program. Rev. G. H. Strouse, Rev. J. G. Osborne, Rev. M. D. Fuller and Rev. A. B. Coats participated and the Bible school orchestra. Special music was rendered by a tra-

#### MASSACHUSETTS

REV. E. B. PRIDE of Bayonne, N. J., has been called to the First Church, Fitchburg.

THE FIRST CHURCH CHARLESTON, will celebrate its 120th Anniversary, beginning Oct. 23. President Horr, a former pastor, will attend and give reminiscences of the early history of the church.

AT THE FIRST CHURCH, PEABODY, pastor C. Norman Bartlett announces a series of sermons entitled "Modern Echoes from Ancient Dramas."

AT WEST SOMERVILLE, Rev. Frank M. Swaffield, pastor, they have been using the vacation for a general refurbishing up of the entire plant, and making such changes as add to the needed facilities of a church of 1600 members, and one of the largest Sunday schools in the state. Four thousand dollars transformed the outfit. Pastor Swaffield announces a more extended program for Sunday evenings, taking him through until Christmas. The general subject is, "The Flame that Burns in Famous Literary Gems."

REV. HENRY E. HODGE began his pastorate, at the 1st Church, Everett, Oct. 23, the 23rd Anniversary of his Ordination at the 1st Church, Boston.

DR. W. QUAY ROSSELLE gave a brilliant paper to the Boston Baptist Ministers October 17th, on "Oratory in the Pulpit."

#### NEW YORK

THE FIRST CHURCH, BUFFALO, at a largely attended prayer meeting last Wednesday, unanimously adopted the Confession of Faith adopted at the Fundamentals Conference at Des Moines. Announcement was made the previous Sunday that the matter would be discussed and this brought an unusually large attendance. There was not a dissenting vote.

AN INSTALLATION SERVICE was held for Rev. A. A. Forshee, minister-in-charge, at the Second Baptist Church, New York, October 7. An informal reception was held immediately following the installation service.



NEW JERSEY

FIRST CHURCH, BAYONNE: C. H. Rannels, pastor, gave the hand of fellowship to several new members at the September and October communion services.

EASTERN PENNSYLVANIA

SCRANTON, IMMANUEL: The present membership of Immanuel is 1,152; non-resident 236; 235 new members have been received during the past two and one-half years. Of these 110 were by baptism. The Sunday School enrollment is 824. Missionary gifts were quadrupled in the New World Movement. Current expenses amounted to about \$15,000, and missionary gifts about \$12,000 last year. Miss Edith Butz, one of the young women from Immanuel is now studying at the Baptist Institute, Philadelphia. The educational board is now preparing for week day religious instruction. The women's work is now being organized into one society.

REV. PAUL BROWN, Pastor of the Walnut St. church of Jersey Shore, Pa., has accepted a call to become pastor at large of The Ten Mile association. He will begin work on his new field Nov. 1st. When Mr. Brown came to the Walnut St. church three and a half years ago it numbered 260 members, and had never given more than \$200 to missions in any one year. Now the church numbers 400 and has pledged \$19,200.00 to The New World Movement. Friday evening a farewell reception was given Mr. Brown and his family.

WESTERN PENNSYLVANIA

ELIZABETH CHURCH, Eugene Neubauer, pastor, celebrated its seventy-ninth anniversary by special services running through September.

New College for Women

The first class to enter the new Keuka College has organized by electing Miss Ruth Cynthia Norton as president; Miss Marjorie Elizabeth Comstock of Potter, N. Y., as vice president; Miss Margaret Elsie Hughes of Whitesboro, N. Y., as secretary, and Miss Ruth G. Anderson of Stockton, N. Y., as treasurer. The girls are keenly interested in the pioneer work of establishing a new college for women. Already plans are being made for the establishment of student government and Young Women's Christian Association. A college paper is to be published in October. Nearly fifteen per cent of the students in Keuka College hold University scholarships for excellence in their High School work.

A pageant is being written by the professor of expression and physical culture to be given on October 7 at the time of the formal opening of the college.

Mississippi Valley

OHIO

FIRST CHURCH, GENEVA. On October 9 it unanimously called as pastor, Rev. Theodore G. Erler of Defiance, O. He has accepted the call and will begin his work at Geneva about November 1. Mr. Erler has had two successful pastorates, first at Findlay, Ohio, for four years, and at Defiance, Ohio, for five years.

INDIANA

WAYNETOWN has just closed a very successful revival meeting of twelve days'

duration. The only "specialists" used in the meeting were the pastor, and the choir director of the local church. There were four additions by conversion and baptism, and the spiritual life of the church has been wonderfully uplifted.

ILLINOIS

THE RESPONSE to the appeal of the Foreign Mission Society for the "Fill a Ship in Fellowship" has been general and generous throughout the state. Chicago Baptists secured a special car which was packed full. Mrs. J. J. Ross had general supervision in the city of the collection of the goods. She was ably assisted in the task of providing transportation by J. W. Bodenock, L. C. Walker and W. Robinson.

REV. RALPH M. JONES has just begun his work as pastor of the church at El Paso. He comes to the state from Chester, Vermont, where he had the distinction of being pastor for fourteen years. We hope his stay in El Paso will be equally long and effective.

REV. E. K. MASTERSON has just closed a two years' pastorate at Sycamore. He goes to Savanna where he begins his work October 30th.

REV. CHARLES H. DURDEN, the energetic pastor of the First Church, Galesburg, put in a week of hard work at Shurtleff giving a series of addresses which he called "Expositions of the Christian Life." He spoke sixteen times during his visit.

THE CHURCH at WARRENVILLE is making good headway under the leadership of Rev. E. Robert Pfeil. Instead of only one service a week it now holds three. Week day religious education has also been inaugurated and approximately 87 per cent of the school children are attending classes of graded work under the direction of the pastor.

REV. GEORGE W. STODDARD of the East Park Church, Decatur, tendered his resignation on a recent Sunday morning to accept a call to Arcola where he begins his work October 30th. After a pastorate of three years Mr. Stoddard leaves the Decatur field in excellent condition with all bills paid despite the general business depression and unemployment; forty new members added to the church recently as a result of special meetings when he was assisted by Rev. C. R. Drussel of Springfield.

UNDER THE LEADERSHIP of pastor A. Sterling Barner the church at Barrington opens auspiciously its fall and winter work, and \$800 has recently been raised and expended for re-decorating the church interior.

THE CHURCH at JERSEYVILLE under the leadership of Rev. R. B. Favorite has just closed one of the best revivals in its history. The pastor conducted two weeks of service after which he was assisted for two weeks by Dr. L. D. Lamkin. The result is 90 additions to date, 64 having been baptised. Many heads of families are included in this number, and the spirit of the revival touched all classes and reached far into the surrounding country. Reports indicate that this revival was not "worked up"; it "came down."

MICHIGAN

JACKSON, FIRST, had an attendance of 285 in Sunday-school, October 16, and \$13.74 collection. The Young Women's Club has planned a Halloween party to be given in the church parlors, October

31, to which all members of the church and its organization are invited. The Fellowship class is pushing subscriptions to THE BAPTIST and Missions.

Women's Executive Board Meets

On the morning of October 11, the members of the Executive Board of the Woman's Baptist Mission Society of Michigan met at Woodward Avenue Baptist Church, Detroit. Mrs. Edward Wilson, president, presided.

Mrs. N. H. Bowen, secretary director, has been ill for some time and is still far from well. Mrs. Northrup is also ill. The secretary director's assistant, Mrs. Taylor, reported that Muskegon and Kent Associations had united. A letter from Mrs. Roberts of Alpena Association told of the help and cheer given by Mrs. Lovett at their meeting.

Miss Howell, children's secretary director, reported letters written and that the plans for convention are working out nicely.

Miss Cooper has just returned from Indiana where she found work in splendid condition. Miss Alexander is the new worker among the colored people of Detroit. A center will be opened for them October 29. They are equipping the gym and taking care of the upkeep of the building, but many things are needed to equip the building. Cash donations will be brought to basket meeting October 28. This meeting will be held at Highland Park Church. Mrs. E. W. Moore of the Christian Center at Pittsburgh will be present, and will give an address and sing folk songs.

The Foreign Box and Supply Committee reported cash and supplies valued at \$507 sent to the foreign field. It is desired that all sending boxes to missionaries report to Mrs. Arthur Bassett, Vinsetta Park, Royal Oak, Mich.

Mrs. Wreggit, secretary of literature, reported having written thirty letters and sending out twenty-five packets of literature. The sale of the Book of Remembrance is being pushed.

Business was suspended and Mr. Bachelor addressed the ladies on the needs of Kalamazoo College and plans for its future.

Business being resumed it was voted to cooperate with the plans of the Central District in the raising of the Miracle Fund.

The resignation of Mrs. C. F. Brown as custodian of the Society's records, was accepted with regret.

After a few of the annual reports were received, owing to the lateness of the hour, it was voted that the President and Secretary be a committee to pass on such reports.

Meeting adjourned at 12:30 and after luncheon gathered again to meet Director Hudson. He greatly desires the co-operation and help of the women in the raising of the moneys already pledged and in bringing the new plans to completion.

JANET BURGESS,  
Cor. Sec'y.

WISCONSIN

JANESVILLE, observed church day Sept. 29 with a cafeteria supper and an appropriate program, followed by the reports of church officers and organizations. The church has raised \$10,022.39 for current expenses this year and \$7688.65 for benevolences.

IOWA

JUBILEE, DES MOINES: Sunday, October 16 was Rally Day. Three services were held with good attendance at each ser-



vice. Several united with the church at the evening service. Lots are being purchased for the erecting of a new building.

#### MINNESOTA

ST. PAUL, FIRST has a total enrollment in its Bible School of 519 attending members, forty-seven in the Cradle Roll and forty in the Home Department, making a total of 580. Rev. John A. Earl is pastor.

#### Bethel Institute Opens

The Bethel Institute, St. Paul, Minnesota, formerly known as the Bethel Academy and Theological Seminary, has opened its doors for the fall term with many signs of encouragement and progress.

The Theological Seminary, which had an enrollment of fifteen last year, has opened its doors with twenty-five students this year and twenty-one others preparing for the gospel ministry by taking preparatory work in the Bethel Academy, the preparatory department of the school. The enrollment of the Academy is one hundred seventy-four thus far, of which nearly fifty are preparing for some form of definite Christian service.

The new teachers taking up work this year are Mrs. Edna Peterson Kent of Spokane, Washington, in the Commercial Department, Miss Violet Wallendorf in the Academic Department. Rev. O. Milton Lind, a former graduate of the Academy, as well as the Theological Seminary and a student of other schools, has been engaged for the autumn quarter to assist in teaching in order to enable Prof. E. A. Finstrom, M. Th. to assist in the Theological Seminary, pending the coming of K. J. Karlson, Ph. D. of Worcester, Mass., who was appointed at the last meeting of the Swedish Baptist General Conference.

The spirit is very enthusiastic and encouraging and all tokens point toward the best year in the history of the school.

#### Calvary, Minneapolis

There is now a membership of 182 in the Home Department of the Sunday school. The contributions for the quarter ending September 30 amounted to \$32.89. One hundred and twenty-one of the members of the department reported that they had studied every lesson.

The missionary committee at its first meeting held recently planned to respond to the "Fill a Ship in Fellowship" appeal; to make one of the mid week services a month a missionary meeting; to designate the week of Oct. 30 to Nov. 6 as pay-up week on pledges to the New World Movement, to form an active prayer league in the church; to recommend that Sunday, Nov. 13, be observed as a special missionary Sunday; and to plan for a church school of missions after the holidays, the school to last six weeks.

A fellowship canvas was made Sunday, October 16.

#### NORTH DAKOTA

REV. C. J. TINGLEY, formerly of Minot, became pastor at Fairmount September 1. His work is opening with promise of a long and successful pastorate.

RED RIVER VALLEY ASSOCIATION met this year with the Crystal Church October 18-20; the Northwestern Association with the Glenburn Church October 23-25, and the North Dakota Association with the Bismarck Church October 27 and 28. Rev. Samuel D. Bawden of India represented the Board of Promotion at each of these Associations and gave very informing and

inspiring addresses at each Association. Reverend Bawden also spoke at several of our churches during the last half of October.

REV. L. MCKINNON has accepted a call to the Page Church, to begin work November 1. Rev. McKinnon was formerly pastor at Crystal.

LISBON: Director of Religious Education, E. Wiestle, and Miss Emma K. Anderson, field missionary for the Woman's Home Mission Society, conducted a church conference with the Lisbon church, which has greatly helped in the plans for the year.

REV. ADOLPH SCHOCK of Rochester Seminary supplied Minot during part of the summer.

PARK RIVER: The basement is being put in for the new church building. The State Convention is represented on the building committee by the General Superintendent, Rev. J. G. York and Mr. M. W. Spaulding of Grand Forks. It is hoped to have the building closed before winter begins.

BARTON: Pastor B. Kjenstad will enter Northern Baptist Theological Seminary for the second semester.

ESMOND: Pastors Larson and Finwall have conducted a successful series of revival meetings at Esmond and Maddock. A number of persons professed conversion.

KENMARE: Rev. W. A. Barclay, who came to this field May 15, returned to Texas September 15. The church is now on the lookout for another pastor.

RUSSIAN CHURCHES: Missionary Nestor Nesdoly, one Sunday during the summer, baptized fourteen young people. Rev. A. H. Nikolaus of San Francisco visited our Russian churches for a month during the summer and helped very much with the work.

RYDER: The State Superintendent, assisted by Colporteur C. J. Hill, organized a new Baptist church at Ryder, Sunday, October 16, with fourteen charter members. Others will be added to the church by baptism in the near future. Four persons were recently baptized Sunday afternoon at Rice Lake. The clerk of the church is Mrs. Andrew Anderson.

ROSEGLLEN: This church was formerly known as the Amundsville Church. Evangelist Finwall recently closed a successful series of meetings in the church. A number of people have been baptized and united with the church. Funds have been raised to erect a building.

REV. L. R. JOHNSON, formerly of Montevideo, Minnesota, became pastor of the Bismarck church September 1, and has been heartily received by the church and people of the city.

POWERS LAKE: Rev. E. Monnes, the successful pastor of this large Norwegian Baptist church, has given his resignation to the great regret of the church and his host of friends throughout the state.

REV. O. S. JACOBSON and Colporteur L. M. Stolberg conducted a two weeks' series of meetings at Flasher, which were of great benefit to the church. These two workers are now engaged in a series of meetings at Deapolis, west of the Missouri River.

FARGO FIRST: On a recent Sunday evening Pastor R. W. Hobbs baptized seven high school students, five of whom were boys. On Rally Sunday the church aimed at an attendance of 400. The re-

port showed 463 present. The annual business meeting of the church, held during the month of October, showed all bills paid, and the church in hearty accord with the state and national promotional programs.

GRAND FORKS: The first Sunday in October was observed as Rally and Promotion Day in the Bible School. The general plan followed was that of a fishing excursion. The B. Y. P. U. have entered heartily in the program for the Baptist Young People of America, and hope to accomplish more than their share. The church has adopted goals for the coming year which call for 100 persons added to the church by baptism and restoration, and 100 members of stewardship leagues. Rev. J. S. York is anxious to learn the names of all Baptists young people attending the state university.

FESSENDEN: Pastor reports three young people baptized Sunday, September 11.

#### Visitor Inspects Fargo

I am on a short visit to Fargo, N. D., and had the good fortune to be at the annual meeting of the First Baptist Church of this city. It was preceded by the usual fine supper—of course. Then came the reports.

Rally Day, Sept. 25, the Sunday School had an attendance of 463, against 353 the previous year. At the morning service Dr. R. W. Hobbs baptized seven high school students and then also nine young people came to the platform to indicate their enlistment into life's active service for Christ. Six more, not able to be present, have dedicated their lives to Christian service.

The financial reports were cheering. All obligations had been met. The total approximated \$17,000.00. The energetic Sunday School Superintendent made the statement that in all departments \$1200.00 had been raised in the school.

The program of the Northern Baptist Convention was enthusiastically adopted by the church, and one-fourth of all subscriptions to "our paper," THE BAPTIST, in the state were taken by this church. The gifts to missions per capita also exceeds that of any other church in the city of any denomination. A VISITOR.

#### WANT ADS

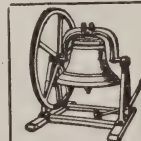
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LEM T. ROOT, Gospel Evangelist. Twenty years' experience from Pacific Coast to Kentucky. References. Mail addressed 3206 Sixth Ave., Tacoma, Wash. is forwarded.

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## Rocky Mountain States

### WYOMING

MISS BETTY ADAMS JEWELL DULIN and Roger Gerald Smith were married September 13 at Worland, Wyo. The ceremony was performed by the father of the bride, Rev. T. L. Dulin, pastor of the church at Worland.

### COLORADO

**BOULDER, FIRST:** The treasurer's report for the past year shows that the church met its bills of \$7,070.61 for current expenses and \$2,793.96 for benevolences, closing the year with a balance of \$251.56. A chorus choir of fifty voices is a feature of the evening service.

### Sunday School Parade in Loveland

The third annual Sunday school parade of Loveland, Colorado was held on the national Go-to-Church Sunday, Oct. 2, 1921. It was also a Rally Day for all of the Sunday schools of the town. Twelve Sunday schools participated with a total of 2,464 in the parade out of a population of about 5,300. Four German-speaking schools and the Swedish Lutheran school participated for the first time. The parade was gala with brightly-decorated Cradle Roll floats, Home Department floats, bright paper caps for the smaller children, decorated bicycles for the boys. The town band, the boys band and the G. A. R. drum corps all marched. The mayor and council participated in a flag raising service, both the Christian flag and the American flag being raised.

The Baptist Sunday school led in numbers, with a total of 560 in automobiles and on foot. The enrollment of the Sunday school is 350. It has a Home Department of 45 members. It has the largest Cradle Roll in the state with a total of 156 babies enrolled. Twenty-five were graduated from the Cradle Roll this October. The school has a large Teacher-Training class. The departments of the Sunday school are well manned. The superintendent of the school is W. M. Ward, cashier of the First National Bank of Loveland.

**FIRST CHURCH, GREELEY:** A social was given recently by the young people of the church in honor of the College students. The students from out of town were guests in the homes of church members Sunday, October 9. The women of the church are raising a purse of money to send as a Christmas greeting to Mrs. Alice Glazer Klein and her husband in Moulmein, Burma. Mrs. Klein is the foreign missionary representative of the Greeley church.

ON OCTOBER 12 the First church, Denver, Dr. A. H. C. Morse, pastor, assembled at its annual dinner. About three hundred and fifty were present; after which the annual reports of the church and its societies were read. These revealed the best year in the history of the church; with 380 accessions, and 98 of these by baptisms; the Bible school much larger than ever before, with an enrollment of nearly 1,000; and the funds raised for all purposes more than \$40,000.00. Dr. Morse has now been with this church just nine years, and the membership has more than doubled; the total number received in this pastorate being nineteen hundred.

On the second of October he gave the hand of fellowship to twenty-seven, and on the sixteenth baptized two law partners, each about 70 years of age.

## Pacific Coast

### WASHINGTON

Calvary Baptist Church, colored, Spokane, was not given a quota for the New World Movement. They felt slighted so have adopted for themselves the modest quota of \$20,000.

### NORTHERN CALIFORNIA

AT THE MEETING of San Francisco Bay Association, held in the Golden Gate Church, Oakland, among the resolutions passed was the following. "That our association observe November as 'Pledge Up' month, doing their part to fully subscribe the \$100,000,000, and observe the third Sunday of November and April as 'Pay up Sunday.'" Similar resolutions have been passed at the various meetings of our associations.

ABOUT 200 WOMEN attended the Luncheon given in the First Baptist Church, Oakland, October 11, to hear Mrs. George W. Coleman outline the plans for the raising of \$6,000,000 by the women of the Northern Baptist Convention during the next six months.

### SOUTHERN CALIFORNIA

JOHN MARVIN DEAN has been called to the pastorate of the First Baptist church at Pasadena.

THE THIRD ANNIVERSARY of the pastorate of Dr. John Freeman Mills, pastor at Fresno was recently honored by a church supper. During the last associational year one hundred and forty new members have been welcomed. A location for a branch church has been purchased opposite the new million dollar high school building and two blocks from the State College.

**REDLANDS, FIRST:** Six hundred and ninety-six were present in the Bible school on Rally Day, September 25th. The school of Missions opened October 16 at 6:15. Last year there was an average attendance of two hundred and seventy-five for the six weeks. Twenty-two were received into the church at the October communion service, and large audiences are coming to the preaching services. Rev. Gordon Palmer is going to conduct a five days soul winning conference in order to get instruction to the church members in methods of soul winning. The church is contributing about \$12,000 a year for missions. The membership is now over 700.

Three hundred and ten members have joined within the last two years. Rev. S. Fraser Langford is pastor.

### Books Received.

**A Treasury of Myths**, by Inez McFee; Thomas Y. Crowell Company, New York; for young readers; color illustrations; cloth, 124 pages.

**A Treasury of Flower Stories**, by Inez McFee; Thomas Y. Crowell Company, New York; for young readers; color illustrations; cloth, 124 pages.

**A Treasury of Indian Tales**, by Clara K. Bayliss; Thomas Y. Crowell Company, New York; for young readers; color illustrations; cloth, 124 pages.

(These are beautiful holiday or birthday gift books. You will like them.)

**To Be or Not to Be**, by S. D. Chambers; Fleming H. Revell Company, New York; a volume of five-minute talks to children of the junior age; cloth, 160 pages; \$1.25; suggestive of good talking points.

**The Economic Eden** and other sermons, by Frederick F. Shannon; Fleming H. Revell Company, New York; nine sermons well worth reading; cloth, 190 pages; \$1.25.

**The Lure of the Leopard Skin**, by Josephine Hope Westervelt; Fleming H. Revell Company, New York; a story of travel and adventure in Africa; not much as a story, but giving a good deal of interesting information about the country; cloth, 240 pages; \$1.75.

**The Miracle on Hermon**, by John Marvin Dean; Fleming H. Revell Company, New York; a sample of the early mythical tales about Jesus and a delightful Christmas story; 60 cents.

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## Young People's Work

(Continued from page 1271)

What a difference it would make in the effectiveness of our Union and all our local societies, if we should all determine to cultivate "that mind that was in Jesus," and to strive day by day to be more helpful, more sympathetic, more tolerant, more democratic and more willing to overlook self-interest.

### Membership Campaign

An intensive membership campaign will be carried on from October 30th to November 15th, to increase the active membership of the local societies as well as the Union. The week of October 23-30 will be set aside for special prayer for the success of this campaign, with Sunday, the 30th, designated as Young People's Day in the churches.

Young People's hour was observed on Wednesday, the 19th of October, in connection with the Long Island Baptist Association meetings in Emmanuel Baptist Church.

MARY M. ANDERSON,  
Chairman Press Committee.

### BULLETINS

#### The Lone Star State

One hundred and eight new B. Y. P. U.'s were organized in Texas last July by the fifty two B. Y. P. U. workers.

#### Among the West Virginia Hills

The Baptist young people of West Virginia have set their goals for 1921-22 as follows: 1. Three thousand tithers before July 1922; 2. Three thousand Bible Readers before July 1922; 3. Two hundred decisions for Life Service; 4. Two hundred B. Y. P. U.'s in the State; 5. Two hundred Standard B. Y. P. U.'s.

#### Georgia

The City Union of Savannah, Georgia, recently presented a most interesting city-wide program. It was a missionary meeting in which a telegraph instrument was installed in the church. The clicking of

the instrument indicated cablegrams from the foreign fields calling for more workers. A long distance phone call was announced asking for a preacher. Besides these there were telegrams and special delivery messages announcing the need for school teachers, nurses, stenographers, and business men.

### Down Sugar Cane Way

The New Orleans City B. Y. P. U. recently put on a conversational meeting which proved to be of interest. The group on to lead sat around a table as if they were at home. The topic was discussed, each adding his own contribution to the meeting. Some one would tell how he read of the various interests in home and foreign fields, giving a gist of his readings. We suggest this as one of the ways for avoiding monotony. Mr. Joe B. Moseley who for a number of years has been B. Y. P. U. Secretary in Arkansas is now Director of the same activities in Louisiana.

### From the Old Dominion

Over one hundred young people volunteered for definite Christian service in the B. Y. P. U.s of Virginia last year.

### Alberta

Baptist Young People's work in the Baptist Union of Western Canada is making progress. The first assembly for Alberta was held at Gull Lake, Lacombe, from July 18th to 30th with an attendance of two hundred and thirty six.

### From Sunny California

Rev. W. Earle Smith, pastor of First Baptist Church, Ontario, California, writes: "Our work is prospering far beyond what I had hoped for. I have thirty high school and college young people who are enrolled to take the Baptist Trained Leaders Course. We are beginning next week with two books, 'Restatement of Baptist Principles' and Barclay's 'Life of Christ.' Our high school and junior college will give one full credit for all who complete this Baptist Trained Leaders Course. That's pretty fine when a high school gives one-sixteenth of its entire four year's credit for this work."

## Good Reading for Young People

(Continued from page 1270)

"ning Church Buildings" by Tralle and Merrill is especially excellent for those who are contemplating constructing or remodelling church buildings. The reading of this book will put young people in a position to cooperate intelligently in securing better accommodations for their work as they carry out worship, educational and recreational programs. "The Use of Projects in Religious Education" by Hartley opens up the question of the application of the modern educational idea of "project" in the field of religious education. The book is concerned with the handwork part of the program for children and youth. Those who are and expect to be teachers in the church school will find in it valuable help for making their teaching interesting. These are the newest books out on the various problems and are well worth the attention of young people. As one directing work with young people, I am interested in having them read the best to fit themselves for further usefulness.

## Our Baptist Summer Assemblies.

ALL over the territory of the Northern Baptist Convention people are expressing themselves in somewhat this fashion with regard to our Baptist summer assemblies, "Woe is me if I do not make my life count for righteousness and the advancement of God's Kingdom this winter." A father writes: "Our daughter, eighteen years of age, has been at the assembly for three summers and comes home each year more enthusiastic to do Bible school work. The Christian influence is great there. Many of the young people who have attended the school have visited my home and they are a fine crowd."

This word comes from another "Never has a more earnest, studious, orderly and jolly assembly convened in this state. The atmosphere was surcharged with the religious spirit. Again the Master was in our midst, manifesting Himself to us by the shores of the beautiful lake. In days to come it will be plain that these young people have been with Jesus."

This past summer has been an unusually blessed and fruitful one in our summer assemblies. A very conservative estimate of the total registrations at our twenty-four Baptist assemblies puts the number doing regular and systematic work between seven and eight thousand.

One resultant of the summer assembly work is that the young people who have been inspired and helped are desirous of bringing in a very definite way something of the same vision to others who have been unable to attend the Summer Assembly. Requests are rapidly coming into the Publication Society's Division on Training School Promotion for institutes to be held in the autumn and winter.

Plans are already being made for five day institutes with Detroit, Pittsburgh, Cleveland, Philadelphia, and in other cities for shorter periods. The work done in these institutes is of the same high order as that done in our summer assemblies.

THOMAS B. FRIZELLE.

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ANTHEM LIST NO. 2

The list of anthem suggestions this issue is from the catalogue of the H. W. Gray Co., 2 West 45th Street, New York, N. Y.

Lord, I have loved the habitation of Thy House.....*Torrance*  
How lovely is Thy dwelling place.....*Brahms*  
O God, Thou art my God.....*Wathall*  
The Haven-of-Rest-for-Aye.....*Lester*  
I was glad when they said unto me.....*Candlyn*  
Bread of the World.....*Chambers*  
The Lord is my Light.....*Young*  
Almighty and merciful God.....*Marchant*  
O Sons and Daughters.....*Andrews*  
With Righteousness He judgeth all.....*Lester*  
O Lamb of God.....*Rile*  
Come, ye children.....*Sullivan-Nevin*  
The Eyes of the Lord.....*Andrews*  
Consider the Ravens.....*Lester*  
O Saving Victim.....*Lansing*  
The Lord is my strength.....*Candlyn*  
God shall wipe away.....*Marks*  
Behold, what manner of love.....*Andrews*  
God our our Fathers.....*Wyatt*  
Just as I am.....*Ludebuehl*  
Listen, O isles.....*Allen*

Next week's list will be chosen from the issues of G. Schirmer and Co., New York City.

From the New York Publishing firm of H. W. Gray comes an interesting circular devoted to the church and choral compositions of two well-known American composers, William Lester and Philip James. Of the compositions of Mr. James, special attention is called to a new cantata for Lenten, Easter or general use: "The Light of God," and a Christmas cantata, "The Nightingale of Bethlehem." To these, and to a select list of songs, are appended chosen press comments, praising the musical material. Mr. James is one of our most distinctive and vital composers; whatever comes from his pen is well worthy of earnest consideration. Of the works by the conductor of this page, singled out for particular comment are the oratorio of "The Golden Syon," a cantata for Christmas, "The Christmas Rose," a choral ballad, published in two editions (mixed voices and for women's chorus); a brilliant Easter solo, "Sing the Resurrection Day," and a set of six anthems: "The Haven of Rest-for-Aye," "With Righteousness He Judgeth All," "How Excellent Thy Name," "Consider the Ravens," "He is my Salvation," "Peace Which Passeth." Critical approval as expressed by musical critics and reviewers is attached to the various titles. All of the texts to the above mentioned works are by the noted New York literary authority and poet, Frederick H. Martens.

AS TO CHRISTMAS CAROLS

As yet it is a little early to devote much space to the subject of Christmas music. But several requests have come in for information as to available settings of Christmas carols. Evidently several people read my article on the subject of Sunday school music a few weeks ago, in which mention was made of such material, at least, they blame that for the queries! For the benefit of those interested I list below some carol publications—not new works written in imitation of carols, but settings of old traditional carol tunes.

Five Old French Carols, arr. by DeAndrea.  
Five Russian Christmas Carols, arr. by Kingsley.  
Six Traditional English Carols, arr. by Scott.  
Four Old-time Christmas Carols, arr. by Mattullath.  
Five Old Christmas Carols, arr. by Schmidt.  
"The Little Lord Jesus," a cantata by William Lester, based upon 16 ancient French carols.  
(All the above published by Carl Fischer, Cooper Square, New York.)  
Eight Old Christmas Carols, arr. by Lester, (published by H. W. Gray, New York City.)  
Summy's Collection of Ten Carols for Christmas, selected by Roy R. Murphy, (published by Clayton F. Summy Co., Chicago.)  
Old Christmas Carols, traditional melodies, published in ten or more booklets as Carol Annuals.  
Ten Christmas Carols, arr. by Gerrit Smith; Three Old Bohemian Carols, arr. by Riedel; (published by G. Schirmer Co., New York.)  
Two Christmas Carols, by Matthews, (published by Oliver Ditson Co., Boston, Mass.)

Exchange and Service Department

WHO KNOWS THE BOY?

I HAVE A SON who left Dugger, Ind., about the first of June. His name is Earl Lisher. He is a member of the Baptist church and will be attending church services wherever he is. I would like to get his address. If any of our readers know the young man write his father, L. M. Lisher, Dugger, Ind.

AVAILABLE AS SUPPLY

REV. D. R. DAVIES of Knoxville, Iowa, on account of serious illness in Mrs. Davies family has been obliged to make his home in Berlin, Wis. Mr. Davies is well acquainted in this section, having attended Ripon College. He will be glad to be of service to the churches.

RURAL PASTORATE WANTED

A PASTOR in a thriving city in the middle west wants to leave the city pastorate for rural work. Address "Rural" care of THE BAPTIST.

EVANGELISTIC SINGERS

MR. AND MRS. S. R. STINE of Woodburn Ky., evangelistic singers want engagements in Illinois in December and January.

EVANGELISTS

EVANGELIST L. C. BAUER of Whitehall, Ill., has open dates following a meeting with the Bethany Church, Chicago, the first of the year.

OLD PEOPLE WANT HOME

CAN YOU TELL me of a home where old people can spend the winter or make their home? I know of some people who need such a place. I wonder what it will cost? Any information relative to this will be much appreciated. Address "Old People," care of THE BAPTIST.

CHRISTMAS MUSIC  
HALL-MACK CO.'S  
FREE  
FREE SAMPLES TO SUPT., PASTOR or COM.

6 new, original Christmas S. S. Services

NEW PUBLICATIONS

Helper No. 9. Price, 20c. (25c for Helper and 3 services.)  
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Victorious Christmas. A Song Story for the Sunday School. 25c.  
The Manger King. Choir Cantata by Dr. Adam Geibel, 50c.  
Here Comes Christmas. Children's Cantata. Price, 25c.  
Songs for Little Singers, No. 3. Price, 30c. All (except Helper) sent for examination.

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SERVICES  
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"Gift of Love" Holton.  
"Christmas Echoes" Based on Carols.  
"The Coming Messiah" Lorenz.  
8 cents a copy, \$5.00 a hundred.

CANTATAS FOR SUNDAY SCHOOLS  
"When the Savior Came" Lorenz. Sacred. 20c. per copy.  
"A Christmas Secret" Wilson. Santa Claus. 30 cents per copy.  
"The Spirit of Christmas" Lorenz. Secular but serious. 30 cents.

RECITATIONS AND EXERCISES  
"Christmas Treasury No. 32" 25 cents.

CHOIR CANTATAS OR SEMI-ORATORIOS  
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"The Light of the World." Holton. 60 cents.

CHRISTMAS ANTHEMS  
Advance 10 cents postage and packing, state whether difficult, medium, or easy anthems are wanted, and about twenty samples will be sent you on approval, those not returned after 10 days to be paid for at list prices.

CHRISTMAS SOLOS AND DUETS  
Advance 10 cents postage and packing, state voice desired, and about a half dozen sheet music selections will be sent you on approval, those not returned after 10 days to be paid for at one-third off list price.

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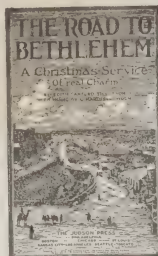


"Buy from Your Own House"

# CHRISTMAS SUPPLIES

## Christmas Service

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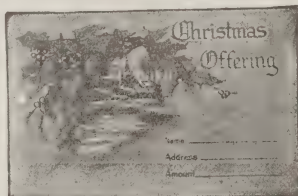


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80 cents a dozen      Sample copy, 7 cents

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An entirely new design, lithographed in Christmas colors on strong, white paper. Size  $2\frac{1}{4} \times 3\frac{3}{4}$  in. 50 cents a hundred in any quantity.



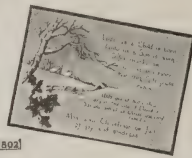
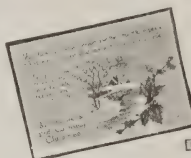
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### Candy Boxes

New and original design, printed attractively in Christmas colors, with tape hanger. Holds one-half pound. Shipped flat, \$2.00 a hundred delivery extra.



## Christmas Cards

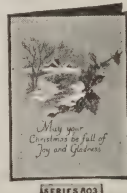


[SERIES 802]

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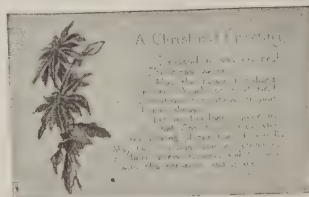
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Volume II

November 12, 1921

NOV 12 1921

Number 41

# The Baptist

Published Every Week by the Northern Baptist Convention

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Urbana Ill



LINCOLN CATHEDRAL is admitted to be one of the finest in England. Its founding dates back almost to the Norman Conquest; to be more exact, the year 1075. The building was completed in 1501. Between its beginning and its completion the world had witnessed the Crusades, the Revival of Learning in the West, the end of the Roman Empire and the discovery of America. It is in the early English style. Spires originally surmounted the main tower and the two western ones, but the central spire was removed in 1547 and the others in 1808. In the central tower hangs the famous bell, "Great Tom of Lincoln," which weighs 10,800 pounds.

A casual glance is not sufficient for such a building. Take time to inspect it part by part and as a whole, its arches, gables, towers, windows, finials and skyline; then say if it is not a thing of beauty.



## Fresh from the Field

Rev. C. D. Williams of Moberg, S. D. began his work at Bonesteel, the same state, Nov. 1.

The First Church, Marceline, Mo., reports a very successful year's work under the pastoral direction of Rev. J. E. Chapell, who has just entered upon his second year. The membership was increased by eighty-two, and missionary offering were larger than in former years.

Mr. E. V. Brewster, clerk of the church at Aberdeen, S. D., in calling attention to the resignation of Rev. E. A. Gilmore, who has accepted the call of the Windsor Park Church, Chicago, says, "During the past two years we have rebuilt our church building at a cost of more than \$20,000, our membership has been increased and all the work of the church has been progressive."

Miss Anna Boorman, a finely trained and experienced missionary among the colored folk in the south, writes of the fine Bible classes conducted in Birmingham, Alabama with a total enrollment of between six and seven hundred. The free will offering for charities and missions, collected during the year, amounted to \$252.40, of which one hundred dollars was sent to the Woman's American Baptist Home Mission Society as a special thank offering. The district is a distinctly wide awake one. Recently six women, working for a few hours each week, made 1,166 religious calls and distributed 2,269 leaflets.

Miss Eva Fewel, a missionary under the Woman's American Baptist Home Mission Society among the Piute Indians at Fallon, writes, "I miss my family after the long vacation with them but if I can't have both I'll take my Indians." Her red men were overjoyed to see her return and one brave exclaimed fervently, "You all the time come back! Hoorah!" The Indians planned a surprise party to celebrate the reunion and the guests all feasted on ice cream, cakes, pies, sandwiches, deviled eggs and watermelons. A strange menu when one has always imagined that all Indians dined frugally on bear meat and cracked corn!

Rev. J. Q. A. Henry, the well known evangelist, has just received a cablegram from Scotland asking him to conduct a four months evangelistic and temperance campaign beginning shortly after the first of the year. Some years ago Dr. Henry conducted a campaign of a similar kind in Great Britain running through more than five years. He took over 150,000 new total abstinence pledges in his meetings and had nearly 30,000 confessions of faith. His decision has not been announced, but if he goes he is assured a great opportunity for service. He goes to Mt. Vernon, Ohio, for a big meeting Nov. 6-20. Mr. C. W. McKeever is his singer.

The fraternal delegate appointed by Mrs. Helen Barrett Montgomery to represent the Northern Baptist Convention at the annual session of the Baptist Convention of Ontario and Quebec was Rev. Bernard C. Clausen of the First Baptist Church, Syracuse, New York. Mrs. Clausen arrived in St. Thomas, Ontario, on Friday morning, October 21. Place was immediately made for him in the busy program of the day, and he addressed the as-

sembled delegates at 11 a. m., bearing the greetings of the American Baptists, and giving his Des Moines address on "Religion at 21." The convention had evidently been a triumph of brotherhood and faith, for the hundreds of delegates were radiant with the sense of victory and promise. The fraternal delegate from the Southern Baptist Convention, Rev. George McDaniel, had contributed greatly to the success of the sessions, through a series of addresses on "The Church of Christ," which had touched the hearts of the whole multitude. The heartiest of greetings were extended to the Northern Convention, with thanks for the courtesy of the appointed delegate.

Rev. M. A. Summers, for nine years pastor of the First Baptist Church of Nowata, Okla., resigned that church the last Sunday in August, and became pastor of the First Baptist Church of Ironton, Ohio, the second Sunday in September. The church at Ironton is taking on new life and is now engaged in a series of special meetings.

About one hundred scholars have cooperated with the editors, Shailer Mathews and Gerald Birney Smith, of the University of Chicago Divinity School, in producing a monumental work, *A Dictionary of Religion and Ethics*, which is just announced by the publishers. It sets forth in compact form the results of modern study in the psychology of religion, the history of religions, the present status of religious life in America, Europe, and the most important mission fields, and the important phases of Christian belief and practice. It also covers both social and individual ethics. All words of importance in the field of religion and ethics are defined and the most important of them discussed at length. The articles are written historically and objectively, without speculation or propaganda. Among the hundred collaborators on the work are twenty-five members of the University of Chicago faculties.

For his services in the war as commissioner for the Committee on Public Information in charge of work in Italy, Professor Charles Edward Merriam, of the Department of Political Science at the University of Chicago, has recently been made *Commendatore della Corona d'Italia* by King Victor Emmanuel. At the same time Assistant Professor Rudolph Altrocchi, of the Department of Romance Languages and Literatures, was made Chevalier of the Crown of Italy in recognition of his services during the war when, in 1918, as a member of the Bureau of Public Information, he directed all American speakers in Italy and organized a campaign of speeches which reached approximately a million Italians. Professor Merriam is the author of a contribution on "American Publicity in Italy" which appeared in the *American Political Science Review*.

Rev. Stuart Goude has accepted a call to become pastor of the Baptist Church of Clifton, N. Y. Mr. Goude is a student at Rochester Theological Seminary and a graduate of McMinnville College. This Baptist college of the Pacific Coast sent seven to the entering class at Rochester this year.

Rev. Philetus H. McDowell, pastor of the First Baptist Church, Melrose, Mass., prints in his church bulletin this inspiring call: "The hour of faith has come; let all who believe rise up and join hands."

Rev. F. E. Taylor at the First Church, Indianapolis, has a custom of delivering every autumn a series of Sunday evening messages to young men. He finds this practice a fruitful preparation for evangelistic reaping later.

A national public ownership conference is announced to be held in the Congress Hotel in Chicago, November 19, 20 and 21. A special feature of interest in this conference is that several prominent religious leaders will have conspicuous places on the program.

Rev. Alpha Ingle of Newton, Kansas, has closed a pastorate of more than four years at that place and goes to Salina, where he is delighted with the reception accorded him.

Dr. S. G. Neil of Philadelphia assisted Pastor Llewellyn Brown in a series of evangelistic meetings at Temple Baptist Church, Detroit, October 23 to 31. Nine were baptized during the week, and Pastor Brown is expecting many more. Mrs. Arthur S. Secord of Brantford, Ontario rendered fine assistance in the service of song.

Rev. Henry D. Coe, pastor of the Bristol Baptist Church in Connecticut, was reported in the newspapers to have refused to conduct the funeral service for a United States soldier whose body was brought from France to this country for interment. His church was reported to have asked for his resignation on account of his action. The church by unanimous vote has authorized a statement pronouncing the report false in all particulars. It declares that he did not refuse to conduct the funeral service and has not been asked to resign for that or any other reason; but that at request of the church he had remained two years after he would have closed his work, so that he might help the church to recover itself from the effects of a disastrous fire.

Rev. F. I. Osborne, formerly of Morren, Mich., has accepted a call to Novi in the same state, and is already located on the field.

Rev. Vernon H. Cowser has closed his work at Corning, Cal., and begun pastoral service at Clovis, the same state.

A wedding ceremony of more than usual interest occurred on the evening of Saturday, October 22, at the Vincent Methodist Church, 701 East 91st Place, Chicago. The principals were Mr. Raymond H. Ewing, a Baptist missionary under appointment to India, and Miss Ruth A. Grimes, an ordained minister of the Methodist Church. The ceremony was performed by the bride's father, Rev. Walter B. Grimes, who was assisted by Rev. F. F. Faimloe of Fernwood. Both Mr. and Mrs. Ewing are graduates of the University of Chicago, the former holding a Bachelor's degree in Divinity, and the latter a Master's degree in Arts. The groom is also a graduate of William Jewell College. He is already a missionary of experience, having taught for three years in Wayland Academy, Hanchow, China. Mrs. Ewing is a preacher from a family of preachers. Last year she built up a vigorous church in the South Blue Island industrial community. The newly married couple will sail from New York on November 15 en route for India. Here Mr. Ewing has been assigned to the general superintendency of seventy mission stations. Mr. and Mrs. Ewing will be at home to their friends after January 1, 1922, at Tura, Assam, India.



# The Baptist

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Great Interest in Referendum

Will the fate of the Kollum be that of the officials of the Non-Partisan League in North Dakota? More than 250 letters and post cards devoted entirely to the Kollum were received during the first week. We venture no prediction in the face of incomplete returns. Vote to keep or kill the Kollum! Do it today. Tomorrow may be everlastingly too late.

Killam's Kollum

Going Some

October receipts from subscriptions were \$3566.85 against \$1996.65 in the same month a year ago. This a gain of nearly 80 per cent. The churches are doing the work which results in such gratifying returns. Take three examples which happen to be on my desk at this moment. Isreal Putnam of Merrill, Wis., has stood back of *The Standard* and THE BAPTIST for years. With the loyal backing of the pastor, Rev. A. O. Protsman, the church secured the renewal of every one of the fifty-five subscriptions and added three for good measure. J. H. Bradbury of Ellsworth, Kan., with his list sent ten new subscribers and Mrs. A. C. Lohr of Churdan, Iowa, fifteen. These and hundreds like them are the folks who deserve the credit.

The Secret Is Out

Mrs. G. H. O'Donnell, of Columbia City, Ind., in exercising her franchise in the referendum breaks forth into verse:

They give the hot letters to Killam,  
The cries and the wails, he must still 'em;  
He puts 'em on ice,  
For he thinks it is nice—  
Before he must read 'em—to chill 'em.  
Then he shovels 'em all in his mixer,  
His patent, fool-proof trouble fixer;  
Each frown that goes in  
Comes out a broad grin;  
He smiles, and just says, "Take your pick, sir."  
"Keep Killam's Kollum Kuring Kickers. It is the one—" (Our modesty about which we have heard some complaint keeps us from printing the rest of the sentence.)

Our President Says, Keep It

"I don't want Killam's Kollum cremated. I think our denominational papers today are much too solemn. They wear long frock coats buttoned up in front, and plug hats, and they carry canes, and they always speak solemnly and from the pulpit. Now I am just common enough to like a touch of fun. I remember that the Lord never said, 'Blessed are the dignified,' but I know that Paul said, 'The Lord loveth a hilarious giver.' To be sure we camouflage that under the more dignified term of 'cheerful' but the hilarity is there, in the original Greek. I hope the common people will rise up and smite the objectors, 'hip and thigh.' Why are we afraid of the homely, the simple and even the jocose? I am sure that we need something to lighten the gloom. Don't have an undertaker and if you do, please omit flowers." Helen Barrett Montgomery. She wants a paper for the people and she counts herself one of them.



## Continuation Campaign of the \$100,000,000 Fund

as Carried on by the  
WOMAN'S AMERICAN BAPTIST FOREIGN  
MISSION SOCIETY  
and the  
WOMAN'S AMERICAN BAPTIST HOME  
MISSION SOCIETY

Sept. 14, 1921, will stand as an historic day in the annals of the two societies. On that day, in response to a call from Dr. Aitchison, three officers of each society met with him in conference. After a clear and searching analysis of the situation as related to the receipts for the first months of the fiscal year and the imperative need of reaching the financial goal of \$30,000,000 which was adopted by the denomination at Des Moines and which is to be secured in pledges and payments by April 30, 1922, the officers of the societies agreed to present to their respective boards the sum of \$6,000,000 as the share of the women of the denomination in the completion of the \$100,000,000 fund; with the understanding that the \$6,000,000 is to be secured in pledges on or before the close of the fiscal year, and that of the \$6,000,000, \$2,000,000 is to be paid on or before April 30, 1922.

This action of the officers was presented at once to the boards and was endorsed and adopted as the action of each board in the spirit of faith and prayer.

How great an undertaking was thus assumed by the Woman's American Baptist Foreign Missionary Society and by the Woman's American Baptist Home Missionary Society is more clearly understood when measured in terms of the Jubilee of the Woman's Foreign Society. The amount sought in recognition of the Jubilee Year was \$365,000. The enthusiasm and devotion of the women, however, raised the final figures to \$467,000. \$6,000,000 is very nearly thirteen times \$467,000.

Measured in terms of human ability the task assumed was seen to be impossible and again and again we reminded ourselves of our insufficiency and the sufficiency of God by the words:

### We Cannot—God Can

The name chosen, The Continuation Campaign of the \$100,000,000 Fund, indicates that we are not entering upon a new undertaking. The women of the societies are simply "carrying on" in a larger way in an effort to bear their full responsibility in the New World Movement.

The motto chosen is, "Have Faith in God" and the entire statement by Jesus from which these words are taken represents the spirit of utter dependence upon God in which we undertake the work.

"And Jesus answering saith unto them, 'Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, "Be thou removed, and be thou cast into the sea," and shall not doubt in his heart but shall believe that these things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.'" (Mark 11:22-24.)

The campaign song is "Faith Is the Victory."

The symbols are the cross and the altar, the cross representing His life, His gift; the altar representing my life, my gift.

Since the campaign is most truly a joint undertaking of the two societies, it is in

charge of the Committee of Conference made up of officers and members of the two boards. The organization of the campaign is well under way and is based along familiar channels of the woman's societies and the districts. The National objective will be passed on to the districts, and by the districts assigned to their constituent states. The states will, in turn, pass the work on to the associations and the associations to the individual churches. The adaptation of the plans in a given district will be worked out in conference between the district and the state campaign leaders and the state directors of promotion.

The women's societies have been richly blessed with a host of volunteers who have always shown the finest willingness to respond to a great call. Their co-operation is deeply needed now and they will be used to the fullest extent. There is also back of the campaign a vast wealth of experience gained through the Jubilee movement and this experience will be invaluable.

Certain clearly defined principles underlie the campaign. These principles as adopted by the Committee of Conferences, follow:

1—This is not a new campaign. It is a part of the New World Movement and continues the effort to complete the \$100,000,000 Fund.

2—The campaign is not undertaken for the two women's societies but by the women's societies for the New World Movement.

3—All pledges and gifts secured through the campaign are to be paid through the regularly established channels: namely, the offices of the state boards of promotion. Plans have been made whereby campaign leaders will be enabled to keep a record of every pledge and the payments thereon.

4—The women will solicit pledges and gifts only from the women of the churches, from the World Wide Guild and the Children's World Crusade. Any deviation from this principle shall be subject to conference between campaign leaders.

5—Churches which have raised their quotas will be given full information in regard to the campaign. Individual members of the church and congregation who have not formerly given will be approached. The promise made when the New World Movement was undertaken, namely, that a church which met its quota should not be solicited again as a church until the completion of the movement, will be faithfully kept.

There are certain recognized sources of income by which we believe the money can be secured without violating any pledge made at the beginning of the \$100,000,000 campaign, and without overstepping the limits for solicitation laid down in the fourth principle. These sources may be stated as follows:

1—Churches which have not yet entered into the New World Movement.

2—Churches which have not yet reached their quota.

3—Churches which have reached their quota but which have not reached the New World Movement standard, i. e., every member of the church a contributor.

4—New members who have been received into the churches since the canvass was made.

5—Those who have already pledged but could and should give more.

The achievement of the goal set before us is possible only as we recognize our own inability and the power of God. He has never failed his people—He never

does fail them when they throw themselves on him in a confident expectancy of his working through them. He will not fail us now.

WE CANNOT—GOD CAN  
(Signed): Mrs. H. E. Goodman, Miss Helen Hudson, Mrs. W. A. Montgomery, Mrs. Howard Wayne Smith, Miss Ina E. Burton, Mrs. George Caleb Moor, Mrs. Katherine S. Westfall, Mrs. Geo. W. Coleman, Chairman.

## In the King Row

Since the changed denominational policies the women have not entirely readjusted their organizational plans. There has existed the feeling that under the new arrangement some of our powers, perhaps of initiative, perhaps legislative, had been curtailed. Then it happened! What?

Merely, that the Correlation Committee of the Convention decided to go forward in the matter of Finance by raising the THIRTY unraised MILLIONS. Of these THIRTY MILLIONS, the Committee assigned to the two Women's national societies the task of gathering in SIX MILLIONS. The method suggested was taking it in triturations of TWO MILLIONS a year for the next three years.

The suggestion was sent to the Districts of which there are ten. It made all the women quite happy to note that the BOARD OF PROMOTION recognized the Districts. We felt somewhat like those political States which have loomed so large in that self-determination idea of little peoples. Not that the Women's Societies felt exactly small in as much as they represent over sixty per cent of the denomination. But as a matter of passing interest.

When suddenly we were called upon to reflect no more upon past glories but to mark out specifications for tomorrow's constructive efforts, we had huddled a little in our checkered career and when our "move" came we found ourselves in the "King row," a double decker at that. The proposition was presented by some courageous person to the boards of both the women's national societies. Whatever the result, one thing is certain. The women of the Northern Baptist Convention, through their executive committee and boards of managers, received the communication with a seriousness and earnestness and an expressed desire to give the idea the most thoughtful and prayerful consideration. After going over every phase and phrase, these women in their respective places took the proposition as a subject of earnest and fervent prayer. There was little doubt in any mind that not far away there were men of this denomination who knew what the women were praying for and that they too bowed themselves in supplication that the women would undertake the proposition. Oh, but it was a difficult place! But, with an exaltation of spirit, if not entire serenity of mind, the Woman's American Baptist Home Mission Society, and the Woman's American Baptist Foreign Mission Society, announced their decision to attempt the task. This determination was immediately conveyed to the women's district boards and we have little doubt that they too will confirm the national decision. Someone ventured a stanza from something as a fitting thought for our combined state of mind.

"Got any rivers you say are uncrossable? Got any mountains you can't tunnel through?"

We specialize in the wholly impossible. Doing the tasks no one else can do."





# The Baptist



## The Child and His Books

**T**HE child—any child—is a reservoir of power. The book in the hands of the child is one of the factors which is to determine the direction in which the power shall act.

Reading is of importance at all ages. It is of special importance in childhood and youth. Both good and bad reading have less influence on the adult than on the child.

"As a man thinketh in his heart so is he." Reading determines thoughts.

There are times when it seems as if parents were not as sensitive on this subject as they should be. The reading of their children is determined by chance or by the counsel of friends who may not themselves be well advised. Yet this reading brings forth its perfect work.

The present number of *THE BAPTIST* is largely given to the consideration of this important subject. The editors are proud to be able to present articles of distinct merit. They are sure that parents and teachers of small children will find some of this material of the utmost value. If the child is to be trained in the Christian way, more and not less attention must be given to his books.

## The Spirit of the Board

**T**HOSE members of the churches of Indianapolis who took the time and trouble to see the General Board of Promotion in action during its recent annual meeting were fortunate. We wish that all our churches might be similarly favored. Could they do so, all charges of invisible government would fall to the ground and any feeling that our big problems are not prayerfully and carefully considered would vanish.

This Board of Promotion is a representative body. On it are representatives of our national societies, of our state conventions, of our city mission societies, and pastors and laymen. It is a large body, so large that meetings cannot be held frequently because of the expense of assembling the Board.

There are always present those who have a complete mastery of the actual facts in the case, no matter what the question under discussion. And there are present others who are determined to understand these facts in all their bearings and who do not stop their questioning until they do understand.

At Indianapolis there developed sharp differences of opinion on many points. The report of the committee on adjustments was debated for almost a day and a half before it was adopted, and even then supplemental matters took up further hours. During all the discussion, however, there was manifest the honesty, sincerity and truth of those present, as well as their prayerful determination to take only such action, no matter how it might affect individual organizations, as should best advance the kingdom of God.

A democracy is always cumbered somewhat in its action by the necessity of taking into account the opinion of every last man and woman. Yet one cannot attend these meetings without feeling a sense of security coming to him from the manifest ability and Christian spirit of those in charge and those taking part in the discussions.

What is more important still, perhaps, is the general determination, after a decision is reached, to play the game wholeheartedly. This may mean the putting aside of cherished plans, it may mean sacrifice and adjustment. But the whole program is in the hearts of all, and on the whole program the emphasis is placed. Nothing could give greater assurance that the goals set before us are ultimately to be gloriously reached.

## The Future of Designated Gifts

**N**O ACTION taken by the General Board of Promotion at its annual meeting will occasion more interest than its reversal of policy in regard to designated gifts. There have been numerous criticisms of the former policy and hints that, in the event of a reversal, gifts of large size would come to various of the co-operating bodies. We shall now see.

The action taken, of course, refers only to future pledges. All pledges already made are contracts and not subject to change of designation. The honor of the denomination demands that every dollar shall be scrupulously expended according to the program submitted when the pledges were made. But new pledges or gifts will be subject to new conditions, a thing which is perfectly proper.

Designated gifts have always gone to the organizations for which they were intended. Not a dollar has been used otherwise. But they have been used as a part of the money to make up the pro rata share of the particular organization. That is to say, the amount of these gifts has first been subtracted from the total amount the organization was to receive and the balance has been made up from undesignated money. This was perfectly proper inasmuch as a man has a right to designate what shall be done with his own gifts but has no right to say what shall be done with the money coming from other people. The purpose has been to have all the societies share proportionately, according to their askings in the *Survey*.

The new plan, applying only to new pledges and gifts, provides first for the pro rata distribution among the various organizations of all undesignated gifts. Then the designated gifts will be added over and above these amounts.

The way is open, therefore, for people who wish to give to any particular society or group to do so with the feeling that their money will provide an "extra" fund with which that society can help carry on its work. It is provided, however, that no participating organization or institution shall make a campaign for designated



gifts without the consent of the Administrative Committee.

It is earnestly desired that none shall designate gifts unless they feel in conscience bound to do such a thing. The sentiment of the Board was that we should go out for the whole fund and not for specifics. We have been building up a spirit of co-operation in the denomination such as we have never had before. We must lose none of that. Moreover we must not make designated gifts the whole thing. For such a policy might easily give some organizations a surplus and seriously cripple others.

The bulk of our people will make their new gifts and pledges for the whole work. But if there are those who wish to designate them, the way is now open, and they may know that their gifts will not be equalized but will be in the nature of special contributions to the societies in question.

### The Laymen Are Called

LAYMEN are calling laymen to more continuous and effective service in the kingdom of God. There are tasks so great that only the best efforts of the best men the denomination has can possibly carry them through. Singly they do much. Organized they are irresistible.

Such considerations lie at the heart of the call to Baptist laymen which is printed in another part of this issue. That the laymen are ready for just such service everybody knows. There are many indications of this and they appear in all parts of the country. And organization is now to begin.

The present great denominational need is a thing which grips the hearts of all those who study it. Opportunities are boundless but we are checked at the very entrance upon them because of the financial conditions which prevail in our country and in our churches. There is no condition which, in God's power, cannot be overcome.

We are expecting to see such a response to this appeal as our denomination has seldom witnessed. The women are fast getting under way on their campaign. Let the men match them and even excel them, if that is possible. Fields are white and the demand is for laborers. We can now hear the men answering, both for the present and for future service, "Here am I."

### To Know Is to Love

DIVISIVE tendencies, so far as any of them exist among Baptists, are due to misunderstandings. On one hand Baptist principles are not clearly conceived in relation to other systems of teaching and in distinction from them; clear thinking is always the road out of the wilderness of controversy. On the other hand, men fail to understand the phrases, the procedure and the purpose of each other, and consequently false impressions, antagonistic feelings and cross purposes are born among them.

One of the arts of the demagogue in either religion or politics is to evade consistent definition and to delude the people with catch phrases which play hide and seek between double meanings.

When Baptists come to understand each other they cannot be separated into factions.

### They Love a Hero

IN TWO large cities of the Middle West, the editor has witnessed the greetings paid to Marshal Foch who was permitted of God to lead to victory the allied forces in France. The demonstrations, in their extent and enthusiasm, carry one back to the tense days of the war. Men and women and children have wanted to see and to cheer the hero. And they have now done so to their heart's delight.

Foch is a man of war. In our churches we honor a man of peace. But did he not possess the soul of a hero? Was anything ever more heroic than his action both in the face of life and of death? It may be that the hour is here in which we shall do well to think of this appeal of the heroic and to set before men, as the hero of heroes, our Christ. The mood is favorable and the One whom we honor is worthy of our cheers and our love and our devoted following.

\* \* \*

"I am increasingly proud," said Dr. S. J. Skevington, as he participated in the discussions at Indianapolis, "of what God can do with a Baptist democracy." So are we all, brother! The method is somewhat slower than some others, but when a democracy, after full discussion, arrives, it knows why it is there, and every individual in it is prepared to co-operate.

\* \* \*

"Conference and co-operation," remarks one of the saints, "solve all difficulties." The order is suggestive. Without full and fair conference, there can never be anything like real co-operation, whether in a church or anywhere else.

\* \* \*

Attention is called to the noteworthy action of the state conventions which, in order to meet each other's needs and those of the general societies, voluntarily asked of the Board of Promotion, only 75 per cent of last year's operating budget. In the same spirit of sacrifice and service, the city mission societies asked for only 51 per cent of last year's operating budget. Such reduction means hardship, but nothing could witness more eloquently to the sincerity of the desire of the men of these organizations to work for the whole cause and not for their own part of it alone. All honor and success to them!

\* \* \*

The United States Senate is being deluged with protests against the Treasury ruling permitting medicinal beer and urging prompt action in order that the legislation which would prevent such a sorry state of things may be passed and become effective. Individuals, churches and other organizations are sending in protests, the number of which has already mounted into the thousands. Let the good work continue! The "wets" have indulged in much propaganda. Let the Senate, which is the real guilty party, know the sentiment of the people on this matter. There can be no truce in this liquor war. Beer has no medicinal value which its substitutes do not have. It is the alcohol, not the medicine, some men are after,



# A Primer of Theology

By A. H. STRONG

## II. CHRIST IN CREATION

AS the Father expresses himself in the Son, so the Son expresses himself in creation; first, in the creation of what we call matter; and secondly in the creation of intelligent beings. This is not a creation out of nothing, as some have imagined; for out of nothing, nothing can come. It is rather the differentiation of his one infinite Will into myriads of finite wills. We speak of Shakespeare as "myriad-minded"; but Christ's resources are infinitely greater than those of Shakespeare, for Christ is "made priest, after the power of an endless life" (Heb. 7:16). The simile of light may help us here also. Every ray of light may be divided into all the colors of the solar spectrum. So Christ, the Light of the world, may be said to express himself in all the works of his hands. His mighty Will may show its power in myriads of finite wills, some intelligent, some unintelligent, some spiritual, some material. Modern science is coming to the conclusion that what we call matter is only centres of *force*; and that force is simply *will*, in action. How else explain the fact of gravitation, the action of each particle of matter upon every other, so that my throwing of a ball into the air attracts the whole earth and, if not counteracted by other forces, causes the whole universe to move? "A distinguished philosopher has said that every body in the solar system is behaving as if it knew precisely how it ought to behave in consistency with its own nature, and with the behavior of every other body in the same system. \* \* \* Each atom has danced countless millions of times, with countless millions of different partners, many of which required an important modification of its mode of motion, without ever departing from the correct step or the right time" (Ladd, *Introd. to Philosophy*, 269). The whole universe, from centre to circumference, is alive, and its life is Christ (John 1:3, 4, margin; *Miscellanies*, 1:220-238).

So we claim that something more than atoms is needed to explain the universe. A correlating Intelligence and Will must be assumed. Atoms by themselves would be like a heap of loose nails, which need to be magnetized, if they are to hold together. All structures would be dissolved, and all forms of matter would dis-

appear, if the Presence that sustains them were withdrawn. The atom, like the monad of Leibnitz, is "parvus in suo genere deus"—"a little god in its nature"—only because it is the expression of the mind and will of an *immanent* God. And that immanent God is Christ. The creation of matter is only the beginning of his volitions in space and time, under the law of cause and effect. Matter is Christ's self-limitation under the law of Necessity; Humanity is Christ's self-limitation under the law of Freedom; Incarnation and Atonement are Christ's self-limitations under the law of Grace. In Christ "all things consist," or "hold together" (Col. 1:17): in short, his living will is the glue which keeps the universe, and all that it contains, from disintegration and annihilation. The creation of mind is only his adding to the bodies of his creatures a freedom of intelligent control which makes them relatively independent, capable of virtue, and therefore responsible. While the eternal Word is unlimited before creation; and, after creation, is limited only by his own volition; man's self-knowledge and self-control are subject to such change and growth as are required by the conditions of space and time.

I cannot leave this part of my subject without pointing out that there is a relation, hitherto seldom suspected, between the trinitarian element in man and the trinitarian element in God. As man lives, moves, and has his being only in God (Acts 17:28), created spirits can know themselves and have fellowship with one another, only by participating in what we may call the natural life of the Godhead. For as there is a natural activity of the Word, in all human consciousness and morality; and as Christ before his incarnation was in all men the principle of science, law, benevolence, progress; so the Holy Spirit was the principle of unity and fellowship, revealing to man the depths of his own being, and the sublime nature of his relations to God. Even before his incarnation, Christ was the Light that lighteth every man (John 1:9); and the Holy Spirit, even before he could reveal the crucified and risen Christ (John 7:39), was the persuader of social, national, and universal peace, the real author of all unity, organiza-

tion and law (Gen. 1:2).

Let us pause to consider how completely this view of Christ's creatorship makes him Lord of all. Nature is not only "the living garment of the Deity," as Goethe declares, but it is the living garment of Christ. It is the same hand that was stretched out on the cross for our redemption that paints the sunset clouds with beauty, and directs the tides of life on the far shores of the universe. It is Christ who by his indwelling in humanity gives solidarity to the race, and in spite of its sin, ensures its civilization and progress. Separate races and separate men may seem at first sight to have no connection with one another; but they are like islands of the sea which the water holds apart, but which are bound to one another by a rocky foundation under all the currents of the ocean. Because we are "God's offspring" (Acts 17:28, 29), we have a natural oneness with all men in Christ, which antedates and prepares the way for Christian unity and fellowship. All the appearances of God in the Old Testament from Abraham to Isaiah were appearances of Christ (John 8:56; 12:41). He thundered from Sinai when he gave the law, long before he preached the Sermon on the Mount of Galilee. The Rock that followed Israel through the desert and gave the people drink was really Christ (1 Cor. 10:4). Every voice of conscience that has ever spoken to us was his voice. Every breath we draw is by use of powers with which he has endowed us, and which he sustains. Every heartbeat is a testimony to his personal presence and activity within our physical frame. "Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend into heaven, thou art there; if I make my bed in Sheol, behold, thou art there" (Ps. 139: 7, 8). This ever present God of whom the Psalmist speaks is none other than the Redeemer against whom we have sinned, and who seeks to reveal himself within us for our salvation. How plain it is that there is "none other name under heaven that is given among men, whereby we may be saved" (Acts 4:12).

Christ is the ground of all individual existence. This I have illustrated by the underlying foundation for all the seemingly separate islands



of the sea. We live, move and have our being in Christ, because he is the only expression of God. All our natural life is derived from him, and is shared by him, and the only exception is our will to do evil. Modern psychology makes much of subliminal consciousness. This we may believe to be the peculiar element of Christ's activity and control. A thousand impulses to do good come to us unsought. Dreams encourage us. Childhood and youth are blest with aspirations and ideals beyond the parent's power to explain. Wordsworth has well said that "Heaven lies about us in our infancy." But ordinary men are like islands in which a single slumbering volcano rears its head. Consciousness in them registers only occasional impulses of their better nature. Jesus was the *only-begotten* Son of God, so that in him the subliminal and the conscious activities become practically one. Limited as his earthly knowledge was, of the day and the hour of the end (Matt. 24:38), he knew what was of far greater importance, namely, all things that the Father was doing (John 5:20), and the fact that he and the Father were one (John 10:30). It was by this disclosure, to himself and to the world, of the infinite resources of his own being, that he was able to teach the truth, to work miracles, to retake his life after he had laid it down (John 10:12). The difference between Christ and common men is two-fold: first, that his life is the *source* of all other lives, while our life is only *derived* from him; and secondly, that in him was "all the fulness of the Godhead bodily" (Col. 2:9), while common

men are only *sparks* from the divine flame.

Sanday of Oxford has made this possession of the divine fulness, in the subliminal consciousness of Christ, to be the explanation both of his absolute authority and of his earthly limitations (Syst. Theol. 2:699, 700; Miscellanies, 1:478-493). We can accept this suggestion of Sanday, if we clear it of all implication of pantheism by saying that in nature Christ is not only immanent, but also transcendent (Job 26:14); that the human soul, in spite of Christ's furnishing its powers, can use those powers to thwart the purpose of the Creator; and that humanity has actually, by its sin, so infected this subliminal source of good that it has become instead a constant source of evil, to be counteracted by providence and to be overcome by regeneration. This is the doctrine of original sin, in which we go further than Sanday. We also maintain that, since Christ is the manifested God (I Tim. 3:16), he is so identified with our humanity that he can suffer *for*, and *in*, each one of us, as fully as if the whole Godhead were engaged in the work of our salvation. God is free from all limitations of space and time; his omnipresence is the presence of the whole of God in every place; in Christ he is the inmost life of every human soul; in Christ he can therefore be the suffering, yet the blessed God; and our atoning Savior can also be our final Judge; in short, we have, in Christ, God's complete and final self-revelation (Is. 63:9; I Tim. 1:11; Misc. 2:310-328).

Christ is the God of nature, the

God of history, the God of Scripture, the God of the church, the God of the individual soul. Robert Browning saw God's face in the whole universe when he wrote:

"That one Face, far from vanish,  
rather grows,  
Or decomposes but to recompose,  
Become my universe that feels and  
knows,"

and he explains his meaning when he says: "That Face is the face of Christ." This explanation clears his poem from all charge of pantheism, and sets the poet side by side with Jonathan Edwards, as teaching the deity and omnipresence of Christ. Pantheism has no real Christ, and no personal God. The God of pantheism is a God conterminous with the universe and imprisoned within it; while the real Christ is transcendent as well as immanent, not only "in all" and "through all," but also "above all" (Eph. 4:6). Pantheism knows no more personality in man than in God; while the creatures of the personal Christ are personal beings made in God's image, free and responsible. Pantheism makes men automata, subjects only of the law of cause and effect; while Christ's human creatures are free to serve or to rebel, to choose heaven, or to choose hell. So our Christ, the Christ of Scripture, as our manifested God, gives us the only clue to the mysteries of the universe, and to the problems of theology. "Oh, the depth of the riches both of the wisdom and the knowledge of God! \* \* \* For of him, and through him, and unto him, are all things." Rom. 11:33, 36; see my "Christ in Creation," 1-14).

## Going to School to God

I like to go to school to God!  
Because it always seems to me  
He talks in every breeze that blows;  
Through every bird and bud and bee!

He teaches me His love and care  
Through every tree and blade of grass,  
Here, on the hill, where I may sit  
And listen while the wide winds pass.

He writes with rivers and they carve  
The crevices He leaves to tell  
A story of His living love  
In temple, tower and pinnacle.

His books are beds of slate and coal;  
His manuscripts are Redwood trees;  
Volcanos punctuate the tale  
And turn the pages of the seas!

I like to go to school to God!  
I hear such strange, revealing things;  
He talks to me where rivers run  
And where a Sky Lark soars and sings.

He writes with glaciers on the rocks  
And with the stars that blaze on high;  
With fossil shells and ferns that fall  
And leave their imprint as they die.

His blackboard is a canyon wall  
Whereon He writes of ages past;  
In even lines the strata tell  
Of things that shall forever last.

WM. L. STIDGER in *Pacific Christian*.



## The Reading of Then and Now

*"A sloping meadow where the prim but lovely Rosa quiets the boisterous children with her gentle voice and Kitty aptly quotes, 'A whip for the horse, a bridle for the ass, and a rod for the fool's back.'"*

By E. J. MARTIN

Assistant Librarian Bucknell University

IT IS Sunday, one of those glorious late Autumn days when the world seems turned to russet and gold and the intense blue of the sky lifts heaven to an ever more unattainable height by its contrast. Stay in doors on such a day? Squirrels and rabbits will be frisking at every fence post, and flocks of blue-birds, gathering for their long flight, will start up from wayside bushes. Stay in doors with grown-ups, sleepy from their heavy Sunday dinner! But that is the verdict, for it is Sunday. Well, if nothing can be done about it, there is the front room; no one will come in there, for the damp chilliness has not been routed by fire, and the hair-cloth sofas are too slippery for comfort. Which shall it be, the "Examiner and Chronicle" by many thousands the most widely circulated, or Headley's "History of the Rebellion"? Volume two of the history is the most exciting, and, as it is fairly heavy, the floor is the best place for it. In a few minutes the sky has disappeared through the battle smoke, and the earth is covered with marching men. Perhaps (for just a girl) it is "Little Kitty Brown and her Bible Verses" that changes the dim room to a sloping meadow where the prim but lovely Rosa quiets the boisterous children with her gentle voice, and Kitty aptly quotes "A whip for the horse, a bridle for the ass, and a rod for the fool's back." What matter that the book has but a dull cloth cover and a few crude wood-cuts as illustrations! Noble deeds and gentle thoughts need no aid to stir the soul, and imagination paints the most vivid of pictures.

### History Has Taken New Life

As we pick up the heavy, somewhat discredited history we think of the splendid editions, worked over by famous and careful editors, which the children of today are handling. A text book tossed down by a high school boy is filled with photographic illustrations gathered from all the world. But the deeds recounted remain the same. Perhaps the detail differs, for India is not so far away and Africa is no longer an outline showing Egypt, the Sahara desert and a great white region

marked "Unexplored." There is a little red book about China much thumbed by a child of fifty years ago, who little dreamed she would entertain, in her own home, many a missionary from that fascinating country. She did not have a beautifully illustrated series of "Little Cousins from Other Lands," nor magazines like "Everyland!" There were pictures of elephants in Mitchell's Geography, but no such tale as Kipling's "Toomai" to thrill with the feel of the beast's broad back as he slashes down the jungle trail.

### They Cried Over "Uncle Tom's Cabin"

If geography and history books were few, story books were not much more plentiful. Ask the older people, and both men and women will tell you how they cried over "Uncle Tom's Cabin and little Eva," the little girls sobbingly and the boys surreptitiously, with much sniffing. Dickens and Scott found their way into homes in occasional volumes, and the Sunday School Libraries provided the boys with the "Rollo Books," and the girls with "Little Kitty Brown" and "Little Prudy," the forerunners of the "Elsie Books" and their successors the "Little Colonel" series of today. The "Wide-Wide World" and "Queechy," with their patient and dutiful heroines, were for the older girls and were not quite so prim, though the tears of the readers flowed almost as copiously as those of "Ellen" or "Fleda." Louisa Alcott brought a fresh breath of healthful companionship which keeps her books alive. A rather homesick college freshman with bobbed hair said the other day, "I brought 'Little Women' with me; I just can't get along if I don't have it to read every now and then." It has no modern rival.

Books of adventure seldom received a welcome from the parents of "Then," but if a boy chanced upon Swiss Family Robinson, what a glorious time he did have! To be confronted with several shelves of hairbreadth escapes, as is the modern boy in the Public Library, would perhaps have given him as many thrills as Robinson Crusoe experienced on finding Friday's footprints! The

variety of companionship in adventure would make difficult choosing. The boy of fifty years ago did not spend half an hour or more, standing awkwardly, thumbing over the pictures in the books, trying to make his choice. There was just one book to read and he read it. After all there may have been some advantage in that! Little chance did he have at the classic tales of all the ages; they were fresh and new to him when he entered the Academy and wondered whom the big fellows meant as they talked of Homer and Virgil. A youngster of today can describe a Grecian youth without hesitation, and when you ask, "How do you know what he looked like?" the careless answer will be, "Oh, I was reading about one of them the other day," and the lad does not realize that the charming drawings of Willy Pogany taught him almost as much as the text. Robinhood was known, but the thirst for Mediaeval lore roused by Tennyson had not yet spurred Howard Pyle or N. C. Wyeth to their vivid, colorful interpretations which hold the attention of a thoughtful man as much with their accuracy of detail as with their grace and strength of line. And this man sighs gently as he pictures the cold front room and the boy flat on the floor, his elbows on either side of the dull-looking, heavy history.

### Fairies Come in All Colors

Fairy tales too were somewhat discountenanced fifty years ago. Anderson and the brothers Grimm had a limited popularity, but were not for Sunday reading. The little black-bound, several volume edition of Grimm, with its quaint drawing of the King of the Swans, bears slight resemblance to the beautifully bound volumes illustrated by Arthur Rackham or Louis Rhead which even grown-ups can't resist handling. The dainty Kate Greenaway pictures had their charm for the little children but were scorned by the boys and girls. As for the wealth of fairy lore of all the earth, it was not dreamed of. Now we have not only Russian fairy books and Japanese fairy books, but also Blue fairy books and Red fairy books, and Yellow fairy books, till the "Little People" seem



peeping out from every cover. Librarians and teachers as well as parents, say, "Yes, indeed, let them read; it helps their imagination." But where so much is pictured there is but little left for the imagination after all.

Among other books of fifty years ago there is a small thick copy of Wood's Natural History. The woodcuts scattered through it resemble the drawings found in a dictionary, and it reads much like one. What a contrast to the large nature books of today! Yet a beaver could be rec-

ognized just as quickly from the drawing as from the photograph of the living animal. Could you catch the smell of the woods, and feel the moss beneath your feet, and fear to stir lest you disturb the busy little chap, when looking at the drawing? It is in this field of bookmaking that the children of Now have their greatest advantage over the children of Then. City dwellers or country boys, they have but to open their books to be in the heart of the woods.

"Of the making of many books there is no end." The publishers tell

us that every year there are about six hundred children's books issued in the United States. It is doubtful if there were sixty a year, a half century ago! But the juvenile books of Then were high in their moral tone. Among the many of Now, some are useless and insipid. The boy or girl in the great easy chair may not be fascinated by "Regina, or True Piety among the Lowly," but will respond to the highest ideals our truest manhood and womanhood can give.

Bucknell Univ.  
October, 1921.

## Impressions of Kinhwa

By ALICE PICKFORD BROCKWAY

I WAS reading the other day of the travels of one of our Baptist women in the Far East, and the different Mission Stations she had visited. I could almost follow her on her trip through Japan and China, as I myself had visited many of these same places and some of the same homes. My memories of dear old Canton were still vivid and tender, and I too had been a guest at the home of the Speichers in Swatow.

When she spoke of East China, my heart beat expectantly; then a sense of disappointment came over me, as I read the words, "In East China, I visited all the stations but Kinhwa"; and I thought, another one has gone back to America, without seeing this wonderful station.

I am sure the friend who loved mission work enough to find such joy in going from one station to another, did not omit to visit this one from any lack of interest or unwillingness to do so. I myself, having made the trip up and down the river four times, can understand that in all probability the only reason was because of the time it takes, and the fact that one cannot make that journey by native boat alone, without an escort. So few who visit China ever take the trouble to make that beautiful trip up the winding river, whose mountain sides in the spring time are brilliant with azalias; past little Chinese villages and through rapids. Finally Kinhwa's thirteen-storied pagoda comes into view; and then one passes under the arched stone bridge, a wonderful piece of architecture, and in sight of the old city wall, parts of which are supposed to have been standing since the time of Christ.

In this city, Northern Baptists are the only mission at work, excepting the China Inland Mission, who carry on evangelistic work, but no educa-

tional or medical work. Our own society has a boys' school, a girls' school, evangelistic work, with a fine new church and four outstations, and a hospital plant, the like of which it is hard to find. Said the friend who accompanied me on my last trip, as she stepped into the hospital compound: "This is the finest mission compound I have seen in China. I had no idea it was anything like this." It is the only hospital deserving the name for one hundred and fifty miles around: the nearest being at Hangchow.

The accompanying picture shows the Hospital Staff as it was last June. Since then, Miss Hewey, the foreign nurse, has returned to Amer-

ica on furlough, no one being sent to take her place. In the center of the back row is Dr. MacKenzie. On his right, Dr. Shen, Dr. Yet and Mr. Shen, the Hospital Evangelist. On his left, Dr. Leung, an American graduate, and at his left, the Registrar and Bible Woman. The second row comprises the graduate nurses, with Miss Hewey in their midst; and the front row, the student nurses. Let me say in closing, that I hope in the future, Kinhwa will be included when lovers of mission work visit the other stations; and I can assure them they will receive a warm welcome from the few faithful workers there, and feel well repaid for their trouble.

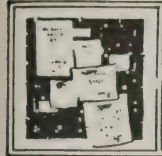


HOSPITAL STAFF AT KINHWA

Enough of the forces of modern education and the spirit of freedom are already let loose in China—and the world for that matter—to make impossible even the partial subjection of so vast and resourceful a people for very long.

China is peace loving. May she be allowed to remain in peace! Her period of ambition for world empire passed centuries ago. What China wants is a chance to grow in character and influence and modern life, not in territorial expansion.—RALPH A. WARD in "Western Christian Advocate."





# The Bulletin Board



## Nearly Nine Million Baptists in the World

There were 8,915,241 Baptists in the world in 1920, according to statistics that have been completed by Dr. E. P. Alldredge, Secretary of Survey, Statistics and Information of the Baptist Sunday School Board. Of this number 6,152,500, including Negroes, live in the Southern States. One hundred years ago there were only 2,600,000, according to the best available information, showing that during the century Baptists made an advance of 330 per cent. Figures for the various countries as reported by Dr. Alldredge are as follows:

Baptists of United States.....	7,789,165
Baptists of Dominion of Canada	144,502
Baptists of Mexico.....	53,74
Central America and Cuba.....	1,461
South America.....	23,272
Africa (four sections).....	282,372
Asia, India, Japan, China, Siberia, etc.....	255,134
Australia (seven provinces)...	30,88
Europe (not England, etc.)....	28,009
England, Wales, Scotland and Ireland .....	405,104

## Ascent of Mount Everest is Attempted

The biggest and most difficult task left for the scientific explorer since the north and south poles have been discovered is the ascent of Mount Everest, generally believed to be the highest mountain in the world. Its height is estimated at between 29,002 and 29,141 feet, the latter figures being those of the London Alpine Club. Preparation for climbing Mount Everest has been made for some time, and word has lately come to this country that the expedition under command of Colonel Howard Bury recently has left Darjeeling for the attempt. The expedition of which Colonel Bury is the head is sponsored by the Royal Geographical Society and by the Alpine Club. Through the initiative of Sir Francis Younghusband permission has been granted by the Tibetan government to attempt the ascent. Treaties with the Tibetan and Nepal governments have hitherto prevented such an expedition.

## "What's Hallowed Ground?"

—The original tomb of Napoleon on the island of St. Helena is unmarked and in a sad state of disrepair. Nothing is there to indicate to the tourist the fact it was at one time the resting place of the great military genius.

## Mine Production

According to statistics compiled by the United States Geological Survey, in co-operation with the Census Bureau, the gold, silver, copper, lead and zinc mines in the United States, exclusive of Alaska, produced, during the past year, approximately 61,839,200 net tons of ore containing 1,833,300 fine ounces of gold, 51,

224,300 fine ounces of silver, 582,500 net tons of copper, 443,000 net tons of lead, and 549,200 new tons of "recoverable" zinc. The placer mines yielded approximately 464,000 fine ounces of gold, 45,400 fine ounces of silver, and 800 ounces of crude platinum.

## Grand Island's New Prexy

On Sept. 28, Rev. John Mason Wells, for several years pastor of the First Bap-



tist Church of Ann Arbor, Michigan, which is closely connected with the student life of the University of Michigan, assumed his duties as president of Grand Island College, at Grand Island, Nebraska. President Wells is a graduate of Amherst

College and Yale University from which he received his B. D. degree in 1905 and his M. A. degree a year later. Beginning with his undergraduate years and continuing since he has been an especially able public speaker. He has taken a leading part in many public enterprises such as prohibition, charity organizations and chautauqua associations, and served as chaplain of the officers' training school at Camp Grant. Mr. Wells has been intimately associated with Michigan University and its students and has had previous experience in college work. Personally he is congenial, broad minded, sincere and deeply religious. He very quickly won the confidence of faculty and students and the good influence of his leadership and personal character has already been felt. In the short time since he entered upon his work he has demonstrated his ability as a wise Christian leader so that the college and all of its directors and supporters feel that the choice of Mr. Wells as president of the institution was very fortunate.

## They are not Slackers

Protestant Christians in the United States do not fully appreciate how much the Protestants of France suffered during the war nor how well they are doing their duty under difficulties now. Of the four hundred churches belonging to the Evangelical Reformed communion, thirty-five were partially wrecked and twelve totally destroyed. To meet the increased cost of living these French Protestants have raised their annual church budget from 1,000,000 francs in 1912 to 3,000,000 in 1920. At the same time they have doubled their foreign missionary work, advancing from 900,000 francs in 1914 to 1,800,000 in 1920. These people are not slackers and leaners. They are workers and self-helpers. They are worthy of sympathy and aid, because they carry such a heavy burden so bravely. They are laboring in the common cause of human welfare which is dear to all true believers.

## "What We Have Done"

The Literature Department of The General Board of Promotion has just published a pamphlet telling a large number of things that have been done by our various missionary societies with the money already paid in on the New World Movement pledges. It is entitled "What We Have Done," and is full of concrete facts and striking illustrations. It answers the question that a great many have asked, "What has been done with the money we have contributed toward the \$100,000,000 Campaign?" Copies can be had free from your State Director of Promotion or from any of the Literature Bureaus of The General Board of Promotion.

## Read and Act Today

*Our State Promotion Board at a recent meeting considered the financial situation of our New World Movement pledges. During the summer months receipts have fallen off very heavily, and it is now necessary to make a strong effort to bring up all pledges. Our Societies are facing a grave situation. November is the month set aside for the semi-annual paying up of all money now due. It is exceedingly important that our Michigan Baptists do their full share in helping to meet the denominational situation. Our Societies cannot wait until business conditions change. They have hundreds of missionaries at home and abroad. These men and women must be fed and clothed. The Societies must have their current expenses. Every Pledge to our New World Movement ought to be redeemed even to the point of sacrifice. Let us make this a point of honor.—GENERAL DIRECTOR GRANT M. HUDSON.*





# The Devotional Life



## "These Sayings of Mine."

By E. HOWARD BROWN  
(In the *American Friend*)

Turn and read again the last few verses of Matthew seven. There you find these words, "These sayings of mine." If we hear them and do them we are like the wise man, if we hear them and do them not we are like the foolish man. What were "These sayings?"

Some of us have said a great deal about what we should believe and how essential it is that we believe certain things. There are certain things that we should believe. There are certain things also that we should do. Some will believe and not do, some will do but will not believe, but either without the other is a hard and hopeless task.

Perhaps enough has been said about what we should believe and why. I want us now to consider what we should do and why. "These sayings of mine," what are they? Read again the three chapters of the Sermon on the Mount. Jesus closes his sermon with these words. Here are some of his sayings in our words:

Let your light shine.

Do and teach the commandments.

Do not kill or even hate anyone.

Agree with enemies quickly, if possible.

Keep pure and do not even lust after women.

Love your wives instead of divorcing them.

Swear not but answer clearly and honestly, "yes" or "no."

Suffer wrong rather than do wrong. Love your enemies.

Do not "get even" with the one who wrongs you.

Give quietly and in humility.

Make your longest and loudest prayers in the closet.

Forgive men before you ask them to forgive you.

Do not seek to look religious but let your religion show itself.

Do not seek to be rich but seek to serve with what you have.

Do not worry over what you cannot help but trust in God.

Seek first the kingdom and count it above everything else.

You would lose an arm rather than die, you would lose an eye rather than go blind, give up anything, however precious, rather than imperil your soul.

Lend to the poor. Help the needy.

Go with the man farther than he asks. Give more than requested.

Can we do these things? Are we attempting to do these things? If we hear and do these sayings, says Jesus, we are like the wise man; if we do them not we are like the foolish man. Does it not behoove all of us, as Friends, to seek to do some things as well as believe certain things?

## A Prayer for the Family

By ROBERT LOUIS STEVENSON

*L*ORD, behold our family here assembled. We thank thee for the place in which we dwell, for the love that unites us, for the peace accorded us this day, for the hope with which we expect the morrow; for the health, the work, the food, and the bright skies that make our lives delightful; for our friends in all parts of earth. Purge out of every heart the lurking grudge. Give us grace and strength to forbear and persevere. Offenders, give us the grace to accept and forgive offenders. Forgetful ourselves, help us to bear cheerfully the forgetfulness of others. Give us courage and faith and the quiet mind. Spare us to our friends, soften us to our enemies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath and in all changes of fortune, down to the gates of death, loyal and loving one to another. As the clay to the potter, as the windmill to the wind, as children of their sire we beseech of thee this help and mercy for Christ's sake.

## Bread and Roses

By JAMES OPPENHEIM

"Bread and Roses, too"—A slogan of the women of the West.—*American Magazine*, Dec., 1911.

### I.

As we come marching—marching in the beauty of the day,  
A million darkened kitchens and a thousand mill lofts gray  
Are touched with all the radiance that a sudden sun discloses,  
For the people hear us sing "Bread and Roses, Bread and Roses."

### II.

As we come marching, marching, we battle, too, for men,  
For they are women's children and we mother them again,  
Our lives shall not be sweated from birth until life closes;  
Hearts starve as well as bodies, "Give us Bread—but give us Roses."

### III.

As we come marching, marching unnumbered—women dead,  
Go crying through our singing their ancient song of Bread,  
Small art and Love and Beauty their drudging spirits knew—  
Yes, it is Bread we fight for—but we fight for Roses, too.

### IV.

As we come marching, marching, we bring the greater days,  
The rising of the women means the rising of the race,  
No more the drudge and idler, ten that toil where one reposes,  
But a sharing of Life's glories: Bread and Roses! Bread and Roses!

## Perplexed!

Once upon a time not so very long ago there was a Baptist missionary in Africa named Mr. Richards who was translating a few verses of the gospel of Luke to his African neighbors every day. They were tremendously interested in the story he continued from day to day; but there came a day when he reached the 6th chapter and the 30th verse which read: "Give to every man that asketh of thee, and of him that taketh away thy goods ask them not again."

Poor Mr. Richards! He hardly saw how he dared translate such a "sweeping" verse when already these black neighbors were stealing his possessions and envying him for owning such marvels as, for instance, an umbrella which closed up like a stick in dry weather but opened up like a palm tree when it rained! And his "tick-tick animal" that told him the time of day, and his "squeaking twig" that made black marks on paper—oh he had fascinating possessions which they longed to own, and if he should translate this verse what would he have left?

So the first day he dared not translate it; the second and third day he wavered, then he nobly decided that God had put that verse in the Bible and it was the duty of a Baptist missionary to pass the Bible on exactly as it was written. So he translated the fateful verse!

No sooner was the meeting over than the congregation grabbed his things pell-mell—boots for their bare black feet, handkerchiefs for their black noses, chairs, tables, pillows—everything was gone by night. Everything! And I suppose Mr. Richards must have remembered that once the Lord Jesus also had no place to lay His head.

But there's a surprise coming! For when his black neighbors went home to their little hatched huts with their new treasures and laid down on their floors to sleep, behold a little Something-Inside-Them began to talk to them: Conscience, you know! "See here," said they to themselves, "this white man has come over from the tribe of Baptist Persons to do us good, and we are doing him great evil by taking the curious things he needs to make him comfortable!" They squirmed and fretted and communed with their secret hearts all night long, and toward dawn in that little village there was the patter of black feet tiptoeing to the door of the white man's hut to leave the "spoils" on his doorstep! So that when Mr. Richards awoke he thanked God and took courage, for he saw that where ten years of sermons had failed, one action of unselfish love had melted their cold heathen hearts!

And I am proud of such a Baptist, aren't you?—Selected.





# The Chimney Corner



## Creating a Book-Lover

"THE trouble with me is," sighed the Distinguished Lawyer, "that the exceedingly pious aunts who brought me up always made me learn a Psalm for penance whenever I was caught in a wicked prank. Consequently I still regard the Bible with the most peculiar sensations—"

"How wretchedly short-sighted of them!" said Mrs. Hathaway, then looking around her pleasant dinner table as if challenging a rebuke, she added: "Sometimes I think we shrink from the Bible, too, because it has a dreary black cover."

"Nonsense!" laughed the gentleman seated at her right, "it's because of what's *inside* those covers, dear lady! You can't make children love Deuteronomy, for instance, or Judges—"

"Oh, can't I?" laughed Mrs. Hathaway, "why, if you love it yourself you can surely pass on that love. Especially when there are such perfectly corking stories in Judges, for instance!"

"Corking?" gasped the lady in the lavender dress, "what a frightfully irreverent word for the Bible, my dear."

"Not a bit of it!" insisted Mrs. Hathaway, "I simply did it to emphasize the modern appeal of those splendid everyday stories in the Bible—the best in the world for growing children. As for Judges, it's brimful of some of my family's favorites. Come now, confess, who of you knows what's in that solemn-sounding book?"

A confused smile rippled around the tableful of guests, and only the host was able to answer: "You see," he pleaded (to explain his unexpected store of knowledge) "we've three insatiable young Bible-lovers in our family, and the boys know all about Jael and Sisera—The Gentleman-With-a-Nail-Through-His-Forehead!—and Gideon's Wet and Dry Fleece, also the Fate of Jephthah's Daughter, and Samson, The Strong Man. In fact," he added slowly, "it isn't until you turn your children into lovers of the Old Book that its real beauty and ageless appeal come home to you yourself."

"But Mr. Hathaway," said the Lavendar Lady rather breathlessly, "isn't the Old Testament simply full of war and immoralities and horrors hardly fit for children?"

Mr. Hathaway looked across the table at the little woman seated opposite: "You answer, dear. Tell them how we figured it out!"

Mrs. Hathaway leaned forward eagerly: "What if there are horrors? There's a glorious end in view! You know how the Bible opens in a *garden*, and closes in a *city*? Well, all that weary way between we read how God was training up a race of men to worship him in spirit and in truth. Story after story about that

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

training—and some of the people misunderstood, some failed, some helped. That's the one big thing to keep in children's minds from the very beginning: God training citizens for his New City. So that *all the Old Testament stories show how, little by little, God was coming down to men—in the person of Christ; and all the New Testament stories show how, little by little, man is climbing up to God—in the persons of Christians all over the world. It's a fascinating recital, that! Oh, I think we cheat our children out of real religion when we fail to make the whole motive of the Bible shine—that golden thread of redemption running clear through from Genesis to Revelation. Bit by bit, like some giant picture puzzle, you can fit in Adam and Noah and Abraham and Moses and Samson and David. Even a child can see in their failures that the Christ is all the more perfect.*" She stopped, a little confused by the rising tide of her enthusiasm.

The gentleman sitting at her right pulled out his pencil and scribbled something on the back of his place-card. Whereupon his wife, across the table, said curiously: "Now what *is* he doing?"

He smiled ruefully: "Just jotted down that golden thread of motive—never realized before there *was* that continuity uniting all the Bible characters—"

Mr. Hathaway grinned: "And now I warrant you'll be passing the idea on to your boys on Sunday afternoons, Fred! Just try it out on the youngsters. There's all the virility and adventure any boy wants in those stalwart old patriarchs and prophets and saints. Linked up with that golden thread idea it makes it clear to any boy whose job it should be to finish the Bible."

"Finish the Bible?" gasped the Lavendar Lady, as if this conversation were all Greek to her.

It was at this point that the dark-haired Young Lady in the coral-colored dress grew animated: "I know exactly what Mr. Hathaway means about *finishing* the Bible; I learned it one day when I taught what I considered a 'perfect lesson' in the primary department. Simply perfect it was—all the nicest pedagogical methods in full force, so that the story of the Saviour's last day on earth was graphic and gripping to every youngster in that room. I was secretly elated to have a fringe of visiting parents seated around the room to watch the spell I was weaving! By and by I capped the climax of my perfect story by quoting Christ's last words on earth—of course I had been skilfully leading up to those words from the very beginning: 'Go ye

into all the world and preach the gospel to every creature.' It was just as effective as I wanted, that climax! So with a satisfied smile I picked up the hymn-book to find a hymn, when there on the front seat I spied Jimmie. All eyes, he was! simply dangling with suspense. As plain as day one could see he was *waiting* for something. 'What is it, dear?' I asked, leaning down. 'But didn't anybody GO?' he asked breathlessly. You see, the story wasn't finished to him; and its graphic perfection shattered to a thousand bits by that eager question. 'Go!' I cried, 'of course they went, and what's more—they're *still* going in answer to that command.' That's the way I learned that there's a sequel to the Bible in the modern Acts of the Apostles—our missionaries. There isn't a child too young to understand we are to carry on the torch."

"Hear! Hear!" cried the hostess, delightedly, "Bible stories and mission stories, hand in hand. They're all one: a *diet of heroes*!"

The Lavendar Lady sighed: "You're too clever for me, you two. I would certainly need a book to help me tell those stories. Are there any?"

"I have three favorites, myself," said Mrs. Hathaway. "For the very little children there's 'Who-Was-It? Stories' by J. H. Johnston, I think. They are told in such a way as to arouse a new interest in well-known Bible characters. Then for the six-to-ten year olds is that perfectly delightful life of Christ by George Hodges, 'When the King Came.' It's lovely! Then for the nine-to-twelve age we gave our children Charles Foster's 'Story of the Bible'; it's a continuous narrative of the Scriptures, with lots of pictures. Those three books are all I have ever used. But even into them I had to inject every ounce of imagination and divine insight to make the *thread* shine forth in all its golden beauty."

The Distinguished Lawyer looked around the table first in silence, then he looked again with an impressive solemnity: "It dawns on me," he said quietly, "that we could all make real history here tonight, if we would each of us go home and build the Bible into the very warp and woof of our children's growth. God knows they need something basic. I wonder what we're thinking of, we Christian parents—"

"I'm ashamed!" cried the Lavendar Lady, "you just ought to see the fairy stories and the animal stories and the Scout stories and the boarding-school stories that line my book-shelves—why, oh, *why*, haven't I given the one real Book a fair trial, too? I didn't know it was so brimful of fascinations—"

"And begin early," sighed Mrs. Hathaway, "for after a certain age it's just about impossible to create a Book-lover."



Up to me sweet childhood looketh,  
Heart and mind and soul awake;  
Teach me of Thy ways, O Father!  
For sweet childhood's sake.

In their young hearts soft and tender  
Guide my hand good seed to sow,

That it's blossoming may praise Thee  
Wheresoe'er they go.

Give to me a cheerful spirit,  
That my little flock may see  
It is good and pleasant service  
To be taught of Thee.

## The Young Reserves

### The Spellbound Order of Book-Worms

"SOMETHING will have to be done," said the Fairy severely.

And the Boy-Whose-Nose-Was-Always-Buried-in-a-Book looked up long enough to grunt: "Uh-huh!" which is absolutely no way to talk to anyone—especially to a Fairy who only appears for seven short days in the entire year: in Children's Book Week. So in punishment for his impoliteness she fastened her gaze on his nose (which was buried in a book, of course) and it suddenly began to seem uncomfortably long, even to him.

"Mercy me!" cried Miss In-One-Eye-and-Out-The-Other, "just look at that boy's nose!"

Whereupon the Champion Forgetter snickered rudely: "Oh, his nose isn't a circumstance to your eyes, you silly girl! They leak, they positively leak! Whole sentences go in one eye and leak out the other eye!"

But at this, little Skip-and-Skim laughed heartily: "Now aren't you too comical? Why criticize her eyes, when your brain is certainly the leakiest in the world! Isn't it, Book Fairy?"

The Book Fairy stared sadly at Skip-and-Skim: "Tut! Tut!" she said gently, "don't talk about brains, poor dear, for it would seem as if you didn't even own one—certainly you never try to store anything in it!"

Now that each of them had reason to feel snubbed and crushed on account of owning such peculiar noses and eyes and brains, poor Skip-and-Skim said wistfully: "Then what's to be done about us? Are we to be banished forever from the Kingdom of Books?"

"Not a bit of it!" cried the Fairy, "but temporarily I must turn you each into a bookworm."

"Ugh!" shuddered Miss In-One-Eye-and-Out-the-Other, "Why a bookworm? Couldn't it be something nicer than a worm, dear Fairy?"

"No," said the Fairy, "for there's this to be said about a bookworm: he *feeds* and *thrives* upon the book he eats, and from print and paper makes a house for himself to live in. Which is exactly why boys and girls of your age should read—yet here is Miss In-One-Eye-and-Out-The-Other who sees words and sentences, of course, but they never stick inside her, they leak right out. The same way with this Champion Forgetter of ours, he thinks he has everything tucked away in his 'remember cells,' but he never, never, never can recall a thing he reads. As for foolish Skip-and-Skim, she dotes on

the pictures in a book and invariably skips all the dull-looking pages. Oh, my very dear Dears, yours is no way to furnish the little house you live in."

"But my house *is* furnished," announced each and every one of the four in a shocked chorus, because had not their parents all the tables and chairs and beds and dishes which a cozy home should have?

But fairies have a curious little point of view all their own, so this Book Fairy waved her wand and *instantly every one of those children's heads turned into a house*. Indeed, yes! The front door was the mouth, of course, the windows were the eyes (the eyelids were shutters!), the ears were telephones and the hair was the roof, covering the brain which seemed to be a sort of attic. They thought they had never seen anything so fascinating in their lives as house-heads sitting on top of each other's necks.

"Walk indoors!" ordered the Fairy; so in they walked, inside themselves! And nobody seemed to like what they found.

"I'm all *bed-room*!" wailed poor Skip-and-Skim, "am I really such a dreamy, sleepy, stupid girl?"

"You ought to know," sighed the Fairy, "but look up in your attic. Maybe you've stored something worth-while up there in your memory chests."

Skip-and-Skim climbed up and looked inside the roof of her own head: "It's a nice big garret, but not one single littlest thing stored away!"

Miss In-One-Eye-and-Out-The-Other was actually weeping: "It's all *parlor* inside my house," she sobbed, "who wants to be a silly parlor where only giggling girls can sit and gossip? And there's nothing in my attic to help furnish another room—"

The Champion Forgetter interrupted: "I'm all *playroom*—all toys and hobby-horses and games that I've outgrown long ago. Empty attic, too! It's not a place where a fellow can grow very fast—"

"Don't talk about *growing*," groaned The - Boy - Whose - Nose - Was - Always - Buried-in-a-Book, "for I'm all *dining-room*—"

### Answers to Puzzles in Last Number

**Time To Go Nutting:** (1) Beechnuts, (2) peanuts, (3) chestnuts, (4) walnuts, (5) Brazil nuts, (6) hickory nuts, (7) hazel nuts, (8) almond.

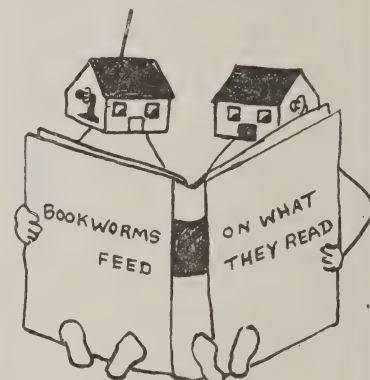
**Up a Tree:** (1) Bark, (2) leaf (leave), (3) trunk, (4) root, (5) branch, (6) laurel, (7) pear, (8) yew, (9) vergreen, (10) spruce, (11) fir, (12) pine, (13) elder, (14) poplar, (15) L. M. (elm).

in my house: evidently I just sit still all day long and gobble up books as some boys gorge on pancakes, and my attic is so cramful of odds and ends that I can't sort anything out. All the housekeepers in town could never house-clean up there, my memory cells are so over-stuffed. It just *hurts* me, I can't run around and play, I'm so top-heavy!"

The Book Fairy gave a little laugh: "My dears, you see now what comes of careless, rapid reading. It doesn't furnish the insides of your heads at all. A bookworm, on the contrary, feeds on the print he devours, so I am going to cast a charm on each of you! For one whole year you are to be bookworms and feed on the books you will find most highly praised in this issue of THE BAPTIST. Read them slowly and intelligently and lovingly. Store away plenty of material to furnish all the rooms you think you are going to need in the little House-You-Live-In. And next November, 1922, I will come back to lift the charm,—provided I see a real improvement in you."

"What kind of a charm will it be?" they asked in a doubtful chorus.

"Look in the glass and see!" cried the Fairy as she disappeared from off the face of the earth for a whole year.



So they looked in the mirror with fear and trembling, not daring to think what horrible thing a bookworm might look like—and what do you suppose? *They had never looked half so attractive in all their lives before!!* For behold, they looked *intelligent*—as if they were being properly fed on suitable diet; and eager; and spellbound. But maybe you know it's always that way with boys and girls who feed on what they read.

Rev. Angelo DiDomenica, pastor of the First Italian Baptist Church of Philadelphia, and editor of *L'Aurora*, on Monday evening, October 24, was walking peaceably and quietly along the sidewalk of South Broad Street, Philadelphia, from his home to his church to a young people's service, when all of a sudden without the least warning an automobile dashed off the road on to the sidewalk, knocked him senseless, and left him there and vanished to the unknown. Pastor DiDomenica was picked up by strangers, taken to the hospital, and an hour after was brought to his home where for days he suffered untold agonies of pain. Later examination showed no bones broken, but it will take weeks for his recovery.





# Young People's Work



## Topic for November 27

LIFE SKETCHES OF GREAT ADVENTURERS:  
THE MOFFATS.

Matt. 7:15-21; John 15:16-18.  
(Conquest Meeting)

1. *A Conflict.* Robert Moffat, though only twenty-one, was fighting a mighty battle, for two great and burning loves surged in his heart. One was love for his divine Lord, whose voice was calling him to missionary service in foreign lands; the other was love for sweet Mary Smith, only daughter of his employer. There might have been no conflict in Robert's heart, for Mary shared his ardent spirit of Christian adventure for the kingdom's sake, but her parents thought otherwise and forbade her leaving England.

2. *A Goodbye.* So Robert bade goodbye to Mary and made a hurried trip to Scotland to bid farewell to his beautiful, dark-eyed mother, who had implanted in his boyish heart a purpose to serve God where He should call. Then on to London to receive his appointment by the London Missionary Society. It was proposed to send him with John Williams to Polynesia, but at the final farewell service on old Scotch minister, noting the youth of both candidates, declared, "Thae twa lads are ower young to gang thegither." Therefore John was sent to the South Seas, where in later years he met martyrdom; and Robert was sent to South Africa, to the kraal of Afrikaner, an outlaw chief, the terror of both natives and settlers, upon whose head the government had placed a price.

3. *Facing the Desert.* The sailing ship Alacrity belied its name on the

voyage by which it carried Robert Moffat and a group of fellow missionaries from Gravesend to Cape Town. Eighty-six days of tedious journey by sea may, however, have proved in a measure training in patience for subsequent equally tedious and even more dangerous journeys.

At Cape Town, Moffat endeavored to obtain permission from the Cape Colony government to locate beyond the boundaries of the colony, and after some months set out in an ox-cart for his journey of several hundred miles. Fifteen miles a day was the speed limit for an ox-cart, and at the end of each day the young missionary was glad to accept the hospitality of a Dutch farmer. They fed him and lodged him with the best they had, and at the same time did their utmost to dishearten him. As the cart, drawn by several yoke of oxen, made its slow progress, farmhouses became fewer, until finally they disappeared entirely, and Robert found himself facing the unbroken desert, which he must cross with only three native servants for companions.

4. *A Honeymoon in an Ox-Cart.* Later in Cape Town joyous tidings came to Robert. A letter from Mary stated that her parents had at last given her leave to join him, and that she would come on the first vessel.

In December, 1819, Mary arrived at Cape Town, and a few days later a happy wedding was celebrated in Saint George's church. Early in the new year three ox-carts were made ready for the wedding journey. To Robert and his companion missionary, Mr. Campbell, the ox-cart was an old story, but Mary found the cart, the oxen, and the "crew" a never ending source of interest.

5. *Return to Scotland.* Many years sped by in busy service. Robert and Mary who had, on the threshold of life, dared all for the kingdom's sake, were facing the sunset of life. Robert was seventy-five years old when he and Mary bade final farewell to Kuruman, leaving the work of the mission in the hand of their son John. Throngs of black people blocked the way. When the wagon finally moved down the street crowds followed, and when they could go no farther, a long, haunting wall of grief followed until the travelers were out of hearing. They were going "home" to Scotland, but it was really home they were leaving in Africa.—Adapted from *Service*.

### CAN YOUR SOCIETY MEASURE UP TO THIS?

The senior B. Y. P. U. of the Mill Creek near Mitchell, Georgia, reports their activities for the year 1920-21 as follows: "We furnished the following church and Sunday school officers: church treasurer and Sunbeam leader, Sunday school superintendent, Sunday school secretary and treasurer, two Sunday school teachers, four officers for organized class work. Furnished one associational B. Y. P. U. vice-president. Furnished one associational vice-president for Sunday school work in our association. Made eleven visits to other churches in interest of B. Y. P. U. work. Visited two churches and put on demonstration. Organized two unions, senior and junior at Gibson, Ga. Wrote forty-four letters in interest of B. Y. P. U. work. Gave out eighty-three tracts on soul-winning. All took study course and passed written examination.

GROUP OF DEAF AND DUMB YOUNG PEOPLE ORGANIZE A LIVE B. Y. P. U. IN AUSTIN CHURCH

This group of young people of the East Avenue Baptist Church, of Austin, Texas, can neither talk nor hear, but that did not prevent their organizing a B. Y. P. U. that will measure up to any in the state. All in the picture, except Bro. H. C. Morrison, the first on the left of the bottom row, are deaf and dumb. Mr. A. O. Wilson, on the right of the bottom row, is a deaf mute, and is assistant pastor of the church. The deaf and dumb members of this church have their services separate from the main church, in the Sunday School Annex.







# Religious Education



## International Uniform Lesson For November 27

PAUL'S VOYAGE AND SHIPWRECK  
Acts 27:1-44. Golden Text, 2 Timothy 1:12

By JOHN A. EARL

### The Lesson Text

The writer, Luke, is one of the party to sail with Paul for Rome. He had come with Paul to Jerusalem and was with him all through his experiences in that city and in Caesarea. Evidently he was well acquainted with the sea and nautical terms because his description of the voyage and shipwreck is a masterpiece of vivid and accurate narration. The voyage is minutely described, the storm is so realistic that the reader can hear the roaring of the wind, feel the creaking of the ship, and see the panic on the faces of the passengers. Paul, of course, is the master of the situation. Luke, modestly hiding himself, throws the light of his inspired genius upon the great personality of Paul. It takes the storm to test the timbers of ships and the temper of men. Paul was never seen to better advantage than when he stood on the slippery deck of a grain boat tossing like a derelict on the Mediterranean Sea and calmed the terror of panic-stricken men.

### The Lesson Taught

The lesson is capable of many applications, but the two which shine out of the narrative like the revolving lights on some dangerous reef are Man's Extremity and God's Opportunity.

#### Man's Extremity

The whole narrative is eloquent of the impotence and impoverishment of man. The greatest government the world had ever seen up to that time, the Roman Empire, represented by its military leader and soldiers in charge of certain prisoners who had appealed to Caesar was powerless to do anything in the grip of the storm. It was the extremity of Rome. The captain of the ship who had probably weathered the gales of the sea for years reached his extremity. The sailors were ready to desert at the first favorable opportunity trusting themselves to the sea in open boats rather than risk their lives in a sinking ship. The soldiers were ready to kill the prisoners. All the men on board the ship were paralyzed with fear and panicky with excitement except Paul and his companions. The storm was unusual in its severity and duration. Days passed into weeks while the sun refused to shine and the sea heaved and tossed with mighty waves and the wind blew mercilessly and unceasingly. "All hope that we should be saved was then taken away," Luke writes. The extreme of extremity had been reached. Hopelessness settled down upon the storm-tossed

mariners with a deeper darkness than that which enveloped the sea on a moonless, starless stormy night.

This is God's method with men. So long as man has a prop of his own making to lean on he will be independent of God. Man proud of his intelligence will not accept God's revelation, confident in his own will he will not bow to the will of God, satisfied with earth-born fellowships he refuses to establish vital and conscious fellowship with God. It seems that God has to strip us naked before we are willing to let him clothe us with the garments of his righteousness, to make us hopelessly sick before we will look to him for health, to lead us down into the valley and shadow of death before we will reach out for his guiding and comforting hand. Poverty is often God's way to true wealth. Times of material prosperity are never times of spiritual power. On the contrary when wealth accumulates society disintegrates. Our faces have to be kept on the grindstone to make us dependent of God. During

the war men and women prayed because it was the hour of their extremity. It is regrettable to face this fact and to know that mankind can not thrive under easy conditions. It takes the storm and the stress, the temptation and the trial, the burden and the heartbreak to make character and to bring out all the latent powers of personality. Paul's stormy voyage to Rome is the climax of his great career and the fitting close of Luke's account of the acts of the Apostles.

#### God's Opportunity

The storm brought out God. He sought opportunity to reveal himself as the transcendent God, that is, as the God who is over nature and all its forces. The poor Romans were pagans whose gods were numerous, fickle, often powerless, and always associated with the forces of nature which they sometimes used as weapons against one another. Pagan gods have always been and still are represented by the good and evil forces of nature, therefore nature in her warring moods has always been a terrifying power to superstitious peoples. On the other hand the God of the Jews or rather the God of revelation has always been associated with man. The tenderest things said about God in the Old Testament are anthropomorphic. "Like as a Father pitieth his children," and "As a mother comforteth." This anthropomorphism of the Old Testament finds its incarnation in Jesus Christ of the New Testament. And yet this human God is also clothed with the attributes of omnipotence and omnipresence. It is not Britannia that rules the waves, but Deity. "Therefore will we not fear \* \* \* \* \* though the waters of the sea roar and be troubled." God is over all, not the Kaiser. Paul as the servant of the true God brought out this great truth in the extremity of the storm.

But he also brought out its companion truth that God is in all. The souls of the 276 men on that voyage were all dear to God. That truth had burned itself into the consciousness and conviction of Paul. It was this conviction that made Paul a missionary and that was taking him to Rome. The storm was God's opportunity of coming near to men and revealing himself as a God who cares, who sympathizes, who loves. God's messenger was also a passenger. "There stood by me this night an angel of God." What did God send his angel to do? To tell Paul that in spite of the elements which threatened to engulf the ship, all would be saved not only physically but spiritually. God over all and God in all are the two great truths which we need to learn and live by. It takes the extremities of loss and suffering and sorrow to bring us to this point, but when once we have reached it we see that our extremity was His opportunity.

### This Moment

"A very present help."—Psalms 46:1

By ANNIE JOHNSON FLINT

*He's helping me now—this moment,  
Though I may not see it or hear,  
Perhaps by a friend far distant,  
Perhaps by a stranger near,  
Perhaps by a spoken message,  
Perhaps by the printed word;  
In ways that I know and know not,  
I have the help of the Lord.*

*He's keeping me now—this moment,  
However I need it most,  
Perhaps by a single angel,  
Perhaps by a mighty host,  
Perhaps by the chain that frets me,  
Or the walls that shut me in;  
In ways that I know and know not,  
He keeps me from harm or sin.*

*He's guiding me now—this moment,  
In pathways easy or hard,  
Perhaps by a door wide open,  
Perhaps by a door fast barred,  
Perhaps by a joy withholden,  
Perhaps by a gladness given;  
In ways that I know and know not,  
He's leading me up to heaven.*

*He's using me now—this moment,  
And whether I go or stand,  
Perhaps by a plan accomplished,  
Perhaps when He stays my hand,  
Perhaps by a word in season,  
Perhaps by a silent prayer;  
In ways that I know and know not,  
His labor of love I share.*



## The Board of Promotion Meets

THE annual meeting of the General Board of Promotion was held this year in Indianapolis, Nov. 1-4, and was perhaps the most significant meeting of this body since the beginning of the New World Movement. There were present representatives of all the co-operating and affiliated organizations of the Northern Baptist Convention. The meeting of the Board was preceded by meetings of the administrative and sub-committees, especially by meetings of the adjustment committee which this year rendered service of the utmost value to Northern Baptists. The state secretaries also held numerous meetings. During the board meetings also committees were at work and a vast mass of detailed work was accomplished, the results of which will be reported from time to time. The utmost that can be done in this preliminary report is to indicate the spirit of the meeting and some of the most important actions which were taken.

The meeting began with a spirit of depression communicated to the body by the prevailing financial situation in the country which has greatly affected collections. But it began also with a spirit of prayer and of absolute dependence upon God. It was marked throughout by thoughtful and earnest discussion, by a sense that God's work must go on whatever difficulties may be in the way and whatever sacrifices may be demanded. And it ended with a spirit of optimism, growing out of the new plans made, and of entire consecration to God and to his work.

A few facts taken from the treasurer's report will indicate the situation which was faced. Collections for the first five months this year have been \$1,539,060.99, or 51.5 per cent of the receipts for the same period last year. Only about 2000 of our churches have yet accepted and subscribed to the New World Movement on the basis of giving required to insure its success. From 30 to 40 per cent of the members of these 2000 churches have not yet subscribed to the fund. Not more than 30 per cent of our church members are contributing on the generous basis necessary to insure success.

The total amount pledged to the fund to May 1, 1921, is \$48,758,191.04, of which \$14,910,489.94 had been paid by May 1, 1921. At least one-third of the balance falls due this year. To this sum should be added the anticipated income for the year from invested funds, matured annuities and legacies, namely \$800,000. This would bring the total to \$12,082,567.03, or \$7,917,432.97 short of the \$20,000,000 needed this year. Northern Baptists have accepted the goal which calls for increasing subscriptions to the fund to \$87,500,000 by April 30, 1922. This requires new subscriptions aggregating \$30,000,000. Payments on these new subscriptions during the current year must approximate \$10,000,000 in order to meet the situation. Such figures suggest the size of the task.

With such figures as these before them only three possibilities were present to the participating organizations. They must curtail the work, or they must incur increasing debt, or they must raise the balance of the \$100,000,000. As the meeting went on, it became more and more evident that the last possibility was the only one which could be considered. For the committee on the financial situation, Dr. Emory W. Hunt reported (1) that there is reason for gratitude for what has been achieved. Our co-operation must

continue. We must not return to the old condition of competition between the societies, and (2) that our present situation, due to the fact that pledges go only half-way to the goal, gives anxiety about the work at home and abroad. We cannot think of withholding appropriations to the workers. Our need drives us to God and to our hardest work. Man's extremity is God's opportunity. Let us give ourselves to God with all earnestness and then to the work as if all depended upon us. The future is as bright as the promises of God.

Just what method should be adopted became apparent after the report of the Committee on Laymen's Activities which was given on Friday morning. It will be remembered that the women have already undertaken to see that \$6,000,000 in new pledges is raised during the year and that \$2,000,000 of this shall be paid in by May 1. Plans have now been inaugurated for a larger use of laymen than has ever before been attempted. The report of this committee, which is printed elsewhere in this issue, was enthusiastically received and was felt to be the most encouraging forward movement made in this meeting, linked as it is with the report of the stewardship program to which reference will be made later. The report was unanimously adopted, most cordial words were had from many states in which it appears that machinery is already set up merely waiting for this report, and then the assembly gave itself to a service of prayer and praise, literally going on its knees before God. There have been no sessions of such power in recent meetings of any of our national bodies. Our readers are urged to read this report and to put themselves in line with its recommendations.

The question has often been raised as to how the organized work of the denomination is to be carried on when the five-year period comes to a conclusion. The answer is given in the report of the Committee on a Tithers' League and Stewardship Program, read by Dr. Gilbert N. Brink on Thursday morning and printed elsewhere in this issue. The program suggested also answers the important question raised regarding the systematic education of the people of our churches in principles of stewardship. The Board rightly feels that work of the most valuable kind has been done in this report and is making provision to see that the recommendations, all of which were adopted, promptly reach our churches and are, so far as possible, carried into effect.

Probably no committee of the Board worked harder during the entire meeting than the adjustment committee, to which many delicate and intricate problems were committed. The gist of this report will be published in the next issue of THE BAPTIST, with some interpretative comment. At the present moment, however, mention should be made of the splendid spirit of the state men, the city mission men, and the representatives of the national societies in making adjustments which involved a serious cut in their budgets, their supreme desire being that the whole program might be advanced. Nothing finer than this generous give and take has ever been seen in our co-operative relations.

The new officers are as follows: Chairman, Emory W. Hunt; Vice-chairman, S. J. Skevington, Mrs. W. C. Abernethy,

G. A. Hagstron; Rec. Sec., Wm. B. Lippard; Treas., James C. Colgate; General Director, J. Y. Aitchison; Business Manager, H. R. Greaves; Conventions and Conferences, Hugh A. Heath; Publicity and Statistics, F. W. Padelford.

Administrative Committee. Representing the national societies and affiliating organizations: F. L. Anderson, Max Schimpf, Smith G. Young, Mrs. H. E. Goodman, Mrs. G. W. Coleman, A. M. Harris, C. A. Barbour, Henry Bond. Others. For one year: Mrs. John Nuveen, F. W. Ayer, W. H. Geistweit, A. T. Fowler. For two years: Mrs. N. R. Wood, A. L. Scott, J. M. Stider, Mrs. G. C. Moor. For three years: F. H. Robinson, F. E. Taylor, Mrs. C. D. Eulette, E. H. Rhoades.

Apportionment Committee: W. W. Everett, G. B. Huntington, C. L. White, G. N. Brink, Mrs. A. MacLeish, Mrs. K. S. Westfall, E. T. Tomlinson, A. L. Scott, W. C. Coleman, I. B. Mower, E. H. Dutton, D. B. Purinton.

Budget and Adjustment Committee: F. W. Freeman, A. H. Finn, C. H. Prescott, C. S. Dearborn, W. M. Mc Kercher, Mrs. R. W. Ramsay, Mrs. G. C. Moor, C. S. Shanks, Mrs. C. D. Eulette.

### Report of Committee on Laymen's Activities

THIS committee was appointed to consider a recommendation made to this Board suggesting the utilizing in a larger way than at present of the laymen of our churches and to consider whether an organization should be effected to accomplish this purpose.

We have been greatly aided in the performance of our duties by the counsel and advice of the other laymen of this Board and of the city of Indianapolis. Besides private interviews two open conferences have been had and at the conference this noon the substance of this report was presented and unanimously endorsed and is now formally presented here.

#### A Present Need

We are in the midst of a most significant meeting. In but a few days our Baptist people all over our land will be aroused as by a bugle note.

Our General Board of Promotion after prayer and conference believes that the raising of the \$100,000,000 should be completed and that the time to commence its completion is now.

Our General Board of Promotion after prayer and conference, has adopted a most comprehensive and far-reaching, yet absolutely workable, plan of tithing and stewardship, involving stewardship of life, of time and of property.

It is manifest at once that to accomplish these objectives there must exist not only the maximum of efficiency in our existing denominational machinery, not only the most absolute and loving loyalty of our pastors, not only the ceaseless and effective work of our women, but also a like loyalty and a like efficiency in service on the part of the laymen of our churches.

#### A Present Resource

How significant it is that as we face this great present need we find that the Lord whom we serve has already prepared a way in which the need can be met!

The laymen are ready for service. They speak through no national organization for now there is none. Yet from individ-



ual laymen, from brotherhood groups, from whole states, come unmistakable evidences that the laymen of this denomination are again ready at the call of the denomination to arise and to do their part in the work that our Lord has called us to do.

We therefore recommend:

1. That in the co-existence of the great present denominational need and of the re-awakened willingness to serve on the part of our laymen, we humbly recognize the leadership of our God.

2. That immediate steps be taken to re-organize our laymen for the work. That such re-organization be along the general lines suggested in the recommendation under consideration by this committee, to-wit: That there be created a National Laymen's Committee, which shall be a department of the Administrative Committee of the General Board of Promotion, and that in like manner laymen's organizations shall be effected in each state and in each association.

3. That all details for the carrying out of the plans herein recommended be referred to the newly elected administrative committee with power.

#### A Permanent Power

Your committee would be unworthy of the responsibility you have placed upon it should it fail to bring to you one further recommendation.

In these modern days of multiplied engagements and business duties, most of our laymen have become opportunists in

their Christian service.

An extra million dollars is needed. Laymen meet and pray and arise from their knees and seize the opportunity for service.

Six additional millions are needed. The opportunity for service is seized.

But with the passing of the specific opportunity the organization that rendered the service ceased to exist and the very zeal for service was allowed to subside.

Your committee believes that the need of the type of Christian service which laymen are competent to render is a need that will be with us until our earthly task is done.

That while one phase of Christian service may need to be given special stress at one time, and another at another time, the opportunity for the layman to serve includes every form of Christian service and is an opportunity that will never pass away.

We therefore recommend:

4. That the organization of laymen to be effected, be of a permanent nature and that our laymen be asked to respond not only to a call for immediate service, not only to a call for a week of service or for a year of service, but for a life of service; to a call which has come down through the centuries to every Christian soul, those simple words of the Master "Follow Me."

Clarence E. Clough, Chairman; E. H. Rhoades, Jr., James R. Foree, Wm. McKercher, Dwight Chapman.

## Report of the Committee on a Tithers' League and Stewardship Program

YOUR committee has had before it the following minute adopted by the laymen who met a few months ago in Cleveland, on invitation of the finance committee of the Northern Baptist Convention, to consider ways in which our great denominational program can best be forwarded.

"We believe that it would help to enlist the hearty co-operation of our entire membership if an advisory committee of five laymen were appointed by the administrative committee of the General Board of Promotion to serve in co-operation with the administrative committee and that one of the duties of such committee should be to endeavor to establish a tithers' league in each local Baptist church."

The committee also had before it the following recommendation which the finance committee later incorporated in their report to the convention.

"That an educational propaganda be inaugurated in connection with all agencies now operating, to educate all members of the convention, to become tithers, and establish as soon as possible a tithers' league, having as a goal sufficient members by the end of the present \$100,000,000 campaign to carry the finances of the convention, its boards, societies and committees."

This recommendation was part of the proposal to create a "Laymen's Department of the General Board of Promotion" and as this proposal was later, upon vote, omitted from the report of the finance committee, the paragraph relative to tithing was left out also. But it none the less reveals the mind of the finance committee as to the need for a tithing campaign.

The Committee after canvassing the results of tithing in other denominations

and after examining at length the stewardship material on tithing, makes the following report:

### I. A denomination-wide education in Christian stewardship is needed.

(a) Your committee believe that the world-call for the practice of the principles taught by Jesus Christ is so great as to demand the whole strength and every resource of the churches.

(b) That the churches will be able to meet this call if,—and only if,—they systematically teach and train their people in stewardship. Stewardship is much larger than the question alone of giving money. Stewardship is the complete recognition of the Lordship of Christ. He who gave his life for us requires in return a loyal and a faithful use of the life, and the time, and also the means God has given us.

Your Committee recommend:

1. That a nation-wide "Baptist League of Christian Stewards" be organized with local chapters in the churches.
2. That as a measure of our stewardship, the league adopt the tithe as the normal minimum standard of giving and proportionate giving as God prospers us as the fundamental principle of stewardship.
3. That our aim this year be the forming of a local chapter in each church in the Northern Baptist Convention.

### II. Reaching our Objectives:

The issue involved in the success or failure of our stewardship program is too great to admit of any carelessness in its preparation; or undue haste in getting it started and yet the urgency of the need is so great as to admit of no unnecessary

delay. It must have our immediate and serious attention.

The fact that the Northern Baptist Convention at Des Moines set apart the month of February as stewardship month, makes it advisable to fix upon that month as the time when our stewardship promotion plans for the year shall have the major emphasis. Preliminary work should all be done before them. November, the month set apart for the financial canvass, will offer special opportunities for stewardship messages, and January, the month set apart for intercession, gives us opportunities for the exercise of the "Stewardship of Prayer."

A personal letter should be sent to every pastor, setting forth the spiritual and financial possibility in the tithe, both for the local church and for the worldwide work of the denomination, and asking him, for the sake of all the great interests involved, to put on in the church, of which he is pastor, a special stewardship campaign in which preliminary instruction will be given, between now and February, as opportunity offers, from the pulpit and through the distribution of stewardship literature; this to be followed by the four weeks intensive campaign in February, at the close of which, a local chapter of the Baptist League of Christian Stewards should be organized, and the members of the chapter be given responsibility for winning other members. Membership in the local chapter to be limited to those who are pledged to pay at least the tithe to the Lord's work. The pastor's attention should be called most earnestly to the fact that no stewardship plan which involves the tithing of the income will be successful unless the pastor is himself a tither.

Your Committee recommend:

4. That an intensive stewardship campaign be put on during the month of February as provided by the Northern Baptist Convention in the year's program adopted at Des Moines.
5. That this intensive campaign continue for four weeks, and that it be based upon the outlines in Cushman's book, "The New Christian" (pp. 117-126), or on the "Four Weeks Program" by Benjamin Starr of New York, or upon an adaptation of these.
6. That preparation for the intensive campaign begin immediately, the pastor, of course, using his own discretion as to how the preliminary work can best be fitted in with his own local program.

### III. Helps for the Pastor.

The Board of Promotion can render an indispensable service to the churches in connection with their stewardship program by securing and making available for them the very best and most effective stewardship literature.

Your Committee recommend:

7. That the Board supply selected stewardship leaflets, free if possible, to the pastors for use with their own people, and
8. That it make arrangements by which the most effective stewardship book or books can be secured by pastors and others at the lowest possible costs.

### IV. The Laymen co-operating.

The laymen are on record as favoring the establishment of a "Tithers' League in each local Baptist Church," and have suggested that a committee of their number be appointed to co-operate in establishing these leagues.

Your Committee recommend:

9. That this proffered aid be accepted and a laymen's committee be appointed at the earliest practicable date.



# What Experts Say About Children's Reading

## Can the Bible Be Made Interesting to Children?

BY NELLIE H. CRANDALL

One afternoon three little friends aged nine, six, and four, paid us a visit. The guests proved to be better entertainers than the hosts. For an hour they held a captivated audience with their realistic portrayals of Aesop's Fables. Without any attempt at stage setting, they put on "The Arab and the Camel," "The Wolf and the Lamb" and others.

Several days later we visited a daily vacation Bible school in South Chicago. There, too, histrionic talent was in evidence and children's innate love for dramatizing was turned to account. With a lump in the throat and with suppressed amusement, we watched the dramatizing of "The Good Samaritan" by some boys who had been lured from the street and had been tamed by this blessed rival of the idle summer time — the daily vacation Bible school. The fact that every boy was eager for the role of "slugger" in the play probably did not obscure the meaning of the story for the actors, and it surely did not detract from the humor of the situation for the audience. Nor was humor the real and lasting impression. It was serious and meaningful, that final rescue and the healing ministry provided by the neighbor.

No doubt the three little children from the home of culture, in common with these less favored citizens of South Chicago would have found as much interest in scenes from the life of Moses or Peter or John as they did in playing mythological stories and fables.

### Palestine Became Real

It was a rare evening when Professor Myra Reynolds, in her inimitable way recounted some of the memories of her childhood: her father's method of reproducing the topography of Palestine in their own back yard, where the Jordan Valley, the Mount of Olives and the city of Jerusalem, set on a hill, became real before their eyes; their annual camping trips, when God's wonder-world was a daily revealing of the Creator; the telescope, which was shared by the entire village and which gave new meaning to some of the Psalms of David. All these and many other alluring devices were the product of a mind whose highest aim was the cultivation of the spirit in his own family and in his community, where he is to this day a patron saint.

In another home of blessed memory the methods were least captivating and more unconscious, perhaps, but nevertheless vital and of lasting worth, because the father and mother were genuinely and deeply interested in Bible study. Both teachers of Bible classes; it was no uncommon occurrence for them to introduce some question which had arisen in study, into the family conversation at the dinner table. How much of Bible lore the children gained from this table talk it would be difficult to estimate. Not infrequently a vein of humor would enliven the discussion if it took a theological turn, for these parents were not theological. With a twinkle in his eye, Mr. Business Man would contend that the world was better off because of "The Fall," since its penalty was labor and labor was an undoubted blessing to the world. Moreover, was not the joy of a redeemed soul infinitely

*Mrs. Nellie Crandall, Miss Mary Noble, Mrs. Antoniette Abernathy Lamoreaux, Mrs. Martha McLeish and Miss Margaret Applegarth have kindly supplied the material for this special number. All of the following material not otherwise indicated was supplied by Miss Applegarth.*

beyond that of one who had never known sin and sorrow? The ramifications of this discussion were many and varied; industrial, economic, religious; but the final answer out of the heart of the most loving, the most unselfish of mothers always won the support of the children. "I would rather forego any excess of happiness that I may have as a redeemed soul, than that one should remain out of harmony with God."

In such a home atmosphere as this could the Bible be a closed book to the children?

### Our Hearts Must Lead Them

We have cited the above instances in order to show that children can be led along a given path if our hearts are in the leading. It is idle to moan over the fact that "there are nearly 27,000,000 children and young people, nominally Protestant under twenty-five years of age who receive no formal religious instruction"; that our college students show an appalling ignorance of the Bible; that we are reaping today in lowered moral tone the neglect of moral and religious teaching. We may read, until we are hoary headed, the warnings and advice of great and wise men who tell us that the safety of our race and of the world lies in our acceptance of the moral ideals of the New Testament. We know that the Bible has no place, Alas! in public instruction. We know that our Sunday Schools offer, at the best, but one hour a week of Bible teaching.

It is clear therefore, that the responsibility for this part of the children's training, which is their rightful heritage, rests upon the home. The great question is what are we going to do about it and how soon are we going to begin?

Our children accept our values of life during their most impressionable years. Our standards become a part of the warp and woof of their being. The things which we think and talk about must find an abiding place in their hearts and minds. Home, after all, is the main spring of a child's culture. What shall it be? Shall we be satisfied if our children gain a good education, high social standing and a career? Or, are we most deeply concerned about their character? There is food for thought in the charge brought against our nation that, "Our knowledge has outrun our wisdom."

### To a Child Shut in a Bedroom

*O dear, O desolate bright head!  
O drooping mouth and shaken chin!  
How could I ever lock you in?  
They were too harsh, the words I said.  
Should I have only smiled, instead,  
At one small funny childish sin?  
Already my regrets begin.*

*What would I do if you were dead,  
Yet there is wonder in that place,  
And I could show, did I dare,  
How to throw back your tangled hair,  
And in a round, mysterious place,  
Looking upon your mirrored face  
Find comfort in the beauty there.*

ALINE KILMER.

## Food or Poison

BY MARY L. NOBLE.

Lead on, oh King Eternal  
The day of march has come  
Henceforth in fields of battle  
Thy tents shall be our home.  
Through days of preparation  
Thy grace has made us strong  
And now, oh King eternal  
We raise our battle song.

The boys and girls of our glorious denomination are still in "the days of preparation."

What are they thinking about? Where does their imagination carry them?

Over the ranges to the wild excitement of uncontrolled passion, or out on the high seas with a pirate ship, or primping before a mirror or rehearsing the chatter and play of the most popular and successful heroine of light fiction? Intimacy with these abnormal types will not cultivate pure and wholesome youths.

So it is the purpose of the friends of these boys and girls to make available food for their thinking, which will be just as absorbing and much more valuable in the development of useful men and women.

### Curl Up in a Corner and Forget

For most children, the idea of real recreation is to get a good story, curl up in a corner and forget the commonplace present. Fortunately for them some of the best story writers of the day have turned to the adventures of great Missionaries for their material and have given us a wealth of the best kind of literature. For those who want biographies, what could be found in the whole realm of letters more thrilling or fascinating than Livingston the Pathfinder, Judson the Pioneer, Lamplighters Across the Sea, A Noble Army, Under Many Flags, The White Queen of Okoyong; for travel stories, we have the Jack and Janet books, African Adventures, Stories from Far Away, The Land of the Golden Man, and Topsy Turvey Land; for tales, The Honorable Crimson Tree, Americans All, Stories of Brotherhood, Ten Little Indians, Mr. Friend O'Man, and Stay at Home Journeys. And the mere mention of the names of such authors as Jean McKenzie, Norma Waterbury, Anita Ferris, Margaret Applegarth, Harold B. Hunting and Dr. Zweimer insures instant interest.

The bravery and daring of the Tommies and Yanks, and the Canteen and Red Cross girls in the Great War, never failed to grip the imagination of these boys and girls. They were thrilled over the victories they won for the ideals of liberty and right. But just as deserving in their eyes are the deeds and spirit of the girls and boys who have fought for the right and the freedom to tell the good news of the gospel. One of a group of Crusaders listening to the vicissitudes of Dr. Catherine Mabie, who went back to her work in Africa while the war was still raging, broke out in the midst of the story with "Gee, she had the grit." These heroic souls, living today, whom we all anticipate knowing, are the heroes of these books and we follow them on their errands of mercy and love, and take up the cudgel at their side against cruel oppression and ignorance and pledge our support to the King, whose they are and whom they serve.

The question of getting these books into



the hands of the eager children presented itself to the leaders of the Children's World Crusade about a year ago, with the result that a Traveling Library has been provided, so that four books at a time may be borrowed for a month and circulated among the Crusaders for the price of the postage to and from Buffalo. Eighty-seven Crusader Companies have applied for these books, some of whom are still waiting for their turn to come. Letters from leaders and children alike show the pleasure they have given and the interest that has been added to the Crusader meetings by the discussions that follow.

#### Crusaders Equip Library

The children of Washington, D. C. and Erie, Pa., have each, by the payment of \$5.00, equipped a section of the library, in gratitude for the joy that has come to them through the C. W. C. Every section has been the gift of an individual or, as in these two cases, a group, who appreciate the possibilities of this project. The National Booksellers Association has declared its interest in our effort to induce the reading of good books by the children, by furnishing fifty of their beautiful colored posters to the companies reading the most books before December 1.

And a further bit of good news has just come, "Everyland," the missionary magazine for children, is to be ours again. Discontinued since the collapse of the Interchurch World Movement, it has been restored by its first sponsor, Mrs. Henry W. Peabody, and will be edited by her, with departments in charge of Miss Margaret Applegarth and Mrs. E. C. Cronk. The price is \$1.00 per year in clubs of five, and subscriptions may be sent to Miss May Leavis, West Medford, Mass.

When the universal verdict is that everything considered, authorship, material, treatment and all, there are no better books to be had than these missionary stories, then we may surely expect that they have a place on the living room table and on the shelves of the Sunday school library. Then shall we look for the dawn of a better day, because we who are "the hope of the world," even we American boys and girls, will intelligently consider the rights and claims of all men.

"Lead on, oh King Eternal."

#### A Sweet Tooth

There is absolutely nothing to be said against the fascinating rows of fairy stories and animal stories and scout stories and boarding-school stories that line the children's book-shelves; they are delightfully clean and wholesome, and charmingly illustrated; yet when you look at them in the light of diet—to induce the growth of Tomorrow's Christians—how much they seem like *dessert*, don't they? And a meal which is all dessert day after day after day, produces malnutrition. Religious robustness can not come from indulging the sweet tooth indefinitely, so let us try balancing the meal with a few heroes.

"But maybe my children won't like missionary books!" objects the Mother-Who-Never-Tried-Them. All one can answer is that she has a delectable surprise in store. Listen to Bobbie Blake—"Gee Whiz!" he ejaculated when he finished the story of John G. Paton's astonishing career in the South Sea Islands: "parrots and shipwrecks and cannibals—and everything!"

It didn't sound as if Bobbie had been exactly bored.

### Selecting Books for Children

By ANTOINETTE ABERNETHY LAMOREAUX

A normal child is eager for books when he is able to read with ease. This time varies with different children according to their advantages or the encouragement they may have had at home, but usually by ten the hunger for reading appears. Whether it will continue through life or die out depends upon the habits which are formed at this time.

The desire for reading arises because of the mental hunger of the child. It is not something which older people have to inject. It is born from within and will find satisfaction somewhere. A child has no taste to influence his choices at first, no habits of selection to assist him. His hunger reaches out to whatever lies at hand to satisfy. The problem which parents and teachers face therefore, is to direct this hunger toward the very best.

There are two principles which may serve us in deciding what constitutes good reading for a child. First, it must be enjoyable to him. Second, it must be constructive in some particular. This does not necessarily mean informing in character. Whenever the mental machinery is at work upon clean, wholesome material, whether one is acquiring knowledge or being stirred emotionally, working on something in imagination, purposing an action or even enjoying good healthy humor he is adding valuable character building material.

#### His Reading Craze

The reasons for these simple principles appear as we study conditions in the life of a child at this time. When the "reading craze" manifests itself, he is in the height of the habit and taste forming period. If the habit of good reading is to be established, now is the time to begin it, but this is peculiarly a habit which depends upon the element of pleasure for deep rootage. Reading is a very personal thing. Society does not demand it of an individual. It is not absolutely necessary to business success outside of its related technical field. One is guided almost entirely in the matter by his own inclinations. It is a law of life that we do not pursue what is uninteresting to us when there is no compulsion. Therefore it is evident that if good reading is to become a fixed habit, a child must find genuine pleasure in it. It must go deeper than enjoyment of the "funnies," jokes and Sunday paper or the printed page will be displaced by more stimulating sense pleasures as the great hungers of adolescence emerge.

What does a child spontaneously enjoy in reading? Anything which appeals to his natural interests. What are his natural interests? The average child, of whom there is in reality no specimen, likes action and more action. In the very early time of ability to read he enjoys action in the world of imagination, the fairy story, myth and nature story. As imagination becomes more constructive in the process of development and fancy is subordinated to fact, he craves action in human life. Hero stories, stories of achievement, daring and adventure in the physical world, history and simple biography if written from the standpoint of action without philosophizing, moralizing or drawing lessons, fascinate him. Stories which depict life familiar to him he likes immensely. Give a story to a child in which he sees his own life as he is living it or better still, wishes he could live it, for the hero is always himself in desire,

and you have led him into one of the most gripping pleasures that his mind can know. In passing it is well to note that even this pleasure is enhanced if the physical features of the book are what they should be for children. Attractive covers, good illustrations, good paper and above all, type easily legible not only add to his enjoyment but predispose him toward further reading. This latter suggestion indicts most of the copies of the Bible given to children.

#### Combine Pleasure With Value

The second principle demands that in addition to giving pleasure the book should mean something of permanent value to a child's life. It is obvious that reading will make a full man but it will do more than simply add mental riches. A book that fills the imagination with pictures of fine men and women and splendid deeds will do more to mold a child in that direction than any amount of moral instruction. It is retro-active also for while it is filling the mind with healthy imagery, it is crowding out the unhealthy. A book of noble heroisms will nurture a child's latent possibilities of achievement. Embryo scientists, inventors, explorers, reformers, missionaries, ministers and champions of great righteous causes, are absorbed in these printed pages and one book may be all that is needed to quicken the possibilities into growing life. A book which emphasizes right standards and courses of action not so much by the final triumph of the right over the wrong as by its atmosphere and the attitude of the characters toward right and wrong has great value in strengthening moral choices. This will not be the result if the book is "preachy" but it can be wholesome and natural and still show that the right way is better than the wrong. It is not enough to have it "come out" ethically right if the wrong course is more alluring up to the end. Human nature is always dared to "take a chance" and a child instinctively wants to imitate the course that promises more thrills.

When the books a child is reading are making contributions to his general knowledge, to his imagery, to his moral standards and ideals, to his purposes to do worth while things and withal doing it so that there is genuine pleasure in the reading he is not only receiving the riches of the realm of good literature but the presumption is strong that he will become a citizen of the realm.

#### A Diet of Heroes

By MARGARET T. APPLGARTH

All over town the mothers are anxiously hurrying Jim and Jane to the doctor's office, where far too many children have already been weighed and found wanting: "What! Jim seven points below normal? — malnutrition! Did you ever? imagine a child of mine not getting the proper things to eat, right at a table like ours too?"

But there's all the difference in the world between a bill of fare and a diet; and now that the mothers are finding this out, one pictures a Tomorrow peopled by the most robust of giants and amazons. So surely it is not untimely to put in a plea with Christian parents for a diet of — heroes!

For there's all the difference in the world between books and—books:

"He ate and drank the precious words;  
His spirit grew robust;  
He knew no more that he was poor;  
Nor that his frame was dust—"



# What the Boys and Girls Like—Told By Themselves

Here are some letters written for this Children's book number of THE BAPTIST to Miss Applegarth and Miss Noble:

Dear Mr. Editor:

I like fairy stories don't you? they are so queer. I like animal stories like, "Peter Rabbit" and "The Wind in the Willows." I like "The Little Princess," about "Sara Crew," and I like "Little Lord Fauntleroy." I like fat books with pictures best. I like bed-time stories. Mama reads me "Friday's Footprints"; now, in it I like about "The Haunted Tooth" and "Red Polkadot Playmates." I like "Mother West Wind" stories two. I like a lot, don't I? That will be all for now, from your loving friend,

WILLIAM WALLACE SMITH  
Detroit

175 Main St.  
Agawam, Mass.,

Oct. 16, 1921.

I think it is pretty hard for a little girl like me who has read so many books to tell what her favorite is.

I always liked, "The Burgess Animal Stories." I like this series because it tells about the different animals and about their homes, and the food they eat, all about their habits and is written in such interesting stories that I never knew until I had read them that I was learning something nice all the time. Now my sister and I are always seeing something out of doors that reminds us of "Bobby Coon," or "Peter Rabbit," or "Striped Chipmunk."

I like "The Twin Stories" ("Japanese Twins," "French Twins," "Irish Twins" etc.). They tell about their country in a nice little story.

I like fairy stories always and often do things to surprise mother and make her think there are good fairies around.

I like missionary stories and especially "Lamplighters Across the Sea."

I am afraid I am telling you too many that I like but, you see, I read such a lot of different kinds of books and I like most all of them.

FLORENCE VENTRES.

175 Main St.  
Agawam, Mass.,

Oct. 23, 1921.

I have read books ever since I learned c-a-t, cat. Once the librarian of the Juvenile Library, Springfield, said that they would have to get some new books for me because I had read nearly all the books there. Of course, I hadn't, but I had read a lot. It seems as if I liked them all and I really don't know what my favorites are. But I will try to tell you a few that I like very much.

It has always been one of the rules at our home, whenever we got a story book, to get a book of non-fiction.

I especially like "Polyanna" and I want to play the glad game immediately after.

I think "Daddy Long Legs" and "Dear Enemy" by Jean Webster, should be in my list of favorites. I guess one reason why I like them, is because of the funny pictures at the end of each letter. Then, too, you can hardly read a page without finding something to laugh at.

I enjoyed the series "The Story of Silk," "The Story of Cotton," "The Story of Wool," "The Story of Lumber," etc., by Sara Ware Bassett. These books are interesting stories packed full off things I like to know about.

Any book in Nature always interests me. Just recently I read "Lamp Lighters

Across the Sea" and I think I shall have to put that down as one of my favorite books. It is told in such an interesting way that neither my sister nor I wanted to stop until we had finished. We just had to keep reading it.

These are only a few of the books I like very much.

Lovingly yours,  
EVELYN FLOYD VENTRES

261 High Street  
Newburyport, Mass.

Oct. 24, 1921.

In your letter you mentioned about sending a short account of my favorite books. I am not sure just whether you meant a list of them or not. I have read so many books I enjoyed it is hard to tell which are my favorites, however, I am going to send you the names of a dozen books I have liked well enough to read several times:

- (1)—"Nicholas Nickleby"  
by Charles Dickens.
- (2)—"A Tale of Two Cities"  
by Charles Dickens.
- (3)—"The Crisis"  
by Winston Churchill.
- (4)—"Ivanhoe"  
by Sir Walter Scott.
- (5)—"Quentin Durward"  
by Sir Walter Scott.
- (6)—"The Oregon Trail"  
by Francis Parkman.
- (7)—"The Man who Fell Through the Earth"  
by Carolyn Wells. Not sure as to the author.
- (8)—"Still Jim"  
by Honore Willise.
- (9)—"The Trail of the Lonesome Pine"  
by John Fox Jr.
- (10)—"Freckles"  
by G. S. Porter.
- (11)—"The Case at Seven Acres"
- (12)—"The Black Cloud"

Sincerely yours,  
EDWARD TEDFORD.

Terra Alta, W. Va.,  
October 23, 1921.

Dear Miss Noble:

Our home superintendent, Mrs. Pingley, told us that it was your request to hear from all the Crusaders.

We hear real interesting meetings, and we appreciate your interest in us. I have only read one of the books of the circulating library. The title of it was "Ann of Ara," and I liked it very much.

Olivian C. Lee.

I love to read but maybe I don't do it right. Mother has all our books on the shelves by colors, all the red books together, all the blue, green, etc. So sometime ago I decided to read all the blue ones, which were Dickens and Scott. But it was a hard shelf to wade through, so I skipped every other book, and oh, how I did like some of Dickens, like David Copperfield and Oliver Twist! But Mr. Scott is rather heavy, I guess he had too much time to write in. This may be a foolish way for me to read, by colors, I mean, but I have a very happy feeling when I look at those shelves.

I just love all the "Little Colonel" books and the "Patty" books, and I like to read about real people, too. When you answered my second letter I was simply delighted that you gave me some titles, and Mother gave me "One Girl's Influence" on my birthday. I just loved it. "Louise

Andrews" was the kind of girl I would like to be. I read "Ann of Ava," too, and was thrilled. Was there ever such a heroine? I would like to be brave and true like that, and save my husband's life if I had one. Other favorites of mine are "Freckles," "The Girl of the Limerlost," "Daddy Long Legs." I just love to read.

ETHEL PIERCE.  
Chicago, Ill.

Frenchtown, N. J.  
Oct. 23, 1921.

Dear Miss Noble:

As you have asked the children who can to write and tell about the missionary books. I will write and tell what I think about the traveling library. It is very nice. Of all the books that you sent to us the "White Queen of Okoyong" is the nicest. It gave me the longing to be a missionary. I think it is wonderful how the missionaries help the poor people who do not know about God and the Bible. In our Juniors we have the Children's World Crusade. We have certain things that we do to get stars. We have blue, red, silver and gold stars. I like the gold and silver stars best. I have eight red stars for reading the books of the traveling library. And four gold stars, and two silver ones. I haven't any blue stars but I expect to get some. The children are quite enthusiastic about it. Since we have had the Children's World Crusade more children have been going to church. Rev. J. H. Higby, our pastor, said that he was very glad to see the children coming to church. A couple of Sundays ago he preached a sermon for the children. They seem to enjoy it. Our church has sent a box with clothing to Europe for the people who are freezing from the cold. We also sent soap for them as they haven't any and it is very scarce. The way we got the soap was to have a social. The admission was a cake of soap. Afterwards when the soap was counted there were one hundred cakes. We also sent a Christmas box to Burma. The Juniors helped to make scrapbooks and to paste postal cards. There were fifty-one dolls in the box as well as tops, balls and other things for the children. I am in the sixth grade up at school and am 10 years old.

Mildred Hillpot.

Frenchtown, N. J.

Dear Miss Mary Noble:

I have read "Lamplighters," "Mook," "Mr. Friend-o-Man," and "The White Queen of Okoyong."

I think they are all nice, but I like "Mook" the best.

One day at Junior I told how "Mr. Friend-o-Man" got his name. Some others told about "Mook" and "Lamplighters." On my birthday in September I got "Stay at Home Journeys" and I have read it nearly through. I like it very much.

I read "Hurlbut's Story of the Bible" all through and now I'm reading the Gospels. I am eight years old and I'm in the fourth grade. I hope you will send us some more of the Traveling Library.

Mabel Verga Hillpot.

Terra Alta, W. Va.  
Oct. 23, 1921

Dear Friend:

I have enjoyed the meetings of the Children's World Crusade very much. We have our meetings the first Friday in every month.



My year will soon be up as president of the Crusaders. I certainly enjoyed being president of the class.

I have had the pleasure of reading two books of the second section. Wishing you great success in your good work.

Clarence Hartley.

Peterboro, N. H.  
Oct. 26, 1921.

Dear Miss Noble:

I am writing to tell you the books I have read. I have read "Mook," "Everyland," "Bed-time Mission Stories." But of all that I have read I like "Mook" the best. I am glad that I have you to write to. Tonight we have a C. W. C. meeting. Wish you could be with us. I am writing this letter in school and have not much time. My first letter will be very short, but will write to you later and have a longer letter. With love,

Rose Lord.

Frenchtown, N. J.  
October 23, 1921.

Dear Miss Noble:

I have read four of the Traveling Library books. I like them all, but I like "The White Queen of Okoyong" best. I hope you will soon send us some more books. We are each trying to get one hundred red stars and when we get one hundred red of them we get a reward. We get gold stars for the Bible work, silver for attendance at church and Junior, red stars for reading the Traveling Library books, and blue ones for

learning the hymns. I have fourteen stars now. I am twelve years old and in the sixth grade.

I am president of the Junior's and we have a Children's World Crusade meeting the first Friday in each month.

Lovingly yours,  
Miss Elizabeth Wells,

Dear Miss Noble:

I am writing to you to tell you about our Crusade. There are about eleven members in it.

The books we have had I enjoyed reading them very much.

I read five of them. All of the children like the Crusade work very well. We are all glad we started it.

Lovingly,

Terra Alta, W. Va. Vera Forman,

October 18, 1921.

Dear Miss Noble:

I belong to the Children's World Crusade and my teacher's name is Miss Hazel Wetter. I am going to write and tell you about the books I have read and liked. These are the books: "Jack and Janet Around the World," "Jack and Janet in the Philippines," "Mr. Friend-o-Man." I think those are all. I liked them all very much, but I like "Mr. Friend-o-Man" the best.

It is getting very late and I think I will have to close.

Yours very truly,

Peterboro, N. H. Edna Nelson.

## What Sort of Christians Will the Next Generation Be?

By MARTHA H. MACLEISH

We are answering by our training in the home, especially through reading.

Whether we realize it or not, we Christians of today are largely determining how strong will be the Christian forces of tomorrow. The influence of the home is the most fundamental, the strongest, the most lasting. Out of homes that are founded upon a deep faith in God, that are sunning with his love and upright in all human dealings, will come those who stand for righteousness. The more truly a home breathes the spirit of Jesus Christ in all its life, the more naturally will its children take that spirit as the guiding principle of their lives.

But there must also be conscious religious training. It begins with the very little child, in showing him how truly God is the father of all the world, the One who makes the world so beautiful, who cares for the birds and all the little creatures as well as for the children. Certain fundamental principles must be taught, and perhaps first of all, here in America comes respect for authority. This means first, respect for parents, then respect for teachers, respect for law and for all property constituted human authority. Reverence is the same spirit, with something of mysticism added, carried up to God and holy things. It may be very early taught. It should be seen in the posture and the manner of the baby prayers, and in the mother's voice and face. A deep reverence for God carried through life is the best possible salvation from that over-wearing sense of self which sometimes sadly cripples human beings.

Added to reverence, indeed growing out of it, is faith. No life can be steadfast

and happy through all the vicissitudes without an abiding faith in God. No one ever has accomplished great things in this world, nor ever can do so without a great faith. It is the most priceless heritage which we can give our children.

Out of faith grows the next essential, obedience. Children obey their parents because they trust them. We obey God because we believe in the righteousness of His demands. As we strive to teach obedience to our children we must remember to be worthy of their confidence both in the things that we require of them and in the manner of doing it.

One of the greatest helps to inculcating these lessons is reading and story-telling from the Bible. There is a mine of wealth in the Old Testament quite as much as in the New—stories that so aptly point the moral; instances that will remain in the memory of those whose lives succeeded because they had these fundamental virtues; those who failed for the lack of them. Another article will speak of reading in general, but in the multitude of good books don't overlook the best book of all.

In all religious training we must guard ourselves against the danger of casting the form of our children's faith in so definite a mould that it can never expand nor change its form. God's eternal truth endures forever, but the form of its expression changes from age to age. We are now in one of the periods of world history when great and fundamental changes of thought and expression are taking place. What we must try to develop in our children is a sense of the absolute reality of spiritual things, a strong personal sense of God in their own

lives, a loyal allegiance to Jesus Christ as their divine Leader. It is a mistake to try to bind them too closely to the explanations of these things and the interpretations of the Bible that have satisfied our generation and those before us. Christ said, you remember, when asked why he was deviating from the religious customs of his day, "Neither do men put new wine into old wine-skins; else the skins burst and the wine is spilled, and the skins perish: but they put new wine into fresh wine skins, and both are preserved." How many an eager young spirit has been forced out of the Christian church because he found that he could not press his faith into the old forms, and his training had taught him that the form rather than the spirit was the essential thing!

## Moral Calories and Spiritual Vitamines

When God made man it was not to squander twelve years that He ordained a period of childhood: by the play of care-free imagination every impulse of imitation, fair play, sympathy, friendliness, is to be given full time to be nourished. Someone has said that a hero is no braver than other men, only he is braver five minutes longer! But the highest heroism is not keeping your courage screwed up for that extra five minutes; there is a "moral heat" that distinguishes a spirit of red courage from the everyday gray courage which silently grapples with odds, and all the nine books already mentioned will contribute their calories in this diet of heroes. But there are others like "Livingstone, the Pathfinder," by Basil Mathews, with a blood curdling lion on the cover and its valiant hero inside the cover walking where no white man ever walked before. This same author has a splendid "Book of Missionary Heroes," the very thing for boys; another good collection is "Fifty Missionary Heroes Every Boy and Girl Should Know," by J. H. Johnson. There is that compelling career of "The Black-Bearded Barbarian" (by Marian Keith), the story of George Leslie Mackay of Formosa who besieged head-hunters in their own lair and lived through bombardments and perils galore. Surely you already know "Adrift on an Ice Pan," which is Wilfred T. Grenfell's own account of his experiences as a doctor in Labrador. Then above all, "The White Queen of Okoyong" (by W. P. Livingstone) that matchless story of Mary Slessor, the Scotch lassie almost too timid to cross the streets of Edinburgh-town but brave enough to penetrate the jungles of Savage Africa where by faith she subdued kingdoms, wrought righteousness, obtained promises, quenched the violence of fire, escaped the edge of the sword, out of weakness was made strong!

With bated breath we long for disarmament; and while we wait we recall Prof. James' statement: "We need to discover in the social realm the moral equivalent of war; something heroic that will speak to men as universally as war does, and yet will be as compatible with their spiritual selves as war has proved itself to be incompatible."

Surely this "moral equivalent of war" was discovered almost 2000 years ago when the Lord Christ sent men forth for the supreme conquest of human history. In just so far as Christian parents hate war and the things of war, let them nourish this new generation of boys and girls on a diet of heroes conspicuous for adventures unsurpassed in all the annals of exploits.





# Our Own Folks



## Mexican Baptists in Convention Assembled

By A. B. RUDD

In 1903 the Mexican Baptists organized here in Mexico City a National Mexican Convention. Annual meetings were held till 1912, when, because of the unsettled conditions of the country, a skip was made till 1919, since which time there has been no interruption. Monterey, Torreon and Mexico City were the fortunate cities for 1919, 1920 and 1921 respectively.

October 12-16 was a period not soon to be forgotten by Mexican Baptists as the date of the twelfth annual meeting of their Convention. Our church here in Mexico City counted itself honored in being the host of the one hundred or more delegates and visitors who from all parts of the Republic came up to study together the Kingdom interests. In this national convention we know no Northern Baptists or Southern Baptists. Churches and workers from the entire field are fused into one compact body. Nor are we so small a bunch as we once were: seventy-three churches, with some 4500 members, seventy-four native workers, sixty Sunday schools with some 3000 members, and with it all, a broadening vision, a united front and sixteen millions of Mexicans to be evangelized.

Among the outstanding features of the convention may be mentioned the following:

**Promptness in the Dispatch of Business.** Save a bit of dilly-dallying the first day—and what convention does not lose some of its time quibbling?—the business of the convention moved forward with marked ordiliness and promptness. There was much to be done, the work was important and the convention acted accordingly. The election of the new officers, which occupied last year nearly half a day, was pushed through at this session in about half an hour.

**A Beautiful Spirit of Harmony.** I am not sure that I have seen a finer spirit! In any convention I have attended during my many years of experience on the mission field. Our annual gatherings in the homeland, both North and South, would find it hard to surpass the beautiful spirit of harmony and co-operation which reigned from start to finish. There was no need—I am happy to say—for a conference on "Fundamentals." Mexican Baptists are sound to the core and have but scant patience with any trifling with the deep things of our faith.

**Nationalization of the Mission Work in Mexico.** There has been for years past—and rightly so—a growing desire for the Mexicans to have a larger hand in the administration of mission work on the field, and a committee of five, three Mexicans and two Americans, was appointed last year for the purpose of studying this question. Its recommendation at this session was that the convention authorize its board of missions to act in co-operation with the representatives of the Northern and Southern boards in the formation of the yearly budgets, the appointment of new workers, changes from one

field to another, etc. This is an important step in the right direction, as it will not only enable our mission boards to avail themselves of the wise counsel of our experienced Mexican workers but will also contribute to the securing of more uniformity in methods over the entire field.

**Evangelizing our Five Millions Indians.** Enthusiasm reached its climax during the study of this subject. For a year past the convention has been supporting an intelligent, well-equipped Indian—the first full graduate of our seminary—as missionary among the Zapotecs, his own tribe. At this session, money was pledged for the continued support of this enterprise, the building of a chapel on his field, and the opening up of a new mission among another tribe—the Tarascos—at the beginning of the new year.

A Tarascan Indian who was present offered himself as missionary to his own people, and will take up the work early in January. Miss Sallie Hale, a consecrated self-supporting missionary, member of our church in Monterey, offered for this work among the Indians \$1,000 (pesos) on condition that the convention would raise \$3,000. At first the matter moved slowly, but at a later session, when all began to realize what it meant, the whole convention "took fire" and things were swept forward as by a mighty storm. It was good to be there and hear and feel it all!

This twelfth annual session of the Mexican National Convention has left a good taste in the mouths of Mexican Baptists and given them anew vision of the tasks ahead of them. The appointment of two trustees of our seminary to co-operate with the four named by our board of the homeland; the visit of the Rev. A. B. Deter, missionary of the Southern board to Brazil, and his message of Christian greeting from the large and growing body of Brazilian Baptists; the appointment of a messenger to the convention of American Baptists to be held next year in Rio Janeiro; the clear evangelistic note struck the two last nights of our meetings—all combined to make this, from every point of view, a memorable meeting.

Mexico City, October 28, 1921.

## Northern Ohio Notes

By J. W. WEDDELL

The Baptists of Ohio are being given, under the auspices of the Board of Promotion and the department of religious education a series of "kingdom institutes" covering all the state. The purpose of the institutes, as arranged by secretaries F. G. Cressey and W. A. Holmes, has been to promote interest in missionary and religious education and to stimulate the churches in all their christian activities. It has been the honor and privilege of the church at Oberlin to entertain the institute for Northwestern Ohio, which has just adjourned. And it was fine! Our hearts flowed together as we studied, Bible and text-books in hand, the great calls of our present denominational situation, and a vote was passed at the close in appreciation of the pro-

gram presented and in sympathy and co-operation with the State convention and the Northern Baptist Convention in the effort to bring to successful completion the one hundred million dollar drive for our denominational needs.

In this connection permit the writer to say that the Lorain Association, with which the most of the attendants of the institute were connected, *has not withdrawn* from the Northern Baptist Convention. There is a large difference between *withholding support*, which, in spite of earnest disuasion, a few churches have seen fit to do, as a protest against certain dangerous tendencies, and "withdrawing support," which would require a formal separation, a separation that, thank God, has never been made and, pray God, never will be made! Time will show that our churches and the rank and file of our members are with the general body in its noble efforts to carry the gospel into all the world and to strongly establish it in the hearts and lives of men at home and abroad.

This possibly is a farewell epistle from this part of the country, as these feet may, ere long, be led in other directions. Yet fond friendships abide. What would you think, my brethren, if when, as the years accumulate, you ask to be relieved from the active pastorate to engage in supply work elsewhere, to have your good people artlessly but quite sincerely say, "why not stay here and supply?" Did you ever? Well, the present incumbent is tarrying a bit—the time is short—till he finish the exposition of the entire Book, a sweet privilege he has had in more than one church. So, here or there, may we finish our course with joy!

Oberlin, Ohio.

## Missouri Baptist General Association.

By W. E. DARROW.

The eighty-seventh session of the Missouri Baptist General Association was held in the meeting house of the First Church, Moberly, October 18-20, and preceded by the annual meeting of the Baptist Ministers' Conference on the day before. There was a large attendance of delegates and visitors, 1080 in all. There were splendid addresses by leaders of the Southern Baptist Convention, none better. There were splendid reports of missionary, educational, and philanthropic activities, showing marked advance in interest along these lines among Missouri Baptists. There were many additions to the churches of the State during the year and many of the churches have felt the power of spiritual renewal and blessing. Pastor E. V. Lamb of the First Church, Moberly, welcomed the association in a princely way, to which address of welcome Dr. R. B. Whiteside of St. Louis, gave appropriate response. The annual sermon was preached by Rev. L. M. Proctor of Independence, from Mark 5:19.

In the report of the executive board was a statement of the work projected and carried forward to success. There



were 184 workers, including one general secretary, six field secretaries (three women), three state evangelists, one S. S. and B. Y. P. U. secretary, ninety-eight pastors, twenty-five Sunday school workers, forty-one associational evangelists and three special women workers. The only discouraging feature of the report was the disparity between the collections and disbursements in state missions. Balance Sept. 30, 1920, \$6,516.13. Receipts, Oct. 1, 1920 to Sept. 30, 1921, \$61,133.10. Total, \$67,649.23. Administrative expense, \$22,151.52. Sunday school and B. Y. P. U. expenses, \$8,742.12. Enrollment work, \$23,807.29. Co-operative work, \$28,283.93. Excess of disbursements over receipts, \$17,030.41. Including the balance in treasury Sept. 30, 1920, the excess is really \$23,546.54. The following are the reasons, as reported: 1, the collapse in finances; 2, the increased appropriations—away ahead of former years; 3, the loading on to state missions the expense of everything. It was decided to lay out the work for the coming year on the basis of \$100,000 for state missions, "so as to meet this deficit and keep the work up to, and above, the present proportions." Various economies in administration are projected. The general secretary will become superintendent of missions, the three mission districts of the state and headquarters for each will be discontinued, each district secretary being an evangelistic helper under the superintendent of missions. The work among the women will have a superintendent and two assistants.

Of special interest is the contemplated change of headquarters from Kansas City to a more central and a more congenial location. The organization of a pastoral exchange is projected. It was recommended that the board of the Ministers' Aid Society consider the propriety of turning over their work to the relief and annuity board of the Southern Baptist Convention. It was recommended also that two-fifths of our receipts for Christian education be set aside for definite aid to ministerial students, the same to be administered through the hands of the general secretary. The immediate building of a church structure in Columbia was strongly emphasized by Pastor T. W. Young and Hon. E. W. Stephens of Columbia, one that will accommodate the young people from all over the State who will attend. In Columbia is located the state university and Stephens College for women. The Baptist church has been recently sold to Stephens College for use in Miss Jessie Burrall's work there, an option on another site for the church having been secured. The officers of the association last year were continued. Bales Church, Kansas City, will entertain the association next year, Rev. L. M. Hale of St. Louis preaching the introductory sermon.

#### St. Louis

An enrollment and attendance campaign for the Sunday schools of the St. Louis Association is planned for the months of November and December, following largely the method of a year ago. Reports will be sent to Dr. S. E. Ewing each Monday morning by the enrollment superintendent of each Sunday school in the association. Before the succeeding Sunday the reports will be tabulated and reported for announcement to the school, thus adding interest to the campaign. It is hoped each Sunday school will arrange for a contest between its departments

and classes for intensifying interest in greater Sunday school attendance and membership. The campaign last year boosted the average attendance of the schools nearly one thousand and much good ought to result from the present effort. The campaign is under the direction of the Sunday school and teacher training committee of the association, Rev. W. E. Darrow, president, and Dr. S. E. Ewing, secretary-treasurer.

This committee is projecting a training school for Sunday school workers, which will be held in the Third Church of our city the third week in January, next, Mr. J. C. Hockett, Jr., Director. Dr. W. H. Geistweit and his people will co-operate heartily for the success of the school and we look for the co-operation of all the other schools in our association. For the success of the training school the following committees have been arranged: registration, Miss Laura Lee Patrick of the Delmar Church; finance and entertainment, Dr. S. E. Ewing; publicity, Rev. L. R. Call of the Second Church; secretary of the school, C. J. Prince of the Third Church. Decision as to curriculum will be by the general committee.

On Monday, October 24, Brother W. B. Harris, veteran Sunday school worker, celebrated his eighty-ninth birthday by a reception at his home, 5834 Ridge Ave., this city. Quite a number of choice friends and church workers attended the reception. It was our privilege to be among the number. Dr. W. G. Tyzzer, moderator, and Dr. S. E. Ewing, clerk, of the St. Louis Baptist Association, brought the greetings of the association to Brother and Sister Harris. Dr. Tyzzer offered prayer for God's continued favor upon them. Dr. Ewing told of his first acquaintance with Brother Harris and its influence in determining his own life and ministerial service, only one instance among many of the wide-reaching power for good of Brother Harris's life in our city. He was born in Wayne County, Indiana, and came to St. Louis in 1864. He was first identified with Sunday school work at 6th & Walnut Streets, later had charge of the Jefferson Avenue Mission, and still later took up the Sunday school work at Ella Avenue, this becoming in 1904 the West Park Baptist Church. Before the organization of the West Park Church he was an influential member of the Third Church, radiating sunshine to all with whom he came in contact. As a member of the West Park Church he is held in high esteem and lets his light shine. Resolutions congratulatory of the Brother's long life of usefulness were passed at the recent meeting of our association. May this young old couple be spared to us for many years to come. As suggested at the reception, it will take Brother and Sister Harris a long period in the eternity beyond to meet all who have been helped by their endeavor.

The work at the Delmar Church continues to prosper. Its Pastor, Rev. Lewis M. Hale, is in his sixth year of service. Seventy-three new members have been added the past Associational year, making the total membership 465. The Sunday school has an enrollment of 214, under John A. Bush as Superintendent. A. P. Brigham is Chairman of the Finance Committee. The total contributions of the Church last year were \$26,368. In the last year three foreign missionaries were supported by this Church. Miss Laura Lee Patrick is assistant pastor.

## Wisconsin News and Notes.

BY ROBERT W. SHAW.

### Annual Meetings

This is the time of the year when many of the churches are having their annual meetings. Reports have come to the writer from several churches that have experienced unusual blessings.

The church at Janesville, with Rev. R. G. Pierson as pastor, has had an excellent year. Sixty-nine new members were received during the year, twenty-six of them coming by baptism. A total of over \$17,700 was raised for all purposes, of which \$7,688 was for benevolences. This is one of the churches that is making good use of the motion picture machine in connection with the evening service.

The church at Delavan, Rev. R. L. Kelley, pastor, has also had a great year. The amount raised for all purposes was above any other year of the church reaching over \$9,000, of which \$3,642 was for benevolence. During the year fifty-five members were received of whom thirty-five came by baptism. Pastor Kelley is beginning his fifth year of service with the church.

### Milwaukee Doings

The Grace Baptist Church, with Rev. S. W. Phelps as pastor, is probably doing the best work of any church in our city at the present time. Pastor Phelps is on his fifth year. He has healed an old breach, and has slowly and patiently gathered about him a fine bunch of workers. The membership is growing. On November 4 and 6, the church had the pleasure of realizing a great dream. It dedicated its new pipe organ costing approximately \$5,000. Beside this they have added other improvements to the extent of \$1,000.

The Milwaukee Baptist City Union had its annual meeting on October 3, with the First Baptist Church. All the old officers were re-elected. The reports showed that about \$3,000 had been expended last year. This was quite a showing as compared with what it had been in former years when the budget seldom exceeded \$500. Work is being carried on in connection with the Poles and Negroes, and with the South Baptist Church. Dr. A. A. Hobson, the new pastor of the First Church was introduced, as was Miss Maimie Passolt and Miss Kathryn Garness, our two missionaries. Dr. A. LeGrand, an old First Church boy and now our superintendent of missions gave the principal address.

Pastor Robert W. Shaw, of the South Church, began his third year of service with the church the first of October. The church has made considerable progress in these two years. The Sunday Schools have increased over 100 per cent in attendance; a young people's organization has been started; and the goal of fifty new members for this calendar year has been achieved; twenty-eight have come by baptism. The new church plant will be begun next spring. It is expected that the Sunday school unit will be erected first, and our work in that important location be strengthened. Mr. Shaw was recently honored with an appreciation from the State of Kansas for distinguished voluntary service during the war. The church recently increased the minister's salary.

### Wisconsin Leads

Many are the good things which Wisconsin Baptists enjoy. Under the leadership of Dr. D. W. Hulburt they have been



willing to pioneer in the matter of denominational achievements and machinery. Dr. A. LeGrand is following in the path laid down by Dr. Hulburt. The action taken at the state convention at Beloit when Wisconsin Baptists came together is receiving commendation on every hand. Other states are beginning to ask how it was done. It can always be done if Baptists are willing to be led. They can never be driven. That is a characteristic of an orthodox Baptist. The good sense and sound judgement of Baptists can be depended upon to assert itself whenever there is a tendency of division. And what was done in Wisconsin can be done in every state in the Northern Baptist territory if it is earnestly desired on the part of Baptists of differing views and temperaments.

#### Our Retreats

For several years it has been the hope of some of the brethren that a series of ministerial retreats could be held. This year the dream is to come true. The retreats will be held during the week of December 5 to 10. They will be held at Barron, Appleton, Reedsburg, and Oconomowoc. Practically two days will be devoted to each place. There will be no set programs, but each session will take care of itself. Much emphasis will be given to prayer, and the stress will be laid upon evangelism. Drs. Stillwell and LeGrand will compose the team, and will be present at practically every session of the retreats.

#### New Plants

Several churches have remodeling projects under way. The church at Appleton will remodel its plant in the near future. Wyocena is just finishing up such a project and now has the desire to erect a community plant, and will likely do so. Wauwatosa has spent approximately ten thousand dollars on its plant and will have an up-to-date Sunday school equipment when they have finished. At Superior there is a move on that looks toward the union of the English and Swedish churches with an entire modern plant to house the church. Honey Creek will begin its new church next spring. They are now using their community house for worship purposes.

#### Some Notes From The Field

The church at Oconomowoc has extended a call to Rev. W. L. Harms, of Kansas City, Missouri. He has accepted the call and will begin his work with them the first of November.

Rev. J. Sherman Wallace has begun his work with the First Baptist Church, of Madison. He is greatly encouraged with the prospects of a great work with this important church at our State University town.

Principal L. P. Brown, of Wayland Academy, is laid aside with illness. Reports indicate that he is slowly on his way to health again.

Dr. A. A. Hobson, of the First Baptist Church, of Milwaukee, is getting a grip on things. He is demonstrating his powers of leadership in many ways. He recently spoke to the General Minister's Association on "Business Efficiency in the Church." It was a remarkable address. He suggests that some one should speak to commercial organizations on "Church Efficiency in Business."

Rev. L. E. Speegle, of Portage, has resigned in order to give time to a growing business. He will continue his oversight of the church, however.

Since the state convention a number of

pastors have indicated their willingness to put on the New World Movement Program. Wisconsin Baptists are showing the other states how to do it.

The church at Augusta, Paul MacKinney, pastor, has received a number of members into its fellowship as a result of the union evangelistical services held in September.

Dr. D. W. Hulburt gave four addresses to the ministers of Indiana at the state convention on "The Kind of Ministers Needed in Wisconsin." There are a number of vacant fields in this state, but denominational co-operation and hard work are two essentials expected of those who are looking this way.

#### Philadelphia Letter.

ARTHUR C. BALDWIN

We have just celebrated the 6000th delivery of the famous lecture, "Acres of Diamonds" by Russell H. Conwell. In honor of the occasion Grace Temple was crowded. More than 3000 people were present. The great choir gallery was filled with people who are prominent throughout the city. William Jennings Bryan was present and gave a warm address of appreciation afterwards. This lecture was given for the first time more than sixty years ago. How many times a week it has been given since then is easy to calculate. Dr. Conwell, now in his seventy-ninth year, spoke with a fire and enthusiasm that did not indicate age. He was presented with \$1000 afterwards. This will be devoted as usual to the needs of students.

A formal offer of Temple University to the city has been made by Dr. Conwell. He suggests that it be renamed City College and that other school buildings of the city be used in addition to the equipment already owned. It is not known what action will be taken. I have my fears, however, that on account of financial needs, the Board of Education will decline the gift.

Among the church items, I note that the New Berean Church has laid the corner stone of its new building. The Mount Vernon Baptist Church of Manayunk has installed its new pastor, Rev. Edwin S. Fry. The October rally of the Woman's Missionary Society of Philadelphia was held in the Bethlehem Baptist Church on October 13. The Baptist Social Union will welcome President Rush Rhees as its guest and speaker on November 3. The Social Union also hopes to be able to give a reception to Lloyd George. It has gotten an invitation from Mayor Moore to back its own. If New York Baptists will just "lay off" for a little we will stage a reception here that will be a credit to Baptists everywhere.

The annual banquet of Baptist students under the auspices of Rev. Fred B. Igler, Baptist student pastor at Penn and the Baptist Student Committee was held in the Chestnut Street Baptist Church on October 24. There were present 180 students and other guests, representing twenty-nine states, China and Latvia, and thirty-two college institutions either in the past or at present. Dr. Gilbert N. Brink of the Publication Society and Dr. John M. Moore, Marcy Avenue, Brooklyn, were the speakers. It was a great evening for Baptist young people.

"The Advantages of Long Pastorates" was ably discussed before our conference by Dr. Judson Conklin, long time pastor in Trenton. As he presented these advantages, if others were like your correspondent, they deeply resolved to remain for the next fifty years right where

they were. But, there are always buts, on reflection one must say that it is not every church that will bear with one man for fifty years or half that time. Nor will every pastor endure so long a time of inspection. Before we reproach ourselves, we of the shorter periods, we can remember that a number of elements, not all within the control of the pastor, enter into these long ministries. Some men will do better work for the kingdom in the briefer period of ten years, and for the average man, I think that is quite enough. Some churches have suffered irreparable harm because their ministers stayed too long.

And yet in this restless, grasshopper period, a long pastorate challenges admiration. It suggests stability, patience, growth, reserves, and long suffering, much of it. Philadelphia Baptists have thirteen pastorates which have passed the fifteen year mark. That of Dr. J. B. G. Pidge is easily first with a record of forty-two years. Dr. Clarence H. Woolston is an honorable second with thirty-four years to his credit. The work of such men glorifies our ministry.

Oct. 27, 1921.

#### "Every Land" Will Continue.

BY HELEN BARRETT MONTGOMERY

"Every Land" will continue! This announcement will bring joy to countless mothers who are looking for a good missionary magazine for their children, and to children who subscribed for the old *Every Land* and have not yet received their full twelve months of magazines. With the crash of the Interchurch, *Every Land* went down. The story of its rebirth is a triumph of Christian faith and optimism. The women simply would not let it die. Their confidence has been justified, and the new *Every Land* starts on its way. It is backed by all the women's boards, of every denomination. The Presbyterians have given up their own publication and made this the official missionary magazine. The Presbyterians and Methodists each start off with a guarantee of 5,000 subscribers. Now it is up to the Baptists to do as well.

The Christmas number is to appear in the middle of December, in ample time for Christmas. "There will be thirty-two pages, and strong cover in color. There will be fine half-tone pictures, with stories of heroes and adventures in home and foreign missions, and the things you ought to know about world friendship. There will be a Finding-Out Club and contests under Mrs. Cronk. Miss Applegarth is writing a great Christmas story. There will be a serial running through the year by Evelyn Worthley Sites, author of "Mook." It is called "Jade Flower," and is a true and beautifully illustrated story of China. There will be other stories and a delightful little Book-shop Corner. There will be a corner for the very little children, but we aim to reach the boys and girls from ten to fifteen. They are reading, but what ideas are they getting of the people of other countries?

Miss Gulliver, author of "The Friendship of Nations," is the associate editor. She has travelled widely and has studied carefully the geography of the world. We hope she will give us, through the pages of the magazine, *Miss Gulliver's Travels*, which will be quite different from the old, old book that some of us have read. Miss Gulliver was the former editor of *The World Family*.

Internationalism must be taught. *Every Land* will attempt to do this in an attractive way. Public schools, as well



as Sunday schools, will welcome this publication as supplementary reading.

The best news of all is that our own Mrs. Henry W. Peabody will be the directing spirit of the enterprise. She was the founder of *Every Land*. Under her personal supervision the magazine reached a circulation of 13,000, more than it has ever had since. Of course it could not pay at the price at which it was offered, and after carrying the burden herself, personally, for years, she turned it over to the Missionary Educational Movement. Now, with the strong backing of these

boards, not only is the missionary character of the magazine assured, but its finances are secured.

Now go to work. Get up your clubs. If you can secure five subscriptions you can get it for \$1.00 each. See to it that it is taken in your Sunday school, and in every way put our denomination squarely behind this wonderful enterprise. The boys and girls of today will be the church of tomorrow, and we, today, are deciding what the quality of that church will be.

Send subscriptions to Miss M. H. Leavis, West Medford, Mass.

## Church News by States

### Atlantic Coast

#### VERMONT

FIRST CHURCH, BURLINGTON, Rev. William Frederick Wilson, pastor, is opening up aggressively and encouragingly. Pastor Wilson came back from his vacation better and stronger than for many years and is taking hold of the work enthusiastically. The Bible School under the superintendency of Harry L. Ford, is increasing in numbers and interest. Two classes have been organized for the college students; one for young men taught by Professor Woodward, and the other for young women taught by Mrs. W. A. Davison. Pastor Wilson is teacher of the men's Bible class which had its monthly sociable last Friday evening with about seventy-five men present. Mr. Fred G. Safford is president of this organized class.

THE MANY FRIENDS of the Rev. J. C. Mitchell, pastor at Tunbridge and North Tunbridge, will regret to learn of the affliction and loss that has come to him through the removal of his dear companion. Mrs. Mitchell "went home" October 19th, and her body was taken to her former home at Saugerties, N. Y. Pastor Mitchell has the sympathy of all who know him.

WALLINGFORD CHURCH has called to its pastorate Rev. Dirk van der Voet of Hudson, N. H., and he is already at work on that field with all the people rallying to his support. The church and several personal friends are installing a new furnace in the parsonage. They are also putting in a bathroom and electric light fixtures and renovating and repairing the property throughout so that it will be modern and as good as new.

REV. THOMAS ADAMS has closed his work at Huntington and removed to West Haven where he has already begun his work as pastor.

REV. H. L. HOWARD, pastor of the Ilsley Memorial Baptist Church, Middlebury, is greatly encouraged in his work and recently has organized a men's Bible class which is now having a friendly contest with the men's class of the Bristol Church. This class is taught by the pastor, Rev. J. J. Fowler.

#### Woodstock Annual Association Meeting

The 138th annual meeting of the Woodstock Baptist Association was held at North Springfield, Vt., on Friday, October 14, 1921. The session was opened at 9:00

A.M., and lasted throughout the day and evening.

Rev. W. B. Chase of Ludlow was chosen moderator, and Rev. E. W. Johnson of East Wallingford was elected clerk.

The annual sermon was preached by Rev. G. E. Congdon, of Grafton, from the text, "Not Mine to Give," Mark 10:40, using the idea that our nearness to God in the kingdom is dependent upon certain things within ourselves, rather than being an arbitrary gift of God.

The devotional services were led by Rev. G. E. Congdon in the morning, Rev. R. N. Allen, of Cavendish in the afternoon, and Rev. John M. Maxwell in the evening.

Speakers of the day were as follows:

Rev. W. A. Davison, state secretary, "The Hope and the Outlook"; Rev. J. E. Norcross, of the American Baptist Foreign Mission Society, on the subject, "The Hope of the World is America."

Miss Isabel Crawford, worker among the American Indians, "Work Among the Indians"; Rev. J. F. Ingram, Burma, "Pioneering Among the Kachins" (illustrated lecture).

A short conference was held by the pastors on plans for the new year, when various campaigns were discussed.

The women's societies were represented by Miss A. A. Brigham, Bennington, for the Foreign Society; and Mrs. J. A. Greenwood, of Chester, for the Home Society. Miss Bertha Field and Miss Edith Preston, associational directors for the two societies were also present and reported their work of the year.

All present agreed that the association was the best in a long time, and that the inspiration obtained ought to produce large results in the year to come.

Every session began and closed on time, which in itself is noteworthy.

E. W. JOHNSON, Clerk.

#### CONNECTICUT

MACEDONIA CHURCH, Ansonia, held a memorial service for the late pastor, Rev. G. E. Hughes, on Sunday afternoon, October 23, Rev. J. B. Pharr, New Haven; Rev. I. W. Reed, Waterbury; Rev. Walter Gay, Bridgeport, officiating. Rev. A. B. Coats, D. D., secretary, represented the Connecticut Baptist Convention.

AN INTERESTING PROGRAM for the deepening of spiritual life and arousing of the church to measure up to her opportunity, was presented in the Stafford Church, October 25, Rev. F. W. Tholen, pastor. The speakers were: Rev. A. B. Coats, D. D., Rev. H. B. Sloat, Rev. E. E. Gates, all of Hartford, and Rev. C. A. Merrill, Noank. Several solos were rendered by Mrs. F. A. Manderson, Stafford, and Rev. W. V. Allen, West Willington, the latter having charge of the musical program.

Drs. Puffer and Rhees, pastors of Unitarian and Congregational churches, took part in the program. The church served an excellent supper.

GRAND AVENUE, New Haven, celebrated the golden jubilee on October 23, 24. Rev. P. L. Cosman is pastor. Impressive services marked the completion of fifty years of history. Only two of the original charter members are living today, Mrs. John McGregor, Stonington, and Miss Nancy Porter, New Haven. It is interesting to note that this church has given four men to the ministry: Rev. H. M. Thompson, D. D., now of Stonington; Rev. F. I. Luddington; Rev. Herbert J. Lane, and Rev. Louis J. Barnberg. Four young women from this church became queens in Baptist parsonages: Mrs. Henry M. Thompson; Mrs. S. W. Deizell; Mrs. L. J. Bamberg; Mrs. T. E. Busfield. The church has had twelve pastors: Revs. S. M. Whiting, A. H. Ball, T. E. Busfield, P. S. Evans, E. C. Sage, E. W. Stone, C. G. Smith, E. M. Sherwood, Sanford Fleming, D. S. Robinson, R. C. Lemon, and the present pastor who has been doing good work for more than two years. Many congratulatory messages were received from former pastors and were read at the exercises. Interesting reminiscences of the early years of the church were given by Rev. Dryden W. Phelps, D. D., and Sylvanus C. Stevens. Those making addresses during the celebrations were: Rev. E. E. Gates and Dr. A. B. Coats, Hartford; Mrs. H. M. Thompson, Stonington, and Mrs. Sheffield, New Haven; Rev. R. Maplesden, Suffield; Rev. M. R. Roshay, New Haven; the pastor, and Nelson A. Beebe, Senior Deacon. The outlook for the church under Mr. Cosman's leadership is encouraging.

REV. MYRON D. FULLER, for four years the successful pastor of the Jewett City

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Baptist Church, closes his labors with the church October 31. Mr. Fuller had a successful pastorate and leaves the church united and the Bible school organized for efficient work.

REV. S. PARKES CADMAN, Brooklyn, New York, lectured in Calvary Baptist Church, New Haven, Monday evening, October 24. His subject was: "My Impressions of Europe," as gained from two recent trips on the Continent. Dr. Cadman was at his best and greatly delighted the large congregation present.

THE BRIDGEPORT BAPTIST COUNCIL is doing things. On Wednesday evening, October 26, 500 Baptists sat down to supper in the dining room of the First Church. Rev. Donald B. MacQueen, pastor. Post prandial exercises were held in the church auditorium. The object being to foster fellowship, stimulate faith and visualize tasks. The speakers were: Rev. James McGee, New Haven; Prof. Antonio Mongano, New York; Rev. A. B. Coats, Hartford. Music was furnished by the orchestra from the Italian Church and a male chorus of eighteen voices, selected from the Baptist churches of the city. Bridgeport Baptists are boosting for a bigger, better and busier brand of Baptists.

#### MICHIGAN

FIRST CHURCH, ADRIAN, Thomas J. Hopkins, pastor, subscribed on a recent Sunday morning \$7,550, for a new roof and redecorating the interior of the whole church. The amount has since reached the figure of nearly \$9,000. It is hoped to round out an even \$10,000, though the original intention was to raise \$6,000. The giving was so generous and so general, that that amount was over-subscribed and now more will be attempted in the way of repairs. The pastor reports that the spirit of that giving service on the Sunday when the \$7,550 was subscribed, was as much like a revival meeting as could be. The church is in good condition for another year of good work. The Bible School has had its rally day service; the whole church has enjoyed a home-coming social and supper; the three young people's societies have had a union promotion meeting, and all departments are full and eager for the work. One of the best brotherhoods in Michigan will begin its regular meetings again the 18th of November, and will continue till warm weather. A big program will be followed.

#### NEW JERSEY

##### Roseville Jubilee

October 23 Roseville Baptist Church of Newark closed a jubilee celebration covering eight days from Sunday, to Sunday. The preachers on these two great days were the Rev. F. A. Divine, Prof. Edward Emmett of the Biblical Seminary, New York City, and Rev. H. Lawford Nicholls, pastor of the church.

Chaplain Warren P. Coon, U. S. A. and Professor Albert Davis were the chief speakers at the banquet of the Men's Welfare League on Monday. The presentation of a handbag was made to Mr. James Taylor together with a roving commission to boost Welfare Leagues on his leaving for Akron, Ohio.

On Tuesday Rev. Albert Foster of Albany, who had served Roseville for a quarter of a century, graced the "Church Home Night" by his presence and an address of great insight and spirit.

Letters were read from Dr. and Mrs. Steelman now serving on the faculty of the "Union Theological Seminary" of Porto Rico. At their request both were

voted in by the church as honorary members. Dr. Steelman was pastor of Roseville as a young man for five years before Dr. Foster and is greatly beloved for his works sake. Indeed Roseville keeps him up to time by a gift watch which he carries always.

A letter was received from President George E. Horr of Newton Theological Seminary who was licensed to preach by Roseville during the pastorate of his revered father who was the first minister of the church.

The theme of Wednesday's meeting was "Baptists in World Relations," the speakers being Dr. Anna Daghering of Nellore, B. India, and President Frank L. Anderson of the new "International Seminary," East Orange, N. J. Miss Nakagi San of Osaka, Japan, was announced but prevented from being present.

Thursday was marked by a banquet and gathering of the B. Y. P. U. guests reporting from neighboring churches. Addresses were made by Matt Hogan "himself" (Rev. C. A. McAlpine) in his own inimitable style of teaching and Rev. James Monk, of Bloomfield, a college friend of the pastor.

The Friday meeting dealt with "The Church in Relation to the State and the Nation" and was presided over by Mr. Archibald, mayor of the city of Newark and a Presbyterian. The fact was gratefully recognized that the Presbyterians of Roseville opened their church home to the infant Baptist Bible school when it was turned on the street from the third story of the building it occupied in its beginnings, thus nursing the seed from which the church has grown.

The speaker of the evening was the Hon. William N. Runyan, ex-governor of the state of New Jersey, well known as a Baptist statesman and orator. His message climaxed in an evangelistic note that will not soon be forgotten by those who were there. The music of the evening was provided by the splendid "Masonic Male Choir" of fifty voices under the direction of Thurston Noe, organist, of Wannamakers.

Miss Anne Jago the Canadian contralto was also heard on the last Sunday evening.

The jubilee spirit was breathed through all the celebration, provoked by the transparent joy of giving. Under the leadership of Dr. Divine the first financial objective was lifted from Three Thousand Dollars to Ten Thousand and then by common consent on the first morning of the Jubilee was advanced to Fifteen Thousand which has since been exceeded. The amount underwritten to be paid within three years.

It ought to be added that the post vacation payments on the "World Movement" pledges made it possible in one month without any special appeal, for the treasurer to pay \$800 into headquarters. This amount approximating the entire contributions of the church for a whole year to benevolences, before the world vision came to Roseville. Our church feels most gladly, that the Spirit of Jesus still leads on.

HARRY HOUSAL, Church Clerk.

RIDGEWOOD, EMMANUEL. Pastor, Dr. Thomas H. Sprague. The pastor is bringing to a close a series of Thursday evening discussions using the text book "The Kingdom and the Nations" as their basis. A series of Sunday evening messages concluded on last Sunday was on "Business and Religion," dealing with the themes of Imagination, Will-Power, Brotherhood

and Service. Oct. 17 marked the first anniversary of the present pastorate. On a recent Sunday a tablet was erected in the church auditorium in memory of Jesse Eddy Douglas one of the young men of the church who lost his life in the world war.

WORK AT THE FIRST CHURCH, Decatur, is prospering greatly. Large Sunday night audiences. A great chorus of forty voices, with a deepening spiritual interest characterize the services. The pastor with the aid of the young people have put on a Bible reading course which is reaching nearly every home in the church and congregation. Dr. Marsh is loaned by his church for a two weeks' meeting with the Harvard Park Church in Springfield.

#### PENNSYLVANIA

WHEN SECRETARY FRANKLIN'S SUGGESTION to "Fill a Ship in Fellowship" was called to the attention of the Woman's Missionary Society of the Wilkensburg Baptist Church they responded with enthusiasm to the opportunity. A letter outlining the need, the articles desired and appointing Sunday, October 23, as Ingathering Sunday was sent to every home in the membership of the church. The Bible School classes were asked to make a contribution as a class of either some useful articles or of cash. Fifteen minutes was set apart in the Sunday school program for the calling of the roll. Every class had entered heartily into the plan to send Christmas cheer to the Baptists of Europe. The volume of enthusiasm was amazing. New goods and articles to the value of \$175 and cash contributions of \$65, together with over fifty packages of useful used clothing were contributed. Christmas carols were softly rendered by the organist as the contributions were being brought forward.

THE 14TH ANNUAL MEETING of the Pennsylvania Baptist General Convention will be held in Franklin October 17-20, 1921. The sessions will be held in the spacious edifice of the First Church, whose pastor is Robert M. Green, D. D. Lodging and breakfast will be accorded to all delegates presenting properly certified credentials. A charge of 75c for dinner and 60c for supper will be made. Copies of the program have been mailed to all the churches in the state. With the programs will be found the necessary credentials. If additional blanks are needed, write, enclosing 2c stamp for reply to C. A. Soars, D. D., Executive Secretary, 1701 Chestnut St., Philadelphia, Pa. or the Rev. Chas. A. Walker, Recording Secretary, 314 W. Union St., West Chester. Don't forget your credentials.

CHAS. A. WALKER, Recording Secy.

## Mississippi Valley

#### SOUTH DAKOTA

REV. R. W. VAN ANDA who took up the work with the Baptist Church at Center-ville about July 1 is having increasing congregations. He is especially getting the young people interested. There has been a B. Y. P. U. organized. It has thirty-three members. Seven young people have recently professed conversion. A young people's choir for Sunday evening services is organized. Attendance of prayer meetings has materially increased. The Sunday evening services are evangelistic and drawing audiences nearly to the capacity of the house.



**MITCHELL, WHITE TEMPLE.**—The second annual spiritual life conference, held Oct. 16-23, was a pronounced success. This Bible conference has become widely known and has set before the churches an illustration of how to meet a growing demand on the part of the people of God for a deeper study of the Scriptures. The conference was under the direction of Rev. Walter Ingram, and was a part of the observance incident to the pastor's entrance upon the fifth year of his ministry in this church. The speakers included Mrs. G. W. Mingus, Sioux Falls; Rev. R. B. Holden, Badger (a Congregationalist); Dr. C. S. Bobb, Mitchell (Methodist); J. P. Parrott, Spencer; R. Burn, Mitchell; W. H. Bayles, Huron; and Dr. E. V. Pierce, Brookings, who spoke at each session. In the afternoons Dr. Pierce gave a series of studies in Colossians and each evening dealt with vital Bible themes. Each evening at the supper hour Mrs. Mingus led an appreciative class in the study of the Home Mission book "From Survey to Service."

#### NORTH DAKOTA

**LEHR:** The new church building was dedicated the second Sunday in October. The church belongs to the North Dakota German Conference.

**THE FIRST CHURCH** of Port Huron is without a pastor. Communications should be addressed to Miss Jennie D. Dalrymple, 625 Ontario St.

**REV. P. S. HEALD,** 2102 Cass St., Joliet, Ill., who has served as pastor for ten year in Illinois is available as pulpit supply or other service of that nature.

**NEW LEIPZIG:** Pastor G. Friegang has been compelled to move to Oregon on account of the condition of Mrs. Friegang's health.

**NORTH DAKOTA Baptists** are to make a special effort during the month of November to collect on all New World Movement pledges. The state has set its goal as \$60,000 paid on New World Movement pledges during the present year.

#### KANSAS

**REV. J. H. BRADBURY** has just opened his work at First Church, Ellsworth. He has recently sent a list of subscribers to THE BAPTIST numbering more than ten per cent of the membership.

## Rocky Mountain States

#### COLORADO

**DR. E. L. KRUMREIG** is now on his third year at Bethel Church, Denver. He began his pastorate with this church Sept. 1, 1919. During the two years he has been with the church 204 members have been received. A piano purchased for the primary department of the Sunday school, one-third of the mortgage paid off and some improvements made upon the interior of the building. The Sunday school is growing and the B. Y. P. U. is one of the best in the city. Bethel B. Y. P. U. took the banner of the Denver City B. Y. P. Union two years ago shortly after Dr. Krumreig became pastor and has held it ever since. At the last rally in Oct. held with the Beth Eden Church, Bethel B. Y. P. U. had all of its members, officers and pastor present which gave them a percentage of 110, and they took the banner with them for the seventh time.

**AT THE ROCKY MOUNTAIN ASSOCIATION** held in Ault, Colo., Sept. 20-22, the church reported a total membership of 669. There had been added during the Association year, 82 members—44 by baptism, 23 by letter, 11 by relation, 4 by restoration. There had been 7 deaths, 17 dismissed by letter. Of the 44 added by baptism, 23 only were from the Sunday school, showing that many adults outside of the church family had been reached. There was \$4,751.91 raised for the current expenses of the church, and \$9,108.48 was paid to the New World Movement and other benevolences. Rev. A. W. Atkinson, pastor of the church preached the annual sermon of the State Convention held in Canon City, Oct. 17-20, 1921.

## Pacific Coast

#### WESTERN WASHINGTON

**COSMOPOLITAN MISSION, SEATTLE:** Miss Fannie I. Allen and Miss Laura Hill recently closed their work, which they have conducted so efficiently in this Mission for the past few years. Miss Allen goes to be with her sister, Mrs. J. W. Beaven, in Rochester, Minn. Miss Hill is going with her sister to California. Miss Dorothy Coye, of Tacoma, succeeds Miss Allen and Miss Louise Hunderup of Portland is in charge of the Kindergarten work.

**REV. E. F. HAMBY,** recently pastor at South Tacoma, has become pastor at Winlock and opened his work there on October 13th.

**REV. PAUL GATES,** formerly a missionary to Japan, has been secured to have charge of the Men and Boys' Work, also Industrial and Educational Work in the Japanese Mission in Seattle.

**REV. D. M. McPHAIL** of Bellingham assisted Pastor Earl Cochran at Concrete in a two weeks' series of meetings.

**FIRST SWEDISH BAPTIST CHURCH,** Bellingham, held special meetings conducted by Rev. Axel S. Wall.

**EDMONDS:** Rev. J. A. Banton and wife, of Seattle, assisted Pastor Thomas Howland in special meetings beginning October 3rd.

**BURLINGTON:** Rev. J. O. Bovee, as Pastor at Large, and Mrs. Bovee held special meetings on this field and had a very good response.

**FIRST CHURCH, TACOMA,** Dr. C. O. Johnson, pastor: The Sunday services which are now being held in the Tacoma Theatre are proving a marked success. Congregations are large and conversions occur weekly. The Sunday school is growing rapidly. A young woman's class has been organized and an adjoining theater has been secured free of charge where it will meet. Plans have been formed for three large auto-busses to gather the children in outlying sections to transport them to and from the Sunday school and morning service.

#### Puget Sound Association

**Puget Sound Association** met with the Central Baptist Church, Olympia, October 24 and 25. The attendance was good, nearly all the churches being represented by delegates and the reports from the churches were very encouraging.

Four new pastors who have come into the association during the year were in-

troduced: Rev. D. W. Thurston, South Tacoma; Rev. G. S. Maness, Sumner; Rev. A. B. Baird, Elma and Rev. G. M. Lehigh, Central Church, Olympia.

**Rev. W. H. Mumper,** of Aberdeen, was moderator. The annual sermon was preached by Rev. A. J. Jacobson, pastor of the Tabernacle Church, Olympia, and the closing sermon by Dr. C. O. Johnson, of Tacoma.

Missionary addresses were delivered by Rev. Henry Topping, of Japan; Rev. F. P. Manley, of Nellore, South India; Miss Anna V. Johnson, of the Philippine Islands and Miss Mattson of the Kodiak Orphanage, Alaska.

Other addresses were given by Dr. G. M. Lehigh, of Olympia; Dr. C. M. Hill of Berkeley, Calif.; Dr. J. F. Watson and Mrs. Frieda C. Davidson, of Seattle.

Conferences were held on "Women's Work," led by Mrs. M. D. Perry, associational secretary; "The Church's Standing and Community Service" led by Rev. F. W. Wightman; "Religious Education," led by Rev. T. H. Hagen, Director; and "The Denominational Program," led by Dr. G. F. Holt.

One of the delightful features was a banquet commemorating the fiftieth anniversary of the organization of the Puget Sound Association.

The association will hold its next session with the Baptist church of South Tacoma. Officers elected for the ensuing year were moderator, Rev. W. P. Osgood, Puyallup; vice-moderator, Rev. A. J. Jacobson, Olympia; clerk and treasurer, Rev. Addison Self, Shelton; other members of the executive committee, Dr. G. M. Lehigh, Olympia, and Mrs. M. D. Perry and Dr. C. O. Johnson, of Tacoma.

#### Seattle Association

**Seattle Baptist Association** met with the First Baptist Church of Seattle, October 26 and 27. Rev. Elbert H. Hicks, was moderator. The reports from the churches were hopeful and showed an excellent year's work. Two new pastors have come into the association during the year, Rev. C. A. Nethery, of Kent and S. L. Brown, of Port Townsend. The annual sermon was preached by Dr. W. E. Henry, of Everett; also a sermon by Dr. Emil Friberg, pastor of the First Swedish Baptist Church of Seattle.

One evening the Mount Zion Church choir led a praise service and the other evening the choir of the Fremont Baptist Church rendered a similar service.

A conference on "Women's Work" was held. Mrs. J. H. Burch, associational secretary, presided. All departments of their work were presented in an interesting manner in short addresses by different women representing different lines of work.

The following missionary workers gave short, interesting talks: Miss Georgia Newberry, who has been assisting for the past nine months in the Japanese Mission and who sails November 10 to take up missionary work in Japan; Miss Mattson, who sailed from Seattle on Oct. 28 to resume her work in the Kodiak Orphanage, Alaska; Miss Edna G. Shoemaker, on furlough from her work in Huchow, China; Miss Alice Snape, worker in the Chinese Mission in Seattle and Miss Louise Hunderup, kindergarten worker in the Cosmopolitan Mission, Seattle.

Other missionary addresses were given by Rev. Henry Topping, of Japan and Rev. F. P. Manley, of Nellore, South India.

Much of the time was given to conferences and discussions. The conference on evangelism was led by Rev. F. B. Matthews; conference on "Church's



Standing and Community Service," led by Rev. Charles L. Maxfield; conference on "Educational Work" led jointly by Rev. T. H. Hagen on "Religious Education" in the church and Rev. F. B. Matthews on "Religious Education in Secular Schools"; and a conference on "Denominational Program" led by Dr. J. F. Watson.

Addresses were given by Rev. F. W. Carstens, of Seattle; Rev. W. H. Eaton,

of Bremerton; Dr. Chas. A. Cook, of Seattle, and Dr. C. M. Hill, of Berkeley, Calif.

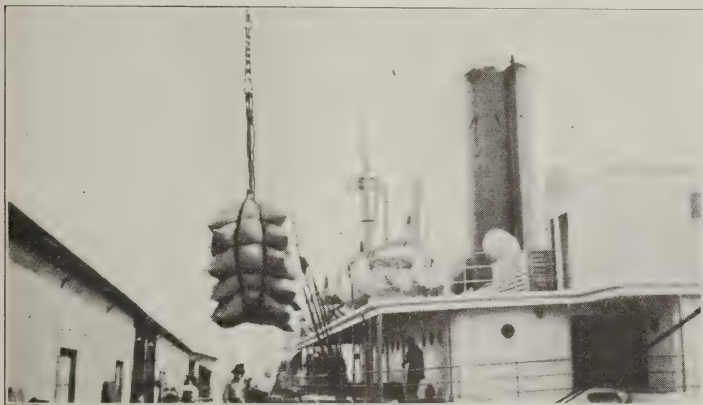
The following officers were elected for the ensuing year: moderator, Rev. E. H. Hicks, Seattle; vice-moderator, Rev. W. H. Eaton, Bremerton; clerk and treasurer, Rev. A. H. Nickell, Seattle.

The place of next meeting will be the Bethany Church, Seattle; preacher of the annual sermon, Rev. F. G. West, Seattle.

The West Coast Relief Ship

All classes of people, organizations for public welfare, and especially The Boy Scouts, must have felt a personal interest in the "Esther Dollar" when she put into port at San Pedro, California, for the latter had spent one day in gathering up the supplies that the people of their town had donated to send to the needy people of the Near East, which were to go to their destination by this big ship. Nine-

unique sign of the dollar mark on her funnels, the company which operates this line of ships is not wholly interested in the dollar, for the cargo is to be carried at reduced rates. From San Pedro, the vessel proceeded to San Francisco, and from there on to other northern ports, among them being Seattle and Vancouver. From all of these points she will take on more cargo for the relief of the people of the Near East. Her total cargo for the relief of the needy is about 6,000 tons, and



THE "ESTHER DOLLAR" LOADING FOR THE NEAR EAST

hundred tons of food stuffs, clothing, etc., were taken on at the Port of San Pedro, among the donations being a carload of flour from Idaho. This had been shipped in to the port by rail.

Though the Esther Dollar bears the

her final destination is to be Constantinople.

The pastor of the Baptist church in the port of San Pedro had charge of the collection of clothing and miscellaneous material, of which there was fifty tons.

Our Book Shelf

BOOKS FOR CHILDREN AND YOUNG PEOPLE

The following books for children and young people have recently been placed on the shelves of the Baptist by the publishers named:

DODD, MEAD & Co., 4th Ave. and 30th Street, New York:

Stories from French History, by Eleanor C. Price:

Price not given. The book is beautifully bound in light gray, with excellent half-tone and color plates; and the story is full of human interest.

Famous French Fairy Tales, by Barbara Douglas:

Binding, light gray; beautiful colored plates. Here are Cinderella, Sleeping Beauty, Little Red Riding Hood, Puss in Boots, Diamonds and Toads and others, told as they have been told in France for generations.

Paul and Rhoda, by Fanny Kilbourne:

Is a high-school story, full of the interest and atmosphere, tracing the life of these two students through to graduation. Of course they were lovers, of a clean and genuine sort.

A Princeton Boy Under the King, by Paul G. Tomlinson:

Is a story of Princeton life in pre-Revolution days, with a student for the hero. Binding, yellow with black decoration; crayon illustrations and an interesting picture of those times.

W. A. WILDE & Co., Boston:

Hiking Westward, by Roger W. Conant: Is developed from the actual experience of two boys who went west to make a home for their mothers. It is full of the flavor of pioneer life.

The Young Wireless Operator as a Fire Patrol, by Lewis E. Theiss:

Takes the reader to the woods and mountains and has enough of adventure to make it catch and hold interest.

From Tenderfoot to Golden Eaglet, by Amy E. Blanchard:

Is a breezy Girl Scout story.

Noel and the Little People of the Woods, by Nellie M. Pairpoint:

Is a live Wonderland story, beautiful in buff with delicate color decoration.

GEO. H. DORAN Co., New York:

Francis Rolt-Wheeler has two in a "round the world series":

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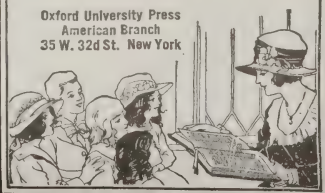
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**The Church and the Immigrant**, by Georgia E. Harkness; George H. Doran Co., 110 pages; \$1.00 net.

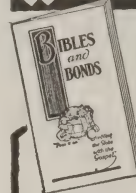
"What the immigrant needs is less 'slumming' and more 'brothering,'" expresses the tone of this little book. The author, an instructor in Boston University in the School of Religious Education and Social Service covers a broad field of information, statistical and otherwise, concerning the immigration problem, and gives practical suggestions as to remedial measures, with special emphasis upon the place of the church in the solution of the problem. A comprehensive and useful bibliography is included in the work.

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The famous Gospel Ship sails the Inland Seas in a January cruise in the calendar. No later than February, however, we are transported back to our own Crow Indians, some of whom are so eager to learn of the Jesus-road that they walk a hundred miles to hear of it. From their humble church camp, we go to the stately Harper Memorial Library of the University of Chicago. The next journey takes us to the Mission Building in Bhopore, Bengal Orissa, while in May we find ourselves in the Home Mis-

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sion School in Mangua, Nicaragua, getting back in time for graduation exercises to the Skinner Memorial Chapel, in Carleton College, Northfield, Minnesota. The next month we look reverently on at a baptism in Morioka, Japan. In August we are visitors in the Van Deman Memorial Hall in West China Union University, at Chengtu, and in September we have the privilege of dropping in at our wonderful new International Theological Seminary in East Orange, New Jersey, where workers are trained to teach others of God. We get acquainted with the Garo girls in the Mission School at Tura, Assam, in October, and with the Chinese boys at the Kiating School in November. The end of the year finds us in the library of Colgate University, at Hamilton, New York.

The Calendar Department of the Board of Promotion at 276 Fifth Avenue, New York, announces that the retail price of each calendar is 30 cents, while the wholesale prices varies with the number purchased. The local church organization which undertakes the sale of the calendars may make a profit of from 10 cents to 15 cents a copy. Deliveries will be made when desired, but **ORDERS SHOULD COME NOW**,



# OUR MUSIC CORNER

CONDUCTED BY

WILLIAM LESTER

## AN OPPORTUNITY

The following letter which came to this office is reproduced because it offers a splendid chance for some more fortunately-endowed churches to perform a definite service at small expenditure of effort. Comment on the value of the work being done by this small church group is verbose; all we can do is to pass along what is asked for—some good, simple music which can be used by a small chorus or non-professional soloists. Every church has a surplus of anthems and such-like, probably a little shop-worn and over-used. Here is an opportunity to put them to work again. Read the letter; then act:

"Is it possible that some of our American churches have church music such as choir selections, solos, duets, quartets, etc., that they no longer have use for?"

This appeal comes from a foreign church where several missions have to be taken care of in the line of music; and I am sure some musical supplies would be greatly appreciated. Out of one of these churches an independent church was organized with about 27 members. So you can readily see that they have all that they can do to keep up expenses. The choir directress does all her work gratis; but does not have enough material. The choir is badly in need of an hectograph; but of course, first it needs music. I know that you have many requests for advice, etc., in the line of music, and our request might seem out of place. But our Lord said, "Ask, and ye shall receive," and naturally we come to you. May we hope for an early response from some of our churches?

Thanking you in advance, we are, The First Bohemian Baptist Church of Berwyn, Ill., by Miss Julia Picha, 5401½ West 25th Street, Cicero, Ill.

## ANTHEM LIST NO. 3

In accordance with our plan to list effective anthems from the catalogues of the leading publishers, we offer in this issue, the third list of the series—tried-and-true choral numbers chosen from the issues of the New York firm of G. Schirmer, 2 East 43rd Street, New York City:

Be Ye Therefore Followers of God.—*Rogers.*

Comforter Divine.—*Chaffin.*

Come, Thou Holy Spirit.—*Barnett.*

O Gladsome Light.—*Sullivan.*

Have Mercy Upon Me.—*Gaul.*

Praise, My Soul, the King of Heaven.—*Berwald.*

Bread of the World.—*Hyde.*

The Lord Is In His Holy Temple.—*Lester.*

The Way of Righteousness.—*Lester.*

Sun of My Soul.—*Van Vliet.*

The Shadows of the Evening Hours.—*Barri.*

Jesus, Still Lead On.—*Shelley.*

Thou Wilt Keep Him in Perfect Peace.—*Foster.*

My Defense Is of God.—*Huhn.*

Great Redeemer, Friend of Sinners.—*Gluck.*

There Is An Hour of Hallowed Peace.—*Barnaby.*

The Lord Is My Light.—*Speaks.*

Behold the Days Come.—*Woodward.*

Future lists will feature anthems from the catalogues of Ditson, J. Fischer & Bro., Carl Fischer, The Heidelberg Press, Theodore Presser Co., The Lorenz Co., etc. Compare the titles with the contents of your choir library, and look over the ones not represented,—you will find some numbers, at least, adapted to your needs, —and a varied repertoire is the biggest

asset to a choir, and an incentive to more active interest and more definite value.

## A GOOD MUSICAL SIGN

It is sometimes a matter of marvel that so few of those who take up the study of a musical instrument or of the human voice ever become more than the veriest beginners in their performance.

Interesting as a contemplation of this condition may be, there is another that in some respects is of even greater interest, because it touches more persons and is more directly associated with the cultural advancement of all the people. This is a consideration of the proportion of people who patronize concerts and performances of music who have no idea of how to listen, or what to listen for. A well-known writer on this subject has said that not more than one in a thousand of those who attend a concert have any knowledge of what is to be performed in their hearing, or possess any training or experience that might enable them to pass intelligent judgment upon anything they hear.

The hearing of music should bring both pleasure and profit. It will do this in proportion to the intelligence of the listener. A high degree of intelligence in other branches of art and learning is no guarantee of musical understanding. Intelligent listening to music is guaranteed only by study and hearing. There are in every public library works especially helpful to all those seeking the things which will aid to making intelligent listeners of all music lovers. In all communities can be found men and women capable and willing to aid the searcher after light in acquiring the capacity to listen. Fortunate, indeed, is the town that has a school-music supervisor who is teaching the children how to listen; or has a club which is making sincere efforts to awaken a desire for intelligent listening by providing a way for the instruction of its members as well as finding a way for the application of their training to be made. One of the most promising signs of a greater day for music in America is the disposition on the part of our educational leaders to give our children the right to be trained in listening in its true sense.—Edward P. Kimball, in the "Deseret News."

## MUSIC WEEKS VERSUS COMMUNITY SINGING

The editor of the musical department of the Grand Rapids (Mich.) "News" believes that the "music week" is destined in large part to take the place of community singing societies, and is a practical outgrowth of the earlier idea. One fault of the community singing idea, he says, was the difficulty of sustaining the popular interest through a number of months. Because of this, many of the community singing centers have failed of their purpose. On the other hand, music weeks are not prolonged to the point of weariness so far as the people are concerned, and are eminently practical in that they may be adopted by a community of any size, from the small village in the simplest way, to the most advanced music center in an elaborate way.

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CANTON CHRISTIAN COLLEGE is a union Christian school in China, with headquarters at 156 Fifth Avenue, New York City. A moving picture of four reels, standard size film, has been made of this college and can be secured by any church of any denomination who desires to use it. There is no rental but shipping and expressage must be paid. There are three depositories, one in New York, one in Dayton and one in Kansas City.

Write to the New York office for information.

THE LECTURE which was given at the Des Moines Convention on Sunday night by Mr. Lippard is now known as "Baptist Movements in Europe." The text has been written by Mr. Lippard and Dr. Franklin and it gives a most excellent statement of our Northern Baptist work in Europe. The lecture is now in the depositories at 276 Fifth Avenue, New York City; Ford Building, Boston, Mass.; 1701 Chestnut Street, Philadelphia, Pa.; Granville, Ohio; 729 Occidental Building, Indianapolis, Ind.; 125 N. Wabash Avenue, Chicago, Illinois; 1717 Wells Street, Milwaukee, Wisconsin; 420 Valley National Bank Bldg.; Des Moines, Iowa; 918 Kansas Avenue, Topeka, Kansas; 405 Tilford Building, Portland, Oregon; 313 West 3rd Street, Los Angeles, Cal. There is no rental on this lecture but the user must pay the parcel post charges each way.

COE HAYNE of the Home Mission Society has written a new stereopticon lecture entitled "From Alaska to the Antilles" which reviews the work of Home Missions for the last two years under the New World Movement and states specifically some of the things that have been accomplished. This lecture is at the stereopticon depositories at the following places: 276 Fifth Avenue, New York City; Ford Building, Boston, Mass.; 729 Occidental Bldg., Indianapolis, Ind.; 125 N. Wabash Ave., Chicago, Ill.; 1717 Wells Street, Milwaukee, Wis.; 405 Tilford Building, Portland, Oregon; 714 Exchange Building, Denver, Colo. There is no rental on this lecture but the user must pay the parcel post charges each way.

"IN THE FOREIGN FIELD with the New World Movement" is the last of the lectures on Foreign Missions that has been prepared by the Stereopticon Department and tells the story of the achievements in Foreign Missions under the New World Movement for the last two years. It is in depositories at the following places: 276 Fifth Avenue, New York City; Ford Building, Boston, Mass.; 213 1/2 Fourth Street, Parkersburg, W. Va.; 125 N. Wabash Avenue, Chicago, Ill.; 1717 Wells Street, Milwaukee, Wisconsin; 529 Second Avenue S., Minneapolis, Minn.; 714 Exchange Building, Denver, Colo. There is no rental on this lecture but the user must pay the parcel post charges each way.

### YOUR CHRISTMAS SURPLUS

Your help is needed in assisting the missionaries to give Christmas cheer at the many stations abroad. The Surplus Material Department of the World's Sunday School Association, 216 Metropolitan

Tower, New York City, will send you the name of a missionary if you will indicate your denomination in writing for the information. Every year this Department is the means of having thousands of packages sent by parcel post to many missionaries. A leaflet has been prepared which offers numerous suggestions. The usual parcel post charge is 12c per pound in packages not exceeding 11 pounds, though any number of packages can be forwarded to the same party.

One missionary in West China makes the need very clear and shows some of his own problems. He writes "Now in regard to Christmas, we missionaries are every year placed at our wits' ends in planning what we can give these little people in the way of small gifts, etc., to help make them as happy as possible. And it is anything but easy to make our gifts go the rounds. And what we do for a few we should do for all. Last year a kind lady from Toronto sent me eighteen little dolls, some handkerchiefs, side combs, etc. But one of the greatest disappointments I have ever witnessed among children and their mothers was when we had to pick out those eighteen little girls and give each one a doll. While they were more than overjoyed the disappointment of the other 200 odd little ones was almost too much for me. So I determined that before another Christmas came around I would at least try to have a foreign doll for each of these little girls. Now you can understand my joy at reading your announcement about the Surplus Material Department."

These packages for Christmas distribution should leave America by November first and earlier if possible. The large Bible picture rolls and small Bible lesson pictures are also eagerly asked for, as well as any good picture. It would also be fine to add some thoughtful remembrance for the missionary, or the little ones in his family.

### PASTORLESS CHURCH

ANY PASTOR desiring to get into communication with the First Church at Defiance, Ohio, left pastorless by the resignation of Rev. T. G. Erier, may do so by writing to E. J. Webb, 715 Holgate Ave., Defiance.

The response of the denomination to the call for clothing and other supplies to "Fill a Ship in Fellowship" is such that the Foreign Mission Societies are thinking seriously of sending a personal escort with the shipment. The ship would probably call first at Hamburg and discharge there such supplies as are intended for Czechoslovakia, whence they would be escorted across Germany. From Hamburg the ship would probably proceed to Danzig, the port of entry for Poland, where the larger proportion of the supplies would be discharged in care of Rev. K. W. Strzelec, a representative of the Foreign Mission Society, who has been serving with the Polish Baptists during the last year. At Libau it would be met by Rev. J. A. Frey, who will be responsible for the general oversight of the distribution of supplies in Latvia.

E. Park Brown on October 27, 1921 was ordained to the gospel ministry in the North Main Avenue Baptist Church, Scranton, Pa. Rev. W. G. Watkins acted as moderator and Rev. J. H. Carter as clerk. Mr. Brown has accepted the call of the Baptist church at Hilltown, Pa.

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Number 42

# The Baptist

Published Every Week by the Northern Baptist Convention



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NOTRE Dame Cathedral in Paris stands on the site of an ancient pagan temple of Jupiter Ceraunus. The first Christian church was erected there in the year 375 A.D. Childebert rebuilt it in 520 and placed in it the first glass window known to be used in France. In 1163 Pope Alexander, then a refugee in France, laid the foundation of the present structure. Many additions and alterations have been made to it since; but in 1845-1855 it was thoroughly overhauled and restored to its original early Gothic design. Many of the most important ceremonies in French history have been celebrated in this noble sanctuary.



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A STARTLING and illuminating article on the above subject by Edward Scribner Ames, professor of philosophy in the University of Chicago, will appear in an early issue of *The Christian Century*. The implications of such a theme are profound and challenging. Upon its interpretation our theological, ethical and social controversies hang. And personal religious faith is vitally involved. The article by Dr. Ames is but a single illus-

tration of the service *The Christian Century* is rendering in bringing the mind of Christ into the closest contact with the living problems of our day. This journal of religion discusses the great issues of the social order, of industry and business, of states and communities, of Christian unity, of theology and ethics, of the personal spiritual life—and all with a candor unrestricted by denominational interests and horizons.

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# The Baptist

Vol. II November 19, 1921 No. 42

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BRANCH OFFICES: The office of the state director of promotion in each state is an office of THE BAPTIST.

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## Counting the Vote

Counting the votes in the referendum has begun. It is already evident that our judgment to the effect that a considerable number of the readers of THE BAPTIST were human beings will be confirmed. It is also clear that the "many" who oppose the Kollum are a kindly folk who hesitate to put in black and white the convictions which might hurt the editor's sensitive soul. We promise to maintain a just ratio in the answers printed for and against the department.

## Killam's Kollum

### To Kill Unscriptural

Mr. A. O. Kinney of Temperance, Mich., quotes Ex. 20:13, "Thou shalt not kill." He thinks this should settle the matter. THE BAPTIST stands four square for the scriptures.

### Boy, Page the General Director

"Say, who is said 'General Director'? Tell him for me to forget it. For the love of Mike, don't kill the Kollum." Signed, Robert E. Kennedy, Civil Engineer, Worland, Wyo. Before the Administrative Committee in Indianapolis we made a plea for more paid publicity. Here is another illustration of its need.

### Undertaker Gives Advice

We received from San Bernardino, Cal., a photo of a fine undertaking establishment bearing the name of Mark A. Shaw. Mr. Shaw writes: "Bury the Kollum now and in a week dig him up and his toes will be turned in showing premature burial. That is the most attractive part of the paper—cheerful you know. Please, please don't kill." This vote awakens anything but cheerful possibilities. Who wants to be buried alive? No one. And yet we know some editors who "toe in" all the time. Then too there are preachers and professors "buried alive" by superimposed rituals, creeds and conventions which hamper quite as much as grave clothes and winding sheets. In all seriousness is there not a pressing need for a genuine recognition of our individual responsibility and accountability not to men but to God? THE BAPTIST believes that the day is at hand when the spirit of the hymn "Faith of Our Fathers" should again find embodiment in men. Let the voice of the prophets be heard in the land. Let us "toe out."

### With All Due Respect to Others

Dr. Henry C. Vedder, Chester, Pa., writes, "Kill the Kollum! Perish the thought! It is the one thing in the paper that I *always* read. I read the rest when I have time, but I invariably take time to read the Kollum. Kill the editorials, or the news letters, or the departments if you must, but spare, O spare that Kollum." We only wish the professor had shown the same consideration for what we had to say in the class room twenty years ago.

### The Sooner the Better

"Kill the childish undignified thing. The sooner the better."—A. F. Howell, Cedar Rapids, Neb. This speaks for itself. We should print sixteen for to one against the Kollum, but we want to be generous.



## Fresh from the Field

Mrs. Helen B. Montgomery addressed the Ashtabula Baptist Social Union at the First Baptist Church, Ashtabula, Ohio, of which Rev. Herman Lang has been pastor for nearly eleven years. About 300 were fed; others could not be accommodated. The crowd filled the main auditorium of the beautiful new church until almost every pew was filled. Mrs. Montgomery was born only a few miles from here in Kingsville, Ohio. The great audience was wonderfully impressed with her Baptist message, her loyalty to the Bible, to missions, to our denomination.

The Norwegian Baptist Conference of the Eastern States, held its annual meeting with the First Norwegian Baptist Church of Brooklyn, N. Y., Oct. 20-23. Officers elected: president, Rev. O. E. Hansen; vice-president, Rev. L. J. Anderson; secretary, Ida Knudsen; treasurer, E. J. Morris; members of board, Rev. A. Krane, P. Danielsen, John Anderson, O. Moland. The afternoons were given to business and the evenings to evangelistic meetings. The Sunday meetings were of special interest. In the morning Rev. A. Krane, from Boston, preached effectively. In the afternoon Rev. W. J. Sly, of the Publication Society, gave a very fine and helpful address to the young people. Rev. L. J. Anderson gave the address in the evening. In the after-meeting a young couple accepted Christ as their personal savior.—IDA KNUDSEN, Secretary.

Rev. J. H. Rushbrooke, Baptist Commissioner for Europe, recently returned to London after making a visit to Poland for conference there with leaders in the Baptist work. His careful study of questions in that country, in which the Foreign Mission Society is interested, has been of great value. The office of Baptist Commissioner for Europe is proving to be exceedingly useful for numerous Baptist bodies on the Continent as well as for outside missionary agencies which are attempting to lend assistance.

Rev. J. H. Shakespeare, secretary of the Baptist Union of Great Britain and Ireland, and also Secretary of the Baptist World Alliance, is reported now as having recovered his health. This news will be welcomed by his friends in America and in other countries.

The Associated Press has given to newspapers in many sections of America the story of the movement of Northern Baptists to "Fill a Ship in Fellowship." Scores of clipping are being received which indicate that outside of our own denominational circles the plan of our Foreign Missions Societies to fill a ship with supplies for the suffering peoples of Northern Europe is receiving wide publicity.

Rev. Oliva Brouillette, director of relief work which is being conducted in the devastated regions of Northern France and Southern Belgium under the auspices of the American Baptist Foreign Mission Society, sailed from New York a few days ago after a brief visit to America for conference with the Board of Managers of the Society. Mr. Brouillette's work is highly commended by American visitors who have had opportunity to observe it. Foyers, or large "huts," have been erected in four centers in the devastated regions, from which the relief work is conducted. One feature of the work is assistance

given regularly to more than eight hundred war orphans. Mr. Brouillette is returning with authority to enlarge two or three features of the relief program, such as furnishing text books and other equipment for school children in some of the devastated regions, and agricultural implements for the use of peasants not able otherwise to procure them.

Preaching in the Bradford Cathedral on "Industrial Sunday" Bishop Gore, one of the best known liberals in the Church of England, said: "I hate established churches, because whenever Christianity becomes an established religion and a man must belong to it as a matter of course, you eliminate the necessity for personal choice and adopt the method which is exactly opposite to the method of Jesus."

So long as Christianity was a persecuted religion, so that nobody could join it without risking his life, its principles were kept pure on the whole and its practice corresponded with these principles."

The chapel of the new University Place Baptist Church of Baltimore, Md., was dedicated with appropriate ceremony on Oct. 30. No pastor is to be chosen for a few months, the thought being that an increased membership is desirable before this is done. Dr. A. C. Dixon is serving as acting pastor, having begun his work on Nov. 6.

The District B. Y. P. U. of Tacoma, Wash., has established a monthly to be known as the "B. Y. P. U. Beacon," which is largely financed by advertisements. The object is to help bind together the young people of the district.

The East Washington Convention (539 Rookery Bldg., Spokane) is issuing a series of "Finish the Task Bulletins" which are remarkably effective. They should help greatly in enabling this convention to bring to a successful conclusion its effort for the New World Movement.

Helen Wells Allen, wife of Jay B. Allen and a member of the City Temple Church, Sioux Falls, S. D., died Oct. 14 of cerebral meningitis after an illness of only thirty-six hours. Two children survive: Judson, aged three, and Jane, aged one and a half years.

Allan Walcott Lee was ordained to the gospel ministry on Oct. 21 by the Grandview Church of Kansas City, Kan., which he has been serving as pastor. The ordination sermon was preached by Dr. P. W. Crannell.

David P. Ward of Pasadena, Cal., writes that the Baptists of the coast owe a debt of gratitude to the Publication Society for sending Miss Myrtle Love to work among the Sunday schools of that section. She is a Sunday-school specialist of the first rank. The school that secures her service is fortunate. Rev. Geo. L. White, 313 W. Third St., Los Angeles, has charge of her itinerary on the Pacific Coast.

Memorial Church, Toledo, Ohio, has been without a pastor for about two months. Rev. Edward F. Randall, who has been engaged in business in Toledo, served the church as supply during this period. At a recent meeting of the church a call was extended to Mr. Randall to become permanent pastor, beginning Nov. 1. The call was accepted and the church is now planning a campaign for souls during the coming months.

Dr. O. C. S. Wallace has accepted the call of the Eutaw Place Church, Baltimore, Md., and will begin his work there

on Dec. 1. There is very profound regret in Canada at his leaving for the greatness of his work is generally recognized.

In one of our Negro exchanges we notice reference to one of the "prompted members" of a certain church. We cannot help wondering how many such members, if the words are to be taken at their face value, are to be found in our white churches. And yet possibly "prompted" activity is better than none at all.

Friday, March 3, 1922, will be observed throughout the United States and Canada as the day of prayer for missions.

Kansas City, Mo., has been chosen as the place for the Sixteenth International Sunday School Convention, which will be held June 21-27, 1922. The last meeting was in Buffalo in 1918.

On the occasion of his seventieth birthday recently, Sir William Robertson Nicoll, editor of *The British Weekly*, was entertained by Sir Ernest Hodder Williams at a private dinner at the Hyde Park Hotel, London. Premier Lloyd George was present and proposed a toast to the guest of honor. Sir William is the oldest in point of continuous service of any London editor.

The papers carried recently an announcement of the death of Mrs. R. K. Maiden, wife of the editor of the *Word and Way*. The many tributes to Mrs. Maiden indicate how useful and beautiful a life hers was. The editors of *THE BAPTIST* unite with his many friends in an expression of loving sympathy to Dr. Maiden.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something which will brighten to all eternity.—Daniel Webster.

Those who would rather have Lloyd George stay away from the Washington Conference will have to reckon with Rev. T. Rhondda Williams, Brighton, England, a pronounced Liberal. He writes to the *Christian Register* expressing his desire that Lloyd George represent Great Britain at that important assembly. He thinks his canny Welsh sense will be needed in effecting practical results. "He will find there," he adds, "a flood of sturdy idealism that will be a great strength to him. He had a great deal of bad company in England, and a visit to America would go a long way to rebaptize him into his old self."

After a history of seventy-three years the *Independent* of New York has been consolidated with the *Weekly Review*. The new publication will bear the name of the *Independent and Weekly Review*. There was a time when the *Independent* played a prominent part in religious journalism, but it is one of those papers which gradually became secularized.

The Baptist and Reflector asserts that there are only ninety-seven universities and colleges maintained by states and cities while there are 477 private colleges and that these latter still educate twice as many students as the public universities and colleges. It further quotes Pres. Blackwell as saying, "A system of education that does not educate half of the men and women can hardly be called the national system."





# The Baptist



## Thanksgiving in a Distaught World

FOR what shall we be thankful in the present disordered state of the world? The President of the United States calls us to a day of thanksgiving, and state executives follow his example. This is the custom; it could not well be passed. But why be thankful? We are, so we are told, at peace—of a sort. Our crops are bountiful and are gathered in. The sore afflictions which have visited many of the people of Europe have not reached us. Famine and hunger and wretchedness, while they may be known, are not general in our midst. Our nation is rich and powerful and not yet utterly selfish. Ambassadors of mercy, giving help to the needy in our name, may be found in all the world. But is this all? Are there no deeper grounds for thanksgiving? We think that there are. One need not be unmindful of the things just mentioned, but he should be more concerned with the greater reasons for gratitude.

Let us be thankful that God is. This is not a universe without a soul. Man himself is not the beginning and the process and the end. He comes from God and goes to God. If there were no God, then this would be a wretched world. If Jesus were a false witness, then we are indeed living in a "barren vale, between the ice-clad peaks of two eternities." But the fact that we can believe in the God and Father of our Lord Jesus Christ puts life and soul and hope into life.

Let us be thankful that God rules. He laughs at the defiance of men and smiles with them in their enthusiasm. But he does not take his hand from the helm. Men work with him, but he is the great worker. Through history an increasing purpose runs. He moves as fast as is possible for one who is dealing with stubborn material. But he does move, his will is slowly being accomplished, the law which is supreme love is in process of fulfillment. After the events of the last few years who of us would wish for a moment that man should be Lord of the universe? We fall back with profound gratitude on the fact that God lives and rules.

Let us be thankful that the kingdom of God shall come and that his will shall be done. Jesus taught us

to pray for this and we may be sure that he knew what he was doing. Delays may be long and progress may be slow, but the kingdom shall certainly come and the kingdoms of the world shall then become the kingdoms of our Lord and of his Christ. One can have good heart to do his best work when such a hope is in him. Difficulties and obstacles may be laughed at while he is resting secure in the divine promise and the divine program. We do not have to take the whole load of the world on our shoulders. It is enough that we do well the part which God has assigned to us. Knowing that he will not fail us, we may highly resolve not to fail him.

Meanwhile, we may rejoice in him. We may do our best and then rest in him. We may seek to discover his way and to walk in it. We may remember that the Lord is our keeper, that "as the mountains are round about Jerusalem, so the Lord is round about them that fear him." Who would not be thankful that he can look in the face of Christ and call him not only Savior but also Brother! Who would not rejoice in the peace and safety which come to him through the manifested God!

May we not then gather our families about us on Thanksgiving Day and pray, "Father, I thank thee for these whom thou has given me, for love and work and play, for human sympathy and comradeship and human service, for the chance to help men everywhere and to receive their gifts in return. But most of all I thank thee for thyself as I have seen thee in Christ Jesus, and for the confidence I have that the world and all I hold dear in it is safe in thy hands, and for the assurance I have of thy final victory on the earth. Help me to keep my life clean and my faith pure, to be a good steward of thy gifts, to love unselfishly, looking for nothing again, to receive with gratitude all thou dost send, and to tread with joy the path over which my Master went. Be this my daily thanksgiving and my inspiration for a life of love and service to all men, for whose sake I sanctify myself."

Thanksgiving based on such considerations, is not the result of chance circumstances and cannot be taken away by such.

## From Depression to Optimism

AS was noted a week ago the meeting of the General Board of Promotion at Indianapolis began in a spirit of depression. The financial situation weighed heavily on men's minds. They had spent their best efforts on a great task and not only had not succeeded but seemed to be facing certain failure. They were good sports, but they distinctly felt that they were "up against it." And the meeting ended with a feeling of confidence. Men and women went away feeling that the task could and would be done. They went prepared to call their states and churches to the effort which

means victory. They had faced the mountain and found that it could be moved. How did this change come about? Can we analyze the process in such a way as shall be helpful to our churches? Perhaps not entirely. But we note the following:

The facts were faced resolutely. That is always wholesome. The worst is never too bad to be known. Suspicion or uncertainty is more trying than accurate knowledge. A desperate situation calls out energies and a heroism which easier conditions might not evoke. We have no reason to fear publicity. To know the full extent of a bad situation is to gird ourselves to make it better. There is no reason why the financial facts faced



by the boards should not be in the hands of all our churches.

The members of the board were driven nearer to God. Without him no success is possible. Perhaps an easy success at first in our New World Movement would have made us self-confident and boastful. Now it is perfectly clear that, if success is to be achieved, it will only be by his grace and help. Such a spiritual discovery and victory is in itself beyond price.

As our representatives came nearer to God, they began to estimate anew our resources. Foremost among these is this renewed faith in and dependence upon God. Then there is the unused wealth of the churches, both in people and in money. Few churches have done their utmost; many have as yet done nothing at all.

The courage of the women who are seeking new pledges for \$6,000,000, thirteen times as much as was raised in the Jubilee Fund, proved an inspiring thing. The laymen were not willing to lag behind, and so provided, on the recommendation of their committee, for their own organization. Vast power is latent in our Baptist laymen as past events have indicated; their intention now is to organize nationally and in all the states that this will be progressively and continuously available. We have every reason for expecting great things from this source in the near future.

Increasing recognition is given to the Biblical principles of stewardship. The success of the proposed tither's league and stewardship campaign will place beyond a question the future financing of the Baptist share in promoting the kingdom of God on earth. To follow God's leading in this is to make certain his promise. No action taken at Indianapolis has more of cheer in it than that which has to do with this matter.

And so little by little, as the facts were faced and new plans made to meet the new emergencies which God has provided, the men and women in conference began to see that what must be can be, and resolved that, by the grace of God, it shall be. They are under no delusions. They know that the task is hard. They are aware that sacrifice will be demanded. But they believe in God and in the people of our churches and in the spiritual ends of the New World Movement. And they are sure that their new optimism is not ill-founded but based on the sure promises of God.

As this spirit is imparted more and more to our churches there will come to them the same optimism and we shall see them, in this middle year of our great movement, girding themselves, as many already have done, for that continued, sacrificial, prayerful effort which spells certain victory.

### Send Them Forth

FEW SIGNS of the times are more hopeful than the growing practice in our colleges of sending out evangelistic teams from their student bodies. It gives a distinctly evangelistic significance to college life and culture. It trains workers. It emphasizes and honors the life service movement. It calls attention and interest to the ministry of the gospel as a life work. It helps the churches. It brings the lost to salvation. It weaves the life of the college into the life of the people and sanctifies each to the other. Send them forth.

### Paralyzing Our Right Arm

MR. LINCOLN STEFFENS refers to the proposal that people pray for the Conference on the Limitation of Armaments in terms which, if he were not morally in earnest, would give the impression of a sneer. This is the way he expresses his mind:

"There is a movement on to ask the people to pray for disarmament. That would be terrible. That would be like the pitiful scenes we saw when Wilson came to Europe.

"The peasants of France knelt in the dark night beside the railroad tracks where his train passed. And we reporters saw people in Italy set the American President's picture up beside that of their saint, and, sobbing, prayed to him. And the Germans and the Balkans—he, we were the only hope left them in life.

"Don't repeat that. It was a tragedy when these people, watching Paris, gradually realized that their faith in us Americans—that that was a false hope.

"I think the thing to do is to ask the people to watch Washington, without hope; just calmly keep their eyes on the conference to limit disarmament, so as to see that we cannot get rid of the effect till we deal with the cause; so that they may see and some day understand that we cannot get rid of poverty, graft and war until we are ready to deal with the causes of these evils; and that that calls for knowledge; not prayers, but science and the scientific method."

Now his remarks are justified only upon certain assumptions, namely that people are substituting prayer for intelligence, depending upon pious sentiments to take the place of duty, and seeking to enlist divine help where it is not available.

But these assumptions are far from true in fact. Among the people who are promoting the prayer movement are many who know as well as Mr. Steffens that "We cannot get rid of poverty, graft and war until we are ready to deal with the causes of these evils." They know that this "calls for knowledge . . . science and the scientific method."

But why not prayer also? Cannot one be scientific and prayerful at the same time? Is an effort to commune with God necessarily an act of ignorance? Does the fact, if it be a fact, that some desperately distressed people in Europe seemed to him to cry vainly in blind agony to Mr. Wilson as if he were God, constitute a reason why people who are proceeding to study and remove the causes of war should not seek counsel of God?

Now, if ever, the voice of the people ought to be the voice of God. How can it be so unless they listen to him, come into close intimacy with him, enter deeply into his counsel and receive his Spirit? Now, if ever, they need a vision of his righteousness in all human relations and on a world-wide scale, a passion for human welfare that will purge them of all schemes of individual or group self-interest, and a resolute purpose of justice and peace. Prayer alone will not produce all that is involved in such a preparation of mind; but does any man know how they may find it without prayer. Why, the very quest for it is prayer.

The more clearly the people understand the causes of strife, the more they realize the need of real prayer, and see that it is involved in the "scientific method." He who dissuades them from it is in the way of paralyzing the right arm of the peace movement.



# Editorial Comment

## WHAT JAPAN WANTS

What professor Yoshi S. Kuno has done for Japan ought to have been done by somebody equally well qualified for every one of nations having an interest in the pending negotiations for the limitation of armaments. He has written and the Thomas Y. Crowell Company of New York has published a little book of 154 pages, under the title, "What Japan Wants," in which he presents briefly, in simple language, with apparent scholarly accuracy, with the most engaging frankness and with almost judicial fairness, what Japan wants in America, on the Pacific Ocean, in China, in Korea, in Siberia and at home, why she wants these things and how far she ought to have them, and what she and the other nations ought to do under the circumstances with reference to her desires.

This syllabus and a similar one stating the point of view of each of the other nations ought to be placed in the hands of not less than two millions of the more thoughtful class of American citizens. Such material for study would go far to clarify the minds of the people, now obscured and confused by partial information and by diligently incited prejudice.

That Japan will get everything she wants, or even everything that Prof. Kuno, temperate as he is, thinks she ought to have, may be open to question; but such a statement of her rights and aims will go far towards securing for her an intelligent, sympathetic and just hearing. A million of the more thoughtful Japanese ought also to read it, in order to clear their own minds and to temper their demands to actual conditions and to the practical possibilities of international negotiation.

## A PROHIBITION ENFORCEMENT TEXT BOOK

Disregard for law constitutes a serious problem in the United States at the present moment. The most active agent in encouraging such disrespect is the remnant of the liquor traffic which is doing its best to bring into disrepute the 18th amendment.

An increasing demand is heard for the enforcement of all law and particularly of the prohibitory law. How is this to be done? How can good citizens cooperate to this end? The answer to these questions will be found in a pamphlet of ninety-six pages entitled "The 'Yonkers Plan' of Prohibition Enforcement," which has just come to our desk. The author is William H. Anderson, state superintendent of the Anti-Saloon League of New York, who combines within himself a shrewd political knowledge with a passion for righteousness. Few men have been better fighters in a great cause.

## THE TRUTH ABOUT JAPAN

William Axling, for twenty years a missionary in Japan and a close observer of things Japanese, has the entire confidence of the Baptist churches of America. He also knows the Japanese mind and heart. During his present furlough he has been interpreting in a masterly way the one nation to the other. So important have been his services that his furlough has been extended for three months in order that he may remain in

the city of Washington and serve in every possible way those who are to take part in the discussions of the conference on limitation of armaments.

In the face of continuous efforts to bring about misunderstandings between the United States and Japan. Mr. Axling's conclusions, as found in a little booklet issued by our own Publication Society and just off the press, are worth noting. He believes heartily in the peacefulness of Japan's intentions and in the loyalty of the heart of her people to their ancient friends, the Americans. The booklet is called, "On the Trail of the Truth about Japan."

## CONVENTION MEETS ON JULY 5

A report of the meeting recently held in Indianapolis of the executive committee of the Northern Baptist Convention is published in another column. Two items are worthy of special mention. The date for the holding of the convention at Seattle is set at Wednesday, July 5. In many cities such a date would mean torrid heat, but all Seattle assures us that the weather there on this date will be delightful. In accepting a report of progress from the program committee the executive committee voted "that there be constructed a unified program which will make unnecessary the holding of preliminary conferences." This is in line with Mrs. Montgomery's suggestion that places be found on the program for all interests and subjects which should properly have attention and with the request of the Western Washington convention that there be this year no pre-convention meetings.

## LET HIM WHO PRAYS ALSO TALK

When a Washington correspondent to a daily newspaper gives as his advice to church people, "Keep up prayer and agitation," there is every reason why Christians should keep right on availing themselves of these two forces. Who knows what God may work through this Washington conference if we pray as though the whole issue depended upon us, and then take every practical method at hand for making public opinion in our church and city count in the results?

## MAY NOT THE FOUR BE REAL?

In the readers' forum in one of our exchanges there appeared in a recent issue two letters, the first with the title, "Where Four Men are Wanted," and the second, "Where a Real Man is Wanted." Readers may draw their own inferences. We are reminded of the old advertisement, "Wanted: a strong horse to do the work of a country minister."

## SHALL WE ADVERTISE?

A course on religious publicity, with special reference to advertising and the relations of churches and newspapers, has been introduced into the curriculum of Rochester Theological Seminary for the current year. In some way the benefits of such a course should be made available for the men who are already in the pastorate and who are anxious to do the right thing along this line. Why not some correspondence courses?



# A Primer of Theology

By A. H. STRONG

## III. HOLINESS AND SIN

THE fundamental attribute of God is holiness. Holiness is self-affirming purity. In virtue of this attribute God eternally wills and maintains his own moral excellence. Justice and righteousness are only forms in which holiness manifests itself. Holiness is not self-communicating love, but rather self-affirming righteousness. Holiness limits and conditions love; for love can will happiness, only as happiness results from, or consists with righteousness, that is, with conformity to God. All nonconformity to God in moral relations is sin; and sin is hateful in God's sight, for it is not only the enemy and destroyer of all purity and peace, but it is in itself the opposite of the right, the true and the good. God therefore attaches suffering to sin, as its proper penalty, even though he himself shares in that suffering, as the Creator and Life of the sinner.

Years ago I stood on the deck of an ocean steamer, listening to the talk of the captain. A steward came suddenly forward and told the captain that a hostler, in charge of horses in the hold, had thrown a lighted match into the straw, and that the men near found difficulty in putting out the blaze. The captain turned pale, rushed to the gangway, seized the offender by the collar, dragged him from the stall, and put him in irons for the rest of the voyage. And all for throwing away a lighted match? Yes, because that lighted match might have meant the loss of the ship a thousand miles from land, and the drowning of all her passengers and crew. The captain hated fire.

The fire that God hates is sin. The least sin is self-multiplying. Left to itself, it will set on fire the whole course of nature, and it is itself set on fire by hell (James 3:6). God has permitted sin to begin in so small a way, in order that its evil may be the more manifest. How small a thing seemed the first transgression—the eating of the fruit of the forbidden tree!

"Twas but a little drop of sin

We saw this morning enter in;  
And lo, at eventide, the world is  
drowned!"

A single flesh-fly, with its progeny in the tropics, will devour a sheep's carcass as quickly as will a lion. Sin is a principle in course of develop-

ment. Do not judge it by what it is now, but by what it may become. Its small beginnings hide an infinity of evil. We can stamp out tuberculosis only at the start; when it is developed, there is no cure, and no staying of its ravages. And sin is plausible and deceitful at the beginning; it even comes to us as an angel of light (2 Cor. 11:14); but, "when it is full-grown, it bringeth forth death" (James 1:15). God, who sees the future in the present, cries to us with most pathetic voice: "O, do not this abominable thing, that I hate!" (Jer. 44:4). And Christ was "the Lamb slain from the foundation of the world" (Rev. 13:8), because even from the beginning he suffered

Excuse it as we may, apologize for our own sinfulness as we will, let us remember that the black, dire fact is here—an opiate in the will, a frenzy in the imagination, a madness in the brain, a poison in the heart. Culture cannot extract it; art cannot conceal it; indifference cannot forego it; foolish cults cannot clear it away.

—FREDERICK F. SHANNON.

for human sin. Can a father see his daughter the victim of a betrayer, lost to purity, and going down to death, without shame and agony that blanch the hair and paralyze the heart? Christ saw ten thousand cases like that; aye, the whole mass and weight of the world's sin and sorrow fell on him, till not only beads of sweat stood upon his brow, but the very blood was forced through the pores and fell in great drops upon the ground. All this, with the darkened heavens and the broken heart of the cross—these were not simply Christ's sufferings, they were God's also, and the apostle does not hesitate to speak of the church of God which he purchased with his own blood (Acts 20:28), for Christ's blood was the blood of God (Miscellanies, 2:340-359).

And yet the dreadful consequences of sin are not the main reason why God hates it. He hates it because it is the opposite of his nature. In itself, and apart from its consequences, it is condemnable. As you abhor dirt, filth, lust, cruelty, hypocrisy, so God abhors sin. It is rebellion over against his sovereignty;

darkness, over against his light; impurity, over against his purity; selfishness, over against his love. Sin is his antagonist and would-be destroyer. Sin would dethrone God, and set up its own rule upon the ruins of God's empire. Sin is the effort of the creature to take the place of the Creator; of the planet to make itself the center of the solar system; of finite man to "oppose and exalt himself against all that is called God or that is worshipped; so that he sits in the temple of God, setting himself forth as God" (2 Thess. 2:4). All sin is the attempt, consciously or unconsciously, to secure what Satan promised in his first temptation, namely, "Ye shall be as God" (Gen. 3:5).

But God aims to show, not only the greatness of sin, but the greatness of Christ. If sin abounds, grace abounds much more (Rom. 5:20). As the ship captain starts to extinguish the blaze, so Christ leaves his throne, and endures the cross, that he may put down sin in this revolted province of his empire. It is a revelation to principalities and powers in heavenly places, as well as to mortal men. So he may preserve other worlds from falling, and the sad experience of our planet may work out the lasting good of the entire universe. This little sphere, though it is not the material center, may yet be the spiritual center, of God's whole system of worlds. Here is enacted the greatest drama of the ages. And the most important thing in history is the Cross, "Where Christ, the mighty Maker, died

For man, the creature's sin."

Let us estimate our own sins by God's standard. Let us see in the least of them the beginnings of infinite evil. Let us fly to Christ as our refuge from their guilt and power.

The one object of God's self-revelation in creation is to restore in man the image and likeness of God by making him a son, in union with Christ's sonship, and by giving him experience of his own greatness, in the reception of Christ's Spirit. For man, as we have seen, is essentially, not matter, but spirit. Like God himself, he can exist without body, and freed from the limitations of space and time. But being a finite, and not an infinite spirit, he can



enter into this rest and dominion, only through growth and education. He must learn the alphabet before he can read, and must master the multiplication table before he can use the calculus. Space and time, with the limitations of a material body, are the necessary conditions of this education. And especially the possession and exercise of free-will are necessary for moral development and progress. Without freedom man's obedience to law would be merely automatic and mechanical. Power to do evil must exist, if there is to be any virtue in doing good. And God submits to the sorrow and suffering, which are the penalty of disobedience in his creatures, only because he can share that sorrow and suffering with them, and can make these evils the means of their restoration. The holiness of God, which punishes sin by its consequences of misery, has for its first effect his own suffering, so that God himself is the greatest sufferer of the universe (Gen. 6:6; Jer. 44:4, Is. 63:9).

God's plan, from the very beginning and before the beginning, included the permission of man's fall, together with the provision for his recovery. The first man was a child, but he was not a savage. He was undeveloped, but he had right intuitions and inclinations, and he was free to choose between good and evil. In the exercise of freedom, he might have chosen the path of upward progress; but he chose to take the downward road; and evolution may be downward toward hell, instead of upward toward heaven. We have numberless instances of animal species which have deteriorated and have finally gone out of existence; indeed, those which have perished outnumber the survivors a hundred to one. Herbert Spencer tells us that "retrogression has been as frequent as progression." And Tennyson contrasts the two tendencies in his couplet:

"Evolution, ever climbing after some ideal good,  
And Reversion, ever dragging Evolution in the mud."

Is the world growing better? Yes, but it is also growing worse. Every increase of goodness makes evil more intense in its opposition. The free-will of man counteracts his upward growth in the arts, in science, and even in civilization, though these are proofs that the Spirit of Christ is still working in him. A very high artistic and poetic development may coexist with great moral degradation; as in the days of Raphael and the Borgias, when a pope could have

his paramour painted for an altar-piece representing the Virgin.

In my essay on "Degeneration" (Miscellanies, 2:110-128), I have quoted the conclusions to which men of broad understanding have come with regard to the beginnings of the human race. "Cannibalism and infanticide," says Gulick, "are unknown among the anthropoid apes. These must be the results of degradation. Pirates and slaveholders are not men of low and abortive intelligence, but men of education, who deliberately throw off all restraint, and who use their powers for the destruction of society." "There is no cruel treatment of females among animals," says Mark Hopkins. "If man came from the lower animals, then he cannot have been originally savage, for you find the most of this cruel treatment among savages," and not among the lower animals. The apostle Paul, in the first chapter of his Epistle to the Romans, has given us the key to history, when he declares that primitive man knew God, but glorified him not as God; that he exchanged the truth of God for a lie, and in consequence was given up to a reprobate mind (Rom. 1:18-32); and John declares that this degeneration can be counteracted only by regeneration from above (John 3:3).

If what I have said thus far is true, we should regard human his-

tory as God's evolution of his plan for man's redemption through the work of Christ and of the Holy Spirit, which culminated in the suffering of the cross and the founding of the church. Little by little God has revealed himself, as the world has been able to bear it. Only in the fullness of time could the incarnation take place (Gal. 4:4); for, until man knew himself to be a lost sinner, there was no propriety in proclaiming to him salvation. Only to a chosen nation and to a prepared people could the clear prophecy of a Redeemer be given, while other peoples had only scattered rays of the true light (Rom. 3:1). Yet God did not leave himself without a witness in any land (Acts 14:17). Confucius and Buddha and Zoroaster were his partial agents, doing a little to reform evil systems and to improve moral conditions. Mixed with error as their teachings were, the coin they furnished had more of lead in it than silver; and the washing of silver that gave it currency did not prevent it from being a counterfeit of the true, nor from making its authors "thieves and robbers," when their doctrine stole the hearts of men away from Christ (John 10:8). When Christ himself comes in human form, he sums up all the truth of these partial revelations, and adds his personal testimony and example, to show that in him man may come to union and fellowship with the infinite God. The Holy Spirit who has put eternity into our heart (Eccl. 3:11; Miscellanies, 1:313-331), lifts us up at times to see things from God's point of view, *sub specie aeternitatis*. Inspiration, indeed, may be only the reinforcement of a faculty normal to sinless man, but which he has lost by transgression; and the prophets were men who "searched what time or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glories that should follow them" (1 Pet. 1:11). So we have in human history a downward evolution caused by man's sin, side by side with an upward evolution due to the presence in humanity of the life-giving Christ. The tares and the wheat grow together till the time of the harvest (Mat. 13:30). Then the tares shall be cast into the furnace of fire, but the wheat shall be gathered into God's storehouses. The holiness of God shall at last be vindicated. The Cross of Christ on the one hand, and on the other hand the heaven or hell which follow its acceptance or rejection, show God's estimate of sin.

## God Save the People

*When wilt Thou save the people?*

*O God of mercy, when?*

*Not kings and lords, but nations,*

*Not thrones and crowns but men!*

*Flowers of Thy heart, O God, are they,*

*Let them not pass like weeds away,*

*Their heritage a sunless day:*

*God save the people!*

*Shall crime bring crime for ever,*

*Strength aiding still the strong?*

*Is it Thy will, O Father,*

*That man shall toil for wrong?*

*"No," say Thy mountains; "No,"*

*Thy skies;*

*Man's clouded sun shall brightly rise,*

*And songs ascend instead of sighs:*

*God save the people!*

*When wilt Thou save the people?*

*O God of mercy, when?*

*The people, Lord, the people,*

*Not thrones and crowns, but men;*

*God save the people! Thine they are,*

*Thy children, as Thine angels fair,—*

*From vice, oppression, and despair,*

*God save the people!*



## The Little Country With the Big Colony

*Africa is large enough to hold Europe, India, China and the United States and still have plenty of room left. "Congo's past is as full of hidden horrors as its jungle fastness: slavery, oppression, drunkenness, exploitation, rubber atrocities."*

By P. H. J. LERRIGO

CONGO could swallow Belgium at one bite, and the process would merely serve to whet its appetite. The area of the Colony is approximately eighty times that of the mother country. Congo is still the country of mighty rivers, exuberant vegetation, mysterious forests, wild animal life, cannibal savages and unestimated possibilities for the Kingdom of God; a wonderful monster to be held in leash by so diminutive



AFRICA'S GREATNESS

a mistress. And Congo's past is as full of hidden horrors as its jungle fastness; slavery, oppression, drunkenness, exploitation, rubber atrocities. From the fifteenth century when white men first entered the mouth of the mighty river from which the district takes its name, Congo natives have had good cause to fear and hate white-skinned visitors from other shores.

### The Visit of King Albert

King Albert, then Prince Albert, had plenty of time to think the situation through when he made his famous visit to Congo Belge. His uncle, King Leopold, perhaps for obvious reasons, was not especially anxious for him to take the journey to the great colony. But the prince decided to see the country for himself and to see it thoroughly. The task in itself had its fascinations and was bound to be illuminating. The Prince gave such time as was needful and whatever a prince may

be expected to see, both of surface and subsurface conditions, Albert saw. It may be suspected indeed that he saw considerably more than some princely eyes might have discerned in the situation, and during the leisure of the homeward journey it is not improbable that he soliloquized thus within his princely soul: "Perhaps I am coming to the kingdom for such a time and such a task as this."

The interim of the terrible war, during which all but a fragment of little Belgium lay under the iron heel of the invader, did not wholly check the development of Albert's plans for the advancement of the great colony, and when the King of the Belgians came again into his own they were taken up with renewed interest.

### A New Government Policy

Congo bulks large in the thinking of the Belgians. It stands for glamour, romance and tropical foliage. It spells adventure, hazard, novelty and possible riches. And with it is the underlying fear which compels respect. Under King Albert some of the best of Belgium's sons are devoting their lives to the development of the colony. The Compagnie Belge Maritime du Congo is building up a foreign passenger service. Two well-built modern steamers, the "Anversville" and the "Albertville" are in commission. The first was built at Glasgow, but national sentiment led to the building of the second at Hoboken, Belgium. It is modeled closely upon the original Scotch ves-

sel. A third, the "Elizabethville," will be launched shortly. Formerly all the officers and a large part of the crew of vessels plying to the Congo were British, but Belgian officers have now been trained for all the places except those in the engineering department.

King Albert is a good Catholic and did not fail to attend mass while on his journey; but that he is not unappreciative of the evangelical standpoint is manifested by the cordial respect in which he holds Protestant missions and the efforts he is putting forth to give them opportunity to carry on their work. Perhaps the residence of Albert's family in the home of Lord Curzon of England during a large part of the war may have served to give them a closer sympathy with the Protestant viewpoint. He is, of course, specially interested in those phases of the work which have to do with the social and industrial development of the natives. Two members of Protestant missions, Rev. H. Ross-Phillips, representing the English Societies, and Rev. H. F. Hensey, representing the American Societies, serve upon the important government Commission for the Protection of the Natives.

### Decline in Population

The Commission, at the request of the government, has recently made a careful study of the reasons for the serious reduction in the native population of Congo and has recommended important and radical measures to remedy the causes. It is supposed that the region now known

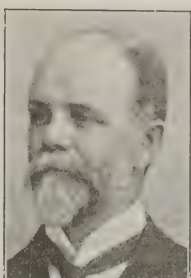


TYPICAL MISSIONARY BUNGALOW ON CONGO





REV. HENRY RICHARDS, 42



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Four Great Baptist Missionaries on the Congo and the Number of Years They Have Served.

as Congo Belge contained thirty million inhabitants or more at the time of Stanley's appearance at the coast after his memorable journey down the course of the Congo. This number has steadily declined until at the present time the state estimates that the population is little more than eight million. It is thought by some careful students that Stanley's figure may have been an unduly high estimate. The estimate of the present population given by the state is based upon the tax returns. It is considered by those who are in a favorable position to know the facts, much under the actual figure. Without doubt, however, the population has declined.

**The Ravages of Sleeping Sickness**

The chief factor in the decline is unquestionably the sleeping sickness which has been responsible for the disappearance of whole villages and the decimation of many others. An earnest effort is being made by state officials and missionaries alike to combat the disease. Protestants and Catholics are joining in it. Pere Dolan of the Premartane Fathers tells of the effort made by himself and his six colleagues in a section in the northeast part of the colony. He considers that they have succeeded in well-nigh eliminating the scourge from an area of one hundred square miles. Our own medical missionaries and those of other societies are engaged in a similar effort, each in his own section. The method involves the careful treatment of each case as soon as discovered. They are removed to the hospital for this purpose and kept under observation until every trace of the disease has disappeared. It was formerly thought to be incurable, but it is now considered that practically every case in the first degree may be cured. As the cases are weeded out of the community there occurs less and less opportunity for the tsetse fly which carries the parasite to become infected, and it is believed possible that in this way the community may be freed and kept free from the pest.

**Making Medical Missions Effective**

The Colonial Minister, M. Louis Franck, has recently written to the various missions at work in the Congo suggesting the importance of all its missionaries becoming familiar with the principles governing the recognition and management of diseases prevalent in the colony. The government had previously urged us to give our medical missionaries the opportunity of taking the course in tropical medicine at the University of Brussels, even expressing willingness to contribute toward the expense involved in such a plan. They now extend the offer to include every missionary working in the Congo, and are prepared to confer a diploma upon the satisfactory completion of the course which will give the recipient the right to treat the diseases in question. In case the missionary's knowledge of French is insufficient to take the course, the government suggests its willingness to assist in arranging for a preliminary course of study in the French language.

The journalist, Mr. Isaac F. Marcossan, who recently made an extensive visit to the Congo, has this to say regarding the Colonial Minister: "Franck represents the new type of Colonial minister. Instead of being a musty bureaucrat, as so

many of them are, he is a live, alert progressive man of affairs, who played a big part in the late war. To begin with he is one of the foremost admiralty lawyers in Europe. When the Germans occupied Belgium he at once became conspicuous. He resisted the Teutonic scheme to separate the French and Flemish sections of the ravaged country. After the investment of Antwerp, his native place, accompanied by the burgomaster and the Spanish minister he went to the German headquarters and made the arrangement by which the city was saved from destruction by bombardment. He delayed this parley sufficiently to enable the Belgian army to escape to the Yser. Subsequently his activities on behalf of his countrymen made him so distasteful to the Germans that he was imprisoned in Germany for nearly a year. For two months of this time he shared the noble exile of Monsieur Max, the heroic burgomaster of Brussels."

**The New Governor General**

The King's earnest desire to bring about progress and development in the Congo is shown by the recent appointment of a pronounced progressive to the Governor Generalship of the Colony, M. Lippens of Ghent. He



AN OUTDOOR CONGO CONGREGATION



has a perfect command of English and is a student of progressive government in England and America. His metal was shown by his administration of the department of Belgium of which Ghent is the principal town. Here he succeeded in persuading both clerical and socialist parties to join in progressive measures, and so impressed King Albert with his ability along this line that the latter practically insisted that he should undertake the more important task of governing the nation's great Colony. Gov. Lippens has only recently assumed his duties, but has shown his practical wisdom by entering his new domain by the back door, making the long journey northward from the Cape by the Cape to Cairo railroad. He entered Congo at Elizabethville and is making a leisurely survey of the whole field, so that by the time he reaches the seat of administration, Boma, at the mouth of the Congo, he will have familiarized himself with conditions throughout the entire territory. Mr. Lippens is favorably disposed to the work of the evangelical missions.

### The Need of Evangelical Christianity

It must be borne in mind that in Belgium the Catholic faith is overwhelmingly predominant. The country is, for example, far more Catholic than is France. It is of comparatively recent date therefore that the evangelical Christians of Belgium have gathered sufficient strength to attack the problem of evangelizing the Congo. Before the war they were giving consideration to the establishment of a mission as soon as circumstances permitted. Following the conquest of German East Africa, the suzerainty of the newly conquered territory was for a time in dispute between Belgium and England, both of which had taken a substantial part in wresting the colony from German hands. The question was finally settled, amicably and happily by England's recognizing Belgium's right to the rich provinces of Urundi and Ruanda. These lie immediately to the east of Congo Belge, bordering Lake Tanganyika and Kivu. They are plentifully supplied with cattle and will do much to help the solution of the food supply problem of the adjacent provinces of Congo Belge. The call of the newly won field has proved irresistible to Belgian Protestants, and their Secretary, Dr. Henri Anet of Brussels, is now visiting these remote sections with a view to the establishment of evangelical centers.

Congo's cry of bitter need, however, has reached evangelical ears

long before Belgian Protestants had gathered sufficient strength to enter the work, and Northern Baptists may thank God that from early days they have been permitted to take part in the inspiring task of giving the gos-

leaders in these departments, but Belgium cannot furnish men of simple faith, evangelical fervor and Christian vision for leadership in the task of creating a substructure of moral integrity and spiritual in-



A GROUP OF GRADUATES IN THE CONGO EVANGELISTIC TRAINING INSTITUTION

pel to a section of the globe the depth of whose spiritual poverty and need is perhaps without parallel. Barely had Stanley emerged from the impenetrable shadows of the Congo forests when the Baptist Missionary Society of England recognized the call of duty and privilege. The Livingston Inland Mission was no whit behind them.

### American Baptists Enter the Field

In 1884 the latter became the Congo Mission of our own Foreign Mission Society, then known as the American Baptist Missionary Union. Of the pioneers in the work four still remain, Rev. Henry Richards, who went to the field in 1879; Rev. Joseph Clark, 1880; Rev. Peter Frederickson, 1881, and Dr. Aaron Sims, 1882. These four men have given 162 years to Africa. The apostolic faith, the unremitting zeal and the undiscourageable determination of these men should be a clarion call to the youth and vigor of our denomination. When these men pass—God grant that it may be a long day from now—who will fill their places? Four new missionaries have sailed this year, Mr. and Mrs. A. V. Wakeman, Mr. H. Erickson, and Miss F. N. Crane, but there have been losses through illness and there are urgent needs to fill. Moreover, a new day has dawned for Congo, a day of progress and opportunity. Belgium is showing a determination to bring the colony abreast of modern development in commerce and government. Belgium can provide able

sight capable of bearing the weight of modern development in other lines. Before Belgium had assumed governmental responsibility for the great wild territory, even before the fertile imagination of King Leopold had been stirred with the acquisitive vision of Congo's possibilities, God had laid upon the hearts of evangelical Christians in England the burden of responsibility for the spiritual tutelage of the children of the forests and jungles. American Baptists accepted their share of the burden before the lapse of many years. Four decades of service have been given, wresting from the midst of almost unimaginable degradation a spiritual harvest which is the wonder of the Christian world.

### The Appeal of Congo

Moreover, it should not be forgotten that great English and American commercial and industrial interests are sending wide awake, vigorous young men into Congo Belge, the Lever interests for the exploitation of the palm oil industry and the Forminiere Company, which has enlisted American capital, for the development of Katanga. Where America sends its young men to undertake commercial and engineering tasks the church must also send its young men and women for Kingdom tasks. Our Congo Mission has need of educators, builders, agriculturalists, industrialists, business experts, physicians, nurses and above all trained evangelistic workers, for a complete missionary program.



# Who's Who Among Baptists

A Review of Contemporary Denominational Biography

By WILLIAM B. LIPPHARD

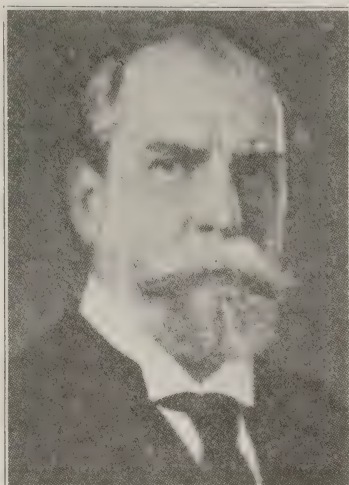
THE HON. CHARLES E. HUGHES  
Secretary of State of the United States  
of America

THE eyes of the world are looking toward Washington. By the time this issue of THE BAPTIST reaches its readers a conference will have convened in the American capital in whose hands lies the destiny of humanity. The people of the earth look toward this great assembly of the nations with mingled feelings of hope and apprehension, of faith and anxiety, of confidence and fear. If the conference succeeds in its object, racial harmony and international understanding will rise above the horizon like the morning sun. But what if it fails? The world crisis of 1914 will seem negligible in comparison with that which might easily result in the not distant future if this conference fails.

What a tremendous fact it is that the presiding officer of this solemn assembly is the son of a preacher. From a humble Baptist parsonage has come a world leader. The most ambitious dreams of a father for his child have been far eclipsed by the actual achievements of the son. Here is an outstanding refutation of the altogether too prevalent notion that the sons of ministers are liabilities rather than assets in human society. Who knows but that this son of a preacher has come to the Kingdom for an hour such as this.

Charles E. Hughes, son of the late Rev. David C. Hughes, was born in Glens Falls, N. Y. He is just now in the prime of manhood, at the peak of intellectual accomplishment, at the summit of moral influence, and on the threshold of the crowning achievement of his career. Few men in any walk of life present to the biographer a more complete and satisfying example of what is generally understood as a career. He has been splendidly equipped for his tremendous task. By profession a lawyer, he has throughout his career given evidence of such unusual legal ability and of possessing such a masterly judicial mind that he has come to be internationally recognized as one of the great jurists of the world. Ten American universities have conferred upon him the honorary degree of Doctor of Laws.

After studying at Colgate University and at Brown University, and graduating from the latter in 1881, he took his law course at Columbia University, and in 1884 was admitted to the New York bar. From that year until 1906 he practiced law in New York. He soon built up a successful practice and large corporations, business leaders, fiduciary institutions came in great numbers to secure his legal services. They were impressed with his remarkable ability, and they soon learned that here was a lawyer whose work rested upon fundamental principles. In addition to practicing law, he devoted considerable time to teaching, serving on the faculty of Columbia, as special lec-



CHARLES E. HUGHES

turer at Cornell and as special lecturer at the New York Law School.

In 1905 and 1906 two outstanding achievements brought him into national prominence, one being his service with the United States Attorney General in the Coal Investigation, and the other his service for the New York State legislature in the famous Insurance Investigation. Every man who holds a life insurance policy owes a debt of gratitude to Charles E. Hughes for the unwavering, fearless manner in which he uncovered and corrected the gross irregularities and the immense corruption in the handling of insurance funds. In recognition of this constructive service he was nominated Mayor of New York City, but declined in order to continue his law practice.

The people of New York then demanded that a man of his unflinching personality and moral earnestness serve them as Governor, he was elected by an overwhelming majority. For two terms he administered the affairs of New York State at Albany, resigning in 1910 in order to accept his appointment as Associate Justice of the United States Su-

preme Court. With the exception of the Chief Justiceship this is the highest honor which can come to an American lawyer. In 1916, ill advised by those conducting the presidential campaign, he lost the election to the White House, and having previously resigned his justiceship, he returned to New York to re-enter the practice of law.

Appointed by President Harding in 1921 as Secretary of State, he has been filling this responsible office with unprecedented success. Already men are proclaiming him the greatest Secretary of State in the history of the Republic. Not in many years has a Cabinet appointment met with such universal and unqualified approval. Secretary Hughes is today one of the most popular men in public life, delightfully approachable, refreshingly courteous, yet inspiringly dignified. Every act and word indicate the fine balance and the matchless poise of a judicial temperament. Nevertheless, he enjoys pleasantries, even in the midst of serious conversations. When Dr. J. H. Rushbrooke and the writer called by appointment at the State Department, he seemed immensely amused at the prestige which Dr. Rushbrooke had enjoyed as a Baptist in his visit to certain European capitals, because he belonged to the same denomination as the Secretary of State and the President.

Secretary Hughes has been actively identified with the work of the denomination. Wherever he has lived he has been associated with a Baptist church and has been deeply interested in its work and progress. He holds the distinction of having served as the first President of the Northern Baptist Convention.

The unknown author of the "Mirrors of Washington" has appropriately described the intellectual acumen and the unquestioned integrity of Secretary Hughes: "No matter what subject was up at a Cabinet meeting, it was always the Secretary of State who said the final convincing word about it, summing it all up, saying what every one else had been trying to say but no one else had entirely succeeded in saying. Conclusions with him rest upon the absolute rock of principle, as morality for his preacher father rested upon the absolute rock of the Ten Commandments. His mind rests somewhere on the eternal verities."

How fortunate it is that America, in this critical hour of her relations with the world, has as the presiding officer of this momentous conference, a man of such sterling character, such moral earnestness, and such fearless adherence to principle.

We may rest assured that it will be no fault of his if the Conference on the Limitation of Armament does not achieve all that its ardent advocates may have desired.

*"Revere the Maker; fetch thine eye  
Up to His Manner in the sky.  
Not of adamant and gold  
Built He Heaven stark and cold;  
No, but a nest of bending reeds,  
Flowering grass and scented weeds;  
Or like a traveler's fleeing tent,  
Or bow above the tempest bent;  
Built of tears and sacred flames,  
And virtue reaching to its aims;  
Built of furtherance and pursuing,  
Not of spent deeds, but of doing."*



# The Pastor and His Young People

BY MILTON MCGORRILL

Director of Young People's Work, American Baptist Publication Society

IF leadership is the touchstone of progress and accomplishment, the pastor as the leader of his church is the touchstone of his young people's problem. Leadership of young people by young people is desirable and necessary but the relationship of young people to their pastor, if it be warm, will solve many a problem of inefficient leadership, and if it be cold and divisive, will suppress many a good leader and create further problem. The average pastor is known to be the busiest of the busy and one against whom every disgruntled member or organization may have its fling of criticism. The young people, however, constituting such a considerable group in his parish are entitled to a hearing on his relationship with them. They do not ask that the details of leadership be his but they do demand that he develop and control in himself and the church at large an atmosphere that is favorable to young people.

## Young People a Live Issue

In this regard five things stand out prominently in the relationship of young people to the church, of which they are a part, and to the pastor. (1) The pastor is responsible for the spirit of the church in regard to young people. The question has often been asked, "Is there any room for young people in the church?" Is it simply for mature and older people or is it for all ages? Theoretically this question is asked no longer, for it has been answered that the church should appeal to the full range of life. Practically, however, in hundreds of churches the question is still a live issue. Some young people keep their relationship with the church in spite of, rather than because of, the spirit of the pastor and the church. In a New England church the Boy Scouts were forbidden by the trustees the use of the vestry or any part of the church because one boy broke one of the chairs. The writer holds no brief in favor of boys breaking chairs but he does hold that such procedure on the part of trustees will result, as it did in this case, in antagonism and ill feeling toward the church perhaps for the whole life of some of those boys. Such action is suggestive of the experience of Christ after healing the man with legion devils. The people were disturbed more about the loss of two thousand swine than they rejoiced to see a man's sanity restored. Saving property at the expense of human character development is not Christian. The spirit of the church regarding young people is largely the matter of the pastor to foster.

(2) The pastor is responsible for the democracy of the church as it touches youth. If young people are an integral part of church life then their wishes and counsel should be considered. It has long been an axiom in work with young people that a program imposed from without will not succeed. Autocracy may develop efficiency, but by imposition; democracy develops character by individual responsibility. Young people on church committees, boards of deacons, as assistant officers are proving valuable. Young people recognized in all the activities of church life is not an impossible or impractical ideal. The training element

embodied in such recognition will insure efficient, mature officers later.

(3) The pastor is responsible for the recognition of developing personality. Young people are changing constantly, personality is developing. Instruction must be on a basis of the development attained. Expression as well should be based on the development of the personality. The girl who yesterday took orders submissively from her mother, to-day questions and debates her mother's demands—she has developed. Yesterday the boy's mind was a sponge sopping up everything told him. To-day he is questioning, his mind challenges authority—he has developed. Unfortunately is the pastor who does not understand the opportunity that development gives him not only in instruction but in expression as well. Adult formulas imposed on youth will not succeed. The pastor is recognizing and meeting the needs of changing and developing personality.

(4) The pastor is responsible for the contact of his own personality with that of young people. A friendly pastor will develop a loyal group of young people. Enthusiasm, humor, being interested in their interests, unaffectedness, sincerity, sympathy are some of the qualities desired. Personality, however, is difficult to define. It is the totality of that personality that influences so tremendously. The sum total of what a pastor is, is viewed by the eyes of youth that do not err in judging personality—it is that which in the final analysis wins or loses young people.

## Interpret in Terms of Youth

(5) The pastor is responsible for the interpretation of the gospel in terms of young life. Whatever else may be his duties the pastor is the interpreter of the message of life in Jesus Christ. Here his task is two-fold—first, to keep his ear close to the partition that encloses the spiritual resources that he may hear the eternal message; second, to keep close enough to the needs of his people that he may give the message in terms that can be understood. Young people want and need a message in these formative years, but it must be a real message—not an emotional splurge. It must be in terms they understand—namely of their needs. *The pastor does not know their needs until he knows them—and knows them not wholly from books but from life. Groups of young people are not the same—in fact their chief uniformity is in their*

There was a man, there was a man,  
Who hated meddling so,  
He saw his neighbor's house burn down  
And closer drew his dressing-gown  
And let the building go.

There was a man, there was a man,  
Who always lent a hand,  
What'er his neighbors did, he'd try  
To have a finger in the pie;  
They drove him from the land.

And old Diogenes remarked  
The difference to hit:  
"Twixt meddling when you do no good  
And bravely helping when you should  
Requires a pretty wit." —Selected.

lack of uniformity. The group of factory girls is very different from a group of college girls of the same age. The farm boy is different from the city boy. Certain fundamental instincts will constitute some problems that are the same in all, but environment creates many others that can be ascertained only by knowing the particular group of young people. The pastor's message must take cognizance of these if it is to have meaning.

In addition to the general characteristics there are certain definite characteristics which young people demand in a message. These have been analyzed by the writer out of copious criticisms of pastor's messages which have come from young people themselves, voluntarily in conversation, class work, one or two from written work on other subjects. No criticism was asked for, but when one was given spontaneously the writer noted it. This statement is made in order that the validity and sincerity of the criticisms may be justified.

## What Their Ears Will Hear

(a) The message must be *vital* not academic. Speculation on unimportant matters may be profitable mental gymnastics but youth is asking for something that helps solve its problems. (b) It must be *fearless*. The most successful college preacher in an Eastern college is a man who gives his message about the short coming of youth in a "straight-from-the-shoulder" manner. The men respect him. Youth is accustomed "to call a spade a spade." Why not the preacher who talks to youth? (c) It must be *definite*, not so general that it includes everything, and therefore nothing. (d) It must be *scientific*. All the evidence must be in before conclusion is given. Disregard of any tried facts disgusts youth. The message must meet the test of the evidence brought in from whatever quarter. (e) It must be *suggestive*, not dogmatic. The true scientific spirit leaves the way open for the consideration of more evidence and a possible changing of conclusion. This does not undermine the surety of present opinion based on the evidence but it does insure the possibility of carrying the thinking and investigation further. (f) It must be *tolerant*, not suppressive or superior. One of the chief difficulties the doubting youth many times has with his pastor is the pastor's intolerance with the youth's questions and doubtings of what seem to the pastor the vital parts of his creed. Tolerance of the developing mentality is essential. (g) It must be *sincere*. (h) It must be *directive* in conduct. Methods of carrying out the message in life are essential to its success. Change in character is the aim of preaching and teaching. The only way change in character is observable is by conduct. Relationship of conduct to the message, then, must be clearly shown.

What has been written is only an attempt to interpret the spirit of young people toward pastors and their duties. Altogether the regard of young people for pastors is one of respect and love and loyalty. They want him to be their friend and they want to be his friend. Only by being mutual friends can either pastor or young people attain the relationship desired.



# The Other Side of the Average Country Church

*"Every problem in the church is a spiritual problem. In these days of organization, of wheels within wheels, the only stream that can successfully start the wheels and keep them steadily turning is evangelism."*

By ARTHUR E. COWLEY

IF I wanted a text for this article, it would be Mark 4:35—"Let us go unto the other side." I have read with keen interest and appreciation the article by Mr. T. H. Alvord on "The Average Country Church," which appeared in THE BAPTIST recently. I would like to dwell upon some things which were suggested by that article, and then offer a suggestive program which might help the condition.

First of all concerning the relation between the country church and the seminary student. What about it? Surely it is one of mutual benefit. I know men of rare spiritual insight and splendid leaders who are serving such churches for a mere pittance. These churches could not begin to have such a ministry were it not for their proximity to the theological seminary. If they paid a man on the field what they are paying the student, the kind of man that they would get for the same money would not do the good that the student is doing. If they paid more, it would not be necessary.

## Who is Responsible?

But is the seminary student-pastor responsible for the condition of the average country church? I think not, since I find things about the same elsewhere, even with a pastor on the field. The cause is deeper than that. In regard to the over-church communities the pastor is rarely to blame. In the village where I am pastor we have two churches while the community only needs one. My predecessor, a fine conscientious worker, heartily believed and advised church union, but they, the churches, would not have it. Each one is waiting for the other one to die. But even mere uniting will not solve the problem. If the whole is but the sum of the parts, such a union would give us centralization without power, if both churches held to their old program.

The constituency of the average country church is very difficult to work with. I have worked in cities of 30,000 and of 250,000, and the work there was not as hard as here in this little village. These conventionalized communities will test any man's heart and brain. Because of this, the condition of the average country church is as much due to its people as to its pastor. Oftimes the fresh young life leaves us at its peak of greatest usefulness and we are left with nothing but self-satisfied, complacent retired Christians.

Now I would like to suggest a program that might help to solve the problem. I not posing as an expert, but I have tried these things and they have given a measure of success. I think that if used with a local application, they would change the condition of many an average country church. Some of the suggestions will also work in the small city church as well.

In the two larger places mentioned and now in this little village of a thousand, gratifying results have followed. In the town of 30,000 these methods helped to organize into a flourishing little church a work that had been a struggling mission

for about fifteen years. In the town of 250,000 the membership doubled, the church was the first in its state to make its New World Movement pledge, and added five Sunday-school rooms in less than three years.

The program is a fourfold one. I would not be arbitrary about it, but I think all of the elements are needed to adequately develop the church. Here is the program:

1. Evangelism.
2. Wise Publicity.
3. Community Service.
4. Business Methods.

*First, Evangelism.* A friend asked me if the first thing I did when I went to a church was to present a program. I told him that I never did this. The first thing to be done, it seems to me, is to have an atmosphere of evangelism, or, if you like, spirituality. In such hours of vision, the power that alone can make our programs successful is generated. Many a man fails because he brings his cut and dried program out too soon and the thing never gets the right start. We must remember that every problem in the church, whether financial or otherwise, is a spiritual problem. In these days of organization, of wheel within wheels, the only stream that can successfully start the wheels and keep them steadily turning is evangelism. By this I do not mean an evangelistic spurt once a year, but an evangelistic spirit that permeates the whole program of the church for the whole year.

*Second, wise publicity.* I believe tremendously in "consecrated printer's ink." Just remember that America with only 5 per cent of the world's population has 40 per cent of the world's papers and magazines. Every year over 15,000,000 papers and magazines are turned out by the presses in America. Why should the average country church ignore such a great factor in life? About a week after the latest book is published the farmer knows about it. The great mailing houses reach the smallest villages quickly with their latest merchandise. But the average country church has the "usual" announcement of the "usual" services which the community has noticed so long that now it ignores them.

## The Gospel on Blotters

At the beginning of the school year every child in our village school received a blotter with something like this on: "A house is not a home; a home needs religion and religion needs a home. Why not make the Baptist Church your church-home?" Then there was an attractive invitation to all of the services at "The Home of Friendliness." These blotters were also put in the post-office and the banks. The cost was small, but the influence great.

We have been paying 75 cents for a three-inch space in the town paper. This has a circulation of 1,100, so you can easily figure how much of a cent it is costing us to reach each individual. Of course, the advertising needs to be done judiciously and attractively. Here are two samples:

## "THEODORE ROOSEVELT SAID:

'A churchless community is one on the rapid down-grade.'

"If every one went to church as often as I, How long would it take this town to die?"

Hear

Rev. A. E. Cowley, Sunday, 10:45  
Subject 'The Open Windows'.

The Baptist Church  
'The Home of Friendliness' "

Recently the whole village was having a general exit to a nearby city to see John Drinkwater's "Abraham Lincoln." Our advertisement for the following Sunday was:

"Abraham Lincoln said:

'God bless the churches and blessed be God who giveth them to us.' Why? He knew their worth. Do you?"

Then the invitation and announcement of sermon in an interesting way.

## Where the People Pass

We had no bulletin board when I came. I noticed a fine location right in the centre of the main street. The space was right next to the board of the moving picture show. I knew everybody looked there. We were allowed to use the ground free, and for five dollars had a bulletin board and glass made. I buy the gummed letters and make my own signs. My wife keeps her eyes open for good pictures in magazines. We cut them and our bulletin becomes a work of art. Soon the whole town was reading the Baptist Bulletin. It simply demanded attention, and like everything else interesting in life, folks could not resist its appeal. Any one can make these bulletins at a small cost. The letters in some ways are better than the steel ones, and only cost four cents for ten.

Now what about the cost? Can you afford it? You can't afford not to. On a recent Sunday our loose collection was \$13, enough to pay our advertising bill for almost three months. When I was a student in college, I took a course in the psychology of advertising. It was a study of appeals that reach men. I got more from that than from any other more ministerial subject.

*Third, community service.* Every church should remember that as long as it keeps aloof from the community, the community will hold itself aloof from the church. If it is only open on Sunday for the church services and once a week for the "weakly" prayer-meeting, it can scarcely demand more than an artificial respect. It must mean more than this. In my town there is really nothing for the young people except the weekly moving pictures, a card club and an occasional dance. Now it is very easy to pharisaically criticise these practices, but what are the young people to do? Sit at home and twirl their fingers? They can't get a train back from the city in the evening. So the youth is simply fritting itself out in these things which are really not re-creational, never mind elevating.

We are struggling with this problem. Once a month we are having community



night. Sometimes we use the stereopticon. I gave a picture lecture on "The Grand Canyon and Yosemite Valley" at one of these. No admission is charged and the voluntary offering pays expenses. We would suggest a forum, a night of community games, a play put on by the young people, a community sing or concert, men's social meetings and other such events. If the community realizes that the church is not a parasite, always selling tickets or begging, but is there to actually serve, it will respond to the appeal.

*Lastly, I suggest business methods.* This means a better organized church and Sunday-school. In matters of finances and other things the average country church is often far behind. The Sunday-school especially is often poorly planned and con-

ducted, and this is the center of a church's weakness or strength. Special days should be held, and a determined effort made to put the instruction on some kind of a graded basis. We had a Surprise Rally Day recently. Each class, from the primary to the adult had to give an item in the program, and none outside the class knew what that was. Everybody got busy and we had a rally day that rallied with the best attendance in ten years.

Once a month every member receives a letter giving the average attendance for the past month, and the financial state, items of interest in the past month, and the program for the next month. It is a regular business letter. We do this on the mimeograph.

The results here are that our average

attendance at church and Sunday-school has just about doubled, and the finances are showing the increase. I was told that a Sunday-evening audience was impossible. With fine effect we have used the illustrated hymns for solo work. Our average attendance recently was over 10 per cent of the community population.

The work of the average country church is hard, but worth while. In this article I do not claim originality of thought so much as originality of selection. Others have sown where I have reaped. To the aggressive leadership which will solve every church problem I pass on these suggestions which have in some measure changed a dying institution into one living, and pulsating with passion and power.

## Only One Marion Now

By J. J. ROSS

I HAVE just returned from a three days' series of meetings which were held in the Trinity Church, Marion, Ohio, where the Rev. Thomas Hugh McAfee is the honored and much-loved pastor, and the Rev. George M. Landis, a student of the Northern Baptist Theological Seminary, is the highly respected associate pastor. Dr. McAfee has been laid aside through serious illness since the "Campaign," during which time he did not spare himself. This is the church in which Warren G. Harding, the President of the United States of America, holds his membership. I had no sooner entered the building for the first service, than a lady pointed out the seat where Mr. Harding sat and worshipped for years. I sat in the space which he occupied while attending the services, and felt, while there, dignity creeping up all over me, and national and international obligations, like wave on wave, roll and break against me. I did not sit there very long, for I felt it was no place for me. I was informed that the great majority of the church membership desired to put a gold plate on the end of the seat to indicate where Harding sat, but those in the church who are not of his political color were not in favor of it, and so the matter, for the present is being left in abeyance. I noticed that the Harding seat was well occupied at each service, and one man, while occupying the Harding space, dared to doze off to sleep while the message was being delivered. He certainly did not know of his whereabouts! Many come from the four points of the compass to see the church where Harding worshipped.

### Eighty Years Luscious

I had the pleasure of calling on Mr. Tryon Harding, M.D., the father of the President. I found him a genial, cultured, luscious old gentleman, well on into the eighties. He still practices his profession, and naturally is greatly interested in all things that concern "Warren." He receives about one hundred letters a week from different parts of the country, asking him to intercede with his son for political and other honors. He informed me that he read all the letters and then burned most of them. There was a large bunch of letters on his desk that looked very significant.

He also said in the course of our conversation, "I have tried by Divine Providence, to bring up all my family sincere Christians and good Baptists." When I rose to leave the old gentleman,

he clasped me by the hand, and at that time I felt myself very near the President, and he said, "I want you to accept from me a photograph of Warren," which I did with real pride and honor in my heart.

### One of Twenty-nine

Are you aware that 89,475 people in the United States could justly claim that they reside in Marion? However, not all of them live in Marion, Ohio, for there are no less than twenty-nine Marions in this country. Marion, Ohio, is at the head of the list, with a population of 27,891, and Marion, Maine, and Marion, Oregon, divide honors at the other end of the list, each having a population of one hundred. The second Marion on the list, is the one in Indiana, with a population of 23,749. There are ten cities by this name, with populations from 1,000 to 10,000, the other seventeen having less than 1,000 people. Of these seventeen, seven have fewer than 300 people. The average population of the Marions is 3,085. Since the election of Harding as President, these Marions all have considerable trouble with mail addressed to the right town in the wrong state. To help this situation, the larger Marions have exchanged city directories with Marion, Ohio. It is claimed that the post-office heads in Marion, Ohio, now are nearly as familiar with the names of the streets and the people in the other larger Marions of the country as they are with local names and addresses.

This all indicates what a change has come over Marion, Ohio, on account of one of its citizens becoming President of the country. But this is not all, for I went out into the country, a distance of about fifteen miles, and all the finger boards which previously pointed the direction and distance to Cleveland, now point the direction and distance to Marion. Since the inauguration of the President, thousands upon thousands of people have come from all over the country, and many from other countries, to see the Harding city and home. They have thought so much of the Harding home, as to completely destroy the beautiful hedge that surrounded the spacious lawn by tramping

it beneath their feet and carrying bits of it off as souvenirs. They also destroyed the spacious lawn so that recently it had to be re-sodded. Other homes near by were in danger of being injured, and so now, over the front entrance to the Harding home, they keep afloat to the breeze a large flag, the insignia of the country.

At the present time, a magnificent drive is being pushed through Marion, but whence it cometh and whither it goeth, we know not, and that drive is to be called the Harding Highway. In the near future, a large inn is to be erected in Marion and it is to be called the Harding Hotel. The Board of Education in the city has changed the name of the Marion High School to the Harding High School. On the first floor of the school, hanging in the corridor, there is a beautiful tablet which bears the following inscription:

"This Tablet was Erected by  
the Class of 1921  
to Commemorate the Changing of  
the Name of this School to  
Harding High School  
in Honor of  
Warren Gamaliel Harding  
Twenty-ninth President of  
The United States."

It was a splendid testimony to the character and conduct of the man to hear his fellow members in the church and others outside of the church bear witness to his sterling qualities. Unless absent from the city or ill, Warren Gamaliel Harding was always in his place in the public worship of God on the Lord's Day, and at the prayer services on Wednesday evenings. I was informed that for many years he was a Bible student and a man of prayer. He loved his church. Through his great kindness, it is possible for the church to pay the sick pastor his full salary, and to provide for an associate pastor with a reasonable stipend. It is sincerely hoped that the pastor may be restored to his health and to his work again. The people love him and honor him. The Rev. George M. Landis, a young man of even temper, good common sense, meek spirituality, and earnestness for the salvation of souls, is doing a splendid work there. On all sides I heard agreeable testimonies concerning him. As divinely commanded, let us all pray with holy uplifted hands for God's servant, and our brother, the Honorable Warren Gamaliel Harding, the President of the United States of America.

"To work, to help and to be helped, to learn sympathy through suffering, to learn faith by perplexity, to reach truth through wonder; behold! this is what it is to prosper, this is what it is to live."  
—PHILLIPS BROOKS.



# Baptist Mission in Hungary

*"Her husband had died . . . and the bereaved one, with six orphans, stood there bravely fighting for life. . . . It was heart-rending to see that pale and meager woman carrying tiles and mortar."*

By ATTILLA CSOPJAK

BEFORE the great world-war the Baptist Union in Hungary was unknown to most Baptists of other countries. It was a rule to confound us with Austria. But now, since Hungary became an absolutely independent state, the evangelic activity in this country is getting more notorious in those foreign circles that are anxious to enlarge the Kingdom of God and to plant the Christian doctrine into practical life. Hungary's people are a spiritual soil wherein labor can produce very much in a short time and where the seed of the gospel is ripening abundant fruit. Two-thirds of the population are Catholic, one-third Protestant, but in matter of faith for the greatest part lifeless. In the seventh decennium of the last century there existed a few Baptists in this country already, but regular mission-life began only in the year 1873; and from that time their number was continually rising from year to year and in 1914 it surpassed 23,000 already. We possessed seven periodicals, a printing-office, plenty of psalm-books and tracts, furthermore, two asylum-houses; and we went on establishing a preachers-school. All that we have reached almost without any help from abroad, as the inconsiderable pecuniary support arriving from Germany was rather given to the assemblies of German tongue.

## In the Path of the War

We were rightly entitled to cherish the best hopes for the times coming, when that unfortunate great war came to an outbreak. I do not wish to describe at present our brethren's sufferings from loss of men and strength; but, with the loud cries of sorrow of a desperate big number of widows and orphans still ringing even now, our Hungarian organization has lost more than two-thirds of its members. The neighboring states snatched away from us so large territories that there remained only a middle-piece, one-third of the whole, and so with the loss of those territories our organization has lost also 16,000 Baptist brethren, who verily kept their faith, but a direct intercourse with them ceased. There remained in the dismembered Hungary only 7,000 Baptists, and we must endeavor to reconstitute the old figure as soon as possible. Our mission-laborers do their best in this behalf, and many a place having given signs of spiritual resurrection, we succeeded in restoring part of the damage already. In the course of this year, till today, we have baptized on forty-five places and at fifty-one occasions 791 converted persons, this making 5 per cent of the whole loss and we possibly may add thereto still further 2 per cent till New Year. We purpose to work with compound interest and hope to attain, with the Almighty's assistance, the old peace-figure in ten years.

The number of our journals unfortunately fell down from seven to four, but the old standard of our readers is nearly attained; it will be surpassed, so we hope, in one year. We are possessing a printing house. We have erected two orphan-houses with sixty children and five

branches with four to five orphans each, under the survey of their mothers or other guardians. We have two asylum-houses for our old, poor and disabled brethren, with forty persons placed in for the present. In the Central Office there is a relief committee, soothing from the donations arriving from home and abroad the sufferings of many hundreds widows, orphans and poor families.

We have a preachers-school already, with nineteen scholars and four teachers. We are needing preachers very urgently and ought therefore to enlarge our schools. The provincial mission is under the care of a head-committee; the secretaries of the mission and the Sunday-schools frequently are traveling.

## Churches Small and Poor

Heavy difficulties are arising, however, from the circumstance that about in 300 communities the assemblies are but very small, consisting of fifteen to thirty members only. Such places cannot be supplied with separate preachers, they therefore are united into districts and so one preacher is providing for a whole district. Thus many a preacher has twenty to twenty-three assemblies or stations to provide for. The wife of a preacher was complaining of being able to count the days when, since her marriage, her husband stayed at home. It would be exceedingly desirable to divide such circuits and to give them preachers with central help.

Amongst the Hungarians there are but very few analphabets (illiterates) and the lecture of the Bible does not cause any difficulty. Youth loves song. We have our own country singing chorus with a great many members. Also singing festivities are frequently held. In larger assemblies there are wind and string orchestras. Such music bands are making excursions and proved a most proper help in the work of evangelizing. In the mun-

icipality of Kiskoros the choirs and bands met in a gigantic tent of boards and discharged their duty there with an interruption of a slight pause, from 3:30 in the afternoon till 11 o'clock, greatly delighting the auditory.

The development of our mission is owing very much to the noble-minded care bestowed on us at present by our American, English and Hungarian brethren, more particularly by the Southern Union. From the latter material support is coming since the 15th of November, 1920, and we well know this would not miss its spiritual profit. Also our native brethren are ready to sacrifices; and though those few wealthier ones might give more, the poor sometimes do so in a way exceeding their strength, especially at Budapest and its surroundings, where misery is enormous, but where also zeal is heating the hearts.

## God Help Her!

In the community of Kispeszt, having 65,000 inhabitants, the brethren though mostly penniless, have resolved to erect, on the place of the old chapel, a new and larger one. Till then they would meet in the gymnastic hall of a school. Once I went there to inspect the constructions and perceived a very poor widow working. Her husband has died all of a sudden and the bereaved one, with six orphans, stood there fighting for life, wholly without any subsistence. It was heart-rending to see that pale and meagre woman in such a hard labor, carrying tiles and mortar. But what happened! Next Sunday the same widow appeared at the preaching-table and deposited there 100 Hungarian crowns for the new chapel, and put down furthermore her golden wedding-ring, perhaps the sole remainder of happier days. Well, if things are going on in this way, the chapel will certainly be erected by—widows.

# Church Week-Day Schools

By THOMAS S. YOUNG

At the invitation of Rev. J. H. Palmer, pastor, First Baptist Church, Cambridge, Ohio, was visited. Mr. Palmer with his assistant, Miss Edith L. Place, is doing an aggressive work. The conditions are right for the church week-day school. The public school board has granted time for the holding of these schools. A committee is working on plans. The expectation is for the creation of a community council of religious education composed of official representatives of all co-operating bodies. Local community boards of religious education will be formed by the several communities in the city. It is probable that some communities may desire a community school while others will want denominational schools, but co-operating formally with the community board. These two types of school are satisfactory, working side by side.

In Cincinnati it was found that the public school had for many years practiced excusing pupils for religious educa-

tion, when so requested. This fact seems to have been overlooked, and no Protestant church has been utilizing the privilege until recently. In the spring of the present year, one Episcopalian rector asked for and secured the dismissal of pupils in one school district. In October he requested the pupils in two more districts. In one his request was granted, but refused in the other. This brought the matter out into the open. The assistant superintendent of public schools ruled that pupils whose parents so requested might be excused for religious education, and instructed the superintendent of the district in question to excuse pupils bringing requests.

Four districts in Kansas City, Mo., are excusing pupils for church week-day schools. The public school board has doubled the amount of time granted last year. Two sessions of one hour are used by each group each week.

This city has been working toward



church week-day schools for nearly a year. A general committee has been formed and sub-committees are at work preparing details. It is expected the schools will be opened in January.

The interest in Church Week-Day Schools in Minnesota is growing in a remarkable way. A number of cities throughout the state are carrying on the work. There is strong reason to believe this number will be largely augmented during the present year.

During the State Convention held at Beloit, Wis., October 10-14, an entire afternoon was given to the interests of Church Vacation and Church Week-Day Schools. As a result of the testimonies of pastors who had engaged in vacation schools, together with other material presented, an intense interest was developed. The president of Beloit College presided at the men's banquet on Wednesday evening. In his opening remarks the president made the following statement and read the resolution involved:

The College Association of Wisconsin, representing ten colleges, one of which is a Catholic institution, passed a resolution suggesting that the school boards of the various communities of the state be asked to grant one hour each day for religious education of pupils. This resolution had already been submitted to and passed by the state convention of the Presbyterian, Congregationalists, and Methodists. The resolution was presented, through the committee on religious education, at the convention on Thursday, and passed unanimously, thus endorsing the suggestion of the College Association. This is the most advanced step taken by any state in the matter of Church Week-Day Schools up to the present time. It should make Wisconsin the leader in the movement.

Two interesting things have come to us from the Evanston Church week-day schools. The schools are no longer permitted to use public school buildings, but they have been given public school time for their work. We feel that both of these are to the advancement of the work, and we believe that Evanston will greatly profit thereby.

Churdam, Iowa, has organized with a community board of religious education under which each church is carrying on its own school, thus making community denominational schools. Mrs. C. S. Osborne, wife of the pastor of our Baptist church is the superintendent of these schools.

Ninety-two per cent of all children in the eight grades of the public school are in these church week-day schools. The remaining eight per cent are Catholic children, and will be provided for by their own church.

#### Notes

Certain things are becoming more clear and fixed as the work of church week-day schools advances. The following may be noted:

1. Public school time is an essential for the best quality of work, and a large percentage of the available students is thus secured.
2. The use of public school buildings is unfortunate, if it is at all possible to make use of churches or other desirable buildings.
3. The community council of religious education with local community boards seems to be the essential of organization in large cities. In smaller places one community board seems to be sufficient.
4. Co-operation with the community enterprise is an essential for the best work

of church week-day schools whether these schools be conducted by the various denominations or united in one community school. A community program is vital.

### Lloyd George Unable to Accept Invitations While in America

Several weeks ago the officers of the Foreign Mission Society anticipated that American Baptists would desire to recognize in some appropriate way the presence in the United States of Mr. Lloyd George, in connection with his proposed attendance at the Conference on the Limitation of Armaments in Washington City. At the same time it was clearly recognized that on account of the nature of his mission to America, the Prime Minister might not feel it appropriate to accept invitations from any denominational groups. Accordingly a communication was sent to London to Dr. J. H. Rushbrooke, European Commissioner, requesting him to ascertain from Mr. Lloyd George whether it would be possible for him to attend any functions arranged in his honor by American Baptists. At the request of Dr. Rushbrooke, who was on the Continent when our communication was received, Dr. J. H. Shakespeare conferred with the Prime Minister, and has written the officers of the Foreign Mission Society as follows:

"Mr. Lloyd George wishes me to say, with reference to your suggestion of his meeting representatives of the Northern Baptists, that in the event of his visiting the United States, he will only be able to remain there two or three weeks at the longest and that he will be obliged to devote practically the whole of his time to the work of the Conference. He therefore feels that he will be quite definitely unable to avail himself of the many kind invitations which he has received from various organizations in America, and that it will not be possible for him to receive the numerous delegations and deputations which have expressed a desire to see him. Mr. Lloyd George wishes me to explain that it is only the short duration of his visit which forces him to make this decision."

We are sure that our people in general will appreciate fully the demands which will be made upon the time and strength of this distinguished Baptist in connection with his anticipated visit to America, and will understand clearly how impossible it is for him to make any engagements which might in any way conflict with obligations that are of primary importance.

JAMES H. FRANKLIN,  
Foreign Secretary.

### To All Churches and Colleges in the United States

The Joint Committee on Union Christian Colleges for Women of the Orient, representing ten great denominational mission boards, earnestly requests that prayer be offered in all churches and colleges on behalf of these colleges to which we must look for strong Christian leaders for the women of India, China and Japan. An effort is being made to secure the conditional gift of \$1,000,000 from the Laura Spelman Rockefeller Memorial Fund. The committee has no expensive machinery and will not attempt a drive, but will depend on prayerful presentation of the needs of these new colleges which must secure land and buildings. Oriental

girls are being turned away by hundreds. There is no room.

This is not a request for an offering but for prayer throughout our land Sunday, Nov. 27.

Free literature will be sent on application to Mrs. Henry W. Peabody, 300 Ford Bldg., Boston, Mass., or Mrs. Oliver Williamson, 1808 Stevens Bldg., 17 No. State St., Chicago, Ill., or Mrs. Paul Raymond, 105 Montgomery St., San Francisco, Cal.

Women's Foreign Mission Boards ask that ministers and college leaders will pray and that groups of women will meet for prayer. "Prove me now herewith."

(Signed) Mrs. Henry W. Peabody, Rev. Frank Mason North, Mrs. W. E. McDowell, Miss Elizabeth R. Bender, Mr. Robert E. Speer, Miss Margaret E. Hodge, Mrs. Charles K. Roys, Mrs. W. A. Montgomery, Rev. Jas. L. Barton, Miss Kate Lamson, Rev. W. I. Chamberlain, Mrs. DeWitt Knox, Mrs. Anna R. Atwater, Miss Mabel K. Howell, Mrs. P. M. Rossmann, Miss Rose Beatty, Joint Committee.

### Relief Supplies for Russia

November 10 was the last date on which packages could be received at the Foreign Mission Society warehouse for shipment to Czechoslovakia, Poland and Latvia. Many packages are still to come, and arrangements have now been made for baling these for shipment to Russia, later in November or early in December. The American Relief Association has informed the Foreign Mission Society that they will transport to Russia all supplies contributed by Baptist churches. Our people who forward their packages late or who for various reasons have not yet sent their contributions, now have an opportunity of doing so. Further announcement will be made in next week's issue. In the meantime, if you did not send a package in October, you can do so in November and thus come to the assistance of unhappy Russia. The address is still American Baptist European Relief Warehouse, 348 East 23rd Street, New York City.

Dr. Hector C. Leland has supplied the First Baptist of Savannah, Ill., the past seven months and assisted in securing Rev. E. K. Masterson for a permanent pastor. The latter began his services Oct. 30. Dr. Leland has been of great help to the church not only with sermons of superior quality, but with wise and safe counsel. His work is greatly appreciated.

Pastor Chesley A. Morehouse has resigned the pastorate of Clyde Baptist Church after nearly four years of service. His is the longest pastorate in the history of the church. In spite of losses due to the shifting of population, there have been large audiences, a good Sunday school and about forty conversions. The church is without debt and all bills are paid.

A parish church was being beautified with a stained-glass window. The old sexton was watching the work. The rector, seeing him thus intent, remarked, "Well, John, and what is your opinion of the window?" "Weel," was the reply, "in ma opinion they might hae been content wi' the gless as God made it"—*London Town Topics*.



# Gist of Board of Promotion Reports at Indianapolis Meeting, November 3

## Recommendations of the Adjustment Committee

BY FRANK H. ROBINSON.

The report of the committee on adjustments presented to the General Board of Promotion at its annual meeting is of the utmost importance. Owing, however, to the fact that it is expressed in technical language, we have asked a member of the committee, Mr. Frank H. Robinson, to present our readers with a simple interpretation of the various recommendations. This service he has done the denomination in the present article.—THE EDITORS.

**Recommendation No. 1:** Hereafter each organization shall receive its pro rata share of undesignated gifts on the basis of its asking in the Survey, as modified by mutual agreement at Indianapolis. The designated gifts will be paid over without reference to any organization's share in the undesignated gifts, with the modification contained in paragraph two. The fund set aside for the support of the Board of Promotion and for miscellaneous purposes, having been exhausted, hereafter it will deduct monthly one-twelfth of its approved operating budget, from total monthly receipts in the campaign. The Board of Promotion voted to authorize the state conventions to retain 75 per cent of their budgets, and also 75 per cent of the budgets of the city mission societies within their areas, in remitting receipts in the New World Movement to the General Board of Promotion. Should the collections exceed the collections of the same month last year, they may retain, in addition, such percentage of the excess collections over 75 per cent, up to 100 per cent of their budgets, as the collections may exceed the total receipts of corresponding months last year.

**Recommendation 2:** This means that while each organization is to receive its pro rata share of undesignated funds, without any reference to designated funds, it is not to receive anything from the undesignated funds if the total of designated and undesignated funds received by it equals 100 per cent of its budget, as adopted at Indianapolis. Furthermore, should designated and undesignated gifts equal 100 per cent of the budget for endowment and permanent equipment, any overplus would not be applied on the budget for operating expenses, as that might work a great hardship to the organization.

**Recommendation No. 3:** Heretofore, because of the great necessities of some societies growing out of our failure to complete the \$100,000,000.00 fund to date, and owing to unforeseen contingencies that have arisen, these societies have received a larger per cent of their operating budget than other societies. It was recommended that hereafter the societies that waived their full percentage, should be reimbursed out of undesignated funds; that any organization whose share of designated and undesignated gifts totaled less than 100 per cent of operating budget, should receive such aid as would avoid incurring debt,—such indebtedness as has now been incurred to be paid as soon as is possible without crippling the work of any organization. The Board of Promotion is to set aside the funds as they can be

spared from time to time, to this end.

**Recommendation No. 4:** That the solicitation of designated gifts is to be made without the full approval as to objective and method, of the General Board of Promotion.

**Recommendation No. 5:** Heretofore the state conventions have been paying on an average about one-third of the expenses of the state boards of promotion. Hereafter the entire expense of the state boards will be borne by the General Board of Promotion—the state conventions to pay their pro rata share of the entire expense of the General Board of Promotion.

**Recommendation No. 6:** To provide emergency funds for such societies as may not receive sufficient amounts on their operating budgets; to provide for the urgent necessities of some colleges; and for the partial reimbursement of the Ministers' and Missionaries' Benefit Boards, of amounts now due them on collections to date, the committee recommended the distribution of the balance of the adjustment fund for this year, as itemized in this recommendation.

**Recommendation No. 7:** The Home Mission Society generously agreed to put their operating budget on an equality with the Women's Home Mission Society and the Publication Society in the distribution, hereafter, of the undesignated gifts. Because, the Home Mission Society had a much larger percentage of asking for endowment and permanent work than the other two societies (in fact, the Publication Society had nothing for that purpose), the other two societies were adversely affected, owing to the incompleteness of the campaign. In this action the Home Mission Society signifies its willingness to wait until the fund is complete, for the balance that will be due it on its operating budget. It further agreed to relinquish \$2,500,000.00 of its askings for permanent work, for the benefit entirely of certain other participating organizations and the local philanthropies.

**Recommendation No. 8:** Approved the setting aside of \$500,000 for philanthropies out of the askings of the Home Mission Society.

**Recommendation No. 9:** That the allotting of the \$400,000 relinquished by the Home Mission Society, for the benefit of city missionary societies and state conventions, be under the direction of the administrative committees of the Board of Promotion.

**Recommendation No. 10:** This recommendation was not to accept the adjustments made by the various groups in their

askings as worked out at Indianapolis, and to secure a more equal distribution of the funds, according to the necessities of each society.

## Executive Committee of the Convention

The Executive Committee of the Northern Baptist Convention met in the First Church, Indianapolis, Indiana, Nov. 3. The following matters were referred to subcommittees to report at a meeting of the executive committee to be held next March: Resolution relating to May meetings of the convention, Annual 1921, page 199; resolution relating to time of the report of the committee on resolutions, Annual 1921, page 301; action of convention relating to permanent meeting places. The matter of appointing a Commission on Christian Education, Annual 1921, page 206, was referred to the Board of Education. A committee of five was appointed to consider the possible reduction in the size of the General Board of Promotion, and the General Board of Promotion was requested to appoint a committee on the same matter to confer with the subcommittee of the executive committee. A tentative agreement concerning overlapping of work between the Publication Society and the Board of Education was announced. The president was authorized to appoint a committee of reference in matters affecting the relations of the Publication Society and the Board of Education. Mr. F. T. Field of Cambridge, Massachusetts, was elected a member of the executive committee in the place of Rev. A. L. Snell, deceased. The treasurer reported an indebtedness of \$15,000. A committee was appointed to consider the relation of city mission societies to the convention budget. Upon its application the Kansas City City Mission Society was recognized as a standard city mission society of class A. The date for the meeting of the convention was fixed for Wed., July 5, 1922. The committee on program reported progress, and the executive committee voted that there be constructed a unified program which will make unnecessary the holding of preliminary conferences. Rev. A. W. Beaven of Rochester, New York, was chosen to preach the convention sermon, with Rev. W. H. Geistweit of St. Louis, Mo., alternate. The executive committee chose the following representatives upon the Federal Council of the Churches of Christ in America: Vice-president, Pres. C. A. Barbour, Rochester, N. Y.; Delegates, Rev. R. A. Ashworth, Yonkers, N. Y.; Rev. A. T. Fowler, North Orange, N. J.; Mrs. W. A. Montgomery, Rochester, N. Y.; Rev. H. B. Grose, New York City; Rev. A. G. Lawson, New York City; Alternates, Prof. W. H. Allison, Hamilton, N. Y.; Sec. G. N. Brink, Philadelphia, Pa.; Pres. C. D. Gray, Lewiston, Maine; Rev. C. W. Petty, New York City; Rev. D. B. MacQueen, Bridgeport, Conn. Delegate to fill vacancy caused by resignation of John D. Rockefeller, Jr., W. S. Richardson of New York City. The executive committee after statement from Rev. J. F. Watson, chairman of the Seattle local committee of arrangements voted to express its favoring sessions of the convention to be held in the First Church of Seattle.

## "Advance Notice"

The announcement is hereby given of the Baptist Social Union—City Mission Dinner to be held at the Hotel Astor, New York, on Tuesday evening, December 6th, at 6:30 o'clock. Speaker will be announced later. This is the outstanding Baptist social gathering of the year and it is hoped that every Baptist church will be well represented.

Confiscated liquor poured into the sewers of Los Angeles destroyed the lining for a distance of 304 feet. And yet human beings are asked to put this stuff into their stomachs.





# The Chimney Corner



## Love Song of a Germ

COME, bacillus, let us wander,  
Wander ever, hand in hand,  
Down the capillaries yonder,  
Down that yonder shady gland.

Myriad microbe relations

Have no claims upon you, dear;  
Leave them to their occupations;  
You deserve your own career.

Countless cousins will not miss you,  
Happy in their own disease;  
Tripping through the tender tissue,  
We may work what ills we please.

Does the wanderlust possess you?  
I'll indulge it, dearest germ;  
We will roam to regions, bless you!  
Named by no researches' term.

Camping in the mountain muscles,  
Bathing in a quiet vein,  
Dodging vicious red corpuscles,  
Summering at Aches-le-Brain.

Gliding in a light gondola  
On abdominal canals,  
Only fancy shall control a  
Pair of perfect poison pals!

Slipping past the epiglottis,  
By the tonsils to the tongue,  
Traveling tilk the days have caught us  
When we are no longer young.

Then, our tastes become domestic.  
We shall search a quiet home,  
Snug and safe from antiseptic,  
There to breed and not to roam.

Come, bacillus, my infection  
Grows too potent to suppress—  
Quick, here comes your Auntie Toxin!  
Hide with me and tell me "Yes."  
(C. P. IVINS, in "Life.")

## Are Professors Infallible?

A certain professor explained to his class that a thing is the same notwithstanding substitution of some of its parts. A sharp student undertook to argue with him.

"You see my pocket knife," said the student.

"Yes."

"If I lose the blade and get a new one in its place, it will be the same knife?"

"Undoubtedly," assured the professor.

"And then, suppose I lose the handle and put a new one on, would that be the original, identical knife?"

"It certainly would be," said the professor with rising choler.

"Now," said the student, squaring his shoulders and drawing a deep breath, "suppose some one found the old blade and the old handle and put them together again, what knife would that be?"

"You are impertinent, sir," was the professor's reply.

## OUR EDUCATIONAL NUMBER

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

### Another Professorial Flight

"Now in case anything should go wrong with this experiment," said the professor of chemistry, "we and the laboratory with us will be blown sky high. So come a little closer, boys, in order that you may follow me."

### Education

A little knowledge of the ways of men,  
A little reading of their deeds and fates,  
A little guessing at their thoughts, and then  
A quick forgetting of their names and dates—

### That's History!

A little delving in the tomes they penned,  
A little conning of the verse they writ,  
A feeble grasping of their aims and trend,  
A show mem'ry of their mirth and wit—

### That's Literature!

A little dabbling with a salt or two,  
A little mussing with a sticky mess,  
A few experiments half-blundered through,  
A twilight testing of a groping guess—

### That's Science!

### Where Were We When Babel Fell?

A Frenchman learning English had laboriously compiled a table of how words ending in "ough" ought to be pronounced:

rough—ruff  
cough—coff  
bough—bow  
through—threw  
though—tho

But in spite of careful consideration he rendered this sentence: "Though sitting on a dry bough he caught a cough so rough that it racked him through and through" as follows: "Tuff sitting on a dry bo he caught a cow so rew that it racked him throff and throff. Confused; but why not?"

A little later he was again mystified when he discovered that if he was quick he was fast, and if he was tied he was fast, and if he became drunk he was fast, and if his socks did not fade they were fast. Yet in all his class he was the only one who won one prize!

### Gray's Elegy—for Campus Use

Ed. (touching her slender hands and quoting): "Hands that the fate of empire might have swayed."

COED (sarcastically, quoting): "Or waked to ecstasy the living lyre!"

## Ethics

I shot an arrow into the air; it fell in the distance, I know not where, till a neighbor said it killed his calf, and I had to pay him six and a half (\$6.50). I bought some poison to slay some rats, and a neighbor swore it killed his cats; and rather than argue across the fence, I paid him four dollars and fifty cents (\$4.50). One night I set sailing a toy balloon, and hoped it would soar till it reached the moon; but the candle fell on a farmer's straw, and he said I must settle or go to law. And that is the way with the random shot; it never hits the proper spot; and the joke you spring that you think so smart, may leave a wound in some fellow's heart.

## A Bit of Modern History

The Travel Class relished these latest traffic rules sent by a tire magazine ("Portager") to the United States for guidance of Americans touring in Japan:

"As the rise of the hand of the honorable policeman stop with rapidness greatly. Do not pass him or otherwise disrespect him.

"When a passenger of foot hove in sight tootle the horn trumpet to him melodiously at first. If he still obstacles your passage tootle him with large vigor, and express by word of the mouth a warning, 'Hi, hi!'

"Beware of the wandering sow that he shall not take fright as you pass him. Do not explode the exhaust noise box at him. Go smoothly by.

"Give space to the festive dog that makes play-sport in the roadway. Avoid entanglement of the dog with your wheel spokes.

"Go smoothly on the grease mud, as there lurks the skiddy demon. Press the brake of the foot smoothly as you roll around the corners and save collapse and tip up.

"Thank you honorably."

## Newest Things Just Out in Biology

A fly and a flee in a flue  
Were imprisoned, what could they do?  
Said the fly, Let us flee!  
Let us fly, said the flea—  
So they flew through a flaw in the flue

## Theological: Pomo-Logical

Apples hanging on a tree,  
They're as moral as can be;  
Apples crushed to get the juice,  
Naughty are, beyond all use,  
Eve behaved herself, you know,  
While she scanned the fruit denied her  
Never did she make a show  
Till the apple was in cider!  
(BEECH HILTON, in "Life.")



## The Young Reserves

### Two Plus Two Equals Ten

PROBABLY as soon as you heard the title of this story you began smiling all over your face. "Oh, but two plus two *doesn't* equal ten at all! It simply couldn't, since it always, always equals four. I guess I know my arithmetic tables!"

Well, you do, of course. Yet just this once two plus two really did equal ten, as you will now hear.

For once upon a time there were two little sunbonnets under a bush. And under the sunbonnets were two little girls, which is all that sunbonnets are good for, anyway—to cover little girls, and over-  
hear their secrets.

One little sunbonnet girl was saying: "All I know is, that a man wrote it down in black and white that if every church member invited some one else to join church this year, then every single person in the whole United States would be going to church before the year was over. So there!"

Sunbonnet number two was quiet for a while, then said very solemnly: "Mary Ann, if *that's* true, then we haven't a minute to lose, for it's September now and we ought to get our extra two before January. Our living in the country makes it awfully hard, for wherever will you find people who aren't church members. I'd hardly know how to begin."

Mary Ann wrinkled her nose in doubt: "Well, Susan Brown, if they won't come to church, we'll have to carry the church to them, I guess."

"What? Steeple and all? Why, Mary Ann, you're crazy!"

"No, I'm not, for it isn't the *outside* of a church that matters, it's what goes on *inside* that God cares about. Now, why couldn't we carry Sunday school to the Homer twins, for instance?"

"Oh, you wouldn't dare go there!" gasped Susan, "why, the farmers down around the postoffice say that Ephraim Homer swears from morning till night and curses every one in sight; and that Mrs. Homer is the queerest woman, she lets the children run wild, and once she even slammed the door in the minister's face when he went there to call. Oh, we couldn't begin on *them*, Mary Ann!"

"But Susie, it's the *very* place we seem to be needed most. And just think how surprised our pastor will be when we bring a twin apiece to church with us."

And he was surprised, you may be sure! Because it was not only Molly and Polly, the twins, but also Mr. Ephraim Homer came to church, and Mrs. Ephraim Homer, not to mention Horace and Morris and all the in-between children who came trooping into church one December Sunday, stamping the snow off their boots.

The pastor stared. And the congregation stared. And Mary Ann stared. But Susie Brown whispered: "My goodness

gracious me! We went for two, and look what we get!"

So you must be wondering what they did back in September to bring such a pleasant result in the month of December. It was really too simple for words; for they just went to the Homer's farm and swung on the broken gate calling to the twins: "Hello, Molly! Hello, Polly! we know an awfully nice game to play."

"Come in and play it," called the twins in a duet.

So in they went.

And they played Sunday school, with nasturtiums for the scholars. (You can see for yourself how very much like sunbonnets the little flowers looked!) The nasturtiums sat in rows, with a Mr. Aster as the superintendent, and a Miss Peony to teach the girls' class. Molly and Polly did not know a single hymn when the game started, but because Mr. Aster had to teach the words to his nasturtium scholars, Molly and Polly learned the words unconsciously. They learned golden texts in the same way, and Bible stories. Yet it really was just *playtimes*, every bit of it. Even the offering was fun, for every good nasturtium laid the petal of a golden glow flower on the green leaf collection plate, while all the flowers bent their bonnet heads and prayed with Mr. Aster:—

"Father, take the money brought Thee,  
Give it something sweet to do.  
May it help some one to love Thee,  
Father, may we love Thee, too."

They even had a missionary speaker at their flower school, for a yellow Miss Chrysanthemum came over from Japan. Her real name was O Kiku San, and Susan Brown helped her to bow with true Japanese politeness as she told about her pretty home across the sea where people worshiped idols until a missionary came to tell of Jesus. She thanked each and every nasturtium for their gifts of golden glow, which had brought the Bible to that heathen village. And you must admit this was a clever way of telling Molly and Polly about missions and idols and God.

"Come and play again, won't you?" they begged wistfully when it was time to stop the game.

"Indeed we will," said Mary Ann and Susan Brown. So they went again and again, until one day Polly said to her mother: "Oh ma, won't you scrub up

me and Molly, and leave us go to church tomorrow?"

"Church?" gasped Mrs. Homer, "land sakes! whatever put that notion in your heads, when there ain't been a Homer inside a church for years on years. And what's more, there ain't going to be any there now—so quit your teasing!"

They stopped begging, but they kept on playing, for there is no doubt that Mary Ann and Susan Brown had brought the church to *them*. They played make-believe church suppers, and prayer-meetings, Christian Endeavor—yes, *everything*, until by and by Polly made as good a pretend-preacher as anybody could.

"I guess we've filled them to the brim with church," laughed Mary Ann.

"Indeed we have," said Susan Brown, "So now you wait and see."

So they waited and they saw. Saw every Homer, big and little, walking into church that crisp December Sunday. And Mary Ann said afterwards: "It was such an easy little thing to do, just *play* them into church!"

Indeed, it makes me wonder why YOU don't play church yourself sometimes—maybe you could carry your church and all its meetings straight into the hearts of families who have forgotten all about it!

### Winning Essay

I am very much afraid that as *Baptists* you Young Reserves are not very observant boys and girls. In any case, very few of you handed in essays about "The Baptist Who Interests me the Most." Those that reached me were all good, but every one of them was about some one who lived in the same town with the Young Reserve. That is all right, only from what you wrote about these nice Baptists I knew that if you only read "Missions" you would find the world is brim-full of Baptists doing immensely interesting, difficult things. We will soon have some fascinating stories about them in this column. Meanwhile here is the essay which won the prize:

Dorothy Dobbs (Dayton) is 11. Her mother certainly is splendid, isn't she?

"The most interesting Baptist I know lives in the same house with me. She is mother. Mother used to be sort of a Unitarian, but when she was only 18 she loved Jesus too much to stay a Unitarian, so she read the Bible and got baptized the Baptist way, which was hard for her as her family did not approve. But now she has made every one a Baptist, even my stepfather. She does the most uncomfortable things because she feels she ought. One is writing papers for the woman's society. Her legs tremble because she is scared, but she pretends they don't and they say no lady in church interests people in missions like she does. Another way she is interesting is because she gives more money than she ought to our church. Once she gave all her dress money to a collection and instead of missing the dress she was very happy. She is nice to strangers and calls on them and altogether she is how I want to be when I'm old too."

### Santa Claus's Partner

This is the title of the new contest. Did you ever give some one a wonderful Christmas—some one who was lonely or poor or sick? Write me about it by Dec. 1. Or send a "pretend" story about being such a partner.





# Religious Education



## International Uniform Lesson for December 4

PAUL IN MELITA AND IN ROME  
Acts 28:1-31. Golden Text: Rom. 1:15-16.  
By JOHN A. EARL.

### The Lesson Text

This lesson closes Luke's account of Paul's earthly activities. The chapter stops abruptly. In fact it is not a formal closing of a great narrative at all. Evidently Luke knew that Paul's prison epistles to the Philippians, the Ephesians, the Colossians and to Philemon and later to Timothy would indicate in Paul's own way what he had failed to record. He leaves Paul in Rome as he started with him at Antioch. The shipwrecked crew and passengers found friends among the rude inhabitants of the island of Melita or Malta as it is now called. With characteristic activity Paul is described by Luke as helping and healing, and while nothing is said about it, probably preaching and teaching. For three months this ministry continued. In the spring the voyage to Rome was resumed. Reaching Rome Paul is given large liberty for a prisoner, dwelling in his own rented house and conducting a mission of teaching and preaching and writing for two years.

### The Lesson Taught

Paul in Melita, Paul on the road, and Paul in Rome are the three main divisions of this lesson.

#### Paul in Melita

Two things mark Paul's activities in Melita, first, helping to add to the physical comfort of shivering, weary men huddled together on a drizzling winter day awaiting information about the island upon which they had been cast and doubtful of what the reception might be from the barbarians who could not speak either Latin or Greek. Paul, though a great man, was not above doing the most humble tasks. In fact that was a mark of his true greatness. While others were standing helpless in their misery keenly feeling their discomfort, Paul busied himself on the beach by gathering firewood. The man who could kindle a flame of devotion to a great cause in the hearts of men could also kindle a fire of driftwood on the stormy beach of an unnamed island in order to contribute to the comfort of his fellows. And how often it happens that when in the line of service the viper fastens on the hand and the adverse criticisms are spoken. But as every good Christian should do, Paul shook off the viper into the fire and felt no harm, and with equal equanimity he shook off the rude judgment of the islanders concerning him as a murderer. The second thing that marked Paul's activities in Melita was his healing ministry. He was the physician

and not Luke. Luke as a physician knew the disease of Publius and gives it the technical names, but strange he did not heal Publius. Have we not forgotten in some degree the healing ministry of the Christian religion? Sometimes the medical man has to stand aside and let the spiritual physician have access to the sick room, and when he does not stand aside the two should work hand in hand for the recovery of the sick. There is a ministry of healing represented by Paul which the Lukes have too long neglected,—a ministry that does not deal with symptoms or diagnosis or technical medical processes, but that goes to the spiritual sources of energy through prayer and personal touch. There should be no conflict between the science of the medical man and the prayers of the spiritual man. In fact it is a happy combination when both men are found in a Christian doctor.

#### Paul on the Road

On the road to Rome Paul found again the fragrant flower of friendship. He found friends in Puteoli on the Bay of Naples, and with them he stayed seven days. One must fill in the seven days spent there by the aid of sanctified imagination. One must picture to himself the relaxation which must have come to Paul's tired body as he rested in that salubrious climate after a winter on Melita. The reader must also live over again with Paul seven days of fellowship with congenial companions after months of forced confinement with cut-throat criminals, rough Roman soldiers, and pagan mariners. His reaction when he left the brethren in Puteoli to tramp to Rome left him somewhat distressed and discouraged. He was leaving friends to appear before Caesar as a prisoner of Rome. Therefore when the brethren from Rome appeared at the Market of Appius and later at the Three Taverns having walked about fifty miles to meet and convoy Paul and his two companions to Rome, Paul was inspired with new courage and broke out into a prayer of thanksgiving. Sam Walter Foss has written the best commentary on this incident in the life of Paul in his poem, "Let me live in a house by the side of the road and be a friend to man." Such friendship as these brethren from Rome manifested for Paul and his companions is the hope of the world.

#### Paul in Rome

Three days after Paul arrived in Rome he sent for the leaders of the Jews in that city with the hope that he might enlist them in his behalf when his trial before Caesar was called. He explained the situation to them and why he had appealed to Caesar. With characteristic caution they informed him that they had no official communication from Jerusalem concerning him; but suggesting that they

would be interested to hear him declare his faith at some time to be mutually agreed upon. However, they could not let the opportunity pass of telling him that his sect was everywhere in disrepute. When the day arrived for the conference Paul spent the hours from morning to evening explaining his position with regard to the kingdom of God basing his arguments upon the law and the prophets and persuading them concerning the Messiahship of Jesus. Some believed and some did not believe and so the conference broke up, but not before Paul had warned the disbelieving Jews by a quotation from the sixth chapter of Isaiah, adding that what the Jews rejected the Gentiles would be only to glad to receive. The Acts of the Apostles closes with a picture of Paul the impassioned evangelist preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him. "The hired house" of Paul the Roman captive was greater than the palace of the Caesar because it incarnated the gospel which would continue to be the power of God unto salvation, when Rome had gone to pieces. In these days of great world powers struggling for supremacy in commerce and industry, it is well to remember that the thing which Paul embodied in Rome is still the only hope of bringing heaven down to earth and making the will of God the principle of all national and international integrity.

### The Home Field

It very frequently happens, when men and women have been redeemed by Christ, that they are filled with a strong and even passionate desire to enter some prominent sphere of service. It is not that they are proud and lifted up, and therefore seek exalted places. They are of quite lowly disposition, but their passionate gratitude drives them to seek some public ministry in the field of the kingdom. And so they turn to the pulpit. Or they look toward the missionary's calling. Or, if it be not so far away, it may be a piece of public work at the other end of the town in which they live. And God says: "No, nearer still! Not even at the other end of the town! Go back home! Go back to your own kindred! Go back to your own little circle of friends, and be my witness! Go back to your own workshop or office, and tell your mates what great things the Lord hath done for you!"

I remember that one of Spurgeon's congregation went into his vestry after service, and asked to be allowed to join in Christian work. "What are you?" said Spurgeon. "I am an engine-driver." "Is the stoker converted?" "No." "My dear fellow, that is your piece of work."—DR. J. H. JOWETT, in *The British Weekly*.





# Young People's Work



## Topic for December 4

THY WILL BE DONE. IV. WITH MY PLANS  
Matt. 6:7-15. (Consecration Meeting)

*If I had youth no chains of fear should  
bind me;  
I'd brave the heights which older men  
must shun,  
I'd leave the well-worn lanes of life be-  
hind me,  
And seek to do what men have never  
done.  
Rich prizes wait for those who do not  
reaver;  
The world needs men to battle for the  
truth,  
It calls each hour for stronger hearts and  
braver;  
This is the age for those who still have  
youth!"*

EDGAR A. GUEST.

*"Forgetting the things which are be-  
hind, and stretching forward to the things  
which are before, I press on toward the  
goal unto the prize of the high calling of  
God in Christ Jesus."—PAUL.*

## Available Material

Send to the Baptist Young People's  
Union of America, 125 N. Wabash Avenue,  
Chicago, Illinois, for a free package of  
literature containing the following leaflets:  
"What Shall I Do With My Life?"; "Ob-  
jectives for Life Work Education"; "The  
Ministry of the Church of Life"; "What  
Constitutes a Call to the Ministry?";  
"What Constitutes a Call to Missionary  
Work at Home or Abroad?"

1. *What Shall I Do with My Life?* Mar-  
garet Fuller once said: "I accept the  
universe." When Carlyle heard it, he  
said: "Egad, she'd better." There isn't  
anything else to do. We may try to  
ignore it or even imagine it is naught,  
but always we must take account of it  
and finally work with its laws to our  
making or against them to our breaking.

Much the same thing is true of life.  
We must accept it and do something with  
it, even if it be nothing more than de-  
stroy it. Whatever we think, or whether  
we think at all or not, two things we  
cannot escape: we must become some-  
thing and we must wield some kind of  
influence. Life does not wait on thought.  
As Bergson says: "Life cannot be judged,  
it must be lived."

Since life must be lived, since we must  
become something and exert some kind of  
influence, it is a fairly reasonable assump-  
tion that most of us want to be our best  
and do our best.

And since none of us can hold that we  
either create ourselves, the materials with  
which we work, or in the main the oppor-  
tunities into which we enter, it would  
seem that we should be and do our best,  
not for selfish ends, but that we may

*This page is for all Baptist young peo-  
ple's organizations. Send news items on  
activities, organizations, plans and meth-  
ods of work for publication in THE BAP-  
TIST to James Asa White, General Sec-  
retary, 125 N. Wabash Ave., Chicago.*

render the largest service to God and  
man.

Every business occupation or calling,  
which makes really useful contribution  
to life, may be made a Christian service.  
And surely the only adequate reason for  
doing any kind of work in the world is  
to make a better and happier manhood and  
womanhood. Every person's life should  
make the world richer and better, what-  
ever the particular calling may be.

2. *Every Man and Woman Called.* In  
addition to expressing the Christian spirit  
in our vocation, there is abundant oppor-  
tunity and need for leadership and service  
in the communities where we live. The  
common good, community betterment,  
programs, religious education and other  
helpful work among boys and girls, burn-  
ing social, industrial and political prob-  
lems,—all these rightly claim our interest  
and support. The call to consecrated ef-  
fort is to each one of us, not to some  
particular group whom we set apart and  
expect to do work we ourselves should do.

3. *The Giving of Life.* The call for  
men and women to earn and use money  
for building the Kingdom is urgent and  
the opportunity for investment is strategic.  
But Europe cannot settle her burning is-  
sues by giving gold only. Out from the  
homes of rich and poor the choicest young  
lives have gone, thousands of them never  
to return. Life must be given. Many of  
those who have fallen would have been  
leaders in Christian effort around the  
world. Fortunes have been wiped out;  
ruinous indebtedness is being created;  
life-blood is being freely offered on the  
altars of patriotism. Who is to take the  
place of those fallen on the battlefields  
of war and lead the Christian hosts in  
the greater battles of peace? Shall it be  
said that American college students are  
less heroic and sacrificial than those of  
Europe, and that the challenge of Christian  
leadership in the face of world problems  
and world needs went unmet because we  
lacked their devotion? I refuse to be-  
lieve it. The response is coming.

The power we are developing is not a  
personal perquisite to be used for our  
own gain and gratification, but is a sacred  
trust binding us to the service of fellow-  
men. By every inheritance from a splen-  
did past, by every opportunity of a tre-  
mendous present, by every sacrifice of our  
college comrades in Europe, yes, by that  
supreme sacrifice of the Christ, are we  
bound to dedicate our lives to that  
Christian leadership for which the world  
imperatively calls. (Adopted—Ed. Ed.  
Leaflets.)

## Field Notes

### From Alberta

Aside from my little message at the  
convention at Cincinnati, I did not con-  
tribute much to the proceedings. But the  
proceedings contributed a great deal to me,  
and I am passing it on up here. We had  
a city rally, such as the one you saw here  
last autumn, but it included negroes, Ger-  
mans and all, this time. I did not at-  
tempt of course to rehearse the addresses  
given, but I did try to interpret the con-  
vention to our city unions, and they de-  
cided when I was through that although  
we are away out here on the frontier of  
things, we are part of a great big  
influential organization, and that sense of  
being part of such a powerful organization  
has gripped them. Along with that I have  
tried to bring to them the consequent re-  
sponsibility.

### Merits of the Group Plan

"I wish you could have seen my own  
union last Monday night. There were  
forty-five present. It was a missionary  
topic—Livingstone—taken by one of the  
four groups into which the society was  
organized, the All-Faithfuls, the Irre-  
pressibles, the Eureka's, and the Action  
Group. Eleven different persons took part  
last Monday night, including three who  
spoke to the topic, taking different sec-  
tions of the life of Livingstone. The group  
idea worked out by our executive is lead-  
ing the young people on by leaps and last  
Monday night was the best thing I have  
seen them do. Incidentally I discovered  
one young fellow who is a beautiful  
speaker, a lad I had never suspected as  
having such power. It was his first time  
to take a topic. The executive meetings  
are a delight. My president is a leader  
of merit. But their activities are not  
stopping with their meetings. The society  
has undertaken to put its four groups  
into different sections of the gallery on  
Sunday evenings, when those galleries are  
filled nearly to capacity with young people,  
for the purpose of welcoming strangers  
and doing personal evangelistic work in  
my after-meetings. They have a commit-  
tee undertaking to visit two hospitals  
every Sunday afternoon, to go through the  
wards with papers, flowers, books, etc. In  
fact they have been doing that for some  
months now.

### Off to Service

"One of the most gratifying things is  
that one of my young men from the union  
has decided to study for the ministry, and  
has gone off to Brandon College this fall.  
He is one of my best fellows, with a fine  
gift of public speaking. Another young  
girl—teaching just now—is going to train  
for a nurse and volunteer for medical  
missions. Already this church has four  
of its members on the foreign field in  
Baptist work, and two others in Y. M. C.  
A. work in Japan." G. A. CLARKE.





# Our Own Folks



## Danish Baptist General Conference

The sixth general conference of the Danish Baptists of America was held in Chicago recently. The First Danish church of that city (Belden and Kildare) entertaining the conference.

President Aug. Broholm, Storden, Minn., presided over most of the sessions, ably assisted by the vice-president, Rev. J. D. Vinding, Newell, Iowa. The attendance was not as large as usual, nevertheless the conference was one of the best ones ever held, a splendid spirit of efficient leadership, Christian fellowship and brotherly harmony prevailed throughout the sessions and services.

A few of the most significant events and decisions shall here be mentioned:

The reports of the missionaries from the different fields were encouraging and hopeful. The recording secretary in his statistical report gave the information that 250 had been added to the churches by baptism during the past two years and that over \$200,000 had been paid out for various purposes. A number of the Danish churches have had a share in the New World Movement, several of these "going over the top" in meeting their apportionments.

### Seminary Affiliates

The Danish Theological Seminary affiliated with the Des Moines University under the efficient leadership of the dean, Dr. N. S. Lawdahl, is sending out a fine type of young ministers, five being ordained last spring.

Being the sixty-fifth anniversary of the Danish Baptists in this country an interesting "exhibit" in charge of Rev. I. Fredmund, attracted the attention of the delegates and visitors, and the historical lecture given by Rev. A. Broholm created much inspiration and hope for the future.

The presence and addresses of Dr. J. W. Million of Des Moines University, Dr. H. F. Stilwell of the Committee of Evangelism, Dr. Otto of the Chicago Executive Council were much appreciated and were a great uplift for the conference; so was the address of Miss Helen Crissman, secretary of the W. W. G. given at the women's session.

Following the general discussion of the mission-fields it was decided to have one evangelist, one general missionary or pastor at large and districts-missionaries.

Following workers were elected: evangelist, M. A. Wesgaard; general missionary, N. L. Christianson; missionary for Michigan, and Christophersen; missionary for Montana, Oregon and Washington, H. H. Sorenson. The national B. Y. P. U. decided also to have a director of S. S. and B. Y. P. U. work.

The discussion concerning the Ministers' Pension and Aid Fund resulted in a decision to have the fund enlarged, the adoption of new rules and by-laws.

A committee was also appointed, whose duty it is to investigate and report at the next conference the necessity and advisability of erecting an old peoples' home.

The new-elected officers are: President, Rev. J. D. Vinding, Newell, Iowa; vice-president, L. Thompson, Council Bluffs, Iowa; corresponding secretary, A. W. Warren, Clarks Grove, Minn.; treasurer, H. E. Monk, (president of the Farmers Guaranty Bank) Viborg, S. Dak.; recording secretary and statistician, Rev. I. Fredmund, Viborg, S. Dak.; assisting recording secretary, Rev. A. L. N. Sorenson, Cedar Falls, Iowa.

The next General Conference will be held at Cedar Falls, Iowa, September, 1923.

I. FREDMUND,  
Viborg, So. Dakota. Rec. Sec'y.

## How San Diego Grows

A fine spirit of co-operation and a growing faith in God's purpose of grace for the people of Southern California and the world, to be wrought out in a measure through the Baptists of the city of San Diego and vicinity, are readily seen by those in close touch with the work of our denomination there.

The great First Church, known as "The White Temple," mother of us all, is going forward grandly in its many-sided life-activity. Frank O. Belden, pastor, is a tower of strength who finds time and a way, not only to lead his own flock in ministries near and far in the name of Jesus, but is also the wise and energetic "Belden the Brotherly" for the rest of our people. The organization of the church upon the family group plan has proven very valuable in the social, financial, educational and administrative work of the church. Dr. Belden's sermons, especially the evening ones, have been largely evangelistic. The invitation is extended and the "doors of the church" opened at nearly every service with gratifying results. During the last year seventy-five were received by baptism, 160 by letter, and twenty-two by experience. The present membership is 1157. The Bible school has shown a steady increase in attendance all through the year, the enrollment now being nearly 700. During the past year the debt upon the church building was reduced \$7,000.

### School Too Big for Room

Logan Heights Church, Wesley J. Beaven, pastor, held its annual meeting recently when thirty-one baptisms were reported for the year. The Bible school is the largest in its history, the adult department overflowing the seating capacity of its room by fourteen or fifteen. Sunday congregations are good. The Young People's Union is much alive and growing. They are preparing to entertain the State B. Y. P. U. Convention November 25-27, 1921, which will be a great event for this vicinity, and for all of Southern California. The church is planning to have the help of Evangelist Marshall again, in a series of meetings during March.

Scott Memorial Church, L. P. Valentine, pastor, when re-organized about two and one half years ago had forty members; now they number 112. The Sunday school at that time had an attendance of thirty-five, now it runs around 150. The Bible

school unit of the proposed new house of worship has been built during that time and is now all paid for excepting about \$300. There was never a better outlook for the future of the church. The community is being built up rapidly and new members are coming continually. The church went well over its quota for the New World Movement and pledges have been paid in well, only about \$100 remaining unpaid October 1, as due on that date. The pastor is completing his fourth year with this church on December 1.

The Ocean Beach Church, Rolla E. Brown, pastor, is the youngest church among the Baptists in San Diego and vicinity. Its membership is small, being less than sixty all told. It is in a new, growing section of the city, somewhat remote from the center of the city, and where there is no church of any considerable strength and no house of worship (except tiny chapels) within a radius of some five miles. There is a population of 3,000 or more within two miles of the church. Ocean Beach is on the western side of the base of the famous Point Loma, having the Light House and Military Reservation (Ft. Rosencrans) out on the point of the peninsula, with the beautiful buildings of the Headquarters of the Theosophical Society, Roseville, and elegant residential Loma Portal occupying the rest of the Point. Ocean Beach is growing with the city; San Diego doubled in size between 1910 and 1920. The government is spending many millions preparing the great marine base and naval training station out in the direction of Ocean Beach.

### Will Erect New House

The Baptists, through the impetus of the New World Movement, are about to erect a new house of worship for the church at Ocean Beach, to cost about \$15,000, with provisions for additions to the capacity later as needed. It is hoped to lay the corner-stone on Thanksgiving Day. About \$12,000 is provided toward the new building; and it is hoped that the balance needed will be secured before the dedication of the church, that is, within the next three or four months. The building is greatly needed. The Bible school has had an average of 105 present during August. The Young People's Union has an attendance of from twenty-five to fifty. The Boy Scouts number fifteen or so at each Friday night meeting. And other departments are handicapped correspondingly. A tent-house is used as an annex to the tiny chapel which is itself only twenty by forty feet. And a cottage across the street affords two class rooms of a kind. A lot 50 by 140 is now owned by the church, centrally located, and a San Diego architect, Clarence E. Decker, has prepared plans for a building which will be a source of joy and pride to the denomination and the community.

A notable work is being done here through our Baptist representative among the service men, Rev. Floy T. Barkman. The dimensions of this field of Christian influence are astounding. Of the 45,000 service men whom our Uncle Sam has in Southern California, about 18,000 are in or near San Diego. On October 30 there were in the harbor of San Diego govern-



ment ships (war craft) representing about \$300,000,000. The monthly payroll here is over one million per month. New marine barracks accommodating 5,000 men will be opened November 15. A naval training station to take care of 5,500 men is under construction. A 1,000-bed hospital in Balboa Park is half completed, to cost over two millions. A new repair base which was used during the war by a private concern will soon be ready to take care of any government ships along the western coast. Both army and navy air service fields on North Island (across the bay from the city) have a large number of men who are continually experimenting, using machines in forest patrol, etc. The entrance to the harbor is well protected at Ft. Rosecrans by about 500 men. The hospital at Camp Kearney (only a few miles away from the city) has some 400 patients, mostly overseas men and all tubercular.

From the above bird's-eye view it can be readily seen what an opportunity and need there is to minister in the name of Christ. No part of this wide field presents a closed door to our Baptist representative. Religious services are held on ship and in camps; personal work is being done in much visitation; sons are being located at the request of anxious mothers, and, best of all, many men are being converted and uniting with our Baptist churches.

A Baptist city mission society has been organized recently in San Diego, of which Rev. F. O. Belden is president, Prof. George R. Livingstone, vice-president, Rev. L. P. Valentine, secretary, and Mr. W. M. Reinheimer, treasurer. Much remains to be done through this society for getting the Baptists of this vicinity into well-directed efforts for reaching the foreign speaking peoples in our midst and for the large areas unreached by any denomination with the gospel of our Lord and Saviour.

Iowa Baptist Convention

BY CHARLES G. WRIGHT

The Iowa Baptist State Convention met with the Walnut Street Church in Waterloo, in its eightieth annual meeting, Oct. 26-30. The weather was ideal most of the time, the place of the meeting was fairly central, the attendance was large, over 450 delegates and visitors being registered.

For many years the pastors of the state maintained a pastors' conference, but some years ago it was discontinued. Two years ago, however, it was reorganized and this year held its second regular meeting. Three sessions were given to it, Tuesday evening and Wednesday morning and afternoon. President P. W. Crannell of Kansas City Theological Seminary was the guest of the conference, giving three thoughtful, inspiring addresses. The subjects presented were: "The Person of Christ in the Twentieth Century," "The Three Adjustments of the Minister" and "The Educational Task of the Church." Rev. J. F. Catlin of Council Bluffs told of a local survey and its value, and Rev. H. J. Moore of Keokuk presented the subject of church advertising in a way to awaken much interest.

The first session of the convention was on Wednesday evening.

Above the platform was suspended a banner with the slogan for the coming year, the most important and timely that could be chosen, "A Revival in Every Church." Above it, arranged in the form of a triangle, were the watchwords, "Enlistment, Enduement, Enlargement. After

the customary words of welcome and response, the key-note address was given by Rev. H. R. Best of Des Moines. It was a message characterized by clear thinking and intense earnestness and reached a high level. Tactfully yet plainly it was shown that if the proposed objectives are to be realized, divisive influences must cease and a common ground of unity must be found.

The morning sessions on Thursday, Friday and Saturday were devoted largely to the presenting of reports and the transaction of necessary business. Each morning session was opened with a Scripture study by Rev. B. M. Osgood of Fort Dodge. In connection with the devotional period Rev. J. A. Hurley of Estherville gave what was called an inspirational address on the first morning, and Rev. T. J. Giblette of Clinton on the second.

Taking Stock of Resources

Thursday afternoon included two important addresses upon the general subject, "The Baptist Position in Iowa." The first was by Rev. R. B. Davidson of Ames, who discussed "Appealing Conditions." A careful study had been made of some of the statistics of the annuals for the past twenty years. The results were not conducive to optimism, but they presented food for thought in the facts which ought to be frankly faced by us all, religiously and educationally. It was shown however, that there is another side and a new day now before Iowa Baptists. The second address was given by Rev. A. W. Tandy of Mason City, "Meeting the Challenge" was the theme. Some of the things needful were clearly indicated. President J. W. Million of Des Moines University was then introduced, this being his first appearance before the Iowa Convention since he assumed his duties at the beginning of the college year. His address was upon the subject, "The Essentials of Christian Education." Although the hour was late close attention was given until the close.

After the song service on Thursday evening a tender memorial service was held in honor of Rev. R. R. Sadler, for many years recording secretary of the convention and for twenty years editor of *The Baptist Record*. It will be of interest to many to know that his son, H. H. Sadler, will continue the publication of *The Record* under the editorial management of Prof. J. A. Lapham, so long connected with the work of religious education in the state.

Rev. H. R. Greaves of New York, representing the Board of Promotion, then gave an illuminating and much needed address, setting forth the background of the movement and the present condition and outlook.

Rev. S. R. Vinton also presented the missionary needs and work undertaken, by means of pictures thrown upon the screen.

Friday afternoon the women had charge of the program. Needless to say, it was a good one. In the absence of Mrs. W. A. Montgomery, who was prevented from attending by illness, Mrs. Goodman of Chicago gave an inspiring address. The outstanding feature of the afternoon was the thrilling address of Mrs. Ellora Clough Martin, a daughter of John E. Clough, as she told again the story of that remarkable life. This was of special interest to Iowa Baptists, because Dr. Clough's boyhood and early manhood were spent in this state.

The women contributed an interesting feature of the convention also by the giving of a pageant on Saturday evening,

largely the work of the workers of the First Church of Waterloo.

Friday evening was given to two banquets, the women meeting at one place, and the men at another. These were well attended, the fellowship was delightful, and the speaking was of a high order.

One of the most important matters acted upon at the business session on Saturday was the adoption of the reports, after full deliberation, of the committees on ordination and on standardization of the ministry. The substance of the action taken may be thus summarized: In order to secure and maintain recognized, recorded ministerial standing as the basis of the work of the Ministers and Missionaries Benefit Board, it is urged, "First that in each association and throughout the territory of the convention there be, in effect, a committee on ministerial standing; that the list made include all accredited ministers within the bounds of the association and within the boundaries of the state; that when a minister removes from one association to another or from one state to another he shall be granted a certificate of ministerial standing and that churches be urged to have dealings only with those having such certificates.

Second, in the case of ordination, the church of which the candidate is a member be urged, first, to confer with the ordination committee and call an ordination council only upon the recommendation of this committee. That when a candidate is ordained he be granted a certificate signed by the members of this committee, and that only such names be published in the convention annual as have such endorsement by this committee.

Sunday morning a large congregation assembled for the convention sermon, which was given by Rev. C. A. Carman of Shenandoah, "Perfect love casteth out fear," 1 John 4:18, was the text. It was a tender, thoughtful, uplifting sermon and a blessing to all.

New Man Stirs Audience

In the afternoon was the B. Y. P. U. session, when a fine company of young people came together. Mr. Wetter, the newly elected director of religious education, was present and gave a brief address. William Pressnell, a student of Des Moines University, spoke earnestly of the Life Service League, which now has 150 enrolled in the state. The principal address was given by Dr. Howland Hanson, the newly chosen director of religious education in Des Moines University. The subject was "The Appeal of the Cross." It was one of the greatest messages of the convention and will not soon be forgotten by those fortunate enough to have heard it.

The convention closed on Sunday evening with a sermon by Prof. A. T. Robertson of Louisville Theological Seminary, who will lead the entertaining church in a series of evangelistic meetings.

Looking back over the convention as a whole it was doubtless one of the best in recent years.

At the meeting at Keokuk a year ago some rather radical changes in organization and methods were under discussion and were adopted. The spirit of the meeting was sometimes uncomfortably critical. This year the spirit of the meeting was fine, some great addresses were given. Various matters of business were wisely disposed of. The survey of the year indicates much of real progress and a hopeful outlook for the future. There have been over 3,000 additions to the churches and many churches are now planning special meetings. The churches today are



far better supplied with pastors than a year ago. And not only that, but the number and quality of the younger men who are coming to positions of leadership is most encouraging. An increasing number are men of adequate training, progressive in spirit, in sympathy with modern methods and the modern spirit and with evangelistic and missionary zeal. With such leadership a new day seems to be dawning for Iowa Baptists.

It would be impossible to review the convention year just closed without a word of appreciation of the retiring president, J. O. McClelland, who has given so

largely of time and thought; of the director of state missions, Dr. G. P. Mitchell, one of the hardest workers in the state, and of Dr. G. W. Cassidy, who, as director of promotion, is entering so heartily into a great task.

The officers for the coming year are: President, E. H. Williams of Fort Dodge; vice president, J. M. Mercer of Burlington; recording secretary, Mills Aldredge of Des Moines, and treasurer, J. H. Cochrane, also of Des Moines.

The next meeting of the convention will be at Marshalltown, Mount Ayr, Iowa, Oct. 31, 1921.

REV. E. J. DUNLAP has accepted the call to the pastorate of the First Church of Prescott and has begun his ministry on that field.

REV. F. E. HAWES of Marion, Ohio, has accepted the call of the First Church of Mesa and has begun his pastorate.

EVANGELIST CARL BASSETT will come to Arizona to begin work under the auspices of the Home Mission Board, on December 1st. Pastors wanting help in meetings write to Superintendent of Evangelism Darnell or to Secretary Morton.

REV. LEM R. CARTER of Seminary Hill, Texas, has become pastor of the church in Safford. Brother Carter is a recent graduate of the Southwestern Baptist Seminary of Fort Worth.

REV. R. P. POPE has resigned as Colporter Missionary and will move to California. We regret to lose Brother Pope from the state. He has done a splendid ministry among us and he is loved by all who know him. He has recently undergone medical treatment in El Paso, Texas.

A TEAM composed of the state workers will hold a number of workers' institutes in many of the churches not visited by the conference team, from November 20 to December 20.

REV. A. C. RUSSELL has become pastor of the St. John's Church (Col.) of Prescott. He is making a good start with this splendid church.

REV. J. LAWRENCE BELL, pastor at Nogales, and Miss Lotta Jameson were married by Pastor Beal of Tucson, September 9. The church at Nogales is making rapid advance under the ministry of Brother Bell.

## Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.*

### Pacific Coast

#### SOUTHERN CALIFORNIA Southwestern Association

Southwestern Association held its twenty-eighth annual meeting October 18, 19, and 20 with the church at East San Diego, of which Rev. J. D. Page is pastor; and who gave the address of welcome. All the meetings were well attended; and were of more than usual interest. This association consists of the seventeen church in San Diego and Imperial counties; and delegates were there from all of the churches but one. Rev. R. E. Brown, of Ocean Beach, was moderator; Rev. J. E. Malley, of Holtville, was clerk; Mr. E. Dickson, of San Diego, was president of the B. Y. P. U.; and Rev. F. O. Belden, of San Diego, was chairman of the advisory and missionary committee. The song service was led by Rev. R. V. Whealy, of La Mesa. Devotional services were led by Rev. G. M. Parks, of National City, Mrs. J. L. Phillips, of San Diego, and Rev. Wm. Thomas, of Escondido.

The annual sermon was delivered by Rev. J. W. Beaven, of the Logan Heights church, San Diego.

Addresses were delivered by the new state evangelist, Rev. J. Holmes; Miss M. A. Greene, state secretary-director; Mrs. E. M. Wells, of San Diego; Miss Viola C. Hill, of Ningpo, China; Rev. T. F. McCourtney, and Rev. J. E. Malley, of Imperial county; Rev. Theodore Fieldbrave; Rev. L. P. Valentine, of San Diego; Rev. F. T. Barkman; Chaplain F. L. Albers; and Dr. F. G. Davies and Dr. W. F. Harper. Mrs. D. T. Forbes presided at the woman's session on Wednesday afternoon, and Mrs. F. O. Belden was toastmistress at their banquet.

The reading of the church letters awakened great interest. Some of these churches, especially those in the mountain districts, are manifesting great devotion in their struggle against adverse circumstances.

Rev. T. Fieldbrave, a converted Hindu, was listened to with thrilling interest as he depicted his work among his countrymen in Imperial county. These Hindus

are quite intelligent, and often are well-to-do; but are hard to reach, being scattered over the county, mainly in the cotton fields; and are without women or children. Most of them are Mohammedans. Rev. F. T. Barkman, our representative among the U. S. service men in and around San Diego, of whom there are nearly 20,000, spoke encouragingly of the work already accomplished; and entertained large expectations for the future.

Rev. L. P. Valentine, after quite a careful and extended missionary study of San Diego and vicinity, showed that in the last ten years the civic population had increased about 84 per cent, while the number of our churches had increased 100 per cent and that the membership in our churches had increased 98 per cent and in our Sunday schools 70 per cent. Total church property valuation is \$217,700.

In the Association's work for the coming year, Rev. F. O. Belden was chosen moderator, and Dr. Wm. H. Geistweitz Jr. of First Church of San Diego, was chosen president of the B. Y. P. U.; and all are to meet with the Logan Heights Church.

### Rocky Mountain States

#### ARIZONA

FIRST, PHOENIX, has called the Rev. E. H. Shanks, Ph. D., of Clinton, Iowa, to become its pastor. Mr. Shanks comes to the church after a successful ministry in Erie, Pa., and in Clinton, Iowa, and as general field secretary of the Layman's Missionary Movement in Pennsylvania, Ohio and West Virginia, and more recently pastor at large of the Iowa Baptist Convention. He is on the field and hard at work.

CALVARY, PHOENIX, has called the Rev. Sam P. Gott of Jackson, Missouri, to its pastorate. He has accepted.

THE FOREIGN SPEAKING DEPARTMENT of the Home Mission Society has recently appropriated four thousand dollars for a chapel for the Mexican Church in Yuma. Work will begin on the new structure in a few weeks.

### Mississippi Valley

#### OKLAHOMA

ON THE SECOND OF OCT. Evangelist V. E. Thompson closed a good meeting with pastor Rev. Joe B. Johns of the McLouth Baptist Church. This is a noble band of workers, in the midst of a fine opportunity for kingdom building. There were a number of professions of faith and additions. From McLouth he went to Arma in the southeastern part of Kansas, and for near three weeks labored with Rev. T. R. Wade, pastor.

#### IOWA

MR. AND MRS. JOHN IMRIE, singing evangelists, are with Rev. Elmer Kirkpatrick in special meetings at Hamburg. The meetings began Nov. 6. The pastor is preaching.

#### MICHIGAN

THE GILBERT MEMORIAL CHURCH, of Mount Clemens, has just closed the most successful evangelistic campaign in its history, under Evangelists Littrell and Moody of Columbus, Ohio. There were about ninety decisions for Christ and most of these people will unite with the church. Thirty-two have already been baptized.

THE CHURCH AT TECUMSEH, Rev. W. R. Curtis, observed rally week during the period Oct. 24-30. There were special sessions each evening under the charge of some of the church organizations, with speakers from away. On Oct. 30, four candidates were baptized and two were received by letter. All departments are rallying for a forward move during the winter.



NEBRASKA

REV. B. J. MINORTS, third quarter in the pastorate, reports sixty-eight additions, mostly by baptism, salary paid up, evangelistic meetings in progress; among other things, the pastor has been made a member of three labor unions.

SOUTH DAKOTA

REV. E. A. GILMORE has accepted a call to the Windsor Park church, Chicago, after a five-year pastorate at Aberdeen. During his pastorate at Aberdeen the church has been rebuilt at an expense of \$20,000.

MINNESOTA

THE CORNER STONE of the University Baptist Church, Minneapolis, was laid Sunday afternoon, Nov. 6. Most of the exercises were held in the present church building, and then a processional was formed, marching one block to the new edifice. It was a beautiful fall afternoon and the congregation practically filled the church. The main addresses were given by E. B. Pierce, of the University of Minnesota, on "The Challenge of the University to a University Church." He told us of the splendid work of the university and recognized the necessity and large value of the church in its ministry to the students. Dr. Allen Hoben, professor of sociology at Carleton College, Northfield, gave the main address of the afternoon, emphasizing the influence of the church in all lines of community life. The historical statement by E. R. Pope showed that the denominational interest in this enterprise began about five years ago when a resolution was passed by the Minnesota Convention at Park Rapids in 1916. The project has been delayed from various causes, but the Home Mission Society, the State Convention, and the Baptist Union of Minneapolis have co-operated with the church in carrying it forward. The individual Baptists in Minnesota have made considerable contributions. The cost thus far has been paid but additional funds must be secured in order to carry the whole undertaking to a successful completion. It is proposed to finish as speedily as possible the social part of the building, and it will undoubtedly be ready for occupancy next fall when the university convenes. The church, under the leadership of Dr. N. B. Henderson, is making fine progress and the work on the field was never in better condition than at the present time.

DR. GEO. E. BURLINGAME, who has just closed a series of meetings as one of the evangelists in Duluth, begins Nov. 9 at Brainerd and will remain in Minnesota for a few months doing special evangelistic work.

ILLINOIS

THE CHURCH AT PARIS, of which Albert A. Gordanier is pastor, is making splendid progress. The pastors of the city have united in organizing a college of Sunday-school efficiency at which there are now an even 100 studying. This organization was put in motion by Mr. Gordanier at a Sunday-school banquet last spring. Extensive repairs are being made on the church building, every cent of which has been raised in small amounts among children as well as adults. On Oct. 23 the first men's banquet of the year was held. Dr. Morton secretary of the Arizona convention was the guest of honor of the evening. The aim set by the men at the banquet is "sixty men enrolled in the class by Dec. 4." The pastor believes they will do it for they are getting up steam.

WORK AT WINCHESTER is taking on new life under the leadership of the pastor, W. R. Johnson; the B. Y. P. U. was recently organized with over forty members in attendance; a large orchestra has been formed for the Sunday school; a Sunday school class composed of younger married people recently organized has an enrollment now of forty-five, and the attendance at the preaching services of the church has increased 100 per cent. This church will put on an every member canvass for local expenses and the New World Movement on Sunday, November 27.

THE FIRST CHURCH of Joliet has just closed a successful series of special services. The preaching was done by the pastor, Rev. R. T. Gasaway, and he was assisted in the singing by Rev. W. S. Dixon of Wheaton. An addition of forty new members is expected, and thirty of these will be by baptism. Mr. Gasaway speaks highly of Mr. Dixon's ability as a song leader.

THE CHURCH AT TAMPICO recently called a council with the view of ordaining their pastor, S. L. Cobb, to the ministry. Several churches sent delegates and after examination the council expressed itself as satisfied and recommended that the candidate be ordained; the ordination sermon was preached by Rev. G. P. Burdon; the charge to the candidate was given by Dr. George W. Taft; and charge to the church by Rev. H. E. Miles; the presentation of the Bible by W. H. Dickman; and the fellowship by R. W. Barber; ordination prayer by A. W. Fleischman. W. H. Dickman was the moderator of the council and A. W. Fleischman clerk.

REV. MORRIS F. GILBERT recently resigned as pastor of the church at Campbell Hill to accept the call extended by the church at Troy. He will continue his half-time preaching at Willsville in connection with the work at Troy, and will occupy the parsonage at the last-named place.

DR. H. C. LELAND continues to render valuable service to the denomination and pastorless churches in the state by acting as permanent pulpit supply. He has recently closed a seven months' service with the church at Savanna and leaves it in fine condition for the new pastor, Rev. E. K. Masterson. Last Sunday Dr. Leland began a similar service at First Church, Rock Island. He was greeted with full houses both morning and evening.

SPRINGFIELD ASSOCIATION: The associational board of promotion met recently and formulated plans for an aggressive year along lines of Bible conferences, evangelistic campaigns, religious education, rallies and conferences of church organization, financial and New World Movement.

PANA CHURCH is in the midst of a building campaign. Rev. T. J. Phillips, the pastor, is leading this splendid church in a masterly way.

WEST VIRGINIA

CLARKSBURG, J. W. GRAVES, pastor. There are now seventy-five boards, societies, standing committees, classes, departments and organizations connected with and a part of the church, besides a large number of special committees connected with the various groups, which meet in the church or the Church Home. There are from one to a half-dozen meetings a day or night throughout the year, except during vacation time.

NEW BOOKS FOR Church Work

**Evangelistic Preaching** **Ozora S. Davis'** new book, with Sermon Outlines and Talks to Children and Young People, is "the best help on this important subject that we have ever seen."—C. E. World. \$1.50.

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**Parish Evangelism** **Frederick L. Fagley** is Executive Secy Commission on Evangelism, Congregational Churches. An Outline of a Year's Program of work, including the formalities and maintenance of an evangelistic committee, a program of preaching, methods of personal work, deepening of the prayer-life, etc. \$1.00.

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**The Roman Catholic Bible and the Roman Catholic Church** **Allen W. Johnston's** book examines the cardinal doctrines as taught by the Church of Rome, and indicates the dissimilarity between this body of teaching and Holy Writ. \$1.25.

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## Atlantic Coast

### MAINE

**SOUTH BERWICK.** The remarkable success of the South Berwick Church, Rev. E. A. Elwell, pastor, continues. The annual reunion will occur Nov. 19. A significant feature of the reunion will be the address of Dr. Clarence A. Barbour of Rochester Theological Seminary. This will attract all of South Berwick and

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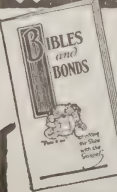


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many from beyond. Something of vital importance to the church of Christ in this day will be said and with the great personality of Dr. Barbour behind it. Another significant thing will be a "Free Will Offering for the Repair Fund." An evangelistic campaign will begin in December with William George Cooper, the London evangelist, as the director.

**HUDSON:** Pastor Evangelist Perley E. Miller has been holding special evangelistic meetings and has done a great deal of house-to-house work on this field. Eleven, numbering some of the leading citizens of the town, have been baptized. The entire outlook of the little church has been changed.

**DEXTER,** in the union evangelistic campaign recently conducted by Dr. Franklin Swift registered 217 decisions for Christ, instead of seventeen as stated in a former report.

### MASSACHUSETTS

**AT NORTH AVENUE CHURCH,** Cambridge, they have been celebrating the seventy-fifth anniversary of the Sunday school. It was thoroughly and intelligently done, vividly recalling the strong early leaders. Probably the outstanding voice in the cel-

### CONNECTICUT

**CALVARY, NEW HAVEN,** Rev. James McGee, minister, celebrated its fiftieth anniversary with an elaborate program running through the week of November 13.

### NEW YORK

**LYELL AVENUE CHURCH** of Rochester, N. Y., has called the Rev. George Frederick McElvein of Raymond Church, Fairport, N. Y., who will on December 1 succeed the Rev. William E. La Rue as pastor. On the evening of November 8, a \$10,000 mortgage was publicly burned. The payment of this mortgage leaves the church entirely free of all incumbrances. On this same evening the church and community gave a public reception to Pastor La Rue and his family. Mr. La Rue departed on the evening of November 14 for his new field—the Takoma Park Church, Washington, D. C.

**REV. CYRUS A. JOHNSON,** pastor emeritus of the First Church of Batavia, who was in his eighty-third year, died recently from an acute attack of bronchitis at his home in Batavia. Mr. Johnson was born in Connecticut; graduate of Wesleyan University in 1865; Union Theological Seminary in 1868; settled as pastor of the First Church of Cohoes, N. Y., where his health failed him, after which he traveled through Europe and Egypt; returning to this country, he took up the pastorate at Whitehall, N. Y., and supplied other churches until 1882, when he became pastor of the First Church of Batavia. The present handsome church edifice of the First Church was erected under his administration. In 1898 he was made pastor emeritus of the church. The long and honorable ministry of Mr. Johnson has endeared him to the people, not alone of Batavia, but throughout the state. He leaves a daughter, Mrs. Bertha F. Woodward of New York City.

**REV. HAVARD GRIFFITH** of the First Church, Geneva, is an energetic believer in religious education as the minister's concern. He has three classes in teacher training, one of young people which meets at the Sunday-school hour, doing first-year work. Another class of eight members sets aside the entire week beginning with Nov. 7 and covers ten lessons and the examination in the single intensive week.

This class is also working with first-year courses. A third class of seven members is doing third-year work this fall. All these classes are studying the New Standard Course. Week-day religious schools are also conducted this fall in Geneva in nearly all the churches. The children are dismissed from the public schools at 3 p.m. on Friday and go to their churches for this work. Mr. Griffith is president of the city council that put this work on this fall. The pastor of each church is directing his own school, and in most cases does the teaching. An auto race contest in the Bible school has put new "ginger" into the whole organization. The men's class is driving a Hudson on the Lincoln Highway, and forging ahead of the rest of the school. Adult interest in the school puts backbone into all other classes and departments.

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### WANT ADS

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AT PHELPS an interesting piece of week-day religious education is being done. The public school board of education places the school buildings and all scholars at the disposal of the churches an hour a week for religious teaching. The Catholic priest and the four Protestant ministers go to the schoolhouses. The priest gathers his Catholic children into one room and teaches them. The rest of the school is taught by the four Protestant ministers, each taking a grade or grades. Rev. Russell Crane, the Baptist minister is teaching the junior high-school department, using two text books on Bible history, and requiring his classes to pass examinations on this work as they would on any other school subject. This plan has the advantage of giving Bible study and religious and moral instruction to every child of the community, regardless of whether they go to a Sunday school or not.

PASTOR E. M. A. BLEAKNEY of First Church, Hyde Park, wins from his people a merited recognition of his successful leadership there in church and Sunday school. It is a story of marked increase in attendance, in addition, and in systematic and benevolent giving. That is now one of our strongest churches.

DR. GOODCHILD'S address before the ministers on his "Visit among the Blanket Indians" was a most interesting and informing recital. Rarely have we had a speaker who for a full hour held his hearers so delightedly to the end.

AT TREMONT TEMPLE they have been hearing different preachers every Sunday. Recently among the number have been Dr. M. A. Levy of Pittsfield, Mass., Dr. W. W. Weeks of Richmond, Va., Dr. John Snape of Oakland, Cal., and Dr. John W. Sam of Atlanta, Ga., who it is announced will fill the Temple pulpit the rest of the month.

#### EASTERN PENNSYLVANIA

THE BAPTIST TABERNACLE of Lee Park and South Wilkes Barre, Rev. Chas. M. Bond, pastor, is successfully carrying out its fall campaign which opened with a rally week, beginning Sept. 26, followed by an educational week, Oct. 2-16. The plan includes emphasis upon stewardship Oct. 23-30 and an every member canvass Nov. 6-13. Evangelism will be stressed Nov. 20-Dec. 14, with special services Dec. 1-14. The building project has received a temporary check because of high costs.

ENCOURAGING REPORTS are coming in from various churches. Hickory St., Scranton, Pastor Wm. L. Leimbach, rejoices that the average attendance of the Sunday school has increased thirty per cent over last year. Pastor Alfred Jeffery and the Dimock Church have reopened an abandoned church building three miles away with promising results. Pastor W. H. Savage and his people at Watsontown are cheered by the reception of seventeen new members this fall, eleven of whom came by baptism. The church at York is making substantial progress; Pastor C. C. Cox is to have the assistance of Dr. H. M. Wharton of Baltimore in evangelistic meetings from Nov. 20-30.

REV. E. PARKE BROWN was ordained in the North Main Avenue Church, Scranton, Oct. 25, 1921. He will continue as pastor of the Hilltown Church.

PROF. HENRY C. VEDDER has been supplying the Upland Church, now pastorless, at stated times. He was selected to occupy the pulpit on Armistice Sunday.

#### WESTERN PENNSYLVANIA

AT BELLE VERNON, Henry Madtes, pastor, the Young Men's Class of the Sunday school, V. L. Everett, teacher, lost out by a small margin in an attendance contest with the Young Women's Class. They gallantly banqueted the successful rivals on Oct. 27. Rally Day was observed Oct. 30, and the banner attendance of 156 was registered, twenty-six more than the best previous record.

A PENNSYLVANIA LAW requires all employees of the churches, including ministers, to be insured by the churches. Most of the churches have provided for workmen's compensation according to law.

THE OAKLAND CHURCH, R. M. Safford, pastor, has begun the publication of a weekly bulletin. The first copy is very attractive in appearance and has a page of valuable notices and suggestions.

#### NEW JERSEY

THE FIRST CHURCH, NEW BRUNSWICK, Rev. J. Bruce Gilman, pastor, held its roll call and banquet Nov. 2 with over 300 present. The supper was followed by a brief address by the pastor on the work of the church, followed by H. B. Zimmerman, a deacon for more than forty years, and by Profs. J. H. Logan and C. H. Whitman of Rutgers College. Enlistment cards for service were signed during the evening.

#### DISTRICT OF COLUMBIA

THE CONTRACT has just been let for the main superstructure of the National Baptist Memorial, in Washington, D. C. The foundations were laid in the early summer, and it is expected that the work of the main building will now go steadily forward. Mr. Charles E. Hughes, Secretary of State, has consented to give the address on the occasion of the cornerstone laying, when the time comes. In the exhibition recently held by the Architectural League, both in New York and in Washington, the Memorial design was given a very prominent place, and was counted one of the finest of all the exhibits.

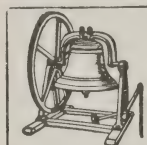
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Here Comes Christmas. Children's Cantata. Price, 25c.  
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#### The New Testament in the Twentieth Century

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#### What and Where is God?

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## "It Is to Laugh"

(Contributions for this column are solicited from our readers. Especially shall we value the story of any humorous incidents occurring in connection with the life of our churches.—THE EDITOR.)

The story is told of an Irishman who saw on a wharf a fish of most unusual size. He looked at it for a minute or two and then, turning to a bystander, remarked, "The man who caught that fish is a liar."

The following couplet, quoted recently in an address by Dr. J. Y. Aitchison, is attributed by him to Bob Burdette. Possibly board of trustees will relish it as much as some ministers:

"Tell my trustees when I am dead that they need shed no tears;  
For I shall then be no more dead than they have been for years."

One of the several pat stories told at Indianapolis by Mrs. C. D. Eulette, but repeated here without the charm with which she invested it, follows: A dough-boy on his way to Europe on a transport was given his first pair of hob-nail shoes. He put them on, dragged their weight about the deck for a short distance, contemplated them again, and remarked: "Now if the ship sinks, I know that I shall go down at attention."

Some husbands appreciate the possession of a remarkable wife. One such, boasting of his wife to a friend, asserted that in all their married life she had given him but one curtain lecture. "To be sure," he added after a pause, "it has been occasionally interrupted."

The family was Scotch. It consisted of James, the husband, his wife, the daughter Isabel and a son, Jimmie. They were all devoted to the church, the husband somewhat contentiously. Speaking of their consecration one day the wife said:

"Our family almost runs the church: Isabel plays the organ, Jimmie pumps and James does the objectin."

## Our Book Shelf

### BOOKS RECEIVED

**A Memorial Wreath** (to the World War Martyrs Lee's Veterans, B. H. Carroll and J. B. Gambrell) by George W. McDaniel; Baptist Standard Publishing Company, Dallas, Texas; black cloth, 94 pages.

**Jehovah in the Old Testament and the New**, by Lyman B. Tefft; black cloth, 96 pages; published by the author.

**The Life of Jean Henri Fabre**, by the Abbe Augustin Fabre; Dodd, Mead and Co., Fourth Avenue and Thirtieth Street, New York; brown cloth, 398 pages.

**Sailing Under Sealed Orders** by Commander Thos. D. Parker, U. S. N.; W. A. Wilde & Co., Boston; a book for boys; green cloth, decorated, 286 pages.

**The Vindication of Robert Creighton**, by Daniel Frederick Fox; Fleming H. Revell, New York; blue cloth, 272 pages, fiction, \$1.75.

**Rose and Rose**, by E. V. Lucas; George H. Doran Co., New York; fiction, rose cloth, 290 pages, \$1.90 net.

**Peter Binney**, by Archibald Marshall; Dodd, Mead & Co.; reprint of an English novel; cloth, 280 pages; \$2.00.

**The Arant Rover**, novel by Berta Ruck; Dodd, Mead & Co.; rose cloth, 373 pages.

**Vigils**, a book of poems by Aline Kilmer; George H. Doran Co., New York; 51 pages; \$1.25.

**Self-Development**, essays by H. Addington Bruce; Funk & Wagnalls Co., New York; 332 pages; \$1.50 net.

**The King's Trumpet**, a study in the book of Revelation, by Jasper Seaton Hughes, Holland, Mich.; published by the author; paper, 174 pages.

**Fireside Prayers**, by Dwight E. Marvin, Summit, New Jersey; published by the author; paper, 68 pages.

**The Infinite Artist**, sermons by Frederick P. Shannon; MacMillan, New York; cloth, 133 pages.

**How Much Shall I Give?** by Lilian Brandt; The Frontier Press, New York, 100 West 21 St.; \$2.00.

**In the Eyes of the East** a book of travel by Marjorie Barstow Greenbie; Dodd, Mead & Co., 420 pages.

**Nightfall**, a novel by Anthony Pryde; Dodd, Mead & Co.; 370 pages.

**The Policy of Nations**, a study of the World War by Frederick Palmer; Dodd, Mead & Co., New York; 408 pages.

(What we think of some of these books will appear later.)

### BOOKS READ

**The Passing of the Third Floor Back**, by Jerome K. Jerome (in the dramatized form as presented by Sir Johnston Forbes Robertson); Dodd, Mead & Co., New York.

Those who have read this beautiful allegory, or seen it played, and have felt its warm religious and friendly appeal, will need only to be told that this new form of 1921 is beautifully printed and bound in light blue mottled boards. As soon as one sees it he wishes to get his hands upon it.

## Obituary

**Elsie Palmer Grenell**, wife of B. B. Grenell of La Grange, Ill., entered the heavenly life October 18, 1921.

She had been identified with Baptist interests for many years. She was a member of the board of directors of the Chicago Baptist Social Union, was a faithful member of the Woman's Mission Union of Chicago, also of the Woman's Society of Illinois State Convention. She had served as secretary of the Interdenominational Missionary Society of La Grange and was active in the work of the La Grange Baptist Church. Her husband, parents and brother and sisters as well as an unusually large circle of friends, mourn her loss.

### DR. F. H. DARBY

**Dr. F. H. Darby** was stricken with paralysis on Thursday evening, August 18, but lived until August 29, when he peacefully passed away at his residence in Columbus, Ohio. He had attained the age of seventy-five. He was a faithful member of the Central Baptist Church and a regular attendant upon all its services. In fact he was present at the prayer meeting on the Wednesday evening preceding his last illness and took part in the same. He was a reader of Baptist papers and well informed concerning all our denominational activities. He was also a regular patron of the Ohio Baptist Assembly from the very beginning. He was keenly interested in all the affairs of life and was a vigorous ally of many a good cause. The funeral services were held on Wednesday evening, August 31, at the Central Baptist Church. The pastor, Rev. Wm. Pieffer, was in charge, assisted by Rev. D. F. Rittenhouse and Rev. Mr. Lindenbolt. He was buried on the following day at the old home in Morrow, Ohio.

### ROSENA DOWNING ROWE

The death of **Rosena Downing Rowe**, wife of Dr. John B. Anderson, of the Colgate University faculty, occurred Oct. 25, following an operation performed in a Utica hospital three days preceding. Through her self-sacrificing service in the interests of the Kingdom covering a considerable number of years, Mrs. Anderson became well known in the denomination and her passing will cause wide-spread sorrow.

Mrs. Anderson was the daughter of Susan Ann and Daniel Chase Rowe. She was baptized at Wappingers Falls, N. Y., when fifteen years of age. While a student at Wellesley her leadership in religious activities attracted the attention of Dwight L. Moody and she was appointed a teacher at Northfield Seminary where she served for five years. She then became a member of the faculty of the Missionary Training School in New York City. In 1899 she was married to Mr. Anderson in Poughkeepsie after his graduation from Colgate, and resided in Camillus, N. Y., where Mr. Anderson was pastor of the Baptist church. They came to Hamilton in 1900 when Mr. Anderson was appointed a member of the Seminary faculty. She was a member of the National Board of Promotion, and was College Counselor in New York State for the Woman's Home and Foreign Mission Boards. In the activities of the local Hamilton church and in the life of Colgate University her influence was especially helpful.

The funeral service was conducted by Rev. P. D. Elmer, pastor of the Hamilton Church, assisted by Rev. Dr. D. H. Clark, North Adams and Dean J. F. Vichert and Rev. Dr. W. M. Lawrence of the Colgate Seminary. Interment was in the University cemetery.

Rev. E. A. Hanley has accepted the call to become pastor of the First Church, Berkeley, Cal. The church is planning an aggressive campaign. Dr. Hanley will begin his pastorate the first Sunday in November.

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## OUR MUSIC CORNER

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### A FINE LETTER FROM BARRY. ILL.

From the Choir of the Plainfield Street Baptist Church of Providence, R. I., comes the following little note. We are glad to give it space.

"We have two orchestras, the 'Peerless' and a Junior orchestra, for the Sunday school hour. These are both doing good work. They add much to the attractiveness of our work. The 'Peerless' orchestra has done much outside work for picnics, school functions, lodge meetings, banquets and chautauqua. The amount of money taken in for such in the last eighteen months will total more than \$500. The Junior orchestra played acceptably at the last meeting of the Quincey Baptist Association. The 'Peerless Orchestra' plays each Sunday evening, and occasionally gives a short preliminary concert which is well attended. We look on the work done by these two organizations as of inestimable value to the service of the church. Most of the members are members of the church, but there are some from other churches who play with us, at least on occasions."

"The pastor, Rev. T. Elmer Jones, is president of the Barry Illinois Band, an organization that is new, but is beginning to attract attention. Music is a great power in toning up any community and giving our younger folk an out-let that will be valuable through life."

"Perhaps some of the people who read his column might be interested to know of a little musical play of the right type which has just been given very successfully by the choir of the Plainfield St. Church of Providence. It is entitled 'Our Minister's Birthday' by Will T. Bingham, Bingham and Radcliffe of Millville, N. J., publishers, and was received with great enthusiasm not only by the local church but also by the Calvary Baptist. The Choir plan to give it several more times in order that they may finish paying off their pledge to the New World Movement."

### ADVICE TO CHURCH ORGANISTS

"Prelude, Offertory, Postlude," is the ending of an article containing wholesome advice to church organists in a recent issue of the "Etude."

"To many organists," says the author, Dr. Roland Diggle, "the above three words stand for a great deal; to others I am afraid they only mean the beginning, middle and end of a church service. Some organists are content with a 'Simple Aveu' relude and a Scotson Clark Postlude year in and year out; at the same time they wonder why the congregation talks during the prelude and hurries out during the postlude. It seems to me a plain case of self-defense."

The average good organist will plan his choir music at least a few weeks ahead, but how few of them plan their organ solos that way. Too often do we hear an otherwise fine service spoiled by a poor organ solo, or an organ solo that is out of keeping with the rest of the service. It may be a fine piece and well played, but somehow it does not fit, and even the unmusical in the congregation feel that something is wrong.

The Prelude, while in some ways more important than the Postlude, is much easier to "fit." Its special function is to create a spirit of reverence. To my mind, a piece taking from five to seven minutes is about the right length. As to the style of music a little thought will soon show you what is most suited to your own individual needs. Take into consideration our organ, the season of the year and the "make-up" of your congregation. At the outset you will discard all pieces of the Gavotte from "Mignon" type, which are quite out of place in a church service.

Outside of such a general directions as this it is difficult to suggest pieces, for organs and conditions vary so completely. Personally, I have found that there is an unlimited supply of splendid music suitable, but you will have to hunt it out yourself.

How many excellent organ preludes have been utterly ruined by the organist adding a few rambling chords to get into the key of G for the doxology with which so many services open. I must confess I have never been able to understand this tacking of the doxology on to every prelude. Why not finish your piece, make a slight pause and then start the doxology in the key of the prelude or a related key? I would suggest that if you cannot transpose the doxology, you write it out in a number of keys. In this way you will have no difficulty in fitting it in with the prelude without the aimless modulating that is so often heard.

The Offertory is too often looked upon as only an excuse for taking up the collection. Even that in no way excuses its being out of keeping with the rest of the service. There are so many beautiful little pieces suitable that I see no reason for the secular transcription so often heard. The organist should have an understanding with the minister as to how long he can have for the offertory. It should, of course, be long enough to take up the collection of the congregation with perhaps a minute or two extra. Have the time fixed and stick to it. How often have we heard a piece hurried through, cut off in the middle, or lengthened by some meaningless chords. There is no excuse for this sort of thing, and if a time is set and the organist will time his pieces, things will run smoothly.

As to the style of music, I would suggest Faulke's "Berceuse" in D-flat, Hollins' "Allegretto Grazioso," and "Intermezzo" in D-flat, Kinder's "Idyll" and "At Evening," Demarest's "Evening Meditation" and a charming "Pastorale" by Katherine Davis. I am inclined to think the field of music for the offertory is even larger than for the prelude. Don't play over the heads of the congregation, avoid commonplace transcriptions, and I believe you will find the offertory becoming a worthy part of the church service.

The Postlude—who of us has not sinned in this respect? Few indeed have not been guilty at some time or other of the noisy march cut short just as soon as the last person has passed from view. I am afraid to think of the thousands of services that have been ruined by the organ postlude.

In the first place, there can be no excuse for the full-organ two-step that is so often heard. If you must play a march, why play it on the full-organ? I have heard many fine postludes spoiled because the organist would insist on playing them as loud as possible. Here, it seems to me, is the real fault with the postlude, not so much with the music played as with the performance of it. Because there is a certain amount of noise in the congregation we get an idea that no one is listening, and that therefore it doesn't matter what we do just so long as we make enough noise to drown them out. Before we can make our postlude effective we must do away with this idea and take as much care with it as with the offertory.

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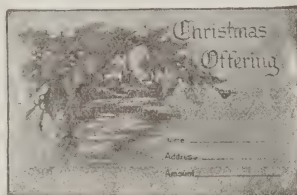
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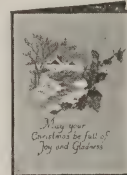


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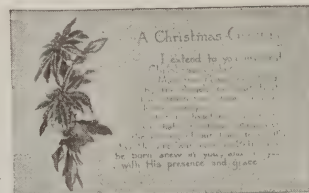
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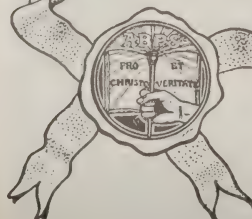
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Volume II

November 26, 1921

NOV 25 1921  
Number 43

# The Baptist

Published Every Week by the Northern Baptist Convention

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## A COLONIAL KITCHEN

THANKSGIVING time carries the mind back to New England. Here is a reproduction of a kitchen of the Old Colony days. Walk in and inspect it. Whose great-grandmother sat in those chairs, whirled that old-fashioned spinning wheel and reeled the yarn on the "windin' blades" sitting near the wall? See the shining "dishes" ranged in rows on shelves in the "cup-board" in the wall. Crane, kettles and andirons in the wide fireplace invite to good cheer. The long flintlock rifle and powder horn on brackets above the mantel provided meat from the woods, and by them hangs from the joist overhead a chunk of dried venison. Well, those were glorious homes, the birthplaces of America's greatness.



## Fresh from the Field

The Baptist World Alliance has received a unanimous invitation from the Swedish Baptist Board to hold the third Baptist World Congress in Stockholm in July, 1923. Those who were present at the European Baptist Congress in Stockholm in 1913 have such delightful memories of Swedish hospitality that they will look forward with eager expectations to a second visit. Baptists in Sweden are strong in numbers and in influence, so that they are well able to entertain even the large number of delegates certain to accept their invitation. Stockholm itself will prove an irresistible attraction. It is easily accessible and is one of the most beautiful cities in the world, and these facts will help to swell the attendance at the congress. Altogether, the third Baptist World Congress should surpass both its predecessors in numbers, interest, and usefulness.

The Student Volunteer Movement has become by all means the most important agency of the church in the recruiting of the missionary force in foreign lands. Since the movement began, a total of 8,742 young people have gone to foreign lands under the direction of the various mission boards. These young people were in their college life filled with the missionary passion and made intelligent with regard to the needs of the great fields of the world. The distribution of these young people on the various fields is significant. China leads with 2,709; India follows with 1,703; then come Japan and

Korea with 1,052; Africa with 942; South America with 624; Western Asia with 289.

At the recent national meeting of the American Legion, Rev. Earl Blackman, Disciples pastor of Chanute, Kan., and widely known in his state as the "fighting parson," was made chaplain. The office was one for which there was considerable contest, but the man from Chanute won by a big majority and it was made unanimous. During the war he issued a challenge that he would box any other chaplain in the army. His challenge was accepted by six other parsons, but the higher-ups stopped the fight, to the great disappointment of the "dough-boys."

A church in New Jersey has presented its pastor with a deed to one of the choicest lots in the village cemetery. So many constructions of this action are possible that *The Church Advocate* refuses to even venture a guess as to the meaning.

The question, how far is Rabindranath Tagore a Christian, is answered in a decisive way by Mr. E. J. Thompson in his book on the poet published by the Oxford Press. Mr. Thompson writes with full knowledge, not only gathered from books, but from personal intercourse with the author of *Gitanjali*. "His father was the least Christian of the Brahmo leaders. The poet repelled the suggestion that he had been influenced by Christian thought in writing *Gitanjali*, by saying that he had never read the Bible—a confession which helps to explain the remarkable thinness of his essays on Christ." And yet, though this is true, it is not the whole truth: "Nevertheless," continues Mr. Thompson, who is principal of the Wesleyan College, Bankura, "Christianity is in the air of India, and Rabindranath

has not escaped its influence. What is best in *Gitanjali* is an anthology from the ages of Indian thought and brooding; but it is the sun of Christian influence that has brought these buds into flower." —*The Christian World*.

Andrey Martin was ordained at Morris, Ill., on Nov. 14 in accordance with the advice of a regularly called council. Rev. Geo. A. Sheets was moderator and Rev. A. S. Carman preached the sermon.

The Chicago Church Federation sent a message representing 350,000 Chicagoans to the opening session of the conference on limitation of armaments. This message urges the conference to remain in session until its purposes have been accomplished, and also contains a prayer for the success of the great gathering. On Nov. 6, 450 Chicago pastors preached special sermons on disarmament or limitation of armaments. Of the 311 congregations which approved the message, thirty-eight were Baptist.

American consumers of luxuries from abroad are apparently among the last to yield to the general demand for a reduction of expenditures. While the total value of imports into the United States shows a reduction of 51 per cent in September, 1921, and 57 per cent in the nine months ending with September, when compared with the corresponding periods of last year, the importation of many articles usually classed as "luxuries" shows an actual increase in the same period, and in nearly all instances the fall off is far less than in other lines of merchandise imported. Among the luxuries showing an actual increase are precious stones, laces and embroidery and furs.

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# The Baptist

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It Will Do No Harm

We have told you in this Kollum about the list of subscribers to THE BAPTIST in the church at Ovid, Mich. Rev. George Woolcock is just beginning the fifth year of his pastorate. He has secured practically all the families in his parish as subscribers and to our amazement his last list brought the name of Rev. G. W. Plews, the pastor of the Methodist Church in his city. We shall soon expect a 10 per cent list from the Methodist congregation. Mr. Plews is reported to have said, "You certainly have a fine paper. Send in my subscription."

Killam's Kollum

He will pass the Sanity Test

Rev. John R. George, promotion field director of the East Washington and North Idaho Convention, writes: "Don't let any one joke you out of Killam's Kollum. I have never seen anything in there that I would regard as a joke." We are greatly comforted. From the first certain ill-advised persons have been trying to make themselves and others believe that this Kollum savors of the superficiality of the age. They are absolutely wrong. This is the publishers' page. Its editor finds delight in one thing only—telling of the indispensable service of THE BAPTIST. Its policies and ideals, its friends and enemies, its hopes and fears, its successes and failures, its virtues and vices, its past and future, all grow out of an honest effort of a great Christian body to meet its full obligation to a world worn and weary with its suffering and sin.

Shows Growth In Grace

Mr. G. H. Bishop of Dunedin, Fla., writes: "Keep Killam's Kollum. I have read our denominational papers for years from a sense of duty. I now read THE BAPTIST regularly because it is different. I think that there are many like myself who do not want a paper tied down by traditions." This letter shows that this good man is growing in grace. Many people still read their church papers from a sense of duty. All honor to them! Many, many more do not read them at all. It is this large group to whom all our readers owe a debt. To know our many-sided work intimately, to enter into service to the limit of our ability, means a more abundant life and greater satisfaction for every Christian. Will you not remember some bright young man or young woman with a Christmas gift of THE BAPTIST and Missions?

Christian Criticism

"For mercy's sake kill the Kollum for the following reasons: 1. The 'stuff' is imprudent, impudent and impious. 2. The 'stuff' is uncultured, unscholarly and unspiritual. 3. In the Kollum Killam mistakes his outstanding asininity for up-standing astuteness. 4. In the Kollum Killam mistakes his smart-Aleck sallies for the sagacity of Solomon. 5. The Kollum shows Killam to be a half-baked bigot toward those not in authority, but toward those in authority a boot-licking fawner. 6. The Kollum shows Killam to be neither Baptist nor Papist, neither Protestant nor Pagan. Fire Killam and send him out here to me please." Rev. W. D. Bolton, pastor of the church at Sabetha, Kan., writes the best criticism of the Kollum, in fact it includes practically all that the other fifteen or twenty good people have had to say. We gladly print it because it expresses all and more than all the others combined.



## President Surveys Field and Resources

*"It is easy to announce our firm belief in miracles that took place two or three thousand years ago. What we are asked to believe in is a God who does not change. His promises abide."*

TO THE CHURCHES OF THE NORTHERN BAPTIST CONVENTION, GREETINGS:

I am recently returned from a speaking trip to five of the state conventions, and I come back with my heart full of cheer. Everywhere there was a note of courage, of conviction, of consecration. There was much attention given to such topics as prayer, stewardship, personal evangelism. A new earnestness and a new fellowship were discernible. The women were everywhere alive. In Nebraska they were pushing the standard association and the standard society, and getting results, too, as you always do when you attack a definite task in a definite way. As some wit has said, "If you aim at nothing in particular, you are quite likely to hit it." Now are you a standard society—are you? Do you belong to a standard association—do you? If you are hazy about the answer, why not write to the Literature Department, 276 Fifth Ave., New York, and get free literature that will define for you a standard society and a standard association, and then set out to be one?

### Those Undaunted Women

The women of Michigan were working hard on the reading contest, as were those of Illinois, and determined to bring in lots of the men, too. A man can win just as many points for his district in the reading contest as a woman. Both were stressing the reading of the junior books to the children as a way of winning points and building up intelligent Christians.

Kansas, too, had a thoroughly alert body of women, who are planning big things; and New York women were simply on their toes. Mrs. Orrin Judd had been appointed campaign manager for the big task, and was bringing to her work courage and vision.

Of course the big topic everywhere was the completing of our task. The announcement that we sought \$30,000,000 pledged this year and \$20,000,000 paid in, and that the women, with the hearty co-operation of the state men, were to begin the task of securing \$6,000,000 of this amount, with \$2,000,000 paid in, dazed most of the conventions. The way they rallied to it was magnificent. "We must complete the Fund;" "The only way through is straight ahead;" "We can not do it, but God can," were some of the expressions heard.

In many ways it was a blessing that we did not get the entire amount pledged at first. If we had all gone over the top, rejoicing together, there would certainly have been a big element of pride and vain glory. We should have rejoiced in our efficient machinery and have given the credit to that. But now, in this year of inaction and despair, with business prostrate and thousands out of work, with our denomination weakened by suspicion and torn with dissensions, for us to raise that amount will be due to the energizing power of God, alone. We are between Egypt and the Red Sea. It will be God who leads us over. It is easy to announce our firm belief in miracles that took place two or three thousand years ago. What we are asked to believe in is a God who does not change. His promises abide. He still owns the cattle on

a thousand hills and still claims that the silver and the gold are His. He has His secret access to human hearts and can turn them as the water courses are turned. He still promises us that whatsoever we ask in accordance with His will, shall be ours.

Is there a man standing in the way of your church's co-operation? Don't scold him; don't give up. Pray him into a new frame of mind. Do our great causes languish for lack of needed funds? Lay our wants before God in confident expectation. Pray as if everything depended upon God, and work as if everything depended upon us!

Where is the money to come from? There are at least three sources. First, the five thousand churches which have given nothing. Some of them are rich and careless; many of them are small and poor. They ought to be approached. There were many able men and women in these obscure churches. One dead church that had not been holding meetings for five years was approached in faith. The seven scattered members were told the needs. They gave \$500. The women ought to canvass in faith that dares expect big things from feeble churches. Sometimes the only live Christian will prove to be a woman.

### 2000 Churches Content With Little

Then there are the more than two thousand churches that have satisfied themselves with a small effort. Hard work ought to be done to revive these churches and bring them into line, rejoicing. Some of them have been misinformed. What they object to is not the New World Movement, inspired by the Spirit of God, but a caricature of it that has no real existence.

Then there are the churches that went over the top. They were promised that if they succeeded, there should be no further appeal until the end of the five-year period. That promise must be kept. No assessment of that church must be permitted. But what about the non-par-

ticipating members? One church that raised \$140,000 and has been rejoicing in new life ever since, has 40 per cent of its members who did not give. Is that great section to be left to an arrested Christian life, to spiritual deadness or loss of power? No one can approach that church from without; but has not the church a duty toward its own feeble in the faith? Might not those who did not give at first be granted another opportunity? Are they to hide behind the fact, "Our church went over the top?"

### Reinforcements are 112,000

Then there are the 112,000 new members baptized last year and the equally large number we mean to reach and win this year. They must be canvassed. Perhaps some one who says, "I cannot give one penny more," can win one who can make a great gift. If we cannot double, then can we not double the givers?

Then there are those who pledged only for one year, and paid their entire pledge, the first year. Ought they not to be asked annually to renew that pledge? There are some also—perhaps they are not numerous—who have amassed wealth since they made their pledge. In the light of their changed circumstances do they not want to change their pledge?

We have the money. We are able to do this great thing. The question is "What do we think of Christ?" How much is He worth to the world, in our thought? Our answer will be given not in words, but by how we measure up in the New World Movement.

From all these and other sources we can look for funds.

But chiefly we must depend upon God. Let us take Mark XI, 23-25 as our watch word:

"Have confidence in God. In solemn truth I tell you that if any one should say to this mountain, 'Remove and hurl thyself into the sea,' and should admit no doubt in his heart, but steadfastly believe that what he says will happen, it would be granted him. That is why I tell you, as to whatever you pray and make request for, if you believe that you have received it, it will be yours. But whenever you stand praying, if you have a grievance against any one, forgive it, so that your Father in heaven may also forgive you your offences."—Weymouth.

It is Jesus who tells us this. He prefaces it by His solemn affirmation. He does not qualify or hedge it in. Can not we have mountain faith for a mountain task? Have faith in God. We are not told to have faith in prayer, anywhere in the New Testament. Our faith is in God. Our prayer is simply a method of laying hold of His strength.

Our goal is impossible. Without superhuman strength we cannot accomplish our task. But we are promised God's omnipotence. Christians ought to do the impossible, which with God is the possible. Cannot we go to God in prayer until we receive from Him the gift of the faith, that can remove mountains? Let us claim it for His glory. Let us all seek a new enabling from Him.

Faithfully yours,  
HELEN B. MONTGOMERY.

*They tell me thou art rich, my country;  
gold  
In glittering flood has poured into thy  
chest;  
Thy flocks and herds increase, thy barns  
are pressed  
With harvest, and thy stores can hardly  
hold  
Their merchandise; unending trains are  
rolled  
Along thy network rails of east and  
west;  
Thou art enriched in all things bought and  
sold!*

*Oh, dearest country, is it well with thee  
Indeed, and is thy soul in health?  
A nobler people, hearts more wisely brave,  
And thoughts that lift men up and make  
them free.*

—HENRY VAN DYKE.





# The Baptist



## The Pulpit Must Make Good to the Pew

CURRENT interest in what is called the "problem of the country church" is a good thing. The little meeting-house at the cross-roads or on the hill has not only kept the fires of religious faith burning in country and village but has also been a constant feeder to the city churches, sending to them a stream of men and women who have developed into their strongest workers. Any disaster to the country church would be a disaster to the whole cause of religion in both city and country.

The Outlook for November 16 has an article by M. B. and R. W. Bruere on the subject, "The Country Pew vs. the Country Pulpit," which is worthy of a good reading. For it is a diagnosis, based upon personal experiences, of conditions in some sections of the North. Remedies are hardly hinted at. Perhaps that is because there is no universal remedy for conditions such as these people saw. But the larger the number of people who face a set of conditions, the more likely is there to be a solution. Such an article is therefore a service.

In a day now past, says this article, the minister was the best-dressed and the best-educated man in the country community. Spiritually and socially he was a power. But this is not so now. The pew often has an intellectual and social pity for the pulpit. It can starve the pulpit when it desires to do so. Contributions to the minister's salary are often listed under charity. The great reason is that the culture and the efficiency of the pew have risen. The country minister, with a limited education and a small and poorly selected library, has not kept pace. In Southeastern Ohio, in certain counties investigated, "one-third of the ministers have nothing more than an elementary education, over one-half have not gone beyond the high school, while only 16 per cent have had both a college and seminary training." In three counties in Indiana, 72 per cent do not have a college and seminary training. But in these same sections public and normal schools are alert and boys and girls have the advantages of free colleges, with the result that the intellectual authority of the pulpit has vanished.

Further complaint is made in the article that in many cases the people who do go to church are not fed spiritually. They are hungry for something and are not fed. As to the minister, "his training had killed whatever feeling for realities he ever had; he had been brought up on 'theology'—not even remotely upon life." People object to going to church because it "does not give them anything."

Moral leadership is lacking in many places, these writers declare. And the reason is stated. The pulpit is so insecure in its leadership that it does not dare to come to a show-down with its rich members who are engaged in unChristian practices.

And then comes the conclusion, so far as there is any: "Either the church will be transformed into a democratically ruled club with a president instead of

a pastor, or the pulpit, through a high type of service that the pew cannot refuse, will train itself for the leadership that is so much needed. The time has come when the pulpit must make good to the pew."

Now, it is not necessary to give a blanket endorsement to this article in order to profit by it. Undoubtedly it over-stresses some factors and leaves out others. Nothing, for instance, is said concerning the changing character of the population of many country towns. Neither does it take into account the excellent work which has been and is being done in many towns where a church has become a center of all the best life of the community. But it is the result of observation on the part of people who are trained to see and to report what they see. Other denominations may do what they will, but we Baptists, who have always been strong in the country places, should take notice.

It is true that the level of education has risen, demanding a higher standard of culture in our ministry. We are perfectly right in insisting first of all that our ministers shall be real men of God. But that does not prevent them also from having all the education we can make available. The Ministers and Missionaries' Benefit Board is doing some valuable work in helping to raise the standard for ordination. It would seem that state conventions might follow the matter up by making possible increased opportunity for study to men who are already on the field. It is also true that there have been in churches deacons and others who have neglected to follow in their business dealings the ethics of the gospel. By all means our ministers and churches should have protection against them. A prophet need not be without common sense but he is of little worth if he is prevented from prophesying because of the fear of the loss of his salary. It may also be true that ministers here and there have lost their message. Retreats such as those which have been held in many states in recent years might be useful in a limited number of such cases. Communities, on the other hand, may have a rather hazy idea of what the church ought to give them. What do those critics mean who say that the church does not give them anything? What do they want? The agricultural colleges have been doing good work in making preachers familiar with the problems of the men to whom they minister, and annually more ministers are taking the courses offered, but certainly the farmers would not be content with a man who was merely an agricultural expert.

Probably we all agree that the pulpit must make good to the pew. Is it not also true that the pew, if it is Christian, must make good to the pulpit? A church can easily make or break its minister. A few consecrated laymen can often stimulate the pastor to study and work of which he was not thought possible. And they can put a spirit into the church which will be well worth while. Is it necessary that they should sit back



and wait for the minister to start something? THE BAPTIST has been publishing a number of articles on this general problem of late, and expects to publish more. Just at the present moment it wants to call attention to the laymen's movement which is just getting under way in our Northern Baptist Convention. During the past year, Unitarian laymen have done wonders, not only in their own churches, but through going in teams to their weaker churches. Baptist laymen are not one whit behind the laymen of any other body. They also can do magnificent deputation work. If they will give their attention to this country church problem, they will be mightily forwarding the big movement they are now projecting. And as they might go in groups of two or three to the small churches they would not only bring new intellectual and spiritual horizons to the ministers of these churches, but would also help the churches to realize what they are for and what great unused resources they have in their own hands.

### Making Stewardship Definite

The Southern Baptist Convention, through its laymen, is engaged in an effort to enroll half a million tithers during the present convention year. A pamphlet written by Dr. Mullins explaining the meaning of the movement is printed on another page of this issue. It is his firm belief that if stewardship, in which we all believe, is to become definite, Christian people must accept the tithe as the minimum of their giving. Northern Baptists are about to engage in a similar campaign. We heartily commend to all the arguments of this article. Surely no Christian will be willing to give less than the Jew was accustomed to devote to religious purposes.

### The Unknown Soldier

CUSTOM has it that great monuments shall be erected to statesmen and generals. A leader astride a horse occupies the place of honor in our military cemeteries. The little white stones, row on row, mark the resting place of the common soldier. There are so many of him that he could not be given the place of honor. Humbly he fought and served; humbly does his body lie in death.

But custom has been reversed in these strange days when the mighty have been pulled down from their thrones. It has actually happened that the humble have been exalted. Great Britain and France have each given royal sepulture in the shrine of the nation to a common unknown soldier. And on Armistice Day the United States followed their example.

Who the man was who was buried in Arlington on Nov. 11, nobody knows. He may have been native-born or foreign-born. He may have been white or colored. He was an unknown. A multitude of mothers have a right to dream that possibly he was the child they bore. And indeed in spirit so he was. He had shown the last supreme devotion and made the final sacrifice just as their sons had done. He is before the world their representative. The honor done him is the honor done every man and every woman who counted not his life dear unto him but gladly laid it down in a cause which seemed to him worthy.

It is the common people who bear the brunt of war. It is the common people who pay the price of war.

Now at length we recognize their heroism and pay them long-deferred honors. Whatever other bodies may be laid to rest in Arlington, no monument will be more frequently visited in days to come, and no grave will call more tears or excite greater devotion than that of this unknown soldier of the army of liberation.

The world is coming to its proper base at last. Kings and thrones and generals are only incidental. People, just people, are the great thing. If there is sacrifice they make it; if there is heroism, they show it; if there is honor, it is theirs.

THE BAPTIST is glad to be able to announce that, during the period of the conference on disarmament, Rev. William Axling will serve as our special correspondent in Washington. Dr. Axling is staying in the United States three months beyond the time he expected because of his familiarity with Japanese thought and because of his ability to interpret the real aspirations of the Japanese people. The Foreign Mission Society believes that in thus retaining him in this country it is doing both the conference and the cause of missions a real service. We are expecting to print weekly letters, the first of which appears in this issue, outlining the significant actions taken by the conference.

The American Baptist Year Book for 1921, which is just off the press of the Publication Society, is one of those volumes which is indispensable for any man who wishes to have in detail information concerning the work of the denomination. It contains lists of officers and fields of our general societies, of our foreign-speaking bodies and of our state organizations; also denominational statistics, lists by states of all ordained Baptist ministers in the United States, of the missionaries of our various boards, North and South, and other similar information. The price is 75 cents. "The Church and Sunday School Builder," is a catalogue of "everything for the church and Sunday school," and may be had on application to any branch of the Publication Society. We believe that before purchasing supplies elsewhere, our churches should make sure that these cannot be had through our own society.

The world war has introduced many new elements into the religious conditions of European countries. Openings for evangelical bodies are greater than have ever been known. Baptists are well aware of the opportunities and are pressing forward to meet them.

THE BAPTIST wishes to do its part in introducing the Baptists of these countries to the people of the Northern Baptist Convention and in helping to create a larger fellowship with these bodies. It is therefore building up with care a European news service which promises as time goes on material of the utmost interest and value.

We commend these stories to the very careful reading of our people. God is about to open a new chapter in the history of many of these ancient countries.

In a recent issue there was printed a letter from Italy; in the present number is a communication from Budapest, Hungary; and in later issues will appear from time to time communications from those countries in which Northern Baptists are directly cooperating in the work.



# A Primer of Theology

By A. H. STRONG

## IV. CHRIST AND SCRIPTURE.

WE come now to the consideration of Christ's relation to holy Scripture. The whole matter is summed up in the statement that the written word is the expression of the eternal Word. But as the eternal Word was made flesh and appeared in human form, so the written word comes to us through the weak and halting methods of human composition. As the Father expressed himself in Christ under the limitations of space and time, beginning as a mere speck in the womb of the Virgin, coming to the full consciousness of his dignity and mission as he grew in stature and wisdom, and learning obedience by the things which he suffered, so Christ expressed himself gradually in the Scriptures, beginning with the prophecy that the seed of the woman should bruise the serpent's head (Gen. 3:15), enlarging the revelation by occasional theophanies and by the types of the Mosaic service, by the rough denunciations of the herdsman Amos and the surpassing eloquence of the courtier Isaiah, until at last, in his personal manifestation in human form, he furnished the key to all the past and made God understood to all the future (John 1:17, 18).

After what I have said of Christ, as the life and light of men, I can speak without hesitation of the evolution of Scripture. Evolution is simply the *ordinary* method of Christ's working. He uses the past in his building of the future, as he uses the seed in his bringing forth of fruit (Gen. 1:12). But this method is not exclusive. It leaves room for absolute creation, for incarnation, miracle, resurrection; indeed, these are required either to precede, explain, or supplement the evolutionary process. Christ can work from within, as easily as from without (Gal. 1:16). There need be no denunciation of an evolutionary element in the composition of Scripture, so long as we recognize to the full that holy men of old wrote as they were moved by the Spirit of Christ (1 Pet. 1:11; 2 Pet. 1:21).

In this evolution of Scripture, Christ may use all the methods of literary composition which are consistent with truth—poetry as well as prose, proverb as well as history, parable as well as dogmatic teaching, apologue and drama as well

as legislative enactment. Even hyperbole and fable are found in the Old Testament (Deut. 1:28; Judg. 9:14). This variety of method has given such interest and popularity to the Bible that it has become the most widely circulated book of the world. Christ's revelation may be a progressive one, requiring a final and personal appearance of the Lawgiver, to show the connection of its parts and to disclose the meaning of the whole. But because one mighty Spirit of Christ has breathed through the whole process of Scripture growth from the beginning to the end, Christian experience recognizes the written word as the expression of the eternal Word, and, when taken as a whole and rightly interpreted, the supreme rule of our faith and practice. The higher criticism has its rights, and we must concede that it has thrown valuable light upon the methods employed in the composition of Scripture. But the higher criticism is not master, but servant, of our spiritual sense; and its surmises must bow to the total testimony of the word of God. The Bible is given for the use and comprehension of ordinary Christians; the same Spirit that inspired the Bible is given to Christ's followers to interpret what he has permitted to be written; and each Christian is to be judged at the last day by his obedience or disobedience to the plain teaching of the Bible. The confessions of faith which have marked the history of the church show clearly that the great majority of believers have found Scripture to teach the deity and preexistence of Christ, his incarnation, virgin birth, miracles, vicarious atonement, physical resurrection, his omnipresence in the hearts of his people, and his final coming to be Judge of the living and of the dead.

The Bible is, therefore, not simply *revelation*; it is also *literature*. Not all of it is divine dictation; most of it is human utterance. The relation of Scripture to Christ, as its principal author, enables us to interpret many problems which would otherwise be insoluble. For Christ was the Word of God made flesh. The written word which expresses him is therefore the word of God made human; adapted to ordinary human comprehension; limited by many shortcomings and imperfections. It

is a record of man's downward progress, in spite of Christ's restraints and incentives to obedience. "By diverse portions and in diverse manners" (Heb. 1:1), and usually through man's own reports, though selected and supervised by Christ, it tells the story of the downward progress of the human race until man's sin culminated in the effort to murder man's Creator, and to quench in darkness man's only Light. That record of sin must be taken as a whole, gathered as it was from human life and from conflicting sources. No single utterance can be taken as complete truth; it must be taken in connection with its context; like the railway coupon, it is "not good if detached." The sentence, "There is no God," must have its explanation from the words that precede it—"The fool hath said in his heart" (Ps. 14:1). The Old Testament must be taken in connection with the New, and the words of Jesus in connection with the later words of his apostles.

So long as essential truth is conveyed, there is almost no limit to the methods which may be employed. Single words have more than one meaning, and while the lesser meaning may best teach the child, the larger meaning may best teach the man. The word "day," in the history of creation in Genesis, does not necessarily mean a day of twenty-four hours, for the prophet Zechariah (14:7) speaks of "days known to the Lord, not day nor night," and the six days of creation may be age-long periods of time. Christ ordinarily lets men tell their own story. There was once a cold-blooded murder in Florence. Differing accounts of it were given by the murderer and by his victim, by the prosecuting counsel and by the pope. Robert Browning makes all these witnesses describe the matter in "The Ring and the Book." We are left to make up our own minds about the facts, after the reading of these differing reports; but we do not, on that account, doubt that there occurred a real murder. Shall we doubt the death of Christ, because the evangelists do not precisely agree as to the superscription on his cross? King Arthur of the Round Table was a historical character. But Tennyson, in his *Idylls of the King*, has made him and his knights the sub-



ject of an imaginary story which will teach great moral truth to the end of time. Shall we deny the poet's right to weave around King Arthur a work of imagination? Job was also a historical character. Must we therefore say that the speeches of Job's friends were also real utterances? Let us rather regard them as incidents of a poet's drama. Shall we refuse to Christ the use of parable in case of the prodigal son, or of apologue in the case of Jonah and of Daniel? These last are historical characters, mentioned elsewhere in Scripture; but it is still possible that there are legendary incidents in their stories, and that Jesus himself may have referred to them as such (Matt. 12:40). Many a modern historian

like H. G. Wells, quotes varying reports of a battle like Waterloo, or of an important piece of legislation like that of Spain in the Netherlands, and we do not deny him the privileges. If he who antedated Moses gives us varied reports of Moses and his law, and leaves us to judge between them, shall we say that there was no Moses and no law? All these sceptical objections fall to the ground when we remember that he who permitted these methods of literary composition was himself the Truth, and that he took these humble ways only to impress the truth more readily and more forcibly upon the minds of men. Remember who Christ was, the manifested God, the one and only medium of God's revelation,

and we shall see that the whole Old Testament was composed under his superintendence and so cannot be "broken" up into fragments (John 10:35). Isaiah "saw his glory, and spoke of him" (John 12:41); and the same Jesus, who had "many things to say" which his disciples could not bear while he was with them, could "bring to their remembrance all that he had said unto them," and actually did this in John's gospel (16:12 and 14:26). This superintendence of Christ makes the written word, with all its literary and human shortcomings, an expression of the eternal Word, and gives it unity, sufficiency, and authority, as a rule of faith and practice (Miscellanies, 1:251-260).

## Karen-Land Needs Its Lost Book

*If a child bruises his toe he must find a stone as big around as his thumb, buried deeply in the ground, and must swallow it.—Think of going toeless through eternity.*

By BLANCHE BRACE

BAMBOO huts with thatched roofs, baking in the Eastern sun, with yellow pariah dogs in the doorway, and buffalos, pigs and chickens under the house. At the threshold of one of the huts a baby three years old, with a pipe in one hand, and a cigar in the other, taking alternate puffs. In the narrow street, men, women and children, chattering and chewing betel nuts.

Off in the distance, a native is ringing a prayer-bell as he chants his prayer, to awaken sleeping spirits to his needs. A mountain girl is carrying water in a bamboo joint down the hillside, her dress, heavily embroidered with seeds, flapping around her. In the plains natives are transplanting the paddy, as rice is called before the husks are off, spear by spear, and as they bend over it they are voicing the ancient plaint:

"Ya phi sa du da le ya thee lah!" ("My back aches as if I would die!")

A Karen heathen wedding is taking place in one of the villages. At the doorway of the bride's house three men stand, holding aloft two water-pots. The guests pass in unmolested, but, as the groom approaches, the contents of a water-jar descend upon his head. He wears a dress woven by the bride, in token of her fitness to become a wife. After the ceremony is over, he will remain for three days by himself.

In another village, a child has died, and the women are tearing their hair and beating their breasts,

A band plays loudly to comfort the mourners. Men are bringing up an ox-cart without oxen, into which the little coffin, decorated with silk turbans, is put. Then four men in front try to pull the cart forward, while four men in the rear do their utmost to pull it backward again, suddenly spinning it around and around in circles, that the evil spirits may be confused and lose their way.

In a Buddhist school just around the corner, the pupils are lying flat on their faces and studying their lesson aloud. There are no girls in the group for the Buddhists believe that a woman has no understanding. To educate a girl will surely drive her to the deepest hell.

Such is the picture of Karen-land painted by Miss Violetta Peterson of Tharrawaddy, Burma, for twenty-two years a missionary among the Karens under the auspices of the Woman's Foreign Mission Society, and now on furlough in the United States. No Northern Baptist work anywhere is more interesting or more significant than that being done among the Karens. Our Baptist missionaries found the Karens a people without a written language, without a definite place in Burman life, almost without hope. Our missionaries have given them a written language, they have taught the Karens a new self-respect, they have fostered the native energy and courage that cause the Karens to support their own mission work in a large degree. And they have given the Karens back their lost book.

"The old Karen tradition," Miss Peterson explains, "said that the Karens had once owned a book of life, which has been carelessly mislaid and lost. So they are very ready to welcome missionaries with the Bible, and to see in it their lost book."

The same traditions, which make them receive the gospel readily, causes the Karens to be the despair of medical missionaries, Miss Peterson says. No people clings more stubbornly to old superstitions.

"If a child bruises his toe, for instance," she relates, "he or his parents must find a round stone, perhaps as big around as the thumb, buried deeply in the ground, and this the child must swallow to cure the bruise. Even if the toe becomes so badly infected that blood-poisoning is about to result, his parents will not consent to amputation for if the child's toe is cut off now, will he not be toeless through all eternity?"

"The Karens also have a great fear of being smell-struck. In case of measles, for instance, they often varnish the body of the patient, so that no smell can escape—a treatment which usually results in the cessation of both patient and smell. The Karens have an unique remedy for faintness—one part rhinoceros blood, and one part python bladder, at five rupees a drop. They have a profound distrust of fresh air when they are sick and they believe that the use of water for washing during illness is deadly.



In time of cholera, I have often seen a cross roads offering of fruit or food of some kind, left by the natives to appease the disease spirits, which may come over either road. Sometimes, they try to terrify the angry spirits, by a particularly ugly picture set at the cross roads on a bamboo pole. In case of illness, they make sacrifices of chickens or pigs, or sometimes even a buffalo. If, in spite of all this, the patient dies, boiling water is poured over the spot where he has lain, to destroy any lingering evil spirits."

Missionaries are doing a great deal to overcome these superstitions, and succeeding particularly well with the younger generation. Hygiene is given a great deal of attention in

the Baptist schools for the Karens. In the boarding schools for girls, like the one at Tharrawaddy, in which Miss Peterson is stationed, the pupils are taught the importance of keeping their persons, their homes, and their villages strictly clean. The students hear with surprise that the earth is not flat, as the native Karen schools teach it is, and that caterpillars do not evolve from leaves. Miss Peterson tells an interesting story of a stubborn youngster, who, with his own eyes, watched the butterflies emerge from a cluster of cocoons in her class, and then remarked, "As for me, Mamah, I don't believe it." (Mamah is a Burman word, meaning 'lady.') A little later, however, he

conceded, reluctantly that seeing is believing.

"But the difficulty of overcoming the Karen superstitions is more than atoned for by many excellent native qualities," Miss Peterson declares. "The Karens are very honest. Formerly, everyone built his granary in the field, miles from his house, yet none ever thought of stealing the rice. Affection and kindness are the rule in Karen family life. The Karens are energetic, intelligent, and very appreciative. They desire to support their own mission work, and they take an interest in what is being done in other lands."

"We are so glad that you have brought us back our golden book," the Christian Karens say.

## What the Tithing Movement Means

*Why should the Christian be asked to give at least one-tenth of his income to the cause of Christ? Answer this and you have the reason for the movement.*

By E. Y. MULLINS

A NEW and significant movement has been started by the laymen of the Southern Baptist Convention. I refer to the effort to enroll half a million tithers during the present conventional year. This movement is full of promise, because it is the best possible preparation for our next great campaign. The doctrine of stewardship is one that is rapidly being recognized by all our people. But the doctrine of stewardship is not always one which influences people to give proportionately. This is because, unless interpreted, it is apt to be vague and indefinite.

The movement among the laymen to secure half a million of our people who will pledge themselves to give at least one-tenth of their income to the Lord's causes will go a long way toward making the doctrine of stewardship practical. It will be a means of clearing the principle of stewardship from its obscurity, at least in part.

### What Does the Movement Mean?

What, then, does the tithing movement mean? Perhaps this question can best be answered by indicating first what it does not mean. It does not mean that any one is seeking to enforce the requirements of the Jewish law upon Christians. It does not mean that the Mosaic or the Levitical requirements, with penalties attached, are to be introduced into our churches. Nor, as I understand it, does it mean that our laymen claim that the New Testament specifically

commands that we shall give one-tenth. Jesus indeed recognized that tithing was a duty under the old dispensation, and does not himself annul the obligation in express language; but I take it all will agree that the New Testament standard of ownership is that all of our property belongs to God. We ourselves belong to him, and the Christian obligation requires that we shall give to the Lord whatever he requires of us in the material good things which he has bestowed upon us. One-tenth of the annual income, therefore, does not at all exhaust our Christian obligation, so far as the ownership of property is concerned. Our obligation to God extends to the utmost limit of our possessions. Christian stewardship means that all we have is held at the disposal of our Lord and Master.

Why, then, should the Christian man be asked to give at least one-tenth of his income to the cause of Christ? Or, to put it in the other form, why should the Christian himself adopt one-tenth as the minimum of his giving? The reply to this question is that the tithe or tenth was widely recognized throughout the world among other nations than the Jews before the age of the Mosaic Law. There are instances in the Old Testament where one-tenth was given long before the requirements of the Mosaic Law were given. Abraham gave a tenth. One of the most interesting examples of the giving of a tenth is the vow of Jacob after his remarkable dream and his

vision of the ladder set up between heaven and earth, with the angels of God ascending and descending upon it. (Genesis 28:22). It will be seen by referring to this passage that the next morning Jacob vowed that henceforth he would give the tenth of all his increase. In this instance there was no legal requirement. So far as we know there was previous command of God, and there was no priesthood or temple service to be maintained. There was no penalty attached to failure to make the vow to give a tenth. The vow was simply the voluntary and free act of God's servant, whose heart was filled with gratitude for the mercies and blessings which he had received. Jacob did not exhaust his obligation to give in vowing to give him a tenth, but he did make his giving definite and practical. Thousands of Christians have made the same kind of vow because of the blessings of God, and have found that the divine mercies increase continually with the gifts.

### What is the Motive?

The motive behind what is called the Tithing Movement, therefore, is the strong conviction on the part of Christian people that the Christian should give no less than the Jew gave. If the Mosaic dispensation required that the Jew give a tenth, and especially if the Jew gave a tenth before that dispensation, in its legal form took shape, surely no Christian man can be content with anything less than a tenth. The



tenth, therefore, is merely a minimum. It is the servant of God saying, I will give at least this much; I may give more. Many of God's servants do give more. Many of them give several times a tenth of their income. Some of them devote all their profits, except enough to live on, to the Kingdom of God.

On the other hand, if there is no standard of giving, no minimum below which one will not permit himself to fall, the whole question of giving is vague and indefinite. The doctrine of stewardship means that everything we have belongs to God, and this in the hands of the avaricious man may at once be translated into giving in the most inadequate ways. Unless there is a definite standard or minimum for giving, what is to hinder the covetous man from withholding practically all his increase from the Lord's cause. The human heart then becomes the interpreter of duty and encouragement is given to the carnal nature to retain for self rather than to give for the cause of Christ.

One of the most remarkable results of the practice of giving a tenth of the income has been the prosperity of those who have adopted the rule. There is not space here for me to go into details, but there are many published accounts of great prosperity coming to those who thus deal in a definite and faithful manner with the Master.

It is not possible for any one to interpret absolutely in detail the duty of the man who gives a tenth of his income to the cause of Christ. I would say that the man receiving wages or a salary should give a tenth of his wages or salary. Of course, this does not include support for his own family or those dependent upon him. I think it would include contributions to suffering people in distant countries or for the relief of people who are not naturally dependent upon the giver. For the man who does not receive wages or a salary, the tenth should be taken from the profits of the business, but not after the support of his family has been taken out. The total net profits should be the amount from which the tenth should be taken. The Lord's cause of course includes all the objects of benevolence toward which one contributes. My own judgment is that the Baptist giver should specialize in the work of our own churches and denominational movements. The causes are many and the needs are great, and we have adopted a program so large that it is going to take the utmost resources of all our givers to maintain the high

standards which we have adopted.

In closing, I wish to say that in adopting the tithing plan, we should never feel that our duty is fully exhausted, but should always hold ourselves in readiness to give more if the cause requires it and if our ability enables us to do so. In giving in this spirit we are not pursuing a Jewish method, but are putting the spirit of the gospel into the tithe it-

self. If all our people would adopt this plan of giving, it would undoubtedly supply the needs for which our many causes are so loudly crying.

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# The Path to Spiritual Harvest

for

A Christian, A Local Church, An Association, A State Convention, The Northern Baptist Convention

By FREDERICK A. AGAR

## 1. The Fallow or Ordinary Stage

Presents: Failure, inadequacy, lethargy, mediocrity, isolation, ignorance, unused resources, a perverted sense of values. Then comes *the plow*,

### A Prophetic Gospel Proclamation

It produces a *prepared soil*—spiritual dynamic, unrest, repentance, intercession.

### A Survey Then Results

## 2. The Seeding or Spiritual Stage

Presents: Discussion, opposition, attention, vision. Then comes *the seeder*,

### Education and Inspiration

Produces a *prospect of harvest*—Divine reactions, unfolding of life, study, the needed time, projection.

### A Planned Program Follows

## 3. The Cultivating or Intensive Stage

Presents: Conviction, enlarging vision, action, unity of purpose, intelligent interdependence, developing resources. Then comes *cultivation*,

### Service with Christ

Produces an *assurance of harvest*—fellowship, love, personal ministry, evangelism, a new sense of values.

### Progress Is Shown

## 4. The Reaping or Extensive Stage

Presents: Lordship realized, obedience, growth, joy, a *world to conquer*. Then comes *the reaper*,

### Stewardship

Produces *the harvest*—Enlistments, achievements, a world evangelism, full treasures, a sense of victory.

### Victory Won

Did You Start On This Path? Are You Making Progress On It?  
If Not, Where Did You Turn Aside, and Why?

*The only Christlike Road to Victory is to make each stage successively. To skip any stage is to endanger the Harvest.*



## To Build or To Destroy?

By DOUGLAS G. HARNIC

IN THE cold region of North Japan the chief city is Morioka. There has been Baptist work here



THE RED LIGHT DISTRICT

One is the little white church, located on a good site on a prominent street. It is respected by the best citizens. The pastor is doing faithful work and the church bears an increasing share of its own support.

The other is the main street of the red light district. Vice is open and unashamed in Japan. The evil men and women of this section prey on the youth of the city and the surrounding country.

For two years owing to a severely depleted missionary staff the American Baptist Foreign Mission Society has had no missionary in Morioka. That arrangement was entirely satisfactory to the denizens of the resorts pictured here.

Now a young missionary and his wife have gone to live in Morioka. After two years of language study they are throwing themselves into the work. We now hope for the return to Japan of another family which will again give Morioka its normal force of workers.

But we have no mission residence!

The climate is rigorous and the missionaries who formerly worked here endured real privation. The new family now lives in a Japanese house; and Japanese houses are designed for summer and not for winter.

A new residence for Morioka is one of the approved needs of the Japan Mission. When you give to the New World Movement, that Morioka residence becomes less of an air castle and more of a reality.



THE LITTLE WHITE CHURCH

## History Without God

By R. L. VAN DEMAN

THE hour of the conference has come. Will it accomplish more than could be accomplished by the Paris conference toward a permanent world peace? All the idealists hope that it can. Many others, among them some of the ablest writers, seem to have little hope.

These notes are a protest against much of the writing of recent weeks. Let us be idealists! Let us accept at their face, the dreams of the second chapter of Isaiah where swords shall be beaten into plowshares, and of the eleventh chapter where the scion of David's line shall bring effective influences of peace into human life!

Why should a newspaper man or an author be as blind as a bat to anything but selfishness? In the lower orders of life we expect the rule of claw and fang but among men the pack becomes the tribe and the tribes form a confederacy, and there are such phenomena as cathedrals and foreign missions, schools and hospitals, international law and peace conferences. Peoples who differ in language, in thought, in standards of living, and in manufactured products may be bound into the same bundle of life by other than ties of

trade. And they are. There are certain human interests which outweigh economic considerations.

All this is because of God in history. It is idle for H. G. Wells to conceive of the course of world development in deistic terms. His admirable two volume world-history, praised by the President of Bryn Mawr and used already by university students as a text, would be immensely more valuable and more true to fact if he could have had the insight to trace the work of an immanent God, hidden in the spaces of his universe. A deified humanity is not enough. The giant minds of the past have rejected that path. Why not see the growth of the race from pre-glacial times to the confederacy of the world as a fabric wrought by the wisdom of a provident God? And why not teach university men that view of history instead of a misleading and ultimately disappointing theory of the upward self-lift of humanity by its boot straps? To be frank with history and scientific with facts is the essence of honesty.

When Frank Simonds estimates the interplay of European, American and Asiatic interests, week after

week, in terms of commercial advantage and traditional nationalism as if there can be nothing new under the sun, he is no better or worse than some other newspaper men. The contribution these men have made to an international understanding and a world settlement have been valuable. But why look at only one side of the shingle? There are always two sides. History has witnessed the struggle between altruism and selfishness with altruism ever on the increase by the grace of a good God. Why not acknowledge it in the newspapers? Some newspapers have been eager to do that. All honor! *Noblesse oblige.* We expect public writers to influence public opinion according to all the truth. No man can do that in whose consciousness God is not a dominant factor in history.

The open sore of the world cannot be healed without a Great Physician. History cannot be interpreted without a God. The epochal labors of the present peace conference cannot be guided to any measure of success except by the waiting Statesman of the Ages. We pray that the history now in the writing may be dictated by the mind of the Great King.



# The Washington Conference—Opening Scenes and Sensations

*"For three long years idealism had been lying prostrate with her face in the dust. In that daring proposal Secretary Hughes took her by the hand, raised her to her feet and bade her hold her head erect."*

By WILLIAM AXLING

## THE SETTING

ON November twelfth, one of the greatest scenes of history was staged in Washington. The setting was superb as well as sublime. It was as though a master mind had purposely planned the background and the time.

November eleventh—Armistice Day—not only America, but the nations of the world—both the friends and the foes of those five awful years—mourned the fallen and prayed for those bereft. The Allies honored the heroic dead and made their deeds to live anew. But the three distressing, distracting years that have followed peace threw a solemnizing influence over men's hearts. Victor and vanquished alike were in a sober mood.

For twenty-four hours the world again looked war in the face. They saw its fearful features from a post-war perspective. Ten million slain arose from their graves and marched in endless line across the memories of men. The hatreds, the heart-breaks, the broken homes, the shattered nations, civilization itself grappling with death; they saw it all from a new angle. And as it looked, war-sick humanity grew sicker and vowed a new war on war.

In Washington American's Unknown Soldier with face and form so mutilated and torn that even his mother could not recognize him was carried to his last resting place. President Harding, Vice-president Coolidge and General Pershing were his immediate escort. Thousands upon thousands of people followed with bowed heads and saddened hearts. As his broken form moved through the silent throng that lined the thoroughfare it called aloud to all to bow their heads in shame that it had to be, and made mute appeal that it never be allowed to happen again. And marching in that line listening to that wordless appeal were the delegates from many nations who on the morrow were to gather around the table in Continental Hall and plan for permanent peace. What a background? what a setting!

## THE ATMOSPHERE

The atmosphere in which the conference opened its work was dynamic with the spiritual. The day before, in the services at Arlington, a high spiritual note was struck. As the procession left the Capitol Building there was the boom of cannon. All along the line of march the tinsel pomp and circumstance of war was much in evidence. But at Arlington the aspect of a military funeral shrank into the background and the spiritual loomed large.

A sweet singer sang, "Lead kindly light." Later, voice after voice took up the strains of "Nearer my God to Thee." Mr. Harding, as president, gave a message shot through with spiritual ideas and ideals; then, as priest, he summoned that vast audience to prayer saying, "Let me lead you in the Lord's Prayer." For two minutes, from twelve until twelve-two, that whole mass of people stood together in silent prayer.

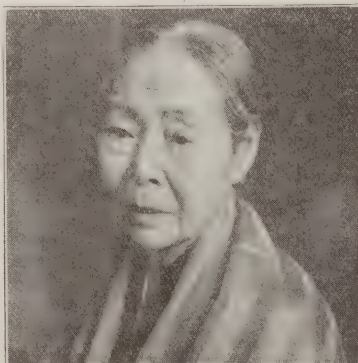
This atmosphere was taken over into the opening session of the conference. During the opening moments the thirteen hundred people in that historic hall—many of them the world's greatest leaders—were figuratively on their knees as Dr. Abernathy of the Calvary Baptist Church tenderly and pleadingly took up the yearnings of their hearts and the yearnings of the world's heart in prayer to God. This ushered the conference right into the presence of the King of Kings.

President Harding followed with an address in which he put God in the center of things by saying, "Inherent rights are of God, and the tragedies of the world originate in their attempted denial." In speaking of the war and its awful toll he asked, "How can humanity justify or God forgive?" He drew the consciences of his hearers out into the white light of the presence of God and in that Presence made an appeal to the nations to outlaw war.

Then came Secretary Hughes with his epoch-making address. Its contents have been heralded to the four corners of the earth. It was like a bolt out of the blue. Delegates that had come there ready—as they thought—to make great concessions found that their imaginations had utterly failed them in their previous thinking.

This opening session marked the renaissance of idealism. For three long years idealism has been lying prostrate with her face in the dust. In that daring proposal Secretary Hughes took her by the hand, raised her to her feet and bade her hold her head erect. The effect was electric. Men's imaginations were fired. Visionary ideals were transformed into

*"All those who believe in God and love peace ought to join hands and work to make this world the Home of God."* This golden sentence was coined by the famous Japanese woman eighty-nine years old, now visiting this country in the interest of peace, Madame Kaji Yajima.



KAJI YAJIMA  
Founder of the W. C. T. U. in Japan

pregnant possibilities. Suddenly hard-headed practical diplomats began to see visions and to dream dreams.

Pessimism had hung heavy over the preparations of the conference. Secretary Hughes's bold stroke scattered the clouds and a new day of optimism dawned. Many a man who went into that meeting a pessimist came out a radiant optimist. Idealism and optimism became contagious and a divine daring possessed men's hearts and forced them to think in the terms of the impossible.

## A SINGLE EYE

So far not a discordant note has been struck. Mr. Balfour in speaking of England said of the opening day that it was "a landmark in human civilization." He declared that the American proposition "takes hold of the dream which reformers, poets, publicists, even potentates have from time to time put before mankind as the goal to which human endeavor should aspire. This scheme makes idealism a practical proposition."

Baron Kato, speaking for the Japanese, handicapped by having to use a language which is foreign to him, spoke more tersely, but with no uncertain sound. He said, "Japan deeply appreciates the sincerity of purpose evident in the plan of the American government. She cannot remain unmoved by the high aims which have actuated the American project. Gladly accepting, therefore, the proposal in principle Japan is ready to proceed with determination to a sweeping reduction of her naval armament. Japan has never claimed, nor had the intention of claiming to have a general establishment equal in strength to that of either the United States or Great Britain. Her existing plan will show conclusively that she had never in view preparations for offensive war."

Many snags still lie across the path of peace, but Secretary Hughes's "bomb" has made a tremendous clearing. With Dr. Abernathy I believe that "God is in His Heaven and is making things right with the world. His great day is not in the past, but in the future."

Rev. H. W. Clough on Sept. 1 closed a five-year pastorate at Ripon, Wis. He has now accepted a unanimous call to the West Duluth, Minn., Church, after having been on the field a month as acting pastor. As a result of special services conducted by Dr. L. C. Clevenger which closed on Nov. 6, Mr. Clough baptized eight candidates on Nov. 13.

Rev. Howard A. Vernon, of the Cleveland Heights Church, Ohio, was a recent speaker at the Social Union banquet of the Akron Association, his subject being "The Voice in the Wilderness." The meeting was held in the First Church, Akron. The work at the Cleveland Heights Church is moving forward with much encouragement, congregations being steadily on the increase.



# Who Used to Be Who Among Baptists

*Sunny reminiscences of great and good Baptists who have passed over the river—The roll of masterful preachers and teachers in the denomination is a long one.—Our colleges have produced giants.*

By W. SCOTT

I RECALL a statement of Dr. C. H. Watson of Boston made some years ago: "There is a word I am glad to see coming into more general use than formerly, the word 'appreciation.'"

He had in mind its use as a generous estimate of the character and career of one who had passed away, an appreciation unfortunately as a rule postponed until after death. Dr. Henson said once and probably more than once, "I would rather have a pound of taffy than a ton of epiphany." That is somewhat Hensonesque, but I remember him not merely as a humorist, but also as one mighty in prayer, a strong preacher and a benediction to his time.

We find, after all, if we are on the lookout, not a little of the spirit of appreciation among ministers and people generally. One day I was making the trip from Boston to New York and chanced to find a seat beside Dr. Shailer Mathews of Chicago. He had a farm in Maine and I had a small one in New Hampshire, and we raised our crops, picked and marketed our apples and estimated our gain or loss as we were seated comfortably in the car. Then our conversation turned to denominational affairs and the ministers. He remarked that he had never heard Dr. MacArthur speak a word of disparagement of any of his brethren. I think I told Dr. MacArthur about the remark, but, if not, he will read it here for I suppose he, like many others, is a reader of THE BAPTIST. My inference was that the remark was suggestive of the character of Dr. Matthews and Dr. MacArthur and reflected honor on both men. I think it is one of the reasons, not all, why both of these men are held in high regard by all who know them.

## We Do Not Know Our Own

It has fallen to my lot to know more or less intimately many Baptist preachers and teachers from all parts of the country. Perhaps the reader will agree with me that as a denomination we are less interested in Baptist history and biography than we should be. Dr. Cathcart's Baptist Cyclopaedia, sometimes called the "Baptist Praise Book," is a useful and informing volume, but it does not furnish an interpretation of the character of the men whose lives are sketched, indeed, in such a work that could scarcely be expected. Dr. Calvert in his volume, "Men who have meant much to me" has produced a book worthy of wide circulation. The biography of President M. B. Anderson by various contributors and that of the Kendricks by Florence Kendrick Cooper are admirable. I remember Dr. S. Dryden Phelps, when editor of the Christian Secretary, excelled in brief biographical appreciations, as did Dr. Horr when editor of The Watchman. At the same time I hold the opinion that we have too little of the sort of reading which in brief space and fine literary form sets forth a worthy career. None, I think, can read Dr. John Brown's "My Father's Memoir," John Foster's estimate of Robert Hall. Dr. Clarke's memorial sermon on Dr. Brooks of Hamilton without emotion and profit.

How many of our notable ministers and members pass from us and are too quickly forgotten! Our indebtedness to such men we are ready to acknowledge, but the new generations have little to indicate their great qualities and worth. As I think of the conferences of and social unions of Boston, New York and Baltimore and the sessions of the Baptist Congress, now unfortunately discontinued, a large number of remarkable men rise in memory. The names of Armitage, Lorimer, Thomas, Hoyt, Ellis, Kenrick, Bright, Broadbent, Hatcher, Hiscox, Simmons, Burlingham, Peddie, Gillette, Martin, Brouner, Hutchins, Morehouse, Curry, Kerfoot, Greene, Rauschenbusch, Judson, Cumber, Johnson, Fox, Gallagher, Stone, Crane, Harper, Burdette, and many others are gratefully remembered. I have not liked the word layman, but among the members of our churches how many might be mentioned who in the beautiful phrase "rest with God."

So the backward look leads me to think how wise is the statement of Dr. Watson cited at the beginning.

## A Mon o' Wecht

I might name many ministers and other members now living who seem to me to be among the real and true, that select company who, like Jesus, combine strength with gentleness and who, we say reverently, seem "not disobedient to the heavenly vision," but I venture to name only one. I can scarcely claim a personal acquaintance with Dr. Conwell, but I have been interested in his career as a biographical study. He is called the first citizen of Philadelphia, but I have thought him one of the first citizens of his time. A man who has built a great church, a university, a hospital, and is among the first preachers and lecturers of the day, and an author of merit, and withal unspoiled by the praise which in late years has come to him is, as Chalmers would say, "a mon o' wecht."

But I wished to add a word about the men in the Baptist denomination who have done much for education. It is noteworthy that the Baptist denomination has a strong hold on large numbers of people and, as we think, is in some ways strongly democratic, and yet it has produced not a few most eminent leaders in education. John Foster, one hundred years ago, in 1819, wrote his essay on "Popular Ignorance," a historic book in which he pleads with the ruling classes in Great Britain for the education of the masses. Francis Wayland, regarded as among the greatest of American college presidents and whose report of 1850 ranks with Talleyrand's report of 1791, should be better known among us. One might enlarge, if space allowed, on the contributions to education of Barnas Sears, M. B. Anderson, J. L. M. Curry, E. Benjamin Andrews and a goodly company besides of extraordinary men who served their own and later generations in our denominational and other schools.

How remarkable also is the history of our colleges, to name one only, Brown University. I have been surprised in read-

ing its history to note its contribution of men of "light and leading" in education. Eliphalet Nott, called by some the greatest of American college presidents, received his degree from Brown. Horace Mann, Barnas Sears, J. B. Angell, E. B. Andrews, and others distinguished in the educational world, not to name many others living and departed, were from Brown. Probably all things considered no other institution surpasses the record of Brown University. Some qualified writer should set forth clearly but in no narrow denominational spirit the service which in this and other countries has been done by schools which owe their origin and ideals to the Baptist denomination. Let us not say we are proud of them for pride has no place in good thinking. Let us rather be devoutly grateful and appreciative for them.

I simply touch the fringe of a vast subject. May I add it has been one of the satisfactions of life to know a considerable number of the teachers in our Baptist colleges and academies. I know no equal group of men more worthy of respect, confidence and appreciation. In the current discussion of education under denominational auspices in our press and elsewhere I have met so little expression of warm appreciation of our educational leaders. A denomination which hopes to do much in evangelization and education must have in mind, in prayer, and in adequate moral and pecuniary support its preachers and teachers. Both have their sphere of service.

## In the Public Eye

The preacher is much in the public eye and has the public ear. The teacher has neither. The preacher may fail as teacher and some have done so. The teacher may be no preacher. The one is akin to the orator; he deals in monologue, and goes on to the end with no interruption. The other is more intimate, must use the Socratic method, question and answer. Their methods of work differ somewhat and in consequence misunderstandings sometimes arise. Nearly fifty years ago Dr. Cutting called together the leading preachers and teachers of the Baptists for a week's conference in Brooklyn. It was a great occasion. I know of no similar later meeting among American Baptists. As a consequence in my judgment Baptist educational interests have suffered detriment, as they evidently do today. These two agencies of the church, the pulpit and the school, should be co-workers, free and brotherly, neither dominating the other. Where the preacher holds the stage unduly, we get the hierarchy, a result on which history has important suggestions. Addison in one of his essays says men of wit should be generous to one another. Mutual respect and appreciation is the call of the hour within and between Christian bodies, between nations and races the world over. Turning to a higher authority it may be allowable to suggest the careful reading of the twelfth chapter of Romans touching the diverse functions of the church which after all have one fundamental, comprehensive and unifying aim—to teach how best to live.



## China Delegates

BY HERMAN C. E. LIU.

WITH the arrival of Dr. Chun Hui Wang and Dr. V. K. Wellington Koo, on Tuesday, Nov. 1, three of China's delegates to the Conference on Limitation of Armaments are now in this country, the other being Minister Sao-Ke Alfred Sze. To the regret of many, it is reported that Dr. W. W. Yen, China's capable Minister of Foreign Affairs, had to abandon his original intention to represent China at the conference, owing to pressure of affairs at home, such as the pending Shantung and Mongolia questions. According to Chinese papers, Dr. Chao-Chu Wu, the able son of Dr. Wu Ting-Fan, was appointed the fourth delegate but he was not likely to accept the appointment.

The Chinese people are undoubtedly happy to have these men of proved ability to be their spokesmen at a conference which is momentous for her destiny. It is significant to note that the delegates are all comparatively young in age and all had a Western education. No matter from which of the governments they received their appointment, they are to voice the genuine aspiration of the entire Chinese people and to defend the just rights of whole China.

### Wang, Koo and Sze

Dr. C. H. Wang is perhaps less known to the American public than either of his colleagues. However, his profound legal knowledge and his personal integrity command the highest respect of his countrymen. A scholar of high standing at Yale a barrister at law in England, and an author of the standard English translation of German Civil Code, Dr. Wang began his official career with the beginning of the republic. He served in the provisional government in the capacity of the minister of foreign affairs and when the first republican cabinet was constructed he was the minister of justice. Subsequently he held in succession the posts of director general of the board of codification, research professor of law in Peking National University, and the chief justice of the supreme court. The last position he is holding now. In international affairs, Dr. Wang was China's delegate to the Commission of the League of Nations on the Amendment of the Covenant, and is now a deputy judge of the recently established tribunal of world peace.

To the American public Dr. Koo is a familiar person. His brilliant debating triumph in Columbia early attracted public notice. After receiving his degree in 1912, he immediately became the secretary of the president of China and later a councillor in the ministry of foreign affairs. In 1916 Dr. Koo was sent to the country of his education to represent the country of his birth. As minister to the United States, he was instrumental in furthering the good will and friendship of the two sister republics. At the Paris Peace Conference he effectively pleaded the cause of China. After his transfer to the Court of St. James, he represented China in the League of Nations and also in the executive council of the league. Now he is again one of China's defenders of her vital interests, shall we not expect the same valiant fight in Washington as in Paris?

Minister Sao-ke Alfred Sze is another Chinese of wide renown in the States. He was educated in America, receiving his degree from Cornell University. After his return, he had varied official experi-

ence as the director of Luhan and Northern Railways, the commissioner of foreign affairs and the holder of other important positions. In the first republican cabinet, Mr. Sze was minister of finance. From 1914 to 1921 he was China's minister to Great Britain—a position which he well used for promoting the understanding of the two countries. At the Peace Conference at Paris he was one of China's delegates. Since his transfer to the United States, Minister Sze has been indefatigable in winning for China the sympathy and good will of the American people.

### Pastor Goes On to Glory

THE First Baptist Church of Cambridge, Ohio, has just passed through a sad experience in the sudden death of the pastor, Rev. J. H. Palmer. On Wednesday, November 2, he was taken seriously ill with an acute attack of appendicitis and was



REV. J. H. PALMER

rushed to the Bethesda Hospital, Zanesville, where an operation was performed at eleven o'clock that night. But from that time, physicians held out no hope of his recovery because of serious complications, and on Sunday morning, November 6, word of his death came to his church.

Simplicity marked the funeral services of Mr. Palmer. As the body was carried into the church the voices of the children of the congregation, whom he loved, were heard in the distance singing softly, "My Jesus as Thou Wilt." Dr. W. S. Ayers of Westfield, Mass., the man who baptized Mr. Palmer, later preached his ordination sermon and all through the succeeding years was his devoted friend, conducted the services. A representative of the Cambridge Ministerial Association paid him a sincere tribute, as scholar, citizen, and a minister who placed Christ above all. Fred G. Boughton, secretary of Denison University and a former pastor of the church, told of Mr. Palmer's intense interest in education and of the help he had been to many boys and girls who were encouraged by him to seek higher education. Dr. Charles H. Stull of Marietta, who is in charge of the

evangelistic work in Ohio, told how Mr. Palmer had thrown his whole soul into this work and was preparing to enter actively upon the state campaign when stricken. The tribute of his friend, Dr. Ayers was simple but came from an overflowing heart. He mentioned Mr. Palmer's steadfastness of purpose and his earnestness of endeavor. A male chorus sang "Asleep in Jesus"; the deacons and Sunday-school superintendent tenderly carried the body out and it was laid at rest in Northwood Cemetery.

Rev. John Hector Palmer was born May 8, 1876, at Summerside, Prince Edward Island, and married Lydia May Edgerton, who survives him, on May 29, 1906. He was the son of William and Rebecca Palmer, both deceased. He studied at preparatory schools in Maine and later entered Brown University from which he graduated. He took his seminary work at Newton and Hartford Theological Seminaries and later took a year's graduate work at Brown. He held the Biblical Greek Fellowship at the University of Chicago some time later. He was ordained in Roger Williams' church, the Old First Baptist, Providence, R. I., on May 14, 1906.

Mr. Palmer was always a strong leader in his pastorates. He had a vigorous grasp on his work, knew what the church ought to accomplish and made his churches realize the wisdom of his plans. He was fortunate in inspiring the co-operation of those with whom he labored. He brought to his work a spirit of broad culture and deep consecration. His breadth of view with his gentleness of spirit won the hearts of his people, while his firmness of conviction inspired confidence. He had conspicuous ability in business but tempting offers did not lure him aside from the one end to which he devoted his life. He felt the joy of a life which is commissioned from above and men felt that the power which sent him, claimed all there was in him.

Mr. Palmer's far reaching plans tended constantly to the upbuilding of the church and his pastorates were all characterized by a deepening missionary interest. He did not shrink from any hardship which might be involved in the attainment of his end. His death means the fall of a good soldier of Jesus Christ on the open battlefield.

### Meeting Young People's Needs

BY FRANK O. ERB.

MUCH of the young people's work in our churches today is ineffective simply because we come to it from the wrong point of view. We make plans and prepare lessons only to find, very often, that the people for whom we plan and prepare are apparently unappreciative or ungrateful. What is the reason?

In brief the reason is this: We have been so busy with plans and teaching that we have not given first thought to the actual needs and problems of the young people themselves.

For instance: How few teachers prepare a Bible lesson with the idea of meeting some particular question or difficulty of their class! How few young people's devotional meetings are planned with the thought of giving the attendants an opportunity to think through and talk over some real question of their own religious lives! We simply think of teaching a lesson or preparing a meeting. We aim nowhere and wonder why we hit nothing.

A pastor in Michigan went fishing with a real fisherman. At the end of the day the fisherman had several fine muskallonge,



while the pastor had a few small bass. The fisherman's remark was as true and as much to the point as it was blunt and ungrammatical. "Elder," he said, "the reason you don't ketch nothin' is because you don't fish fer nothin'."

## Books for Parents and Teachers

BY HELEN B. MONTGOMERY.

IF we fail in our duty as parents and teachers, it will certainly not be for want of good counsel. There never was a time when so many and so good books were being printed in the interests of the child. Take a bunch which came to the office of Missions recently for review. Every one of them is thoughtful, every one helpful.

*Training the Devotional Life*, Weigle & Tweedy (G. H. Doran), is a brief, simple treatise, accurately described by its title. The very titles of the chapters make one long to find out what the authors have to say on such vital topics as The Meaning of Worship, Teaching Children to Pray in the Home, Teaching Children to Pray in the School, The Devotional Use of the Bible, The Memorization of Worship Materials, Family Worship, Church Worship, The Goal of Devotional Training.

A book intended for parents is *The Parent and the Child*, by Cope (Doran). This book is admirably fitted to be used by Mothers' Clubs as the basis of discussion, for questions follow each chapter and a list of books for supplementary reading is given. The book is indeed a series of problems, concretely stated, and taken up and some solution offered. Among the parents' problems discussed are disobedience, amusements, mischief, bad language, bickering, the use of leisure and of Sunday afternoons, the winning and holding of confidence. The following extract will illustrate the author's fresh and pungent way of putting things:

"A pessimist is simply a man who thinks that life is a business of finding out how many worms there are in every bushel of apples. It ought to be a way of finding the worth and joy in all things. It is a common fallacy that we exalt ourselves by tearing down all we can see; we only choke ourselves in the dust of this destruction. The most unhappy people in the world are the habitual regulators of others."

This is from the chapter on The Habit of Criticism in the Family.

In *The Week-Day Church School* (Doran), Dr. Cope discusses one of the liveliest topics in present-day religious education. This is not a book of theory. It is a survey of facts. We note first the desperate need for more religious education; next we learn what communities are actually doing to meet this need; then we discuss actual programs, and finally we discuss the principles that must underlie successful work of this kind. This is a book for every earnest community that does not yet have week-day instruction in religion to get, read, digest and apply.

One can hardly speak too enthusiastically about Weigle's *Talks to Sunday School Teachers* (Doran). Here are brought together twenty-four brief, illuminating discussions that originally appeared as articles in various Sunday school periodicals. They have all the freshness, informality and timeliness of the best in journalism; yet they have back of them the authority of the Yale University Professor of Christian Nurture. They are the writings of one who knows. The titles of the chapters are only attractive doors that lead into rich treasure houses. The Child a

## A Russian Baptist Veteran

By N. J. POYSTI

ONCE Brother Vasilij G. Pavloff said that the history of the Baptists of Russia is his own history. He has a right to say so, and this short story of his life will serve as evidence:

He was born in 1854 in the Caucasus and converted at the age of sixteen. Just after his conversion he began to work for his Master. He was very eager for education and, as his parents were unable to send him to school, he began to attend the Jewish synagogue in order to learn Old Hebrew and German. He was for a considerable time in Hamburg, Germany, where he showed a great capacity for learning languages, of which at present he speaks twenty-five.

Under the Russian czars he was much persecuted and sent to prison more than thirty times. Many times he was exiled to Orenburg and Siberia for his zeal in spreading the gospel of Christ.

After the revolution he filled the pulpit of our church in Moscow as pastor. At present Brother Pavloff is in Siberia for a rest in his old age. We suppose that he praises the Lord for the present religious liberty in Russia. During the time of his activity he baptized thousands of converts.

One hundred millions of Russian people need such men.

(The short story told above was sent us by Rev. N. J. Poysti, pastor of the Baptist Church in Nikolsk-Ussurijsk, Eastern Siberia, in recognition of fifty years of Christian work just completed



REV. V. G. PAVLOFF

by Mr. Pavloff, of whom he speaks as the "jubilee, our oldest worker in the Baptist denomination in Russia." He adds, "We are certainly not responsible for our English," and so the editors have smoothed it out just a trifle. We hesitate to think what we might do if we tried to write a story in Russian.



MR. AND MRS. N. J. POYSTI, BAPTIST WORKERS IN SIBERIA

Discoverer, A Boy's Loyalty, Breaking Old Ties, How Religion Grows, Learning by Doing, The Purpose of Questioning, Children's Lies, are only a few chapter headings that might be cited.

*Fireside Stories for Girls in Their Teens*, Eggleston (Doran), are stories with a purpose, stories that attract young girls, stories for real teachers to tell to live girls. They have proved that they will attract by attracting. These stories are not to be read, they are to be told.

Rev. Joseph H. Vatcher, of Sault Ste Marie, Mich., has accepted the call to the First Church, Port Huron, in that same state and will take up his work on Dec. 1.

Rev. Samuel Macauley Lindsay, pastor of the Hanson Place, Brooklyn, N. Y., has received a unanimous call from the First Church, Brookline, Mass., and his acceptance is expected. Mr. Lindsay has had a notable ministry in Brooklyn and his coming to Brookline is eagerly anticipated by Massachusetts Baptists.

The Roger Williams Church, Providence, R. I., observes the communion service in the evening instead of at the close of the morning worship. At the communion service held on Nov. 6 an attempt was made to have present the 107 people who have been baptized into membership during the year.





# Religious Education



## International Uniform Lesson for December 11

By JOHN A. EARL

PAUL WRITES TO A FRIEND  
Philemon 1:8-21. Golden Text: Matthew 20:27  
The Lesson Text

The letter of Paul to Philemon is one of the prison epistles which Paul wrote during his first imprisonment in Rome,—the others are Ephesians, Philippians and Colossians. It appears that Paul found in Rome a runaway slave called Onesimus who had defrauded his master, Philemon, in Colossae and absconded. Deeply penitent Onesimus makes a full confession to Paul, and proves by his subsequent service to Paul that his penitence is genuine. However, since he was a slave he must be returned to his master. The letter to Philemon was occasioned by the necessity of returning Onesimus to his rightful owner. As literature the letter ranks as a classic, and as an expression of Paul's tact in dealing with a delicate situation it is unexcelled.

### The Lesson Taught

The problem facing Paul, the principles involved, and the practical way out are three of the things that may assist in showing that the Epistle to Philemon has its rightful place in the New Testament.

### The Problem

The problem involved the delicate element of friendship as Paul was a friend to both Philemon and Onesimus. He must not fail to conciliate the friend who had been grievously wronged by the acts of Onesimus, and at the same time he must commend the offender to his master without denying or extenuating his guilt. The problem also involved a legal and economic element which further complicated matters. If the law took its course Onesimus would have to be punished. He had no rights before the law as a slave, and in spite of all that Philemon might wish to do in extending mercy, other slave owners around him might demand the full extent of the law for the returned slave. The problem was further complicated by the new ideas of Christian brotherhood which Paul passionately preached and practiced. How was he to harmonize his gospel of brotherhood with a system of human slavery? The problem was a real one demanding the most thorough treatment. He could not plead for human freedom without danger of precipitating revolution on the part of the slaves who made up half of the population of the Roman Empire and without bringing down upon the Christian church the heavy hand of the Roman government. How could he consistently save his gospel of equality of all men in Christ and yet send Onesimus back to the slavery from which he had run away? The letter to

Philemon is the answer. A careful study of it will reveal the psychology of Paul as he wrestled with the problem.

### The Principles

The first principle Paul followed in the solution of the problem is the principle of justice. He appeals to justice when he returns the slave to his master, saying, "Whom I have sent back to thee in his own person," adding that he would fain have kept him with him in Rome that he might minister to him in the bonds of the gospel, but he would do nothing of that kind without the consent of Philemon. The principle of justice is also observed by Paul in handling the problem when he says in the eighteenth verse, "But if he hath wronged thee at all, or oweth thee ought, put that to mine account; I Paul write it with my own hand, I will repay." The second principle which governed Paul in the case was the principle of appeal rather than the method of command. He tells Philemon that as an apostle he might command him to do that which was befitting under all the circumstances, but he waives that right and follows the principle of entreaty. He bases his appeal for Onesimus on the fact that he (Paul) is an old man and a prisoner (vs. 9), that Onesimus has been converted to Christ by him, and that now a Christian, Onesimus will be worth much more to Philemon than formerly (10-11). The third principle Paul adopted was the principle of brotherhood. It is the spirit of brotherhood rather than its outward forms which Paul seeks to incarnate in Philemon. Legally Onesimus is a servant. Paul makes that perfectly clear; but he also makes it emphatic that Onesimus is now by reason of his Christian life more than a servant,—a brother beloved (vs. 16). Paul regards Onesimus as his brother, and therefore he says to Philemon, "If you and I are brothers, then logically Onesimus is your brother since he is my brother" vs. 17). These are the three principles that will solve almost any social problem, domestic, industrial, ecclesiastical or international.

### The Practical Way Out

Ideally the gospel of equality of privilege and opportunity for all races and conditions of men is universal and eternal; but practically it is not always workable. Paul himself recognized this situation when ideally he said, "In Christ Jesus there is neither male nor female, etc.," and then proceeded to place restrictions upon the female members of the church at Corinth. He preached with flaming conviction the truth that all men are free in Christ, and yet he exhorted slaves to be subject to their masters. Was he inconsistent? No, because he had to meet a situation which ideals would not

fit, and hence while he cherished his ideals and proclaimed them he knew that the way out of many difficulties was the practical method of adapting himself to the conditions which existed and by tactful handling lead the people along to the gradual realization of the ideal. This is still the practical way out of many difficulties. Paper programs and abstract principles must always deal with the human element, and the human element always modifies the academic ideal and the abstract principle. A political league of nations is an academic ideal. A conference of the naval powers of the world held in the interest of disarmament is the practical way out. All social questions must be met in this way. Industrial conditions are far from ideal today as recent labor troubles in our own and other lands testify. But we shall make little progress if we insist that these conditions shall become ideal at once. While cherishing the ideal and teaching it with the passionate conviction of Paul in preaching his gospel of universal brotherhood, we must practice the same common sense that Paul manifested in dealing with the problem of human slavery. This is the way to social progress.

### Nationality Nights

"Do you know who and what have made America the greatest country on the face of the earth?"

"Do you belong to the army of 'Lovers of Mankind'?"

These are only two of many important questions designed to be answered by a series of "Nationality Nights," which will be given during the winter and spring by the City Missions Society of New York, in direct charge of Dr. Charles H. Sears, executive secretary of the City Missions Society, and Miss Mary Comstock, secretary of Christian Americanization. The series offers a number of fascinating monthly programs, presenting the background, the history, literature, music, and art of foreign-speaking neighbors.

The first meeting of the series was "Italy to America" night, on Thursday evening, November 10, at the Second Avenue Baptist Church in New York, at which time the Italian Baptists of New York City presented a program, representative of the contributions of Italy to America. An Italian dinner at 6:30 was followed by an exhibition of Italian art and handwork, after which a beautiful pageant, "Italy to America" was presented.

Other programs will deal with the contributions to America of Czechoslovakians, Russians, Poles, Chinese, Hungarians, Estonians, Latvians, Swedish and Finnish neighbors.

One of the sentences in the President's Thanksgiving proclamation which should stand out before every Christian worker is this: "Opportunity for every great service awaits us if we shall prove equal to it."





# Young People's Work



## Topic for December 11

POINTS IN THE PLEDGE WE ARE  
LIKELY TO NEGLECT

Luke 9:57-62

### Our Pledge

*Relying upon Divine help, I hereby promise to be true to Christ in all things and at all times; to seek the New Testament standard of Christian experience and life; to attend every meeting, unless hindered by reasons approved by a good conscience, and to take some part in the service, aside from singing, if it is possible to do so with sincerity and truth."*

1. *Relying upon Divine help.* The hurly-burly type of folk rely more upon self than upon anyone else. This is a characteristic fault of young people. We are well, we are strong, well fed, clothed, and have a comfortable home, why should we rely upon someone else? The Christian secret of a happy life is found by relying upon Divine help. How much more successful would our efforts be if we would only realize our utter helplessness to do the Master's work without help from above!

2. *True to Christ in all things.* Not just two or three, but all. There's the rub. Many young folks are quite willing to be true to Christ in most everything. How about the play life? How many settle the amusement question in an utterly pagan fashion? On Sundays, we are on dress parade. How about the common-place things through the week? Is there genuine loyalty when folks are not looking on? Does your heart ring true even though the crowd goes the wrong way?

3. *The New Testament standard.* My, how difficult! What is the New Testament standard of life anyway? There is but one real way to find out—study the New Testament. Give some time each day to studious inquiry. Is the Bible a closed book to you? Then how can you sign the above pledge and be consistent? We cannot excuse ourselves on the ground of ignorance. If we do not know, there is every opportunity for finding out. If you have gotten away from the old book, turn again to its pages. The old writer said: "Thy word is a lamp unto my feet."

4. *To attend every meeting.* To be sure we have the excuse, "unless hindered by reasons approved by a good conscience." You are in school and have some lessons to get, for you will have to recite the first thing Monday. What a splendid reason for non-attendance! But, you let that studying go in order to attend a frat party or class social on Friday evening and Saturday. If you did, you will have to tone your conscience down somewhat to approve this excuse. As a matter of fact, some young people haven't a very good conscience because they have "approved" at times when they knew they were wrong.

5. *To take a part.* A very simple mat-

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

ter, but you are not prepared. Why? You have had several days, or perhaps several weeks! You excuse yourself on the grounds that you have been busy, and yet you spent one or two whole evenings in "heel" culture or something of the kind. Taking part means more than simply mutilating a copy of *Service* for clipping and then reading them before the society. Young people must do some preparation on their own account.

Really this is a very comprehensive pledge and requires rather strenuous discipline to keep it. The pledge should not be signed unless the individual means to keep it.

## American Education Week

A great many organizations, including the American Legion and The National Education Association are uniting in pressing the claims of education the week of December 4-10. The purpose will be:

"To arouse America to a fuller appreciation of the value of education for the making of better citizens and also to create a deeper and a more abiding interest in the children of America than we have ever had before."

*"The foundation of every state is the education of its youth."*

### A Suggestion for School Week

The week of December 4-10 offers an unusual opportunity to "sell the high school." There are young people in every community who should go on to either high school or college. Take the matter up in your society and encourage such young people to go ahead. Write to the Institute for Public Service, 1125 Amsterdam Avenue, New York, N. Y., enclosing fifteen cents for the following pamphlets: "Your Money and Your Life"; "Come On, Girls, Let's Go"; and "Why Graduate." The opportunity is an unusual one. Let's take advantage of it.

### More Men and Things

*Home and Foreign Fields*, the missionary organ of the Southern Baptist Convention says: "Do you know of a young man or woman who is contemplating a job after having finished the public school grades, rather than a higher education? If so, clip this paragraph and mail it to him or her. Recent carefully compiled figures show that of 33,000,000 whose school work stopped with the elementary grades, only 808 attained to places of distinction; of 2,000,000 who completed a high school, 1,254 became noted; while out of 10,000 college graduates, 5,763 reached distinc-

tion. Expressed otherwise, an elementary education gives one chance of success to 41,250 persons; a high school diploma brings the number to one in every 1,608; while a college education makes a noteworthy career possible to one in 173. And while figures are not at hand to furnish mathematical proof, it is a well-known fact that the denominational college most often furnishes the fortunate one of the 173. The place or a Baptist boy or girl is in a Baptist college."

### What Are You Going to Do About It?

That's the question on every hand as regards the tithing and stewardship campaign. On request to B. Y. P. U. of America, 125 No. Wabash Ave., Chicago, Ill., or 408 Humboldt Bank Building, San Francisco, Cal., you can secure, free and postpaid, enough copies of any two of the following leaflets, to supply two for each member of your society or church: "What We Owe and How to Pay It"; "Thanks-giving Ann"; "Is Tithing Worth While"; "Is the Tithe a Debt"; "Obedience the Master's Test"; "Objections to Tithing"; "A Tithing Catechism"; "Does Tithing Pay"; "Does a Tenth Belong to God?"; "Mine and Thine"; "Reasons for Tithing"; "Talks With Money"; "Who Owns the World"; "How to Tithe and Why"; "Proportionate Giving"; "The Deacon's Tenth"; "That Tithing Sermon"; "Aunt Margaret's Tenth." Not more than two leaflets furnished in one order.

### Sample Special

On request to either of the above offices, we will send free and postpaid a package containing samples of all leaflets, outline of plan for Tithers' League, etc.

## From the States

### New York:

Buffalo young people met on November 15th for a rally program at Delaware Baptist Church. Rev. A. C. Hanna of Kentung, Burma, was the speaker.

### Ohio:

The young people of the Buckeye state have set up twenty-five goals for the year. Among them: 1, a good working associational organization in every association; 2, one or more rallies in every association; 3, continuation of gospel team work; 4, a campaign for securing 25 per cent increase in the membership of young people's societies; 5, a good working B. Y. P. U. in every church; 6, a good junior society in every church; 7, fifty standard senior unions; 8, ten standard intermediate unions; 9, fifty standard junior unions; 10 fifteen hundred tithers' league members; 11, two thousand daily devotion league members; 12, fifty Baptist Trained Leader's Course classes; 13, an evangelistic campaign with the slogan "Each one win one."





# The Chimney Corner



## Thanksgiving

BY MARTHA HASKELL CLARK

God be thanked for aced yield, and mile-  
wide harvest bending  
Heavy for the reaping blades, waist and  
shoulder high,  
Reach on reach of golden seas, shoreless,  
and unending,  
Where the furrow-clods lay dark 'neath  
an April sky.  
Lord, amid our lifted prayers, let us not  
forget  
Little, tended garden-plots in humble door-  
yards set.

Little, tended garden-plots, smiling to  
the sun,  
Sweet with dew, and dark with dusk,  
small, and green and tried,  
Ringed with fields, or city-grimed, bless  
them every one,  
The little, tended garden-plots that  
through the countryside.

God be thanked for marbled wealth, and  
city pavements teeming,  
Inland-set and clasped with hills, or front-  
ing to the sea,  
Mile on mile of lifted roofs against far  
sky-lines dreaming,  
Cities old, and cities new, and cities yet  
to be.  
Lord, before the sunset dies, let us not  
forget  
Little, brave, love-built roofs, in lesser  
byways set.

Little, lamp-lit, builded homes watch-  
ing through the night,  
Toiling, friendly, stout of heart, for a  
nation's need.  
Lonely hill-farm pricked with fir, clus-  
tered village white,  
Grant them wealth of harvest, Lord,  
from every scattered seed.

God be thanked for mighty men, visioned  
and high-hearted,  
Hands to grip a nation's helm amid storm-  
blinded seas,  
Faith that sails a fearless course through  
hidden reefs uncharted.  
God be thanked that we can breed such  
mighty souls as these.  
Lord, before the embers pale, let us not  
forget  
Loyal hearts and striving hands in lowly  
places set.

Simple hearts and humble hands, tolling  
day by day,  
Dreamer-souls that keep the faith on  
sordid paths unknown,  
Those who sow, but seldom reap, bless  
them, Lord, we pray,  
Send full store of golden grain for every  
threshing-stone.

(—"Good Housekeeping.")

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

## Sheaves for Ruth.

TWO women went up to the temple to pray on Thanksgiving Day, the one a self-made woman and the other a self-less individual. And the self-made woman sat and prayed thus with herself: "God, I thank Thee that I am not as other women are, helplessly dependent souls, with no money and no freedom and no time of their own; even as this poor woman ahead of me who used to be a classmate of mine in the old school days. O Lord, Thou knowest how I have made a way for myself in the distant city, unhampered by ties and the pull of thread-bare circumstances."

And the self-less woman would not lift up so much as her eyes to heaven, but clasped her hands upon her breast crying: "God be merciful to me a sinner." Yet I tell you this woman went down to her house justified rather than the other.

For as the self-made woman sat there in the temple she was feasting her eyes on the marvellous glory of the chancel decorations: "Someone knows what's what!" she thought, "even a person fresh from New York like myself thinks 'Fifth Avenue' when looking at that—" and she thrilled exceedingly over the exquisite table of piled-up fruits in blended shades of gold and scarlet with great clusters of grapes such as the spies of old might have brought back from the Promised Land. Setting off this gorgeous display was a magnificent background of tawny autumn foliage, the great boughs flanked by dull bronze bowls of gold chrysanthemums.

Even as she feasted her eyes a certain long-forgotten phrase sang itself into her surprisingly business-like brain: "The beauty of holiness, she caught herself repeating, while the words of a Thanksgiving solo completed her mood:

"For the beauty of the earth,  
For the beauty of the skies,  
For the love which from our birth  
Over and around us lies,  
Christ our God, to Thee we raise  
This our hymn of grateful praise."

In a genuine burst of thanksgiving she wandered off along her own contented paths of thought, until with a start she caught her own name on the lips of the minister—

"And Ruth gleaned what the reapers had left."

Curious! She smiled whimsically that one of those primitive quaint Bible personages should bear the same name as herself, ultra-modern. Which led her again to the serene contemplation of herself: her pleasant bank account, her en-

viable niche in society, her perfect independence, her present leisure to indulge her aesthetic tastes. "Art, for instance," she mused, "think what sensations the mere sight of this chancel decoration has aroused in me. As for music—I wonder who, in this pokey place, could render an old hymn with such clear-voiced fervor? Then thank God, I'm awake intellectually. This minister, now—nice, keen, spiritual preacher he seems to be, the kind I approve of; quite evidently too good for this small-town church. He's depth chiseled into his fine face. Ought to be listening to his sermon, of course! Guess I'm so thankful already that I don't need anyone to hand me new reasons for gratitude. Mercy on us, suppose I were that poor Mary Carr ahead of me! How worn she looks; used to be such a dear dreamer of a girl. Suppose she's married. It's too bad—what has she got to be thankful for, I'd like to know?"

"And Ruth gleaned what the reapers had left," repeated the minister.

"What's it all about, anyhow?" she sighed, but even into her absorption certain phrases penetrated: "Producers and parasites," "half the world gleans what the other half has sowed and reaped in the sweat of its brow," "biggest contributions of the age traceable back and back and back to humble side streets and little small-town cottages."

"I wonder?" she debated, grudgingly; "what am I gleaming that the reapers have left?"

But at the end of the service she discovered from Mary Carr! For it was Mary Carr's daughter who had made the chancel decorations—not a haphazard arrangement: years of diligent study and persistent self-denial had given her her chance; it was Mary Carr's other daughter whose voice was now being the family objective. "Her father wants her to use it and use it and use it. He's made her see that it's a gift from God. Our only son had his talent, too,—languages; we're very proud of what he's doing in the Orient as a missionary.

"Tell me, who is your husband?" Ruth asked curiously.

"Oh, didn't you know? He's the pastor of this community temple. Years ago when he first came here and welded all our straggling half-dead churches into this one live beautiful house of God, I began to admire him, Ruth, and really—I've never stopped! My one burning regret is that I'm so inadequate myself, neither strong enough nor talented enough to help him or the children as I long to. I thought today in church, it's a real sin that I don't seem to get anywhere from year to year."

Ruth gasped: "You? You! Why, Mary, you were the whole sermon, dear! All the rest of us glean what's to be reaped after your abundant harvest is gathered



in. Ah! Mary, today I'd rather be your unfashionable tired dreamer-self, with something rare to pass on into dependent lives, than to be my own prosperous but poor self-made tailor-made shell of a woman, gleaming where I've never sowed!"

"I never saw it that way before!" cried

Mary radiantly, "what a thing to be thankful for—that the religious handling of mere pots and pans and brooms and needles can eventually give some other soul a sheaf to glean!"

And she went down to her house justified.

## The Young Reserves

### The Runaway Pie

THE COOK was inclined to be cross. Partly because it was Thanksgiving time, and with every single one of the Smith aunts, uncles and cousins coming to dinner tomorrow she said she had her hands much too full, and she kept shoeing poor Tom away from the kitchen.

"You're under my feet all the time," she complained.

"Oh, no, I'm not! I'll be just as good as gold, honest Injun!" Tom promised, and sat on a chair by the stove as if he never meant to budge from it as long as he lived.

"Then mind you *stay put*!" she cried, and rolled out the pie crust to line the pie tins, and then covered this dough with pumpkin.

Umph! It makes your mouth water to think of all the things she made that afternoon. The kitchen was one grand mixture of spicy, delightful smells; and Tom sat in his chair as good as gold. Then came the trouble about the pie.

It was the first pie to come out of the oven, all nicely browned and sizzling just the tiniest bit. She put it on the window sill while she turned around to shut the oven door. Tom saw her do it. And she *knew* that Tom saw her do it. Yet when she turned back to get that pie it was gone. Absolutely gone.

"What did you do with my pie, Tom Smith?" she cried in loud disgust, "a fine boy you are, promising to be good and then practicing tricks on me like that!"

"Why, I never so much as *touched* that pie," Tom said in a very injured tone, "how could I, when I've just been sitting here all the time?"

"Yes," sneered the tired cook, "*just sitting there!* And are you going to make me believe, young man, that that pie developed legs, and hopped off the window sill and ran away? I've baked pies all my life, but never a runaway pie among them. Come, now, own up,—where is it?"

"Honest Injun, I don't know!" cried Tom, so innocently that Cook believed him, and they both rushed out the kitchen door expecting to find it lying flat on its face in the garden under the window. But never a sign of a pie was there!

"Somebody stole it, that's what!" Tom whispered, "and I'm going to find out who it was. Good-bye."

So quicker than a flash he rushed to the front yard, but there was no one in sight but the Rag Man, with his old brown sack over his arm, just as usual.

"Hello," shouted Tom, "have you seen a runaway pie?"

"A what?" the shabby man asked in

surprise.

"A runaway pie? A nice new hot pumpkin pie?"

"No, no!" said the Rag Man; and then, without meaning to, he added a very painful "Ouch! Ouch!" And Tom saw him shift the old brown sack carefully over to the other arm. So then he knew: *the pie was in that sack!*

He looked at the Rag Man. And the Rag Man looked at him. Cold shivers ran up and down Tom's back; I really can't tell you how the Rag Man himself felt, but this is what he said in a very sullen voice: "Here's your pie, I snatched it for my little girl. She ain't never had any American Thanksgiving yet, poor kid. I sent to Poland for her last year, and she's trying something awful to be a real American. And she says one of the most American of all American things is Thanksgiving. She learnt about it at school, how the first people who ever came to America came in boats like she and I came, and so on Thanksgiving Day they ate pies and thanked God for being here. And I promised her that tomorrow we would eat pies and thank God, too, like all the other Americans. So when I saw your pie put out on the window sill it seemed sort of *meant* for me—"

"Oh, but you couldn't possibly thank God properly with a runaway pie inside of you," Tom said solemnly. "I'm almost sure my mother would want you to keep it, now. She's a very, very American person, and only last week I heard her saying at church before a whole roomful of ladies that these new Americans, like you—coming to our shores, could do exactly as much to make America great as the old-time Pilgrim fathers did. So you just keep the pie, and tomorrow why don't you come to our church to give thanks? That's the place to do it properly."

But the Rag Man held the pie out: "No, no, I couldn't eat pie that came from a church family,—I ain't got no sort of use for Christians. Not I! Here, take your old pie . . ."

"Oh, but it's too hot for me to carry," groaned poor Tom, miserably, "unless—unless you'll lend me the sack, too."

"Sure, take the sack. I'll stop for it next week sometime."

So Tom went marching back to the kitchen with the pie on top of the sack, to the great astonishment of his mother who stood talking to the cook. They said he was a perfect little hero to have found the pie, and brought it back so triumphantly. But Tom said no, he felt like a very, very horrid person to have spoiled the very first Thanksgiving that the Rag Man had ever started to celebrate.

Then he told his mother the whole story, and the minute she heard it she put that pie in a basket. She also put in a glass of cranberry jelly, some celery and nuts and lots of vegetables, and even a little chicken that grandmother had sent from the farm. Tom hurried to his own room and found a picture of Priscilla walking to church beside John Alden, beneath which was printed in big black letters:

"THEY GAVE THANKS IN CHURCH,  
AND EVER SINCE THEN THE  
CHURCH HAS GIVEN THANKS FOR  
THEM."

And he also found a little American flag to stick in the handle of the basket.

His mother had noticed on the sack the Rag Man's address; so after Tom had added his two little treasures, she slipped the wonderful basket inside the sack and took it on the street cars directly to the house where the Rag Man lived. And it is a fact that the very car wheels seemed to sing a little tune as they carried her along their shining tracks:

"Since he will not come to church,  
Then the church must come to him;  
Since he will not come to church,  
Then the church must come to him."

### Making Others Thankful

Said Old Gentleman Gay, "On a Thanksgiving Day

If you want a good time, then give something away."

So he sent a fat turkey to Shoemaker Price And the shoemaker said: "What a big bird! How nice!

And since such a good dinner's before me, I ought

To give widow Lee the small chicken I bought."

"This fine chicken! O see!" said the pleased widow Lee,

"And the kindness that sent it—how precious to me!

I would like to make some one as happy as I.

I'll give washwoman Biddy my big pumpkin pie."

And "Oh, sure!" Biddy said, "'tis the queen of all pies!

Just to look at its yellow face gladdens my eyes!

Now it's my turn, I think; and a sweet gingercake

For the motherless Finigan children I'll bake."

Said the Finigan children—Rose, Denny and Hugh—

"It smells sweet of spice; and we'll carry a slice

To poor little lame Jake, who has nothing that's nice."

"O, thank you! and thank you!" said little lame Jake,

"What a bootiful, bootiful, bootiful cake! And such a big slice! I will save all these crumbs

And will give them to each little sparrow that comes."

And the sparrows they twittered, as if they would say,

Like Old Gentleman Gay, "On a Thanksgiving Day,

If you want a good time, then give something away."





# Our Own Folks



## Detroit's Christian Workers' Institute

By A. H. FINN

The Detroit Baptist Union, in cooperation with the American Baptist Publication Society, has just concluded the most remarkable Christian Workers' Training Institute ever held in the territory of the Northern Baptist Convention. It was held in the Woodward Avenue Baptist Church and its fine institute buildings and was duplicated in the Christian Center on Russell Street, recently dedicated for the Negro group, so largely Baptist, in Detroit as elsewhere.

### A Great Faculty

The faculty included Rev. Thos. B. Frizelle, National Director of Institutes and Summer Assemblies of the American Baptist Publication Society, Philadelphia; Dr. H. S. Myers, of the General Promotion Board, New York; Miss May Huston, Associate Secretary of the Department of Missionary Education of the Northern Baptist Convention; Dr. Warren P. Behan, National Director of Correspondence Study Division of the American Baptist Home Mission Society and American Baptist Publication Society, of Philadelphia; Miss Lillian Bromley, State Missionary Education Secretary for Michigan, Detroit; Dr. Owen C. Brown, Editor Adult Publications, American Baptist Publication Society, Philadelphia; Mrs. R. J. Hutton, State Director of Elementary work for Michigan Sunday School Association, Detroit; Dr. H. E. Tralle, Editor Judson Training Manuals, American Baptist Publication Society, Philadelphia; Rev. M. G. McGorrell, Director for Young Peoples work for the American Baptist Publication Society, Philadelphia; Dr. J. A. White, General Secretary B. Y. P. U. of A., Chicago; Miss Meme Brockway, National Director of Elementary Work for the American Baptist Publication Society, Philadelphia; Rev. E. R. Bartlette, Dean Dept. of Religious Education, of the Detroit School of Religion, Detroit; Dr. W. J. Sly, Director for Work among New Americans, American Baptist Publication Society, Philadelphia; Dr. J. Foster Wilcox, National Director of Brotherhood Northern Baptist Convention, New York; Dr. H. F. Stilwell, Supt. of Evangelism for American Baptist Home Mission Society of New York; Dr. S. Z. Batten, Secretary of Social Service work for American Baptist Publication Society, Philadelphia; Dr. W. E. Chalmers, National Secretary of Religious Education, American Baptist Publication Society, Philadelphia; Dr. F. B. Bachelor, Kalamazoo College, Kalamazoo; Dr. H. C. Gleiss, Superintendent Detroit Baptist Union, Mrs. Elizabeth M. Finn, Associate Director Department of Week Day Religious Education, could not come and her place was taken by Rev. M. Banning of Toledo, O. The Dean of the Institute and the one who conceived and carried the ambitious plan into reality was Rev. A. V. Allen, Director of Religious Education for the Detroit Baptist

Union.

Dr. Myers gave wonderfully illustrated devotional and missionary addresses. Miss Hulston's subject was "The Kingdom and the Nations." Dr. Behan had two courses—"Foundation Truths of the Christian Faith" and "The Baptist." Miss Bromley taught "From Survey to Service." Dr. Brown gave two series on "Training the Devotional Life" and "Adult Class Work." Mrs. Hutton taught "Primary Methods." Mr. Banning had the course in "Week Day Religious Education." Miss Brockway gave two series of addresses, "Dramatization of Bible Stories" and "The Church and its Juniors." Dr. White discussed "B. Y. P. U. Methods." Dr. Sly led the study in "The Leadership of New Americans." Mr. Bartlett gave a course in "Sunday School Evangelism." Dr. Tralle gave two series on "Story Telling" and "Sunday School Evangelism." Dr. Bachelor led the study in "Church Efficiency." Dr. Wilcox gave the course in "The Adolescent Boy and Brotherhood Work." Dr. Stilwell discussed "Personal Evangelism" while Mr. McGorrell had the course in "Leadership of Young People."

### Fed Body and Mind Together

Following the afternoon study hours and class room work, supper was served in the dining room of the church and following the evening class sessions there was held a mass meeting in the great auditorium of the Woodward Avenue Baptist church. On Monday evening, Dr. Wilcox gave his illustrated lecture on "The Church and the Conservation of Youth." On Tuesday night, Dr. Samuel Batten gave his gripping lecture on "A World of Brothers." Wednesday evening Dr. Tralle lectured in his inimitable manner on "From Whence Geniuses." Thursday evening Dr. Bachelor gave his illustrated lecture on "Christian Education" and on Friday evening Dr. Brown, following the Missionary Motion pictures on "Alaska," gave a searching talk on "After the Institute—What?"

Not only were Detroit Baptists, white and colored, largely represented but churches in the state sent their pastors and generous delegations. The program opened Sunday afternoon, November 13, in the Woodward Avenue Baptist church and the Christian Center with Miss Brockway's engaging address on "The Prophet and Mary Mix-up," and the members of the faculty introduced. Several spoke from the pulpit and Bible Schools of Detroit Baptist churches. The registrations were in the vicinity of 2,500 with hundreds of others reached outside the class rooms.

It has been a tremendous impetus toward higher ideals in religious education in the church and the Bible school and a new consecration for more effective service in every department of the church's work. If just such an Institute could be reproduced in all our great cities the current year, its value in our denominational life and the kingdom of our Christ would be beyond measure. Go and do likewise.

## Wisconsin News and Notes

By ROBERT W. SHAW

Dr. A. LeGrand, our state superintendent, has called a meeting of the State Board for Tuesday, November 29. Besides the usual business to be attended to at this time it is hoped that the "Continuation Campaign" for Wisconsin will be set up. Dr. H. A. Heath and Secretary W. H. Bowler will be present to assist in this. Invitations have gone out to all the pastors of the state to be present if possible in order to get at first hand all the information concerning our great work, and the program by which it is proposed to do it. They have been asked to bring along the laymen too. It is hoped that this opportunity for free and frank discussion will help to a better understanding of things in this state.

### Our Differences

The things that have agitated the Baptists of the North for the past two years can be reduced to two. Principally all the Baptists can agree with the Des Moines confession of faith. That is not the issue, but the issue has been about the point of emphasis. When one group of Baptists have hesitated to contribute their money because they have felt that some of it would go to the support of men in the larger work of the denomination who were not doctrinally sound, the other group has misunderstood their point of emphasis. But when the second group saw some of their money going to support missionary pastors who would not lead their churches into denominational cooperation in the New World Movement, they too have been misunderstood when they insisted that co-operation was the big thing. Now that we are beginning to realize just what the differences are, it is a good piece of strategy for all to get together and talk it out and over. We are going to do that in Wisconsin, and we believe that it will only help further cement the movement which began at our convention in Beloit.

### In Milwaukee

The Milwaukee City Union has taken a big step forward. It is now proposed to employ a city missionary who will give part of his time to the Christian center work being developed in the present South Church field, and the rest of his time to extension work. It is hoped that several Sunday schools will be opened soon in the growing sections of the city.

The West Allis Church has recently opened a mission Sunday school two miles west of their church in a growing section. The attendance on the first Sunday was encouraging. The Grace Church is making a study looking toward the same thing. They have a fine group of men who will put over anything they undertake to do.

Pastor A. Soltys of the Christ Polish Church dedicated a new parsonage on Monday evening, October 21. Mr. Soltys is doing a big work, and his church is filled every Sunday evening. The Catholic priests have made it difficult for him to



secure a home for any length of time, but this new arrangement will help him, not only in his work but give him a better spirit with which to approach the work among 80,000 Poles.

Pastor H. C. Carnell of Antigo has accepted the pastorate of the Bay View Church. He is a fine man and we welcome him to large opportunities in this church.

#### Out in the State

Four of the leading women of the Barren Church were recently killed in an automobile accident. Dr. W. D. Hulbert, field worker of the convention, officiated at the funeral services.

Rev. S. R. Dunlop, who recently resigned at West Dallas and Hillsdale, has accepted the pastorate of the Omro Church.

Rev. Kirby Chapman, who recently became pastor of our church at Marinette, is laying the foundations of a great revival meeting.

H. W. Bardenwerper was smiling the other day. He is the business manager of our convention, and the smile was produced by the receipt for a check for \$500 with which to purchase an annuity bond. When the annuitants die the money automatically passes into our \$200,000 endowment fund. Such checks will make any of our treasurers smile.

### Boston Letter

BY CHARLES H. WATSON

#### A Noteworthy Schoolmaster

We have just been startled by the sudden death of Mr. Frank V. Thompson, the superintendent of our Boston schools. He was stricken down in his early prime, when the work of most men is just begun. But the emphasis that death puts upon life shows us that his is a record of vast accomplishment. He was an enthusiast, and favorite, with educational forums. When fresh from academic training he attracted attention. He seemed almost a boy, but had the grip of a strong man. He became master of the most dreaded and difficult school in the city. At once he announced to the sullen gangs of foreign boys confronting him, that he was there to teach and not to flog: that in every police station there were clubs and cat-o'-nine-tails for the disobedient, but that schools were built by the government for the young people to study in. They were to learn—he to teach. Very simple thing that, yet his unrelenting insistence upon it brought him success in his school of hoodlums, and everywhere else. Finally our whole common school system came to his terms.

#### His Chief Obstacle

Strangely enough, what most embarrassed him was not the neglected children, but the policeman, the janitor, the school committeeman, the politician, afraid to lose their jobs. Everywhere Thompson preached that government provided schools for discipline and duties; and that teachers were "magistrates," and instead of being crushed by offenders, were to hand them over to their principals, and he to the civic authorities. That word "magistrate" especially caught the foreign consciousness. Schools were an integral part of the commonwealth—different from such incidentals as "slumming" and "welfare houses"—and were never for the coddling of the incipient loafer and law-breaker.

He claimed that Americanization consists of the law-abiding temper, and that education is democracy's best tool. Its liberty must never mean license, indiffer-

ence, or ignorance, but sense of responsibility. Good citizenship must begin in the kindergarten, and there must be no back-wash anywhere.

Thompson was profoundly devout—a man of patriotic and spiritual stature. He seeded the educators of the nation with his principles, and transformed thousands of teachers by lifting from them the incubus of "discipline" and setting them free to teach. "Give him a good beating!" said many an irate, but baffled parent. "No," said Thompson, "the policeman will attend to him; I am a teacher! Your son will be haled into court as a disturber of the public peace, and fined." When parents had to pay for disturbance it acted like magic.

#### Doctor Walter Calley

Dr. Calley's address to our ministers on recent impressions received in England, France and Germany was delightfully characteristic of the man. It was sweet in spirit, just in measure, large in grasp, eloquent when his Christian nature was speaking, and confident that a less belated application of the principles of Jesus to these tangled world matters was the only way of the nations out of their tragic troubles. The seriousness of the Englishman, deepening into depression and pessimism; the temperamental resiliency and pluck of the Frenchman, and the dogged determination of the German, were vividly set forth: also the hatred too evident in France and Germany. *Apropos* of this, Brandes, the great Danish critic, speaking of the folly and waste of hatred, says that it is the native good sense of the Englishman that saves him from it. He adds that to hate those with whom you differ is small and silly. Will the nations learn the truth of that?

Officially Dr. Calley is in retirement from the pastorate, but not from the ministry, nor from practical, dependable Christianity. He is serving the First Church, Brocton, temporarily, and they are loving his wise head and warm heart.

#### Happenings in the City

Boston's pre-dominant interests now are three: the "armament" question, the prosecution and disbarment of certain legal officials and predatory lawyers, and the approaching city election. The first question of the three has us all enthralled—more so than a few years ago we were on "preparedness." Since then we have learned something. There is now a vast on-going propaganda for limitation of armaments in which men, women and children have a part. All the pulpits are aflame with it. In Tremont Temple Church, that congeries of institutions, one of the biggest of them is the great Brotherhood class lead by Past-master Lockrow, the men's man. They had an Armament Day on the 6th with a fiery and statesmanslike address by Dr. John H. Randall of New York. The air was electric with responsiveness as he faithfully analyzed the pessimism and hopefulness on the subject. But strongly he swung over the emphasis on the ground well of demand everywhere for sanity and peace, that even politicians and imperialists would have to hear. The Brotherhood unanimously sent a flat-footed resolution to Washington.

#### And the Ministers Also

Their meeting the next day was all alive and energetic on this burning question. They were happy in their chief speaker, Mrs. Lucia Ames Mead. Surely fullness is a prime qualification. She had it—the accumulation of many earnest years as an

antagonist of war. She bristled on every side of the subject, especially under the fire of many questions. Think of the impression of that woman's mighty conviction, and masterly utterances, upon more than a hundred ministers! We appointed a committee to send our mandate to Washington. Limitation of armaments is the enthralling question, and only Marshal Foch will divert us for a time when he comes. Yet in him, true soldier as he is, our enthrallment will grow upon us.

To make the day complete, Dr. A. W. Beaven of Rochester, N. Y., the orator at the annual "Ladies' Night" of the Social Union, was on the same line, as he spoke of "The Churchman Facing the Future." The causes of the world's present disaster are so clear that our leaders become convinced and definite about the future. Avoidance of a worse disaster is imperative, and the way we must take plain enough for fools. That was the conviction Dr. Beaven created. Well may our prophets become bold in the awful clarity of the dark future before us unless Christian reason displaces heathen madness. It was a good forum for such a message—500 men and women, the cream of our churches.

#### Something Rather Puzzling

Wide attention was attracted by a published program of the "Unity Church"—a spiritualistic body that meets in Jordan Hall, of which Rev. F. A. Wiggin is the psychic pastor. He announced actual sermons from leading ministers long since deceased, he being the psychic messenger. Dr. Geo. C. Lorimer, it was claimed, is the first preacher. Joseph Cook is to be the next. It must be admitted that there was nothing in the whole service that was offensive even to a hearer like the writer who was there with deep doubt, and perhaps strong prejudice. The entire atmosphere was full of devoutness and propriety, and the unusual performance taken quite as a matter of course by 250 well appearing people. The sermon was built upon a text, was well constructed, and expressed with chaste and undemonstrative earnestness, in the main, the preacher's eyes closed. One perfectly familiar with Dr. Lorimer would never have detected him in the preaching, except as the announcement would make him suspect in some of the "messenger's" attitudes that he had heard and observed the great preacher when he was with us.

Well, what about this? Is it humbug? Is the "messenger" really sincere, but self-deceived? Or is it one more psychological puzzle? Anyhow the spiritualists got Christ's gospel in its wholesome reality; and we may be certain that Joseph Cook, if the messenger really hears him, will stiffen that gospel up with dogma. As an old friend and admirer of Dr. Lorimer, the writer must echo the verdict of the correspondent of the *New York World* who was present—"Dr. Lorimer was not as eloquent as he used to be!"

### Syracuse Stewardship Campaign

October 30 was the climax of a month of stewardship training in the First Baptist Church of Syracuse, New York, and the results justified the careful planning and the enthusiastic work which filled the weeks. Rev. Bernard C. Clausen used the Sunday mornings of the month for a series of "Stewardship Sermons," on such themes as "The Acid Test of Discipleship," "A Modern Parable," "Money," "The Zero Hour"; the Wednesday night meetings were given over to stewardship discussions which were concluded by a masterly ad-



dress on October 26 from Prof. William Gear Spencer of Franklin College on the theme "Jesus and Money"; a series of arguments by mail were dispatched to the entire mailing list of the church week by week, with a complete pamphlet of information on the campaign in the form of an imaginary conversation at an every-member visitation call with questions and answers, under the title "Good Afternoon." Meanwhile a board of strategy of five young business men and women had organized for the detail planning, and had called to their aid one of the leading advertising specialists of the city, who became so enthusiastic about the work that he begged to be let in on any other such campaign where he was needed. A committee of 200 had been drafted and organized, and through the whole month they met for supper discussions on Monday nights, taking up such subjects as "The Technique of the Budget," "The Organization of the Forces," "The Psychology of the Approach," "The Spiritual Objectives and the World Field." Last Sunday this committee had dinner together in the banquet hall of the church, and after making their own pledges (every committee member pledged and most of them greatly increased their amounts), they deployed under direction to all sections of the city, purposing to make 1,200 separate calls before nightfall.

The results to date are as follows: Last year there were 1,120 current expense pledges netting a weekly total in pledged amounts of \$425. The first 700 pledges in this campaign brought the total pledged amounts to \$500, with at least 550 prospective pledgers still to be heard from. Corresponding interest was manifest in the benevolent pledges. It is a matter of rejoicing in the city that the program of this church need not be curtailed by hard times, but that even in the midst of the depression substantial reductions in the mortgage may be effected.

### Nebraska Convention

The annual session of the Nebraska Convention, at Norfolk, Oct. 8-13, reached a high mark as to attendance, program and inspiration.

Mr. McGorrell, at the B. Y. P. U. sessions, Dr. Stillwell at the Pastors' Conference on Evangelism, Dr. Axlung of Japan, and Dr. Fred Palmer, state secretary of Colorado, all made a profound impression on all by their splendid, inspiring presentation of truth.

The coming of Mrs. Helen Barrett Montgomery attracted many to the meeting and all who heard her were greatly blessed by her fearless, kindly presentation of our denominational situation. Her appeal was greatly strengthened by the address of Dr. J. Y. Atchison, our able general director, who gave an address on the New World Movement, conducted a round table and met the pastors for a conference. Those who caught his beautiful Christ-like spirit felt a new enthusiasm for the cause. Great causes are visualized and made vital by great personalities, and all felt that we are fortunate in having such a president and general director as we have.

One of the great sessions was that given over to Grand Island College. The new president, John Mason Wells, won the hearts of all and not for many years has confidence and enthusiasm in relation to the college been so marked as now. His addresses were scholarly, and presented with power and ability.

The convention finances were in fine condition, the balance being on the right

side in every fund and plans laid for large missionary work in the days to come. Several state pastors took part in the program and those who heard them understood why their churches are proud of them. If their regular sermons are up to the convention samples their people are to be congratulated.

The spirit of unity, love, energetic determination and spiritual fervor made many put the convention down as the best in years.

At the meeting of the new board, Rev. F. W. Benjamin was elected director of small town and country churches, a place of great responsibility in a state predominately rural. His whole experience is such as to prepare him for effective service.

The convention was most appreciative of its new secretary, Dr. Fowle, expressing by public vote and personal message their love and confidence in his administration.

All were thankful to THE BAPTIST for letting us have Dr. Cleaves for several of the sessions. He spoke to the young people and to the pastors, in addition to speaking to the general meeting on "The Place of the Denominational Press in an Aggressive Church Program." He made friends for our paper both in public address and in privately mingling with the people.

### The New Constitution of the Illinois Convention

By D. T. MAGILL

The new constitution is designed to give expression to a new purpose in the work of the state convention. The purpose seeks to unite the association, as such, more vitally to the convention. It also seeks to make the association a more vital force in its own field and in denominational enterprises.

The constitution recognizes the difference between the convention which is an annual, temporary but recurring body and the board of managers (formerly the board of directors) which is a continuing, and in the eyes of the law, a permanent body. The constitution has made a fundamental change in the composition of the board of managers. It is now to be constituted largely on the basis of representation. Each association (eighteen of them) is entitled to elect one representative on the board each year; each city mission organization (two of them) is entitled to elect one member of the board each year; the Woman's State Mission Society is entitled to elect six members of the board each year. In addition to the twenty-six representatives the board will have fifteen members at large, five being elected each year for a term of three years. The board will have forty-one members which is four less than formerly.

The constitution recognizes a difference between the board as a board of managers and the working force that will carry out the policies which the board has determined upon. The constitution has grouped this work into eight departments as follows: extension and conservation, promotion and finance, religious education, woman's work, rural work, laymen's activities, the ministry, co-operation and fellowship. Each of these departments is headed up with a director, some on salary and some without salary, who with the district superintendents and the general superintendent form a cabinet which is to meet monthly.

The constitution seeks to make it easy

to follow a procedure which will secure the greatest efficiency in the work of the convention. The general superintendent in his cabinet will be in counsel with his field workers and the heads of the departments and will thus be in a position more easily to discern what is the necessary policy to pursue. He will bring the same to the board of managers, which, when accepted or modified comes to the cabinet. The cabinet will make the programs whereby it is to put into effect.

### A Few Impressions of the New Jersey Convention

By CHAS. E. GOODALL

As I begin to jot down a few of my impressions of this great convention, I have a feeling that one must deal in superlatives if anything like justice is to be done to the ninety-second annual gathering of New Jersey Baptists.

The program sent out by the Newark office some weeks in advance gave promise of a host of speakers and topics rarely assembled at any previous convention. It was natural that the majority of the delegates should have gone with high hopes and as far as I could learn none went home disappointed. The president of the convention, F. Wayland Ayer, was heard to say more than once "that he had never known, in all his experience with New Jersey Baptists, a finer spirit" and this same sentiment was voiced by many an "old time delegate."

As one looks back attempting to find the cause for such a rare spirit it is difficult to pick any single force or factor that made possible the fine fellowship, the high degree of optimism and the firm determination to carry on our plans for the Kingdom. Perhaps the convention motto, "Our Best For Him," had something to do with it. It may in part have been produced by the opening address of President Ayer or Dr. Abernethy's challenge "To go beyond our present record—To always do more—To be like Paul, ABOUND." Some in trying to account for the best of all New Jersey's conventions give the credit to the New World Movement; not a few said that "the joyous Christian character of Dr. Holloway in his year's 'reign over us' and his co-operating with us had permeated all of us with a spirit of cheer and good will. Others believed that the devotional meditations, led by our beloved President Evans, had much to do in bringing us near to each other and the Father above. But whatever the cause every delegate agreed when the three days closed that each speaker and each topic seemed heaven-sent to hearten us for the greatest task yet before us—to "do our best for him" and win our dear old New Jersey to a New World standard of morality and life.

On the first afternoon the women met in the Chelsea Church. The reports of all work attempted in Americanization, White Cross, Children's World Crusade and the World Wide Guild, were most encouraging. The Home and Foreign Societies brought their share of a splendid year's achievements. The principal address was given by Mrs. Howard Wayne Smith on "Our Next Great Work." At the close of this session the women had a get-together supper.

On the same afternoon the pastors had their conference. The annual sermon was preached by the Rev. Frank MacDonald. Bro. MacDonald was in his finest and most winsome mood. Those of us who have known "Mac" since his student days always greatly enjoy the rare mingling



of his rich Scotch accent with a brilliant humor and pathos to which he always adds a deep and earnest piety—in all of these he was not lacking on Monday afternoon. None of us went away disappointed. Surely after such a sermon we ministers will heed the word of the convention preacher and “boast in the Christ of the cross.”

As I look over the various sessions I do not think of any of them as featuring just one great phase of our work such as education or evangelism or of the New World Movement but rather of each session as co-operating with all the others in giving information concerning the Baptist advance—that is, what our churches and national societies had actually accomplished this last year, together with the presentation, from our trained experts of *newer methods* for a more efficient work in the days before and finally the inspiration for the greater task yet unaccomplished. These three great themes seemed to me to run through the whole convention and yet the machinery so necessary for successful convention building at no time evident.

#### Advance all Along the Line

For our *Information* we learned of advance in every department. Here are a few of the items: The expenditure of \$65,520 for state work; the purchase and opening of the International Theological Seminary at East Orange, a school devoted to the training of our foreign-speaking pastors under the leadership of men like Pres. Frank L. Anderson and Professor Mangano; the excellent growth of the Peddie School with its present enrollment of over 350 boys; the providing in part for the salaries of forty-one men and six women now doing missionary work in our state; the educational department having aided thirty-one students, seventeen of these being in college, six in seminary; the Sunday-school work showing great advance—this department reporting the growth from eight to thirty-five teacher training classes; the vacation Bible Schools numbering eleven last year, are now thirty-four, giving a total of 4,422 boys and girls attending; the department of young people made mention of four junior conferences and a great growth in the summer assembly held annually at Hightstown in July. Three hundred and one delegates attended. 276 of whom stayed the full time and 200 were awarded certificates for faithfulness and attendance. At the assembly six young men decided to enter the Christian ministry and sixteen young people offered themselves for missionary service; the department of evangelism reported a great growth in local evangelistic services conducted by pastors and the passing of the professional evangelists in the New Jersey churches; there is a gain of 12 per cent in baptisms over last year twenty-three churches reporting one baptism for every ten of their membership. Over 60 per cent of our churches were engaged in special meetings during the Easter season and over 1000 were baptized on Easter day.

There are four other achievements that thrilled the hearts of all: The purchasing of our own convention building at 158 Washington St., Newark. The presentation to the convention of a unified and comprehensive program of activities and objectives, a plan in which all the departments and all our secretaries are able to co-operate. This program of advance was arranged after much prayer and deliberation by Secy. Holloway and his staff. Once more we New Jersey Baptists are being impressed by the statesmanlike

leadership of Dr. Holloway. The third achievement is the magnificent support from all parts of our state to our New World Movement. Last year the churches contributed \$162,000; this year \$632,000 was given for missionary and educational work outside the local churches. Perhaps one of the wisest moves of our state board of managers during the year was the calling to our executive staff of Rev. J. Earl Edwards to take the oversight and leadership in our promotion work. It should be mentioned that the already increased pledges and the more thorough methods of collecting of the New World funds are but a small part of Mr. Edward's work so far. He has been laying some much-needed foundations which will bring accumulative values long after the particular movement is forgotten.

Just a word regarding the recommendations adopted by the convention.

First, those presented by the promotion board:

1: That we approve a continued effort in achieving the New World Movement by definitely seeking to enlist every member as a supporter of the local church budget and of the New World Movement, this to be secured through a careful and prayerful plan and thoroughly executed “Every Member Canvass.”

2: That we put forth every effort within our power to secure \$1,500,000 in additional pledges before May 1, 1922. We have pledged \$2,700,000, \$1,000,000 cash to be paid by May 1, 1922, on our total pledge. This will bring us into line with the principle and plan of the \$20,000,000 a year allotment, adopted by the Northern Baptist Convention at Des Moines.

3: We recommend the suggested unified plan of advance with objectives for the local church, our state and The New World Movement. In doing this, the board of managers will take this as its working program, and we recommend all of our churches to adopt this and adapt it as far as possible to their local needs. This program of unified activity, covering every phase of denominational life in New Jersey, has been planned by and for our state, and we request that it be given a hearty reception by our people.

#### Will Standardize the Ministry

A recommendation from the report of the committee of the standardization of the ministry: “The convention will decline to engage or continue to employ any missionary, or aid any church in the support of a pastor, who after Jan. 1, 1922, may be ordained without having met the requirements of the convention. A permanent convention committee consisting of one from each association and to serve for one year shall constitute the committee on pastoral education and ordination.” This last recommendation is one long needed and is expected to do away with the easy manner in which so often those totally unprepared for the Christian ministry have been ordained in our state.

In giving my impression of the inspirational addresses at the convention I am at a loss where to begin and fear if I start it will be a long story for I have no desire to omit any. I do wish we might have them all word for word, but I cannot attempt that here for while the editor of THE BAPTIST is my friend I know he will soon call time if he has not already done so.

Dr. Franklin's title: “The Terrifying Responsibility of Saving the World” is in itself worth thinking about. These are some of the things for which our foreign secretary pleaded: “An atmosphere of brotherhood,” “The Church to keep Christ

at the center of its thought and activity,” “A single standard of righteousness among the nations,” no use asking Japan to get out of China if we do not ask the white nations also,” “America first if it is the ‘First to the Rescue.’”

Dr. Carter Helm James: “Personal evangelism is the introduction of a soul to Jesus.” We cannot delegate to others personal evangelism. The classic texts are “He brought him to Jesus,” “Go, as ye go preach.” “To be a personal evangelist one must be a great believer, a great lover and a great strategist.”

Dr. Holloway: “The minister is in a centrally significant position. If America is to be saved it is through the evangelistic Protestant churches. The preacher holds the keys to the situation. God's noblest contribution has been the contribution of the greatest preachers or prophets. The printing press cannot supplant the preacher. Let us guard the door of entrance into the ministry—keep out the morally lax and emotionally superficial.”

#### Baptist Week in Cleveland

The second week in October was notable in the life of Cleveland Baptists. During this week all of the churches in the city united in a series of meetings in the Euclid Avenue Church to consider the whole work of the whole church. The union of all the churches for one week in earnest consideration of every phase of church life and activity, the fellowship of the churches during this week, and the united prayers of the churches produced a deep impression and was of immeasurable value. The attendance was large, the messages were of a high quality, and the spirit of prayer and devotion grew from beginning to end.

Three causes contributed to give significance to this week:

1—The thought of preparation was kept constantly in the foreground. The week was planned to secure preparation for better work in the Sunday schools and among the young people, for the deepening of the spiritual life, and for the furnishing of inspiration for the beginning of the evangelistic work of the year. The meeting was held early in the fall in order that all the churches might gain impetus for the beginning of their fall and winter work. The meeting was planned to help, to start, and to quicken the churches in their work. Such a purpose running through the week produced unconsciously a deep impression upon the life of our churches.

2—Baptist week in Cleveland was made significant through the service rendered by some of our denominational leaders. Dr. Raffety and Miss Brockway, Miss Jesse Burrall, Dr. Otto, Prof. Anderson, Dr. Stillwell and Dr. Chambers brought to our churches just the light and inspiration that was needed. Not only were the addresses of high inspirational value, but the element of conference was given a large place in their work. Opportunity was afforded for questions relating to the work and free discussion was evoked. This highly practical method produced most beneficial results.

3—Pre-eminence was given to the spiritual life in Baptist week in Cleveland. The devotional hour was led each day by Dr. John H. Strong. The heart of the whole week was reached on Wednesday night in “An Old Fashioned Prayer Meeting.” On this night Dr. Strong simply led the meeting without making an address, and for fifty minutes one after another led in earnest prayer. A new conception of the power of united prayer



came to many members on that night, and back into the individual churches will go new power for the prayer life of the churches. The meetings came to a fitting close on Sunday evening, when Dr. Strong spoke to a thousand young people in the Euclid Avenue Church on "Friendship with Jesus," and then all united in a monster evangelistic mass meeting in the Masonic Temple. At this service Dr. Bustard preached to 4,000 people and many hundreds were turned away because there were not even standing room. Such a great throng pressing into a religious service produced a profound impression upon the life of our whole denomination in the city. The results of the meetings justified the faith of those who planned for them, and the expectation is that "Baptist Week" will become a part of our church life year after year and that it will have increasing power.—Alonzo R. Stark.

## The Maritime Baptist Convention.

By A. C. CHUTE

This body met toward the end of October with the Brunswick Street Baptist Church of Fredericton, N. B.—an ideal church and an ideal city in which to hold a convention. The present pastor is Rev. G. C. Warren. The church has always been missionary in its character. It was founded in 1814, the year Maritime Baptists made their first contribution to foreign missionary work, and the year in which Baptists of the United States were organized, after Adoniram Judson's denominational change, into what became known as the American Baptist Missionary Union. From this church came our first foreign missionary, Rev. R. E. Burpee, who went to Burma in 1845. Rev. Arthur Crawley, was our second foreign missionary, and his son, Rev. F. D. Crawley, after oversight of this church for thirteen years, was twelve years in charge of the English Baptist Church at Moulmein in Burma. By this Fredericton church, Rev. E. W. Kelly, pastor at Rangoon, Burma, was licensed to preach. Another of its members long and faithfully served the colored people of the Southern States—Rev. Charles H. Corey. Another of its pastors was Rev. T. H. Porter, whose son, Rev. Henry Alford Porter, is in the pastorate at Atlanta, Ga. This gifted son of an honored father was in attendance at this convention, and conducted the devotional meetings preceding all the sessions, and delivered addresses of such power and so full of enrichment, that they cannot soon be forgotten by those who heard them.

### Retiring President Speaks

The address of the retiring president, Dr. J. H. MacDonald, of Wolfville, the seat of our university, urged the strengthening of the theological department at Acadia, and also recommended a summer school for ministers at Wolfville. Rev. L. L. Fash, of the George Street Church, Fredericton, was chosen to succeed Dr. MacDonald as presiding officer.

The convention sermon was preached by Rev. Simeon Spidle of Acadia, upon "The Christian's Calling," a strong and fitting message.

The report of the governors of Acadia called attention to several notable things connected with the year gone. The enrollment of the college was the largest of any year in its history. At the three institutions the number exceeded 1000. The year would be remembered, especially

by the loss sustained through destruction of the main building by fire. The new Memorial Gymnasium, erected to the memory of our students who had fallen in the late war, had been dedicated. The Million Dollar Campaign had been begun, but it was not just now being pushed owing to the unfavorable financial conditions. Reference was made to the loss sustained by the death of Dr. J. F. Tufts, for nearly a half century on the teaching staff of the university.

### Passed the Five-Year Goal

The Five Year Program Committee could report that the financial goal, set five years ago, \$100,000 for denominational work, had been passed; and also that the educational goal of 1000 students for Acadia had been exceeded. Advance in social service has been made by taking our place alongside the other religious bodies in the support of what is known as the Maritime Home for Girls. In respect to evangelism we have fallen considerably short of what was proposed. The address of Dr. De Wolfe, Chairman of the Five Year Program Committee, was a forceful appeal to attend more vigorously to this part of our obligation.

In reporting on the state of the denomination, Rev. R. O. Morse, editor of *The Maritime Baptist*, spoke especially of that shortage of ministerial students, giving as reasons for this, lack of prayer for laborers, lack of strong family religion, and lack of appreciation of manhood in the ministry.

The report of the Foreign Mission Board was presented by Rev. H. E. Stillwell. Eleven new missionaries have enlisted for service, seven for India and four for Bolivia, our two fields of labor. One hundred and ten missionaries now represent Canadian Baptists in this service. They are aided by over 700 native preachers, teachers, Bible women and medical assistants. Last year 1664 converts were baptized. Seven hospitals and eight dispensaries are maintained. The board shares with American Baptists in the support of the Theological Seminary at Ramapatam. The platform meeting in the interests of foreign missions was addressed by missionaries now on furlough. The address of the secretary of the Canadian Baptist Foreign Mission Board, Mr. Stillwell, was a ringing call to more heroic endeavor.

In home mission work the year has been a good one. About 70 per cent of the fields report baptisms. The number available for the manning of the fields has been inadequate. Rev. E. Bosworth presented the report of the Grande-Ligue Mission, showing that the year had been one of divine favor and encouragement.

Next year the convention will meet at Wolfville. Indeed that will hereafter be the fixed place of meeting every second year, provided no invitation comes from elsewhere in Nova Scotia, and in New Brunswick the alternate year, provided a suitable place can be found for it. The date of meeting will be prior to the opening in early autumn of the academy and seminary.

At the time of this writing we have just heard of the entrance of death into the ranks of our beloved missionaries in India. On Friday, Oct. 28, Mrs. R. E. Gullison passed to her reward.

### Bates College

Dr. Clifton D. Gray, who entered upon his duties May 1, 1920, as third president of Bates College, Lewiston, Maine, is much pleased with the prospect for the

year. The fifty-ninth year opened in September with the largest registration in the history of the institution—556. Several new members are added to the teaching staff, as follows: Dr. Walter A. Lawrence, a graduate of McMaster University and a recent doctor of the University of Toronto, succeeds the late Dr. Lyman G. Jordan as head of the Chemistry department. Mr. Chester A. Jenkins, a graduate of Dartmouth and for several years a teacher in the Huntington School, Boston, becomes assistant professor of Chemistry. Mr. Arthur L. Purinton, son of Professor H. R. Purinton, has been made secretary of the college Y. M. C. A.; Mr. Purinton is a graduate of Bates in the class of '17 and has for the last three years been "Y" secretary in Beverly, Mass. Mr. Angell Mathewson, a graduate of Hamilton College, N. Y., becomes instructor in Freshman English. Mr. C. Floyd Whitcomb comes to Bates from the University of Maine as instructor in French and Spanish. Mr. Raymond A. Watkins, a graduate of Colgate University, is the new assistant director of Physical Education for the men. Professor Fred E. Pomeroy, head of the department of Biology, has been made Dean of Men. Miss Lena M. Niles, director of Hygiene for the women, has been appointed Acting Dean of Women for the year. Professor Samuel F. Harms, with Mrs. Harms and their daughter Dorothy, is spending the year in Madrid, preparing himself for the position of head of the Spanish department. On September 27 Dean Shailer Mathews of the University of Chicago gave the first lecture of the year in the George Colby Chase Course, upon "The Validity of American Ideals."

### Bacone College

Bacone College, Bacone, Oklahoma, our only school for American Indians, entered upon the forty-first year of its career September 7, when the opening exercises were held in the chapel of Rockefeller Hall. An impressive religious service was conducted by President B. D. Weeks, and the address was delivered by Miss Alice M. Robertson, woman congress-woman from Oklahoma. Of all the speakers who are heard from time to time at Bacone none receives a heartier welcome than Miss Robertson, and her presence at the opening exercises was especially appreciated by the students and faculty. Few persons know and love Indians as Miss Robertson. Born in an Indian Mission of parents who gave their lives to missionary work among the original Americans, an Indian missionary herself, her words served as an inspiring influence to members of the faculty and of the student body as they faced together the year's work.

Approximately 350 applications for admission to the school this year. Of this number only 218 could be admitted. This number crowds the equipment of the school to its utmost capacity. Twenty-one different Indian tribes from five different states constitute the student body. If there were space in the dormitories where more students could be suitably housed they would be admitted, but until the equipment is enlarged considerably more than the present plans provide Bacone must continue to turn away from its doors each year hundreds of students who seek admission. A government official recently remarked: "Every Indian student turned away from Bacone means the loss of another citizen to civilization."

Several changes in the faculty are noted. Mr. Leon W. Perkins, of Bates College, is



the new head of the science department, and vice-president of the school, Miss Grace Field, of Kalamazoo College, becomes head of the English Department, and Miss Mary Cook of Greenville, Pa., is the new head of the History Department. Miss Mary Frances White, of Los Angeles, is head of Home Economics.

The religious activities on the campus have been organized for the year. In the place of the Y. M. C. A. and the Y. W. C. A. a strong Baptist Young People's Union has been substituted and is doing most efficient work. Just recently a series of special meetings were held and thirty-eight students were baptized. Only three students in the entire student body are not professed Christians.

The Samuel Richard Memorial, new administration building, costing \$158,000, is now in course of construction, and will be completed January first. A new boys' dormitory will be erected at once, money being provided by the Indians, but the school is sorely in need of at least two more dormitories.

#### Educational Institute in Akron

A religious educational institute held in Akron, October 23-26, under the auspices of the Akron Association, the Ohio Convention and the Publication Society proved to be one of the most helpful interesting and inspirational meetings ever held in the First Church.

The institute opened Sunday afternoon with a big mass meeting at which time all of the faculty were introduced to the Akron audience and Miss Meme Brockway gave her celebrated address, "A Visitor from Mars." Miss Brockway captivated her audience of over five hundred people with her charming manner of presenting her subject which not only made them see how ridiculous we run some of our Sunday schools, but also stimulated thought to do better things in the future.

Classes were held Monday, Tuesday, Wednesday afternoons and evenings from 3:30-5:15. Two of our national societies were represented on the faculty and there were also two of our state workers in Ohio. Miss Brockway, Dr. H. Edward Tralle, Rev. Thos. B. Frizelle and Dr. Behan were from the Publication Society; Miss Bennett, who is district worker in Ohio and Indiana, represented the women's work; and Mr. Wilson A. Holmes, state director of religious education with Miss Nellie Dunham, children's work director, were present from the state office. Miss Brockway had a course on children's methods and one on story telling; Dr. Behan had the Bible Hour and a course on adult class organization; Mr. Frizelle—young people's society work; Miss Dunham—junior society work; Mr. Holmes—pedagogy and intermediate work; Dr. Tralle—principles of effective teaching and organizing the church for religious education.

Every church in the Akron Baptist Association had a good delegation present at each session. Many workers received a new vision of the work before them; others resolved to become workers in their church; and all received a great blessing from the feast that was so generously provided for hungry willing Christian workers in God's Kingdom. The total attendance was 2,347. Miss Miriam L. Hastings was chairman of the local committee on arrangements.

Rev. Wesley F. Disette, for several years pastor at South Haven, Mich., has accepted the call of the Temple Church, Chicago, and will begin work on Jan. 1.

### Dr. Mullins and Mrs. Montgomery Speak at Stephens College

Dr. E. Y. Mullins, president of the Southern Baptist Convention, and Mrs. Helen Barrett Montgomery, president of the Northern Baptist Convention, were the guests of Stephens College, Mo., November 6 to 9. During the three-days' conference the students of the college had the privilege of hearing inspirational addresses by Mrs. Montgomery and Dr. Mullins.



DR. MULLINS AND MRS. MONTGOMERY

For the first time in the history of American Baptists the presidents of the two great conventions appeared upon the same platform at the same time for the same purpose.

Mrs. Montgomery had already endeared herself to the hearts of all Stephens College students through the "discovery" of Miss Burrall. But her visit to the college and her enthusiastic talks on Christian life and the spirit of missions, together with her own gracious personality, converted admiration and esteem into cordial Christian affection.

Dr. Mullins preached the baccalaureate sermon at the college last June, but his presence with the students and faculty for three days this month brought him immeasurably nearer to them in spirit.

#### Woman's Board Meets

The executive board of the Woman's Baptist Mission Society of Michigan met Tuesday morning, Nov. 8. Owing to the president's absence, Mrs. W. P. Lovett, vice president, presided.

The resignation of Mrs. Z. Grenell, who has moved to La Grange, Ill., was accepted with regret.

Mrs. Bowen, after an absence due to illness, was in her place, for which all were glad. About \$150,000 is our denominational objective for Union College fund. It is hoped to have Mrs. Wadsworth in Michigan after holidays. The Misses Grace and Martha Mills, who are at present working in the Philippine Islands, have

been adopted by Central District for 1922. Mrs. Bowen emphasized the call to prayer each day at noon during the conference in Washington for limited armament.

Miss Howell, children's secretary-director, reported that Mrs. H. J. Osborne has been appointed associational children's secretary for Kalamazoo River and Mrs. W. Montgomery the same for Grand Traverse Association. A new band of Crusaders has been organized in Jefferson Avenue Church, Detroit, also one at Polish Mission, Detroit.

Miss Cooper is very happy about the opening of the negro center in Detroit. The women of the Detroit churches gave over \$700 for equipment. Mr. Sherman Lister donated a fine Victrola. They now want records. The Detroit city missionaries are anxious to start the reading contest among their people, and \$10 was voted to buy books for the same. Many cases of destitution are known to our missionaries. All wishing to help may communicate with them.

Mrs. Dorrance, chairman of the Christian Americanization committee, reported a meeting held the week before when Miss Brimson was present. It is hoped to have Miss Brimson in Michigan a month either in February or March. In the meantime it is hoped to have a strong committee in every church.

The field committee reported that Mrs. Hurd had been at Battle Creek and Rollin. Miss Alexander, Miss Bistor and Mrs. Smith spoke in two Detroit churches.

The Woodward Ave. ladies are pushing the reading contest. They have eight classes of young women lined up with the older ladies.

A motion was made by Miss Heaton and carried that the chairman of the national reading contest committee be communicated with and that she be requested to place THE BAPTIST in next year's list.

The White Cross committee reported that forty-eight churches participated during the year in sending forty boxes to Dr. Timpany's hospital, South India, valued at \$620.79; two boxes to mother and four boxes to Alaska. There have undoubtedly been more boxes sent, but not reported.

JANET BURGESS, Cor. Secy.

### Illinois Baptist Convention

By D. O. HOPKINS

The seventy-seventh meeting of the Illinois Baptist State Convention was held at a point as far north as any such meeting can ever be. The beautiful city of Rockford made this gathering possible. The meeting place was the newly erected building of the First Baptist Church. No building could be more adequate. There were rooms especially designated for the general superintendent, press reporter, district superintendents, for men and women to rest, committees, board meetings, banquets, etc.

With the exception of Monday night, when the Baptist tribes were coming from the east, south and west, the weather proved itself invigorating for men and women who are facing the Baptist task. More people drove in cars this year than ever before. These self-propelling vehicles proclaim Baptists are prospering and do not want to travel on a slow gait. The attendance at the meetings was large, although the registered delegates were not as many as last year.

It was a convention long to be remembered for serious thinking and serious action. People were present to transact business. Board meetings occupied the attention of its members day and night. It is



an era of transition in convention affairs. Large changes will take place in the work of the state. The constitution was radically changed to meet the growing needs. The board of managers hereafter will be more representative of the entire state. Cabinet meetings will be held about eight times a year when the need of the whole state will be kept in mind as the working force of the convention plan their activities. This will deepen the fellowship of the workers and add to the efficiency of the work. A new general superintendent is anticipated in the near future to be the guiding hand in the making of this commonwealth Christian.

The sessions themselves were inspiring. Outstanding addresses were delivered. The two sermons preached by Dr. Truex of Mt. Vernon and Dr. Stair of Chicago were thoughtful, timely, and transparent. Dr. Williams in behalf of his race made an eloquent address. A vein of humor ran through his speech like a silken thread. His unusual large audience was captivated by the rich personality he possesses. Dr. Earl of St. Paul fearlessly presented the cause of Christian education. He was glad to be in Illinois once more. We were constrained to believe that education is a selective process. Concrete illustrations made his thesis illuminating. The address was characterized by the presiding officer "as something doing all the time." Mrs. George Caleb Moor, New York, represented the Promotion Board. She was given the closest of attention. She is a winsome speaker. If nothing else had occurred, it would have paid every delegate to attend just to hear the man and see the pictures. Dr. Vinton is a master artist. The pictures were par excellence. Our task as a people was visualized. This silent art and the persuasive voice reached the soul, and its latent powers, both through the eye and ear gate.

The president of the Northern Baptist Convention. What can be said about her?

She enriches the meetings. She has never yet been known to be uninteresting. Mrs. Montgomery unassuming, consecrated, with a spiritual horizon as wide as the world, dealt with the vital task of the denomination. She deplored dissension, and called for an united action. Service is bigger than creed. Mountains of division, doubt and indifference can be overcome by our faith.

One of the most impressive sessions was the Convention Night. The platform was decorated by those in the immediate service of the convention. Dr. Brand made his final report as the general superintendent. The year had been best in the history of the state. Over thirteen hundred people had been added to the churches through the efforts of the general workers and missionaries. A large surplus is in the treasury to begin the year's work. Each of the employees of the convention tersely reported the work of the year.

The board of managers presented to the large congregation resolutions in behalf of Dr. Brand. These were adopted by a loud acclamation. They spoke of his business sagacity, integrity, sacrifice, Christian spirit and love. The superintendent fittingly responded and thanked the delegates for their deep appreciation. Next to the Invisible Companion he beautifully paid his tribute to the one that has made possible the work of the twenty-three years of service. Mrs. Brand was led to the platform and extemporaneously made one of the best speeches of her life. The Doctor is still to be the secretary of the property which the convention owns. That Convention Night will long be remembered in the annals of our history.

The general banquet was largely attended and all the "toasters" made it brown. Dr. Potter was re-elected president; R. S. Carman, secretary. From Rockford we shall go to visit the saints at Centralia in 1922.

bor, Larrabee, Starboard and Hoyt Town one of his characteristic campaigns. His intention is to carry the gospel by personal visits into every home in the community. His earnest, brotherly and unflinching presentation of the gospel convinced and won many hearts.

#### CONNECTICUT

THE COMMITTEE ON MINISTERIAL STANDING appointed at the State Convention consists of Rev. D. B. MacQueen, Bridgeport; Rev. D. A. Pitt, Norwich, for three years; Rev. P. F. Wolfenden, Meriden; Rev. J. C. Stoddard, Putnam, for two years; Rev. J. G. Osborne, Mystic; Rev. H. B. Hutchins, Hartford, for one year.

REV. J. C. STODDARD is being greatly blessed in his work with the First Church, Putnam. On November 6 he baptized four converts; the following Sunday he baptized fourteen. Eight have been received by letter. Two Bible schools have been opened at Quadic and Pomfret Landing, respectively. These schools are being manned by workers from the First Church. The pastor personally cares for the work at East Thompson, in addition to his work in the city. The county Y. M. C. A. recently held a father and son banquet in the church, when 250 men and boys were present. Rev. Richard LaRue Swain is expected to deliver a series of lectures in the First Church November 27-December 1, with a view to "Meeting a New Need in a New Way."

FIRST, BRISTOL, held a farewell reception for Rev. and Mrs. H. D. Coe, October 28. Representatives of the church, and the mayor of the city spoke in the highest terms of Mr. Coe's work during his six years' pastorate. The church presented Mr. and Mrs. Coe with a purse of gold. Rev. R. Maplesden has become the stated supply of the church.

THE GERMAN CHURCHES held their New England Missionary Conference with the German Church in Meriden, October 30. Speakers were Rev. E. E. Gates, Rev. W. T. Thayer, Hartford; Mr. J. Luebeck, New Britain, and Rev. J. Kaaz, New Haven.

BLUE HILLS CHURCH observed its first anniversary on Wednesday, November 2, Baptist interests state-wide and Hartford-wise were represented by Dr. J. N. Lackey, Rev. W. T. Thayer, Rev. M. W. Schuh, Wm. J. Reid, Rev. H. B. Hutchins, Rev. H. J. White.

REV. WM. J. BARNES, Stamford, first began on November 6 a series of Sunday evening sermon-talks on "A Drama in Real Life."

#### EASTERN PENNSYLVANIA

REV. JOHN P. LAFFERTY has closed his work at the Olivet Church, Norristown, and will become pastor of a Union Church at Swedeland, where he is principal of the public schools.

IN RESPONSE to the request of President Harding, Crozer Theological Seminary observed Armistice Day as a day of prayer and conference. Special services were held led by Prof. E. B. Pollard. Addresses were delivered by Prof. Henry C. Vedder and President Milton G. Evans. At twelve o'clock there was a period of silent prayer after which Prof. Spencer B. Meesser led in an earnest petition for the blessing of God upon the Conference for the Limitation of Armaments.

BEREAN CHURCH, Carbondale, has extended a call to Rev. Frank Stanton of Salem, N. J. He has accepted and will begin his new work December 1.

## Church News by States

*IN each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.*

### Atlantic Coast

#### MAINE

CALAIS SECOND: The work of pastor and Mrs. W. S. Boardman is opening in a normal and very hopeful way. Every department, church attendance, Sunday school, young people's society, men's Bible class, the women's societies, etc., shows a gratifying and steady increase. This church was one of those that went over the top in the New World Movement and proposes to do its full share in every forward work. A very substantial contribution to "fill a ship in fellowship," was sent by this church. A strong force of Minute Men with Hon. Ashley St. Clair, lately of the Governor's Council, at their head will give good counsel from Sunday to Sunday as to the progress and business of the kingdom in the world. On Armistice Sunday the pastor preached on

the theme, "Should the World Disarm?"  
MILO: Evangelists Harry Taylor and his daughter Ruth have been conducting union evangelistic services in Milo for the past three weeks. Quietly, persuasively, but very clearly have the people been led to see the facts of their personal responsibility to God and man. As a result over 100 cards declaring a purpose to lead the Christian life have been signed, but Hon. E. M. Hamlin a great hearted Christian layman, who brings his great business ability into his constant service of the church, and his Christian principles into all his business, says that the signing of the cards is one of the lesser features in a work that has uplifted the whole community. Mr. Hamlin is manager of the mills and lumber operations of the American Thread Company. Pastor Frohock is giving a strong, constructive, wise leadership to the church that makes possible such fruitage as has been described.

BUCK'S HARBOR: Evangelist E. A. Davis has been carrying forward at Buck's Har-



CARMEL CHURCH, M. V. S. Gold, pastor, sent a box of clothing valued \$195 for the needy ones of Europe. Pastor Gold has been with the church over four years. A number of good members have been added to the church. Repairs to the church property have been made at a cost of about \$1,000. We have a good Sunday school and prayer meetings, and are doing what we can for the \$100,000,000.—ALBERT BACON, clerk.

#### NEW JERSEY

MOUNT PLEASANT, Newark: Sunday, Nov. 6, Pastor Powell began the fifth year of his pastorate at Mt. Pleasant. The church was filled at the communion service, when four received the hand of fellowship. The years have been very successful, the membership has increased by nearly 300 members. The income of the church has increased five hundred per cent. An old mortgage of \$30,000 has been cut in half and it is expected that the remaining \$15,000 will be fully paid in the next two or three years.

MT. PLEASANT CHURCH launched a Pocket Testament League campaign, beginning Nov. 13, preparatory to an evangelistic campaign in the church, when Pastor Powell and Rev. Edmont P. Hains, cornetist, soloist, and choir leader, will hold a series from November 20 to December 4, inclusive.

#### WESTERN PENNSYLVANIA

REV. W. A. WISSINGER, pastor of the Salem Church, is holding special evangelistic services in the church. Marked interest is being manifested and both pastor and people hope for an awakening of the church and many conversions.

CHARLEROI CHURCH, Rev. H. P. Woodrow, pastor, began a fortnight's evangelistic meetings, Wednesday, Nov. 9. Rev. Chas. E. Embrey of the Mt. Washington Church is assisting.

SEVEN NEW MEMBERS were received by the New Kensington Church, Dr. A. J. Meek, pastor, Sunday, October 30. The following Wednesday evening three were baptized, a mother and her two daughters.

RANKIN MISSION has recently organized a Boy Scout troop with twenty-five enrolled to date. The present building is wholly inadequate to care for that number and the board of education of Rankin generously offered the gymnasium of the public school one night a week for their use. Mr. Forest Winder, of the Wilkinsburg Church, has charge of the work.

DR. H. J. WHALEN, of Greensburg, began his series of lectures on Baptist history last Monday with the Duquesne Church, Rev. W. V. Bacon, pastor. Six lectures on six successive Monday evenings make up the course.

DUQUESNE has adopted as a goal for its evangelistic efforts for the year, the number equaling one-fifth of the membership.

BELLEVIEW, Rev. Chas. A. Decker, pastor, surpassed all its church school records, Sunday, October 30.

THE EVENING SERVICE, Sunday, Oct. 30, at the Donora Church, Rev. S. M. Smith, pastor, resulted in ten conversions.

MONESSEN, Rev. W. W. Anderson, pastor, reports 100 per cent present at the church school, Sunday, October 30, with a special offering of over \$200. The Home Department presented a pageant showing all the types who can join that department and profit from it.

AT A SPECIAL MEETING of the congregation of the Memorial Baptist Church, Main

street, on Sunday night the resignation of the pastor, the Rev. J. Dwight Roberts, was accepted at his own request.

#### NEW YORK

##### "Pioneering in Religious Advertising"

Ministers who come from the Rochester Theological Seminary are to have instruction in religious advertising. A course on Religious Publicity, with special reference to advertising and the relations of churches and newspapers, has been introduced into the program for the current Seminary year. In this respect Rochester Seminary is leading the way.

This course is to be given by Rev. Charles A. McAlpine, of New York, City, whose work in the field of religious publicity has been well known for several years. Mr. McAlpine is himself a graduate of Rochester and has had success in the pastorate and as executive secretary of the Baptist Missionary Convention of the state of New York. In the field of advertising he was publicity secretary of the Northern Baptists in their Victory Campaign in 1919, and has been director of advertising for the Northern Baptist Convention ever since its One Hundred Million Dollar Campaign was inaugurated. He is director of publicity for the American Bible Society, and acts as a general counsel in religious publicity.

## Mississippi Valley

#### WEST VIRGINIA

PASTOR E. L. DAKIN at the Baptist Temple, Charleston, in the fertility of his resources is always on hand with something new and a little in advance of the crowd. One of his latest is a series of six conferences with men on vital themes. Another is the publication by the Young People's Council of a multigraphed type-written bulletin called the *Handclaps*.

#### OHIO

OBERLIN: Dr. J. W. Weddell gave the hand of fellowship to fourteen at his closing communion service with his church, most of them student associate members. One of them, Miss Grace Sweet, was the Chinese representative at the Des Moines meeting. She is now pursuing studies at the conservatory. Dr. Weddell, following Bible studies Nov. 8-11 at Toledo, closes his work here in Oberlin the middle of the month, accompanied by the prayers of his people. He goes to Marietta Nov. 16.

MARIETTA: Pastor Stull is called to the directorship of evangelism in the New Ohio plan of pastoral intervisitation, and Dr. J. W. Weddell of Oberlin has been asked to serve as acting pastor for the ensuing six months.

FIRST, MIDDLEPORT, is rejoicing over the greatest spiritual refreshing in its history, in a ten-days' evangelistic campaign conducted by Dr. Franklin W. Swift, of Rochelle, Illinois. Eighty decisions were made for Christ and church membership, two-thirds of the number being heads of families. At the church prayer meeting, following the campaign, 114 were present, twenty-five received for baptism, twelve on their experience and several letters and many more are to follow. The church was never so aroused.

#### ILLINOIS

FIRST CHURCH, Austin, Judson B. Thomas, pastor, celebrated its fiftieth anniversary, October 5-9.

EVANGELIST AND MRS. JONES EARL CORWIN began meeting with Pastor I. C. Lough at Muncie on November 14. This campaign will be followed by one at Pierston beginning December 5. They have some open dates after January first and pastors desiring their assistance should address them at Flora, Ill.

REV. J. C. ORANGER recently closed a successful pastorate with the Rock Island First Church. This church has now a membership of 600 and a Sunday school attendance of about 450. Mr. Oranger goes to the important field at Hammond, Ind. He has rendered an effective ministry in the direction of evangelism and his new field will offer splendid opportunities for the exercise of these gifts. His going is a loss to Illinois, but a gain for Indiana.

REV. R. B. FAVORIGHT of Jerseyville reports an attendance at the prayer meeting of 250. The service begins with a supper at 6:30; a chorus choir of forty young people and a junior choir of a similar number furnish special music. At the regular Sunday services the house is filled and the spirit of the revival recently held permeates all the work of this church.

A HAPPY FEATURE of the fall work of State Street Church, Rockford, is the outgoing of its first missionary, Miss Marion J. Tait, a graduate of DeKalb State Normal, the Chicago Training School, and the University of Chicago. She sails this month for Assam. The church organizations contributed work and money in providing her with her outfit and at a special church supper gave her a shower of not merely clothing and linens, but trunks, suitcase, typewriter, kodak, fountain pens, and pencils, writing case, metal vacuum and hot water bottles, tropical umbrella, etc. Every department of the Sunday school from tiniest tots up to adult classes offered their gifts. The church has voted to assume the entire expense of Miss Tait's home and field salary, steamer passage, outfit allowance, and language teacher, and has appointed her as its missionary pastor, on the paid staff of the church, and has publicly consecrated her in a most impressive service. Sunday evening, October 30, Miss Tait presented the challenge of the mission field to the young people. The church already numbers several volunteers in its membership.

WHEATON CHURCH for the second year opened the season's work with a one hundred per cent week. Every evening during the week some department of the church had special features. The two outstanding events were the parish supper at which nearly 300 sat down to well filled tables and enjoyed a fine program and the one hundred per cent Sunday when each service was crowded and inspiring. The Sunday school surpassed all previous records in attendance. Dr. Ford is finding this one of his most interesting pastorates.

BLOOMINGTON ASSOCIATION: Rev. O. P. Miles of Nebraska has accepted a call to the first Baptist Church of Clinton. This church has had many additions under its former pastor, S. B. Dexter, and is now one of the aggressive churches of the state.

NINE MILE ASSOCIATION in the southern part of the state at its recent meeting took action in the "most kindly and fraternal spirit" recommending that the Carbondale Church seek associational fellowship elsewhere. The Carbondale Church is the only one in the association which affiliates with the Northern Baptist Con-



vention, hence this action. Doubtless it will soon comply with the suggestion.

REV. HENRY MOUNCE of Petersburg was recently called to become pastor at Oreana and is now on the field. The call carries with it an increase in salary of \$200 more than this church has ever paid before.

REV. S. B. DEXTER has closed his work at Clinton and is now pastor at Lincoln. Rev. G. W. Kimball, the retiring pastor at Lincoln continues to live there and is engaged in community work.

MEETINGS were recently held at Union Chapel near Danville which resulted in reorganization of the Sunday school and arrangements for occasional service. Several were converted.

ONE MONTH after the dedication of the new church building, the North Shore Church of Chicago revealed its spiritual health. A goal of fifty new members for the first communion service had been set. The pastor, Wm. H. Jones, welcomed into the fellowship of the church fifty-five. "Now—watch us grow" is the church slogan.

BELLEVIEW, FIRST, Pastor J. H. Martin, assisted by Rev. J. B. Little, had special meetings with twenty additions.

#### WISCONSIN

GRACE CHURCH, MILWAUKEE. Annual meeting was held Oct. 1. It was the best in the history of the church. All departments gave most encouraging reports. The Young People's Union is most flourishing



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and alive. Ten of our choice young people are in the state university of other institutions. The report of the treasurer showed all bills paid and a good balance in the treasury. About fifty new members were received during the year. Nov. 1 the church had the pleasure of dedicating a new pipe organ costing over \$5,000. Another encouraging feature is that the church is paying nearly as much for the New World Movement as for church expenses. The prayer meetings are unusually well attended. The pastor, S. W. Phelps, is just beginning the fifth year of his pastorate with Grace Church. The women of the church recently surprised Mrs. Phelps by presenting to her a purse containing sixty one-dollar bills.

#### MINNESOTA

FIRST, ST. PAUL, John A. Earl, pastor: Miss Gertrude Bennetts and Mr. H. S. Westlund were united in marriage Oct. 12.

FIRST, REDLANDS, J. Fraser Langford, pastor, opened its fourth annual session of the school of missions with the greatest attendance of students in its history. On the night of October 16, at 6:15, there were 402 in attendance in all the classes on the opening night. This auspicious opening was prepared for by months of painstaking efforts on the part of the educational commission and the faculty. Dr. V. L. Duke, president of the University of Redlands is dean of the school.

GRASSTON dedicated a new church building recently with an elaborate program, large attendance, great interest, and a subscription of \$1,800. Rev. John Franklin, coming from Meriden, Conn., has lately taken up pastoral work on this field.

#### KANSAS

MEADE has extended a call to the Rev. A. C. Downing of Whiting to become pastor. Meade is a splendid church, and offers a fine opening to a good man. It is hoped that Mr. Downing will accept.

PLAINS CHURCH has recently called Mr. Mundon from New Mexico; he is now on the field, the work is opening up in a fine way.

LIBERAL is growing. Pastor Pennington has been with them eight months. Thirty-five have united with the church; several men coming by baptism. They plan evangelistic services with the aid of Dr. D. P. Montgomery.

W. G. PUMPHREY, the missionary of Southwestern Association, is busy at the task. He has a great field with some wonderful opportunities for development. He is holding meetings in some of the most difficult fields with remarkable success.

J. E. MONTGOMERY, pastor of Bethel and Golden Plains, two rural churches of Seward Co., is doing a very fine piece of work. We need more such men in the open country.

KANSAS CITY, FIRST, in the fifty years of its history has occupied three different locations, and is now preparing to move to a fourth and permanent one.

ATCHISON: After finishing his chorus directing for the First Baptist Church, Singing Evangelist H. O. Echols will assist Evangelist Floyd John Evans at Valley Falls, in a union revival.

#### MICHIGAN

ESSEXVILLE, under the leadership of Lloyd J. Green, rejoices over fifteen conversions during special meetings recently held. The young people have organized B. Y. P. U. and the younger folks a junior

union. Both organizations start out with high aspirations.

REV. E. R. ALLEN accepted a call to the Broadway Church, Bay City, and began his labors the first Sunday of this month.

REV. J. B. BOUWMAN, pastor at Marshall, has purchased a portable moving picture machine which will be used in various phases of the church program.

## Rocky Mountain States

#### COLORADO

BETHEL CHURCH, Denver, Dr. E. L. Krumreig, pastor, is enjoying a good degree of prosperity and interest in all of its departments. Congregations are growing larger with each service, new members are added to the church. At the last City B. Y. P. U. Rally held at the Beth Eden Church our young people carried off the banner for the seventh time. It has been with Bethel ever since the coming of the present pastor to this church. On Nov. 6 the attendance at communion service was the largest in the history of the church, at the same service nine new members received the hand of fellowship and two others were received.

STERLING: Rally Day was observed with a great parade of all the Sunday schools in our city, headed by the Sterling Military Band. The Baptists had the largest number in Sunday school in the history of the church. On October 22 the church tendered the pastor Emanuel Payne and wife a reception in honor of their fifteenth wedding anniversary.

#### ARIZONA

REV. J. B. BELL, colored, has resigned the pastorate at Flagstaff. He will seek a lower altitude on account of his health.

AFTER A VERY SUCCESSFUL PASTORATE of fourteen months, Rev. T. E. Summers has resigned the pastorate of the church at Miami. He will probably be located within the state again in a short time.

TUCSON FIRST. The new addition to the church is completed and dedicated to the Lord's service. It provides more adequate room for the B. Y. P. U. service and for the pastor's Sunday school class which now numbers nearly a hundred.

TEMPE. The church, under the leadership of the pastor, Rev. E. M. Lands, is growing in interest and in members. In making a survey of the town for Baptists many were found who were not attending church and some attending other churches. Many of these are now at work in the Baptist Church.

## Pacific Coast

#### WEST WASHINGTON

TACOMA, FIRST: C. Oscar Johnson, pastor, is holding services in the Tacoma Theater, while waiting for the completion of a new building.

SEATTLE, FIRST: A. M. Bailey, pastor, with a prayer meeting thermometer scaled for an attendance goal of 200, showed ninety present the first week in November. On the previous Sunday eighty-eight teams, representing 178 visitors, with forty-three automobiles called at about 500 homes.



**MISSIONARY LUNCHEON:** In honor of Miss Georgia Newberry of Seattle, who sailed for Japan Nov. 10 from Vancouver on the "Empress of Russia," Mrs. W. L. Thompson, of Seattle, president of the Columbia River District, entertained at a beautiful luncheon at her home on Wednesday, Nov. 2. Among those present were two guests who have just returned from Japan. There were twelve missionaries present, as well as other guests. The missionaries were: Miss Georgia Newberry, The Misses Rumsey, French, McCollough and Wagner of the Japanese Mission in Seattle; Misses Skiff and Snape of the Seattle Chinese Mission; Misses Coye and Hunderup, new missionaries at the Cosmopolitan Mission, Seattle; Miss Edna Shoemaker, of Huchow, China; and Miss Converse and Mrs. Briggs, of Yokohama. At Miss Newberry's place was a shower of gifts and messages, some dated to be opened on board the ship.

**MRS. HENRY TOPPING,** of Japan, who with Mr. Topping has been assisting in the Japanese work in Seattle for the past few months, was invited by the Japanese residents of Seattle to accompany as interpreter Mrs. Kaji Yajima, a Japanese woman eighty-nine years of age who is visiting this country in the interests of peace and bearing to President Harding and the members of the Conference on the Limitation of Armaments a petition signed by 10,000 Japanese women, asking for peace. Mrs. Topping accepted and is now in Washington, D. C., on this mission.

#### OREGON

**BEND:** Since coming of Rev. T. H. Beard in July, Sabbath school has almost doubled in attendance; the B. Y. P. U. has grown from an attendance of twelve to forty; prayer meetings average forty-five in attendance, and the building is filled to its capacity at almost every preaching service. The main problem is to find room for those who come. Plans are under way for a new building, to be started in the near future.

#### NORTHERN CALIFORNIA

**THE CHURCH AT COALINGA,** Rev. M. W. Coates, pastor, is much encouraged. Attendance at prayer meeting has grown to an average of fifty. Among those recently baptized was an old lady eighty-nine years of age. The pastor has recently organized a Men's Brotherhood and a troop of Boy Scouts.

**AT COVELO,** under the leadership of Pastor C. I. Ford, a revival is in progress. Eddie Young and August Hunderays are the evangelists. Twenty backsliders have been reclaimed, one of whom had been estranged from the church for thirty years, eleven have been added to the church by baptism, one whose letter had remained in "trunk" for thirty-five years, has been added to active membership. Thirty-two young people have offered their lives for definite Christian service. This is one of our churches whose full allotment to N. W. M. is subscribed.

**THE CHURCH AT HEALDSBURG,** Rev. W. V. D. MacCullough, pastor, has had thirty-three additions in his eight months' pastorate, ten by baptism, seventeen by letter and six by experience.

**MISS AMY ACOCK OF JAPAN** is spending November visiting the churches and women's societies in the state. She has a strong message and her work is being much appreciated.

**REV. V. H. COWSEY** of Corning has resigned after a three years' pastorate. He

preached his farewell sermon Oct. 30.

**WHEN THE CALL TO PRAYER** for the Conference on Disarmament was sent to our churches, three of our Indian churches were the first to respond, sending in to the convention office their programs for prayer services on Nov. 11 and subsequent days. These were the churches at Auberry, Dunlap and Sycamore. One missionary writes: "My Indians are great to pray; their faith is so childlike."

**DR. C. W. BRINSTAD,** promotion director of the Northern California Convention, has recently instituted a campaign to round up the outstanding pledges and contributions for the big denominational movement for one hundred million dollars for the Northern Baptist Convention. "The Big V. Campaign" will be the designation for the effort and the slogan will be "Make it Yes instead of No in No-Vember." The "V" used in the name adopted has a three-fold meaning: five-year campaign; five-months clean-up, and \$5 or multiple payments. The plan as announced contemplates having a number of prominent men and women out in the field who will select "group leaders" from the various districts of the convention, each of whom will have under his direction three to five churches as the case may be. These group leaders will in turn choose a "key man" to take charge of the efforts of the local church, and all together will co-operate in putting over the whole plan. The fund raised will extend the Baptist work in missions abroad and at home, assist colleges and schools, take care of ministers in their old age, help in the erection of new churches, and sustain the various efforts already promoted that are needing substantial aid.

**THE CHURCHES** under the leadership of Executive Secretary O. W. Brimstad are engaged in round-up campaign for pledges and payments on the New World Movement, with the slogan "Complete the Job by November 27."

#### SOUTHERN CALIFORNIA

**TEMPLE CHURCH,** Los Angeles, J. Whitcomb Brougher, pastor, is in unusual trouble: it is finding difficulty in providing seats enough for its crowd.

**TEMPLE CHURCH,** Los Angeles, J. Whitcomb Brougher pastor, announces that it is "out for a Bible school that will pass the 2,000 mark."

**REDLANDS:** In the First Baptist Church there is being held a six weeks' school of missions. It promises to be the best school of missions which has ever been held in this church. The average attendance to date is between three hundred and ten and three hundred and twenty. A number of the members of the faculty of the university are rendering very efficient service in this school. Miss Viola Hill, of Ningpo, China, a graduate of the University of Redlands, who is now on furlough at her home in Santa Ana, California, was present at the school of missions Sunday evening, November 13, to tell of her work before the University Class.

**DEWITT P. WARD** of Pasadena, Cal., will dedicate his new home and celebrate his seventieth birthday on Friday, Nov. 18. Mr. Ward gave sixteen years of Sunday school service in the Dakotas and nearly twenty-five in California. He is the pioneer missionary of the Publication Society, having been with it since August 1, 1888. His address is 1725 Garfield Ave., Pasadena, Cal., and he would greatly appreciate postcard greeting from his friends.

## University of Redlands

The University of Redlands is well into its thirteenth academic year. The enrollment to date is larger than the enrollment for any previous year. The number enrolled at the present time is three hundred fifty-eight.

Before the middle of the summer all the places in the three dormitories for women and two dormitories for men had been engaged. Amounts for other dormitories were included in the askings from the New World Movement, and approved by the Northern Baptist Convention.

The temporary chapel building which was constructed three years ago, was thought to be sufficiently large for an assembly room for some six or eight years. This building is now overcrowded.

One wing of the fine arts group—which group is to be composed of two wings, with studios, practice rooms, and small recital hall, joined by colonnades to the college auditorium, or chapel—has been built. As soon as funds are available the second wing and the much needed auditorium will be constructed.

The full \$100,000,000 being sought by the denomination is absolutely necessary if the university is not to experience an arrested development in its educational and missionary programs.

The faculty has been augmented by the addition of two new members. They are Frederick H. Billings, Ph.D., Professor of botany, and Edgar B. Van Osdel, A.M., professor of physics and astronomy.

The coming of these men and the completion last year of our Hall of Science has greatly strengthened the science department.

The Y. M. C. A. and Y. W. C. A. of the college have undertaken a larger program this year than in any previous year and up to the present they seem to be succeeding well in the carrying out of this program.

There is a large student volunteer band in the university. This, of course, is composed of those who have determined to dedicate their lives to work on the foreign mission field. In addition to these young people, there is a large number of others in college who plan to give their lives to distinctly Christian work on the home field, either as ministers or missionaries or Y. M. C. A. workers.

## Gifts to Women's Colleges

In reply to questions with regard to gifts for our Women's Christian Colleges in the Orient, we would like to offer the following explanation:

A special interdenominational effort is being made by many Boards interested in these colleges in which Baptist women have so large a part. Our share authorized in the Survey and reaffirmed by our National Board at its annual meeting is \$150,000. This is not apportioned to churches or women's societies nor is it planned to make a canvass of churches for this amount. The plan is that it will come through the individual appeal and inspirational meetings, both denomina-

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tional and interdenominational, all leading up to College Day in the large centres and to the plans proposed by the committee in smaller towns. Pledges from all denominations will then be brought in with the hope of securing the conditional gift from the Laura Spelman Rockefeller

Memorial Fund. All these plans were made with other denominations and approved prior to the action of our Baptist societies in September, looking toward a continuation of the New World Movement and the special effort of the Baptist women to secure \$6,000,000 of the \$100,000,000. It is, therefore, out of the question to give up or delay the pledges for the colleges which can be completed quickly with prompt co-operation, and will count as designated gifts on the \$100,000,000 and the women's \$6,000,000 gift, which constitute the large objective of our denomination.

We are all deeply interested in these colleges as an essential part of our Woman's Foreign Work—as we look to our Baptist girls trained in them as our future Christian leaders. We must take care of them and our whole big task also in which they are included.

Mrs. H. E. Goodman,  
Administrative Vice-President.  
Mrs. Henry W. Peabody,  
Interdenominational Representative of the W. A. B. F. M. S. and Chairman of the Building Fund Committee for Oriental Colleges for Women.

### Obituary.

MRS. MYRTA GATES BLAICH

Myrta Gates was born at Breakabeen, Schoharie County, New York, July 20, 1862. The family came to Michigan in 1872, living at Grass Lake and at Chelsea. At the age of sixteen Miss Gates united with the Baptist church at Chelsea. In the year 1888 she was married to George Blaich, who survives her. In 1897 Mr. and Mrs. Blaich removed to Ann Arbor where they have continued to reside. After a lingering illness Mrs. Blaich entered the heavenly rest September 24, 1921. The funeral services were conducted by her much-loved pastor, Rev. J. M. Wells.

Mrs. Blaich was a thorough-going student of the Bible, eager for the inspiration to be drawn from its pages, a devoted worker in all lines of missionary activity, interested in whatever looked toward the upbuilding of the church and the Kingdom, a faithful Christian. Her memory will long be cherished by a large circle of friends.

### Exchange and Service Department

#### BOOKS WANTED

WILL SOME ONE having a copy of Dr. Smith's history of the Baptists of the Middle West who is willing to donate it to the Baptist Historical Library please notify Dr. E. M. Stephenson, 1703 Chestnut St., Philadelphia, Pa.

#### OPEN FOR PASTORATE

REV. WM. L. BRANDON, Braymer, Mo., is anxious to get in touch with a church where there is a chance to do constructive work with a people who want to be up and doing. Until then he wishes dates for revival meetings. His reason for resigning at Braymer was that the church building had become inadequate for the Sunday-school and young people's work and it did not seem possible to secure a new one.

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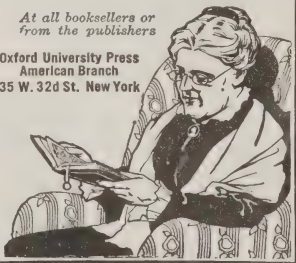
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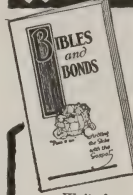
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The large and enthusiastic response of the denomination to the appeal for clothing and other supplies for Europe, of which detailed mention is published elsewhere, has made it necessary for an official representative of the Foreign Mission Society to accompany the shipment and arrange for its distribution. At the last meeting of the Board of Managers this responsibility was assigned to Associate Secretary William B. Lippard and he was instructed to sail with the steamship "Esthonia" from New York on Wednesday, November 23. All the supplies of clothing, shoes, etc., for Poland, Latvia, Esthonia and Lithuania have been placed aboard this ship and will be unloaded respectively at Danzig and at Libau, where Secretary Lippard, in co-operation with Rev. K. W. Strzelec in Poland and Rev. J. A. Frey in Latvia, will arrange for their distribution.



## OUR MUSIC CORNER

CONDUCTED BY

WILLIAM LESTER

### MUSIC REVIEW

From the H. W. Gray Co., 2 West 45th Street, New York, N. Y.

Eight Old Christmas Carols, arr. by William Lester (\$15).

From the golden store of hidden carol lore, the editor of this page has gleaned a set of eight melodic gems, dressed them in fittingly simple harmonic and instrumental vesture and issued them through this fine publishing house to add to the musical significance of the coming Christmas season so far as they are enjoyed and performed. All of the tunes are old—one dates back of the twelfth century, the most recent showed itself about the close of the sixteenth century. The beautiful melodies are arranged for two-part or unison choruses except the last two, which are available for chorus or quartet also; the accompaniments are effective on either a piano or an organ, or both. We are planning a "Candle-Light Carol Service" at my church—the First Baptist Church of Evanston, Ill., to be given about eight o'clock Saturday evening, Christmas Eve. The program will consist of the scriptural account of the coming of the Holy Babe read by Dr. Stifter; the music will consist of the above set of carols, the set of ten carols collected by Roy Murphy and just published by Summy, the set of "Five Old French Carols" issued by Carl Fischer, a lovely carol-anthem by West—"See, Amid the Winter's Snow"; my wife will sing my own "Christmas Lullaby" published by the White-Smith Co., of Boston; Miss Heide, my contralto, will sing Liza Lehmann's exquisite Breton Carol, "No Candle Was There, and no Fire," and several other solo numbers of like character will be given. The forces enlisted will be the regular solo quartet of the church—Margaret Lester, soprano; Ethel Heide, contralto; Stuart Dykema, tenor; and James Fiske, bass; assisted by a chorus of some thirty voices. Only candles will be used for the lighting; a reverent hour spent in such environment on this holy eve adds a picturesque touch to the whole Christmas season. I would like to see all the churches celebrate Christmas Eve in some such fashion; here is no need to be limited to any of the above-listed material—there is plenty to fit all tastes and needs.

### A CAROL CANTATA

Since the publication some two months ago of my little article concerning music in the Sunday school, in which passing mention was made of some suggested carol material, quite a few letters have come to this office requesting more information as to the cantata by myself, built on some of the old carols, called "The Little Lord Jesus." Opportunely, from the publisher, Carl Fischer, Cooper Square, New York City, comes the appended circular concerning the work, which we take the liberty of reprinting.

"The Christmas folk songs of medieval France, the old noels, still live in the church music of our own day. Though the noels in France are to-day a thing of the past, though neither peasants nor townsfolk sing them, their naive beauty and charm have given them a new lease of life in the music of the church in this country. They represent, musically, if not always in their texts, a direct and tender intimacy of expression, a quality of devotion rarer in more sophisticated centuries. They reflect that spirit of devout gladness and joy in the Nativity which led one medieval

writer to affirm that when Christ was born trees burst into bud and flowers blossomed amid the winter snows.

"Not only has the individual noel found a place in our Christmas music; it has also supplied thematic material for such modern Christmas 'mysteries' as those by Piere and others. From this to a Christmas cantata based on some of the most delightful and individual noel themes is but a step; and William Lester has taken it in his 'The Little Lord Jesus.' The composer has used this material in a free manner as a basis for the building up of his score, and in view of the spirit rather than the letter of the music. Then, much of the music is his own, and he has caught with genuine sympathy and artistic inspiration the keynote of his subject—the Nativity—and the devout joy of mankind in the coming of the Christ Child.

"Many of the old noel texts are not in accord with the Christmas spirit of our own day. The primitive medieval mind saw no particular harm in mingling with its description of the divine birth, accounts of little every-day happenings, anecdotes and rude jests; all without irreverent intent; yet which the higher ethics of our own times cannot help but regard as unseemly. Hence the compiler, drawing first and foremost on Holy Writ, has supplemented it with the beautiful verses of such religious poets as Milton, Dr. Byron, Phillips Brooks, Christina Rossetti and others, giving the lovely medieval melodies a textually valid expression from the standpoint of actual church use.

"The Little Lord Jesus" should commend itself to every church musician because of its real musical beauty; its poetic retelling in Scripture phrase and sacred verse of the Nativity story. It marks a departure from the conventional in the happiest sense of the word—a going back to the naive musical simplicity and charm of an earlier age, while at the same time giving a text expression spiritually true to the Christian ideals of our own day.

"Tuneful melody of contrasting character; an easy and natural leading of the voices, which makes it possible for a choir-master to get the best results from a willing choir; accompaniments which support and set off the choral movement; solo opportunities which give the individual singer every chance for effective rendering; are among the practical advantages of this noel-cantata. If desired, it may also be given in two parts, morning and evening."

### REVIVAL GEMS

From the Judson Press (The American Baptist Publication Society) comes a little booklet of hymns by the above title. And the designation is quite fitting. Though well-printed and bound in stout paper covers, this collection of some seventy selections sells for the modest price of ten cents. While its title suggests its purpose as schemed by the compilers, Samuel W. Beazley, Harvey E. Cressman, Charles L. Major, and Wiley J. Smith, its varied contents and the intrinsic value of the same make it a valuable volume for use in young people's meetings, for prayer-meetings, and such like occasions where the more austere church-hymnal may look too "dressed up." This column recently has had several requests for such a collection as this, no doubt it will be widely used. It is a needed job well done, and it can be unreservedly recommended.

If you say, "Sirs, I would see Jesus," you will find Him in the Holy Scriptures you will find Him in every Christian experience in proportion as it is enlarged and true—yea, you will find Him in the very statement itself, for no man ever asked to see Him with the sincerity and earnestness of fire without the answer beginning the moment the question ended.

—JOSEPH PARKER.

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# The Ship That Was Filled In Fellowship

## A Chronological Record of a Denominational Achievement

1921

**April 12**—Foreign Mission Board, on recommendation of Secretary J. H. Franklin, adopts plan fill a ship with clothing and other supplies to Poland, Latvia, Czechoslovakia and other sections of Europe.

**April 21**—Woman's Board, on recommendation of Miss Nellie C. Prescott, takes concurrent action and commits responsibility of enlisting Baptist women to the White Cross Department.

**April 22**—Mrs. W. A. Montgomery suggests the captivating slogan "Fill a Ship in Fellowship."

**July 18**—White Cross Circles in Baptist churches, under efficient leadership of Miss Helen Hudson, mobilize to collect needed supplies.

**August 18**—First announcements of the plan appear in the denominational press and in the September issue of "Missions."

**September 9**—Missionary V. G. Krause, at home on furlough from Bengal-Orissa, arrives in New York to take charge of assembling of supplies, baling and loading.

**September 17**—Special articles, stories of need and other announcements appear in denominational papers and during succeeding weeks.

**September 24**—Letter mailed to every pastor, explaining the plan, requesting his co-operation and forwarding shipping tags.

**September 27**—Foreign Mission Board rents temporary warehouse at 348 East 23rd Street, New York City.

**October 3**—First packages arrive at warehouse.

**October 5**—Baling machines installed and corps of helpers engaged.

**October 17-29**—Period of congestion at warehouse, with express trucks and mail wagons delivering hundreds of packages each day.

### Interesting Facts

Estimated total shipment to November 23, 2,000 bales.

Estimated total weight 500,000 pounds.

Estimated total value at least \$1,000,000.

Approximately 4,000 Baptist churches co-operated.

Approximately 10,000 separate packages and boxes.

Estimated total contents:

50 barrels of dolls and toys.

10,000 blankets.

45,000 pairs shoes.

50,000 cakes of soap.

65,000 men's garments.

175,000 children's and infant's garments.

200,000 women's garments.

Correspondingly large quantities of bonnets, mittens, stockings and other miscellaneous supplies.

The Los Angeles Chamber of Commerce furnished a free warehouse to California Baptists.

The Union Pacific Railroad furnished free freight transportation to Omaha.

The Chicago and Northwestern Railroad furnished free freight transportation to Chicago.

The Erie Railroad furnished free freight transportation to New York.

**October 20**—Freight shipments begin to arrive in New York.

**October 22**—Foreign Mission Board, because of congestion, rents second warehouse and engages baling company to assist in baling accumulated supplies.

**October 24**—Record arrivals—1216 packages, barrels, cases, boxes, etc., in one day.

**November 1-19**—Period of final packing, baling and transfer to steamship pier of supplies for Northern and Central Europe.

**November 23**—Relief ship S. S. Esthonia of the Baltic-American Line, accompanied by Associate Secretary William B. Lippard, of the Foreign Mission Society, sails from New York to Europe.

**December 5**—Arrival and unloading at Hamburg. Conference with Baptist committees regarding distribution in Germany and arrangements for transfer to Czechoslovakia and Austria.

**December 7**—Arrival and unloading at Danzig for distribution in Poland under direction of Rev. K. W. Strzelec of Lodz and Secretary Lippard.

**December 9**—Arrival and unloading at Libau for distribution in Latvia and Esthonia under direction of Rev. J. A. Frey of Riga and Secretary Lippard.

**December 10-31**—Weekly shipments to Russia in co-operation with American Relief Administration.

**December 15-24**—Detailed distribution under personal supervision of local Baptist committees.

**December 25**—Christmas gratitude to Northern Baptists for this ministry in the spirit of Christ.

**December 31**—Detailed illustrated story of the achievement in January issue of "Missions."

The spirit in which Northern Baptists responded to this appeal: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."



Volume II

December 3, 1921

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DEC 2 1921 Number 44

# The Baptist

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Published Every Week by the Northern Baptist Convention

## *Now, if Ever, Northern Baptists Need God*

**I**F my people, that are called by my name, shall humble themselves," saith the Lord, "and pray, and seek my face,.....then will I hear from heaven."

Northern Baptists are humbled by the force of the difficulties they face. All of their pride and boasting are gone. What is left but that they shall turn to the Lord as never before in the full expectation that he will hear and work what man cannot do?

We have said that we are a mighty host. We have pointed with pride to our principles and achievements. We have wondered if anything were too great for us. And now we are reminded that "except the Lord build the house they labor in vain that build it." The Lord does not work apart from his servants. Neither may his servants work apart from him. He alone is our strength.

The world-wide program of the New World Movement is face to face with disastrous failure. We alone cannot achieve the ends sought. But "Is anything too great for me?" saith the Lord. Only ask in faith and it shall be done. "Whatsoever," says Jesus, "ye shall ask in my name, that will I do."

Let us go to prayer. Let us claim the promises of God and lay hold on them.

Let there be prayer in our homes, prayer in the secret place, prayer in our churches.

God and God's power is now our only resource. He will not fail us. We shall know that we have not failed him if, when his voice comes, "Who will go for me and whom shall I send?" we answer without demur, "Here am I, O Lord, and here are my resources: send me; use them."



## Fresh from the Field

**Dr. D. D. Proper, who for some years** has been assistant secretary for the Home Mission Society, with headquarters at Omaha, Nebr., was transferred on Dec. 1 to headquarters in New York City, where he may hereafter be addressed. Dr. Proper has become so much a part of the West that his absence will be felt all along the line.

**John D. Rockefeller, Jr.,** has recently donated funds sufficient for the erection of a suitable building for the Intercollegiate Cosmopolitan Club of New York, which will serve as a home center for students, both American and foreign, and which will enable foreign students to meet with Americans in ways not at present possible. The building which will accommodate 500 students in residence and have recreational facilities for many times that number will be erected on lots which are opposite Grant's tomb. The object of the club is "the improvement of the social, intellectual, spiritual and physical condition of the men and women students from every land who are studying in the colleges, universities and professional schools in the city of New York."

A national conference under the auspices of the Colored Men's Department of the Y. M. C. A. will be held in Cincinnati, Ohio, Dec. 1-4. Leading speakers of both races will have part. The purpose is a more thorough consideration of the outstanding needs of the colored men and boys of America and of their relationship to the country and the world at large. It will be emphasized that only through a quickening of Christian effort, an increased and consecrated enlistment for the betterment of humanity on the basis of Christian brotherhood can the problems in hand be effectively dealt with. All indications are that this conference will easily be the largest and most representative of its kind. Inquiries may be directed to Dr. J. E. Moorland, 347 Madison Ave., New York City.

**W. H. Baylor, superintendent of missions** for the Maryland Baptist Union Association, Baltimore, Md., has issued an attractive little pamphlet with the title "Better Not, or Twenty Don'ts for Young Preachers." The following are the don'ts: Don't live beyond your income, don't be a stingy parson, don't preach your doubts, don't preach so much against things as for principles, don't be tempted on any occasion not to preach your best, don't be looking for a larger field—another call, don't flirt with other churches or threaten your own church, don't be a pessimist, don't deal in off-color stories, don't lose your temper in public, don't overlook the Bible when looking for texts, don't be jealous of your fellow-ministers, don't scold and don't deal in personalities, don't be professional, artificial or sensational, don't belittle little things, don't be lazy, don't neglect the sick and the sorrowing, don't betray a confidence, don't fail to keep your appointments, don't allow any one to dictate your messages, don't fail to pray. The pamphlet is even more suggestive than these titles indicate.

**November 20 was Laymen's Sunday** in most of the Unitarian churches of the United States and Canada. The Taft program is now being administered by the Unitarian Laymen's League, whose membership of 11,703 men in 251 chapters is

solidity behind the religious and educational campaign for which 25,000 Unitarians subscribed \$2,400,000 in the financial canvass of a year ago. Among the aims of the movement are to relieve ministers of as much responsibility for detail in the church work as possible, to do lay preaching in needy fields, to recruit the ministry, to increase ministers' salaries, to develop Sunday schools, promote Unitarianism among college students and to increase the membership of Unitarian churches 25 per cent. This movement is worth watching.

**Dr. William Axling, for twenty years** a missionary of the Foreign Mission Society in Japan and connected with the widely known Baptist Tabernacle in Tokyo, is in America on furlough. He has been rendering exceptionally valuable service in addressing conventions, conferences, rotary clubs, associations and individual churches. Recently by special invitation he had a long conference with the State Department at Washington, and on Monday evening, Oct. 31, he and Dr. E. M. Walne of the Southern Baptist Board, addressed a meeting of congressmen at which a representative group was present. On Thursday, Nov. 10, Dr. Axling, by special invitation, addressed the Officers' Club at the United States Military Academy, West Point, N. Y. Dr. Axling's work has proved to be so effective that the board of managers of the Foreign Mission Society at the meeting on Nov. 15 voted to extend his furlough until February, as Dr. Axling had originally planned to return to Japan late in November. He has proved to be an exceptionally popular speaker at rotary clubs throughout the country. Men who attend the meetings of such clubs are deeply interested in the great facts concerning Japan. Dr. Axling, by reason of his twenty years' residence there, is well qualified to present first-hand, authoritative information.

**Dr. William C. Biting, of the Second Church, St. Louis, Mo.,** is to be the preacher at the University of Chicago on Dec. 11. Dr. Biting's popularity with the students is such that this has come to be something like an annual appointment.

**Miss Esther W. Lindberg, one of our** missionaries at Moulmein, Burma, was married on October 11 to William H. Roberts. Mr. and Mrs. Roberts, according to the announcement card which has just reached this office, were to be at home after Nov. 1 at 28 Alexandra Court, Calcutta.

**Mrs. Jenna Kathan, wife of Charles** Hewitt Grose, died recently at her home in Ballston Spa, N. Y., after a lingering illness. She was the beloved sister-in-law of Mrs. Justin A. Smith, Mrs. C. W. Eede, Mrs. J. W. Weddell, E. F. Grose and Howard B. Grose.

**Rev. Robert L. Kelley recently** completed four years with the First Church, Delavan, Wis., during which time 140 have been added to the church, seventy-five of them by baptism. The new year opens with much promise.

**Rev. Edwin S. Stucker, of Ottawa,** Kans., who is spending some weeks filling evangelistic engagements in Nebraska, has an open date beginning Dec. 4 and others after the holiday season. He will later assist Dr. Fulton at the First Church, Colorado Springs, Colo.

**The Layman Company, 35 N. Dearborn** St., Chicago, will until March 1, 1922, furnish postpaid all the tithing literature it publishes at 50 per cent discount from

list prices. This is less than the cost of printing. For 20 cents there will be sent a package of twenty-two pamphlets comprising over 200 printed pages and containing articles by fifteen or more authors. In writing, give the denomination and mention THE BAPTIST.

**Rev. Vaclav Kralicek, for twenty years** pastor of the First Bohemian Church, Chicago, is now serving as field secretary for President Masaryk of the Czechoslovak Republic, who is also a Baptist.

**On Nov. 19 an informal reception for** Marshal Foch was arranged in New York by the Federal Council of Churches. A striking incident in connection with the reception was the presentation of the pulpit Bible from the Protestant church at Rheims to the Federal Council as a token of the appreciation of the French Protestant churches. The Bible was rescued from the church after the latter had been destroyed in the war.

**The Tokyo Chamber of Commerce** had adopted a resolution favoring the closing of all shops on Sunday. Japan is beginning to discover that men and women cannot profitably labor seven days a week. That discovery was written into God's law a long time ago.

**One result of the present conference** in Washington is to give the people of the United States a better view of the Japanese people as a whole. Undoubtedly there are in that country militarists who constitute a formidable force. But there is also a liberal party, which has large support among the people and which is constantly growing, which is against war and the causes of war and in sympathy with many of the things for which Christian America is striving. To get in touch with this element of the Japanese population is well worth while.

**Rev. Marshall M. Smith, who for the** last two years has been pastor of the Glenn and Ord Bend churches in California, has presented his resignation which will take effect the first of the year, after which he will be free either to take another pastorate or to do evangelistic work in Northern or Southern California. The Glenn Church exceeded its allotment in the New World Movement drive by \$1,000.

**A Chinese graduate student in the** Newton Theological Institution has made a distinct contribution to Chinese Christian literature by translating into his own tongue Rauschenbusch's "Theology of the Social Gospel."

**Fred B. Smith was on Nov. 2 given** a farewell dinner in New York City on the eve of embarking on a world tour. Dr. Henry A. Atkinson, presiding, stated that Mr. Smith's tour had been undertaken in response to numerous invitations from distinguished church leaders of some of the great nations and that the specific objectives of the tour would be to advance the principles of international friendship in behalf of universal peace; to magnify the unique place and opportunity of the Christian church and its affiliated societies in the era of readjustment; to extend the ideals of a more united Christian church, and to conduct evangelistic services. Before returning to the United States in August of 1922 he will visit the Hawaiian Islands, Japan, Korea, China, Straits Settlements, Ceylon, India, Egypt, Palestine, Turkey, Greece, Bulgaria, Serbia, Hungary, Austria, Czechoslovakia, Switzerland, Italy, Germany, Latvia, France and England. Local committees are at work planning great conferences during the day and services for the evening.

(Turn to page 1388)



# The Baptist

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### Our Fellowship Fund

For years good friends of the denominational weekly have sent sums of money to be used to provide papers for those who would otherwise be deprived of their weekly visits. Hundreds of individuals have been blest by this ministry. We have had unusual demands upon our fund during the past few months. Send THE BAPTIST any amount you can spare and we will administer it carefully and we believe wisely. We will send you the names and addresses of those who through your kindness are to receive the weekly visits of the paper they prize.

## Killam's Kollum

### Acts As Self Starter

"The Kollum should not be discontinued. I always find it hard to get started to reading THE BAPTIST. Killam's Kollum has acted as a self starter and has set me on my way through THE BAPTIST."—A College Student. Students, especially sophomores, ought to be at more serious business than reading denominational newspapers, unless taking a course in ancient history. Some mighty good folks seem to want us to make a paper perfectly adapted to become a part of the Baptist archives. It should be built, they think, with future historians rather than present-day humans in mind. Student, read Euripides.

### Early Renewals

Have you renewed your subscription? Christmas is coming and we would like to have you pay up before you spend all your money. Another reason for early renewals is that our present office force can carry on the work without additional help which means without additional expense. Look at your date label. It may preach to you a little sermon and call you to repentance.

### Will Help Bring Democracy

"I read this Kollum more carefully than some, yea many of the labored articles which prove to be my sin, in that I do not always do what the big men would have us little men do. Keep poking fun at the wise guys, heaping sarcasm on the inflated ones and sting the indolent into action and after another generation or two we will have some real democracy." A. W. Tandy, Mason City, Iowa. THE BAPTIST believes in democracy and will gladly do its bit toward its better day.

### We Like Its Flavor

"Order the flowers. Forget the undertaker. For those who have no spice in their blood see to it that they have a column in mourning. The reason Killam's Kollum finds 'kickers' is that some people require exercise. Some people do not know when they are enjoying themselves." Signed F. A. Garlick, Chicago. THE BAPTIST is always glad when it can serve its great constituency in any capacity. If we can act as a buffer; if we can distract attention for a moment from the depressing conditions we face within and without our denomination, we feel that we have not lived in vain. We do not need a column in mourning for the unvarnished facts are serious enough for any mortal. THE BAPTIST presents the facts from week to week. It also endeavors to help its readers face their task with hope and with courage. Let us smile for we are engaged in the Lord's work and it cannot fail.



## Fresh From the Field

(Continued from page 1386)

Rev. G. W. Wilson of the First Church, Cambridge, Mass., has accepted the call of the First Church, Canton, and began work on Dec. 1. Already after a few weeks during which Mr. Wilson supplied the church there is a marked awakening of interest. The young people have organized the "Canton Baptist Bible League."

Official announcement is just made of the autumn quarter registration at the University of Chicago up to Nov. 12. In the Graduate Schools of Arts, Literature, and Science there are 832 students; in the Colleges, 2,629—a total of 3,461 in Arts, Literature, and Science. In the Professional Schools there are 178 Divinity students, 247 medical students, 319 law students, 227 in education, 657 in commerce and administration, and 52 in social service administration—a total of 1,680. The registration in University College is 1,303. The total registration for the University in the autumn quarter is 6,118. In the summer quarter the attendance, which is the largest of the year, was 6,458, a gain of 1,050 over that of a year ago. During the year 1920-21, ending June 30, there were 11,385 different students in residence, and he made bold to say that "it was time for the leaders of the Anglican Church and the leaders of the Free Churches to arrive at some definite policy of intercommunion."

At the mouth of First Brook, near Mat-tawamkeag Lake in Maine, where Theodore Roosevelt used to go hunting, there stands a tree beneath which the late president liked to sit and read the Bible which he always carried with him. Learning of the colonel's habit, Hermann Hagedorn, a member of the faculty of the Roosevelt School for Boys in New Jersey, when on a trip to Maine recently, attached to the tree a small tin box containing a Bible. With the box is a request that all who pass that way stop long enough to read a few paragraphs of the Scriptures to follow the example set by their famous countryman.

The Hudson River Association North (New York), at its recent annual meeting passed the following significant resolutions:

*Whereas*, The churches of this Association are pleased to renew their expression of confidence in the program of the General and the State Boards of Promotion, looking toward the completion of our one hundred million dollar fund as our honest and adequate attempt to meet our obligations for the evangelization of the world in this time of unprecedented challenge, and *whereas* our national and local missionary societies are embarrassed by a lack of funds to carry on their work on a basis adequate to the demands made upon them, producing a situation that at times reflects unfavorably upon our great denomination,

*Therefore be it Resolved*, That we shall welcome from our State Board of Promotion specific plans and suggestions for the pledging of the thirty million dollars, balance of the one hundred million, especially welcoming a period of education in tithing which will not only elevate the standards of Christian stewardship but conserve the pledges already made.

*And be it further Resolved*, That we express our determination to follow the prophetic leadership of our president, Mrs. Montgomery, in every effort to consolidate the forces of our denomination in the doing of the task before us, and to this end we specially commend her recommendation

to assemble for prayer immediately preceding our national convention in Seattle.

Promise of a corn crop of 3,152,000,000 bushels in the United States alone coupled with recent favorable reports on world wheat and rice crops suggests, says the Trade Record of the National City Bank of New York, that the world's supply of bread and meat will be little below normal despite the shortage in the wheat fields of Russia. A 3,000,000,000 bushel corn crop in the United States alone means probably 4,000,000,000 bushels for the entire world, for the United States usually produces three-fourths of the world's corn output. And this big corn crop with its means in turn an unusually big meat supply, especially pork, for a large part of the corn of the United States is fed to swine on the farms where it is grown and the meat thus produced distributed to all parts of the world in far greater values than that of the corn in the natural state. With the changed conditions of production and transportation in Europe resulting from the war, the demand of the world upon the United States for bread and meat has continued down to the present time and the promise of an abnormally large corn crop indicates that we shall be able to respond to the world demand for meat as well as breadstuffs.

At the time of the last presidential election, says Miss Ethel Ryan, missionary to the Hopi Indians, an old Navajo Indian woman went into Mr. Lorenzo Hubbell's store at Oraibi, ten miles from here, to trade. As she looked around she saw on the wall a large picture of Warren G. Harding, which she kept studying. Finally turning to Mr. Hubbell she began to talk and the following conversation took place:

Navajo—"Who that man? He have kind face."

Mr. Hubbell—"That is the man we hope to make the great white chief."

Navajo—"You make name for me. He have honest face."

Mr. Kopti, an artist, was in the store and carefully he blocked out the name. The Indian woman went home, only to return in about six weeks with a beautiful rug she had made with Harding's name through the center.

"Beautiful," said Mr. Hubbell, "how much you want for it?"

"Nothing," replied the woman. "You send it to the man with honest face."

The rug with its story was sent to the president, who must have been impressed by the simple confidence of this primitive woman, who, although uneducated in books, life has taught to be a keen judge of human nature.

Attention is called to two corrections which should be made in the article by Frank H. Robinson on "Recommendations of the Adjustment Committee," which appeared on page 1339 of the issue for Nov. 19. Recommendation number four should read: "That no solicitation of designated gifts is to be made without the full approval, as to objective and method, of the General Board of Promotion." Recommendation number ten should read: "This recommendation was to accept the adjustments made by the various groups in their askings as worked out at Indianapolis and to secure a more equal distribution of the funds, according to the necessities of each society."

The Pastors of Western Washington were invited to an evangelistic conference held in the University Church, Seattle, Nov. 1 to 3. Over sixty pastors registered. Dr. W. B. Hinson of Portland, Oregon,

was the principal speaker. His addresses were searching and spiritually uplifting. The conference was largely in the nature of a spiritual retreat. Much time was spent in prayer and these sessions of prayer brought pastors very close to one another and to the Lord. A number of the brethren opened discussions on practical topics connected with evangelism. Their messages were helpful. The influence of the conference cannot help but send those who were present back to their work with greater faith and a deeper purpose to be faithful to the greatest task of the church—winning souls to Christ.

Rev. Judson B. Thomas, for twelve years pastor of the First Church of Austin, Ill., presented his resignation Nov. 6, at the morning service. Advancing years and a desire for a rest after an active career of forty-one years as a pastor were given as his reasons. Dr. Thomas' announcement came as a profound surprise to the members of the church. Those close to him know that the last three years have been particularly trying ones. The arduous task of taking care of a church membership numbering 900 has been undermining the pastor's health, resulting in his decision to take a much needed rest and give way to a younger man. It is his desire to retire from the local church on January 1, although efforts have been made to have him extend the time. Dr. Thomas has been as much an Austin institution himself as he has made the church. He is popular with all classes, a tireless worker and a good organizer. He has made the First Church one of the strongest on the west side. One of his latest efforts has been the opening of a new Baptist Church on North Austin Avenue, which has started with an initial membership of fifty-six. It was officially dedicated on Nov. 2 as the Judson Baptist Church in honor of Dr. Thomas.

## Teachers Needed in Latin-American Schools

The schools of the Home Mission Society in Mexico and Cuba have been especially unfortunate this year in the sickness of important teachers.

Mr. Gresham who went to Cuba this summer to assist Pres. Routledge in our large school at Cristo was taken sick with an old trouble and was obliged to return to the United States soon after school opened. It is very doubtful if he will be able to return to work in the tropics.

Our theological school at Saltillo, Mexico, has about forty-two students, the largest number ever enrolled. Dr. Lacy, the professor representing the Foreign Mission Board of the Southern Baptist Convention, has been sick and away from the school most of the fall. Bro. Trevino, the president, has within two weeks been told that he must give up work temporarily on account of his weakened physical condition. Fortunately Dr. A. B. Rudd, our general missionary in Mexico and formerly president of this school, can step into Bro. Trevino's place temporarily, and fortunately, too, we increased and greatly strengthened the faculty of the seminary this fall by the appointment of Prof. G. F. McKibben, formerly of Denison University, Granville, Ohio, but at best the teachers will be overworked during the year.

But for the sickness of these brethren, the boys' school would have been opened in connection with the theological seminary this fall. The opening will have to be postponed for a year. At that time we shall need additional teachers for Saltillo.





# The Baptist



## The Denominational Crisis

**WE** ARE living in critical days for the denomination. The facts are fully set forth in the statement of the General Board of Promotion which immediately follows these editorial pages.

THE BAPTIST this week is full of important material. But if you have time to read only a portion of these carefully selected articles, read first this statement. Then read it again. And then go over it once more paragraph by paragraph until its full import sinks in.

The business situation in the United States is acute and has been for many months. That situation has its reflection in the denomination. There is a way out and only one. That way is that the people of our churches shall look upon the pledges they have made as solemn obligations, and PAY UP.

The Lord is a preferred creditor. We have no right to play fast and loose with his money. No man can easily cancel a pledge and then expect to have the Lord's blessing upon his life or work. And yet pledges are being cancelled and men have even been transferring New World Movement money to the expenses of the local church. This is not honest; no amount of juggling can make it honest.

We need to pray over this matter, pray as we have seldom prayed. But the prayer will be ineffective unless it brings us to see things as God sees them, unless it leads us to the vision of a world lying in the evil one, unless it makes us hear the call to help, unless from it we go determined to be the helpers of the Lord in the great world battle he is fighting. No amount of pious expression will save the man or woman who mistakes phrases for the dedication of his life and his pocketbook

to the Lord's cause.

Northern Baptists are good stewards of their Lord. But they have not been seeing things just as they are. They have not realized the situation. Being hard pressed, they have withheld for a time the Lord's money. And now our great societies are up against the wall. They have practically exhausted their borrowing capacity. They already have debts beyond what is safe. The work must halt and even be greatly curtailed unless the money is received. Shall not the money come, brethren, and come *now*?

Northern Baptists are honest. What they pledge to man they will do. And what they pledge to God they will surely perform. But let there be no delay! Difficulties which were in the way of some of the brethren have been largely removed. Reasons for non-co-operation have been reduced to the minimum. New pledges, therefore, should pile in as the old pledges are being redeemed.

Let nobody think that this is a needless scare or that things will somehow come out all right, regardless of what they do. The situation demands the immediate mobilization of all our resources. Much that we hold dear is at stake. Work that has been built up in prayer and agony is hazarded. The help of every man, woman and child must be had.

Your prayers? Yes. Your energy in seeking new pledges? Yes. Both of these things are profoundly needed. But the money you solemnly pledged to the Lord and which is now due is the first need. Back up your prayer and your work by a payment before the sun shall go down on this day.

## Religion Touches Statecraft

**A**LL observers are agreed that at the opening of the conference on the Limitation of Armaments, the spirit of the city of Washington was religious. The hearts of the people had been deeply stirred by the tribute paid to the "unknown" and that feeling was carried on through the prayer with which the conference was opened into the meeting.

That this religious feeling had a deep effect on the conference is beyond dispute. This has been remarked upon again and again by members of the foreign delegations. And they have spoken of it with appreciation and satisfaction.

Dr. Chas. S. MacFarland, of the Federal Council, declares that delegates have noted the influence of our churches in matters of world-wide import. One such said, "It is not so in Europe; we do not look or listen to our churches. It might be better if we did." That nation is unhappy in which the religious life of the churches is so negligible that statesmen take no notice of it.

Our religious leaders, as they have thought and spoken of this conference, uttering concerning it their hopes, have not indulged in glittering generalities nor have they evaded the big issue which is presented. But they have instead made it perfectly apparent that Christian work, especially foreign mission work, is impossible in a world dominated by Mars, and that the Christian people of the country are looking for real results from the present gathering. No honeyed words will protect leaders if the conference finally breaks up without having brought substantial relief to a weary world and given to it assurance that nations have made progress in learning how to live together without constant suspicion and fighting.

The heart of America is in accord with Christian ideals. That heart is now making itself felt. Naturally the devil is stirred up. Here are men and organizations which do not want peace, which thrive on rumors of war. They must be downed.

Let us keep up the agitation. A good beginning has been made. But it is only a beginning. Let us persist until it becomes evident that all future statecraft is to



be compelled to take into account the ethics of Jesus. Why should a man or a church pray, "Thy kingdom come," and not use the golden opportunity which God has now placed in our hands?

### Libeling a Few Thousand Ministers

WHETHER traducing the Christian ministry helps along any movement that is worth while may be debated by anybody who thinks he has ground for debate.

If Mr. George R. Kirkpatrick is correctly quoted, he has a decided personal opinion on the subject. In a recent speech he is said to have made the statement that on Peace Sunday, Nov. 6, 250,000 Christian ministers preached sentimental sermons in favor of peace and at the same time carefully avoided letting their people know the real causes of war. And his audience (it was a Socialistic party meeting), is said to have applauded the utterance heartily.

The fact is that thousands of ministers on that day took pains to explain the real causes of war and to urge the people to attempt the removal of those causes; and barring a certain fire-eating style of expression affected by Mr. Kirkpatrick, they pointed out the very causes on which he is accustomed to lay emphasis.

Now, either he is aware of these facts or he is not. If he is not, his lack of knowledge is of such a character as to disqualify him for safe leadership; but if he is aware of them and yet makes such a statement, his disqualification is still more serious and glaring.

Thousands of religious leaders and people are intelligently and effectively doing their best to Christianize social relations. Any cause whose spokesman finds it necessary to libel them and whose audiences applaud the libel, needs sadly to acquire either new principles or a new personnel.

### Protestant Troubles on the Congo

BAPTISTS in America probably have the idea that governmental difficulties, so far as missions are concerned, have long since been straightened out on the Congo. The following item, taken from the *Congo News Letter*, will indicate that what we understand by religious liberty is hardly in force at present:

"Serious governmental difficulties are being encountered in Protestant mission work in both French and Portuguese territory. Our friends of the Swedish Mission have the money in hand for the opening of several new stations in French Congo, but because of these difficulties have found it necessary to curtail their work and close two of their established stations. All teaching and preaching must be done in French and missionaries are required to take a course and pass an examination in French before entering upon their work as missionaries. The natives as well are required to pass examinations and hold diplomas in order to become teachers of their own people. Likewise the Portuguese government has recently put serious limitations upon Protestant missionary work in their African colonies. Touring by native Christians in evangelistic work is prohibited. All school and church work must be done in Portuguese, all books intended for use in mission schools must be submitted to and pass the censorship of the government school boards and all teachers in mission schools must

pass examinations before said boards. The teaching of Portuguese history is also required. While the Portuguese government claims to grant religious freedom yet it is evidently set upon discriminating against Protestant missionary work. There can be no serious objection to a requirement that Portuguese be taught in preference to other European languages, but there is serious objection to a requirement which forbids school and mission work in the native language. Such prohibitions do not result from what the Roman Catholic missionaries are pleased to call "denationalization," but from a long standing and deep seated desire to exploit the natives and use forced labor without fear and restraint."

### The Pastor's Present

CHURCHES have been known upon occasion to make the pastor a present. And doubtless like individuals they are often hard put to it to know just what would be most appropriate. The difficulty is solved for all who will heed the suggestion being made by the Ministers and Missionaries' Benefit Board which appears elsewhere in this issue.

Every man wants to make provision for his old age. Few men, especially in the ministry, are able to do all they want along this line. Insurance is expensive and ministers' salaries are not large. Now the Benefit Board is offering Baptist pastors an opportunity far beyond what any insurance company can even suggest. But there is one great difficulty in the way, namely, the first year's payment, which is 6 per cent of the salary now being received. In succeeding years this payment is much reduced.

An increasing number of churches are making the payment of the annual premium on the pastor's pension a matter for the regular budget. A great many who are not ready for this can pay the first year's premium. No present could mean more for the future of the man of God who is serving the church or bring more peace of mind in the present.

We urge upon the churches the serious consideration of this matter. Make the pastor this year a present which will make his future secure. Pay that first premium on his pension. No Christmas gift could more firmly tie together the hearts of pastor and people.

\* \* \*

The editors wish again to call particular attention to the articles which are coming each week from the pen of Dr. Axling in Washington. We have been reading the articles and estimates appearing in the daily press written by men whose names are household words. But none of them excel in insight, in interpretation and in illuminating comment these articles which are appearing in *THE BAPTIST*. We should be proud that we have in our missionary organization a man of this calibre, a man who can render so valuable a service. The weakness of many articles is that the writers know the Far East as a locality of which they have read and have often some axe to grind; Dr. Axling knows it from long residence and its millions are to him real people for whose upbuilding in righteousness he has given his life. Take time enough to read these articles thoughtfully and then pass them on to your friends.



## The Present Financial Situation

**O**CTOBER 31, 1921 marked the end of one half of the period covered by the New World Movement Program. Eighteen months have passed since the intensive campaign for subscriptions to the One Hundred Million Dollar Fund. The churches of the Northern Baptist Convention have pledged amounts far surpassing all past records. Contributions credited on pledges during the year May 1, 1920 to April 30, 1921, including advance payments on pledges, equalled 92.6 per cent of the amount estimated to be due. Yet many, if not most, of the missionary organizations—city, state and national—find themselves in a perplexing and extremely critical situation at this time. Many are handicapped with very large debts; few can go forward in the program outlined in the Survey; some are facing the possible necessity of giving up a part of their present work. What are the facts and what is the explanation?

### THE FACTS ARE:

*First:* From April 30, 1921 the total subscriptions to the One Hundred Million Dollar Fund for the entire period, including estimated receipts of \$4,000,000 from legacies, matured annuities and income on invested funds, amounted to \$52,758,191, or a little over one half of the total required to finance the program of work outlined in the Survey.

*Second:* The total amount reported as actually collected on account of the New World Movement from April 1, 1919 to October 31, 1921, or two and one half years, is \$19,903,559 or 39 per cent plus of the amount subscribed. The reason that the percentage is not larger is that the receipts during the first year of the period were not yet on the basis of the New World Movement subscriptions, the intensive campaign having been conducted at the close of that year.

*Third:* The receipts for the first half of the current year, May 1 to October 31, 1921 have been \$2,227,689 or 51 per cent of the total collections for the same period last year.

*Fourth:* Unless collections for the current year exceed the total for last year, more than one million dollars will probably be added to the deficits reported by the participating organizations on April 30, 1921. Four national missionary societies and the Board of Promotion reported on that date deficits totaling \$2,500,000.

*Fifth:* A canvass of all organizations participating in the New World

Movement indicated that on October 1, 1921, actual borrowings from banks and other sources amounted to \$2,829,000 as follows: National Societies and Boards, \$1,379,000; General Board of Promotion for its expense account, \$616,000; State Conventions, \$72,000; City Mission Societies, \$162,000; to discharge Interchurch obligations, \$600,000 net.

*Sixth:* Unless the One Hundred Million Dollar Fund is fully subscribed and paid, all of the participating organizations will be compelled to cancel the projected development and expansion of their work as approved by the denomination in the Survey and unless the additional subscriptions of \$30,000,000 sought for this year are secured, many organizations will be forced to actual retrenchment.

### THE EXPLANATION IS:

*First:* The unified denominational program as set forth in the New World Movement is far the most comprehensive ever placed before the churches of the Northern Baptist Convention. Never before has the beneficence budget of the churches included the seven national societies and boards, the thirty-four state conventions, eleven standard city mission societies, fifty-two schools, colleges and theological seminaries, together with the Convention itself, the B. Y. P. U. A. and other general and special interests. Practically all of our giving for denominational objects has been brought together in one great enterprise with the result that the funds collected for our combined beneficence budgets must be distributed over a far greater number of interests than ever before. We are apt to compare the giving of our churches for the New World Movement with what was formerly given the seven national societies and boards only, forgetting that of the total asked for in the Survey 49 per cent is for these organizations and 51 per cent is for the other participating organizations. A table is appended showing the total Survey askings of the participating organizations and the amounts actually received to date.

*Second:* The expense of the General Board of Promotion necessarily made an abnormally heavy draft upon the receipts of the early part of the period. The Convention at Buffalo voted that the expenditure of the first year, including the non-recurring item of the cost of the intensive campaign, as well as the ex-

pense of the second year, should be a charge upon the collections of the year May 1, 1920, to April 30, 1921, because of the necessity of making re-payment to the bank from which the funds to meet these expenses had been borrowed. Of the total amount collected to October 31, 1921, the Board of Promotion has received approximately 8 per cent. For the reasons stated a much smaller amount will be required for promotion expenses for the remainder of the period.

*Third:* The Convention at Buffalo and again at Des Moines, voted that payments made necessary by the outcome of the Interchurch World Movement, which it was hoped could be met from receipts in excess of the One Hundred Million Dollars, should be provided for from the collections of the years 1920-1921 and 1921-1922, this action also being taken because of the obligation to repay funds borrowed from the bank and from other sources to meet the original guarantees. Of the total collections to October 31, 1921, 8.4 per cent has been devoted to this purpose. This expenditure is not properly chargeable to denominational promotion expense but represents the cost of an Interdenominational movement in which Northern Baptists shared generously with other Christian bodies in America.

*Fourth:* Just at the time that the survey was approved and the New World Movement launched, there came the climax of the advance in the cost of living, affecting practically every item that enters into the expense of conducting missionary and educational work both at home and abroad. Consequently the increased receipts of the participating organizations—and all have received larger sums for their work than ever before—were quickly absorbed in meeting this increased cost of maintaining the existing work. Not only was little or no advance possible, but even continuance on the old scale has involved many of the organizations in debts unprecedented in their history.

*Fifth:* Subscriptions to the One Hundred Million Dollar Fund, as already stated, are only a little more than one-half of the total. The several participating organizations on that basis could not expect more than about 50 per cent of their total needs as included in the survey. Those organizations whose approved askings in the survey were wholly or largely made up of operating expenditures



were confronted with the impossibility of maintaining their work as conducted prior to the New World Movement on a pro rata distribution when only about 50 per cent of the total expectancy was available. Even those organizations which had included in the survey considerable amounts for equipment would find it difficult to provide for their operating budgets if all equipment needs were deferred. The Convention at Buffalo and again at Des Moines sought to relieve the situation by authorizing a distribution on a temporary basis modified from the survey percentages. It is evident that this temporary arrangement cannot be continued with safety and readjustments have now been made looking toward a re-establishment of the survey percentages as a basis of distribution of all funds so far pledged to the New World Movement. Previous inequalities of distribution will be remedied as soon as possible.

*Sixth:* Included in the total amount reported as already received on the One Hundred Million Dollar Fund are many gifts designated by the donors for particular objects not included in the operating budgets of

the organizations receiving them. A notable example is a large part of the Jubilee Fund of the Woman's American Baptist Foreign Mission Society which is made up of gifts designated for particular buildings and special funds assigned to the several districts long before the New World Movement was projected. In accordance with the general rules of distribution all such gifts are included in the pro rata share of the organization receiving them, thereby lessening the amount available for meeting the regular operating expenditures. These needs for equipment are indeed urgent, and the generous interest of the friends who stand ready to supply them is most gratefully appreciated. It is clearly manifest, however, that the imperative need of the participating organizations is for funds that can be applied freely to the operating budget and thus make possible the continuance of the existing work.

#### THERE IS ONE REMEDY

and only one, for this most perplexing, and, in some cases, acutely distressing situation in which our missionary and educational interests find themselves. The denomination

at Denver in 1919 launched a program which must be completed before it can be effective. *Only as the entire One Hundred Million Dollars is subscribed and all pledges are paid promptly and in full, can the program of advance be fully realized.* The present attainment toward the goal will leave many of our organizations crippled and unable to maintain their existing work. We cannot afford to stop short of complete fulfillment.

In view of the facts outlined in this statement, the General Board of Promotion, at its recent meeting at Indianapolis, appointed a committee consisting of Emory W. Hunt, Max Schimpf, S. J. Skevington, Mrs. W. S. Abernethy, and Grant M. Hudson, to prepare a statement to be presented to the constituency. This committee, after a study of the situation, presented the following report, which was adopted by the board:

"A survey of our financial report reveals:

"1st: That there is reason for gratitude for what has been achieved. There is ground for conviction that our co-operation must continue; that we must not return to the old con-

### THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION One Hundred Million Dollar Fund Statement of Budgets and Receipts—by Cooperating Organizations From May 1st, 1919 to October 31st, 1921

Name of Organization.	Indianapolis Revision, Survey Budget.	Receipts on Budget.	Balance Required by Apr. 30, 1924
1. American Baptist Foreign Mission Society.....	\$ 17,263,766	\$ 3,400,114	\$13,863,652
2. Woman's American Baptist Foreign Mission society.....	6,044,305	1,631,642	4,412,663
3. American Baptist Home Mission Society.....	10,173,790	2,211,180	7,962,610
4. Woman's American Baptist Home Mission Society.....	3,542,503	795,288	2,747,215
5. American Baptist Publication Society.....	2,299,925	636,735	1,663,190
6. Ministers and Missionaries Benefit Board.....	8,550,500	680,012	7,870,488
7. Board of Education, Expense Account.....	930,000	243,448	686,552
8. Board of Education, Schools and Colleges.....	30,010,000	2,758,533	27,251,467
9. State Conventions.....	12,075,279	2,996,888	9,078,391
10. City Mission Societies.....	4,974,932	1,036,767	3,938,165
11. Northern Baptist Convention.....	60,000	16,233	43,767
12. Baptist Young Peoples' Union of America.....	75,000	28,250	46,750
13. General Board of Promotion.....	4,000,000	1,590,169	2,409,831
Total Survey Budget.....	\$100,000,000	\$18,025,259	\$81,974,741
<i>Organizations not in Survey.</i>			
14. Interchurch.....	2,605,771	1,680,044	925,727
15. Foreign Speaking Peoples.....	136,875*	64,390	72,485
16. American Baptist Historical Society.....	15,000*	1,081	13,919
17. Federal Council of Churches.....	105,000*	3,282	101,718
	\$ 2,862,646	\$ 1,748,797	\$ 1,113,849
18. Undistributed and unadjusted.....		**242,306	***242,306
Total Distribution of Receipts as per Schedule.....		\$20,016,362	\$82,846,284

No. 5, Sheet No. 7, Report October 31, 1921... year's budget—no increase.

\* Budgets are for three or four years based on first Fund, balance is unadjusted credits and small item of

\*\* Includes Co-operative Work Fund and Adjustment of undistributed cash.

\*\*\* Deduct.



dition of competition with the resulting confusion and irritation.

"2nd: That the present situation, due to the fact that our pledges have reached only half way to our desires and to the fact that economic conditions have made payments slow while expenditures of the work have been rising, gives us anxiety about the work at home and abroad. We cannot think of withholding appropriations which our workers have

been confidently expecting without seeing the look of disappointment in their eyes and feeling the sinking of their hearts.

"But our 'extremity is God's opportunity.' We shall thank Him for the keen experience of need which has driven us to Him. Let us pray as if all depended upon Him and then let us throw ourselves into the plans which are placed before us as if it all depended on us. The call

should be to unite in service. It is a matter of record that Baptist people have never had unity of any other sort.

"Nor is the outlook as dark as it could be painted. The economic conditions are not permanent. We do not usually make our financial forecast from the receipts of May to October.

"The future is 'as bright as the promises of God.'"

## A Primer of Theology

By A. H. STRONG

### V. INTERPRETATION OF SCRIPTURE

ONLY the believer's union with Christ gives him possession of Christ's Spirit, and enables him properly to interpret Scripture. This is only to say that he who inspired the Bible can best explain its meaning. Let us grant at once that there is a wisdom higher than the wisdom of this world, a "wisdom among those who are full-grown," as Paul declares, though it is "God's wisdom in a mystery" (1 Cor. 2:6, 7). Our experience of union with Christ enables us to understand Paul's theology, as no merely critical or literary art could do. For Paul takes Christ's own point of view. He is lifted up with Christ into God's eternity. For a time he possesses the normal independence of the human spirit, and its freedom from the limitations of space and time. Paul can see all human history unrolled before him; can see long processes condensed in their causes: in Adam's one act of sin all humanity is involved; and in Christ's atonement are included all satisfaction to the divine holiness and all provision for the salvation of men. As our Lord could truly say upon the cross: "It is finished" (John 19:30), Paul could also say: "Through one act of righteousness the free gift came unto all men to justification of life" (Rom. 5:18). So I hold that the only key to Paul's meaning, and to the meaning of the entire Scripture, is to be found in Christ, as the pre-existent Word of God, and as God manifested in space and time. As we are creatures of space and time, God in Christ has made himself a creature of space and time, in order that we may know him, love him, and be like him. Whatever Christ is or does, God is and does. In Christ, God himself dies for us, a sinner; for death is only his change from one form of being to another, or from bodily to spiritual manifestation. In Christ's cross, I see myself,

as part of the whole redeemed church, to have paid the penalty of sin, and to have emerged from death forever; so that I am now risen with him, and seated with him in "the heavenlies," which are only the antechamber of heaven itself (Eph. 1:20; 2:7; Miscellanies, 1:460-471).

Let me sum up what I have said by repeating the words with which I began: The written word is the expression of the eternal Word. It is, like the eternal Word, the revelation of God in human forms and methods, but so pervaded by the divine Spirit that, when taken in its entirety and when properly interpreted it is superior to all merely human teachings. Scripture teaches not how the heavens go, but how to go to heaven; it does not teach us physical science, but it "makes us wise unto salvation" (2 Tim. 3:15). With this understanding of its object, if I can only find out what is the testimony of Scripture, I have a divine guide for my earthly way and I can replace my guesses by certainties. But it needs the same Spirit of Christ that inspired it to teach me its true meaning. It was not given for scholars alone, but for common men; and common men as well as scholars have the promise of the Holy Spirit. So the general consent of believers as to the meaning of Scripture is of more account than the surmises of critics, and the creeds and hymnology of the church are a better guide to truth than are all the conclusions of philosophers. God has "magnified his word above all his name" (Ps. 138:2) by making the Bible, in its unity, a sufficient and authoritative rule of faith and practice. Men may mistake God's meaning; the Bible corrects their errors. Christ is "made unto us wisdom" (1 Cor. 1:30), and his wisdom is better than all the wisdom of this world.

What then is the Bible? It is the personal message of the personal God to each one of us as persons, and by our personal treatment of it we are to be judged at the last day. I cannot shift my personal responsibility upon the critics and hide behind their utterances. When Jenny Geddes in Old St. Giles of Glasgow threw her three-legged stool at the minister who was introducing a papal liturgy, she was only asserting her duty to interpret the Bible for herself. That Bible carries with it its own demonstration of genuineness and authority. In it we see the pictured struggle of the eternal Word to express himself in human methods and forms, beginning with childlike teaching addressed to the infant race, conveying truth by symbol, type, ritual, legislation, as men were able to bear it, stemming the time of evil by providential interposition and apocalyptic prophecy, furnishing the key to all the past by the incarnation of the Word and his completed atonement, with promise of a completed understanding of that atonement through the teaching of his apostles. What Jesus "began to do and to teach" (Acts 1:1) he finished by the work of Paul and of John, so that we have through them "the faith *once for all* delivered unto the saints," so that to this completed Bible, in the foresight of Christ, the last of its chapters might close with a warning appropriate to the whole: "If any man shall add unto them, God shall add unto him the plagues which are written in this book" (Rev. 22:18, 19).

As Christ's atonement was finished upon the cross, so his teaching was finished in the works of Paul and of John, for they were only organs of the posthumous Christ. What Jesus himself taught when here in the flesh was only the introductory lectures of his theological course, to be expounded and explained after his



death and resurrection, by his apostles. To them, then, we must go to learn the full meaning of his teaching. "Is the teaching of Paul or of John as authoritative as that of the incarnate Jesus?" "More so!" we reply, for what Paul and John taught was the posthumous teaching of the Lord himself. So the earlier utterances of these same apostles are to be interpreted by the later. Paul's "God sent forth his son" (Gal. 4:4) is to be explained by Paul's fuller statement in Ephesians and Colossians, and the fourth gospel is to be regarded as Christ's own rendition of his acts and words when here in the flesh. The deity and pre-existence of Christ assure to us the historicity of the gospel according to John; while the human methods of Old Testament teaching find their sufficient explanation in the limitations of him who "emptied himself, taking the form of a servant, being made in the likeness of men" (Phil. 2:7). Neither Athanasius nor Augustine, Martin Luther or John Calvin, John Bunyan or John Knox have ever been able to add one jot or tittle to the truth contained in Scripture, but have rather gloried in the fact that they were only media for its circulation.

We may, therefore, well believe that the superintendence of Christ makes the written word, with all its literary and human shortcomings, a complete and final expression of the eternal Word, and gives it unity, sufficiency and authority as our rule of faith and practice (see *Miscellanies*, 1:251-260; 288-303; 478-493).

In all this chapter on the Interpretation of Scripture I claim to make Christ himself my sole authority. If there is philosophy here, it is a philosophy that antedates any phil-

osophy of this world, though all that is genuine in modern philosophy is only a partial rediscovery of the

## Prayer of the Aged

By DWIGHT E. MARVIN

Heavenly Father, I thank Thee for the long life that Thou hast given me, for the joys that have brightened the years, for the love that has enriched my fellowship with others and for all the gifts of Thy providence and grace. Abide with me now in old age and sanctify the days with Thy companionship.

When memory reopens the past, may no vain regrets cast a shadow over my soul, for Thou hast forgiven my sins, Thou has overruled my wayward impulses, Thou hast kept me from the evil of my own misdoings and Thou art now giving me assurances of Thy love.

Suffer me not to be depressed because of growing infirmities and waning powers, nor to be impatient with changed conditions and new ways, but help me to bear the burden of years with a quiet and restful spirit and a cheerful courage.

Enable me to maintain at all times an unwavering faith in Jesus Christ with a hope full of immortality.

May my heart be kept warm in the love of children and in sympathetic regard for the aspirations of those who are older. Keep me from outgrowing or losing sight of my own childhood and youth with its abounding joy and glowing hope.

When I near the end of my earthly life, and things of time and sense begin to fade, give me a holy confidence in the future and open my eyes to see Jesus as my Redeemer and Lord.

This I ask in His name. Amen.

philosophy which Christ has taught through Paul and John. So I hold that in a larger view of Christ, as he is revealed in Scripture, is the only means of reconciling our fundamentalists with our higher critics. I would prefer the word "literalists" to the word "fundamentalists," for the trouble with the so-called fundamentalists is that they are not fundamental enough; they do not get down to the rock-foundation, the omnipresent and eternal Christ, who has supervised in past ages the evolution of Scripture so that it represents himself in all the forms of human composition. The trouble with the "higher critics," so-called, is that they are not high enough to see that same eternal and omnipresent Christ who in Scripture represents himself as the only life and light of men. They can spell, but they have not yet learned to read. They can, with a telescope, see a fly on a barn-door a half-mile off, but they cannot see the door. They analyze the rind of the orange, but they throw away its contents. They need to look at the Bible as a whole, and to see in it the organizing and unifying Spirit of Christ. Personal experience of union with Christ would lift them out of the region of petty criticism into a larger and sounder judgment, and would enable them to see the written word as the final and complete expression of the eternal Word of God. Reconciliation between these two sincere but imperfectly informed parties in controversy can come only through a new surrender to Christ. "For He is our Peace, who made both one, and broke down the middle-wall of partition, that he might create, in himself, one new man, so making peace" (Eph. 2:14, 15).

## Your Pastor's Christmas

By P. C. WRIGHT

YOU are thinking about helping your pastor to become a member of The Retiring Pension Fund provided by the Ministers and Missionaries Benefit Board. It will work this way: Suppose his age is forty. He has therefore twenty-five years to co-operate to age sixty-five. Suppose his salary is \$2,500. His first year's dues will be 6 per cent of \$2,500, that is, \$150. This may be paid in one sum, or in semi-annual installments adding 1 per cent, or in quarterly installments adding 2 per cent for interest.

The board has voted that for the present year it will reduce the dues of second year membership 65 per

cent. On this basis your pastor's dues for the second year would be only \$52.50. It is not expected that they will be more than this any year to age sixty-five. His total payment therefore for the twenty-five years of membership would amount to \$1,410 on this basis.

At sixty-five his pension would be 25/35ths, or 5/7ths of one-half of \$2,500—assuming that you do not reduce his salary. On the other hand, if you increase his salary, his pension will be correspondingly greater. On the present salary he would receive \$890 annually from sixty-five on. In other words, on an investment of \$1,410, in a period of twenty-five

years, he would receive at sixty-five and annually thereafter \$890, which at 5 per cent is the income on \$17,800.

Nor is this all. In the case of men who enter the membership in middle life the board reserves the right to add a supplemental grant in addition to the \$890 at the time the member actually retires from salaried activity.

Can you make your pastor a better Christmas present than to start him in such a participation?

Write and ask us how it would work out in the case of your pastor. Address The Ministers and Missionaries' Benefit Board, 276 Fifth Avenue, New York City.



## What Shall They Read?

*"Some are mystics and some are dogmatists; some relish theology and some do not. Some delve deep and others skim the surface." All are good but tastes differ.*

By FRANCIS C. STIFLER

SINCE of the making of books there is no end it is necessary for Dr. Eliot and others to suggest lists that have ends, of books that will help. Religious books flourish in great variety and number for the same reason that many restaurants thrive in one city block—because people's tastes are different. Some are mystics and some are pragmatists, some relish theology and some do not. Some delve deep and others skim the surface. But in spite of all these varieties of taste and predisposition there are certain principles which if observed by pastor and people in the use of religious literature will work mightily for the straightening of the personal and corporate life in the local church.

### Mr. Layman, A Word, Please

The first of these principles might be one that is for the pew alone. It is this, *Read more religious books, Mr. Layman.* Count up the list you have read in five years. None since Hankey's "A Student in Arms"? What? You did not read that? And you are still missing books just as good. Drop into the book-store in your town and look the proprietor in the eye as you ask him to show you his books on religious topics. He will not think you are queer, for there is a large demand for religious books. And he will tell you which books are selling the best. Make a list of these and look them over. Then talk with your pastor about them. Make a start. For here is the fact. You are reading daily papers and trade journals and magazines that are dealing with world affairs and for the most part the presentation you find there if not un-Christian, is at least un-religious. Take the question of Japan. Many popular voices in the press would make you think she were bent solely on war. Read the little booklet of Dr. Axling, our statesman missionary in Japan, entitled "On the Trail of the Truth About Japan." Your pastor has it, for every pastor was sent a copy by the General Board of Promotion. *Do more reading of religious books.*

Second—for pastor and people alike, *read big books*, not big in paper and ink, but big in ideas. Some of the biggest books, like the Epistle to the Galatians, are the shortest

in reading matter. Read authorities. There are not many profound theological works appearing just now. The world is in too frothy a state. This is hard on the preacher, for he should read one such book, or two, each year.

For the busy layman and the busier housewife who may not be able to bring to their reading so much of technical equipment books like Babson's "Religion and Business," written in lay language, is a splendid stimulus. For more devotional study use Mr. Fosdick's trilogy of wonderful little handbooks, "The Meaning of Prayer," "The Meaning of Faith" and "The Meaning of Service." No devotional books since Pilgrim's Progress have had a greater sale. Or for books of a different sort for devotional use, those by F. W. Boreham have met a world-wide need. And the biggest seller of the present season is Swain's "What and Where Is God." Its very title reminds us of Ralph Trine's "In Tune with the Infinite" which has run through scores of editions. *Read books with big ideas.*

Another principle that should stand by itself is that all of us should *read more biography.* Every American woman should read the Life of Alice Freeman Palmer, Lincoln and Gladstone. Yes, and "The Americanization of Edward Bok," for men—at least one good biography a season. It is great for our wills when they grow flabby to read biography.

### Read for One Another

A fourth principle is this: *Pastor and people should read for the sake of each other.* It is very easy to build a wall of books between the pulpit and the pew. A wise pastor will listen to the suggestions that come to him from his people. If they are all reading "Main Street" he should. If a certain book, obscure it may be, has reached a worshipper's heart, the pastor may use it as a trail into that heart himself. And when the pastor runs across a popular untechnical treatment of some great spiritual theme he should advertise it among his people.

There recently came to hand from the Revell Press a little handbook by Prof. F. B. Oxtoby of Huron College, South Dakota, entitled "Making the

Bible Real." It is a veritable primer but if every member of a given church should read that book, the preacher could say twice as much in his half hour sermon each Sunday morning because his people would be intelligent in certain fundamental Biblical backgrounds. If every pastor could prescribe a single course of reading for his people in preparation for each Sunday—a new day would come in our churches. At least a step can be taken in this direction.

The fifth principle might be suggested in the language of 1 Corinthians 3:20 and 21. It is not Paul or Cephas or Apollo. It is Paul and Cephas and Apollo. All things are ours. Read all sides. If your bent is conservative read what the liberal has to say. If you are liberal, know the conservative viewpoint. Does not a good measure of our denominational uneasiness come from our disposition to look at truth from only one angle and to listen to no type of teacher but one? *Read all sides.*

### Read Intelligently

And finally, *read the Bible intelligently.* In every home there should be at least a one volume commentary or dictionary, either Hastings or Dummelon's, or Peake's. Or better still, many have found great stimulus in reading familiar New Testament passages in one of the modern translations—Moffatt's, or Weymouth's or the Twentieth Century New Testament. Some day some wise publisher is going to print the King James and one of these New Testaments side by side on the page. No more usable commentary for the average busy layman could be found.

Among other books that are helping just now might be mentioned the works on church efficiency by Dr. Agar. Every church should have a set of them. On the highest spiritual plane they interpret for every type of Christian worker the details of his task. Charles R. Brown's "The Religion of a Layman" is a most stimulating study of the Sermon on the Mount. Dr. J. J. Ross' "Thinking Through the New Testament" is meeting, if judged by its sale, a nation-wide need, and Lyman Abbott's "What Christianity Means to Me—a Spiritual Autobiography" is one of the great books of the year.

Wilmette, Ill.



# The Washington Conference—China in the Limelight

By WILLIAM AXLING

## SENSATION NUMBER TWO

THUS far surprise has followed surprise in the Conference. The method of procedure as anticipated by the agenda has been shattered. Delegations that came with a cut-and-dried program have had to do some swift maneuvering in order to keep their place in the line. In the opening session Secretary Hughes moved off with such speed in opening up the question of disarmament that he had the delegates all panting for breath in their effort to keep up with him.

In the second great question before the Conference—problems of the Pacific and the Far East—China naturally loomed large in the background, but only in the background. It was expected that much would be said about China, but evidently China herself was not expected to say much. International courtesy demanded that she be invited, but there seemed to be a feeling on the part of some that her role should be that of an interested on-looker; not an active participant.

However, when this question was brought up for discussion and the delegates were politely saying to each other, "after you Alfonso," out stepped China and took the center of the stage.

## A NEW CHINA TO THE FORE

Minister Sze, the ranking member of the Chinese delegation, in presenting China's case threw Oriental ways to the winds and in the blunt, bluff straight forward ways of the West presented China's proposals. Neither did he resort to China's traditional policy of playing one nation off against another. He appealed to the consciences of the nations represented and not to their passions and spirit of national rivalry. He summoned the delegates before the bar of justice and asked them to at one and at the same time look China and their consciences squarely in the face.

He did not whine about Japan and single her out for an attack—as is the fashion in many quarters these days—fearlessly he pointed his accusing finger at every man around that table and said, "Thou art the man." In no uncertain terms he invited England, Japan, France, American commercial interests, in fact, the whole bunch, to the penitent's bench and urged them to change their ways.

In ten brief points he demanded that they observe China's territorial integrity and her political and administrative independence. He objected to outside nations making treaties between themselves that affect China without making her a party to the agreement. He denounced treaties that in the past have been forced upon China against her will. He asked that as soon as China is worthy of it extra-territoriality be removed and she be made in deed and in truth the mistress of her own house. He offered to apply the "open door" principle to all of China. He suggested that some permanent international agency be established whose responsibility it shall be to see that these broad principles are actually lived up to by the nations in their relations with China.

It was a masterly presentation and made from a high plane. It appealed to that which is highest and best in men and in nations. It had in it the tone of a nation which feels that it has been outraged. It was vibrant with the note of a people who

are coming to an understanding of their just rights. It had the ring of a nation coming to a consciousness of its true strength. It hit home hard.

## THE NATIONS ON THEIR KNEES

Almost immediately one penitent advanced to the bench. France, in Indo-China alone, holds a territory populated by twenty million people. She holds Kwang Chowan under lease. In the south of China she claims Kwansi, Yunan and Kweichow as her "sphere of influence." In response to China's presentation the French delegation at once put itself on record as "desiring to aid China in realizing her aspirations, territorial, political and commercial." France offered to give up Kwang Chowan if England will give up Wei Hei Wei and Japan withdraws from Shantung. She announced herself as willing to surrender extraterritorial privileges if the other powers would do the same, "whenever China can give adequate security and justice to foreigners." She declared herself as in favor of open dealings of the Powers with China and against secret negotiations. Indo-China, however, having come under French control from Annan and not from China direct does not come under consideration; according to Colonial Minister Sarraut, who spoke for the French delegation on this question. Up to date this is the most outspoken and finest reaction that has been made public.

England who holds Wei Hei Wei, claims the vast and rich Yangste valley as her "sphere of influence" and has covered it with her railroad concessions, has intimated that she has no strong objection to giving up Wei Hei Wei and other territory in China held in a similar way. She declares that she stands ready to perpetuate the "open door," give up extra-territorial rights when China is ready for that step and to do everything possible to "rehabilitate China and enable her to resume her proper place in the hierarchy of the world." Italy, Holland and Belgium who are not directly related to this question stand with France.

The Japanese delegation has declared its willingness to accept the ten points laid down by Minister Sze "as a basis for discussion." Sensitive over the fact that her oft-repeated declaration that she would withdraw from Shantung has not been taken by many at its face value, she points to that declaration as indicating her attitude toward that part of China's proposals. Baron Kanda, speaking as a member of the delegation, says, "What Japan wants is a stable and prosperous China. We ask for no special privilege there, simply for equal opportunity for all. We sincerely wish to see China work out her own salvation. We want to trust her as a grown personality and patiently give her time to solve her own problems."

Many will be ready to charge Japan's cautiousness in dealing with this question to the fact that in recent years she has been the greatest sinner in her dealings with China. Doubtless for Japan to accept China's ten points would mean an absolute about face in her policies toward her neighbor across the Yellow Sea.

But there are other reasons that cause her to be cautious. As nations, England, France, America and others represented in this Conference will move on out to their destiny's goal no matter what hap-

pens in China. Not so with Japan. Japan's future as a nation is inseparably tied up with China. If it is true that Japan can make or break China it is equally true that China has it within her power to make or break Japan. Their interests are absolutely one. Japan's whole future as a nation depends on a right solution of the Chinese problems. Staring the Japanese delegation in the face as they consider this question are sixty million of their nationals, millions of whom must be fed by means of the new industrial order which Japan is inaugurating and which depends for its success on the raw materials and the trade which China alone can provide. And when a nation is seeking for a solution of problem with which its destiny is linked, it cannot fail to move forward with caution. Her reaction to China's appeal, however, is clear. She too stands in penitent's line.

The American delegation's attitude is made clear in the following resolutions which were presented by Mr. Root:

(1) To respect the sovereignty, the independence and the territorial and administrative integrity of China.

(2) To provide the fullest and most unembarrassed opportunity to China to develop and maintain for herself an effective and stable government.

(3) To use their influence for the purpose of effectually establishing and maintaining the principles of equal opportunity for the commerce and industry of all nations throughout the territory of China.

(4) To refrain from taking advantage of the present conditions in order to seek special rights or privileges which would abridge the rights of the subjects or citizens of friendly states and from countenancing action inimical to the security of such states.

One would like to hear the American commercial interests, with their exploiting concessions in China which often play havoc with the nation's integrity and independence, declare their attitude in the face of China's appeal.

## CHINA'S NEW DAY

All of the eight delegations attending the Conference unanimously adopted Mr. Root's resolutions. Thus great progress has already been made toward the solution of this question which was so freighted with danger.

China's hour has struck. Within her own national life, young China is forging to the front actuated by new ideals and possessed by a new spirit. The three main representatives of China here are young men. All are American trained. Minister Sze is a Cornell man, Dr. Koo is a Columbia man. Dr. Wang, the third delegate, and Dr. Chi, chief adviser to the delegation, were both trained in America.

Here in Washington it is an open secret that Ex-Secretary of State Robert Lansing is a paid adviser to the Chinese government. Dr. Paul S. Reinsch, Ex-American Minister to China, is also here doing trojan service in China's behalf. But even granted that China's delegates have superb coaches you can't get results like that unless there is significant stuff in those who are being coached.

In China's relation to the outside world, the nations, sick of selling their souls for sordid spoils, stand ready to brother her in her hour of need. China's golden age lies not in the past, but in the future.



# With Books and Readers

## Books That Have Helped

Discriminating readers open their private libraries to THE BAPTIST and tell about some books they have read with interest in recent months.

### DIVINITY PROFESSOR FINDS THESE INTERESTING

I have selected three books which I believe would be of general interest, the reading of which puts one in touch with important phases of religious thought today.

1. "Progressive Religious Thought in America," by Prof. J. W. Buckham, of the Pacific School of Religion, is a very suggestive study of some of the great leaders of religious thought during the past generation. It is an excellent introduction to a consideration of the questions of our own day. I was impressed by the fact that some of the greatest men were pastors, who evidently found time to study as well as to administer their churches.

2. "The Pulpit and American Life," by Prof. Arthur S. Hoyt, of Auburn Theological Seminary, is a beautifully written, sympathetic study of preaching and preachers in America. It makes one feel the greatness of the preacher's vocation. Especially encouraging is his verdict that preaching today is holding its own in strength as compared with former times.

3. "Modern Premillennialism and the Christian Hope," by Prof. Harris F. Hall, of Garrett Biblical Institute, is a remarkably well-balanced and able discussion of one of the prominent issues in modern Christian thinking. His careful scriptural study, his illuminating historical survey, and his fine constructive interpretation make it extremely valuable for all who want to know the significance of the doctrine of the Kingdom of God.

The University of Chicago.

GERALD BIRNEY SMITH.

### MRS. MONTGOMERY NAMES NINE

I am glad to supply a list of books that have interested me:

"The Jews of History," Glover (Doran), a reverent, sane, fresh and suggestive study of the great life of all time.

"What and Where Is God?" Swain (Macmillan), a book that will bring light to more problems and settle more questions than any recent book I know.

"The Mirrors of Downing Street," by a "Gentleman with a Duster" (Putnam), deliciously vivid and irreverent studies of the great and near great in the England of today.

"Outwitting Our Nerves," Jackson (The Century Co.), a sane study of the applications of psycho-analysis to practical uses.

"I Believe: Sermons on the Apostles' Creed," Kennedy (Doran), a series of thought-arresting discussions of the great affirmations of the Apostles' Creed. This is a tremendously vital book; each chapter begins with a question and ends in affirmation.

"The Girls' Year Book" (Woman's Press), one of the most charming collections of selected daily readings from the New Testament, together with real prayers—a choice gift for a young girl.

"Alcohol and the Human Race," Hobson (Revell), a real treasure house of the facts about alcohol. Ought to be the basis of concerted and consecutive treatment by the pulpit. A book no leader can afford to miss.

"Childhood and Character," Hartshorne

(The Pilgrim Press), a wonderful book for teachers and parents. It brings the tested results of modern psychology and pedagogy to bear on the character development of children; gives real help to parents in solving the problems of religious education.

"The Science of Power," Kidd (Putnam), a really big book; one that should be read in these days of world reorganization. HELEN BARRETT MONTGOMERY.

### CHICAGO PASTOR LIKES SOLID FOOD

H. G. Wells, "Outline of History." The other day my brother picked up my copy of Wells' History with the remark, "I guess I'll try to find out a bit more about what I am, and why!" That suggests the value of this History. History is the record of the origins and experiences of the race; and what we are, either as individuals or as a race, is the result of inheritance and experience. Now, this History is the first thoroughgoing attempt ever made to pass in review the whole course of history, so that we may understand what we are, and why, and whither tending. It would be manifestly impossible to do such a thing with absolute scientific accuracy throughout, so that criticism on that score is quite beside the point. There is no question that this is a masterly effort.

Peake's "Commentary on the Bible." I haven't read it through yet, and perhaps never shall. But I have used it enough to know that it is the needed help to one who wants the results of our best and most recent liberal-conservative scholarship in usable form.

Richard L. Swain, "What and Where Is God?" Some serene souls, happily (perhaps) live untroubled by religious doubt. But those who have groped in that darkness will rejoice in this hand stretched out to lead to the undimmed Light. This book will help many to attain a profounder faith than can be the portion of one who has not gone through the dark places.

CHAS. T. HOLMAN.

### PRACTICE, PROBLEMS AND PROSE POESY

Three books I have found interesting and helpful the past year are, "The Social Teachings of the Prophets and Jesus," by Kent; "How Jesus Met Life Questions," by Elliott; "The Home of the Echoes," by Boreham. The first sets forth the social ideals of the prophets, of Jesus and of the followers of Jesus. It is informing, practical and very readable. It can be appreciated readily without a lot of previous study on the subject.

The book by Elliott is one of the problem discussion series. It follows the life of Jesus chronologically. It discusses those problems which Jesus met which are not unlike problems each of us must meet. It is arranged for both personal and class study with topics and questions that are thought-provoking.

"The Home of the Echoes" is the latest of Boreham's collection of religious essays. They are treated in a way characteristic of the author. He takes the most common things ordinarily overlooked by the most of us and makes them tell a lesson of value.

These books are entirely different among themselves in character and contents, but alike in that they are refreshing and stimulating and within the range of understanding of all of us.

Topeka, Kans. CHAS. F. MATHEWS.

## Best Sellers

### CHICAGO HOUSE

List of best selling religious books, month of November, American Baptist Publication Society, Chicago, Ill.

- RICHARD LARUE SWAIN  
"What and Where Is God?" .....\$1.50  
SHERWOOD EDDY  
"Everybody's World" ..... 1.90  
FRED A. AGAR  
"Modern Money Methods" ..... 1.00  
ROGER W. BABSON  
"Making Good in Business" ..... 1.25  
T. R. GLOVER  
"Jesus in the Experience of Men" .. 1.90  
H. E. TRALLE & GEO. E. MERRILL  
"Planning Church Buildings" .... 1.25  
JAMES S. KIRTLEY  
"You and Your Church" ..... 1.25  
JAMES ASA WHITE  
"Our B. Y. P. U." ..... .75  
H. E. TRALLE  
"Story Telling Lessons" ..... .75  
CHARLES R. BROWN  
"The Religion of a Layman" ..... 1.25  
CHARLES J. MAJOR.

### PHILADELPHIA HOUSE

The following we find to be the list of the best selling books in our Philadelphia store:

- "I Believe," Kennedy; Doran, \$1.50.  
"Modern Money Methods," Agar; A. B. P. S., \$1.00.  
"What and Where Is God?" Swain; Macmillan, \$1.50.  
"By Paths to Forgotten Folks," Hayne; A. B. P. S., \$1.25.  
"Intention of His Soul," Simpson; Doran, \$2.00.  
"Friday's Footprints," Applegarth; A. B. P. S., \$1.50.  
"Making Good in Business," Babson; Revell, \$1.25.  
"Home of the Echoes," Bonham; Methodist, \$1.75.  
"What Christianity Means to Me," L. Abbott; Macmillan, \$1.75.

It is impossible to tell you the best books at our various branch houses owing to the limited time that you must have this information at hand. It would necessitate me writing to the various houses for them to furnish me this information as the list varies from time to time and also it varies according to the different cities. If you desire it I could write them and furnish you this at a later date, or you might write them direct.

It is impossible to tell also just why the above books seem to be popular. Sometimes the reputation of the author and sometimes the subject matter makes a book popular and we have also found that sometimes a book has a great sale without either of the above qualifications.

H. E. CRESSMAN.

COLPORTER-MISSIONARY POPE organized a church in Rucker Canyon near Webb, Ariz., June 12. As a result of a meeting before the organization four were converted and were baptized. Rucker Canyon is the center of a large community of cowmen and ranchers and this is the only church organization for miles in any direction. The church has a live Sunday school. There should be a pastor for the Sulphur Springs Valley, including Rucker Canyon and Gleeson churches.



## Picked from Our Bookshelves

### President Taft Commends Three

**The Life and Letters of St. Paul;** David Smith, D.D.; Doran; \$6.00.

This volume easily places Dr. Smith and Sir W. M. Ramsey as the foremost living authorities on matters pertaining to Paul. The book is written in a fascinating way, is remarkably comprehensive, gives the additional light which has come from recent archaeological discoveries, is modern in approach, yet constructive and conservative, and taken all in all, gives the best up-to-date life story and account of the writings of the most influential follower of the Lord Jesus Christ in the history of the Christian Church.

**Concerning Jesus Christ, the Son of Man;** William Cleaver Wilkinson, D.D., LL.D.; The Griffith & Rowland Press; \$1.75.

Dr. A. H. Newman speaks of this book as one that "will probably be accepted by evangelical Christians as the best life of Christ ever written and which is, no doubt, a theological masterpiece." Strictly speaking, I prefer to follow the idea of the author himself, and say that he gives us "not a life," but rather a series of remarkably brilliant pen pictures and sketches of outstanding facts, principles, and incidents in the life of Jesus. The late Dr. Wilkinson, who during the last fifty years was undoubtedly the foremost critic in the English language of sermons and sermonizers, approaches the Son of Man only to do Him reverence and honor. He who so keenly saw both the strength and weakness of other great religious leaders pauses and has only positive statements to make concerning his supreme hero who was also the Son of God.

**Menno Simons—His Life, Labours, and Teachings;** John Horsch; Mennonite Publishing House, Scottsdale, Pa.

As a biographer, Dr. Horsch is something of a novice, but as a collector and compiler of facts concerning one of the most neglected parts of church history, he has placed every student for years to come under great obligation. This field is of peculiar interest to Baptists inasmuch as in many places our lines of investigation run parallel with and often merge into Mennonite history. Apart from the practice of immersion, which some of the Mennonite branches observe as faithfully as do the Baptists, their principles and the history of the same are so Baptistic that we are not surprised that at times it is hard to distinguish between some Mennonite and some Baptist churches. Dr. Horsch's contribution is by far the most valuable which has been made in this field of historical research for many years. He has collected not only many facts, but has collated many extracts from Menno Simons which put the reader in personal contact with that great light of the Reformation period. Geo. W. Taft.

### For Bible Teachers

**Thinking Through the New Testament,** by J. J. Ross, Chicago; Fleming H. Revell Company, New York; \$1.50.

This volume in the main consists of lectures the author delivered to the classes of the Northern Baptist Theological Seminary. The contents are composed of a cursory study of all the books of the New Testament, each book taken separately. The study opens with a brief critical history of the book and its author and gives at a glance a digest of the book. Bible students will find the volume a helpful and exceedingly convenient reference work

on the New Testament. The content, purpose and authorship of each book are at once spread before him.

**Self-Help in Teaching,** by Huber W. Hurt; The MacMillan Company, New York; \$1.00.

Concise, analytical, suggestive, stimulating, it carries one rapidly over the field of modern pedagogy, with a simplicity of statement that puts the ordinary reader in possession of the essentials of successful teaching, whether in public or in private instruction, in church schools or secular schools. Vocabulary and syntax are a trifle lame in spots, but those spots can be overlooked for the sake of the general usefulness of the book, which is written for private reference rather than for class study.

**Roads to Childhood,** by Annie Carroll Moore; New York, George H. Doran Co.; \$1.50.

A modest volume which will be invaluable to the librarian, the parent, the settlement-worker, the teacher—in fact, to every one who comes in contact with children. From a rich fund of knowledge gained in pioneer work with children at the New York Public Library and elsewhere, the author estimates the inherent value of an extensive list of books for the young, some by familiar writers, much comparatively unknown. And, by apt illustration or logical analysis, the precise use is indicated. Let no one get the idea that this is simply a technical volume for specialists. It is extremely interesting for its side-lights on general literature, its many clever characterizations, its clarity of style and thought and its interest of subject.

**Making the Bible Real,** by Frederic B. Oxtoby; Fleming H. Revell Co., New York. \$1.00, net.

An elementary running sketch of the Bible, with maps and tables, the whole put up in a clear and lively style. Good sketches from which to prepare talks for Sunday school institutes and conventions.

### Helps to Bible Study

**A Dictionary of Religion and Ethics,** edited by Shailer Mathews and Gerald Birney Smith; New York, The MacMillan Company; \$8.

A convenient one-volume dictionary of about 500 pages, likely to be used by its possessor far more than many-volumed dictionaries. It attempts to set forth the results of modern study in the psychology of religion, the history of religions, the present status of religious life in America, Europe and the most important mission fields, and the important phases of Christian belief and practice. It covers both social and individual ethics. In its preparation about 100 specialists have cooperated.

We have read many of the significant articles in the volume. So far as we can determine it is not a volume of controversy or propaganda. The policy generally followed has been to have articles written by those in sympathy with the subjects in order that a sympathetic understanding may be had, if desired, by the reader. This is true, for instance, of the article on Christian Science, although we cannot help wishing that there had been some critical appraisal of its philosophy.

The historical viewpoint is followed. The question of the old or the new theology, in the common understanding of those terms, is not involved. The attempt is to set forth what terms mean and what

men have believed or taught rather than what they should believe.

The volume is prepared for ministers, Sunday school teachers and general readers. It will certainly be found very valuable by such. If intelligently used it is bound to give largely increased value to the teaching in our Sunday schools.

**From Genesis to Revelation,** by Mildred Berry; New York, The MacMillan Co.; \$2.00.

This volume will profit much from the especially high recommendation given it in the "introduction" by Dr. John Timothy Stone, a deserving tribute. It is the Bible content presented in a series of twenty-eight chapters, something similar to Dr. Smith's "Old and New Testament History," though not as elaborate and critical. The chapters are simple stories of the books, characters, and events of the Bible. They are free from all attempts at biblical criticism and interpretations. Here and there explanations are made.

**Old Testament Prophecy,** by Frank K. Sanders; New York, Charles Scribner's Sons; \$1.25.

One of the concise handbooks of the "Life and Religion Series" for the use of individuals, Bible classes and colleges. A rapid survey of the prophetic material of Old Testament showing how the teaching developed until there came the interpretation of religion as a missionary enterprise. A book to be studied hand in hand with the Bible. From the modern standpoint, of course.

**Great Leaders of Hebrew History,** by Henry Thatcher Fowler, the MacMillan Company, New York; 280 pages.

Third in a series of Biblical history, it is prepared for high school students. As a story for reading, it is readable in a high degree, having the narrative quality that catches and holds the interest of the reader. It is organized, however, for use as a study book, with proper topical heading and with references for side reading. Its interpretation of the Bible is in the free modern style of the best universities. The young person who reads it or studies it in the high school will carry into life a new and vital interest in Bible history and in the Bible as a body of literature of the highest spiritual and practical worth.

### Church and Pulpit

**Modern Money Methods for the Church,** by F. A. Agar; Philadelphia, The Judson Press; \$1.

There is nothing better on this important subject. Both the working principles and the mechanical processes are discussed. Churches which have tried out the methods here discussed are most enthusiastic, as all such are bound to be. Every pastor should possess this manual.

**The Roman Catholic Bible and the Roman Catholic Church,** by Allen W. Johnston; Fleming H. Revell Co., New York; \$1.25, net.

The author, a business man, attempts a courteous and temperate confutation of the doctrines of the Roman Catholic Church by quotations from the Douay version of the Bible which is accepted as authoritative by the Roman Church.

**Planning Church Buildings,** by Henry Edward Tralle; Philadelphia, The Judson Press; \$1.25.

One of the Judson Training Manuals for the school of the church. We wish that every church intending to build would, through its committee, become familiar with the contents of this manual and



would then get in touch with the Department of Architecture of the Home Mission Society. Things would then be done right. We should have buildings more beautiful in appearance and better suited to the work and worship of Baptist churches. Churches which are thinking of remodeling would also be greatly helped.

**The Christian Preacher**, by A. E. Garvie; Charles Scribner's Sons; \$3.50.

One of those books on preaching which one reads many times and feels is a rich addition to his library. The author is both scholarly and reverent. The book contains three main divisions: The History of Preaching, The Credentials, Qualifications and Functions of the Preacher, and The Preparation and Production of the Sermon. We quote what one enthusiastic preacher has said of the volume: "Dr. Garvie magnifies the place of preaching in the life of the church. He relates the witness of the preacher to the worship and work of the church in a masterly fashion. He shows that God's revelation must precede and evoke our religion; that God is worshipped in the humble and obedient acceptance of His preached Word, and that God's approach in grace through His gospel must come before man's appeal to God in faith through prayer and praise. He emphasizes the inseparable relation between preaching and the work of the church. For instance: We cannot do rightly unless we know truly. God's will must be understood to be done. Pious efforts and charitable schemes may be without the guidance and control of the wisdom of God; but genuinely Christian work there cannot be without the instruction and direction which the preaching of the Word of God alone can give."

**Jesus and Paul**

**The Origin of Paul's Religion**, by Professor J. Graham Machen of Princeton Theological Seminary; published by the Macmillan Company, New York; \$3.00.

"The religion of Paul was not founded upon a complex of ideas derived from Judaism or from Paganism. It was founded upon the historical Jesus. But the historical Jesus upon whom it was founded was not the Jesus of modern reconstruction, but the Jesus of the whole New Testament and of Christian faith; not of a teacher who survived only in the memory of his disciples, but the Saviour who after his redeeming work was done still lived and could be loved." In this statement is the author's conclusion, and it incorporates the thesis to which his long and elaborate argument is addressed. The book is composed of lectures delivered at Union Theological Seminary in Virginia.

Suppose now that you regard the "Higher Criticism," in matter, method and conclusion, as an invention of Satan to be avoided and abominated. Then suppose that one comes along who uses the data and methods of the "Higher Criticism" to confute the conclusions of the other "Higher Critics" and to sustain historically orthodox Christianity. Would you call his "Higher Criticism" also a device of Satan? Whether you would or no, here it is—a stimulating book for the studious pastor and for the scholarly layman.

**The Galilean; the Permanent Element in Religion**, by Nathaniel Micklem; London, James Clarke and Co.; \$2.

An unique presentation of the character of Jesus the Christ, considering him in his home life, as a friend, a reformer, a teacher, and as a revealer (Son) of God. Whenever a devout student portrays the life of Jesus he usually reveals new colors in the divine character which had not

been considered before by the average reader. This volume is a study of Jesus from different viewpoints that uncover graces and attributes which robe him in new attractiveness and dignities.

**The Story of Paul, as Told by Himself**, by Edward Leigh Pell; New York, Fleming H. Revell Co.; fifty cents.

This volume is one of a series by the same author in which we have the Life of Joseph, of David and other Bible heroes. In this volume Paul is made to tell the story of his own life in a colloquial manner as is recorded in the Acts of the Apostles; and a very interesting autobiography it is—only we could wish it were longer. It refreshes the memory of the adult reader and captivates the attention and interest of young readers. This reviewer read it all through, and never was tired a moment.

**Paul the Interpreter of Christ**, by Professor A. T. Robertson; New York, George H. Doran Company.

This popular author needs no titular letters nor official designations to introduce him to the reading Christian public. Possibly no American religious critical writer is better and more favorably known. He is scholarly, constructive, sane, free from exaggerated averments and expressions, and trustworthy in his many quotations and references. His erudition is beyond question. The present volume comes in an opportune time. The air is full of overments and hints that the conservative pulpit and the evangelical church are preaching and supporting a Pauline Christianity as distinct from the doctrines Jesus Christ declared. Prof. Robertson shows that Paul was but a pupil of Jesus; an unfold of his teachings and interpreter of his claims. The facts and great doctrines of Christianity discussed in the letters are shown to exist in germ in the teachings of the Master as reported by his biographers. We venture this criticism on the volume: it goes beyond what its title sets forth. We believe much more could have been pertinently and needfully written by so able an author on the title subject. The chapters on Paul as a church architect, his independence, statesmanship, pastor, patriotism, and center of Greek culture are very interesting and informing; but they are outside the subject presented on the title page.

**What Jesus Teaches about Prayer**, by Edward Leigh Pell; New York, Fleming H. Revell Co., \$1.50.

We have read this book "from cover to cover" and have laid it nearby for re-reading at our earliest convenience.

The heart of the book is to show that according to the Master's teaching praying is not pressing for favors from God—not a congeries of petitions and pleadings—but the soul coming into harmony with God, and from that communion receiving what it needs from the Father. He discusses the old problems. If three-fourths of our preachers were to read this volume thoughtfully pulpit praying would be reconstructed; prayer meetings would be reborn and many doubts and misgivings about prayer would vanish. The style is lucid, terse, incisive, and epigrammatic. The language is almost monosyllabic.

**I Believe: Sermons on the Apostles' Creed**, by Rev. G. A. Studdert Kennedy, minister of St. Paul's, Worcester, England; Geo. H. Doran Company, New York; \$2.00.

Not an elucidation of the famous creed, but each part of it is made a subject of a discourse or "sermon" in which the author with enviable freedom flings censures, criticisms and explosive epigrams. He accepts the "creed" with his own construction as to meaning and definitions,

and these are certainly original in the historical theology of the "creed," but quite familiar in Unitarian and other "liberal" literature. The preacher is a master of terse expressions, catchy terms, and colloquialisms that discount Billy Sunday at his best.

**Miscellaneous Books**

**The Romance of American Life and Progress**, by Rev. Robert Lee Webb; Philadelphia, The Judson Press; \$1.00.

A booklet of eighty pages. So wonderful have the growth and progress of the United States been in territory, population and wealth, and in the realization of political and religious ideals that they appear to the author a romance rather than a record of facts and events which they are. The little book is a congestion of a vast amount of information presented in cogent form. The prophet-author has a most optimistic vision of the future of the country as the very land of promise. A convenient *vade mecum* to a public speaker or writer.

**Prodigal Daughters**, by Joseph Hocking, New York; F. H. Revell Co. \$1.75.

Outful sons and undutiful daughters! The tragedy of girls who in war-time have tasted freedom and cast off all parental restraint! It is told of England; is it true of America? Has the modern girl no innate modesty? Is she prepared to scrap all conventions? If so, what of the outcome? This story is clean and gripping, but also startling. The great question is, "Are the conditions pictured true to fact?"

**By-Paths to Forgotten Folks**, by Coe Hayne. Philadelphia: The Judson Press. \$1.25.

Coe Hayne is a natural story-teller. He sees the dramatic possibilities of a situation and presents them with vigor and charm. That is why this volume of stories of real life in Baptist home mission fields is so interesting. He knows the Indian—Mono, Hopi, and Navajo; he has lived and worked with the frontier missionary pastor; he has looked with sympathetic eyes on the homely lot of the New Americans and has seen not merely the problems but the living people of Latin America. All these people, as he transfers them to his pages, are real people and the gospel with which they are touched is a living gospel. This book is recommended by the Department of Missionary Education for supplementary reading and study in connection with the book, "From Survey to Service," which is the adult home mission study book for 1921-22. It is also listed in the National Missionary Reading Contests. The Baptist commends it, whether for study or home reading. The stories are interesting in themselves and they throw light on our great home mission enterprise.

**Immigration and the Future**, by Frances Kellor; New York, George H. Doran Co.

This is not a book for the shallow-minded partisans. He who is the victim of his own prejudices and partisan politics had better let it alone. The resistless logic of its well-marshalled facts, the pungency of their statement, and the clearly-defined conclusions would too deeply stir up the mud-bottom of a shallow pool! Here is a book for thinkers. Would to heaven some of our loud-mouthed politicians who foolishly imagine that the race problem in this country is going to be settled on a basis of asinine appeals to racial hatreds and prejudices, and that in the meantime such friction can be safely used as a basis for political juggling for votes, would retire to some quiet



spot and honestly study this book. Every honest American, every man and woman who feels the slightest responsibility of citizenship, every person who believes that a democratic state upon this continent must and shall endure free and undiluted by influences that endanger its institutions—all owe it to themselves to study this book, digest its contents, and act according to their honest conclusions.

**This World of Ours**, by J. H. Curle; New York, George H. Doran Company; \$2.50.

If we are to be guided by inferences from passages in this volume, the author is a globe-trotter in the interest of prospectors and syndicates to discover promising fields for their ventures. He travels "the wide world o'er" along trails and by-paths widely different from the beaten tracks of the average traveler. He visits Australia, Klondyke, Jerusalem, India, China, the Archipelagos and Africa, South America and adjacent islands and presents facts, observations, histories and incidents that make the story-teller a charm. We are made to see "how folks live," black and white, and copper. There "is a lot of information" presented in a simple and colloquial style, and yet so vividly and graphically that the book is fascinating far beyond the ordinary book of travel.

**The Jubilee Girl**, by Arthur P. Hanks; Dodd, Mead and Co., New York.

The wild life and slang of the camp and of the tramp run all through the story, and this is the way it ends:

"A long tremulous kiss, and then they parted. Somewhere through the dusk a turtle dove was fluttering her epic of golden summers and hearts that beat for love. Then the moon! Over the hills and plains she rides and washes in silvery light the ghost-white tents of sleeping Camp Jubilee—an institution destined to perish."

Is further comment desired?

**Three Golden Days**, by William S. Walkley; Fleming H. Revell Company, New York; \$1.25 net.

Here is one of the most interesting of children's story books. It warms the heart like Tiny Tim. Read it around the table to the family around the table in the long winter evenings. Pretend to be reading it to the children, for it was written for them; but the grown-ups will stop whatever they may be doing and will listen. And it will soften the hearts of all of them.

**John Martin's Read Aloud Book**; Dodd, Mead and Co., New York.

A collection of quaint, old-fashioned nursery rhymes and stories, illustrated with all sorts of fantastic pictures. A holiday gift that the little folks will like.

**In the Eyes of the East**; by Marjorie Barstow Greenble; New York, Dodd, Mead & Co.

One of the most fascinating books of travel we have read for a long time. A young girl, possessed of eyes that see and heart that feels, starts on a summer trip a heart that feels, starts on a summer trip. The story of the doings of this trio and of the things they saw, together with the romance that develops in the case of the writer, makes the book as thrilling as a novel. It is rich in details of Oriental life and especially of Oriental women.

**Looking at Pictures**, by S. C. Kalmes Smith; New York, Geo. H. Doran Co.; \$1.75 net.

How can one get the most out of pictures? What is a good picture? Can any one develop an intelligent appreciation of the artist's purpose and a sound judgment of his worth, or is all this reserved for the expert? People who want to enjoy

pictures and who feel lacking in knowledge will find this little book useful.

**The New Poetry, an Anthology**, edited by Harriet Monroe and Alice Corbin Henderson; New York, The MacMillan Company; \$2.25.

In this volume are selections from the works of more than 100 writers, all new, some very new. Some of the poetry is good; for other one must cultivate a taste if indeed he is ever able to take it without a grimace. This new poetry "strives for a concrete and immediate realization of life," whatever that may be, and avoids abstractions. Certainly the words used are drawn from modern speech and most of the verse is marked by simplicity and directness. No poems published before 1900 are included. The collection is a good one to have at hand where you can pick it up when the mood is on. For this poetry is readable and some of it is decidedly significant. Whether it is as good as the poetry of the past, the reader must decide. But then—other days, other manners. At the same time it is well to remember that some poets today popular did not enjoy unbounded applause during the days of their greatest productivity.

**Safed and Keturah**, by William E. Barton; Boston, The Pilgrim Press; \$1.25.

These parables have appeared in various periodicals and have been read with delight and profit by multitudes. This third volume of the collected essays will doubtless have the same glad welcome as the others. The Master used homely illustrations from common life to enforce his lessons. Few men in our day have learned to do this better and more wittily than has Dr. Barton.

**The Intention of His Soul**, by Hulburt L. Simpson; New York, Geo. H. Doran Co.; \$2.

Volumes of sermons are numerous and all of them are read by friends of the preacher. Occasionally there is one which has a wider hearing. This is one of the latter. Sermons of the power and literary charm of those included in this volume are not common. Always related to life, vital in the best way, not preachy and yet not merely essays, they are certain to be relished both by pulpit and pew.

**Maumbury Rings**, by G. V. McFadden; George H. Doran Co., \$2.00 net.

If you want a cracking good tale, crammed with lusty action, full to the brim with he-man adventure, with a most alluring heroine in the person of a horse-loving country maiden, Bathia Loverage, and her foil, the much-abused Demas Chaldecott, at first the humble rural schoolmaster, later the true heir to a rich earldom, with many vividly drawn villains, and a perfect museum of old English country types, get hold of this romance of the early part of the last century. Its close to four hundred pages will seem all too short, once you get enthralled with the tale, as you surely will. As plot and counterplot wind and unwind, with many surprising convolutions and side-paths, the interest becomes ever increasingly more intense, and builds up to a tremendous climax in the court scene, where the luckless schoolmaster is on trial for murder. But just as this point marks the deepest depth of his fall, so it also marks the end of his trials and troubles; we are given a most happy ending, and all the loose ends are carefully gathered up at the close.

**Bible Types of Modern Men**, A course of lectures to young men, by Rev. W. Mackintosh MacKay; Hodder and Stoughton, London.

It has been an unalloyed pleasure to read this volume. We have read a number of books containing lessons from Bible

characters; but the characters still remained ancient history. We studied them as we have fossils and prints on the pages of paleozoic rocks. This author also takes a Bible character and gives a congested history of his life and conduct; then he has the gift of introducing this man to us in modern surroundings and dress until we are able to visualize and feel we have seen and known him as our neighbor. We love, criticize or condemn him for reasons we know. The addresses are presented in charming phraseology and most readable style. Not strange it has passed through four editions. It is a most helpful book to the minister, teacher, and lecturer for suggestions, illustrations and inspiration.

**Touch-Stones of Success**; The Vir Publishing Company.

A series of short essays, sketches, and papers on things that make for the success of the boy or girl in business or in any other career in life. The writers are selected from among the eminent men in public life: college presidents, editors, jurists, capitalists, lawyers, scientists, clergymen, engineers, artists, reformers, statesmen to the number of 160. To the public speaker, teacher, and preacher it is a magazine of ammunition; every page is "loaded" with the riches the best minds can give the publishers declare that "no book like this has ever before been attempted." It should have an index of subjects as well as of authors and writers.

**The John Oxenham Book of Daily Readings**; James Clark and Co., London.

An exquisitely presented little volume, gilt-edged and leather-bound, containing excerpts of the poetry of the famous bard for every day in the year. The poet's name is its best recommendation.

**American Footprints in Paris**, by Francis Boucher and Frances Wilson Huard; New York, Geo. H. Doran Co.; \$2 net.

A guide book of an unusual kind. Localities mentioned include all the most famous spots in Paris, but they are always considered in their relation to American events or Americans who have lived in or near them. Data concerning Americans in Paris—consuls, writers, etc.—from the earliest to the present time is included.

## Books Received

**Words of the Faith**, by Gavin Morton Walker, Meadville, Pa.

**The Junior Church in Action**, by Weldon F. Crossland; George H. Doran Company, New York; \$1.50 net.

**Life Beyond the Veil**, (spirit messages received and written down) by G. Vale Owen; Books III and IV; George H. Doran Italy, by Sidney Howard; George H. Doran Co., New York; \$1.50 net.

**The Young Man From Jerusalem**, by William G. Ballantine; Houghton, Mifflin Co., 4 Park Street, Boston, Mass.; an essay on the fundamentals of Christian living; 75 pages; \$1.00.

**White Gifts for the King**, by Phebe A. Curtis; Meigs Publishing Co., Indianapolis, Ind.; suggestions for preparing and presenting the Christmas service of the same name; revised; 25 cents.

**Snow Over Elden**, by Thomas Mount; George H. Doran Company, New York; a novel; 250 pages; \$2.00 net.

**More Tish**, by Mary Roberts Rinehart; George H. Doran Company; a dramatic story; 280 pages; \$1.75 net.

**To Him That Hath**, by Ralph Connor; George H. Doran Company, New York; a new novel dealing with industrial relations; 291 pages; \$1.75 net.

**The "Berta Buck" Birthday Book**, Dodd, Mead & Co., New York; with an apt quotation and spaces for memoranda or autographs for every day in the year.

**The Infinite Artist** and other sermons, by Frederick F. Shannon; the MacMillan Company, New York; \$1.25.  
(What we think of some of these books will appear later.)





# The Devotional Life



## What Constitutes One a "Christian"?

By R. E. NEIGHBOR.

THE answer that will most readily occur to the mind will be that of Paul to the demand of the Philippian jailer, "What must I do to be saved?" "Believe in the Lord Jesus Christ," he said. And certainly we can neither advance nor improve on that. Everywhere the great Apostle stresses the value of faith as the *sine qua non* of salvation, as indeed it is. Nevertheless this answer will not be adequate unless we also understand what is faith's moral content and energy. For it is only then that it assures to the man who "believes" that kind of life (or conduct) which brings him into accord with the Christ in whom he believes.

Among ourselves a variant of the Apostle's reply to the jailer is often given in a phrase like this: The acceptance of Christ as saviour and lord. It is well, however, to remember what an esteemed pastor was wont to say, that Jesus could not be saviour unless likewise he were lord, i. e., master. Christ must control us if he is to save us. He cannot be the one unless he be the other. "Faith without works is dead"—as we all know; even as the soulless body is dead. And so the truth of the matter is that the Christian is pledged by his very faith to a life of loyalty to the personal Lord Christ in whom he believes and whom he accepts as an all-sufficient saviour. I therefore answer my own question as to what constitutes a Christian by saying that he is one who, in intention at least, is personally loyal to the personal Christ. These two personalities have come into such friendly relationship of mutual trust and confidence as issues in loyalty to each him. I believe in Christ and Christ be other—the one to Christ and Christ to lieves in me; I trust him and he trusts me. We know positively that he can be depended on to be always true and faithful; on the other hand, it is sadly confessed that we are not always so; yet we always ought to be, and we will so in intention.

There is an interesting and suggestive story in the fourth gospel of Peter's curiosity being stimulated by what Jesus had revealed to him concerning the manner of his death to inquire as to his brother disciple, "Lord, and what shall this man do?" Thus mere curiosity too often leads us to press into territories we had been wiser not to have sought to enter! But the Lord did not gratify Peter by telling him; on the contrary, He said: "What is that to thee? Follow thou Me." That was Peter's business, and his only business; and it gave him (as it gives any of us) all he could do.

We are Christian only as we follow

Christ in conscious loyalty hearing his voice above all other voices and singling him out in preference to all other leaders.

Yet strange to say this loyalty to Christ as essential to the Christian life is far from being practically realized. This is the common complaint. Perhaps it is not sufficiently emphasized. Certain substitutes are supposed to meet every requirement, e. g., loyalty to one's denomination, membership in the church, attendance at the preaching services and at prayer-meeting, baptism and the Lord's Supper, etc. These things being observed, conscience is at ease. So inadequate is the breadth (or depth) of our loyalty! A brightly-intelligent young woman recently told me she usually attended the Baptist Church, but that she was retaining her membership in the Methodist church because she had been sprinkled in her babyhood and, though she believed in immersion, she did not care to abjure her sprinkling as an infant. Another lady, reared in a different church, who afterwards united with a Baptist church on

her husband's account, told me she never would deny the sufficiency (sic?) of her mother's baptism, or of her own into the church of her mother, no matter what the Baptists or even the New Testament itself might say regarding immersion. But I am not now specially concerned about baptism; I am concerned only about personal loyalty to Jesus Christ in the doing of his will so far as we ourselves may understand it. In such instances as the above, and particularly in the latter one, how much personal devotion to Jesus Christ is there as to one who has the right to control us absolutely in conduct and in life? Little enough surely, and possibly none at all.

Not only, however, in such things as these may we fail. For the requirement of Christ is on the entire life. The Christian spirit is to be manifest in business relationships, in home and social life, in political action, and in our most intimate affairs. All kingdoms are Christ's—not the geographical kingdoms only. There is no realm in which he is not to reign, no territory from which he is to be excluded. I wish that we might be so led to understand this, and so to feel its importance, as to put *all* life into his hands. It would solve all our many problems for us, for then there would be but one problem, viz, the discovery of his will. And when we were really ready to do it I think there would not usually be much trouble about discovering it.

Centuries of history witness to the fact that the triumph of Christianity has been retarded (to state it as mildly as possible) by the church's putting the major emphasis on the believing of certain doctrinal propositions rather than on the doing of Christ's will. It has written its creeds over his Beatitudes. It has forgotten how he made the knowing of the doctrines depend on the doing of God's will. And what a blunder was made! So I am constrained to ask, and to ask it in view of the present evangelical situation and of Mrs. Helen Barret Montgomery's fine address which I heard yesterday, whether doing is not as important as believing—although I would be among the last to deny the value of a correct belief. Are not the last five chapters of Romans as much an integral part of that epistle as the preceding eleven? Do not both sections belong to the one whole? And shall we not practice the one as honestly as we believe the other?

"Who are these?" asked the Seer of Patmos, and the answer was: "These are they that follow the Lamb *whithersoever he goeth*." Significant words! O that the distinguishing characteristic of the church as a whole, as of some individuals in it, might be a positive passion of loyalty to its Lord!

Indianapolis, Ind.

## The Blessedness of Work.

Work is sweet, for God hath blest  
Honest work with quiet rest;  
Rest below, and rest above,  
In the mansions of His love  
When the work of life is done,  
When the battle's fought and won.

Work ye, then, while yet 'tis day,  
Work as Christians while ye may,  
Work for all that's great and good,  
Working for your daily food,  
Working whilst the golden hours,  
Health, and strength, and youth are yours.

Working, not alone for gold,  
Nor for work that's bought and sold;  
Not the work that worketh strife,  
But the working of a life,  
Careless both of good or ill,  
If ye do your Father's will.

Working ere the day is gone,  
Working till your work is done,  
Not as traffickers of marts,  
But as fitteth honest hearts,  
Working till your spirits rest  
With the spirits of the blest.

God to man beneath His heaven  
Happiness in work has given,  
And, when work on earth is o'er,  
Rest with Him forevermore.

—GODFREY THWING, in *The Living Church*.

Suffering is a sort of touchstone where men of character are tested. Nor could there be any pity and compassion in the hearts of men if there were no suffering. Suffering and sacrifice go hand in hand.—E. D. LUCAS.





# The Chimney Corner



## Tied With Red Ribbons

THIS is the time of year when you and I sit down in our chimney corners to nibble the ends of our respective pencils as we stare forlornly at a certain familiar list of relatives, friends and Sunday school scholars,—and just because, to half the world December 25 has no more significance yet than December 26, and because as Baptist women we can't be content unless Christmas, 1922, finds more persons sharing the glory of this Day, therefore it occurs to me that it is quite within the power of each of us to give to those on our Christmas lists certain very simple but very effective gifts which may awaken in them the same eager desire to spread the great glad tidings. Surely none of us is forgetting the honorable responsibility that Baptist women have assumed to secure within this fiscal year new pledges amounting to \$6,000,000, to apply on our denominational hundred million-dollar drive. It is something that will come knocking at each of our doors. Something to be taken in dead earnest! How delightful if we can pave our own way to success by filling Christmas stockings with gifts which may go far toward arousing a first responsiveness!

There are, to begin with, two very obvious gifts: first, our splendid magazine *Missions*, which grows more engrossing every month (no, that is *not* a pun on Dr. Gross's name!). Often a magazine which comes on Christmas Day tied with red ribbons keeps a little halo all its own during the remaining eleven months. Then second, instead of a Christmas card or calendar costing a quarter why not invest that same amount of money in the new "Book of Remembrance"? The charming new decorative green-and-gold cover makes it the kind of ornamental booklet any one would be proud to have lying around on a table, and who knows how the day by day calendar inside may grip the imagination? Especially if a note on the back of a Christmas postal could accompany it: "Julia dear—Aren't you amazed to see how many other delightful Baptists have birthdays on the same date as yours? Why don't you write and cheer them up—that's what I'm doing with those on *my* day!"

Then here are some scattered suggestions: A woman we know once gave away a number of those lovely soft leather Alaskan slippers, the kind with beads and fur on them, and inside each sole she slipped a story—rolled in a scroll and tied with red ribbon—which told about the country. For our Baptist use two splendid leaflets would be "Kodiak," by Mrs. Ransier (3 cents), and "Alaska" (totem poles, polygamy, slavery, etc.), (2 cents).

There is no reason why the same thing could not be carried out with distinctive gifts from other races. For instance, with Indian sweet grass baskets or Indian

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

beadwork of any kind these leaflets would be a real addition, as the cover designs are exceptionally Indian in type, moreover, the leaflets are free: "Four Roads Out," "The Ingenuity of a Pagan Priest," "A Supreme Test," "The Crow Missions." With a piece of Mexican drawn work give that beautifully artistic yellow folder called "And There Was Light" (5 cents). With Chinese embroideries or workbags give "How Long Must I Wait" (2 cents), or "West China Cameralogs" (10 cents); or with Chinese incense burners which are so often in the shape of temples or heathen gods give either "How Chinese Children Learn to Worship Idols" (2 cents) or "Moss-Covered Idol" (1 cent); or with Chinese lily bulbs give "Just Girls" (5 cents) or "Ah-Ti, the Girl Who Dared" (2 cents), by Mrs. Montgomery. With Japanese lunch dollies or table runners give "Missions in Japan" (10 cents) or "Mme. Asa Hirooka, a Japanese Banker" (1 cent), with a Japanese parasol or fan. If you can add here and there a delicate touch of water color to the pictures in these leaflets you will enhance their attractiveness—or a Christmas seal affixed front and back dresses them up into a wonderfully holiday mood. All the literature mentioned in this article may be ordered from "Literature Bureau, General Board of Promotion," at the nearest of these four addresses: 276 Fifth Avenue, New York City; Ford Building, Boston, Mass.; 2969 Vernon Avenue, Chicago, Ill.; 506 Columbia Building, Los Angeles, Cal. You may also obtain a free "Joint Catalog of All Literature," from which other selections may be made.

In the teens comes an age when a young girl begins to take pride in decorating her room, and for her a "cretonne library" will be very suitable, by which is meant covering any of the following paper-bound books with cretonne to match curtains or cushions of said room: "Ann of Ava" (50 cents); "The Moffats" (50 cents); "A Noble Army" (35 cents). Apply mullage with a brush to front and back of book, after which lay it in place on a piece of cretonne cut same size as book covers. Smooth out any wrinkles, trim edges and keep under heavy weight until mullage dries.

But the crowning joy of all, as always, comes in gifts for children! It is to be hoped that 5,000 of the Baptist parents who have read this far will sit right down and subscribe to "Everyland," that beloved magazine of world friendship for boys and girls which our own Mrs. Peabody started over ten years ago. It will be welcome news all over the country

that she has again resumed the editorship and beginning with the Christmas number—in that inimitable way of hers—will create a monthly treat which every boy and girl should share! It is to be one dollar; order from Miss May Leavis, West Medford, Mass.

Then there are dolls, dolls, dolls! Let a little girl once mother a family of world dolls, and one fancies she will "just naturally" grow up to mother the actual world family. At any Japanese store you may buy very reasonable Japanese dolls, with parasols, fans, lanterns, etc. Be sure to buy *two* dolls, however, so that the smaller one may be a baby fastened on the back of big sister! A very beguiling series of stories with charming pictures should be bought to accompany the dolls, "Plum Blossom Stories" (5 cents). There is also a set of splendid colored Japan Picture Cards sold in sets of twelve cards each (20 cents for the dozen), with a story on the back of each card. We would suggest mailing these, one card *every other day*, as long as they last, and follow them up by such leaflets as "Shouter Sans Backbone" (1 cent), "The God who Could Not Get Up On the Shelf" (2 cents) and "Home Life in Japan" (3 cents). The subtle beauty of this "continuation" scheme is that the child will be utterly thrilled at the importance of something in the mail—and the mother of the child will be quite as interested!

Other dolls may be dressed at home, or certain object lesson sets are procurable at Lit. Dept., Woman's Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York City. These are on Japan, Africa and American Indians. They cost \$1.50 apiece and each set includes two dolls in costume, a model home, quaint utensils illustrating every-day life and a book of stories explaining everything. From this same address you may order for 75 cents a set of seven Chinese rag dolls to be stuffed and a book of stories telling about the dolls. Personally it seems to me we can always gain a double interest in these dolls of other races when an American doll of the same size is also given, dressed to be "Mrs. Missionary" or "Miss Nurse." For 10 cents such a little doll may be bought at any store, and easily dressed. A tiny toy trunk full of small pill bottles, small Bible pictures, a little Bible, small pads and pencils, will suggest an infinite variety of playtimes to the new little "mother." Use the same continuation plan as for Japan, sending postals and leaflets every few days with suggestions—anything and everything you see, to make the new playthings seem the most desirable of gifts! Consider also the fascination of dressing a number of little 10-cent dolls as immigrants, with little checked aprons, shawls over their shoulders, scarves tied over their heads. A simple playhouse may be made from a



stout hat box placed on its side with shoe boxes arranged to fit snugly inside, tier on tier, to form the tenement house where these dolls are to live. For stories to tell about the characters which may suggest ways of playing with the dolls give: "The House with the Steeple" (free) and "Dis-covering America" (free).

Sunday-school teachers may give small boys very attractive little white yachts which may be bought at any store for 25, 15 or even for 10 cents. Divide the class into three equal groups and print on the bow of each white sailboat one of the names of these three real Baptist boats: (1) "Fukuin Maru" of Japan, (2) "Robert G. Seymour" of America, (3) "Henry Reed" of Africa. Appropriate stories to accompany these boats are, respectively: (1) "Little White Ship of the Inland Sea" (free), (2) "On Remote Waterways with Gospel Cruisers" (free) and (3) "Belgian Congo Cameralogs" (10 cents). There should be follow-up stories sent before New Year's: (1) "Log of the Gospel Ship"

(5 cents), (2) "Co-operative Contacts with Frontier Fields" (free) and (3) "Witch Doctor of Africa" (3 cents). A further continuation of interest would suggest mailing each week for several weeks some of the graphic hand-painted postals for sale by our Literature Bureaus at 15 cents a dozen. There is a special printed list of these cards which are to be ordered by number. For your convenience the following especially good cards on Japan about the Fukuin Maru would be suggested: numbers 19, 22, 35, 36, 37, 60, 63, 64, 65. For Africa and the Belgian Congo the following: 30, 31, 48, 49, 67. Needless to say after this "onslaught" of ships and sails and sealing wax, the boys will enjoy spending the five closing minutes of Sunday school discussing their respective fleet of ships. And this entire scheme is within the means of the most slender purse; while only God himself can tell the far-reaching mile-wide influence of the things we tie with red ribbons for Christmas, 1921.

## The Young Reserves

### A Kimono from Japan— for You!

DID you suppose for one moment that way across the whole Pacific Ocean there are people in Japan who read our Young Reserve columns? Well, there are! For we've had a letter from one of them. Indeed we have! A letter with real Japanese postage stamps on the envelope and curly-kew lettering over the back. And it was from a gentleman who sends us the most thrilling announcement: namely, that there's a kimono over in Japan dangling its quaint empty sleeves while waiting and waiting for the Baptist boy or girl under twelve years of age who will earn it.

All up and down America I seem to hear you saying: "Why, I'd like a kimono!" "Hurrah—how can I earn it, though?"

Well, you have to do about the nicest thing possible it seems to me:—just paint two pictures of polite little Japanese personages, and then answer a set of six questions!!! Now, doesn't it begin to sound as if YOU really stood a fair chance of poking your arms into those quaint dangling empty sleeves? Of course, it does!

This is the whole plan in a nutshell: our splendid (and oh! so busy) missionaries in Japan have written a small book telling what they've been doing in that land of cherry blossoms and jinrikishas this past year. Their book has an awfully nice cover, I think, with a Jap-O-Lantern bobbing cheerfully across the front of it, while some fascinating Japanese lettering says something which I simply can't read —although I've tried and tried! The name of this book is "Japan Annual, 1921," and it is brimful of pictures—two of them on page 28 are the jolliest little friends imaginable. What you will have to do first of all is to buy this book, of course, but as it only costs a quarter, you won't

mind spending it when there's the prospect of that kimono! This is the way to order it, by writing to:

"Literature Department  
General Board of Promotion  
276 Fifth Avenue  
New York City.  
Dear Sir:

Enclosed please find 25 cents in stamps for which kindly send to above address 1 copy of "Japan Annual, 1921," and oblige

Yours very truly,

(Your own name here, of course.)"

I can see you watching for the postman to bring it to your door! One minute later and you will be turning to page 57 to find the department headed "Something for Our Young Readers." Over the page appear the very simple directions and the two pictures of Masami Sam and O-Hana San to be colored in your daintiest way. There are also those six questions to be answered. Not hard questions, really. Just the kind that will be fun to search through the annual for!

The best part of it is that you are to send your answer to Japan, enclosing the two pictures, of course; and it will be straight from Japan to you that that kimono will come—provided that you send something worthy of winning it. Now who will be busy first, I wonder?

### Parlez-vous Japanese?

SINCE you may be wearing a Japanese kimono some time in the near future, I thought you might like to learn to say a few sentences in the language of that country—to startle your friends!

Hai means "yes."

Dozo means "please."

Arigata means "thank you."

Yo-ro-shin means "thank you."

These are not so hard to remember, but suppose you had to say "What is this?" with all these words: *Kore wa nani to moshi masu ka?* Really quite a mouthful.

isn't it? *Bateren* is the word for father; *Okkasan* for mother, and *Ko* for child. *San* after a name means Mr., Mrs., or Miss. *Sensei* is the way to say teacher.

And this long sentence is a Bible verse which you will find in John 3:16: "*Sore, Kami no seken wo itsukushimi—tamau koto wa, subete kare wo shindzuru mono wa horobidzu shite, kagari naki inochi wo uken tame ni, sono hitori umareshi ko wo tamayeru hodo nari.*" Wouldn't you just love to be able to say that to some Japanese person and watch the wonderfully surprised look of pleasure creep over their faces?

### That Voice of Yours

YOU in whose veins runs the fire of loving,  
For people, for plants, for little animals,  
For rocks and earth, stars and the elements,  
You have a secret Voice, always singing.  
It is never still. It runs with your haste  
And idles in your silence. It is everywhere.  
O you, for whom this passionate Voice sings  
And will not be silent, think now of those  
For whom no voice sounds. Of those who toil  
Without the singing voice,  
And live in a world which has not yet come through  
Into your world.  
O—can you not hear that the song your Voice is singing  
Is the song which is to bring that world of theirs  
Into the light which must light all men?  
Why else do you imagine that this Voice is singing?  
Why else do you imagine that the fire of love  
Runs in your veins?  
—ZONA GALE in *The Christian Century*.

### They Climb This in Japan

My first is the opposite of many.  
My second sounds like the seventh letter in the alphabet.  
My third is an exclamation.  
My fourth is an abbreviation for mamma.  
My whole is a mountain in Japan.

### They Kneel Down in This in Japan

My first is settling a debt.  
My second is another name for a heathen idol.  
My third begins the alphabet.  
My whole is a Japanese temple.  
"The little children of Japan  
Wear mittens on their feet,  
They wear no hats at all to go  
A-walking on the street.  
And wooden stilts for overshoes  
They wear out on the avenues."





# Religious Education



## International Uniform Lesson for December 18

PAUL'S LAST WORDS

2 Tim. 4:6-18. Golden Text: 2 Tim. 4:7

By JOHN A. EARL

### The Lesson Text

This letter to Timothy is acknowledged to be the last letter Paul wrote. After his first imprisonment probably he went to Spain in his zeal to carry the gospel as far west as possible. There is no reliable evidence that he ever reached the British Isles. During the reign of Nero when persecution broke out against the Christians, Paul was arrested and taken to Rome. It was during this imprisonment that his letters to Timothy were written.

### The Lesson Taught

As the title of the lesson is "Paul's Last Words," it is fitting that his last reflection, his last request and his last reaction should inspire the teacher in presenting this lesson.

### Paul's Last Reflection

The great apostle, awaiting martyrdom in a Roman prison, reflected on his past, his present and his future. First, he takes his stand in the present and writes, "For I am already being offered, and the time of my departure is come." There is a calmness and confidence in these words which the thoughtful reader cannot escape. Paul looks death in the face with the same triumphant faith which years before led him to write, "O death, where is thy sting, O grave, where is thy victory?" Again he is practicing what he preached to the Romans, "For I am persuaded that neither death, nor life \* \* \* shall be able to separate us from the love of God, which is in Christ Jesus our Lord." He uses two Old Testament figures to describe his impending death, viz., a drink offering and an exodus. Literally he says, "I am now being poured out," the idea being that his blood like a drink offering is about to be poured out as a sacrifice to God, and that with the shedding of his blood he will pass out of his Roman bondage into the liberty of the children of God by an exodus as definite as the exodus of the Israelites out of Egypt.

Then looking back over his Christian career he graphically describes his life and service in three picturesque phrases, viz., a fight, a race, a trusteeship. By the first figure he emphasizes his struggles with his own sinful nature, his fight against the tendency in his day of making the Christian church another form of Judaism and his battle with pagan immorality among believers in Christ. By the second figure, a race, he sets forth his progress in the Christian life and the satisfaction which is his as he reaches the

end of his earthly career in the consciousness that he never turned back. By the third simile he describes himself as a steward or trustee charged with the responsibility of keeping a sacred trust, the faith, probably meaning by the faith the gospel and its vital principles.

His last reflection in the prospect of death looks forward beyond the shambles of the Roman arena to the crowning day when the Lord shall place upon the immortal brow of Paul and all others who have loved his appearing the unfading laurel wreath of righteousness. In Paul's view the crowning day did not come immediately at death.

### Paul's Last Request

Paul's last request was threefold. He asked for companionship, for physical comforts and for occupation. Luke was with him, and he certainly appreciated the companionship and ministry of the "beloved physician." But he wanted Timothy and Mark. Paul was a social being. Like his Lord in Gethsemane he prayed that his three closest friends might be with him, Luke, Timothy and Mark. His desire for the presence of these friends in Rome was intensified by the growing terror due to bloody persecution which was making Demas and others flee. No longer in his own hired house as in the first imprisonment but shivering in the cold of a Roman prison, he asks for the cloak left at Troas. Unable to stand the monotony of idleness, he directs Timothy to bring the books and especially the parchments. These requests simply show that Paul was not unnerved and rendered helpless by his terrible circumstances. He was the same Paul always, "having learned in whatsoever state he was therewith to be content."

### Paul's Last Reaction

Paul's last reaction has to do with the sordid worldliness of Demas, the Judas-like treachery of Alexander the coppersmith, and the bloody persecution of Nero to which he evidently refers in the words, "I was delivered out of the mouth of the lion." He has no expressed censure for Demas. His reaction breathes sorrow and disappointment and a sense of personal loss as he puts the cowardice of Demas in three words, "forsook," "loved," "went." "Demas forsook me, having loved this present world, and went to Thessalonica." There is a volume in the three phrases. Paul's reaction with regard to Alexander the coppersmith is pronounced and positive. Feeling keenly the evil which Alexander has wrought against him personally, Paul warns Timothy to beware of him, while committing the evil-doer to the just judgment of God. But Paul can never stop with a negative note. Even with unhappy reactions working in his mind on account of Demas and Alexander and Nero, Paul will not permit such re-

actions to embitter his soul or obscure his fine optimistic faith. Therefore he closes his letter with a grand Amen in the words, "The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen." Thus drops the curtain on the earthly life of Paul.

## New Life in the Devotional Meeting

By FRANK O. EBB

Editor, Young Peoples' Publications, American Baptist Publication Society

The value and interest of a devotional meeting are usually measured by the time and intelligent preparation that have been given to it. A devotional meeting that "falls down" is commonly a failure because those responsible for it imagined that it would run itself.

**Prepare.** Begin at least three weeks in advance of the date of the meeting. Make a complete program including the numbers of the hymns to be sung, the passage of Scripture to be read, surprise element to be provided, discussion topics to be considered, and who is to do each. Last minute preparation is unworthy of the Lord. Careless preparation will reveal itself at every point.

**Advertise.** Use all the skill possible in writing the pulpit notice. Make it brief. Make it different. State the topic in your own words. Suggest some vital relation which this topic bears to life. Do the same thing in Sunday school. Use a bulletin board. Make posters. It pays to advertise.

**Leader.** Sometimes an individual; better to have several persons responsible with one as chairman. The group method is good. Use an entire committee at times. Invite a Sunday school class with its teacher to lead occasionally. The World Wide Guild will put up the best missionary meetings. Once in a while have the Sunday school superintendent. Use the pastor occasionally. An outside speaker is rarely advisable. Indeed any of these single adult leaders is likely to cultivate laziness on the part of the young people, and laziness needs no cultivation.

**Topic Presentation.** Let it be sometimes by an address or by several short addresses. Sometimes make it a Bible study with everyone participating. Occasionally write a series of discussion questions on the blackboard and let the members discuss them as they please. At times give out in advance (several days in advance) questions or topics to be discussed at a given time in the meeting. Try to do something a little different each time.

**The Open Meeting.** Assist timid or immature persons by suggesting in advance a helpful line of thought. Let discussion topics be presented throughout the meeting.





# Young People's Work



## Topic for December 18

CONSCIENCE: TEACHING IT, QUICKENING IT, OBEYING IT.

Proverbs 20:27; Acts 4:13-20; Rom. 2:15; Cor. 8:7-13.

**Conscience:** The word conscience is derived from the Latin "conscientia" (consciousness). It is not found in the Old Testament, and was never used by our Lord, but as employed by St. Paul "it is the inborn sense of right and wrong, the moral law within our hearts, which judges the moral character of our motives and actions, and approves or censures, condemns or justifies accordingly. This universal tribunal is established in the breast of every man, even the heathen. It may be weakened, perverted, stupefied, stifled, and hardened in many ways, and its decisions are more or less clear, just, or imperative, according to the degree of moral culture."

**Teaching it:** Conscience needs teaching. Conscience is that moral instinct which tells us to do right; but what that "right" is, just what particular obligations we shall feel, what particular ideals shall move us, is left to be determined by experience. One man's conscience will permit him to do what another man's conscience will tell him is morally reprehensible. Conscience needs to be informed. On the one hand, one's conscience may be infected with morbid scrupulosity, so that a possessor will torment himself with useless questions which have no moral value whatever. Such were the "weak" faith who, if they ate meat offered to idols, because of their weak consciences offered defilement. Yet they need not thus have vexed their souls. The idols were nothing, meat offered to them there suffered nothing. If they ate they were neither better nor worse morally; what is, the mere fact of eating had no virtue or vice in it. Their consciences needed enlightenment. On the other hand, the multitudes of people who do in good conscience what must be in God's sight evil. In such a spirit Paul persecuted the Christians, and stood by approving while Stephen was stoned.

The education of conscience is part of the whole educational process. Instruction, training, social experience, all have their places. The one infallible way to teach conscience is to be loyal day by day to the measure of light and guidance therein granted.

**Quickening it:** How shall we keep our consciences quick, tender and responsive? Conscience is notoriously dulled and hardened in many. Sympathy with our brethren and fellowship with Christ is the way! These weak brethren of whom Paul speaks are clearly seen by the mature and healthy mind to be cultivating scruples about trifles. Yet, what should be the Christian's attitude? Should he ride rough-shod over

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

them? Nay, "through thy knowledge shall the weak brother perish for whom Christ died?" "Take heed lest this liberty of yours become a stumbling-block to them that are weak!" We can never go wrong by excess of charity. Moreover, in this course of self-abnegating conduct, the disciple will discover a wonderful companionship with his Master. For he it was who supremely bore the infirmities of the weak and pleased not himself. No one's conscience can be dull in such a fellowship.

**Obedying it:** And the Scripture's teaching is that conscience must be obeyed. A Christian must follow his conscientious conviction even though his conscience be imperfectly enlightened. "To him that esteemeth anything to be unclean, to him it is unclean." You must not do what conscience tells you is wrong, whatever be the abstract merits of the case. You must do what conscience tells you is right. But you also must keep conscience tender and assure its progressive enlightenment until it becomes indeed the very "candle of the Lord" in the spirit of man. And by obedience it will become so. For "if any man will do His will, he shall know."

## The Woodlawn Way

REPORTED BY MISSES EUNICE EDDY AND ELIZABETH COSSUM

The B. Y. P. U. of the Woodlawn Church of Chicago has always been an A1 society. Our meetings were well attended. At least so we thought until we found out how many young people we could crowd into our room for a service. We had good leaders. Unusually good, as a rule. The young people of the society were most willing to take their turns in leading the devotional thought of the society, and they did it with skill, enthusiasm and genuine Christian devotion. Year after year we achieved the standard of excellence in competition with the other societies of Chicago. We were active, too, in city missionary work, to which we gave prayer, time, and money.

### Falling Behind.

But we fell far short of the ideal society—hopelessly short. We were not making new Christians. We were not accomplishing the primary end of the B. Y. P. U.—that of bringing people to Christ and to the church. There were absolutely no definite results along the line of soul-saving. We found, too, that there were hundreds of young people in the church whom we never reached, in whose pro-

grams the B. Y. P. U. had no part. And there was seldom a stranger among our attendants. For many of our young people this short session from 6:30 to 7:30 took the place of the evening service, and people coming to church were met by throngs of young people leaving the church as the evening service opened. And the young people's service was a great deal like a peaching service. The leaders put forth splendid thoughts—practically exhausted the subject of the evening, so that at the time for testimony there was the prolonged silence so painful to all, broken at last by one or two of the old faithfuls.

Our pastor never blamed us for our shortcomings. He said it was the fault of the system. Young people crowded into an hour on Sunday evening had no time for development; no time to make the meetings interesting and helpful and attractive. We must have more time in order to remedy the shortcomings we felt must be overcome to justify our existence.

### Pastor Gets into the Game.

We could hardly but agree a change was needed, but it was our faithful and loving pastor who worked out the plan for our new society. We never could have worked out such a system for ourselves, and we even had difficulty at first in recognizing the wisdom of his suggestions. It all seemed so impractical and useless. The plan was to transfer the meeting to the mid-week, where we could meet at eight o'clock and have an hour's devotional meeting followed by a social period of an hour and a half, the social varying from week to week, and including two evenings for circle games, relays, etc.; one musical program in which our own young people and guests should take part; one informal evening, with no plan except conversation with strangers and friends. Whenever a fifth night in the month occurred, our pastor was to invite in some excellent speaker who should give us a broader view of the world. Refreshments were to be served at each meeting.

### Some Said: "It Can't Be Done."

It sounded like an elegant plan, if we could only get it started. But with the numbers we then had, the undertaking looked ominous; and so many of our folk said they could not come on a week night. The choosing of a night for our meeting would be an impossible task, we thought. There were bound to be some of our faithful ones who could not attend. Every evening mentioned met with loud opposition. And if we made the change, how would that help us to build up the weak points of the union? How could we save souls? How could we reach more people? How could we make our meetings more interesting than the various lures of a week night? Then, too, we felt sure that the young people would not come to the

(Turn to page 1411)



## A Conference Prayer

Offered at the opening of the Conference on Limitation of Armaments, Nov. 12, by Dr. W. S. Abernethy, pastor of Calvary Baptist Church, Washington, D. C.

"Almighty God, we thank thee for the coming of this eventful day. We have seen it from afar and now we rejoice that it has at last dawned. May it bring untold blessings to a troubled world. O Thou Omnipotent One, as in other days, we believe that thou dost guide in human affairs. Thou hast made of one blood all nations that dwell upon the earth and, though we are of many races and many tongues, yet the interests of the few are the interests of the larger number.

"May we feel assured that the welfare and happiness and prosperity of the human family are inexpressibly dear to thy heart.

"We pray for clear vision, or we shall grope blindly for the light and lose our way.

"We pray for hearts lovingly sympathetic to human distress wherever it may exist, or we shall sink into the depths of a miserable selfishness.

"We pray for minds willing to believe that the strong ought to bear the infirmities of the weak, or we shall miss the great joy of service.

"We pray for the forward look, or we shall be overwhelmed in hopeless pessimism. Give us the ability to think clearly, to judge fairly, to act

wisely. Help us to think less often of our rights and more often of our duties and responsibilities.

"We pray at this hour on behalf of a world in sore need. Thou art not unmindful of the sufferings of thy people. The cries of multitudes of widows and orphans have come up before thee, O God. We have had our terrible baptism of blood. There is hunger and pestilence and unutterable anguish. God forbid that the woes of these years should ever again be visited upon the earth. Can it be that thou hast permitted us thus to suffer in order that we might turn from our own devices to thee and acknowledge thee as king of our lives and our destinies? Out of the depths we cry unto thee. Save us or we perish.

"May we walk softly and humbly before thee this day and throughout the fateful days of this great conference. May we be intent on knowing thy will; and, knowing it, may we have the courage to do it. And may it not be that the findings of this conference shall be so wise, so far reaching and so beneficial that all mankind may take new hope and fresh courage? And to thee shall be the praise and the glory forever and forever. Amen."

## The Fellowship Ship Sails on Time

The S. S. "Esthonia" of the Baltic American Line sailed from New York harbor Wednesday afternoon, November 23, with large quantities of supplies in her hold for the suffering peoples of Northern Europe. Associate Secretary W. B. Lippard was aboard the vessel, in charge of the shipment. Officers of the "Esthonia" manifested a very keen interest in Mr. Lippard's mission, and established cordial relationships with him immediately.

Several friends were at the ship to say farewell to Mr. Lippard and to bid him godspeed on his mission of fellowship. Among them were Editor H. B. Grose of *Missions*; Missionary V. G. Krause of Bengal-Orissa, who has been in charge of the warehouse and the shipping arrangements. Miss Helen Hudson of the Woman's Board, who organized the White Cross Societies in the Northern Baptist Convention for the splendid effort to "Fill a Ship in Fellowship." Foreign Secretary James H. Franklin, Mr. Mornay Williams, Vice-Chairman of the Board of Managers of the Foreign Mission Society, Miss Helen Clark of the Woman's Society, and also several other representatives of the staff at 276 Fifth Avenue. Coe Hayne also was present with his camera.

As Mr. Lippard went up the gang plank and his name was called, one of the officers exclaimed: "Why man, for two days I have been receiving letters and telegrams for you!" All of the telegrams

were read before the ship sailed. Some of them were as follows:

"Maine sends fellowship to follow on ship."

"Rhode Island wishes you godspeed on your errand of mercy. Kindest greetings from the state of Roger Williams to our brethren across the sea. Our prayers will follow you daily."

"May those to whom you bear greetings have the joy we feel in this expression of fellowship. God bless you."

"Convey to European Baptists greetings from Minnesota Baptists."

"May God's love overshadow and protect you on the splendid mission of mercy on which you are starting. Kindest greetings of Michigan Baptists to our brethren in the stricken lands. Our prayers go with you."

The commander of the "Esthonia," Captain Christianson, went below and came back with the report that our supplies aboard his own vessel, which are for distribution in Poland, Latvia, Lithuania, Esthonia and Russia, filled nearly three-fifths of the ship's regular cargo space. Lying at another dock was the S. S. "Oropesa," of the Royal Mail Line, on which the supplies were being placed for distribution in Austria, Czechoslovakia and Germany.

The "Esthonia" is due to make a brief call at Cuxhaven, near Hamburg, on December 4, when representatives of Baptists in Austria, Czechoslovakia and Germany will meet Mr. Lippard and receive instructions regarding the shipment of sup-

plies on the "Oropesa," designated to their countries. The "Esthonia" then proceeds through the Kiel Canal into the Baltic Sea, and is due at Danzig December 6, where Rev. K. W. Strzelec and others will receive the large shipment consigned to Poland. The vessel is due at Libau December 8, where Rev. J. A. Frey, of Latvia, and representatives of Esthonia and Lithuania are to meet Mr. Lippard. The American Relief Administration (Mr. Herbert Hoover, Chairman) has cabled one of its representatives at Riga to meet Mr. Lippard at Libau and to take charge of the supplies which are to be distributed in Russia. In Russia the distribution is to be made by the American Relief Administration among the people who appear to be in greatest need.

Clothing is still coming in to the European Relief Warehouse, 348 East 23rd Street, New York City, which will be kept open several weeks longer. Those who were late in making shipments still have an opportunity to send supplies into Russia. All the clothing and other supplies received after this time will be sent into Russia for distribution there in co-operation with and with the aid of the American Relief Administration.

## An Americanization Pageant

On the evening of November 10 a most interesting Americanization program was successfully carried out in the Second Avenue Baptist Church in New York City. It was the first of such a series planned by the Baptist City Mission Society of New York. Miss Mary Comstock, Americanization Secretary for New York City, and Rev. Antonio Gallopi, assistant to Dr. Mangano in the International Baptist Seminary, were in charge of the pageant which they had co-operatively prepared. Mrs. Mabel Farnham Mangano gave considerable time in assisting in the preparation and conduct of the pageant, and in securing from John Wanamaker's an exhibit of Italian furniture, including a chair that was over three hundred years old.


Rev. Raffaele Mingioli, pastor of the Second Avenue Italian Baptist Church, and his people co-operated with the committee in a most enthusiastic and efficient manner in the preparation of the dinner preceding the pageant and in the conduct of the program itself.

The first part of the pageant represented Italy bringing her gifts to America, thus helping to make America greater and nobler. The famous Garibaldi hymn and the Star Spangled Banner were sung.


One of the most delightful features of the evening was the music, instrumental and vocal, by Miss Carbonari, a member of the Italian Church at Judson Memorial. For her solo her teacher, Prof. Fontana, played the accompaniment.

The Bersaglieri, four in number, gave a scene in costume prepared by the Rev. Luigi Buffa of the Fordham Italian Church. Superintendent Sears, of the Garden City Mission Society, gave a short address explaining the purpose of this series of meetings in helping our Baptist constituency to become better acquainted with the contributions made by the various nationalities to our higher American life. The plan is a novel one and the future entertainments should have a large attendance not only on the part of our foreign speaking Baptists, but more especially from our English churches. Miss Comstock and her assistants are rendering a unique service to the denomination by these high grade Americanization entertainments. FRANK L. ANDERSON, President, International Baptist Seminary.





# Our Own Folks



## Connecticut Baptist Anniversaries

DANBURY, once famous for the "Danbury Hat," and still noted far and near for its "Annual Fair," is located at the extreme southwestern section of the state, in the foot hills of the Berkshires, "beautiful for situation" whither the Baptist "tribes went up." The Baptist house of worship in Danbury is one of the finest in the state, architecturally.

The hospitality of the church and city was wholeheartedly spontaneous, because of the thoughtful interest of one Ellis Gilbert, pastor of the entertaining church. Mr. Gilbert settled with the church in 1917. Through his strong and wise leadership the church is doing a constructive piece of work for the community and the kingdom of God.

### What Fine Men!

Thus, under the most favorable circumstances, was held the ninety-eighth annual meeting of the Connecticut Baptist Convention, probably the most epoch-making in the long history of the convention.

At two p. m. on Monday the ministers met in their fortieth annual conference. What a fine body of men; devoted, forward-looking, undaunted, facing heroically our denominational task. The president, Rev. A. F. Purkiss, having moved from the state, Rev. E. E. Gates, pastor-at-large, presided. "Why Men Sleep in Church" and "The Teaching Function of the Church" were the essays presented, respectively, by Rev. E. Farley, Suffield, and Rev. D. B. MacQueen, Bridgeport. The essays were most favorably received, calling forth a somewhat animated discussion. The new officers elected for the ensuing year were: president, D. B. MacQueen; secretary, Rev. F. F. Wolfenden, Meriden.

An informal reception to ministers' wives and widows was held in the church parlors at 4:45 p. m. on the opening day of the anniversary. The hostesses were Mrs. Ellis Gilbert and Fannie H. Fairclough. At the same time the board of trustees of the state convention were convened in annual session to review the work of the past year, and plan for the work of the new year.

On Monday evening Rev. Clifton D. Bray, president of Bates College, Maine, spoke on "Christian Leadership for the New Day" before the Connecticut Baptist Education Society, assembled in its one hundred and second annual session. Dr. Bray convincingly pointed out the outstanding elements necessary in the new-day leader. "One who thinks straight," "sees visions" and is capable of "sustained enthusiasm." Officers elected for another year were: Rev. Herbert Judson White, Hartford, president; Rev. B. N. Timble, Meriden, secretary; Mr. Fred B. Bunnell, New Haven, treasurer.

Tuesday morning brought New England's best sample of an autumnal day. The sun-kissed glory of the surrounding hills reminded convention goers from whence came their help. Large congregations were in attendance at all the sessions. At ten o'clock President J. N.

Lackey, called the convention to order for the fifth consecutive time. After devotions conducted by Rev. W. J. Barnes, Stamford, the address of welcome by Mr. Charles K. Gillette, and the usual formalities, President Lackey delivered his annual address, and with statesman-like vision emphasized among other things, a campaign for law enforcement, the placing of our churches squarely behind the idea of an association of nations for world peace with a fitting program leading up to Armistice Day celebration, the creation and fostering of a denominational consciousness with a world outlook and the acceptance of our state denominational goals in the interests of the New World Movement. Other periods of devotion were conducted by Rev. J. L. Schoeppler, South Norwalk; Rev. J. E. Harris, Norwalk; Rev. F. S. Clark, Rowayton, and Rev. W. M. Richardson, Bridgeport.

After the appointment of committees, Rev. A. B. Coats, laid before the convention the report of the board of trustees. Marked features of encouragement were noted in the report. Among other things, the fact that there were 1152 received into the churches by baptism last year; the largest number since 1908, the attention was called to the social settlement center opened in New Haven, in the supporting of which the convention shares together with the New Haven Baptist Social Union and the A. B. H. M. Society. It was pointed out in the report that the convention was approaching the one hundredth anniversary of its organization. The appointment of a special committee was recommended. A strong committee was later appointed to arrange a suitable anniversary program for 1923.

### Greatest Year in History

Unusual interest was shown in the report of Mr. Charles E. Prior, treasurer. Financially, the past year was the greatest in the history of the convention. Mr. Prior's report showed a balance in favor of the convention amounting to \$580.18.

Mrs. J. D. Rough reported for the committee on the union of the woman's missionary societies within the state, after which Rev. Edgar R. Hyde, Middletown, preached the annual sermon on the topic "The Christian's Debt to His Day and Generation," based on Rom. 1:14-15.

The session of the afternoon was given over to reports. Interest was centered in the report of the pastor-at-large, and the reports on evangelism and the "State of Religion in the Churches" by Rev. James McGee, New Haven, after which the newly organized Woman's Baptist Mission Society of Connecticut held its first annual session. The speakers were Miss Anna L. Prince, Burma, and Miss May Covington, Central America. The new society has behind it fifty years of organized woman's work, as represented in the three conferences of W. B. F. Society and the W. B. H. Society in the state. The new organization adopted a constitution expressing loyalty to the national parent organization, as well as the state convention and the General Board of Promotion, through the State Board of Promotion. The first action of the new society,

after prayerful consideration, was to vote the adoption of the plan for raising the \$6,000,000 by the women of the North toward the completion of the \$100,000,000 campaign. Committees were appointed and plans made for associational meetings early in November to line up the women of the state. The officers elected: president, Miss Mary L. Howard, Hartford; first vice-president, Mrs. A. L. Mulloy, Waterbury; second vice-president, Mrs. C. S. Carter, Ansonia; foreign secretary, Mrs. J. B. Kent, Putnam; home director, Mrs. W. T. Thayer, Hartford; recording secretary Miss E. Louise Carey, Hartford; treasurer, Mrs. A. I. Ward, New Haven; member-at-large, representing the General Board of Promotion, Mrs. J. D. Rough, Norwich. At the closing session of the day, "Our Baptist Work in Europe" was visualized by means of the stereopticon, after which Rev. H. B. Sloat, director of promotion, presented his report. The address of the evening was delivered by Rev. F. L. Anderson, Newton Theological Institution, on the topic "The Witnessing Church." It was characteristic of the erudite professor: original, forceful, timely and searching. If put into effect it means "a complete revolution" in the program of our churches. Given a Christian experience each member of every church should be always bearing witness to the fact of Christ in the individual life, and the possibility of his presence in every life for all of life.

### Two Significant Resolutions

On Wednesday, the morning session was given over largely to the consideration of the work of the department of religious education. Rev. W. T. Thayer, director, presented an exhaustive report of the year's work. After the report of the commission by Rev. W. T. Aiken, Torrington, Rev. Gilbert N. Brink, Executive Secretary of the American Baptist Publication Society, spoke on the topic, "The Publication Society and Northern Baptists."

Judge E. K. Nicholson, Bridgeport, followed with a paper on the subject: "Nationalization or Federalization—Which?"

The closing session of the afternoon was occupied with routine matters. Of especial interest was the report of the committee on resolutions prepared by Rev. D. P. Gaines, Rev. E. Scott Farley and Miss Rosa O. Hall. The report voiced among other things, the purpose of Connecticut Baptists to complete the "Unfinished Task" of the New World Movement, to make suitable use of Sunday, November 6, to promote interest in world peace, to emphasize the teaching ministry of the church, to voice our unqualified sanction of the Volstead Act and of the Willis-Campbell Bill, now before the United States Senate, to endorse and urge the immediate passage of the proposed constitutional amendment prohibiting sectarian appropriations, as per House Resolution 159. Two resolutions were presented from the floor and favorably acted upon. Rev. M. R. Foshay, New Haven, presented a resolution endorsing the action of Mrs. Helen Barrett Montgomery, president of the Northern Baptist Convention, in requesting that there be no pre-con-



tion conferences at Seattle in 1922. Rev. E. R. Hyde, Middletown, presented a resolution—"opposing the acceptance or holding by state or national societies trust funds to which theological tests may be attached."

## Chicago Baptists Astir

### The Chicago Social Union

The Baptist Social Union of Chicago held its first meeting of the season on Tuesday evening, November 15. The meeting place was the Hamilton Club. The remodeled building of this club furnishes

The newly elected officers: President, Rev. J. N. Lackey; first and second vice-presidents, Mr. C. P. Walker, New Haven, and Mrs. A. L. Mulloy, Waterbury; secretary, Rev. A. B. Coats, Hartford; treasurer, Mr. C. E. Prior, Hartford.

worth-while life. He took the five principles which Marshal Foch declared had governed him, and under the illuminating analysis of Mr. Clausen their application became comprehensive. The principles are these: 1, supreme command; 2, training



admirable facilities for a meeting place for such a social and inspirational function as the meetings of the Social Union are meant to be.

The spacious dining room on the ninth floor was filled with an eager group of Chicago Baptists when the sound of the gavel in the hand of President C. R. Holden called the meeting to order. After partaking of a dinner that resembled dinners served in the good old pre-war days, some necessary business was transacted. The new pastor of the First Church, Rev. Perry J. Stackhouse, was introduced. He responded briefly and pointedly and expressed his pleasure in having this opportunity to face and meet the problems of Chicago.

The main part of the evening's program was an historical survey by Judge Jesse R. Baldwin and an address by the brilliant young pastor of the First Church, Syracuse, N. Y., Rev. Bernard C. Clausen.

Judge Baldwin gave a brief sketch of the forty-four years' history of the organization and the principal speakers and addresses made during the period. He asserted that originally the organization was made up of laymen only—that in the mind of the originators this was to be an institution that the ministers were not to "run!" Evidently the laymen found themselves lonesome or lacking in something for in the evolutionary process of the Union's growth the women have been added to the membership as have also the pastors!

The address by Mr. Clausen was as outstanding and striking as his reputation had led his hearers to anticipate. In a speech that sparkled with humor, but which was filled with substance he gave to Chicago Baptists his conception of a

for supreme command; 3, morale more important than material; 4, there is only one way to be beaten and that is by giving up the fight; 5, when being pushed back, attack!

Rev. Francis Stiffer for the program committee announced that the speaker at the February meeting would be a Baptist leader who has come into national prominence in connection with the U. S. Labor Board, former Governor of Tennessee, the Hon. Ben. W. Hooper. His appearance before the Union will insure a large assembly.

### The Newest Baptist Church

The newest Baptist Church in the Chicago Association is the Judson Baptist Church located at Austin Blvd. and Berkshire, Oak Park.

Early in the spring of 1920 a committee was appointed by the Austin Baptist Church to look over the rapidly developing residential section around Austin Blvd. and Division St. This committee decided to seek the cooperation of the Austin Swedish and Oak Park Churches. Committee representing these three churches sought the help of the Baptist executive council. Three lots were secured on the corner of Austin Blvd. and Berkshire Ave.

On Children's Day, June 12, 1921, a portable building was placed on the lots of the executive council and dedicated.

Rev. Albert H. Gage, director of religious education, was asked by the council to take charge of the work. The next Sunday a modern departmental Sunday school was started. The beginners' department had three scholars, the primary department four and the junior department three. Now there is a school of

more than one hundred, meeting in one room of a portable building, but having all the officers and departments of a modern school with graded lessons through the junior department.

A temporary organization was formed which carried the work until Wednesday evening, Nov. 2, 1921, when fifty-nine letters were deposited from eight different churches, a constitution, covenant and articles of faith adopted and officers elected. The constituency list will be left open until Dec. 2, by which time it is confidently expected that there will be at least seventy-five resident, active and contributing members.

### Detroit Doings

BY ALBERT H. FINN

#### The New Christian Center

The first Christian Center for Negroes initiating from Baptist resources—the American Baptist Home Mission Society and the Detroit Baptist Union—was opened in Detroit on Oct. 20-30. It is true there is a fine institution of similar character in Pittsburgh, but the Baptists were invited to take over after it was established as a community center. Mrs. E. W. Moore, who is superintendent of the Pittsburgh house, and her able husband, Rev. E. W. Moore, who is director of Negro work of the Home Mission Society, came and lent their inspiring personalities to our Detroit event.

The new center is located at 1718 Russell Street, between Catherine and Sherman Streets in the very midst of the downtown Negro congestion, and is in direct charge of Miss Alexander, an appointee of the Women's Home Mission Society and a very efficient trained worker. Miss Harriet Cooper, head of the women's work of the Detroit Baptist Union, has given much of her time to this new departure and largely through her influence the women of our white Baptist churches furnished the building, making it possible to take up at once active service along domestic science, Bible school and young people's work. The Second Church presented a fine gymnasium outfit to the new center.

Other denominations and the civic authorities have evidenced a keen interest in the new enterprise. At the opening service, when W. Sherman Lister, president of the advisory council of the Detroit Baptist Union, presided, addresses were given by Dr. H. C. Gleiss, superintendent of the Detroit Baptist Union; Dr. Pearson, executive secretary, Detroit Council of Churches, and Dr. Gantz, of the Presbyterian group. Mrs. Moore delivered the principal address.

Saturday morning a session for ministers was held with Dr. T. J. Villers, presiding, when addresses were made by Dr. Gleiss and Rev. E. W. Moore and Evangelist Stough.

Saturday afternoon a reception was given to the ladies of the white Baptist churches. Miss Cooper, Miss Alexander and the women of the Negro churches acting as hostesses.

Saturday evening there was an enthusiastic young people's rally, Robt. W. Harris presiding. Rev. R. L. Bradby, superintendent Advisory Council, Rev. A. V. Allen, director religious education, Detroit Union, and Rev. E. W. Moore, delivered addresses.

Sunday afternoon there was a woman's rally with Miss Alexander presiding. Mrs. E. W. Moore was the principal speaker.

Last week the new Christian Center was almost exclusively engaged in the Christian Workers' Conference which was a replica of the conference held in the Woodward Avenue Church. This has been an



outstanding event and has been largely attended by the members of our Negro churches. Many evidences of appreciation have been given and Rev. R. L. Bradby, who gives much of his time to the Negro group and its upbuilding, is delighted with the work accomplished.

Dr. Villers, of the First Church, is busily engaged in the ingathering following four weeks of special meetings led by Dr. Stough, of Wheaton, Illinois. The meetings were largely attended.

The Detroit Baptist Union, at its last quarterly meeting, voted to extend its area of operation to fifteen miles of the city limits. This is in agreement with the Detroit Baptist Association, whose area is coterminous. A division of labor has been agreed upon. This will allow the Detroit Baptists to better care for the rapidly developing suburbs that are virtually a part of the city proper. The Michigan Convention has aided in this desirable adjustment.

The Detroit Baptist churches are deeply interested in our New World Movement

and the result of the recently held meeting of the General Promotion Board in Indianapolis, the stewardship leaven is working and the whole program adopted at Des Moines is expected to be carried out.

The greatly needed new house of worship for the Royal Oak Church is already in process of erection. This high-class residential suburb of Detroit has one of the oldest churches in Michigan—organized in 1839—which has seen many ups and downs, but today under the inspiring leadership of Rev. Geo. E. Dawkins it is emphatically up. When completed the property will be worth approximately \$100,000. The new building is located opposite the high school on Main Street. The work will be rushed.

**The Kansas Baptist Convention**

The meeting of our Baptist forces in Kansas October 10-13 was exceptionally good. Attendance broke past records, an intense interest was manifested from the

opening of the conference on fundamentals, Monday forenoon until the last word of the convention Thursday night.

The series of addresses brought by Dr. Joshua Gravett of Denver and Dr. J. J. Ross of Chicago were unusually helpful, both because of their inspiration and their splendid uplift. Dr. J. B. Smith of the First Church of Wichita preached the annual sermon on "Christ's Contribution to the World."

The reports presented to the convention by the board of directors, by the standing committees, and by the special committee on Ottawa University had been prepared with great care. Some of them are documents of unusual merit.

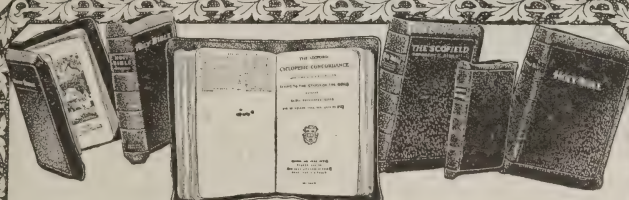
The report of the board of directors showed that ninety-six different workers had been employed by the convention and the organizations with which it has co-operated. These included the general workers, the field forces, the pastors and special missionaries. Not all data was at hand, but it was evident that the number of baptisms and additions to the churches resulting from the labors of convention workers far exceeded that of any preceding years.

The convention accepted the proposition from the American Baptist Home Mission Society to take over the church edifice accounts and agreed to maintain "The Home Mission Edifice Fund," in keeping with the terms of that proposition. Report was made on trust funds amounting to \$9,341.62 and permanent funds amounting to \$15,835.52, with other property holdings. The board of the convention is projecting plans for safe investment of its funds and constructive work in its church edifice department.

The department of promotion traced its activities of the year, analyzed graphically the relation of the churches to the New World Movement, and reported the receipts by months. It was shown that while a great part of the constituency had not yet entered the New World Movement and while many churches now counted as in the movement have made but a small start toward their share of the financial collections, our offerings for benevolence are practically three times what they were before the New World Movement began. The convention voted heartily to cultivate enlarged immediate offerings, and to carry forward urgently its part of the One Hundred Million Campaign.

Not in a generation have our people come up to convention with as much intensity of feeling. Three crises of discussion seemed inevitable. They gathered about: a confession of faith, a constitutional amendment, and the condition of our school. The battle of tracts that broke out before the meeting began brought its shock to us all, but possibly helped to clear the atmosphere. As the days passed we had definite evidences of God's gracious leadership and special proofs of the patience, fidelity and good sense of our brethren.

In the midst of the meetings the following resolution was submitted and after ardent discussion adopted with but few dissenting votes: Resolved—"That in view of the great program now before our denomination and the tremendous cry of need which comes from a needy world, we carefully refrain from any course which is at all likely to engender strife or cause division within our ranks; That we reaffirm our belief in and adherence to our historic Baptist beliefs, especially as expressed in the New Hampshire Confession of Faith, upon which our churches



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## Cook Academy Takes New Start



COOK ACADEMY ORCHESTRA

Front row (seated) left to right—C. Smith, G. Lawton, D. Miller, G. Eaton, L. Sadler, A. Parce, M. Brush, L. Cummins.  
Back row (standing), left to right—Prof. Paul Vickland, A. W. Blair, K. Gardiner, G. Gomez, A. Lawson, C. Sydney, R. Hodges, C. DeSoto, E. Raymond, J. Velasco, W. Vickio, M. Conde, B. Gere, W. Ball, W. Wood, J. Parker.

Cook Academy at Montour Falls, N. Y., has been remodeled and equipped at an expense of nearly \$80,000, and reopened this season with 120 students (not counting music students), and a faculty composed of Principal Bert Cate, Vice-Principal L. W. M. Wilson, Rev. Walter C. Mason, Merrill C. Wiseman, Winthrop D. Follansbee, Dominic De Francesco, Paul Vickland, George Hanford, Miss Frances McDowell and Mrs. D. DeFrancesco.

At the present writing there are eighteen in the Cook Academy Orchestra and six in reserve. Public performances have received heartiest approval. An exchange concert with Keuka College takes place before Christmas. Plans are under way for the orchestra to play in Elmira, N. Y., and other points.

Any society or church wanting the services of an orchestra of this size or part of the number can secure them by meeting their traveling expenses.

The Cook Academy Football Team is doing splendid work and winning games against strong teams in a way that is arousing favorable comment everywhere. The boys are developing a powerful machine and their play is hard and fast. The Cook spirit is the spirit of hard play and clean play and the present team is lifting this ideal to a high plane.

An attractive schedule of concerts will be prepared that the communities about may enjoy the performances. An exchange of attractions has been arranged with



COOK ACADEMY FOOTBALL SQUAD

Front row (seated), left to right—Boyce, Salmons, Lee, Sydney, L. Sadler (Captain), W. Vickio, Wood, Hubble, Moore, Petty.  
Middle row (kneeling), left to right—Raymond, Conde, Updike, Settimo, Morton, Danley, Griffis, Pike, Savettiere, Williams.  
Back row (standing), left to right—Prof. Follansbee (Coach), Rodriguez, Parce, Haller, Hern, Cummins, Eaton G., Hand, Ball, Feagles, Prof. DeFrancesco (Graduate Manager).

have been established and most of our pastors have been ordained."

The report of the special committee on Ottawa University was a thorough going document bringing data from three sets of questionnaires with opinions from former students, present students, members of the board of trustees and the faculty. The report expressed confidence in the moral and religious atmosphere of the school and in its teachings, and religious faith and life. It set forth the

denominational attitude of the trustees and faculty, the relation of the school to the state convention and made many practical recommendations. It is the first masterly study of our educational situation for a number of years and will accomplish much toward the establishment of confidence. The convention appointed a committee which, in co-operation with a similar committee from the college, is requested during the year to work out plans for a closer co-operation, investigat-

ing the possibility and advisability of denominational control through the state convention.

Much interest was shown in the Sunset Home and Hospital of Concordia, Kansas. This is a worthy institution that has been built up and maintained by the Swedish Baptists of this section. A proposition to join with the Swedish Baptists in the development of an enlarged institution was considered favorably and a committee appointed to study plans and report.

Keuka College so that the Keuka Glee Club performs at Cook and the Cook Orchestra performs at Keuka.

The dining room service has received the hearty approval of every boy in school. Each room is steam heated, electric lighted, with hot and cold water and equipped with all the furniture needed.

The Y. M. C. A. under capable management is ministering to the spiritual needs and ably seconding the Bible instruction.

Rev. W. H. Cox is actively at work in Newberg, Oregon, and the congregation is growing. Old debts are being liquidated. The pastor will commence a special series of meetings about the middle of December.

Pres. Arthur E. Bestor of the Chattanooga Institution, with Mrs. Bestor has been since late in September in Europe. The plan was to spend a little time in England and France, then go across central Europe by Berlin-Bagdad railroad to Constantinople and by coasting steamer to Beirut. Here they will join some members of the faculty of the American University for a trip through Palestine, then go on to Egypt, and thence by sea to Italy. Mr. Bestor will return home, sailing from Naples early in February, while Mrs. Bestor and the children will remain in Europe until May or June. Mr. Bestor is president of the Baptist Social Union of New York City.



The climax of the convention program came with our honored speakers. Mrs. Helen Barrett Montgomery, president of the Northern Baptist Convention brought great inspiration. She delivered a message to the women, brought a strong denominational address before the convention Wednesday night, and made earnest appeal for unity, prayer and advance on Thursday. Dr. J. Y. Aitchison, general director of promotion, brought two timely messages, conducted two conferences on the New World Movement and impressed all with his manly qualities and with our obligation to go forward in the One Hundred Million Campaign and in our service to Christ throughout all parts of the world.

Our people returned from Topeka with appreciation of our large tasks and better united for advance. The next meeting will be held at Hays, in the western part of the state.

## The Woodlawn Way

(Continued from page 1405)

Sunday evening service if they weren't attracted first by B. Y. P. U. on Sunday night.

### A Try Out.

But with all our misgivings, we followed our pastor and decided to try it out for a year. The year is now over, and we wouldn't change back to the old order any more than a butterfly would crawl back into a cocoon. The problems of the change and the weaknesses of the old society have alike been untangled and overcome. We are not perfect; but we are happy. More people have been brought to Christ and his church in the last year

as a direct result of the B. Y. P. U. than in its whole previous history. The membership and attendance have increased over 100 per cent. We now have an active (we mean *really* active) membership of 150, after having dropped the names of all whose attendance had been so irregular as to warrant such action. Our average attendance, *without visitors*, is eighty-five. We never have a meeting in which there are not new faces. Scores of young people of our church and community never think of going elsewhere Thursday evening; they all find some way of evading studies and other engagements on our B. Y. P. U. night. And there's no way of getting acquainted like chatting over a refreshing glass of frappe or a popcorn ball. Of course there's a friendly atmosphere in the Woodlawn Church. People love to come to our meetings. And when they are interested in the society there is no difficulty in obtaining a response in testimony of Christian experience or B. Y. P. U. loyalty. Attendance on the evening services Sunday and Wednesday has been increased manyfold. We love our union and our church more and more. We are proud to invite our friends to visit us. We know we will have something enjoyable to offer them.

### A Home Run.

Our new president has set before us three maxims of utmost importance to the success of our society. The first is *work*; the second is *Work*; and the third is *WORK!* We are working, and we are succeeding. We thank God and our pastor for leading us on into increased joy and service in the Kingdom of Christ.

## Church News by States

**I**N each state the director of promotion is an agent of THE BAPTIST. Unless some other person has been designated, as in a number of states, news items intended for publication should be sent to him. This does not deny the privilege always belonging to churches of sending matter direct to the office. In either case condense your material. Unless reporting some unusual event, make no item longer than six or seven printed lines. You can save our blue pencil.

## Pacific Coast

### WESTERN WASHINGTON

THE MANY FRIENDS OF REV. FRED BERRY, director of evangelism for Western Washington, will be pained to learn of his serious illness. He has been obliged to give up his work for the present and is at the hospital under treatment. He appreciates greatly the many expressions of sympathy on the part of his friends and the assurances of their prayers.

REV. C. R. ENGEL has accepted a call to be Baptist Church at Snohomish and began his work Nov. 1.

REV. E. M. BOLLINGER, of Dayton, Wash., has accepted a call to the church at Raymond.

JAPANESE WOMAN'S HOME, Seattle: Under the leadership of Mrs. G. F. Holt, supt. of White Cross work, the women's mission circles of Seattle and vicinity gave a shower to the home Nov. 15. A list of

articles needed at the home had been furnished the women and different circles indicated what they would do. The missionaries were hostesses and presented an interesting program, assisted by some of the Japanese women. Tea and Japanese cakes and confections were served by the Japanese women. The attendance of women from the different churches was large. The donations were generous, providing most of the things requested and many others. The missionaries in charge of the home are Miss Florence Rumsey, Miss May Herd, Miss Louise French and Miss Esther McCullough.

### SOUTHERN CALIFORNIA

CHOWCHILLA: Chapel car Grace arrived Feb. 20, 1921. Rev. and Mrs. E. R. Hermonist held meetings resulting in forty converts and reconsecrations. A church was organized with sixty members. A new building was started at once. It has been completed with equipment and lots at a cost of \$8,000. The church was recognized November 6, and the building dedicated. The building is in mission architecture and seats 350 people.

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**RIVERSIDE, First,** Richard E. Day, pastor, begins the next year with 706 members and a local budget of \$6,655. It raised last year for all purposes \$21,006.45. Total enrollment in the Sunday school is 686.

**CLOVIS:** Former Pastor Jas. A. Brown closed his work in June. During the last year of his work the church received forty-five additions, twenty-seven by baptism, and paid for local expenses \$2,500 and for benevolence \$3,000. Vernon H. Cowser is the new pastor.

**LONG BEACH:** The members of the God's Pilgrims' class of the First Baptist Sabbath school met at the church in the afternoon to celebrate the eighty-sixth birthday of their beloved teacher, Rev. L. M. Whiting, who for about seventeen years has had the supervision of this class. The majority of those present had reached their three score years and ten and several had stepped over the eighty-year line, the sum total of the ages aggregating 1,432 years, the oldest being ninety-six years and the youngest thirty-six.

#### NORTHERN CALIFORNIA

**ALAMEDA:** Members of the Baptist Church were the visitors in the attendance contest held as a part of the rally of the Alameda Sunday School Association held in the First Congregational Church.

Eighty-five members of the Baptist Church were present at the rally. The First Presbyterian Church was second.

## Rocky Mountain States

#### ARIZONA

THE CHAPEL CAR "GLAD TIDINGS" is now in Arizona. Missionary A. B. Howell and wife will have charge. The car will do work for the Mexican people. It is now located in Douglas and will work along the Southern Pacific and Arizona Eastern railroads. Brother Howell was for many

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years a missionary in Cuba so he is well prepared for the work. The first meeting held at Bisbee resulted in twenty-five professions of faith. The car is now at Naco, where the outlook is most encouraging for the organization of a mission. The services are largely attended and the Mexicans are exceedingly interested.

THE FOLLOWING PASTORS have recently resigned: Rev. Geo. M. Lehigh, First Church Phoenix, has accepted the pastorate of the First Church Olympia, Wash.; J. Lawrence Bell of Mesa accepted the pastorate at Nogales; E. J. Dunlap, Chand-

ler, begins the pastorate at Prescott; C. P. Morris from Prescott, on account of broken health, has moved to Denver, Colo., where he hopes to regain his health that he may continue his work in the state; H. C. Horton has resigned at Young and as yet is not located.

THE FIRST CHURCH, PHOENIX, has called the Rev. E. H. Shanks, of Clinton, Iowa, to become its pastor. Bro. Shanks comes to the church after a successful ministry in Erie, Pa., and in Clinton, Iowa, and as general field secretary of the Layman's Missionary Movement in Pennsylvania, Ohio and West Virginia, and more recently pastor at large of the Iowa Convention. Bro. Shanks is on the field and hard at work.

THE CALVARY CHURCH, PHOENIX, has called Rev. Sam P. Gott of Jackson, Mo., to its pastorate. He has accepted and will be on the field early in the month.

REV. E. J. DUNLAP has accepted the call to the pastorate of the First Church of Prescott and has begun his ministry on that field.

THE REV. F. E. HAWES of Marion, Ohio, has accepted the call of the First Church of Mesa and has begun his pastorate.

EVANGELIST CARL BASSETT will come to Arizona to begin work under the auspices of the Home Mission Board. His work will begin in Tempe, Nov. 27, assisting Pastor Lands. Other meetings are in waiting for him.

THE REV. LEM R. CARTER of Seminary Hill, Texas, has become pastor of the church in Safford. Bro. Carter is a recent graduate of the Southwestern Baptist Seminary of Fort Worth.

THE REV. R. P. POPE has resigned as colporteur-missionary and will move to California. We regret to lose Bro. Pope from the state. He has done a splendid ministry among us and he is loved by all who know him. He has recently undergone medical treatment in El Paso, Tex. We hope that he may have a permanent cure for his trouble of long standing.

Mr. S. S. Superintendent:—Purchase a sample of these Snowden Lessons and show it to your teachers.

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"We have recommended it for adoption by the teachers of our Sunday School."—Rev. A. T. Fowler, North Orange, (N. J.) The Baptist Church.

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COLORADO

REV. A. A. LAYTON, having closed his work at Anaconda, Mont., now lives in Denver. He is prepared to supply vacancies and do evangelistic work to a limited extent.

GREELEY: REV. D. I. Coon is just beginning his fifth year as pastor of the First Baptist Church. In this four years nearly 350 new members were welcomed into the church. About twenty were received at the monthly celebration of the Lord's Supper last Sunday. During the past year the \$12,000 mortgage against the church was paid off and this evidence of indebtedness burned at the celebration of the fiftieth anniversary of the founding of the church. A school of missions was put on so successfully as to inspire plans for another one this year. Among those recently received into the church is Rev. Brewer G. Boardman, who is making his home with his son, Prof. L. G. Boardman of the college. He has been kept busy supplying various churches.

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Mississippi Valley

MISSOURI

PALMYRA CHURCH and community have enjoyed a real revival in the past few weeks. Dr. D. P. Montgomery and his son Floyd, song leader, aided twelve days; the pastor preaching three days before their arrival and three days after their departure. The spirit of prayer prevailed throughout the entire meeting. There were thirty-one additions to the church, twenty-four by baptism and seven by letter; ten were heads of families, eighteen were men and boys, thirteen women and girls. Many from other churches attended and one united with the Methodists. Just before the meeting, \$81.60 was raised for song books; the first Sunday of the meeting \$125.00 was procured for local expenses of the meeting, and up to date \$346.50 has been collected for the evangelist and the singer, making a total of \$553.10.

MINNESOTA

REV. GEORGE E. BURLINGAME has closed an evangelistic campaign at First and Swedish churches in Brainerd.

KANSAS

ATCHISON, FIRST, W. O. Shanks, pastor, assisted by H. O. Echols of Bloomington, Ill., singer, held a revival and welcomed more than fifty additions, mostly by baptism. The people presented Pastor Shanks a thank-offering of \$550.

REV. SAMUEL ZANE BATTEN, Social Education Secretary of the Northern Baptist Convention, delivered a series of lectures on "The Christian Reconstruction of Industry" at the Kansas City Theological Seminary, November 21-25.

IOWA

AFTER TWO WEEKS of preaching in the revival campaign with First Church, Centerville, Rev. J. O. Staples, pastor, Evangelist John M. Linden, extended the first invitations Sunday, Nov. 20, and during the day there were ninety-three reconsecrations, nine promised church letters and fifty-one made decisions for Christ.

CALVARY, DAVENPORT: Dr. Houser closed the third year of his pastorate Sunday, November 13, and begins the fourth year under most favorable auspices. The local current budget is \$8000; benevolences nearly \$4000. Sunday morning audiences larger and the Sunday evening services are honored with the largest audiences in the city, passing the five hundred mark at times. Accessions to the church during the three years have been 299, 167 by baptism, sixty by experience, and others by letter.

ILLINOIS

A NEW CHAPTER in the career of the Wilmette Church began with the services on Sunday, November 13, held in celebration of the beginning of the use of the new building. Although it is yet incomplete, all the regular services of the church are now being held in the ground floor quarters. On the date of the celebration, the largest Bible school attendance in the history of the church as well as the largest morning congregation were recorded, and from all appearances there will never be a return to the former figures. The Wilmette Church is eight years old. Its new building when complete will represent an expenditure of \$100,000. The present membership is 215.



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## INDIANA

**GARY, ROUMANIAN:** This little band of Roumanian Baptists has held together splendidly, and has worked faithfully all through the trying period of the war and since, suffering all the fluctuations of membership due to coming and going between the old country and this, and to the industrial depression in this steel centre, but the church has maintained a fine work and is in a most hopeful condition with about forty members, a Sunday school with an average attendance of about seventy and a live B. Y. P. U. Rev. Ilie Trutza, the faithful and much beloved pastor, is a wise and efficient leader, and with the better facilities of the new building the work is sure to make even better progress among the many Roumanians of Gary. This building is erected from the edifice funds of the Indiana Baptist Convention, the Roumanians being given long time and an easy rate of interest upon it as a loan. The dedication is set for the first Sunday in December.

**BICKNELL** held a "father and son" banquet in its new Community Hall, with 450 at tables.

## OHIO

**MARIETTA:** Dr. John Weaver Weddell, recent pastor of the First Baptist Church at Oberlin, has been appointed to relieve Dr. C. H. Stull as pastor of the First Baptist Church in this city, during the winter months.

## MICHIGAN

**REV. A. R. FERGUSON** has accepted the call to the North Branch and Clifford churches, and the work is progressing under his leadership.

**Owosso:** October 9 was a day of jubilation for Pastor H. A. Waite and his people. Extensive improvements and entire renovation of the church have been made during the summer at a cost of \$3,000, and this was rededication day. The walls are oil tinted, the floors covered with new velvet carpets, the oak paneling and pews are entirely refinished. Dr. Waite has accomplished a great work during his six years' pastorate—wiping out a debt of long standing and increasing the missionary gifts of the church manifold.

## Atlantic Coast

## NEW YORK

**THE BAPTIST SOCIAL UNION** City Mission Dinner will be held at the Hotel Astor (Broadway at 45th Street) on Tuesday evening, Dec. 6 at 6:30 o'clock. The principal speaker of the evening will be Dr. Frank Mason North, an outstanding speaker and leader (for twenty years in charge of Methodist city mission work in this city). Miss Edith Goebel, contralto (a member of the Tremont Church), will be the soloist of the evening and will sing two groups of songs. This is a notable Baptist social gathering of the year and it is hoped that the delegates to the City Mission Society and a great number of others from each church will be present.

## MASSACHUSETTS

**REV. MILES W. SMITH**, for four years pastor at the Stratford Street Church, Boston, has resigned and has accepted the call of the Norwood Church, just on the fringe of Cincinnati, Ohio. Mr. Smith is one of the promising young graduates of Newton, and has already a high place among our pastors. In returning to work in his native city, he will bring to a strong church fine qualities of leadership.

## NEW JERSEY

**RIDGEWOOD, EMMANUEL**, Thomas H. Sprague, pastor: Over 200 partook of supper at the thirtieth anniversary supper and annual meeting of the church on the 16th inst. From Nov. 1, 1920, to Nov. 16, 1921, sixty-five have been received by letter, fourteen on experience and ten by baptism, a total of eighty-nine. Over \$15,000 have been credited to the church on account of the New World Movement. The pastor delivered the sermon at the union Thanksgiving service in the Methodist Church, six churches uniting.

## MARYLAND

**Mrs. H. F. GILBERT** of Pocomoke gave two missionary addresses at the Maryland Baptist State Convention at Baltimore, Oct. 27-29. Mrs. Gilbert was stationed at Vanza, Congo Belge, under the Northern Board. She is detained in America on account of health conditions.

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## "It is to Laugh"

Our Congo Missionaries believe that the disarmament idea should be extended to the mosquito, as this verse from the Congo News Letter might indicate:

"The skeeter is a bird of prey,  
Which flies about at night.

About three-eighths of it is beak,

And five-eighths appetite,

And fifteenth-eighths or so is buzz,

And nineteen-eighths is bite."

A Scotch preacher who read his sermons asked an old Scotch woman whether she remembered something he had said in one of his discourses. Her answer was "Aye, mon, ye cannot remember your own stuff: what do you think we can do with you."

The archbishop had preached a fine sermon on the beauties of married life. Two old Irish women coming out of church were heard commenting on his address. "Tis a fine sermon his reverence would be after givin' us," said Bridget. "It is indade," replied Maggie, "and I wish I knew as little about the matter as he does."—*Tit-Bits*.

Bishop Bratton, at a dinner in Jackson, was genially patronized by a millionaire.

"I never go to church," the millionaire said, "I guess you've noticed that, bishop."

"Yes, I have noticed it," said Bishop Bratton, gravely.

"I guess you wonder why I never go to church, don't you?" the millionaire pursued. "Well, I'll tell you why, bishop. There are so many hypocrites there."

"Oh, don't let that keep you away," said Bishop Bratton, smiling. "There is always room for one more."—*Detroit Free Press*.

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## SOME CHRISTMAS MUSIC

From the Lorenz Publishing Co., Dayton, O.  
The Light of the World—F. B. Holton (\$60).

Choirs in the habit of giving cantata at Christmastide would do well to carefully consider this work. It is melodious, easy to read and to sing, devout in mood, and colorful as to content. The alteration of solo parts with the more massive choral sections is cleverly handled, and there is much variety of key and rhythmic outline. Orchestra parts are published at a moderate price.

From J. Fischer & Bro., Bible House, New York, N. Y.  
The Holy Mother Sings — McKinney (\$15).

Gesu Bambino—Yon (\$15)  
From out of a bulky assortment of splendid material from the above mentioned publisher I have chosen to review the seasonable Christmas numbers listed—the other titles can wait a more opportune time. The format in which they came for this occasion was that of arrangements for chorus of mixed voices; but both numbers are available in almost every practical form—solo, duet, unison chorus, and various versions for choruses of mixed, women's or male voices. The McKinney number is an arrangement of an old time German carol, of intriguing melodic outline. The harmonization and accompaniment figures are handled with a left touch; the sincerity of the naive melody will add to any Christmas service. As for the Yon carol, I consider it one of the most beautiful seasonal compositions of the past decade.

From G. Schirmer Co., New York, N. Y.  
Christmas Song—A. Holmes (\$66).

An exquisite simple carol for two-part chorus (or duet), by an Irish-French roman, who, during her lifetime in Paris, reduced much beautiful music. Evidently written in imitation of the old-time French Noel, the composer has to an ultimate degree achieved the eloquent simplicity of her model. Any Christmas service will be enriched by the addition of this number to the program. It is ridiculously simple when we consider its vitality and charm.

From the H. W. Gray Co., New York, N. Y.  
Eight Old Christmas Carols—arr. Lester (\$15).

Another result of my hobby riding: a series of eight beautiful old carol-melodies, furnished up with a new set of accompaniments and harmonizations, with eloquent texts by Sadie Marion Becker, an artist in that line. All are so set that they can be used as solos or unison carols; about half have an alto part added, so as to be adapted also for duet or two-part chorus, and the two last are so arranged that they will be usable for chorus or quartet. The melodies are all very old—two are from the 12th century, two answer to the 13th, two more date from the 14th, one from the Chester Mysteries responds to the 15th, and the most modern is the Austrian Carol of the 17th century! Melodies have to possess a vital stamina and charm of sincerity to last that long. The settings are of no particular difficulty; have tried to provide rich accompaniments, but not too ornate to be fitting to the finely-chiselled outlines of the ever-

lasting melodies.

From The Clayton F. Summy Co., Chicago.  
Summy's Collection of Ten Carols for Christmas—Selected by Roy R. Murphy (\$10).

There are certain traditional carols, widely extant, universally loved, which should be in every choir library. Mr. Murphy, with the backing of this wide-awake publisher, has put under one cover a well-selected set including some of the most effective. Just a listing of the titles will stir childhood memories for many of us. Scanning the pages we find "The first Noel," "Good Christian Men, Rejoice," "We three Kings of Orient are," "What Child is this?" "Silent Night," "The Babe of Bethlehem," as well as the lovely "The Morning Star" of Bridge, and the newer "On Christmas Morn" by the Chicago organist, A. F. McCarrel. All in all, this is a splendid set of numbers, and should meet a wide demand for just such a collection.

From the H. W. Gray Co., New York, N. Y.  
See, amid the Winter's Snow—West (\$15)

On Wings of Living Light—Matthews (\$15)

Two exquisite anthems for Christmas, worthy of inclusion on all the programs for this holy season. The first is for soprano solo and chorus of mixed voices (it is also issued in an arrangement for female voices alone). Charged with melodic beauty, it is a masterly work—certain to elevate and please a congregation, easy to do, and easy to listen to! The carol-anthem by Matthews is another gem, somewhat more complicated as to choral writing than the other number considered; but quite easy, capable of fine grades of dynamic shading, with a stunning climax-leap. Both these numbers are easily within the capability of any choir, whether amateur or professional, and equally interesting to both.

From the Lorenz Publishing Co., Dayton, O.  
The Choir Leader for November.  
The Choir Herald for November.  
The Volunteer Choir for November.

Above are listed the three choir magazines issued by this firm. As is well known, the three volumes are scheduled to meet three differing needs—ranging from the untrained, volunteer chorus, to the experienced, trained choir able and anxious to perform some difficult selections. Each book contains excellent material adapted to the particular needs of its specialized field. In each book are four or five anthems, a pungent editorial page, and some reprinted or original articles having bearing upon the problems of the church-music field. The contents have to do with the Christmas season. The widespread and extensive sale of these volumes proves their value and their success in meeting a great need.

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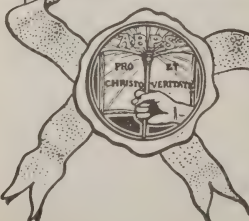
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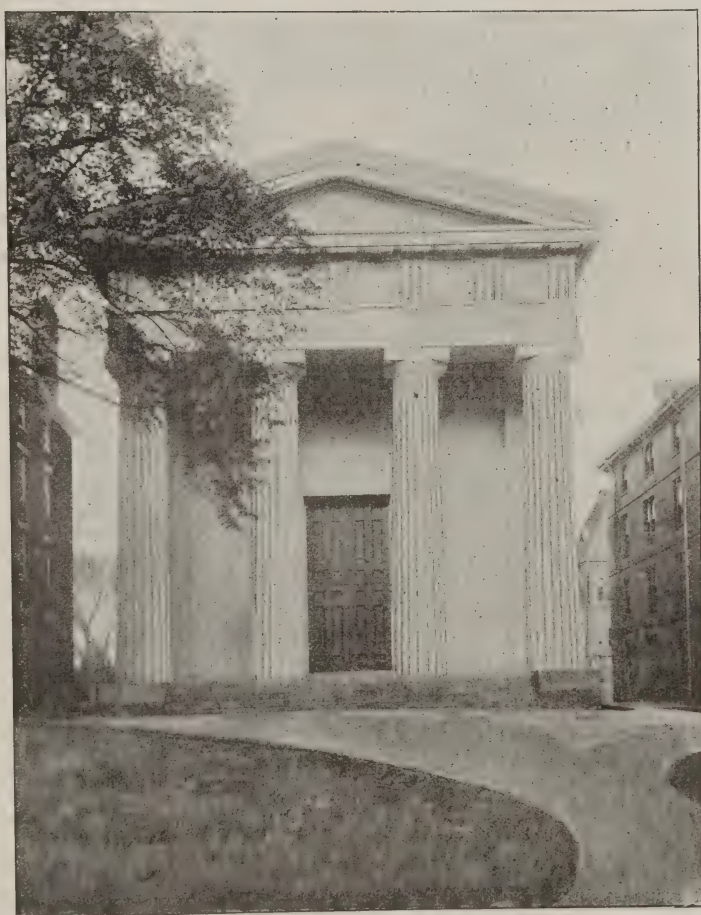
Volume II

December 10, 1921

Number 45

# The Baptist

Published Every Week by the Northern Baptist Convention



MANNING HALL at Brown University, which the above picture portrays, is a good specimen of "Revival Doric Architecture." It was erected in 1824. The lower floor is used for the Museum of Fine Arts and the second floor is used for lectures and class meetings. Manning Hall is the third college building at Brown, the first being University Hall, erected in 1770, and the second, Hope College, erected in 1821.



## Fresh from the Field

A few weeks ago it was reported in the denominational papers that a call had been extended to Dr. Hugh A. Heath, executive secretary of the department of conventions and conferences of the General Board of Promotion, to return to the general secretaryship of the Massachusetts State Convention, which he left to assume his responsibilities in connection with the promotional work of the denomination and which is again left vacant by the resignation of Dr. Obed J. White. It is now announced by the General Board of Promotion that Dr. Heath has decided to remain in his present position. While Massachusetts will find it difficult to fill his place, Dr. Heath's decision is one of the greatest importance for the whole work of the denomination. He has, for more than two years, been directing the activities of the department of conventions and conferences, and the experience which he has gained and the contacts which he has made during this time will make his services invaluable to the Board of Promotion in the carrying out of the important plans for the raising of \$30,000,000 during the present fiscal year. The Board of Promotion and the whole denomination are to be congratulated on Dr. Heath's decision.

Five urgent calls for folding organs to be used on Latin American fields have been received by the American Baptist Home Mission Society. The current budgets do not make provision for these instruments. It is hoped that five persons will furnish the organs or the cash for their purchase listing these items as belonging to a class which may be called the emergency kingdom needs. \$50 is the cost of an organ alone. President Rutledge of Cristo College, Cuba, writes: "We are in great need of a baby organ for our work at Songo. It would add greatly to the interest of the church services there when our students go up on Saturdays and Sundays." Due to the opening up of new mission stations in Mexico four folding organs are needed in that republic.

Rev. Louis J. Velte of the Tabernacle Church, Chicago, surprised his congregation on a recent Sunday by presenting his resignation. Mr. Velte came to this pastorate after the close of the war and has given his best service to this field. During most of this time he has been the secretary of the Chicago Minister's Conference and is beloved by all the Baptists of the city who know him.

Rev. Edward C. Kunkle, for more than five years the successful pastor of the First Church, West Chester, presented his resignation Nov. 23, in order to accept the invitation to become the director of the board of promotion for the Metropolitan area of New York, his new work to begin Jan. 1, 1922. Mr. Kunkle will take to his new position a rich pastoral experience which will eminently qualify him for the work. He is an alumnus of Bucknell University and the Divinity School of the University of Chicago, and has served pastorates in Kenosha, Wis., and Scottsdale, First Church, Wilkesbarre, and First Church, West Chester, in Pennsylvania. He was a chaplain in the American forces overseas during the war. His West Chester church was the first in eastern Pennsylvania to go "over the top" in meeting its New World Movement quota.

Robert Lowe Fletcher, commercial traveler who has become noted in his writing

of hymns, books and lectures, recently visited the First Church of Greenfield, Ohio, where Dr. Hofmeister ministers. Prof. Fletcher is in his seventy-first year and has known Dr. Hofmeister through his entire ministry. He occupied the pulpit Sunday morning and directed the choir at night and then lectured Monday evening.

Dr. Warren P. Behan, at present connected with the educational work of the American Baptist Publication Society, has accepted a position as professor of Bible in Ottawa University (Kansas), and will enter upon his work there at the beginning of the second semester, Jan. 31, 1922. Dr. Behan made a profound impression at Ottawa last summer at the summer assembly and the trustees feel that his acceptance of this post will mark a large advance step in the work at the university. Besides the Bible, he will teach courses in religious education, intended to fit young people for various forms of church work, and in Baptist history, designed to familiarize young people with the facts which will stimulate denominational loyalty. Dr. Behan's wide experience and ability will make him invaluable in this position to the Baptists of Kansas and neighboring states.

A cablegram has been received by the Foreign Mission Society announcing that the party of West China missionaries, which was detained at Shanghai on account of political disturbances in the interior of the country, has now safely passed Chungking, a city about twelve hundred miles up the Yangtze River. In all probability by this time all the members of the party have reached their respective stations.

A cablegram has been received announcing that Secy. P. H. J. Lerrigo was planning to sail from Congo on Nov. 27. This means that he will probably reach America some time in January. Our people will await with interest his story of his experiences and observations in Africa.

The executive committee of the World Brotherhood Federation at a meeting held in Prague, during the recent third World Brotherhood Congress, re-elected Dr. Charles L. White, executive secretary of the Home Mission Society, as one of the vice-presidents of the World Brotherhood Federation for the ensuing year.

Since the return of Dr. Rolvix Harlan from an extended itinerary in England and European countries in the interest of the World Brotherhood Movement, he has had many calls to deliver lectures which are interpretations of Europe's conditions. In connection with the Conference on Industrial Relations, conducted under the auspices of the Boston Federation of Churches, Dr. Harlan was engaged to ad-

## Merry Christmas, Pastor!

The following letter, dated Nov. 21, has been received by the Ministers and Missionaries Benefit Board. Comment upon it is entirely superfluous. It carries its own message to all our churches:

"I am sending you our minister's application for membership in the Retiring Pension Fund. His salary is \$1,200 and the parsonage we count as another hundred. We are giving him this as a Xmas present this year, so if you will kindly send the certificate for him to me we will be glad to have it to give him then.

"P. S. Our church is very small, only six male members interested; two more members who are not interested."

dress two of the larger Baptist churches in Boston. Three subjects discussed by him are, "Can Europe Turn the Corner?" "Christianity in Europe," "Religion in England."

An interdenominational religious publicity conference was conducted Nov. 20-21 at Norwich, Conn., by Rev. Chas. A. McAlpine. One of the immediate results will be a co-operative effort to be carried on for several months by the churches, one feature of which will be the insertion of a half-page advertisement in the daily papers on Saturday mornings and evenings. The main purpose will be to give a religious message, the announcement of church services being secondary.

After four years in business at Mount Tremper, N. Y., Rev. Raymond P. Ingersoll has returned to the pastorate and began work with the Wurth Street Church, Kingston, N. Y., on Oct. 1, succeeding Dr. A. K. Fuller, who retired from active service because of ill health. The work has opened encouragingly in all departments, and Mr. Ingersoll expressed much pleasure in being again in the active pastorate.

Rev. Walter J. Sparks has been engaged in recent months in a campaign to raise funds for Brandon College, a Baptist school in Manitoba. The work began in discouraging condition owing to the financial depression and the fact that in the Brandon district there had been crop failures for five successive years. Yet funds have been pledged beyond expectation. The people of Brandon alone gave more than was asked originally for all Western Canada. Now the will of the late William Davies provides \$100,000 for the college on condition that a similar sum be raised in a given time. Inasmuch as this is for endowment and the money previously raised is for new buildings, a new campaign has been necessary this fall. Despite another poor crop the amount is more than half pledged and expectation of complete success is had. Later the amount needed for buildings will be completed. Brandon College is trying to care for 400 students in buildings originally intended for half that number. With new endowment and equipment its service will be greatly enlarged.

Miss Mary Margaret Gleiss, daughter of Rev. and Mrs. H. C. Gleiss of Detroit, Mich., was married on Nov. 25 to Mr. Frank B. Sack. The young people will be at home at 2820 Connecticut Ave., Dormont, Pittsburgh, Pa. Miss Gleiss was active in church work in Detroit in the Hudson Avenue Church as leader of the juniors, teacher of a class of girls and in charge of grading new scholars. She was associational director of the World Wide Guild, active as a member of the city executive committee of the B. Y. P. U. and vice-president of the local B. Y. P. U. Mr. Sack is active in the Temple Church, Pittsburgh, as a Sunday-school teacher, officer in the B. Y. P. U. and the choir. He also is one of the officers in the associational B. Y. P. U. in Pittsburgh and a leader of young people's work.

At a recent meeting of the advisory board of the First Church, Minneapolis, the following resolution was unanimously adopted: "Be it resolved by this advisory board of the First Church: That we express to our pastor, Dr. W. B. Riley, our commendation and appreciation of his outstanding leadership among the preachers of this country in his upholding of the Bible as the divinely inspired Word of God; in his great success in the organiza-

(Continued on page 1420)



# The Baptist

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REV. S. W. CUMMINGS      PRES. JOHN W. BAILEY  
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## The Referendum

The editor prepared a card of thanks copied from a death notice appearing in a Chicago daily as follows: "We desire to thank all the friends and neighbors who assisted us in the death and burial of our husband and father." This notice was signed by the weeping widow and the children. We felt that with slight adaptation it would probably fit our case. We find, however, an overwhelming vote in favor of the retention of the Kollum for the purpose for which it exists. We hoped to be able to give in this issue an analysis of the vote, but our force has been so busy with subscription receipts that it is impossible this week. The subscription receipts for November, 1920, were \$1878.34; for November, 1921, \$4160.45.

## Killam's Kollum

### Only Publisher's Page

Kind reader, do not labor under any misunderstanding as to the nature of this page. It is not an editorial page. It is not built for our serious minded folks. If you belong to this class do not torture your righteous soul by tarrying here. Turn over the page, and there you will find material suited to your needs.

### Let the Thought Perish

One of our subscribers, a really good man at heart, urges that the Open Forum be reopened in THE BAPTIST. This sounds like a contradiction in terms. He suggests one change over our former policy. He says: "I would like to have the editor of Killam's Kollum comment on each contribution." Have a heart, my brother. You know not what you ask. The editor would not last a month. While THE BAPTIST is always glad for suggestions (we are glad most of the time), the suggestions should be of a humanitarian nature. It ought to be said here and now that the editors have always favored the Open Forum. From every part of the country there is an insistent demand that it be restored. It is restored.

### A Christmas Suggestion

"What shall I get them for Christmas?" Thous- and of times this question will be asked this month. Get a useful gift. In these times of suffering and confusion we ought not to spend money for mere trifles and trinkets. Consider Missions and THE BAPTIST as gifts. For fifty-two weeks the latter will be brought to the door of your friend, a constant reminder of your thoughtfulness and good will.

### Does Not Need Monkey Glands

"There's so much punk and dry rot in the best of denominational papers—including THE BAPTIST of course—that a juicy streak is appreciated. The — without its joke column and news from back home would be intolerable. Have a heart for us humans who don't need monkey glands but who want papers badly enough to pay for them and read them. Enlarge the Kollum." This subscriber whose name is Jeremiah lives in Detroit, Mich. We are sincerely glad that the brother says, "Pay for them and read them." We find that it is much easier to get the money if you get the reading. Our subscription receipts for the first fifteen days of November are more than 100 per cent greater than for the same period in 1920.



## Augustus H. Strong

By GEO. W. TAFT

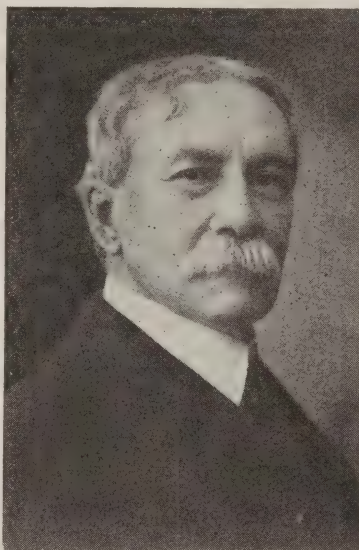
AUGUSTUS HOPKINS STRONG, the son of a well-known publisher and Baptist leader, Deacon Alvah Strong, was born in Rochester, N. Y., 1836, and died in Pasadena, Cal., Nov. 29, 1921. He belonged to vigorous New England stock, one of his ancestors being Stephen Hopkins, the most independent trained thinker of the "Mayflower," who for the statement of his convictions about civil and religious liberty was compelled to flee from England for his life. He was graduated from Yale in 1857 and from the Rochester Theological Seminary in 1859. He was converted during his junior year in college. After studying in Europe and for a short time supplying the North Baptist Church in Chicago, he took his first pastorate in Haverhill, Mass., being ordained in 1861. In 1865, he became pastor of the First Church of Cleveland, Ohio, where he remained until 1872 when he was called to Rochester Theological Seminary as president and professor of systematic theology. He occupied this place for forty years and then became president emeritus. When he began his work at Rochester, the seminary was young, poorly equipped, and meagerly endowed. When he retired, it was well housed, largely endowed, and in many respects the foremost Baptist theological seminary of the world with its graduates doing large things for God in many lands.

Dr. Strong as a teacher was a classroom king and during the many years of his prime, was probably not surpassed as an instructor by any theological teacher of his generation. His pupils whom he trained to think eventually belonged to many schools of Christian thought, and like him, were independent of other men's trammels; but when it came to a passion for truth, as it is in God, revealed through Jesus Christ, he was a veritable father in Israel whose sons, both at home and abroad, for a generation filled almost as many positions of theological instruction and leadership as did those of all his fellow Northern Baptist theological contemporaries combined. Most of his students followed him in his loyalty to the authority and integrity of the Bible. A few did not.

As a denominational leader, the president of the Foreign Mission Society, and of the General Baptist Convention, and as a member of many important commissions and committees, he was one of the most influential and useful men of the past sixty years.

Dr. Strong as a writer and literary critic confined himself largely to theological and Biblical subjects and naturally appealed to an audience composed of ministers and thoughtful laymen, who recognized in him one of the most inspiring, virile and invigorating thinkers of the day. He was the author of many books, most of which were composed of series of essays or monographs. They were "Philosophy and Religion," "The Great Poets and Their Theology," "Christ in Creation," "Miscellanies," "One Hundred Chapel Talks," "Union with Christ," "Popular Lectures on the Books of the New Testament," "American Poets and Their Theology," and "A Tour of the Missions." The great work of his life, however, was his "Systematic Theology," which has gone through many editions and is now published in three volumes. In the making of this book, those followers of the Christ who influenced him most were Paul, Augustine, Calvin, Edwards, Finney and his own teachers, Porter, and E. G. Robinson;

but when it came to putting theological thinking into a complete, concise, comprehensive, and systematic form, he easily surpassed them all and produced the greatest compendium and reference book of theology ever penned. Some one once spoke of him as "the master mechanic of theology," which characterization would be admitted did we also realize that a vital union with Christ so transformed and transfused him as a Christian and a student that his overwhelming passion was to think Christ and be at one with Christ. Objective though his system was to a great extent, he was so possessed by it that it became his subjective, living Christian experience. This element of power is one reason why his theology as a text and reference book has been so widely and permanently used in seminaries of the conservative order in many denominations and in many countries.



In conclusion, Dr. Strong was supremely a man of God, and the greatest heritage he has left Mrs. Strong, his two sons and his four daughters, his pupils and friends, is the remembrance of a man who walked with God. He is not, for God took him. All of these can unite with his younger son John who followed him in the ministry in saying, "I cannot do otherwise than exult. Father died in his strength like Moses of old. He stood for Christ, and has gone to a great reward."

## The Legacy of a Life

By AUGUSTINE H. CARMAN

OUR denomination has been greatly blessed in some of its aged leaders, men whose personality and activity were invaluable to the end. One remembers such pastors as Lorimer, Henson and Edward Judson; such great teachers and administrators as Martin B. Anderson and Henry G. Weston; such missionary statesmen as were Ashmore and Morehouse still at eighty; and now another of our Baptist premiers, in the person of Augustus H. Strong, has passed gently from earth to the presence of his Master, having never abated his splendid effectiveness nor lost contact with the sweep of human affairs though his ninth decade was more

than half finished. Within the very month of his death he delivered the five lectures on the William Cleaver Wilkinson foundation at the Northern Baptist Theological Seminary, with a lecture at the McCormick Seminary just before and one at the Divinity School of the University of Chicago just after that series, and in the same month he completed the series of masterly papers now appearing in THE BAPTIST entitled "A Primer of Theology." These constitute a notable valedictory.

Doctor Strong leaves not only his works but the rich legacy of his life to the denomination and especially to its young ministers. His latest years were characterized by a ripened sweetness of character and personality which might not be expected in the erudite scholar, logician and theologian. He won and held the affectionate reverence of a multitude of younger men who themselves are the moulders of character and ideals for other multitudes. His example to the ministry has been of incalculable value. His industry was enormous yet wisely applied to the time and point of advantage, for he knew the economics of human effort. He required of himself from early manhood a brief mid-day rest, and he used his vacations conscientiously. He had himself under control, a fine mechanism, able to direct his energies, to lighten or relax them with a splendid resiliency, and so kept himself fit through fourscore years of amazing activity. With him there never seemed to come the "sagging-moment" which a ship has in crossing the hollow of a wave. He came nearer functioning up to his full efficiency than almost any other we have known. Personal letters were almost always answered by him in the next mail. His life was a letter like those we so prized from him, legible as copper script, gracious in expression, without excess but never lacking the fitting word for the moment. He put this great mind and sensitive conscience back of his slightest effort—Christ was central in his living as in his theology and he could say of his Master, "His I am and Him I serve."

## Fresh From the Field

(Continued from page 1418)

tion and conduct of the many Christian Fundamental Conferences held throughout the country, which conferences we believe to have renewed the faith of many preachers and laymen; and in his recent prompt public answer, given at the Minneapolis Auditorium on Sunday evening, Nov. 7th, to present-day destructive criticism."

The Annual Meeting of the Federal Council of the Churches of Christ in America will be held Dec. 14-16, in the New First Congregational Church, Ashland and Washington Boulevards, Chicago. The general theme is "The Church and World Brotherhood." The first session will be on Wednesday afternoon, and thereafter sessions will be held at 9:30 a. m., 2:30 p. m. and 8 p. m. All sessions will be held in Carpenter Chapel with the exception of the closing open session on Friday evening. Seats will be reserved in the gallery of the chapel for Chicago ministers, denominational leaders and the laity.

One of the handiest volumes dealing with the Sunday school lessons for 1922 is "Crannell's Vest Pocket Lessons," written by Dr. Crannell of the Kansas City Seminary and published by the Judson Press. The little book is packed full of suggestion. The volume can be had of any branch of the Publication Society.





# The Baptist



## Are Baptists Overgrown?

THE Michigan Christian Advocate raises the question of size in regard to the Methodist Church. It acknowledges the inspiration of numbers, grants that a big church develops big men, recognizes that some things are done more effectively because the church is big, and then in all seriousness asks its question, "Is the Methodist church too big?"

In an age of big cities, big business, big programs, big wars, big everything, the question is certainly ridiculous. And yet listen to the dangers which the Advocate points out:

"1. The larger the church, the larger the percentage of shirkers. Too many members are problems instead of promoters, leaners instead of lifters, liabilities instead of assets. This non-combatant element, this non-participating group, this crowd camping at Ease-in-Zion, how does God appraise such a sector of an army? A Detroit layman said today, 'You are dead right. We have hundreds of competent people who have taken shelter in my own church, and do nothing but pay. We cannot smoke 'em out with dynamite.'

"2. There is that unseemly pride in mere numbers, and the resulting boasting that has given us a questionable rating among the other churches who call us the 'Methodist Statistical Church.' We really do love to think and talk in Methodist numbers of seven or eight or nine figures. Some of us forget that we did not make the church big, but most of us admit that all we are we owe to the church that set us going. Is the big car the most popular on the public highway? Nay, verily. Too many drivers of big cars are careless of the rights of others. Pride of size will never make us loved in the world. Babies are of more value than elephants, and size is something to be anxious about. Institutions sometimes need anti-fat medicine.

"3. Size almost invariably breeds ignorance. Methodist illiteracy increases with our numbers. We have a growing army of Methodists who do not know where they came from, where they are going or even where they are at, only a faint notion that they are on the way, carried along by the momentum of the big church. Years ago, a brother pastor in the U. P. church astonished me

by his knowledge of his mission fields. But that church had only the work in India and Egypt. We stand appalled at our long battle line, and its mileage scares us away. The Advocate habit would make us wise unto Methodism, but half the folks never see an Advocate, and half of the other half are but half-and-half readers. Since faith now comes by reading, and since we do not read, a big section of our big church lives in blissful and unpardonable ignorance of what we are doing. They are nice folks, as fine as silk, but they are Methodistically illiterate, and mostly non-useable.

"4. Size always diminishes the need of sacrifice and reduces to the vanishing point any element of persecution. Methodism in America is now looked up to, where once it was looked down upon, and we have our full share of the best folks in the land. It is easy now to be a Methodist for the crowd is big and jolly, and we are rarely persecuted for righteousness. That always marks a danger point. Church history shows that we can stand up under persecution better than under prosperity. Will our own church be an exception?

"5. A big car is lovely when the motor purrs smoothly, but when a big machine stalls, it is all off, we are tied up for keeps, and likely the traffic is blocked also. For seven reasons, the editor drives a small car. One of those reasons is that if it stalls, he can shove it over into the fence corner and tinker it up while the rest of the world goes by. A big church stalled would be a pitiable sight. Our Methodist Church is so big that it is hard to mobilize. Ask Earl Taylor, who did it once."

Far be it from us to suggest that these things are true of the Baptist denomination. We, of course, shall listen with benevolent spirit to this confession of "those Methodists." And yet we are not certain that we wish to pray, "O Lord, we thank thee that we are not as other denominations." A little self-examination, a little heart-searching, a proper Christian humility, are always becoming. It may be that the evils of bigness have also assailed some Baptists. If so, out with them! "Lord, be merciful to us sinners and help us to set our house in order!" A big denomination, entirely surrendered to God, can be a mighty power in the world.

## Give Where the Need Is Greatest

ALL children of our Sunday schools are asked to remember in their Christmas giving the children of the world.

Choosing Christmas gifts is not always easy. People have so many things already that one is never sure that they will like what we may select. Disappointment is not uncommon in both giver and receiver.

But there are in the world great numbers of needy children to whom it is a simple matter to give something which will both delight and serve them. Some of them are in Europe—many thousands of them, in fact. But others are found in the great cities of America. You

may not know just where to look for them. But our Baptist Christian Centers can and will help, and you can have the assurance that any money given will be used just where it will do the most good.

Possibly some Sunday schools have made other arrangements. But those which have not will be glad to heed the request of the General Board of Promotion and make a special offering on Christmas Day for the children. Read the announcement made in another part of this issue. Ask your superintendent what he is going to do about it.

The money given will help the children, and that is good. It will count on the quota assigned to your church for the New World Movement, and that also is good.



Moreover, the task of getting it to the right people is not difficult for the money can be sent in through the regular channels marked as a Christmas gift.

Our churches did well last year, although there was but little time for them to get ready. The time given this year is not over-abundant, but surely it is sufficient to lead to greater giving than in 1920. So then altogether, let us remember the Christ child by ministering to some other children on His day!

### Dr. McGuire Resigns

DR. U. M. MCGUIRE, who has been since March 1, associate editor of *THE BAPTIST*, terminated his relations with the paper on Dec. 1. The men with whom he has been associated desire to pay him a sincere tribute of affection and admiration. He is an ideal comrade and fellow-worker—strong in his convictions, earnest in his work and yet at the same time open to suggestion and argument and true as steel to those with whom he is associated. He came to *THE BAPTIST* from the editorship of *The Baptist Observer*, the state paper of Indiana, on March 1 and it is with the greatest regret that his colleagues see him go. He brought gifts of mind and heart which have been of great value to the Baptist host whom he has served with a sincere devotion. Dr. McGuire's intention is to take a much-needed rest during the winter months, visiting his children and doing some literary work to which he has long looked forward but for which his duties would never allow him leisure. We are sure that the goodwill of the constituency of this paper will go with him.

### Is This a Sample of Baptist Culture?

THIS is the day of the Baptists." Such a remark has been common in the conventions of the last year and more. As men became explicit the idea in their minds seemed to be that in the twilight of the kings the one group of people which has the sure promise of the dawn is the group of uncompromising democrats of whom, in religion, the Baptists of the world are the representatives.

The opportunities of the present day in Europe and on the mission fields endorse the assertion. Baptists can enter into as large a future as they will prepare for now. The field is wide open.

But there is something nearer at home which equally warrants attention. President Harding is a Baptist and has been raised in the midst of Baptist traditions. Secretary of State Hughes is a Baptist, the son of a Baptist minister. Consider from the Baptist standpoint the things they have of late been doing.

Baptists are individualists in religion and life. They allow none to come between them and God save the one Mediator. Their churches are local democracies, each one a competent body in itself and subject to no other. Baptists are always jealous of overlordship and veer away from anything which looks like it. And yet they have their associations and other larger bodies in which they come together to discuss matters of mutual interest and to forward matters of common concern. They rejoice in such free friendly associations; they rebel against any leagues with powers of their own against which the individual may not stand.

Now notice what the President has been urging. He wishes an association of nations, an association which shall bring representatives of the nations together frequently for conference but which has no power of compulsion over any of the nations represented. Nobody shall have the right to coerce anybody. Out of these frequent meetings—and the President believes that these should be held annually—there shall come not treaties, but understandings and gentlemen's agreements. As Mr. H. G. Wells has put the matter, the question is "whether we shall adjust our international relations by constitution or by conversation." The President wants it done by conversations. He would apply his democracy to the world.

Is this an example of Baptist culture? Consciously or unconsciously the President has been applying the ideas which are his Baptist heritage to the foreign relations of the United States.

### A Great Leader Has Passed

ON another page of this paper appears a tribute to Dr. Augustus H. Strong who suddenly passed into the life beyond on Nov. 29 at Pasadena, Cal., where he had just gone for the winter. Less than ten days before he had completed a series of lectures in Chicago and at lunch with the present writer expressed his interest in the various matters which he expected would occupy his attention during the winter. He was especially concerned with the attempt he has been making to present to our constituency a simple statement of theological matters which might serve as a unifying force among Baptist Christians. These articles will continue to appear for some weeks to come inasmuch as they were completed before their author's death.

Dr. Strong has been one of the great and influential teachers of his day. There are students all over the world who have been accustomed to look back to him with fondness and admiration. Multitudes of ministers who never studied under him and laymen without number also gladly confess their obligation to him. Blessed is any man who thus lives in the lives of those whom he has touched in the name of the Lord!

Probably the time has not yet come properly to evaluate his system of theology. But it is well to notice that at the center of it is a passionate loyalty to Jesus Christ and to the spoken Word which is his memorial and witness. If various elements in the theology are forgotten or lose their emphasis as time goes on, this element is certain to remain constant in all Baptist thinking.

That was a great generation to which Dr. Strong belonged. What a splendid line of heroes and thinkers it gave the Baptists! One cannot help wondering if the same kind of stuff is being used in the making of our present-day men and women.

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Few things have touched the popular heart more than the cordial reception given our War President during the tribute paid at Washington on Armistice Day to the unknown soldier. As the fever of partisanship lessens, men and women are coming to see that Woodrow Wilson is as much a war victim as any man who laid down his life in France and are accordingly paying him the heart-felt tribute that belong to all such.



# Editorial Comment

## BULLY FOR BILLY!

Cleveland papers of Nov. 29 carry a vivid account of an attack on the previous night on the house of Dr. W. W. Bustard, pastor of the Euclid Avenue Church, the apparent intention being to take his life. Having received secret warning, however, he and his wife were not in the house. The attempt, made by five thugs, undoubtedly resulted from his activities during the recent municipal campaign in opposition to the candidacy of Fred Kohler for mayor and two speeches made later at the Masonic Auditorium. Dr. Bustard in these later speeches defended with vigor his methods and his purpose in the previous attack and declared that his church and ministry are dedicated from now on to the struggle for proper government in Cleveland, and invited all people interested in those aims to come to his church to hear him. Among other things Dr. Bustard said in his speech at the Auditorium are these: "A good many people seem to think we have a mushy-hearted old grandfather for God. Read your Bible. We've had too much love and mercy preached here. What this town needs is a little more hell and judgment." "A lot of people think political matters should not be discussed in the churches. And the trouble in a lot of churches is that the people go there and sing themselves to bliss—or blisters. Organized religion today lacks backbone. It has ossification of the brain on a lot of moral issues. When they come up organized religion maintains a diplomatic silence. But I challenge any man to prove to me that religion has no place in public life just as it has in private life. And my church is going to be a church with a civic consciousness." Spoken like a prophet of old! Some of his old-time friends, as they read this, will be likely to exclaim: "Bully for Billy!"

## WORKING THE GOLDEN RULE

An ounce of practice is worth a pound of theory. One concrete instance of the real application of the Golden Rule to business is of greater value than scores of lectures by savants who would try to prove that Christ's ideals are not practical.

Arthur Nash, in a recent number of the American Magazine, tells of his experiment with a clothing business in Cincinnati. Wishing to play fair with his workers, he ventured at a time when business was none too good to put up wages to two and three times what the former owner had been paying. And he discovered to his delight that the increased production of his grateful employees so reduced manufacturing costs that he could easily compete with rivals who were holding their people down to starvation wages.

Goodwill in the employer soon showed itself in the employees. The day came when the high-wage men in his factory asked him to divide his profit-sharing bonus not by a percentage of wages, but according to hours worked, which of course gave equal shares to the less capable workers. At one time when work was slack the employees offered to lay off for four weeks so that the less fortunate idle workers in other factories might take their places.

There is a business "common-sense" which declares that the ideals of Jesus are not practical. That is purely a worldly wisdom. It knows mechanics far better than it

knows men. Jesus understood men. He believed—yes, he knew—that they can be reached by kindness and fair play. He had no question of the working of the Golden Rule. Mr. Nash has found that Jesus is right, that unselfishness makes unselfishness in others. The organization of industry is not going to be right until a good many other men make the same discovery.

## THE DEVIL'S WAY OF RAISING MONEY

Congressman Vincent M. Brennan, of the West Detroit district, recently made a bid for re-election by announcing his readiness to introduce into Congress a bill legalizing the manufacture and sale of full strength beer and light wines, placing on this liquor a four per cent tax, the proceeds of which should be used to finance a federal bonus for all ex-service men. He put out his suggestion in the hope of getting from the meeting of the American Legion assurance that such a plan "has the approval of the ex-soldiers." Of course they voted no such approval. No body of men who wanted to keep the respect of the country would do so. For the plan proposed is the devil's own way of raising money. He promised Jesus world dominion provided Jesus would compromise. So this congressman would offer men who fought for the honor of their country and the life of democracy money provided they would favor the virtual return of the saloon with all its evils. Nay, nay, brother, no honorable body could endorse such a proposal. But many of them will hereafter have an eye on the man who could hope so to bribe them.

## "HOLD THE PHILIPPINES," SAYS WOOD

In their report to President Harding, Maj. Gen. Wood and W. Cameron Forbes urge that the Philippine Islands should remain in their present status until the people there have had time to absorb and thoroughly master the power already in their hands. They are convinced that for the United States to withdraw now would be disastrous for the Philippine people and dishonorable for the United States. They express fear that such withdrawal, under present conditions might leave the islands "a prey to any powerful nation coveting their rich soil and potential commercial advantages."

The people are reported as being happy, a reasonable number of officials are men of good character and ability, but there is a disquieting lack of confidence in the administration of justice and the people are not organized economically nor from the standpoint of national defense to maintain an independent government. The commissioners believe that a longer time is needed in order to make certain for their islands the kind of government the United States wishes to leave in them.

Perhaps it is no reflection on this report to say that it is about what has been expected from the time the commissioners were appointed. Both have had a past familiarity with the islands and are quite competent to make an intelligent investigation. Is there anything significant in the assertion that "we find everywhere among the Christian Filipinos the desire for independence generally under the protection of the United States. The non-Christians and Americans are for continuance of American control."



## A Call To Courage

By J. Y. AITCHISON, General Director

**G**OD, and he alone, can lead Northern Baptists through the present crisis.

There is no relief except through his power. But our God is all-powerful. Our extremity is his opportunity. Our own wisdom, our own resources, are inadequate. The financial task we face is primarily spiritual. We can win the victory only through obedience to Jesus Christ, and we must win it. Let us recognize this fact. Let us move forward relying upon the promises of God. Then we cannot fail.

Every member of our churches should read "Half Way Through" which appeared in THE BAPTIST last week. It gives the facts concerning the financial situation. It also presents an explanation of the facts.

The table given below indicates that the New World Movement receipts for the first six months of the current fiscal year are \$3,617,937 less than the amount required. As stated in "Half Way Through," the deficits reported from four national societies and the General Board of Promotion at the close of the year ending April 30, 1921, aggregated \$2,500,000. Unless this year's receipts exceed last year's this deficit will be materially increased.

The following statement shows the financial condition of the national societies, boards and other organiza-

tions, participating in the New World Movement at the end of the first six months of the current fiscal year:

We call upon all our churches to face these facts with courage.

On the basis of the New World Movement pledges made previous to Nov. 16, 1921, the income for the year for all organizations participating in the New World Movement should approximate \$12,500,000. The work has been launched and is being carried forward on the basis of these pledges.

A year ago the income for the first six months was nearly twice as much

as for the same period this year. Immediate efforts must be put forth to secure full payment on pledges now due. Present world conditions summon Christian people to put first things first. The church must not fail to carry on her work.

We beseech pastors and church leaders in the light of these facts to summon all friends of the work to special prayer that God will lead us through this crisis. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint."

1	2	3	4
Name of Organization	Required First 6 Months	Received First 6 Months	Balance Required For First 6 Months
A. B. F. M. S.....	\$ 964,144	\$ 437,214	\$ 526,930
W. A. B. F. M. S.....	334,884	92,542	242,342
A. B. H. M. S.....	465,920	227,154	238,766
W. A. B. H. M. S.....	241,702	64,726	176,976
A. B. P. S.....	163,708	91,510	72,198
M. & M. B. B.....	145,550	121,858	23,692
Board of Education.....	100,000	18,475	81,525
Schools and Colleges.....	1,321,116 **	388,816	932,300
State Conv. ....	792,812	626,515	166,297
Std. City Mis. Soc.....	277,745	275,450	2,295
Gen'l Bd. Pro.....	368,375	79,337	289,038
Other Organizations .....	1,074,044	208,466	865,578
	\$6,250,000	\$2,632,063	\$3,617,937

\*Operating Budget Only.

\*\*This includes Endowment and Equipment Funds.

## What Will Santa Claus Bring Them?

**L**AST year an appeal was made in our churches for a Christmas offering for the relief of the suffering people of Europe. Considering the shortness of time allowed the churches, the response was most generous. By vote of the Administrative Committee the General Board of Promotion is this year asking for a special offering from the Sunday schools. This offering should be made on Christmas Sunday. It will count for the church on the New World Movement Fund. The money should be sent in through the regular channels, designated as a Christmas gift. All sums received will be divided equally between the Home and Foreign Mission societies. So far as possible this money will be used for the benefit of the children of America and Europe who may be in need.

The Home Mission Society announces that money received from

this special offering will be spent in the interest of work among the children touched by the Christian Centers in our great cities.

The Foreign Mission Society, in the following detailed statement, makes clear how its share will be spent:

### 1—Continued Support of War Orphans in France

Relief Director Rev. O. Brouillette in France has under his care the support of more than 800 French war orphans. A large part of the offering a year ago has been applied toward their support and similar appropriations must be made this year for the same purpose and would be taken from the relief contributions.

### 2—Maintenance of Foyer Work in the Devastated Region of France

Six foyers patterned after the idea of the Y. M. C. A. hut during the war have been erected by Mr. Brouil-

lette from relief contributions a year ago and are now rendering valuable service to the inhabitants in the devastated areas during the period of rebuilding their homes and the recultivation of their farms. Various types of social service, entertainments and religious services are maintained in these six foyers and their continued maintenance must be provided out of similar relief contributions.

### 3—Food for Russia

The acute distress in Russia and the destitute condition of millions of people is sufficiently well known to Baptists. Through the American Relief Administration under the direction of Mr. Herbert Hoover the Foreign Mission Society is proposing to appropriate a substantial part of the Christmas Offering for the purchase of food drafts issued by the American Relief Administration.

(Continued on page 1427)



# A Primer of Theology

By A. H. STRONG

## VI. THE ATONEMENT.

WE have reached the point of view from which we must regard the Atonement. Let us strip the doctrine of all materialistic implications, and let us remember that God is essentially *spirit*. Apart from Christ, he has no form or body. As spirit, independent of space and time, God, with all his attributes of knowledge, love and power, can make himself manifest when and where he will. In Christ, the divine Being is present in every atom of the universe, in every pulsation of my body, in every exercise of my will, and in every movement of human history. The only qualification we have a right to make is this: the human will has granted to it a delegated power which can resist the divine will, and can use God's forces and impulses for the production of evil, as the motorman can direct, though he does not furnish, the force that propels his car. But Christ, as the life of the universe, is the life of humanity; so that the Redeemer is close at hand to redeem, by sharing with the sinner his guilt and misery, and by turning the sinner's enmity into love. There is a natural union of Christ with all humanity, which precedes and prepares the way for his union with all believers. Whatever is due to the sinner falls upon Christ, to whom he is joined by a tie of life so close as to free it from all charge of book-keeping or external transfer. When we give ourselves to Christ, and Christ gives himself to us, not only do all our needs become his, but also all his resources become ours. Since Christ is God, the whole Godhead died for me on the cross, as absolutely as if I were the only being to be saved. In receiving Christ, I make the whole Godhead my own, and can say: "Thou art *my* God." (Ps. 31:14). With these preliminary remarks, let us see what union with Christ implies in the way of atonement and of salvation. I sum it all up in saying that it implies giving and taking, on the part of God, and also giving and taking on the part of the believer.

When God interpenetrates our life with his own in Christ, he gives his all to us. The infinite One so joins us to himself, that all things become ours (1 Cor. 3:22), that is, "all godliness" (2 Pet. 1:13) "shall be things that pertain unto life and

added unto us," if we "seek first his kingdom and his righteousness" (Matt. 6:33). In Christ, God gives himself to us, more fully than any earthly husband gives himself to his wife; endowing us with all his earthly and heavenly goods, and cleaving to us in a union which death cannot part. But in Christ, God *takes*, as well as gives. Think what is meant by *love*, and you will perceive that God must be an atoning Savior. For love not only *gives* its all to the object of its affection, but it so identifies itself with that object, as to *share* all its burdens and sorrows and sins. The whole weight of our guilt and penalty falls upon him who is our life, and he bears all for us. "Blessed be the Lord God who daily beareth our burden," says the Psalmist (Ps. 68:19). "In all their affliction he was afflicted," says Isaiah (63:9). But the New Testament makes this more plain, when it tells us of the Lamb of God, who *takes*, and so "*takes away*, the sins of the world" (John 1:29). Love not only *gives*, but also *takes*; gives all its own good, and takes all the other's guilt and pain and need. This is the Christian doctrine of the Atonement. God was in Christ, reconciling himself to the world, and the world to himself. "Him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him" (2 Cor. 5:21). If critics had only seen the atonement as a fact of life, all their objections to its vicarious element, as a matter of book-keeping, would have vanished. If Christ is our life, if all we have and are is derived from him, and if he is God manifest in the flesh, but essentially independent of space and time, then the Atonement is a biological necessity.

But I have not yet exhausted the meaning of the Cross. The salvation of man as well as the suffering of God was "finished" there. The believer gives and takes, as well as his Savior. The whole appropriation of salvation by the redeemed was assured and condensed in that one act of God's righteousness. The Father saw our faith as a result of his work on our behalf. Predestination and human reception of salvation were joined together in one timeless event, that left no room for contradiction between them. And the

faith that appropriates what Christ is and what Christ has done, is a giving as well as a taking, and a taking as well as a giving. We give all to Christ, in a complete consecration, and we take all from him, by an appropriating faith. So our salvation is delivered from the charge of an unmoral reliance upon the work of another, by showing itself to be the surrender of our very life to him who is the only source of moral life, to be moulded and fashioned into his likeness. So our salvation is relieved of the charge that it makes us the slaves of another will, by showing that it is the only way to make us free; since in union with Christ we receive the very fullness of God to energize and gladden us. By union with Christ, the principle of the atonement, in all its giving and taking, is inwrought into our hearts and lives, so that we, like Paul, "fill up that which is behind of the sufferings of Christ, for his body's sake, which is the church" (Col. 1:24).

The necessity of the atonement, however, cannot be fully appreciated, until we see its relation to the holiness of God. "It must needs be that Christ should suffer," said our Lord (Luke 24:26); and Paul tells us why Christ's suffering was necessary. It was in order "that God *might himself be just*," while at the same time he might be "the justifier of him that hath faith in Jesus" (Rom. 3:26). Let me repeat in this connection what I have already said. The fundamental attribute of God is holiness, of which justice or righteousness are only forms of manifestation. Holiness is not self-communicating love, but rather, self-affirming righteousness. Holiness limits and conditions love, for love can will happiness, only as happiness results from or consists with righteousness, that is, with conformity to God. All nonconformity to God in moral relations is sin; and sin is hateful in God's sight, for it is the enemy and destroyer of all purity and peace. He therefore attaches suffering to sin, as its proper penalty; though he himself shares in that suffering, because he is the Creator and the life of the sinner. Christ's suffering, during his earthly life and on the cross, was simply the expression of the age-long suffering of God; indeed, those few hours of agony



could not of themselves have redeemed the race, if they had not been the revelation of an eternal fact in the being of God. Christ accomplishes his atonement through the solidarity of the race, of which he is the life, and so, is its representative and surety, justly yet voluntarily bearing its guilt and shame and condemnation as his own (Syst. Theol. 2:761). Christ, therefore, as incarnate, rather *revealed* the atonement, than *made* it. The historical work of atonement was finished upon the cross; but that historical work only revealed to men the atonement made both before and after by the extramundane Logos. The eternal Love of God, suffering the necessary re-acton of his Holiness against the sin of his creatures and with a view to their salvation,—this is the essence of the atonement. God has laid upon Christ the iniquity of us all, and with his stripes we are healed (Is. 53:5,6); but this is no external transfer of guilt and penalty, but the voluntary suffering of God himself in the person of his Son.

Christ must be an *atoning*, in order that he may be a *cleansing* Savior. Christianity, indeed, is summed up in the two facts: Christ *for* us, and Christ *in* us—Christ *for* us upon the cross, revealing the eternal opposition of holiness to sin, and yet, through God's eternal suffering for sin, making objective atonement for us; and Christ *in* us by his Spirit, renewing in us the lost image of God, and abiding in us as the all-sufficient source of purity and power (Miscellanies 1:53,54). Here we have the two *foci* of the Christian ellipse: given either one, with the smallest fraction of the curve, and you can describe the whole scheme of doctrine. Let me illustrate these two truths from our American geography. We have two great lakes, Erie and Ontario, and these are connected by the Niagara River, through which Erie pours its waters into Ontario. The whole Christian church throughout the ages has been called the overflow of Jesus Christ, who is infinitely greater than it. Let Lake Erie be the symbol of Christ, the preëxistent Logos, God revealed in the universe. Let Niagara River be to us the picture of this same Christ, now confined to the narrow channel of his manifestation in the flesh, but within those limits showing the same eastward current and downward gravitation which men perceived so imperfectly before. The tremendous cataract, with its waters plunging into the abyss and shaking

the very earth, is the suffering and death of the Son of God, which for the first time make palpable to human hearts the forces of righteousness and love operative in the divine nature from the beginning. The law of universal life has been made manifest; now it is seen that justice and judgment are the foundations of God's throne; that God's righteousness everywhere and always makes penalty to follow sin; that the love which creates and upholds sinners must itself be numbered with the transgressors and must bear their iniquities. Niagara has demonstrated the gravitation of Lake Erie. For from Niagara there widens out another peaceful lake. Ontario is the offspring and likeness of Erie. So redeemed humanity is the overflow of Jesus Christ; but only of Jesus Christ after he has passed through the measureless self-

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HE was better to me than all my hopes, and better than all my fears.

He made a road of my broken works and a rainbow of my tears.

The billows that guarded my seagirt path but carried my Lord on their crest;

When I dwell on the day of my wilderness march I can lean on his love for a rest.

—ANNA SHIPTON.

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abandonment of his earthly life and of his tragic death on Calvary. As the waters of Lake Ontario are ever fed by Niagara, so the church draws its life from the cross. And Christ's purpose is, not that we should repeat Calvary, for that we can never do, but that we should reflect in ourselves that same onward movement and gravitation toward self-sacrifice which he has revealed as characterizing the very life of God.

I have said that there are two *foci* of the Christian ellipse: Christ *for* us, who redeemed us from the curse of the law by being made a curse for us, and Christ *in* us, the hope of glory, whom the apostle Paul calls "the mystery of the gospel" (Syst. Theol. 3:804, 805). The second of these still waits for my illustration. We need Christ *in* us, as well as Christ *for* us. How shall I, how shall society, find purification and healing within? Let me answer by reminding you of what they did at Chicago. In all the world there was no river more stagnant and fetid than was Chicago

River. Its sluggish stream received the sweepings of the watercraft and the offal of the city, and there was no current to carry the detritus away. There it settled, and bred miasma and fever. At last it was suggested that by cutting through the low ridge between the city and the Desplaines River, the current could be set running in the opposite direction, and drainage could be secured into the Illinois River and the great Mississippi. At a cost of fifteen millions of dollars the cut was made; and now all the water of Lake Michigan can be relied upon to cleanse that turbid stream. What Chicago River could never do for itself, the great Lake now does for it. So no human soul can purge itself of its sin; and what the individual cannot do, humanity at large is powerless to accomplish. Sin has dominion over us, and we are foul to the very depths of our being, until with the help of God we break through the barrier of our self-will, and let the floods of Christ's purifying life flow into us. Then, in an hour, more is done to renew, than all our efforts for years had effected. Thus humanity is saved, individual by individual, not by philosophy, or philanthropy, or self-development, or self-reformation, but simply by being filled, in Christ, with all the fullness of God (Syst. Theol. 3:804, 805; Misc. 1:191-195).

In the Cross of Christ, therefore, we see God's whole revelation to men summed up, and thrust upon us for our reception or rejection. In that Cross are condensed and expressed his character of holiness and of love, his judgment upon sin and his provision for the salvation of the sinner, his suffering in and with his creatures and his sacrificial offering in their behalf. When God, in the person of his Son, dies of a broken heart for me, a sinner, I feel his appeal to my own heart unspeakably affecting. If I resist that appeal, I show myself to be the chief of sinners, and to deserve nothing but death. For Christ's Cross reveals not only the greatness of our sin and the greatness of God's love, but it opens to us the whole meaning of human history, the whole secret of the universe, the whole purpose of God when he laid the floor of the firmament with its mosaic of constellations, and bade the curtain of night and chaos to rise at the creation (John 3:16; 16:9; Eph. 1:10). Well may the apostle Paul say: "God forbid that I should glory, save in the Cross of our Lord Jesus Christ" (Gal. 6:14).



## Former Devil Worshipers Celebrate Silver Wedding

*Rev. and Mrs. Wm. Pettigrew receive as their gift "a movement toward Christianity en masse." For eighteen months the one topic of conversation in the villages is Christianity.*

IT ISN'T every silver wedding that is a matter of consuming interest to some 20,000 persons or more. But when the Rev. William Pettigrew and his wife celebrated theirs on November 13, in Kangpokpi, Manipur, Assam, there was rejoicing all through the formerly head-hunting, devil-worshipping tribe of the Tangkhul Nagas. During that whole quarter of a century, except for their furloughs, Mr. and Mrs. Pettigrew had worked among this tribe, the only white people the Tangkhul Nagas had ever seen, serving them in the capacity of preachers, doctors, educators, translators, economists and parents-at-large.

So it isn't surprising that their silver wedding anniversary was marked by the greatest gift in the world,—a "movement toward Christianity, en masse," as Mr. Pettigrew characterizes it. The following extracts from a very interesting letter written recently by the missionary tells the story:

"Strange to say, this movement toward Christianity en masse, is due, as far as we can make out, to the issue of an order by the chief and elders of the most important village in this tribe, Ukhul, our old mission station. Of course, the preparation of the soil in the sowing of the seed of the Gospel for many years previous to this made ready the hearts of many, and gave them the opportunity they needed to throw off the shackles of demon worship which the missionary and his workers had preached against incessantly. But the order issued by the heathen chief and his elders discredited the most important feast of the tribe, the one that most touches the hearts of the people.

"This feast had to do with the removal of the spirits of the departed, and was carried on with great gusto and enthusiasm. From the outward appearance of the ceremonies in connection with it, the enthusiasm was not centered around the removal of the spirits so much as around the slaughter of animals, chickens, dogs, pigs and cattle for feasting purposes, as well as around the large quantities of "zu" (rice beer) drunk. Many families were impoverished through the expense incurred.

"Now has come the order to abandon this feast and refrain from any ceremony of this nature. The viola-

tion of the order is to be punished with the heaviest fine that any Tangkhul chief has ever attempted to enforce in any village, a matter of over 600 rupees for each delinquent. The most astonishing thing about this incident is the fact that the very chief who brought it about is now the most bitter enemy of the Christians, especially those of his own village, and the latest news is that he is trying to rescind his order, and bring the old regime back again. We have hopes that he will be defeated in this.

"But at any rate no sooner was this order given than the people of Ukhul began to think for themselves, and argue that if this, the most crucial of their beliefs, could be dismissed by the imposition of a fine, however large, there must be something radically wrong in their so-called religion. They concluded that the teaching they had heard of for years, believed in by a small body of their village people, must have something in it worth considering. In April, 1920, over forty were baptized by the pastor of the small church organized in 1902. Since then about two-thirds of that village,

in other words about 115 houses, with nearly 600 souls, have come forward as enquirers, and will soon be baptized if they remain faithful.

"The villages around this important center were not long in hearing of the movement. It is no exaggeration to state that for the past eighteen months the one topic among all the villages of the tribe is Christianity. Owing to signs of greater and more intensive opposition to the truth, God is surely using this as a means of creating more and more interest in Him. Since our tour in those mountains, three large and important villages have come over entirely to Christianity, and quite a number have groups of believers forming half or three-fourths of the village community. We pray that we may all stand firm in the faith.

"Up to date we have a list of over 2,000 converts for the past year, and if we count in the church members, now numbering nearly 1000, and also the converts on the western hills among another tribe, the Thado Kuki, our Christian community in this native state of Manipur must number now nearly 3500."

## What Will Santa Claus Bring Them?

*(Continued from page 1424)*

These are guaranteed by the Administration, furnish the best, safest and most reliable method of bringing food to the starving multitudes. Secretary Franklin is now in correspondence with the Administration regarding this and it is possible, subject to Dr. Franklin's decision, that fully one-half of the Christmas offering may be applied toward this emergency.

### 4—*Freight Transportation and Baling Expenses in the Campaign to "Fill a Ship in Fellowship"*

Approximately 4000 churches forwarded gifts of clothing and other supplies for our relief ship. More than 10,000 individual parcels, bags, cases, boxes and barrels were received at our warehouse. In response to our suggestion a large majority of churches forwarded remittances of 5 cents per pound to cover the cost of baling and freight. The expense has proved to be larger than we anticipated because we were obliged to engage a baling company to assist in the baling of freight shipments as the number of packages and the consequent congestion at

our own warehouse became so great as to make it impossible for us to do all of the baling ourselves. Furthermore, a number of churches and individuals forgot to send their 5 cents per pound remittances. Since this entire enterprise was a campaign for European relief a part of the Christmas offering will be applied for this purpose.

### 5—*Expenses of distribution of supplies in Poland, Latvia, Austria, Germany, Esthonia, Lithuania and Czecho-Slovakia.*

Our churches will naturally not expect the Foreign Mission Society to use regular missionary funds to meet the slight distribution expenses upon arrival of the shipment of supplies in the various European countries unless absolutely necessary and accordingly a part of the Christmas offering will be devoted to meet such slight distribution expense in Europe as may be required. Most of this clothing will be distributed through the local Baptist churches and the expense ought not to involve more than the transfer from the ports of entry to the various churches.



## Ready for the Big Push in Stewardship

*Note:* The material is presented in this joint statement in order that the constituency may follow either the plan of "The Baptist League of Christian Stewards" or the plan of "The Baptist Tithers' League."

### EXPLANATORY NOTE

For a number of years the Baptist Tithers' League has been a regular department of the Baptist Young People's Union of America. The Union has also the Bible Readers' League and Life Service League as regular departments. A great many young people are not ready to sign an all-inclusive stewardship pledge, but they will take one step at a time. When they have taken these successive steps, they have reached intelligently what the all-inclusive pledge calls for. Wherever our young people can sign the general stewardship pledge, we urge them to do so.

"The Baptist League of Christian Stewards" is being promoted by the General Board of Promotion of the Northern Baptist Convention. The general stewardship pledge used calls for the giving of one-tenth as a minimum, but also includes the stewardship of time, talents, etc. This form of pledge should reach a great many of the older membership of the churches.

It is evident that there is a great field of activity with these ideas understood. These two departments are working in hearty accord. It is in fact one program with these two angles of approach. We urge co-operation everywhere by all concerned looking forward to the largest possible success.

### AN OPEN LETTER TO BAPTIST YOUNG PEOPLE

The great denomination of which we are a part and of which we are justly proud, is just now girding itself for a great task in which we must have a large part. The achievement of raising more than fifty millions of dollars was a great one, but we set out for one hundred. When our nation and civilization were in peril, our nation called us to the colors, and we responded. Some of our comrades lie beneath little crosses in yonder battlefield. They gave to the uttermost. Now you are called to the colors. Your response must be whole-hearted and to the last measure of devotion.

1. *The needs* of our great societies and missionary organizations are inexpressably great. They are our representatives. They stand between us and our devoted missionaries far out on the battle line. Perhaps we have been waiting for the financial depression to pass. But our societies cannot wait. If you have made a pledge to the New World Movement, and are behind in payments, pay up now! Speak to your friends about it. Perhaps you could make a thank offering in cash, with the request to your church treasurer that it be forwarded at once.

2. *The task* of raising thirty millions of dollars in cash and in pledges between now and April 30, 1922, is almost an impossible one. But, remember, the soldier who has responded to the call of his country does not stop to count the cost. Many of our Baptist young people are blessed with good positions and splendid salaries. Let us in the strength of our youth stand up and be counted! Make a pledge yourself. Take it up with individual members in your society. Tell them that we simply cannot fail the Master now. Make it a matter of earnest prayer. Let the giving of the young people of your church stand

out as a mighty challenge to the older members. Offer your services to your pastor and church for clerical and other help. Remember, the Master's command is to GO!

3. *The education* of our Baptist people to the place where they will give an adequate account of their stewardship is one of the big problems of the hour. Numbers of our people have been members of the church a long time, but we have not trained them. We call you to the very front line in this campaign. On this page you will note available materials. Send at once for a supply for immediate use. All the agencies promoting stewardship within the Northern Baptist Convention

period shall have ended, and that is the way of *Christian Stewardship*.

The degree of our success in securing the adoption of a stewardship program that starts with the payment of a tenth of one's income into the Lord's treasury will be the measure of our guarantee that the \$100,000,000 will be raised, and our ground of assurance that we shall carry on after the New World Movement period has ended.

Shall we not all by our hearty personal co-operation in this Christian Stewardship Movement insure the complete success of our larger Kingdom program?

GILBERT N. BRINK, for the National Committee on Stewardship.

### STEWARDSHIP SPECIAL

We (The Stewardship Department of the General Board of Promotion and the Baptist Tithers' League of the Baptist Young People's Union of America) are now ready for the big push in stewardship activities. The following *free* literature is now available from the Literature Department of the General Board of Promotion, 276 Fifth Avenue, New York City, 125 North Wabash Avenue, Chicago, Illinois, and 313 West Third Street, Los Angeles, Cal.

1. "Does a Tenth Belong to God?"
2. "Thanksgiving Ann."
3. "Embezzlement"—Poteat.
4. "Prosperity Giving"—Agar.
5. "Being Just With God."
6. "Story of the Geneva Church." (How it was done.)
7. "The Experiences of Three Baptist Churches."
8. "Religion an Expensive Luxury."
9. "Sacrificial Giving."
10. Membership Application Blanks for "The Baptist League of Christian Stewards."

Send at once for sufficient quantities of any two leaflets to supply one for each family of your church and congregation. Samples of all leaflets will be included with first order.

### Special Books

"Victory of Mary Christopher," 50 cents; "The Withered Fig Tree," \$1.00; "The New Christian," 50 cents, may be ordered from the American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa., or any branch house.

### BAPTIST TITHERS' LEAGUE

The following *free* literature is now available from the Baptist Tithers' League of the Baptist Young People's Union of America, 125 North Wabash Avenue, Chicago, Illinois, or 408 Humboldt Bank Building, San Francisco, California:

1. "How to Tithe and Why."
2. "Proportionate Giving."
3. "That Tithing Sermon."
4. "Talks With Money."
5. "Is Tithing Worth While?"
6. "Is the Tithe a Debt?"
7. "Reasons for Tithing."
8. "What We Owe and How to Pay It."
9. "Obedience the Master's Test."
10. Membership Application Blanks for "Baptist Tithers' League."

Send at once for sufficient of any two leaflets to supply one for each family of your church and congregation, stating whether or not it is your first order. Presidents of Young People's Societies may order any two in sufficient quantities to furnish one for each member of the Society.

### Steps in Stewardship

The earth did not belong to my ancestors; they could not give it to me.

It will not belong to my children; I cannot bequeath it to them.

It does belong to God; He entrusts a share of its care to me. I am His steward.

Stewards are not required to be wealthy or brilliant; but they are required to be faithful.

The tithe is an acknowledgement that all I have belongs to God. I am His debtor. The tithe is not a free-will offering. It is a debt to God for His work. To withhold it is to rob God. By carefully observing stewardship in financial matters, I become a faithful steward of God's property. Stewardship includes the use of all talents for God.

One generation of Christians influences the coming generations and the number of Christian servants and Christian workers will increase.

One-tenth of the income received by each one hundred Christians, will equip for Christian service and adequately maintain at least ten who are called to devote all their time to God's service. —Exchange.

are together promoting this program. We simply cannot succeed without you. In this great forward step we should have a second slogan, "Together."

Affectionately yours,

JAMES ASA WHITE, General Secretary, Baptist Young People's Union of America.

### A STEWARDSHIP MESSAGE

The utter dependence of the larger program of Northern Baptists upon the teaching and practice of Christian stewardship by God's people is daily becoming more and more apparent.

The General Board of Promotion is planning a denomination-wide campaign of education in stewardship as taught in the Scriptures, and as required for the Kingdom work of our day, as one of our major duties from this time on.

We must conserve the advance already made and rally our forces for a greater work in the days to come! We can hold the higher levels of Christian living and of Christian giving attained through the challenge of the New World Movement if we teach steadily and practice faithfully Christian Stewardship. There is but one way to insure that we shall carry over the standards set by the New World Movement into the years after this five-year



# The Washington Conference—III.

By WILLIAM AXLING

## WHEN IS DISARMAMENT DISARMAMENT

PREMIER BRIAND'S dramatic presentation of France's perplexity regarding the question of land disarmament brought the conference face to face with the fundamental problem of permanent peace. Although Germany has been deprived of her fleet, and her army was reduced to 100,000 men by the Treaty of Versailles the nightmare of a German invasion still floats across the dreams of France.

Premier Briand contended that Germany's disarmament is only physical. Mentally and morally she is still armed to the teeth. Hatred still fills her heart. The spirit of revenge still stains her soul. And in the background stand 7,000,000 potential troops—men trained and tried in the world's recent baptism of fire. Back of these stands Germany's industrial organization capable of almost instantaneous conversion into the making of armunitions. Until Germany has a change of heart France must live in the cheerless fog of fear and keep her army strong.

All of which emphasizes anew the fact that this war on war must be spiritual in its motive, its method and its dynamic if it is going to reach its great goal. The hearts of men and of nations must be made new. The world life and international relations must be shot through with ideals and the spirit of Christ. The church of Jesus Christ must break through narrow nationalisms and deadly race antagonisms and like its Lord take the whole world into its heart. Its mission must be to internationalize organized Christianity and to Christianize internationalism.

Spontaneous assurance of moral backing was given to France by the various delegations. In speaking for England Mr. Balfour said, "It is the cause for which the British Empire fought and in which the British Empire still believes. We lost nearly 1,000,000 men on the field of battle, but we don't grieve over the sacrifice. If that lust should again threaten the peace and independence of our neighbor, how would it be possible that our sympathies once so warmly extended should become cold and we, who have done so much for liberty, see it perish before making another sacrifice?"

Senator Schanzes of Italy said, "The problem is not a simple one and must be considered as a whole. It must be considered at no far distant future. Its solution is essential to world, as well as European peace."

Secretary Hughes voiced America's feelings in the words, "No words ever spoken by France have fallen on deaf ears in the United States. The heart of America was thrilled by her valor and her sacrifice, and the memory of her stand for liberty is imperishable in this country, devoted to the institutions of liberty. There is no moral isolation for the defenders of liberty and justice."

The first reaction to Mr. Briand's appeal was that the problem which he pushed out into the arena was of such magnitude that the conference would be compelled to side-step it and do nothing but assure France of moral support. An additional difficulty lay in the fact that many of the nations which have large land armies are not represented in this conference.

In the world today 8,000,000 men are under arms with 25,000,000 reserves. The total land forces of the nine nations who

have representation in this conference are 3,729,300 mobilized troops and 11,070,675 reserves. Thus this conference is not representative when it comes to dealing with the limitation of land armament, a question which is so vital to the world's peace.

A more mature reaction, however, is asserting itself. It is taking the shape of a strongly expressed hope that before this conference closes an effort will be made to arrange for a future conference to deal with this complicated problem. If this conference makes good in limiting naval armament such a conference will undoubtedly be called. In that case the nations not represented here will be invited to participate.

At this stage President Harding's hand is in evidence. Just as the land disarmament issue was slipping out of sight he pulled it back into the limelight by publicly suggesting the holding of a series of world parleys for the consideration of world problems. He has not fully outlined his plan, but the fundamental idea seems to be to bring Germany into this association of nations and induce her to co-operate in giving France adequate guarantees. Thus France would be enabled, without fear, to reduce her army and open the way for the general limitation of land armament by international co-operation. Just what form this association would take is a matter of much speculation, but that the President is earnestly seeking a solution along this line is very evident.

This move on the part of the President has met with a hearty response especially on the part of Italy and Japan, both of whom are vitally interested in land establishment. Senator Schanzes speaking for Italy says, "We cannot but greet with greatest satisfaction the announcement given by President Harding to representatives of the press that it would be his intention to promote yearly conferences for a free co-operation among the nations for the purpose of discussing together questions of universal interest." Vice-Minister Hanihara of the Japanese delegation endorses the President's plan saying, "Japan has come to this conference in a spirit of candor prepared to discuss all matters so that causes of future misunderstanding may be reduced to a minimum. It may be impossible to conclude all things at this session. New problems may arise. It goes without saying that in any future conferences suggested by President Harding Far Eastern questions may logically find their place for deliberation. In this event I personally think Japan will be found ready to take part in the great object of maintaining a harmonious co-operation of the powers for world peace."

## CHINA'S EMANCIPATION

The adoption of Mr. Root's four resolutions by the conference carried with it a promise of future action with respect to China's territorial and political sovereignty. The conference has not been slow to fulfill that promise. One of China's demands was that extraterritoriality be abolished and that foreigners living within her borders be amenable to the jurisdiction of Chinese courts. After full consideration of this demand the conference voted to agree in principle and to appoint a commission of international jurists whose duty it shall be to examine whether conditions in China are such as

to justify China's claims that legal rights and property of foreigners are safe under Chinese judicial administration. It is also authorized to make suggestions to China helping her to attain that state of advancement. This commission to report its findings within a year.

The second concrete matter taken up by the conference is that of restoring to China the control of the postal system within her domain. At present outside nations maintain their own post offices in many parts of China. Japan has 124, most of them in Manchuria. France has thirteen. England has twelve and America has one. In order to remove this infringement of China's administrative integrity a resolution was adopted by all the nine delegations declaring for the relinquishment of all foreign postal privileges in China, probably on Jan. 1, 1923.

China has also demanded tariff autonomy. Under the present system the powers determine the tariff which China may impose on her imports, and her customs are administered by foreigners. A sub-committee has been appointed to study the matter of giving China control of her own tariff administration and will bring in recommendations in due time.

The question of withdrawing foreign troops from China and abandoning foreign telegraph, radio and police wire systems has won adherents in principle, but the details have yet to be worked out. There has been much speculation as to what attitude Japan would take when in the course of the discussions this question was reached. Prince Tokugawa cleared the atmosphere by saying that "Japan intends to abolish the system under which Japanese troops are in China as soon as possible." This would seem to mean the withdrawal of Japan's troops when this conference has reached a satisfactory solution of China's problems.

## OPTIMISM ON THE UP GRADE

The section of the press that is streaked with yellow is endeavoring to discredit the conference and minimize its epoch-making work. Glaring headlines of "crisis" and "conflict" and "deadlock" stare newspaper readers in the face. In the meantime the delegates serenely and optimistically go on sawing wood. The result is that never in all history has an international diplomatic gathering accomplished such far-reaching and constructive work in so brief a time.

Secretary Hughes speaking of the work accomplished on the Far Eastern questions said, "I think I am justified in saying that our expectations with respect to the expedition and thoroughness of our consideration of these matters have already been more than realized."

Prince Tokugawa the other day expressed himself to me as highly pleased with the progress that is being made and hopeful of big results. Baron Kanda said that the progress made by the conference was "gratifying—simplicity, honor and honesty seemed to characterize the whole procedure."

Gordian knots still wait to be untied, but it is a real soul tonic and strengthens one's confidence in humanity to see the world's best brains, with a faith that is fine and a daring that is divine, tackling the task of world reconstruction on principles approximating those laid down by the Prince of Peace.



# Baptist Status and Prospects in Denmark

*"Baptists have to battle on two fronts at the same time, one against sin and the world and the devil and one against those to whom they would fain be friends and allies."*

By PETER OLSEN

IT has seemed to me that my first letters to THE BAPTIST ought to contain a general view of the land and the people and of Baptist life and work in Denmark. This I shall try to give.

The country consists of a peninsula, Jutland, two large islands, Seeland and Funen, and many smaller ones, an area of 43,000 square kilometers. There are no mountains, only rounded hills and valleys and plains with luxuriant beechwoods amid the smiling fields, chattering brooks and, on the peninsula, several stretches of beach, just enough to add a few touches of gravity to the otherwise too smiling features.

The population numbers 3,268,000, one-half of whom are farmers, not without repute in the world for general culture and for their produce of butter and pork and eggs. Of the rest, 700,000 are claimed by the beautiful capital, Copenhagen.

Religion, I am sorry to own, is officially monopolized by a Lutheran state-church. But in justice it must be added, first, that the constitution of the kingdom provides the full right for every citizen to worship God according to the dictates of his own conscience, and secondly, that inside the state-church there are a large number of sincere believers in Christ, most of whom belong to a movement called the "Inner Mission," which means a mission work inside the church, in distinction from a foreign mission. They insist upon being called "a work" and not "a party." A number of state-church ministers identify themselves with the movement, and besides, a large number of lay-workers are employed. On Sept. 13, last, this large and influential body celebrated its fiftieth anniversary.

## The Grundtvig Movement

Another large and, especially in well-to-do farmer circles, influential religious movement is named after its founder, N. F. S. Grundtvig. I shall not at this time endeavor to describe it, but reserve this as well as other details concerning the religious state of the Danish people, for future letters. Let me only add that the "Inner Mission" people believe in Christ exactly as a Baptist does, and that I have no reason to say that they are not as sincere followers of the Lord as are genuine Baptists. Still they hate us most heartily because of our attitude toward infant baptism.

So much concerning religious life inside the state-church. Of free evangelical churches in Denmark there are the Baptists (4,913), the Methodists (4,054) and a small body of Swedish origin, called the "Free Mission"; in addition the Salvation Army has for many years been working in Denmark.

From the above it will appear that religious life in Denmark to a large extent is confined within the borders of the state-church, and that at least the Baptists have to battle on two fronts at the same time, one against sin and the world and the devil, and one against those of whom they would fain be friends and allies, could they do it without betraying precious divine truth.

The history of the Baptists of Denmark took its beginning in 1839, in which

year a small company of believers living in Copenhagen, eleven in all, were baptized by J. G. Oncken, pastor of the Baptist Church in Hamburg, and were organized into a Baptist Church. They were not the fruits of any Baptist work. They had arrived at Baptist views solely by studying their New Testament. They did not even know that any other person in the world but themselves entertained such views before Köbner from Hamburg, who had heard about them, visited them and explained the way of God more fully to them. From this small beginning Baptist principles spread quite rapidly. During the first years there was some persecution until in 1849 a liberal constitution, and with it liberty of conscience, was secured. By 1864 the total membership had grown to about 1600.

But the one great want of the young Baptist churches in Denmark was educated leaders. Julius Köbner was such a man. He was by birth a Jew, born in Denmark and converted and baptized in Hamburg. He became pastor of the Copenhagen church from 1865. His disciple and successor, M. Larson, a great preacher and leader, was also well educated. But outside the capital the leaders were

## Pay His Dues, and See Him Smile

Is it the custom of your church to gladden the heart of your pastor at Christmas? Have you thought what you will do this year? We can tell you something that he would appreciate greatly as a Christmas present, namely: pay his dues for the first year's membership in the Retiring Pension Fund of this Board. Think what it will mean for your pastor to receive notice that you have placed in your church budget the annual payment of his pension dues or that at least you will pay for the first year of membership. Scores of pastors tell us how much they desire to become members but are not able to pay the dues the first year. The Board plans to reduce materially the dues after the first year and following years of membership. This gift will start the preparation for a fund which will save him anxiety and add comfort to his whole life. He will be a stronger man by reason of such gift.

Every Baptist minister ought to be a member. The General Board of Promotion is so deeply concerned that it has made this action the third objective for every church in the Northern Baptist Convention in the current year. We should wisely help all Baptist ministers to escape poverty in old age. They should receive pensions when they are no longer able to render self-sacrificing labor for the Church of Christ. The church should at least be as considerate of her workers as are great business institutions.

Christmas is not far off, write us at once for full particulars. A little planning will enable you to cheer your pastor by conferring a lasting benefit upon him.

E. T. TOMLINSON,  
Executive Secretary, Ministers and Missionaries' Benefit Board.

all of them uneducated lay preachers, devoted and able men indeed, but as the condition of the churches proved, unable to lead them on to new conquests. This state of things lasted until 1883 when for the first time the Baptists of Denmark came into relation with the American Baptists.

A number of young preachers were invited over to be educated at the seminary in Morgan Park, Ill., where a Danish professor, N. P. Jensen, was the leader of a Danish-Norwegian department for churches of those nationalities in America. And at the same time financial support to the churches in Denmark was granted by the American Baptist Missionary Union, with a view to the appointment of those brethren when they had finished their studies.

The first to return of those young preachers was Rev. August Broholm, at present pastor of the Danish Baptist church in Storden, Minn. I well remember the impression I received of the first sermon from him which I heard; a clear and orderly presentation of gospel truth, genuine enthusiasm for the work of the Lord and for the salvation of souls, a bright and hopeful assurance of progress for the Baptist cause in Denmark, were its most conspicuous traits. After him came a number of young brethren, with a diversity of gifts and of abilities, but all having had the privilege of an education for their high calling, and all being enabled, by the support from the Missionary Union to their respective churches, to give their whole time and energy to the work. The tangible results to the Danish Baptist churches were, in fifteen years, from the beginning of 1886 to the end of the century, 3,578 baptisms and an increase in membership from 2,174 to 3,901.

## Nearly Doubled in Six Years

During the first fifteen years of the new century the numerical growth was but slight, but to one who has known the Baptists of Denmark for about a generation those years stand out as a period of singular growth in maturity spiritually as well as otherwise. Since 1915 the membership has increased again to not far from 5,000, and there is at the present time a great willingness among the people in general to listen to the proclamation of the gospel, and very little prejudice against Baptists. Indeed more doors are open to us than we are able to enter.

Now I might enlarge upon the different lines of Baptist work in Denmark at the present time, and I should like to do it; but being an editor myself I can imagine how the editor of THE BAPTIST would feel if I did. So I shall refrain, and only add, in closing: We have learned from the past that the only religious work which succeeds in Denmark is solid work. Whether we are doing such work as ought to be done, I shall not decide. But we try to do it. And we look upon the new and more intimate connection with American Baptists as God's way of enforcing Baptist work in Denmark just at the time when such an enforcement seemed indispensable. Gistrup, Denmark.



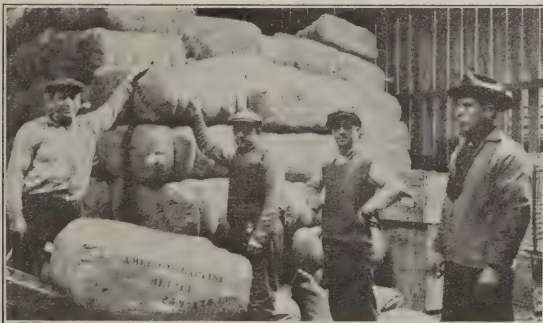
# A Picture Story of the Fellowship Shipment



The S. S. "Esthonia" of the Baltic American Line just before sailing Nov. 23 with nearly three-fifths of its regular cargo space filled with clothing, shoes, blankets, soap and other supplies for distribution in Poland, Latvia, Esthonia, Lithuania and Russia. Supplies for distribution in Austria, Czecho-Slovakia and Germany were sent on another vessel—the "Oropesa" of the Royal Mail Steam Packet Company. A small shipment for France is being sent on a third vessel. The "Esthonia" does not discharge cargo at any of the ports on the western coast of Europe.



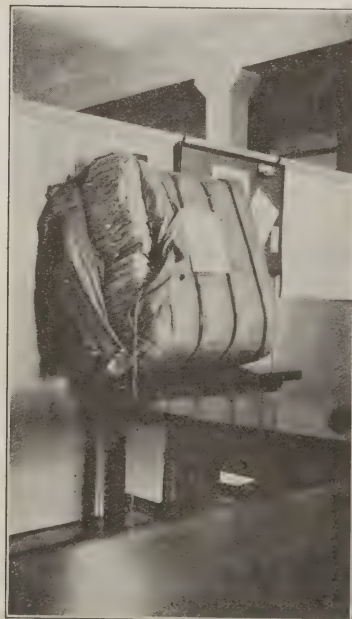
In this way the heavy bales of compressed clothing and other supplies were lowered into the hold of the S. S. "Esthonia."



A few of the 1400 heavy bales that were placed aboard the "Esthonia" alone. Some of these bales weighed 225 pounds or more.



A few of the many barrels of soap and toys shipped to European countries in the movement to "Fill a Ship in Fellowship."



A sample bale of clothing for children on exhibition in the rooms of the Foreign Mission Society in New York. This bale contained 958 separate articles, including waists, bloomers, towels, stockings, caps, etc.





With Captain Christensen, Commander of the S. S. "Esthonia" on the bridge of his ship just before sailing time. Left to right: Editor H. B. Grose of "Missions"; Captain Christensen; Rev. William A. Lipphard, father of Associate Secretary Lipphard; Foreign Secretary J. H. Franklin; Mr. V. G. Krause, who had charge of the shipment of the large volume of supplies; Associate Secretary Lipphard, who sailed on the "Esthonia"; Miss Helen Hudson, who organized the White Cross branches of the Woman's American Baptist Foreign Mission Society in the movement to "Fill a Ship in Fellowship."

### Delivering the Goods

Mr. Lipphard was to be met at Hamburg by representatives from Czecho-Slovakia, Austria and Germany to be instructed regarding the supplies that were shipped on the S. S. Oropesa. At Danzig he is to be met by Rev. K. W. Strzelec and others who will take charge of the supplies for Poland, on the S. S. Esthonia. At Libau he is to be met by Rev. J. A. Frey of Latvia and representatives of Baptists from Esthonia and Lithuania. He is to be met there as well by a representative of the American Relief Administration, who will take charge of the bales and barrels designated for distribution in Russia.

The American Baptist Relief Warehouse at 348 East 23rd Street, New York City, is being held open for several weeks longer than was originally intended. All supplies received after this date will be sent through the American Relief Administration, Mr. Herbert Hoover, chairman, for distribution in Russia. This arrangement will enable churches and individuals who have been late in sending in their gifts to do something for Russia.

#### REMEMBER RUSSIA

### Two Western Union Messages

#### A Day Letter

Avon, South Dakota,  
November 28, 1921.  
American Baptist Foreign Mission Society:  
Avon Baptist Church proposes to donate a car-load of corn for Russia. Kindly advise with regard to agency through which corn can be shipped and free transportation.  
J. F. OLTHOFF, Pastor.

#### A Night Letter

New York City  
November 29, 1921  
Rev. J. F. Olthoff,  
Avon, South Dakota.  
American Relief Administration, Herbert Hoover, chairman, of opinion that corn cannot be sent to Russia advantageously. Milling facilities there not good. But American Relief Administration will accept car load lots of corn meal in Dakota and pay transportation to Russia. Millers probably will grind corn into meal without expense, being reimbursed from by-products. We shall be glad to make arrangements with Hoover organization if friends



Secretary Lipphard saying good-bye to Miss Helen Hudson before the "Esthonia" sailed.

in Dakota will have corn converted into meal and donate in car load lots. Whatever is done should be done quickly.

### The Book of Remembrance for 1922

Lest we forget, right now when we most need to know, the name of one of the most beautiful and most significant birthday or Christmas gifts that any one could possibly give a friend, it should be mentioned that the Book of Remembrance for 1922, A Cycle of Birthday Prayers for Our Workers at Home and Abroad, is now ready for our use.

The most worldly friend you have, church member or not, will welcome one of these dainty remembrances, as attract-

ive as any Christmas booklet that you could find in any shop, with its soft blue and old gold cover, its half tone reproductions of masterpieces of religious art, and its verses of Scripture for every day. The book of Remembrance contains all these, besides the names of all our missionaries, foreign, home, state, and city, and of our university pastors, arranged according to their birthdays, that all may pray for them, on that day. Don't hesitate to give the Book of Remembrance to any one. You may be giving him or her something far more important than the book itself—you may be giving the habit of prayer, lost for many years.

And consider—an ordinary gift is just a present from you to one other person. But the Book of Remembrance is also a present to every one of our Baptist Missionaries and university pastors, wherever they may be. It isn't often that you can give a present to so many scores of people for the sum of twenty-five cents.

To secure the Book of Remembrance for 1922, send your name and address with 25 cents to the Literature Department of the General Board of Promotion, at any of the following addresses: 276 Fifth Avenue, New York City; 125 North Wabash Avenue, Chicago, Illinois; 700 Ford Building, Boston, Massachusetts; and 504 Columbia Building, Los Angeles, California.

### More Echoes from the Jubilee

By HELEN HUDSON.

Still we have echoes of Jubilee meetings all over the world. Because all the people who wished to celebrate the jubilee were so widely scattered accounts of some of the meetings have been a long time coming to us.

An account of a series of celebrations in Balasore, Bengal Orissa, has just reached us. Formal greetings have come from the Baptist Woman's Missionary Society of Midnapore, Jellasure and Balasore. These are of especial interest to those who have known one of their own daughters Khanto Bala Rai, since she has been in this country.

Miss Mabel Rix Long writes that Mrs. Esther Rai, mother of Khanto Bala Rai, was present at the Midnapore meeting and gave an interesting talk about her daughter and the daughter's journey to America.

Miss Amy Coe writes "The last of the meetings was in Jellasure, the station where Miss Barnes is working. The community is very small; so small that though every woman was present the whole number was not more than twenty-five. We had the pictures in the convention number of *Missions*. As I looked at the picture of the great meeting in Boston and contrasted it with the little group on the floor of that tiny Jellasure church it did seem wonderful that the same central thought was the inspiration of both gatherings. In the closing minutes of thanksgiving prayer the women voiced a bit of the thrill too. Ours was only a tiny echo of the big meeting; but we did have the foreign guests, introduced by name. Each told her life story and marked out her journey on the map. In Khanto's case we all talked about her and her family. Some of her relatives were present and every one remembers her wonderful father. They were pleased that she told the story of his life. They reminisced a bit about the early days of the mission. Our banquet consisted of rice pounded and popped with delicious cocoa nut sweets. Would you have liked to have been with us?"

Thirty rupees accompanied the letter of greeting as the jubilee gifts of the Baptist women of Bengal Orissa.





# The Bulletin Board



## Baptist Gains

In 1920 American Baptists turned a loss of 11,000 members in 1919, into a gain of 129,000. They now number over 7,700,000, which is about the same as the Methodists. In Great Britain and Ireland they amount to 400,000, and elsewhere in Europe nearly 230,000. Canada and Australia contain about 175,000. On mission fields are 320,000. The total of approximately nine million represents a gain of 330 per cent. within a hundred years. However inaccurate detailed figures may be, and however inadequately statistics reflect the spread of the Christian spirit, such a showing gives encouragement to those who are pinning their faith to a coming triumph of evangelical religion.—*The Congregationalist*.

## As Illinois Sees the Issue

At the Illinois Baptist Convention, held at Rockford in October, two significant placards hung on the walls of the auditorium of the First Baptist Church in which the convention met. The first one read thus:

INDUSTRY SHOULD BE A FORM  
OF SOCIAL SERVICE, NOT A DE-  
VICE FOR PRIVATE GAIN

And the second, a quotation from Prof. Albion W. Small, was like unto it, namely: "WE MUST SOMEHOW SECURE THIS FUNDAMENTAL CONCEPTION, THAT BUSINESS THEORY MUST BE SHIFTED FROM A PROPERTY BASIS TO A SERVICE BASIS."

## France Must Lead, We Must Follow

France has now colonies with a population of over 60,000,000. She must become the leader in their education in genuine Christian civilization. It is compulsory for missionaries to teach French in the schools in the colonies. Therefore, the French Missionary Society must assume the principal burden in this work. Fortunately, almost all of the French Protestant churches are united in one missionary society. They have sent one out of every twelve of their pastors to work in the colonies—a much larger proportion than any American denomination. They have already doubled their contributions of before the war, giving this year over 2,000,000 francs instead of the 1,000,000 which were given prior to the war. But to begin to meet this crisis the Missionary Society must have at least 3,000,000 francs per annum. The Protestants of America should gladly contribute this third million of francs—only approximately \$80,000.00 at the present rate of exchange.

## The Book of Remembrance is Ready

The Book of Remembrance for 1922 is out and is ready for distribution. It is all that has been promised. Size is con-

venient, all our missionaries are listed by their birthday dates, every day has a suggested topic for prayer, the pictures are an aid to devotion, and the whole book of 104 pages is most beautiful and worthy of its subject.

A great many advance orders have been received, and you will need to order promptly to be sure of getting your copies.

Two suggestions: Many Sunday School teachers are ordering copies to give to the members of their classes. A large number of copies are being ordered for Christmas gifts.

Send 25 cents to the Literature Department of The General Board of Promotion, at any of the following addresses:

276 Fifth Avenue, New York; 700 Ford Bldg., Boston; 125 No. Wabash Ave., Chicago; 504 Columbia Bldg., Los Angeles.

## United States Expenditures, 1920

The average tax paid to the Federal Government in 1920 by each person was \$43.64. For what was it spent?

(Six ciphers are omitted)

I. Past wars	\$2,890	63.1%
II. Future wars	1,348	29.4%
Past and Future wars		92.5%
III. Civil Departments	220	4.8%
IV. Public Works	65	1.4%
V. Research, public health, Education and develop- ment	59	1.3%
	<hr/>	
	\$4,582	100.0%

## Coal and Coke

The Geological Survey says: "The depression in the coke industry throws a flood of light on the absence of demand for coal. The coke industry, which normally takes 15 per cent of the coal supply of the country, is now consuming coal at the rate of less than one-third of its requirements during the periods of greatest business activity. In 1918, for example, the industry was consuming every month 5,000,000 tons of raw coal more than at present."

## Rockefeller to the Rescue in France

An announcement of great importance for strengthening the hands of French Protestantism has just been made. Under certain conditions it assures to the heroic Churches of France, all but shattered by the war, an asset of far-reaching significance for the future.

The announcement concerns an action of the Executive Committee of the Laura Spelman Rockefeller Memorial, which has resolved that a sum not to exceed \$100,000 be appropriated to the Commission on Relations with France and Belgium, Federal Council of the Churches of Christ in America, this amount to be paid on the following terms and provisions: Toward a budget which for the current year's needs

exceeds \$400,000 the Memorial will give one dollar for every three dollars contributed by others, it being understood that already \$96,000 has been received toward the above total of \$400,000. Payments of not less than \$25,000 from the Memorial will be made on certification that the offsetting amounts have been secured in cash by the Commission.

## One Farm Out of Three Has Motor Car

Of the 6,448,366 farms in the United States, 1,979,564, or 30.7 per cent, reported having automobiles to the number of 2,146,512, according to the Census Bureau. Motor trucks were reported on 131,551 farms in 1920, or about two farms out of every 100 in the United States as a whole. The number of motor trucks on these farms was 139,169.

## Wheat Carry-Over

The Bureau of Markets and Crop Estimates, United States Department of Agriculture, estimates the carry-over of wheat in the United States on July 1, of the past three years as follows: 1921, 88,786,000 bushels; 1920, 108,374,000 bushels; 1919, 48,129,000 bushels.

## Spoke to One Thousand Chinese Laborers

In a recent letter, Rev. B. L. Baker, Chaochowfu, China, says:

"We are on terms of fellowship with all classes from the officials to the working classes. The provincial Governor has sent a gift in appreciation of services rendered in connection with military difficulties in the autumn, the local Chamber of Commerce have a banner to give us for services we have been allowed to render them, and I just a night or two ago was invited to speak to the Labor Society of the city, where some 1000 men were gathered. Our schools are growing faster than we can find teachers and accommodations. In the midst of the social changes in progress, we have our opportunity, for the Chinese are ready, multitudes of them, to listen to the presentation we make of truth. They know now the church is serving the people. They know many of its teachings are good. They wonder if it offers the solution of their problems. They feel we have shown we are their friends. So we have our opportunity."

## Lumber Production in 1920

The United States Forest Service reports that 927 large mills, representing about one-half of the annual lumber production of the United States, cut 16,709,115,000 board feet in 1920, compared to 16,254,812,000 board feet in 1919. The total cut by all mills in 1919, as reported by the Bureau of Census, was 34,550,000,000 board feet. The Forest Service concludes that the 1920 cut was approximately the same as in 1919.





# The Chimney Corner



## The Fizzalofickle Father

THIS is the tittle the Teecher gave for a composishun—*Why I Come To School*. Well, evrythink I do is because off having a fizzlelofickle father. Last year they offen ast me why dont you ever go to school Percy and all I coud say was because off having a fizzlelofickle father. Qriusly enuf, now that Im here in school that same old anser is still true as you will see.

No dout Teecher youf heard of my father being profesir of fizzlelofy in the kolege here. Well, hes a very cool clever man who belevs in devluping oridginalty, witch is y I was aloud to grow up natchrul. My mother is not fizzlelofickle she is convenshunul and when she found my father had such peeqlur tearies about us she cride and said Alfius deer at leest let me have 1 of my own chilrun to bring up centsabul. So he let her have Annabel. Annabels my twin sister. Shes a gurl and is being brot up centsabul by mother wile I am brot up natchrul by father. Annabel has a nawfle time off it for shes gotto lurn thinks frum books like joggerfree and speling and pomes and histry fax. She thinks there soon wont be any more room for fax incider hed. fathers eggspearmint with me lets me lurn evrythink ass the spirut moves, witch means I rite my own pomes with my own natchrul way off speling, and I pik up joggerfree and lots of fax wile wawking bak and 4th to kolege with father evry morening and afternune. Whenever uther profesirs joint us they laffed, but genrully said hes a nawfly oridgenul tipe Alfius and a big credit to fizzlelofy. (But I notis there wifes woodnt let them edyoukate there *own* boys my way.)

Well Teecher this kep up all rite untill febrary when mother gave a fakultea tea one afternune for the kolege profesirs trusteeas and so 4th. Annabel wore her blew dress with roofles and they warsht me behind my ears untill I was soar. But I wore my sunday pants so then I felt better.

I guess they drest us urly to get us done, for then they chined the silver spunes some more and lited lots of candels all over, rite in brode daylite, 2. It lookt nice, but cueer. So Annabel and I got qrius and ast all about this tea. Tea in a teapott we new about. its wet and brown and a nawfle drink. You spit it out when knowbodys looking. But a fakultea tea means filling lots and lots of teapotts, so profesirs and wifes and trusteeas and wifes can come in caridges and oughtos to drink our tea from 4.. 2.. 6 mother said. Y do you say those numbers mother said I said if there going to feal as hungry as me youd better say 1-8-4-2.

I wood have ast more but she said 4 goodnesakes go and sit kuilet someware, chilrun.

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

So Annabel lift up her blew roofles and we set on the seller steps and I said its a nawful think to have a tea.

Annabel do you no what it sounds like to me.

No said Annabel.

Well it sounds like a fewnrul to me I said.

A fewnrul, skueeled Annabel, and grabbed me tite.

Yes I said isnt there candels lited and isnt there kurtens all pulled down and isnt caridges and oughtos going to stop in front of our house just like when Mister Smith dide.

O cride Annabel its a nawfle sad think to have a fewnrul in a famby Percy. Witch off us is it thats ded anyrow said she.

How do I no I said but when Mister Smith dide I said wheres he gone 2 and mother said hes gone to be with God dever deer.

O O O whaled Annabel wile reel teers wet her blew roofles, then its poppa whose ded Percy for I heard him say to mother I wish to goodness this blame tea was all over Sarah, it *frightens me to deth*.

Well I was stund. If I lost my fizzlelofickle father woodnt I have to lurn fax like Annabel? So I almost cride onto my sunday pants, but 1 of the fizzlelofickle thinks my father has lurnt me is to be cool whatever comes. So altho I side deeply I said Annabel at mister Smiths fewnrul there was a big reeth on the front door. I think its 2 bad father hasn't a reeth.

What kind of a reeth ast Annabel.

Y you no Annabel I said its like a Crissmus reeth only theres pupple viletas at the botom of it and a black sash tide on top of it and you loop it over the doorbel.

O she said how purrfekly luvly cant we put 1 up for poppa rite away.

Y yes I finly said, for down in the seller theres the old holly reeth I saved to play poet with. (Teecher, poets ware reeths on

their Ibrows.) But have you a black sash Annabel.

Yes she said and run upstares to get it wile I fisht the old holly reeth from the coal been in the seller, and ript off the red buries. Annabel tide her sash in a big bo and it lookt ass fewnrul as Mister Smiths and she cride on her blew roofles but I said theres no time to lose Annabel havent you any pupple viletas or wite flours I done care witch.

So she found some pail flours off a summer hat and we took our reeth outdoors and hung it over our doorbel just like Mister Smith had his. And the campuss clock struck 4.

Indoors father stood by mother in the parler waiting for peepul to come and all the kurtens were down and candels were burning and he had a nawfle look on his face.

He isnt ded yet said Annabel maybe the peepul wont like to come to a fewnrul and find him standing up and evrythink.

Purrhaps its the fizzlelofickle way to dye I said so we ran unstaes and lookt out the windos.

But it was a disapointing fewnrul. for the caridges and oughtos drove up just like for Mister Smiths only our iaddies wore more silk and fethers on them than his and seemed hapy, witch his hadnt. but when they got ½ up our front wawk they came to a stanstil and lookt awfly cueer, and some of them put there pose into there hancurchufs when they saw the reeth. Then they all got bak into there oughtos and never came in for tea. The ones that came on foot turned and went home, 2.

This is not like Mister Smiths I side. I guess the tea must be awfle cold in the potts.

Annabel cride again on her blew roofles. O I did wont poppa to have a poplar fewnrul she cride.

Just then the campuss clock struk 5 and we saw an ant come up our sidewawk kuikly. Our red ant. And rite away she spoilt the fewnrul by carying the reeth indoors to father and screeming Alfius what does this turrrable reeth mean. knowbody dares come in.

O cride mother we wondered and wondered y peepul were so late. O Alfius this is what comes off your fizzlelofickle eggspearmint on Percy. The boys hopeless, simply hopeless. We are disgraced dever. What *will* the fakultea and trusteeas think of us now.

But father just laffed and Annabel an I were glad it wasnt his fewnrul so we eggspained evrythink. Quite a few fakulteas and wifes had come in, 2, now that there was no reeth and they laffed till they cride.

So now you no Teecher y Im coming to school. being natchrul is hard on parunts.

## Dear God!

By E. M. MARTINSON

*Dear God, what wealth of love is Thine,*

*When human love so precious is!*

*What ecstasy in love divine*

*When human love is full of bliss!*

*What boundless fields of feeling lie*

*Stretched on the scroll of future life,*

*When even now our feelings fly*

*Beyond the bounds of time and strife!*



## The Young Reserves

### The Blue Santa Claus

OF course he ought to have been red, just as red as red could be, with the rosiest of cheeks and the jolliest of smiles. For that is the way Bill and Peggy always pictured him. Yet actually he was *blue*, just as blue as indigo, and his cheeks looked pale and tired, and there was no smile anywhere on him!

He propped his arms on his knees, and gazed at them mournfully: "The time has come," he groaned, "the time has surely come—I shall have to own up! But I do hope you won't think I'm a fake."

"Oh, no indeed, Santa Claus," they answered politely, but they looked at each other in great surprise. The poor old Dear must certainly be sick.

"The truth of the matter is," he said, "that you folks all think my workshop is up at the North Pole, and that I keep several hundred jolly little elves and gnomes busy all the year round making toys and presents for me to stuff in your stockings on December twenty-fifth. But... But..."

"But *what*?" Peggy asked, while Bill thought to himself that he never dreamed it was going to be like this to stay awake the night before Christmas to see the jolly old fellow, only to find him blue; blue, blue!

"My dears," he said kindly, "there's trouble in three directions, so I'm going to ask you to please hop into my sleigh and I'll drive you around and show you."

So they hopped! And he bundled them up in great fur robes so that only their little noses were left outside to be nipped in the frosty air. Away they went skidding over the snowy roofs and icy tree-tops, each of them holding one of Santa Claus's hands while he said to them: "Now one of my troubles is this foolishness about elves and gnomes. That is perfect nonsense, my dears, for all my helpers are actual people. Some of them boys and girls just your age. Here we are—you shall see!"

And to their great surprise they found themselves in an enormous factory where people seemed to be making more dolls than you ever dreamed about in your wildest dreams. One man made a plain little head, then *zip!* he tossed it to another man who painted in eyes and ears and nose and mouth like lightning; *zip!* and a third man glued on some hair; *zip!* and a fourth man sewed up a sawdust body; *zip!* and a fifth person, a woman, stitched the head onto this body; *zip!* and another woman slipped a skimpy little dress over the doll's head; *zip!* and a young girl fastened on some tiny boots and laid the doll in a box. And behold, that doll was ready for Christmas! But hundreds of other dolls were also being made, and fingers were flying, flying, flying. There were other rooms where the hair was made into little wigs, where

leather was made into little boots, and muslin was cut into little dresses.

"My dears," sighed Santa Claus, "these are my real partners. Without them couldn't leave a single doll in anybody's stocking. And you can see for yourselves that they aren't elves or fairies, but just somebody's ordinary every-day father or mother or sweetheart. There are thousands of others who made the sleds and the horns, the candies and all the toys; and I'm blue because I'm tired of getting all the credit when they do all the work. I simply tote the presents around Christmas Eve, and, of course, that's fun."

Peggy smiled. "You know you're what my mother would call *conscientious*. Yes, you are! And I love you for being blue over a nice beautiful thing like getting too much praise. But Bill and I will never forget about your partners, *never!*"

Meanwhile they had dashed over miles and miles of roof and were landing on the Biggest-Department-Store-in-town.

"I have other partners here," sighed Santa Claus, "most people call them Bundle Clerks and Special Delivery Boys. Did you ever see so many packages to be wrapped? Now that's because too many somebodies in town forgot to do their Christmas shopping early, and the provoking part of it is that tomorrow half the people in town will shout: 'Oh see the nice present Santa Claus wrapped up for me!' And you can see for yourself I don't do any wrapping at all, the Bundle Clerks do it all. It makes me blue to get so much credit."

Bill patted him on the arm. "You certainly are awfully generous about it, Santa Claus, and I'll always get my shopping done early, after this!"

Then they flew through the air again, and Santa Claus said dismally: "Here's one of my bluest of blue troubles. Do you see that young lady staring at that perfectly wretched little Christmas tree? Well, tell me what's the matter with it?"

Peggy cocked her head on one side very wisely: "As a *pine* tree, it's very nice, indeed," she said, "but as a *Christmas* tree it's a perfect failure, because it hasn't got a single thing on it."

"Exactly!" shouted the dear old fellow, "and now tell me why there aren't presents on it. . . ."

"P-perhaps y-you f-forgot," Bill stammered, hating to seem so very impolite.

Santa Claus looked utterly shocked: "What, you blame *me*? ME!! Why, my dear child, I've never forgotten anybody in all my life; but you know it's a very strict unbreakable rule that I simply can't leave a present anywhere unless some one makes an arrangement with me—some one like a parent, or a guardian, or a friend. They tell me what I'm to leave, and leave it. It's lots of fun; only of course the blue part of it is that sometimes nobody makes any arrangements with me, and a whole lot of people can't receive

presents. I'm in honor bound to observe that rule—it's awful, simply awful. Now tell me, don't you recognize that young lady sitting by the empty Christmas tree?"

"She *does* look familiar," Bill said, "yet I don't seem to know her name."

"Yes, you do, too," said Santa Claus. "She's your Miss City Missionary, and she supposed the people in your church were surely going to send trimmings for her tree, and presents for her little foreign friends that live all around her. She left it to you to make all the arrangements."

"And—we—forgot," sighed Peggy, "yes, my Sunday school class promised to do something about it, but not one of us remembered."

Santa Claus shivered: "Bur-r-r! You make me chilly, my dears, for you're my partners, you see, but unlike those dear other partners of mine in the factories and the stores *you don't work*. You just expect me to stuff your stockings with goodies. And it isn't only the two of you, there are thousands of other Baptist boys and girls, as good as gold, all of them, only they forget to be my partners. And meanwhile poor Miss City Missionary waits, and Miss Indian Missionary waits, and Miss Cuban Missionary waits, and Miss Alaskan Missionary waits. It makes me blue to think of the missionaries who are waiting this very minute. I simply am at my wits' end to know what to do."

Bill had a suggestion: "Why don't you skip all of us this year, every single forgetful Baptist child, and give our presents to those nice waiting missionaries for their foreign children?"

Santa Claus looked horrified: "But I am in honor bound to give as your parents make arrangements with me. They would lose all faith in my honesty if I did anything so rash."

Peggy groaned: "We're such very old Baptists, too, and we've known about Christmas for years and years and years; I suppose they are very new Baptists, or maybe they're not Christians at all yet, and they're probably expecting us to be really interested, as you are."

"That's it," said Santa Claus, "of course they think you're real partners, not fake ones."

"No wonder you're so blue, so awfully blue," mumbled Bill, and to his surprise found Peggy shaking him.

"I'm not blue, at all, Bill, and it's Sunday morning. Hurry and get up!"

"Isn't it *Christmas* morning?" Bill gasped, rubbing his eyes.

"Christmas? Mercy—no, not for seven long endless days," sighed Peggy forlornly.

But Bill sat bolt upright in bed and shouted: "Hurrah! Hurrah! Then there won't have to be any blue Santa Claus this year! We can do a lot in seven days, Peggy, an awful lot."

And they did.

But I wonder if you won't please remember that you're Santa Claus's partner, too!

CONTEST AWARDS ANNOUNCED  
NEXT WEEK.





# Religious Education



## International Uniform Lesson for December 25

THE VISIT OF THE WISE MEN  
Matt. 2:1-12. Golden Text, Matt. 2:11

BY JOHN A. EARL

### The Lesson Text

The evident purpose of Matthew's Gospel is to tell the story of Jesus, the King of the Jews. It was written by a Jew for Jews. The Old Testament predictions about the Messiah are quoted liberally and the fulfilment of them either implied or expressed. The writer evidently had in mind that prophecy which speaks of the gathering of the Gentiles unto his light when he told this striking incident of the wise men from the East.

### The Lesson Taught

The wise men and the wisdom of man, the wise men and the word of God, and the wise men and the worship of Christ are three suggestions arising out of the lesson text which may aid the teacher in presenting this lesson to his pupils.

### The Wisdom of Man

The wisdom of man is the gift of God. Silently the wise men steal into the narrative of Matthew and just as silently steal out. They appear upon the horizon for a moment and are gone. Who they were, where they came from, the number of them, their station in life are hidden in mystery. They were not Jews. Evidently they were astrologers who read the stars and as such they were the forerunners of modern, devout scientists. They were men of culture and of wealth perhaps as their gifts to the infant Christ imply, and they had heard somewhere of the Messianic hope of the Jews as the question, "Where is he that is born King of the Jews?" indicates. But aside from this meager knowledge of divine revelation they were dependent upon their own wisdom. Wonderful as their own wisdom was for that time it was not sufficient without revelation to lead them to the King. This is the lesson which human wisdom needs to learn in every generation. Knowledge is power; but mere scientific knowledge apart from faith in the will of God revealed in his word and in Christ does not generate enough power to lift the soul out of its sins and give it the hope of immortality. "Let knowledge grow from more to more," as Tennyson sang; but let it be accompanied by the same good sense that characterized the wise men who sought to augment their own inadequate wisdom by coming to the source of revelation as found in the inspired prophets and apostles of the Bible.

### The Word of God

The works and Word of God are never in conflict. The star and the Scriptures always agree. If there is any apparent

disagreement it is due to faulty interpretation. The star led the wise men to Jerusalem; the Scriptures led them to Bethlehem. The same God governs both star and Scripture. The scientist has no trouble with the star; his trouble begins with the Scriptures because he cannot quite see how the God who made so many stars of such incomprehensible magnitude and fixed them in their orbits by eternal laws could belittle himself to inspire an ordinary man to write predictions in a book like the Bible. A certain type of theologian has no trouble with the Scriptures; his trouble begins with the star because he is determined to crowd the measureless universe into the narrow confines of his interpretation of Scripture. Both need the temper and spirit of the wise men. They followed the star as far as it would lead them, thanking God for its light; but they did not stop their quest when the star failed them. Eagerly seeking additional light they inquired where the king of the Jews was to be born, and did not rest until the Scriptures were opened and read. With the light of revelation to guide them Bethlehem was soon reached and there again the star appeared shining over the birthplace of the king thus symbolizing the essential unity of Scripture and science.

### The Worship of Christ

This after all is the climax of the story of the wise men. It was no idle curiosity or speculative interest that prompted their long journey to find him that was born King of the Jews. Tired of the existing world-order or disorder, they longed in common with multitudes of others for the golden age of human brotherhood. The promised King of the Jews offered hope in the realization of their desire. Old commentators used to say that the gifts laid at his feet indicated the faith of the wise men—gold as an evidence of their faith in his royalty, frankincense as an evidence of their faith in his deity, and myrrh as an evidence of their faith in his atoning death; but modern Bible students cannot accept this charming fancy as good exegesis. The gifts were evidences of the sincerity of the worship of the wise men and a proof of their enthusiasm in finding the object of their long and unwearyed search.

Worship without giving is hypocrisy. The very idea of worship is so involved with the thought of giving that even the heathen in his blindness who bows down to wood and stone does not think of worshipping without a gift. The universal custom of Christmas gifts is based upon the first gifts presented to the infant Jesus. It is well to have one day in the year devoted to the spirit of giving in order that the principle of giving may not lose its emphasis. It was a rare privilege the wise men enjoyed that day

so long ago in Bethlehem; but it is no richer than our privilege today. Did not Jesus say, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me?"

## Making 100% Christians

BY A. EDITH MEYERS

IS THERE a 100 per cent Christian in your church? If so, how can you pick him out? By his prayer-meeting talks? By his long prayers? Possibly; but the 100 per cent or the approximately 100 per cent Christian has other distinguishing characteristics. Four of them stand out for all to see:

He attends church; he assumes his share of responsibility; he works co-operatively in local church and denominational enterprises; he has a world vision.

It is the task of the church, especially through its teaching agencies, to develop Christians in whom these characteristics are prominent. It cannot be done as long as emphasis is laid only upon the Great Invitation: COME—LEARN (Matt. 12:28). Equal emphasis must be placed upon the Great Commission: GO—TEACH (Matt. 28).

Baptists are blessed with a great wealth of instructional material for all church groups, on both Biblical and missionary lines. The new Keystone Graded Courses are both evangelistic and missionary. The "Sunday School Worker" carries a department of missionary education; the columns of our denominational journals and Sunday-school periodicals are rarely devoid of at least a touch of missionary information. Our excellent department of missionary education is furnishing to all Sunday schools that will use them thrilling missionary stories for all departments. The Children's World Crusade programs and leaflets stand out pre-eminently when compared with the publications of other denominations. As for *Missions!* Every missionarily-intelligent Baptist swells up with pride at every thought or mention of it.

In view of our wonderful denominational resources, it is scarcely credible that there are thousands of churches and Sunday schools who are content if a reasonable number of their members measure up like this:

Attend church *occasionally*; assume responsibility *sometimes*; work *spasmodically* in the local church; vision *limited* to local church interests.

Is it not time that we make the most of our educational resources and with prayer and consecration set ourselves to the task of training a generation of Christians who will, because we have helped them to achieve a world vision, assume their full share of responsibility in all Christian enterprises, and who will work co-operatively for all Christian enterprises.





# Young People's Work



## Topic for December 25

THE GREAT COMMISSIONER

Luke 2:41-52; Matt. 28:16-20

(Conquest Meeting)

"Why is it that you have been searching for me?" He replied: "Did you not know that it is my duty to be engaged upon my Father's business?"

Christmas time again! How quickly the days, weeks and months have passed by! In a few days the pages of the book of 1921 will be closed. Just how does the record read as I contemplate the meaning of Christmas? What has my life meant to the world?

1. *A backward look.* The incident related in the lesson took place nearly 2,000 years ago. It is a glimpse into the life of the Master when just a lad, but it shows the bent of his life. From the temple he went home with his parents and "advanced in vision and stature, and in favor with God and man." In later years he takes up the task for which he came into the world, a task the completion of which sends him to Calvary. How the needs of the world bore upon his great soul! The sins of humanity broke his heart. Tired and weary we see him staggering toward yonder hill, bearing the cross on which his body is to be broken. And what for?

2. *Up to 1921.* From the days of Christ to our day Christianity has had a somewhat checkered career. How soon the Christians of the early centuries drifted away from the ideals of their Lord! Formalism soon takes hold and crowds out the spirit. There is an early alliance between church and state. Down the centuries we have what is called the period of the Dark Ages. It was a dark age. Evangelical religion seemed to be lost from the earth. Then comes the renaissance of learning and religion. Martin Luther and others break away from the Roman power and begin to preach evangelical religion. Later we have the rise of denominations and the beginnings of the modern missionary movement. How derelict we have been in carrying forward the program of Jesus! Even now, it is quite difficult in many places to arouse our people to the crying needs of the world, and yet they claim to be Christian!

3. *The inevitable now.* We must say these are dark ages. In some places sin and vice rule. Wrong seems to be in the lead. The big international and national problems are unsettled. Some seem to find comfort in such conditions because is somehow just fits in with their theory of things. To one who has given his life over to the Master for service in his great redemptive program, instead of comfort, there is grief. But, there is hope. Soon after the great body of Northern Baptists launched their new world program a pastor wrote to our office: "The New World

This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.

Movement is of the devil. The very word new signifies that it is of the devil." As if the devil was the only one who has a worthwhile program. Fortunately there are only a few misguided brethren who hold such opinions. Northern Baptists somehow feel that the Great Commissioner has spoken to them and they are advancing.

4. *A look ahead.* We face 1922 a bit baffled, but not defeated. We are sure that Christ is leading. With the grand old missionary of the cross we can say "The prospects are as bright as the promise of God." To beat a retreat would be to fail our Commissioner. To turn to the right or to the left would mean a side-stepping of the great tasks of the day. There is only one way for us and that way is forward! Our slogan in past years has been "Back to Christ." For 1922 it should be "Forward with Christ." He is saying to us in no uncertain terms, "Remember, I am with you always, day by day, until the close of the age." With the passion of a Knox: "Give me Scotland or I die" we will win. The Lord is leading on!

### NORTH DAKOTA NEWS

There is reason to believe that the young people's work in North Dakota is making progress. Last summer the supposition that young people would not attend the state convention was exploded. A large percentage of the delegates at Minot were of this class. An even greater surprise was in store for those who look with suspicion upon the younger generation in our churches, when more than 100 young people registered for a post-convention of two days. The attendance at this first distinctly young people's convention was very steady. So successful was this meeting that they petitioned the state convention to arrange for a similar gathering next year. Another forward step was the making of a committee which should study the possibility of holding a summer assembly in this state in the near future. The convention department of religious education has already taken step in this direction. In the near future an interdenominational committee will meet to discuss the advisability and possibility of holding an interdenominational young people's gathering, which shall take the form of an assembly. There is reason to believe that at least several of the denominations will co-operate in such a movement.

### Organization and Extension

These steps of progress will be more certain because of the perfecting of the organization of the State B. Y. P. U. The committee on constitution has already drafted such a document, and it will be presented for action at the next annual meeting. A further step was the organization of the associational B. Y. P. U.

It is hoped that these too will be in working order, so that the large program which the young people of the state adopted at the Minot meeting may be assured of success.

### Increased Activity

As a result of the Minot meeting there has been noticeable an increased activity in most of the societies which then existed. Three societies have been reorganized and report progress. As far as can be ascertained there has never been a systematic and united attempt made to correlate the state activities and program to that of the B. Y. P. U. A. Now, however, there has been organized a Life Service League which already has an enrollment of more than fifty, and the prospect of adding a score more. Several societies have reported a number of tithers. The Baptist Trained Leaders' Course is under consideration by quite a number. The Quiet Half Hour League is receiving new members in encouraging numbers. Mission study and other special study classes are being organized. During the month of December a state-wide evangelistic campaign is being proposed, whose slogan is "Everyone Win One."

### Advance Goals

Several of the goals which have been adopted by the state B. Y. P. U. are as follows: 200 decisions for Christ, fifty life service volunteers (there are now more than sixty), twenty-five special study classes, 200 tither's pledges, 200 Quiet Half-Hour Pledges, twenty-five enrolled in the Baptist Trained Leaders' Course, twenty-five delegates to the next B. Y. P. U. convention at St. Paul.

### Fargo in the Lead

The Fargo B. Y. P. U. issues a bi-monthly paper. Topics and leaders are announced. Items of interest in the life of the society and church are published. There are some humorous anecdotes to give spice to life. The idea is not copyrighted, so if you feel like trying the plan, you may do so.

### A WINNER!

Dr. F. F. Gibson of Louisville, Kentucky, writes:

"Many thanks for the tracts. We are really making it unpopular in our church for the non-tithers. It does wonders for the finances of the church. Last Sunday week ago we raised over \$6,000 in a special offering for the property next door. No trouble at all. You will be glad to know of the growth in all departments of the work. As you know the Sunday-school problem in Louisville is a difficult one. When I came we were running around 300. We have had a steady growth until this fall, when we reached 800 and then we kept on climbing till last Sunday we had 1122. We are now out after 1,500 and then of course we shall go on for 2,000. Last Sunday was the best day of my ministry. We had during the day forty-two professions, fifteen for baptism, eight by letter and I baptized sixteen. House packed and people in the balcony. Of course I am happy. May God bless you in all of your works."





# The Open Forum



## SHALL WE MAKE IT EASIER TO JOIN THE CHURCH?

THE other day a member moved from a village of one church, Baptist, into a town where there are four other churches. He "visited round" for a while, then the Baptist pastor sought an interview.

"Aren't you going to bring your letter and unite with us?" he asked.

"Well, I don't know," the newcomer answered, doubtfully. "I used to think it was mighty hard when a member of another church moved into our village and wanted to join our church, and we wouldn't let him unless he was baptized our way. I guess perhaps I may unite with that church over there on the corner," indicating the direction, "and see how it does things."

"Do you believe that sprinkling is baptism?"

"Oh, no, not for me. But if some one else is satisfied with it, why, I wouldn't quarrel with him."

"More than twenty babies were 'baptized' over in that church last year," the pastor informed him. "Do you think they are fit subjects?"

"No, I don't. But I'll let them settle that for themselves. It's real easy to join that church, and I like the idea. It used to be hard to join ours."

"Well, don't you think it will work a greater hardship on your conscience to accept infant sprinkling as your church practice when you don't believe in it, than to make it necessary for a prospective member to be consistent with his own views of New Testament principles?" was the pastor's inquiry, as he rose to take leave.

This question remains unanswered by the man; but, meantime, ought we to try to make it a little easier to join a Baptist church, despite the principles involved? Are there others who feel like this man does?

MILFORD W. FOSHAY.

Painesville, Ohio.

## THE COMMUNITY BAPTIST CHURCH

AMONG the many criticisms that I have read regarding false faith and practices, I have seen nothing about the so-called "Community Baptist Church." Dr. G. Clifford Cress in his excellent article in *THE BAPTIST*, Oct. 22, speaks of a community church which is an undenominational movement, and not a "Community Baptist Church." I thought, when I first heard this term, that it was some arrangement for community social service, without a compromise of our distinctive principles, but in this I find I was mistaken. These churches adopt a constitution providing for an affiliated membership of members of other denominations (including Pedo-Baptists) who bring letters which are placed on file to be returned to them when removing elsewhere. These members are

*FREE expression of one's convictions is dear as life to every Baptist heart. The Baptist method has always been to talk things out face to face, in dependence upon the guidance of God's Spirit and the teaching of his Word. A large majority of those who responded to a recent referendum ask for the Open Forum. The editorial staff has always wished it, believing it necessary in a democratically-organized denomination. None but members in good and regular standing of Baptist churches in the Northern Baptist Convention are expected to contribute to this department. Each writer is responsible for his own utterances. The following rules will be observed.*

1. No article must exceed 400 words. The editors will cut copy to that limit in the interest of fair play to all.

2. No attacks upon persons, either directly or by implication, will be allowed.

3. Controversy as such will be avoided, but every man or woman who honestly believes that he has a vital message for the denomination will be given a hearing.

4. Articles which are merely repetitions of arguments previously published will not be used while there is new matter on hand.

5. The editors reserve the right to terminate any particular discussion whenever it seems to them wise to do so.

allowed voting privileges, and the right to hold any office except pastor and deacon or delegate to an association. It seems to me that this is a great innovation, as it compromises our Baptist belief in immersion of believers as the only Christian baptism. It certainly is not in harmony with our time-honored Baptist position and positively has no warrant in Scripture teaching. Furthermore, these are churches receiving missionary support, and this form of organization is proposed and arranged by missionaries under direction of our denominational boards.

I believe in the "New World Movement." To me it is a great thing for our Northern Baptist Convention to raise \$100,000 for missions and education. But I believe that every dollar of it should be given to that class of work that is strictly loyal to our Baptist standards and that means loyalty to every Bible truth. We did not make our distinctive principles, but find them already made in the Bible, and we have no choice but to obey. Our country churches are an important part of our work. They need more help, many have been allowed to die for want of sufficient help and encouragement, but we do not need to sacrifice those sacred truths which we hold dear to gain the support of outsiders. If a hundred years ago, when we were a small and insignificant people, we felt the need of loyalty to every Bible truth, how much more now that we have grown strong and wealthy. "What,

hoist the white flag when our triumph is nigh?" I rejoice that statistics show that we have made the greatest numerical gains in the past year, for many years, perhaps ever, and I believe we should all strive to make them greater in the years to come. But let this growth be under the leadership of the Holy Spirit, and in loyalty to God's Word.

What shall we do with the "Community Baptist Churches?"

First: Let every loyal Baptist raise an honest protest against this form of organization, and second, let our missionary boards refuse support to men engaged in propagating these organizations. Let it be understood that our missionaries, both general and local, are employed to do distinctly Baptist work.

H. NEWBERRY.

Salinas, Cal.

## ALL UP FOR A WARLESS WORLD

IN your issue of July 23 you gave half a column (I've forgot how to spell since Killam began corrupting the English language) to the Christian Endeavor slogan, "A warless world by 1923."

My suggestion is that every issue contain a healthy editorial in support of the C. E. program. There are thousands of angles from which to approach the subject, but every one would do for editorials. When our daily papers wish to bring on war or put some special issue across every day's paper is loaded with news and with editorials tending to prove the view advocated. Why should not our denominational papers take up this slogan and cry aloud until the desire of people for peace will make them as willing to be taxed for its propagation as they now are meek in being taxed for war.

Suppose that every Christian paper in America, whether Catholic or Protestant, should join in this campaign, suppose that through their influence the majority of our preachers and teachers should take up the issue, the result would be as sure as the goodness of God. In place then of Americans looking on every man of another color as a barbarian and unfit to sit with him in church or public meeting a new feeling of the humanness of all men and of our essential oneness would be developed. Instead of the determination by power of army and navy to get what is by right ours would develop the desire to see that others get what is by rights theirs even if we have to yield a point.

A task like that is well calculated to stir the imagination and the devotion. I believe that those of our young people who now give but little thought to religion would be won to service such as we have never dared to dream and to a loyalty to God as earnest as that of the prophets of Israel.

WM. R. HUTTON.

Nowgong, Assam.





# Our Own Folks



## Dr. George W. Truett in St. Louis

By W. H. GEISTWEIT.

The Third Church of St. Louis has just had an experience in evangelism which, it seems to me, is worthy of special mention. The Third Church has always stood for evangelism of a high-standard sort, so it was ready for any special movement that might be inaugurated. It is a great church, with a great history, and a great congregation. It is situated in the very heart of the city, on the edge of the residential district, right up against the business district on the east; in the heart of the theatre district, next door to it being the biggest theatre in the middle west—just finished, and now going at full blast. It is reasonably estimated that 50,000 people pass its doors every day, while the crowds at night are immense. Yet here is this church with a parish of influence far out-reaching any possible parish of locality.

Well: To plan for daily evangelistic services seemed to be a risky undertaking; but the writer believed that with the right man it could be done. After four years of patient waiting and longing and pleading, Dr. George W. Truett of Dallas, Tex., consented to give us ten days. He came the early part of this month—November. Special preparations had been made—began last spring—for this work; the whole church was ready to move, doing magnificent team work. With our own song leader, Dr. Tyzzer, a busy physician, but with the heart of an evangelist, we entered upon the work. Nothing that I can say will overstate the work of the ten days; in many respects the greatest days of the kind I have seen in a long experience.

The country, north and south, and abroad, all know Dr. Truett. Intellectually the peer of any man in the American pulpit; spiritually the superior of most of the preachers I know—in every way, the prince of us all, he began preaching at the appointed hour. Advertising of a great sort filled the building for first service; and that was enough. Every night the great building, accommodating 2,000, was full to the top; the one Sunday given to us was beyond description in attendance and power; and we turned hundreds away, an occasion duplicated on the last night.

And such preaching! He never raised a laugh; he never told a joke; wasn't even humorous—but thrillingly human. No light preaching; great truths, pungently presented, masterfully applied with great spiritual unction; no sermonettes—no; no fads, no hobbies, no sidetracking on things that do not apply to the one great business of the soul's relation to God. Man! but he preached!

He kept close to the job; he did not waste his strength or cool his spirit by going everywhere—he stayed by the job; he would read nothing that could by any means affect his sensitive spirit. Yet he talked to the preachers of the city. They will never forget it. His keenest thrust was when he described a conference in his city where the things taught were the reduction of the Bible to three and five

and sevens, and quoted an ungodly lawyer as saying, "If that is the message of the gospel to this age, God have mercy on us all." He added: "Don't waste your time on such work; if you make it three and five and seven, there is no reason why you should not go on and make it nine and eleven and thirteen and twenty-six." Oh, how such a man clears the atmosphere for the genuine things!

Results? There we are again—statistics! A great church lifted to higher ground; a coming back home of some who a long time ago had gone out from the church; about seventy-five for baptism, perhaps (fifty-five baptized at this writing), about fifty restorations, and others coming right along—this is the brief story. The occasion, the man, the message, the thrill of a new life given to the whole city, of other denominations too—all of it marks a step to higher ground, for which the writer lifts his heart in gratitude to God.

I have a great desire: It is to see Dr. Truett give a week in every seminary in the land, somewhere in the course of every student, in order that our lads may get a vision, which, added to what they get of a scholastic nature would help them to be flaming evangelists for the kingdom of God. And they don't need any strange doctrine, they don't need any fanciful geometrical interpretation of the Bible; but to know it—its direct response to human need; its message of salvation, its power to bring men to God, and build them in God. This—this man, superb in intellect, wonderful in spiritual grasp, perfect in physique, a "specimen" prophet of God, is a man for the hour.

## Colorado Letter

By W. F. RIPLEY.

Colorado Baptists are seriously endeavoring to do their very best for our denominational work during the remaining five months of the present fiscal year. Plans are being worked out whereby every church in the convention will be reached in an effective way between now and April 30.

It is a matter of real satisfaction that practically every one of our churches is well manned.

Rev. N. D. Austin of Versailles, Ky., began his pastorate with the First Church, Pueblo, the first Sunday in December.

Rev. J. B. Henderson has come from Texas to the pastorate of the church at Ordway.

Rev. C. A. Sigmund of Indiana has recently begun the pastorate at Monte Vista.

Rev. T. F. Lowry of Illinois has recently located at Alamosa.

Rev. Chas. F. Thomas of Iowa has just entered the pastorate at Fountain.

Rev. F. W. Starring, former convention evangelist, is rejoicing in numerous additions to the membership and a generally wholesome activity in the beginning of his pastorate with the Beth Eden Church, Denver.

Rev. F. E. Eden, who recently came to the Broadway Church, Denver, conducted two weeks of special meetings and has had the joy of extending the hand of fellow-

ship to something over forty members, most of whom came by baptism.

Rev. E. B. Pratt began his ministry with the Calvary Church, Denver, on Nov. 1. He has been formally welcomed with an appropriate reception. New members have been received at every service since the beginning of his pastorate. The serious condition in the church has quickly and happily adjusted itself and the prospects now before the church are most encouraging.

Colporter R. L. Williams, assisted by A. G. Kochenberger, singer, is in the midst of a promising meeting at Limon.

Mt. Olivet, Denver, has recently had a good meeting with a number added to the membership.

State Evangelist Steadman has recently held meetings at Holly and with the Liberty Church, located at Bonny. At each place there were a number of additions. Most of these were by baptism and were adults.

On Nov. 20 the church at Longmont conducted a most impressive service at which the corner-stone of the new edifice was laid. Among the speakers was Charles R. Brock, president of the Home Mission Society. Under the leadership of Pastor Lane this church is rapidly coming into its own.

Pastor Gravett and the Galilee Church, Denver, are also in the midst of a building enterprise. The new structure will give them a very much better plant for the doing of their important work.

At the annual meeting of the Denver Baptist Union on Nov. 17 the principal address was given by Dr. Chas. A. Fulton of the First Church, Colorado Springs. Following the address of Dr. Fulton a brief statement of our denominational situation was made and the meeting resolved itself into a prayer meeting. The company adjourned to meet at the First Church on Dec. 1 for further discussion and prayer. Denver Baptists are determined to be doing Baptists. Superintendent Laughlin is in a most promising meeting with Pastor Butler of the Bethany Church, Colorado Springs.

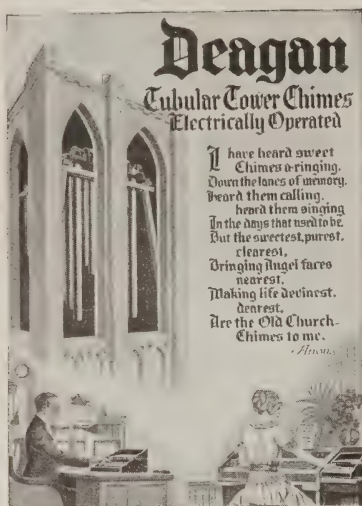
Harlan Palmer, a senior electrical engineer in the University of Colorado, and oldest son of Dr. and Mrs. F. B. Palmer, is at this time (Nov. 30) critically ill with typhoid fever. His recovery seems doubtful. Dr. and Mrs. Palmer, together with the other son and daughter greatly appreciate the many expressions of interest already received. Their many friends will join them in earnest prayer for the recovery of their son.

## To Visit Home Mission Fields

Rev. Arthur T. Fowler on Jan. 1 closes his pastorate of nearly eight and a half years with the North Orange (N. J.) Church.

During this period the church has received 505 new members, of whom 291 came on confession of faith. It is interesting to note that during his pastorate Dr. Fowler has preached in his own pulpit 795 sermons and 212 elsewhere. He has also delivered 206 addresses, made 7,649 pastoral visits, conducted 388 funerals and





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officialated at 196 weddings. During his term of service \$153,108 was raised for current expenses and \$249,656 for beneficence, a total for both of \$402,764. The apportionment under the New World Movement to the church was \$245,000, and the church pledged \$258,000.

Dr. Fowler has been president of the Council of Religious Education of the Oranges, president of the local Ministerial Association for three successive years, chairman of the state board of promotion, member of the board of managers of the Home Mission Society, of the Ministers and Missionaries Benefit Board and of the General Board of Promotion and its administrative committee.

It is probable that Mrs. Fowler, who has long been in ill health, will spend the winter in New England while her husband accepts the invitation of the board of the Home Mission Society to inspect its missions in Latin America and its educational institutions in the South. Dr. Fowler will sail from New York with Secy. Hovey as Superintendent Detweiler on Dec. 30 for Haiti. For two or three weeks they will make an investigation of the missionary needs of the republic and report their findings to the board of the society in order that its responsibility may be determined, in view of its allotment of this work by the Latin American Committee of the Home Missions Council.

Dr. Hovey will sail home from Haiti, but Dr. Fowler will accompany Mr. Detweiler on a visitation of our missions in Central America and Mexico. It is the expectation then that Dr. Fowler will return to Florida, and later it is hoped that he will be able to visit our missions in Cuba and Porto Rico and the schools in the South and preach one or more com-

mencement sermons. During the extensive journey in Latin America, Dr. Fowler through an interpreter will give courses of lectures on the great foundation truths of Christianity to native pastors and such groups of believers as can be assembled. Being a keen observer, a careful writer and a skillful photographer, the denomination may look during the next few months for numerous articles from his pen.

This extensive tour was made possible by the generous action on the part of the North Orange Church, which has extended its pastor's full salary for a year. Two members of the church also have shown their deep appreciation of his valued service, and incidentally are setting a noble example of what might be done in order instances by making back payments to the Ministers and Missionaries Benefit Board, so that Dr. Fowler's pension with it may date back to 1913. In order also that the visit to the Tropics in behalf of the Home Mission Society might be as extensive as was needed, the same two members of the church made a designated gift of \$500 toward his expenses.

The Home Mission Society's board will covet every bit of service Dr. Fowler can render until some church may be so fortunate as to secure him as its pastor.

The North Orange Church will give a farewell reception to their retiring pastor and his wife on Dec. 9.

#### Second Call to Churches

The Federal Council of the Churches of Christ in America is issuing this second call to the churches concerning the great opportunity and duty immediately before us. Splendid results were secured from the work done in October and from the nationwide observance of November 6th by the churches. But the campaign is only begun. The Washington Conference will continue many weeks—perhaps several months. Our campaign must continue also.

The time has come for the churches unitedly and unmistakably to declare war upon the whole war system. A powerful movement for a genuine reduction of armaments is the first practical step in this campaign.

The Federal Council now urges the churches:

1. To promote the quiet study in every church of international questions by adult and young people's study groups and in prayer meetings. At the close of the course it would be helpful if the group would write to the appropriate Senators and Representatives in the House, expressing the conclusions to which it has been led.

2. To continue in every Sunday service and on every other possible opportunity to pray for the success of the conference and to educate the people on the Christian principles at stake.

3. To hold public meetings in every city, unitedly wherever possible, some time in December, in behalf of a real reduction of armament.

4. To emphasize afresh in the services at Christmas time the Christian belief in a warless world and in a sweeping reduction of armament as an imperative step toward the ultimate goal.

5. To organize in each of the larger cities a Committee on International Justice and Goodwill, representing all the churches, for vigorous and continuous co-operation in the long and serious campaign against war.

6. To keep in touch with the Commission on International Justice and Goodwill of the Federal Council.

#### Fiftieth Anniversary at Calvary, New Haven

By H. B. SLOAT

Calvary Baptist Church, New Haven, was organized with 103 members, Aug. 7, 1871. The corner-stone of the church building was laid Nov. 30, 1869. One year later the newly organized church dedicated its house of worship and began doing business for God and humanity. Beginning with slightly more than 100 members fifty years ago, the church has grown until now it numbers more than 1,000 members, being the largest Baptist church, numerically, in the state.

The church has just celebrated its fiftieth anniversary with an interesting and appropriate program covering Nov. 13-17. On Sunday morning, Nov. 13, Rev. Charles E. Smith, of Fredonia, N. Y., the first pastor of Calvary Church, also present at the twenty-fifth anniversary, preached the fiftieth anniversary sermon. The Bible school session was addressed by those who formerly had been superintendents of the school. In the evening Rev. John Wellington Hoag, Detroit, Mich., a former pastor and most intimate friend of the present pastor, Rev. James McGee, preached to a large congregation.

Monday evening was ladies' night of the men's club. A reception was held at 6:45, and dinner was served at 7 o'clock. Mr. Charles T. Lincoln, president of the club, presided, following the dinner, and introduced in turn the "famous Phelps brothers," both members of Calvary Church. Dr. Dryden Phelps, a recognized walking encyclopedia of all things, Baptist and otherwise, spoke reminiscently in an interesting and informing fashion on the history of the church for fifty years. Prof. William Lyon Phelps, of Yale, delivered an address on "Fifty Years Young." Calvary's youthful deeds of daring were recounted in a captivating style by this inimitable orator. When the Phelps Brothers speak everybody sits up and listens. Music was furnished by the church orchestra and a male quartette from the Yale Glee Club.

At the regular church prayer meeting on Tuesday evening, after the devotional service came the roll-call of members. A large number responded. Mrs. Jennie E. Robinson, one of the charter members, read a historical paper of "Fifty Years in Calvary Church."

Following a largely-attended reception the fiftieth anniversary dinner was served in the church parlors at 7 p. m. on Wednesday. Rev. Horace B. Sloat, director of promotion, said grace. Mr. H. H. Weed, chairman of the anniversary committee, presided. Mr. Weed introduced Hon. John Q. Tilson, a Calvary man and member of Congress, as the toastmaster of the evening. In a most happy vein Congressman Tilson introduced the following persons: Rev. Charles E. Smith, first pastor of the church; Mrs. Thomas S. Samson and Mrs. George H. Ferris, wives of former pastors; Rev. J. W. Hoag; Mrs. Grace S. Richmond, daughter of Dr. C. E. Smith; Prof. Wm. Lyon Phelps; Dr. A. B. Coats, secretary of the Connecticut Convention, and the pastor, Rev. James McGee. A letter was read from Dr. Edwin M. Poteat, now in China. It was a joyous occasion replete with sparkling wit, sage wisdom, tender reminiscences and serene utterances. Miss Ruby A. Weed, Mrs. Harry I. Cooper, members of the church, and Mrs. Byron Merwin, now of Rock Island, Ill., put their thoughts of Calvary's half century of service into verse, and throughout the evening selections were sung most lustily to the



tunes "Smile the While," "My Old Kentucky Home" and "Maryland."

The program closed on Thursday evening with an address by Rev. James H. Franklin, foreign secretary of the A. B. F. M. Society, subject: "The World's Cry for Brotherhood."

The following constituent members of the church are now living: Mrs. Fayette S. Curtis, Miss Janet C. Bishop, Mrs. William Crossley, Mrs. Jennie L. Brocksieper, Mrs. Adaline B. Ely, Mrs. Jennie Robinson, Mr. Walter Larkins, Mr. Charles E. Larkins, Mrs. Janette A. Linsley, Miss Sarah W. Mansfield, Mrs. Jennie M. Taylor, Mrs. Minerva C. Cook, Mr. I. De W. Weed, Miss Susan A. Wright, Mr. Sumner T. Thayer, Mrs. Irene M. Mattison and Mrs. Carrie Fairman Moulthrop.

During the fifty years of history-making Calvary has had eight pastors: Rev. Chas. E. Smith, 1871-1875; Rev. Henry M. Galaher, 1875-1879; Rev. Thomas Samson, 1880-1887; Rev. Edwin M. Poteat, 1888-1898; Rev. George H. Ferris, 1899-1905; Rev. Donald D. Munro, 1906-1910; Rev. John Wellington Hoag, 1911-1915; Rev. James McGee settled in 1916 and still serving with ever-increasing acceptance.

This "Church of a Thousand Welcomes" at the heart of a growing city's throbbing life, in close proximity to one of our greatest universities, enters upon another half century of service with an ever-widening ministry, to meet the challenge of the new day. Great things will be expected of Calvary. Calvary will undertake great things.

the Grand Rapids churches have asked them to return for concerts.

THIRTY-FIVE YOUNG PEOPLE have organized a Christian Endeavor Society at Fenville. Pastor R. E. Priest states that the young people are earnestly working and praying for a revival. It is the plan to have special services this fall.

#### KANSAS

THE CHURCH AT ABILENE, Rev. T. J. Duvall, pastor, has just closed a three-weeks' evangelistic campaign with Rev. Robert J. Church, of Arkansas City, helping.

RECENT PROGRESS has been marked in the Sunflower State along three special lines: evangelism, ordinations, and church-building enterprises.

#### Evangelism

The church at Kingman, L. E. Marvin, pastor, had the assistance of Field-Worker J. J. Griffin and Pastor LeRoy Goodwin of Harper, in a meeting of remarkable power. More than fifty members are welcomed into fellowship, most of them by baptism.

The village church at Labette City, under pastoral leadership of Vernon S. Cloninger, assisted by Associational Missionary W. E. Tanner and Miss Hazel Spriggs, has experienced the most fruitful revival in its history. Nearly seventy people made professions, among them heads of many families. The church considers purchasing or building a parsonage.

Pastor E. E. Poff of Dodge City was assisted in revival meetings by Evangelist Jack Cardiff and Mrs. Cardiff. The attendances were large from the start to the close, the city was moved with the power of the preaching, and more than a score of people united with the church.

C. F. Mosher, pastor of our church in the village of Belpre, called to his help Evangelists Mr. and Mrs. W. M. Martin for a meeting lasting three weeks which greatly rallied the working forces and added many new members.

The church at Atchison has just closed special evangelistic efforts in which Pastor W. O. Shanks preached, assisted by H. O. Echols, evangelistic singer, of Bloomington, Ill. More than fifty people have united with the church, most of them by baptism.

Many pastors are mutually exchanging evangelistic help and scores of our churches are now in the midst of special revival effort.

#### Ordinations

On Oct. 6, Pastor Ed. Pennington of Louisburg was ordained to the gospel ministry. He is a graduate of Ottawa University with some Biblical studies at William Jewell College. Dr. W. A. Elliott of Ottawa preached the sermon; H. G. Fraser, field secretary for Ottawa University, gave the charge to the church and Pastor F. F. Bock the charge to the candidate. Pastor Pennington is leading forward in an excellent work.

On Oct. 21 a council convened with the Grand View Church in Kansas City to consider the propriety of ordaining Pastor Allen W. Lee to the ministry. Thirty workers were present representing fifteen churches, the Kansas City Seminary and the City Baptist Union. The council was well pleased with the candidate's statement of Christian experience, his call to the ministry and his views of Christian doctrine. The sermon was preached by Pres. P. W. Crannell; charge to the candidate, Pastor L. M. Denton; prayer of ordination, Pastor F. L. Streeter. Brother Lee is a graduate of the Kansas City

## Church News by States

### Mississippi Valley

#### MICHIGAN

TWO HUNDRED FORTY-SEVEN members were received into Beulah Church, Detroit, in the first year of the pastorate of Rev. James S. West. Ninety-two of these came by baptism, and fully half the remainder represent reconsecrations little less significant than outright conversions. Not a single extra meeting of an evangelistic character was held. No outside help, either singer or evangelist, was used. Today there are more people prospective for conversion and membership than at any time within the year past.

DAVISON CHURCH, P. J. Johns, pastor, recently concluded a two-weeks' evangelistic campaign which resulted in several conversions. The pastor was assisted by evangelist W. H. Garfield of Grand Rapids and E. J. Rollings and Mrs. Rollings, of Detroit, who had charge of the music. A week-end service, Nov. 11-13 was in charge of the Baptist Guild Evangelistic Band of the University of Michigan, Ann Arbor. A fine group of consecrated young men with an inspiring message for young people! Some improvements in church property have been made—a heating plant installed in the parsonage, a new outside entrance made to the basement, and a fine new bulletin board erected.

EVANGELIST S. A. HAYWORTH of Danville, Ind., has been secured to assist Pastor E. D. Wright in special meetings at Byron. Mr. Hayworth will be available for evangelistic services in the state after the holidays.

REV. FRANK M. SPOONER, pastor of the Milan and York churches for the past seven years, has, with the assistance of Rev. George Woolcock of Ovid, closed a very successful series of meetings on the York field. Eight young people have already been baptized and others expect to come. This is a country church composed largely of young people.

THE BROTHERHOOD OF THE FIRST CHURCH, Adrian, Rev. T. J. Hopkins, pastor, has put on a program for the coming winter which is gripping the men. Such topics as "The Man and his Health," His Religion, Friends, Hobbies, Money, His Master, Home, Town, Country and World are discussed at the several meetings. One evening in April is set aside for a con-

sideration of the problems of the city and country church, when the use of the automobile and the movies will be discussed, also the "Exodus from the Farm" and the "Unattached to the Church." There are no dues for the brotherhood, nor is there any "joining"—just come is the invitation and the requirement for membership.

AT VERNON, PASTOR LEVI MILLER has baptized thirteen into church membership, following evangelistic meetings conducted by Evangelist Charles Neighbour and Singer Charles Jones. The work on this field is bringing forth fruit in the salvation of souls.

EIGHT CONVERSIONS have resulted from special meetings just conducted by Rev. A. N. Fields at Twining.

THE CHURCH AT BELLEVUE is building a new parsonage which they hope to have ready for occupancy this fall.

REV. A. B. CONKLIN has received twenty new members into the Swedish Church, Muskegon, since the beginning of his pastorate, Oct. 1. Fifteen of these came by baptism.

REV. E. BOND GRIFFITHS baptized thirty-two into the membership of the First Church, Mt. Clemens, following the series of meetings conducted by Evangelists Littrell and Moody. Several others are soon to be baptized. Mr. Griffiths speaks in highest terms of the same methods followed by these men whose messages are deeply spiritual and convincing. The entire city was stirred by the meetings.

REV. VINCENT C. WEBB is leading the members of the church at Lyons in a searching period of consecration for the Master. Cottage prayer-meetings are being held preparatory to the evangelistic campaign which will be put on soon.

THE CHURCH AT EVART is putting extensive repairs on its building, which will mean practically a new church.

FIVE NEW MEMBERS have been received into the Scribner Avenue, Grand Rapids, Church, by Pastor M. H. Pettit. Special meetings were conducted by Rev. F. L. Currey, assisted by Prof. E. A. Greenlaw, singer. All the workers in the simultaneous campaign met during the meetings for a day of prayer and conference, when reports were given from all churches. Scribner Avenue women served dinner.

PROF. AND MRS. E. A. GREENLAW have given several concerts after special meetings held in different churches. Six of



Seminary and is proving effective in pastoral leadership.

The Hebron Church in Jefferson, under leadership of Pastor Z. F. Osborne, is making definite progress. Recent meetings brought twenty-eight additions. In the midst of the good work a council was called and ordained one of their young men, Earl Edmond, to the work of the gospel ministry.

#### Church Building Enterprises

The church at Caney, under pastoral care of E. L. Ryals, has purchased a commanding site and erected an excellent building at the cost of \$18,000. The house was dedicated Oct. 9, with provision made for all accounts.

For the past two years our church at Conway Springs has been pressing forward in the erection of the new building. It occupies the best location in the town and was dedicated Oct. 31, with all obligations met. A. B. Kirk has been pastor for nearly seven years.

On Nov. 20, the Wellington Church dedicated its new building, which has cost approximately \$50,000. It is one of our most commodious and well-arranged meeting houses in that section of the state. M. G. Barlow is pastor. On the day of dedication they lifted in good pledges about \$10,000, thus making ample provision for all obligations.

The Chelsea Church of Kansas City laid the corner-stone for a new building, Oct. 17. It is the expectation to complete the basement at this time and erect the superstructure later. J. S. Jones is pastor.

On Armistice Day, Nov. 11, our church at Wellsville laid the corner-stone for a magnificent meeting house. It will cost approximately \$40,000. When completed it will probably be our largest church building in any village of Kansas. Pastor C. W. Fisher is aggressive in leadership and the influence of the church covers a wide territory.

The North Topeka Church had an impressive service of corner-stone laying for the new building, Nov. 15. It is the expectation to enclose the superstructure during the winter months. The house will cost approximately \$35,000. Pastor O. L. Weir and his people face the great proposition with courage and are equipping themselves for enlarging ministry in days to come.

#### ILLINOIS

THE RESIGNATION OF DR. JUDSON B. THOMAS as pastor of the First Church, Austin, has been accepted.

REV. R. A. RAPSON closed a successful five-year pastorate at the First Church, Roodhouse, on Nov. 6. At a farewell service he was presented with a purse of money. The Sunday school now has an average attendance of more than 200, there is a wide-awake B. Y. P. U. and contributions to missions have increased from \$82 to \$500. His successor has not yet been chosen.

REV. L. H. KOEHLER and Mrs. R. B. Favoright were with the church at Lebanon on Nov. 25. The pastor speaks most enthusiastically of their work.

ON DEC. 9, DR. H. O. ROWLANDS will lecture at the Northern Baptist Theological Seminary, Chicago, on "How to Conduct a Prayer Meeting." Dec. 16 is an all-day prayer meeting for missions with representatives present from Africa and India. These lectures are at 10:30 a. m. on Dec. 22, at 8 p. m. Hon. Ben. W. Hooper of the U. S. R. R. Labor Board, and a former governor of Tennessee, will speak on "Some Phases of the Labor Situation."

The Baptist public is welcome to all these lectures.

SUPT. N. T. HAFER of the Hudelson Baptist Orphanage at Irvington writes: "Perhaps our most important problem for the future is to secure a school building at the home. Our two school rooms are crowded to the doors with more than eighty out of the 110 children now in the home. These rooms are small and located in one of the large buildings near the mechanical part of the institution and therefore very noisy. We need a separate building with at least three school-rooms and a chapel, and in the basement a manual training equipment. This building should be given by one individual or family as a memorial. What greater appeal does a person of philanthropic spirit need than an institution which cares for from 100 to 200 needy boys and girls who have had a poor start in life? I would like to hear from any one who wishes to know more about this plan."

THE TALK OF HARD TIMES cannot keep the church from making financial effort when there is a real will to succeed. The church at Kankakee, under the leadership of the pastor, Rev. Herbert Hines, recently planned for some extension work that will require the expenditure of at least \$1,500. On the first Sunday, when the matter was presented to the congregation, they shot over their aim. As a result the people are jubilant and believe that they have conquered that feeling of depression before which it is easy to give way.

REV. J. C. GRACE of Chicago Heights baptized four on a recent Sunday evening. This means twenty-nine additions in the eight months since he assumed the pastorate of this church.

REV. J. BRAINARD BROWN, formerly of the Ridgewood Church, Joliet, has assumed the pastorate at Petersburg, and believes that there are possibilities in this field for a strong forward work.

DELAVER CHURCH, Rev. Louis P. Jensen, pastor, has just completed very interesting and helpful church school of missions, known and advertised as the "Sunday Evening Discussion Groups." The groups for men and women, young people, and children met at 6:30 for one hour which was followed by the regular evening service. The home mission study books were used and all who attended felt well repaid for coming. On Nov. 16 this church began special evangelistic services with the pastor in charge, assisted by Miss Margery C. Thompson, harpist and soloist, from Iowa. This church is also looking forward to the celebration of the seventy-fifth anniversary, Dec. 16-18. Pres. George M. Potter of Shurtleff is to bring the anniversary address.

THE ROGERS PARK BAPTIST CHURCH, on Nov. 16 gave a supper and evening program as a welcome to new members received during the past year, and also in celebration of the anniversary of Rev. Eugene Lower's assumption of the pastorate. This church, at the time of entering its new home three years ago, numbered less than 100, with only sixty-three resident members. There are now 240 on the church roll, sixty-four of these having been received the past year. The Sunday school also registers a remarkable growth, numbering now over 250.

THE SUNDAY SCHOOL of the First Church, Mount Vernon, had a great day recently when all departments brought bountiful provisions as a Thanksgiving offering for the Hudelson Home. It required thirty automobiles to carry the goods to the

home. A resolution of appreciation was passed of the splendid work done by Mr. C. W. Harriss, who has been superintendent of this school for twenty years.

THE FIRST BOHEMIAN SUNDAY school, Chicago, meets in three centers: Throop Street, Millard Avenue and Marigold Chapel. The home school at Millard Ave. has increased this fall from seventy-six to over 200. On Saturday evening, Dec. 5, there was a Sunday school party. An opportunity was given to accept Christ and more than fifty responded.

DANVILLE, FIRST, E. Leroy Enslow, pastor, must raise \$8,000 at once to pay off a mortgage, having received notice of foreclosure. The Illinois Baptist Convention has offered to help, and the church is making heroic and hopeful efforts to raise the money.

WOOD RIVER has moved into its new and incomplete building.

EAST ALTON's new pastor William McIntosh was ordained, November 15.

#### SOUTH DAKOTA

THE MEMBERS OF THE STURGIS B. Y. P. U. made an effort this year among themselves to see that Thanksgiving Day should be observed as a day of praise to God instead of in frivolous amusements. The members pledged themselves that on that day they would attend to their religious duties in a thankful spirit, that they would indulge in no amusements, such as dancing, card playing, attending football games, etc., and that they would see in their homes that all except necessary work was done on the preceding day.

#### NEBRASKA

Rev. and Mrs. F. I. Blanchard, missionaries on Chapel Car Evangel, went to Rockville last week in August. No one in town knew of their coming. After twenty-five years of religious efforts of various kinds by ministers and missionaries to establish a work there, the town was still without a Protestant church. There was no Baptist within eleven miles of the place, except an Italian boy who was working on a farm three miles out in the country. On Oct. 25, when the missionaries closed their labors at that town, there was a Baptist church of fourteen members, which included some of the most prominent citizens; a woman's auxiliary with missionary program arranged for six months and work meetings planned. A Junior B. Y. P. U. soon to be organized by the principal of the school, who was baptized and joined the church. More than enough pledges were secured to meet all the expenses of the church, including the renting of the hall and minister's salary for one year. The Nebraska State Board pledged \$200 and the balance was raised in the community. A splendid pastor, Mr. Bukoutz, has been secured for part time service and will give a meeting every Sunday afternoon and Tuesday evening with pastoral work. He began his work Oct. 30. A union Sunday school was founded in the town and will continue as such in its workings.

#### MINNESOTA

REV. S. C. MARTIN was installed as pastor of the community Baptist Church at LaPorte, Nov. 11. The parish consists of a small town with a large rural community, in which this is the only church. The Home Mission Society and the Minnesota Baptist Convention are co-operating in the enterprise. Congregations and Sunday school attendance already overflow the house.



## OHIO

**ZANESVILLE.** The simultaneous evangelistic campaign in the Baptist churches of southeastern Ohio held in the early part of November was productive of great good. Some thirty or more churches were in meetings at the same time. In Zanesville the meetings were from Nov. 9 to Nov. 20. Weather conditions were very much against the attendance, but the meetings were interesting and helpful. At the First Church, Rev. O. L. Martin, pastor, Rev. L. A. Wood of Mansfield was the preacher. At the Market Street Church, Rev. C. M. Eddy, pastor, Rev. A. A. Nellis of Warren was the preacher, and at the Fair Oaks Church, Rev. S. E. Davies, pastor, Rev. Henry Brandt was the visiting preacher. The spiritual life in each of the churches was quickened; some backsliders restored and a number of conversions reported.

Good word comes from New Lexington, Rev. Chas. Walsh, pastor, that the church there received "ten candidates for baptism and church membership and five more by profession." Bro. Walsh has been very successful in his work with this church, it having doubled in membership during the two years of his pastorate.

THERE WAS ORGANIZED recently in the First Church, Toledo, Rev. Albert King Morris, pastor, the only Chinese Sunday school in Toledo. There was present about twenty-five Chinese and as many of their American friends. Mr. Charles Way, the official city interpreter for the Chinese people, was elected the superintendent, Mr. Charles Lewis, sec. of the Chinese Federation, assistant superintendent, and Mr. Seung Yee, who is connected with the Mandarin Hotel, secretary. Mr. Loo, the proprietor of the "Oriental," was present and will take active part in the work for young men. The movement is backed by the Toledo Baptist Union of which John D. Rhoades is president, and the work is promoted under a special committee of which Rev. A. K. Morris is chairman. This organization is exceedingly fortunate in securing the services of Miss Bell Myers, for ten years a missionary in China. It is not generally known that there are about 300 Chinese people in Toledo, many of whom are cultured and refined. All are thrifty and industrious and none are illiterate. Among this number there are eleven women and fourteen children. There is in this city a federation known as the Chinese Association which has, up to this time, been their only means of social communication. The attitude of local Chinese people toward Americans is one of exceeding friendliness and confidence and their appreciation for a brotherly interest in their welfare is unlimited. On Friday, Dec. 7, there will be organized for them in this same church an "American Language and Current Events Club," which will meet weekly.

**COLUMBUS, FIRST,** Dr. F. Rittenhouse, pastor: For the past two years there has been a steady, gradual increase in attendance at all services. Along with the increase in attendance has come a deepening of the spiritual life of the entire church. The fall work opened with encouragement. On Friday night the prayer room is filled to its capacity. Following the prayer hour, a fellowship half-hour is held in the church parlor.

**FIRST CHURCH OF IRONTON,** Rev. M. A. Summers, pastor, has just closed a two-weeks' meeting in which there were twenty-six additions to the church, and the church was greatly revived. Rev. W. E. Bridge, pastor of the First Church of

Canton, assisted in the preaching, and Rev. Herbert Moule, a student in the Louisville Seminary, led the chorus choir. There have been thirty-three additions to the church since the coming of Mr. Summers as pastor September 9.

## IOWA

THE FIRST CHURCH OF FORT DODGE has been honored in the recent election of one of its leading members, Mr. E. H. Williams, to the office of president of the Iowa Baptist Convention. Mr. Williams, although the head of a large lumber company, and one of the leading citizens of Fort Dodge (having been for many years a member of both the public school and public library boards), is one of the most active church workers in the city. He is the teacher of the brotherhood class of the church, and also the teacher of the men's



class in the mission. In addition he gives much time to the regular meetings of the mission. This church, of which Rev. B. M. Osgood is the pastor, has received 340 or more members in the last five and a half years. Six candidates, including a father and mother and two children, were baptized Sunday morning, Nov. 13, at a service of unusual impressiveness. Two gospel teams, one from the B. Y. P. U. and the other from the brotherhood have been recently organized. The B. Y. P. U. is full of interest. The Northwest Fort Dodge Mission is flourishing. Extra efforts for the collection of New World Movement funds are being made.

## Atlantic Coast

## MAINE

**FIRST, WATERTOWN:** About seventy-five men gathered for a banquet on Nov. 16 to hear the new plans of Pastor Walter Quarrington set forth. These were enthusiastically received and it was also voted that the new layman's organization should be affiliated with the national organization of Baptist laymen; This will make the Waterville Club number 1 among the organizations in the state.

THE CONVENTION BOARD of the United Convention of Maine met in quarterly ses-

sion at Waterville, Nov. 9. The work of the board is going forward on a greatly enlarged scale and the prospect is good for a winter that will realize the "Maine goals." Hearty approval of the conclusions reached at the Indianapolis meeting of the General Board of Promotion was spoken and earnest effort will be made to carry out the plans proposed.

**BRIDGEWATER:** Probably the inland location of this town far up in Aroostook county made it take to the suggestion of a sea-voyage with great enthusiasm. A remarkably large amount of excellent material was furnished "To Fill a Ship" and money was provided to pay the freight. Pastor Clark with great energy and enthusiasm is giving himself to a wide and successful ministry.

THE CENTRAL SQUARE CHURCH, Portland, is one of those that went over the top in its first-year payments on the New World Movement and is always abounding in every good work. Dr. Addison B. Lorimer is the pastor. The Men's Club, Mr. Geo. M. Graffman, president, held its monthly meeting on Nov. 19, with a good supper—and speeches by Dr. Mower, Director Whittemore, Hon. A. G. Bisben and others. The club will affiliate with the new Baptist laymen's organization. The congregation in this church is an inspiration to the speaker. The Sunday school, Rev. J. F. Tilton, superintendent, is vigorous in every department. The church motto for the year is "Go forward with God."

**MILLINOCKET:** Pastor Cooper spent the first six months here getting acquainted and silently preparing for a revival. Cottage meetings, about eighteen each night, have been held, and Sunday, Nov. 13 to Nov. 20 was planned for special meetings. On the first day of the revival over 50 decisions were recorded and practically the whole membership came forward for reconsecration.

## MASSACHUSETTS

**DR. ROBERT L. WEBB** has accepted the call of the First Church in the Dorchester district of Boston. He takes this position in conjunction with his work as secretary of the Northern Baptist Education Society. It is a happy arrangement for both church and pastor. They get a man of commanding ability and rich experience, and Dr. Webb remains in close touch with students and the schools where ministers are being trained.

**DR. O. J. WHITE**, formerly secretary of our State Convention, has accepted the urgent call of the Belmont Street Church in the Mount Auburn district. He had recently purchased a house nearby, and the timely call fixes his residence there and brings him into the service of an interesting and promising church. They are all happy in their possession of so desirable a minister.

**EAST CHURCH, LYNN,** Arthur E. Harri-man, pastor, dedicated a memorial tablet October 16 to the 102 members of the church and Sunday school who participated in the World War, and in special memory of Chester A. Fleib, Clayton F. Saunders, Frank F. Freeman and Lloyd E. Wilkins, who died in France.

## RHODE ISLAND

A SERIES OF MISSIONARY AND EVANGELISTIC CONFERENCES has just been held throughout the state, as follows: Providence, Pawtucket, Woonsocket, Newport and Westerly. Dr. Heath of the Board of Promotion, Rev. Robert B. Longwell of Assam, and Rev. York A. King were of



great assistance by their presence and messages.

BRO. EDWIN R. THORNTON of Newton, at present acting pastor of the Allendale

Church, was ordained Monday evening, Nov. 22. The ordination occurred at his home church, the Woodlawn of Pawtucket, R. I.

BLOCK ISLAND is having a series of evangelistic meetings under the leadership of Rev. Wm. G. Cooper. The west end of the island will have two weeks of meetings and the center eight days. Both pastor Rose and Roberts are praying and laboring for large results.

EVANGELIST LYON AND HIS PARTY have just concluded a very successful six-weeks' tabernacle meeting in the Pawtuxet Valley district. The tabernacle seated 2,000 and it was filled most of the time. Many conversions have been reported to the churches.

REV. OSWALD H. RANKIN, pastor of the Broadway Church, Pawtucket, has resigned and accepted the call of a church in Vermont.

REV. C. L. CARRON, French missionary at Woonsocket and Manchaug, died Friday, Nov. 18. Bro. Carron had been failing for some time and finally went to the Worcester Hospital, where he passed away. The funeral service was conducted by Rev. Isaac LeFleur, of the French Church of Worcester.

REV. H. K. VYE, pastor of the Phillips Memorial Church, Eden Park, Auburn, has resigned to accept the call of the Calvary Church, Lowell, Mass. Bro. Vye has been closely identified with the state and national program, and has done a constructive work in Eden Park.

#### DISTRICT OF COLUMBIA

Columbia Association met in Metropolitan Church, Nov. 14-17. Rev. H. A. Tupper, Dr. F. L. Anderson, Dr. J. H. Franklin, Harry L. Strickland, Dr. W. E. Chalmers, Dr. J. J. Muir, Rev. James Many, Dr. and Mrs. A. W. Yocum, Rev. H. I. Stewart and others spoke on subjects of special interest.

Every evening featured some novelty. There were exercises by the boys and girls from the Baptist Home for Children, the ladies of the Baptist Home for the Aged being special guests; a missionary procession by 200 members of World Wide Guilds and Young Women's Auxiliaries; a life enlistment service and roll-call of young peoples' societies.

#### NEW JERSEY

REV. FRANK P. STODDARD has accepted the unanimous call of the Emanuel Church, Newark, and is already making his ability and experience count. Before coming to Newark Mr. Stoddard served churches in Carthage and Amsterdam, New York, also the Strong Place Church, Brooklyn, for nine years, and the Moulton Memorial Church at Newburgh, his boyhood town. Mrs. Stoddard has served as missionary and teacher for the American Board in Japan for twelve years.

THE CHURCH AT RED BANK is rejoicing in the reception into its membership of eighteen young people. These are the result of the fine preliminary work of the group prayer meetings held for two weeks preceding the evangelistic meetings just closed by the J. J. Wicker evangelistic party. What the pastor has to say about these evangelistic meetings: "In simple, just recognition of exceptionally capable, high-quality work in every part, preaching, singing solos, duets, and chorus, two pianos, and violin, it is a pleasure to speak without reservations for Dr. and Mrs. J. J. Wicker, of Virginia, and Mr. and Mrs. E. L. Wolslagel, of North Carolina.

All have given delightful, faithful service. A rich spirit of devotion prevailed, Christians have been enriched in truth and inspired for better service. A goodly number have been received for baptism and others will come soon."

#### NEW YORK

GREENE AVENUE, Brooklyn, is moving steadily forward under the leadership of its pastor, Rev. Charles Francis McKoy. The church has recently installed a pipe organ costing thirty thousand dollars and is making extensive improvements upon its church property. New members are constantly being added to the church by baptism and letter. Sixty new members were added to the Bible school during the month of November. The average attendance at the prayer-meeting for the past year has exceeded 300. More money was raised by the church during the past year than in any previous year in the history of the church.

#### EASTERN PENNSYLVANIA

HON. J. C. NISSLEY of Harrisburg was elected chairman of the State Mission Board, at its meeting Nov. 9, in succession to the late Geo. K. Crozer. Mr. Nissley has been a member of the board twenty-five years.

REV. CHAS. M. BOND will close his work at the Baptist Tabernacle of Lee Park and South Wilkes Barre at the end of December to become university pastor at Ohio University, Athens, Ohio.

REV. F. B. McARTHUR has resigned his pastorate at Bradford to accept the call to the church at Bethlehem, one of Pennsylvania's thriving industrial cities and the seat of Lehigh University.

#### WESTERN PENNSYLVANIA

REV. FRED R. McARTHUR, pastor of the First Church, Bradford, has accepted a call to the First Church, Bethlehem, and began work there Dec. 1. During his seven years' pastorate the united budget system of finances has been adopted, a parsonage built and the church edifice remodeled. There have been more than 300 baptisms and a net increase in membership of 144. Under his direction the daily vacation Bible school has done remarkable work. Last summer there were 682 registrations including ninety-two volunteer helpers. Each Friday evening during the school year a junior congregation is attended by about 500 children.

#### WEST VIRGINIA

FIFTH AVENUE, HUNTINGTON, has a Sunday school attendance running almost to 1,000, large audiences and frequent additions.

## Pacific Coast

#### WESTERN WASHINGTON

WEST SIDE CHURCH, Rev. C. A. Cook, pastor: Wednesday evening is called "Church Night"; members gather for supper, followed by mission study, then prayer meeting. An enthusiastic and growing mission class and an increased interest in and attendance at prayer meeting.

SEATTLE MINISTERS' CONFERENCE: The order of the day, Nov. 14, was a report of the meeting of the General Board of Promotion held in Indianapolis, by Dr. J. F. Watson, executive secretary of the Western Washington Convention. In an informal way he described the condition as revealed by the reports made at the

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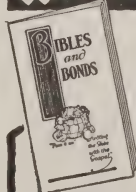
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meeting, and the actions taken. The conference also listened to brief reports from the pastors. The following are some of the encouraging items gleaned from the pastors' reports:

**QUEEN ANNE CHURCH**, Rev. F. W. Carstens, pastor: The congregations have doubled since entering the building of the German Methodist Church, which has been leased for a year.


**SECOND SWEDISH**, Rev. A. J. Stormans, pastor: A course of Bible study led by the pastor at the prayer-meeting service has largely increased both the attendance and interest.


**TABERNACLE CHURCH**, Rev. F. E. Dark, pastor, has also introduced "Church Night" Thursday night; supper, opportunity for committee meetings or study, and prayer-meeting. Has increased the fellowship, the attendance at prayer-meeting and developed a fine spirit in the meeting.

**COLUMBIA CHURCH**, Rev. F. G. West, pastor, has started an afternoon service for women who cannot come out to the morning or evening service. This is conducted by Mrs. West and much interest is shown. The Boy Scout movement is found a great help in building up a large boys' class in the Sunday school.

**UNIVERSITY CHURCH**, Rev. F. B. Matthews, pastor, held special meetings for ten days under the leadership of Dr. W. B. Hinson, of Portland, which were well attended and of deep spiritual power and awakened an interest which it is expected will bear fruit for months. Nov. 20 the church begins holding its Sunday services in a handsome theater building across the street from their church building, which is just completed and will seat 1,000 persons. The auditorium contains a fine pipe organ. A new chorister and a large surplized choir will lend effectiveness to the services.

**FIRST CHURCH, SEATTLE**: Sunday, Oct. 30, was observed as visiting day. Careful preparations had been made. Dinner was served at the church for the visitors, immediately after which eighty-eight teams representing 178 visitors and forty-three automobiles left the church. About 500 calls were made on members of the church residing within the city limits. Every member of the church was called upon with the exception of about twelve families. The judgment is that this visitation did great good to those who made the calls and those who were called upon. It is the first time that a visitation has been attempted in which the visitors had nothing to ask or give except love, fellowship and prayer.

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REV. J. W. SLATON, an evangelist of twenty-eight years' experience, is open for dates during December and February. His address is Dayton.

### OREGON

REV. W. NORTON FERRIS, convention pastor, who at present is caring for Baptist interests in southwestern Oregon, with headquarters at Marshfield, reports from a wide and interesting field that prospects are brightening. His wife, Dr. Keeney Ferris, assists in keeping all points supplied with preaching and visitation. Pastors who desire work and who want to see and live in a most beautiful and inviting part of the Pacific Coast should write them. A great welcome awaits workers.

eight by letter. Sunday school is outgrowing the capacity of the church and plans are in making for the building of an annex to the church for Sunday school purposes. Our B. Y. P. U. is wide awake and aggressive and it is not uncommon to have thirty or forty young men between the ages of seventeen and twenty-five at the meetings.

### Our Book Shelf

**The House with Golden Windows**, by J. E. Buckrose; New York, George H. Doran Co.; \$1.90 net.

To those who look to their reading for relaxation more than for any particular cultural value, books such as the above are welcome. This author has a happy knack of compounding unique, frequently ludicrous situations, crossing the life currents of a few unusual persons, and then easily and naturally propelling the sequential episodes to the necessarily happy ending. His humor is pointed, but clean; the plot action moves along in a natural fashion, enough happens to keep up the interest, and the people portrayed are for the most part healthy, ordinary human beings.

**Life and Letters**, by J. H. Squire; New York, George H. Doran Co.

When the reviewer first glanced at this volume, he was under the impression that it was a biography; but no, it turned out to be one of the most interesting set of essays that it has ever been his good fortune to meet. The author is one of England's best-known and best-loved literary personalities, widely recognized as an authoritative critic, editor of "The London Mercury." This set of essays, varied in subject, ever polished and urbane in handling and craftsmanship, sparkle and glow with all the legerdemain of a first-class master of the English language; not even G. B. Shaw or G. K. C. have ever surpassed the glitter and fancy embodied herein. The articles are by turn grave and gay; here we have a gentle touch of sincere pathos, now a clever stab of keenly appreciative parody, paradox and epigram tread on each other's heels, and over all floats a tolerant humor that is delightful.

**Seed of the Sun**, by Wallace Irwin; New York, George H. Doran Co.

Here is a timely propaganda novel, dealing with the "Japanese Question" as it

## Rocky Mountain States

### ARIZONA

THE "TREE MEETING" on the Verde will be held this year as usual. The churches there intend to perpetuate this annual festival. Bro. Gordon, the pastor, says he has baptized eighteen Indians since he went on the field and that four more are ready. Bro. Gordon is doing a good work on the Verde.

REV. A. C. RUSSELL has become pastor of the St. John's Church (Colored) of Prescott. He is making a good start with this splendid church.

REV. J. LAWRENCE BELL, pastor at Nogales, and Miss Lotta Jameson were married by Pastor Beal of Tucson, Sept. 9. All join heartily in congratulations! The church of Nogales is making rapid advance under the ministry of Bro. Bell.

AFTER A SUCCESSFUL PASTORATE of four-teen months, Rev. T. E. Summers has resigned the pastorate of the church at Miami. He will probably be located within the state again in a short time.

### COLORADO

THE FIRST CHURCH, Eaton, is responding splendidly to the work of Pastor N. J. Peterson. Last Sunday he bade twelve welcome at the communion service, all of which came into the church during the month of October, four by baptism and



affects Californian life. The plot deals with the trials and tribulations of two American girls, who, after meeting with financial reverses, attempt to make a go of their scant inheritance—a prune ranch set in the midst of a Japanese community, hostile and competitive. The various trials and tribulations met with are finally triumphantly surmounted, and we have a happy ending so far as the principal characters are concerned. The "Question," however, can hardly be considered as settled. Perhaps we do the author an injustice in asking that this be done. He may well retort that his intention was merely to raise the question before a wide audience, to bring more keenly and clearly before the eyes of us just what the "Japanese Problem" really is. Certainly he

puts out an eloquent statement of his case, and the book is exceedingly thought-provoking. To me, the drawback to the book is the failing so common to propaganda-novels: obsessed by the "big-idea" the author loses a little of his artistic perspective, and the story suffers correspondingly. The principal characters seem to lack real humanity, they smack too much of convenient models to hang certain facts upon. The most appealing and human personalities in the whole book are two very secondary figures, the pathetic Japanese local pastor and his wife, idealistic and self-sacrificing even when opposed by the might of the local Buddhist organization.

Charles Alexander, by Philip I. Roberts; New York, Fleming H. Revell Co.

Here is a mere handbook, only some eighty-odd pages. But in these few sheets of paper a modern miracle is performed. The reader will once more (if he has ever forgotten!) realize and revive the power and heart-interest of the great servant of the Master, Charles Alexander, the "singing evangelist," gone from us in the flesh since October 13, 1920. As the author states in the foreword, "This book is not to be regarded as anything approaching an ordered or a consecutively arranged biography of the man of whom it treats... All I have aimed to do is to pay a plain personal tribute to one who, in a degree far beyond the ordinary, compelled and retained my affection and regard."

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## "It Is to Laugh"

(Contributions for this column are solicited from our readers. Especially shall we value the story of any humorous incidents occurring in connection with the life of our churches.—THE EDITORS.)

Mr. Johnson came staggering home one day.

"Why, what's wrong?" Mrs. Johnson asked, startled as she caught the tottering man.

"Wrong?" the poet muttered; "I wrote a poem about our little boy, beginning the first verse with these words: 'My son! My pigmy counterpart.'"

"Yes? Go on; tell me quick. What's the matter?"

Mr. Johnson drew a long breath as he took the paper from his pocket, and, with his face blanched, pointed to the poem. His wife read aloud:

"My son! My pig, my counterpart."

Mr. Johnson, a stickler for correct English, both in and out of the class room, takes every opportunity to set right the erring in this respect. A few days ago he went into a drug store and asked for a man's comb.

"Do you want a narrow man's comb?" inquired the clerk, courteously.

"No," replied Mr. Johnson, with the utmost gravity, "I desire a comb for a stout man with rubber teeth."

This conversation was overheard in the halls of the first week of school.

"Lo, wotcha doin'?"

"Nuthin'."

"Seere, doncha wanten go wi me to clazzify?"

"I guess zo. Lezzurry."

"Right. Comelong."

"It seems," said Jones, "that there is a new name for the throng of gay young



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girls that throng Broadway. They used to be called 'flappers' or 'chickens.' Now they are called 'Easter egg.'

"Why so?" said Jenkins.

"Why, they have painted exteriors and hard boiled insides."

This true story comes from Canton, Ill. Father had been trying out the new car's ability to climb hills and was delighted to make it "on high." Little daughter cried happily: "Why, Daddy, we sang about that in Sunday school this morning."

Father: "Oh shucks, I guess not."

L. D.: "Yes, we did!"

Mother: "What did you sing, dear?"

L. D.: "We sang, 'When you die, He will take you home on high.'"



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THE WISDOM OF CARUSO

A few pungent paragraphs clipped from an interview in "The Monthly Musical Record."

Regard for Time

Singers, of all musicians, have the reputation for displaying the least regard for time. In operatic work, however, with an orchestra to follow or be followed, it is especially essential to observe a sane respect for the proper tempo. Otherwise, one is liable to get into immediate trouble with the conductor. Of course, I do not mean that one should sing in a mechanical way and give nothing of one's own personality. This would naturally rob the music of all charm. There are many singers who cannot or will not count the time properly. There are those who sing without method, who do not fit their breathing, which is really the regulator of vocal performance, to the right periods and who consequently are never in time. They make all kinds of *rallentandos* where they are not necessary to gain time to recover the breath that they have not taken when they should. It is not enough to give the notes their full value. The rests, above all, should be carefully observed in order to have sufficient opportunity to get a good breath and prepare for the next phrase. It is this exactitude that gives certainty to one's rendition and authority in singing—something many artists do not possess. A singer may make all the efforts he desires and still keep time, and he must keep it.

Those who roar most loudly rarely sing in time. They give every thought to the volume of tone they are producing and do not bother themselves about anything else. The right accents in music depend very much on the exact time. Tone artists, while still making all their desired "effects" in apparent freedom of style and delivery, nevertheless do not ever lose sight of the time. Singers who do are usually amateurs, and are not to be imitated.

Diction

Good diction, or the art of pronouncing the words of a song or opera properly and intelligently, is a matter sadly neglected by many singers, and, indeed, is not considered important by a large proportion of the audiences, who do not understand foreign languages at any rate. And in an opera sung in a language unknown to most of the audience it is apparently unimportant whether the words are understood or not as long as there is a general knowledge of the plot, and the main consideration is, of course, the music.

Yet for those who are conversant with the language in which an opera is written, how common an experience it is (in concerts also) to be able, in spite of their linguistic knowledge, to understand but little of what is being sung. And what a drawback this really is! How many singers there are who seem to turn all their attention to the production of beautiful sounds and neglect in most cases the words that often are equally beautiful, and should be.

One hears a great deal just now about the advisability of giving operas in the native language, as it is done in France and Germany, and the idea would seem

to have its advantages, as has already been demonstrated in some excellent performances of German, French and Italian operas in English. But of what avail would such a project be if, after all, one could not understand the words of his own language as they were sung? The language might as well be Sanskrit or Chinese.

In France the matter of diction is probably given the greatest attention, and singers at the Opera Comique, for instance, are noted for their pure and distinct enunciation of every syllable. Indeed, it is as much of a *sine qua non* there as good singing, if not more so, and the numerous subtleties in the French language are difficult enough to justify this special stress being laid upon correct pronunciation.

Some people claim that a pronunciation too distinct or too much insisted upon spoils the real voice quality, but this should not be the case if the words are correctly and naturally brought out. Doubtless this impression has come from the fact that, particularly in France, many singers possessed of small voices must exaggerate their diction to obtain their effects. But if they did not have this perfect diction they often would have little else to recommend them. I would aver that a fine enunciation, far from interfering with it, aids the voice production, makes it softer and more concentrated; but diction should act rather as a frame for the voice and never replace it.

The Danger of Shouting

Many too ambitious students are their own worst enemies in the culture of their voices. Because they have large vocal power, they want to shout all the time, in spite of the repeated admonitions of their masters, who beg them to sing *piano*, but they hear nothing except the noise they themselves make. Such headstrong ones will never make a career, even with the finest voices in the world. Their teachers should give up trying to make them listen to reason, and devote their attention to those who merit it and want to study seriously. Singing as an art is usually not considered with enough earnestness. One should go to a singing master as one goes to a specialist for a consultation, and follow with the greatest care his directions. If one does not have the same respect and confidence one places in a physician it must be because the singing master does not really merit it, and it would be much better to make a change at once.

Advice on Teachers and Other Matters

In general, it is better not to rely entirely on one teacher, for it is easy to get into a rut in this way, and someone else may have a quite different and more enlightening way of setting forth his ideas.

"Poor sad humanity

Through all the dust and heat,  
Turns back with bleeding feet  
By the same road it came,  
Until the simple thought  
By the great Master taught  
And that remaineth still—  
Not he that repeateth the name,  
But he that doeth the will."

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Dr. R. J. Campbell, who was a recent visitor to California, has returned to England enthusiastic over the climate and scenery of that state, and even more so over the people. According to *The Christian World* of London, Dr. Campbell said in a recent lecture that the Californians seemed not to have lost the church-going habit to the extent that the English people had lost it of late years. He stated that he was met by large audiences everywhere.



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Volume II

December 17, 1921

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DEC Number 46

# The Baptist

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Published Every Week by the Northern Baptist Convention



THE FIRST BAPTIST CHURCH IN AMERICA

"THE first Baptist Church, founded by Roger Williams, A. D. 1638. The oldest Baptist Church in America. The oldest church in the State. This Meeting House erected A. D. 1775." These words are inscribed on the side of the structure. When, in 1775, the Declaration of Independence was being signed by the thirteen colonies, the frame of this fine old building was rising in the heart of the Baptist Colony of Rhode Island. The vigor, purity and stately taste of the time were installed into this fine old spire by men who loved architecture and understood, better than we, its time significance in religious life. Joseph Brown, a devout member of the Baptist congregation, was the architect.



## Fresh from the Field

A London correspondent of *The Churchman* of New York writes: "When two English bishops on one Sunday preach in Non-Conformist chapels we may say that we are making progress along the road of reunion—although the progress is slow." The Bishop of Chelmsford preached in Wesley's Chapel, boldly saying on the subject of union, "He did not like the idea of federation, he wanted something closer, a living organic union," even "the vision of a worldwide church." Bishop Welldon, Dean of Durham, preached in Dr. Jowett's Westminster Chapel, returning a visit Dr. Jowett had made to his cathedral,

The Chinese national flag is composed of five colors whose combination characterizes it as "The Rainbow." Each of the five colors represents one race of the Chinese Republic: Red for the Chinese; yellow for the Manchurians; blue for the Mongolians; white for the Turkestans; black for the Tibetans. Before the Chinese Republic was founded, the national flag of China was a dragon with the yellow of the Manchus in the background.

Dr. Arthur J. Brown, prominent Presbyterian board secretary and author of books on the Far East, says that at less than the cost of a single battleship the evangelical churches of America last year carried on work in sixteen countries and 4,000 cities, through 24,000 American and 109,000 native workers.

There have come to hand incomplete figures showing the growth of churches and Sunday schools in Seattle, Wash., during the last ten years. Baptists and

Christians have made the most striking gains and four other denominations have gained in membership faster than the population. Of the 40,222 evangelical Protestant church members reported for the city, one-fourth are Presbyterians. There are in the city, however, 212,000 unchurched, that is, neither Protestant, Catholic or Jew, out of a total population of 315,652.

Teaching a group of children in New York City the twenty-third Psalm, Miss Martha Troeck, now the missionary faculty member of the Baptist Missionary Training School in Chicago, tried to make these city children understand the Shepherd and his work by telling of the policeman who helped them to cross the street. The next Sunday she asked them if they remembered the verse they had learned the week before. After some hesitation one little girl raised her hand. "What is it, dear?" asked Miss Troeck. "The Lord is my policeman—I should worry."

A Woman's Home Mission Society meeting held in the home of a Greek Catholic Roumanian with a missionary from India as the chief attraction on the program. A queer tangle, you say? No—simply an example of Christian Americanization! It is work such as is being done by Miss Alice W. S. Brimson, her secretaries and volunteers which tears down the hyphen and makes American citizens of the foreign born in our midst.

Rev. J. Hubbard Morton has resigned the pastorate of the Woodland Church of Philadelphia, and will enter on the pastorate of the First Church, Hillsboro, Ohio, near Cincinnati, Jan. 1. Mr. Morton has been very much interested in Sunday school and young people's work. He is especially interested in summer assemblies,

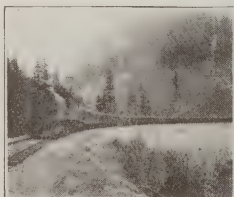
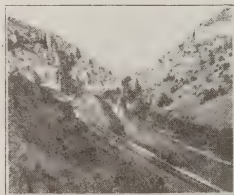
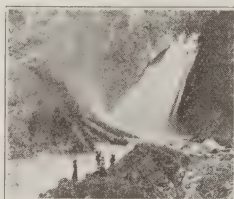
and is a member of the Collegeville Assembly faculty. The Hillsboro Church has a beautiful modern church building, with gymnasium and social rooms, and fine quarters for the Bible school.

The preliminary report of the Census Bureau shows 1,842,161 illiterate foreign-born whites in 1920, which is a percentage of 13.1, and 1,763,740 Negroes, a percentage of 22.09. Foreign-born illiteracy has slightly increased in recent years, having been 12.7 per cent in 1910, 12.9 per cent in 1900 and 12 per cent in 1880. In 1890 it was 31.1 per cent. Thus our work among foreign-speaking people must grow apace. That the Home Mission Society recognizes this relative importance is evidenced by a proportionately large budget for this work. An encouraging feature is the awakening of the lay mind as to our responsibility to new Americans.

Rev. William Keech, our missionary to Salvador, recently has published some vigorous tracts on the subject of religious liberty and has sought to exert his influence in forming public sentiment while the new constitution of the republic has been under consideration. He was led to do this because of the propaganda of the predominating church to secure special favor and protection in the new Central American Union.

It is interesting to note that in the recent campaign put on in Washington to place that state in the front rank in the New World Movement, a very large percentage of churches which have received aid from the Home Mission Society and the state convention are recorded as among those which have splendidly met their allotments.

(Continued on page 1452)



## Stop! Look! Listen!

### YOUR 1922 CONVENTION WILL BE AT Seattle, Washington

Watch your step and travel on the special train where you will receive the most for your money in service, scenery and travel comfort.

#### The Special Personally Conducted Train Will Travel

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The schedule is arranged so that all points of importance will be made in daylight. The train will travel along the shores of the Mississippi, through three mountain ranges—the Rockies, Bitter Root and Cascades, by electric locomotive for 649 miles, and at St. Maries, Idaho, we will detain for a lake trip through the mountains to Coeur d'Alene, Idaho, in the Bitter Roots, thence journey on to Spokane where we will rejoin the train for luncheon and dinner. (This wonderful trip without additional charge.) If you do not desire to take this trip you can remain on the train and on arrival at Spokane a sight-seeing trip will be arranged, thence proceeding to Seattle, the Convention City.

For further information and reservation address

Rev. FRANCIS C. STIFLER, Arrangements Committeeman  
620 Marquette Building, CHICAGO, ILL.



# The Baptist

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## Solomon Did Not Know It All

We read that there is no new thing under the sun. Solomon never had the fun of being the editor of a denominational newspaper or he would have told another story. The latest suggestion comes to us from a good man who ends his letter with "What is the use of making suggestions anyway?" "Cut out all advertisements," he says. The editors would like to do it. There would be more space for "news" and "publicity" and we need it too. But—sad word—it would be necessary to add just \$1 per year to each subscription. Brother, will you get us as good a list at \$3.50?

## Killam's Kollum

### I Do Not Believe They Go

"THE BAPTIST without the Kollum would be like a banquet without a toastmaster. Before passing judgment on those who make the charge of 'undignified' I should like to sit behind them at a world's series game or a football game when their team is winning. I always read the Kollum first. Please continue it." E. J. Steinberg, president of the Wisconsin Baptist Convention.

### Do You Go To Prayer Meeting?

Who would not find something to interest him in the church night as observed in some of our churches! Read the Elgin Plan in this issue. This leads us to remark that from our point of view some of the criticisms of this Kollum are the highest kind of commendations. For instance one man who is known from coast to coast objects to some of the material on the grounds that it is "school-boyish." Is this paper designed for deacons only? Or, do we expect our young people to be interested in precisely the same terms and expressions as old age? Where is there the boy or girl in high school or college who uses the language of old age? Much of the slang of yesterday is on the approved list in the dictionary of today. Cannot the new generation which is rapidly displacing us old heads have at least a bit of recognition in the paper? The management of THE BAPTIST proposes to give much more emphasis than heretofore to the things which interest our young folks. Watch for an epoch-making announcement.

### An Erect Orthodoxy

"We recommend to the members of the church two of our religious papers, the *Watchman-Examiner* and THE BAPTIST. The former *leans* toward conservative orthodoxy and the latter toward liberal orthodoxy." This notice appears in one of the many church calendars which come to our desk. We appreciate the wide publicity given through the church calendars. It shows good business enterprise upon the part of the churches. We, however, venture a mild objection to the notice. We cannot speak authoritatively for our contemporary but we feel sure that Brother Laws will be surprised to find that his paper only *leans* toward conservatism. As for THE BAPTIST we say without any hesitation, it is orthodox through and through. We do lay emphasis upon the value of right doctrine but we deliberately major upon religious life and experience. We believe that it is our primary mission to help men and women to live a Christian life. We aim to inspire them to live for God and to serve their own day and generation according to his will.



## Fresh from the Field

(Continued from page 1450)

Rev. Milton Fish, pastor of the First Church, San Bernardino, Cal., will on Dec. 18 begin his work as pastor of the Huntington Park Church, Los Angeles. During the four and a half years of his service with the church he is now leaving, the offerings have trebled and the annual membership increase has averaged ninety-five. With a band of life recruits encouraged by the recent departure of a member for missionary service in Japan, it is not surprising that this church is the recognized evangelistic leader in the city. The church has for publicity a declaration of faith of which the following is the preamble: "Inasmuch as the First Baptist Church of San Bernardino is seeking a pastor who is a man after God's own heart, we take this opportunity of stating clearly the convictions and fullness of gospel loyalty, for which we will look in one who comes to this pulpit and pastorate. We are the more careful to set forth our confession of faith in that some preachers use the terms of orthodoxy with unscriptural meanings. We deplore the fact that because some deem themselves competent to decide that a part of the Bible is not God's inerrant Word, they set forth another gospel, denying the sufficiency of Christ's shed blood, proclaiming a righteousness earned by self-culture, teaching that human nature can ever be made fit for heaven, questioning the virgin birth of Jesus Christ, toning down his claims to be God, doubting the personality of Satan, not fully believing that "the wrath to come" is conscious eternal suffering in hell, considering the Holy Spirit an impersonal divine influence, and ignoring the personal premillennial coming of our Lord."

The annual week of prayer for the churches is Jan. 1-7. As is its custom the Federal Council has sent out to all pastors a suggested list of subjects of prayer for this week as follows: Monday, thanksgiving and confession; Tuesday, the church universal; Wednesday, nations and their leaders; Thursday, foreign missions; Friday, Christian education and the Christian home; Saturday, home missions.

Rev. W. W. Wightman, a statement from whom appeared in the Nov. 5 issue, is pastor of the Sixth Avenue Church, Tacoma, Wash., and not of the church in Charleston, as indicated in that issue.

Referring to a recent visit of Dr. F. A. Agar to Louisville, Ky., Rev. John F. Fraser, pastor of the Fourth Avenue Church of that city, says: "He spoke at the chapel of the Southern Baptist Theological Seminary every morning, where 500 young preachers and missionaries laughed and cried as they listened to his insistent plea for the tithe as the minimum fraction of Christian loyalty. Baptist preachers and laymen gathered in various and sundry audiences, at luncheons and central meetings where the missing link between the local church and the Seventy-Five Million was made quite obvious and somewhat striking. Always sweet-natured, but pungent and compelling, that genial and democratic Irishman left us all feeling that there are no geographical limits on fundamental orthodoxy. We hope you Northern Baptists will lend him to us again."

What the Baptist University pastor work means to 6,000 boys and girls from our Baptist homes, is illustrated by the following extract from a letter dated Nov. 29: "I have found a new interest. I might almost say a new life, since I came

to Illinois, and that interest has come through the influence and inspiration of the services and work of the University Church, so lovingly and wisely directed by its pastor, the Rev. Martin S. Bryant and his lovely wife."

*STEWARDSHIP is intimately interwoven with spiritual life. If a Christian does not acknowledge God as the owner of all he has and himself as a steward of all God has given to him, there is something at the heart of his Christian life that will prevent full and normal Christian influences and activities.*

*Last year Baptists gave \$12,596,694.48 for benevolences, that counted on the New World Movement. We probably gave twice that much for benevolences that did not count on the New World Movement. But the total of these two items is over \$12,000,000, less than a tithe of the Baptist income last year.*

On Dec. 1, Rev. Forrest L. Fraser completed fifteen months as pastor of the First Church of Newark, Ohio. During this time 138 new members have been received, making the present membership 670. The Sunday school has doubled its average attendance, running now over the 300 mark. The prayer meetings are a special source of inspiration running many times over the 100 mark. The church debt has decreased from \$18,500 to \$5,100, of which more than half is underwritten. It is the purpose of the church to pay every cent of debt by next June. Mr. and Mrs. Samuel F. VanVoorhis recently gave \$5,000 toward the purchase of a new parsonage and the church added enough more to buy a fine home on the main thoroughfare of the city. The church has just recently closed a two-weeks evangelistic effort. Seventy-two definite decisions were registered. Thirty of this number have been baptized and more than that number are now being prepared for baptism. Evangelists A. W. Littrell and D. L. Moody of Columbus assisted the pastor.

Almost every director of promotion has a copy of the stewardship lecture entitled "The New World Movement Goal—How to Reach It," and there is a set in the office at 276 Fifth Ave., New York City. There are thirty-one slides in the lecture including four slides with the hymn, "I gave my life for thee." This lecture should be in constant use during the next few weeks.

Rev. Homer J. Vosburgh of the First Church, Watertown, N. Y., has received an unexpected call to the pastorate of the First Church, Morgantown, W. Va., but has not yet announced his decision. The field is attractive because near the growing University of West Virginia. Many of the faculty are members of the church and several hundred students express a Baptist preference.

Evangelist J. N. Edmondson of Atwood, Ill., is now ready to book engagements for 1922. With small churches he leads his chorus and does his own solo work. A good chorus leader and personal worker is furnished when the church is willing to bear the expense.

If each one of 1,000,000 Baptists would give to the New World Movement the tithe of one dollar each day for 300 days, in one year the total would amount to \$30,000,000.

A telegram has been received announcing the safe arrival of Rev. W. B. Lippard at Hamburg, Germany, on the Steamship Esthonia, on which the greater part of the supplies contributed by Northern

Baptists for distribution in various European countries were shipped. Passengers and officers on vessels reaching New York recently have reported exceedingly rough weather on the North Atlantic at the time when the Steamship Esthonia was crossing. Mr. Lippard was expected to reach Latvia Dec. 8. In Latvia he will be very near the Russian border.

A cablegram has been received announcing that Secy. F. H. J. Lerrigo has sailed from West Africa, after completing his visit to the Congo Mission. He is expected to reach New York by Jan. 15.

A card from Rev. Joseph Clark says: "Those of your readers who met Rev. Chas. W. Padfield of the Congo-Balolo mission when he was in America participating in the African mission conference this spring will be saddened to hear that on the way back to his field he was called to his eternal home on Oct. 14. We were traveling together on the river steamer 'Ambleve.' We spent the evening at our Tchumbiri station. Next day he was not feeling well and the English mission doctor visited him when we were at Bolobo. At Lukolele another doctor saw him and seemed to expect quick recovery. But next day he was called hence and his body rests at Irebu. Pray for his wife and three little children in England. He had eighteen years of splendid mission service and will be much missed."

Judge Jesse A. Baldwin of Chicago died at his home just before midnight on Dec. 7 after an illness of two weeks. Funeral services were held on Dec. 10, and were conducted by Rev. T. G. Soares, Rev. Carl B. Case and Rev. Wm. E. Barton. Mr. Baldwin leaves a widow, three sons, one sister and three brothers, one of whom, Henry R., was a former law partner. He was born in 1854, studied at the University of Illinois, and was admitted to the bar in 1877. From 1877 to 1884 he served as assistant United States district attorney. He was elected twice to the circuit bench, serving from 1909-15 and from 1915-21. Judge Baldwin has given valuable service to many institutions, notable among which must be counted the Baptist interests of the city of Chicago. He has been a resident of Oak Park for thirty-two years and a member of the First Church there. A righteous man, loyal in all good works, is missed from among the ranks of his brethren.

## Baptist Pastors Deserve Better Treatment

A BAPTIST church within the territory of the Northern Baptist Convention was without a pastor. A minister was invited to supply its pulpit on a given Sunday. His service that day was helpful and many expressed the hope that he might become their pastor. One of the deacons expressed the kindly sentiments of the people to him and asked him, "What would be the least he could live on in that community?" "THE LEAST!" It was later learned by this minister that the same question had been asked of two other ministers, and thus unconsciously they were forced to bid against one another.

It is well that we should provide a pension. If most of our ministers live on little—some on "least"—they will surely need it. The Ministers and Missionaries' Benefit Board urges your church to show its purpose to do its BEST for your pastor by providing as a Christmas present, at least the dues of the first year of membership in the Retiring Pension Fund.





# The Baptist



## Who Made the Crisis?

THE denomination faces a crisis. Where can you find a more heart-rending array of facts than the official statements of our societies and boards in this issue! The societies are all disappointed in their plans, hampered in their work and plunging more deeply into debt. Who is responsible for this sorry plight?

It should not be forgotten, in the first place, that we started out to do a really great piece of work for God and the world. We dreamed a great dream. We saw ourselves as one of the great Christian bodies measuring up to the call of the hour.

A survey indicated that \$100,000,000 was needed for our work within a period of five years. At this staggering amount we did not hesitate. Of course it was not possible for us to count the cost of such an undertaking, for it was something entirely new. Its very daring challenged us. We launched out with courage and faith born in part at least of our experience in the great financial drives of the war period. We got a bad start. The troubles in which the Interchurch found itself became in a large measure our own. Our forces were for practical purposes divided; many churches and individuals held aloof from the New World Movement; some even openly antagonized it.

But why go back into ancient history? What is the sum total of the result? We find ourselves with a \$100,000,000 plan and program on our hands with only one-half that amount even in pledges. It is perfectly clear that the \$100,000,000 enterprise cannot be run on \$50,000,000, mostly on paper. We have had recently little cash but large credit. We have used the credit. What else could we do? Our world-wide work required money and we used our credit to get the cash. The good name of our denomination, as reflected in the long and honorable dealing of our societies and boards, made possible the postponement of the crisis it could not cure. It was our credit which timed this shock.

It has cost a lot of money to run the business. We all know this is true. It has cost a lot of money to run the societies and boards; it has cost a lot of money to run the Board of Promotion; it has cost a lot of money to run the state conventions—more than ever before in their history. Because of their strategic position and splendid organization, the state conventions have gotten a larger portion of their money than many other societies and boards, probably on the principle that the husbandman should first be partaker of the fruits.

We have undertaken a big job. Every dollar of the \$100,000,000 is necessary to complete it. It is costing us practically as much to run at half capacity as it would full tilt. Of the money pledged for the work, only about one-half of the amount now due has been paid. When we have only one-half of one-half of our necessary working capital, is it any wonder that we face a crisis?

Who made this crisis? We dare not blink at the fact that the men and the churches which failed to join hands in the great Kingdom enterprise made this crisis. The men and churches who, having made worthy pledges, have fallen behind in their payments—they made this crisis. The boards did not create it. The payment of the unpaid pledges which made necessary the borrowing of money and the consequent payment of vast sums of interest would at this minute bring a large measure of relief. It would save us from immediate disastrous retrenchment, and this is worth while.

Good news is coming of churches which are putting on the campaign for the first time. There are many of these and we trust that we shall soon feel the full relief which their financial strength makes possible. Other churches in the face of unfavorable industrial conditions are completing their allotments and the courage and faith of our women are present tokens of the better day about to dawn.

A call has gone out for prayer. Let all our churches pray first for the missionaries. Their hopes have been kindled by reports of activity at home. Their plans have been taking form. They went out not because they preferred to live in China, India or Japan, but because they wanted to serve there. Pray for the missionaries that the disappointment may not break their spirit, that the necessity for carrying double may not break their health. Pray for our administrative officers who sit over against the mail bag and know as no one else can know the full meaning of our failure to bring to full completion the great task. Pray for the pastors that in this crisis they may be men of faith, unselfish men, God's men; that the insidious suggestions of the pressing need at home may not swerve them from the plain path of duty. Pray for those who must because of our failure be left in darkness, perhaps to be shut out forever from the knowledge of Christ. Pray for yourself that you may not only pay what you have pledged, but that you may pledge all that you should pay as one of God's stewards.

The reputation of Northern Baptists is at stake. But even more is there involved the carrying forward of great missionary enterprises which have been built upon the love and sacrifice of men and women. The Word says that "the glory of fathers is their children." But what if we fail them? What if we fail our Lord whose work this is?

We do face a crisis. Our agents in the societies and boards have given to us the bitter facts. We can trust our folks to face the facts and meet the crisis which they so plainly indicate. Today let us begin anew to teach stewardship of life and time and money and continue until every man and woman who become members of our churches shall be active partners with Christ for the redemption of the world.



## Where Generosity Is Found

ONCE upon a time there was an impression that entirely outside of the church there was a deposit of generosity which could be found and tapped, and that when this was done millions of dollars would be liberated for charitable and humane purposes. That was in the old days of men's ignorance. Nobody of any consequence believes that now. No man would want to try the experiment of financing any great movement from such sources. Experience has proved that practically all the people who can be depended upon to give money to good causes are found either within the churches or closely attached to them.

Why should it be otherwise? The standard of the world is based on getting; it is only the church which trains its people in the belief that "it is more blessed to give than to receive." The world acts according to its standard; and the church acts in far larger measure than is often charged according to the standard of Jesus. The Christian who has become one with his Master counts not his own life dear unto himself, but looks upon it as a trust of which he is to give account. Of his property also he is merely a steward, and it is all to be used for the glory of God.

Three of our national societies, the Foreign Mission Society, the Home Mission Society and the Woman's Home Mission Society are asking that the children of our Sunday schools make a special Christmas offering in behalf of relief work in Europe and for the children's work in connection with the Christian centers in the United States. They are confident of a response for the reason that our Sunday schools are looking for just such opportunities. Receiving presents on Christmas is a joyous experience for any boy or girl; but there is a finer flavor in the joy when there is the consciousness that something has been done for children whose needs are so much greater than their own. We appeal to our Sunday schools to give every pupil a chance this year to know what a wonderful experience it is to double joy by sharing it.

## The Return of Reason

WAR is the substitution of force for reason. It is the method of a nation which backs an unreasonable cause or which, living in the midst of nations so governed, is compelled to defend itself. During its continuance all the restraints of civilization are removed and the red rule of tooth and claw prevails. The beastly and the combative instincts surge up in men's breasts and he is the best and the bravest man who can kill the most other men.

When war dies down, the return to reason is often slow. Upsetting conditions is easier than turning them right side up again. Passion feeds on its exercise and every war is therefore followed by individual and national actions which are based on the will to get and to do whatever one pleases, regardless of others.

Congratulations therefore are due the nations that at last there are indications of a return to reason. Suspicion and greed have dominated. We have been warned that enemies are forever lurking around the corner and that

our only defense is to be forever armed and on the alert. We have been told that other nations have designs upon us and that the best defense is an attack. Especially have certain interests been trying to make it appear that Japan is a natural and inevitable enemy of the United States. They doubtless had their reasons, but these were not based on any real knowledge of the mind of the Japanese people.

The new quadrilateral agreement for the stabilization of peace in the Pacific, accepted by the delegates of the United States, Great Britain, Japan and France, should free us from all such bogies. This agreement provides for the recognition by the four powers of the status quo of their island possessions in the Pacific and for the initiation of mediation and arbitration of any disputes which may arise between two or more of the powers with respect to such possessions, and which are not settled by conference of the four parties to the pact.

Here we have first, conference. Then if conference fails, we have mediation and arbitration. There is no difficulty which may not be solved under such conditions. Limitations of armament are entirely possible when such agreements are made and loyally kept.

There has been much pooh poohing in certain diplomatic circles at the idealism of the churches. Note, however, that it is only as nations approximate the ideals and methods of Jesus that they make substantial progress. The United States is fortunate in having an administration influenced and guided by Christian ideals.

## So, Lincoln Was a Baptist

PAPERS throughout the country are carrying a very interesting story about the family of Abraham Lincoln, thus:

"Rolling back the mists of a century and offering the deerskin-bound records of Little Pigeon Baptist Church as the missing link of Abraham Lincoln's religion Thomas B. McGregor, assistant attorney-general of the State of Kentucky, has given to an appreciative America substantial evidence that Abraham Lincoln was reared in the simple faith of the Baptist Church.

"After Thomas Lincoln had married Sally Bush Johnson he sent back to his Kentucky church and obtained his letter of fellowship and as the minutes on June 1, 1823, show, he united with the Pigeon Creek Church by this letter and his wife by experience. From that date until they moved to Illinois in 1830, their names appear frequently in the minutes of the church proceedings, Thomas being one of the pillars of the church, acting as moderator, on committees to investigate the conduct of brethren and sisters, and messenger to associations, bearing the letter of Pigeon Creek to her sister churches.

"The parents of Abraham Lincoln were well-to-do pioneers of their day; of sturdy ancestral stock, owned a farm, domestic animals, tools and a family Bible, neighborly, sacrificing and active church-going members.

"Pigeon Creek Church was founded on June 8, 1816, the year that Thomas Lincoln and his family moved from Kentucky and settled on Little Pigeon Creek in what was then Warrick County, Indiana Territory."



# Editorial Comment

## THE COMING OF AMERICAN FREEDOM

Irish extremists declare that the treaty between Great Britain and Ireland denies Ireland's fondest hopes and must not be ratified. Common opinion, however, is to the effect that it grants all that can possibly be expected at this time, and will therefore be ratified before these lines are read.

De Valera, hyphenated Spaniard, doctrinaire and extremist, must continue to assert to the end that nothing but complete independence will do. But the men who have fought the longest and suffered the most believe that a great victory has been won. Arthur Griffin says: "These proposals give Ireland the control of her own destinies and place our future in our own hands. They enable us to stand on our own feet and to develop our own civilization and national distinctiveness. They constitute a regainment of Irish liberty after a struggle of centuries."

The great majority of Americans probably believe that Ireland should have a similar form of government to that Canada enjoys and will therefore approve what has been done.

But most of all America may rejoice if Irish battles are no longer fought on American soil and if the Irish question may now disappear from American politics. Too long has this question been a disturbing element in our national life. The day has come at length when America can be free.

## BAYLOR UNIVERSITY PURGED

The Associated Press, under date of Dec. 9, carried this announcement: "Because of charges that certain parts of a book of which he is the author are not in line with teachings of the Bible Prof. Grove Samuel Dow, head of the department of sociology at Baylor University, a Baptist institution at Waco, Texas, has tendered his resignation and it has been accepted." We understand that Prof. Dow believed in and taught evolution. The pressure against him was for the greater glory of God. We trust that our Lord is pleased.

## THE REDISCOVERY OF THE BIBLE

An increasing number of newspapers in all parts of the country carry one or more verses of the Bible in a prominent position on the editorial page every day. These verses are sometimes chosen by a local minister and are sometimes indicated by a Bible organization which exists for this particular purpose. Editors are not accustomed to use good space for material in which their readers are not concerned; we may assume, therefore, that these Bible verses come within the category of "live stuff." Presumably also they are new enough to large numbers of readers so that there is an element of novelty in the reading.

During the last few weeks there have come under our notice paid advertisements of churches, some of them using as much as six inches, double column, the greater portion of which were made up of quotations from the Bible, with an announcement of church services in the lower part of the space. Only one reason can exist for such a method of advertising, and that is the belief that

these verses from the Bible are likely to be effective in producing meditation on spiritual themes, perhaps even to the extent of arousing conscience, with the result that the readers will be inclined to seek the churches for the sacred ministry there rendered.

Close observers are asserting that the preaching of ministers is marked by a larger expository element than was the case a few years ago, indicating that there is a renewing interest on the part of congregations in the great messages of the Book.

No more hopeful state of things could be indicated. The rediscovery of the Bible has always resulted in revival. It may not be amiss to notice that the ingatherings in our churches of the last year are the largest for a long period of time and that the indications are that the present year is to surpass the record of last. God's Word does not return to him void. Faithfully and pungently preached it produces results.

Baptists have always claimed that they are the people of the Book. If so, there is additional reason for saying that this is their day. Happy is that man or woman who has the chance to open the Bible to a class of men or women, or boys or girls! Happy also is that preacher who knows how to preach the Word or who will take the time and trouble to learn! Expository preaching is not easy; it means mental sweat if it is to be done effectively; but unless all indications are wrong, it is calculated now, as at so many times in the past, to produce great results for the Kingdom of God.

## NOT THE BOOK HE INTENDED

Mr. William T. Lougee confirms the story that, before Ben Hur was written, Gen. Lew Wallace had intended writing a novel exposing the falsity of the Bible story of Jesus. Years ago, when Mr. Lougee was a Y. M. C. A. secretary in New Bedford, Mass., Gen. Wallace told him in detail how he had been urged by Robert G. Ingersoll to help him in freeing the American people from what he called "the Christian superstition." Wallace promised to assist. But as he read the gospels, in preparing for his task, he came to the conviction that Jesus was a historical character. "But if he was a real person in history, may he not have been in the universe just what he said he was?" thought the student. The supposition became conviction and one night Gen. Wallace fell on his knees and cried to Christ for pardon. Ben Hur was the result. The word of God is quick and powerful and Wallace was not the first nor will he be the last to be convicted and converted when brought face to face with its message.

## CHRISTMAS A RELIGIOUS HOLIDAY

Christmas is a religious holiday and is more enjoyed if a religious tone is given to the observance. In our rush to get shopping done and to see that nobody on our list is omitted, in our talk of Yule and of Santa Claus, this may sometimes slip from mind. The editors commend the reading of the story by Miss Applegarth which appears in the Chimney Corner in this issue. It has a valuable suggestion for parents and for young people who are only now setting up their new homes.



## A Crisis in the Work of Northern Baptists

*Unless present conditions are immediately relieved and a larger income is made available, retrenchment will become inevitable. Official statements from each national society.*

By J. Y. AITCHISON

THE following official statements indicate the critical financial condition which our National Societies and Boards are facing. These distressing facts are due, in a large part, to the decrease in receipts from New World Movement pledges during the first six months of the current fiscal year or since May 1, 1921.

It is doubtless true that during the last fiscal year the receipts of every organization participating in the New World Movement were in excess of the receipts of any previous year. This is an occasion for deep gratitude to God. The increased cost of conducting our work has, for the most part, absorbed the increased income. Unless present conditions are

immediately relieved and a larger income is made available, retrenchment will become inevitable.

We are confident that when the facts are known, our people will respond and furnish the funds needed.

A strenuous effort to collect what is due on pledges will be put forth during the next few weeks. We beseech all our churches and individual subscribers to respond heartily and promptly to this appeal.

Extensive efforts are being put forth also to increase the subscriptions to the New World Movement Fund by \$30,000,000 between now and April 30, 1922. Of this \$30,000,000 the subscribers will be asked to pay one-third during the current fiscal year and one-third during each

of the remaining years of the New World Movement period.

The following statements should be read very carefully. They contain figures and statistics, but they represent life. Every reader will feel the necessity of giving these facts the widest publicity in his own church. They have to do with the training of young men and women for life's work, and with the support of our messengers in all lands. These, our representatives to a lost world, look to us for adequate backing. Christ and we must depend upon them for the winning of men, women and children to Him. He alone is able to save. Northern Baptists will not fail our Lord or our messengers in this crisis.

### THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY

DISASTER threatens the foreign mission work of the denomination unless a solution is found for the financial problems confronting the two foreign mission societies in common with the other organizations participating in the New World Movement. If there is not a very large increase in receipts from today until April 30, 1922, the end of our fiscal year, the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society will be compelled to make drastic retrenchments that would greatly injure the work on all our fields in China, India, Japan, Africa, the Philippine Islands and Europe. A few figures will make the situation clear.

The authorized expenditures of the American Baptist Foreign Mission Society for the regular work of the present year, including European Relief, are \$1,928,287, the same total as for the preceding year. Toward this amount an income of \$216,000 is practically assured from legacies, matured annuities and interest on invested funds, leaving \$1,712,287 to be provided by contributions from churches and individuals. For the first six months of the year, May 1 to Oct. 31, the total receipts have amounted to \$437,214; the receipts from denominational contributions have been \$321,873 or about one-half of the amount received during the same period last year. If this ratio is not materially increased, the so-

ciety instead of receiving \$1,344,553 in contributions as was the case last year, will receive only about one-half that sum. The result would be a deficit in the year's accounts of from \$500,000 to \$700,000. This amount, added to the debt of \$689,459.61 reported on April 30, 1921, would make a total debt of from \$1,200,000 to \$1,400,000.

Under such conditions the society would find it impossible to go on with the present work. If the outcome of the year even approached the figures suggested, the society would be compelled to begin at once heavy reductions in expenditures. This would be an extremely difficult task. The work and workers are many thousands of miles away. To bring missionaries home would cost more—in the immediate future—than to keep them on the field. To keep missionaries on the field and not give them the required financial support would completely dishearten them and render effective work impossible.

### Disaster Threatens

Nevertheless, if contributions for the work are not very greatly increased over the present rate of receipts, radical reductions cannot be avoided. No ordinary measures would be sufficient. The missionary staff would have to be reduced. Schools that are supplying a trained leadership and an intelligent Christian community would have to be closed. Hospitals that are ministering in the spirit of the Great Physician to the physical and spiritual needs of the

multitude of the sick and suffering could not continue in operation. Churches would be handicapped and crippled in their work for the surrounding non-Christian communities. The faithful staff of native Christian pastors, evangelists and teachers would be disorganized and scattered.

This is not a fanciful or extreme picture. We have simply stated in definite terms what a largely increased deficit and consequent reduction in our annual expenditure would mean. Reductions amounting to about \$100,000 are already planned. Your board of managers has no right to continue to spend money for the work beyond the readiness of the denomination to furnish support.

Does some one ask why are we in such critical condition when subscriptions have been larger than ever before? Answers to this question will be found in an earlier statement, "Half Way Through." For the Foreign Mission Society it may be said that the increased receipts so far available have gone chiefly into the greatly increased cost of doing missionary work; for example, a little larger salary for the missionaries and native Christian workers because of the increased cost of living; higher costs of travel; advanced prices for building materials and labor, etc., etc. A moderate portion only of the increase in response to the denomination's call to advance has been used to send out some new missionaries to strengthen depleted forces, to furnish a few imperatively-needed buildings, and to give aid to our stricken



brethren in war-devastated Europe.

### What Will Be Your Answer?

Fellow Christians, lovers of Christ and of the souls of men, many of you have done all you can. We recognize and are grateful for your heroic and continued efforts. But many can do still more, and yet others have never really put themselves into the great endeavor. We lay this cause, which is the cause of Christ, on your hearts. We trust the Christ in you. We ask you to pray for the Kingdom in secret and together as never before. We can do no more except go on praying and working in hope and love and faith in God and in you.

Of course you recognize that this is only a part of our whole important task in which we are co-operating. We do not solicit gifts for our own society individually, but for the whole New World Movement. The success of all will be the success of each one.

By order of the Board of Managers:  
FREDERICK L. ANDERSON, Chairman.  
GEORGE B. HUNTINGTON, Treasurer.

THE WOMAN'S AMERICAN BAPTIST  
FOREIGN MISSION SOCIETY

A { Cable  
Call  
Cause  
Conclusion

**A**n unusual cable has recently been sent to each of the ten mission fields of the American Baptist Foreign Mission Society and Woman's American Baptist Foreign Mission Society. This cable summons our missionaries and entire native Christian constituency to join in earnest, daily prayer that every dollar needed to carry on the year's work of our great foreign mission societies may be contributed before April 30, 1922. The cable also warns these self-sacrificing and hard working missionaries of the serious financial situation in which these two societies are placed and of the grave peril which threatens the work, if this condition continues.

A call is now being sent to every member in every Baptist church at home to join with the missionaries, the Christians in our churches abroad and the members of the two boards of managers, in earnest, daily prayer that every dollar needed for the regular annual work of the two societies will be given before the close of the year, April 30, 1922. Missionaries cannot remain at their present posts without the salaries which enable them to live; schools cannot be kept open, and teachers' salaries cannot be paid without money; pastors, Bible women and evangelists cannot

continue to do their work without the pittance they receive for food and clothes, without Bibles, oxcart fare, etc.—all of which mean regular steady appropriations from our national foreign mission societies. Money can be sent only as it is received.

A cause exists for this call to prayer and for this appeal to our people for earnest daily consideration. The Woman's American Baptist Foreign Mission Society closed the year, April 30, 1921, with an accumulated deficit of \$226,122.18. It has needed for the first six months of this present year for its operating budget \$334,884.63, toward which it has received from all

joyce in automobiles, salaries of additional Bible women, etc., but these do not pay for the rice in a school or the jungle travel of pastor or missionary already authorized by the mission.

5. Not all of our Baptists have pledged to the New World Movement or to the work of any one or more of the societies and organizations; nor are all our people paying their pledges or making their new gifts promptly.

**Conclusion:** Discouragement for all our missionaries—opportunities lost to save souls for Jesus Christ—unless around the world hearts unite in common and continued supplication to God to whom “nothing shall be impossible.”

“Then they cried unto the Lord in their trouble, and He delivered them out of their distresses.”

In behalf of the Executive Committee of the Woman's American Baptist Foreign Mission Society.

NELLIE G. PRESCOTT, Foreign Secretary; ALICE M. HUDSON, Treasurer.

THE AMERICAN BAPTIST HOME  
MISSION SOCIETY

### A Serious Condition

**T**HE budget for the American Baptist Home Mission Society for the current year is \$931,839.00. This is substantially the same as that of the previous year, on which we received approximately 90 per cent of our expectations.

Our budget for the first six months this year would therefore be \$465,920. Of this amount it was anticipated \$363,420 would be received from churches and individuals and \$102,500.00 from income from invested funds, matured annuities and legacies.

The actual receipts from churches and individuals for this period have been only \$107,993.48 or \$255,426.52 less than our expectations.

Our income from invested funds, etc., has been \$119,160.18, or \$16,660.18 more than expectations.

Our total receipts are therefore \$238,766.34 less than the authorized budget to date.

Our total disbursements for the first six months were \$388,008.57 or \$77,910.43 less than the approved budget for this period.

Notwithstanding the increased income from invested funds, etc., and the savings thus far effected in our operating budget, our net deficit has increased from \$98,162.97 on April 30, 1921, to \$243,721.12 on October 31, 1921. This is the largest debt in the entire history of the society.

Unless receipts during the next six months improve materially, the

## A Crisis?

By EMORY W. HUNT

Chairman of Gen. Bd. of Promotion

**A task too great for us—but not for God,**

**It is not ours alone, but his; he knows our limitations and “is able to do exceeding abundantly.”**

**The Master urges, “Have faith in God,” make him a real factor in life and work. We have reason to be grateful for the experience which throws us back upon God. Blessed task which links us with him;**

**In our weakness may his strength be made perfect.**

## Let Us All Pray

sources \$92,542. This leaves a shortage at the close of the first half of the year of \$242,342, in addition to its deficit.

There are many reasons why the society has this large deficit, of which the most important are as follows:

1. It costs more to live in the Orient today, just as it does here at home and even more in some countries.

2. It has been absolutely imperative, during the last two years, to increase the salaries of the missionaries.

3. Salaries and wages paid to teachers, pastors, evangelists, Bible women, and even to the lowest coolie have been increased. Only in this way has it been possible to keep the work adequately staffed.

4. Many donors have designated their gifts to objects outside the operating expenses of the year. For instance, boards and missionaries re-



society will be confronted with a staggering debt, and will be obliged to reduce its missionary forces and curtail its work in every direction.

Only by sacrificial giving can the threatened disaster be averted and the widespread labors of the Society be continued in our homeland, Cuba, Porto Rico, Mexico and Central America.

CHARLES L. WHITE, Executive Secretary; SAMUEL BRYANT, Treasurer.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

### What is Your Answer? Shall We Retrench?

IF WE do, it will be the first time in the history of our society. Always we have faced forward. We cannot believe that today, when the needs are greater than ever and when the whole world looks to America for moral and spiritual leadership, our great denomination will permit us to withdraw workers from the field. This will be our only course unless there is immediate relief, since present receipts are far below the amount necessary for our current needs.

Home mission work is a sure foundation of a world-wide task. America must be saved if she is to do her part in helping to save the world. We implore the churches immediately to push the payment to date of pledges already made and to assure the completion of the \$100,000,000 fund.

### Shall it be Retrench or Go Forward?

Receipts, May to November, 1920 .....	\$114,216.77
Receipts, May to November, 1921 .....	61,000.95
Decrease, 1921 over 1920 .....	53,215.82
Monthly receipts necessary to carry on operating budget .....	40,000.00
Average monthly receipts May to November, 1921 .....	10,000.00
Borrowed money to May 1, 1921 .....	228,552.23
Total borrowed money to November 15, 1921 ....	317,666.66

The item "Borrowed Money" on which we must pay interest, does not indicate that our disbursements have exceeded the budget allowed us by the Northern Baptist Convention. On the contrary the disbursements have been well within the budget. The proportion which the total amount borrowed, namely, \$317,666.66 bears to the annual budget of \$483,404, proves the desperate need of our society.

A survey of home mission opportunities reveal "fields white, already to harvest," but lacking the laborers

who shall gather in the sheaves? Scores of trained women should be assigned at once to service among Italians, Mexicans, Negroes, cosmopolitan groups, the Slavic races and the neighboring multitudes in Central America. *But there are no funds in our treasury.*

Buildings too are needed: Christian Centers in great industrial and cosmopolitan communities, making intelligible to New Americans the love of God, the message of the Gospel. There is crying need of school buildings in Mexico, Central America, Cuba and Porto Rico. Nowhere else is our obligation to provide Christian education more imperative than among our Spanish-speaking neighbors. *But there are no funds in our treasury.*

New fields should be cultivated. The rewards attending our service among Japanese, Italians, Mexicans and Latin-Americans at home and to the South of our country kindle the desire to extend the work. *But there are no funds in our treasury.*

No favorable response is possible so long as the present financial condition continues. Not that only, the present condition of our Society indicates not merely standstill, but actual retrenchment.

### What is Your Answer?

In behalf of the Board of Managers: MRS. GEORGE W. COLEMAN, President; MARY E. BLOOMER, Treasurer; KATHERINE S. WESTFALL, Executive Secretary.

THE AMERICAN BAPTIST PUBLICATION SOCIETY

### Those Twenty-Seven Million Boys and Girls

Our greatest hope, our finest challenge, and our biggest opportunity are in the children of our land. Yet we are wasting our childhood resources. Twenty-seven million boys and girls in the United States do not attend Sunday school. Of the 20,500,000 children from six to twelve years of age in our land, only 5,350,000 are in our Sunday schools. We can save ourselves from becoming a nation of religious illiterates only by placing religion on a par with other interests in the education of the child.

### Further Progress is Threatened

The Publication Society is the agent of Northern Baptists for the promotion of religious education among our people. Without educated Christians, trained for service, the work of the Kingdom cannot go forward. This work, the laying of the foundations upon which must be

built the churches of tomorrow, has grown steadily, with most gratifying results during the last decade. *But today its further progress is seriously threatened because of the serious shrinkage in our receipts.*

### An Alarming Situation

Last year, in the first six months, the Publication Society received from all sources \$159,734.14. During the first six months of this year it has received only \$91,510.09, or \$78,224.05 less than the previous year for the same period.

Last year the expenditures of the society were, for the first six months, \$172,427.19. This year the expenditures have been \$168,052.48. The average monthly income last year was \$26,622.36; the average this year has been only \$15,251.68. The monthly expenditures last year were \$28,737.86; this year they have been \$28,008.75. Last year the average monthly deficit for the first six months was \$2,115.50 or \$12,693 for the period. This year the monthly deficit has averaged \$12,757.07, and is \$76,542.42 for the period—more than six times as great as that of last year. *And yet the expenditures are less than 85% of the amount approved by the finance committee of the convention, and authorized by the convention itself.*

### The Society's Embarrassment

This extraordinary shrinkage in the expected receipts has produced a critical situation. The society has been obliged to borrow heavily to maintain its work even approximately at the level of last year. It has practiced economy wherever possible, even to the extent of not filling vacancies caused by resignation. It has had to tell several of the states whose directors of religious education have resigned that it cannot provide for the remainder of this fiscal year the necessary funds for the appointment of directors to take their places. Any lessening of our work for the churches in the field of religious education is a tragedy, in view of the general situation in our land.

### The Bible

There is no missionary work of the denomination more fundamental than the distribution of God's word to those who have never had it. The Publication Society is the agent of the denomination for this work. The society keeps a stream of Bibles flowing out into the unchurched communities and homes of our land. We must not let this stream dry up! We should replenish its sources un-

(Continued on page 1460)



# A Primer of Theology

By A. H. STRONG

## VII. UNION WITH CHRIST

THE degeneration of sin is to be overcome only by regeneration from above. The initial work of Christ's Spirit is fortunately instantaneous, though its consequences are lifelong and unspeakably blessed. We can turn over a new leaf in a moment; and, whatever may be our past, we can turn to God today if we will only hear his voice and harden not our hearts. God regenerates only by leading us to accept Christ as our Lord and Savior. Repentance and faith are the evidences in us that, having come to him, he has been faithful to his promise, and has not cast us out. Let us make sure that we know what is meant by faith. It is not simply an idea of the intellect or a stirring of the feelings. It is primarily an act of the will (Syst. Theol. 3:838, 839). If I stood upon an islet in the middle of a rushing river at flood-tide, when there was danger that a rise in the water might sweep me away, the sight of a boat near by would be a very pleasant one. But seeing the boat will not save me, nor will my deeply feeling its value as a means of deliverance. Only my getting into the boat will avail when the stream rises to wet my feet. So faith is not my intellectual belief that there is a Christ, nor any deep stirring of any emotions with regard to him, but only the act of my will in committing myself to him as my Lord and Savior. Obedience and reception, consecration and appropriation, giving and taking, are the essence of faith. In other words, faith is an act of the will more than it is an act of intellect or of emotion, and is the means of salvation, not because it is of any value in itself, but only because it joins us to Christ, our manifested God and Redeemer.

Many years ago a man who had lost a beautiful daughter wrote to me of an incident in her early life. The father was building a new house for himself and was inspecting its cellar. As yet there was no stairway, and he was there in the dark. He heard the patter of little feet over his head and he ran to the opening which the stairs were to fill. He heard a little voice ask: "Papa, are you there?" He answered: "Yes, Mary, I am here. Jump down and I will catch you." And the little child jumped down so quickly that if he had not sprung forward to receive her, she would have broken her limbs upon the floor below. It was a leap into the dark. But she knew

her father's voice, and had faith in his word. Faith in Christ is, in like manner, a leap in the dark. But it is the most rational act of one's life; for it takes for granted that "as a father pities his children, so the Lord pities those who fear him" (Ps. 103: 13), and that, when we cast ourselves upon Christ for salvation, we shall find "the eternal God to be our refuge, and underneath us shall be the everlasting arms" (Deut. 33:27).

At the first World's Fair ever held in America there was exhibited a steam-engine all of whose working parts were made of glass. The steam came from without; but, being hot enough to move machinery, this steam was itself invisible, and there was presented the curious spectacle of an engine, transparent, moving, and doing important work, while yet no cause for this activity was perceptible. So the Christian, the church, humanity, the universe, are in constant and progressive movement; but the Christ, who moves them, and who furnishes all their power for the good, though not for the evil, is himself invisible. The merging of ourselves in Christ is therefore the first duty of man. "This is the work of God, that ye believe on him whom he hath sent," says Christ (John 6:29); "for, apart from me, ye can do nothing" (15:5). But this merging of ourselves in Christ is not pantheistic, but rather the normal assertion of the human will and the only way to recover its freedom. For this reason all those interpretations of Paul and of John which make our relation to Christ to be one of mere pupilage or fellowship fail to get at the secret of the gospel, which is "Christ in you, the hope of glory" (Col. 1:27). Union with Christ is not a union of mere pupilage or fellowship. When Paul tells us that it is no longer he that lives, but that Christ lives in him (Gal. 2:20), when he speaks of "Christ who is our life" (Col. 3:4), when he says, "For me to live is Christ" (Phil. 1:21), he can only be understood as meaning that the life of the personal Redeemer subjugates and penetrates his own. And this is only what we might expect when we consider that he is already the natural life of all mankind, the incarnate head of the human race, "the root" as well as "the offspring of David" (Rev. 22:16), standing at the door of every human heart, and asking only its assent to enter in and dwell there forever (Rev. 3:20).

"Thou seemest human and divine,  
The highest, holiest manhood,  
thou;

Our wills are ours, we know not  
how;  
Our wills are ours, to make them  
thine."

This union with Christ, as a method of salvation, shows its incomparable superiority to all other methods, by giving to the believer peace, purity and power. We call the making of peace with God by the name of justification. What no pretense of good works could do, the confession of sin and absolute trust in Christ does do, in restoring peace to the conscious sinner. I have One who has paid my debts and answered for me to the offended majesty of God, and since Christ is my very life, his answer is my own.

"From whence this fear and unbelief?

Hast thou, O Father, put to grief  
Thy spotless Son for me?  
And will the righteous Judge of men  
Condemn me for that debt of sin  
Which, Lord, was laid on thee?"

"Turn then, my soul, unto thy rest;  
The merits of thy great High Priest  
Speak peace and liberty;  
Trust in his efficacious blood  
Nor fear thy banishment from God  
Since Jesus died for thee."

Being justified by faith, we have peace with God, through our Lord Jesus Christ. But, besides justification, we have sanctification; by which we mean purification from inward evil, at least in its beginnings here, and certainly in its completeness hereafter. Union with Christ secures to the believer the continuously transforming and assimilating power of Christ's life—first, for the soul; secondly, for the body—consecrating it in the present, and in the future raising it up in the likeness of Christ's glorified body (Phil. 3:21). Here is the real truth of which so-called "Christian Science" has made so perverted a use—the influence of a converted soul on an enervated and sin-stained body. As Alexander McLaren has said: "If we are in Christ, we are like a diver in his crystal bell, and have a solid though invisible wall around us, which keeps all sea-monsters off us, and communicates with the upper air whence we draw the breath of calm life and can work in security though in the ocean depths."



Many have struggled against sin until they have admitted Christ into their hearts; then they could say: "This is the victory that overcometh the world, even our faith" (1 John 5:4).

Is this doctrine of union with Christ consistent with any belief in evolution? To this I reply that it is the only logical conclusion from the theory of theistic evolution. If it is consistent with evolution that the physical and natural life of the human race should be derived from a single source, then it is equally consistent with evolution that the moral and spiritual life of the race should be derived from a single source. Science is now tending toward belief in the origin of humanity in a single pair, and theology is equally drawn to belief in a single transgression as the explanation of man's universal tendencies to evil. Scripture is stating only scientific fact when it sets the second Adam, the head of redeemed humanity, over against the first Adam, the head of fallen humanity. We are told that evolution should give us many Christs. We reply that evolution has not given us many Adams. Evolution, as it assigns to the natural head of the race a supreme and unique position, must be consistent with itself and must assign a supreme and unique position to Jesus Christ, the spiritual head

of the race. As there was one Adam from whom all the natural life of the race was derived, so there can be but one Christ from whom all the spiritual life of the race is derived (Syst. Theol., 3:803).

Our union with Christ is often called a mystical union. It is indeed inscrutable, since we cannot fully understand any fact of life. It is mystical, however, not in the sense of being unintelligible to the Christian or beyond the reach of his experience, but only in the sense of surpassing in its intimacy and value any other union of souls that we know (Eph. 5:32; Col. 1:27). Dr. J. W. Alexander called this doctrine "the central truth of all theology and of all religion." The greatest teachers of the church in modern times, such as Calvin, Bunyan, Edwards, Fuller, have declared it to be their faith. I may well close my treatment of it with the rough but thrilling words of Luther: "By faith thou art so glued to Christ that of thee and him there becomes as it were one person, so that with confidence thou canst say: 'I am Christ—that is, Christ's righteousness, victory, etc. are mine'; and Christ in turn can say: 'I am that sinner—that is, his sins, his death, etc. are mine, because he clings to me and I to him, for we have been joined through faith into one flesh and bone.'" (Syst. Theol., 3:803, 808).

## A Crisis in the Work

(Continued from page 1458)

til it becomes a mighty river of blessing to the peoples of the earth.

### The One Way Out

There is only one way out of this very critical situation that is worthy of us, and that can be pleasing to our Lord, that is, to pay our pledges in full, thus keeping faith with God. This will take care of present debts. It will enable us to maintain, with a measure of efficiency, our existing work.

### The Complete Answer

However, the advance in all our work for which provision was made in the *Survey*, will be made possible only as we complete the \$100,000,000 of the New World Movement.

GILBERT N. BRINK, Corresponding Secretary; GEORGE L. ESTABROOK, Treasurer.

### THE BOARD OF EDUCATION

THE Board of Education has received for the first six months of this year \$18,474.53. The Board has expended during the same period \$70,435.38. Who will suffer if the

receipts are not greatly increased? If a halt must be called or a retreat ordered in the missionary education program or in the work for students, then every Baptist who feels the obligation to preach the Gospel to every creature must be deeply concerned.

Early impressions are lasting. The tens of thousands who are now members of the Children's World Crusade, when they have grown to manhood and womanhood will not need high-pressure methods to extract money for the extension of the Kingdom of Christ. The World Wide Guild has enlisted a great number of young women in mission study. Shall we retrench here? More than 50,000 of our Baptist people have registered in reading courses and church schools of missions. Can we afford to discontinue this sort of effort.

Retrenchment in the work of the Board of Education would mean the withdrawal also of pastors from our great universities. The boy and girl from the home and the home church will be to the professor a pupil, to the merchant just a customer. They

are very dear to the home folks, but at college they are roomers and boarders. To most of the residents in the college town they are birds of passage. Who will care for their souls? The worth of the university pastor has been proven. Yet on the basis of present receipts some of these experts in friendship must be withdrawn. These men were chosen because of their divine love for young people, but unless receipts greatly increase, they cannot be supported. We know that the thirty-five men now at work are preventing great wreckage of faith and of life. We know that they are developing men and women for Christian leadership in the world of tomorrow. Shall any part of this work stop? The parents of these students must answer and the answer must come also from those who know where men are being trained for leadership.

EMORY W. HUNT, Acting Chairman of the Board; GEORGE R. BAKER, Acting Secretary of the Board.

### MINISTERS AND MISSIONARIES BENEFIT BOARD

#### Expenses

For grants to beneficiaries, special pension grants, retiring pension grants, pensions for retired missionaries and for retiring pension reserve ..... \$832,000  
To provide for transfer from permanent fund to special pension reserve fund in preceding year ..... 177,000  
(This transfer was made necessary by the preferential treatment following the first two years in accord with the vote of the Northern Baptist Convention. Instead of receiving 8.55 per cent of the funds collected, the Benefit Board received only 3.41 per cent.)

For expense budget ..... 25,038  
\$1,034,038

#### Receipts

Income of invested funds. \$150,109  
The board to Nov. 30, 1921, has received through the New World Movement a total of \$680,012.32 leaving a balance of \$1,021,741.97 unpaid on account of preferential treatment. The income of the \$1,021,741.97 unpaid would have increased this annual income from invested funds by \$51,087.09.

Income of the Rockefeller Fund ..... 327,682  
(Continued on next page)



# Missionary Education Through Dramatics

By MRS. MILTON FISH

Teacher of Dramatics, M. E. M. California Conference

A minister was heard to question the wisdom of using dramatics in the church, regardless of the purpose behind such impersonations. Doubtless he was perfectly willing that his young people should dress up for Hallowe'en or George Washington parties; but when there was a definite purpose behind these impersonations, instead of just fun, they became wrong in his sight. Frequently young people who have been taking a course in missionary dramatics say, "Our pastor is opposed to our doing things of this kind," and a little feeling of resentment is shown because they can't do this lovely and worthwhile thing which they so much want to do. We always feel that if they can make their minister see the real purpose of the thing he will not say as one did, "I fear this will interest the young people in the theatres and movies and some may even get stage struck." Last year a writer in *The Sunday School Times* in an article on "The Young Christian and His Amusements," said, in effect, that college dramatics were an injury to the young Christian's spiritual life. Of course, if any one thinks it intrinsically wrong to impersonate or act, to such we have nothing to say. As a teacher of dramatics in a denominational college I know they can be made helpful and elevating and that teacher and pupil can pray after a rehearsal,—a thing especially denied in said article.

## The Value of Visualization

After years of experience in directing young people's activities I have seen only good resulting from missionary dramatics. It is a wonderful help to visualize true and beautiful things. It has neither led them to be movie fans nor given any the craze for the stage. In fact, it has worked the other way, through this opportunity for self-expression in pageant and play. Do I need to say anything of the educational value in giving expression to that which has been impressed upon heart and mind?

One great purpose in missionary dramatics is to make missions a living reality.

## M. & M. Benefit Board

(Continued from page 1460)

(Not to be included in the New World Movement.)

Received to Nov. 30, 1921,  
through the General Board  
of Promotion ..... 48,177

\$525,968

Balance required from the  
General Board of Promo-  
tion (exclusive of \$1,021,-  
741.97 still due, referred  
to above) in order to close  
the year without deficit.. \$508,070  
*We Must Keep Faith With Our Min-  
isters.*

*Age Must Be Protected.*

*The Board Can Help Only as the  
Churches Help the Board.*

E. T. TOMLINSON, Executive Sec-  
retary; A. M. HARRIS, Treasurer.

It certainly broadens the sympathies of those representing peoples of other races, helping to overcome race prejudice. Many gifts of self and money have come from some who have become vitally interested when taking part in missionary plays. I can cite incident after incident of this nature. Learning to put yourself in the place of another, makes real his needs and sacrifices. It trains the imagination too. One cannot do impersonating successfully without entering sympathetically into the life of another. One taking the part of Mrs. Judson left the platform again and again with her cheeks wet with real tears. Ann Judson can never be a myth to that girl or to those who saw her in that part. So many lack imagination that only when a story is visualized does it reach their hearts. There is this double effect: first, developing the character of those actually in the play and often leading them to give their lives for service and, second, there is the effect on the audience. Perhaps there is no surer way of reaching the uninterested than this. There are dozens of people in every community who could not be dragged to hear a missionary and would run a mile from a missionary sermon. But give a play and they are there taking in an unlimited amount of missionary information. And these same people, who brag on never giving a dollar for missions, will fairly empty their purses after a thrilling missionary play. We Baptists have reason to be proud and thankful that we have such splendid plays as Miss Applegarth writes. They are a source of inspiration to every participant and spectator.

I admit that there is grave danger in the use of dramatics. They are damaging if not directed by a consecrated Christian who has at heart the best interests of the church and kingdom. She must be a spiritually minded leader who has a genuine vision, some artistic ability and a little common sense. There must be, also, a real message in the play that its purpose may so grip the cast that they absolutely shall forget themselves in putting the message across. Oh, how essential in the service which we render Christ and the church that we give our very best! Nothing is too good for His service. Half-hearted and half-finished performances do Him no honor. There must be no showing off, nor seeking personal glory. All, forgetting self, should work for one high purpose. And how wonderfully young people do respond to the highest ideals out of love for Jesus Christ!

## Dramas for Every Need

In choosing a play, select one which meets your need and which appeals to you. There are missionary dramas illustrating nearly every phase of the work. Choose for the cast those who will catch the message of the play, and who are willing to work and pray to make it a success. The story, the action, the stage settings and the costumes should all serve your purpose. You can make a regular and thrilling mission study class out of a splendid missionary play. The three I's of success are INTEREST (select that which makes you eager to give attention); then it must INFORM (add something to the store of knowledge), and last, emphatically, it must INSPIRE. You will find that the ennobling of character and the widening of vision will more

than compensate for the necessary hard work.

In a class studying missionary dramatics we learn what to select, how to dramatize, the uses of pageants, plays, and dialogues, costuming, stage settings, choosing and training the cast; what dramas are available, and how to leave highly spiritual impressions. A member of such a class has written: "Since introducing your simple dramatizations into our women's missionary meetings, our attendance has greatly increased, the interest is more vital, and altogether our meetings have taken on new life."

## Samples

Such dramatizations as "Modern Virgins" and the "New Hallelujah Chorus" can be used successfully and with telling effect in the evening worship of the church. "Starting Right," a dramatization of "Money the Acid Test," is very appropriate in place of a sermon on "Stewardship," especially before the Every-Member Canvass. Short sketches are fitted for B. Y. P. U. monthly missionary meetings. A short dramatization adds interest to the woman's missionary circle. The little book "Making Missions Real" is especially good for Sunday-school use. There is no place where dramatics serve a more helpful purpose than in the school of missions. The school of missions has become an important part of our church life in California. Usually it covers six weeks, when the whole church, from the youngest to the oldest, meets weekly for an hour's study.

## Teaching "World Friendship, Inc."

(The Young People's Study Book)

In many of the schools of missions all are assembled for a dramatization or popular presentation of the evening subject, then divided into the classes. Personally I like to use some dramatization in my class work as a definite part of the program. The following outline was used in the young people's class in World Friendship. Charts make a splendid basis for class discussion. In building the program for such a class I use dramatics, charts, solos, topics easy for discussion, a bit of reading in unison from the study book and for inspiration biographical story telling. The outside reading of biography has a most inspiring effect on the members of the class. As the class usually comprises the young people's society, the program cannot be very profound nor intensive but rather popular in nature. For a more thorough study see "Suggestions to Leaders of Study Classes," using "World Friendship, Inc.," by Ruth Seabury.

For World Friendship we used as class hymn "We've a Story to Tell," as the book deals with the various ways in which the missionaries tell the story. "A friend in need is a friend indeed" and we are forming world friendships by the service we are rendering the people of the world, in the time of their great need. We built two charts from week to week. The first was called "Forming World Friendships." Picture a Hospital Scene:

Medical work lightens the burden of disease.  
Picture a Missionary Farm:



Industrial Work lightens the burden of poverty.  
 Picture a *Mission School*:  
 Christian schools lighten the burden of illiteracy.  
 Picture a *Bible*:  
 Good literature makes education worth while.  
 Picture an *Out-door Meeting*:  
 Gospel preaching lightens the burden of superstition.  
 Picture a *Red Cross*:  
 Social service lightens the burden of degrading customs and habits.  
 Picture the *World With Band across it marked*, "World Friendship":  
 Christianizing international relations lightens the burdens of subject nations.

#### Chart Two

Our town in the United States:	Our town, if in India:
Doctors, 30; average wage, \$1500;	Half a doctor;
college students, 150; literates, 18,000;	\$10.00 a year; third of a student;
religious workers, 25; well-fare workers, 10.	literates, 200; holy beggars, 345; one-sixtieth of a philanthropist.

(Statistics gathered by class member from India's Awakening and the foreign Survey.)

#### Chart Three—"A Baby's Chance"

This Chart is made by pasting on the cardboard the pictures of babies from all the races mentioned under "Infant Mortality in the Survey," and page 17 of study book. It causes great surprise to find that the smallest chance for life is not in Africa, nor the greatest in the United States.

#### Chart Four—Exhibit "A"

This is made either by pictures representing the industrial work of our mission stations or better still, by exhibiting as many of the objects as can be secured. It is surprising how many can be collected from the average church.

#### Chart Five—Union Christian Colleges

Build this chart by using pictures of our Christian colleges in the Orient.

#### Chart Six

Picture a Bible and give facts in paragraph two, page 93.

#### Chart Seven

Hands cut from black paper are pasted on a white chart reaching out for the golden light of the gospel.

#### Chart Eight—Is Our House in Order?

Copy chart from Survey picturing opium being taken into Siam and Boston rum to the west coast of Africa; include other evils mentioned in chapter 6.

#### Chart Nine—Not to be Ministered Unto But to Minister

Picture America, rich and prosperous, standing by a gate where throng people of all races. Write so all can see: "I was a stranger, did ye take me in?"

Our Junior Leader made some wonderful charts to use with "A Noble Army" and loaned them as they were in harmony with the biographies told in our class.

I use former study books with which the leader is familiar as the background for each lesson. With chapter one, "The Crusade of Compassion"; chapter two, "Ancient People at New Tasks"; chapters three and five, "The Kingdom and the Nations" and "The King's Highway"; chapter four, "Bible and Missions"; chap-

ter six, "The Meaning of Service" (Fosdick); chapter seven, "A Better World" (Tyler Dennett). Use the foreign Survey for charts and statistics.

Before the school of missions opened we gave the "Elixir of Life" (printed in October number Southern California Baptist Convention News) to advertise the school and another evening, "Personally Conducted," a dramatization of the introduction to "World Friendship, Inc."

#### A Tour of Sight-Seeing in Canton "Personally Conducted"

The Director should tell of the wonderful trip soon to be taken; Canton, China, being but one of the many places to be visited. All that is required for taking the trip is a travel note-book, pencil and guide-book (World Friendship). Tickets (enrollment blanks) should be given out at the end of the play.

##### Characters:

MISS LOVELL, a young and enthusiastic missionary.

MRS. TRAVERS, a middle-aged woman, deeply interested in all phases of missionary work.

MR. TRAVERS, a successful business man, getting his first interest in missions.

YONG CHEW, the Chinese chauffeur.

##### Stage Properties:

A Ford, which can easily be constructed out of a few chairs, black boards, auto curtains and a couple of tires.

(A curtain is drawn showing Miss Lovell and Chew in the car; as Mr. and Mrs. Travers come on the platform Miss Lovell steps from the car and rushes to greet her old friends.)

MISS LOVELL: Here, Chew, come get these bags. Mr. and Mrs. Travers, this is Yong Chew, one of our students and our chauffeur. (They exchange greetings.)

Oh, I am so glad to see you, I hope you can make a good long visit.

MR. TRAVERS: I am sorry, but we only have a few hours to spend here. We hope to stop later, but we are anxious to see all that we can, today.

MISS LOVELL: Oh! that is too bad. Well, instead of going direct to the college, Chew will drive us around the city. (They get in as Chew cranks the car. They get a slight jolt as it starts.)

MRS. TRAVERS: Where do all these swarms and swarms of people come from?

MISS LOVELL: They all belong here.

MR. TRAVERS: I had heard there were four hundred million people in China but I didn't believe it until I came here and found them all waiting to welcome us on the Bund.

MISS LOVELL: It always seems more crowded to me than Broadway, the week before Christmas. Step on the gas, Chew, we haven't any time to lose. (All appear to jolt.)

MISS LOVELL: We'll stop here a minute. Isn't that a splendid building? That is the first hospital in China, founded eighty-five years ago by Peter Parker. It is a great institution. You must visit it when you come again. Just across there is Dr. Mary Miles' school for blind boys and girls. Oh! there is a heart-breaking number of blind in China. In the school they are taught trades in addition to their regular studies. By the way, you can just catch a glimpse of the only hospital for the insane in all China. Yet there is a larger proportion of the Chinese insane than there is of the people in the United States. The work was begun by Dr. Keer. Surely you must visit this later.

MRS. TRAVERS: What are those buildings on the other side of the hospital?

MISS LOVELL: That is the True Light Seminary—one of the first schools for girls. Once they almost had to hire the girls to come and now they cannot accommodate those who want to be in the school. That is typical of the way China is changing. But we mustn't stop here longer. Hurry along, Chew. (More motion and jolts.)

MR. TRAVERS: Well, well, will you look at the bookstore there?

MISS LOVELL: That is the Chinese Baptist Publication Society. It is a great institution. We couldn't get along without it. And that building over there is called the Missions Building, with headquarters for most of the missionary societies. I do wish there were time for you to go to the top floor, which is occupied by the Young Woman's Christian Association. It is a very live organization.

MR. TRAVERS: If all China is as well supplied with missionaries as Canton seems to be, you might send some to Christianize America.

MISS LOVELL: But we haven't enough here and as for the rest of China, you will find large sections utterly uncared for. We must hurry. (More jolts.)

MRS. TRAVERS: Home, Sweet Home! Look at that California style of mission building on the Bund.

MISS LOVELL: That is the Y. M. C. A. and it is a memorial to the first Protestant missionary, Robert Morrison. It is an absolutely up-to-date "Y." It has the largest auditorium in the city.

MR. TRAVERS: It must have the largest something to be Californian. Is there anything more worth seeing? Aren't there any churches?

MISS LOVELL: Yes, indeed! That was the Presbyterian Church right across from the hospital. Then you ought to see the Hackett Memorial College for Women; also the Union Normal School, and the Union Theological School. We are great for Union out here, but I must stop talking and take you to the show part of the city—Canton Christian College. It is great. It counts among its graduates many of China's leading men.

MR. TRAVERS: Say, are all missionaries as enthusiastic as you?

MISS LOVELL: Of course they are. We just can't help being. Really, we rather pity you people who can't work here. We know you all would like to.

MRS. TRAVERS: It has been a perfectly wonderful eye-opener to me. I never dreamed there was such a variety of missionary work. Oh! I am so glad to really see things for myself!

MR. TRAVERS: Hear her, when she has been going to missionary meetings for fifty years. Now we poor men have been terribly neglected, until recently when our church started its School of Missions. We have a fine big class for men. I am going to catch up with her yet. I'll just enjoy telling those men a thing or two when I get home.

MISS LOVELL: That's fine, but we must hurry. (Jolts.)

Chew, drive us down toward the Bund. We must get out and take a boat to reach the college. It has pre-medical, pre-theological and agricultural departments. It has even a sericulture laboratory and a splendid athletic field. This afternoon the field will be crowded with students playing different games. Well, we must get out here and board that motor-boat. (CURTAIN.)

Later issues of THE BAPTIST will contain, in continuation of this article, dramatizations of the various chapters of the study book.



# The Washington Conference—A Pause That Puzzles

By WILLIAM AXLING

## MARKING TIME OR MARCHING, WHICH?

THE speed and signal success which marked the opening weeks of the Conference aroused expectation to the Nth degree. To many it foreshadowed an early solution of all the problems on the agenda. So great was the expectation created that the spectators would brook no delay in seeing their highest hopes realized. In the face of these intense hopes came the present slack-up in the speed of the Conference's work. Both the people and the press are restive under the delay. Many Americans, with their mania for speed and the spectacular, are tempted to become impatient. Others are not slow to charge the slowing down process to "oriental diplomacy" and to the Orient's passion for bargaining.

Prophets of evil are painting pictures draped in black. Pessimists aplenty are saying, "I told you so." The yellow press is making the most of this its golden hour—the hour it has yearned and prayed for. The faint-hearted and faithless are borne down by a feeling of fear.

The Japanese delegates may not be free from the Oriental's age-long trait and taste for bargaining but far greater factors enter into the present situation.

## A FEW FACTS TO FACE

1. The Orientals are not strong when it comes to the spectacular and the dramatic. Theirs is the prosaic way. Their minds move slowly. Deliberation is their forte. Speed is not a part of their program. Snap judgments and speedy actions are foreign to their minds and methods. The deeper their sincerity the more deliberate their action. Japan would not have been her own sincere native self had she rushed out into the arena and shouted an unreserved "Amen!" to all of Secretary Hughes' proposals. That could only have been an insincere playing to the galleries for the purpose of winning applause from the American people.

2. Atmosphere is everything in a conference of this character. Japan is almost 10,000 miles away from Washington. The proposal of the Conference can be transmitted across this distance by cable and by wireless, but not the warm, sincere, open-hearted atmosphere which pervades every nook and corner of our capitol city. Out in Japan they have nothing but the cold, bald facts and figures—made colder and balder because of the condensed form in which they have to be transmitted.

It is exceedingly significant that the hundreds of Japanese who are in Washington and are immersed in the atmosphere which prevails there, almost without exception are heart and soul in favor of accepting Secretary Hughes' proposals and sincerely regret that this delay had to be.

3. If this Conference were meeting in Tokyo instead of Washington and the proposals for navy limitation had been made by Baron Kato instead of Secretary Hughes, one wonders if the American delegation would have accepted them right off the bat and if the American people would have given them their unqualified approval without a most searching scrutiny as to their meaning and purport.

4. The Japanese delegation must carry its government and its people with it in any move that it makes. It not only seeks to secure their approval, but it wants their wholehearted enthusiastic approval. If in any way the impression is left on Japan's

government and on her people that they were coerced into accepting Secretary Hughes' proposals and that America has succeeded in putting something across on Japan this Conference will create misunderstanding and ill-will rather than remove them.

The Japanese delegation does not want to enter into any empty agreements. It wants to find a solution which the government and the people of Japan can and will back up with all their heart and with all their soul. The Japanese have not forgotten that an American president and his delegation at Versailles entered into an agreement with the nations of the world which America's administrative government and the American people repudiated. They do not care to repeat that fiasco.

5. Comparatively speaking, Secretary Hughes is asking Japan to make by far the greatest sacrifice. The \$150,000,000 of ships which Japan is asked to scrap constitutes one-twentieth of her total national wealth. While the \$332,000,000 which America proposes to scrap represents only one two-hundredth of her national wealth. With Japan's paucity of raw materials, her industrial weakness, her lack of shipbuilding facilities and her comparative poverty that sum seems to her simply staggering. Looked at from her point of view it is utterly impossible for an American to appreciate how fearfully big that figure looks.

6. The Japanese delegation is not backed by a united constituency. Japan today is divided into two camps, the conservative and the liberal. The conservative wing is imperialistic and jingoistic and advocates the use of the mailed fist and menacing methods in blazing Japan's path into the future. The liberal wing advocates a policy of reasonable and legitimate economic and political expansion.

While Premier Hara was alive he was a past master at controlling this delicate situation and in spite of it worked out far-reaching reforms. Since his tragic removal Baron Kato has had to take up this difficult task and do it 10,000 miles from the center of things. From inside information I know that his heart rings true on this question and that he is pouring his life into the task of lining Japan up solidly and wholeheartedly behind a right and happy solution.

7. More than any other nation, with the exception of China, Japan's destiny is in the making these days. Her national mould is being cast. In the question of naval limitations and in the correlated questions of the Anglo-Japanese alliance, naval bases in the Pacific and the Chinese situation is bound up Japan's whole future as a nation. The solution of these problems arrived at in this Conference will affect Japan for weal or for woe years and years to come.

Let Baron Kato lay bare his heart on this matter. He says, "The question of limitation of naval armament involves issues which are of far-reaching effect upon the national and international life of Japan and on the policies of great powers for decades to come and perhaps permanently. These issues should be brought to the full knowledge and consideration of the Japanese government before definite action is taken. In any case I am, as I have always been, firmly convinced that

the Conference should be able to agree upon plans of adjustment that will be fair to all parties and will incalculably benefit not only the nations concerned, but the whole world. No effort will be spared on my part or that of my colleagues to bring the various questions to the earliest possible conclusion consistent with wisdom and foresight."

8. Some of Japan's suggestions are positively constructive and in no sense can be looked upon as filibuster. Her contention that a ten-year holiday in the building of naval bases and fortifications in the Pacific is a logical part of a program of naval limitation and is hard to get around. Secretary Hughes said nothing about this in his proposals. The Japanese feel, however, that navies and naval bases are so interlinked that they should be considered together. They propose that the status quo be maintained by America in Hawaii, Guam and the Philippines and that Japan agree not to enlarge her fortifications on the Bonin group and on the other of her outlying islands in the Pacific. Where is the unreasonableness in this contention?

9. Delay in bringing the minds of nations into accord on great and complicated questions is not a sign of sinister development. The Japanese delegates are keenly alive to the fact that this delay is erecting question marks over Japan's attitude and putting her in an unfavorable light before the world public. They could lull the Conference and the nations represented here into a sense of security by smooth words and fair promises. But it would be a false security. They prefer to speak their convictions in plain words that every one can understand. Then when agreements are finally reached their meaning will be clear and back of them will stand a united Japanese people strong in the consciousness that they had a direct part in their making and are, therefore, directly responsible for their fulfillment.

Baron Kanda voiced the feeling of the Japanese delegation on this point when he said, "The apparent hitch in the main object of the Conference—limitation of naval armament—caused by the reservations of Baron Kato on the ratio of relative armament need cause no anxiety. Better to make a clean breast of it at the outset than a half-hearted co-operation afterward. We (Japanese) would see not merely a naval holiday for ten years, but a perpetuation of that blessed state for the world."

## THE CHINESE SITUATION CLEARING

For three years China has consistently refused to negotiate with Japan regarding Shantung. A significant advance step was, therefore, taken in regard to this controversy when China and Japan both accepted the offer of the friendly offices of Secretary Hughes and Mr. Balfour, the heads of the American and British delegations. The arrangement being that they should meet, as advisors, with the Japanese and Chinese delegations as they take up this difficult question and endeavor to find a solution. England and France are lending a hand toward the settlement of this controversy which has shaken three continents. England is doing it by definitely pledging herself to give up Wei Hai Wei and France by pledging to relinquish Kwang Chowan, if

(Continued on next page)



## The Elgin Plan

*Rev. A. D. McGlashan, at First Church, Elgin, Ill., wins battle against jazz and shows and saves prayer meeting*

PRAYER meeting," as an institution, is not passing.

Midweek devotional services have not outlived their attractiveness for young people.

The sensuous dance, "jazz" music and the theatre cannot compete with the church that adapts itself to modern needs.

These conclusions have been inspired by an analysis of the results of two series of Wednesday night prayer meetings, the second of which closed recently, at the First Church, Elgin, Ill.

These prayer meetings, arranged and held under what has been named the "Elgin Plan," are said to have been the most remarkable of their kind ever held in the United States. Rev. A. D. McGlashan, author of the "Elgin Plan," refers to it as evidence that the church, in spite of an assumption in many quarters that it is losing its hold upon the youth of America, actually can increase its membership and, at the same time, develop co-operation in church work and interest in its services to an extent never before achieved.

### 200 Per Cent Increase

Fourteen meetings under the "Elgin Plan," covering two periods of eight and six weeks, respectively, have increased the attendance at Wednesday night prayer meetings at the First Church from about seventy-five persons to an average of about 225, or 200 per cent. This increase has been achieved in spite of the fact that the primary purpose of the "Elgin Plan" was not to increase attendance.

"I wanted to bring my people closer together," Mr. McGlashan says, "I wanted my people to feel that prayer meetings could be made popular, pleasant services but, at the same time, decorous.

The meeting is made up of activities designed to appeal to the physical, spiritual, intellectual, recreational and dramatic interests of persons of all ages, and these activities are arranged in such sequence as to produce the most impressive effect.

The meeting opens with a supper in the church parlor at 6 o'clock. The supper is served to adults at 25 cents each and to children for 15 cents.

At the conclusion of supper, while the room is being cleared of tables and chairs, everybody sings popular or humorous songs.

This continues until the room has been cleared, after which, at 6:40 o'clock, games are played. The games are so arranged as to produce the most mirth possible. At a recent meeting the chief attraction was a kiddie race between a school official and a lawyer. During the games in the parlor of the church, the children are taken to another room, where games are played and stories told.

At the conclusion of the games, usually about 7:10 o'clock, every one present gets his or her chair and sits around a curtained platform, upon which is presented what is called the "missionary dramatic half-hour." This consists of a play dealing with missionary work in the home or foreign field. During the series of meetings just closed, the home field was depicted.

At 7:45 o'clock, while the children are being entertained at a "story hour" upstairs, a hymn is sung in the church parlor, following which the prayer hour starts.

The chief feature of this activity is a discussion by the pastor of a chapter of one of the books of the Bible. When the prayer meetings are resumed in January, the pastor will talk on prayer.

The meeting closes at about 8:30 o'clock.

### Few Leave Before Close

The meetings thus far have been noteworthy for the small numbers that have left the services before they are over. At all meetings of this kind there are a few who leave immediately after the supper, but the number is so small that the departures are hardly noticeable.

The remarkable interest shown in the meetings, and the large attendance, have been attributed largely to the thoroughness with which the organization plans of the meeting have been worked out. Each activity is in charge of a different committee, the members of which are charged, individually, with responsibility for the success of the meeting.

The first activity is administered by the reception committee, composed of about twenty men and women. It is the duty of this committee to see that every one who attends is provided with a tag, upon which he or she is supposed to write his or her name. Through the use of tags the necessity for formal introductions is eliminated. The committee members see to it that everybody gets acquainted.

### Supper Prepared by Women

The supper served at 6 o'clock is prepared during the afternoon by a committee of women, usually about ten. The food is all prepared in the church kitchen, none of it being solicited.

The supper is served by members of the service committee, composed usually of twenty men. These men go to the church ahead of time and, with the women who prepare the food, eat first. They are then free to serve others. At the conclusion of supper these men clear the parlor of tables and chairs. The work is done with a celerity and quietness that is amazing.

The songs sung during the time the room is being cleared are provided by the song committee, the duty of which is to write, or get others to write humorous songs. These frequently are nursery rhymes adapted to the music of popular songs and contribute largely to the merriment of the early activities.

The games are arranged by a games committee, which aims solely to produce merriment. They must not be the ordinary play activities. Original, out-of-the-ordinary stunts are striven for.

### Special Decorations

At each meeting a special effort is made to provide an "atmosphere" different from the preceding meeting. This duty is charged to the decorating committee. During the past two series of meetings some remarkably attractive decorative features have been provided.

The "missionary dramatic half hour" is in charge of a committee which strives each time to utilize a different church organization or group in the presentation of the dramatic feature. For example, a group of middle-aged men and women would be selected to present this week's play, a group of young married people for next week's, the Baptist Young People's Union for the following week's, and so on.

The organization plan succeeds in its purpose to enlist the interest of a large body of men and women for each meeting, and through this plan the enthusiasm is maintained at a high pitch throughout each series.

### Attendance Estimated

The "Elgin Plan" has solved the problem of eliminating waste in church suppers in that it provides for an almost accurate estimate of the amount of food needed. This estimate is formed upon reports, made at church services on each Sunday preceding the Wednesday night prayer meeting, as to the number who desire to attend. Cards are distributed to every one by members of the card distribution committee. Each person desiring to attend must write his or her name on the card and file it with the committee. In this way the number to be provided for is ascertained, almost to a person.

The "Elgin Plan" eliminates all free suppers. Every person who attends, whether a worker or not, must pay the price quoted. When a guest is present, his or her supper must be paid for by the persons inviting him or her. Through this plan the supper committee has been able to serve meals for 15 or 25 cents consisting of choice meats, vegetables, bread and butter, coffee and dessert—at a profit for the series. The food is purchased by the committee, so that there is no soliciting, no donations and no superfluity of one kind of food and shortage of another.

## The Washington Conference

(Continued from page 1463)

Japan and China can come to an understanding about Shantung.

The Shantung question has now narrowed down to Japan's demand, as compensation for the money which she spent and the lives which she has lost in the campaign of ousting Germany from Shantung, that she be given Germany's half share in the railroad in Shantung and the German rights in mines in that province which she received through the Treaty of Versailles. She declares her willingness, however, to place these rights in mines in an international consortium made up of England, America, France and herself. She renounces every other of the many rights in Shantung which came to her from Germany. China's counter-demand is an unconditional unencumbered restoration of Shantung and everything connected therewith.

Contrary to all expectations Japan has declared her willingness to throw the "twenty-one demands" on China on the table and have the Conference investigate in what respect they violate the principles of the "open door" or infringe on China's sovereignty. The nine powers have passed resolutions pledging themselves to respect China's territorial integrity. They have also agreed to recognize China's neutrality in case of war in which China is not a party. They further agreed that foreign wireless stations on Chinese soil shall be used for official messages only.

The nations are not sparring, they are striking strong, steady strokes for peace and world brotherhood. History is in the making and the world stands in one of God's great creative hours.



# Who's Who Among Baptists

## A Review of Contemporary Denominational Biography

By WILLIAM B. LIPPHARD

### LEMUEL C. BARNES

It would be interesting to know whether any man in the Northern Baptist Convention has a wider denominational acquaintance than Lemuel C. Barnes. During his fourteen years of service as Field Secretary of the Home Mission Society he has traveled extensively in all sections of the United States; has studied all phases of home mission activity; has attended estate convention and has addressed hundreds of associations. There are relatively few Baptist pastors who do not know him personally. Another fact in Dr. Barnes' career merits special mention. He holds the distinction, rare in any denomination, of having had two pastorates with the same church. The first pastorate must not only be successful, but also acceptable to church and pastor in order to persuade both to enter upon the same relationship for the second time.

Dr. Barnes is a native of Ohio, a graduate of Kalamazoo College and of Newton Theological Institution. He began his ministry in 1878 with the First Church of St. Paul. From 1882 to 1887 he served the Fourth Church of Pittsburgh, and again from 1893 to 1902, having served the First Church of Newton Centre, Mass. in the interim. From his second Pittsburgh pastorate he went to Worcester, Mass., and in 1907 began his service with the Home Mission Society. His secretarial and administrative ability had long been recognized for as early as 1891 the Foreign Mission Society had elected him as Foreign Secretary, but was unable to persuade him to leave his happy Newton Centre pastorate.

During these years as pastor and secretary Dr. Barnes has been identified with many denominational and interdenominational activities, such as the Religious Education Association, the Federal Council of

Churches, the General Convention of Baptists, the Northern Baptist Education Society and the Newton Theological Institution. From 1879 to 1907—nearly thirty years, he was a member of the board of managers of the Foreign Mission Society, at that time the American Baptist Missionary Union. He has written several books, the most widely known being "Two Thousand Years of Missions before Carey."

Dr. Barnes is blessed with a virile personality that perpetually generates optimism and radiates exuberant enthusiasm for the Kingdom. The closing greeting in all his letters is characteristic of the man—"Yours in cordial service."

*Lord Jesus who didst put thine arms of love on the hard wood of the cross that all men might come within reach of thy saving embrace, clothe us in thy spirit that we stretching forth our hands in loving labor for others may bring those who know thee not to the knowledge and love of thee who with the Father and the Holy Ghost livest and reignest God.—Amen.*

BISHOP C. H. BRENT.

### CORNELIUS WOELFKIN

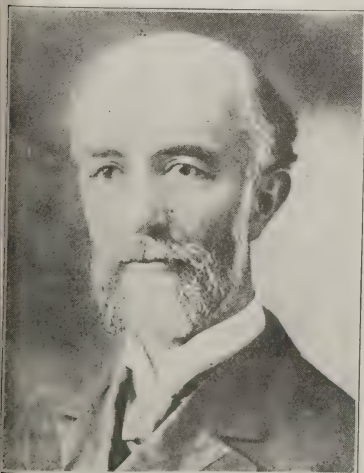
Because of unusual ability certain men are classified as "Masters." The world recognizes its master painters and its master singers. Cornelius Woelfkin is a master preacher. Since 1912 he has been pastor of the Fifth Avenue Church of New York, the great city in which he was born. Like other men who have achieved success, Dr. Woelfkin has climbed the ladder from the very bottom. After beginning as pastor of a small rural church in New York, he served two churches in New Jersey and in 1894 became pastor of the Greene Avenue Church of Brooklyn, N. Y., where for eleven years he ministered to a loyal and devoted people. Even in those early years he had acquired a reputation as a preacher. Members in the church today still recall his inspiring sermons and his helpful prayer meeting talks.

In 1905 the Home Mission Society appointed him as evangelist. For two years with the late Dr. E. E. Chivers he toured the country in a series of evangelistic meetings. The persuasive manner in which Dr. Woelfkin presented the claims of Christ on the lives of men was irresistible. Under the influence of his preaching thousands of men and women took their first step in the Christian life. From 1907 to 1912 he was professor of homiletics at Rochester Theological Seminary. Few professors anywhere are more popular with their student body than was Dr.

Woelfkin at Rochester. His home and his office were always open for a social hour, a game of chess, or a stimulating discussion of the great fundamentals of life.

Dr. Woelfkin holds a conspicuous record in his wider denominational ministry. He was the Convention preacher at Minneapolis, has served as president of the Foreign Mission Society, as a member of its board of managers as well as of several other boards. He has made a most important contribution as chairman of the Convention Commission on Faith and Order. As a New York pastor he occupies a prominent and influential place among religious leaders of the metropolis. Dr. Woelfkin is a prince among friends. Older men cherish him as a brother and younger men revere him as a father and as a counselor who takes deep personal interest in their problems. All over this land are men who count the friendship of Dr. Woelfkin one of life's greatest and most inspiring privileges.

What is the secret of his marvelous success? Unconsciously he has himself told us. Those who have read his recent articles in the Baptist, the one in which he pays such beautiful tribute to a sainted mother, who dedicated her boy to the service of Christ, and the other in which he describes his meeting place with God in the forest behind his little church, need inquire no further as to the underlying secret of this preacher's influence and power. His church in New York is now erecting an imposing new house of worship. How appropriate it is that a man who throughout his career has been building human monuments should now add to his achievements the erection of a great church which for years to come will serve to remind a materialistic modern Babylon that man does not live by bread alone.



LEMUEL C. BARNES



CORNELIUS WOELFKIN





## The Chimney Corner



### Instead of Keeping Christmas, Christmas Kept HER

THERE was a fireplace big enough for a whole cord of yule-logs, and while little Mrs. Knut Gudebrod sat demurely on the hearth-rug, she had the liveliest expectation of seeing nothing less than an entire ox roasted on some giant spit tomorrow.

"I expect it will be a very different Christmas from the kind we have in America," she said wistfully to young Mr. Knut Gudebrod. By the way, you pronounce him "Canute," in like fashion to the famous Dane for whom the waves of the seashore once obligingly receded in ancient Britain. Young Mr. Gudebrod was also a Dane, but nothing ever willingly receded when he approached! That was the reason there was this adorable young Mrs. Gudebrod sitting wistfully by a strange fireplace in a strange land. She had not been able to recede one inch when the great blond Viking had proposed all sorts of astonishing things. Weddings. And seafarings. And a year in an unknown spot on the map known as Denmark. She had accepted them all. But then, she was a darling. Young Mr. Gudebrod thought so. Indeed, *old* Mr. Gudebrod thought so, too; although there had been a time when over a pipe he had said to his crony Jansen (I may not quote him verbatim, since neither you nor I have mastered the Danish speech!), "Knut, my son, has made for himself a marriage with one of those Americans. It is a sadness to his mother and me, but it is what comes of letting him sail off to strange lands to earn his way. We like better these sturdy God-fearing maidens of ours, with capable hands, and a love for the fireside."

Now no one could have hugged the fireside closer than young Mrs. Gudebrod on her arrival in Denmark, but this may have been due to the peculiar penetration of the cold, and not from any innate domestic qualifications. Nevertheless, she *was* a darling! And looked exceedingly demure of an evening cuddled in the chimney corner with the firelight playing all over her: it is to be regretted that her silk-clad ankles were so singled out—those ankles and the wicked heels that supported them caused many a sigh on the lips of the Gudebrod daughters, Magnhild and Sigrid. "Ours are so thick!" they complained, looking down at their woolen hose and their broad square shoes.

"Thick, but sensible; and far more godly," commented their wise mother, bluntly.

But Mrs. Knut Gudebrod was such a complete darling that she even lived down her slim silk ankles—however, not till later! And this was Christmas Eve with the bride on the hearth, and her beautiful blond Viking leaning on the monstrous

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

mantel-ledge, for all the world like a staged picture of the Hanging of the Crane.

"Yes," he answered, gently, "it will be a very different Christmas from the ones you have in America. Christmas in America always left me very cold."

"And we have furnaces," she murmured whimsically.

"Warmth is not a matter of so many shovelfuls of anthracite, Little Dearest," he said, "but you shall see what you shall see this evening."

All afternoon mysterious preparations went on in the house, and chunky parcels were got ready for needy families, spicy greens were hung here and there, and "our little new sister Bab" was led out into the great stone-flagged kitchen to ice the cakes and decorate them with bright candies. So completely lost was she in the capacious Gudebrod apron that Knut did not see her when he came out to superintend the job.

But neither aprons nor icings nor gifts had any significance for either of them a few hours later, when into the fire-lit living-room walked Father Gudebrod with patriarchal dignity, a Bible in one hand, a lighted candle in the other; after him filed Mother Gudebrod and her small blond sons, next Mr. and Mrs. Knut Gudebrod, also the twin Gudebrod sisters, with a respectful appendage of all the men-servants and maid-servants within their gates. Not so many of these, to be sure, but enough to thrill the American bride with the essential democracy of Christmas! For, hand in hand, they stood in an expectant circle while Father Gudebrod set his lighted candle on the table and opened his Bible at the second chapter of Luke. By the flickering light of his little flame he read the quaint old story of no room in the inn, of shepherds on a chilly hillside, of angel voices announcing good news for all mankind, of Mary pondering all these things in her heart. And while Bab listened, spellbound, her gaze fell on poor old Isak, the humble woodcarrier, a forlorn and friendless person whom Father Gudebrod had just taken on as pensioner. But surely no least forlorn or friendless thought dwelt in his heart that moment—something timeless in its glory had charmed his very soul up into his tired old eyes.

"Christmas is real! Real!" thought Bab, astonished; and the gentle cadences of Father Gudebrod's rich voice warmed all her being: "That blessed Child," she sighed—and listened. For was ever anything so gripping as this silent loving roomful of dear souls, bound each to each

with ties of love and service, while all outdoors lay shoulder-deep in drifted snow, with distant sleighbells tinkling merrily along the highways?

The chapter ended in a solemn hush, then Magnhild's tender voice began the Christmas hymn, "O little town of Bethlehem," every word of which assumed new meaning as they all joined in with childish treble, soprano, bass or tenor, and the poor cracked efforts of old Isak, out of tune.

"You know, God likes old Isak's voice the very best of all," small Friedolf whispered to his brother's bride, graciously explanatory, lest she should note a wrongness here and there.

"I know He does!" she smiled, with sudden tears. Dear God, so *this* was Christmas! No maddened rush of some one's gift remembered at an eleventh hour, no shallow taudry fooling about Santa Claus, but this lovely thing of heart and spirit—with little boys grown gentle-wise, and cooks forgetful of their ovens and their pies.

Then all knelt down with reverent joy while Father Gudebrod prayed his Christmas prayer: "Come thou and dwell within our hearts, O Christ of Bethlehem; be born in us today. O thou who didst so love that thou didst give thyself, may we so love in turn that we may give *ourselves*.—in kinder lives, in sweeter service, nobler thoughts, help us to herald thy glad tidings to mankind before next Christmas Day. Amen."

A simple prayer so personal that Bab said to herself: "He prays those words for *me*, poor selfish heedless me, who never once gave up myself, a gift for God on Christmas!" And had she known it poor old Isak also thought: "'Tis of me the master says those words." No wonder they arose with love-lit faces and went through another family custom, quite as beautiful, for Father Gudebrod lifted up his candle and repeated reverently: "In him was life, and the life was the light of men."

Quietly Mother Gudebrod took from the table a small Christmas candle and, lighting it from Father Gudebrod's, repeated: "That was the true light that lighteth every man man who cometh into the world." Then one by one they each filed past to light small candles, repeating verses which revealed the Child as *light*: Mankind's First Christmas Candle! After which, in single file, they marched slowly through the darkened hallways, like wise men following the star of Father Gudebrod's candle flame, and singing softly: "Holy Night! Silent Night!"

Bab wondered where this journey was to end, but the last verses found them gathered outside the parlor door. They opened it, and there stood the tree, brave in tinsel, shining from reflections of their candles, which one by one they placed in



holders on its branches. You might have thought the quick transition from mystery to merriment too quick, but in her heart Bab knew that each had carried over the great thought of that First Little Human Christmas Gift, the occasion of these dear material tokens in red ribbons. The fun was more fun, because of that; and before any one knew it, the cook had both left and returned to announce supper. Such a supper, too! We dare not name the menu, lest in desperation you rush out to raid your larder; for that is not the purpose of this story. We offer it to you because of what it did to Bab, that little bride who always had kept Christmas, oh yes!—kept it in a scurry of last-minute shopping; kept it in an exasperated spirit of "This will be plenty good enough for Ruth, she only gave me thus and so last year"; kept in this same old give-and-return that yearly brings to adult lips the sigh: "I don't know why it is, but Christmas isn't what it used to be to me! Perhaps I've outgrown it; perhaps it's only meant for children, anyhow."

But Bab learned differently when Christmas kept her; whereas the day used to leave her cold and tired and disillusioned, now it left her warm and blithe and visioning. And this, because there was a central source acknowledged as the cause of all the household's joy. Not a gift-bearing Santa Claus, materialist, shortly to be outgrown; but a twilight story retold from year to year about mankind's First Christmas Gift, with candles, carols, prayers to augment the sacred wonder of the day which sent them forth to spread his peace on earth, his good-will among all men.

"We will transplant this lovely custom," Bab whispered to her Viking.

"But, of course!" he smiled, "was it not for this we crossed the sea, dear heart?"

And although they went to live in a thing-called-a-flat, with coils of steam pipes for a fireplace and a maid who nearly died of astonished embarrassment, yet they transplanted the Christmas that is a Christmas; so that each successive year the new little maid-of-all-work would say to her steady, that evening: "What do you know about this? For there was I all of a tremble, not knowing whatever it could all be about, and there was them red candles burning soft, like in a church, and Mr. Gudebrod reading grand old words from out of the Bible; while Mrs. Gudebrod and the kids, they sung a carol, then we prayed; yes, sir, me too! Then we each lights us a little candle and sings some more, while we marches in to light the Christmas tree. And lissen, why couldn't you and me have doings like that when we get a little house to ourselves, and everything?"

For even he who runs may read the difference between merely keeping Christmas and letting Christmas keep you!

Character can only come to you as you wait upon God, the wellspring of all vitality; God who is made known to you, who came near to you in the flesh of His Son. America and the world are waiting for character, Christ-transmitted character.—SELECTED.

## The Young Reserves

### Winners in the S. C. Partner's Contest

**A**SIDE from the splendid winning compositions given here, the following Young Reserves certainly deserve honorable mention for their fine accounts: Audrey E. Cann, Marlboro, Mass.; Leona Bushnell, Hinckley, Ill.; Esther Thain, Divernon, Ill.; George Adams, Lincoln, Neb.; Bob Everts, Wilmington, Del.; Catherine MacKechnie, Chicago; Claire Jacobs, Salt Lake City. The thing to do now is to be the jolliest partner possible; do what Douglas did—ask your partner for the name of a shut-in or friendless person. Let's make it the merriest Christmas ever!

HOW I WAS SANTA CLAUS' PARTNER  
By DOUGLAS SEEBACH, SAN FRANCISCO.

#### Prize Winner

**L**AST year in our Sunday school my mother was asked to tell a story called "Please Do Not Open Till Christmas," about how a class of boys and a class of girls adopted a lonely old lady for Christmas. Well, my mother said to me, "This would be something you boys could do." So my teacher said it was, and the boys

chose me to ask our pastor if there were old ladies or anything in our church. He gave us nine names, and one of them was a sick old man so I chose him. Afterwards I wished I had a lady as you can give them easier things like washrags and hairpins, and other pins, which a man doesn't like as well. But I was bound to give him his best Christmas so I earned money and bought him a necktie and handkerchief. I earned the money by doing errands for a grocer near us. He got interested and gave me a pound of nuts besides the money, so I put the nuts in the toe of the red stocking. I forgot to say that our teacher sewed us each a big red stocking to fill. I had apples and oranges, too, and some all-day-suckers. I thought they wouldn't be hard on his teeth. At the 5 and 10-cent store I bought him half a dozen picture postals and father gave me six green stamps to put on them so the old man could mail them without trouble. I also got him a red pencil there and my sister tied a red bow on it for me. I got him a bottle of perfume. Some men like it very much when they are shut in. Mother gave me some cookies, so it was a full stocking when I filled it. On Christmas eve our teacher took all of us boys around to leave things with our nine shut-ins, and when we came to my old gentleman we sang him carols and he was very much tickled. He blew his nose as if he had cried, but he was really very glad to see us. I take him THE BAPTIST every week now, when we finish it at home, so I think any Young Reserve could easily be a Santa Claus' partner this way. My class is going to do it again this year of course. I like to read the Chimney Corner and these contests are fine although I never entered one before.

HOW I DREAMED I WAS SANTA CLAUS' PARTNER

By HELEN RIEL, NASHPORT, OHIO.

#### Prize Winner

**O**NE evening a few days before Christmas as I sat thinking of the present I would probably receive from my parents as well as from uncles and aunts and cousins, I went to sleep and this is what I dreamed. In one corner of the room was a large Christmas tree simply loaded down with small white packages, with larger presents on the floor around the tree. My brother came into the room and we opened the presents. I got everything that any girl could want. The things I prized most were a large doll and a heavy wool sweater with cap to match. While I was looking at them I thought I heard a voice saying, "Give and it shall be given unto you." My picture quickly changed into a small room where there were three small children. The father was a hard-working man and the poor mother was very ill. The children were talking of Santa Claus and the presents they wanted. One of them said, "Of course he won't

(Continued to page 1477)

### New Vacation Contest !!

*More fun than ever, for in your 10 day Christmas vacation we hope that every single Young Reserve will compete in our Poem Contest. Oh, it really needn't be hard, for your parents will help you to get words that rhyme; we will print all verses and jingles received, and the prize for the best will be one year's subscription to "Everyland," that delightful magazine for boys and girls!! Think of something coming to you every month just because you made a little rhyme!*

*The poem must be about the six million dollars which Baptist women will soon raise among other Baptist women and among Baptist boys and girls. It is to be called "The Continuation Fund," to continue caring for Baptist churches, schools, hospitals and missionaries all around the world. So you can choose any phase of it you find easiest. (December "Missions" is full of suggestions.) Here is a poem that occurs to us, off-hand:*

*There was a lady—Mrs. Taft—  
Who thought Baptist women had gone daft!  
"How can they raise six million dollars  
From housewives and from youthful scholars?"  
Give her the answer she deserves  
In spicy poems, dear Young Reserves!*

*Mail poems by Jan. 2nd to Chimney Corner.*

—EDITOR.





# Religious Education



## The Adults' Chance in the Church School

BY OWEN C. BROWN

UP to the present generation men and women have thought their only chance to help in Sunday school work was to be a teacher or an officer. But during the past thirty-one years, since Marshall Hudson started the Baraca Movement in the First Baptist Church, Syracuse, N. Y., "the adult class for service" sentiment has been growing. Today these classes, which in the churches of the Northern Baptist Convention are more than 500,000 strong, are finding a great variety of Christian Service opening to them.

This fall's campaign to double adult attendance was not merely for members, although that is important. The purpose was to double the forces and to double the usefulness of the classes for the Kingdom of our Lord. Do not seek to add numbers to your class, or expect to hold them, until your class adopts a plan of study and of service that appeals to men and women as really worth while.

Here are four suggestions for a program leading up to next summer:

1. Make December and January months of prayer for world peace, centering around the Christmas message. Consider the Disarmament Conference and pray that God may guide the nations as they follow it up. Consider our missionaries, our mission fields and our own race sympathies or prejudices. Circulate leaflets on these subjects, have 5-minute talks and be sure that the spirit of prayer and the spirit of Christ dominate the thought of the class.

2. Make February stewardship month. Send to the nearest branch house of the Publication Society and get Ralph Cushman's little book, "The New Christian," price 25 cents, for each member of the

class and give ten minutes each Sunday to discuss its chapters. Get other leaflets; appoint a committee to secure tithers.

3. Make March 1 to Easter the evangelistic season. Make a list of all the men and women who have any connection with your Sunday school or congregation. The list may also include young people whom adults might reach. Call a special meeting of all members of the class who are willing to help in this work. Discuss and assign the list of names in the wisest possible way. Form prayer groups that will meet as frequently as possible to pray for this evangelistic effort and to plan for their particular part of the work. Be definite and pointed in personal work, though never rude, remembering that the spiritual character and welfare of men and women is far more important than the way they vote or the kind of insurance policy they carry. In this work, as in all class work, co-operate heartily with the pastor and superintendent in their plans.

4. Make May a life work month. Millions of boys and girls will be graduating from the eighth grade, from high school or from college. Maybe your boy or girl is among them. What are they going to do with their lives? What can you do about it? Is there some one in your class who is your child's hero or heroine and who could help in this important decision? Make it a subject of class discussion and prayer. Enlist men and women who have rare tact in helping boys and girls with these serious questions without being rude or officious about it and learn from them.

While there are many other great objectives a class might set for itself, we would do well to unite on these four for the season immediately before us. It is of vital importance that each class be practical and specific in each goal that it sets and prayerful and persistent until it is reached.

## The Adult Class Campaign

THE purpose of this campaign which began on Oct. 2 is to double membership and attendance of men and women in the Bible classes of the Northern Baptist Convention. The campaign closed Dec. 4. Report to your state director the gains you have made. Send the plans that work best in your class to the adult department of the American Baptist Publication Society, 1701-1703 Chestnut St., Philadelphia, Pa., also a picture of your class if possible that they may be published.

Be sure that the class does not lag after the campaign is over. Make plans that reach from Dec. 4 to Easter, plans that will challenge the members and will continue to increase the interest, the numbers and the usefulness of the class.

Here is the way one class increased in membership eight years ago and continues to grow in strength—The Brown Brotherhood, South Side Church, Elmira, N. Y.:

Early in 1913, eight men of this church school had visions of what an organized class could do. Hence they departed from the beaten path and formed their own organization under the name of "The Brown Brotherhood." By systematic, persistent work they doubled and redoubled their membership, but this was only the beginning. They followed up by making plans not only for the strength of their class, but for the service they could render to the entire school and church, and they are still continuing their good work. This past year they have worked in close cooperation with the pastor, meeting for many months with him every Sunday morning for prayer, laying special emphasis upon the spiritual work of the church. The officers in the order numbered are: D. G. Stevens, teacher; A. W. King, assistant-teacher; Herbert Crayton, president; H. D. Gawne, chaplain.



THE BROWN BROTHERHOOD, SOUTHSIDE CHURCH, ELMIRA, N. Y.





# Young People's Work



## Topic for January 1

BETTER BAPTIST YOUNG PEOPLE'S UNIONS  
1 Cor. 15:57, 58. (Consecration Meeting)

*"Earnestly seek to commend yourself to God as a servant who, because of his straightforward dealing with the word of truth, has no reason to feel any shame."*  
—II Timothy 2:15.

Suggestive materials: "B. Y. P. U. Handbook," 35 cents; "Our B. Y. P. U.," 75 cents; "Baptist Young People at Work," 75 cents; "Young People's Service," 60 cents per year. Order from American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa., or any branch house.

1. *Stock-taking time.* Every up-to-date business establishment sets aside a certain time for inventory. Stock on hand, sales, expenses, etc., are taken into account. Balances are struck. In this way the management knows whether there is loss or gain. The young people's organization is in business for the Lord. What has the society accomplished in 1921? Has there been an increase in spiritual power? Has real constructive service been rendered? Has there been a spirit of co-operation with all other departments of the church? Has the society been going round and round in a circle, or has it launched out in the large Kingdom program of the denomination.

2. *Some necessary factors.* (1) A worth-while program. The union will greatly improve if it impresses the young people of the church as a whole with the worth-while-ness of the program. The topics presented in our "Baptist Young People's Service" are carefully planned. The denominational objectives demand the most thorough consideration by our Baptist young people. The "standard" of activities calls for real work. Serious consideration and adoption of certain outstanding objectives or goals, not merely for one month, but for the whole year will make for larger efficiency.

(2) *A worth-while leadership.* This leadership should come from within the young people's group. We are suffering in so many places from domination of older church membership. The leadership should be trained—intelligent and consecrated. This leadership must give much thought and a great deal of time to the development of the young Christians of the Church. For this leadership to plead ignorance is to confess something akin to criminality. If the young person does not know, there are numerous ways by which he can and must know, if he is too succeeded.

(3) *A worth-while activity.* There is no panacea for all the ills of a young people's organization. The best plans on earth will fail if the plans are not worked. The union stands for training in service. There is only one way to succeed. When the program is laid out, the young people must

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

have a "mind to work." A brief hour on Sunday or through the week is not enough. The whole program of the society would undergo something akin to a revolution if every member of the society would give just as much time to the work of the union as it gives to social activities.

(4) *Stick-to-it-iveness.* When once lined up with the program, there must be sustained enthusiastic interest, even when things go wrong. A spurt now and then will defeat the whole program. Things done by halves are never done right. The runner who stops along the way or stops even to rest is not expected to reach the goal first, perhaps not at all. To win, he must keep at it until the goal line is reached.

### SLOGAN FOR 1922:

#### Forward With Christ

#### TO OUR FELLOW BAPTISTS:

We learn with pleasure of the proposed visit to Europe of Mr. William B. Lippard of the American Baptist Foreign Mission Society. The great hosts of Baptist young people of North America, now numbering nearly one million, desire to take advantage of this opportunity to send greetings to our fellow-workers across the sea. We extend our hands and hearts in fellowship and goodwill to every young Baptist. In return we ask you to join with us in the spiritual reconstruction of the world. The young men and young

women of today must prepare for leadership in all life's affairs. We ask you to join with us in making Jesus Christ the central figure in human, national, and international relationships. It is our earnest prayer to Almighty God that the principle of righteousness may reign supreme. We believe we can see the dawn of a new day of mutual understanding, goodwill and brotherhood. To the task of bringing in such an era in human affairs, we have set ourselves. We ask your co-operation and your prayers.

Plans are now being completed for the holding of a World's Baptist Young People's Convention in the city of Washington, D. C., during the summer of 1923. We extend a most cordial invitation to all Baptist young people's organizations to send representatives. Press announcements will appear the latter part of the year 1922 and early in 1923.

Very sincerely,

JAMES ASA WHITE, General Secretary.

### ST. PAUL CONVENTION DATES

June 28 to July 2, 1922

At a very representative meeting of the board of managers of the Baptist Young People's Union of America held in Chicago, Ill., Dec. 2, serious consideration was given to the matter of dates. The board was face to face with the following problems:

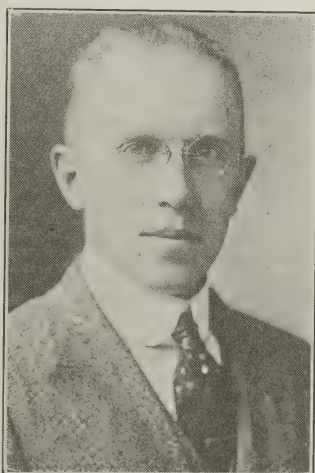
1. A previous resolution of the board authorizing the setting of the dates after conference as to the dates of the Northern Baptist Convention.

2. A resolution at the Cincinnati Convention calling for the placing of the convention dates after July 7.

3. The dates of the Northern Baptist Convention beginning July 5 and closing the 11 or 12.

There was unanimous opinion that there should be no conflict with the dates of the Northern Baptist Convention. There was unanimous opinion that there should be no conflict with the assembly dates which begin immediately after the dates of the Northern Baptist Convention. There seemed, therefore, to be but one way out, namely, to place the dates of the St. Paul Convention before the meetings of the Northern Baptist Convention sufficient time in advance for speakers and delegates to get to Seattle, the meeting place of the Northern Baptist Convention. The board was well aware of the difficulty of many young people getting away for June 28-July 2. An earlier date in June would have seriously conflicted with the closing of the public schools and commencement in colleges. In the light of the above facts, after conference with the St. Paul people, the dates were fixed as above stated. As executive officer of the union I was authorized to furnish this statement to all parties concerned.

JAMES ASA WHITE, General Secretary.



WILLIAM B. LIPPARD





# The Open Forum



## WHO WANTS THE ANNUAL?

THE annual of the Northern Baptist Convention has recently come to my desk. I believe there is very little demand indeed for such a publication. I think it was expressed from the platform at Denver that very few delegates had paid for the Annual to be sent to them; therefore the executive committee raised the cost of registration to include the Annual, thus compelling every delegate to have a copy. I never liked that spirit on the part of my brethren. It seemed contrary to Baptist principle and I have always resented it. I for one feel that the publication of the Annual is a needless expenditure of money. How do some of the other brethren feel about it?

WALTER N. REYNOLDS.  
East Lyme, Conn.

## AN IMPERATIVE LITERARY NEED FOR NORTHERN BAPTISTS

THE writer believes that one of the most important literary needs of Northern Baptists is two mission study textbooks; one covering the history, organization, scope, methods, fields and present work of the American Baptist Foreign Mission Society, and the other covering the same ground for the American Baptist Home Mission Society and the missionary work of the American Baptist Publication Society. In each of the books there should be supplementary chapters covering the missionary activities of the women's societies, the Southern Baptist Convention, and also of other North American Baptist organizations.

There are mission-study classes in our churches which take up various fields and phases of missionary work, but there are no concise and comprehensive books that give birds-eye views of the missionary activities of the Northern Baptists. We have given many snapshots of many outlooks, but do not have in interesting, condensed, complete and sufficiently cheap form books containing the facts which should be known by every preacher and every lay worker. I have between two and three hundred volumes in my missionary library, but do not have any single, concise and adequate volume that I can commend as a study book to the members of our churches and for the use of my students that in any way covers either of the above fields. When references are given, the inquirers are compelled to look up so many sources that they feel the trouble is not worth while, and they remain in ignorance.

I wish that these textbooks might be so well prepared that no future graduates of any of our theological seminaries or training schools, or that no pastor or missionary would be ordained, or that no secretary or field worker of any of our missionary societies, foreign, home or state would be finally appointed to this work

## RULES FOR THIS PAGE

1. No article must exceed 400 words. The editors will cut copy to that limit in the interest of fair play to all.
2. No attacks upon persons, either directly or by implication, will be allowed.
3. Controversy as such will be avoided, but every man or woman who honestly believes that he has a vital message for the denomination will be given a hearing.
4. Articles which are merely repetitions of arguments previously published will not be used while there is new matter on hand.
5. The editors reserve the right to terminate any particular discussion whenever it seems to them wise to do so.

until he first had a thorough knowledge of these two books.

It might be well to include in the home mission textbook, glimpses of the work done in our state conventions, or it may be that one of our present well-known volumes by a little revision would cover that ground.

In conclusion, there is a vast amount of information that could be utilized in these textbooks, but at present it is not in an adequate, concise, complete, and usable shape. Dr. Howard B. Grose, editor of *Missions*, is remarkably well-qualified in every way to perform this needed task and the American Baptist Publication Society would add to its present large usefulness by issuing such books and selling them for as small a sum as that asked for the usual mission study textbook.

Chicago, Ill.

GEO. W. TAFT.

## IS THIS A TRUE INDICTMENT?

(The rule of this column is to require the signature of the writer. The reasons why an exception is made in this case are perfectly obvious. Of course the writer's name is in the possession of THE BAPTIST.)

I have been reading what Mr. T. H. Alford had to say in the issue of Oct. 22 on the subject of "The Average Country Church."

I believe that he did not know or has never got very close to a country pastor or he would not have made much, if any, criticism of any of his actions. I have been a country pastor and am now serving a country church composed of rich farmers, and while I have only been here two months and do not know how long I will be allowed to stay I have found conditions that would make an angel weep and wing his way to a warmer climate.

These farmers have everything needful for their comfort and joy so far as this world is concerned. They also have lots of children and pigs, but think most of the pigs. They come to church regularly, but their faces show that their religion is hurting them. I have one thing to be

thankful for and that is I have never baptized a convert yet that acted as if it hurt him and if I ever do I shall feel like doing it over again and try to drown him as, if the Lord taught any one thing, it was to be of good cheer. I never could understand how a man with a clear title to a mansion in the skies with golden streets and all that goes to make it pleasant should try to move heaven and earth to keep from going and taking possession of it, but such is the case with the average farmer and rural church member it seems.

I have at this church about seventy-five as fine young people as you would find anywhere, but cannot give them the service they need because the old people have all the money salted down out of reach of their children, and not only that, but they will not back up any plan I may suggest; neither will they suggest a plan of their own. Now, how in the world can a pastor be what he ought to be and could be? And this is not the only church, either. I believe if the Lord was to send down a large airship to take us all to glory at one time these people would seize it and use it to haul hogs to market. The last pastor was a fine man and is now holding the pastorate of a large church in a city and doing fine work. He spent two years here, or really wasted that much time here. So when I see a country pastor walking down the roads in sunshine and rain because he does not get enough money to ride and pay his bills, I am ready to take off my hat to him even if he is as full of faults as a cactus is of stickers, and if I can help him it is my great delight to do so.

FIELD WORKER.

## DECADENT COUNTRY AND VILLAGE CHURCHES

I see in THE BAPTIST, articles about country churches. I know many decadent country and village churches. Some have hardly been opened for years. I know one that is a hay barn. A very large part of our rural population do not go to church. Have ball games and other sports on Sunday. Even country Sabbath schools are not common. Many foreigners have moved in and do not care for churches. Evidently something needs to be done.

My suggestion is that churches be formed into community centers. Take out all seats and put in chairs and tables. The people will pay the bills if made to understand what is wanted. Let the church trustees control the building. If not enough members to make a board of trustees, elect any good Christian men. This would prevent the church being used for morally objectionable purposes. Let the house be open and free for all proper public occasions: lectures, parties, even Hallowe'en parties, if proper kind; political meetings, debating societies, song services, town meetings. Let it be a resort

(Continued on page 1477)





# Our Own Folks



## St. Louis Notes

By W. E. DARROW.

The Missouri State Sunday School Association held its fifty-sixth convention in the Third Church, Nov. 15-18. It was largely attended. The theme of the convention was "Evangelism." Wm. H. Danforth of this city presided. Dr. W. H. Gelstweit and Dr. Chas. W. Gilky were among the speakers. Prof. H. Augustine Smith of Boston directed the singing. He presented a pageant on "The Light of the World" that delighted all who saw it. The church was crowded to the doors. There were separate, divisional conference sessions in some of the other city churches. On Thursday afternoon of the convention, Hon. Arthur M. Hyde, governor of the state, delivered an address on "The Sunday School and Christian Citizenship." Miss Jessie Burrall of Columbia spoke on Tuesday and Wednesday.

The Tower Grove, Euclid, King's Highway and other churches of St. Louis have just closed evangelistic meetings. Spiritual renewal and many additions to church membership are reported. Our City B. Y. P. U. held a rally at the Compton Heights Church on Sunday afternoon, Dec. 4. Their training school was held at the same church, Dec. 5-9. A good faculty was secured. Mr. E. E. Lee, B. Y. P. U. secretary, Sunday School Board; Mr. O. K. Armstrong, B. Y. P. U. secretary for Florida; Miss Nelle Lee Dorroh of Caruthersville, Mo.; Rev. L. R. Call of the Second Church, this city, and Mr. J. C. Hockett, Jr., B. Y. P. U. secretary for Missouri, taught. The writer, Dr. R. B. Whiteside and Rev. W. L. Nash are the program committee for the Baptist Ministers' Conference of the city, year 1922. Rev. H. C. Combs of the Compton Heights Church has been quite ill the past few weeks. The City B. Y. P. U. held its annual sunrise prayer meeting and breakfast at the Third Church on Thanksgiving morning at 7. Nearly 100 young people at the meeting. There were talks by the writer, Rev. P. G. Van Zandt, Rev. R. K. Kelly and others. A mass meeting, in the interest of Sunshine Mission, at the Third Church Sunday afternoon, Nov. 27. This mission engages in rescue mission work on Market St. with good results.

## Things in New York

By FRANK M. GOODCHILD.

We have settled down to four more years of Tammany rule in the metropolis. Mayor Hylan was re-elected by the unprecedented plurality of over 400,000. In some districts his plurality exceeded all the votes cast for his opponents. Any one who had any political sagacity could have predicted the result. All over the country car fares had risen, but Mayor Hylan "sat tight" and refused to approve any increase, and kept the fares on all elevated, subway and surface lines at 5 cents. The masses have looked upon him therefore as their friend. On numerous occasions he has shown a sober good sense that has commended him to a good many. Unfortunately, too, reform has always been ex-

pensive in New York and so is out of favor with many taxpayers. It would be folly to sneer at any city and say that people prefer misrule. Of course they do not. There is a reason for such a political landslide as we have had. Those who hope to win hereafter would do well to study the reasons. Among the men recently elected is Joab H. Banton, who becomes district attorney for New York County. He is a good man, tried and true, a member of the Central Church of the Disciples, and so if not a Baptist, very nearly so. The district attorney has the same salary as the mayor, \$15,000 a year. Expositions of various sorts have been

the order of the day here for some time. One of the most notable was "The Making of America," which ran for several weeks in the armory of the 71st regiment, and attracted many thousands of visitors. It showed by exhibits and impressive pageants what has been contributed to American civilization by the nations across the seas. In every way it was a great success. Mr. Albert R. Rogers, the business manager of it, is a member of the Central Church, where your correspondent is pastor. Miss Comstock of the Woman's Home Mission Society, working with our City Mission Society in its Americanization department, is giving a series of exhibitions having the same purpose in view, that is, to show to the people in general how much we are indebted to the various nationalities for the human contribution they have made to America. Italian night was held at the Mariners' Temple, one of our city mission churches. Hereafter the exhibitions will be taken to the stronger churches of the city, with a view to informing their congregations. The next one planned is "Czecho-Slovak night" and will be given at the Central Church.

We are still in the midst of the dance craze. It has invaded the churches of various denominations. It is making itself felt in our educational institutions. It is used for diversion, and is being more and more used to raise money. Teachers' College, affiliated with Columbia University, is raising funds for a library. The parents' association and the faculty of the well-known Horace Mann School, which is conducted by Teachers' College, have undertaken to help, and they have arranged a bridge whist party, with dancing, for the afternoon and evening of December 3. There will also be a moving picture exhibition in the evening. The "bridge" tables are \$5 in the afternoon, \$6 in the evening. The moving pictures show costs \$1.50 and there is the same price for admission to the dancing floor in the gymnasium. There will at the same time be a sale of cakes and candy and cigarettes. On the reception committee are Dr. and Mrs. Nicholas Murray Butler, and Dean and Mrs. James Earl Russell. What will our educators be expected to do next?

At the great Tompkins Avenue Congregational Church in Brooklyn, where they have nearly 4,000 members, and a Sunday school of nearly 2,000, "A Black and White Jamboree" is widely announced. It is a minstrel show, and lasts two evenings. The young people of the church give it. The announcement says, "There will be a chorus of thirty trained voices, six end men, soloists and specialties. Dancing will follow both performances." Of course all this is done in the name of Jesus Christ and with a view of bringing the people into the church. What would Christ do if he should appear at this "jamboree" and what would the people who were present do?

The Fifth Avenue Church expects to enter its new building at Easter. It is a beautiful edifice. It will be the Park Avenue Church from that date, the new meeting-house being on the corner of Park Avenue and East 64th Street.

Dr. Arthur Fowler has resigned at the

## The Baptist Old Peoples' Home



THE AUNT LIZZIE AIKEN MEMORIAL SECTION,  
316 FOURTH ST., MAYWOOD, ILL.

*This is the only home owned and controlled by Baptists in the territory of the Northern Baptist Convention west of Ohio, for English-speaking aged men and women.*

It has property valued at \$51,800, free from debt, and has been in actual service for twelve years. A beautiful and deserved ministry to those who after many years trying to serve our Master and promote his kingdom come to need this care.

The home has accommodations for forty members and can take no more of the worthy waiting ones except as some of the present members pass on to their heavenly home or until others add sufficient to the \$10,000, given by one generous person, to enable us to build another section.

Do we not owe something to those from whom we have asked, expected and received much, if they come to need this help? Shall the Christian church provide for their aged as well as fraternal organizations do?

Make a Christmas gift in cash or pledge to the building fund of our Baptist Old Peoples' Home. It will be a permanent blessing.

Under recent arrangement made by the General Board of Promotion gifts designated to the Baptist Old Peoples' Home may also be credited to your church on its allotment to the New World Movement.

Send either to your state promotion director or to the treasurer of the home, Laurin H. Turner, 226 W. Adams Street, Chicago. For further particulars address the field secretary, Mrs. A. W. Runyan, 5742 Maryland Ave., Chicago.



North Orange Church in New Jersey. All his ministerial brethren will regret this. He has been invited by the Home Mission Society to make a tour of its Latin American field, in Central America, Mexico, Cuba and Porto Rico.

## Philadelphia Letter

BY ARTHUR C. BALDWIN

As elsewhere the churches here have been mightily exercised over the disarmament question. Under the leadership of the Federation of Churches, Sunday, Nov. 6, was used throughout the entire city for special messages. Armistice Day saw union services with thronged churches. It was inspiring to think of similar meetings all over the nation. Every one in his own place, we are building a wall together. By the way, is not Armistice Day that is rapidly becoming a great world memorial day the natural time for our November meeting and festival of prayer and thanksgiving? Why not merge the days?

### Mrs. Montgomery

On Nov. 28, Mrs. Helen Barrett Montgomery, president of the Northern Baptist Convention, addressed the Ministers' Conference. In direct fashion she dealt with vital Baptist problems, the need of education without which a democracy cannot endure, the convention and Board of Promotion by which a scattered and individualistic folk are coming together into a common work, the future filled with great possibility. What a woman she is, an Esther and Deborah in one, who has come to the kingdom for such a time as this, and is calling us to the help of the Lord against the mighty! The feeling here is one of deep thankfulness that she is our president today. We must go along the path she is pointing out.

### Anniversaries

Central Baptist Church of Woodbury, N. J., G. H. Swift pastor, has celebrated its twenty-fifth anniversary. The record shows the debt cancelled, a new pipe organ, church redecorated. The full week of celebration revealed a happy, united people with large plans for the future.

North Frankford Church, Horace H. Hunt, pastor, a nephew of Dr. Emory W. Hunt, has also celebrated its twenty-fifth anniversary. With the great opportunities in the industrial center of Philadelphia and the near completion of the elevated in sight, the prosperity of this church deserves mention. In the celebration a mortgage of \$15,000 was burned and further improvements in the building are being considered. It will be a long time before Bro. Hunt has to worry about a disappearing membership as do downtown pastors.

Grace Temple is always celebrating. Just now it is the fortieth anniversary of Dr. Conwell's pastorate. It was a serious error for your correspondent to omit his name from the list of long pastorates. He stands second in that full list. He celebrated this anniversary by baptizing forty candidates.

Tioga Church gave a reception on December 1 in honor of Ray Hudson, the enthusiastic president of our Baptist Union and recently elected president of the state convention. Bro. Hudson is one of our laymen who gives much time and energy to the Kingdom work. Philadelphia Baptists have great confidence in him and are glad to see him honored by the convention.

Among the changes of pastorate are the coming of H. Lloyd Parkinson from Sals-

bury, Md., to the Angora Church and the recent resignation of J. Hubbard Morton at Woodland Avenue to go to Hillsboro, Ohio. Rev. E. S. Kunkel of West Chester has resigned to become director of promotion in New York City.

### Mid-week Programs

The varied expressions of the educational purpose are always interesting. I wish I could get fuller particulars. The few before me are as follows:

The Eleventh Church has a Baptist Institute each Wednesday at 7 o'clock with four classes and fifty enrolled. Prayer meeting at 8 and an institute of church music at 9 o'clock completes a full evening.

Memorial Church has three classes of young people during the week at different hours. One hundred are enrolled.

Mantua has a fellowship supper each Wednesday and concentrates church activities and appointments to that evening. A recent Wednesday saw 133 present.

The First Church has had the fellowship supper for years and makes much of the social opportunity then and through the evening to the prayer meeting hour. Its attendance is large.

Chestnut Street has a church open house each Wednesday and a concentration of church activities to that day. After the supper hour is a lecture hour for speakers from without. Dr. Henry Edward Tralle has been giving a series of talks, on applied psychology to a class

of ninety. The prayer-meeting hour follows.

### Conference on Fundamentals

Blockley announces a conference on the afternoon and evening of Dec. 8, too late for this letter to give particulars. Floyd Adams of Brooklyn, George W. Swope of the Fifth Church, and James A. Maxwell are the speakers.

## Boston Letter

BY CHARLES H. WATSON.

### A Triumphant Luncheon

The luncheon was in fact a brilliant beginning of a triumph yet to come. It completely filled Ford Hall with "elect ladies" from all the evangelical churches in the region. It made an inspiring company for the speakers and they were duly inspired by it. It was in the interest of the women's union Christian colleges in the Orient. It held so intensely to its purpose that we were able to think of nothing else for two hours, and were fully convinced of its strong and urgent appeal. The whole occasion wore the hall-mark of our ladies. It was perfectly prepared for; had pith, point, pace, and impact—never boring you for a moment and completely uttering its appeal in just two hours from grace at the table, to benediction, when we all went away thrilled with the cause and loaded with the responsibility.

(Continued on page 1480)

## Church News by States

### Rocky Mountain States

#### COLORADO

MEXICAN CHURCH, PUEBLO, Rev. A. Jimenez, pastor, is anticipating a good winter's work. American Baptists of the city, co-operating with the state convention and home mission societies, are purchasing a building and two lots for work of the Baptist Christian center and Mexican church. An attempt, thought to be the work of fanatical Catholics, was made to destroy the building and \$500 worth of damage done. The effect of the gospel is seen in three Mexicans discharged in Mexico because of viciousness, drifting to Pueblo, converted in our mission, and now back in Mexico, one a prosperous merchant, the other two employed by the same railroad from which they were discharged, holding responsible positions. At Rocky Ford, Nov. 27, the Mexican Church held its first meeting in the new adobe chapel furnished by its own labor and the members of the First Church. At La Junta that evening Mexicans gathered in the new brick building provided by the First Church, led by Dr. Bowling, aided by the state convention. The building is well built, with a furnace and a study. Rev. Juan Rodriguez baptized four. There is a demand for Bibles among the 75,000 Mexicans in the state which it is impossible for our pastors to supply.

#### ARIZONA

REV. JUDSON ELLIOTT, pioneer in Baptist work in Arizona, recently died in Phoenix.

Bro. Elliott was a good man and full of the Holy Spirit. He has served as president of Arizona Convention and was chairman of the board of managers of the Arizona Convention for several years. His genial personality, his splendid optimism, his broad missionary vision, his whole-hearted devotion to his Master made him a tower of strength to the weak mission churches, more than half of which he organized himself or assisted in the organization. Bro. Elliott will be missed not only in the circles of his home, but in the councils of the denomination of the state.

THE SECOND CHURCH HOUSE, colored, of Globe, was badly damaged recently by the floods.

JOY REIGNS in the homes of two of our Mexican workers. A boy was born into the homes each of Brother Vargas, Mexican pastor in Glendale, and Brother Villanueva, Bible worker in Phoenix. Congratulations and best wishes!

## Pacific Coast

#### SOUTHERN CALIFORNIA

REDLANDS FIRST CHURCH, S. Fraser Langford, pastor, closed its year with an annual supper Nov. 10, Mr. F. K. Arthur presiding. There have been 123 additions to the membership, forty by baptism, seventy-one by letter, nine by experience, one by affiliation. The membership now stands at 696. The church debt has been paid. \$12,608 given to the New World Movement and \$8,349 raised for current expenses during the year. A warm tribute was paid Dea. E. S. Foote and Trustee Isaac



Ford, in continuous service since the church's foundation thirty-four years ago. The Sunday school reported an average attendance of 392, the largest attendance being 696, the total 20,313. Mrs. H. C. Tilton reported 1,396 calls by women and the reading of four missionary books by seventy-three women. The trustees reported improvement of the church property, now valued at \$84,414. The Commission of Religious Education reported a successful school of methods in religious education directed by Dr. J. D. Springson, two daily vacation community schools with total attendance of 400, seventeen denominations represented, and the fifth session of a school of missions with an average attendance of 335, total 2009. The B. Y. P. U. reports twelve out-of-town meetings and a membership of 111. The Men's Council is planning to have a number read missionary books.

#### WEST WASHINGTON

TACOMA, FIRST, C. Oscar Johnson, pastor, organized a "real men's class" on the stage of the Tacoma Theater, Sunday, October 30.

### Mississippi Valley

#### SOUTH DAKOTA

FOUR NEW MEMBERS have been added recently to the roll of First Church of Sturgis, under the leadership of the pastor, Rev. John Wesley Wynn. Two of the candidates were received through the ordinance of baptism and two by letter, one of them from a Baptist Church in Sweden.

#### KANSAS

PASTOR WRIGHT OF THE ONAGA CHURCH, has finished a series of meetings without any outside help. Thirty-three professed conversion.

#### MINNESOTA

THE TWIN CITY BAPTISTS filled nearly a freight car with clothing, etc., for the European sufferers, thus helping to "fill the ship in fellowship." C. C. Stetson of Woodland Park Church, St. Paul, and H. H. Chamberlain of the First Church, Minneapolis, took charge of the goods in the warehouse and had them put upon the freight car without expense. Mrs. Dr.

Robt. Earl of St. Paul, the chairman of the White Cross Department of the women's organization, was in charge of the whole enterprise.

THREE PERSONS were recently baptized at the Swedish Church at Virginia, Minn.

REV. I. D. ALVORD has just closed an evangelistic meeting of three weeks at Campbell. The attendance was excellent and good results were achieved. Pastor E. L. True has already baptized three and others are waiting the ordinance. Mr. Alvord's next meeting will be at Minnesota beginning Nov. 13.

#### WISCONSIN

DR. HENRY CLARKE, First Church, Racine, has resigned from the pastorate after a service of eleven years. He has also announced his intention of retiring from active work. In the forty years of Dr. Clarke's ministry he has held but three pastorates—at Stonington and Bristol, Conn., besides Racine. It was in connection with his work at Racine that Gorton Hall was erected at a cost of \$100,000, with its excellent equipment for young people's and institutional work.

#### ILLINOIS

BELDEN AVE. CHURCH, Chicago, Rev. J. W. Hoyt, pastor, has received forty into fellowship from Sept. 1 to Dec. 4.

ORION CHURCH closed two weeks successful evangelist campaign held under the direction of A. H. Lovett and Miss Stockton, on Nov. 27. On Nov. 22 the ladies served supper to the men's class and guests, eighty men being present. The present membership is fifty-two men with a goal of one hundred by Christmas.

THE STANDING COUNCIL of the Bloomfield Association met in the First Church of Danville Dec. 2, 1921, and examined J. A. Hertel, pastor of the Calvary Church of Danville, with reference to his qualifications for gospel ministry. The council was highly pleased with the examination and recommended that the church proceed at once with the ordination. Rev. C. C. Long was moderator and Rev. L. E. Ellison, secretary.

#### INDIANA

DECISION DAY in Garrett Church brought an attendance of 175, ten new members and three babies consecrated.

Since Rev. W. Thurston Gibbs came on June 30, twenty-nine have united by baptism. Every department of the church is thoroughly alive. Macedonia is looking forward to the dedication of its new house of worship.

FIRST CHURCH OF FRANKLIN is moving steadily onward under the leadership of Pastor H. R. MacMillan. Last Sunday the Lord's Supper was observed and the hand of fellowship extended to eleven new members. A large bulletin board, with movable letters and figures, has been given by the men of the church; by this means the pastor plans to do effective advertising.

EVANGELISTIC CAMPAIGN of Hamburg First Church, Elmer Kirkpatrick, pastor, closed Nov. 25. Mr. and Mrs. John Imrie of Akron, Ky., led the singing. The pastor preached. There were twelve additions, nine of them by baptism. The work in Hamburg goes forward.

#### OHIO

THE AFTERNOON OF Nov. 27 is one of blessed history to the North Dayton Church, when was laid the cornerstone of the \$45,000 new church building. This work was started thirty years ago by Rev. J. W. Icenbarger, then pastor of Central Church. Two years later it came under the care of Dr. H. F. Colby, pastor of First Church, who took a vital interest in it until his death. His son, F. G. Colby, is chairman of the committee of First Church which is financing the new construction, the liberal gifts of her members making possible this larger work. It has also received a few thousand from the denomination. The first house was erected and dedicated in 1893. The program on Nov. 27 consisted of music by the church band; congregational singing led by Harry Stout, who led the music when the work was organized; prayer by Rev. M. F. Bagby, of Colorado Avenue Church; an anthem by a chorus of twenty-five voices; words of greeting by Rev. W. R. Sloman, of Third Street Church; Rev. T. J. Smith, of Zion Church (colored); Rev. Irwin Deer, representative of the council of churches; Rev. O. E. Hale, Summit Street Church, read a letter from the first pastor, Rev. J. E. Thomas, now of Portland, Ore., who served the church for seventeen years. Mr. Edward Canby spoke of the joy of our faith in Jesus; Rev. J. C. MacFarlane, of Memorial Church, read Scriptures arranged for the occasion; Rev. J. B. Slocum, of First Church, gave an address on "Seven Fundamental Stones of Faith." Rev. Philip Bauer, pastor, read names of committees, data of Baptist history and articles placed in cornerstone, and with the assistance of the brick mason laid the cornerstone in the name of the Lord Jesus. Rev. G. W. Johnson, of Linden Avenue, offered prayer and the exercises concluded with singing the doxology.

MEMORIAL CHURCH, Dayton, will immediately undergo improvements, which will include the installation of a new pipe organ, rearrangement of the basement that larger and more convenient room may be had for Sunday school work, and the redecoration of the church auditorium and lecture rooms. The improvements will cost approximately \$10,000.

#### MISSOURI

DR. RAY PALMER, PORTLAND, ORE., conducted meetings at Mexico, Mo., Nov. 6-27, with fifty-four additions to the church. Interference was encountered, but interest in the meetings never flagged. Some teachers at Hardin College have placed their letters in the church for the school year. Rev. J. H. Hughes, pastor,



NEW EDIFICE OF THE NORTH DAYTON CHURCH



has welcomed over 400 members during his pastorate of less than four years. The membership now totals over 900. Members are added Sunday by Sunday, sole reliance never being placed on revival services. The singing was in charge of the associate pastor, John E. Turner. Nov. 29 Dr. Palmer gave his address on "The Red Dragon" and the hand of fellowship was extended to new members.

PATEE PARK CHURCH, ST. JOSEPH, closed a three-weeks' revival campaign Dec. 4. Pastor Cox, of Hannibal, Mo., preached. Mr. C. Berneking led the singing with a large chorus. Warren Adams, B. Y. P. U. president, led his newly organized orchestra. Thirty-five were added to the church. This has been a great meeting, more because of the spirit promoted than because of the membership additions.

## Atlantic Coast

### VERMONT

PROBABLY NO COMMUNITY MOVEMENT has created more interest in the towns of Bristol and Middlebury than the contest which has been carried on for six weeks between the men's classes of the First Church of Bristol and the Ilsley Memorial Church of Middlebury. On the closing day of the contest, Nov. 27, more than 975 men were in these two classes. The pastors of these churches, Rev. J. J. Fowler of Bristol, and Rev. H. L. Howard of Middlebury, are to be congratulated upon the splendid results of this contest.

ON SUNDAY, NOV. 27, Rev. E. C. Weeks, formerly at Hartford, N. Y., began his pastorate with the North Springfield Church, as successor to Rev. B. A. Fisher, who was greatly beloved by all the people and who did a splendid work.

Rev. G. E. CONGDON has just completed his fifth year with the Grafton Church. During this time he has received thirteen into church membership by baptism. About two years ago the Congregationalists and Baptists united in work and worship, with Mr. Congdon as pastor of the united church. During this time the united people have been greatly blessed.

ON NOV. 6, Rev. KENDRICK HACKETT began his second year with the South Newfane Church. During the year just closed Pastor Hackett has seen splendid results from his aggressive leadership.

THE CHURCH AT NORTH TROY feels itself fortunate in having secured Rev. George Webber Church of York, Pa., as pastor. Mr. Church began his work on Nov. 1, and already eight have been received into the church by baptism.

THE ANNUAL PARISH SUPPER of the Enosburg Falls Church, held on Thursday evening, Nov. 17, proved to be a most enjoyable and profitable gathering. Addresses were given by Mr. E. J. Tyler a prominent citizen of the town, by Prin. Sinclair of the local high school, and by Rev. A. C. Berrie, pastor of the St. Albans Church. For the Sunday evening services during November the pastor, Rev. E. E. Scates, preached a series of sermons on "Statesmen and Generals," in which he compared some of the Old Testament heroes with modern leaders.

THE FIRST CHURCH OF CHESTER is anticipating the coming of its new pastor, Rev. Oswald H. Rankin, who is to begin his work Jan. 1. Mr. Rankin comes to Vermont after a successful pastorate at Pawtucket, R. I.

THE COMMUNITY CHURCH AT COLCHESTER has received the acceptance of its call to Rev. D. G. Donnocker of Hopewell Junction, N. Y., who began his work on Dec. 11.

Rev. I. M. THOMPSON, pastor of the churches at Hardwick and East Hardwick, deserves much credit for the splendid community Armistice-Sunday service which he arranged for the evening of Nov. 13 and which was largely attended. There was a chorus of thirty voices, and the pastors of the Hardwick and East Hardwick churches were all on the platform. Mr. Thompson delivered an interesting and helpful address on "Real Freedom."

Rev. WILLIAM FREDERICK WILSON, pastor of the First Church, Burlington, has tendered his resignation and closed his labors Dec. 4 in order to become associate pastor, having charge of the religious educational work of the First Church of Fall River, Mass., a work for which he is eminently fitted both by training and experience. The Burlington Church, at a largely attended meeting on Nov. 25, unwillingly accepted the resignation, realizing that they were losing a pastor of exceptional pulpit ability who presents the gospel in an interesting, powerful and scholarly manner. All rejoice for Mr. Wilson's clean, consecrated life and regret losing him from the church and community where he had already gained many friends and was exerting a strong influence. As he goes from them all will pray God's richest blessing upon him and his family, feeling sure that his devotion, Christian experience and all-round ability will make him a great success in the Master's work. The church and congregation tendered Pastor Wilson and family a farewell reception on Friday evening, Dec. 2, which was largely attended not only by his own people but by the pastors and members of other congregations and friends from the University of Vermont.

### CONNECTICUT

THE STATE BOARD OF PROMOTION met in annual session Nov. 29 in the Y. M. C. A., Hartford. Officers elected to serve another year: President, Rev. J. N. Lackey; vice-president, Rev. A. D. Carpenter; secretary, Rev. Horace B. Sloat. To fill vacancies on the state board of promotion the following were elected: Rev. D. P. Gaines, Waterbury; Rev. D. A. Pitt, Norwich; Rev. D. B. MacQueen, Bridgeport. The Connecticut women's share in the continuation campaign was discussed by Miss Mary L. Howard, president of the state united organization, and Mrs. J. D. Rough of the General Board of Promotion spoke for the national women's organization. The financial report was presented by Dr. A. B. Coats showing an unusual record in collections for the past year, and a decided increase at the present time in collections for the current year. Dwight Chapman, Hartford, Connecticut's live layman representative on the General Board of Promotion, reported on the findings of the Indianapolis meeting, and emphasized the proposed plan to organize the laymen of the denomination into a permanent force to assist in all lines of denominational work. A committee of nine was appointed to set up an organization and project a program of Christian stewardship. A committee of two was appointed to study the situation in the state with a view to setting up the laymen's organization.

A THREE WEEKS' SERIES of evangelistic meetings has just closed at the Grand Avenue Church, New Haven, Rev. P. L. Cosman, pastor. The attendance was good. Rev. Earl T. Pavro, Indiana, was the

evangelist; soloist, Miss Nellie A. Dexter. Six have been baptized—others await the ordinance. Mr. Cosman is studying at Yale Divinity School.

Rev. R. MAPLEDSEN, financial agent of the Suffield School, has been engaged as stated supply at the First Church, Bristol.

THE MONTWESE CHURCH, Rev. F. P. Stevens, pastor, held the first annual layman's banquet Nov. 30. Colonel R. O. Eaton was toastmaster and in a most felicitous fashion introduced Rev. H. B. Sloat, Rev. J. D. Prigmore, pastor Center Congregational Church, New Haven; Rev. D. W. Lovett, Wallingford, and the pastor. Music was furnished by the choir of Immanuel Church, New Haven, Rev. J. B. Pharr, pastor. An unusual opportunity is opening before the Montweese Church. Great railway and electric developments are under way in this particular section. People are moving in. The church is alive to the possibilities.

THE YOUNG PEOPLE of the South Church, Hartford, are just completing a six-week study of the book "Playing Square with Tomorrow," under the leadership of Mrs. H. B. Sloat. After the study period the young people did White Cross work under the direction of Mrs. J. F. Barton. An interesting part of the general program was the debate on the subject, "Resolved, that mission work in Latin America presents a greater problem to our Home Mission Society than the Negro situation in the United States." The judges rendered a decision in favor of the affirmative.

AT THE OLD FIRST CHURCH, Hartford, Dr. J. H. White is for the thirteenth season conducting his popular Sunday-evening service with a house filled to overflowing. He is having many inquirers, and conversions are frequent. His hot-point talks on "The Voice from the Rock" are attracting wide attention. These talks of a descriptive and inspirational character are based on the Plymouth pageant of last summer and its significance to America. It was the growth of the Pilgrim spirit in England that led to their settlement in America. This spirit was due to and fostered by the translation of the Bible into the common tongue of England by Tyndale and Wycliff. The hot-point talk is always followed by a closing meditation on some spiritual theme. Dr. White has discovered that such a program, together with an excellent musical program, has completely solved the problem of the evening audience in a down-town church. The pastor is in constant demand as a speaker before such groups as the Knights of Malta and the Kiwanis Club. Recently he was made an honorary member of the latter club and will act as chaplain.

THINGS ARE HUMMING at the Central Church, Norwich, Rev. D. A. Pitt, pastor. A campaign in Christian stewardship has been under way for three weeks prior to the every member canvass Dec. 4. The Central Church has a strong men's class. Recently 120 men attended the annual banquet. A. M. Harris, treasurer of the M. and M. Board, was the principal speaker. A division has been made in the young people's work, and an intermediate group has been formed, greatly strengthening the work of the young people in the church. Dr. Pitt is working a unique plan in connection with his prayer meeting. A few weeks ago he invited all the members who were received into the church by his predecessor, Rev. A. F. Purkiss, to attend in a body and sit together in a section reserved for them. The following week all those received into the



church by Dr. Joel B. Slocum were invited to be present; then those who came in during Dr. P. C. Wright's pastorage, and so on. It has meant increase in attendance and interest.

REV. F. S. CLARK, Rowayton, baptized seven candidates on the morning of Nov. 13, most men and women coming from pedit-Baptist communions. On the same date Rev. W. T. Thayer, director of religious education, spent the day with Mr. Clark, speaking at the morning service, Bible school, C. E. Society, and giving stereopticon in the evening.

REV. HERBERT JUDSON WHITE has been elected as a member of the board of the A. B. F. Society.

THE MEN OF THE FIRST CHURCH, Hartford, have voted to co-operate with the national laymen's organization in promoting the New World Movement.

#### MAINE

BATH HAS THREE live, efficient Baptist churches with several outstations which are cared for by the energetic city pastors. Pastor Holman at the First Church, is strongly carrying forward an important work. Two new deacons were ordained last Sunday and members received. Pastor West at People's Church, is keeping its work up to its name, preaching to many who otherwise would not go to church. Pastor Taylor at the south end of the city has a residential section to himself, a good congregation and a loyal band of workers.

INSTITUTES OF RELIGIOUS EDUCATION: Under the leadership of Rev. Alexander Henderson, director of religious education, Maine has enjoyed three institutes that should give special impetus to this important work. Mr. Henderson had the assistance of Dr. Chalmers, Miss Brockway, Mr. Young, Dr. Roberts, Mr. Higginbotham and Mr. McGorrell. Sessions were held at Portland, Rockland and Waterville.

LIVERMORE FALLS: During the campaign Rev. F. P. Freeman, of Livermore Falls, instituted a reading contest on tithing and did good preaching on it. As a result a large Tithers' League was formed, the church went over the top in the New World Movement, raised the pastor's salary \$400 and in several ways increased its local service. Then came a seven months' strike in the paper mill, the town's great industry. Strike breakers carried on a small business while the regular operatives remained idle for seven months. The church maintained its work and missionary contributions, proving that the gospel faithfully taught and earnestly lived is adequate to any difficult situation.

THE KENNEBEC VALLEY MINISTER'S ASSOCIATION at its recent session in Waterville had an essay by Rev. H. H. Brown, of Augusta, on "Increasing the Spiritual Efficiency of the Church." Mr. Brown illustrated his points from his pastoral experiences. His church at Augusta, since the Penney Memorial and the First united, is one of the largest in the state.

ORDINATION: At the recent meeting of the South Kennebec Ass'n, Mr. C. A. Watkins, a Bates graduate who has been pastor at Litchfield and Litchfield Plains, was ordained to the ministry. Rev. C. E. Young was moderator of the council, Rev. Charles Frederick, clerk. The sermon was preached by Rev. George G. Kincaid, band of fellowship by the moderator, charge to the candidate by Rev. Charles Frederick, charge to the church by Rev. Alexander Henderson.

#### MASSACHUSETTS

MAPLEWOOD CHURCH, MALDEN, celebrated its third anniversary Dec. 4. During the three-year period 109 have been added to the membership, sixty-three since January, 1921. The regular weekly schedule calls for three prayer meetings, two group meetings and the regular prayer service, which has passed the 100 mark in attendance. A large organized group of personal workers aid the pastor. The church has recently spent over \$8,000 for renovation of its building.

FIRST BAPTIST, MELROSE, Rev. Philetus H. McDowell, pastor, has discovered a "gold mine" in the "tithing-intercession chapter," Hebrews 7, and is purposing to have its present work be the present work of its High Priest.

WINTER HILL CHURCH enjoyed a rare spiritual treat last month. Under the auspices of the Brotherhood, William Homer Leavitt, of L'Academie des Beaux Arts, Paris, exhibited his "Last Supper," a painting 22x15 feet. Each evening a delightful address was given by the artist. At the crowning service a large audience was held spellbound while Mr. Leavitt described events leading to the crucifixion. At the close 300 people partook of the Lord's Supper. Rev. Howard Douglas Pierce, pastor, is preaching a series of sermons on "The Fundamentals of Baptist Faith."

THIRD CALVINISTIC CHURCH, Middleborough, has become federated with Independent Congregationalist under the name of The Rock Village Church. Since the burning of the Baptist church building in 1918 these churches have worshipped together in Holiness Chapel, which has been enlarged to a commodious building for the community church. The cost was about \$15,600, and all bills are paid. It was formally dedicated Nov. 13, with a large attendance and addresses by neighboring pastors. Rev. Chas. W. Allen, former pastor, made the principal address. The church is preparing for evangelistic services. Rev. M. F. Johnson is pastor of the federated church.

#### RHODE ISLAND

##### Church and Sunday School Institute

Cranston Street, Roger Williams Baptist Church. Rev. Horace Hartley Hayes is pastor and the program was as follows: Sunday, Nov. 27.

10:45 Morning Worship. Sermon by Rev. John M. English. Subject: "The Church's Investment."

7:30 Evening Worship. Sermon by Rev. John M. English. Subject: "The Church God's Chief Agency in Furthering His Kingdom."

##### PROGRAM

(Each evening except Saturday)

6:45 Teacher Training....Dr. F. O. Erb

7:20 Children's Division

Mrs. W. C. Murdock

Young People's Division

Dr. F. O. Erb

8:00 Bible Study.....Dr. J. M. English

8:40 Evangelism.....Dr. York King

Saturday Evening.

8:00 Dr. King delivered an address on "Bolshevism, Its Cause and Cure."

Afternoon Meetings.

Wednesday, 3 o'clock—Reception to adults and shut-ins. Rev. York King spoke on "A Picture of God."

Friday, 4:15—Children's Story Hour, conducted by Mrs. Murdock.

Sunday, Dec. 4.

10:45 Morning Worship with sermon by Rev. York King. Subject: "Christian Character."

7:30 Evening Worship. Sermon by Rev. York King. Subject: "Soul Winning."

##### SUBJECTS

Dr. English—"Jesus' Teachings in His Conversations."

1. "With the First Disciples." John 1: 35-51.

2. "With the Samaritan Woman." John 4:7-45.

3. "With the Lawyer." Luke 10:25-37.

4. "With the Disciples." Luke 11:1-13.

5. "At the Pharisee's Table." Luke 14: 15-24.

Dr. Erb—Training and Methods.

1. Teacher Training.

(a) Why train our workers.

(b) Preparing a lesson.

(c) Presenting a lesson.

(d) Enlisting the pupil's activity.

(e) Jesus as a Leader.

2. Young People's Methods.

(a) New Life in the Young People's Meetings.

(b) Co-operating and Securing Co-operation.

(c) Social Good Times.

(d) The Missionary Power House.

(e) Looking Ahead.

Dr. King—Evangelism.

"Church Evangelism."

"Power with God and Man."

"Home."

"The Witnessing Church."

"The Divine Dynamic."

Mrs. Murdock—Children's Division.

#### NEW HAMPSHIRE

REV. W. J. B. CANNELL began his pastorate at Milford early in November. Brother Cannell has already held a successful pastorate with the Antrim Church for a period of nine years. On Nov. 1: the annual church rollcall was held by the Milford Church and it served every purpose of a welcome to the new pastor. The church was addressed on this occasion by the pastor and Rev. D. S. Jenks, secretary of the convention.

A HEARTY WELCOME was extended the new pastor, Rev. Charles P. MacGregor of the First Church, Manchester, Dec. 2. Governor Brown was introduced and very happily welcomed Mr. MacGregor to the state. Rev. D. S. Jenks, secretary of the state convention, conveyed the greetings of

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the 14,000 Baptist church members of the state. Rev. H. A. Jump of the local ministers' union spoke for that organization. Mr. Allan M. Wilson, speaking in behalf of the church, welcomed Mr. and Mrs. MacGregor and their three children and pledged the loyalty of the church. The

new pastor gave a very happy response. This pastorate began Nov. 1 and has opened most auspiciously.

EVANGELISTIC SERVICES have recently been held with the church at Amherst under the direction of Rev. H. R. Whitelock, pastor of the People's Church, Manchester. Mr. Whitelock was assisted by Mrs. Helen Pitt of Manchester, soloist, and during the second week by Rev. Edgar E. Davidson, evangelist. There were hopeful conversions. Rev. A. S. Buzzell is pastor here.

REV. C. T. REEKIE, who has previously held pastorates in New Hampshire, has accepted the call to the church in Hudson.

REV. J. K. MILLER, convention pastor-at-large, is spending three weeks with pastor E. M. Fuller of North Stratford in special visitation and evangelistic work. North Stratford has recently had a large increase in population on account of the establishing of a new industry.

IT IS WITH SADNESS we record the sudden death of the wife of Rev. P. A. Kilmister, pastor of the Curtis Memorial Church, Concord. Mr. Kilmister came to the Curtis Memorial Church a little more than a year ago and was married about a year ago. Mr. and Mrs. Kilmister came as young people to this, his first pastorate. They had won their way to the hearts of the people and the work was going well.

THE DEDICATION SERVICES of the new church home of the Swedish church, Con-

cord, were held recently. This church some months ago purchased the mansion formerly owned by Franklin Pierce, once President of the United States. The lower floor has been remodeled for use by the church and serves the purpose most admirably. The two upper floors are rented as apartments. The church building heretofore occupied by the church has been sold and the mortgage to the Home Mission Society paid. The new location will greatly help the Swedish work at Concord. At the dedication services a sermon was preached by Rev. D. S. Jenks, and one in the Swedish language by a Swedish pastor from Boston. It is largely through the untiring efforts of the pastor, Rev. F. J. Liljegren, that this happy result of a new location has been brought to pass.

#### NEW YORK

FIRST CHURCH, Buffalo, has boosted the salary of its pastor, Rev. Sam'l. Russell, to \$4,200, an increase of \$600. At the same meeting the church voted to add \$1,000 to its expense budget toward the salary of a missionary in Africa in whom many of the members are interested. This money will be paid out of the regular expense fund and will not affect the pledge made to the \$100,000,000. During the past year more than \$10,000 has been paid on the church mortgage and \$3,000 has been spent on repairs.

THREE TONS OF FRESH vegetables and fruit and 3,152 packages of other eatables comprised the Thanksgiving offering of the Sunday school of the Hanson Place Church, Brooklyn. The Sunday before Thanksgiving is the biggest day of the year for this Sunday school. For fourteen years the scholars have contributed food or money that needy families might be helped and the larders of the Baptist Home and orphanages and hospitals be replenished. As the project grew it was decided that money should be brought instead of food, in order to facilitate handling and that wholesale prices might be obtained.

One thousand dollars' worth of food stuffs was the total contribution this year. The front of the church and the window sills were decorated with foliage, pumpkins and chrysanthemums. The foodstuffs were piled fifteen feet high on the platform. A series of moss-covered steps was built in the middle of the foodstuffs and over the moss trickled a stream of water.

The growth of this enterprise has been largely due to the tireless efforts of Mr. Harvey O. Dobson, superintendent of the Sunday school for sixteen years.

REV. CLARENCE HILL FRANK, First Church, Poughkeepsie, is preaching during December and January a series of sermons on "The Person and Work of Jesus."

REV. O. S. BANCROFT preached his farewell sermon to the Hannibal church Sunday, Nov. 27. The pastor also gave the hand of fellowship to eleven new members whom he baptized the former Sunday. This closes a successful pastorate of nearly three years. Mr. Bancroft has entered upon his work as pastor of another church. The Hannibal Church is without a pastor. E. T. Welling is chairman of pulpit committee.

THE HAMILTON CHURCH celebrated its one hundred twenty-fifth anniversary by a series of impressive services Dec. 4. Probably only one other Baptist church in America can be ranked ahead in historic significance, and that is First Church of Providence, R. I. Colgate University had its beginnings within Hamilton Church, and the Baptist Missionary Convention of the State of New York is a development of an organization founded by members

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of this body. Outstanding among the notable features of the celebration was the communion service at which the pastor, Rev. Franklin D. Elmer, welcomed a large company of new members—approximately 350 partook of communion. The number of new members received during the period of a little less than a year that Mr. Elmer has been at Hamilton is 132. Of these forty-one have come by baptism, twenty-six by letter, four by experience, five into associate membership, and fifty-six students in Colgate University as affiliate members. At this service the pastor preached; Dr. A. F. Brigham offered prayer; Dr. F. C. Ewart read the covenant, and Dr. W. M. Lawrence assisted in the communion service. These men are members of the Colgate University faculty. At the afternoon service the work of the various departments was outlined, and at the vesper service the University choir sang and there was a pageant by forty girls from the Sunday school. A supper was served in the vestry of the church at 6:30, after which there were group rallies of men, women, and young people. Prof. E. P. Sisson addressed the men; Mrs. A. E. Alton, president of the Women's Organization, addressed the women, and Dr. R. W. Moore spoke to the young people. At the meeting of men it was voted to organize a brotherhood. The anniversary celebration was closed with a rally at which the Sunday school orchestra played and the pastor gave a picture survey of the service of the denomination on this continent, entitled "From Alaska to the Antilles."

#### NEW JERSEY

**MT. PLEASANT CHURCH OF NEWARK**, Rev. Sidney W. Powell, pastor, held two weeks of evangelistic meetings. For the first week, Rev. Edmont P. Hains, cornetist and soloist, assisted. The attendance was encouraging. At the beginning the pastor preached to Christian people, and although the invitation was not given, several were converted. A bartender, drawn to the service by the sound of the cornet, left determined not to come back. The next night he was impelled to come again, and during that service was converted and gave up his work as bartender. He now has work, has heard from his wife, from whom he had been living apart, and expects soon to be reunited with his family. The Spirit has been working mightily, and nothing like it has been seen before in Mt. Pleasant. The church is praying for a continuance of this spirit as the evangelistic note will dominate the evening services during the year.

#### WESTERN PENNSYLVANIA

**FIRST CHURCH, NEWCASTLE**, has been without a regular pastor for some time, owing to the broken health of the former pastor, Rev. F. B. McAllister. Rev. H. A. Lewis has been acting pastor. On Nov. 15 Rev. Percival H. Lynch took up the work here and the church is looking forward with great hopes.

**THE CHURCH OF REYNOLDSVILLE** is responding to the leadership of the Pastor J. S. Brownlee who came to the field October 1, 1921. The attendance at all services is increasing. Dec. 4 has a record of the largest attendance at morning service for years, and the largest attendance at Bible school in the history of the church. The Bible school has increased from 143 to 318—attendance Dec. 4—an increase of 175 in less than two months. All available room is taken and contract has been let for more room.

### Santa Claus' Partner

(Continued from page 1467)

come, but I am going to hang my stocking up anyway." Just then I was given a sharp jerk and there was mother standing over me, saying, "You have been sleeping, my dear, I have called you several times."

All during that evening and the next day the Bible verse kept running through my mind. I got the presents I dreamed of and several more. It seemed that I just couldn't keep them all myself. The day before Christmas I told mother my dream and asked permission to give some of my gifts away. She consented, and while I was busy packing a basket of toys, mother packed a basket of groceries and clothing. There was a very poor family living close to us, so mother and I decided to give the basket to them, and after dark we slipped quietly up to the house and set them on the porch. Christmas morning, when the children saw the baskets, they declared that Santa Claus brought them. They were telling me about it afterward and I smiled when I listened for I knew who their Santa Claus was. I obeyed the command, "Give and it shall be given unto you," and received happiness in return.

### Decadent Country Churches

(Continued from page 1470)

for all the people. Of course reserving it for all religious purposes. Many foreigners would take an interest in many of these exercises. Have church socials once a week or month according to season, or circumstances, where all refreshments are sold at prices that simply cover all costs, not to make money, but to get the people. Let girls in the neighborhood bake cakes, pies, etc., at bakers' prices; taking home unsold articles. Aim to get girls from foreign families to do this. Let there be Christian talks or readings when they can be properly worked in. Circumstances will develop leaders. Of course have a Sabbath school. Favor all religious work in the neighborhood. And when the Lord's time comes have a revival meeting.

LaSalle, Illinois.

M. W. G.

### Our Book Shelf

**Chatterbox**, Boston: The Page Co., \$1.80.

Here it is—the same old Chatterbox that delighted our childhood. It has been published annually since 1878 and so long as we can remember has appeared in the same decorated board covers. It is safe to say that parents who have enjoyed its pages will pass on to the children the delights of this new volume.

**Marjory's House Party**, by Alice E. Allen; Boston: The Page Co., \$1.65.

Another Marjory story by a writer of charming stories for children. Young girls will take delight in it, as may also some of their mothers.

**The Secret of the Sahara**, Kufara, by Rosita Forbes; New York: Geo. H. Doran Co. \$5 net.

This is the wonderful story of a woman's journey to the forbidden city of the Senussi, a fanatical Mohammedan tribe. Kufara lies hidden in the heart of the

## SEVEN GOOD BOOKS

**LIFE OF PAUL**. By Benjamin W. Robinson. The volume has been mentioned frequently as the best work on Paul. The author, a New Testament scholar, has traveled over the country Paul visited, and gives valuable information. \$1.75; postpaid, \$1.90.

**THE STORY OF THE NEW TESTAMENT**. By Edgar J. Goodspeed. "It's a great book." That is how one person characterized it after reading it carefully. If from a literary, historical, or religious point of view one wants to know why and when the books of the New Testament came into existence, this is just the book to read. \$1.50; postpaid \$1.60.

**THE REVELATION OF JOHN**. By Shirley J. Case. The author explains the meaning of the book as its writer intended it to be understood by those to whom it was first addressed. Special attention is given to the explanation of such terms as "beast," the anticipated end of the world, the millennium, and the New Jerusalem. \$2.75; postpaid, \$2.90.

**THE RELIGIONS OF THE WORLD**. By George A. Barton. Gives a keen and sympathetic interpretation of all the great religions. A few of the comments on the book are as follows: "The best book in the field"; "Clear, scholarly, and scientific"; "I am delighted with the book"; "The best volume of its kind for popular use." \$2.25; postpaid, \$2.40.

**THE SPREAD OF CHRISTIANITY IN THE MODERN WORLD**. By Edward C. Moore. A survey of the history of missions since the beginning of the modern era and a discussion of the present situation in India, Japan, China, Africa, the Ottoman Empire, the Americas and the Islands of the sea. \$2.25; postpaid, \$2.40.

**HOW THE BIBLE GREW**. By Frank G. Lewis. It presents in an interesting way the entire literary development of both Testaments and shows how they have been handled by translators in the many versions which have appeared through the centuries. The author has given the Bible an opportunity to tell its own story, how it came into existence, and how it came to be the Bible. \$1.50; postpaid, \$1.65.

**THE PSYCHOLOGY OF RELIGION**. By George A. Coe. A handbook for the psychological study of religion in which the author gives a keen analysis of religion in its individual and social processes. \$2.25; postpaid, \$2.40.

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Libyan desert, and to this city this Englishwoman went with no help save that of native guides. No other white woman has ever visited these scenes and but few white men. The story was written from day to day in the midst of hardship and danger and once or twice chapters were completed in the face of what was thought imminent death. The whole reads like a romance. People who enjoy stories of travel in little-known places will certainly want this book, which is beautifully illustrated with pictures taken by the author.

**Smiling Pass**, by Elliot H. Robinson; Boston: The Page Co. \$1.90.

This story is a further account of the career of "Smiles, a Rose of the Cumber-

lands," and pictures the life of the people of our Southern Highlands. The story of life does not end with marriage, as do so many novels; indeed that event may be only the beginning of real romance. This book will give the reader some delightful hours among pleasant acquaintances.

**In the Days Before Columbus**, by Francis Rolt-Wheeler; New York: Geo. H. Doran Co. \$1.50 net.

A history for young people, telling of the history of America and its people in the many centuries before any white men saw it. The beginning is in remote geological periods. Readers, both old and young, will be thrilled and instructed. Well illustrated.

**The Quest of the Western World**, by Francis Rolt-Wheeler; New York: Geo. H. Doran Co. \$1.50 net.

No story is more romantic than that which tells of the events leading up to the discovery of America and the adventures of the early voyagers. Here it all is in readable form and with many illustrations. The old vikings will live again for the boy fortunate enough to possess this book.

**Dante: Poet and Apostle**, by Ernest Hatch Wilkins; University of Chicago Press. \$1.25.

The three chapters in this book are lectures delivered recently at Columbia University and the University of Chicago and are designed to serve as an introduction to the study of the *Divine Comedy*. The first chapter covers the years of Dante's preparation; the second discusses Dante as apostle; and the last considers the *Divine Comedy* as poetry. Not only beginners, but students of Dante, will find these chapters suggestive. Especially interesting is the emphasis placed on the apostolic work which Dante had in view.

**The Little Red Foot**, by Robert W. Chambers; New York, George H. Doran Co.; \$1.90 net.

Herein we have the Chambers of the earlier, healthier stage, before the obsession of the cheap "problem" novel, before the artist yielded to the commercial lure of suggestive sex-appeal and risqué situations. If Mr. Chambers could wipe off the slate all of his books since "Cardigan," and continue his opus list with this romantic tale, I, for one, would rank him in a much higher place in the list of American novelists. The scene of *The Little Red Foot* is laid in northern New York, in Revolutionary days, and has to do with the thrilling adventures of the gallant John Droque and his idyllic love-affair with the fascinating Penelope Grant. Against a vivid background of Indian fights, midnight raids, and hairbreadth escapes, are lined the massive figures of our Revolutionary War heroes; in addition to being a corking good tale, this volume is a powerful appeal for a more sacred and universal appreciation of the sacrifices and achievements of our forefathers.

him in a town about forty miles away but insisted that my friend and I should go up to see it before the deal was closed. It not being convenient for us to get away at any other time, we made the trip one Sunday afternoon and evening.

There was a revival meeting in progress at the time at our church which continued over without interruption until the following Wednesday evening. On this later date the preacher asked for an expression from the members as to whether he should continue longer. Being always eager to take my part in matters of this kind, I soon arose and said in substance: "Brother, I think the meeting should continue longer. We ought to run it anyway till we can have one good old-fashioned Baptist baptizing." At this point my wife who was sitting near reached over and jerked the tail of my coat. Feeling something was wrong I stammered a few more remarks and then sat down. She then spoiled everything by leaning over and saying in a stage whisper that carried to every part of the house: "Doctor, we had the baptizing the Sunday you fellows went out and bought the horse."

A colored lady who had been riding on the street car for several blocks approached the conductor and said:

"Mistah Con-ductah, will you all please postpone me at the next street?"

"Postpone you?" queried the conductor,

"what do you mean, postpone?"

"Ah gwan, you all can't fluscheate me —ah knows what postpone means—hit means put off, and you bettah postpone me gently, too."

Something or other reminded the *Congregationalist* of Roland Cotton Smith, D.D., once rector of the Episcopal church in Northampton, Mass. He was called upon to deliver a Memorial Day address. Introducing him, the commander of the local G. A. R. Post said: "We will now have an address from Dr. Smith, after which a volley will be fired over the dead." —*Christian Register*.

A story is told of a man in a back pew of a London church seen from the pulpit with his hat on.

The minister beckoned to a deacon, who went to the man and asked if he was aware that his hat was on.

"Thank God!" said the man. "I thought that would do it. I have attended this church for six months, and you are the first who has spoken to me." —*Australian Christian World*.

## Exchange and Service Department

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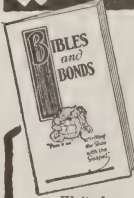


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## "It Is to Laugh"

When is a church service like an insane asylum? When the members are not all there.

Talking of embarrassing situations, the following true story comes to us from Dr. J. W. Dunn, of Cairo, Ill., who says: About a dozen years ago, I, a friend of mine and my stepson established a business here. We found that we needed a horse, so we sent the stepson out to secure one. He found a horse that pleased



## OUR MUSIC CORNER

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### WISDOM—OR OTHERWISE

For several months past I have dodged a problem. Three or four times I have sat down at my more or less trusty typewriter, fully intending to answer the questions propounded in the various letters which have come to me. And each time I have been discreet, and written about something else! But, today my desk is clear, and I have decided to put my foot in it with a vengeance. Here goes!

From Michigan, from California, and from Iowa (to specify only three particular instances), letters have come, each asking the same type of question: "What are the requirements and what are the potential rewards of the singing game? Is there any chance for success in the singing field for a singer with at least ordinary gifts, who may lack the financial backing that would lift the candidate above the problems of mundane living?" Such questions open such a wide range of possibilities that they cannot be honestly answered with a yes or no. And the whole matter is so bound up with the personal equation that the unfortunate hero who attempts squarely to face the problem is certain to get more brick-bats than bouquets. The present writer has been closely allied with this particular field for the past fifteen years, as concert accompanist, as church organist, as choral director, as teacher (coach), as composer and editor and critic. In addition, he has been in close co-operation with one of the greatest voice-builders now living. Some few students have won their way to success, both financial and artistic, many have lost heart and slipped by the wayside, and some have flatly failed. And this is a general resume of the field—not of the work of one teacher alone. What is the matter with voice-teaching today? Frankly, we must admit that many, too many, earnest students fail to realize anything but unnatural habits of voice-production and affected modes of song-interpretation from their study. Too often is it true that definite study ruins the ability of a gifted individual to so sing a simple church song that pleasure is given to an average audience, and this without giving the singer the artistic or vocal equipment to do convincingly more ambitious arias. A successful singer must be much more than a machine for the production of more or less pleasant tones, interspersed with guttural grunts for consonants. The artist must be able to deliver, unimpaired, a fluent, apparently effortless, beautiful stream of resonant tone, mentally colored to reflect and suggest the mood values of the song sung, together with a cultured, distinct and definite pronunciation and articulation of the various word elements comprehended in the text. Apparent must be a sympathetic personality and stage presence, the program presented must be of an artistic value and interest to merit attention, and the singer must have a personal message to be expressed in song. To put it very briefly, there must be voice, brains and knowledge. All three must be developed to a high degree; success is impossible without the balance between them. The

woods are full of over-balanced freaks—phenomenal voices hitched up to unpleasant people; strange voices in the stranger company of beautiful persons; the pathetic grind, lacking the intrinsic vocal wealth, but determined to achieve success because of large repertoire or polished renditions; we all know the familiar types. Rarely do we find the artist—that balanced compound of beautiful voice, natural method of singing, interesting material to be sung, and a pleasing personality.

And how often do we find the young singer who has fallen into the hands of the vocal-fake; who, misled by the foolish lies of the mercenary quack, is expecting to be singing in "Grand Opera" when the poor victim cannot sing the simplest song or hymn with any degree of success! How often do we hear that familiar statement: "She sang better before she took a lesson!" There are plenty of excellent, honest, competent teachers who will give a pupil sane, usable methods and foundation, and place the pupil on the path to financial and artistic success. But there are too many quacks who will fill the minds of the trusting with fairy-tales, at so much per, and at the same time either halt proper progress because of their incapacity to produce results, or worse, will ignorantly wreck the voice tendered to their care. A teacher claiming to teach the vocal art should be subjected to one fundamental test: Does he produce singers? Nothing else matters! No promises of wonderful futures, no side-line lectures on psychology, classes in poetry or art, or any other diversions (no doubt valuable in themselves) should be allowed to becloud the main issue. How do the teacher's worst pupils sing? Do they improve? Never judge a teacher by any one pupil, either good or bad; strike an average. Then leave out all personal sentiment. I have known singers (potential) who have refused to study with a most excellent teacher because they did not happen to like a minor point of his personal appearance, who have turned around and been badly fooled by a very poor teacher who happens to have a plausible manner and ingratiating line of talk. Results are what count in singing as in any other art or business. Take little on faith, insist on proof. Singing is not such an Egyptian mystery that it cannot be made clear to the average intelligence. If the teacher cannot transmit his knowledge to the pupil, it is pretty safe to say that the matter is not clear in the mind of the teacher. During the next few months, I intend to run a series of articles taking up this problem from different angles—considering such matters as the requirements of church-solo singing, what quartet work needs, what amount of musicianship is requisite to success, what is a minimum stock of songs, what are the rewards open to the American student, and so on. Any suggestions, criticisms or comments will be very welcome; and space will be given to them wherever possible. No doubt, there will be exception taken to some of my statements—for any vocal point is a fruitful subject for disagreement—and I believe in calling a spade a spade; there has been too much of a smoke-screen thrown around this subject too long; let us see if we can find a sane, sensible, safe basis for our conclusions and suggestions.

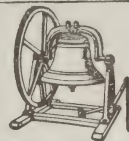
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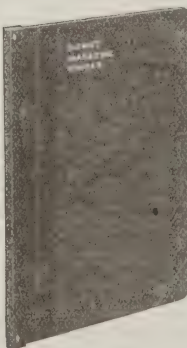
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## Boston Letter

(Continued from page 1472)

### The Program

Mrs. Everett O. Fisk presided and pushed along the program with tact, terseness, and a pleasant touch. Miss Marian Clapp, one of our gifted young ladies, sang two numbers. Mrs. Gertrude S. Martin, Nat. Secy. of the American Assn. of University Women, was the first speaker. She claimed that she spoke for intercollegiate, interdenominational, and international women; and that theirs was the greatest associate opportunity for world service. We are all properly full of limitation of armaments, but that only clears the way. Constructive work must follow it. Where and how? We fully answer the questions in our work for oriental women. That work will be done either with us or without us. Thousands of oriental women will either be turned away from Christian training for leadership, or else welcomed and educated for it. When we welcome and provide for them we find ourselves exchanging civilizations and their best gifts. We must get at the oriental homes with their mothers and girls, just as we do here.

Then our Baptist president, Mrs. Montgomery, was introduced and Baptists proudly know how she speaks. She described this as the supreme enterprise for Christian womanhood in America. Its foundation was laid over fifty years ago, when consecrated New England "school-ma'ams" went over to the Orient to pray and teach. In this work we are relating ourselves to two-thirds of the women of the world and are founding ten colleges on the foundations laid by missionary women long ago. Comically true was the appeal of one wise oriental woman: "Nothing but Christian education will ever deliver us from the intolerable tyranny of the men!" Some leaders are against it—even Alexander Duff was—but real leaders stand solidly in favor of it, and the great majority always come around to them at last. What is it but getting back again to Jesus, when He set a little child in the midst? Then He turned the old world on its hinges. Thus He opens the door which we must enter.

### Mrs. Henry W. Peabody

Whenever you see Mrs. Montgomery instinctively you look for Mrs. Peabody, and vice versa. They are like two halves of a pair of beneficent shears, and they do some fine clipping in missions. Their addresses at this luncheon supplemented each other perfectly. Mrs. Peabody securely held all the implications of the other earnest addresses, and brought them home to each hearer with a quiet and compelling intensity. She instanced the chaos of India and declared that if you change that whole condition you must change their women, and you must do it now; it is an opportunity that will not last five years. Mrs. Peabody did not say "money" vocally, but in other impressive ways she said it loudly.

The women thus launch their effort to raise two million dollars, to secure the one million offered them by the Laura Spelman Rockefeller Fund, upon that condition. They will do it, with their mighty appeal and their driving purpose.

### Other Banquets

It has been a week of banquets. Too many of them for good digestion, but not for wholesome and varied inspiration.

The first was that of the Newton alumni on Dec. 5 in Chipman Hall, Tremont Tem-

ple. About a hundred graduates gathered, and it proved to be one of the best of Newton's feasts. This was largely owing to Pastor Lockrow, who chose and managed the appetizing spread. He seemed glad to have so many of his brethren back in Chipman Hall, their old meeting-place. Pres. Arthur E. Harriman was toastmaster, and an unusually fine quartet of the students delighted the graduates. Dr. Horr spoke on the vision of Christ seen in his disciples; Prof. Berkeley on the marked development of religious education—the arrival of the child in our democracy; Rev. W. G. Goble on Newton's world work; Dr. Raphael C. Thomas, on Philippine progress; Prof. W. H. Allison on the unwarranted suspicion of our Baptist schools. This mid-year banquet is always a welcome rally of the "boys" between commencements.

### Two Social Unions

The men's and the women's come on succeeding evenings. The subject of the first meeting was "The Far East." We crossed the Pacific, and seemed to hear oriental voices. Miss Janet Ho sang their songs, Miss Way Sheung Siu recited their poems, and Dr. Tehyi Hsieh delivered a vigorous and statesmanlike address on "Watch the Pacific!" Many of his hearers who are already doing that, were supplied with good reasons therefore.

### A Quarter Centennial

The Woman's Social Union, under the presidency of Mrs. O. J. White, quite uniquely celebrated their twenty-fifth birthday, and the men had the privilege of filling the gallery and seeing them eat and celebrate, just as the women had in the gallery at old Tremont Temple in Dec., 1896. They had no outstanding orator, but filled the evening with features appropriate to their celebration.

### Strengthening Things at Fall River

Under the leadership of Pastor Herrick at First Church, Fall River, they have had such expansion that an expansion in the pastorate became necessary. Rev. W. F. Wilson, formerly our state promoter, and latterly pastor of the First Church, Burlington, Vt., comes to be co-pastor with Dr. Herrick, Pastor Wilson taking charge of the home and branch schools, to make them modern in method, educational in purpose, and evangelical in achievement. Dr. Herrick's men's class enrolls 900; Mrs. Herrick's Philathea class, 300. Both classes have out-reaching social and practical programs, ministering to groups in the city, touching the various occupational circles of their members. Dr. Wilson's coming into the team makes a competent leadership. His past success, especially at the big West Somerville church for many years, awakens great expectations. It is an aggregation of strength and consecrated good sense. They will pull together unselfishly and busily, in honor preferring one another, and being wise to win men. Things are brighter than ever in that city.

Assure your heart, then, and always comfort your heart with this: that God's loving-kindness is above, and is behind, and is at the heart of all things that He sends or permits to be sent to you. What a blessedness it is to be absolutely sure that God's loving-kindness is wrapped up at the innermost heart of all His ordained and all His permitted providences!—ALEXANDER WHYTE.

## The Last Rites for Dr. Strong

The account of the death of Dr. A. H. Strong, a sketch of his life, and an appreciation of him, appeared in THE BAPTIST of Dec. 10. The following items will be of further interest.

Dr. Strong's death occurred on Nov. 29 at Pasadena, Cal. Before Mrs. Strong started for Rochester with the body, a service conducted by the pastor, Dr. John M. Dean, was held in the First Church of Pasadena. An address was given by Dr. J. Whitcomb Brougher of Los Angeles, a former student of Dr. Strong's, and a prayer was offered by Dr. James A. Francis, a friend of many years. Owing to storms in the Southwest, the eastward journey was delayed several hours. Dr. John H. Strong met the party at Kansas City and they all reached Chicago Sunday afternoon. Several friends met them and relays of students from the Northern Baptist Theological Seminary acted as honorary guard while the body was in the city. Less than a month before, Dr. Strong had given his great valedictory to this seminary in a series of lectures, and on the day after his death, a memorial service had been held there.

The funeral party reached Rochester Monday morning, Dec. 5. The body lay in state in Alvah Strong Hall, guarded by students of the Rochester Seminary until the time for the afternoon service which was held in the First Church, for four generations the church home of the Strong's. His parents, his children, and his grandchildren have all been worshippers with this people. The large building was filled. After the family had been given their seats, the procession, headed by Pres. Clarence A. Barbour of Rochester Theological Seminary, and including the speakers, the honorary bearers, representatives of various bodies, friends, and the student body of Rochester Theological Seminary, entered the church. While doing so, Dr. Barbour read selections from the Scriptures, and Tennyson's "Crossing the Bar." Dr. James M. Dickinson, former pastor of First Church, read the Scriptures, and Dr. J. W. A. Stewart, another former pastor, who for years had been a co-worker of Dr. Strong's and the dean of the seminary offered on earnest prayer. The addresses were given by Dr. Barbour, Pres. Rush Rhee of the University of Rochester, and Dr. W. R. Taylor of the Brick Presbyterian Church. While they emphasized his scholarship, his writings, his industry, his hospitality, his leadership and the many things that inevitably come before the minds of those who knew Dr. Strong, they stressed especially his Christ-centered life, and the fact that he was a man of God. The only music was the organ and the singing of two hymns, one of which, "When I Survey the Wondrous Cross," was peculiarly typical of Dr. Strong's messages. In front of the pulpit stand, and above the casket, there was a large floral cross which was another fitting emblem of his ministry. His funeral was not mournful, but rather partook of the nature of a coronation. It was a celebration of the home-going after a well-rounded life, and everything could be summed up in the words of John, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

The final words were spoken by Drs. Dickinson and Stewart at the Mouth Hope Cemetery and Dr. Strong's body now reposes in the southern part of the city in which he was born and where he spent the greater part of his Christ-united life.



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# The Baptist

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CHRISTMAS NUMBER



UNTIL us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and of peace there shall be no end.

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.



## Fresh from the Field

Rev. Charles A. Carman has accepted a call to the First Church of Grinnell, Iowa, resigning his pastorate of the First Church of Shenandoah, Iowa, where he has been pastor for five years. The city of Grinnell is the seat of Grinnell College, the oldest educational institution west of the Mississippi, and one of the outstanding colleges of the country. There are many Baptist students enrolled there. Mr. Carman is specially qualified by education and previous experience for a college field such as Grinnell. He is a graduate of Denison University and of Newton Theological Seminary, and an M. A. of Brown University. His first pastorate was associated with the State Normal School of Nebraska, where he had noteworthy success with the student work. He is also one of the leaders in the activities of the daily vacation Bible schools in Iowa and in the summer of 1920 had charge for the International Sunday School Association of its vacation schools in Denver. He served overseas as chaplain and first lieutenant. He is the president of the Iowa Pastors Association.

Evangelist John M. Linden, Madison, Wis., has held eleven campaigns during 1921, closing the year in meetings at Centerville, Iowa, and Nebraska City, Neb. He opens the new year in Indiana at Owensville and Mentone.

Dr. Wilfred T. Grenfell of the Labrador Mission has arrived in Boston to spend the Christmas holidays. He returns in his hospital ship "Strathcona" after six months' service visiting every part of the Labrador coast and both shores of the northern peninsula of Newfoundland, ministering to the sick and destitute. The endowment campaign in behalf of the work in Labrador, in the interest of which Dr. Grenfell visited Boston last winter, has met with good response from the public, but the goal of \$1,500,000 is still distant. After Christmas, Dr. Grenfell plans a trip to several cities in New York State and the Middle West which he was unable to visit last year.

A farewell reception was held in the Bellevue Church, Pittsburgh, Pa., on Wednesday evening, Dec. 7, in honor of Rev. and Mrs. Zo Brown who, with their two children, left New York on Dec. 15 to resume their work in India. Mr. Brown gave a stereopticon lecture describing his work in Kharagpur, his former station, and also showing scenes in Jamshedpur. "The Pittsburgh of India," where he and Mrs. Brown will be located upon their return. They were presented by the women's society of the church with \$100 and with \$90 from the B. Y. P. U. to help in their work of establishing a church in Jamshedpur.

Twelve years ago in a crisis of Baptist church work in Maryland, Dr. A. J. Fristoe of Virginia was secured as state evangelist. Through the generosity of a layman, the late Samuel G. B. Cook, who pledged \$2,000 a year for five years towards Dr. Fristoe's salary and continued the same sum up to the time of his death, this important appointment was made. Dr. Fristoe much more than realized the hopes placed in him. His wise and stimulating labors have virtually changed the whole Baptist outlook in Maryland. In a state where our cause was far outdistanced by other denominations, Dr. Fristoe has won 5,000 converts, of whom five

have entered the ministry at home, while the same number have gone to China as missionaries. Numbers of new fields have been opened and many old fields helped to independence and settled growth. Dr. Fristoe has recently resigned his position and will enter upon general evangelistic work among both Northern and Southern churches. It is understood that he will devote himself to helping individual churches. All who know of the great things he has done in the difficult field where he has labored unite in commending Dr. Fristoe to our pastors.

Prof. Erdmann Smith of William Jewell College supplied the pulpit of the Calvary Church, Kansas City, Mo., on Dec. 11 and will continue to do so through December.

Dr. O. S. C. Wallace concluded his ministry at Westmount, Montreal, on Nov. 27 and left on the following Wednesday evening for Baltimore. The farewells were numerous as was befitting a ministry like his which has reached so many people. During the more than eight years at Westmount 590 people have been received into fellowship, 299 of them by baptism. Among the tokens of appreciation given Dr. Wallace was a basket of sixty-five roses in honor of his birthday and the sum of \$500 in money.

The First Church, Greenfield, Ohio, has called a council to meet at 2 p. m. on Dec. 28 to consider the ordination of Benj. D. Proffo, who is a junior of Colgate Seminary and a graduate of the Bible Institute, Pittsburgh. Dr. Hofmeister ministers to this church.

Rev. W. A. Stanton, pastor of the Shady Avenue Church, Pittsburgh, from 1890 to 1912, and who followed that with a pastorate of eight years with the First Church, Hightstown, N. J., became on Dec. 1 the executive secretary of the Baptist Orphanage and Home Society of Western Pennsylvania with headquarters in Pittsburgh. The institution has twelve acres of ground with two buildings, one for the aged and one for the orphans, beautifully located among the south hills of the city.

### Self or Sacrifice

*"WE FACE the tragedy of a dying world, and the peril of a nation, rich beyond all compare, called of God to service, and hesitating in her choice between a life of selfish indulgence and a life of sacrificial endeavor. This constitutes an emergency unparalleled in all the Christian centuries."*

*This notice is taken from the annual report of one of the large foreign missionary societies at a time when their contributions were in no wise large enough to meet the calls which they were receiving for immediate help. The same condition faces every Baptist missionary agency at the present time.*

*Stewardship is not a financier for every ill or evil that a church may face but neither a Christian nor a Christian church can hope to meet the situation which now confronts it and to measure up to the opportunities that are now open without giving consideration to the question of personal stewardship. This involves more than a man and his money but it also involves his money.*

### Another Page for Young People

WITH the coming of the great forward movements of the denomination, there has come an increased interest in, as well as a realization of the importance of, the young people. Throughout the whole country there is a growing interest on the part of young people themselves as to the importance of the local church as well as the world-wide enterprises of the denomination. This new interest has insistently clamored for expression through the denominational journals. It is with great pleasure, therefore, that we announce completion of arrangements with the management of "THE BAPTIST" whereby an additional page will be given over to the young people, with the second issue in January, 1922.

The present Young People's Page will be continued, with the possible inclusion of material for intermediate societies. The second page will carry the very latest news from the field of young people's society methods; ways of working; suggestive programs for monthly socials; assembly and convention news; organized class activities; field activities, etc.

All young people's organizations are requested to appoint a strong publicity committee to cooperate with us in making this the greatest and newest young people's page in existence.

Look out for the extra page on Jan. 14, 1922.  
JAMES ASA WHITE, General Secretary.

He has resigned his office there to take effect Dec. 31 and will travel with Mrs. Stanton for some time, taking a much needed rest. He expects to make his future home in Southern California.

The outstanding feature of the life of Temple Church, Los Angeles, Cal., Rev. J. Whitcomb Brougher, pastor, is the campaign for 100 men in the Temple Men's Bible Class. This campaign started the last Sunday in October when the class had a total enrollment of eighty-one. These were divided into three teams of twenty-one each, with Walter T. Moore, William Handy and James Edmunds as captains. Every Sunday since then has seen a substantial increase, the enrollment on Dec. 11 reaching 812. The class expects to attain complete victory by Jan. 1, on which date the members propose to start a new campaign to secure an actual attendance of 1000 by May 1. Mr. Chas. J. Hall, Chautauqua lecturer and seasoned campaigner in the movement which made America dry is the inspiring teacher of the class. The average attendance of the Temple Sunday school is now well beyond the 2000 mark.

### Remember Russia

The European Relief Warehouse at 348 East 23rd Street, New York City, is still open to receive and bale supplies of clothing, shoes, blankets and soap for shipment to Russia through the American Relief Administration, Mr. Herbert Hoover, chairman. Churches and individuals, which have been late in sending in their gifts, should ship them not later than Jan. 1, so as to make sure of having them reach New York before the warehouse is closed. Everything intended for shipment to Russia should be received at New York not later than Jan. 15. Soon after that date the warehouse will be closed. The reports from Russia indicate that it would be impossible to do too much to meet the needs of the suffering people of that country.



# The Baptist

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## Commoners Understand It

"Since when does a fact have to become dignified to be true? Why masquerade truth under a black funereal cloak? Why not say what you have got to say in language that we commoners can understand? I'm for you." C. H. Hamilton, Detroit, Mich. In this Kollum we want to say things so that everybody will understand. THE BAPTIST belongs to the Baptists and it's mighty bad business for Baptists to pick their own pockets. Your failure to pay promptly your subscription when due tends to put you into the class of denominational highway men. Baptists seem to sense this situation for our collections are great.

## Killam's Kollum

### Makes Some Men Uncomfortable

"Keep up Killam's Kollum. It made me uncomfortable each week because I was in arrears. It performs a good work and can afford to be lacking in proper dignity." E. F. Hallock, Pittsburg, Kan. Mr. Hallock sent with the above a sure cure for that "uncomfortable" feeling. Kind reader, how do you feel when you look at your date label? You need not feel ashamed or uncomfortable long. A check will bring joy to thee and me.

### 357—326—31

These are not foot ball signals. The first means that 357 letters and postcards were received in the referendum. The second tells the number of votes to keep the Kollum and the 31 represent those who think the Kollum should be killed or made to live more worthily. These letters represent more than 357 votes for some carried the names of several individuals, families, Sunday-school classes, young people's societies, woman's circles, etc. We had no way of counting these votes accurately so we have counted each letter as one vote. This seemed to us a fair method especially since no vote against the Kollum represented more than one person. We have had the surprise of our life. We should like to print the names of those who have voted. You would recognize at once the names of college presidents, professors in our schools, seminaries, high schools and business colleges, pastors, general workers. The greater number, however, are from our laymen and young people. If these names were before you it would be clear that the votes represent fairly our constituency. THE BAPTIST belongs to the Baptists. In this referendum 357 votes were cast, 326 of which favor the continuance of the publisher's page. Thank you one and all. We found ourselves in accord with most of those who wanted the Kollum killed. They are right. It is undignified, unscholarly, and will never be classed with the literary productions of our denomination. Crooked spelling bothers a number but sad to say about forty of the votes were afflicted with the "k" habit. Poor humans, we make so many mistakes that even these become a habit with most of us.

## This Telegram Demands Action

Washington, Dec. 15.

Five million American Christians through telegrams and letters to Washington made peace parley possible. Their prayers and personal backing produced present epoch-making progress. Die-hard senators and agitators organizing opposition to four power peace pact for Pacific. Christians, again to your knees and to your guns! Bombard United States Senate for unanimous ratification! Write, wire your senator! Do it today!

William Axling.



# The Washington Conference—One of History's High Hours

By WILLIAM AXLING

## The Fourth Act

TO EVERY friend of humanity and lover of peace Dec. 10, 1921, will stand out as a red letter day. In the years yet unborn it will mark a milestone along the path of peace. The future historian will place this day side by side with Nov. 11—Armistice Day.

The setting of the fourth plenary session was full of the dramatic. A lull had come in the work of this highly sped-up Conference. The press and the people were eagerly waiting for Japan's answer to Secretary Hughes' proposals on naval limitation. Even among the delegates and advisors there were evidences of restiveness. The air was full of rumors and counter rumors.

On the morning of Dec. 10 Washington awoke and found that overnight Secretary Hughes had sprung another surprise by suddenly calling a plenary session. Holders of the precious little cardboard which admits them to these sessions rushed to Continental Hall. Inside the hall the atmosphere was electric with expectation. Even the delegates were on hand long before the appointed hour. Handshaking, animated conversation, laughter and cordial good fellowship gave to the gathering the appearance of an international levee.

## China's Charter

Secretary Hughes opened the session by laying before the Conference the four big principles, drawn up by Mr. Root, pledging the powers represented to respect the sovereignty, independence and administrative integrity of China, and to observe among themselves the policy of fair and equal opportunities throughout that nation.

The spokesmen of the different delegations arose in order and cast the vote of their nation in favor of this new charter of rights for China. It was a climactic moment when Secretary Hughes turned to the Chinese delegation and invited China's assent to these principles. Thus was relegated to a day that is past, the age-long habit on the part of the powers, of making international agreements concerning China without consulting China herself or seeking her approval.

Then in quick succession Secretary Hughes brought before the Conference the resolutions passed by the far eastern committee growing out of the application of these principles to a portion of China's ten specific demands. In each case China threw her vote with the rest of the nations represented.

## A Peace-Pact for the Pacific

Senator Lodge's introduction to the Conference was the thrill-time of the session. He was greeted by protracted applause which was followed by a death-like silence. Then, as those present listened with bated breath, Senator Lodge read the draft of a peace pact for the Pacific between America, England, France and Japan.

This four-power treaty pledges these nations "to respect their insular possessions and dominions in the region of the Pacific, and if any controversy should arise as to such rights, all the parties shall be invited to a joint conference look-

ing to an adjustment. They agree to take similar action in cases of aggression by any other power upon these insular possessions or dominions. The agreement is to remain in force for ten years." When ratified by each of the four contracting powers the Anglo-Japanese treaty shall automatically terminate.

This is one of the most potent international agreements for peace ever drafted. The Pacific was fast coming to be a pregnant breeding place for misunderstanding and for war. This pact virtually removes the possibility of war from this dangerous section for the next decade, and establishes peace in one of the vastest regions of the world.

This pact is not offensive in motive nor aggressive in outlook. Conquest and aggrandizement are entirely foreign to its words and spirit. It is a "guaranty of stabilization and non-aggression."

Force has no place in it. It does not look to guns and ships for enforcement but to the "honest intentions and good faith" of the four nations concerned. It stands not on man-force but on moral force. It substitutes friendly conference for brutal force in the settling of problems between these four powers.

Between America and England, it removes the Anglo-Japanese alliance which of late years has stood as a barrier between these two nations, and opens the way for complete fusion of spirit and purpose in the Far East of the two chief branches of the English-speaking world.

Between America and Japan it sweeps away apprehensions on both sides of the Pacific and makes it possible for these two nations to wipe differences off of the slate and come to an understanding on such questions as the 5-5-3 ratio, naval bases and fortifications in the Pacific, China, the Asiatic mainland and other matters that during the past years have been the source of misunderstanding and ill-feeling.

More than that, it is big with promise for the future of international relations. The example set by these four nations will prove contagious. Other nations will take up the challenge. Eventually they will be drawn into it and there will come world-wide co-operation in the building of a world where peace and good-will and brotherhood shall prevail.

It breaks down America's self-centered, complaisant isolation and brings her out once more into co-operative relations with a wasted, weary world, waiting for her leadership and succor. It recovers for America her place among the nations where her words will be heard and heeded and her influence will be felt.

In words that glowed with passion and earnestness, the leaders of the four delegations directly concerned, hailed the birth of this pact and pledged their nations to its faithful fulfillment.

Speaking for America, Senator Lodge said: "The surest way to prevent war is to remove the cause of war. This is an attempt to remove the cause of war over a great area of the globe's surface by the reliance upon the good faith and honest intentions of the nations which sign the treaty, solving all differences through the processes of diplomacy and joint consideration and conciliation."

Mr. Balfour, speaking in behalf of the British delegation said: "Deep is my satisfaction when I see the four great powers putting their names to a treaty which for all times will lead to peace in the territory where the treaty breathes."

Mr. Viviani, in behalf of the French delegation said: "Thanks to those who have worked so cordially, so hard, this conference has been a success and the people of mankind at last can believe in the progress of civilization. France will assume all the obligations that fall upon her in this treaty."

Representing Japan, Prince Tokugawa said: "All Japan will approve the consummation of this work and will rejoice in this pledge of peace upon the Pacific Ocean."

Then Senator Schanzer for Italy, Mr. Von Karnbeck for Holland, Minister Sze for China, Baron de Cartier for Belgium and Viscount d'Alte for Portugal, joined in the chorus of rejoicing and vowed the sympathetic co-operation of their respective nations.

Secretary Hughes summed up the session's work in the following words: "We have been dealing with a very simple paper. Probably you would not be able to find an international document couched in more simple or briefer terms, but we are again reminded that the great things are the simple ones. I firmly believe that when this agreement takes effect, we shall have gone further in the direction of securing an enduring peace, than anything that has yet been done."

But let us stop here and shed one tear. The professional war-with-Japan agitators are facing a fearful fate—ten long years without a job. And those who have been sitting in the scorners' seat, cynically trying to discredit the Conference's work are covered with consternation and confusion.

## Some Side-Lights

This conference is characterized by a minimum of red tape and a maximum of purpose to accomplish results. The four-power peace pact was not on the agenda. It was, however, germane to the Conference's great goal and so was given the right of way.

Here frankness and straightforwardness are outwitting subterfuges and evasions. Openness and publicity have put intrigue and secrecy to flight.

People's diplomacy has come. Measures many have been adopted to keep the world-public informed of every outstanding move and feature of the Conference and in more than any other international gathering public opinion is shaping the work which is being done.

Here is fulfilled the dream of a "parliament of man." This is the sensation which sweeps across one's soul as he watches statesmen, diplomats, advisors, experts and leaders of world renown earnestly tackling together the task of ushering in an age of world peace.

The conscience of the world is reasserting itself. The souls of nations are in the day of their re-birth. International justice and righteousness are no longer empty terms but vital living realities. God is still on the throne. Humanity is still the object of His love and the world is still the arena of his wonder working.





# The Baptist



## Christ and the Crisis

**A**NGELS sang over Bethlehem; they ministered in the desert; they wept over Calvary; they shone resplendent and triumphant by the empty tomb.

Christmas is the beginning of which Calvary and the resurrection and a redeemed humanity are the conclusion.

The manger in Bethlehem is the symbol to men that God's struggle for the kingdom of love on earth has begun, not to be abandoned until its perfect end has been attained.

The child is the center of the human home. Without him the world would be a sad and piteous place. It is he who is the unwitting foe of greed and selfishness. And God, when he wished men to lift their eyes to the heavens, placed a child in their midst. Yet a child is a beginning and not an end. A child is adorable but it is not a child-Christ the world adores. The Christ to whom men turn is he in whose person the loving God came among his children that they might be saved from their sins.

Humanity is old in wretchedness and woe. The world has ever been aged under its burden of care. It has always been true that the innocent suffered for the guilty. But it is a glorious thing that always men have been willing to die to save others. And it is wonderful beyond thought that the Incomparable One should be willing to enter into human wretchedness and to die in order that God's struggling children might find the way to life.

Christmas is the visible sign that at length a redeeming God is in the world and that every entrenched wrong, that cruelty and injustice and dishonor, must tilt with him before they can claim victory. Men are no longer lifting blind hands into the darkness but are touching hands in the light with a God who tabernacles in human flesh, to whom no human problem is foreign and who fights side by side with men the battles they have to face.

Ancient wrong yet lifts its head. Evil has not finally been overthrown. But at this Christmas time the vision of peace stands before men as it has not since the armistice, even though they know that old wars may be followed by new. For they know also that whenever men are willing to walk the way of love and of sacrifice, there is the promise of the ending of the kingdom of darkness.

Wherever men and women are stirred to live truly, unselfishly, sacrificially, there the Christ is entering in, waiting only for his complete triumph until men shall pray him, "Cast out our sin and enter in; be born in us today."

**N**ORTHERN Baptists are talking about a crisis. And well they may. The shadow of possible defeat has rested upon them. They are wondering if there is a way out. Bethlehem—and Calvary—have the answer. The Son of man humbled himself and was found in fashion as a man and, being so, was obedient even unto the death of the cross.

The disciple shall not be above his Lord. The valley of humiliation stands in the way to the beautiful city. Sacrificial love is the price of spiritual victory. If men and women are ready to follow in the footsteps of Jesus all the way from Bethlehem to Calvary, nothing shall be impossible to them.

Our fathers climbed the steep ascent of heaven through peril, toil and pain; shall their children follow their footsteps?

The child of Bethlehem calls us to an advancing love; the Christ of Calvary summons us to self-sacrificing giving; the risen Lord comes into view from that hill-top alone.

If we will now with one accord go to Bethlehem and there leave our treasures, all will be well. Our crisis will end in triumph. And this will be in our own lives, in our homes and in our churches one of the happiest Christmases we have ever known.



# Editorial Comment

## A BOOK OF SPIRITUAL BLESSING

A note from Dr. Frederick L. Anderson says: "I have this hour finished a book which has powerfully impressed me and which, I am sure, will be full of blessing to all who read it. It is an old book which I ought to have read long ago, Uncle John Vassar, published by our own Publication Society. Uncle John was a tireless personal evangelist, full of the Holy Spirit and of power, the most laborious and the most useful layman of his age. He had the courage of faith and the wisdom of love. The book is one of the most inspirational and soul quickening of spiritual biographies. The preface by Dr. A. J. Gordon is itself well worth the price of the book. Spurgeon said of it: 'Few books which have crossed the Atlantic will command a larger number of grateful and admiring readers.' I wish that every pastor and every Christian worker could nourish his soul with this wonderful story of apostolic zeal." A popular edition of such a book which could be put into the hands of all our pastors would be a good thing.

## JAPANESE WHO ARE GOOD AMERICANS

Members of the Society of Americans of Japanese Ancestry in the Hawaiian Islands are indignant over assertions made by publicists that their race is unassimilable and incapable of assuming the responsibilities of American citizenship. They point to the record made by those of their number who served in the American army during the war and call attention also to the pledge which every member on admittance to the society has sworn to fulfill. It reads:

"I, realizing my obligations to America, the land of my birth, and appreciating the privileges of American citizenship and desiring publicly to declare my undivided and whole-hearted allegiance to the United States of America and her government, and to renounce publicly any allegiance to Japan, do now solemnly swear that I will uphold the constitution of the United States of America and respect her flag, will in all cases prefer America to Japan, will countenance no dual citizenship and will do all in my power to make the American citizens of Japanese ancestry 100 per cent Americans"

There are members of other national groups who might profitably take such a pledge and then heartily keep it.

## YANKEE EFFICIENCY IN MOSCOW

If there is any agency through which Americans working abroad can please their compatriots in these days it is the American relief organization. Pleasure must be taken therefore in the reports coming from Moscow of the speed which the relief workers in Moscow transformed the big building turned over to them as headquarters into attractive and usable offices from which the work of relief can be carried on most expeditiously. An interesting sidelight on conditions is found in the statement that among the Russian girls applying for jobs were many former princesses.

"We had a little trouble breaking in the princesses," said one of the department heads, who was an officer of the famous Irish regiment, the "Fighting Fifty-seventh." "A lot of them seemed to come with the idea in their

heads of capturing an American husband and ending their poverty. We had to teach them that they were expected to work. Now they are getting the right idea. But for efficiency I wouldn't trade one American girl for a dozen beautiful Russian countesses."

To demonstrate efficiency in goodwill means much more in Russia just now than efficiency in either warfare or business. God is good to American Christians in giving them a part in such service.

## YAP PACT FAVORS SCHOOLS

One of the results of the Versailles treaty, as applied to the island of Yap has been the practical closing of missionary schools as fast as Japanese government schools could be opened. The new agreement entered into between the United States and Japan says, "Missionaries shall be free to open schools throughout the territory," a sentence which probably means life to more than one hundred schools in the scattered Japanese mandate. The red tape which has made it practically impossible for missionaries or any other persons, except Japanese to travel between the different groups of islands is also removed. Who would not favor revision when such results can be obtained?

## THE "EXTRA" DEMANDED OF THE CHURCHES

To the opening session of the annual meeting of the Federal Council of churches, held in Chicago on Dec. 14, Arthur J. Balfour, head of the British delegation at the disarmament conference, sent this message: "I regret the necessity that keeps me in Washington because I hold the work of the disarmament conference intimately bound up with the work of the churches. It is not that I desire to see the churches take any corporate share in current political controversy; for such intervention has often injured religion, but barely advantaged politics. The churches have a higher mission; for it is their supreme duty to raise the ideals of the community which they serve and create the atmosphere in which these ideals can flourish. It would be vain for statesman to diminish armaments and contrive treaties of conciliation in a world determined to fight. More is required and that 'more' is what the churches must help to provide."

In the Sermon on the Mount, Jesus demanded of his followers an "extra" goodness. Balfour asks of the churches an "extra" something which can come into society and into statesmanship through no other channels.

## INDIA LIKES PROHIBITION

Reports from India are to the effect that William E. Johnson, American prohibition leader, has had an enthusiastic reception in India. Representatives of all groups and religions seem equally friendly. He has throughout taken the attitude that he was not there to give them advice, but merely to report, at the invitation of Indians, on the progress and success of prohibition in the United States. He has a great theme. National prohibition was once laughed at; world prohibition is now getting serious consideration from men who are interested in the liquor business and are fearful of events.



# "The Angel Song the Music of the World"

By CHARLES T. HOLMAN

*Luke 2:14, "Glory to God in the highest, and on earth peace, goodwill." Ephesians 2:4, "For He is our peace."*

WE are catching anew the wondrous strains of that angel song, "Glory to God in the highest, and on earth, peace, goodwill among men," and find it still the inspiration and music of the world. Almost it had been drowned by the terrific roar of the guns, the clash of swords, the shriek of shells, and the hoarse cries of bitter hate. But as the glory and the music burst through the cloud-rifts over Bethlehem, so again it bursts through the black clouds of fratricidal strife, and heaven bends near to earth this blessed Christmas season.

## The Music Still Jangled

It is twenty centuries since the startled shepherds heard the song that first Christmas night. Twenty long centuries, and the song has not yet found fulfilment; the music is still jangled, hearts are heavy, and eyes tear-stained. The bitter and hateful strife of man against his fellow, of class against class, and nation against nation, still goes on. In the simple, personal relationships of every-day life there is much pettiness and mean self-seeking; in the field of industry, capital and labor are at war; and in international affairs we are slowly and with infinite pains crawling up out of the abyssal horror into which our dearly achieved civilization fell in 1914. Three years ago the armistice was signed, but the wild, agonized cry of the war-sufferer still rends the air. Even in our favored country military hospitals are crowded and unemployment is widespread, Russia is racked with delirium and starvation, southeastern Europe hangs perilously and feebly on the brink of utmost disaster, Armenia is nailed to a cross of woe, and the blood-drenched earth counts her wounds. Nearly 20,000,000 of the best and bravest of her youth lie in shallow graves or their bodies have disintegrated in the sunshine and storm, and nearly 90,000,000 who might have been living today are not. Our painfully earned and carefully gathered treasure has been dissipated; nations are on the verge of bankruptcy or entirely over the brink, and the almost despairing cry goes up, "How long, O Lord! How long!"

But though torn, broken, and bleeding from many wounds, the paralyzing fear creeps over us that the end is not yet. There are those who still talk glibly of "the next war." But no one with human feelings can contemplate the possibility of the next war without standing aghast at the horrors which, if it does come, it certainly will bring. For, beyond doubt, there will be not only the terrors with which the world became so unhappily familiar during the last war—the lurking submarine watching for its prey in the darkness of night at sea, the air-raid over the defenceless cities with its screeching bombs and baby-murders, the blockade with its slow starvation of millions, and the thousand other piled-up forms of hideousness—not only these, but new forms of frightfulness which are now in preparation or fully prepared.

## Paralyzing Fear of War

There will be gas so deadly that military authorities are certain that they will be able to wipe out every vestige of life in any of the world's great capitals in a few hours; there will be bomb-carrying planes controlled by wireless, thus providing the equivalent of guns of hitherto unimagined range and power; it is almost certain that bacilli will be used to spread horrible plagues and diseases everywhere throughout enemy soldier and civilian populations, and what other secret terrors the laboratories of Europe, America and Asia hold, who can tell? And, further, the next war will see the complete realization of that which the last war initiated, the conscription of the entire population, men, women, and children, and of all material resources for the tasks of war. All this means that the next war will bring such deterioration of human stock, such overburdening with debt of a world already staggering feebly beneath a load scarcely to be borne, such disrupting of the already terribly disordered industrial organization, such violent rending by poisonous propaganda of the sense of brotherhood which is the spiritual foundation upon which alone the superstructure of human well-being can be built, as to bring before our eyes a spectre that will not down, the imminent danger of reversion to barbarism by the human family!

Is it any wonder that the icy hand

of fear—fear not for himself but for the race—clutches at the bravest heart! The words of Gen. Pershing ought to give pause to the wildest swashbuckler, "Unless some move is made we may well ask ourselves whether we are doomed to go headlong down through destructive war and darkness into barbarism." There are those who seriously ask if we are not drawing near to the end of our western civilization, if we have not raised up a monster that will slay us. Is the fate of other mighty peoples now swiftly and surely overtaking us? Wander today across Egypt and you will see just peeping above the desert sands the ruins of a civilization as proud and powerful in its day as in our own! And excavators in many lands bring to light relics of other equally mighty and even more ancient civilizations; now they are gone, with all their pomp and glory of war, with all their pride and folly and sin! Our sobered hearts may well echo Kipling's words:

"Far-called our navies melt away—  
On dune and headland sink the fire—  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!  
Judge of the Nations, spare us yet,  
Lest we forget—lest we forget!"

For heathen heart that puts her trust  
In reeking tube and iron shard—  
All valiant dust that builds on dust,  
And guarding calls not Thee to guard;  
For frantic boast and foolish word,  
Thy mercy on Thy people, Lord!"

## An Empty Dream, Then?

What does it mean? Are we to believe that the failure of twenty centuries culminating in the black tragedy of 1914, and the grim outlook for the future, indicate that the angel song was only an empty dream? Is the hope of the triumph of love and the reign of the Prince of Peace too beautiful and good to find fulfilment in our rude world? Is the heavenly music, though once heard, too refined to be listened to by the sons of men? No! It is this rather. We have not listened to its full-toned harmonies. Sweet strains of it, snatches of melody of wondrous beauty, we have caught; but the noises of our strife, or our poor appreciations, have kept from our ears



the sweep and range and blending harmonies of that heavenly chorus. We have heard, perhaps, the opening "Glory to God!" but have missed the closing "Peace on earth, good-will among men!" And religion has become a thing apart, an exercise of the soul empty of service to a suffering world. In such a mood men have desired to build tabernacles on some glorious mount of transfiguration, and there abide, neglecting the agonized call to the task in the valley. They have retired to lonely haunts and hermit lives in order that they might make the Unseen Presence a living reality in their souls, while the strifes, and hatreds, and oppressions of men called in vain for the ministry of God's children, His peacemakers. Religion for them has become a thing of prayer and holy desire with no day's labor in the scorching field of the world's life. Others have heard only the "Peace on earth, good-will among men," and religion has become a concern for the physical and material comfort and well-being of humankind, with no aspiration toward God and the enrichment of life which only He can bring. It has been a visiting of the fatherless and the widow in their affliction, but without thought of him who is the Father of the fatherless and the husband of the widow. It has sought to bring peace on earth by the adjustment of relations between nations, by developing understandings, and counseling good-will, but without the compulsion of the divine motive. There can be no lasting good-will among men which does not give glory to God. We must attune our ears to the full-toned harmony of the angel song before its message can find fulfilment.

### Song is Heard Again

But that angel song is indeed being heard again. The heavenly choir is breaking through our lowering skies; on our ears there sounds a song sweeter than earthly music; and, as never before, we are learning to interpret that swelling chorus. "Glory to God in the highest, on earth peace, good-will!" Men of all classes and races find stirring within them the Christmas hope; more widely than ever are men coming to believe in the supremacy of the Christian motive—love! And the war-weary world strains its tear-dimmed eyes, and its cannon-deafened ears, to see the glory and to hear the song!

Is it not just this hope and faith, this heart-awakening, that is the

compelling power behind the Washington Conference? It is not so much the fear of bankruptcy, nor even the dread prospect of unprecedented human sacrifice, the prospect of a world drenched to saturation in its own blood, should another war come, that is the driving force

### In the Light of Bethlehem's Star

BY MRS. E. C. CRONK.

*Do you sigh to have been with the shepherds on that first Christmas night? Do you wish your eyes might have seen the glory light of Bethlehem's star? Do you think with wondering pity of the keeper of that inn, which had "no room" for the Great Guest it might have entertained?*

*Do you wish you might have had the opportunity to publish throughout sleeping, uncomprehending Bethlehem, the glad tidings of great joy?*

*Do you covet the opportunity of the Wise Men, privileged to lay gold, frankincense and myrrh, right at the feet of the infant Jesus?*

\* \* \* \*

*Know, then, that no shepherd of Bethlehem's plain ever witnessed the Christmas vision which might be yours;*

*That the brightness of Bethlehem's star shines greater now by two thousand years of glory;*

*That your own heart is in danger, in its empty fullness of things, of offering "no room" to the Great Guest, who could dwell therein;*

*That, alongside Bethlehem, lies a world in darkness, a thousand millions of souls who have never seen the light of the star, nor heard the message of the angels;*

*That the Saviour hath more need today, than then, of your gold, and frankincense and myrrh.*

*Look into your heart this day and see that He is enthroned there over all. Then look out with Him upon the world of men, full of suffering and sin, crying out for help and love and light and catch the commission, which comes to you in the angel's message, "Behold, I bring you good tidings of great joy, which shall be to all people."*

(This may be obtained in leaflet form from the General Literature Committee, 105 E. 21st St., Baltimore, Md.)

deep down in the hearts of men back of the Conference. Rather it is, surely, the positive desire to achieve brotherhood, to bring in the era of cooperative good-will, to build a world in which men shall have beaten their swords into ploughshares and their spears into pruning-hooks, and shall have turned the talents and strength hitherto devoted to war to the constructive tasks of peace, and shall have

learned to live together as a great family in the presence of the Father-God of all. And all of this under the constraining of the love of God which passeth knowledge.

And it is He, and He only, who came from the highest to our earth, and was born on Christmas day, that can bring this thing to pass. "Peace on earth" sang the angels. "He is our peace, who hath made one, and hath broken down the middle wall of partition" said the apostle. It is not political programs, nor the inter-relations of finance, nor treaties, nor alliances, nor any schemes for associations or leagues of nations, that will really determine the issues of international life, of peace and war. These, or some of them, will be absolutely necessary as the agencies of operation. But if the effort is made to make them stand alone they will fall to the ground. Something much more fundamental must come first as the spiritual bearer of the whole process. We must have the method and the mind of Christ. It will only be by making the law of Christ the law of life, the nature of Christ the nature of the men and women of our world, that we shall attain unto that ideal which has been envisaged by the seer, is the hope of the practical worker, and shall be the fulfilment of the angel song. He, and He alone, is our peace, who hath made one, French and German, Briton and Russian, American and Japanese, and hath broken down the middle wall of prejudice, suspicion, bitterness, and fear, between us.

### God's Glory Lights Sky

This is a day to thank God for. Dark as have been the skies the light of God's glory is breaking through; jangled, clamorous, hateful, as have been the wild noises that have filled the earth and are not yet silenced, the music of angel choirs is heard far-off and heavenly sweet. May He who is our peace be so born in us today—born in the hearts of men and nations—that our lives, in the secret place of thought, motive and desire, and in the open street of business and politics, shall become true-toned notes of that great symphony when the angel song shall become the music of the world, and this redeemed and reconciled earth shall become a fit habitation for Him who was born on Christmas Day, and whose coming the heavenly choirs announced with their chorus, "Glory to God in the highest, and on earth peace, good-will among men!"



# A Primer of Theology

By, A. H. STRONG

## VIII. THREE IMPUTATIONS

I HAVE reserved until now my treatment of what I regard as the point in theology which most needs explanation, and which I conceive that I have been the first to explain. My explanation is so bound up with my personal experience, that I could not easily give it without mention of the steps by which I reached it. I have hope that, as I tell of my own way of coming to the knowledge of the truth, others may be led to follow me.

Three imputations are declared in Scripture as essential to evangelical doctrine. They are, first, the imputation of Adam's sin to the whole human race; second, the imputation of all human sin to Christ; and, third, the imputation of Christ's merits and righteousness to the believer. Each one of these imputations seems at first sight to involve a sort of legal fiction—the crediting to one party of what belongs exclusively to another, an arbitrary treatment of wholly moral issues, an external transfer, either of guilt or of righteousness. When the federal theology explained all this upon the ground of God's covenant with Adam and with Christ, it seemed to involve God in a merely forensic process, to make him a God of expedients, to reduce divine justice to bookkeeping, to ignore all truth and reality in God. I was brought up in that system of thought. The preaching to which I listened when a child, and the instruction of the theological seminary which I afterward received, emphasized the doctrine of the covenant, and answered objections by referring the objector to the unsearchable wisdom or sovereignty of God.

My conversion did not awaken doubts, since it ignored all doctrine, except the doctrines of sin and salvation. If ever there was a purely Arminian or Pelagian Conversion, mine was such an one. I was one of a rather brilliant and hilarious set of students at Yale. We were not openly vicious but we were selfishly ambitious, and on the verge of a moral precipice. The timely word of a classmate set me thinking. I saw that I must change or die. During a college vacation, at my own home, I found myself at a revival meeting, under the eagle eye of Charles G. Finney, the evangelist. He seemed to speak directly to me, when he

said: "If there is any one here who sees that he ought to forsake his sins and to serve God, let him rise and go into the inquiry room, and some one will tell him what to do." So I arose and went out. A minister of the gospel met me, and asked me if I would begin from that hour to serve God, looking to him to show me the way. After much hesitation, I told him that I would, and I went home in the dark, thinking all the way that I was very foolish, yet determined to begin a new life from that day. I began to read my Bible; I began to pray. But though I sought God, I did not find him until, some weeks after returning to college, bowed down with a new sense of sin and need, I read the verse in 2 Cor. 6:17, 18 "Wherefore come ye out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty". Then I said to myself: "That is I; God is my father and friend." And for the first time in my life I felt that there was a tie that bound me to God. I looked out through the elms to the stars that shone that evening, and I knew that when those stars should grow pale and die, the eternal God would be my refuge, and underneath me would be the everlasting arms.

I have narrated this experience not as cause of self-gratulation, but to show how meagre an apprehension of truth may consist with a real turning to God. For if ever I was converted, that decision marked my conversion. The peculiarity of it was, that in it I had absolutely no sense that the change in me was in any way due to the influence of the Holy Spirit, or had been made possible by the work of Christ. Except for the fact that I had a sort of traditional and theoretical belief in these things, in the background of my consciousness, my conversion might have been a purely Unitarian or agnostic reliance upon the love and truth of God. This fact makes me tolerant of Unitarian Christianity, though I now recognize that as an infantile faith, like that of Peter, James and John on the banks of the Jordan, when they followed Jesus, without knowing anything about his deity or his atonement. But

the faith of my conversion did not suffice for my subsequent life and ministry, and I must tell of a second stage in my experience. I entered the theological seminary and there encountered the full strain upon my faith in the federal theology. I was docile and determined to believe but I suspended judgment, and waited for further light. I was accepted by an ordaining council and admitted to the ministry. I could preach about sin, and I could say that God would forgive the penitent, but the way of salvation I knew little of. I found Jordan a hard road to travel. I was conscientious, and I worked myself almost to death. But the more I worked, the weaker and more helpless I seemed. A universe of evil influences seemed to be fighting against me. People were converted, but I was constantly losing strength and heart. I began to think myself past feeling, and that God had taken His Holy Spirit from me. Was I indeed a Christian at all? And had I not been deceived in thinking I had ever turned to God? In utter despair of myself, I determined to devote my whole summer vacation to learning where I stood before God, to read nothing but the Bible, and to give up the ministry if I did not find peace.

Then God revealed his Son in me, as he did in the apostle Paul (Gal. 1:16). I read in the Acts that the early Christians were filled with joy and with the Holy Spirit. I read the closing chapters of John's gospel, and I learned the secret of their strength and gladness, even the mystery of the gospel, "which is Christ in-you, the hope of glory" (Col. 1:27). My conversion had been, all unconsciously to myself, the entrance of Christ into my soul, and only now did I learn that he had joined himself to me in a union which death could not part, and had taken me to be his partner in his work of men's salvation. I had only to abide in him, and have him abiding in me, and I should be able to do great things in his name (John 15:4). The God to whom I had surrendered at my conversion proved to be Christ my Savior; and since in him was all the fulness of the Godhead, all things were practically mine (Col. 2:9, 1 Cor. 3:22). Instead of facing a universe of evil influences, I had all the powers



of heaven and earth to back me up, and to make me "mighty through God" to bring to naught fortresses of evil (2 Cor: 10:4). No least effort of mine should be in vain (1 Cor. 15:58). I went back to my church as a conqueror. I preached on union with Christ, as the central thought of all theology and of all religion. Christians came to me saying with tears: "We never heard this before." There followed in that congregation many conversions, almost as wonderful as that of Saul on the way to Damascus. And I learned my first lesson in the matter of imputations. My federalism was succeeded by a realistic theology.

Imputation is grounded in union, not union in imputation. Because I am one with Christ, and Christ's life has become my life, God can attribute to me whatever Christ is, and whatever Christ has done. The relation is biological, rather than forensic. I can, on my part, share in all Christ's suffering, and in all Christ's victory, I am lifted up into his eternity, and can take advantage of his acts as fully as if they were my own. So that old tract, "The Seven Togethers," can be justified, as a simple repetition of the teaching of the apostle Paul: I am

1. Crucified together with Christ, (Gal. 2:20);
2. Dead together with Christ, (Col. 2:29);
3. Buried together with Christ, (Rom. 6:4);
4. Quickened together with Christ, (Eph. 2:5);
5. Raised together with Christ, (Col. 3:1);
6. Sufferers together with Christ, (Rom. 8:17);
7. Glorified together with Christ, (Rom. 8:17).

Since Christ is my very life (Col. 3:4), all charge of legal fiction on the part of God disappears, and all charge of immoral appropriation on my own part disappears also, since union with Christ gives me not only his moral status, but also his moral power.

I make no claim to originality in this discovery, for many so called "mystics" have made it before me. But it transformed my theology none the less, by turning it from a theology of technicalities into a theology of life. It was not long before I saw my way to apply the same general principle to the interpretation of the relation of the race to its first father. In this matter I was helped by the reading of an old book by Baird, entitled "The Elohim Revealed," in which God's imputation of Adam's

sin to all his descendants was explained as a simple recognition of their natural inheritance from him of an enfeebled and perverse will. Here I have only added the idea of subliminal tendencies constantly working against the good, tendencies which can be overcome only by God's regenerating Spirit, and have also added the conception of an act in God's eternity which summed up and judged the whole race of man as one. These two imputations,—that of Christ's righteousness to the believer and that of Adam's sin to the race,—I thought I had solved many years ago. There remained a third instance of imputation which only in late years I have been able to explain. It is the most difficult of all. To me it has been the greatest problem of theology, how to explain God's imputation to Christ of the sins of the whole race. Here I could find no light in any past work of theology. When I privately consulted Dr. Shedd, he could only call it a mystery of God. I was not satisfied. I wanted to find some union of Christ with humanity which would make this imputation also realistic and biological. I have found it, and have expounded it, in my book entitled "Christ in Creation." It is my chief contribution to scientific theology, and though I claim to have thrown new light on the doctrine of God's law, and of union with Christ, it is by my explanation of God's imputation of all human sin to Christ that my theology must stand or fall.

In the earlier chapters of this Primer I have shown that God is expressed and known only in Christ; that Christ is the life of humanity as well as the life of nature; that the solidarity of the race, no less than the harmony of the universe, is due to his constant volition; that he is the source of all good, while our wills are the source of all evil; that he has taken upon himself the burden of our sins by suffering in us all our guilt and misery; that in him God has condemned sin by bearing in himself its consequences; that union with the human race in Christ has made God the greatest sufferer in the universe; that this vindication of justice was due to his moral character of holiness, and indispensable to human salvation; that love has paid the penalty of sin by himself enduring that penalty; that all this was done in that one "act of righteousness" when the heart of God was broken on the cross for our salvation. Dr. Forsyth uttered a great truth, when he said that "God laid a world-sin upon a world-soul." But I have

gone more nearly to the heart of the truth, in showing how Christ becomes the world-soul by being the one and only manifestation of God in nature and in humanity. Here are the reason and the necessity of the atonement: He who gives himself to a sinful humanity, if he be holy, must suffer; and the suffering of the holy God on account of sin is the essence of the atonement. Bronson Alcott, the school-teacher, held out his own hand to be ferruled by the boy who had broken the rules of the school. So the cross of Christ is a symbolic declaration, that without suffering there could be no remission, but that it was also possible that the blood of the son of God could atone for the sins of the world. Alcott's illustration, however, lacks the element of universality that belongs to the imputation of our sins to Christ, for it is God's own blood that was shed upon the Cross,

"When Christ the Mighty Maker  
died

For man the creature's sin."

Those who dislike the term "blood atonement," need to remember that a lower thing is often the preparation and symbol of a higher. We do not think it degrading to eat our lamb-chop of a morning, because it comes from the shambles. When we hear Christ saying: "This cup is the new covenant in my blood" (1 Cor. 11:25), we look forward to the glory that is to be revealed, forgetting the shame by which it was purchased. That blood was the symbol of Christ's life—the life with which he had endowed us at our creation—but which by regeneration and sanctification he has changed into moral life and power. Shall we not praise him who so shared his life with us as to begin, a microscopic point in the womb of the Virgin, and from that low beginning grows till he "fills all in all." (Eph. 1:22)? Shall we not make his shed blood the theme of our earthly song, as they do who surround "the throne of God and of the Lamb that hath been slain" (Rev. 5:12)? We read of "the church of God which he purchased with his own blood" (Acts 20:28), and when we speak of "blood-atonement" we are only declaring the merits of him "who is over all, God blessed forever" (Rom. 9:5), but who "for the joy that was set before him endured the cross, despising the shame" (Heb. 2:10), in order that he "might bring many sons into glory" (Heb. 2:10). May we, in virtue of God's third instance of imputation, "overcome through the blood of the Lamb"! (Rev. 12:11).



# The Story of Christmas

*When did Christmas begin? Pagan customs adopted. Celebrations in different countries and centuries. The origin of the tree. Are we now at Christmas "thinking more of other people and less of ourselves"?*

By RALPH M. JONES

I HAVE been unable to find a real story of Christmas anywhere, though I presume one exists. Even the Encyclopedia Britannica gives only a few bare data that are rather confusing than informing to the ordinary person. So I have tried to piece this together as best I could, with many gaps in the record and with wide jumps from one century to another.

Christmas goes back, of course, for its origin to the rather indefinite statement in Matthew's Gospel that "Jesus was born in Bethlehem of Judaea, in the days of Herod the King." That, as a matter of fact, is about all we know about it. The year of Christ's birth has been determined with reasonable certainty, but we know neither the day nor the month when the Master of men first saw the light of the terrestrial sun. Speculation has been rife on this interesting subject, but no accurate data can be secured. We must, therefore, satisfy ourselves with the picture of the event so delightfully given us in two of the four Gospels, and as so many Christmas singers of long ago have repeated it to us in their own quaint fashion:

"And there was Messire St. Joseph,  
And Mary the mother lay,  
And the Holy Child in swaddling clothes,

All on a cushion of hay."

It follows, then, that Christmas Day, so-called, is not the birthday of Christ. It is merely the day on which we have chosen to celebrate the birth of Christ. Away back in the olden times when men first began to have a Christmas (though no one knows just when it began) it was celebrated variously in the months of December, January and April. The Eastern Church generally observed it on the sixth of January. Many Christian communities fixed other dates. Only in the West was there any general recognition of the twenty-fifth of December as the date of Christmas. Even to this day as you may know, the Mormons have their Christmas in April.

## The Date Fixed

In the year 386 A. D. Pope Julian resolved to put an end to this confusion, and he asked St. Cyril to make a careful investigation as to the exact date of Christmas. Cyril

reported that in the western churches December 25 was held to be the proper time. Pope Julian, therefore, issued a papal decree fixing December 25 as the day on which to observe Christmas in the city of the Cæsars; and before the fourth century ended the date set by the pope's authority had been quite generally adopted. Since then we have almost stopped discussing the matter, and most people, nowadays, take it for granted that Christ was actually born on the twenty-fifth of December. There is, of course, the barest chance that this surmise is correct, but there is nothing to build upon. Christmas arose out of a universal desire on the part of Christians to celebrate the birth of the world's Redeemer, and no mere question of dates has been allowed to interfere.

## Pagan Customs Adopted

In regard to the manner of celebrating Christmas, it must be acknowledged that many of our best-loved Christmas customs have a pagan origin. This period of the year (the solstice) was a time when all the pagan peoples were accustomed to hold celebrations. It was natural, therefore, that the early Christians, in seeking for a mode of observance, should turn to these heathen festivals which already existed and adopt many of their forms. So the carol is a survival of the Roman Saturnalia, an ancient orgie of the worst sort. The holly and mistletoe, so agreeably used to decorate our homes, are reminiscent of the old Druidical worship in the savage forests of early Britain. Even our Christmas dinner is a lineal descendant of the ancient feasts given in honor of the Gods and Goddesses. And so one might go on. The early Christians took these polluted things and, having cleansed them, gave them to the Master; for Christianity can turn a Roman Saturnalia into a Christmas just as surely as it can make a bad heart over into a good one. That is the mission of the Christ of Christmas: To change things that are bad into things that are good.

## Early Follies

It must be confessed, however (and this is the sad part of it), that the early attempts to separate these

pagan rites from the pagan spirit that originally inhabited them was not altogether nor at once successful. Many of the early Christmas celebrations that we read about were only a little better than the heathen orgies they pretended to supplant. The natural badness of men's hearts ran away with them, and made the sacred birthday of Christ into a scene of shame and riot on which the dear Lord himself must have looked with great abhorrence. It went from bad to worse. Finally some learned doctors in Europe devised the "Feast of Fools," so-called, which was to form a part of the Christmas celebration, and where "the natural folly that is born in us (as they explained it) might exhale once a year," and so be got rid of. In what style it was got rid of I will not shock your ears by telling. Even the clergy gave themselves up to the spirit of universal intoxication. The revel grew until all thought of Christ was lost. Finally the matter of the abuse of Christmas was seriously taken up at the Council of Auxerre and very thoroughly considered. A Flemish divine arose in the council and declared that the festival of Christmas was "an excellent thing and quite as acceptable to God as the immaculate conception." He was loudly applauded by his like-minded brethren. Then up rose Gerson, the leading theologian of the day, and asserted vigorously that "if all the devils in hell had put their heads together to devise a feast that should utterly scandalize Christianity, they could not have improved on this one." Such expressions show us to what a depth of infamy the Christmas festival had sunk by the beginning of the fifth century, in France and Europe. It crops out in many of the books of that period.

## In Early England

You and I, however, who are of Saxon stock are more interested in Christmas as it was celebrated in England and as it comes to us through English sources.

Back in Elizabethan England we find Englishmen wishing each other "a merry Christmas" just as we do now. It is an old expression, and the word "merry" did not mean in those times just what it has come



to mean nowadays. As we now use it, it means hilarious, jolly. Then it meant "happy." So the English of the Tudors speak of "merrie England," meaning a contented and happy England. In the same manner they spoke also of a "happy merrie mean," meaning a happy medium or a moderate course. This may help us to understand a phrase that is on every lip at this season of the year.

### More Hilarious Than Happy

It is only fair to admit, however, that the old English celebration of Christmas was rather *hilarious* than happy. It was "merry" in the best modern acceptance of the word. It began, in a preliminary way, on December 16, and did not end until January 6. All this period was given over, in those leisurely times, to holiday and merry-making. The English country gentleman of the day kept open house. With day-break on Christmas morning all the tenants and neighbors flocked into the great hall. Mine host met them at the door and made them welcome. Torches flamed about the walls. The great yule-log, blazing in the capacious fireplace, threw its flickering shadows about the great rough room; it had been carried in the day before by the oldest and youngest members of the household, who typified in their respective ages the year that was going out and the year that was coming in. After church (it is good to know that they were not wholly indifferent to the religious claims of the day) they returned home and the real fun began. The immense oak table was bare, except for a carpet at one end where sat mine host. The boar's head was brought in, the great wassail-bowl was filled to the brim, cakes, pastries and salads were loaded on the board in a careless profusion that might well have offended the taste of a more delicate generation, and then the fun and laughter and songs, stimulated not a little by the contents of the wassail-bowl, were in full swing! Much rough horse-play was indulged in. But it was for the most part fine, lusty, hearty fun. There was little of that *nastiness* about it that characterized the continental Christmas.

Thus, in brief, was merrie Christmas celebrated in the rude houses of our Saxon forebears. They were not a bad sort, but it may be said of them that they showed scant appreciation of the more sacred implications of the day. One who looked in on them would hardly suppose that they were keeping, in such rough and lawless fashion, the birth-

day of the gentle Saviour.

Christmas flourished in England until the *Puritan conscience* began to assert itself. There is reason to believe that, under the easy administration of the Stuarts, it had become somewhat corrupt, along with society in general. The feeling against Christmas culminated in 1643 when the Roundhead Parliament abolished Christmas together with Easter and Whitsuntide. King Charles, who was really on his last legs, protested in vain. Rioters in London expressed the indignation of the populace. But Parliament was obdurate, and the festival was put down with a stern hand. Oliver Cromwell, as might be expected, continued the enactment of prohibition, for he regarded all such merry-making as a device of Satan. Christmas, thus so rudely abolished, was not restored in England until the accession of the Second Charles, when it came back with greater license than ever.

### Attempts to Abolish Christmas

Perhaps it was not known to most of us that Christmas was ever, at any time, abolished. Possibly we did not know that even in our own country it was at one time threatened with extinction, and on the same grounds, and by the same sort of people, as in England. Puritan prejudice came over on the *May-flower*, and, from the very first, Christmas was frowned upon by Governor Bradford. As early as 1621 Bradford felt called upon to rebuke certain "lusty yonge men" who had come over on the ship "Fortune," because on Christmas Day, he found them "tossing the bar, some at stool-ball, and other such sports." It was eventually enacted in Massachusetts in 1659 that "anybody who is found observing, by abstinence from labor, feasting, or in any other way, any such day as Xmas, shall pay for every such offence five shillings." This statute was not repealed till 1681. Over twenty years in Massachusetts without a Christmas! It seems hardly credible to us today. But so it was.

### The Victorian Christmas

And now another big jump: this time into the early part of the *last century*, when Dickens and Thackeray were beginning to write their inimitable stories. A much sweeter, better, finer, friendlier Christmas, this, than any we have yet come upon. Who that has read it can ever forget that delightful description of Mr. Pickwick's Christmas at Dingley Dell? If you never have read it go and read it straightway;

it will help to sweeten your heart and get you ready for your own Christmas. What charming visions of Christmas come to us out of the books and pictures of the period to which this genial soul belonged! Stage coaches with their capering horses, driving up to mine host's door, with crack of the whip and merry shouting; portly gentlemen with capes on their coats, and a red in their cheeks that was partly weather, and partly something else; Victorian ladies in their wide skirts; mine host himself, straddling before the roaring log in the great fireplace, with a coat-tail over either arm; the maiden standing demurely under the treacherous mistletoe with no thought at all of the young man who is loitering near; such a variety of waist-coats; such jolly laughter; such sumptuous fare; and alas! a little too much of that which cheers but also inebriates. Oh, they were fine old days!

### The Christmas Tree

And now what of the *Christmas Tree*? It fills so important a part in our own Christmas celebration that we rather wonder why we have not yet heard anything about it. But we find it not in the house of the Elizabethan host, neither do we hear it mentioned in the pages of the incomparable *Pickwick*.

Legend traces the Christmas Tree back to the days of *St. Boniface*. We are told that, when the priest was about to sacrifice a child to the great god Thor, Boniface suddenly appeared under the sacred oak, and, after snatching the child away, demolished the oak with repeated blows of an ax. Then, pointing to a fir-tree which stood just behind the shattered oak, thrusting its green spire upward, he cried to the assembled people: "See! here is the living tree with no trace of blood upon it. See how it points to the sky. Let us call it the tree of the Christ-child. Take it up and carry it to the chieftain's hall, for this is the birthday of the White Christ. You shall go no more into the shadows of the forest to keep your feasts with secret rites of shame. You shall keep them at home with laughter and song and rites of love."

Beautiful indeed is the legend, and I wish I might assure you of its truth, though this, to be sure, is not the only legend of the Christmas Tree. That the tree originated in Germany, however, is beyond dispute. During the Middle Ages it appeared quite suddenly in Strassburg. For two hundred years the custom

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# Please Do Not Open Till Christmas

By MARGARET T. APPLEGARTH

ONCE upon a time there was a Little Old Lady from Holland. And once upon the same time there was a Sunday-school class,—in fact, two of them. As for the time itself, it was the day before Christmas, with fluffy flakes of snow in the air, and the *klinkle-klank* of sleigh bells. There was the spicy smell of Christmas trees and the terrible bustling of worried people who had foolishly forgotten to do their shopping early. And the Little Old Lady was provoked at them.

"It's even worse this year than usual," she said to the Minister's Daughter when she came to the handkerchief counter to make the very last purchase on her list.

"We're a shameless, thoughtless lot of Christians," sighed the Minister's Daughter, "and I do hope we won't tire you out so you can't enjoy your Christmas tomorrow."

The Little Old Lady handed the package over the counter as she answered: "Oh, as for Christmas, I pretend there isn't any such day anymore."

"No such day as Christmas? Why, you sound like a heathen," gasped the Minister's Daughter; "what do you mean?"

## Darkness Helps

"Well, for one thing, I'm always clean tucked out by Christmas Eve. You see I'm getting old, my dear, and then somehow—well—my boys aren't living any more, and Christmas isn't Christmas in a flat with no family and no presents. So tonight I'll probably do what I did last year, just creep home when the store closes at half-past nine and crawl into bed in the dark. It's easier to pretend things are like they used to be when the lights aren't on!"

The Minister's Daughter leaned over the counter and laid her hand on the Little Old Lady's. "Oh, I'm so sorry, so very, very sorry!" she said, and wanted to cry dreadfully.

\* \* \*

When she reached home she sat down and telephoned to so many persons that finally the Girl-at-Central "listened in" on one conversation,—and smiled all the rest of the day. So you may be sure she approved of the scheme she overheard.

Christmas Eve the snow was fluffier than ever, and the Minister decided all of it had been tramped into his front hall by those jolly laughing

boys and girls. But he loved it, because there was Christmas in the air, and Christmas in their hearts.

Then the Minister's Daughter suddenly looked at her watch. "Oh, my dears, it's high time we were off," she called; "remember she leaves the store at half-past nine. Come on!" So they hurried away, each with a chunky parcel.

And the fairy story began.

It was a dingy little room, but they did things to it, working fast as fairies must before mortals can burst in and find them busy. Then they turned out the gas, tiptoed out, and scampered across the street to a drug store for hot chocolate. Just the Minister's Daughter and the Deacon's Son paced up and down outside, trying to look each time as if they were arriving anew, instead of killing time.

## The Fairy Story

Presently the Little Old Lady from Holland came into view, so tired that she shuffled her poor Dutch feet through the snow. And right at her own doorstep who should she see coming towards her but her nice Minister's nice daughter, recently engaged to the Deacon's Son.

"Imagine seeing you twice in one day, my dear," she said.

The Deacon's Son nudged the Minister's Daughter, for the scheme had worked! The dear old soul evidently thought it had all just happened, so the Minister's Daughter said: "As long as we *have* met, I'm going to give you a good-night kiss," and she popped it right on the Old Lady's cheek where the snow drops were melting.

"Oh, thank you! Thank you!" she cried happily; and although that was all that the Minister's Daughter had waited outside for, the Deacon's Son had an extra idea of his own.

"I've a good mind to give you a kiss myself," he exclaimed. So he did! On the other cheek.

"Bless me!" sighed the Little Old Lady, "I'm all aflutter. I'll surely sleep well this night, my dears. God bless you both and make you happy. Good-night—and a merry Christmas."

When the front door had shut the Minister's Daughter said, "Oh, I do hope she won't light the gas!"

The Deacon's Son fairly glued his eyes on the second-story window: "I'm pretty sure she won't, she

doesn't usually; and if she hasn't been kissing anybody in a long time, she'll surely want to think about it in the dark."

The Minister's Daughter wanted to laugh because he sounded so wondrous wise, but she sighed instead and said: "Oh, Peter dear, I do hope you'll never be a lonely old man!"

"I hope not, dear," he answered reverently, for you will remember that they were planning to live together forever and ever.

They stood quietly watching the Old Lady's window; it remained dark; and presently it was raised a few inches, so they knew she had undressed and was ready for bed.

"I'll get the children," he said, and ran over to the drug store.

"Come along, Herald Angels," he called, "if you swallow any more hot chocolate you won't be able to warble properly!" So they wrapped themselves in mufflers and trooped out into the scrunchy snow.

"Quiet now!" ordered the Deacon's Son, "remember you're angels and are to sing that tired old Darling to sleep."

So they tiptoed across to her house, and through the open crack of her window there floated: "Holy Night, Silent Night," sounding as it only can sound when sixteen young hearts are brimming over with Christmas love for somebody else.

## The Angels Sing

The Little Old Lady lay in bed and loved it. "Am I dreaming, or is it real?" she wondered,—and seemed to feel those two warm kisses on her cheeks all over again. But by the third verse she had actually snoozed right off into a dream of Holland, so the rest of their carols interested only neighbors, who smiled to hear some of the Herald Angels break down forlornly on the high notes of their fifth hymn.

"Perhaps we'd better go now," said the Minister's Daughter. And the angels one and all agreed, for they were getting chilly and sleepy. But they liked it for Christmas was in the air.

Presently the Minister's Daughter had kissed all her angels good-night, and the Deacon's Son had slapped all his angels on the back. And the wise old Man in the Moon chuckled to himself, for Christmas comes only once in a year, and he liked what they had been up to!



The sun liked it, too, and was really impatient at the Little Old Lady the next morning—was she never going to wake up? Finally he sent a sunbeam to dance on her eyelids, whereat she sighed and *half* woke up. "It's funny," she thought to herself, "but I never pretended to smell pine boughs so plainly before. I'm getting good at pretending!" But the sunbeam kept on dancing until she squinted through her eyelashes, and was presently sitting bolt upright in bed.

"But, of course, it's just a dream," she cautioned herself wisely. Yet there was her table loaded down with giddy red packages, every single one of which was plainly labelled: "Please Do Not Open Till Christmas."

"Well, it's Christmas this very minute, and I'd better open them quick before I wake up altogether"; so she snipped the string off the first package. Well! well! oranges—how very long it was since she had had any! And dear me, what a lovely padded jacket to go under her thin winter coat—oh, if only that jacket would not vanish into thin air when she actually woke up! And my! my! what a beautiful work-bag; oh, how nice! two balls of red yarn inside, also some knitting needles, with this note: "Johnnie Tucker needs some mittens. He is seven years old. You'll know what size to knit him."

"I'd best cast on twenty stitches," she decided at once, thinking how odd it was to receive dream notes that crinkled like real paper.

She had a marvellous half hour; for there was a box of hard candies, the kind that last a long time because you're only supposed to suck and suck on them; there were two books, and a dainty lace collar; there was a pound of tea and a nice little cup and saucer to drink it out of; there was a tiny Christmas tree with all sorts of cute presents dangling from every bough—a tiny pencil, a candy cane, a package of silvery wire hairpins (to match white hair!), a small calendar, a little bottle of cologne, a crocheted wash-cloth—oh, ever so many other things, and among them a handkerchief which had actually come off her very own counter at the store. She remembered selling one yesterday.

It was that handkerchief which made her pinch herself to see if she was awake. *And she was!* So she began putting two and two together: the handkerchief and the Minister's Daughter; the Deacon's Son and the good-night kisses; the Christmas carols and all these surprisingly real

presents. Certainly nothing like this had ever happened before.

"The sweet young things!" she smiled. "Dear God, how very good you are to me!"

So it was a wonderful morning; and in the afternoon *they* came. They found her sucking pleasantly on a hard candy and knitting Johnnie Tucker's mittens. They played quaint old games with her.—Twenty Questions and Hide the Thimble; and they admired her presents one by one as if they had never seen them before.

"It's been my merriest Christmas,"

she whispered to each of them as they kissed her good-bye. Whereupon every single one of them answered "Why, it's been my happiest Christmas, too!"

And I can't resist telling you that there's a lonely old Lady in your church. I'm sure you want to have the merriest Christmas possible, so I'm hinting to you how you can find it:—tuck it inside her package and label it: "Please Do Not Open Till Christmas!"

(From "Next-Door Neighbors," pub. by F. H. Revell Co. See review on another page.)

## The Story of Christmas

(Continued from page 1492)

lingered on the Rhine, and then, quite suddenly again, it spread all over Germany, and fifty years later had conquered Christendom. It was the marriage of Queen Victoria to a German prince that brought the tree into England. That explains why they had no Christmas tree at Dingley Dell. That explains why

### A Christmas Prayer

SWEET child of peace, across the ancient strife  
Bringing glad melody of angel psalm,  
Our hearts are restless with the care of life—  
O bring to us thy calm!

Dear Lord of Love, the world is waiting still  
The high achievement of thy gracious plan;  
O grant us thine all-conquering good will,  
Thy loving faith in man!

Master of Death, thy greatest gift is yet—  
To know thy sacrifice, to share thy loss,  
Lest in the mirth of Christmas we forget  
The glory of the cross.

—Anna Louise Strong.

we do have a Christmas tree now. According to another legend it is the same tree from which Mother Eve took the forbidden fruit. Disconsolate with the memory of that sin it remains always sombre and fruitless, except on Christmas Eve when, in honor of the Christ, it blossoms into light and beauty. If you like that legend better than the other about St. Boniface, you may have it instead. They are equally authentic and equally delightful.

And now, having rambled so far, we come to our own Christmas, what we may call, for lack of a better designation, the *Christmas-tree Dynasty*, or *The Era of Giving*. We may as well stop here. It need only be remarked, as a graceful closing word, that we of the Christmas Tree

Dynasty keep Christmas in a better and more unselfish fashion than any of those who went before us. Our examination into the past has established that much. There are indeed some things, like the Christmas carols, that have been too generally abandoned. Perhaps our joy is more tempered than the jollity of those grown-up children of the long-ago, or even of Mr. Pickwick's generation. But take it all in all, we are giving Christ a larger place in our Christmas festivities than he has ever had, since the Wise Men came and dropped their gifts into his manger-bed. We are thinking more of other people and less of ourselves. We are giving more to those who cannot give to us again in equal measure. This White Christmas idea, though it is originally grounded in the Legend of Cathay, is really and truly typical of the new and better times we are living in, when organized effort for the relief of poverty and suffering as opposed to personal caprice, is getting to be more and more the watchword of our Christmas giving.

### A Merry Christmas!

Finally, we wish you all a *Merry Christmas*. Yes, a *Merry Christmas*: full of joy and glee; full of happiness and innocent mirth. God is no Roundhead that he should frown upon our merry-making. Nay, I do not think it would be irreverent, or any great reflection on the Master, if I should picture him, masquerading as Santa Claus, rosy-cheeked and fur-booted, going about doing good. There is no irreverence in a phantasy so kindly. But let positive *reverence* also mingle with your laughter. Let worship temper, even though it does not mitigate, your joy. Let no one pass this way without kneeling once at least before the manger-throne of Love.



## Angels' Language

By JAMES M. STIFLER

EVERYONE can understand it. Most children understand and speak it almost without an accent; some grown-ups can make themselves understood in it pretty well, though they mispronounce a good many words. But it is the one universal language that doesn't need any lexicon because nearly everyone can understand some of it no matter what dialect he may use when asking for bread and butter or the way to the post office.

When I was a little boy and about Christmas time father, at family prayers, read the story of the angels that sang over Bethlehem I could see them and hear them just as plainly as if I had been there and I think that I felt just as glad as they did and it never occurred to me to wonder what language they used. I know now that most boys and girls understand angels' language whether they happen to use American or Swahili at other times.

When people become old many of them can't stoop down and peek under piles of rocks nor climb trees and look away off; they have grown too stiff. But boys and girls can do all such things easily and they like to; it's the rarest sort of fun for them to crawl around and investigate the most unlikely place or to climb away out where the branches sway most delightfully. They never worry about getting "cricks" in their backs, nor do they test the fibre of the tree if it will hold. They just climb up it and swing or look, and that is what trees were made for.

Grown people who have forgotten angels' language wonder why children do all the strange, useless things that they do. They do them, you know, just because they are useless, but those things that are useless in ordinary language are the things that are most useful in angels' language.

And for that same reason there are some people who don't understand why angels sing and except that angels look pretty on Christmas cards and give a different sort of theme for the anthems of choirs, they don't really know why the angels did sing and honestly they have very grave doubts as to whether there ever was any such music. They shake their heads and say that it is quite outside the realm of natural law, and that some devout soul just imagined it. It's quite certain that they never would have imagined it.

But the angels did sing. They sang just because they wanted to and because they knew that something most wonderfully beautiful was happening. It was something so wonderful that at first it takes your breath away. It is so unexpected, so undeserved, so imperial in its grandeur. In a great big way it makes you feel as you felt in a tiny way when you were at school and got all snarled up in an arithmetic problem and you were mad and scared and knew you'd fail and a lot of other disagreeable things and then suddenly some big person leaned over your shoulder, took your pencil and fingers and all and made a few marks on the paper—and there it all was!—all right! and you could see how it was done, and you'd never forget it, and recess was coming.

That's the way the angels felt, and

that's why they sang. There was a terrible problem that snarled up the whole world and it looked hopeless, but the great Teacher leaned over and put a Baby in the manger and before very long the whole world knew that he was the right answer. It wasn't what was expected, nor what you might expect, and that's the reason why some people can't understand it. They think it's too good to be true. So they don't sing and don't understand angels' voices when they sing. But angels sing because they know it is true and all those who have become as little children understand why they sing, and they understand the language which hasn't any words, because they know that that Baby means that the things that are impossible to men are quite easy to God, and that there will come, really come, some day peace on earth.

## Christmas in a Christian Center

By CONSTANCE JACKSON

WHICH Christian Center? Oh, just any one of the twenty odd through which the Woman's American Baptist Home Mission Society is bringing peace on earth, good-will to men at this Christmas season. All through the month of December the building rings with the voices of children singing carols or practicing for the cantata, "Ring out Happy Bells, Christ the Lord is born." Gracie's little voice floats up from the nursery, while the missionaries are opening boxes, sorting, wrapping and labeling gifts. The sweet Christmas message even penetrates to the emergency clinic room where a tired mother is resting on a white cot where she is slowly regaining the strength which she could not recover in her crowded little room at the back of a store. She has six children, none of whom would ever come to the house before. Now the ten-year-old girl carries drinking water from a fountain several blocks away, and can hardly wait for classes to begin.

The children are beginning to feel the importance of the approaching events. One small girl announces in a shrill treble at a rehearsal for the cantata, "I washed my neck yesterday, and I'm goin' to wash it again tonight!"

At last the great day arrives. Santa has come from all over the country, from California and New York, from Washington and Vermont, from country town and large city. The children gather around the Christmas tree, its red balls and white icicles gleaming against the green boughs. The room is bright with holly and poinsettia. Games are played, the Christmas story told to ever eager ears, and the rafters ring to the good old Christmas hymns. "It came upon the midnight clear" has barely died away when a chorus of voices demands "Away in a manger" and another pleads, "Silent night, holy night"—I just love that, teacher.

Jingle, jangle, jingle, jangle! Little bodies tremble with eagerness. For it is old Kris Kringle—none other—with his proverbial "little round belly." There is something about Santa which invites confidences and the children almost crowd him off the platform in their eagerness to shake hands and whisper secrets.

One family of five small tots whose father is in jail because he stabbed a man on Thanksgiving Day are thanking Santa over and over again for their dollies. They hadn't expected him to remember them this year.

Marguerite, a little Italian girl who is one of nine children, had been praying for weeks for a dolly which would "go to sleep." She had been looking in all the store windows, but she never dreamed one would come her way. Now she is clutching the beloved golden-haired baby in her arms. It cost a quarter, but Marguerite is richer than a millionaire.

Does it pay? Said one Italian woman to the missionary, "You work too hard for the church. You be sick tomorrow!" The missionary smiled and shook her head. "No, not for the church, Mrs. Rosetti, but for Jesus." The mother looked thoughtful and said slowly, "Yes, that is right—for Jesus. You not be sick. He give you strength."

Little six year old Eliot had been thoughtlessly threatened by teacher that if he played hooky she'd tell Santa. Cry? He pulled his cap over his diminutive face and sobbed as if his heart were broken in a hundred places. Poor little innocent Brownie! He was coaxed to the fire, warmed and comforted and promised that Santa would be positively ordered to bring him the boat he so much wanted.

Will you play Santa Claus to Eliot and Gracie and Marguerite? This Christmas of 1921 a part of the Christmas offering is to go to the work of Christian centers.



# It's Christmas Everywhere

## A White Christmas in China

By LOUISE CAMPBELL

SINCE writing my report at conference time we have had such an interesting Christmas that I wish to add a short account of it.

We had our first "White Gift Christmas" and it proved to be a very happy one. Each class in the Sunday school prepared its gift secretly and then produced it at the Christmas program as the roll of classes was called. The primary class proudly carried up a little banyan tree with bright dimes and five-cent pieces hanging like fruit from the branches, the women's class had a pair of large baskets filled with rice which they carried up with a pole, then the girls' class took up a little white lamb made of cotton. It was life-size, with a bell on a red ribbon around its neck. There was quite a mountain of white cotton besides for the lamb to stand on. The cotton was for comforters or wadded coats for poor folks. There were many other gifts in various forms. Twenty dollars of the money was sent to the famine sufferers in the north of China and the rest was used for the poor in Kaying.

We had such a good time at our own school Christmas! The girls showed such a helpful spirit. One group decorated, while another cooked a delicious meal of which over seventy of us partook that night; another group made the candy bags. The girls wore their new uniforms which were made with short skirts and they did look so neat and pretty! (The new fashions for their clothes are not nearly so pretty as the old style with the long jacket and loose trousers. The new style is to have very short jackets and very tight trousers, so all the girls' schools have adopted the skirt for public appearance though they still wear the trousers for every-day use in school and at home.) We had a beautiful tree, and the fire-crackers without which no function in China seems complete. There was an interesting program with the Christmas story, Christmas carols and the gifts from the folks at home who had sent boxes to make the girls' Christmas a happy one. There were dolls for thirteen of the little girls who had never had one in their lives before, a pencil and handkerchief for each of the others, with a bag of candy and peanuts for every one. I'm hoping that some day we'll have enough dolls so that every girl who has never had one in her life may be given one. One girl especially who has been in our school for six years, but has never owned a doll, said, "I wish I were one of the little ones so I would stand a chance of getting one too." Perhaps next year we had better change our custom and give to those who have been here longest instead of the smallest ones. I got a picture, though a poor one, of the girls with their dolls the next morning. That night was so clear and warm that the girls had a good play with blind man's buff and other games after the evening program, then they piled into bed four and six deep, for on that one night of all the year the day-pupils are the guests of the boarding pupils and since the day-pupils far outnumber the boarders they have lots of fun and little sleep. I made the rounds after all were in bed and laughed till my sides ached over the funny sight of a row of heads laughing over the edge of the big comforter in each bed as

I parted the mosquito net curtains and peeped in.

A few days later we were invited to visit the girls' school of the Swiss mission four miles from here. We made an imposing procession, I assure you, as we strung single file along the narrow roads. We had quite a nice time. Their girls sang and recited for us, served tea, showed us their fine handwork, embroidery, knitting, crocheting and sewing. They then took us to visit their blind school. There were nineteen little blind girls who sang, recited, knitted and read Braille for us. One tiny tot eight months' old had been found when she was only a few days old under a clump of bamboos near the mission. Our girls were much interested and I think enjoyed the sweet singing of the little blind children more than any other feature of the visit.

Our Christmas vacation lasted only two days, for the Chinese New Year's vacation was coming soon, Jan. 23 to Feb. 24, which ends our school year and begins the new one.

## A Japanese Christmas

By CHARMA MOORE

MY first Christmas in a heathen land was certainly a new and strange experience. As we hurried about the streets doing our Christmas shopping and getting ready for the Christmas celebration here in the school it did not seem possible that the hundreds of people whom we met on the streets knew nothing of Christmas. It seemed that I just must stop and tell them the Christian story so that they too could be happy.

We had our Christmas program in the school on Friday afternoon. We worked until late Thursday night trimming the tree and decorating the chapel. The girls were up bright and early getting everything in order in their rooms. Most of them had invited their relatives and friends and they would want to see their rooms. The school-room was filled half an hour before time to begin. All the little brothers and sisters were there in bright kimonos with their hair oiled and as slick as you please. The girls gave the entire program in English and did well. I am sure that it will be a long time before I can do as well in Japanese. The devotional hour which followed was very impressive.

On Sunday morning the Immanuel Church had its Christmas and in the afternoon Mr. Sato had a Christmas for his Sunday school. He is a member of Immanuel Church and is a soap manufacturer. That is, he has a small shop where he makes soap. His home is in the rear of the shop and, like most Japanese houses, is very small. But on Sunday afternoon he pushes back the paper walls and has a Sunday school there. He packs it so full of children that the girls who go there from this school to teach must stand up and have the children packed tightly around their feet. With the help of his wife and our girls he had planned a fine program and he had a present for every child as well as some candy. He had carefully kept the attendance and the children who had been most regular received the nicest presents and so on down the line. When the children wanted to thank him he told them to thank God, for God had made it possible for him to give them the presents.

## My Best Gift

By MRS. E. C. CRONK.

CHRISTMAS was coming. There could be no doubt of it. The shop windows were dazzling with a red, gold and green glamour, which shone round a hundred gifts, useful and useless. The December magazines, wreathed in holly, radiated good cheer, gift suggestions, and turkey menus. People with happy surprises tucked under their arms, and with the joy of joy-giving shining out of their eyes, jostled each other good-naturedly along the streets. Small boys manifested their annual sudden symptoms of unusual goodness. By many unmistakable signs Christmas was forecast.

I had just torn off my calendar at December 11 when the postman brought the mail. Among the letters was one in a square envelope with a bunch of holly in the corner. I opened it first. Another envelope fell out. As soon as I saw that little envelope I knew it was from the missionary society and I felt a quick resentment at its coming just at this time.

"They do choose the most inappropriate times for sending out envelopes for special offerings at our church," I said. "Nobody ever has any money left at Christmas. I can't see why they don't wait until some time in the new year."

Aunt Caroline, who was standing by me, was looking at the envelope that had fallen on the table. Then she looked up at me. She said not a word but smiled one of her superior, exasperating smiles as she walked on into the library. Aunt Caroline did not belong to the missionary society at all. I often wished I could get her interested. She was so thorough in everything she did, I knew she would make a fine member.

I glanced down at the envelope. Surrounded by a holly border were the words: "God gave his best gift to you at Christmas."

Will you give your best gift to him?"

Some things come to us with sudden illumination. The words on that envelope were no new words to me, but, as I read them, I suddenly understood Aunt Caroline's smile.

I had said "Nobody has any money left over at Christmas."

There was no sham about Aunt Caroline. She saw through me even when I had deceived myself. She would never talk with beautiful sentiment about giving God the best gift while she gave "left-overs."

I had it out with myself that day. When I began to count up all that I was giving to others while I looked with resentment on the little envelope that asked for a special Christmas gift to my Saviour, I knew why Aunt Caroline smiled. I looked over all the presents I had made and bought. I thought of those yet unmade and unbought for which I was planning and saving and then I realized that for Him whom I professed to love above all others I had planned nothing. I wondered if I were really willing to make His gift my best gift this Christmas. Of this much I was sure, that I was willing to be made willing, so, with a prayer, I promised myself that my best gift should be for Him who gave Himself for me.

It was not easy to cut down on the other gifts to the friends I loved best, but I did it. Then there was a long list of friends

(Continued on next page)



# Christmas Poems for Your Scrap Book

## The Gift

CASPAR, Melchior, Balthazar,  
These are they who followed the star.

Frankincense and myrrh and gold,  
These were the gifts they brought of old.

These were the precious, wonderful things  
They brought, as befitting three wise kings.

The nameless Shepherds were quite too poor  
To lay such gifts on the stable floor;

But one, I'm told, left his cap, and another  
His shepherd's coat and his crook; and his brother,

Who had carried a lamb across the wild,  
Left that as a gift for the Holy Child.

Oh, Mary might better have liked a gem,  
For the best of women are fond of them;

And Joseph, no doubt, the gold approved—  
'Tis a thing men's hearts have always loved;—

These things I suspect; but sure I am  
That the little Lord Christ preferred the lamb.

—Laura Spencer Portor.

## "Where Is He That is Born King?"

BY ROBERT B. PATTISON.

WISE men have ever asked to know  
"Where is he that is born the King?"  
And all who would know have followed  
The glow  
Of some heaven-born star where the  
angels sing.

The gleam of that star shows a humble  
place,  
Not Herod's palace, Christ's place of  
birth;  
But his mother's pure face transfigures  
that place,  
Reflecting the face of the King of earth.

We find "the city of the great King,"  
If we are wise men in our day,  
Where, in Christ's name, with hearts  
afame,  
We keep the soul of the child away.

For the manger of Christ is the lowly  
heart,  
And the hand of the King in truth we  
touch,  
And the King draws near and holds those  
dear  
To whom Christ whispers, "Inasmuch!"

We find the King in the suffering  
To whom we are as a sufferer in need;  
And the kingliest King to earth we bring  
When we add the discouraged with kindly  
deed.

Thus Christ is born in the life forlorn  
Whenever we calm its stress and care;  
Thus Christ has part in every heart  
That seeks earth's suffering to share.

Where is the King? Where?  
There is the King! There!

## A Mother's Prayer

AS I hold my own baby,  
So close to my breast,  
With the tiny soft fingers  
Like pink rosebuds pressed.  
Do I think of that Baby  
Of heavenly birth,  
Who came bringing hope  
To the mothers of earth?

As I clasp my own baby,  
So close with a prayer,  
That the Saviour will keep us  
With all watchful care,  
Do I think of the mothers  
Whose mute, nameless fears  
Bow them low to blind gods  
With dumb lips and deaf ears?

In my home where my child  
Is a gift from the Lord,  
Where the mother is honored,  
The baby adored,  
Do I think of far lands,  
Where at breaking of day,  
The unwanted babies  
Are carried away?

Oh Father, who gavest  
My baby to me,  
May the love of my child  
Bring me closer to Thee,  
May the children of earth  
Who know not thy Son  
Be more precious to me  
Because of my own.

—Laura Scherer Copenhauer.

## My Best Gift

(Continued from page 1496)

to whom I had felt for years I must give things I wanted in formal and unprofitable exchange for things I didn't want. I wrote the name of every one of them down on my list of Christmas good wishes and put the money in my little holly-wreathed envelope.

As my needle flew back and forth in dainty gifts I began to think of His "inasmuch," and I found time to add to my Christmas surprises, garments for some of His needy ones. Along by the side of the doll for my little sister I laid one for a child who had never owned a doll. Soon my "Inasmuch Box" was overflowing with gifts. By the day for the December meeting of our missionary society my heart was overflowing with the joy of giving, and my envelope, usually so empty, had in it my best gift.

All people. As I started to the meeting Aunt Caroline said, "I want to go with you today. You may take me to the society as a Christmas gift member, brought in through an envelope."

Then she looked down at the envelope and smiled again, and I knew with sudden intuition that my empty envelopes in past years had been a stumbling block.

Published by Cooperative Literature Committee, Women's Missionary Societies of the Lutheran Church, 844 Brezel Bldg., Philadelphia, Pa.

## Mary's Baby

JOSEPH, mild and noble, bent above the straw;  
A pale girl, a frail girl, suffering, he saw;  
"O my love, my Mary, my bride, I pity thee!"  
"Nay, dear," said Mary, "all is well with me!"  
"Baby, my baby, O my babe," she sang.  
Suddenly the golden night all with music rang.

Angels leading shepherds, shepherds leading sheep:  
The silence of worship broke the mother's sleep.  
All the meek and lowly of the world were there;  
Smiling she showed them that her child was fair.  
"Baby, my baby," kissing him she said.  
Suddenly a flaming star through the heaven sped.

Three old men and weary knelt them side by side.  
The world's wealth forswearing, majesty and pride;  
Worldly might and wisdom before the babe bent low  
Weeping, maid Mary said "I love him so!"  
"Baby, my baby," and the baby slept.  
Suddenly on Calvary all the olives wept.

—Shaemas O. Sheel.

## The Glory of the Star

IT speaks to us of better days, that coming golden age,  
When nations all at peace shall dwell, and wars no more shall rage;  
It prophesies that blissful time, when everywhere shall bide  
The beauty and the rapture of an endless Christmastide;  
So let us live the glory, this glory from afar,  
The glory that the Wise Men saw, the glory of the star!

—Campbell Coyle.

## Be Born Anew, Dear Lord

BE born anew, dear Lord, be born again,  
Unto the hunger of the sons of men!  
Whose famine is too bitter to be fed  
By any lower food than sacred bread.  
We thirst for hope and, tasting, drink it not.  
We choke for joy denied a barren lot.  
We starve for love and, starving, throw the dice  
That may, or may not, pay love's precious price.  
Our trembling hands, infirm, have lost the wit  
To grasp thy holy cup. Lord, give us it!

Fill it with strength despaired of by the weak.  
Fill it with brimming rest the weary seek.  
Out of the chalice let the lonely drink.

\* \* \* \* \*

Unto white hearts give purity anew;  
And to the false the power to be true.  
Give to the friendless, shrinking and apart  
The happy throbbing of the Christmas heart!

—Elizabeth Stuart Phelps.





# The Chimney Corner



## Empty Stockings

THERE is this to be said about stockings: on all the other days of the year *holes* may be exceedingly uncomfortable, but on Christmas Eve they wax positively dangerous! Especially great holes through which little presents could all too easily slip and roll away out of sight and perhaps stay lost forever and ever, amen—which was a shuddering thought: one which Rebekah Rachel worried over, since the holes in her own tattered stockings were as big as silver dollars!

Yet early on the morning of the day before Christmas she draped them over the foot of the bed: "I jess gets 'em ready for that old Mr. Santy Claus," who was sewing buttons on cards as fast as was humanly possible. (And that was too slow—since putting buttons on cards is no way to earn rent and food and clothe Rebekah Rachel.) Mrs. Einstein therefore did not take time to look up at Becky's slim, small Christmas stockings; yet all day long she saw them in her mind's eye—poor little empty stockings, dangling hopefully from the bedpost, put there early to entice that absurd American fairy.

"What for you go on believe in that old red feller?" she asked, as she threaded a needle.

"Well, ain't we been in America one year longer 'n last Christmas? So maybe now he makes a remember of us! But say, mudder, couldn't you mend me up them awful holes? Things could to fall through them holes so terrible easy!"

"Not much I couldn't mend them up," snapped Mrs. Einstein, "und don't you make no teatings on me, Becky, for them stockings is something fierce mit holes—all day and all night would it take, und mit no buttons sewed on *new* cards, where'd your supper come from, huh? Und your breakfast, huh? Mit your popper lost these four weeks, too! Und anyhow, Becky, ain't I told you I don't hold mit this Krisht holiday? You gotta mind how Jews ain't got no use for Krishts (Christians)."

So Rebekah Rachel walked sadly away; and sadly her mother sewed endless buttons on endless cards, until by and by it was four o'clock on Christmas Eve, with big feathery flakes of snow floating down from the sky—for all the world "like little angels' fadders," whispered Becky to herself, as she pressed her nose against the window pane and watched the passers-by. Never had there been people passing by with arms so full of bundles: men with *little* green trees tucked under their arms and men with *great* green trees trailing along behind them. Women with more parcels than they could possibly carry, for sometimes you saw them stoop to pick one up. Even the children skipped merrily by with little bits of packages

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

clutched in their red mittens. And above all this bustle was the cheerful clink-clankle of sleigh-bells. At least it *should* have sounded cheerful, but when Becky turned away from the window there was mudder sitting under the feeble gas-jet sewing buttons on cards as hard as ever she could, and just beyond mudder's chair hung a pair of forlorn empty stockings, dangling hopefully.

Becky walked over and pinched them experimentally here and there, hoping against hope that in some mysterious way a dear surprising something-or-other might have already been dropped inside! But there was only the same old emptiness. Becky sighed.

"Mudder," she said, "I think I go down and walk me around on the sidewalk some."

"Sure, but mind you don't go getting yourself lost like what your popper done four week ago. My sakes, Becky, I'm most mad mit wondering—where could your popper have went to, anyhow."

Becky shook her head forlornly. Fathers that walked out of front doors and never came back, no, not for four long weeks, were unhappy thoughts for Christmas Eve. So she slammed the door and started down the long flight of rickety stairs that led to the street. And on those stairs she met Sophie Sobreski.

Now it must be mentioned that Sophie and all the Sobreskis, big and little, were what Mrs. Einstein called "Krishts," and again and again Becky had been warned to have nothing to do with this heretical neighbor. But Sophie herself, having no such warning, greeted Becky with incurable friendliness: "Say, I lets you in on a secret, so you promises you won't tell my mudder! See! I unwraps my package und what has I got? Why, I got an *apron*! Ain't it some grand apron, though! Well, I got secrets on my mudder over this here apron, for tomorrow she gets it off me for Christmas, und she don't know I been sewing it every week in my sewing class around to the Baptist Mission. I'll be some Santy Claus on my mudder, yes?"

Becky fingered the apron and nodded a dull "uh-huh!" Not another word could she say, she was so overcome with envy and longing. Oh, to be Sophie and have a place called a mission to go to!

But no sooner had Sophie disappeared inside her door than Becky rushed up to her own flat and snatched her tattered stockings from the bedpost. Then down the steps she dashed, out on the street, through a back alley and around a corner to the little mission home: yours and mine! Just as if she had been there a hundred times before, Becky burst open

that door and demanded of the lady at the desk: "Is this here the place where Sophie Sobreski sews aprons as surprises on her mudder? Well, then, I wants you should do favor on me, please! I wants you should mend me up my stockings for Santy Claus. My mudder she ain't got no time from buttons since my popper got himself losted, and if that old Christmas feller *should* make visits on me tonight his present could fall through these holes terrible easy, see?"

Ah, it was a great deal to see all in one look and all in one breath! But the lady at the desk rallied to the occasion, quite as you and I would have had her rally.

"Tell me where you live, dear," she said, "and I'll not only see that your stockings are mended in time, but I'll jog old Santy's memory about you, indeed I will. He'll surely call *this* time!"

"O-oh!" sighed Becky, contentedly. So this was the kind of thing that happened when you came to Baptist missions!

She walked home through the snowy streets, and there were more men with little green trees tucked under their arms, and more children with chunky packages clutched in their red mittens. But she was no longer envious. By a delightful process she too had achieved a Christmas! So she skipped along to the merry clink-clankle of sleigh-bells, and said to mudder, excitedly: "I've got secrets on you, mudder. Joost you wait and see!"

And although she fully meant to stay awake to see the fun, she closed her eyes for half a minute; and the next thing, behold! it was *morning*! Morning, with her mended stockings bulging with surprising somethings. She chuckled with sudden high glee, and turning saw her mother watching her.

"Look, mudder!" she cried, "that funny old red feller made visits on me last night—see!"

Mrs. Einstein nodded, but her eyes were full of tears. "Becky," she said, "I tells you something: that 'red feller,' he was just an everyday Krisht *lady*, a fine lady mit arms full of bundles, und she says how she will help me finding your popper, und how next week I should earn more moneys at a new job than by sewing buttons; und, Becky, this afternoon they got a Christmas party on that mission, und me und you is *asked*! Becky, I can't keep no more mad on Krishts! Any Krisht what makes mendings on a little kid's empty stockings und fills 'em up mit fruits and toys—say, you can't keep a mad on folks like *that*! Not mit baskets of Christmas eats left sitting on the table und kind American ladies acting like we was their special friend."

And I'm thinking that all over again, in the quiet of that humble room, the Christmas angels sang—even as they sang long years ago:

"Peace on earth,  
Good-will among men."



## The Young Reserves

### How Father Feels About It

**I**T SEEMS to me a little hard that, just because I'm dad,

I must receive a necktie of a green and purple plaid,  
Or hideous, big humidior, all brass and quartered oak,  
Or fancy boxes of cigars no mortal man could smoke.

Suspenders worked in cross-stitch or a scarf of knitted wool—

All fancywork affects me as a red rag does a bull!—

A puffy, wadded dressing gown—I think 'twas raised by yeast!—

And slippers that were modeled for some prehistoric beast.

A pocketknife that won't cut cheese; a watch fob that's a crime;

A dinky doodad little clock that pays no heed to time;

A "combination inkstand" that holds everything but ink!

Of gifts I'd really like to get nobody seems to think!

I tried to solve the problem by making out a list.

"No; you must be surprised," they said. Said I: "The point you've missed;

A real surprise at Christmas would be something I could use!"

"We see," they cried; "give us your list, and from it we will choose."

CAROLYN WELLS  
in Ladies' Home Journal.

### The Tree That Grew Up and Touched The Stars

**O**H, mother," wailed Little Pine, "I do so want a new dress like all the other trees. What's Easter without something brand new?"

"Tut! Tut!" sighed dear old Mother Nature, "haven't I given you those nice little new cone buttons to trim the cuffs on each of your arms? What more do you want, poor child?"

"I don't think it's fair!" wailed Little Pine, "what are old cone buttons when Apple Tree is all trimmed up with the ruffiest pink blossoms, and Plum Tree is all one mass of adorable sweetness! And here I am in my same old suit—boohoo! Boohoo! I'm ashamed to be seen, and all the other trees laugh at me; really they do. 'What's the good of having needles if you can't sew yourself something new for Easter?' they shout at me, and poke their fingers at me! Oh, couldn't you give me a few frills, mother dear?"

But Mother Nature shook her head: "Just wait, darling! And whatever you do, hold up your head, for some day you may touch the stars."

"It's a faraway sort of wish," sighed Little Pine that night, gazing up at the distant stars, twinkling such miles and miles above her, "and I want something

new to wear now. I don't want to wait."

But of course she had to! For Mother Nature is always obeyed, and down in their hearts all her children realize that she knows what is best for them. So Little Pine held up her head in outward pride, but there was shame in her heart that every other tree had such fluttery ruffles and such good-enough-to-eat daintiness. The people that walked in the woods never once noticed her, but went into grown-up, or youthful, rhapsodies over every other tree.

"Oh look!" the children would scream with delight, "look at the darling little maple keys!" And they collected them to carry home. Moreover there were artists who came with paints and paint-brushes, and painted the orchard; but they never painted Little Pine. The farmers walked out in their "Sunday best" to look over their estates, and they praised the vines nearby and smiled at the orchards—but never cast a look at Little Pine. You really can't blame her for feeling very old-fashioned all summer in her heavy winter suit. It meant little to her that the cone buttons were growing bigger and browner. For what was brown-ness, when the apple trees were all one mass of crimson apples and the peach trees made your mouth simply water? Even the chestnuts had amazing trimmings,—prickly pom-poms here and there, and when they opened they were full of dusky nuts. Amazing!

All this was bad enough, but by October maple tree changed her green dress for a red and yellow one,—the most blazingly gorgeous colors you ever saw. People came and carried home great boughs for trimming their homes, but nobody paid the least bit of attention to Little Pine. All she could do was to hold up her head and gaze at the stars wistfully.

But about this time came tragedy to every nearby tree. Great autumn winds came blowing briskly through the woods, and their crimson-yellow dresses were fastened on so poorly that away they blew. Ah me! Such a rustling of bare arms! Such a shivering! Little Pine

looked down at her old green suit with a first little thrill of approval: "It's very warm, and I've still got it!"

Then Mother Nature ordered great comfortables of snow, and tucked them all in bed for the winter; and Little Pine was exceedingly contented. "I really look nicer than any one else just now," she thought modestly, for she truly felt there was not much to boast about, when her fortune was due to others' misfortune in losing all their beauty.

Days and nights went by in snowy quiet; then one day along came a man with an eager look in his eye. He examined the woods anxiously, but the moment his eye lighted on Little Pine he shouted to his companion: "Hello there, Bill! Don't look any further, I've found the very tree. Come on over here!"

"What a beauty!" said this other person, "as straight as a ramrod and as symmetrical as a pyramid. The very tree!" So he and the other man carried our trembling Little Pine away.

"Goodbye! Goodbye!" she called to all the others.

"You lucky thing!" they called after her, "this is what comes of being sensible all the year round!" And in spite of leafy blankets and snowy quilts they shivered with the cold. But Little Pine was not shivering. Not a bit of it! For the two men carried her indoors, and she thrilled with pride over that. (For only the very best trees ever get indoors, you know.) All night long she leaned in the corner where she had been put, and the air of that house was as balmy as June!

"This is the most delightful experience," she said to the Mahogany Chair nearby, "imagine feeling warm in winter. I see that you belong to the Wood Family, but you have a very curious shape. I think I never saw anything like you before. You make me wish—"

"Oh no," sighed the Chair, "on December 25 every stick of wood in this whole house would rather be the little pine tree, so don't tell me what you wish. Be content to be what you are."

"Correct," muttered the Desk; "once I grew in the forest, too, and although the nicest kind of things get written on me day in and day out, I declare I'd rather be the little pine tree that always stands in the corner on December 25."

"Same here," said the Sofa.

"Second the motion!" chuckled the Mantlepiece.

"Third it!" laughed the Table.

"Fourth it!" grinned the Book-Case.

Indeed, it was all very flattering to Little Pine; for just to look at these descendants of the Wood Family you could tell they were exceedingly high class. "I don't know what it's all about," thought Little Pine, "but I feel sure it was right of me to hold up my head."

Morning came, and the loveliest things happened: A lady and gentleman came in with great boxes of various sizes, and out of those boxes they dressed Little Pine as not a tree in all the woods had ever been dressed! Glistening ropes of silver tinsel were hung round and round her, huge shining balls were hung here and

(Continued on page 1509)

### Poem Contest

Open Dec. 20 to Jan. 2

#### PRIZE:

One year's subscription to **EVERYLAND**, a fascinating monthly magazine for boys and girls!

All poems, jingles and verses submitted must tell in some way about "The Continuation Fund" of \$6,000,000 which Baptist women are soon to raise.

See last week's "Baptist" for details





# Religious Education



## A Great Course for Men's Classes

ONE of the most interesting and inspiring lists of subjects for men's classes which has come to THE BAPTIST for a long time is that used as the subject of his addresses by Mr. Henry T. Bailey, dean of the Cleveland School of Art, and teacher of the men's class in the East End Church, Cleveland, Ohio. These were delivered beginning in the spring of 1920 and were on the general subject "The Greatest War in History," this being the Christian conquest of the world. The subjects of each of the thirty-six lessons follows:

1. *The Tragic Beginning; the loss of all the leaders; what became of the apostles.*
2. *The Fight with Imperial Rome; the campaign in which all the suffering and all the dying was endured by the victors.*
3. *The Testimony of Art to the Early Faith; the decorations of the catacombs of Rome.*
4. *The Results of the First Great Victory; the persecuted church becomes the popular church.*
5. *The Testimony of the Early Creeds to the Popular Faith; the great transition from loyalty to the Master to loyalty to the bishops.*
6. *The Testimony of the "Confessions of St. Augustine"; the potent influence of ideals, old and new.*
7. *The New Enemy on the Northern Front; the barbarian invasions and their influence upon the church.*
8. *The Intrepid Scouts behind the Enemy Lines; the missionaries of the fourth, fifth and sixth centuries.*
9. *The New Enemy on the Southern Front; the Mohammedan conquests of the seventh and eighth centuries, and their influence.*
10. *The Fateful Alliance with Force; the development of the "holy Roman empire."*
11. *The Great Division of the Christian Forces; the separation into Greek catholic and Roman catholic.*
12. *The New Western Offensive; missionary activities of the ninth and tenth centuries.*
13. *The New Eastern Offensive; the crusades; "The Conquest of Jerusalem."*
14. *The Great Failure; the loss of the kingdom of Jerusalem.*
15. *The Lessons of Defeat; the awakening of the European Mind.*
16. *The Consolidated High Command; the perfected organization of the papacy.*
17. *The Program of St. Francis; his appeal for a return to the Great Leader.*
18. *The Program of St. Dominick; his appeal for the eradication of heresy.*
19. *The Policy of Frightfulness; the records of the inquisition.*
20. *The Return to the Commander-in-Chief; its advocates during the fourteenth and fifteenth centuries.*
21. *The Irrepressible Conflict; protestantism and the papacy; two essentially different ideals.*
- 22-27. *The National Leaders of the Protestant Forces: German, Martin Luther; Swiss, John Calvin; English, Henry VIII; Scotch, John Knox; French, Henry of Navarre; Dutch, William the Silent.*
28. *The Supreme Result of the Conflict; a return to the original book of instructions; the Open Bible.*
29. *The More Thorough Reformation; the rise of the dissenting churches in Europe.*
30. *The Great Adventure into the New West; the migrations of Pilgrims, Puritans, churchmen and catholics.*
31. *The Building of the New Base of Operations; the development of protestantism in the United States and Canada.*
32. *The Invasion of the Old East; modern protestant missions in the Orient.*
33. *The Failure of Imperialism; the lessons of the great war for the church universal, catholic and protestant.*
34. *The Revival of the Great Vision; the new enthusiasm for the Christian conquest of the world.*
35. *The New Organizations for the Great Victory.*
36. *The Kingdom of God on Earth; old and new conceptions—what will Cleveland be like in "that day?"*

Good character is life, and life can be derived only from some source of life. There you have the whole philosophy of prayer. Prayer is that attitude, that energy, whereby we lay hold upon some source of life and revive and rejuvenate our own spirit. And what a tragedy it is that in this very efficient world of ours we should have left out the one thing that really is efficient, the one thing that brings us into touch with the source of life!

Common, practical things we shrink from. Are we going to think about others, or are we going to be absolutely selfish, merely caring for our own whims or indulgences? That is the way Christ's test comes to us. It is a question whether men and women are actually living in homes, in railway trains as they go about, in shops, and in all their social relationships, under the law of the One who came not to be ministered unto but to minister, and to give His life, not on the cross only, but every day, for the ransoming of others.  
—ROBERT E. SPEER.

## International Uniform Lesson for January 8

ELIJAH THE TISHBITE

1 Kings 17:1-16. Golden Text, Matt. 2:11

### Historical Background

Ahab became ruler of the northern kingdom of Israel about 918 B. C. He was the husband of the wicked Jezebel, and, though personally weak, was politically powerful and was employed, under her influence, in destroying Jehovah-prophets. It was in the tenth year of Ahab's reign at the darkest hour that Elijah appeared.

### Outline of Lesson

With the simple force characteristic of this rugged prophet, Elijah delivers his message to the inimical Ahab; then the voice that led him to Ahab commands him to "hide himself by the brook Cherith." It was a wild and rocky canon to which he betook himself, but he "did according to the word of Jehovah." There he was fed by the ravens and he drank of the brook until it dried. Then again came the command, this time sending him to Zarephath, a journey of about ninety miles, where he was assured that a widow would sustain him. But, arrived there, he was told by her that she had only a handful of meal and a few drops of oil which she must use for her son and herself or they would die. He bade her first to make a cake for himself and trust that there would be enough left for her sick son and herself, assuring her that "the jar of meal should not waste, neither the cruse of oil fail, until the day that Jehovah should send rain upon the earth." She obeyed "and she and he and her house did eat many days."

### Leading Points

(a) Obedience: On the part of Elijah to the directing Voice—a Voice which bade him take the course demanding greatest courage; on the part of the widow who gave the last of her meal to the prophet.

(b) Faith: It requires faith to take one's life in hand as Elijah did in appearing before Ahab. He demonstrated the same faith when he obeyed the command to hide, then to take the long, hard journey of ninety miles from Cherith to Zarephath; and what faith it required on the part of the poor widow to make her last bit of meal into a cake for her guest with her son and herself near the point of starvation!

(c) Reward: In spite of every appearance to the contrary it was a safe thing for Elijah to obey God. He was kept all through the drought that covered the land. Through obedience to the command of the prophet the widow and her son had food for themselves and for their guest through that same period of famine.





# Young People's Work



## Topic for January 8

UTILIZING OPPORTUNITIES

Gen. 41:14-40; II Cor. 6:1, 2.

**Introductory:** The Scripture passages deal with two kinds of opportunities: The Genesis passage relates the story of Joseph as the interpreter of Pharaoh's dream. The utilization of this opportunity resulted in the promotion of Joseph from prison to be ruler over Egypt, next to Pharaoh. The Corinthian passage may be classified as presenting the opportunity for salvation. "Now is the day." The utilization of this opportunity lifts one from fellowship with sin and evil to salvation and fellowship with Jesus Christ.

**Examples:** 1. Daniel from slavery to the premiership of the Babylonian Empire. 2. Abraham Lincoln from the country store to the presidency of the United States. 3. Paul from the Jewish Sanhedrin to be the interpreter of the Saviour of the world. 4. Thomas A. Edison from an inefficient telegraph operator to the position of the world's greatest genius. 5. Henry Ford from a one-horse factory to the position of a great captain of industry.

**Through the Church:** The church presents today unusual opportunities for development. Indeed, this age is a challenge to every red-blooded young man and woman. We are being called upon for leadership. We are being called upon to re-evaluate things. In this new evaluation we are prouder than ever of our American citizenship, but there is another commonwealth and it is that of God's grace.

### "Opportunity"

*"They do me wrong, who say I come no more*

*When once I knock and fail to find you in;*

*For every day I stand outside your door,  
And bid you wake, and rise and fight  
and win.*

*"Wail not for precious chances passed away,*

*Weep not for golden ages on the wane!  
Each night I burn the records of the day—  
At sunrise every soul is born again!*

*"Laugh like a boy at splendors that have sped,*

*To vanished joys be blind and deaf and dumb;*

*My judgments seal the dead past with its dead,*

*But never bind a moment yet to come.*

*"Though deep in mire, wring not your hands and weep;*

*I lend my arm to all who say: 'I can.'  
No shamefaced outcast ever sank so deep,  
But yet might rise and be a man!*

*"Dost thou behold thy lost youth all aghast?*

*Dost reel from righteous retribution's blow?*

*Then turn from blotted archives of the past*

*And find the future pages white as snow.*

*"Art thou a mourner? Rouse thee from thy spell,*

*Art thou a sinner? Sins may be forgiven;*

*Each morning gives thee wings to flee from hell,*

*Each night a star to guide thy feet to heaven."*

WALTER MALONE.

## Field News

**MONTREAL, QUEBEC:** The fall rally of Montreal City B. Y. P. U. was held in Point St. Charles Church. Rev. W. H. Langton of Brantford, Ont., was the speaker. Mr. Leslie Barnard is city president.

**ST. PAUL CONVENTION:** The dates for this convention will be June 28-July 2, 1922. The keynote, "Forward With Christ" has been chosen. Around this keynote the whole program will be built.

**OHIO:** Cleveland young people held a two-days' institute Nov. 28-29. Membership, life service, group plan, and social conferences were held. Gen. Sec. White spoke the evening of Nov. 28.

**BOARD OF MANAGERS** of the B. Y. P. U. of America met in Chicago Dec. 2. Matters vital to young people's affairs were discussed. Detailed account later, if space permits.

**TEXAS:** North Texas B. Y. P. U. Convention was held at Greenville, Nov. 17-18. This convention embraces forty counties. Mr. T. C. Gardner is state B. Y. P. U. secretary. October and November were double-up months.

**CUT IT OUT!** What? Those jests about prohibition. The eighteenth amendment is a part of our Constitution. Young America is interested in the enforcement issue. We must build up a wholesome respect for law and order. *Every loyal citizen will!* Foreign representatives coming to the United States might well consider the example of Marshal Foch.

**ALABAMA:** Mr. J. E. Lambdin is the wide-awake secretary. His wife, Mrs. Lambdin, is state junior secretary. Organization of new unions is being reported constantly.

**SOUTH CAROLINA:** State goal: "A Stewardship League in every B. Y. P. U., S. C., with 100 per cent of active members enrolled as tithers." Mr. J. L. Baggott is state secretary. Oct. 30 was extension day. Goal: "Every B. Y. P. U. organize a B. Y. P. U."

**MARITIME PROVINCES:** New Brunswick, Nova Scotia and Prince Edward Island young people are carrying on an aggressive campaign in the interest of Bible reading, life work and tithing. Rev. W. C. Machum is director of young people's activities.

**MISSOURI:** St. Louis B. Y. P. U. training school was held at Compton Heights Church Dec. 4-9, under the leadership of Mr. J. C. Hockett, Jr., state secretary.

**NORTHERN CALIFORNIA:** The young people are leading the tithing and stewardship campaign in co-operation with the convention forces.

**MICHIGAN:** Under the leadership of Mr. A. V. Allen a Christian workers' institute was held Nov. 13-18. B. Y. P. U. work was in charge of Gen. Secy. White. Mr. M. M. McGorrell gave a young people's leadership course. Mr. J. R. Glading, a member of the executive committee of the B. Y. P. U. of America is president of the city union.

**KENTUCKY's** program of advance calls for 50,000 tithing signatures. Mr. Lyman Hailey is leading the young people in the accomplishment of large tasks.

**TENNESSEE:** Knox County B. Y. P. U. reports eight A-1 (standard) unions. At a recent rally Mr. Sibley, state president, spoke on "The Enlistment of Youth."

**"COLLEGE NIGHT" IN HOOSIERDOM:** The B. Y. P. Federation of Marion County recently held a "college night" rally. Miss Mildred Bokerman of Tuxedo Church, (Indianapolis) was chairman of the program committee. The main address was by Rev. J. P. Morris on "Why Go to College." The different churches in the county were grouped to represent the following Indiana colleges: Indiana, Franklin, Purdue, Earlham, Butler and Depauw. The rooms of the church were decorated in the various colors of the colleges. The aim of the meeting was to present the advantages of college training for life service, and especially in Baptist colleges. The closing address was made by Rev. F. A. Hayward on "Training as an Effective Tool for the Service of God."

**ONTARIO AND QUEBEC:** The B. Y. P. U. of First Church, Montreal, has combined its devotional service with that of the Wednesday evening prayer service. The young people, about sixty in number, meet for supper at 6:15. The supper is followed by the regular weekly meeting. At the close of this service, the young people are at liberty to retire or remain for the church prayer-meeting. The Toronto Junior rally held on Thanksgiving Day was under the leadership of Mr. Chauncey Crofoot. Seventeen unions responded to roll call, six winning pennants for having 85 per cent and over of membership present.





# The Open Forum



## TOO GREAT A RISK

A red lantern is needed; for some of our churches are venturing perilously near a danger-line. God has chosen to link church prayer with church success. The things for which churches exist are promised positively on the condition of united prayer. (Matt. 18:19.) Our clear duty is to magnify this, because our Father wishes to work through us in that way. His method is illustrated in Ezekiel, where he names a score of blessings (typical of what Christian churches need), states that he will bestow them, and then adds: "Yet for this will I be inquired of by the house of Israel, to do it for them." The success of the Christian church is thus conditioned not on work for God, but on prayer to God. Evidently his plan is that united prayer shall be given the pivotal place in church life.

Now we see on all sides an alarming tendency to slight this great essential. With a few notable exceptions, the decline of the prayer-meeting is more and more prevalent. A strong Chicago church, of another denomination, recently voted to discontinue its prayer-meeting, because of "lack of interest." In many of our churches other things are far more strongly emphasized, and attention to them urged.

The devil hates strong prayer-meetings; and his proverbial cunning is shown in the sly ways he has of sapping their vitality. A "dull" prayer-meeting is made the excuse for church members having social gatherings on the meeting night, and so contributing to the "dullness." Sometimes two or three hours preceding the prayer-meeting are occupied with useful and important gatherings in the church building, with the undesigned effect of making the most important meeting of all comparatively insignificant. The children of light need to be careful, lest they play into the hands of the prince of darkness.

H. R. CLISSOLD.

Chicago, Ill.

## THE CHURCH COVENANT

A few weeks ago I was talking with two young men who are members of the Baptist Church, and in my conversation I accidentally alluded to the church covenant. I was greatly surprised to discover they knew nothing about a church covenant, had never read one. They had joined the church without assuming any of the obligations of a covenant relation with the church members.

I have been a reader of the religious press over twenty years and during that time I have taken no notes regarding the church covenant or the covenant meeting before communion. Besides I do not remember of ever hearing or reading a sermon about the church covenant.

I have always had the covenant read by the church members standing at the regular prayer-meeting before communion; or sometimes I have read the covenant Sunday morning just before communion.

I believed the covenant subscribed by an immersed person forms a member of the Baptist Church. And the covenant

lived up to by the grace of God adds solidarity to the church by creating the mutual interest which is essential for spiritual growth. The church covenant will again become a useful power in the church when the vital truths of the covenant are emphasized. A series of sermons on the covenant would be a great help in presenting the fundamental truths to the people.

WALTER L. SYKES.

Appleton, Maine.

## CUI BONO, BROTHERS OF THE NORTHERN BAPTIST CONVENTION?

The reports of the past two conventions of the Northern Board have made a bad impression upon us who stand on the firing line in the Far East. We fail to see what good can accrue to the local churches, to the home mission endeavor in America or to the work on the foreign field if the convention continues to exhibit a spirit of mutual suspicion and seeming intolerance.

The "New East" cannot take sides one way or the other. From this distance it would seem that the conservative men have just cause of complaint of not having received due consideration at the hands of the convention. But we are a democratic body and the majority rules. Hitherto, if the writer understands the situation correctly, the selection of men for office or for important committees was made with regard to fitness and ability to serve. If other tests were applied, then reaction was bound to follow.

On the other hand, it is wrong to use orthodoxy as a slogan of rally for power or control. The Baptist denomination is as sound as it ever was and is not inferior to any denomination to meet the present great crisis confronting all Christendom and the whole world. We were curious to know what kind of a "Statement of Belief" the "Fundamentalists" would put over and we were greatly relieved when we read this, for Baptists an almost colorless statement. We do not hesitate to claim that ninety-nine out of every hundred Baptist church members would unhesitatingly subscribe to this statement. We need not worry ourselves to a frazzle because a Brother Baptist, one in a hundred, proves himself to be all wrong. There has always been a richness and variety of opinion and theology among Baptists. If you try to "compel" Baptists they just "won't." Our past history teaches us that we can dispense with creedal statements and investigating committees, but we cannot do our God-given work, as it should and must be done, without mutual love. No group of our great denomination, whether conservative or liberal, so called, can take the entire denomination under its wing and guide our affairs.

It is claimed, and rightly so, that, including the work of our woman's board, the Northern Baptist Convention has the fourth largest foreign missionary society in all the world. That is according to financial standards. Ah yes, but do we hold that position when we apply tests of spiritual force and cultural power and contracts making for larger brotherhood of all mankind? As a matter of fact, the example

you brethren of the past two conventions have given us, namely, of "getting after the other fellow" does not help us a whit in the work of building up of the Kingdom of God and, honestly, permit us to say, we doubt whether you are building up the Kingdom in your own surroundings because of these things. For the work of the Kingdom of God is done the other way. That is, it works from the inward to the outward and you and I must get at the "ego" and subject him to an "investigating committee." If that were done there would follow a great "getting together" with one heart and soul to do the Lord's will, which is nothing less than making disciples of all nations.

Baptists in China are up against a greater problem than you are, brethren of the Northern Baptist Convention. We have over a thousand local churches founded and organized according to American (North, and American (South), English and Swedish traditions and customs. Some of our most conservative Baptist missionaries of the southern states are being more and more convinced that all these one thousand and more Chinese local churches must get together in a national convention. But what a variety of theological conviction and local church customs will be represented. The only criterion, however, that will help us to get together will be tolerance and brotherly love. With that as our guide, we must and will win out. And it is a good thing for the foreign missionary that he is broadening. For otherwise the racial instinct of the Chinese will break the fetters of ecclesiasticism and traditions of western local church customs. The Chinese Baptist churches will get together, some day with or without the assistance or even in spite of the Baptist foreign missionary.

The one great unifying institution in China is our Shanghai Baptist College. Words must fail as one tries to tell the story of the possibilities of this institution in getting our Chinese Baptists from all parts of China together. What has Louisville Seminary been for our Southern Baptists in the past? A greater work than even that of the seminary at Louisville remains to be done by our Shanghai College and Seminary. Nor will it do to give the Chinese the impression that the Northern and Southern boards in America are doubting their loyalty to Christ Jesus. These young men demand that they be told honestly and fearlessly what the religious world is thinking. Their faith in Christ is such that no theological thought of any "school" can separate them from Him whom they love and to whom they have surrendered their lives.

In conclusion, brethren, allow us to say: "Get together Baptists of the North and go to it" and finish that World Forward Movement Program. We are not discouraged, we are waiting for you to come up with your ammunition and supplies and reinforcements. Are you going to continue to argue about "fundamentals" and other things and thereby fail in doing the great fundamental thing—giving the word of life to the nations?—*The New East* (Published jointly in China by the Northern and Southern Baptist Missions).





# Our Own Folks



## Further Progress of the Continuation Campaign

By HELEN M. HUDSON

AMID the storm they sang,  
And the stars heard and the sea.  
The sounding isles of the dim woods rang  
To the anthem of the free.

As our Pilgrim fathers and mothers sang as they landed on the stern New England shore, so the women of the Northern Baptist Convention are starting on a praying and singing campaign to raise their share of the \$30,000,000. "Faith is the Victory" is echoing from women's missionary meetings all over the country; prayer groups are rapidly being organized. The fact that the amount attempted figures approximately thirteen times what was raised for the Jubilee, the hitherto crowning effort of women's work, is but lending zest to their efforts. In fact the leaders are confident that in this case thirteen is the lucky number. Campaign directors have been secured in almost every district. Those who have already been elected and at work are: Mrs. Orrin R. Judd—New York District; Mrs. Geo. H. Swift—Atlantic District; Mrs. R. L. Hutchinson, Mrs. W. H. Alexander—East Central; Mrs. R. A. Hilton, Mrs. John Nuveen—Central District; Mrs. D. D. Smith—Northwestern District; Mrs. F. L. Miner—West Central District; Mrs. F. I. Smith—Rocky Mountain District; Mrs. V. V. Didrickson—Columbia River.

A glance over this list indicates to a person conversant with our denominational leadership the strength of the personnel. Strong women have also been secured to direct the efforts of the women in the states. As this statement goes to press the acceptance of one woman of duties of director has just been received by telegraph. We know that she has refused the state presidency of the D. A. R. in order to assume the duties of a district director.

The crisis of our denomination and the challenge of the present situation is stirring the hearts of Baptists everywhere, but as usual it is the missionaries who come to the front and show us what real self-forgetfulness means. Mrs. Coleman reported the following incident from her trip to the west:

Miss Viola Hill, of Ningpo, China, now on furlough at her home in Santa Ana, Cal., heard Mrs. Coleman present the continuation campaign in Los Angeles. For two years Miss Hill has been definitely planning to spend her furlough for further study. At the meeting in which the South Pacific District voted to undertake their share of the unpaid balance of the \$100,000,000, Miss Hill arose and said she thought the undertaking of the women so great, the meaning of the undertaking so vital and the call to her soul so urgent that if the district board would use her she would gladly relinquish all her hopes of further education and give herself to the work of this campaign. The feeling created by this offer can hardly be expressed. The women decided, however, that they could not accept the offer since it involved Miss Hill's future usefulness

to the field, but that they themselves would shoulder the task in a greater spirit of determination and sacrifice.

The World Wide Guild under the slogan "We Will Give" is rallying its forces to raise \$50,000. The Children's World Crusade is planning to give miles and miles of dimes, enough they hope to reach the total of \$6,000.

In conformity to the general time schedule outlined by the General Board of Promotion the first step of the campaign is the "Pay Up Period"—this to extend from Dec. 1 to Jan. 10. The present financial situation of the denomination has already been stated through the columns of this paper. In view of the situation, however, the first needed step is very clear, for if the money already pledged were paid up to date the societies would be able to meet their regular operating expenses without deficit. We are hoping that several things will happen during this period from now until Jan. 10. First, that the Christmas Spirit of peace and good-will will so permeate the hearts of delinquent payers that they will bring peace both to themselves and to the missionary society by "paying up." Second, that those who go through the Christmas season *without* paying up will at least wish to start the New Year right by meeting their obligations to the New World Movement. Third, that those who have let the old year pass without paying up will make a New Year's resolution and pay on the spot, and fourth, we hope that during the week of prayer, Jan. 1-8, each Baptist will gain such a sense of his obligation to his Master and to his Master's work that all other stimuli having failed, he will then pay up the amount of his pledge to date.

As stated above we hope these things will happen. We know, however, they will only happen as in each Baptist church there is an aggressive human force filled with a deep sense of the obligation of the church to the missionary enterprise. Is that human force you? If not, why not?

## Pittsburgh Laymen Already Organized

By FLOYD L. CARR.

The laymen of Pittsburgh held their tenth annual banquet at McCreery's Restaurant on Friday evening, Dec. 2. Under the name of the Brotherhood of the Pittsburgh Baptist Association, the laymen of Greater Pittsburgh have for ten years been organized for the strengthening of the Baptist interests both local and worldwide. Rev. F. E. Taylor of Indianapolis was heard with keen interest by over 500 guests in an inspiring address on "What Four Men Said to the Preacher—The Soldier, the Judge, the Clubman and the Traveling Salesman." Pittsburgh has no "Social Union" or other similar organization, and the annual banquet of the brotherhood fosters fellowship and acquaintance among the Baptist leaders.

The decision of the laymen at the Indianapolis meeting to undergird the New World Movement with a laymen's organization gives added interest to the working plans of the Pittsburgh Baptist Brother-

hood. The Pittsburgh organization is directed by an executive committee of twenty-one members, seven of whom are elected annually to serve for three years by an executive council composed of representatives from the affiliated men's classes. The executive committee meets each Monday noon at the close of the ministers' meeting. The pastors have a standing invitation to attend, and any visiting Baptist leader finds a warm welcome and a sympathetic hearing from both pastors and laymen. The various denominational interests are thus kept before the leaders of the district. The faculty of the Baptist Christian Workers' Institute, held in the Sandusky Street Church Dec. 4-9, was welcomed in a special luncheon on Monday, Dec. 5.

The plans for securing the co-operation of each of the eighty Baptist churches in the Pittsburgh Association will be of general interest. The association is divided into eleven districts, each district being assigned to a member of the executive committee who serves as a supervisor. It is his duty to oversee the deputation and visitation work and to co-operate with the district workers. Each group has three directors—a rally director who prepares for the district rally, a prayer meeting director, who effects the inter-visitation of laymen upon the prayer meetings, and a stewardship director, who fosters the growth of Leagues of Stewards in the churches of his group. These leaders meet at an evening luncheon two or three times each year to report, to formulate plans and to hear outstanding Baptist leaders. On Nov. 22 they were favored with an address upon evangelism by Rev. Arthur B. Strickland, secretary of evangelism for Pennsylvania, and an address upon stewardship by Rev. Frederick A. Agar, efficiency secretary of the Board of Promotion.

A series of district rallies is planned for each fall, in the interest of the brotherhood objectives. Stewardship was the theme of the eleven rallies held last September with the co-operation of the Board of Promotion. Over 1,200 men heard an illustrated address by Rev. Sumner R. Vinton, on "The New Day of World Service," and an inspirational address by Rev. James E. Norcross, upon "New Occasions Teach New Duties." Stewardship pledge cards were circulated for signature at these rallies.

Evangelism is to have its rightful emphasis in an all-day conference planned for early in January, in co-operation with the Pittsburgh Baptist Association. Dr. H. F. Stilwell, national superintendent of evangelism for the Baptist denomination; Dr. George Mahy, national superintendent of evangelism for the Presbyterian denomination, and Rev. Arthur B. Strickland, secretary of evangelism for Pennsylvania, are expected to participate in the conference. Both pastors and laymen will be invited to attend, and it is hoped that the Pittsburgh Association can do its part in attaining the denominational goal of 200,000 baptisms for the year.

The annual meeting of the Pittsburgh Brotherhood will be held the middle of February, in connection with the trans-



continental tour of national brotherhood workers. Among the speakers are, William Ward, president of the Baptist Brotherhood of the World, who was heard with great interest by the delegates at Des Moines; Dr. J. Foster Wilcox, director of the Northern Baptist Brotherhood; Dr. Samuel Z. Batten, social service secretary of the American Baptist Publication Society, and Dr. Owen C. Brown, editor of the adult Bible-school publications of our denomination. Afternoon and evening sessions, with a luncheon at six o'clock, are planned by the executive committee.

With its slogan, "Denominational Loyalty," the Pittsburgh Baptist Brotherhood stands ready, fully organized and captained by experienced leaders, to take part in the new Laymen's Movement. It not only has rendered signal service to such local Baptist interests as the Pittsburgh Baptist Home and Orphanage, and association work in all its phases, but also has contributed in no small measure to the success of our national program, under the leadership of such men as Harry Bainbridge, Henry E. Cole and Frank H. Robinson.

### Dedication in Detroit

By A. H. FINN.

The new Jefferson Avenue Church—rather the first unit, the Bible school and social building—was dedicated Sunday, Dec. 11. The Bible school at 9:45 a.m. touched a new high mark in attendance, 414. Supt. Walter Mathews is aiming at 1000 before another year.

At eleven a. m. Rev. A. V. Allen, director of religious education of the Detroit Baptist Union and a member of this church, presided at the dedicatory service. Rev. Geo. W. Taft, president of Northern Theological Seminary, Chicago, preached a sermon on "Basic Baptist Principles." Dr. H. C. Gleiss, superintendent of Detroit Union, following a financial statement from the board of trustees, led in raising necessary funds to meet the floating indebtedness and the estimated cost of putting the great gymnasium in commission. About \$5,000 was paid or pledged at this first service.

At three p. m. a fellowship service was held when Walter W. Smith, president of the Detroit Union, presided. Short addresses were made by A. H. Finn, secretary Detroit Union; C. J. Netting, chairman building committee of Detroit Union; John A. Matheson, treasurer Detroit Union; Rev. J. S. West, pastor of Beulah; Rev. C. F. Hamilton, of Calvary; Rev. O. W. Johnson, of Swedish Church, and Rev. G. L. Wittel, for many years secretary of the Detroit Union; Dr. Gleiss again presented the financial needs which resulted in a considerable addition to the morning's offerings. The amount now needed is confidently expected to be given or pledged this week.

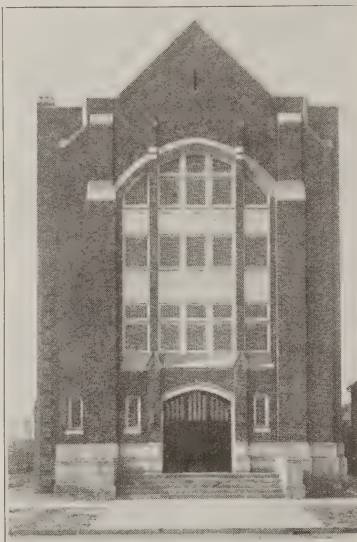
Jefferson Avenue is the consolidation of the Clinton Avenue and Jefferson branch, the first named crowded out of its old-time location by an influx of Negroes and foreign-speaking people. The property sold and vacated was purchased by the Calvary Negro congregation. The Jefferson Avenue branch of the Woodward Avenue Church was located at Engle Avenue, nearly opposite the car barns in Fairview. Business had made it largely untenable. The property was deeded to the Detroit Union when it was decided to combine the congregations in the newer residential district farther out Jefferson at Lakeview. The property as it stands is worth about \$150,000. Plans are out for the auditorium proper to face on Jefferson Avenue and

which will cost at least \$150,000 more.

Dr. Taft preached before a splendid evening congregation, notwithstanding the rain. The membership was greatly heartened by the ministry of the day.

The women of the churches are launching into the new convention campaign with sanctified intelligence and splendid organization. The reading courses are interesting many new minds and hearts. Two great objectives are before them—the new women's dormitory at Kalamazoo College and the new Polish Christian center in Detroit. Both are greatly needed and the days are too great in number that must intervene before they are realized. Our women believe in prayer and work. God's blessings are sure to follow their united efforts.

Woodland Avenue Church recently had a pay-up Sunday that resulted in over



JEFFERSON AVENUE CHURCH BUILDING

\$6,000 of ingathering. Dr. Hoag has in mind a considerable advance for the current year above former subscribing for the New World Movement. The stewardship idea is winning new adherents.

There is a quiet, effective forward movement on at Conley Memorial Church. Pastor Shaw is tireless in personal service to the community and the Bible school is overflowing into the Liberty school, where the church and school met before the present chapel building was erected. This means the auditorium proper will be needed soon.

As predicted weeks ago, the new Temple Church is swinging into a great constructive program. The Bible school has an attendance of approximately one thousand, with a 1,500 objective. Rev. Llewellyn Brown has an efficient complement of officers and helpers. That new church house must come soon.

Rev. James S. West recently celebrated his first anniversary at Beulah. Considering the depressing period the country has been passing through, the achievements of the year are remarkable. Mrs. West is in demand as a vocalist both at Beulah and at city Baptist events.

Under the leadership of Pres. John R. Glading the Detroit City B. Y. P. U. is making new records in attendance, enthusiasm and effective service. The new Jef-

erson Avenue union, of which church Bro. Glading is assistant superintendent of the Bible school, and a deacon, has carried off the banner four succeeding months. It is awarded on a point system required for a standard society.

### Rochester Alumni in New England

The New England alumni of Rochester Theological Seminary held its annual reunion at the Boston City Club on Dec. 12. All members and guests were the dinner guests of Dr. L. L. Potter of Hartford, Conn. The speakers were Pres. Barbour, Rev. Bernard Clausen, Dr. L. L. Potter and Dr. J. H. Mason. Officers elected were Rev. P. H. McDowell, Melrose, pres.; Rev. H. E. Hodge, Everett, vice-pres.; Rev. N. C. Fetter, Boston, secretary. The following action was taken relative to the death of Dr. Strong:

"The New England Alumni of Rochester Theological Seminary, in annual meeting at Boston, Dec. 12, pause to record the passing from earth to heaven of our beloved leader, forty years president of the seminary, Rev. Augustus H. Strong, at Pasadena, Cal., on Nov. 29, at the grand, ripe age of 85. Our joy in having had him so long and in having loved him so much is even more real than is the sorrow because of his temporary separation from us. His crowning day has come. Union with Christ is his final fulfillment. His great mind and his great heart are at home in the great things of God and of reality. It is our privilege, we who have sat at his feet and have been touched by his spirit, to rejoice that he has gone from living to life, from faith to sight.

"We extend to the loved members of his household our sincere sympathy in their sorrow and we assure Pres. Barbour and the seminary that our hearts are with them under the shadow cast by the death of this the great son, the great servant, the great master of our Alma Mater.

"While we mourn the death of Dr. Strong, we know he lives an ever enlarging life in and with his Saviour and Lord. We can best show our respect for him by giving ourselves in fresh love and new loyalty to Jesus Christ. The faith of his heart and the spirit of his life are truthfully reflected in the closing words of the article just published from his pen, 'The Atonement,' in THE BAPTIST of December 10, 'God forbid that I should glory, save in the cross of our Lord, Jesus Christ.'"

### Community-Service and the Local Church

The weekly church supper, preceding the prayer meeting, of the First Church of Philadelphia, Pa., on Nov. 30, was made the occasion of reports to the church of the community or social service department. Pastor Carter Helm Jones presided and introduced the social service committee of the church, the various workers, the paid staff and volunteer workers, including more than fifty men and women who are making the impact of the church on its neighborhood forcibly felt as they discover and seek to meet the various needs of the people. Many professional social workers and students from the training school were present. Secy. Rolvix Harlan of the Home Mission Society brought a brief address on "The Church Saving the Community," and had as his text Phil. 3:20—"We are a colony of heaven." More



than 250 members of the church were present and having discovered it was the pastor's birthday, presented him with a beautiful bouquet as a token of full esteem and devotion.

In the prayer meeting that followed the supper the lecture room was filled and by a coincidence the address of Secy. Harlan was on "Can Europe Turn the Corner?" He dealt with the troubles and perplexing conditions in Central Europe, especially in Germany and Czecho-Slovakia. Dr. W. W. Keen read a request of the Foreign Mission Board to the church to release Dr. Jones for a period of six or eight weeks, as it is hoped to have him and Dr. Taylor of Indianapolis make a visitation to Czecho-Slovakia to address our Baptist churches and congregations, to bring en-

couragement and to present the evangelistic appeal. The splendid guidance and sound missionary policy of our leaders in Czecho-Slovakia will prepare the way for these brethren. Their visit and service will come at a most opportune time and will put our work forward in the new republic of Central Europe, as perhaps no other kind of co-operation at this time could.

A church which supports a ministry and message of the gospel which warms the heart, informs the intellect and convinces the judgment and then enlists the will of the people in community service, votes unanimously, of course, to co-operate in this wider service of the kingdom in the interest of missions and world brotherhood.

REV. G. F. D. VANDER MEI is stated supply at Immanuel Church, Bellingham.

MISS HARRIET DITHRIDGE, who has had a number of years' experience in kindergarten work in Japan, is conducting a Japanese kindergarten in Seattle under the auspices of the Seattle Baptist Union.

FERNDAL: REV. T. W. HARRIS and his people were assisted three weeks in special meetings beginning Nov. 7, by Rev. N. J. Barnes, of Sedro-Woolley. It proved a gracious season of outpouring of the Holy Spirit. There was not only a revival of the members of the church, but sixteen professions of acceptance of Christ. Sixteen candidates were baptized Dec. 4.

VANCOUVER: REV. J. C. WETTERHAHN, pastor, began special evangelistic meetings Nov. 27, after a week of daily prayer-meetings held in different parts of the city. The revival began, however, before the special meetings. On Nov. 20 five members were received by letter and seven persons as candidates for baptism. On Nov. 27 two were received by letter and one as a candidate for baptism. Two others expressed their desire to become Christians. Seven candidates were baptized Sunday evening, Dec. 4. All departments of the church are active. Thanksgiving morning a large number of young people went to different sections of the city, sang songs at the homes of the sick and shut-ins, then returned to the church for a morning prayer-meeting.

REV. L. L. CLOYD, after nearly forty years in the ministry, with the closing of his pastorate with Immanuel Church of Bellingham, retired from active ministry. He graduated from the Morgan Park Seminary in 1885, though he began his ministry before that time and has been in the work continuously since. His pastorates have been in Green Bay and Superior, Wis., De Kalb, Savanna and Sycamore, Ill., Hastings, Neb., Aberdeen, Tacoma, Blaine, Seattle and Bellingham, Wash. Mr. Cloyd has been a faithful pastor and minister, greatly beloved by his parishioners and fellow-ministers. Mention should also be made of Mrs. Cloyd, who in all his ministry wrought with him to advance the cause of Christ. Mr. and Mrs. Cloyd will make their home in Seattle and he hopes, as his health will permit him, to render some service as pulpit supply.

## Church News by States

### Rocky Mountain States

#### COLORADO

REV. M. D. AUSTIN preached his first sermon as pastor of the Pueblo First Church Dec. 4. For five months the church had been without a pastor, Rev. B. G. Boardman, of Greeley, Colo., supplying the pulpit for one month. Mr. Austin comes from Versailles, Ky. A reception given him the evening of Dec. 7 was participated in by the Baptist churches of the city. Speeches were made by pastors, deacons and presidents of women's organizations. "Faith of Our Fathers" was heartily sung after the pastor had made plain his plans for the future.

### Pacific Coast

#### OREGON

OREGON CITY CHURCH, organized by the Home Mission Society in 1847, has been a power for good in the state. The church has been fortunate in its pastor, Rev. W. E. Pettibone. On Dec. 5 he gave the hand of fellowship to twenty-five, fourteen of them received by baptism. The Sunday school is large and the women's meetings full of inspiration. The church employs a county missionary. Oregon City has a population of about 10,000, with a number of large industries.

#### EAST WASHINGTON AND NORTH IDAHO

DR. M. E. BOLLEN, pastor of the White Temple, Walla Walla, has baptized a number of fine young Chinese men. One of these young men has announced his purpose of studying for the ministry.

DR. D. D. McLAUREN, former pastor in Chicago and New York, has accepted the pastorate of the Congregational Church, Kennewick, Wash.

REV. C. R. DELEPINE has closed his work at Palouse, Wash., and begun his new work at Hood River, Oregon.

REV. H. M. YAGER, pastor at Harrison, Idaho, died suddenly Dec. 10. He was a true servant of the Lord Jesus and greatly loved by his people.

SUPT. A. H. BAILEY organized a new church at Buena, Wash., Dec. 10, with sixteen charter members. The new church has a thriving Sunday school of 100 and is busy erecting a building.

FIRST CHURCH, Spokane, Rev. J. E. Smith, pastor, celebrated the fortieth anniversary of the organization, Dec. 9. The church has made wonderful progress during the past three years.

#### SOUTHERN CALIFORNIA

ORDINATION SERVICE for examination of Mr. A. F. Cordova for the ministry was held at the call of the First Mexican Church, Los Angeles, Nov. 22. Rev. J. F. Detweiler was elected moderator; Rev. J. B. Fox, clerk of the council. Twelve churches represented by thirty-four delegates were present. Upon completion of statement by candidate and examination by the moderator, the council voted unanimously and enthusiastically to recommend Bro. A. F. Cordova to the church for ordination. The church was immediately convened and voted to proceed with the ordination. Charge to candidate was given by Rev. J. F. Detweiler; charge to church by Rev. J. B. Fox; prayer of ordination by Dr. Eric Lund; hand of fellowship, Rev. J. F. Detweiler.

#### NORTHERN CALIFORNIA

FIRST CHURCH, OAKLAND, reports that it is now giving as much for beneficences as for its current expenses. The larger percentage of the total budget for current expenses and beneficences, which for the year has exceeded \$40,000, is paid by 250 pledged titheers.

#### WESTERN WASHINGTON

MISS LUCIELE WITHERS, of China, field worker for the General Board of Promotion, is spending a few weeks in western Washington and will visit as many churches as possible during the time she is there.

MRS. GEO. W. COLEMAN, president of the Woman's American Baptist Home Mission Society, visited Seattle in October, and Miss Ina Shaw, missionary supervisor of the western district of the same society, was a recent visitor, in conference with the local workers.

REV. EARL COCHRAN has resigned the pastorate of the churches at Lyman and Concrete and accepted a call to the Bethesda Church, Tacoma, where he will begin his pastorate Jan. 1. His present churches are loath to let him go.

### Atlantic Coast

#### WESTERN PENNSYLVANIA

SO MANY WERE IN ATTENDANCE at the December communion service of Elizabeth Church, Rev. Eugene Neubauer, pastor, that provision made was not sufficient—a new occurrence in the history of this old church. Twenty-one members have been added during the past eight months.

REV. L. F. TAYLOR, of Tarentum, is following recent evangelistic services in the church by conducting a personal workers' class at the Wednesday prayer-meeting. A campaign of personal work is being organized and a goal for fifty conversions has been adopted.

THE RIGHT HAND OF FELLOWSHIP was extended to fifteen members by Rev. F. L. Carr, pastor Wilkinsburg Church, on Sunday, Dec. 4. An equal number are planning to unite with the church before the January communion service. The "Pastor's Helpers," a band of fifty personal workers, is rendering valuable service in securing decisions.



FIRST CHURCH, Washington, is jubilant. The building fund campaign, under the leadership of Rev. F. H. Divine, Brooklyn, N. Y., closed with a great congregation and a service that will be historic in the annals of the church. The goal which the church had set was \$125,000, and \$128,202.50 was underwritten by the church and congregation. The new building will stand on a corner purchased last spring, opposite the campus of Washington and Jefferson College.

A FAREWELL RECEPTION was given Rev. and Mrs. Z. D. Browne by Bellevue Church, Rev. C. A. Decker, pastor, Dec. 7. Rev. and Mrs. Browne are members of the church, leaving for their return to Jamshedpur, India.

#### EASTERN PENNSYLVANIA

THE STATE CONVENTION has begun publishing a monthly bulletin—*The Keystone Baptist*, intended to supplement the work of denominational periodicals by setting forth the state's needs and enterprises at greater length. An effort will be made to have the paper distributed in every state church.

PASTORAL CHANGES: Rev. F. A. Stanton has begun his work at Berean Church, Carbondale; Rev. W. M. Schwenger has resigned at Westville, N. J., to come to Waymart; Rev. W. C. Leinbach changes from Hickory St. Church, Scranton, to Dalton, Jan. 1; Rev. C. S. Davis is at Doylestown; Rev. D. L. Martin becomes pastor at Harrison Valley.

THE DEPARTMENT OF RELIGIOUS EDUCATION of the A. B. P. S. held an intensive training school at Crozer Seminary, Dec. 13-15. To encourage attendance the expenses of a number of pastors were paid, the seminary furnishing room and breakfast to as many as could be accommodated. It is expected that a number of church vacation schools will be undertaken as a result of this training school.

#### NEW JERSEY

FAIRMOUNT CHURCH, Newark, desiring to be of as much service as possible to the community, has opened its doors to Russian Baptists, who meet in the building for their prayer-meeting and church services. About fifty Russians attend each Sunday, their church service being held after the regular church school hour, and

their prayer-meeting on Tuesday evening. The Russian congregation is led by the head of the Russian department of the International Seminary, East Orange. All classes of the church school are open to the Russian visitors. A spirit of fellowship and co-operation marks the work at Fairmount. Records of the church school show a continuous growth, and work with the young people is steadily advancing under leadership of the pastor, Rev. C. E. Tilton.

THE NORTH JERSEY Ministerial Association met at First Church, Paterson, Nov. 28. The association was the guest of the "Big Four" Baptist Parsons and the ladies of their churches. Dr. Arthur T. Fowler of North Orange was the reader, his topic being "The Minister and His Books."

REV. R. F. BRESNAHAN, pastor of Avon-by-the-Sea Church, baptized ten persons into the fellowship of the church Sunday, Dec. 11, these having come as a result of an evangelistic campaign conducted by Mr. A. F. Williamson.

#### NEW YORK

RECOGNITION SERVICES and reception in honor of Rev. A. C. Bruckman, pastor of Christ Church, Brooklyn, were held in the church auditorium Friday evening, Dec. 9. Rev. J. C. Masseur, with whom Mr. Bruckman was associated before coming to Christ Church, was the speaker of the evening.

REV. GERALD WATKINS began his pastorate with First Church, Norwich, Nov. 27. He is preaching to steadily increasing congregations, the prayer meetings are larger and the Sunday school attendance has broken all records. The young men's class taught by Mr. Watkins numbers twenty-five. At a reception given to the pastor and his wife members of his own church and of others welcomed them heartily.

#### RHODE ISLAND

REV. O. H. RANKIN, pastor of Broadway Church, Pawtucket, has accepted the call of the church at Chester, Vt., and begins his labors there Jan. 1.

MT. PLEASANT CHURCH, Providence, Rev. E. E. LOUX, pastor, observed its annual roll-call Dec. 4. The pastor was as-

sisted by Rev. G. C. S. MacKay of Broadway Church, Providence. It was a day of reunion and fellowship.

THE GENERAL BOARD OF PROMOTION has met and voted to re-canvass the state for the additional amount asked from Rhode Island to help raise the \$30,000,000. There has been appointed a special committee to make plans consisting of Rev. W. W. Barker, J. W. Baker, C. C. Gleason, Mrs. Frank L. Wilkins and Mrs. H. E. Read.

#### CONNECTICUT

A SUCCESSFUL SCHOOL of missions has been concluded in Branford Church, Rev. Ivan H. Benedict, pastor. Beginning Sunday, Oct. 23, members of the school met in the church at 6 p. m. for refreshments after which five minutes was given to social worship. Then the group broke into four classes, the adults studying "World Friendship, Inc."; young people, "A Noble Army"; juniors, "Mr. Friend O'Man." The leader of the primary class specialized in missionary stories and handwork. After a forty-minute study-period the school re-assembled for a ten-minute surprise program consisting of a dramatic sketch, exhibition of missionary curios, or some other feature both entertaining and instructive. At the closing sessions of the school Dec. 4, Rev. H. B. Sloat, director of promotion, presented by stereopticon, phases of the New World Movement's achievement. Total attendance for the seven evenings was 361, making an average attendance of fifty-one plus. By groups, 156 adults, 100 young people, sixty-five juniors and forty primary boys and girls. Not a teacher missed a session. Members of the school were wholeheartedly enthusiastic. The exhibition of handwork on the last night showed talent and originality. Branford Church has a resident membership of eighty-five. The pastor and his wife have conclusively demonstrated that a successful school of missions is possible with planning, persistence and prayer.

A DULY CONSTITUTED COUNCIL made up of representatives from churches of the Ashford Association met with First Church, Danielson, Dec. 7, 3 p. m., to consider the advisability of ordaining Rev. J. W. Houck, who has been serving Danielson Church for more than a year. Dr. A. B. Coats, of Hartford, acted as moderator; Rev. J. C. Stoddard, of Putnam, as clerk. The candidate passed a satisfactory examination and the council recommended the church to proceed with the ordination. A public ordination and installation service was held in the evening: Invocation by Rev. A. D. Carpenter, Willimantic; Scripture reading by Rev. W. B. Allen, South Willington; ordination sermon by Rev. M. J. Twoomey; prayer of ordination, Rev. A. B. Coats; charge to candidate, Rev. Douglas Swaffield; charge to church, Rev. Byron W. Hatfield, R. I. Revs. Hatfield, Twoomey and Swaffield were former pastors of the Danielson Church. Appropriate solos were rendered by Mrs. C. Allen Frost and Rev. W. B. Allen. Following the service a reception was held in the church parlors.

#### MASSACHUSETTS

SUNDAY, Nov. 13, the first services were held in the remodeled auditorium of Mattapan Church, Milton, with a congregation that overflowed the building both morning and evening. The morning sermon was by the pastor, Rev. Ross C. Eaton; the evening address was given by Pres. Geo. E. Horr of Newton Theological Seminary, followed by a rededi-

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cation service led by the pastor. At noon the Sunday school held a well-attended rally day with Miss Gertrude Hartley, of Boston, as the speaker. The church celebrated its twenty-fifth anniversary the following Wednesday evening with a program of historic sketches, reminiscences and greetings from neighboring pastors. Four charter members of the church who are still members and were present told of their recollections of the early church. Mr. Brigham, son-in-law of Mr. Gunn, first pastor, spoke of his father-in-law's work. The following Friday evening the church held its annual roll-call, with supper served at 6:30 to about 150. Dr. Herbert S. Johnson was speaker of the evening. Mr. Lyman Swett gave an enthusiastic talk on systematic giving.

## Mississippi Valley

### IOWA

REV. IRA E. EDWARDS is now in his fifth year as pastor of Calvary Church, Cedar Rapids. The church has doubled its membership, sent seven of its young people to school to prepare for Christian service, one of whom is now in Africa. The current expenses and benefices have been increased about four times. New members are being received monthly.

REV. C. E. HILLIS and wife, Rev. Ada Marie Hillis, Kahota, Mo., closed a two-weeks evangelistic campaign at the Oak Street Church, Burlington, resulting in 101 conversions. Rev. O. E. Krueger, the pastor, recently entered upon the twelfth year of his pastorate and is happy in the work.

### MINNESOTA

THE DEATH OF MR. A. C. DIXON, for fifty-two years its treasurer, is felt by First Church of Winona.

### NEBRASKA

THE CHURCH OF WESTERN is planning to celebrate its fiftieth anniversary Jan. 11, 1922. Former pastors and members who have left the community are invited. Letters are desired from those who cannot come.

### KANSAS

THE HOLTON CHURCH has closed a two-weeks' revival service conducted by Evangelist Hickerson of Southwest Seminary. There have been fourteen additions to the church, including one previous to the revival. In the ten months' work of Rev. Horace Goodwin as pastor, the Holton Church has received thirty-one into the church. The Sunday school is planning a teachers' training class.

REV. M. O. CLEMMONS, pastor at El Dorado, has been conducting meetings with C. H. Shanklin at Derby. There has been a decided interest and a number of conversions. Mr. Clemmons held services at Fairview, closing Nov. 27, with fourteen conversions.

FORT SCOTT CHURCH is still very much alive. Prayer-meetings are well attended, with an average of 100 during the summer. The Sunday school is growing and pastor and people are cooperating in a helpful way. Rev. Miles O. Wolfe has been pastor eleven months and thus far seventy have been added to the church, forty-two by immersion.

### SOUTH DAKOTA

FIRST CHURCH, Huron, has been holding on Wednesday evening what the pastor,

Rev. R. J. Lloyd, terms a "church institute night." The idea was worked out with the assistance of Sunday school Supt. A. E. Batchelder. Supper, with an average attendance of thirty-five, is served at 6:30 for 25 cents. The supper is prepared by three women appointed by the social committee each week. A volunteer squad clears up. At 7:15 the four groups used in the institute separated for a forty-five-minute study period, after which all assembled in the dining-room for a half-hour of prayer and praise. The average attendance over the entire institute period was forty-two as against eight or ten at the former mid-week meeting. During December talks on practical Christian themes take the place of the study groups.

### ILLINOIS

THE CHURCH AT ASHLAND has just closed a successful union meeting under the leadership of Rev. J. L. Meads of Benton. Fifty-five have been received into the church since October.

THE CHURCH AT GREENVILLE, Rev. R. M. Webdel, pastor, recently closed a successful meeting. The pastor was assisted by State Evangelist Dunk and sixteen were received into the church. A bonus of \$100 was given the pastor by the church.

THE MT. CARROLL CHURCH has called to the pastorate Rev. Robert H. Pratt of Wayne, Nebr. Mr. Pratt will begin his work the first of January.

NEWS FROM THE BELVIDERE First Church, Rev. W. E. Mundell, pastor, is encouraging. Mrs. Mundell conducts the largest organized Bible class in the Rock River Association. There is also an enrollment of forty in the young men's Bible class. Since the pastor took up the work on this field the church attendance has been doubled and a large class will be baptized soon after the first of the year.

REV. GEORGE SNEATH of Monmouth First Church reports a successful series of meetings there which closed Nov. 28. He was assisted by Rev. Robert Van Meigs of Quincy. Fourteen were received by baptism, seven by letter and one by experience.

DIST. SUPT. JOSEPH C. DENT is much encouraged at the results of a series of meetings at Rochelle. He reports a good number of additions to the church.

MT. STERLING CHURCH recently closed a fine meeting under the leadership of Dist. Supt. D. O. Hopkins and reports twenty-three additions to the church.

REV. GEORGE B. WILBER of Chicago has begun work at Sullivan and Coles. The Sullivan field has long been pastorless, but with the assistance of Rev. W. F. Wagner of Arthur in a week's meeting the work was well started.

REV. T. T. MINNIS of Taylorville has just been called as pastor at Pawnee and is beginning his work there. This brother has been out of the active work for some time on account of deaths in the family, but is now able to take charge of a church again.

A REVIVAL MEETING at Mason City with the assistance of Rev. J. W. Merrill, district superintendent, resulted in several conversions and considerable good to the church. Rev. V. C. Seafar, the new pastor, is getting a fine hold on the field.

A GRACIOUS REVIVAL MEETING has just been held at Paris, where the pastor, Rev. Albert Gordanier, has been assisted by Pastor W. K. Morgan of Fairmount. Many have been converted.

THE BATAVIA CHURCH held a bazar at which over \$200 was cleared. A cafeteria supper was partaken of by 250 and \$92 was taken in. A pageant of "Light and Darkness" recently given by the Rubber Band Class filled the church. The American Legion observed Armistice Sunday by attending the church in a body. Rev. Fred Field, who has seen five years' service at the front, preached on "America First."

### MICHIGAN

THE WORK OF REV. J. D. SHORNEY in Wall St. Church, Jackson, is bringing good returns. Sunday school has increased the three months from eighty-five to 172. Several candidates are awaiting baptism. The boys and girls have organized athletic clubs.

FIRST CHURCH, MUSKEGON, is forging ahead under the leadership of pastor John R. Estes. There has been several additions. Senior and junior unions are growing. The pastor has been stressing stewardship preparatory to the every-member canvass to raise the increased church budget. Several groups in the church are studying missions.

REV. J. BURT BOUWMAN is enthusiastic over the motion picture machine which he

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**Lem T. Root**, General Evangelist. Twenty years' experience from Pacific Coast to Kentucky. References. Mail addressed 3206 Sixth Avenue, Tacoma, Washington, is forwarded. Busy until March 15.

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A SUNDAY SCHOOL of forty-five with deep spiritual interest is the result of services held in a schoolhouse fifteen miles east of town by Pastor Andereck of Manistee.

GOOD WORDS COME from small churches in the Alpena Association, where Rev. Joshua Roberts has labored faithfully. A church has been organized at Goodar, new Sunday school at South Branch, work opened at Maltby and Curtisville Church has multiplied its membership several times. Pastor Byler has received several new members into Curran and Lot

churches and Rev. W. J. Spiers is rendering splendid service on the Kilmaster circuit. Tawas and Reno have received several members as a result of meetings conducted by Evangelist A. N. Fields.

THE SEMI-CENTENNIAL of First Church, Battle Creek, was celebrated in a picturesque program, arranged by Miss Mary Curtis. The pageant, "Bearers of Light," consisted of six episodes in the history of the church, beginning with the early days when Indians peered in the windows. Each episode of the church was vividly portrayed—even the prayer meeting of long ago with the lantern bearer who furnished the light for reading the songs. The church was organized in 1838 when Battle Creek was the village of Milton.

KALAMAZOO COLLEGE is rendering a state service through its teams for evangelistic and missionary propaganda. They are available from Friday night over Sunday, and may be secured by communicating with the Extension Department.

REV. FREDERICK AGAR, of New York, spent several days in Lansing, with First Church. Many delegates were present from nearby churches. The First, Olivet and North churches had every-member canvass with excellent reports. During the present depression, many pledges from the "tollers" were increased—sometimes doubled and more. "Stewardship" is becoming operative in many hearts and lives. Rev. C. W. Kemper has preached forceful sermons along this line and carried on an extensive and intensive propaganda with paying results.

MR. FRED AMBLER who has been serving the church at Napoleon for several months was ordained to the gospel ministry Nov. 29. Forty-seven delegates, representing nineteen churches of the Jackson Association, comprised the council. Rev. C. L. Doyle was chosen Moderator; Dr. Hartzog, clerk. The ordination sermon was preached by Rev. E. M. Rhodes; charge to church given by A. E. Hayes; charge to candidate by Rev. S. J. Hall; prayer of ordination by Rev. H. W. Mack.

A PROGRAM with big objectives has been adopted by First Church of Jackson, Rev. E. M. Rhoades, minister. The people seem to have caught the vision of our Lord for the first clause commits them to support the great missionary enterprises. The Sunday school is bounding ahead in enrollment, and the people have a mind to work for the unsaved and unfortunate at home.

THE PASTOR of First Church, Lansing, Rev. C. W. Kemper, has just finished his second year of work during which time 201 new members have been received, not including about fifty received into North and Olivet. These two organizations now have an efficient pastor for each field.

The first edition of the "Book of Remembrance" is exhausted. A second edition will be printed but only enough to supply orders. Only orders received at the literature bureaus by Jan. 9 will be filled. Copies cannot be guaranteed after that date. Order your copies at once from 276 Fifth Ave., New York City, or from nearest literature bureau.

## Obituary

Fannie Cooper Warren, widow of Joseph Warren of Adrian, Mich., entered the heavenly life December 8th, 1921.

She was the daughter of Rev. James and Mary Cooper. From early womanhood she was actively engaged in Christian work

until prevented by her illness of recent years. She was a helpful member of the First Baptist Church, Detroit, and later the Adrian church. She served the Woman's Home Mission Society of Michigan as treasurer and vice-president and was a member of the Board of The Home of the Friendless, Detroit.

Besides her mother, she leaves four children: Mrs. Louis Goux, Detroit, Mrs. Franklin Russell, Addison and Samuel Warren, Adrian; two sisters, Miss Harriet Cooper and Mrs. Thomas Leete, Detroit. Two brothers, Rev. Henry Cooper, Little Falls, New York and James Cooper, Philadelphia. The funeral services were conducted by her pastor, Rev. Thomas Hopkins, Adrian.

## Next Door Neighbors

BY HELEN B. MONTGOMERY.

O, have you read Margaret Applegarth's collection of delectable tales called "Next Door Neighbors"? If you haven't, trot right down to the book-store and buy a copy of the jolliest, homiest, Christmasy book of stories that you ever read. They are just meant to read aloud or to tell, and at every story your heart will open a little wider until at last it just bursts with love for all the neighbors, big and little, young and old, quaint and lonely that there are in this big America of ours.

Really, she is a genius, that Margaret Applegarth, a genius who is consecrated to the Kingdom of God. Where she might use her youth, her fancy and her charm to win much fame and more money for herself, she delights to pour all out in the service of missions and the church. The very least we can do is to appreciate her and thank God for her and buy all her books and circulate them in every Sunday school in the land and give them for Christmas presents to all our friends. Here are Jewish, Polish, Italian, Bohemian, Chinese and Japanese neighbors; here are Negroes and Mountaineers and Indians, Alaskans and Latin Americans—Miss Applegarth gathers them all about the camp fire of her fancy and tells about all of them stories that take us straight into their hearts.

THE BAPTIST reprints one of the Christmas stories entitled "Please Do Not Open Till Christmas," to give you all a taste that will make you long for more. "Next Door Neighbors" is published by Revell and costs \$1.25.

## Our Book Shelf

Miriam of Queen's, by Lillian Vaux MacKinnon; New York; George H. Doran Co., \$1.90 net.

A clearly-told, not overly-exciting record of college life at the historic Canadian University at Kingston. It introduces the reader to a set of delightful human beings—and to several not so admirable. An acceptable present for a college girl.

A Flower of Monterey, by Katherine B. Hamill; Boston; The Page Co., \$1.90.

The author has chosen an interesting epoch for her story—the colorful life in old California when that great stretch of sea-coast and inland plain was still a dependency of Spain. The story has to do with the noble love of the Spanish governor for a waif, who is marooned ashore from a tramp vessel, and adopted into his family; complications arise with the coming of a young man from Boston when the girl is in the early twenties. The book ends with the departure of the young wedded couple for Boston with the blessing of all. We are given glimpses of the Indian workers under the tutelage and

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sway of the Roman Church, and the interesting events common to the Spanish mode of life are well set forth.

**Chimneysmoke**, by Christopher Morley; New York: Geo. H. Doran Co.

This volume, which has as a sub-title, "Lyrics for Households of Two or More," is an attempt to give a worthy setting to Morley's best-loved poems. It is a volume of friendly poems about common things. Some of the author's lighter verse is included, but the greater part of it centers about a man's love for his home. Your heart warms to the poems for they are human and homely. The book is beautifully illustrated by Thomas Fogarty, making it a particularly appropriate gift book.

**Famous Leaders of Industry**, second series, by Edwin Wildman; Boston: The Page Co., \$2.

Another book of life stories of boys who have succeeded. There is a picture and a sketch of each of twenty-eight men, among whom are Glen Curtiss, G. W. Goethals, H. C. Hoover, L. K. Liggett, F. A. Munsey, T. V. Vall and Wm. Wrigley, Jr. A most wholesome and stimulating book for a boy, one of the kind which parents will delight to put into his hands. Men learn from doing and from doers; why not stimulate the boy with stories of men who have really done things?

## "It Is to Laugh"

When mother entered the nursery she found Muriel in tears, and in response to her inquiry the child explained:

"We were playing at weddings, and Paul threw rice all over me."

"You shouldn't cry for a small thing like that. It's to bring luck to the bride."

"But," protested Muriel, still sniffing, "what he used was in the pudding."—*Disston Crucible*.

One Sunday morning we took our little four-year-old girl to the Methodist church, says a Burnside, Iowa, correspondent, where she witnessed for the first time their way of baptizing. Several people were taken into the church, among them some babies. In our cave was an incubator almost ready to "hatch," and as the custom was some water was sprinkled on the eggs, to improve the "hatch." This was done on this particular Sunday morning after church. And as usual the little girl was right at her daddy's heels through the whole procedure. Coming up out of the cave, she thoughtfully put forth this query: "Daddy, when those chickens hatch will they be Methodist chickens?"

## The Tree That Grew Up

(Continued from page 1499)

there like monstrous rubies or tremendous emeralds. Strings of popcorn like pearl necklaces were laid along her arms, and gilded figures hung from every branch. Little Pine hardly dared breathe for fear some of this ravishing beauty might fall, and when little colored candles were placed at the tip of every arm she felt no higher glory could come to her. But it did! Oh yes, indeed it did! For on the very tip-top of her slender straightness they placed a dear gold star. It was something unbelievable!

"I've touched the stars!" she whispered, "oh, at last! At last! I've seen you shining over me, all year, but I never dreamed that by holding up my head and making the best of my old suit I should actually touch a star! And please, what star are you, anyhow?"

The Star whispered gently: "Oh Pine, I'm the Little Star That Came and Stood Over Where the Young Child Lay!"

"I have heard of you," the little tree answered, reverently, "Oh how I pray I may be worthy to have you rest on top of me this night. I did not realize before that this was—Christmas."

"And you are a Christmas Tree!" said the Bright Red Packages; but before they could say another word the door was opened and the children scampered in: Timothy, Bill and Peggy, with their mother and their father and the good, old Agony.

"It's the boo'fullest little twee that ever ever was!" sighed Timothy, in ecstasy, his hands clasped in high excitement.

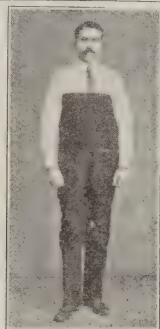
"It's so straight," said mother, approvingly.

"And I love the way it holds the star," said Peggy.

"We knew when we saw it that it was the only tree in the wide, wide world for us, didn't we, Dad?" asked Bill.

"I reckon it's the Christmas-iest I'll pine tree what ever done stand in dis here house!" chuckled dear old Agony.

And Little Pine touched the star in cheerfulest thanksgiving!



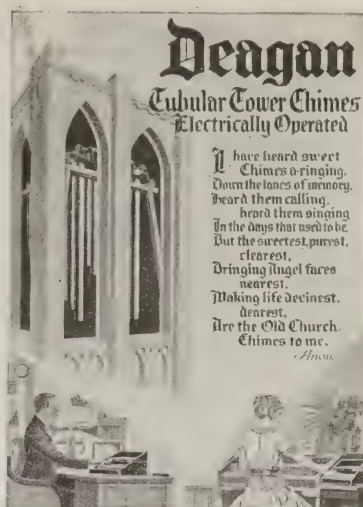
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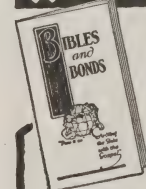
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When arriving, do not always wait for the leader to greet you first. Show that you are as pleased to see him as he is to have you there.

Do not feel slighted if he seems preoccupied. He has the responsibility of the musical service on his mind and he is thinking chiefly of that.

When he calls for order before beginning do your part in becoming attentive.

Do not grumble at what he selects. Remember he has many to please; do your part with the new compositions taken up and they won't seem tedious or "dry."

Watch your part carefully and follow the leader's baton. Although rests are not to be sung, neither are they to be ignored.

Don't wait for your neighbor to sing first. All must watch for a given beat if the start is going to be good.

Don't think only of the music. There are also words to be interpreted. Feel that you are telling something; if the anthem be in the nature of a prayer, feel that you are making a prayer.

Do not think of other things when singing; it is fatal to sincerity of expression.

If the organ has an interlude or the other parts come in alone, do not take your eyes off the music. You may not be ready when your turn comes.

Do not try to outstep some one else. The loudest voices do not always possess the best carrying power.

H. C. HAMILTON in *The Gospel Choir*.

**MUSIC REVIEW**

**From J. Fischer & Bro.,** 7-11 Bible House, New York, N. Y.

A Shepherd's Song—*Gaines* (\$15).

Fantasy on a Russian Folk-Song—*Gaines* (\$35).

Above are listed the titles of two of the most interesting choral numbers the present reviewer has seen for a long time. The first-named is the more usual—a well-written and effective setting of the well-known Marlowe text, the music laid out for chorus of mixed voices. Appropriate color is given by the effective touches of modal harmony but never at the expense of vocal ease. An ad-libitum piano accompaniment is provided for rehearsal use. The second number listed is a more pretentious work, for four-part chorus of women's voices, violin solo, and piano. It is, as the title states, a series of musical pictures holding up to us the life of old Russia, a genuine peasant's holiday. Mr. Gaines has made masterful use of a distinctive Russian folk-tune, and his own original contributions do not pale when compared to this. The vocal difficulties of the number are not portentous and the

choral work will well-repay careful treatment. A word of commendation should be given the publisher for the splendid edition which had been issued.

**From Boosey & Co.,** 9 East 17th Street, New York, N. Y.

Husheen—*Needham-Salter* (\$15).

The Barefoot Trail—*Wiggers-Taylor* (\$15).

A couple of usable, well-made, two-part songs, versions of well-tried successes as solo songs. They are both tuneful, easy to do, scaling no musical heights, but good honest music set to healthy sentimental lyrics. Valuable as relief numbers on a choral program or for Sunday-school concerts. With the two copies came a very interesting and conveniently arranged catalogue of the issues of this well-known firm, listing numbers by many of the best composers—Elgar, Parry, Lucas, Ferrari, Stanford, etc.

**From the A. P. Schmidt Co.,** Boston, Mass.

O'er the World in Silence Sleeping—*Harris* (\$12).

O Come, Let Us Adore Him—*Calver* (\$12).

Arise, Shine, O Jerusalem—*Dicks* (\$12).

Three effective anthems for Christmas use, all very practical as to difficulty—or rather, ease—melodious and churchly in mode. The first is choral in form, with splendid part-writing and an effective independent organ part; it has no solo sections; a noble anthem in the classic English church style. The second is a conventional "praise-anthem," not of any great originality nor ease of statement; best adapted for chorus choir use, where bigness and baldness of outline and a swinging tempo and rhythm are the chief essentials. The Calver anthem is a better type of a work; a poetic pastorale movement for tenor or baritone solo, followed by a joyous choral section, which in turn is interrupted by a tenor recitative, closing with a full version of *Adestes Fideles*. A most valuable and interesting anthem for general church use.

**From Clayton F. Summy Co.,** Chicago, Ill.

It came upon the midnight clear—*McDuffee* (\$.60 net).

A simple setting of the familiar Sears text, easy vocally, with a fluent accompaniment seemingly conceived for the organ. To me the song lacks some of the joyous lift usually embodied in songs written for such a festival time as Christmas; but where stark simplicity is the requisite factor in the choice of a song, this simple lay is to be well recommended. It is issued in one key—for medium voice; a few alternative high notes are suggested for those high voices that want to adventure into the clouds.

**From J. Fischer Bro.,** New York, N. Y.

Song of the "Mush On"—*Rhys-Herbert* (\$.60 net).

A real "man's" song by the late popular composer of Minneapolis. It is easy to sing, and easy to listen to. Published in two keys, and choral versions.



# "Now Carry It Through"

By J. Y. AITCHISON, General Director

The following table shows that the average monthly income on New World Movement funds for the first seven months of the fiscal year has been \$464,740.86. This is \$576,925.80 less than the amount required to take care of the monthly budgets of all participating organizations. The entire income for the first seven months was \$4,038,480.60 less than the outgo. Should the present rate of income and outgo continue to the end of the year it would result by April 30, 1922, in a deficit on the current year's budget of \$6,923,109.60.

Name of Organization	Average Monthly Outgo	Average Monthly Receipts	Average Monthly Shortage
A. B. F. M. S.	160,690.67	71,958.20	88,732.47
W. A. B. F. M. S.	55,814.00	16,494.84	39,319.16
A. B. H. M. S.	77,653.33	39,585.45	38,067.88
W. A. B. H. M. S.	40,283.66	11,168.52	29,115.15
A. B. P. S.	27,284.67	14,318.46	12,966.21
M. & M. B. B.	24,253.34**	22,043.96	2,214.38
Board of Education	16,666.66	5,931.17	10,735.49
Schools and Colleges	220,186.00***	71,988.53	148,197.47
State Conventions	132,135.33	111,362.93	20,772.40
Standard City Mission Society	46,290.83	46,295.63*	4.80*
General Board of Promotion	61,395.84	26,986.56	34,409.28
Other Organizations	179,007.33	26,606.61	152,400.72
Total	\$1,041,666.66	\$464,740.86	\$576,925.80

\* Overpaid.

\*\* Operating budget only.

\*\*\* This includes endowment and equipment funds.

Invariably the income during the last five months of the fiscal year is much greater than during the first seven months. We are confident the income will increase steadily month by month from now until the end of the year.

The board of promotion reported at Des Moines pledges to the New World Movement aggregating \$48,724,510. \$14,872,922.65 had been paid previous to May 1, leaving unpaid pledges at the beginning of this fiscal year amounting to \$33,851,587.27. It is estimated that at least one-third of this amount will be due by April 30, 1922, namely, \$11,283,862.42. \$2,834,538.71 was paid during the first seven months of this year or 25.15 per cent. This leaves a balance of \$8,449,323.92 yet due by April 30, 1922.

## CITY MISSION SOCIETIES

At Indianapolis the city mission organizations readily agreed that there should be cake for no one until there is bread for everyone not only in our own family group, the city mission societies, but in the larger denominational family. Accordingly through a painful process of surrender one society has yielded to another so that there may be justice for all. The group as a whole has reduced its askings for the current year approximately one-half (51 per cent) of what would have been received had the New World Movement come to full success. It is receiving payment on the basis of three-fourths of this reduced figure which involves no little hardship for most of the societies. Moreover it has been difficult to explain why specific definite items of work contemplated and commonly known within the cities had to be put in the deferred class, that is, put off for a more favorable time. Nothing short of full success can save the city situation.

## How This Will Affect the Cities Concerned: Cities Having Separate Budgets in the New World Movement

**San Francisco says:** Two churches cannot invite another scholar to Sunday school because of lack of room, and three other buildings are little better than shacks.

**St. Louis says:** All advanced work is being discouraged. Practically everyone of our mission churches is asking for in-

creased appropriations on the ground of unemployed men and reduced salaries of those who are working.

**Chicago says:** Three newly organized churches are in immediate need, a most successful Polish and Roumanian congregation have no meeting place except rented quarters.

**Pittsburgh says:** With 100 per cent of the expected amount we can little more than mark time. With a receipt of 75 per cent our work will be greatly handicapped. Our advanced work, unless more of the \$100,000,000 is pledged and secured, will have to be given up. It is indeed a crisis.

**Philadelphia says:** The 75 per cent cut makes it impossible to meet the salary for directors of religious education. We will have to reduce our present force of missionaries. Two places where community centers are badly needed, one promised, will have to be abandoned.

**Buffalo says:** On the 75 per cent basis we shall eke out a hand-to-mouth existence with no possibility of provision for a strong Baptist future.

**Brooklyn says:** With a relatively small current expense budget there is no serious embarrassment at this point, but must withhold aid from churches and Christian centers and refrain from establishing new churches in growing communities until funds for advanced work are available.

**New York says:** With a heavy current expense budget the society must incur a heavy indebtedness this year for build-

Full payment of an amount equivalent to 100 per cent of what is due this year on pledges, viz: \$11,283,862.42 plus the anticipated income from matured annuities, legacies and invested funds, viz: \$800,000 would provide a total income for the year of \$12,083,862.42.

The time for concerted action has come. The denominational papers for the last few weeks have given full information concerning the critical financial situation confronting us. We are confident that Northern Baptists will hear and heed these appeals. Several states have reported a decided increase in the amount collected on pledges during the month of December.

The history of Christian missions shows in times of adversity that financial support is in inverse ratio to what it is in times of financial prosperity. Faith wins its greatest victories under financial depression. The returns of the next few weeks will prove in unmistakable measure the value Northern Baptists place upon the work being done by our representatives in all fields.

We ask all our people to co-operate heartily in the effort to secure the full amount due on pledges during the pay-up-period culminating January 10. Participating organizations should have the funds needed without being obliged to borrow additional sums.

"Now brothers, I have to tell you about the grace God has given to the churches of Macedonia. Amid a severe ordeal of trouble, their overflowing joy and their deep poverty together have poured out a flood of rich generosity; I can testify that up to their means, aye, and beyond their means, they have given—begging me of their own accord, most urgently, for the favor of contributing to the support of the saints. They have done more than I expected; they gave themselves to the Lord, to begin with, and then (for so God willed it) they put themselves at my disposal.... It is to your interest to go on with this enterprise, for you started it last year. You were the first not merely to do anything but to want to do anything. Now carry it through, so that your readiness to take it up may be equalled by the way you carry it through."—II Cor. 8:1-5; 10:12. (*Moffatt's Translation.*)

ing alterations on mission properties already under contract. It has nothing whatever for any advanced work as projected in the budget and awaited with eager expectation, and can take advantage of no strategic opportunity. The city, in its growth, rushes on. We cannot join in the progress.

Replies from other standard city mission societies have been delayed.

Expectations aroused but not satisfied make for discouragement and loss of morale. This is one of the most serious aspects of our present denominational situation everywhere. It is peculiarly serious in our great cities from which so large a percentage of funds for future advance must come. Dr. Dutton, of Buffalo, says: "There is increased dissatisfaction and embarrassment in churches and missions, with miserable equipment, who gave liberally to the New World Movement with the reasonable expectation that necessary aid would be forthcoming during the five-year period. This results in slow payment, and an atmosphere of making approach for the rest of the \$100,000,000 exceedingly difficult."

Expectant missionaries on a thousand fields—in jungle, in heathen city, on western plain, in the wayside parish, and in great cities:

"Where cross the crowded ways of life,  
Where sound the cries of race and clan"  
Expectant missionaries! Shall we deny them?

In behalf of the Standard City Mission Societies,  
CHARLES H. SEARS.



STATEMENT OF CONDITIONS OF  
SCHOOLS AND COLLEGES

On the basis of survey percentages the schools and colleges should have received May 1 to Oct. 31, 1921 .....	\$5,545,965.00
Their actual receipts have been May 1 to Oct. 1, 1921. ....	2,844,037.00
The amount which has been held back from schools and colleges in the interest of every organization in the Northern Baptist Convention, except Ministers and Missionaries Benefit Fund .....	2,701,928.00

When the New World Movement began, the schools took courage because their needs were recognized by Northern Baptists as a part of the denominational organization obligation. When difficulties came in financing our national and state societies because only half of the hundred million was subscribed, the schools and colleges consented temporarily for the first year to receive half of their expectations. They were willing to share with the Ministers and Missionaries Benefit Board the privilege of helping the other organizations. They did this because they felt they were part of the Baptist body. Their necessities should now be recognized. The educational institutions cannot go forward without the gifts, sympathy and prayers of Northern Baptists.

The schools desire that Baptists shall understand the difficulties and humiliations through which they have passed by reason of the small receipts from the New World Movement fund during the first half of this year, and the distress that has come to the servants of the church of Christ. What happens to a college that receives \$4,313, when the Baptists of the Northern Convention have pledged it \$22,500—this for the first six months of this year? This is what happened: The faculty had to wait for its salary; the college has not been able to keep contracts with employees or city merchants; the coal bill has not been paid; the borrowing power of the college is gone, and it is at the mercy of its creditors. These servants of ours ask how they can give religious training in a situation of this kind. The trustees of the colleges in this strait say the deficit is not of their making: they counted on the Baptists of the Northern Convention. The Baptists for the moment have forgotten their obligation, but they are not going to desert the schools in this emergency. Two of our schools reopened this fall; they counted on the denomination's pledge. One of them had the right to expect \$30,000 for the year. The first six months it received \$2,959. Another of these reopened schools had the right to expect from the denomination \$71,000 for the year's receipts; for six months they had \$7,022 from the New World Movement. These schools represent the extreme necessity, and there are others in similar condition. Every school in the New World Movement expected to render a larger service because of the New World Movement. For some it is life or death in the immediate future. Other schools which we count as more firmly established meet this day also as a crisis. Many of our colleges have received pledges of conditional gifts from the general education board totaling millions of dollars. What a tragedy if the failure of the Baptists to pay pledges should result in the loss of this money to these colleges and to our program. But more important than the millions of conditional gifts is the ex-

pectancy of the college and of the people of the college constituency that the college shall go forward. A school cannot stand still, it must grow or shrivel.

On the basis of full payment of pledges already made our school can be maintained and many of them strengthened, and the whole program of the denomination will receive the benefit that should come from a system of church schools. When the hundred million is paid we will have made a great Baptist contribution to the Christian college system of America. GEORGE R. BAKER, Acting Secretary, Board of Education of the Northern Baptist Convention.

## THE STATE CONVENTIONS

The work of the State Conventions is fundamental and comprehensive, dealing with the local churches, from which the contributions must come for maintaining a world-wide work. In dealing with the work of our State Conventions, we are reaching the course of denominational life.

Coming to the more specific missionary work of the State Conventions, we find that there are 253 state evangelists or missionary workers, covering the entire area of the thirty-five states. These are the cutting edge of State Convention enterprises. The thirty-five State Conventions are aiding in the support of 1,446 churches incapable of self-support, churches whose doors might be closed but for this help. These evangelists and missionary workers make possible an intensive campaign of evangelism throughout the states. The total amount appropriated by State Conventions out of their current budget for the aid of local churches is \$403,538.00.

Apart from the splendid work which is being done by standard city mission societies, there are 109 missions to new Americans. The appropriations made for this work total \$165,390.00. If the amount to meet the current budget of the State Conventions is not raised, this work must be curtailed. It ought to be greatly increased. If America is to become Christian and remain Christian, the gospel must be preached to the new Americans. To this task, in connection with the two home mission societies, the State Conventions are committed. If the vast foreign population in America cannot be converted to a faith in pure Christianity, missionary work the world over will suffer.

The activities of State Conventions may be summed up as follows: the cultivation of high Christian ideals, helping in the support of pastors and maintaining missionary activities in English-speaking churches; the evangelism of new Americans; assisting in the maintenance of churches and gospel centers for the large negro population; developing and maintaining religious and missionary education; creating an atmosphere for evangelism and maintaining a high quality of

The world is a sphere of suffering and, until it is remade from base to summit, no one can deny that it will continue to be what it is. But the aim of fine manhood should be to make it so strong that it can stand the utmost strain. Again I say the end is not suffering but victory, though of a sort that can be achieved only through suffering. Nothing less is worthy of men who are sons of God. It behooves us to suffer that we may enter into our glory. —CHARLES H. BRENT.

evangelistic activity wherever possible. In addition, the State Conventions cooperate with our great missionary societies and educational institutions in securing support for sacrificial Christian undertakings, at home and abroad, and in raising the necessary funds for financing our great denominational work.

The fund must be provided to meet the operating budgets of these state conventions if they are to continue their basic work. Owing to the increased cost of doing all forms of missionary work, many of these state conventions, in common with our great national missionary societies, have been compelled to run in debt. These debts must be paid and current budgets met. This can be done only as we realize 100 per cent on pledges already made to the New World Movement and secure greatly increased amounts in new subscriptions.

DR. HUGH A. HEATH.

Prayer Points for Illinois  
Women

Under the leadership of Mrs. W. P. Topping, of Elgin, Illinois women are getting into the continuation campaign. In promoting the work Mrs. Topping has brought out a folder which deserves attention. Under the same caption as this news item it urges the women to pray for one topic as given each day for ten days and then to repeat during the nine ten-day periods of Jan.-March. It is suggested also that groups meet for this purpose. The keynote of all is "With trust in the Lord, faith in the victory, Illinois Baptist women will pray it through—pay it through." Then ten prayer points follow:

I. I will pray with faith—That Illinois' Share (\$2,500,000) in the *Continuation Campaign for the \$100,000,000 Fund* be subscribed before May 1st, 1922.

II. I will pray with faith—That the amount asked of the women of Central District (\$750,000) be subscribed by May 1st, 1922.

III. I will pray with faith—That the amount we, as *Illinois Baptist Women*, have assumed (\$500,000) be subscribed by May 1st, 1922.

IV. I will pray with faith—That one-third of that amount (\$170,000) may be joyfully given, and sent by local treasurer to State Promotional Director, Dr. A. E. Peterson, 125 N. Wabash Ave., Chicago, by May 1st, 1922.

V. I will pray with faith—For the leaders in the Campaign, National, District, State, Associational, Local, that they may have wisdom, courage, strength to achieve.

VI. I will pray with faith—For the missionaries in Foreign Lands and in the Home Land. (Refer to "The Book of Remembrance" and leaflet, "Missionaries of Central District.")

VII. I will pray with faith—That I may realize my own responsibility, that I may lovingly help each woman, young woman and girl in my own church, to realize her responsibility.

VIII. I will pray with faith—That each Illinois Baptist woman will consider her "Individual Blessings" and "Individual Responsibilities" and thankfully give in a manner that will properly represent her before God.

IX. I will pray with faith—For the young people of my own church that they will take Christ as their leader, and give their lives to definite Christian service.

X. I will pray with faith—That my own church may get the vision of the world's need and "measure up" to the goal set before us.



BAP

Volume II

December 31, 1921

er 48

# The Baptist

Published Every Week by the Northern Baptist Convention



Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.



## Fresh from the Field

Letters have been received by officers of the Foreign Mission Society which tell something of the splendid reception accorded Secy. J. C. Robbins and his wife upon their arrival in Burma early in October. A few days after their arrival the annual meeting of the Burma Convention was held, which was attended by 3,200 registered delegates. While this attendance is large, it is hardly exceptional. The annual meeting of Baptists in Burma is one of the largest assemblies of actual delegates from churches to be found anywhere in the world.

Rev. E. S. Stucker, of Ottawa, Kans., will have Mr. Lee Lewis of Baldwin as singer in his meetings after Jan. 1. A meeting is planned for the First Church, Colorado Springs, Colo., Jan. 29-Feb. 12, but other dates are yet open.

Mrs. Sarah Kirkham, widow of Rev. O. C. Kirkham, who died in 1914 after fifty years in the Baptist ministry, died on Dec. 17 at the home of her daughter, Mrs. J. M. Leslie, in Clinton, Iowa. She was born in Hoosick, N. Y., Nov. 26, 1834, and married in 1860. Two children survive, James, of New Orleans, and the daughter mentioned. Burial was in Tiskilwa, Ill.

Associate Secretary Lippard expected to spend Christmas with Rev. Olivia Brouillette in the devastated regions of Northern France, when large bales of clothing for women and children, the supplies of soap and the barrels of toys were to be opened for distribution.

Rev. W. L. Donnelly, of Mokence, Ill., has accepted a call to the Ridgewood Church of Joliet and will begin his work on Jan. 8, as the successor to Rev. J. Brainerd Brown who has gone to Petersburg, Ill.

In a recent issue announcement was made of the resignation of Rev. W. L. Brandon, pastor at Braymor, Mo. On Dec. 11, with a large congregation present, the church recalled him for another year with an increase in salary, and to the joy of his people he has consented to remain.

Dr. Arthur S. Phelps who has been supplying the First Church, San Francisco, for the past fifteen months, became preacher at the White Temple (First Church), Portland, Ore., beginning with Christmas Sunday.

Dr. Geo. E. Burlingame is filling dates in Minnesota as follows: Dec. 21-29, Richfield, Minneapolis; Jan. 1-20, American and Danish churches, Albert Lea; Jan. 22-Feb. 12, Calvary, Minneapolis; Feb. 15-Mar. 5, Owatonna.

Mr. Samuel S. Nickerson, of Sugar Hill, N. H., has a writing guide for the blind. It is a piece of leatherboard with indented lines, which act as a guide that the writing lines may be kept straight. This has the approval of the Perkins Institute. Mr. Nickerson desires the pleasure of giving this to all ministers or members of their family who need such a device.

The reports at the annual meeting of Baptists in Czecho-Slovakia, held in October, indicated a very successful year's work on the part of the struggling churches. Within the twelve months immediately preceding, the membership of the churches increased from 1700 to 2300. In Latvia a similar record has been made

by our denominational kinsmen in spite of all the suffering which they have endured in recent years. Commissioner J. H. Rushbrooke, who has just returned to London after visiting Latvia and other Baltic states, has written that there have been 600 additions to the Baptist churches in Latvia alone during the last year.

## Circling the Globe with Prayer

**PLANS** have been completed for circling the globe with a week of Prayer from Jan. 1 to 7. Christians around the world will join in the call to special prayer.

For three-quarters of a century it has been the custom of evangelical churches to join in special periods of prayer on common subjects. This year, owing to the Washington Conference, the Week of Prayer will probably be more widely observed than ever before. The call in this country was issued by the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America, which annually since 1916 has co-operated with the World Evangelical Alliance, with headquarters in London, in arranging for the service of prayer. Dr. J. Ross Stevenson, president of Princeton Theological Seminary, is chairman and Dr. Charles L. Goodell, secretary of the commission.

Word has been received that the Week of Prayer will be observed this year not only by England and the countries of Europe and America, but also in the colonies of the United States and Great Britain and in the mission fields of China and Japan, with special services at Peking, Calcutta and Jerusalem. Throughout the world the Y. M. C. A. the Y. W. C. A. and similar organizations will co-operate.

The Week of Prayer has special significance in many churches, as it marks the opening of their evangelistic services. Wednesday, Jan. 4, will be specially observed because it is the day set apart for prayer for the nations and their leaders. There is also a period on this day for prayer "that the press of the world may be used to establish truth and justice." The worldwide call to the Week of Prayer says in part:

"A world situation of great complexity still must be faced. A new world is being born. East and West the nations of the earth are in turmoil and trouble. There is deep social unrest, severe economic difficulties and widespread distress. Nation has risen against nation, and kingdom against kingdom; there have been famines and earthquakes in divers places.

"At such a time we need to come very humbly to our Lord with the petition that He will 'teach us how to pray.' We cannot be content with words and forms; we need the right spirit and the gift of power.

"During the past year there has been worldwide inquiry amongst the disciples of Christ as to the possibility of closer outward and visible unity. We have found that many practical difficulties beset the path of those who are most anxious to find the right way, but prayer will be answered.

"Meanwhile we rejoice that we can unite wholeheartedly in bowing at the Throne of Grace. We remember that special promises are given with respect to united prayer. We live busy lives, but careful husbandry of our time will give us full opportunity not only for secret waiting on God, but for coming together with one heart and one mind to make our requests known to Him."

Upon the occasion of his visit to the Sona Bata station of the Congo mission, Secretary Lerrigo found a notable revival in progress. Already a thousand people in the vicinity of the Sona Bata station had in recent weeks accepted Christ as Saviour. This news should stir our people to fresh enthusiasm for our mission in West Central Africa.

There has just been placed in the stereopticon depository at 125 No. Wabash Avenue, Chicago, a new stereopticon lecture entitled "Special Interests of the Children's World Crusade." Anyone who desires it should write to the above address. It is a fine lecture prepared by Miss Mary Noble.

Associate Secretary W. B. Lippard has cabled the Foreign Mission Society of the safe delivery at Danzig and at Libau of all the large quantities of supplies which left New York Nov. 23 on the S. S. Esthonia for distribution in Poland, Latvia, Lithuania and Russia. The representatives of various sections, who met Mr. Lippard at Danzig and Libau, are now busily engaged in shipping the supplies to various parts of their countries for distribution before or during the Christmas season. Mr. Lippard cabled that in some of the countries the railways would probably transport the supplies without charge. A thoroughly good impression seems to have been made by the announcement that, although in most of the countries, except Russia, the supplies will be distributed through our own denominational agencies, attention is to be given to those who are in greatest need, regardless of racial, political or religious differences.

Singing evangelist Wm. S. Dixon, of Wheaton, Ill., assisted in a campaign in Joliet in September. From there he was one of the helpers in a simultaneous campaign in Duluth, Minn., where eight Baptist churches united in four centers at the same time, with outside singers and evangelists. He then assisted in Ottumwa, Iowa, being his second campaign in that city in nine months. He is now in a stirring campaign in Mt. Pleasant, Iowa.

At the meeting of the N. Y. state board of promotion, held in Syracuse Nov. 28-29, the director, Rev. R. E. Farrier, reported that while one year ago there were 611 contributing churches, this year there are 740 contributing, or 93½ per cent of the churches which have services. Last year the churches paid in cash five times the amount of the total apportionments of the churches in 1917-18. For the first four months of this year, the payments have been 82 per cent of last year. 292 churches have gone over the top. Of the \$7,606,000 quota, the churches have pledged \$4,675,000. The board voted unanimously to seek to secure before May 1 \$3,000,000 to complete its quota. Dr. Farrier said: "Too great credit cannot be given to many of the treasurers of beneficence and pastors, who have so patiently and persistently co-operated in the work." Mr. Benjamin Starr reported 2,573 tithers now enrolled in 104 churches.

The Moody Bible Institute of Chicago announces its Annual Founder's Week Conference to be held Feb. 1 to 5 inclusive, with a strong program of Bible teaching, inspirational addresses, and group meetings for prayer and consideration of present-day problems.

Rev. George H. Murch, pastor of the First Church of Centralia, Ill., was taken  
(Continued on page 1516)



# The Baptist

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## THE BAPTIST and "Missions"

THE BAPTIST and *Missions* both belong to the Baptists. The former has felt from the first that the best interests of Baptists would be served by the promotion of both journals. During the current year THE BAPTIST has sent to *Missions* 2675 annual subscriptions. We shall greatly increase that number this year. The denomination has authorized us to grant a combination rate of \$3 for these journals provided both subscriptions clear through the same office. Remember *Missions* when making up your list for THE BAPTIST.

## Killam's Kollum

### Money Talks

Money talks, especially in the publishing game. When subscription receipts lag and renewals are slow and new subscriptions are scarce as hen's teeth, you may be pretty sure that something is wrong with the publication or that the subscribers are wanting in due appreciation of literary efforts of its editors and contributors. Read carefully these figures and draw your own conclusions. It will save us embarrassment. Subscription receipts for Oct., 1920, \$2021.10; Oct., 1921, \$3566.85; Nov., 1920, \$1878.34; Nov., 1921, \$4160.45; Dec., 1920, \$2981.08; and the first fifteen days of Dec., 1921, \$3593.67. Money tells of a growing interest in the paper that belongs to the Baptists.

### O, That We Could Sense It

"Every knock is a boost." So writes Wm. T. McConaghy of Beverly, Mass. If the knocks really were uplifting the editors would have long since been beyond terrestrial scenes. We have come to see that we receive the knocks because our friends love us. They are love pats. Once in a while we have a deep thrust but even this does not move us if it is given in a beautiful Christian spirit. Always call a man "brother" or a woman "sister" before you slay him. It shows your piety.

### Poor Editor

Our little referendum has been carried to the columns of the *Baptist Observer*. Editor Parsons says: "The suspense is terrible and the weekly comments, pro and con, are nauseating." We can't for the life of us see why an editor should get sick over the other fellow's job. For our own part we have almost all that we can do without worrying about the *Observer* or any other paper. Selah. (Which being interpreted, means, let the knockers knock.)

### He Ought To Have a Baptist List

A brother publisher uses two columns to tell about the condition of his subscription list. It is a sad story. He uses language which the editors do not understand but possibly some of our readers may. He says: "I'm going to deal right off the top of the deck and lay the cards face up on the table." We do not keep our subscriptions on cards. He goes on: "Do you want our enemies to chuckle and say, 'I told you they could not run a paper'? That's up to you. It is your move. Be honor bright now, and walk into this office and pay up. Don't come in to kick and growl—come in to do your honest share toward putting your paper in the clear." He ought to have a Baptist list. We have never known in our newspaper experience such co-operation in renewing subscriptions promptly.



## Fresh from the Field

(Continued from page 1514)

ill with pneumonia while visiting his mother in St. Louis late in November. He is slowly recovering.

The Illinois Convention Board held a meeting at Springfield on Dec. 20 and unanimously elected Promotion Director A. E. Peterson as acting superintendent until the end of the convention year. Full powers of the office as provided in the constitution were voted him, the board also pledging full cooperation in any policies he may promote. All matters pertaining to the work of the convention as well as promotion should be referred to him. Until further notice he may be addressed as heretofore, at 125 North Wash Ave., Chicago.

The mid-winter rally of the New England Woman's Home Mission Society will be held in Lorimer Hall, Tremont Temple, Boston, Jan. 19, morning and afternoon. The meeting will emphasize Christian Americanization. Miss Alice W. S. Brimson, of Chicago, will be one of the speakers. Mrs. A. E. Watkins, dist. secretary.

British Nonconformity has lost one of its most distinguished scholars in the death of Dr. Peter Taylor Forsyth, principal of Hackney Theological College, Hampstead, for the past twenty years, and the author of numerous works on religious subjects that have had a wide reading. Dr. Forsyth was a Congregationalist and intensely loyal to his denomination. He was not a stranger to America, having been chosen to deliver the Yale Lectures in 1907. Among the books which have come from his pen are "Positive Preaching and the Modern Mind," "The Cruciality of the Cross," "The Person and Place of Christ," and "The Christian Ethics of War."

## Too Late for Classification

### NEW YORK

REV. H. C. COOPER, of Little Falls, has accepted a call to the church at Carthage, beginning his work in January.

REV. H. J. VOSBURGH, of Watertown, has declined a call to West Virginia to remain in Watertown where the people have shown such hearty cooperation, their latest act being to increase his salary \$1,000.

DR. R. E. FARRIER, director of promotion for New York state reported his collections for December as 110 per cent of collections for the same month last year.

REV. W. J. RUTHERFORD has accepted a call to Mt. Morris Church, where he has already begun his pastorate.

DR. H. CLARKE COLEBROOK, of Gloversville, is constantly proving the big brother and helper to the smaller churches of the surrounding community. He and his faithful deacon, Mr. Charles King, have just revived the work in the Fultonville Church.

AT AN ENTHUSIASTIC MEETING of the Oswego Association, the state director outlined the plans of the pledging of \$3,000,000 to complete the quota of the state. Mr. C. W. Streeter is chairman of the committee and it goes forth with the determination to put the churches over the top. The state board has adopted as title for this campaign to complete the quota, "The Second Mile Campaign."

## President-Emeritus Augustus Hopkins Strong

AN APPRECIATION BY PRES. CLARENCE A. BARBOUR, ROCHESTER THEOLOGICAL SEMINARY

IT is no formal word of eulogy which I speak. Rather it is a word of personal appreciation and affection. In many ways my life was linked with that of Dr. Strong.

More than thirty years ago, for three years he was my president and my teacher. Those were in the days when he was in the fullness of his strength. For sixteen years prior to the time of my entering the seminary he had been its president. With firmness and wisdom and kindness he conducted the affairs of the school of which he was the head. With painstaking diligence and thoroughness he did his work in the class-room. His students were then, as they always have been, his "boys." Today they are scattered about the circle of the globe, in this land and in the far-flung battle line of the mission field. Dr. Strong never lost his eager and affectionate interest in the men who had studied under him.

Dr. Strong came to the seminary from eleven years of preaching and pastoral work in Haverhill, Mass., and in Cleveland, Ohio. Already his remarkable gifts as administrator and as theologian were manifest and he was wisely chosen to take up the work of Dr. Ezekiel G. Robinson, the first president of the seminary, who had accepted the presidency of Brown University.

At the beginning of Dr. Strong's presidency, in 1872, the seminary had a faculty of seven members only, but among them was the great scholar, Dr. Horatio B. Hackett, as professor of biblical literature and New Testament exegesis, a distinguished figure in any faculty. The student body numbered eighty, including the German department. In buildings and endowment the school was not abundantly provided with resources. The productive endowment amounted to \$113,750.

With steady and persistent determination, with wise and devoted leadership, Dr. Strong carried the administrative and instructional responsibilities. The seminary went from strength to strength. The president was honored as a denominational leader, widely recognized as a statesman in the educational world, and ranked among the most influential teachers and writers in the realm of theological thought. When in 1912 he retired from his presidency of forty years, he had the joy of knowing that the school which he loved and served had made great advance. The faculty had become fifteen in number and the curriculum had become greatly enriched. The endowment had been multiplied many-fold. The student body, including the German department, numbered 152. The equipment had so increased as to be reasonably adequate to the work of the school. In 1907 Alvah Strong Hall, unsurpassed in its appointments, had been opened as a dormitory building, the munificent gift of Mr. Henry A. Strong in memory of the father, who had in the early days been treasurer of the seminary. The library had been enlarged and recatalogued, and the beautiful Paine reading room had been constructed as the gift of Dr. Strong's life-long friend, Mr. Cyrus F. Paine, the loved president of the board of trustees, preceding Dr. Strong to his eternal reward by only a few months.

During my pastorate of nearly a score of years at the Lake Avenue Church, Dr.

Strong was ever at my call for counsel. His relation to the brethren of the ministry in the Monroe Association as well as far beyond its borders, was that of a friend wise and constant.

After my induction into the office which he had held for forty years he was always ready to counsel with me, but never did he claim any special privilege in the administration of the affairs of the seminary. It would be well in the sphere of the pastorate, if former pastors were always as wise in their relation to the churches which they had served in that high office. Dr. Strong visited the seminary from time to time, speaking in the chapel services to the edification of the seminary body. He continued as a member of the board of trustees until his death.

Many times during these years he has been my host in that home whose hospitality has been enjoyed by so many to whom he gave the privilege of its warmth and welcome. It would be generally agreed that Dr. Strong was at his very best in his own home. There during all the years of his presidency he received literally thousands of guests, all of whom were immediately at their ease, so gracious was the atmosphere. There was genuine relaxation, the sunshine of good fellowship, together with that admirable dignity and poise so characteristic of him. Dr. Strong was very particular that each one who enjoyed his hospitality should register in the guest-book, and in the course of the years the collection of autographs thus secured must have become notable. Many whose names there appear are now in that land to which Dr. Strong himself has gone.

Through all of these relationships there emerge certain outstanding facts in the character and the life-work of him who has gone from us in the fullness of his years, like a shock of corn fully ripe.

There was an utter and reverent recognition of the central place of Jesus Christ in all Christian life and thought. Christ was to him ever first and foremost. Not only was this true in his earlier years; it became increasingly true in his ripened thought and experience. His whole thinking was Christo-centric, his loyalty to Christ was absolute.

Dr. Strong's industry was a marvel to all who beheld it. He was a man of ceaseless and tireless toil. His time and strength he held as a steward for their careful and diligent use. All through his long life he labored incessantly and systematically; there was little waste motion. He planned his life for the highest ends, and he held himself with resistless determination to the accomplishment of the exacting tasks which he prescribed for himself.

He loved the best in literature, with an appreciative and discriminating valuation. His own literary style was compact, clear, and vivid. Among the many writings which have come from his pen probably few will be more likely to live, in wider usefulness, than those volumes in which he has set forth his conception of the deeper meaning of the great poetical works.

It is a great record which has closed. We can never forget, and must never forget, the long life which was lived and the great work which was wrought during these more than fourscore years. We remember him as the president and recognize his great and abiding service as there rendered, but more than all, those who best knew him loved the man himself, and sorrow as those who here will see his face no more.





# The Baptist



## The Hope of the Crisis

HAVING for several weeks spoken of various aspects of the crisis which has come upon the missionary enterprises of Northern Baptists and discussed in some detail its causes and possible cure, THE BAPTIST desires, as we face the new year, to say something of the hope which buoys up the hearts of our loyal people under the conditions pictured. Numbering the various aspects under which this hope appears may help to make it stand out clearly.

1. Our national organizations have never predicated the final outcome of the year on the income of the first eight months. To assume that the percentage of receipts in the remaining months will be what it has been in the period now gone is not just or even sane.

2. The general financial situation at the beginning of the present fiscal year was the worst it has been for many years. People in the churches are affected by such a condition just as vitally as those outside. When business is struggling it can hardly be expected that churches and church people shall have nothing but prosperity.

3. Almost \$12,000,000 is due on pledges before the close of the fiscal year. The pledges of Northern Baptists are good. Times may be hard, conditions unforeseen may be faced, individuals may find themselves passing through adversity and affliction, but these cannot destroy the honor of the men and women who in the name of the Lord made their pledges to the New World Movement.

These gifts were voluntary gifts. There was no constraint save the love of Christ as we, his representatives, planned to meet more adequately his commission to go. The dire needs which led most of us to give more largely than heretofore not only exist today but have in large areas been greatly intensified.

The societies and boards, our agencies for the administration of our gifts, have been grappling with the problems of world need until they find themselves in a most critical situation. The crisis is ours. The crisis is the Christ's. It is our work and his work that is imperiled.

The pledges will be paid. Even at the cost of personal pleasure and to the point of individual suffering, these pledges will be paid.

4. This extremity is bringing us face to face with the concrete facts of our work as has not been the case be-

fore. It is making real to us our missionaries and giving to us a sense of fellowship with them. We see even more clearly than in the past that we are fellow-laborers with them and that failure on our part is as critical for the kingdom of God as would be failure on their part. There never was a time when the constituency has known the details of denominational work better than at present. There never was a time when the leaders have so completely taken every member of every church into their confidence. A policy of frankness like this always brings criticism, but criticism is a sign of life and interest; it shows that there is a desire to meet a given situation heroically and adequately. Only when criticism becomes captious or turns to stubbornness does it become an evil thing. Out of this criticism and as a result of the policy of keeping before the churches the details of the work there is bound to come a more intelligent and therefore more zealous missionary constituency in our Northern churches.

The resources of the denomination are also coming into sight, both in men and money. Nobody ever dreamed a few years ago that Baptist churches could give on such a scale or would do so if they could. Now experience is showing that despite this magnificent giving, the denomination has not even begun to exhaust its resources. There are vast reserves of power and of money which have not yet been touched. And the people who possess these are either asking themselves now whether it is right for them to wrap the Lord's talent in a napkin or are likely soon to be asked the same question by others.

Spiritual resources also are not exhausted. In fact, they have hardly been touched. The knowledge of our own weakness and of God's might is bringing us back again to God. The abasement and confession which has been our lot of late is the beginning of spiritual renewal and of a mighty revival in the lives of individuals and of churches. We can and shall praise God that he made us drink a bitter cup when we realize what depths of spiritual life have followed.

Let no one therefore be discouraged. Let every one seek God with all the power of his soul. Let every one dedicate himself and his means to God afresh. For this new year is going, if we Baptists follow God's clear guidance, to be a year of mighty triumph for his cause as that is embodied in the churches of the Northern Convention and in their far-flung missionary work.



## Moral Influence Diplomacy

IN THE Washington Conference the United States has been running true to form. It has returned again to its faith in men and to the agreements which they make voluntarily among themselves. It has renounced force in favor of moral suasion.

The treaty negotiated at Versailles, whether it was good or bad, was a treaty which drew up constitutions, created legal forms and penalties and altogether sought to bind nations by formal obligations of the sort to which the world has been accustomed. Attempts to inject into that treaty the idealism and the human faith of America were not astoundingly successful.

The decisions of the Washington Conference are primarily gentlemen's agreements. They look back to a belief in the honor and good intent of the nations involved. They call back faith into international relations. They bind nations by moral restraints rather than by legal bonds. In this they are far truer to the American genius than the other kind, for America has always believed in moral influence more than in force.

We have been told constantly that the whole business world is built upon faith and that without faith modern business could not last a week. We are now reminded that it is entirely possible to settle vexed international questions on the basis of faith and to settle them with a finality not otherwise possible. Because of the achievements of the Washington Conference along this line, there is new hopefulness of the future in all the leading capitals of the world.

Of late, new years have been opening in the midst of a feeling of depression. The year 1922 opens with clearer faith in the possibility of peace on earth than men have had for many months. Moral influence diplomacy, Golden Rule diplomacy, Christian diplomacy is the reason.

## A Happy New Year

THE new year is interesting just because it is new. New chickens, new babies, new houses, new tasks, new friends—they are all interesting because they are new.

Old things may become very dear, but one seldom gets excited over them, and occasionally they become very irksome. Some men take to the open road for the reason that the old road is painfully familiar. There are men who are almost annually looking for a new job just because the old has become monotonous. New shoes are delightful even if they do pinch a little because they give a chance to discard the old.

So an old year has few friends. Its going is an occasion for laughter and joking. Even though it has brought much good, its presence has become wearisome. Men turn their back on it and welcome the new year as joyfully and regularly as they welcome the magazines with their perennial nude babies on the front cover.

Has it ever occurred to you what a pleasant thing it would be if instead of rejecting the old, that could be made new? The life of the past has its values such as are not lightly to be discarded. If only the weariness and the deadness could be cast off, and some kind of a new creation come to the old, how much better than entirely new ventures!

Margaret Slattery believes that she has discovered how to do this very thing. In a little booklet published by the Pilgrim Press she makes clear the matter. She says: "From the time when the star shone over Bethlehem down to the present day, Jesus Christ makes all things new. If he is a vital, living force in the soul of an individual, life does not grow old, days do not grow wearisome, every day is a possible adventure, all things are new and they have the fascination and interest of the new; they are full of hope."

If that prophecy interests you, go on to consider the method which she proposes. Briefly it is this: "Make your resolutions, but remember it is He who will keep them new. Rejoice in the new year, but do not forget that a year grows old with failure and despair and only God can keep it new and fresh with hope. But he can, and there is no limit to his power. If into this new year you bid Christ come to walk with you more closely, to direct your efforts and sustain you when efforts seem to come to naught, then the old year will find you undefeated, with your face still turned toward the future and your heart beating high with hope. If you let him into your life, in a deeper sense than ever, to recreate it and make it new, others will find a large place in your heart, you will be a blessing as well as blessed, and you will have, as I pray God you may, a wonderful year of rich experience and joy."

A happy new year to you! Share your joy and it will be doubled. Bid Christ dwell within you, the hope of glory; ask him to give you the secret of continual renewal; and life will no more grow old, neither will there ever be clouds heavy enough to obscure the sun.

## The Force That Is Ours

THE Apostle Paul must have seemed ridiculous to the men who thrust him into a Roman dungeon and kept him there. He asserted that he had all things and abounded, when he was living in manifest distress. He taught that the faith of which he was the teacher was to conquer the earth, and yet he himself was suppressed by Roman power. He would have been ridiculous if he had possessed no power except that which men saw.

Did ever a man seem more foolish to his contemporaries than William Carey when he started out to convert the world? One can hardly wonder that men who did not understand his secret were accustomed long afterwards to point out to travelers the little shop where once a crazy cobbler worked.

There has never been a time when the missionary enterprise was not a small group of people engaged in a task of the largest imaginable size. Even now, when it has grown to such dimensions, it almost staggers the imagination. There is a pitifully small force and a task of the utmost dimensions.

That force is there and the people back home are supporting it because One whose authority we acknowledge has commanded us to go into all the world and disciple all nations.

If the world ever laughs, if perchance it even sneers at what seems to it folly, the Christian churches will yet keep calmly on their way. They know deep in their hearts that the impossible is going to be achieved. For the same Mighty One who gave the command said also, "Lo, I am with you always, even unto the end of the age."



# Editorial Comment

## THE FREEING OF DEBS

Eugene V. Debs was one of the victims of a war hysteria which for a season possessed American minds. He was judged guilty of having said things which were calculated to obstruct the draft and so to bring aid and comfort to the enemy. For this offense he was sent to the Federal penitentiary where he has remained until this time. The season of goodwill brings him release.

Thank God for the returning sanity of the American people. The war is over. The time for free speech has returned. The day has come also when the wounds of the war should be bound up as far as possible and old enmities and prejudices healed by the application of the law of love. There is nothing to be gained by continuing the punishment of political prisoners; there is everything to be gained by taking all measures likely to fuse into one harmonious body the various elements which make up the population of the United States.

## THE GOVERNMENT SAYS, "PROHIBITION PROHIBITS"

Mrs. Montgomery, in her message to the churches published in this number, brings to attention from government sources conclusive evidence that prohibition is prohibiting far better than its enemies, among whom must be numbered a fairly large proportion of the secular press, like to think. We commend the careful reading of this article.

An attempt has been made to laugh prohibition to death. It was the only resource left, direct attack having failed. That attempt has not yet ceased. Let Christian people beware! Neither the observance of law on the one hand or contempt of law on the other are things to be laughed at. It is entirely for the people of the churches to decide whether a law which has survived every other attack and which is the hope of the sober world shall be killed by ridicule.

## CHICAGO AS A MISSION FIELD

When you think of Chicago you may think of a Polish city of 137,611 persons; a German city of 122,788; a Russian city of 102,095; an Italian city of 59,215; a Swedish city of 58,563; an Irish city of 56,786; a Czechoslovakian city of 50,392; an Austrian city of 30,491; an English city of 26,420; a Hungarian city of 26,106; a Canadian city of 26,054; a Norwegian city of 20,481; and dozens of towns smaller than 20,000, each transplanted from a different country.

The city is called American, and so indeed it is most heartily and buoyantly American. It is at the same time one of the greatest mission fields in the world and the results of the work done in it are world-wide in their results. It is to meet such conditions that the Chicago Executive Council (practically the City Mission Society) exists and does its valuable work.

## FOR UNIFORM DIVORCE LAWS

One of the scandals of the marriage situation in the United States is the great variety of divorce laws which prevail. The laws of one state may easily be defied by people who will step across a border line. A man and a woman may be criminals in one state and good citizens in another.

Many people prefer that this situation shall be remedied by agreement among the states. This process is slow, however, and not altogether certain. So it is not strange that there is now urged an amendment to the Constitution authorizing Congress to enact uniform marriage and divorce laws. Hearings have already been held before a sub-committee of the U. S. Senate.

It may be that this is the better way to a good end. It may be that it is not. Christian people should follow the arguments. In any case, the agitation will furnish a splendid opportunity for registering sentiment against lax divorce laws and in favor of some arrangement by which there may be the desired uniformity of action.

## A YANKEE DINNER FOR RUSSIA

On December 22 final agreement was reached in Congress on the Russian relief bill and the measure was sent to the President for his signature. By the terms of this bill \$20,000,000 will be spent from the funds of the United States Grain Corporation for Russian relief. This grain will be bought in the United States in carload lots and will be shipped to Russia in American ships. Secretary Hoover is of the opinion that the shipping of this grain from American ports will begin by Jan. 1. He has also announced that the soviet authorities will probably use \$10,000,000 in gold for the importation of foodstuffs to Russia to assist in relieving the famine in the Volga basin.

An interesting sidelight on financial conditions in the United States, which are reflected in part in the campaigns of all the denominations, is Mr. Hoover's statement that the present is not a good time to appeal for public charity, the total collections of the organizations working for this cause since last August not totaling more than \$500,000.

## CHURCH OR KINGDOM?

The Des Moines Confession of Faith says in the sixth article: "We believe in the church—a living spiritual body of which Christ is the head and of which all regenerated people are members." The Word and Way contends that this is "the prevailing Pedo concept." It quotes Dr. Goodchild, "The word church refers, not only to groups of people organized as local, visible congregations here and there, but to the great body of those who love and serve Jesus Christ throughout the world, no matter what the name of the church they are found in, and no matter if they are outside all church fellowship. This is the church to which the gorgeous promises of the New Testament are given. This is the church that will survive all attacks that are made upon it." Against this the Word and Way contends that "this definition of the church has no support in the New Testament." It contends that there can be no such church as Dr. Goodchild describes except in prospect and that the New Testament "does not recognize, or reckon with, any church except the institution founded by Christ, which has existence and finds expression in the independent ecclesia that actually assembles, administers the ordinances and preaches the gospel. Dr. Goodchild and those who think with him fail to discriminate between the church and the Kingdom."



## The Resurrection and the Collection

*A religion that consists merely in fine feeling, a heightened imagination, exalted visions of truth, is evanescent. We shall not long believe in the resurrection unless we contribute to the collection. Money talks. So it does. I would prefer to put it, sacrifice talks.*

By ROBERT A. ASHWORTH

**O** GRAVE, where is thy victory?  
O death, where is thy sting?  
The sting of death is sin; and  
the power of sin is the law: but  
thanks be to God, who giveth us the  
victory through our Lord Jesus  
Christ. . . . Now concerning the  
collection. . . . 1 Cor. 15:55-  
16:1.

"Thanks be to God, who giveth us the victory through our Lord Jesus Christ! . . . Now concerning the collection." The suddenness of the transition almost takes our breath away!

In this famous fifteenth chapter we find ourselves upon the mount of transfiguration. We stand upon the heights of religious emotion. How are our hearts stirred by the vision of triumph over death and the grave! The ancient enemies of mankind lie slain beneath our feet! We hear things which it is hardly lawful for man to utter, so high are they, so glorious in their suggestion of life and immortality brought to light through Jesus Christ our Lord! From that height we have watched the clouds that hid from us the face of God disperse, and the mists below that have covered with an unbearable mystery those common elements of human life, which are not less sad because so common, have lifted long enough for us to see glimpses of their meaning in the light that heaven sheds upon them. We have looked into the face of a risen Christ, and have seen the dark specter death flee before him, and leave as spoils in the Savior's hands the fears that have oppressed the hearts of men, until, with sympathetic exultation we have exclaimed with the apostle, "O grave, where is thy victory! O death, where is thy sting! . . . Thanks be to God that giveth us the victory, through our Lord Jesus Christ!"

On this height we would gladly always dwell. We say, "Let us build tabernacles here and spend our lives upon this hill." Here in a fervor of religious ecstasy we would dwell forever. "Here would we sit and sing ourselves away, to realms of everlasting bliss!"

And then, without a moment's warning to prepare us for the descent, we are plunged from the mountain to the valley, the dark,

forbidding valley, with "Now, concerning the collection!" In an instant the atmosphere changes from June to December, and our teeth begin to chatter. It is as though breasting the warm waves and exulting in the glow of them, we suddenly strike a current of cold water that depresses the heart, and makes the breath come hard and short. Our first impulse is to put for the shore. Swimming has lost its charm for us!

Alas, Paul, we exclaim, what an anti-climax! Could you not have omitted the collection? Why could you not have stayed upon the mountain top, and let us enjoy the vision to the full! We have seen the heavens opened, and heard the trumpet sound, the corruptible has put on incorruption, and the mortal has been clothed with immortality. Christ has extracted the poison from the jaws of death and left him fangless. Must we now concern ourselves with a collection?

### Facing a Subscription Paper

For there is nothing very stimulating about a collection! Who loves a collection? There are multitudes who, if warned, would go a long way out of their way to avoid one. There is many an old soldier in the world's warfare, who has stood hard knocks, and has "sought the bubble reputation even at the cannon's mouth," who cannot look a subscription paper in the face without flinching.

Yet, strange to say, Paul appears to be sublimely unconscious of any incongruity between the resurrection and the collection! For him the transition from one to the other is easy. There is no chapter heading to intervene, as Paul wrote it. Chapters are a modern invention quite unknown to Paul, an invention, I sometimes think, of the evil one. Paul would hardly make of it a new paragraph. "Thanks be to God, who giveth us the victory over death—now concerning the collection."

Look at it, for a moment, from Paul's point of view. There was dire need in Jerusalem. We can hardly realize, except in imagination, what the new faith meant to those who professed it amid the hos-

tile conservatism of Judaism. It meant expulsion from the synagogue, and that meant not only ecclesiastical but material penalties. From most it cut off the means of livelihood and shut them off from family and occupation; and the saints at Jerusalem were in want. Ask the missionary in China and you will find that he can understand it. Ask the convert from the superstitions of Confucianism or the Christian Hindu in India, and they will tell you of privations and sacrifices, of loneliness and poverty, of which you know nothing. And in Paul's conception, there had come with the emancipating truth which is the burden of the fifteenth chapter a new sense of human brotherhood: there was now neither Jew nor Greek, neither bond nor free, but men were one in Christ Jesus. The need of one was the opportunity of all, and in Christian circles opportunity was to be spelled always obligation. The Greeks of Corinth were free to choose what religion they would as the Jews of Jerusalem were not. Their lives had been enriched by the gospel. From a larger life must spring a broader view: from a greater inflow must come a richer outgo. To Paul this was so self-evident as to need no explanation, much less apology. The life of the church is to be a life of service, and service involves expenditure of many kinds. It means expenditure of time, of talent, of money. The life of the Christian is to give, give, give!

Some one has called the fifteenth chapter the chapter of the "springs," and the sixteenth the chapter of the "river." What are the springs for but to replenish the rivers? What are visions but the material out of which to fashion duty? What are the riches which are in Christ Jesus but capital to be expended in the service of man? What does the resurrection, with its message of glory and joy to the believer, the vanquished death, the empty tomb, the victorious cry—what does the resurrection mean to the believer but the rising of that tide of love that shall flow out in deeds of beneficent service to all the race? When the heart glows with a warm sense of gratitude to God, the first reaction is a



giving impulse, the desire to make some acceptable return for blessings received.

Paul was right. It was essential that shortly after the reception of the revelation should come an opportunity for a collection! *The collection is the act by means of which the emotion secures permanence.* They who are depressed by the collection will shortly lose the joy of the resurrection.

Paul merely anticipates the wisest and most modern of our psychologists when he implies that religious emotion, if it is to maintain itself, must early find expression in action. A religion that consists merely in fine feeling, a heightened imagination, exalted visions of truth, is evanescent. It will fade like the mists of the morning twilight in the glare of the light of day. It will disappear like a vision of a dream unless in the first wakening moments it is fixed in an act. The soul that chooses to dwell in the realm of emotion grows flabby and flaccid, becomes weak and invertebrate. Emotion that does not express itself in conduct tends to become weaker and weaker with every repetition until it disappears entirely.

#### Emotion Unexpressed Kills Sympathy

That is why Bishop Butler in his Analogy, if I recall it rightly, disapproves of the theater. At the theater, he says, men's emotions are stirred; they weep over the misfortunes of the poor, are deeply moved by the heroism of the brave, and view with approbation the sacrifices of the good; but unless they go forth to feed the hungry, and minister to the sick, to emulate heroic deeds and live the unselfish life, they lose the capacity for feeling, and the oftener they view their counterfeit presentation upon the stage the weaker become their reactions until they cease altogether to be moved by them and lose the very power of sympathy and love.

We shall not long believe in the resurrection unless we contribute to the collection. Religion is not feeling but will, not emotion but conduct, and feeling and emotion are valuable and permanent only as they express themselves in action.

The method of Paul, therefore, is the method of Schoolmaster Sikes with Nicholas Nickelby—a method which, under more philosophical terminology, prevails in every modern school: "W-a-s-h—Wash, to make clean; W-i-n-d-e-r—Winder, to casement: Now go and do it!" A

vast amount of modern pedagogy is crowded into that example.

**NOW CONCERNING THE COLLECTION.** The collection of the sixteenth chapter, it would appear, is as spiritual an exercise as the recollection of the fifteenth chapter. You cannot live in the spirit of the fifteenth chapter unless you share in the activities of the sixteenth. The

#### You?

*SOMEBODY signed a mission pledge,  
Testing his purse to utmost edge,  
Somebody paid it through the year,  
Brightening the world with Christian cheer,  
Was that somebody you? Was that somebody you?*

*Somebody handed cheerfully in  
Money to help God's cause to win,  
Somebody kept his promise to pay,  
Writing each check on scheduled day,  
Was that somebody you? Was that somebody you?*

*Somebody let the year slip by  
Heedless of payments piling high,  
Somebody said, "No more delay,  
Quickly I'll settle that sum today."  
Was that somebody you? Was that somebody you?*

*Somebody's pledge was only a scrap,  
Paper that had no value, mayhap,  
Somebody's soul grew shriveled and small,  
Failing, he grieved the Lord of all.  
Was that somebody you? Was that somebody you?*

more generously we give to the collection the firmer our grasp upon the great truth of the resurrection.

So it must always be. It is the law of life recognized by the nobler souls. Jacob at Bethel has seen the heavens opened, and the angels of God ascending and descending upon the ladder that linked him to the skies, and arising from the vision he exclaims at once, "Of all that thou givest me I will surely give the tenth unto thee." The collection follows hard upon the revelation. Peter sees the sheet let down from heaven to the house-top, and his ears are attuned to the divine interpretation, and he is no sooner awake than the message comes, "Two men wait for thee at the door," and duty, not altogether welcome, comes to fasten the new truth within his mind and heart. And our Lord himself, can we forget that the refreshment

of the transfiguration mount was interrupted by the cry of the demoniac boy, and that the mount of God was exchanged for the valley of human need and suffering? Money, time and talent are mortgaged to the gospel.

#### No Divorce Allowed

I say then that these chapters belong together. What God hath joined together, let not man put asunder! Thus do we marry them, the resurrection and the collection, privilege and obligation, in one new divine unity! Paul has not marred the fifteenth chapter by adding the sixteenth, but has completed it. You have heard, perhaps, of the church member who supported the teaching of his minister in the prayer meeting by exclaiming, "Yes it is as the pastor has said, salvation is free, for I have been a Christian for fifty years and it has never cost me a cent!" What that man needed, of course, was to be converted. You cannot make a Christian out of a sponge that sucks up all the privileges of a Christian civilization in home and church and state and business, whose cry is always that of the leech, "Give! give!" but who himself gives nothing of any worth, in time, or talent, or worldly goods. A foreign missionary was some time ago addressing a large congregation. He noticed a boy intently listening, who seemed to be greatly interested. The earnest face of the little fellow led the missionary to say that even children might preach the gospel in foreign lands by their prayers and by their gifts. At the close of the address and with earnest interest printed upon his countenance the little fellow took the hand of the speaker. "Do you want to give something to the cause?" asked the missionary. "No, sir," replied the boy. "I was just wondering whether you had any foreign stamps to give away!"

#### We Pay for What We Want

How can he who loves not the collection, out of whose heart no river flows, feel within the springs of a gratitude whose source is the blessed truth of the resurrection life?

I am not sure but that the man was right who said that money is the acid test of our sincerity. We pay for what we want, and we pay in proportion to our means whatever it costs. Only yesterday I read in the newspaper how John McCormack paid \$150,000 for "The Portrait of a Man," by Franz Hals, while another paid \$750,000 for two Rembrandts. Gainsborough's "Blue



Boy" lately brought a fabulous price. They say, *Money talks*. So it does. I would prefer to put it, *Sacrifice talks*. The measure of your interest is the measure of the time, talent and money that you devote to a cause.

#### Jesus Wants Men and Money

Here is a world in need. Millions are starving. To a sensitive imagination the world is resonant with the bitter cry of the children. It rings in our ears. Your interest is proportionate to the degree of your sacrifice on their behalf. It will not do to say, "Depart in peace; be thou warmed and fed!" *Money talks!*

Here is a spiritual need surpassing the physical. The world needs Jesus Christ above all other needs. Do you feel it? Are you moved by it? Yes, if you are giving to fulfill that need. But they who do not give will not long feel. Emotions often aroused tend to weaken and disappear unless stimulated by action to which those emotions prompt. There are none so indifferent and hard to move as those who have long resisted the generous impulses which have swept across their hearts at the appeal of human need. In the great foreign mission enterprise we have not men enough; but we have more men than money. It is the strange paradox of our Christianity that it is easier to get some men to give themselves than it is to get the rank and file of men to give their money. When a man tells me he does not believe in foreign missions I understand, of course, it is another way of saying he does not contribute to them. They who do not contribute soon cease to believe.

#### God a Preferred Creditor

We believe in the church. What would the world be without the Christian church? You would not live in a community without a church. What do those owe to the church who never enter its doors except at a funeral, or trouble it except to crave its ministrations in their hour of sorrow? It is of far more lasting importance than the government under which you live, of more vital moment to you than the schools and colleges which you generously support and endow—yes, more to you in the great eternity in which you must live than your business. When the sense of responsibility and privilege is lacking, how seriously the church is crippled! Men *pay* their taxes and *pay* their bills at the butcher's, and *give* to the church if they have anything to spare. They recognize in theory

that their greatest debt is to God, but then, as one man put it, God is not pushing them! Why not lift the church to the dignity that is its by right!

#### New World Movement New Year's Resolutions for 1922

*THE old year, with its problems, its neglected duties and its lost opportunities is forever gone. The New Year, bearing in one hand the greatest crisis that the denomination has ever known and in the other the greatest opportunities for God and for good that have ever been offered Northern Baptists, is here. As a Christian, a Baptist, and a participant in the New World Movement, I hereby make the following resolutions:*

*That I will do my utmost to bring victory to the New World Movement, to which I have already pledged my allegiance, and for the success of which I hold myself morally responsible under God.*

*That I will not shut my eyes to the fact that the loyal, concerted action of every Northern Baptist is needed in this crisis.*

*That I will be in 1922 as honest a Christian as I am a business man or woman. That I will pay my debt to God as readily as any other obligation.*

*That I will pay my pledge to the New World Movement when it is due. That if by any means whatsoever it is possible, I will increase my pledge, knowing that nothing brings such rich returns as investments in Christian work.*

*That I will open my eyes to the suffering and the need of the world, and be henceforth a seeing Christian.*

*That behind the figures which every society of our great denomination has given, showing its needs, I will see our faithful missionaries and other helpers in far lands and here at home, ready to do God's work, if I make it possible.*

*That I will see further the wistful, waiting faces upturned to mine, of those who know not Christ, and who will never know him unless I, his follower, am faithful to my trust in 1922.*

*That behind these, and shining through them, I will see the face of Him who said, "Inasmuch as ye did it to one of the least of these, ye did it unto me."*

*That I will today "put on the armour of God" for the battle of righteousness in 1922 and that I will never leave the ranks until the victory of faith is won.*

The church lives not for itself: it lives to bless the world, to lift up Christ, to give, asking nothing in return. It stands as the representative of Christ in the world, the tall finger of its steeple daily pointing a preoccupied world to the realities that lie above and beyond. It is here as one that doth serve, as was its blessed Master. The privileges of church membership are largely the privileges of service, and these are the noblest that life affords. They give to life the dignity of a high purpose and invest it with a meaning whose full significance eternity will not be long enough to explore. Jesus saw in the devotion of the sinning woman the evidence of a sincere repentance. To the proud Pharisee he said, "Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." The consciousness of a large forgiveness leads to large service.

#### In Business with God

I read a story a little while ago of Bishop McDowell of the Methodist church. "Not long ago, in his busy and useful life, he was in one of the cities of Wisconsin. In the dining-room of his hotel he met a young traveling man eagerly enthusiastic about his business. His enthusiasm just bubbled out of him at every pore. The bishop, as the older man, greeted the younger with a 'Good morning.' 'Good morning,' said the younger man, and then seized the opportunity to speak out what was in his heart, he said, 'I am a traveling man.' 'So am I,' said the bishop. 'I am in the jewelry line.' 'So am I,' replied the bishop, 'for,' said he, 'I remembered the Scripture that said, "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels!"' The young man went on, 'I am in business with my father.' 'So am I,' said the bishop. 'My father founded our business.' 'So did mine,' said the bishop. 'My father has taken me into partnership,' said the young man. 'So has mine,' said the bishop. 'This is my first trip out,' said the salesman. 'I have made many trips,' said the bishop. 'I want to make a good report to my father when I get home,' said the young man. 'So do I,' said the bishop. Ah, to be able justly and truly to make a good report to Him who hath made us in His own image and called us to be co-workers with Himself, to be able to make a report that shall bring the 'well done' from His lips at the last, that would be a home-coming worth the while!"



# A Primer of Theology

By A. H. STRONG

## IX—ULTIMATE FATES

THE decision of the will for or against Christ necessarily determines whether the subsequent evolution of the individual shall be an upward or a downward evolution. If that decision be for Christ, there will result an ever-increasing measure of knowledge, love and spiritual power. "If any man will, he shall know of the teaching" (John 7:17); the love of Christ for him will kindle new love in his heart (2 Cor. 5:14); and the reception of strength from his Master will enable him to do greater things in his service (John 14:12). On the other hand, rejection of Christ will result in progressive deterioration, the blinding of intellect, the deadening of affection, and the weakening of will. The Christless man becomes "vain in his reasonings and his senseless heart is darkened" (Rom. 1:21). He comes to be "past feeling," either his own depravity or the love of God (Eph. 4:19). His dislike for holy things becomes an open "enmity to God" (Rom. 8:7). Refusing regeneration, he becomes a prey to degeneration.

And so the ultimate fate of the wicked is suggested by our application to it of the principle of evolution. I have shown in my "Miscellanies" (2:110-128) that neither annihilation, nor external and positive inflictions, are warranted by Scripture; while yet we read of an "eternal sin," and of a punishment worse than "fire and brimstone" (Mark 3:29; Ps. 11:6; 32:3, 4). As in joining himself to the will of Christ man receives divine life, joy, strength—the motor-elements of upward progress,—so, in rejecting Christ's will, he loses even the natural strength with which Christ had endowed him. An evil and selfish will becomes more and more hostile to God and man; loses insight, fellowship, power; exchanges free-will for automatic subservience to impulses from without; in short, reverts to the animal type from which humanity has been by Christ's power evolved. "Man that is in honor, and understandeth not, is like the beasts that perish" (Ps. 49:20). God does not punish him, so much as he punishes himself. He does not cease to be; but he lives, stricken and blasted by his own perversity. God "requireth that which is past" (Eccl. 3:15), not by stripes

or thunderbolts, not necessarily by any positive inflictions, but by the sinner's own memory, conscience and character; and these are the essence of hell. As man came up from the brute, so he can return to the brute; but "without are the dogs" (Rom. 22:15), forever excluded from God and from the society of the holy. Indeed, as even the animal creation arose from that which was inert matter, the spirit that will not drink of the fountain of life may become at last little more than mere matter, only active by pressure from without. He who is too proud to join himself to Christ and become Lord of all, may end by losing all that makes his honor and dignity in the universe, and may only serve to all worlds and ages as a warning against sin. So God's love may utilize opposition to his holiness, and may make even the wicked to serve him. Refusing Christ, the sinner may himself become the refuse of the universe, scrapped and cast off forever (Syst. Theol. 3:1035-1056).

What heaven is really to be may also appear from a consideration of this principle of progress. Joining ourselves to Christ, we determine an upward evolution, and participate in God's knowledge, love and dominion. "In thy light shall we see light" (Ps. 36:9). "He that loveth me shall be loved of my Father" (John 14:21). "We have waited for him, and he will save us" (Is. 25:9; 63:1). "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). "Know ye not that we shall judge angels?" (1 Cor. 6:3). "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him" (1 Cor. 2:9). "For all things are yours" (1 Cor. 3:21). "Filled unto all the fullness of God" (Eph. 3:19). Thus is held out to us the prospect of an eternal growth in the wisdom, favor and lordship of the infinite God. And this infinite God is none other than the crucified but now risen Savior, who begs us to admit him to our hearts (Rev. 3:20).

As all things have been created by the power and for the honor of our great Redeemer (Col. 1:16) it is no narrow service to which we give ourselves when we surrender our-

selves to Christ. "On his head are many crowns" (Rev. 19:12); the crown of literature and the crown of art, the crown of science and the crown of philosophy, the crown of unfettered industry and the crown of democratic government (Miscellanies, 1:210-219). At the feet of him who was crowned with thorns shall be cast the crowns of all the saved, from all the continents and from all the islands of the sea. Mongolia and Polynesia and Patagonia shall join in stretching forth their hands with offerings to Christ. A multitude that no man can number shall praise him of those who have been redeemed from the earth. But why should we limit the praise to the inhabitants of this little sphere? Is it not written that God will "sum up all things in Christ, the things in the heavens" as well as "the things upon the earth" (Eph. 1:10); that "to principalities and powers in heavenly places shall be made known his manifold wisdom" (Eph. 3:10); that "in the name of Jesus every knee shall bow, of things in heaven" as well as on earth and under the earth (Phil. 2:10)? May we not believe, with Mark Hopkins, that, in the great day of restitution, other intelligences will come in long procession from other departments of the universe, "great white legions from Sirius and Arcturus and the chambers of the South," to bow the knee and to confess that Jesus Christ is Lord?

Is that day near, or is it far away? We are reminded of the controversy between the premillennialists and the postmillennialists. I am persuaded that a careful study of Scripture will show that each of these views has its element of truth, and that with some qualification we may admit both into our scheme of doctrine. For a complete statement of my faith in this important matter I must refer to my "Systematic Theology," (3:1013-1014). But I venture to summarize what I there teach, and to preface that summary with three general remarks: first, that Christ's manifestations are primarily spiritual and invisible, and only afterwards are visible and physical; secondly, that Scripture and the history of the church show that this priority of the spiritual in Christ's manifestations was the faith of the early apostles and their disciples;



and thirdly, that we may reasonably expect that Christ's final manifestation of himself will follow the same rule of spirituality first, and physical impressiveness afterwards.

In my book entitled "A Tour of the Missions (2nd ed., 276-289), I have called attention to the oneness of human nature. Man is both soul and body, spiritual and physical. The redemption of one part of him is the guaranty of the redemption of the other. The prophet is lifted up to see in germinal spiritual life the certainty also of final spiritual perfection, in resurrection of the soul the resurrection of the body. There are four separate instances in which this priority of the spiritual appears. There is, first, a *spiritual death*, "dead through your trespasses and sins" (Eph. 2:1), but secondly a *physical and literal death*; "This is the second death, even the lake of fire" (Rev. 20:14). First, again, there is a *spiritual judgment* (Is. 26:9; John 3:13; 12:31); but secondly, an *outward and literal judgment* (Acts 17:31). First there is an invisible and *spiritual coming of Christ* (Matt. 16:28; John 14:16, 18; 14:3); but afterwards, a *final, visible, and literal coming* (Matt. 25:31). So also, first a *spiritual resurrection*, already in some cases accomplished (John 5:25) "the hour cometh, and now is;" but also a *physical and literal resurrection* (John 5:28, 29—"The hour cometh in which all that are in the tombs shall hear his voice"). So we may regard "the first resurrection" in Rev. 20:8 as spiritual and invisible, while the second resurrection, mentioned in verse 13 which follows, is clearly visible. In other words, Christ's second coming is both of these: it is premillennial spiritually, but postmillennial physically and visibly. At the beginning of the thousand years of conquest and success, Christ comes to his church in mighty reinforcement of its spiritual energies. At the end of a thousand years of peace and progress, Christ comes to his church visibly and literally, in the clouds of heaven, with power and great glory, to reward his faithful followers and to put an end to the opposition of his foes.

This first premillennial coming by his Spirit seems needed, to make the second coming intelligible or possible. When the fullness of time had come, God sent forth his Son; for without spiritual preparation of the world in the knowledge of its sin, the first coming of Christ in the flesh would not have manifested God. So the fullness of time must come, before Christ can manifest himself lit-

erally and visibly in his second coming; for without spiritual preparation the church will not be able to understand his manifestation. What would be the use of Christ's visible advent to a dead church? Unbelievers cannot understand a spiritual kingdom. When Saul was smitten to the earth on his way to Damascus, that light of Christ's manifestation, brighter than the sun, came to a man already under the influence of the convicting Spirit and kicking against the pricks of conscience (Acts 26:14). So he could understand Christ's manifestation. But those who were with him were perfectly blind to its meaning; "they heard the voice, but they beheld no man" (Acts 22:9). There must first be a believing church, or Christ's visible coming will be in vain. So the visible coming is preceded by an invisible coming, and this is premillennial. When the church arises and shines because her Light is come invisibly, then he who is the Light personified will come in power and glory, and that coming will be postmillennial. Our duty then is not to expect a speedy second advent in the clouds of heaven, but to pray for a mighty coming of Christ in the hearts of his apathetic

and slumbering people, rousing them to trust his promise and to conquer the world.

But the eternal is not all. Body and soul go together. Christ is the Savior of the body also, and when he is manifested, then we shall be manifested with him in glory (Col. 3:4). But that shall be after, and not before, the spiritual victory has been won. Premillennialism, when it means the immediate end of the present dispensation and the sudden dawn of the day of judgment, is often the cause of half-heartedness in Christian enterprise. Why work in the vineyard, when the Master may come before the harvest? But premillennialism, when it means the spiritual coming of Christ, to refresh and strengthen his army for conflict and victory, is an incentive to the most vigorous and enthusiastic effort. Let us be premillennialists of the latter sort.

Let us be postmillennialists also. I fear that many who object to premillennialism have really lost faith in any literal and visible coming of Christ. The gradual spread of Christian truth is enough for them, and they give a purely spiritual interpretation to all promises of Christ's manifestation. I will not say that these brethren have given up all faith in the inspiration of the Scripture, but their conception of inspiration is a very different one from mine. And when Scripture teaches of a coming of Christ in the clouds of heaven, of the changing of the body of our humiliation into the likeness of his glorified body, and of a new city of God in which dwells righteousness, I cannot think that it is to be interpreted figuratively. Paul has no manner of doubt about the matter, for he says: "We know that if the earthly house of this tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens." "For our citizenship is in heaven, whence also we wait for a Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (Phil. 3:20-21). So I think that, with Paul, we may be postmillennialists also, expecting that, at Christ's final manifestation of himself at the end of the millennium, "we shall be like him, because we shall see him as he is" (1 John 3:2). Let us pray then for his coming and manifestation in our hearts, that we may be prepared for his coming and manifestation in the world.

#### A PRAYER FOR TODAY

By C. B. STEPHENS

O H, thou Timeless One;  
Thou who needest not  
That, in order to be appreciable,  
Eternity be separated  
Into minutes, days, and years;  
Thou in whose throbbing heart  
The fulness of Life  
Ever makes itself manifest;  
Thou Keeper of the years,  
Make **this moment**,  
That judges yesterday,  
That unlocks tomorrow,  
The one moment that really counts,  
Full to overflowing  
With the presence of thine own self:  
That there may be created in me  
A holy discontent,  
A Christ-born vision  
That fairly appraises  
The inadequate attainments of the past,  
And fans in the heart  
A fiery zeal  
For values that by thy grace may be.  
Sanctify to the perpetual recreation of my spirit  
The significant,  
The potent,  
The speeding  
**NOW**.  
In the name of Him  
Who for our quickening  
Became with us  
A child of the years,  
And with us faced destiny  
Crowded into the present moment of decision;  
Revealing, thereby, the only loyalty,  
Loyalty concrete  
In meeting the demands  
Of a single, soul-measuring minute.



# Missionary Education Through Dramatics—II

By MRS. MILTON FISH

*Suggested Dramatizations of Several Chapters of the Text-book, "World Friendships."*

## Lesson One: The World's Health. Healing

Hymn: "We've a Story to Tell."

Two minute prelude answering the question: "How We Are Telling the Story"—through healing, working with the hands, teaching, printing, preaching, reforming and practicing. Read in unison the last paragraph on page 8 and all of page 9 of "World Friendships, Inc."

The story: Isaiah 53:4-6; Luke 2:10-11. Prayer of Thanksgiving for having a story to tell.

Class memory verses: Matthew 28: 18-20, Why We Tell the Story.

Name all the agencies by which missionaries are winning the world's friendship through improving the world's health. Four tableaux:

1. Letting the devils out—page 17.
2. Taking the pulse—page 22.
3. Making a health report—page 16.
4. A contrast—page 11.

## A CONTRAST: DRAMATIZATION OF PAGES 11 AND 12

*Characters:*

Doctor Haas, an American doctor of Adana.

Three Turkish doctors.

*Properties:*

A screen suggests the apartments of the Governor's wife. (The doctors enter from behind the screen.)

FIRST DOCTOR: The Governor's wife can't recover.

DOCTOR HAAS: Her life does hang by a thread, but gentlemen, that thread will be strengthened by an operation.

SECOND DOCTOR: There isn't one chance in a hundred that she will live (shrugs). It is written on her forehead—what can we do?

THIRD DOCTOR: I am not going to risk my life by making the attempt.

FIRST AND SECOND DOCTORS: Nor I. Nor I.

DR. HAAS: What do you mean, sirs, by "risking your lives"?

FIRST DOCTOR: We don't dare to operate. The patient will surely die, and our lives will be the forfeit.

DR. HAAS (sternly): An American physician's oath does not allow him to consider his own interests, if there is a chance to save a life. If you refuse to help I must do it alone.

SECOND DOCTOR TO THIRD DOCTOR: You write a contract, which, if Dr. Haas will sign, then we will consent to assist him.

THIRD DOCTOR (appears to write and hands paper to Dr. Haas who reads aloud).

DR. HAAS: I, the undersigned, promise on my word as an American physician to accept all responsibility in this operation and in case the Governor's wife does not recover I will bear the blame and suffer the consequences. (Dr. Haas signs his name. All step behind the screen; the light should be dimmed. The pianist plays softly "The Great Physician" over twice. The four doctors return.)

THIRD DOCTOR: She hasn't even a fighting chance. Good bye.

FIRST DOCTOR: I have an important engagement—Adieu.

SECOND DOCTOR: I, too, must hasten. Good night!

(Dr. Haas watches them a moment,

shakes his head, then kneels near the screen as though at the foot of a cot. Soloist sings very softly: "We May Not Climb the Heavenly Steeps." Dr. Haas rises and prays.)

DR. HAAS: "Oh! God! I thank thee that in the time of my extremity, when my power could go no further, Thou hast heard my cry and saved this life. I thank Thee Thou hast set Thy seal of approval upon my work here." (Exit.)

## SPECIAL DIRECTIONS

Charts: Use one and two; three will surely cause a lively discussion.

Two questions:

1. What causes so tremendous a waste of life in heathen lands?
2. Which are needed more to stop this wastes, men or women? Why?

Prayer: Thank God for encouragements. Inspiration: Have a good story teller tell story of Dr. Reynolds in "A Noble Army" or of Dr. Catherine Mabie in "Ministers of Mercy."

Close without singing but with sentence prayers for all working in medical missions.

## Lesson Two: In Factory and Field Laboring with the Hands

Hymn: "Work, for the Night is Coming."

## DRAMATIZATION: "WHAT'S THE DIFFERENCE?"

*Characters:*

A Malayan.

A tourist, in white.

*Properties:*

Improvise a fruit tree under which the native is sitting sucking an orange. (Enter tourist.)

TOURIST: You're a lazy fellow.

NATIVE: Huh?

TOURIST: I say, is this the way you spend your time?

NATIVE: Huh?

TOURIST: Don't you ever work?

NATIVE: No need.

TOURIST: No need? What do you have to eat?

NATIVE: Good. (Points to tree.)

TOURIST: I see you have some clothing.

You have to work for that, don't you?

NATIVE (shrugs): Wife make.

TOURIST: You lazy good-for-nothing. Satisfied with the shake of a tree for food and a wife to fashion a rude garment. Why, you are utterly without ambition.

NATIVE (slowly rising): You make clothes?

TOURIST: No, my tailor made them.

NATIVE: You find and cook your food?

TOURIST: No, my cook does that.

NATIVE: You make big boat you come in?

TOURIST: No, I bought it.

NATIVE: Me same—we brothers. Me no work either. My wife, she my tailor, cook, everything. (Exit after tourist.)

## COMPLETING THE PROGRAM

How do Missionaries teach the dignity of labor?

Scripture: God needs every kind of worker. First Corinthians 12:28-31.

Solo: "Give of Your Best to the Master."

Prayer: Thanksgiving for the ability to work.

Charts: Build and discuss the two reg-

ular charts and use Exhibit "A."

Hymn (all standing): "We've a Story to Tell." How is it told in this chapter?

Question: What are some of the things we have in this country that we should pass on and what are some of the things we are passing on that we should keep at home?

How would you answer one who said: "I believe in a practical Christianity, not in foreign missions." (Write answers on blackboard.)

It is better to give a beggar work than money. Apply that principle to missionary work.

Repeat memory verses.

Story of Sam Higginbottom in "Ancient People at New Tasks," or Dr. Paton in "A Noble Army."

Close with sentence prayers of consecration to be and do what Christ wills.

## Lesson Three: Gateways to the Mind. Teaching.

As the schools of missions last but six weeks, it may be necessary to combine chapters 4 and 5. However, outlines are given for the two chapters. Each class leader can select what is best adapted to her group.

Recently, while arranging a meeting in the interest of the Oriental Union Christian Colleges it was discovered, in an educational center that none of the ministers or missionary leaders knew anything about these colleges. If "Lighting the Christmas Candles" has not been given by some other organization in the town or the young people have not seen it, it is especially appropriate for this chapter. Use it in your class and then repeat it at a popular meeting in the church, receiving an offering for the same. We Baptists are responsible for \$100,000 for these blessed institutions.

Hymn: "We've a Story to Tell." Don't sing the whole hymn every night. Use such verses as are in harmony with the lesson, or use just Christmas music for this program. During the giving of the pageant have the old Christmas songs played very softly. It certainly is impressive to note how very soft music, played sympathetically, takes away the self-consciousness and make a truly effective background. Always begin rehearsals with prayer. Just before the presentations have a word of prayer with those taking part.

Bible lesson: The Great Gift. Luke 2:7-18.

Prayer for those who have never heard the wonderful Story.

Concert reading: Paragraphs 3 and 4, page 65.

Chart 5. Pageant: "Lighting the Christmas Candles." Silent prayer for the Christian Colleges.

Charts 1 and 2. Sing Doxology as an expression of thanksgiving that we are in America.

Questions: 1. Why is illiteracy so great in India, after all these years of wise English leadership? 2. What are the causes of illiteracy in China, with its respect for learning? 3. How are these conditions being changed?

Talk: The Y. W. C. A., the Y. M. C. A. and the Chinese Government Schools.



# Results of National Prohibition

*The Convention President's Letter to Northern Baptist Churches*

By HELEN B. MONTGOMERY

SOMETIMES matter of thrilling interest is congealed in the fine print of a government report. I recently received from the government printing office in Washington a copy of a speech delivered in the Senate of the United States by Sen. Wesley L. Jones of Washington. I have read every word of it, and advise every one to send for a copy and circulate it as widely as possible. But because I fear that few of you will take the trouble, and because I think that our vigilance ought to be greatly increased on this whole prohibition question, I am writing this abstract for Baptists, in the hope that they will become white-hot supporters of the policy of national prohibition. Our tendency is to regard the battle as won and to unbuckle our armor, when in reality the wily and unscrupulous enemy even now is banking on our over-confidence and plotting to defeat the amendment.

## The Cry of the Wets

Senator Jones shows that the chief cry of the "wets" is that prohibition cannot be enforced, and that by this cry they are actually discouraging some of the supporters of prohibition, whereas the truth is that even the partial enforcement of prohibition is producing effects that are startling in their number and influence.

To meet the non-enforcement argument he quotes from Mr. Bryan as follows: "Complaint is made because there are still violations of the law. The law against murder has been on the statute books for over 100 years, and still some murders are committed and not all murderers are caught. The same is true as to the law against stealing. Last year about 2500 automobiles were stolen in Philadelphia, and 20 per cent of them were never found. Yet no one suggests the repealing of the law against stealing automobiles."

The attitude of distinguished foreign military authorities toward the prohibition law is cited. Gen. Diaz of Italy says: "I have brought no liquor with me, and I intend to drink none while I am here. I believe that while a guest in another country I should show the same respect for their laws as I would show for those of my own nation." General Foch announced that he would follow the American custom and take only water with his meals. Admiral Kato, delegate to the Disarmament Conference, omitted wine in the salute to the emperor on his birthday, saying, with fine courtesy: "This is a prohibition country, and we will not drink a toast but celebrate *banzais*"—the equivalent of three cheers in the American language. What an example to genuine Americans!

As to the experience of enforcing the prohibition law, Senator Jones shows that the reports from Ohio disclose the fact that "the enforcement department had collected in fines, forfeited bonds, and prohibitive taxes on the illegal sale of liquor an amount which represented four times the cost of the department, or in other words, enough to carry on the enforcement work for the next two years. It is manifest therefore that enforcement departments properly organized are not a burden on the taxpayers."

The question of arrests for drunkenness

is treated exhaustively, and it is conclusively shown from official records that there has been a gratifying decline, one that we should hardly have dared hope for in the present disturbed condition. "Reports from chiefs of police in 51 largest cities of the United States, including New York, Philadelphia, St. Louis and cities of that size and former degree of wetness, and with a total population of over 20,000,000, show a slump in arrests for all causes from 960,603 in 1917 to 851,108 in 1920. The total arrests for drunkenness in these cities in 1917 were 307,108. This was cut to 108,835 in 1920, or almost 65 per cent of a decrease."

Police Commissioner Enright, of New York City, shows that crimes like burglary, assault, arson and murder declined from 15,000 in 1915 to 10,000 in 1920. Murders decreased 51 per cent and burglaries 10 per cent in Chicago during 1920 as compared with 1919, and the number of disorderly cases from 38,000 to 32,000."

The reports of the Massachusetts commission on prisons shows that the prison population of Massachusetts has declined from 108,185 in 1914 to 56,932 in 1921, and that the prison population of Boston has declined in the same period from 6000 to 3000, a decrease of 50 per cent.

In Ohio four work-houses have been closed and there are 10,000 fewer inmates under prohibition than under license. In Pittsburgh, Warden Lewis reports that in 1918 there were 14,684 prisoners committed to the jail; in 1920, only 4712. In Washington, D. C., there were 6590 commitments to the work-house in 1914; 2511 in 1919 and 833 in 1920. Mayor Smith of Louisville, Ky., reports a decrease of 84 per cent in the prison population in the first year of prohibition.

## In the Former Beer Capital

In Milwaukee, the beer capital of the United States, there was a decrease between 1915 and 1920 of 38 per cent in cases of abandonment, 60 per cent in drunk and disorderly, 38 per cent assault and battery, and 59 per cent disorderly conduct. Governor Brown, of New Hampshire, reports in July, 1921, that there are but 43 jail inmates in the state. Richmond, Va., has increased 27 per cent in population during the years between 1917 and 1921, but her arrests for drunkenness and disorder have decreased 75 per cent.

Senator Jones then compares these results under imperfect prohibition to those in wet England, and finds a marked increase in drunkenness during the same period. The convictions for drunkenness in 1920 showed an increase of 65.26 per cent over those of 1919.

One of the most convincing exhibits of this pulverizing reply to the claims of the wets is found in the statistics regarding inebriate asylums. B. E. Neal, the president of the forty-five Neal Institutes for inebriates, reports:

"During the twelve years before the Volstead Act became effective, we treated more than 125,000 drinking men and women. Chicago and Cleveland Institutes treated more than 100 patients a month; Los Angeles and San Francisco averaged twenty-five to fifty a month. Today Neal institutes still operating do not average two patients a month. Drinkers are not

turning to the use of drugs."

The Washington Home for Drunkards reports in the Chicago papers of Feb. 1, 1921, that during the years 1910 to 1919 it treated an annual average of 921; in 1920, only 125.

"The chief Keeley institute at Dwight is closed and has been taken over by the health department for injured soldiers, with accommodations for 230."

Dr. Horatio N. Pollock is authority for the statement that within two years after the eighteenth amendment became operative, "There were no state hospitals for inebriates left in the United States. The state asylum for inebriates in Minnesota is now a hospital for mental diseases. The Connecticut state hospital for inebriates is now a part of the Norwich state hospital for the insane. The state hospital for inebriates at Knoxville, Iowa, has become a United States public health service hospital for the treatment of mental defectives. These are the last of the state institutions for inebriates to be converted to other uses. The New York City industrial colony discontinued receiving inebriates in October, 1918, and was permanently closed in December of that year."

## Working Men Benefitted

The report shows that two-thirds of the labor leaders interrogated by the *Literary Digest*—345 out of 526—answered "Yes" to the inquiry as to whether prohibition had benefitted the working man.

The evidence from the banks is so voluminous that only a sample can be given. The Peoria clearing house report shows a gain of 32,000,000 in the clearings of the year 1920 over the year 1919. The Comptroller of the Currency reports as follows, Nov. 8, 1921:

"Stagnated industry, business depression, and growing unemployment under ordinary circumstances would be expected to reduce the savings deposits, but they did not. Returns from 623 mutual savings banks, located principally in New England and the eastern states, show that on June 30, 1921, these institutions held deposits amounting to \$5,575,181,000, credited to 9,619,250 depositors. One year previously the same banks had deposits of \$5,186,485,000 and 9,445,327 depositors. This June the average deposit was \$579.59, and a year ago it was \$549.14. According to these figures there was a gain of \$338,336,000 in the deposits of these banks and a gain of 173,933 in the number of depositors during the fiscal year. In the same period there was a gain of \$30.45 in the average deposit. That unemployment increased during the last fiscal year is generally known, and that the trend of wages was downward is undeniable. Under these circumstances men and women ordinarily would be compelled to draw upon their reserves in savings institutions, and as a result the deposits of savings banks would be expected to shrink. Instead they expanded in the volume of deposits, the number of depositors, and the size of the average deposit."

Dr. C. W. Eliot, ex-president of Harvard, said in addressing the Twentieth Century Club in Boston, Oct. 29, 1921: "There are three classes whose testimony

(Continued on page 1541)



## A Church That Challenges Its Community

NEARLY five years ago the building of the Fountain Street Church, Grand Rapids, Rev. A. W. Wishart, pastor, was burned. For patriotic purposes building was postponed until after the war. Since then many meetings of the church have been held and a lot of hard work done. Magnificent pledges have been secured. On Nov. 1, in pledges, cash, real estate and securities the fund for the new building amounted to \$407,000. The total amount desired was \$605,000. A great banquet, attended by 1220 guests was held in the Coliseum on Nov. 16, at which time the building committee reported. At that time it was announced that in a clean-up campaign during the first two weeks in November, \$22,246 had been raised. Generous pledges were then turned in by the district captains and cards passed among the guests with the result that more than \$20,000 in new pledges was received on the spot. At the close of the meeting it was announced that nearly \$40,000 had been raised.

As expressing the ideals in the minds of those connected with the enterprise, some of the remarks made by different ones at this banquet are illuminating. Lemuel S. Hillman, superintendent of the church school, told what the new building would mean to the Sunday-school pupils and what these boys and girls would mean to the church. He said: "We want to make our church not a communion of saints, but an engine of power for service in the community, which will take an active part in the affairs of the world. To develop moral backbone, lofty ideals, a rational view of religion and a reverence for God are the aims of our Sunday school, which tries to train boys and girls for Christian citizenship. This community needs the new church building, and the children need it. More than that, it needs them; they will be the men and

women of tomorrow and they won't break faith with you."

H. C. Cornelius, chairman of the committee on architects and plans, told of the efforts of the community and how it arrived at the conclusion of its work. "We don't intend to throw away money, but we first decided what kind of a church we thought the members and the community needed, and then we left it up to you to decide whether we could build that church."

Dr. Wishart explained the architecture and plans of the church. He spoke especially of the high tower in which will be installed chimes to be played Sunday morning by the organist. He said: "A church should suggest spirituality, and appeal to the sense of beauty and worship. We believe that this aim has been achieved in our new church."

The church and church house cover nearly all of the land owned by the church at the corner of Fountain Street and Bostwick Avenue, including the site now occupied by Central Place, a little ground being reserved for grass and planting.

The material used in the exterior of the church is reddish color brick, trimmed with Indiana limestone. The roof is to be green tile.

The main entrance, up a few steps, and the entrance off Bostwick Avenue, which is on a level, open into the vestibule (73' x 20') under the gallery. This is screened off from the Auditorium by a wood glazed screen. There are four entrances from the vestibule into the auditorium (107' x 73'). This seats 1122 on the main floor and 628 in the galleries, which are placed on the sides and back of the church.

The windows which light the auditorium are entirely above the galleries and will give abundant light.

The pulpit platform is placed directly under a large arch at the south end. Beyond the arch is the choir gallery, and the organ which is beyond a pierced screen and fills the entire opening above the choir gallery.

The walls will be panelled from the floor to the under side of the gallery. The front of the gallery, the work about the pulpit, the singers' gallery, and the other woodwork in the auditorium will be black walnut like the old church.

The roof of the church is open timber work, the trusses to be of wood the same color as the work below, but it is desired to have the timbers decorated in keeping with the style of the architecture in which the church is carried out, both in the exterior and the interior, which is in the spirit of the early Christian churches, that were built in northern Italy and on the Adriatic coast in the very early days of the church when the enthusiasms of the people were still fresh and their energies unabated. It is felt that these ancient churches to this day are as inspiring and satisfying as they were in the beginning.

The baptistry is placed under the choir gallery and when the ceremony is carried out the pulpit and pulpit seat will be removed and the doors of the three central arches will be opened.

Under the organ are robing rooms, rooms for the musicians, deacons' office and exits from the galleries.

At the westerly end of the vestibule the door leads into a memorial tower, which runs up to a height of 162' above the sidewalk. The tower is built strong enough to house chimes that may be installed in the belfry.

The church house is planned generously to provide for all of the requirements of the modern city church. It has

commodious accommodations for the church school, with separate rooms for kindergarten, junior, and intermediate departments, and for individual classes. The Women's Working Society will have specially equipped quarters. There will be a comfortable men's room. The church house assembly rooms will accommodate 800 people and 500 at a banquet.

The office of the church is on the first floor adjacent to the entrance of the church house with the ladies' parlor beyond. On the second floor are the executive offices and the pastor's office.

Mr. W. A. Jack has pledged himself to raise the funds for a great organ to cost approximately \$50,000, and personally to provide for the salary of a master organist during a period of ten years.



NEW EDIFICE OF FOUNTAIN STREET CHURCH, GRAND RAPIDS, MICH.



# The Washington Conference—Steady Strides Among the Snags

By WILLIAM AXLING

THIS conference is a cross section of life. On its stage the scenes shift with such suddenness that the spectators are amazed and dazed. Within the brief space of the past seven days the conference has alternately stood triumphant on its highest mount of hope and groped in dismay in its deepest depths of despair. Victory and defeat in rapid succession have filed across the field.

## Japan Spikes Her Enemy's Guns

On the afternoon of Dec. 14 when Secretary Hughes met the accredited representatives of the press at the State Department there was a smile on his face that betokened victory. With the words, "Today I have something to tell you," he launched into the reading of the final agreement between America, England and Japan on the question of the ratio of naval reduction.

The agreement is practically an acceptance of the proposals put forth by Secretary Hughes in his dramatic speech on the opening day of the conference. The ratio of naval armament between these three powers is to stand at 5-5-3 as Secretary Hughes suggested. Sixty-eight capital ships of the "Big Three" are to be scrapped aggregating a combined tonnage of 1,861,643 tons. Japan is to keep the much coveted "Mutsu," which was launched the opening week of the conference, and scraps instead the "Settsu," one of her old ships. In return there is a readjustment within the program by which America and England scrap older and antiquated ships and retain or build newer and more modern ones. At the end of the ten years the relative naval strength of these three nations will stand as follows: England, 525,000 tons, America, 525,000 tons and Japan, 315,000 tons. This will make the permanent combined tonnage of these three powers 500,000 tons less than the total which they now propose to scrap. A ten-year naval holiday is a definite part of the schedule drawn up between these powers.

For ten years at least the tax-burdened peoples of these three nations are not going to be compelled to stagger around carrying \$40,000,000 battleships on their backs. Moreover, billions of money and the industry of thousands of men in these lands will be diverted from the building of battleships to recuperative, productive and cultural channels. The emphasis will be thrown from the pursuits of war to those of peace. Thus the war-breeding cut-throat naval race between these three nations which had already attained so maddening a pace is at an end—let us fervently pray never to be revived.

The understanding includes an agreement on the part of these major naval powers to maintain the "status quo" as to fortifications and naval bases in the Pacific. America abandons the idea of making Guam a naval base. No restrictions, however, are placed on fortifying Hawaii. The islands on the coast of Japan and those adjacent to Australia and New Zealand are also not incorporated within the scope of this agreement. In other words, all offensive armament programs in the Pacific are definitely ditched and only defensive plans allowed to proceed.

Some consider the compromise agreement reached as a diplomatic victory for Japan. It is, however, a far greater victory for America, for better America-Japanese relation and for world peace. It proves to Japan that America is conciliatory and not attempting to be a dictator in the Pacific. America's yielding on the question of the "Mutsu" and on that of fortifications and naval bases lets Japan in on the ground floor of the agreement, removes the shadowy hand of coercion, shows it up as a fair and free deal and makes it possible for Japan to back up the agreement with 100 per cent of conviction and enthusiasm.

All of the official spokesmen have stressed the fact that conciliation and goodwill have characterized the negotiation through its various phases.

Secretary Hughes in announcing the agreement took occasion to speak in the highest terms of the fine spirit manifested by all concerned and stated that he believed it to be the greatest stride for permanent peace that has been made since Armistice Day.

Mr. Balfour in speaking of the agreement on the following day to the representatives of the press grew eloquent in his earnestness saying, "The advantage to mankind of the program which President Harding of the United States and his government initiated cannot be overestimated. It absolutely does nothing that any patriot may regret, if he considers only the safety and security of his country and of the other countries participating. It opens a new chapter in dealing with armament by putting sacrifice of arms on the part of the nations concerned as a basic principle. That to my mind is a wholly new result of international arrangement and it is going to be a landmark in history. It will diminish public burdens, relieve the economic strain, be a lesson in humanity and furnish an example for future reforms. It will accomplish all this without in the least infringing upon the security and honor of the countries involved."

Baron Kato in speaking to the same group an hour later said, "Japan as a whole will rejoice in the agreement as completely, if not actually more fully, than any other country in the world. Unless Japan were entirely in accord with the purpose of the other nations that will participate in this naval treaty, this agreement could not have been reached. It has been reached in substantially the form in which it was proposed by the United States and after less than five weeks of discussion."

"I may say that from the day the proposals were made the Japanese delegation, supported by its government and the people of Japan, were determined that their country should not be the one to prevent an agreement or even delay it beyond the barest necessity of time for adequate consideration. We have never bargained. We presented our case to the delegates of the powers concerned and at all times received, as we strove in our turn to give, fair consideration."

"Our attitude at this conference will, we hope, make futile hereafter any efforts such as have been made in the past to present Japan to you in the aspects of a

bellicose nation, dangerous to the peace of the Pacific. For our part I am glad to say we have obtained unquestionable evidence that Japan need have no fear of hostile designs that may menace her security from the West. This will be a most gratifying relief to us."

## The Friends of France Frown

Just as the conference was congratulating itself on the great victory which had been won, France threw a bomb into the camp. Her demand for 350,000 tons of capital ships, involving an expenditure of \$400,000,000 in the building of ten new ships during the next ten years, as against the 175,000 tonnage allowed her in Secretary Hughes' proposals, shoved a crisis upon the conference. It came like a bolt out of the blue. Premier Briand accepted "in principle" Secretary Hughes' proposition for naval limitation, dramatically pled the "German peril" in justification of France's large army and returned to France. Ex-Premier Viviani participated in the conference's work for four weeks and then sailed away. Neither intimated that France was contemplating this violent "gesture." On the contrary both in the sentiments which they expressed and in their attitude they seemed to line up four-square behind the conference's program and its goals. This made France's demands all the more astounding.

She backed up her demands by arguing that during the war she poured out her life in building up her army and neglected her navy. Her capital ships are therefore antiquated and obsolete. A ten-years' naval holiday would put her fleet next neighbor to zero. She said if France had not been engaged in "saving civilization" she would today be in possession of a far stronger navy. England and America refuse to bind themselves to assist her in case of an unprovoked attack. She is therefore compelled to work out her own salvation. Moreover, she has over-sea possessions whose frontiers have to be guarded and their safety secured.

Various elements seem to enter into the creation of this awkward situation. The age-long rivalry between England and France is in this way projected across miles of sea and land into this conference. The trait and taste for bargaining is not confined to the Orient. This is interpreted as a mere diplomatic "gesture" on France's part in order to get material with which to bargain. From the start there has been no expectation that France would rigidly insist on her demands. The French delegation is not in the happiest of moods. France was not admitted into the Pacific peace pact until the last moment. She was in no way admitted into the negotiations connected with the three-power naval question. Some assert that the French delegation put on an old-world secret-diplomacy, stir-up-trouble stunt. It, however, fell flat in the sweet-aired, open-hearted atmosphere of this conference.

To France's demands America said "Incredible." England replied "preposterous." Japan remained discreetly silent. Italy said, "We understood this was a conference to limit naval armament and not to increase it. We are opposed to an increase in our navy but must demand an equality with France."



Secretary Hughes also at this juncture indulged in a violent "gesture" which reached clear across the Atlantic. He appealed over the heads of the French delegation direct to Premier Briand telling him that, "the attitude of France in this question will determine the success or failure of the conference." France's premier could not face the possibility of wrecking the conference and so beat a hasty retreat by accepting conditionally the 175,000 tonnage of capital ships allotted to France. This relieved the strain and the conference has moved forward and tackled another major problem, that of the submarine, which England is anxious to outlaw as a weapon of warfare. One cannot but regret that in her desire to ban the submarine England seems to stand alone.

#### The Shantung Negotiations at a Standstill

So encouraging had been the progress made in the negotiations concerning Shantung that a satisfactory solution seemed all but in sight. The reparations committee of the League of Nations set a valuation of 53,000,000 marks on the Kiaochow Tsinanfu railroad. This sum Japan agreed to reimburse Germany for German rights and property in the province when they were turned over to her. In addition Japan has spent \$10,400,000 on improvements since the road came into her hands.

Japan early in the negotiations yielded on every point which China brought forward regarding the return of Shantung and now for two weeks the discussion has centered around the railroad and the iron mines and coal fields which appertain to it. Japan finally agreed to turn over every thing involved, within nine months for a money remuneration on China's part covering Japan's expenditures. She asked China, however, in order to maintain the railroad's efficient management, to appoint some Japanese experts for service on the line. This is a long-established custom in China when foreign capital is invested in her railroads. Japan does not ask that her experts be appointed for permanent service on this road. She simply desires to safeguard her interests during the period of transfer. Moreover, 20,000 Japanese have settled in Shantung during Japan's regime there and have invested \$70,000,000 in building factories and launching business enterprises. Japan is willing that China should take over the railroad and the mines in full title. She feels, however, that both the Chinese and her own nationals who are engaged in industrial enterprises will suffer if China takes over too abruptly the complete administration of this road. A deadlock has thus developed on the question as to the mode of payment and the administration of the railroad during the interval of transfer. The Japanese delegates have yielded up to the limit of their instructions and now the whole matter has been referred to Tokyo.

Both sides are earnestly seeking a way by which to cut this Gordian knot. Just as this article is rushed to the mail Mr. Hanibara of the Japanese delegation, referring to this deadlock, said, "I believe a happy solution will yet be found. This question has assumed such proportions in the minds of the people everywhere that it must be settled. Should the conference close with this problem unsolved there would be a feeling that in the Far East there still loomed large an unsettled problem. This would cause unrest and create suspicion. For the sake of China, Japan, and all the nations here concerned this riddle must be solved."

## The Quest of the King

By MARY W. VASSAR

HE rode and he rode to Bethlehem town far over the shining plain,  
There was gold upon his trappings and gems gleamed at his rein;  
His dress was the royal purple, rich-broidered, heavy-furred,  
And his sleek white mare was slender and young, and graceful and swift as a bird.

The night was cold in Bethlehem town, the winds were high and shrill,  
The stars in the heavens were needle-points, the moon rode white and still:

But off in a field beside the road a fire was burning bright  
And beside it a group of shepherds were whiling away the night.

The rider neared and hailed them, "I pray, good folk," called he,  
"Is this not David's city, where dwelleth the king to be?"

For I have come to pay tribute, and gifts of good-will to bring.

I, too, am heir of a royal race, and come from my sire, the king!"

Then a gray-haired man, the eldest, made answer, grave and slow,  
"There dwelleth no king in David's town for aught that I may know.

There are many noble ones there met, for the taxing doth begin,  
But if ye seek for a royal prince, he must abide at the inn.

But hearken, my lord—a marvellous thing befell us yesternight!  
We lay by the fire and watched our sheep, when, sudden, a wondrous light  
Like the glory of God shone over us, and in silent awe we heard  
The voice of a shining angel, who spake this gracious word.

'Fear not, for I bring good news to you! This night there is born a child!'

The stranger turned his steed about and sudden and scornful smiled.

"Now, what care I for the mighty news your unknown guest did bring?

I spake not of babes, ye graybeard dolt, I seek for a mighty king!"

He turned him back to the road again; the wind was piercing keen,  
The moonlight flooded the sleeping town with its chilly silver sheen.

But as he drew near the city gates there rang the heavens along,  
Sweet and far-off in the lull of the wind, the voice of a heavenly song!

"Lord over all the lords of earth and King above kings is he,

Rulers shall bow in the dust to him and princes shall bend the knee.

Say to the north, 'Lo! give you up' and 'Keep not back!' to the south,

For the east and the west and the isles of the sea shall be rule by the word of his mouth."

The stranger's eyes gleamed bright with hope. "The end of my quest is near!"

Then he roused the dreaming gate-keeper, "Open, a prince is here!"

He entered in through the city gates and came to the inn at last,

Its doors shut tight to the bitter air, and bolted safe and fast.

He beat upon the close-shut door "Hasten! I may not wait!"

Till the yawning porter, sleepy-eyed, had opened wide the gate.

Of the host who came to welcome he questioned, eager, low,

"Doth the heir to David's throne lodge here? Speak, for I needs must know!"

The host bent low in greeting, "Alas, my lord, I fear

That the mighty one for whom ye seek may not be lodging here.

There are high-born men and folk of wealth, but sadly must I own

There is never a man among them all might sit on David's throne."

Then fell upon the stranger's face a sudden and angry frown.

"I needs must lodge me here tonight—tomorrow I search the town.

Bring food and drink, and spread me a couch, ye can find a spot some where:

But first let me go and see how ye use my beautiful, swift white mare."

He passed to the rock-hewn stable where horses and cattle lay,

With his own hands fed and caressed the mare, then wearily turned away,

When a light from a room adjoining fell on him, clear and plain,

And out through the rocky doorway, he heard the song again!

"Awake, awake, oh Zion! Rejoice! Arise and shine,

For the glory of God is risen on thee, and the promised light is thine!

He cometh, the great Deliverer, to lead the exiles home;

And Gentiles shall haste to thy splendor, and kings to thy brightness come."

The stranger passed the threshold, but no rich-robed prince was there,

Only a pale young mother was sleeping, calm and fair

With an arm outstretched, protecting, in the world-old mother way,

Toward a rough-hewn crib close by her side, where a new-born baby lay.

But the stranger fell upon his knees and laid his haughty head

On the baby's homely cradle where oxen and sheep had fed.

For the Spirit of God upon him came, and sweeter than ere before

There rang through the happy silence the heavenly song once more.

"He shall gather the lambs in his bosom, his flock he shall gently lead,

He shall not quench the smoking flax nor break the bruised reed,

He shall loosen the bonds of the prisoners, to the blind bring light of day,

And the poor shall he guide in judgment, and the meek shall he teach his way.

Flowers shall spring up where briars grew and lion with lamb shall dwell,

For a little child shall leader be, whose name is Immanuel;

Mercy and truth have met and kissed and earth is nigh to heaven,

For us this day a Child is born and the King of Kings is given!"





# The Chimney Corner



## Flag the Train of Thought

(Being New Year's Mottoes for Everyday Use!)

ONCE upon a time there were seven Ladies-With-Eyes-In-The-Back-Of-Their-Heads. And they were friends one of another. So there often were occasions when they spoke bluntly, which is a Pleasant Thing among friends. Also unpleasant! At the end of one year, they reviewed the past, looking through the eyes in the backs of their heads, they saw that they had several unfortunate failings apiece; so they said to each other in all frankness: "What shall we do about these failings? Here we are exactly as bad as we were a year ago and, if anything, even a little more so! Now why shouldn't we be better each year as we grow older, instead of worse? Why?"

Whereupon one of them quoted: "As a man thinketh in his heart, so is he."

"Oh!" cried Another with happy briskness, "then why don't we flag the train of thought?"

"Is that a riddle?" sang the remaining Sextette, tout ensemble.

"No, just a danger signal," she replied, "in the form of a Motto, you know,—to be tucked in the corner of our mirrors to flag our trains of thought a dozen times a day (while we think!) and so shift ourselves off onto new tracks, which may eventually land us Somewhere by next New Years Day!"

"Delectable!" they cried. Let us collect suitable Mottoes at once and lay them side by side to choose from, for we may suggest rare things to each other."

They collected Mottoes, therefore; and pencilled little notes of explanation so timely and forceful and cogent that we have the temerity to share them with you. For it may be that many a Chimney Corner reader is also of the genus Eye-In-The-Back-Of-Her-Head: looking backward, like Lot's wife, she may worry over the necessity of being publicly pointed to as The Salt Of The Earth,—so large do her flaws of yesterday loom.

So side by side they laid their Mottoes on a long table; then, in order to choose, they walked slowly around it, reading, and an amazing thing happened: for whichever Motto a lady read she would immediately say something like this: "Araminta, darling, this is your handwriting and I know you wrote it specially for me! It fits me to a T!"

"My dear Ianthia!" Araminta would cry, "I wrote that one for myself. Surely you can see it's Me all over! Although this one in Jemima's writing is meant for me, too, I know—"

"Not a bit of it!" cried Jemima, "that Motto pricks my own peculiar shortcomings, but Lucetta's really hits me even closer."

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

Lucetta, in her turn, disclaimed having any one but herself in mind, so finally they went home armed with a copy apiece of all the Mottoes: "For," said they, "there are moods that play upon us more powerfully one day than another. We will be prepared to flag each train of thought!"

And these are the Mottoes that did that signal service:

1. If a procrastinator—"DO IT NOW."

If there is a hole—mend it now.

If there is an outgrown coat—donate it now.

If there is a service you appreciate—express it now.

If there is Missions idling on the table—read it now.

If there is a subscription to the New World Movement due—pay it now.

If there is no subscription to the New World Movement—pledge it now.

2. If self-centered—"OTHERS!"

(The motto Phillips Brooks kept ever before him.)

Others!—when sitting in the street car,

absent-mindedly occupying a seat and a half.

Others!—when standing midway of same street car as the conductor shouts: "Kindly move forward in the car!"

Others!—when shopping, and the weary clerk would appreciate a more coherent recital of what is desired.

Others!—when it comes to greeting the stranger strayed into the same pew.

Others!—when an unexpected gift of money raises a vision of a pet vanity satisfied.

3. If in a rut: "ANYWHERE—SO IT BE FORWARD!"

(The words of David Livingstone in darkest Africa, when they urged him to take life easier, and rest.)

Never have tried invigorating the missionary meetings? Anywhere—so it be forward!

Never have lifted up your voice in said meetings? Anywhere—so it be forward!

Never have spoken to Sunday school scholars about a personal religion? Anywhere—so it be forward!

Never have suggested to the pastor that the church isn't in line denominationally yet? Anywhere—so it be forward!

Never have sent for an array of free leaflets on these subjects to bombard the callous? Anywhere—so it be forward!

4. If easily tearful: "EMOTION IS NO SUBSTITUTE FOR MOTION."

A crying shame that there is nobody to give missionary instruction in the Sunday school? Emotion is no substitute for Motion!

A crying shame that the Juniors aren't organized into a Crusader Company? Emotion is no substitute for Motion!

A crying shame that the World-Wide Guild girls have never enough money to conduct a reading contest? Emotion is no substitute for Motion!

A crying shame that the Woman's Society never has a mission study class? Emotion is no substitute for Motion!

A crying shame that missionary plays are not occasionally presented at the mid-week prayer service to draw young and old? Emotion is no substitute for Motion!

A crying shame that nobody fervently solicits subscriptions to Baptist periodicals and "Everyland" in your church? Emotion is no substitute for Motion!

A crying shame that your church has never "adopted" two missionaries, one at home and one abroad, to warm their hearts (and yours) with letters and friendly boxes? Emotion is no substitute for Motion!

5. If naturally enthusiastic: "LET ME BURN OUT FOR GOD."

(Said first by Henry Martin in India.)

Suppose for one year every church member directed his or her first enthusiasms (which by the way means "God in

## A Prayer for the New Year

BY THY Manger-birth deliver me from false standards of greatness.

By Thy Carpenter's Shop suffer me never to forget the dignity of lowly toil.

By Thy Years of Obscurity—two conversations with individuals its chief recorded events—teach me the sublime indifference of circumstances and the exalted possibilities of a private talk, a casual meeting.

By Thy Supreme Revelation to the woman at the well, help me to see through all externals to the receptive soul.

By Thy Love of Little Children, teach me the glory and the hope of infant years and budding youth.

By Thy Comradeship with society's ostracized and outcast, make me too the comrade of the shunned and despised.

By Thy Unsparing Denunciation of Pretense, create in me a hatred of all sham, all insincerity.

By Thy Patient Teaching of the Few who were to perpetuate Thy life, give me to realize the high place of Teacher with Disciple.

By Thy Cross and Passion thrill me to a love unto death with Thee for others.

Thus by Thy Matchless Life—true, simple, loving, living in right relations with Thyself, Thy fellows and Thy God—O teach me how to live, Thou Man of Men.

Through all the days of this New Year, and all the days of all the years. Amen.



you") to Him who said "Seek ye first the Kingdom of Heaven," then:

A "golf enthusiast"? Yes, healthful; but "Let me burn out for GOD."

A "sports champion"? Yes, adventurous; but "Let me burn out for GOD."

A "movie fan"? Yes, amusement; but "Let me burn out for GOD."

A "bridge fiend"? Yes, engrossing; but "Let me burn out for GOD."

A "dance devotee"? Yes, aesthetic; but

"Let me burn out for GOD."

A "matinee gadder"? Yes, diverting; but "Let me burn out for GOD."

A "Society leader"? Yes, power; but "Let me burn out for GOD."

A "novel gourmand"? Yes, absorbing; but "Let me burn out for GOD."

A "this-or-that apostle"? Yes, undoubtedly; but "Let me burn out for GOD."

A "church member"? Yes, respectability; but "Let me burn out for GOD!"

## The Young Reserves

### The New Year

OH I am the little New Year, oh ho!  
Here I come tripping it over the snow;  
Shaking my bells with a merry din,  
So open your doors and let me in!

Blessing I bring for each and all,  
Big folks and little folks, short and tall,  
Each one from me a treasure shall win,  
So open your doors and let me in.

For I am the little New Year, oh ho!  
Here I come tripping it over the snow;  
Shaking my bells with a merry din,  
So open your doors and let me in.

### What Mr. Twenty Questions Did on New Year's Night

"WELL, all I've got to say is—I don't like Jews," said Mrs. Jones at their big New Year's dinner, "and for my part I wish there wasn't one of them in America!"

Now Ellen Jones had been so busy eating turkey and cranberry sauce and squash and celery and salted nuts and all the other wonderful things on her plate that she had not the least idea what all this conversation was about, but she carefully saved up that one startling remark of her mother's until bed-time that night, then she said: "Why don't you like Jews, mother dear?"

Her mother stared at her, surprised: "Your ears are too big, Ellen Jones!" she answered. "Hop into bed this minute!"

So Ellen hopped. But the little question dangled around unanswered, for she had just finished her prayer and that made her inquire: "Doesn't God like the Jews, either, mother?"

Mrs. Jones was hanging Ellen's clothes over the back of a chair, and she answered: "Oh, yes, dear, God likes everybody. Why, he made every single one of us, as I am sure you know."

Of course!

"Then why?... Why?..."

But Mrs. Jones kissed the question right off Ellen's lips, and left her in the dark.

"Well," sighed Ellen closing her eyes, "I really don't suppose it would make the least little bit of difference to anybody if there weren't any Jews in America, now would it?"

Suddenly there was a sigh so loud that she opened her eyes, and there sat Mr.

Twenty Questions. That just *had* to be his name, my dears, because everything about him formed a question mark—each of his eyes was a question, his ears, his nose, his lips; all questions! And even a little curl on top of his hair rose up on end, a question mark, too!

"Ellen," sighed Mr. Twenty Questions, touching the Peter Thompson suit, which her mother had given her on Christmas, "who cut out this blue serge for your little school dress, my dear?"

"I don't know," said Ellen, "you see, mother bought it ready-made, and I suppose somebody or other fixed it, but I don't know who."

"Somebody or other!" sighed Mr. Twenty Questions. "How you talk! Well, that somebody was a Jew. I happen to know." Then he turned the dress inside out: "Now tell me who sewed all these neat little seams for you?"

"I'm sure I don't know," said Ellen softly, "do you?"

"Yes—a Jew sewed them! Do you know who pulled out all the tiresome white basting threads for you?"

"I haven't an idea," said Ellen, "who was it, please?"

"A Jew, my dear. Now who sewed on these buttons?"

Ellen smiled in a very wise fashion this time: "Maybe it was a Jew, was it?"

"It was! And who stitched on these yards and yards of braid?"

"A Jew?" suggested Ellen.

"Exactly, a Jew. And who made your father's overcoats, and your father's trousers, and your father's vests, and your father's suit-coats?"

"A Jew," said Ellen faintly.

"Precisely, a Jew. And who made your mother's heavy coat, and your mother's suit, and your mother's fur collar?"

"I guess it was a Jew," said Ellen.

"True, quite true! A Jew! And who made uniforms for almost all the soldiers in the army?"

"Jews?" questioned Ellen, her eyes like saucers.

"Correct! Jews. And who made your mother's gold wedding ring and her watch and a great deal of her other jewelry?"

"Was it Jews?" asked Ellen.

"That's it—Jews. And who pasted together the heavy cardboard boxes and the big and little boxes that collars and neckties and candy come in?"

Ellen stared—"Oh, Mr. Twenty Questions, what a lot the Jews do for us, don't they?"

"Yes, my dear, and I could go on this way for hours, asking you questions, questions, questions. And all you need answer would be the one little word 'Jew!' Now when somebody you like makes you something, what do you generally say if you want to be thought polite?"

"I say, 'Thank you,'" said Ellen dimpling.

"Precisely. Now listen, Ellen! Jews have been running our factories and stores until we're so used to the clothes they make for us that we've stopped being thankful; and they look at Christians and say to themselves: 'There isn't a bit of difference between Jews and Christians. They're no better than we are, not a bit.' Yet who was the very best Christian that ever lived?"

"It must have been Jesus," said Ellen. "Yes, my dear. And what nationality was He?"

"Why... Why... Why, *He was a Jew!*" gasped little Ellen Jones in great surprise.

"Exactly! A Jew! God chose to have his only son born a Jew. But he was so full of love and goodness nobody ever remembered his nationality, they just said: 'Behold, the son of God.' Would you like to have me tell you a secret?"

"Indeed, I would!" cried Ellen.

"Then whenever you see a Jew, or hear of a Jew, you must always say to yourself: 'Behold, a son of God.' For if enough of us think this of Jews they will begin to be it, you know! But of course this isn't a secret, after all, for the more people you tell it to, the more people will try to think of Jews as Jesus thinks of them."

Ellen sighed: "I do wish my mother could meet you, sir. For there never was anybody so thankful as she was over my Peter Thompson dress. Over and over she says how grateful she is for children's ready-made clothes, since they save her time and strength and money. Yet here she is, hating the very people who did all that work for her. Oh, wouldn't it be nice—?"

"Wouldn't what be nice, dear?" asked Mrs. Jones trying to wake her up, because it was now morning.

"Oh, wouldn't it be nice if you and I could think a Thank You all the time about Jews, then maybe they'd see how Christian Christians really are."

"Ellen Jones, have you been dreaming about Jews all night long, sweetheart?"

"I guess maybe I have," Ellen confessed, "and mother, Mr. Twenty Questions especially said that if Jews find us disliking them then they can't see any use in changing and becoming Christians. I—I didn't know they thought about us, as we thought about them, did you?"

Mrs. Jones kissed the question right off Ellen's lips; but somehow it crept deep down into her heart and made her want to carry her church so every one would love it—especially Jews!

And this, I think, was a fine way to start the new year; don't you think so, too?





# Religious Education



## This Class Would Grow 1000 Per Cent

The Men's Baraca Class of the Second Church of Lincoln, Neb., is the outgrowth of the unlimited faith on the part of a few men. The class had an average attendance of about ten; and all the while these men saw in the background a class of one hundred. They were not dismayed by the small number present, but rather saw in that meager number potentialities that made the class of one hundred an assured fact in no far-distant future. They prayed about the matter and then they worked—worked mighty hard, too.

The first thing that was done was to organize the class for a larger service to church and community. The general officers and teachers were elected and four committees appointed—membership, social, efficiency, and missions. Straightway—like the men of whom Jesus spoke to whom were given the ten and the five talents—the membership committee got "on the job" and in a few Sundays the class was having an average attendance of four and five times the original number. The Efficiency Committee is putting out a weekly bulletin that gets matters before the men in a practical way with no loss to the teaching time. The committee is also getting the class such publicity as is helpful to its proper growth and standing. The Social Committee meets the problem of getting the men

acquainted and is putting on a monthly social that is largely attended and greatly worth-while. It is also planning to care for needs of some poor families in the neighborhood. The Committee on Missions is from time to time bringing prominent men of authority from the outside to address the class with telling effect on the various social, moral, and religious problems of the city. The committee will also help in pushing the various plans and programs of the denomination, such as stewardship, and so on. The definite plan of the class is to find a job for every man, for they recognize the fact as it has been so well put, "Use me or lose me."

The class in its remarkable growth has been an inspiration to both the church and Sunday school. The latter has decidedly felt the results in increased interest and attendance throughout the school. More than that, the class has been a challenge to many other Sunday schools in the city. While the Second Baptist Church has a resident membership of about only 225, yet the Men's Baraca Class is the largest men's class in the city, and other churches are asking these men to explain how the thing was done.

The men of the class have worked in the closest of fellowship with their pastor, the Rev. Henry G. Smith, who came to the church about a year ago from Berwick, Ill.

## International Uniform Lesson for January 15

ELIJAH'S CHALLENGE OF BAAL WORSHIP  
1 Kings 18:1-46. Golden Text: 1 John 5:4

### Survey

Three years have passed since Elijah took refuge in Cherith and later in the widow's house. During this time his prophecy to Ahab has come true—there has been no rain in the land. Desperate, Ahab instructs Obadiah to go in one direction while he himself will go in another to find water. Obadiah meets Elijah, who, at God's command, is already on the way to Ahab to tell him that the drought will soon be broken. Obadiah reluctantly returns to Ahab to tell him of the coming of Elijah, and Ahab comes to meet the prophet. It is here the lesson opens.

### Setting

Mount Carmel is one of the distinctive points of Palestine. It was the ancient site of Baal worship, and in making that the spot for the test, Elijah was invading foreign territory—territory where God would be at disadvantage, according to the popular belief of the day that the deities had power only in their own domains. This was Baal's domain. It is eighteen miles from Mount Carmel to Jezreel.

### Lesson Story

This is one of the most dramatic stories in history. Elijah alone against 400 and more issues a challenge to the false god. Apparently all the advantage lies with Baal and his worshippers. Two bullocks were to be dressed and laid upon wood with no fire under it. "And the God that answereth by fire, let him be God." The people agreed, "It is well spoken." Elijah examined the place beneath the altar because that was often supplied with fire to be fanned into flame to deceive the people into believing in false gods. Then he poured over his bullock four jars of water. It must be understood that if fire appeared it was the work of God and had been brought about in no underhand way. While the Baalites prayed loudly, hysterically, gashing their bodies with their swords, Elijah spoke in simple faith to God. "Then the fire fell and consumed the burnt offering and licked up the water that was in the trench." "And they said, Jehovah, he is God."

### Leading Thoughts

(a) Again Elijah's faith and obedience. Always these illumine every act of this rugged prophet.

(b) The power of a man with God behind him. What are 450 against one such?

(c) The testing of a real religion need never be feared. God always triumphs.



MEN'S BARACA CLASS, SECOND CHURCH, LINCOLN, NEBRASKA





# Young People's Work



## Topic for January 15

GOD IN OUR LIVES  
Gal. 5:16-26

"If we live by the Spirit, by the Spirit let us also walk."

1. *We must know God.* Dr. Mullins states that there are six sources from which we may know God: (a) The facts of nature and of man. (b) The facts of religious consciousness. (c) The study of comparative religion. (d) The decisions of ecclesiastical courts and councils as expressed in creeds and articles of faith. (e) The Bible. (f) The revelation of God through Jesus Christ.

2. *We must live God.* Proclamations of every sort are of no avail unless the life is right. "If we live by the Spirit, by the Spirit let us walk." If God is in the life and has possession of the individual, there are certain things which that individual cannot do (See Gal. 5:16-21) without suffering dire consequences. Prohibitions are not enough, however. Some one has said that one could keep the decalogue and not be Christian. The decalogue is made up practically of "Don't's." Jesus said "This do." Both negative and positive are needed. "God in us" means practical everyday resultants:

(a) Love. Not that wishy-washy, sentimental, sob-stuff. But a genuine heart affection for our fellow-Christians, and especially for those who do not know the Saviour; a love which will cut straight

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

across the color line; a love that will break down racial barriers.

(b) Joy, peace. Christmas has just passed. We sang with considerable gusto, "Joy to the world" and quoted "Peace on earth," but how many there are who repeat those phrases with the mechanics of an automaton. There are lots of things going on in the world to upset folks, but if God has a large place in our lives, we can have real joy and a peace that abides.

(c) Longsuffering. That's the limit. Why should we suffer, and what for? Why should we give up for others? Why should we suffer for them? Alas, alas how few of us have yet caught the forbearing spirit of our Lord! We are so restive and impatient. We are in such a hurry. There are lots of folks in the world who have not advanced as fast as we have. They need us. They are asking us to help, and yet they are so slow to respond. Longsuffering! Yes. It was His method.

(d) Kindness, goodness. It hardly seems that one could be good without being kind, but it is true. But it costs to be kind and good, you say, and folks so misunderstand. True, but how in all the wide world will folks ever find out that

we have God in our lives unless we have these traits of character? The man in the store or on the street does not read your Bible, but he will read your life. Does he find God as he turns the pages?

(e) Faithfulness. When everything goes wrong, and folks don't seem to appreciate, and some go so far as to criticize? Exactly. If we are to be true to God, we have no option in the matter. We must be faithful under any and every circumstance. Some one reminds us that such action does not always pay. Of course, it does not always pay in material returns, but to the faithful soul there are spiritual values eminently worth while. It is not a mercenary motive that holds that great-souled missionary away out on the foreign field, faithful to his task. Ask him, he will tell you.

(f) Meekness, self-control. Not a pious, cloister look, or a vacillating weakling. A great big fine manly or womanly body, full of life, appreciative of the meaning of life; under control. My, what a picture! I think the Master was just such a young man.

## Ontario California in the Lead

DEAR FRIEND WHITE:

I have been a little slow in sending you the desired picture of our class. And then we did not get them all in it after all the effort.

Now a word as to the class. This  
(Continued on page 1541)

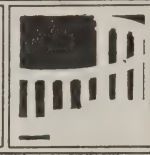


BAPTIST TRAINED LEADERS' COURSE STUDENTS, ONTARIO, CALIFORNIA





# The Open Forum



## SECONDS DR. TAFT'S SUGGESTION

I wish most heartily to second the suggestion of Dr. Taft with respect to the need of two books dealing with the history, development and present extent of our foreign and home mission work. Many times have I personally felt the need of information which I did not know where to find or concerning which I had only a very general knowledge. Two such books as Mr. Taft suggests would be of great value in acquainting our native pastors in the various mission fields with the extent and importance of our Baptist work. I believe that a fuller appreciation of the extended work of Baptists in the states would inspire a greater zeal to a larger effort in their own behalf and in behalf of more needy fields. By all means let us have these two books, and the sooner the better.

Rio Piedras, P. R. G. A. RIGGS.

## THIS BROTHER LIKES HIS JOB

In your issue of Dec. 17, in the Open Forum, there appeared an article from some one, I do not know who, but from some rural pastor who seemingly is very much discouraged. I wish to extend to him my sympathy. Not because he is a country pastor, but because he feels as he does about his task. The biggest man in all this world and the man with the biggest task is the one whom God has sent out in the rural districts to build up his kingdom. If there is any satisfaction in working at a big task, and the writer thinks there is, the country preacher ought to be the most contented man in all the world.

I, too, am a country pastor. I, too, have been on the present field only a little over two months. I, too, have members who have fine homes and farms, and we have several children in these Baptist homes, coming on; but we are very short at the present time on hogs, and what few we have are regular pork hogs. If there is a human hog in the community we have not found it out yet.

My people are a fine lot of jolly folk, and I love them, and so would you if you could only get acquainted with them. I do not think they are perfect; if they were I would not be at home among them, for I am part human myself. Now what I wish to say is this, I would not want to have a single member think I felt about my task as this brother does, and yet you see from some few comparisons they might. I do not think that I should have to apologize to my people because of unsigned articles in our church paper. Therefore I ask that you make it known through the Open Forum, wherever that article might have come from, it was not from the pastor of the Spring Creek Church of Dayton Association in the state of Ohio.

## RULES FOR THIS PAGE

1. No article must exceed 400 words. The editors will cut copy to that limit in the interest of fair play to all.
2. No attacks upon persons, either directly or by implication, will be allowed.
3. Controversy as such will be avoided, but every man or woman who honestly believes that he has a vital message for the denomination will be given a hearing.
4. Articles which are merely repetitions of arguments previously published will not be used while there is new matter on hand.
5. The editors reserve the right to terminate any particular discussion whenever it seems to them wise to do so.

I believe that if the conditions exist under our brother's care as he says, and he feels as he does about it, he should tell the Lord and not the public. It might be that the Lord would act as a sort of a bishop, or superintendent or whatever you call those fellows in giving our brother an easier task. Why become alarmed! The work is the Lord's; we are only servants; our business is to serve him and it's his business to get results from out service.

"And he spoke a parable unto them to this end, that men ought always to pray and not to faint" (Luke 18:1). I believe if our brother can get hold of "Garden's Quiet Talks on Power;" "Quiet Talks on Prayer;" and "Quiet Talks on Service," and also a little book by Albert J. Beverage, "Work and Habits," he will find them great helpers; at least they have been so to me. I believe there is great danger today in trying to set up a nice

lot of machinery and not take much thought about our oil supply to run it with. Machinery is fine, but doesn't work well without oil.

Now if you please, I wish you might make it plain to the people of this neighborhood that the former article was not from me.

Piqua, Ohio.

ARTHUR J. CROY.

## MINISTERIAL STUDENTS IN THE SOUTH

While the radical decline in the number of young men offering themselves for the Christian ministry in many of the leading denominations of America led to a recent widespread discussion in both the religious and secular press as to the reasons why young men are no longer attracted to the ministry, an investigation just completed by the writer reveals the fact that there has not been a decline among the students for the ministry among Southern Baptists, but that there is a marked increase in the number of such students instead.

With a half-dozen of the small institutions of learning not reporting the writer finds that there are a total of 2397 ministerial students doing resident work at the Southern Baptist seminaries and schools, and of this number 2177 are in institutions of college rank, leaving only 220 in the academies.

Of the three Southwide seminaries the Southern Baptist Theological Seminary at Louisville reports 364 ministerial students, the Southwestern Seminary at Fort Worth 242, and the Baptist Bible Institute at New Orleans seventy-five. The total enrollment in the institutions of the various states of the Southern Baptist Convention, exclusive of the three Southwide institutions named, is as follows: Alabama, sixty-seven; Arkansas, sixty; Florida, twenty-one; Georgia, 179; that portion of Illinois co-operating with the Southern Baptist Convention, eighteen; Kentucky, eighty-six; Louisiana, forty-six; Mississippi, 113; Missouri, 152; North Carolina, 175; Oklahoma, sixty-four; South Carolina, 126; Tennessee, 176; Texas, 320, and Virginia, 113. Maryland has no Baptist school and the college in New Mexico will not be opened until Sept., 1922.

FRANK E. BURKHALTER.

Nashville, Tenn.

## Bread and Hyacinths

By JEAN PAXTON

**A**CROSS the bold, black type that tells  
Of students starved for bread and books,

There comes a misty blur of words;  
Out of a cloistered past:

"Had I two loaves I'd fain sell one  
And buy me hyacinths,  
For hyacinths would feed my soul."

And this indictment stabs my mind:  
We in America add loaf to loaf  
And only now and then buy hyacinths;  
While over there they sell half-loaves  
To buy a bit of time to think.

To those that know that hyacinths can feed

There comes the call to a diviner deed—  
To share the loaf to fill another's need  
For hyacinths—and bread.

Christians should be a song and a ray of sunshine all day long. I often feel that I cannot blame young people for not being Christians. In many a case it is because older Christians are so unattractive. May we let God show us that it is His will that we should be beautiful for Him!—T. R. O'MEARA.





# Our Own Folks



## Wisconsin News and Notes

By ROBERT W. SHAW

### The Retreats

During the past week there have been held four retreats and evangelistic conferences throughout the state. These meetings, while not largely attended, have been of great blessing to all the pastors who attended. As a result there has come about a conviction among the brethren that there should be a state-wide effort of evangelism among our Baptist churches this winter and spring. It is probable that the state will be divided into four districts, and that a well-known pastor in the state will be asked to take charge in the directing of the meetings in the districts. The method of pastoral exchange is likely to be followed. Dr. H. F. Stillwell, and Dr. A. LeGrand were the special speakers.

### The State Board

In Wisconsin most of the business is transacted by the board of managers of the convention. A meeting of the board was held the last of November and certain routine business was transacted. This state has made its fiscal year to correspond with that of the national societies, and so the gap was bridged over at this meeting. Dr. H. A. Heath, and Rev. W. H. Bowler were present to set up the Continuation Campaign. The board voted to pay the initial fee of the state superintendent in the Minister's Pension Fund.

### Some Notes

Rev. A. T. Erickson, of Green Bay, who is in his third year, reports more than forty additions since the Easter time. All the activities of the church are moving forward in a satisfactory way. The New World Movement has received a good support from the church, and the finances of the church are in good shape. The pastor and the church are reaching out and touching some of the weaker places near by.

At Fond du Lac, Pastor Robert Gordon, reports good work being done. Dr. Gordon is called upon frequently for outside addresses, and recently his addresses before the Twilight Club, the Rotary Club, the Federation of Woman's Clubs, and the Community Meeting on Armistice Day received cordial commendation on the part of the city papers. During November he gave four addresses in his church on World Peace. The addresses were on "British-American Relations," "Japanese-American Relations," "The International Mind," and "Patriotism and Internationalism."

### Pastoral Changes

On Dec. 1 Pastor A. L. Drake began his work with the First Church of Waukegan, after a three-year pastorate at Lake Geneva. The church has given him a cordial welcome.

H. C. Carnell, who recently came to the Bay View Church, of Milwaukee, from Antigo, is now settled in the parsonage, and finding much to do. Pastor and people are happy in the new settlement.

Rev. S. M. Duyzers is now the acceptable pastor at Barron. This brother recently came to the Baptists from the Presbyterians, though originally he was an Anabaptist in Holland. The people speak very highly of him in his new work.

W. C. Osburn, one of our field workers, is just closing up a work in Wyocena. Here he has led the church in the remodeling of its church plant. Mr. Osburn will close his work with the convention the last of this month. He is open to a pastorate. He may be addressed at Madison.

Rev. J. W. Patterson has closed his work with the First Church of Darlington.

Pastor J. S. Wallace, of Madison, recently suffered the fracture of two ribs. He is improving and will soon be back to work.

Rev. S. R. Dunlop, has closed his work with Hillsdale and is now settled with the church at Omro. He did a good work with a group of churches of which Hillsdale was the center.

Rev. E. R. MacKinney, of Eau Claire, recently spent a week-end with Pastor Keelcy at Delavan. There were nine conversions as the result of his preaching from Thursday to Sunday inclusive.

Pastor J. W. Johnson has resigned his work at Stoughton to accept the pastorate of the First Church at Portage.

## Then and Now

By CHARLES L. WHITE

Dr. J. Foster Wilcox recently addressed 2000 boys at a great meeting of an Older Boys' Conference in Saginaw, Mich., on the subject of the will of God and life work. It is interesting to remember that Saginaw was the first church which Dr. Morehouse served and where he had a notable ministry which resulted in a great revival and the building up of a vigorous organization with the erection of a suitable meeting house. From this frontier point of fifty years ago Dr. Morehouse used to make extensive journeys into the wilderness of western and northern Michigan, encouraging the new settlers to begin the Christian life, and to lay strong and deep foundations which have resulted in many churches and vigorous communities.

In Saginaw itself in those days it was difficult to drive through the Main Street of the city because the stumps of the trees were still standing. "How far that little candle sends its beams! So shines a good deed in a naughty world."

What has happened in Saginaw during the last half century has happened in thousands of communities in the West where the Home Mission Society was the agent of the denomination in laying the first foundations on which have been built strong spiritual superstructures.

A few weeks ago I stood with Pres. Chamberlain in the college cemetery sacred spot on the hill under the trees of Granville. We stopped for a moment in front of Dr. William Ashmore's grave and thought of other days when we met him face to face as he kindled our hearts with

his burning messages of our missionary work in China.

We went then and stood by the grave of Pres. E. Benjamin Andrews, whose great life had been an inspiration to us in common with thousands of young men who sat in his classes and were strengthened by his words. From there we walked to the grave of Pres. Jonathan Going, the first corresponding secretary of the Home Mission Society. He had been called from the pastorate of the First Church of Worcester into the service of the society, and after a few years felt the call to the college of Granville, believing that another could be found to do his work in New York, while he devoted his life to building up a Christian college from which could go into seminaries men to be trained for the ministry and home and foreign mission work. The call to Shurtleff College came at the same time and Pres. Chamberlain told me that after a night spent in prayer, Dr. Going wrote to his family that Shurtleff College was strong and prosperous and could easily find a president, but he did not know of any one who would go to Granville unless he himself undertook the task. What rivers of living water have refreshed the world because of that decision.

The Home Mission Society not only established churches on the frontier, but helped with leaders of other denominations to lay foundations of educational institutions, and had the vision to advocate the establishment of academies, colleges and seminaries which now have the prayers and increasing gifts of the denomination.

## Sunny Southern California

By FRANK DURHAM

The tide of tourists and home-seekers is steadily rising in Southern California. The population of the state in 1920 was 3,426,900. If in the next ten years the rate of increase continues as in the past decade the population will approach 5,000,000. In all this we are interested, not so much because it points toward "big business," but because it challenges our churches to meet a great opportunity. It is imperative that each church put on an intensive program. Ordinary methods and ordinary devotion can mean but one thing—a place in the rear.

The state board of the Southern California Baptist Convention in its meeting Nov. 29, faced the necessity of making some adjustments in plans so as to stay within the adjusted budget as agreed upon in the conference held at Indianapolis. This can be endured temporarily. But the board also faced the crying needs in new fields and the urgency of strengthening the work in fields already occupied. That these new churches should become strong is not only a present need of the communities, but their strength bears a vital relation to the larger work of the denomination. Gen. Secy. Dr. W. F. Harper, pointed out that the churches in this convention field, twenty-five years ago were giving about \$1,000 for all benevolence; now, those churches which have grown stronger contributed over



\$450,000 for beneficence last year. The conclusion is irresistible: we must grow many strong churches.

At a recent meeting of the Los Angeles ministers' conference, Rev. W. R. Carter, superintendent of the work among our Negro churches, gave the address and set forth many interesting facts. There is now a migration of Negroes westward, and Los Angeles seems to be one of the main centers toward which they move. There are now 50,000 Negroes in the city, and one closely populated section contains 30,000. There is no Negro slum district. There is one large district of excellent moderate homes. They have a few churches doing excellent work, but other sections are greatly in need of religious help. The majority of the Negroes who have come westward are of a high type industrially and educationally. Superintendent Carter is laying broad foundations for the work and the prospect is promising, though the need is great.

The state board of the Woman's Mission Society of Southern California was fully represented at a luncheon at the Y. M. C. A. Dec. 13, and discussed the proposition that the women raise \$6,000, 000 of the remaining unsubscribed portion of our \$100,000,000. It was unanimously voted to accept the apportionment of \$240,000 for the women of Southern California. Mrs. Richard E. Day, vice-president, spoke appreciatively of Mrs. M. Grant Edmands who has been chosen to direct this great campaign. Others who spoke in appreciation of Mrs. Edmands were Dr. W. F. Harper, Miss Mary A. Greene, state secy.-director, and Mrs. C. C. Newton, former president of the board. Mrs. Edmands is assured of hearty cooperation. While the task before the women is seemingly impossible, they are entering upon it in fine spirit, confident of the outcome.

Great inspiration has come to the several groups of workers in our state this fall and winter from such gatherings as the ministers' prayer conference at Santa Monica, the annual meetings of the four associations, the B. Y. P. U. state convention at San Diego, and the W. W. G. state rally at the Baptist Christian Center, Los Angeles. At the B. Y. P. U. convention there was an enrollment of 300; a splendid enthusiasm characterized the meetings, and at a session conducted by Dr. F. O. Belden about twenty young people committed themselves to some form of life service. More than 200 girls attended the W. W. G. rally. Following their banquet they had an interesting program and listened to an inspiring address by Miss Viola Hill, one of our own missionaries to China.

Our church vacation Bible schools this year in Southern California were the best we have ever held. We had twenty-one schools of our own, with an enrollment of 4,800, and cooperated with other denominations in twenty-three other schools, bringing our total Baptist enrollment to 7,800. Of all the denominations in Southern California twenty thousand attended these schools. Surely these are among the things that are worth while.

### Czecho-Slovakia and the Czechs

What do you know about Czecho-Slovakia and the Czechs? A great deal more than you ever did before if you were one of those fortunate ones who attended the second Nationality Night in the series which is being put on in New York under the direction of Miss Mary

Comstock, Americanization Secretary of the New York City Mission Society and Dr. Charles H. Sears, superintendent and executive secretary of the society.

Czecho-Slovakia was the subject of supreme interest at this Nationality Night. Baptists who had never thought much about the matter before learned that there were over 1,250,000 Czechs in the United States today and over 26,000 in New York City alone. They learned, moreover, that these descendants of the Thessalonians to whom Paul wrote two letters, are possessors of arts and crafts which any nation might envy and that their music is also distinctive.

The Czecho-Slovakia night was held at the Central Church, New York, on Monday evening, Dec. 19, beginning at 6 p.m., with the exhibition of Czecho-Slovakian arts and costumes, arranged by Mr. Mrazek and an exhibition of engraved glass, lent by Mr. Zahradnik. This was followed by a dinner of national Czech dishes. At 8 p.m. an excellent musical program was given, including folk songs in costume, by Miss Sranja Baverzandirch and Christmas carols by Miss Julia Viharino. The addresses of the evening were made by the Rev. Anton Hok, pastor of the Czecho-Slovakia Baptist Church in New York City and by Mrs. Charles Motak, head of the Red Cross Work in Czecho-Slovakia.

This series of nationality nights is one of the most interesting and effective Americanization programs ever carried through in New York City and is attracting wide attention.

### Prayer Meeting and Thanksgiving at Calvary

BY GEORGE MCGINNIS.

It was my privilege while in Washington, D. C., recently to be entertained in the home of Dr. Frank Swartwout, who with his family are members of Calvary Church, where President Harding attends. The prayer meeting in Calvary on Thursday night was the most spiritual, soul- uplifting and inspirational in my experience. The spacious prayer-meeting room was filled and the library was thrown open to accommodate the overflow. There were probably 500 or 600 in attendance, which I am told is the usual audience. The eagle eye of the pastor Dr. William S. Abernethy sees every one, for he noticed your humble servant and J. A. Little of Chicago in the audience and called upon them to speak. In tones vibrant with a passion for souls the pastor pleaded for men and women to accept Christ and three came forward for prayers. It was a good old-fashioned covenant meeting in which the pastor read the covenant while the people stood and pledged themselves anew to live the Christian life and support the gospel.

When all visitors were asked to arise, I expected that half the audience drawn out of curiosity would stand, but not over fifteen arose and each was requested to state name and place of residence. It was an impressive sight when about twenty boys, all in their teens, as newly elected officers of the Junior Church, came forward and were introduced to the audience by the pastor.

If the dwindling prayer meetings of the nation could have injected into them the same spirit of consecration, love and desire for souls manifested in Calvary, they would not lack a good attendance. It was refreshing to find at the heart of the nation's capitol a meeting like this.

I am told the Thanksgiving service in

this church was one of the most unique ever held in America and no roof ever sheltered so many distinguished persons at one time. The rain fell in torrents and Hon. William J. Bryan was speaking one-half block away and yet on overflow meeting was held in the Sunday school room, addressed by Dr. J. J. Muir, and hundreds were unable to gain entrance. The auditorium was jammed with people in every nook and corner. In addition to President and Mrs. Harding, there were in the audience, Secretary and Mrs. Hughes, Postmaster-General Hays, Sir Auckland Geddes, British Ambassador to the United States, Sir Robert Borden, Premier of Canada, Senator Schauzer of Italy, the delegations to the Limitations of Arms Conference from Italy, The Netherlands, China and Japan.

Dr. John H. Finley of the editorial staff of the New York Times and chairman of the committee on international relationship of the Federal Council of Churches came from New York expressly to attend this service and to bring a brief message to the council.

The sermon was preached by Dr. Abernethy from the text in Deut. 8:18 "Thou shalt remember Jehovah, thy God."

President Harding on the Saturday night following the service sent by a White House messenger a note expressing his sincere appreciation of the sermon and closed by stating: "I am resolved anew not to forget the admonition in your text." How many readers of THE BAPTIST express appreciation of a sermon to the pastor?

President Harding is carrying burdens and is confronted by colossal tasks such as no other President ever faced and should have the prayers and loyal support of every Baptist.

### Nebraska Letter

BY R. R. COON

There is a general desire for more frequent mention of Nebraska affairs in THE BAPTIST. We cannot forget that the paper is endeavoring to cover thirty states and has an almost superhuman task—a task committed to it by its founders. Even so a state as important as Nebraska—so we think—should be allowed a column or two now and then; hence this writing.

A Grand Island associational committee recently made a tour among churches having no pastors and with little prospect of getting any. This was led by Mr. C. H. Lindburg, of Polk, for thirty years a leading layman in the state. The object of this work was to encourage and prompt to action churches that seem to be at rest. It is a matter of "sowing beside all waters"—this or that may prosper.

At the last meeting of the state board, Rev. F. W. Benjamin was elected state director of rural church work. This may help to solve a perplexing problem of too common existence. It has been publicly stated that Baptist churches in Nebraska which have ceased to exist outnumber the active churches. To revive and lead to permanent aggressive service a half dozen or so decaying churches would be an excellent result of a year's labor for this secretary.

Rev. E. W. White has done good service at Wellfleet, where Rev. B. F. Farrar is pastor. In the face of militant opposition from the first the work has progressed, a number have been baptized and the unified church under a wise leadership is hopefully moving on. Dr. White has worked with us in three revival meetings; in presentation of gospel truth and in



telling personal appeal at 70 years of age he has the power he had at 40.

Other revivals have been held or are now in progress. At Polk, Rev. W. O. Samuelson has aided the pastor, Rev. Claude Neal. Many have begun the Christian life. Revs. G. W. Stansbury and L. W. Fowle held meetings at McPherson with good results. They later went to Bignell, where the interest manifested calls for the organization of a Baptist church. State Secretary Fowle has gone there to direct in the church organization—a community church in that it is the only one in the community. At Beatrice, Pastor O. A. Broyles with Rev. F. L. Roper, evangelist, is having successful meetings. Evangelist E. S. Stucker is at work at Chadron with Rev. F. M. Sturdevant, former pastor. Great success is expected at this important center. Rockville is a village of several hundred people, where there was no protestant service whatever. Chapelcar Evangelist Blanchard came to the town, held meetings several weeks; a church was organized with fourteen members and nearly \$1,000 subscribed for a pastor; meanwhile Rev. C. J. Bukoutz, of Dannebrog, regularly preaches for them. The writer preached in that town once; he heard from that sermon—the owner of the hall sent him a bill for the use of the house!

Rev. R. Richards held four weeks' special meetings in West Grand Island in the Baptist chapel built there during the pastorate of Rev. O. B. Sarber. This is located a mile from any church in the city and furnishes the only religious service for a large community. As a result of those meetings fourteen have united with the Baptist church. Mr. Richards is now holding meeting in Horace, a little town where the Baptist church is the only one. A great opportunity is here

for a thorough and extensive work. Such a field approaches in character a field in foreign lands; no preaching service within natural reach of a large community.

Rev. Rolvix Harlan, secretary of rural community work for the Northern Baptist Convention, has established temporary headquarters at Grand Island, the Baptist center of Nebraska, while he directs this work in the state. Mr. Benjamin, state director in that line of work, is laboring in Elyria.

Grand Island has become a convention city: On Dec. 8 a new political party for the state was organized here. It is called the Progressive. A similar organization has been formed in five or six other states. The object is economic and moral reform. While many Nebraska farmers are compelled to burn corn because of the most exorbitant price of coal, while thousands more must mortgage their farms to pay taxes, hail any enterprise that aims to lighten peoples' burdens! Judge A. G. Wray, a Baptist of York and a man of marked ability and undoubted character, is accepted leader of the new party.

Rev. Wilson Whitney, of Bedford, Ind., was graduated from college, married and ordained in the summer of 1871. As a memorial of these events he has sent to his friends—there are a lot of them—a pamphlet including a strong sermon: "Un-changing faith the outcome of fifty years of Bible study." During the years 1882-1885 we were under the rule of Mr. Whitney as state missionary of Minnesota. He was a kind ruler. We recall his sympathetic consideration of missionary pastors, his encouraging attitude to weak churches and his unbounded faith in God. In this day of universal unrest it is pleasant to think of a life of fifty years of unbroken, faithful, honorable service.

4-11. Services of great blessing to church and town were held every evening except Saturday. Many decided for Christ and will come into the church as opportunity is given. Through the efforts of Rev. Earl Smith, pastor, Dr. Myers, who is in California for a year, was secured.

## Atlantic Coast

### MAINE

A RECENT SERIES of revival meetings at Millinocket Church, conducted by the pastor, Rev. Raymond W. Cooper, and termed by him a "home-made revival," resulted in ninety-five decisions for Christ, thirty-seven have already been baptized and others will follow. Early in the fall preparations for this revival began with group prayer-meetings. During Mr. Cooper's pastorate, beginning May 1, 1921, the church membership has increased from 132 to 175. The evening congregation taxes the capacity of the house, 475 being present at a recent service. Prayer-meeting begins at 7 o'clock with forty-five minutes for praise, prayer and testimony, then follows an illustrated missionary lecture. A lantern was presented by a church member and the Board of Promotion furnishes the views. At a recent missionary prayer-meeting 230 persons were present. A valuable work in missionary education is going forward. Preparations are now on for another series of meetings. The canvass for funds will place first emphasis on the New World Movement, second on current expenses, third on building fund. An ever-increasing proportion of the people of the town are becoming associated with the church. The men will affiliate with the National Laymen's Council.

### CONNECTICUT

VOLUNTOWN CHURCH has suffered a seemingly irreparable loss in the demise of Mrs. Josephine Gallup. Mrs. Gallup was not only devoted to the church's every interest and prominent in all its activities, but she was also superintendent of the Bible school, and rendered most efficient service in that department. Her daughter, Miss Bertha Gallup is clerk of the church. Rev. E. E. Gates, pastor-at-large, conducted the funeral services, November 16.

REV. F. H. WILKINS, formerly pastor of the German Baptist Church, New Britain, is now pastor of the Bethel German Church, Buffalo, New York.

### NEW YORK

EVANGELIST J. ROY WEAKLAND of Elmhurst Heights, N. Y., assisted by his singer, Mr. Martin Seadeek of Titusville, Pa., just closed two weeks' campaign in the church at Trumansburg, N. Y. Rev. Hugh W. Stewart, pastor, with gratifying results. The purpose in holding the meetings was to stir up the church people as well as to gain converts. Besides the two dozen or so decisions made during the campaign, the earnest Christian spirit of the evangelist won many to renewed interest and effort. People came for miles to hear the gospel message in song and story.

### EASTERN PENNSYLVANIA

AN INSTITUTE OF RELIGIOUS EDUCATION was held Dec. 13-16 at Crozer Theological Seminary under the direction of Dr. Thos. S. Young of the Publication Society and a corps of assistants, among whom were Dr. H. E. Tralle, Miss Mame Brock-

## Church News by States

### Rocky Mountain States

#### ARIZONA

REV. S. P. GORR has been called from Jackson, Mo., to Calvary Church of Phoenix. The work is starting encouragingly under the new pastor.

### Pacific Coast

#### NORTHERN CALIFORNIA

##### In Memory of Dr. Strong

A service in memory of Dr. Augustus Hopkins Strong was held at Berkeley Baptist Divinity School, Dec. 6. Faculty, students and Rochester alumni were present. The hymns sung and the scriptures read were chosen in harmony with Dr. Strong's ruling religious ideals.

Former students of Dr. Strong who were present recalled the days they had spent in the class room of the great teacher of theology, and paid affectionate tribute to his personality and his influence upon their lives. The following took part in the service: F. S. Lawrence, class of

'81; Claiborne M. Hill, '84; A. P. Brown, student '89; Albert H. Ehrigott, class of '93; H. W. Davis, '97; F. C. Lovett, '99; J. W. Johnson, '06. Dr. Hanley, until recently Dr. Strong's pastor, spoke briefly and offered prayer.

These tributes revealed the fact that the speakers had been so strongly impressed by the character and teaching of Dr. Strong that, though many years had passed—in some cases thirty-five or forty—those impressions were still vivid and and directing if not, indeed, commanding.

Some of the qualities of the great teacher, preacher, and leader which the speakers dwelt upon were: Dr. Strong's rare intellectual gifts; his clear thinking and expression; his administrative ability; his marvelous industry; his preaching power; his breadth of mind and love of truth in every realm; his loyalty to the scriptures and to Christ who was to him literally all in all.

Reference was made to the series of articles now appearing in the denominational press, the latest work of Dr. Strong, and the conviction was earnestly expressed that these offered a basis of unity in our denominational life. If so these last labors will be by no means his least.

CLAIBORNE M. HILL.

#### SOUTHERN CALIFORNIA

ONTARIO CHURCH enjoyed a treat in having Dr. Portland Myers, pastor Tremont Temple, Boston, with them Dec.



way, Mrs. E. M. Finn and Rev. E. P. Roberts. Week-day religious instruction was foremost in the discussion. Practical methods of organizing schools and conducting schools in vacation, and throughout the school session were presented. Expressional authorities were discussed and exemplified, in handiwork, dramatization of Bible stories, story telling and the like. This intensive course proved a valuable supplement to the general work in religious education already offered to the students.

#### WESTERN PENNSYLVANIA

THE CHURCH AT TARENTUM, Rev. L. F. Taylor, pastor, will cooperate in a school of religious education to be opened in that city early in January.

REV. L. L. BRADLEY begins his pastorate with the Saltsburg church Sunday, Dec. 18.

THE PRIMARY DEPARTMENT of Canonsburg Bible school, Rev. W. J. John, pastor, conducted the opening exercises of the prayer-meeting, Wednesday, Dec. 7.

REV. GEORGE BUCK is serving as stated supply at Sharpsburg while the church is without a pastor.

FORD CITY CHURCH, Rev. A. B. Bowser, pastor, lost by death, Dec. 12, its last charter member, Mrs. A. J. Crawford. She was a devoted servant of her Lord and an active member in all departments of church work. She faithfully attended Sunday services, Bible school and prayer-meeting. Her loss will be keenly felt.

REV. J. R. ROUTLEDGE, of Midway, extended the right hand of fellowship to seven new members at communion service, Dec. 4, and to two at prayer-meeting the following Wednesday. Mr. Routledge has started a young people's Christian training class for ages up to 15, with a membership of twenty-two. The class meets Wednesday afternoons at 4:30. A course of twelve lessons as arranged by Dr. T. J. Young is being followed.

## Mississippi Valley

#### OHIO

THE ADULT DEPARTMENT of Linden Avenue Sunday school, Dayton, is composed of three large Bible classes for men and women. Mr. W. D. Rogers, long an active member of the church, is the recently appointed superintendent. The evening of Dec. 16, the first of a series of get-together meetings was held at the church, when Mr. Rogers introduced Dr. F. G. Barr, food and health expert, who gave a talk on the importance of the right kind of food, stressing the fact that spiritual energy is the stronger for a well-cared-for body.

AFTER HAVING SERVED Immanuel Church at Portsmouth for six years, Rev. M. H. Bridwell accepted a call to the First Church at Pomeroy, beginning his work there Nov. 20.

#### Cleveland Notes

EVANGELISM WILL BE the dominant note in the Cleveland churches until Easter. Two successful series of meetings have just been concluded.

AT THE CHURCH OF THE MASTER, Dr. Franklin W. Sweet was his own evangelist, assisted by a chorus choir under the guidance of a gifted leader. The meetings attracted widespread attention.

DR. STARK, Glenville Church, called to his assistance for a three weeks' campaign Dr. Clevenger, who proved to be a winning personality, depending upon the written Word for his message. About sixty people made definite profession of faith, many of whom will unite with the church.

ON DEC. 14, the First Church held its annual meeting. The spacious dining-room was not large enough to seat the membership present. Optimism pervaded. The operating budget of \$20,000 was fully made, and \$40,000 was contributed, largely through the New World Movement, to wider kingdom enterprises. Ambros Swayse, known throughout the world as a scientist and mechanic, who presided, has been a member of the church for forty years. Members took occasion of his approaching 75th birthday to express in formal resolution their love and appreciation.

AT EUCLID AVENUE CHURCH scores of people are turned away every Sunday evening. Even the Masonic Temple proved too small to accommodate the numbers anxious to hear Dr. Bustard's discussions of civic issues. That his sledge hammer blows were felt is evident in the fact that subsequent to one of these meetings an attack was made on his home. Dr. and Mrs. Bustard were not at home at the time and no serious damage was done. They who thought to silence criticism by terrorizing were poor character readers.

THE CLEVELAND BAPTIST ASSOCIATION is assisting in three building enterprises. The Madison Avenue people are making extensive alterations and additions, the association contributing \$5,000 toward these improvements. This church has not had the bright history but it is situated in the midst of a number of middle class homes where the aggressive work now being done will no doubt prove fruitful. The association has recently let a contract for the building of a chapel for Roumanians. There are about 6,000 in Cleveland and we are the only protestant denomination doing work among them. Some time ago a number of Italian Baptists mortgaged their homes to build for themselves a small chapel. Even after making this sacrifice, on account of so many being out of work, they were unable to complete the enterprise. The association has now come to their help, and will purchase the building, pay the outstanding indebtedness and free the homes of these people from the mortgage indebtedness incurred.

ABOUT TEN DAYS AGO Rev. H. C. McLendon, pastor of Calvary Church, greatly surprised and saddened his people by tendering his resignation. Mr. McLendon's intention was to conduct some special evangelistic work before entering upon a new pastorate. His people, however, have unanimously requested him to reconsider his resignation. Mr. McLendon has an enthusiastic body of people about him, who greatly appreciate his ministry.

#### MINNESOTA

CANBY CHURCH, Western Minnesota, has existed since 1896 with more or less difficulty in its earlier history, striving to live in a community overwhelmingly Norwegian Lutheran. The church is fortunate in its present pastor, C. H. Davies, who, with his wife, is providing a leadership and a program which promises to yield disciples for our Lord, recruits for his service and a far-reaching influence on the community. The church is enjoying a revival in connection with an evangelistic campaign held in Decem-

ber by an evangelist of the State Convention. Nineteen candidates for baptism have been received, and four others have made public confession of their faith. Eight members of a girls' class were won for Christ, the sole remaining member being already in the church. A large factor in the tangible results of the campaign was the constructive preparatory work done by Mr. and Mrs. Davies among the young people, from which group most of the converts came. The harvest was fast ripening through their educational and social work and their spiritual influence.

A hopeful feature of the New World Movement is the facility which is afforded State Conventions for providing for such fields as Canby a minister who can supplement the pastor's work by an intensive period of preaching and personal evangelism and thus assist the church to attain permanently a higher level of abiding interest in evangelism and the world-enterprise to which our denomination is committed.—Geo. E. Burlingame.

#### INDIANA

THIRTY-FIRST STREET CHURCH, Indianapolis, Rev. J. J. Patterson, pastor, is rejoicing in a total pledge of \$40,010 toward a new church building, made on Dec. 4 as the climax of a week's preparatory services conducted by Rev. S. G. Huntington. The building committee is representative of all the activities of the church. The new building will provide for a departmental Sunday school, with a capacity to house at least 700. It will contain also an assembly room for prayer-meeting, B. Y. P. U., and other organizations, a gymnasium, ladies' parlor, kitchen, heating plant and about a dozen adult class rooms.

#### KANSAS

A TWO-WEEKS' revival service at Elmhurst Church, Chiles, under direction of Rev. J. E. Woods, of Alta Vista, Kan., and C. H. Guthrie, of Manhattan, Kan., evangelistic singer, has closed with twenty-seven additions to the church, twenty-three by baptism. Two others made profession of faith. The winning of several families is considered an especial blessing. Rev. W. Harley Smith, pastor, did good preparatory work for two months sowing the seed.

MR. RUSSEL A. RAPSON, who recently closed his work in Roodhouse, Ill., preached Dec. 18 at Fort Leavenworth for Chaplain Rideout. Mr. Rapson may be secured for special meetings or supply. Should the Lord lead he would consider another pastorate. He may be addressed at Roodhouse.

THE ARGENTINE CHURCH, Kansas City, Rev. L. M. Denton, pastor, had two-weeks' services led by Chaplain Frank C. Rideout, of Fort Leavenworth. Twenty-nine have been received by baptism.

#### SOUTH DAKOTA

THE CHURCH AT MOBRIDGE, organized last February, has secured as pastor Rev. J. O. Parrott, of Spencer. He will settle on the field Jan. 1. This important new railroad town offers a most promising field for the development of a Baptist church seeking to minister spiritually and educationally to a neglected community. Mr. Parrott is a graduate of William Jewell College, was for several years pastor at Spencer, and has also served on the faculty of the Spencer high school.

PASTOR P. C. LARSEN of the American Church at Dell Rapids, in the Big Sioux



valley, is happy in a fine spirit of growth and activity among his young people, ten of whom he has baptized during the past year. The attendance at all services has steadily increased and the church is the leading Protestant body in the town. The spirit of evangelism abides and plans are under consideration for special efforts for ingathering this winter.

**SOUTH DAKOTA'S SUPERB BIG CHIEF** among Baptists, State Supt. B. P. Shaw, of Sioux Falls, is compelled by serious illness to sojourn for a time at the Mounds Park Sanitarium at St. Paul. His gifted and gracious leadership is greatly missed by the churches and interests of the state where he has built and guided so wisely.

**PASTOR A. PIERCE WALTZ, IPSWICH,** is working along the line of a carefully prepared program which devotes December to missions, January to intercession, February to stewardship, March to evangelism and April to benevolence. Pulpit work and prayer meeting themes are correlated with this program of which the primary aim is the salvation of souls. The pastor reports Sunday school and church attendance still on the upward grade with 132 recently present in Sunday school. Over-crowded conditions make improvements essential as soon as finances improve.

#### WISCONSIN

A BANQUET to acquaint foreign students of the University of Wisconsin with the significance of Christmas was given Dec. 15 by the Foreign Students' Committee of the Young People's Cabinet of First Church, Madison. Covers were laid for 100 young men. Each of fifty young men of the society brought a foreign student as his personal guest. China, Japan, the Philippines, Mexico, South America and South Africa were represented. The banquet was served in the church, women of the Mission Circle preparing it and young women of the C. E. society serving it. Rev. Joseph B. Gleason, university pastor, gave the address of welcome. Rev. J. Sherman Wallace, church pastor, spoke on "The Origin of Christmas." Short addresses were given by the young men of the society upon the spirit of Christmas and the influence of Christianity on the home, on economic life, on social relations and on international relations. Several musical numbers were given, besides the singing of university songs. It is planned that each young man who acted as host to a foreign student will cultivate friendly relations with his guest throughout the remainder of the school year accompanying him when he is entertained frequently in the same Christian home.

**RICHLAND CENTER CHURCH, Rev. C. L. Gibbens,** pastor, has recently paid off the debt on the property. A number of young people have united with the church and a list of subscribers equal to more than 10 per cent of the reported membership has been secured.

**FIVE WEEKS OF SPECIAL MEETINGS,** three at First Church and two at Mission Church, have closed at Marinette, with thirty-four conversions, several church members reclaimed and a general revival of the work. The church has raised \$333 for the purpose of installing electric lights in the church building.

#### ILLINOIS

AT ITS ANNUAL business meeting First Church, Decatur, reported a total of \$30,000 received from all sources during the year, with all departments in an en-

couraging condition. The pastor, Dr. Marsh, assisted by the young people, has put on a Bible reading campaign, through which 750 persons have been reached, 350 signing enrollment coupons. Among the first to complete the course were Prof. Richeson, superintendent city schools, and Dr. Milliken, president James Milliken University. The spiritual life of the church is being strengthened. Following a sermon on stewardship by the pastor, eighty members were enrolled in a tithe's league. Dr. Marsh is beginning the seventh year of his pastorate at the Decatur church. A striking feature of his evening audiences is the large number of men.

**CENTRAL CHURCH, QUINCY, Rev. Robt. Van Meigs,** pastor, has been holding a "go-to-church" revival of several weeks, leading to revival services beginning Jan. 1 to continue at least two weeks.

#### Woman's Mission Union

The January meeting of the Woman's Mission Union will be held at the New North Shore Church, Berwyn and Lake-wood, Chicago, Jan. 10. To reach the church take Northwestern "L" to Edgewater Beach station, walk three blocks west; or Broadway car to Berwyn Ave., and walk two blocks west; or Clark St. car to Berwyn Ave., and walk three blocks east. The morning and afternoon program should be of great interest to every circle. The meeting is called to order promptly at 11 o'clock. After the usual opening exercises Dr. Frederick F. Shannon, of Central Church, will give an address. Roll call will be taken, and the guests receiving favors will be Elmwood, Judson Baptist, Barrington, Batavia, Bethany, Elgin Immanuel, Harvey, La Grange and Lorimer Memorial. Luncheon will be served at 12:30 for 25c per plate. The afternoon program is planned as follows: Mrs. Robert Hilton brings a message of the Continuation Campaign; Mrs. Andrew Mac Leish, president of the Woman's American Baptist Foreign Mission Society is the principal speaker of the afternoon. A reception follows for Mrs. Mac Leish.

#### MICHIGAN

##### Meeting of Woman's Board

The Executive Board of the Woman's Baptist Mission Society of Michigan met Tuesday morning Dec. 13. Mrs. Edward Wilson, president, presided. Mrs. Bowen read extracts from last district meeting. A home for missionaries has been purchased at Winona for \$5000 and \$1500 spent on repairs. Any missionary of any evangelical denomination may rest there. A Baptist missionary and wife were the first to accept its hospitality. Miss Helen Hudson is now publicity secretary for Continuation Campaign and Miss Harriet Ethel Clark has been chosen as acting administration secretary.

Miss Howell reported the organization of five new children's bands. The children have been allotted \$6000 as their part of \$100,000,000 fund; \$600 is district's share. Each C. W. C. is to be responsible for a foot of dimes, in containers representing a foot rule.

Miss Mary McDonald has been appointed young woman's secretary and Mr. R. E. Mallory, children's secretary of Detroit Association. Mrs. Leslie N. Smith is acting young woman's secretary for state.

Miss Bromley, mission study secretary, gave an interesting talk regarding her work.

Mrs. Wreggit, secretary of literature is urging sale of Book of Remembrance and calendars.

Mrs. Warren of Adrian, sister of Mrs. T. T. Leete and Miss Cooper, passed away after years of invalidism. We extend sympathy to our sisters and other members of family.

Miss Cooper sent report stating that many toys have been donated to the city missionaries for distribution. Mrs. Ingersoll, of Detroit, was chosen as trustee to fill vacancy.

The White Cross and box and supply work are now under one head. Miss Marie Heaton, chairman; Mrs. Bassett, vice-chairman. Miss Heaton's address is 50 Charlotte Ave., Detroit. Box supply goods and cash sent out during month totaled \$284.30.

Miss Grant told of trip to Chicago and plans for work on Continuation Campaign in Michigan. Beginning January first Mrs. Wadsworth, of California, will spend three months in the state.

Mrs. Adah Boyce was present and spoke briefly as did also Mrs. Whitaker, of Ann Arbor. After a season of prayer meeting adjourned.—Janet Burgess, Cor. Secy.

#### German Baptists

The association of German Baptists of Lake Erie and vicinity convened with the church at Lansing, Nov. 14-16. According to custom, one of the pastors is appointed to serve the church the preceding Sunday, so Rev. H. Sellhorn, Akron, Ohio, preached two practical sermons. On Monday the delegates of northern Ohio and eastern Michigan assembled for the opening sermon of Rev. Theo. Dans, Cleveland; text, Gen. 32:24-32. Pastor Wm. Ritzman, of the entertaining church, welcomed the delegates in appropriate words, responded to by Rev. G. Fetzter, editor, of Cleveland.

On Tuesday morning, after a consecration meeting, the session was opened with the local pastor as chairman. Reports from churches were encouraging, and a longing for a revival in all the churches was manifested in speech and prayer. Rev. J. G. Drawel, Detroit, read a treatise on the Holy Spirit, followed by Rev. M. Wolf, Beaver, Mich., on "The operations of the Holy Spirit in the hearts of believers and unbelievers." Rev. G. Mengel, Alpena, Mich., spoke on the great need of an awakening among church members for greater efficiency. Rev. O. Schroeder, Cleveland, gave a practical essay on the responsibility of church members of means toward God and his kingdom.

Rev. C. A. Daniel, Detroit, gave an instructive and edifying exposition from the epistle of James, while Rev. R. F. Fehlberg enlightened the brethren on deaconship, and Rev. B. Graf, Detroit, showed the difference between hearing the word of God and doing it.

Rev. Wm. Kuhn, Chicago, general secretary of the German Baptist churches, gave a stereopticon lecture on our mission fields in Europe—Siberia, Russia, Roumania, Hungary, Switzerland, Poland and Germany. Rev. G. Fetzter closed the session with an evangelistic sermon from Isa. 12:32. Collections taken amounted to nearly \$60. The guests were entertained hospitably in the homes of the members with meals during the day at the parsonage.

#### IOWA

THE NEW PASTOR of First Church, Cedar Rapids, is getting the work well organized. The recent every-member canvass resulted in an increase in current expense pledges of 53 per cent.

FOREST AVENUE CHURCH and Des Moines College have long been closely associated.



Many denominational leaders — among them Dr. Aitchison of the board of promotion and Rev. J. A. Curtis of Donakonda, South India—have gone from this college. So the feelings of our people must needs be mixed, when a new church was organized at Des Moines University, at its new home in Highland Park—sorry to lose the inspiration and help of students and faculty—glad that the enlarged student body has a church more fully its own, and that the Baptists of Des Moines are awakening to the possibilities and obligations of an enlarged work. At the annual meeting in September, pastor Dr. H. R. Best, laid before the church a definite program for enlarging and strengthening the work of the church for the immediate community. A survey is now being made by a large corps of visitors and cards are being turned in for each family. The church voted a budget larger than last year. While it has not yet been subscribed in full, we have reached last year's total and hope to make the advances dependent on the larger income. About 125 new members were received the last year. The Sunday school is striving for an average attendance of 400—now somewhat less than 300. The B. Y. P. U. is humming with enthusiasm. The Women's Union has united all the women of the church in well directed work for missions, local service, White Cross, and cooperation in all church activities. The Brotherhood is better organized than ever before. An effort is to be made to do more for the boys of church and community. The W. W. G. Girls are much alive. We are fortunate to have as musical director, Dean Raymond Carr, head of Fine Arts School of Des Moines University.

### "High Spots" in Cooperation

By L. C. BARNES

Several of them—by no means all even of the highest—were touched in the recent annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America held in Chicago Dec. 14-16. The keen columnist of THE BAPTIST asked for them in those very words, "High Spots."

The welcome of the Chicago Federation was the first and not the least. Pres. Howard Agnew Johnson and Sec. Nee, with facts and figures behind them typified what for years has been a growing demonstration of solid spiritual values of Christian co-operation in a great city.

Twin peaks were climbed by the Commission on Evangelism and the Commission on Social Service. The Federal Council truly represents its twenty-nine constituent denominations when it plants high both standards, divine discipleship and human service.

The Secretary of the Commission on Evangelism, Dr. C. L. Goodell, personifies the highest type of evangelism, "pastoral and personal evangelism." His book of that title, written from much experience while he was still a pastor, is one of the best helps to be had. Let a few sentences from the annual report in Chicago suggest that the reader ask for the whole and for more too:

"This has been the greatest year in ingathering which the Christian churches of America have ever seen. This ingathering has not been made by a few mass meetings under a few great leaders. The plan on which the campaign has been carried forward has been that of pastoral and personal evangelism.

"While there is room for diversity in method, there is apparent an increasing unity of spirit. Denominations are saying, 'If thy heart be as my heart, give me thy hand.'

"The Presbyterian church plans to have each church in each presbytery visited, wherever desired, by workers and speakers from without to the end that every church in the denomination may catch the evangelistic spirit. The Baptist churches have a dozen states already organized under proper leadership, in which each Baptist church in the state will be reached. The Methodist church has its direct organizations where far-reaching plans have been put into execution, so that the humblest church in the connection may feel a vital relation to the whole body and catch the spirit of aggressive evangelism.

"The Presbyterian church in the United States (south) has sent us an overture suggesting that this year be a year of preparation for the greatest evangelistic movement of the centuries, that the church shall give itself to such preparation as will fit it to be an instrument in the hands of God for work of grace unequalled in the history of the land. To this appeal our hearts must beat a tumultuous response."

The glowing discussion of the report was opened by an Episcopalian bishop (!) and closed by our own Dr. Stilwell. One speaker told of the city in which the churches this year united in a tabernacle campaign with the most winsome of all the well-known vocational evangelists and followed it up carefully with the result of forty-eight accessions to the forty-eight uniting churches. The previous year each church doing its own work in its own way, coordinated by the Federation of Churches, twenty thousand new members were received.

The Commission on the Church and Social Service likewise is conducted by Dr. Worth M. Tippy not from the viewpoint of academic theory, but from that of eminent pastoral service. Every pastor ought to have its bulletin of information which is issued twice a month. There is nothing like it for keeping us in sympathy with obedience to the second half of the religion of Christ. The department is preparing text books of inestimable value and timeliness. In conferences it is actually bringing employers and employed together in the name of Christ.

One session of the annual meeting was almost apocalyptic in its revelatory vision. The speakers were J. W. Kline, President of the International Blacksmith's Union, and Arthur Nash, President of the Nash Clothing Co. It was at the end of a long day of taxing attention to manifold absorbing details that Mr. Nash held the company of seasoned convention experts till 11 o'clock in growingly rapt attention as he told his personal experience in getting the golden rule into actual industrial operation on a rapidly expanding scale. No conception of that high-tension hour can be reported in a few sentences. Get a copy of "The Golden Rule in Business" by the Arthur Nash Co., Cincinnati. One can be had for the asking.

We are obliged to skip many really high spots, such as the report of the Commission on Councils of Churches, Roy B. Guild, secretary, the telling address of Rev. B. F. Lamb of the Federation of Churches in Ohio, and the report of the Commission on Negro Churches and Race Relations. Three distinguished southern whites, a layman, a minister and a

woman talked in such a way that some of northern abolitionist heritage wondered if we could catch up with them in real sacrificial devotion to the Negro; and two Negro bishops lifted us into unwonted heights of understanding and determination.

Naturally at such an hour of human history as the present the highest intensive level repeatedly reached was in connection with the manifold activities of the Commission on International Justice and Good Will. Its secretary, Dr. Sidney L. Gulick, brought to adoption far-reaching measures of many kinds. The closing session of the meeting had inspiring addresses by Chinese and Japanese representatives from the Conference at Washington, and a truly prophetic deliverance by Sherwood Eddy against war, although he has written a book on the right to fight. His indictment of war demands nothing less than its complete and everlasting condemnation and banishment from our planet.

The General Secretary of the Federation, Dr. Charles S. MacFarland, unobtrusively kept everything going with vigor.

The commanding impression of the three days on the mind of one who had not attended a meeting of the Federal Council for a number of years, is the unmistakable fact that it has developed great ministries in the kingdom of God, essential to its coming, which could not possibly be performed without some such coordinating body. Genuine co-operation, eschewing all chimerical attempts at consolidation, is indispensable if evangelical religion is to make its due and deeply needed impact on the general public.

### After College—What?

Christian Social Service is a new profession open for college men and women; and those thinking of making their life contribution in this sphere of usefulness will be interested to learn of the graduate course in religious education and social-religious work, leading to the master's degree, which is now being given at Teachers' College, Columbia University.

The course of study includes from one to two years of graduate study, according to the ability of the student, and covers such topics as the following: Bible study, religious education (theory and practice), child psychology, boys' and girls' club work, Christian Americanization programs, assimilation of the immigrant, industrial and household arts, nursery and physical education. An announcement of the courses may be secured upon application to Miss Adelaide T. Case, Department of Religious Education, Teachers' College, New York City.

Opportunity is given each student to do practical field work, under supervision, in one of the Christian centers maintained by the Affiliated Baptist City Societies—for which Teachers' College gives credit.

The Baptist boards offer a limited number of scholarships to Baptist students desiring to take this course. These scholarships include tuition and a liberal cash allowance to assist the student with his or her personal expenses. Further information about the scholarships may be obtained from Miss Jessie Dodge White, candidate secretary of the Woman's Home Mission Society or from Stanley B. Hazard, director of religious education of the Affiliated Baptist City Societies—both at the Baptist Headquarters, 276 Fifth Avenue, New York City.



## Results of National Prohibition

(Continued from page 1526)

I find most valuable—district nurses, school nurses and social workers of all kinds. All these can give testimony to the good effects of prohibition legislation on families, chiefly families of the working men. A district nurse recently called on a woman who was expecting her confinement. The woman said to her visitor, 'I have got four children, already. This one that is coming will be the first born above ground.' The nurse did not quite comprehend, but the woman went on: 'The only way I used to be able to get money was to take it out of my husband's pocket when he was helplessly drunk in my room. I took what was necessary, but I never could get enough to hire any room that was not in a cellar. All my four children were born underground. This one is going to be born above ground.'

'The district nurse followed that case through confinement and had the pleasure of seeing the husband attentive to his work and bringing all his earnings to his wife. Then on the last visit the nurse made, she had the pleasure of seeing him holding his little girl in his lap. She was very neatly dressed. It was Sunday morning, and this father, who had never given a cent to his wife until the prohibition amendment came, was curling the little girl's hair in order that she might look pretty when he took her to Sunday school.'

### Saving the Babies

Infant mortality rates have fallen in 512 cities from 101 in 1916 to ninety in 1920. At this rate 25,000 fewer babies died in 1920 than would have died had the same conditions existed as did four years before.

Dr. Thomas A. Hyde of Christ Hospital, Jersey City, N. J., writes under date of Sept. 17, 1921: "As a hospital executive, I would have you know that I regard the prohibition movement as a tremendous humanitarian blessing. The passage of the eighteenth amendment brought an instantaneous change in the character of our work. Our men's ward since the enactment of it has not been comfortably filled, which prior to that time was filled to overflowing. The ambulance was accustomed to answer ten or a dozen calls on a Saturday night; one or two calls soon became the rule. Neither did we experience a 'dope' epidemic."

Tuberculosis is showing a marked diminution in the number of deaths since prohibition. In Chicago there were 1175 fewer deaths than in 1918.

"There is a decrease all over the United States, but not so marked as here. This is due in part to prohibition. People are getting more sleep and are not carousing and drinking so much."

Insanity is on the decline, for the first time in years, since prohibition went into effect. Fillmore Condit, an expert in figures on insanity, has shown that prohibition checked the increase and turned the scale downward in the number of cases of insanity. In 1917 New York had 391.9 insane for each 100,000 of the population; in January, 1920, 374.6. In California there were 1,094 less than there would have been if the normal increase had continued. The California lunacy commission recently stated that the taxpayers are saving about two million a year in the care of the insane.

It is often claimed by the wets that drug addicts have increased. This claim also is shown to be without foundation: "In New York a regulation requiring

registration of addicts who wished to buy drugs went into effect about three weeks after war prohibition became effective. The United States Treasury Department commission quoted estimates ranging from 80,000 to 4,000,000 addicts for the entire country; legislative investigations in New York brought out the opinion that, roughly speaking, there were from 1,000,000 to 2,000,000 drug addicts in the city, then a wet city in a wet state. Since July 19, 1919, drug addicts have been required to register, and the records show about 13,000 users in the state, besides probably 26,000 unregistered cases who obtain drugs illicitly.

Minnesota had committed twenty-six addicts to state institutions in 1918, seventeen in 1919, and four in 1920. Chicago had an average of 12.5 cases per month at the house of correction in 1919, and 11.25 cases per month to May 1, 1920."

One of the clearest testimonials comes from Evangeline Booth of the Salvation Army, who, if any one, ought to know the facts of prohibition:

"Our social secretaries tell us that drunkenness among the men frequenting our hotels and industrial homes has almost entirely disappeared; that men who previously had not enough money to pay their way from one day to another now have money in the bank. In one of our hotels there are 120 men with banking accounts of considerable amounts, who previously could not keep a dollar for twenty-four hours.

"In another hotel twenty-five men, who before prohibition could not muster a dime among them, have deposits ranging from \$100 to \$500. Paul Stoker, a man who drank every cent of his earnings, has saved \$700 since prohibition came into effect. An increase in prosperity and thrift is universally acknowledged. The state of Minnesota reports a saving increase of \$17,000,000 for the year.

"Needless to say, the experience of our own slum officers emphasizes these benefits. 'Father buys us clothes, since prohibition; he used to drink all the money up,' said a little girl of six in Hell's Kitchen last week. They find the home better cared for and less divided, and where they used to get mother and children only to the meeting, the whole family now attends.

"The entire army world seems to have heard of our boozers' day—how year by year we have celebrated Thanksgiving holiday from six in the morning, collecting drunks from the park benches, feeding them and sobering them up, and saving them with huge and lasting results. But last year they were not there, and so we gave the day to the poorest children in the great city."

Can not each loyal Baptist who reads these words write to his local paper, calling attention to them? Send a copy of the paper to friends; discuss it in the Sunday school class. If he be a pastor, preach about it. If she be a woman, talk about it at the next missionary or club meeting. Everybody spread the glorious proof that PROHIBITION REALLY PROHIBITS!

### Ontario in the Lead

(Continued from page 1533)

class is one feature of the work being done in our young people's department of the church. We are operating on the departmental basis. We have two young men's classes and two young women's classes meeting in the morning on Sundays. In the evening these four classes

meet for the B. Y. P. U. devotional and expressional service. Mrs. Lulu Wallace Smith, the pastor's wife, is the principal of the young people's department. This class is a feature of the department's work. It meets every Monday evening from 6:30 to 8:30. I teach the one period and Mrs. Smith the other. We will soon finish the first two books in the Baptist Trained Leaders' Course. The books we are taking first are: "The Life of Christ" and "Distinctive Baptist Principles." Will you please send me the examination questions for these two books?

Our high school is the Chaffee Union with 1,200 students. Mr. Merton E. Hill is principal. He is giving credit for this work under the subject of citizenship. Now it takes only sixteen credits to graduate from the high school and he is giving these young people one full credit for this course with its eight books for the two years' work covering thirty-six weeks' work each year. This means we must give eighteen lessons on each book. As there are not enough chapters in the books we are making two lessons out of some chapters and adding some lessons. I do not know of another school in the country that is doing what Chaffee high is in this regard. All of the young people except two are in the high school and junior college.

(Signed) W. EARLE SMITH.

(It affords the Editor much pleasure to give space to this fine piece of educational work. The cut speaks for itself.)

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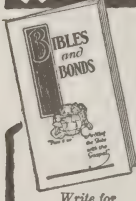
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**Wanted**—For permanent position as pastor's secretary and church office manager, a mature woman with college education or equivalent, efficient in stenography and typewriting, with good business address and spirit of service; in one of leading Baptist churches of San Francisco Bay District. State experience, personal details, references and salary required. Write C. E. Tingley, Baptist headquarters, 608 Humboldt Bank Bldg., San Francisco, California.

**Lem T. Root**, General Evangelist. Twenty years' experience from Pacific Coast to Kentucky. References. Mail addressed 3206 Sixth Avenue, Tacoma, Washington, is forwarded. Busy until March 15.

**The Thirteen Travelers**, by Hugh Walpole; New York: George H. Doran Co., \$2 net.

Any book with the imprint of this author deserves attention; this set of connected short stories, or character sketches, are many-faceted tales of London life during the world war, or just after. They accent the reactions upon the minds and souls of the persons so masterfully limned.

**The Triumph of Virginia Dale**, by John Francis, Jr.; Boston: The Page Company, \$1.90.

"Another Glad Book" with a good spirit and much interesting material, although with an impossible heroine. The book is declared to be the author's first work of the kind. We commend it for its atmosphere rather than as a finished work of fiction. Undoubtedly many people will find it exactly suited to their frame of mind. As a book well made up.

**A Daughter of the Middle Border**, by Hamlin Garland; New York: The Macmillan Co., \$2.

This is not a companion volume to "A Son of the Middle Border," but rather a continuation. The book takes up and carries on the story of Isabel McClintock and Richard Garland. It deals also with the story of the author's literary beginnings, his effort to maintain the homestead in Wisconsin, his life in Chicago and friendships with well-known men. Some will welcome it as a story; others will value it as an intimate picture of the social life of the Middle West. But it is certain to be valued. To the reviewer this is one of the most interesting books of the kind he has had for some time.

**The Federal Administration and The Alien**, by Frances Kellor; New York: by George H. Doran Co.

The high praise awarded to the epoch-making volume—"Immigration and the Future," by Frances Kellor will naturally be given to the booklet noted above, a supplement to the mother volume. No publication of recent years can approach these two books, really two volumes of the same work, in importance or authority. A perspective of historical accuracy, apparently unmoved by partisan prejudice, keenly alive to the meanings of race movements with their conflicting interests, a simple, pungent style, courage to state facts, no matter how unpalatable for the reader—these factors make a work destined to be one of the landmarks of political and economic literature. In these days of asinine pseudo-statesmen, and yellow-press propaganda for personal purposes, such a reservoir of facts so masterfully set forth is a fount of knowledge for the seeker after truth and justice.

**Buff—A Collie**, by Albert Payson Terhune; New York: George H. Doran Co., \$2.00.

Dog-lovers will relish this volume of short stories woven around individual collies. If some of the exploits seem incredible at first glance, the art of the writer, and the verity of the animal psychology soon change mild skepticism to admiration and belief. A book for all ages—to be really enjoyed by all.

**Jess of the Rebel Trail**, by H. A. Cody; New York: George H. Doran Co., \$1.90 net.

A not-too-successful attempt to plot an old-time Cap. Collier series of thrills into a modern-action novel. If you are not too fussy about the fine points of story writing, and can overlook ragged handling of plot and caricaturing of characters, the book will pass a few leisure hours. The story is clean, even naive. When your daughter finishes "Main Street," give her this book to rest her weary brain.

## "It Is to Laugh"

"How do you know that Perkins didn't go to college?"

"Why, he said he knew Babe Ruth when she was a chorus girl."—*Fort Mason Marking Pot.*

"Professor," asked the young lady, visitor, "what is the strange odor in this room? Is this the chemical laboratory?"

"No, my dear young lady. This is the Latin class room."

"Of course! How stupid of me! I always knew that Latin was a dead language!"

Mary Evelyn had been studying theology, all on her own account. Frequently she puzzled her mother with such questions as "What is the name of God's wife?" and once while lying on the couch she asked, "Does God know everything?"

"Yes," said mother.

"Does he know I'm lying on this couch?"

"Yes."

"Does he know I'm going to get up?"

"Yes."

"But, I ain't!" asserted the little infidel.

Primary pupil at home: "Say, mother, I got to take two pennies next Sunday."

Mother: "Why the extra collection?"

P. P.: "Well, I don't just know—teacher's got a new dress, I expect she wants a new hat."

**Unlucky Motorist** (having killed the lady's pet puppy): "Madam, I will replace the animal."

**Indignant Owner**: "Sir, you flatter yourself."

Little Althea's mother, seeing a growing tendency for the love of dress outweighing more important matters, talked with her about it with the result that the child ended her prayer that night with "And, dear Lord, help me to grow up Christian and go without clothes."—*Judge.*

Advertisement in a rural New England weekly: Wanted—A steady, respectable young man to look after a garden and care for a cow who has a good voice and is accustomed to sing in the choir.—*Christian Register.*

A member of a state legislature was very much impressed with the dignity of his position and it was always on his mind. One night his wife woke him and whispered:

"John, there are burglars in the house."

"You must be mistaken, my dear," said her husband; "there may be a few in the Senate, but not in the House—oh, no; the idea is preposterous."—*The Paper Book.*

If they were asked to write on the subject, "All I Know About Women," the bachelor would bring in a single type-written sheet; the philosopher, a chapter; the college boy, a volume, and the married man a blank page.—*THOMAS CLEM-MITT.*

"What are you doin' of, James?"

"Sharpenin' a bit o' pencil."

"You'll 'ave the union after you, me lad. That's a carpenter's job."—*Punch.*



## OUR MUSIC CORNER

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### THE APPEARANCE OF A CHOIR

How often have I sat in the congregation and been amused at the appearance the choir presented. Red hats, black hats, blue hats, and all colors of hats and dresses. How much nicer the singers would have looked if they had removed their hats, even if some one does say, "Oh, no, my hair just looks awful." By all means, make it well known that your choir sings with their hats off so they will not have any such excuse.

Some choirs do not pay any attention to the arrangement. It is very embarrassing for a tall person to be placed beside a short one or vice versa, as it emphasizes their stature and is noticeable to the congregation. So as near as possible, without separating voices, arrange according to size. Short people look better on the ends of lines.

The behavior of the choir to me is essential. How disgusting to have to sit and look at a choir that insists on giggling and whispering. It diverts the attention of congregation from the sermon and also makes it difficult for the minister to hold the attention of his congregation. I know, many amusing things happen, but if the choir could sit in the congregation and look at themselves, they would soon try to control themselves. I know a group of girls that have a reputation of spoiling a song almost every time they sing, because they try to laugh and sing at the same time.

This does not refer to all choirs, but mainly to small, inexperienced ones. I believe music is half of the service and why not have every detail correct instead of having it appear haphazard. —KAY HUMISTON in *The Choir-Leader*.

### MUSIC IN EDUCATION

England, as well as America, is becoming more and more alive to the value of musical instruction in the schools. The "Educational Times" of London says: "Sir Henry Hadow, in an address at the annual meeting of the Manchester High School for Girls, made a special plea for the inclusion of music as a properly recognized part of our educational system. He said that some people did not understand what a musical education really was. Many thought that it consisted in teaching reluctant people to play the piano rather badly. He would gladly sweep away ninety per cent of the piano lessons now given. What was wanted was an appreciation of music rather than executive ability. Music ought not to be regarded as something which foreigners made and England paid for. It had exactly the same kind of appeal as great literature, and everything that could be said in favor of the inclusion of Shakespeare in an educational system could be urged equally for great music. It was to be noted also that music was most prominent in those periods of history which were the most splendid and full of life and happiness. For our comfort Sir Henry expressed the view that things are improving as compared with his early days, when, he said, 'every girl was disgraced who could not play the piano, and every boy who could.'"

"These opinions have a special interest as coming from the Vice-Chancellor of Sheffield University, and the chairman of the Consultative Committee of the Board

of Education. One way to give them effect would be to give proper recognition to music as a subject in school examinations. Another would be to secure that music in public elementary schools be taught by competent musicians who are also efficient teachers."

### GOSPEL SONG COMPOSERS WANTED

In a recent issue of "The Gospel Choir" appeared the subjoined article. It deserves reprinting because of its honest statements, based upon the views held by the so-called "gospel-song" composers and publishers. As many who read this column will agree, I do not agree *in toto* with many of the conclusions—or even premises—set forth in this clipping, but it is interesting, at least, to present the varying viewpoints.

"The self-complacency of the capacious musician, the loquacity of the cynic, the pedantry of some ministers of the gospel, and the imitative propensities of many choir leaders have kept up their insistent railery against gospel songs until the production of this class of music has practically ceased, and the church today faces the possibility of a songless tomorrow.

"Those who should have nourished, encouraged, helped and stimulated the growth of this marvelous agent for the uplift of humanity—this wonderful force in teaching and preaching the gospel—have throttled, maligned and belittled its usefulness until the young musician, realizing the attitude of those who frame the music policies of the church, has passed by the great field of sacred song and entered the wide inviting acres of symphonic concert, jazz and 'popular' music.

"These defamers of gospel song, when compared in number with those who are truly interested in church work from a Christian point of view, are as drops of water to the sea, but they have their contaminating influence with a certain class of people. They, as a unit, are ignorant of the origin and development of church music as we know it. Some of them, we must admit, possess musical education. A few of them have grown beyond the simple song of the people because of their study of the works of the old Masters and their association with cultured musicians. They forget that a child must pass through the a, b, c stage in learning to read, and that the masses of the people must have easy music in order to be able to 'sing praises unto the Most High.' Many of the tunes found in our various denominational hymnals are so difficult that congregations cannot sing them, and these same agitators do not call for them.

"In some manner the church must be awakened to the importance of this subject. Of the writers who developed and gave to the church this class of song, but five are living today—Wm. J. Kirkpatrick, George C. Stebbins, E. S. Lorenz, J. H. Fillmore and E. O. Excell—all of whom are on the sunny slope of life. Their work is done, and it was well done; done in a manner that challenges the salute of the entire Christian church; but, there are no new writers following in their footsteps or even fitting themselves to take up the burden these old 'War Horses' have borne so long and which they must very soon lay down."

## Lincoln and Prohibition

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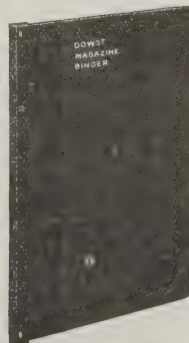


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## Twenty-five Years among Bohemians in Chicago

BY ALBERT H. GAGE.

The First Bohemian Baptist Church is twenty-five years old. This event has been recently celebrated by Chicago Bohemian Baptists. Today there are four established churches and four missions in the city, the First Church being the mother, not only of the Bohemian churches in Chicago, but also of the Slovak Church with two missions. From this church have come most of the Baptist leaders of Bohemian work in other cities. The story, of these twenty-five years reads like a modern chapter out of the Book of the Acts of the Apostles and shows the value of work among foreign-speaking groups in America.

Twenty-five years ago Rev. Jacob Meier was pastor of the First German Baptist Church of Chicago. Among his members were two Bohemian women who were constantly praying that something might be done for the Bohemians, who were coming to Chicago in large numbers. Dr. Meier fostered their hopes and began work among the Bohemians. Later he helped to start work among the Hungarians, the Poles, and the Slovaks.

In September, 1887, an industrial school was opened by the Women's American Baptist Home Mission Society and later a Sunday school was started in a rented store on Fisk and 18th Sts.; the school was in charge of Miss G. Meier, assisted by students from the Baptist Missionary Training School.

In 1888, Rev. Lany from Baltimore was called as the first worker. In February of that year occurred the first baptism when a young husband and wife were baptized; the following October six others were baptized. The attendance soon outgrew the store, and Dea. Lingle of the First Church built a chapel on Throop Street near 16th.

Rev. Lany resigned in February, 1890, and Bro. Schultz the first deacon of the mission, conducted the services. In May of that year Bro. Kluzak began work, but remained only six months. Bro. Schultz was elected assistant pastor, but soon resigned. During this period of frequent change the work did not prosper.

In February, 1891, Bro. Kejř from Budapest became pastor. He found the condition of the little mission very dis-

## Dedicating All to Christ

*Last September at the Roumanian Baptist Convention in Akron, Ohio, a young Roumanian, thirty years of age, who had made as much as \$1000 a week in his grocery stores and who had been recently converted was so impressed with one address that he resolved there and then to return to his city, sell out his stores, and other interests, go at once to the Baptist International Seminary at East Orange and take the full course of study in preparation for preaching the gospel to his own people in his own home at his own expense. Arrangements have already been made for his studies in the seminary.*

*It is unfortunate that many individuals, both men and women, young and old, never come into touch with the relation of property to life and to the kingdom of God until after they have become so much older than this young Roumanian, that it is almost impossible for them to make necessary adjustments to receive the value of real stewardship. Stewardship must mean the right relationship of life to God or else it is not real stewardship, for no one by any gift of money can buy his way into the kingdom of God. Every Baptist ought to give heed these days to the question of whether or not his life is really lived according to Christ's principles of stewardship.—G. N. BRINK, Chairman of Stewardship.*

couraging. Out of thirty-six members only six attended and they were not on good terms with each other. In spite of difficulties he worked faithfully and the Lord gave him great success. In 1892 the Woman's Home Mission Society appointed Mrs. Cepelak missionary. She lived only a short time and then the society appointed Miss L. Vedral, a graduate of the Baptist Missionary Training School; Miss Vedral is still doing a valuable work among the women and girls. A B. Y. P. U. was organized in 1894, which remains until this day a flourishing organization.

Up to this time the work was under the supervision of the First German Church. In 1896 it dismissed eighty members to form the First Bohemian Baptist Church of Chicago.

The First Bohemian Church has been a mother of churches. On Aug. 8, 1902, forty-three members were dismissed to form Immanuel Bohemian Baptist Church. In 1904 a mission was opened on 41st Avenue near 14th Street. This is now known as Merigold Mission. It has the largest Bohemian Sunday school in the city. Plans are already being made to form it into an independent church. A mission was started in Cicero. In 1918 the Immanuel Baptist and the First Bohemian Baptist dismissed many of their best members to form the Third Bohemian Baptist Church, the First Church donating the lots. In 1911, the Berwyn Baptist Church erected a chapel among the Bohemians in that community, and in 1920 members were dismissed from three Bohemian churches to form the Czecho-Slovak Baptist Church in Berwyn. In 1915 members were dismissed also to form the Immanuel Slovak Baptist Church.

Pastor Kejř resigned in July, 1900. A unanimous call was extended to Rev. V. Kralicek of Bohemia. His coming marked a new day for the work. He is a man of ability, splendid Christian character and far-seeing wisdom. When the Home Mission Society established the Nat'l Baptist Slavic Training School in Chicago in 1914, Dr. Kralicek became one of the instructors. Fourteen young men have been prepared in this school for work among the Bohemians and Slovaks. The school has now been transferred to East Orange, N. J., as a part of the International Baptist Seminary, with Dr. Frank L. Anderson as president.

When in 1921 Dr. Kralicek resigned as pastor, two of his students, Mr. Edward Catlos and Mr. George Hadraba, were ordained Oct. 16 as joint pastors of the First Bohemian Church. A week later another student, Mr. V. Shuldes, was ordained as pastor of the Czecho-Slovak Church in Berwyn.

Twenty-five years among Bohemians in Chicago show these interesting results: First Bohemian—Pastors, Rev. Edward Catlos and Rev. George Hadraba; three centers with three Sunday schools—Throop St., Millard Ave., and Merigold; membership 214; Sunday school, 600 average attendance. Immanuel Bohemian—Rev. V. J. Vita, pastor; two centers, home church and Hamlin Ave. Mission; membership, 377; Sunday school attendance, 300. Third Bohemian—Rev. John Fort, pastor; two centers; membership, 109; Sunday school attendance, 150. Czecho-Slovak, Berwyn: Rev. V. Shuldes, pastor; Sunday school attendance, 100.

The Baptist Executive Council of Chicago actively co-operates in the Bohemian work. Frank Cech is the Bible worker among all four churches. Last summer six daily vacation Bible schools were conducted, enrolling about 1,000 boys and girls.

The spirit of the Bohemian work is well expressed in these words from Pastor Catlos, who furnished most of the facts for this article: "Are not these great things that our Lord has done within such a short time? I ask you to rejoice with us. I feel personally the importance of Christian ministry during these days as I never did before. I only wish that prayers would be known to God for our work in the future. We as workers are all young. I think I am the youngest, placed to serve the oldest church—a twenty-five-year-old church has a twenty-five-year-old pastor. And so it is with Brethren Hadraba, Fort, Vita, and the rest—all young in years and experience; therefore I ask you for your prayers."



FROM LEFT TO RIGHT: REV. EDWARD CATLOS, REV. V. SHULDES, REV. GEO. HADRABA



Volume II

January 7, 1922

Number 49

# The Baptist

Published Every Week by the Northern Baptist Convention

## WORLD SURVEY NUMBER



THE "STAR IN THE EAST"

WHEN American relief was undertaken for the purpose of saving from wholesale starvation the children of Bible lands made orphans by war and deportation, the organization for this purpose chose as its symbol a star. This emblem is worn on the uniform of the relief workers and is painted on the auto trucks which carry the food supplies. In most parts of the Near East it is a badge of safety for the wearer and the children know it means life and protection for them. Last July when some Americans visited Alexandropol, where about 18,000 children are housed in the buildings formerly used as Russian barracks, 6,000 little girls marched out on the grounds and formed this star and the letters which signify the organization to which they owe their lives.



## Fresh from the Field

Clergy fare certificates are being issued by the same roads and on the same conditions as last year. Application blanks may be secured at any ticket office and when filled out are to be mailed, together with one dollar, to the proper bureau. Applications for an Eastern Clergy Fare Certificate should be sent to C. L. Hunter, Eastern Clergy Bureau, 143 Liberty St., New York City; for a Western Certificate to Eben E. MacLeod, Clergy Bureau, 2162 Transportation Bldg., Chicago, Ill., except that persons residing in Arkansas, Louisiana, Mexico (eastern portion), Missouri, Oklahoma and Texas should apply for these to J. E. Hannegan, Southwestern Passenger Association, 704 Compton Bldg., St. Louis, Mo. Clergy rates are not granted on railroads operating in New England.

Rev. G. H. Schneck, recently pastor of the Second German Baptist Church, Chicago, has accepted a call to the German church in New Britain, Conn., and has already begun work.

At the Euclid Avenue Church, Cleveland, Ohio, Dr. W. W. Bustard baptized forty-four candidates on Christmas morning and gave the hand of fellowship to 108 new members. A handsome amount was paid in as a Christmas offering towards the erection of the new church buildings.

Rev. J. L. Meads, of Benton, Ill., for nine years pastor of the First Church at Benton, has returned to independent evangelistic work. His next engagement is at Robinson, Ill., after which he will be at liberty to make arrangements for special meetings with any church desiring his message.

News has reached this country of the death at the age of eighty-one, in Rangoon, Burma on Dec. 14 of Dr. D. A. W. Smith, the son of Dr. S. F. Smith and himself in the missionary service for a period of fifty-nine years. Since 1876 he has been president of the Karen Theological Seminary and a great power for good among the Karen people. The last few years, during which he has been in ill health, have been largely used in translation work. His wife was Miss Harriet Stevens, a daughter of Dr. Edward A. Stevens, who held a prominent place in early missions in Burma. Two of their daughters, Miss Anna H. Smith and Mrs. Harry I. Marshall are missionaries in Burma. A son, A. W. Smith, M.D., is in America. Dr. W. H. Allison of Colgate is a son-in-law.

Delegates to the Des Moines convention will remember that its president, Hon. Ernest L. Tustin, was taken ill during the sessions. He died on Dec. 18 in Baltimore, following an operation performed the preceding day. Mr. Tustin, who at the time of his death was director of the department of public welfare of Philadelphia has had a long record of civic usefulness. His service to Christian enterprises has been equally marked. He has been prominently connected with our Publication Society, a trustee of Crozer and Bucknell and president of the Northern Baptist Convention. He was a fine Christian gentleman and leaves a host of friends.

After a remarkable pastorate, extending over twenty-two years, with the First

Church, Xenia, Ohio, Rev. Albert Read has resigned to accept a call to the First Church, Van Wert, Ohio. He will finish his work at Xenia on Jan. 15. Because of his long service and cordial interest in all public matters, he has held in the city a unique position which it will be impossible to fill.

Rev. W. B. Lipphard expects to sail from Havre, France, on Jan. 7 and is due to reach New York on Jan. 14. Mr. Strzelec writes that Mr. Lipphard was able to secure the active cooperation of the headquarters of the American Relief Administration at Danzig, with the result that the ten carloads of supplies for distribution in Poland will be handled by the railways as far as Warsaw and Lodz without charge, effecting a saving of possibly \$2000 in the distribution of supplies in Poland alone.

A paper like "The Baptist" is a valuable denominational record and should not be destroyed. It is almost certain to be lost, however, unless some form of binding is resorted to. One of the most convenient of the binders which has come to our attention and one which is in use in the office is an expansion binder, put out by the Dowst Magazine Binder, 120 Ann St., Chicago. The price of one binder is \$1.75, or two can be had for \$3. By a simple arrangement each magazine can be put into the binder as it is received, giving a file which is always up to date.

The office of "The Baptist" is receiving occasional calls for copies of the issue of Nov. 26 but is unable to answer because the supply is exhausted. Subscribers having copies of this issue for which they have no further use will confer a favor on the editors if they will send these in to the office.

Mr. S. Coffman, aged 86 years and three months, writes: "I have taken the *Standard* and *THE BAPTIST* since Jan., 1860. I was baptized by Prof. F. A. Marsh in Granville, Ohio, in 1854. William Ashmore was my Sunday school teacher in 1844 and I heard Dr. John G. Onchen in the First Church, Columbus, Ohio, when on his tour of the United States in the fifties. I have been in bleeding Kansas fifty years and have clerked for Jewell Baptist Association thirty-six years, thirty years without compensation. Selah!" Now we ask again, is there any brother or sister who can beat this record?

Rev. D. D. Proper has given up the Omaha office of the Home Mission Society and is spending a few months at headquarters in New York City, helping to make out the assignment papers transferring

## As the Twig Is Inclined

**A** WELL-TO-DO deacon of a city church who had for years tithed his income was visiting a country church in the summer.

This city deacon was familiar with some of the problems of that country church. One day he said to the pastor, "Do you see that boy," pointing to his son about 21 years old, "the first salary that boy ever earned he brought it to me so that I would take one tenth of it and give it to the church. That boy is the only member of our family who is not a professing Christian. He has seen it done in our home and believes in it."

The deacon then went on to urge the pastor to teach the people of that country Baptist church to give one tenth of their income to the Lord.—From Gilbert M. Brink, chairman of stewardship.

*To the Churches of the Northern Baptist Convention:*

## Greeting

*Assuming one of his privileges and forgetting the empty treasury with the suffering and paralysis of work which this emptiness entails, the treasurer of the Board of Promotion sends you his Christmas wish.*

*May the New Year be full of joy and gladness. May all differences be forgotten in united action and aggressive service for Him whose birth we celebrate today.*

*If to any of us is given a broader spiritual vision, let us remember that beliefs which to us seem of minor importance, to many are fundamental, that to attack or belittle such beliefs is to desecrate the sanctity of the Temple.*

*If any of us insist upon a literal adherence to the theological statements of our fathers, let us look with leniency upon those whose mental and spiritual make-up compels them to question and explore; who have a kind of spiritual wanderlust which keeps them ever wandering into the unknown.*

*Our Father's house has many mansions, our Savior's love is very broad.*

*"There is a wideness in God's mercy, Like the wideness of the sea."*

*May the love without which all gifts profit nothing, which suffereth long and is kind, which believeth all things, hopeth all things and endureth all things, be yours through the coming year.*

JAMES C. COLGATE.

the society's equities in edifice properties to the various state conventions. Some months ago he made request of the society to retire from the work May 1, 1922, which will be the fortieth anniversary of his beginning general work in the service. On account of the failing health of his wife in 1889, he dropped out of the general work for one year and nine months, in the pastorate at Atchison, Kan. Previous to beginning work with this society he spent two years and seven months in the service of the Publication Society as state Sunday-school missionary in Iowa. Thus he has spent a little over forty years in general traveling work. Since June 10, 1875, after leaving the Chicago Theological Seminary, he has not lost a single minute of time between appointments in service. When he closes his work in New York, he expects to return to Omaha and will be available for supply services as opportunities may offer.

With genuine regret the Tabernacle Church of Chicago, announces through its moderator, the resignation of its pastor, Rev. Louis J. Velte, who came to it from a war chaplaincy. The moderator's letter says: During his ministry he has endeared himself to the church and community, as much by the simplicity of his preaching as by his genial and sympathetic personality. Both Pastor Velte and his excellent wife have brought to the task well-trained and able minds and have demonstrated their ability to carry on all phases of work in an aggressive spiritual well-organized church. Pastor Velte is also identified with Baptist affairs. He is secretary of the Baptist Ministers' Conference of Chicago, and chairman of the religious education committee of the Baptist Executive Council. Through his efforts the first community school of religious education was established in the Garfield Park District and he was honored by the community by being elected its director.



# The Baptist

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## They Are Off

The young people are out after new subscriptions to THE BAPTIST. Before the formal announcement was made subscriptions began to come in from our young folks. Rev. C. W. Atwater of Cincinnati, president of the B. Y. P. U. of A., has the honor of sending in the first subscription in this new campaign.

## It Might Be Worse

"My dear Killam: For the sake of appreciative Methodists who read THE BAPTIST, do not kill the Kollum. It has a real Methodist flavor." William H. Phelps, editor of the *Michigan Christian Advocate*.

## Killam's Kollum

### A New Year's Resolution

The editors are human beings whose editorial experiences have not quite placed them beyond feeling. Therefore we resolve to make no editorial mistakes in 1922. We will make an ideal Baptist newspaper (as far as resolutions go). Of course it may be necessary for us to define such a journal for there are very few such in existence. It should be said that a newspaper may approach the ideal and at the same time say and do things with which individual subscribers do not agree. This may be one such instance. It may say things which hurt and at the same time edify. Now, this is hard doctrine but no harder than some others which have wide currency. Do you not remember when your father used the strap and after nearly wearing it out would say, "Now son, this is for your good"? Poor human nature is prone to approve of things it *likes* and to praise those with whom it exactly agrees. This in itself would not be so bad were it not equally true that this same human nature is prone to censor those with whom it disagrees.

### Dissertations on Dignity

Mr. and Mrs. C. B. Smith of Framingham, Mass., in registering their vote on the Kollum wrote a long letter in which they commend its "humanity" and vote for its continuance on the ground that it is the most "human" column in any Baptist newspaper. For the benefit of the clergy we pass on some of their remarks on "Dignity." "Dignity is a mannerism which is dear to the hearts of some ministers. The average layman counts it small. If a man pleases to clothe himself in dignity even to the point of stiffness, that is his right and none should say him nay; but he should not account that dignity unto himself for righteousness nor demand it of anyone else. Most people in the pews agree with that wise old Southern layman who said, 'Dignity is no more evidence of wisdom than a paper collar is of a shirt'."

### We Say So

"My own opinion is that the column has too much 'shop talk.' Still if you have the space the objection is not 'irrefragable.' Of course you will do as you feel inclined about it. I am reminded of a sage remark of Abraham Lincoln: 'For people that like that kind of a thing I should think that it is just the kind of a thing they would like.'"  
—R. R. Coon, Nebraska. There you have it. This kindly criticism shows how miserably we have failed. There is no reason in the whole wide world why this Kollum should exist except to talk "shop."



## Administrative Committee Actions

*The following reports were unanimously approved by the Administrative Committee at its meeting held in New York Dec. 28-29, and are given to the denominational papers for publication at the request of the Administrative Committee. The facts contained in the reports have an important bearing upon the present denominational program. It is the desire of the Administrative Committee that these reports be read by all subscribers to the denominational papers and it is suggested that pastors read them in full also to their congregations.*

### Laymen Suggest Important Changes—Administrative Committee of Board of Promotion Approves and Adopts Them

One of the most significant steps taken at the November meeting of the Board of Promotion in Indianapolis was the formation of the National Laymen's Council. The Executive Committee of the Council met on December 16. Mr. James C. Colgate presided. Laymen were present from eight States.

Former Governor Milliken of Maine, though unable to be present, strongly advocated action which was eventually taken by unanimous vote of the Committee.

In view of the financial situation in the nation and the world, it was agreed by the Executive Committee that it is necessary to provide at once for the obligations immediately pressing upon the denomination rather than literally to adhere to the program adopted at Des Moines. In other words, our churches must raise and pay by the end of the present fiscal year the amount necessary to meet the operating budgets and to cancel the debts of the Board of Promotion and of all our cooperating and affiliating organizations. This amount will not exceed the \$20,000,000 which the Des Moines Convention approved as the objective that we should undertake to raise this year. The exact details of the amount required for each organization participating in the New World Movement will be submitted to the Northern Baptist Laymen's Council at its meeting to be held in Chicago, Jan. 20.

This program calls for the full payment of such part of every pledge already made as falls due during the current fiscal year and in addition thereto the sum of approximately \$8,000,000 in new pledges, payable before April 30.

Happily, it was possible at once to confer with representatives of the Continuation Campaign Committee of the two Women's Societies. The women agreed that cooperative action was wise and cheerfully made the necessary changes in their plans. There was no need to change one of the objectives for the present year, namely the payment of \$2,000,000. Pledges covering the three year period will be welcomed, but are not now the main objective.

These plans as jointly agreed to by the Executive Committee of the Laymen's Council and the Continuation Campaign Committee of the Women's Societies were communicated to the Administrative Committee of the Board of Promotion, and after full discussion they were unanimously adopted. In taking this action the Administrative Committee desires clear understanding on the following points:

1. This change of plan in no way affects pledges already made to the New World Movement of Northern Baptists.

2. The organization already set up in many States should be utilized to the full to carry out the changed objective.

3. If any state organization so determines, new pledges for the remaining three year period may still be taken.

4. This modification of previous plans necessitated by prevailing financial depression involves a similar campaign in each succeeding year of the five year period. The \$100,000,000 goal remains unchanged. This is a further step toward its attainment.

Because of apparent misunderstanding on the part of some, the Administrative Committee wishes to emphasize the fact that the collapse of the Interchurch World Movement in no way affects pledges already made to the New World Movement.

work to be kept in touch with the work for which their gifts are used.

Having this vote in mind, your committee conceives of its functions at the present time to be:

- a. To stimulate special giving by individuals and churches for both general and specific purposes.
- b. To pass, with power, upon requests from all organizations having in mind programs for objects already included or not included in the Survey, and to report to the Administrative Committee.

It is most desirable that special giving be stimulated and that such giving be directed along the proper lines in order that the best results may be obtained. In every program for special giving the following general principles must apply:

- a. The annual budgets shall be emphasized as the first obligation upon the denomination.
- b. The debts of the societies shall be emphasized as the second obligation resting upon the denomination.
- c. That in accordance with the spirit and plan of the cooperative program of the New World Movement all participating organizations shall present with their special appeal the whole program to the churches. Churches or individuals in accordance with the spirit of the Indianapolis vote, in November, 1921, may designate their gifts for specific purposes included in the New World Movement.

The committee has been charged with the responsibility of stimulating special giving and it proposes to aid as follows:

- a. To request the societies to furnish lists of their most urgent and vital needs, both foreign, home and local, within the Survey askings, which shall be supplied to all solicitors of funds.
- b. To request the executive secretaries of societies and affiliating organizations to furnish detailed information regarding these special needs as such information may be required.
- c. To request cooperating societies to make available their officers, members of boards of managers, missionaries and others specially qualified for the promotion of this program, either in public address or private appeal.

The committee also feels that all solicitation of designated funds must be carried forward in cooperation with the promotional agency of the area.

It is understood by the Committee that the Board of Promotion shall through other departments notify each State of its proportionate share of the annual budget and of the accumulated debts.

Respectfully submitted,  
A. L. Scott, Chairman, A. M. Harris, Mrs. John Nuyven, Mrs. N. R. Wood, J. H. Franklin, C. L. White, Miss Nellie G. Prescott, Mrs. K. S. Westfall.

### GOD make your year a Happy one—

*Not by shielding you from all sorrow and pain, but by strengthening you to bear it if it comes.*

*Not by making your path easy, but by making you sturdy enough to tread any path.*

*Not by taking hardships from you, but by taking all cowardice and fear from your heart as you meet hardship.*

*Not by granting you unbroken sunshine, but by keeping your face bright even in the shadows.*

*Not by making your life always pleasant, but by showing you where man and his cause need you most and by making you zealous to be there and to help.*

*Not by keeping you from battle, but by bringing you off every field more than conqueror through Christ who loves you.*

*God make your year a Happy one!*

### Report of Committee on the Department of Special Gifts

The first program for this committee was presented to the Administrative Committee of The General Board of Promotion at its meeting in New York on Sept. 20, 1920, at which time it was voted that the Special Gifts Department should:

1. Relate the present giving to designated or specific objects in connection with the work of the different societies, boards and institutions.
2. Be prepared to suggest specific objects included in the survey askings of the various societies, boards and institutions to those wishing to designate their gifts to some definite purpose.
3. Arrange for givers who have become identified with certain phases of the





# The Baptist



## Other Signs of Hope

THERE has been for weeks talk of a crisis. The talk is based upon hard facts as shown in the condition of our various societies and boards the reports of which have appeared in recent issues of *THE BAPTIST*. The societies and boards without an exception *do* face a crisis. This means that Northern Baptists face a crisis for most of these institutions were established years ago by our Baptist fathers or grandfathers to carry forward the world interests of Baptist churches. Outside the bounds of our local churches we have no other agents for Christ's work.

Since the publication of the material referred to, new signs of hope have been constantly coming to light. At least one minister's conference in a great metropolitan center sent out a special call for a meeting for prayer and conference. In all of our states district conferences are being held. Many, like those in New York state, have been meetings of unusual spiritual power. In hundreds, if not thousands, of our churches the officers of the church have been summoned by the pastor and the exact situation has been placed before them. The results of their conferences have been brought to the churches and almost without exception as far as the reports which have reached us are concerned we have the best of evidence that the spirit of heroism is not dead. Again and again it has been true that the churches which entered most largely into the New World Movement campaign have indicated their purpose to go the second mile. Another sign of hope is the fact that voluminous correspondence makes clear that there is an honest effort to analyze the situation upon the part of many pastors and churches which have not entered enthusiastically into the movement.

One of our faithful ministers has written in the best of spirit urging that we modify the editorial on "Who Made the Crisis?" by calling attention to the following

considerations: "Some men and churches did not join hands in the N. W. M. because no direct appeal has been made for them to do so." Let state and associational directors of promotion take notice. This pastor has placed his finger on a weak place in our campaign. Even in churches which have done well in the campaign there are many individuals and families where the same thing holds true.

In the second place he urges that "some were contributing to the limit of their ability when the appeal was made to them. In many instances a few faithful ones are toting their churches along from year to year with heroic effort." It pains us to record this suggestion, for it is shamefully true. All honor to the "few faithful ones" but they are only a fraction of our total membership. Who dares say that those who are giving "to the limit of their ability" number 10 per cent in the average church? It is often easier for the few faithful ones to pay up the deficit at the end of the year than it is to give themselves to the more vital task of patiently teaching and leading the membership to a genuine stewardship of life and money.

The third suggestion it seems to us is of doubtful value. It is suggested that there are churches which have needed "every available dollar for the purpose of construction or reconstruction of their own church edifices." The necessity for maintaining the home base is always taken for granted. The files of *THE BAPTIST* during the past two years record scores of instances of churches struggling with building enterprises which have felt the pulsations of new life as they threw themselves into the effort to help others whose conditions were even more desperate. It has been proved "there is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

## World Survey Number

THIS number will help Baptists to take account of stock and to learn how matters actually stand with them all over the world.

Owing to the mass of material available, the survey must be given in two installments. The reports of the states and other material will appear in the issue of Jan. 14.

It is necessary to postpone until another week the final chapter of Dr. Strong's "Primer of Theology." Certain departments have also been omitted and the news curtailed. Even the editorial pages are devoted to important material which reached us at a late hour.

A study of the reports will show a splendid spirit at

home. Seldom have we had such a year for evangelism and seldom have there been so many baptisms. Everywhere we find evidences of quickening due to the New World Movement.

As to 1922 we are optimistic. We believe that we have passed the depths of the period of depression. We think that the corner has been turned. And as business conditions become better in the country the spirit which is in our people will result in such an outpouring of money and life in Christ's service as we have not yet seen. There is hard work to be done; there is sacrifice to be made; there are perhaps bitter cups which we must drink. But, at the same time, there is victory ahead for Northern Baptists if they are willing to pay the price. And we are going to pay.



# The American Baptist Home Mission Society— The Achievements of the Year

By CHARLES S. WHITE, Executive Secretary

THE seal of our Lord's approval is stamped everywhere, we believe, on the work of The American Baptist Home Mission Society during the past year. It has been a period of stress and sacrifice. Our missionaries have toiled in Cuba, Porto Rico, Mexico, Central America, among the Indians, in our many mission schools and among English and foreign-speaking populations with great fidelity and rare consecration. Our colporter-missionaries, too,

have labored in the neglected areas; our evangelists have presented to the people clear, evangelical messages that have won the hearts of a multitude to Christ, and our secretaries and those who have helped them in their offices have toiled with unremitting devotion in the performance of those heavy Christian tasks which have never become irksome. A spirit of unity and intelligent cooperation has pervaded our many-sided mission work.

There has been no attempt in the departmental reports which follow, each of which has been prepared by the secretary administering the work, to separate the accomplishments which have been made possible through the gifts provided under our regular budget, and the important steps forward and upward that have been financed through the income on certain designated funds not counted in the receipts of the New World Movement.

## English Speaking and Indian Missions

By LEMUEL C. BARNES

WE HAVE taken a decidedly new grip on the difficult situation in Utah and expect in the coming year to put it into more effective condition than it has been for a long time.

The Every-community Service in Montana has been strongly confirmed during the year, and it is now believed by those best acquainted with the situation to have passed beyond the experimental stage. In the year to come that unique, successful experiment in the aggressive, and at the same time, economic extension of the kingdom is to be advanced. In the past year the "Inland Empire" section of the country has asked for a similar undertaking there to be put into operation in 1922.

We have been cooperating closely with the Committee on Social and Religious Surveys in utilizing the results of their findings both in Indian and in white work. Plans are matured for prosecuting this process of utilization extensively in white and Indian fields the coming year.

The transference of the Congregational missionary work among the Crow Indians to the care of our Society and the transforming of it into Baptist work is one of the phenomenal events in the history of the kingdom of God. There is every reason to believe that we shall be able this year to prove to all concerned that this was a great step forward in the Christianizing of a needy tribe.

At the urgency of the government Indian service we have taken up vigorously the providing for spiritually destitute bands of Indians in the state of Nevada. They are responding wonderfully to the endeavors we are making.

Much remains to be done among Indians in various parts of the country if our denomination is to do its share in removing from American Christianity the shame of leaving scores of tribes and bands utterly without the gospel at the end of three centuries of Protestant Anglo-Saxon occupation of the country.

## City and Foreign Speaking Missions

By CHARLES A. BROOKS

THE Department of City and Foreign Speaking Missions rejoices in the appointment of Rev. R. J. Inke as general missionary among the Russians in America. He has commended himself to the Russian brethren and all others who have come into contact with him and given as-

surance of great usefulness at a vital point.

An outstanding event in the division of Christian centers is the purchase of a splendid property in New Haven for an Italian church and Christian center which will house the Italian church and furnish an adequate plant for community work. In this the Connecticut Convention and the Woman's Home Mission Society have shared with the local Baptist Union and the Home Mission Society. Plans are drawn and accepted for three other important community centers at Rankin, Pa., Wierton, W. Va., and Locke, Cal.

The chapel car "Glad Tidings" has been set apart for work among Mexicans in the United States with Rev. A. B. Howell in charge. Its work began in Arizona in September and most gratifying response has been met with everywhere.

One more Negro Christian center has been opened, this time in Detroit in co-operation with the Detroit Baptist Union. Steps have been taken looking toward the organization of a Negro Baptist education board to cooperate with the two Home Mission Societies in the establishment of a Negro Training School which is contemplated in Chicago. The Negro Baptists are coming into their own in the North.

## Social Service and Rural Community Work

By ROLOIX HARLAN

DURING the year 1921 the department has succeeded in carrying out its plan of placing directors of town and country churches in five of the most distinctively agricultural states. A man who from practical experience and intensive study is a specialist in the town and country church, is at work in these states to demonstrate to our churches the possibility and value of community service, and to lead in the rehabilitation of the country church.

A distinctively rural demonstration parish has been organized at Arnold, Neb., and cooperation given in the securing of a well-equipped building for community service. It is known as the Nebraska Rural Parish. The parish includes the church at the center and four outstations. The work is developed through a carefully organized program under the lead of an experienced pastor, with a living salary, and an automobile for use in parish work.

Successful conferences dealing with the church and industry have been held, and it is felt that a real contribution has been made toward a Christian solution of the most vexing of our social problems,

namely, that of industrial relations.

Comprehensive surveys of two large cities have been made—Buffalo and Rochester, N. Y. On the basis of these surveys our Baptist work in these cities has been reoriented.

The Judson Health Center has been organized in connection with the Judson Memorial Church of New York City, and a program of preventive health work and community service, in what is known as the Health Desert of New York, has been set up. It is to be a demonstration of the healing ministry of the Church of Christ.

## Baptist Brotherhood Federation

By J. FOSTER WILCOX

WE HAVE now enrolled nearly 800 groups of men. (67 groups have been enrolled since December 1, 1921, less than a month.) These groups contain thousands of Baptist men. We have two Brotherhoods with a membership of 1,000 men each, the average membership being forty. We reach these groups through 2,500 selected leaders. Thousands of pages of informational and inspirational literature have been mailed to these men, and various denominational societies have sent literature through our office. We keep in constant touch with these groups. The director is speaking constantly to groups of men in Northern Baptist Convention territory. We have made a careful study of the men's work in the various denominations, of the English Brotherhood movement, and the Canadian Brotherhood work, and are constantly passing on to our groups the practical methods discovered.

Opened Camp Oswegatchie in the Adirondack Mountains for the training of selected Baptist Boys. We entertained boys from fifteen states, the District of Columbia, from China, Japan, Korea, India and Burma. Many denominational leaders lived with the boys as members of the faculty. We are now keeping in touch with every boy entertained. A monthly letter is sent to each lad. Several decided to enter college, and some are now preparing for service in the home and foreign fields.

## Department of Evangelism

By HERBERT F. STILWELL

THE year stands out as the year of greatest ingathering of souls in our denominational history. It is the year in which evangelism has come to be recognized as necessary to every form of religious activity; like the silken thread running through the bank note, it indicates its



genuineness. It has been the year of greatest interdenominational fellowship. Whatever the distinct differences in church doctrines and policy, there has developed a remarkable unity in this matter of soul winning. There is no discussion as to the fact that this is the primal work of the church. In a perfectly natural way our department has shared in this general impulse.

Very incomplete reports would indicate that approximately 120,000 have been added to the churches of our Northern Baptist Convention in 1921. There has grown a decided conviction that the evangelism we need is pastoral, personal and cooperative. More pastors than in any previous year have met in conferences to consider this phase of church activity. There has been a decided revival of the witnessing church—the personal testimony of the experience of Christ in the life. This is the attractive evangelism of the church.

The year has witnessed a growing disposition toward evangelism as a kingdom interest rather than merely a local church concern. More than ever our State Conventions are adopting for their goal "evangelism in every church." Churches are releasing their pastors for limited periods for cooperative help. In one state more than 100 pastors responded to this appeal "willing to go anywhere." In a district in the same state in this way forty-two series of meetings were concluded in six weeks; the entire financial expense less than \$500. The need is for inspirational and directive leadership. If we could double our present staff of workers we could sweep the field of the Northern Baptist Convention like a prairie fire.

The outlook for 1922 is full of encouragement and progress. Churches and pastors are yearning for a revival of soul winning. Our British Baptists and other evangelical bodies are in the midst of a revival of lay and personal evangelism. The Presbyterians of our Southland are urging for the coming year the greatest evangelistic effort in their history. These are "the sound of a going in the tops of the mulberry trees." It is the Master's call. Let us go!

## Latin North America

BY CHARLES S. DETWEILER

THE outstanding achievements of the year 1921 in the Department of Latin North America are as follows:

1. Two churches in Cuba and two churches in Mexico attained self-support, releasing funds of the society for the enlargement of the work in other parts. In addition to one such church in Porto Rico previously reported and another in Mexico, there are now six self-supporting Baptist churches in our Latin-American fields.

2. Two important church buildings were completed in strategic centers. The larger of these is at San Juan, and includes a residence for pastor and missionaries of the Woman's Society, together with rooms for industrial classes, kindergarten and other forms of community service. The other building is in San Salvador, Central America, and was dedicated Dec. 11.

3. During the year the society voted to come to the help of the British Baptists in the rehabilitation of the Baptist Mission in Jamaica.

4. The reports from the churches in all our fields indicate the largest number of baptisms yet reported for the first six months of the present fiscal year. The prospects are that our mission reports for 1922 will record the largest ingathering

in Latin America up to the present time.

Our outstanding needs for 1922 are missionary reinforcements for Central America, a training school for pastors in Central America, and new buildings for our college at El Cristo, Cuba.

## Education

BY GEORGE RICE HOVEY

I SUGGEST the following as the outstanding achievements of the year 1921 in the department of education:

1. In connection with International Baptist Seminary—(a) the establishment of a new department of foreign-speaking people—the Roumanian; (b) the combining of six foreign-speaking schools in the one seminary at East Orange; (c) the purchase of a new building for the seminary used temporarily for the Italian department; probably ultimately to be used for a woman's department; (d) the bringing of eleven Russian war prisoners from near Metz to the International Baptist Seminary, and their excellent progress and fine spirit during the six months they have been here; (e) the establishment of a Spanish-American department of this seminary at Los Angeles, Cal.

2. In connection with Indian work—(a) the erection of the Samuel Eastman Richard Memorial Hall at Bacone College, for which an Indian (Eastman Richard) contributed \$50,000; (b) a second contribution of \$50,000 from an Indian for Bacone College; (c) contributions of \$100,000 from Indians for the Murrow Indian Orphans' Home at Bacone College.

3. In connection with Negro work—(a) the completion of a science hall at Morehouse College, with money given by the General Education Board; (b) an architectural study of several of our colleges for the purpose of harmonious and artistic development in the future by our Department of Architecture; (c) the beginning of a study of the needs of the Negro schools for equipment in science, under

the direction of the General Education Board.

4. In connection with our Spanish-American work—(a) the purchase of thirty-three acres of land for an enlarged campus at Cristo, Cuba; (b) the visit of a deputation to Jamaica to consider the methods of helping Baptist work in that island and a recommendation for strengthening the training of Christian workers at Calabar College.

Among the more important items in the department of education in the outlook for 1922, the following may be named:

1. In connection with the International Baptist Seminary—(a) the erection of a new building in order that one of the present buildings already purchased may be released for a woman's department; (b) the opening of a woman's department.

2. In connection with Indian work—(a) the erection of a boys' dormitory for Bacone College for which money has been given by an Indian; (b) the erection of a girls' dormitory for the Murrow Indian Orphans' Home, for which money has been given by an Indian.

3. In connection with work for Negroes—(a) the opening of a Negro training school in Chicago in the building now occupied by the Woman's Training School; (b) the provision of scientific equipment for Negro colleges, which will enable them to meet the requirements of the standard college; (c) the erection of six or eight homes for teachers in Negro schools; (d) the securing of money and erection of a gymnasium at Storer College, a task in which the alumni of the school is showing great interest; (e) the establishment of Leland College in Louisiana.

4. In connection with Spanish work—(a) the erection of a boys' school at Saltillo, Mexico, in cooperation with the Southern Baptist Convention; (b) the establishment of a school for the training of Christian workers in Central America; (c) the establishment of a school in Haiti; (d) the beginning of our assistance to the Baptists of Jamaica.

## A Chapel Hospital in China

IT is alleged that now and then people go to sleep in their pews in churches in America, but a very different reason for sleeping in them is given in the following extract from a report by Rev. A. F. Groesbeck, D. D., evangelistic missionary in Chaoyanghsien, China:

"We have no building for medical purposes but we use the chapel. The pews are fortunately movable and during the week two of these are placed together and make, from a Chinese point of view, a very comfortable bed. On these lie a great number of sick, halt, lame and blind, but mainly, as I have learned, hook-worm patients. For years and probably for centuries the people in this region have suffered from the hook-worm disease with absolutely no hope for cure. Now it has become known that this disease can be cured in a short time and cured permanently. This is bringing great crowds to us. If we had the room to accommodate them hundreds would undoubtedly come to us for relief. The work is entirely in charge of a native physician and is proof that the Chinese can do things when they are properly trained. The Chinese have already subscribed \$10,000 for the development of our educational and medical work. Although the amount is not large, it will give us some relief.

The quarter closed with ten baptisms.

One was a boy whose life we saved while he was a baby by feeding him condensed milk and barley groats. I suppose this was a sort of casting bread upon the waters which has now returned after many days. One of those baptized was the teacher of athletics in our school. He was a captain, I think, in the Chinese army when we engaged him. At first he seemed to have no interest in the gospel, but he has entirely changed the last few months. Recently he said, "If I had known this gospel sooner, it would have saved me years of life and thousands of dollars." His face fairly shone when he gave his testimony before the church at the examination. The other eight candidates were school boys and with one exception they were from non-Christian families. The grandfather of the boy who is the exception is the leading head man in a large village down the coast, a man who was responsible for the looting of our chapel years ago. The boy's father was an opium smoker who was converted and afterward became addicted to the drug again. Father and grandfather were sworn enemies during life, but as the father approached death they became reconciled and he gave a testimony and urged the grandfather and children to become Christians. The boy recently entered our school and is now carrying out the instruction of his dying father.



# A Survey of Baptist Progress for 1921

*What have Baptists been doing during the year? What advances have been made? What is the outlook for 1922? Here are answers from all parts of the far-flung battle line.*

## General Denominational Organizations

### Northern Baptist Convention

THE chief enterprise during 1921 has been the New World Movement. The convention officers, and those of the co-operating organizations and boards have given themselves without reservation to the promotion of this great objective. The failure to realize our aims rests in no measure upon those who have been entrusted by the denomination with the management of its missionary, educational and philanthropic enterprises. They still hope and work and pray for God's blessing upon our entire constituency.

What is needed more than anything else in our judgment is the Holy Spirit in our hearts leading us to vitalize our plans, and to consecrate ourselves to their achievement. No methods are perfect, but no perfect methods could succeed without the divine power in our own hearts.

We are much bereaved by the death of Hon. Ernest L. Tustin, the last president of our body, and the first of our presidents to make his exodus to his heavenly home. The corresponding secretary bears witness to his intense interest in our work, the wisdom of his mind and the generosity of his hand. All others who have been presidents of the convention survive. We are grateful for their ministry.

The earnest prayer of all the members of the executive committee is that our fellowship in Christ may be realized in love for one another, mutual forbearance in the face of differences, the kind of affection which our Lord urged, and which the great apostle described in First Corinthians, thirteenth chapter. With such a divine gift as this nothing would be impossible for the constituency of the Northern Baptist Convention.

St. Louis, Mo. W. C. BITTING.

### General Board of Promotion

THE year 1921 has meant for Northern Baptists great achievements and searching questions. In the perplexities of the present it is well not to forget the victories of the past. A year ago this column reported the subscription of the largest amount ever pledged for our denominational work. Since then we have seen the close of a fiscal year, during which Northern Baptists paid into the treasuries of their missionary societies, educational institutions and other denominational agencies, more than \$12,500,000, an annual contribution unprecedented in Baptist history. Payments on subscriptions during the same period, including advance payments, amounted to 92.6 per cent of the total estimated to be due. According to figures compiled by the United Stewardship Council, our denomination, with gifts amounting for each member to \$10.05, was first, in *per capita*

giving for missions and benevolences, among bodies having more than 400,000 members.

These are arresting figures, representing substantial advance on the records of the past, but as with individuals, so with denominations, growth brings increased responsibilities. With the knowledge of possibilities such as these, we cannot without betrayal of our trust and disaster to our cause be content to walk again on the old levels. Are we going to measure up to our new responsibilities and continue to realize our new found possibilities?

The old year closes without a satisfactory answer to this question. Collections for the current fiscal year are only slightly more than half those for the corresponding period of the preceding year. Our beloved denominational organizations are faced with blighting deficits unless our contributions equal or exceed those of last year.

The ultimate answer depends on individual Baptists from Maine to California. The facts have been given in the denominational papers and elsewhere. Plans are under way for presenting the needs to every church and every member within the next four months. Signs of economic improvement are not wanting, but whatever outward conditions may be, we shall reach our objective only as we enter into the sacrificial spirit of our Master and work together for the establishment of his kingdom. The future rests with the Baptists—and with God.

New York City. J. Y. ATTCHISON.

### American Baptist Historical Society

THE year 1921 marks an epoch in the work of the American Baptist Historical Society. This beginning of a new period in our service to the Baptist denomination results from our recognition in the plans of the General Board of Promotion, as an outcome of which we receive some assistance toward maintaining our activities in behalf of Baptist history. While this aid is a relatively small amount and its use by us will not be felt among the manifold activities of Baptists, it furnishes a hope for Baptist history which means large things in the years to come.

Because of the recognition received from the General Board of Promotion in 1921 the outlook for 1922 is unusually bright. In addition to maintaining a wide correspondence and the current routine library work undertaken heretofore, we shall be able to bind considerable of the invaluable minutes, reports, magazines and newspapers which have long needed this protection and have suffered from its absence. By this binding the newspaper material particularly will be

come accessible for use as it has not been in the past.

It is hoped also to prepare an index of the church and personal names in David Benedict's monumental work, a general history of the Baptist denomination in America. This will be prepared on cards arranged alphabetically and has become imperative if we are to meet the requests which are coming concerning the Baptists of America previous to 1850. To this will be added as soon as possible a similar index of the works of Morgan Edwards, the priceless register published by John Asplund from 1790 to 1796, and other early documents.

These will be achievements in access to Baptist history and may justly be a source of satisfaction.

FRANK GRANT LEWIS.

Chester, Pa.

### 1921 in Baptist Schools

THE New World Movement embodies a new policy for Baptists of the North in relation to their educational institutions. We now realize that the schools are part of our program and that we must think in terms of our whole constituency in building up a system of schools and colleges which will properly represent Baptists, and adequately serve our purpose.

The second year of the New World Movement has been a time within which the schools have enjoyed some of the benefits growing out of this campaign, and are thus enabled to meet the enlarged demands made upon them by the greatly increased attendance this year. They have not increased their resources and equipment to the extent which they had expected. The failure to complete the hundred millions, limited their development; and the fact that they received about one-half of their share of the money collected was a further limitation on expansion.

Three schools were reopened this fall: Keuka College for women, Vermont Academy and Cook Academy. Berkeley Divinity School is now occupying a new building erected at a cost of more than \$100,000. Ward Science Hall was completed at Ottawa, Kans., at a cost of \$136,000. Alderson Academy, after years of most inadequate accommodations, has completed its splendid new building. Bucknell has made an addition to its chemical laboratory and work is progressing on one wing of an engineering building to cost \$100,000. Other schools are increasing their equipment and almost all of them have been able to make some addition to their permanent endowment.

But the great event of the year was that the schools and colleges gave up temporarily their full share of receipts in the New World Movement. They have received about 13 per cent instead of 30



per cent which their percentage in the survey would give to them. This readiness to bear the burden of the denomination and to surrender their rights is due to the feeling that they are a part of the denominational life and as other organizations were in need they were glad to help bear the burden; since the way to enlarged life is through sacrifice for the Kingdom of Heaven's sake, this surrender of claims for the good of the whole will mean more to the schools than buildings and endowment.

New York City. GEO. R. BAKER.

### Baptist Young People's Union of America

FOR the past year our organization has worked along the following lines: 1. City Union and Associational Organization; 2. Baptist Tithers' League; 3. Quiet Half-Hour League; 4. Life Service League; 5. Social Service. During 1921 there was an ever-increasing interest on the part of the young people in the great denominational affairs. The outstanding achievement was the great educational campaign in the interest of tithing and stewardship. Following the Cincinnati convention great emphasis has been placed on evangelism and many young people have been won to Christ. The outlook for 1922 is exceptionally bright in spite of the general financial conditions. The Union is co-operating loyally and heartily with other agencies at work within the territory of the Northern Baptist Convention. Through the young people's directors and state promotion offices a large service is being rendered, especially in behalf of the big stewardship campaign put on by the Northern Baptist Convention. The big event for 1922 will be the thirty-first anniversary convention of the Union to be held in St. Paul, Minn., June 28-July 2.

Chicago. JAMES ASA WHITE.

### The National Baptist Convention

THE activities of the convention cover such a vast territory, that it is not an easy matter to point out the most notable achievements for 1921. The work of the National Baptist Convention is done through six boards: The foreign mission, home mission, educational, B. Y. P. U., Sunday-school and benefit boards.

These boards make a report of their work to the convention at the annual session, and it is from these that we are able to get a general survey of the entire field. The phenomenal growth of the denomination still stands out as one of the most important features in our denominational life, which is due largely to the aggressive spirit of the leaders in every section of the country, and to the further fact that Negroes, as a rule, believe in the simple story of the cross as found in the Bible, and the doctrines as promulgated by the Christ of the Bible. Also, much of the progress of the past year was due to the evenly distributed Baptist leaders in all parts of the country. In nearly every community the one outstanding leader is a well-prepared Baptist minister who has had training in some of the best schools of the country.

Six years ago the denomination suffered somewhat from a rupture in the convention. One of its most important boards withdrew and organized a rival convention. For awhile this had a considerable following, but by persistent effort on the

part of the leaders in the National Baptist Convention, most of those who went out have returned and the convention is stronger and more influential than at any period of its history.

The progress of the work in Africa and South America, under our foreign mission board, is commensurate with the men and means at our command, as its report to the last meeting of the convention shows.

The outlook is indeed bright, with a practically united Baptist family pushing a budget of \$5,000,000 to be raised in the next four years; the building of a theological seminary at Nashville, Tenn.; the building of a \$300,000 publishing house, and a few minor enterprises are in contemplation for 1922. In the building of the theological seminary, we have the co-operation of the Southern Baptist Convention, which has agreed to put \$200,000 in the project. It has been proposed to establish a national training school in Chicago, and it is hoped that we may have the cooperation of the Northern Baptist Convention in this project.

Helena, Ark. E. C. MORRIS.

### The National Baptist Convention (Unincor.)

THE National Baptist Convention of the U. S. A. (unincorporated) held its last session at New Orleans, La., in September. Three thousand delegates from all parts of the union were present. Rev. Thorburn, our missionary who is stationed in Panama, reported more than 100 additions to his membership. We were able to furnish him with a boat by which he will be enabled to cross the lake to a new mission recently established by him. Our publishing plant at Nashville, Tenn., distributed fully 5,000,000 tracts of a religious nature, and the receipts from all sources totalled \$225,000 which is the largest amount reported for any twelve months since its organization twenty-five years ago. Our school at Nashville, Tenn., known as the National Baptist Theological Seminary and Training School ended its third year of operation. Many were refused admission because of inadequate facilities. The property is valued, including buildings and a campus of eight acres, at \$250,000, all of which has been paid except \$12,000. Our missionaries in Africa are doing splendid work and many conversions have been reported.

Dr. C. J. W. Boyd, our educational secretary, was accidentally killed on the closing day of the convention. In the death of Dr. Boyd our convention sustained an irreparable loss. Dr. G. A. Long was elected as his successor.

The Progressive Baptist Convention of Arkansas paid \$6,000 cash for a tract of land near Little Rock, upon which they will erect a school.

New impetus was given to the project of erecting a home for aged ministers and the needy ones. This proposition has been received with every prospect of success. Our evangelistic board is strenuously laboring to add 100,000 converts to our various churches throughout the United States and an educational and civic commission composed of 100 leading pastors was elected. They are preparing to visit Jerusalem as well as parts of Egypt. The various phases of our religious activities need improvement, but considering conditions the report which showed a total income of \$331,000 is encouraging. Fully 15,000 Sunday schools

and B. Y. P. U.'s are supplied with literature. Secretary R. H. Boyd, of Nashville, is optimistic as to the future. The opportunities for world evangelism loom large in proportions, and the means for its accomplishment deserve greater consideration.

Evanston, Ill. EDWARD P. JONES.

### The Ministers and Missionaries Benefit Board of the Northern Baptist Convention

A BRIEF statement of the work of our board during the year 1921 is as follows:

1. More and more the work of this board has been laid on the hearts of our people. It is now ten years since it began, and a process of education was necessary before its purposes, methods and objectives were understood. I am glad to say that the condition today is infinitely better than it was ten years ago.

2. Permanent funds increased by gifts of \$1,668,871.34, most of which was reported to the Northern Baptist Convention at Des Moines. Up to Oct. 31, \$1,021,741 had been withheld from the receipts of the General Board of Promotion at the direction of the Northern Baptist Convention which, if we had received it, would have been made a part of the permanent fund of this board. This was the outcome of "preferential treatment." We are hopeful that adjustments may restore this amount.

3. Our beneficiaries have increased until they now number more than 1250. We are finding the experience of other denominations verified in the number of ministers' widows. In several of the denominations these outnumber the men on the beneficiary list; in our own the numbers are nearly equal.

4. The retiring pension plan has been meeting with a steady and increasing response. In this line of our work also education was required. Our ministers now are steadily joining. At no time, if the experience of other denominations is any guide, will all our ministers be members. Perhaps it is not strange that the majority of the men who are joining are from those who have had a more complete preparation for the ministry. Women missionaries who have been regularly commissioned by authorized denominational boards are also eligible and are joining.

5. Many churches are sharing in the work by making provision in their annual budgets for the retiring pensions of their pastors. The cost to the minister is heaviest in his first year. The board hopes to provide a large part of the cost of carrying the pension, but for the sake of the minister as well as the churches it is necessary that a part be provided outside the board. The Congregationalists who have recently adopted this identical plan are following the same method. The plan has been pronounced the cheapest and best among the denominations. There is a halo about the outgoing missionary which is lost when the same missionary returns broken and worn out. There is a special interest in the young man preparing for the ministry. When these same men have grown old in the service and broken by life and their labors of love, apparently much of the interest has departed. This board is glad to honor every new missionary and minister, but its supreme purpose is to honor the men who already are ministers and missionaries and have given their lives to a service which cannot be measured by money. The



board stands ready to help just as far as the churches help the board.

New York City. E. T. TOMLINSON.

## Southern Baptists 1921 and 1922

### Southern Baptists in 1921

AMONG the outstanding achievements of Southern Baptists during the year 1921, we mention the following:

1. All Baptist educational institutions report record-breaking attendance, the three theological seminaries having a total of nearly 1400 men and women in attendance at the present time. 2. The growth of the membership and work of the B. Y. P. U.'s continue to be remarkable, the membership now approximating one-eighth of the total number of Southern Baptists. 3. The organization of student activities in Baptist schools and colleges of the South was completed and Mr. Frank Leavell of Atlanta elected director. 4. The headquarters of the W. M. U. of the South were removed from Baltimore to Birmingham, Ala. 5. Foreign mission work was launched in the following new fields during the year: Hungary, Jugoslavia, Roumania, Siberia, Spain, Ukraine and S. Russia. 6. Complete reports of the special evangelistic campaign over the South are not yet available, but the partial reports indicate that 250,000 persons were baptized in 1921. 7. The growth of teacher training and organized class work in our Sunday schools continued to be phenomenal. 8. The increased output of Southern Baptist authorship has been notable in 1921. The receipts of the Baptist Sunday-school Board, for the first time in its history, passed well beyond \$1,000,000, showing over 30 per cent gain over 1920. 9. An increased demand has been brought to bear upon our schools and colleges that their teachers and teaching should be distinctly and positively Christian. 10. The efforts to redeem the pledges of the \$75,000,000 campaign have

been truly heroic and though the collections fell 25 per cent short last year, due to the financial distress of the South, yet, on the whole, the people remained loyal, united and determined to carry out the great program. 12. The recent meeting of the Southern Baptist Convention expressed itself favorable to the establishment of a new theological seminary and a southwide university. 13. All relief work carried on by Southern Baptists was placed under the direction of the Foreign Mission Board at Richmond. 14. A campaign for the enrollment of 500,000 tithe has been concluded, though the returns from the campaign are not yet available. 15. Another unit in the great tuberculosis hospital being built at El Paso, Texas, by the Home Mission Board, has been completed and opened for service. 16. The large and growing attendance upon the meetings of the Southern Baptist Convention forced consideration of the question of reducing the representation or providing for greatly amplified facilities for holding these meetings. 17. The Department of Survey, Statistics and Information functioned in its first year's service and issued the "Southern Baptist Survey Handbook for 1921," the "Baptist Survey Bulletin," etc.

### Southern Baptists in 1922

The foregoing achievements of Southern Baptists in 1921, along with the general situation over the South, point to larger achievements and better things for the year 1922. In fact, apart from the financial pressure on our people—and the South now bids fair to recover sooner than some other sections of the nation—the outlook for Southern Baptists was never brighter. More people are being won to Christ, more splendid meeting houses built, more Sunday schools thoroughly organized and aroused, more B. Y. P. U.'s brought into action, more students crowding into our schools, colleges and seminaries; more work is being done, more information gathered, and in spite

of the hard times, more money given to Christ's cause, than at any time in the history of Southern Baptists. The way before our people in 1922 is difficult, but challenging and triumphant.

Nashville, Tenn. E. P. ALLEDREDGE.

## Baptist World Alliance

THE most outstanding feature of the Baptist World Alliance during 1921 is the fine service rendered by Dr. J. H. Rushbrooke, European commissioner, who serves our foreign boards in this country, in Great Britain and also the World Alliance. His visit to this country last summer and the addresses made in different parts of the country not only introduced him to American Baptists, but won for him a very large place in our confidence and esteem. He is in closest touch with Baptists in the near east, and in addition to the information which he brings to us concerning conditions there he has been able greatly to strengthen and encourage our denominational interests in those lands.

The executive committees of the Alliance in Great Britain and America have voted to hold the next meeting of the Alliance in the summer of 1923, and have accepted an invitation from the Baptists of Stockholm to meet in that city. Those who were fortunate enough to be present at the European Baptist Congress held in Stockholm in 1913 will not need to be assured of the splendid hospitality which characterizes the Baptists of that beautiful city. It has also been decided to hold a meeting of the World Alliance Executive in London next summer, probably early in July. Such a meeting seems to be demanded by the many difficult problems connected with our work on the continent of Europe and in order to make sure that the Stockholm meeting will be furnished with all the facts concerning our work in the lands so sorely affected by the great war.

Chicago, Ill. LATHAN A. CRANDALL.

# From the Missionary Headquarters

## American Baptist Publication Society

I HAVE your request of Dec. 5 for a brief statement, not to exceed 500 words, answering for the American Baptist Publication Society: 1. What are the outstanding achievements of the past year? 2. What is the outlook for 1922?

I wonder if you realize the difficulty of making, under present conditions, a statement that will serve the purpose which I assume you have in mind in presenting the survey of our whole denominational task to our people. You probably have the statement of the American Baptist Publication Society relative to its present situation, which is to be printed together with like statements from other national societies and boards. In the face of the situation as therein set forth, what can one say as to the outstanding achievements of the past year when, because of diminished receipts, we have been obliged to reduce our field force in every department, are compelled to exercise the most rigid economy in every detail and have been obliged to borrow heavily to meet the current charges of each month as they become due. As I look back upon the months just gone, it seems to me that perhaps the most outstanding achievement

is the fact that we have been able to come through these months without an actual collapse of the work. We have not got through without severe sacrifices that have cut the going work to the quick, but as yet it has not resulted in any disorganization of the work.

As to the outlook for 1922, it is as dark as the failure of our people to pay their pledges to date, and at the same time as bright as the promises of God. If our society receives this year its full quota, or its share of the balance of the money already pledged on the New World Movement, it will be able to: 1. Wipe out its entire indebtedness. 2. Fill all vacancies created by resignations this year and last. 3. Appoint directors of religious education for the states that are now pleading for their appointment, but whose applications we have not been able to approve because of insufficient funds. 4. Appoint directors of religious education for three of our large cities that have been waiting for more than a year for the society to send them some one to lead them in this work. 5. Make a slight increase in our Bible work at home and in Latin America, where the society has recently been compelled to reduce its staff because of the shrinkage in its receipts. The accom-

plishment of these things will put new life and hope in all our workers, and a new power into the work itself.

If the \$30,000,000 additional pledges are secured, the Publication Society's share of it will enable it to do its part in reaching the 27,000,000 boys and girls in the United States who do not attend Sunday school. With 20,000,000 children from six to twelve years of age in our land who are not under any religious instruction, we shall save ourselves from becoming a nation of religious illiterates only by placing religion on a par with other interests in the education of the children, and by going out after those who have not been reached. The \$30,000,000 pledges, if secured, will enable the Publication Society to do a more intensive, as well as a more extensive work in the promotion of religious education in our churches, Sunday schools and communities, as the agent for the denomination in this particular task.

With its share of the \$30,000,000 additional, the Publication Society will be able to: 1. Increase the number of its Bible workers by nearly 50 per cent. This will mean more men of God distributing God's word among our religiously destitute population. It will mean doubling the present number of these workers in Latin



America. Thousands upon thousands of homes will be reached which do not now know the word of God. 2. Increase the number of Sunday school field workers who seek out communities without a Sunday school and organize schools for them. 3. Multiply its various training schools, institutes of instruction, schools of method, summer assemblies, and conferences in which educational vision and detailed help are given our church workers. 4. Provide for each of the great sections of the country, specialists who will bring their help to the schools of each state and for each state, a strong staff of experts. 5. Furnish the local church, when requested, survey workers whose services will be available for the local Sunday school when planning to reorganize or to put on a special campaign for advance. 6. Provide the funds required to enlarge its teacher-training work, extend its daily vacation Bible schools, and add to its Sunday school work for new Americans and for Negroes.

GILBERT M. BRINK.

Philadelphia, Pa.

### Woman's American Baptist Home Mission Society

THE Woman's American Baptist Home Mission Society hesitates to speak of "outstanding achievements" in 1921 in view of the fact that our work has been seriously held back by lack of funds. There are, however, some interesting developments which merit attention.

1. We are steadily moving forward in meeting the needs of Negroes in the North. A Christian center in Cleveland is ministering to the needs of a large community in a variety of ways. The Girls' Industrial School, the W. W. G. and C. W. C. are reaching the girls and children, and much "friendly visitation" is done by eight women who have volunteered to serve as friends to those who need them. In Detroit we have the beginnings of a Christian center in that a building is secured and a worker is on the field. It is expected that this work will speedily become a fully developed Christian center for a ministry of helpfulness and love to a Negro community which is one of the largest in the North.

The largest forward movement of the year in this branch of the work of the society is found in Chicago. Since the recent Negro migration from the South to the North, the Baptist Missionary Training School has found itself surrounded by the resulting large Negro community. The work of the training school will be transferred to another part of the city at the beginning of the next school year in September, 1922. Plans are under way whereby the attractive and commodious building now occupied by the school will be taken over jointly by the American Baptist Home Mission Society, the Woman's American Baptist Home Mission Society, and a body of representative Negro pastors and laymen of our denomination, to be used for a training school for Negro young men and women. There are many and urgent calls for thoroughly trained young men and women for service among their people in churches, in Christian centers and in other lines of Christian and social activities. We believe this to be a great and promising step forward.

2. Great opportunities and many open doors lie before us in 1922, but the acceptance of the opportunities and the en-

trance into the open doors wait for financial relief and for larger funds. We look for steady progress in 1922, a holding fast and a strengthening of the work now under way, but great gains and new achievements must wait until that glad day when debts are paid and the treasury is reinforced.

MRS. GEORGE W. COLEMAN.

New York City.

### Woman's American Baptist Foreign Mission Society

#### The Old Year

THE Golden Jubilee of the Woman's American Baptist Foreign Mission Society was celebrated by special meetings in ten districts and in the sessions of the Northern Baptist Convention at Des Moines. The Jubilee Fund was oversubscribed and overpaid by more than \$100,000. Seven young women came as guests of the society, from Japan, China, Burma, India, Poland and Czecho-Slovakia—visible proof of what the Christian message can do for the women of other lands. Jubilee meetings were held by the Christian Baptist women of Assam, Burma, Bengal-Orissa and South India and special contributions were sent to America for the Jubilee Fund.

The Telugu Baptist Woman's Home Mission Society was organized in South India with forty-two members, representing twenty-three villages and towns. A Telugu woman is president of the society. Baptisms have been reported from many of our schools. Missionaries write as follows: "Rejoice with us—six fine girls were baptized last Sunday. Now all of the senior class are Christians." And again: "All of the nurses in the training school are Christians." The society has twenty-eight more missionaries than a year ago—a long list of 227 devoted women. All of our large schools are overcrowded, the dormitories are too small, and girls of the Orient, seeking a Christian education, have been turned away from our Baptist schools.

The Chinese gentry of Ningpo have expressed a desire to contribute largely to our Baptist work in the church, the hospital and the schools and the graduates of the Sarah Bachelor Girls' School have formed an alumnae society and brought to the first annual meeting \$300 gold which they had collected for a new dormitory.

Ma Sein Shin, a Pwo Karen girl, after two years in Judson College, Rangoon, has gone to the Woman's Union Christian College in Madras to take her pre-medical work, preparatory to studying medicine at Vellore. She will be the first Pwo Karen woman physician among her own people and is to be supported by the Pwo Karen Woman's Home Mission Society.

#### The New Year

At least six of the twelve Jubilee buildings are in process of erection and the plans for the others are being made. The new work in Poland and Czecho-Slovakia has been started, five Christian nurses and Bible teachers are helping the women and children, and orphan boys and girls are soon to find a refuge in a new home just outside Prague. Opportunities for preaching the gospel of Jesus Christ have never been so numerous as at this time, for people of all classes and ages are turning from their non-Christian religions to seek the truth. With the successful conclusion of the year's campaign for raising the balance of the funds required, the Union

Christian Colleges for Women in Japan, China and India will have their first necessary buildings assured and will be in a position to command the respect and confidence of the people of the Orient.

All the urgent needs of the society, including not only operating budget in full but also the most imperative of its buildings and equipment, can be provided if the money is given by Northern Baptists with intelligence and understanding of the great size and importance of this task—of preaching and teaching Jesus Christ to the ends of the world. The outlook is a wonderfully inspiring one—there is almost no limit to the extent to which Baptists can go in the work of evangelizing the world if they give freely of their time, their interest, their money and their prayers.

NELLIE G. PRESCOTT.

New York City.

### American Baptist Foreign Mission Society

NO adequate report of the foreign mission work during the year 1921 can be written immediately. Several months must elapse before the annual reports of the missionaries on the most remote fields can reach America. However, some of the more notable achievements may even now be chronicled.

The statistics compiled in 1921 for the year immediately preceding show that exclusive of results on any of the European fields, 10,483 converts were baptized that year by the missionaries and native workers in the several missions of the society. Not often has the number of baptisms been so large. And now comes the report that within the territory of a single station of the Congo Mission about 1,500 converts have recently been added to the church. Rev. William M. Young, of the Burma Mission, who has recently opened work across the line in China, reports 400 baptisms on one tour through this section, and several hundred others awaiting baptism. Many of the schools of the Orient have been centers of evangelical and evangelistic fervor in 1921 as in other years. It is evident that the increased emphasis on the development of training institutions has not weakened the evangelistic passion of the missionary forces.

Within the last two years the general society and the woman's board have appointed nearly 200 new missionaries, and several Chinese, Japanese and Filipino students, after securing the best education offered in American universities and theological seminaries, have returned to their native lands to assume a large measure of responsibility in the evangelization of their own people. Nearly twenty other picked young men from oriental fields and European countries are now studying in American universities and theological seminaries, with the assistance of the Foreign Mission Society, preparing themselves for places of large responsibility in connection with the missionary program.

In 1921 substantial progress has been made in the realization of the ideal of native leadership. In one academy in China four Chinese college graduates have been added to the faculty of the institution. More men are now entering the Christian ministry who have had both college and theological training. Shanghai Baptist College and Seminary reports more men with college education studying for the ministry in that institution than



is true of any other school in China. This increased emphasis on native leadership is exceedingly fortunate in view of the rising tide of national consciousness which is found on almost every mission field.

The ideals of political self-determination and the growing resentment in oriental and African countries of anything approaching control by foreign representatives, is accompanied by a desire on the part of the Christian churches for greater autonomy. The nationalistic movement in India and the Ethiopian movement in Africa are presenting problems of peculiar acuteness. Many of the foreign mission problems of today are entirely different from those that were faced twenty-five years ago. The most careful study of these problems is required, and it is fortunate that Secretary Robbins is in India just now, and that Secretary Lerrigo has just completed a visit to the Congo Mission. It is fortunate also that Prof. H. B. Robbins, a member of our board of managers, was able to make an unhurried study of conditions in the Far East. His report is regarded as one of extraordinary value. In Burma Secretary Robbins found 3,200 delegates enrolled at the annual meeting of the Baptist Convention.

With the exception of the opening of two new mission stations in British India, the work of Rev. W. M. Young, already mentioned, and the enlargement of assistance to Baptist groups in Europe, there has been no territorial expansion of the society's work for several years. There is increasing conviction on the part of the missions and the board of managers that an intensive development of the fields already occupied, with a view to training native leaders for the extensive evangelization of their own countries, is a wise policy.

During the year there have been some large gifts made by the Chinese for use in the erection of hospital and school buildings.

The program of relief work in Europe, supported by the society in cooperation with Baptists of the South, Canada and England, has been notably successful under the direction of Rev. J. H. Rushbrooke, Baptist commissioner for Europe. It is evident that the contributions of our people have done much to relieve suffering, not only among the Baptists, but among others as well.

While a comparatively small amount is being expended by the society in assisting European Baptists in the conduct of their work, the *esprit de corps* and solidarity of Baptists on the continent have been notably increased. Statistics for the year 1921 are not available as yet, but reports which have reached us indicate excellent growth in several countries. The wise leadership of Commissioner Rushbrooke during the last twelve months is largely responsible for the improved conditions.

The response of the denomination to the appeal, "Fill a Ship in Fellowship" resulted very successfully. In a few days Asso. Secy. W. B. Lippard is expected to return from Europe with an account of the distribution of the supplies.

During the last few months of the year the large indebtedness of the society has cast its shadow in many directions and must have affected the morale of the forces on the fields. However, the work has gone forward and the missionaries and the board face the future with confidence.

JAMES H. FRANKLIN.  
New York City.

## Southern Baptists in Education

SOUTHERN Baptists have come to have a commanding place in education. They have 119 schools under direct control and ownership. These include academies, junior colleges, senior colleges, theological seminaries and missionary training schools. We give a few outstanding features of the Baptist educational situation in the South.

1. Enlargement.—In the program of the \$75,000,000 campaign for benevolences, education was apportioned \$20,000,000. The payment of the campaign pledges has enabled the southwide institutions and the institutions in the individual states greatly to enlarge the material equipment and endowments. For the session of 1920-21 the valuation of these schools amounted, for property, to \$26,181,401, for endowment \$11,323,993, total \$37,505,394. This makes the investment in education by Southern Baptists greater than that of any other evangelical denomination in the South. The total enrollment was 31,956. There were 2,417 volunteers for Christian service and 2,466 ministerial students enrolled; this was a large increase over the previous session.

2. Educational solidarity.—The Baptist school men of the South accept now as never before the unity of the entire Southern Baptist educational need and program. The day has passed for unwholesome rivalry among the schools. The sense of solidarity of school interests has come to the front.

3. Appreciation of developing standards.—Southern Baptist educators have the noble ambition to make Baptist schools comparable in grade and efficiency to any other school. They are not willing to put a premium upon inferior work and yet at the same time they accept the fact that conditions in the South demand a flexible educational program that will be progressive in its standardization and sympathetic toward schools that are struggling with problems of equipment and endowment.

4. Recognition of an educational conscience.—Our educators are setting themselves, along with the various educational organizations, to the task of creating a vital and vitalizing conscience on education among Southern Baptists.

5. Standardizing Christian ideals.—Southern Baptists have no inherent opposition to education under state control, but they believe that Christian ideals of character should enter into the school life in order that the eventuating product may be consonant with Baptist ideals. This is not to present a curriculum or college spirit inferior in quality to those presented by state institutions. It rather means a liberal education plus the Christian impact, impulse and inspiration.

6. Standardization.—At the annual mid-winter conference of the Southern Baptist Education Association in December, a great forward step was taken. A committee was appointed to outline a system of standardization for Southern Baptist schools, suggesting a plan by which these schools should receive proper funds to give them adequate material equipment and endowment to enable them to meet standardizing requirements. This means that Southern Baptists will address themselves definitely and loyally to the task of making their institutions competent to do work equal in grade to that offered by other institutions.

7. The Education Board.—The Education Board of the Southern Baptist Convention is set to the purpose of creating

an educational conscience that shall function in a way commensurate with the needs and opportunities of the South. It cooperates with the state boards of education and missions in bringing Christian education to the commanding attention of Southern Baptists.

Birmingham, Ala. ALBERT R. BOND.

## Foreign Mission Board, Southern Baptist Convention

### Outstanding Achievements of the Past Year

THIS board has endeavored to advance the work on all its fields in concert and maintain a just balance of attention to the needs of each mission. We have sought to keep this ideal before us even during the past year when the new territory assigned by the London Conference has been so alluring and has presented such great opportunities and needs; I think, therefore, that among the achievements of the year we may record this: That with increased resources we have reinforced the older mission stations, furnishing large numbers of new missionaries and adding substantially to the equipment of our schools, hospitals and publishing houses, while contributing \$278,721.34 to relief in Europe and China, besides a large quantity of clothing sent to Europe. As a natural result following such response to the needs on the fields, there is evident a great heartening of the missionaries, a quickening of spiritual life and benevolent impulse among the native Christians, and a new record in soul-winning and additions to our churches.

### The Outlook for 1922

If we think of the home base, the prospect is not as bright as we could wish. The cotton belt of the South has suffered severely from the boll-weevil and the distressed cotton market. As we approach the new year there seems to be a brightening of prospects. Most of the state conventions picked up in their collections at the end of their convention periods and the conventions closed with a fine spirit among our people which promises renewed effort to carry our \$75,000,000 campaign to successful issue before the five-year period closes. Without exception the work of this board in every one of the eighteen nations included in the field of our activities glows with promise. An unusual evangelistic spirit characterizes missionaries and native workers, and the people everywhere seem ready to hear the gospel and multitudes are receiving it with joy.

Another prospect should be mentioned—never in the seventy-five years' history of this board have we catalogued so many volunteers for mission service as we are registering at this time. Many of these are in college grades and some of them are still in high school, but the large number of those who tell us that God has called them to foreign mission service is an inspirational fact in our denominational life. We have sent more men and women by far to the foreign fields during the past two years than in any similar period in the history of the board, and the prospect is that we shall shortly have applicants which for number and quality will exceed anything we have known in the history of this work. Most of these volunteers have adopted foreign missions as the ideal for their service, while they are yet young enough to make thorough preparation for the work.

Richmond, Va. J. F. LOVE.



# Old Nations in the New World

## The Danish Baptist General Conference

OUR bi-annual general conference in Chicago, Sept. 14-18, was one of the best we have had, and was marked by unity, spirituality and desire for progress, much emphasis being laid on the need of personal evangelism. The general workers gave a very favorable report. \$2,400 was raised to carry on the work for the next two years. The past year has been marked with spiritual blessings to the churches. In Iowa especially a large number have been added by baptism, far exceeding many previous years, and thrice as many as the year before.

There is a need for more ministers, some churches not being supplied, but our seminary at Des Moines reports an increased number of students for the ministry this year. We have a corps of good, earnest, general workers in the field, and hope soon to secure an additional worker for young people's and Sunday school work. In general there seems to be a "sound of a going in the tops of the mulberry trees," and we are looking, praying and hoping for a spiritual harvest.

Newell, Iowa.

J. D. VINDING.

## Roumanian Baptist Association of America

ROUMANIAN Baptist Association of America held its annual meeting Sept. 2-6, 1921 at First Roumanian Baptist Church, Akron, Ohio. Encouraging reports concerning the Lord's work were presented from the churches and missions. Although the burden has been great, sixty-six have been added by baptism and seventy-eight by letter during the year. Total membership in our association is 570. \$15,255 has been raised for the current expenses of local churches and mission work.

We have eight students doing a wonderful work. Four are at International Seminary, East Orange, N. J., three at Denison University, Granville, Ohio; one at Southern Baptist Theological Seminary, Louisville, Ky.; seven of our students are preparing for the ministry. Our association is helping them as much as it can and encouraging them in their work. Two of our students were graduated last year from Baptist Seminary, Louisville, Ky.—J. R. Socach sent to Roumania by the Southern Baptist Convention to help the Lord's work there, and Vasile Prodian, our representative at International Baptist Seminary, East Orange, N. J., helping our Roumanian students there.

Our conference is thankful to the American Baptist Home Mission Society for the help given to our churches for carrying the gospel. Especially it is thankful to Dr. Charles A. Brooks for his love toward our Roumanian people. The conference recommended the International Baptist Seminary, East Orange, N. J., to our brethren who desire to prepare themselves for gospel work.

We regret the passing from this life of our beloved brother, Dr. Charles Justus Ross, of Granville, Ohio, who has been a great friend of the Roumanian people and who did much good for our people in this country.

In 1922 our association will raise \$3,000 for mission work in this country. Out of

this fund will be helped our small missions without pastors; also the educational work for our students.

Akron, Ohio.

JOSEPH ARDELEAN.

## German Baptists in North America

AFTER a history of more than seventy-five years as a foreign-speaking group in America the German Baptists can still report numerical progress. We have a membership of more than 32,000 in the United States and Canada. In the very nature of things an increasing number of our churches have become bi-lingual. In the period of transition our German-speaking churches are fulfilling an especial mission.

At our triennial conference in 1919 we resolved to contribute \$1,000,000 for our missionary, educational and benevolent work. On Dec. 31, 1921, there had passed through our treasuries about \$815,000, leaving \$185,000 to be contributed before July 31, 1922. Notwithstanding the present business depression, we are very hopeful of reaching the goal.

In the last fall we have had a large class of nineteen entering the preparatory department of our seminary at Rochester, N. Y. We have a total enrollment there of sixty-five students. Rochester is not a co-educational institution, but we have about twelve young women preparing as missionaries and deaconesses. Our deaconess home in Chicago, Ill., provides these students a dormitory while preparing at the Northern Baptist Seminary and at a hospital in one of the suburbs of Chicago.

We are glad to report that we have surpassed all of our previous efforts in our own missionary administration. We have two general evangelists under appointment who serve all of our churches under the direction of our general missionary committee. We have also taken the forward step of appointing Rev. A. P. Mihm and Rev. F. A. Bloedow as Sunday school and young people's secretaries. The former gives his time exclusively to our churches in the United States, while the latter is responsible for our Canadian field. Our missionary society is cooperating in the appointment and the support of eight women missionaries who labor in our churches. For our seventy home mission workers we have a budget of about \$75,000 a year. In addition to continuing our cooperation with the American Baptist Foreign Missionary Society in our foreign work, we have assumed an independent responsibility for a growing foreign work. In the Far East Republic, formerly Siberia, we are supporting eight missionaries; in Bulgaria, ten; in Roumania, three; in Hungary, one; in Switzerland, six; in Poland, thirty-one; in Germany, eight missionary colporters; in Brazil, two, and another under appointment. We have recently made appropriations of considerable sums for chapel buildings in these fields.

Although German immigration had practically ceased years ago, our mission is not yet finished. We are adapting ourselves to local conditions, and using both languages in many of our churches. Our people believe in the validity and the reality of the mission of our organization; and they are proving their faith by their works. Since 1919 our contributions have

been trebled as compared with the same period before that date. For the sake of efficiency we must maintain our independent organization, while in spirit and faith and life we are an integral part of the great body of the Northern Baptist Convention.

Forest Park, Ill.

WILLIAM KUHN.

## Hungarian Baptist Union

WE have passed through a critical year. The financial condition of our country affected most of our churches. Some of our churches had 70 per cent of the members out of work; in one only five out of eighty-six members were working; in another some of the members were supported by the church to keep them alive. The income fell far below the needs of the churches and they maintained their existence by making loans. Owing to these conditions our churches could not do a progressive work, but still we have many occasions to thank God for his special spiritual blessings. We had a number of baptisms and a spiritual awakening is already manifest everywhere among our churches. We made a progressive step toward educating our Sunday-school teachers under the splendid leadership of Dr. Sly and Rev. Andrew Toth, one of our missionary pastors. This year the union of our women's circles supported entirely a missionary in Hungary and in Slovakia among the Hungarians. This organization of our Magyar Baptist women has a splendid program for benevolence and missionary enterprise for the war-torn Hungarian Baptist mission.

For the future we are preparing as never before to start an evangelistic campaign among the Magyars in this country. We strive to establish new missions and Sunday schools, everywhere around our present churches. Which agency should have the most influence on the foreigners, especially the Magyars here in this country? Shall we let them be a prey of the Bolshevik agitators? Would it be the right attitude for us to sit down and say: "We are not well situated financially; we have to leave the Magyars under the influence of infidelity and disturbing elements?" It is true that we have churches among the Magyars: Roman Catholic, Greek Catholic, Lutheran, Reformed, Presbyterian and Episcopalian, but most of these are hardly able to evangelize their own members. We are ready to do evangelistic work among the Magyars. We have missionary pastors who are not sitting in their offices, but are to be found among the people. We have a conviction that a church has no right for existence unless it is doing evangelistic work. Therefore, our church members are ready to go, after the hard toil of the day, to visit their fellow-men and read the Bible to them.

We are well organized among ourselves; we are well supervised by your great societies; we are inspired by God. The only other thing we need, in order to go ahead and work out our plans, is money. We need money to rent halls for presenting the gospel to our countrymen, to open new Sunday schools for the Magyar children and teach to them the Bible. We need funds to pay the carfares for our volunteer workers and to supply them with our Magyar literature. Without the financial help we are handicapped. The



foreigners will be Americanized gradually. If we Baptists can get hold of them it will be a gain to our denomination. If we do not receive the needed support, it will be a loss for our denomination for the future. Please help us through the city, state and national societies.

East Orange, N. J. STEPHEN OBOSZ.

### Norwegian Baptist Conference

OF outstanding achievements in the past year we would mention the appointment of a general missionary and evangelist for Western Canada in connection with our conference and the Baptist union. This is something we have prayed and labored for for years. We are thankful to God for this and look upon it as an answer to prayers and earnest effort. God has richly blessed the work of the brother appointed. In nearly every place he has visited some have been saved. This opens to us a wide and ripe field for great service. It will strengthen our new and weak churches and give us new ones without a doubt.

We have dedicated our new church building at Minneapolis, Minn., virtually without debt. This is now our finest church home in the conference, well located and equipped, in a city centrally located for our work and a point of great importance. Rev. O. Breiding became pastor nearly a year ago. The Sunday school has grown, the church has increased, with additions right along. Best of all, a revival spirit prevails and people are asking for prayers in the regular services on Sundays and during the week.

We have had one of the greatest revivals we have ever had in one of our country churches. Over sixty were added by baptism in less than a month. The revival came spontaneously when the church was without a pastor. One of our students was there for the summer and had just started. Rev. Breiding was called in to help and God used him. It was harvest time after many years of sowing. Both these churches are in the New World Movement. We rejoice to say all our churches are in line on this. We have had a similar experience with a little

church in Canada in that a revival has come spontaneously when we had no regular work and no pastor. They write me it is going on again this winter. A revival is coming in our churches, and I believe we are going to see the best time we have ever had.

As to the future, we are getting in shape for harder work than ever before. With our churches in the New World Movement, we are never going back to the old method or old amount of giving. God forbid! We are not, however, going to trust in money for success—it is only a means to an end—but in Almighty God, Jesus his son, and the Holy Spirit. We are going to work harder than ever before. We need more students for the ministry and we are going to get them because we need them. God is back of it. He has helped marvelously in the past, and he is going to do it in the future. This is sent with full assurance as to the future, and with a deep feeling of gratitude for all his kindness in the past.

N. K. LARSON.

Whitehall, Wis.

## Latin America

### Mexico

#### Outstanding Events of the Past Year

A BETTER understanding and, accordingly, a closer and more cordial cooperation between Mexican and American workers on the field. This means much to the future of the work. 2. Enlargement of the work among the native Indian tribes of the country. Two natives were already at work among their own tribes and a third began January 1. 3. The development of the principle of self-support. 4. The organization of a church of seventeen members in Guadalupe Hidalgo, the very heart of Catholic superstition in Mexico. If there were "saints in Caesar's household," why may there not be saints—*real gospel saints*—within a stone's throw of the spot on which the virgin appeared (?) to the simple Indian, Juan Diego, and imprinted her image on his blanket?

#### The Outlook for 1922

It was never better. Rome's hold on the masses was never weaker. They are tired of papal domination, of Catholic miracles, ancient and modern, and are feeling their way to better and higher things.

#### Our Chief Needs

1. Four-day schools, running through the sixth grade, for Mexico City, San Luis Potosi, Aguascalientes and Tampico; and others running through the fourth grade in half a dozen smaller towns. (Let our noble Woman's Society take notice!) 2. A high-grade woman's college in Mexico City, in which Northern and Southern Baptists are to cooperate and which should by all means be opened by February, 1923. 3. A well-equipped, wide-awake man of some experience in the ministry to open English work among the 6,000 Americans in and around Tampico. The forces of evil are in fine fettle and with high hand are waging wonderful warfare among our countrymen of this rich oil center. Is there no healing hand to help? 4. A young man of burning missionary zeal, ready to lay his life on the altar of service for Mexico's redemp-

tion, to settle in San Luis Potosi, or some other central point, and take up at once the study of the language and the problems incident to the evangelization of Mexico's millions.

To you, young brother, just graduating from the seminary; to you, young pastor, with a year or more of experience in the ministry; to you, strong of body and intellect and of soul, I send this appeal! What an opportunity awaits you! Will you come?

New York City.

A. B. RUDD.

### The Republic of Cuba

BAPTISTS are the leaders in evangelical work in eastern Cuba. It is now a little over twenty years since we first entered the field and in that short period we have grown from nothing to a present church membership of over 2,000, a Sunday-school enrollment of 3,000 and more than 1,200 pupils in our day and boarding schools.

In April, 1920, our native churches organized a Cuban Home Mission Society. The object was to undertake the support of a part of the field and in general to encourage the church to look forward to the day when it would be completely self-supporting. A budget of \$2,000 was set as a goal for the first year. At our general convention held in April, 1921, the society reported that it had met all obligations and recommended a budget of \$5,000 for the year 1921-22. At the time of writing, December, 1921, all obligations for the current month have been met. The effort made has reacted beneficially on the churches. In helping others they have helped themselves, and two of our congregations have entered the list of self-supporting churches. Others are almost within sight of the goal and all of the churches are raising larger amounts toward self-support than ever before. Present financial conditions have greatly reduced the incomes of all of our church members, but their faith is strong and they will not turn back.

Our schools have always occupied a prominent place in our mission work. During the past year practically all of

them were full to overflowing and we were constantly under the necessity of turning pupils away. This was especially true in the case of our central boarding school at Cristo. God has given us a great opportunity in our school work, but our equipment is altogether inadequate. We can double the work if you will only make it possible.

Our churches and schools have a hard year ahead of them. Cuba is in the midst of the greatest financial crisis ever known here. Men who yesterday thought they would soon be millionaires are having a hard struggle to keep the wolf from the door. In some of our churches every contributing member is out of work. The new sugar harvest which is just beginning will bring some relief, but the wages given at present will not provide more than daily bread. Pastors, churches and schools are all bound to suffer before the year is over. The marvel of it all is that our churches are fuller than ever and conversions and baptisms are frequent. Last year the people were in danger of forgetting God in the midst of their great prosperity. Today they are hearing his voice anew, "Come take up thy cross and follow me."

Cuba has long been noted as the one field in Latin America where we, as Baptists, were placing a proper emphasis on educational work. Our most pressing needs for the coming year lie in the direction of a large extension of this most hopeful work. We need better buildings and more complete equipment all along the line. These may have to wait for better times but more consecrated men and women we must have. We expect to reopen our normal work just as soon as we can find the proper person to take charge of it. The Bible work in general and the theological work in particular should be strengthened. We need two men—college and seminary graduates for this work.

We are near at hand—just four days from New York or two from Florida. Any one interested in missions will find a visit to eastern Cuba well worth while.

Cristo, Cuba. ROBERT ROUTLEDGE.



## El Salvador

AFTER many attempts at a political union of the five republics of Central America, three of these, Guatemala, Honduras and El Salvador, formed a Central American republic in September, 1921. The two republics of Costa Rica and Nicaragua still hold aloof from this union. I mention this because it has been the occasion of a struggle with regard to the religious status. The Roman Catholic clergy has tried its utmost to do away with religious liberty and unite the state and church in the new republic. This sent the evangelical churches to earnest prayer and activity for the upholding of what we have enjoyed under the old regime, and the clergy has received an ignominious defeat. A new temple, school room and pastor's residence has been erected in San Salvador at a cost of \$22,500. This gives us one of the best equipments in Central America. It was inaugurated Dec. 11, and opens a new epoch for our work in this capital.

It is the opinion of a number of workers who know Central America that the outlook in El Salvador is as bright as in any part of the isthmus. The people are hungering for the gospel and the country is wide open to us as in few places. The

native churches are also in a good attitude for doing their part in the evangelization of their countrymen. Their confidence may be held and their full co-operation realized by wise leaders of the evangelical type.

Our chief needs are men with the old gospel who are willing to let go luxury

and to work and suffer for the gospel; a training school for our native brethren where they may get a better knowledge of the word of God and be mentally and spiritually equipped for the work of pastoring and leadership; schools and teachers.

San Salvador.

WILLIAM KEECH.

## Under the Maple Leaf

### The Maritime Provinces

IT can hardly be said that in our religious life of the year gone there has been any peculiarly outstanding event. The year has, in most respects, been a good average year. In the raising of funds for home and foreign missionary endeavor the goal set in the five-year program has been exceeded. In the number of students sought for our schools of higher learning we have gone beyond what was aimed at. On the other hand, the ingatherings into the churches have fallen below expectations. The \$1,000,000 campaign for Acadia University has been somewhat held up by the existing financial circumstances. Just at present a special effort is in progress for a large in-

crease of the subscription list of our denominational organ, *"The Maritime Baptist."* It is increasingly felt that in a good religious paper pastors have one of the strongest of all allies.

The year 1922 seems full of promise. Within it we expect to see rising on the Acadia Hill at Wolfville, a fine administrative building that will put us in a better situation than we occupied before the destructive fire of a year ago. And not far off, too, we see a new edifice taking the place of the present Ladies' Seminary. Meanwhile our schools are pushing ahead with customary vigor, showing a large attendance and zeal in the regular work.

A. C. CHUTE.

Wolfville, Nova Scotia.

## Under the Southern Cross

### Victoria

IN a population numbering about 1,500,000 the Baptists of Victoria, Australia, number roughly 7,600, a proportion of one in every 188 persons.

The year 1920-21 has shown a general improvement both in the work actually done and in the spirit of enterprise for the future.

Financial returns have increased as have the numbers of baptisms and conversions. For years past a decrease in church membership and Sabbath school scholars has been reported, but the tide has turned.

For all purposes 16,323 pounds sterling have been raised during the year, an increase of virtually 25 per cent and in actual cash amounting to nearly 4,000 pounds sterling.

The various states of the commonwealth have federated for the management and extension of the foreign field in Eastern Bengal, India. Every year gives added testimony to the wisdom and effectiveness of this step.

Amongst the home mission and church extension enterprises a work of consolidation and decided advance has gone on. Numbers of conversions have been scheduled and the income has increased by over one thousand pounds sterling. Reports to hand state that in one station where there have been practically no conversions for years, a complete change has come.

The foundation and part of the superstructures of three new schemes have been commenced:

1. The Baptist Boys' College or Academy. The denomination in the state has awakened to the fact that the system of secular education by the government is an unsatisfactory base upon which to build a hope of future leaders for our church enterprises. We are convinced that no true education can be assured when the culture of the religious side of our youthful life is overlooked in our day schools. Hence a scheme has been agreed

to raise £20,000 to found a school for advanced education. Already some thousands of pounds are to hand and it is anticipated that next year will register a commencement.

2. The Union has become responsible for an important piece of Christian social service in one of the poorest quarters of our capital city, Melbourne. The Bourverie St. Kindergarten has been at work there for a number of years. It is proposed to extend the work by expenditure of several thousands and already a considerable proportion of the necessary amount is in hand and next year will see its completion.

3. The ministerial settlement scheme. This covers as its main objects the problems arising from changes in pastorates and will arrange for the grouping of churches in districts or circuits so that the stronger may support the weaker. It aims at securing a living salary with allowances for all ministers, an insurance scheme and support for the widows of ministers. A system for superannuation of aged ministers will be part of the scheme and likewise ways and means to finance churches newly opened.

When faced with the question of the greatest need of the hour, it may be truthfully stated that it is not primarily financial; for practically every demand upon our members' generosity has been met.

One need is an awakening to that sense of responsibility which does not end with a full offering plate; but which lies deep down in a spiritual stewardship and a sense of the challenge of Christ to the individual to give himself to the source of the sin-stricken world. Surely it is easier to pay than to plead.

Another need is for the acquisition to the church ranks of men who will combine earnestness and devotion to God with a highly trained and educated mind. Such men we need for service both at home and abroad.

In fact what the church of God, placed as we are amongst the southern seas, is

looking for is God's Spirit, a passion for men's souls amongst our membership, and the time when history will be repeated and we may again say they added to the church daily such as were being saved.

Canterbury.

JOSHUA ROBERTSON.

### Queensland

THE year ending June 30 has been one of aggression and advance. A handful of 5,000 Baptists in a population of nearly one million, and in a state so extensive that at the rate of seeing 200 square miles per day for ten years you would cover it, seems but a drop in a bucket.

### Our Achievements

We have nevertheless increased our membership by 100 and built four new churches. We have thirty-two ministers in full status, twelve pastors in training and eighteen other students preparing. Yet the association is overwhelmed with new opportunities it is unable to serve. We not only sustained our work, but contributed £500 to our home missions and £1,200 to our foreign work. Our superlative work (plus the rest) during the past year was the sustaining of a state evangelist. In Rev. T. McColl we have a man splendidly fitted for his task. He is a live soul winner, a straight gospel preacher, genial and gracious, but also a man who seldom fails to grip both the town folk and the country people. During the year he conducted sixteen missions. His large marquee sadly suffered from wind and rain and the work was at times disappointing, but in every place visited living records testify of the effective work done. He has also broken new ground for permanent work. Many hundreds of "decision" cards were signed and returned and the converts are being specially cared for.

### Our Outlook

The new year faces us with great opportunities and glorious tasks. Sixteen missions are being planned and carried



out. Three new home mission centers are being opened, our college work looms ahead with new possibilities, our foreign work demands a new missionary, whilst the united churches anticipate a great membership rally.

#### Our Needs

(a) We seek your cooperation in prayer for sinners and saints alike, that the outstretched hands of the one may be grasped by the needy hands of the other and both find their place at the feet of our glorious Lord.

(b) We need money to support a college principal. We have the students and we have the principal, backed by a

fine body of voluntary helpers, but we are unable to release the principal from his church work to devote his strength to the college. Consequently the men are inadequately trained and the principal overworked. A principal's chair would be a grand investment. Will some American do it?

(c) Two large unoccupied (by us) cities by no means overchurched, are asking for a Baptist church and a minister. To commence work in either place without a good building and a first-class minister would be to attempt a third rate cause, dependent on the center here for several years. The Baptist witness is called for and granted a good start our evangelistic fervor would soon win its way. We be-

lieve in evangelistic aggression as the scriptural method of growth and quickening.

Apart from these two big city opportunities we have at least six country townships appealing for churches and ministers. We have the men in training, but not the finances. Today is our time of opportunity. The Romanists and Russelites are flooding the country, the one with churches and convents and the other with false teaching and literature. We must advance or perish—therefore we have decided to advance. If any American Baptist can help us with the finances we can go ahead as never before.

W. G. POPE.

Brisbane.

## In Asia and Africa, Mighty and Restless

### Japan

DURING 1919-20 the income of the Japanese churches doubled. The year 1921 has been a year of severe business depression, yet the new standard appears to have been maintained. Naniwa Church in Osaka has this year attained financial independence and others are not far behind.

The society has been faithful to Japan in building. Critical needs have been recognized and some have been adequately met. The work for Waseda University is now splendidly housed in Scott Hall. The Mabie School, though only two sections are completed, attracts attention throughout Japan.

The years of pleading for church buildings are bearing fruit. The New World Movement provided funds for one new structure in Tokyo and another to replace the disgraceful hut at Shiogama. The first church building in the Inland Sea has been completed, the result of a special gift. Himeji church has been enlarged, the members bearing half the expense.

We cannot report a great increase in baptisms such as gladdens the American church. But with our new equipment and more which we expect from the New World Movement, we may soon report substantial spiritual progress. The number of our seminary students is increasing. The girls' schools plead for new quarters, promptly overflow them and call for more. Their fruits amply justify the investment of life and money.

Long indifferent to Christianity, Japan is now awakening spiritually. An unprecedented series of scandals in public life has shocked the public into consciousness of moral weakness. A vigorous moral and spiritual message meets a thoughtful response. Had we enough spiritually-powerful Japanese leaders the Kingdom of heaven would be vastly extended. If we could only bring our missionary force back to former numbers, and *adequately equip* each missionary! A year or two ago we were down to half our old-time numbers. Enough new missionaries have since come to fill us with hope, for in a few years they can bear some of the burdens of the older men. If these young people receive proper equipment we can do our share to direct the spiritual awakening toward Christianity.

Japan's economic revolution means that it costs more to work, more to live than in the United States. The increases in Japan mission appropriations barely keep the old wheels turning. Efficient maintenance of our work will test the power of the home church to "carry on."

The Mabie Memorial School is a tremendous enterprise. We have embarked and cannot turn back. Each year the school admits a new class, and this will continue till the five years' course is filled. We must provide the buildings or be swamped. There are now three classes. A fourth enters in April. A year later a fifth will complete the student body. We dare not fall down on the building program: we have committed ourselves before the empire.

The Mito field is not poorly equipped: it is not equipped at all. The mission unanimously agree that the outstanding need of our field work is the new church building at Mito. We look to the New World Movement to consolidate the labor of years in a fitting structure.

Equal in importance are new mission residences. The housing of missionaries seriously hampers their work and endangers their welfare. We have a few suitable residences, but so few! We repeat our former plea for houses in Morioka, Yokohama, and Himeji. These are only our sorest points, not all our needs!

In 1922 we ask your support particularly for these three things—the continuation of building at Mabie Memorial, the Mito church and the three most urgent residences.

Yokohama.

DOUGLAS G. HARING.

### East China

READERS of home newspapers will find it difficult to appreciate the fact that, owing to the size and loose-jointedness of the country, we in the lower Yangtse valley have remained relatively unaffected by the famine and wars, political confusion, and economic chaos which have been rife through China.

Steady progress has been registered in all the work of the East China mission. A deeper appreciation of our fundamental evangelistic problem prevails; baptisms double the number reported a few years ago; large ingatherings in our schools, seventy-five at Shanghai College alone; our great city problem has been seriously attacked for the first time in the vigorous opening of community social work at Hangchow and Ningpo.

A new type of self-reliant leadership, both preachers and laymen is emerging; and the field is opening for co-operation with non-Christian Chinese. At Dinghai, the metropolis of the Chusan Archipelago three-fourths of a \$100,000 plant and endowment for schools just opening is furnished by wealthy citizens.

All our schools are full. The growth of Shanghai College, union with Southern

Baptists, has been notably rapid. Property expansion of the immediate past and future involves over \$200,000. With 450 pupils, it stands among Christian schools in China second in number of college students, first in college-grade students for the ministry.

We face 1922 with a spirit of larger harmony and stronger hope. Our trained workers are increasing in number and efficiency. We expect several back from American study this year. Already second among missions in China as to college-trained ministers, we expect to add four this year from our graduate theological school.

The Intermission Conference to effect closer cooperation between our Northern Baptist missions in China; the National Christian Conference—the first expression of the new native Christian consciousness; the visit of the educational commission headed by Dr. Burton with the prospect of readjustment leading to real cooperation of the Christian colleges in this region—all these events of the near future are pregnant with large meaning for our work.

**Needs**—1. A leveling up of our evangelistic work to the new standards of our educational system, especially more trained preachers and adequate chapels, equipment and support.

2. Buildings to house our growing academies.

3. A deeper consciousness of the vital truths of evangelical Christianity and a more solid grounding of our essential evangelistic purpose, on the part of the missionaries and more especially by the Chinese church.

PERCIVAL R. BAKEMAN.

Shanghai.

### South China

THE erection of the Institutional Church building at Swatow was, in last year's survey, called the "outstanding advance" in this field during the year. Getting the institution under way with its kindergarten, girls' and boys' schools, business course, community doctors, every-night religious services and lectures is the most striking achievement of 1921.

Raising funds from Chinese for schools and hospitals is not so much an achievement in itself as a revelation of how far we have already succeeded in winning the hearts of the people. At Chaoyang \$10,000 has been subscribed for school and hospital enlargement. Ungkung has given \$1000 for another ward in the hospital. Swatow Academy has



secured subscriptions amounting to \$30,000 for a new building. These gifts are almost entirely from non-Christians.

From what has been said, one would naturally infer that the outlook for 1922 is unusually promising. Every boarding school is now crowded to its utmost capacity and 1922 will see many applicants turned away. In out-station primary schools the number of pupils has almost doubled in two years, and we may reasonably expect this increase to be maintained if we are able to meet the demand for teachers. Already non-Christian schools are asking for Christian teachers, and their number is bound to increase.

The educational success is in this instance the gauge of the evangelistic opportunity. The sentiment that sends a boy to a Christian school comes from open-mindedness toward the Christian religion.

The chief need in the South China Mission is reinforcement for our evangelistic work. What is wanted is not evangelists to stand on the street corner or in the market place and harangue the crowds, but men with wisdom and tact to take advantage of the present educational tide toward the church to bring men into the Kingdom. They should know how to do this and give inspiration and direction to the scores of teachers and preachers serving the churches. Our mission has 151 outstations and not a single missionary giving his entire time to their superintendence and training. Seven missionaries are giving scraps of time to it, but the crying need is for men, three of them at least, to give themselves entirely to this ministry. These men are needed more than money or equipment. The institutions these men would found and foster are God's own institutions, the church and the Kingdom. The harvest for which others have waited is now going to waste while we call in vain for laborers. God's call is unto you, O men, "Whom shall I send and who will go for us?"

Chaoyanghsien. A. F. GROESBECK.

## The Philippines

### I. Achievements of past year:

1. Increasing friendly attitude.
2. Intelligent participation in financial support.
3. Extension of work on initiative of native churches.
4. Two trained Filipinos from the States, more in training.
5. Strengthening of Sunday-school work.

### II. Outlook for the coming year:

1. Splendid opportunities among students.
2. Development of C. E. work.
3. Bible study followed by ingathering.
4. A developing consciousness of responsibility.

### III. The most imperative needs:

1. A real spiritual awakening.
2. Trained workers.
3. Equipment.

Invitations to preach in Catholic villages, applications for us to perform weddings where both parties are Catholics, and the institution of private schools where once we were called devils are fine signs. Undertaking long journeys on train, by auto and on foot at their own expense, or else being financed by some church, developing an organization whose main purpose is to preach the gospel to nearby villages and aid weak churches and build strong permanent chapels, and the attempt to pay regularly a con-

stantly increasing portion of their pastor's salary are most hopeful, especially when not urged by the missionary. Individual initiative has never made such an advance in the history of the mission as during the last year.

Two well-trained young Filipinos have just come to us from the States, one a teacher, the other a preacher. Then there are two more in the States and three have been sent to school in Manila. How encouraging this is to some of us who have almost felt at times that this day would never come!

The possibilities of C. E. work and Bible study among the young people in English is almost boundless. The campaign now that is on for special classes and the sending of delegates to the annual convention of this section and the student conference in Baguio make our hearts rejoice, even if only half the plans are realized. Never were so many in whom lies the hope of the future interested.

If out of it all there may result a deeper appreciation of the fundamental virtues of Christianity, a real genuine spiritual enthusiasm that will bring us all into a closer fellowship with the Master, then we shall realize our hopes for more trained Filipino young men and women whose vision will lift them above the worldly ends that bulk so large just now. Then too we are praying that this may extend to you folks at home for we cannot get along effectively without the following equipment:

A boys' dormitory, chapel, residence and Ford for Bacolod; a boys' dormitory, nurses' home and residence for Capiz; a dormitory, a classroom building, a kitchen and dining hall and residence for the Jaro Industrial School and a chapel for the church in Jaro. Write the Board for a complete list for the entire mission.

Iloilo.

A. E. BIGELOW.

## Assam

THE year 1921 has been one of faithful activity on the Assam field. The gaining of six new families and five single ladies, as well as the return of former missionaries from furlough has given us great cause for encouragement.

We have been able at last to fully man the staff of the Jorhat schools, thus putting the departments in the way of becoming the great factor that we expect them to be in our work. Much-needed buildings on the Jorhat campus are nearing completion.

In Manipur State a mass movement has taken place among the Tangkhul Nagas and entire villages are coming over to Christianity. These people have been rather slow to come, but having made up their minds they are losing no time. They have in them the making of fine Christians. We expect them to be a worthy addition to our Baptist constituency. We regret that very little literature is available for them.

Our medical work is making rapid strides. We have secured land in Jorhat for a large general hospital. The money necessary for the erection of the hospital buildings is in view. We are anxiously hoping that the donor will not fail us. Money is available for the purchase of land and the erection of a large woman's hospital in Gauhati. Both of these hospitals will be great assets to the advancement of the Kingdom. They are wonderfully analogous, these tasks of the missionary: studying, treating and heal-

ing such loathsome diseases as are found only in the East, while at the same time he is studying, treating and healing the soul disease, as old as the world itself and not peculiar to eastern countries, but through neglect irritated and intensified until it seems at times beyond healing.

Our plan for hostel work among the students of Cotton College, the government college in Gauhati, has taken definite shape with the opening of the new hostel. This is a splendid building on the mission compound, with every convenience for the accommodation of students. Nineteen young men live here and are under the supervision of the missionary.

Our building operations are going forward as rapidly as the leisurely East with some American push behind it will allow. We have several excellent new buildings to our credit.

Our chief needs? It is difficult to state them in the order of their urgency. First, I would say, we need more men and women with the tender loving heart of the Master, with the longing and the power to win souls for him. Soul specialists, we need. Second: we need a substantial sum of money set apart for the preparation and circulation of good Christian literature among our people both in the hills and the plains. Third: we need educated leaders from our Indian community. Men and women of strong Christian character who are also educationally qualified to be leaders.

Gauhati.

A. J. TUTTLE.

## Bengal-Orissa

1. *Outstanding Achievements.*—None. How could there be with but a handful of missionaries (nine families and six single ladies) scattered over an area as large as the whole state of New Jersey and much less accessible? Nevertheless we note: a movement toward Christianity among teachers and well-to-do workers in two of our centers; the sale of thousands of gospels and other Christian literature; the undertaking of our churches to raise 1 per cent of evangelistic expenses; the maintenance of nearly normal attendance at our schools in spite of the campaign of non-cooperation which wrecked many; etc., etc.

2. *Outlook for 1922.*—In some respects brighter, in some darker. Some of our strongest men are seeing that "Faith without works is dead" and are earnestly preaching and practicing accordingly; a committee appointed to lead a forward movement recommends a thorough campaign to Christianize our "Christians," thus showing a recognition of disagreeable facts and a determination to set our own house in order; and finally, a spirit of consecration is beginning to manifest itself among our laymen. On the other hand, we face 1922 with a decreased staff; we expect hostility from non-cooperators, some of whom are against everything and everybody foreign; and, finally, few suitable young men are offering themselves for the ministry.

3. *Chief Needs* (in order).—Men—but I only dare to mention them first because of their greater opportunities in this land of despised womanhood; men looking for a big job, but not so big that towns of 50,000 and rural parishes of half a million make no appeal to them; men of average ability also, for there is plenty that they can do (the writer knew a young man who waited long before offering himself because all the appeals he heard were for "big" men); and in the



light of recent experiences it seems wise to recommend married men (recently two single men left us, one to go to another mission where, we hear, he gets a wife, the other to America, but we don't know why); and, finally, many men—this mission is responsible for 4,000,000 souls.

Women—unmarried women, for only they have the time to do the work which only women can do here; many women—for the reasons given above.

Money—but get the men and women first and—soon!

Balasure.

M. R. HARTLEY.

## South India

1. There is no marked outstanding achievement in the Telugu mission for the year 1921. There has been much faithful work done by the depleted missionary staff and by all ranks of our Indian co-laborers. The aftermath of the great war is still with us and political disturbances and much anti-foreign propaganda have acted as a drag on some forms of work. Nevertheless there have been a goodly number of baptisms and something like a revival on the old Nellore field, where in one part a company of thirty-six persons made their confession and received immersion. Rev. Wheeler Boggess, evangelist-at-large, reports a good reception for himself and his message over the entire mission. The famine, which clung to the Deccan for the past three years, has been broken by abundant rains. The cooperative effort in theological education by the Canadian mission and ourselves at Ramapatnam continues happily; and the high school and hospital work of the mission on the whole keeps up to standard, the Nellore hospital has recently added five new wards to its buildings.

2. The outlook for 1922 is much of the same hue as the paragraph above. The skies are not all clear; the clouds are not all black and forbidding; neither are they resplendent with red and gold. We are facing momentous changes in the thought, life and political status of the people; and the times seem to summon us to a review of all our methods and plans, and perhaps to the adoption of new methods more suited to the new day and its needs. But we feel neither helpless nor hopeless. Our strength is in God.

3. Our chief needs are (a) a mighty outpouring of the Spirit of God upon us and upon the people; (b) a fresh empowering in evangelism and Christian service; (c) a great reinforcement of missionaries. For years we have been undermanned and underequipped. In consequence our vitality has been sapped and our efficiency weakened. We need a fresh infusion of new, strong, red-blooded and eager young missionaries who shall help us to press forward all along the line. Will they be forthcoming from our Baptist hosts in America?

Madras.

W. L. FERGUSON.

## A Letter from Burma

The Noncooperators are not getting along as well as they had hoped, so must think of something new. So now they are preaching against wearing European made clothes. And those who now wear them are told to burn the filthy rags. Some suggest that they be given to the poor. But where has charity a place when patriotism is concerned? So every now and then at a gathering coats, neckties,

collars and others are enthusiastically torn off, piled in the center and after a few tins of American kerosene are poured on are joyfully sent up in smoke. The papers do not state how the self-sacrificing patriots get home. As a matter of fact, the Noncooperation movement is going where everyone predicted it would, into violence and a regular row is on in South India now and the government is planning action. It looks as if Ghandi and some others will have to face a court.

In the meantime the new national college has opened in Rangoon. The ceremonies were held on Sunday, which is a good sign at any rate. A sermon preceded the other speeches, although it was by a Buddhist monk. Finally the names of the faculty were read. The list is impressive with B.A.'s and M.A.'s, some from England. But the most interesting thing, that is how many have matriculated, they do not state. In the meantime Judson College and the government college have more students than they ever have had before.

One of the four corners of the earth is occupied by Kengtung. One travels as far as he can, and then just beyond he finds the place. Thus they are going to have their own Seminary rather than send their workers to Insein. These are really Bible Schools, since higher criticism has not brought them the dignity of a seminary. At any rate, it is a move in the right direction, training the men on the field in their own language, and it ought to be a success. One of the hardest things about the frontier work is the training of workers. When the stations are founded the Karens are the evangelists, who are practically missionaries. But the training of the people themselves to be pastors and evangelists is a task which is both difficult and very expensive, since few if any can afford to go, to Burma to study.

And speaking of Seminaries Dr. Smith at Insein has published the notice of the completion of a new commentary, that on Luke. Although physically unable to continue his work in Seminary he is perhaps doing a still greater work providing the tools with which the Karen pastors can work. He has been so long at work in Burma that the date of his arrival is sort of "shrouded in the mists of antiquity."

J. H. C.

## Lac Ntomba District, Belgian Congo

UP to the present seventy-seven have been baptized this year. We have had nothing of the nature of a revival, but we have constantly some inquirers coming from all parts of our field. Routine work has been the order of the day. The telling of the story of God's wondrous love to men in the gift of his Son, is the main part of our routine; but we have as "feeders" school, medical and industrial work.

By looking back and noting results we find there is much to encourage us to go on in the Name of the Lord.

Our chief needs from the home churches are *workers* and more *workers*, who from love to God and man will come here to witness by a Christ-like life to the power of the Gospel of God. Another great need is your constant, continued prayer for the missionaries and natives of this field that the grace of God may abound unto them.

Tondo.

JOSEPH CLARK.

## Congo Conferences

### General Conference

The Congo General Conference of Protestant Missions met at Bolenge, Oct. 29—Nov. 6. It was attended by 103 missionaries representing the American Baptist Foreign Mission Society, Baptist Missionary Society, Congo Balolo Mission, Disciples of Christ Congo Mission, Christian and Missionary Alliance, Swedish Mission, American Presbyterian Congo Mission, Methodist Episcopal Congo Mission (North), Methodist Episcopal Congo Mission (South), Cooperating Baptist Mission of North America, Ubangi-Shari Mission and Kongo Evangelical Training Institution. Letters of greeting were read from Africa Inland, Garanganze Evangelical and Heart of Africa Missions and the Seventh Day Adventists.

Such a large and representative gathering is remarkable in that they came from all over a territory equal to one-third the size of the United States; some travelling 1000 miles over Congo foot-paths and waterways, forced to be absent from their stations for months; others traveled as far but made the journey in connection with the trip home on furlough. The delegates made the journey by means of every known method of African travel, including even the bicycle, while the hydroplane passenger service from Kinshasa on the Upper River was a debated possibility.

From the moment the Conference opened to its very close it was evident that these 100 or more missionaries had not traveled so far and at such great inconvenience for any other purpose than serious mission business. They gave most earnest attention to and participated in thoughtful discussion of missionary survey of the whole field; the literature committee's report on the literature necessary for the intellectual advancement of the native; the missionary development of the native in Congo; the worth of the native to the colony and to the church; growth of missionary cooperation; the function and scope of the general conference and continuation committee; medical cooperation and policy; mission educational policy; union higher schools; building the church among village communities; Congo official languages; can missions profitably enlarge their industrial and agricultural work?

Three sessions were given to woman's work, discussing kindergarten methods in Congo, the best way to train girls as evangelists' wives, medical training for girls, cooperation of Christian women, suggestions for the treatment and training of our station girls, girls' recreation, how to reach girls and women in the outlying districts. Can you think of any other big, serious problem which they ought to have taken up?

Their conclusions, if put in operation, will, we believe, lead to far-reaching results. They were profoundly concerned with the future while decidedly practical about the immediate present. No one seemed to imagine that we could escape our immediate, definite and difficult problems by any aeroplane method; neither did any one think it wise to continue our work on the basis of hammock travel when the aeroplane should become safe and accessible. The spirit of cooperation prevailed. The number of topics in which the idea of cooperation appeared in the above program has only to be noted to realize that the "get-together" idea was prominent. This

(Continued on page 1565)



# Europe in the Aftermath of War

## The Year in European Baptist Reconstruction

By CHARLES ALVIN BROOKS

IN compliance with the editor's request for up-to-date information concerning European Baptist affairs it gives me great personal satisfaction to be able to register my gratitude over the progress of plans which I spent a strenuous year in helping to shape.

First, I want the denomination to know that the response on the part of the Foreign Mission Society has been far more generous than I had dared to hope possible. I have spent much time reviewing the reports of Commissioner Rushbrooke and I wish to take off my hat in profound gratitude and respect to the Foreign Mission Society for the way it is carrying out the program of the London conference in the lands for which it became responsible. I must repeat that same sentiment regarding the Woman's Foreign Mission Society.

The reports of Dr. Rushbrooke indicate the value of his services to the various unions during this period of reconstruction. The administration of relief, involving large sums of money, is being carefully reviewed and checked most methodically and thoroughly. He reports that substantial improvements in conditions are traceable to the distribution of relief, and the gratitude to America is deep and sincere. In Vienna our relief is caring for 100 university students, assuring them food, clothes and scholarship aid upon a self-respecting basis. The German-speaking Baptists of America have made it possible for our church there to secure a most desirable and valuable piece of property for the future development of our work.

Baptists in Czecho-Slovakia are able to report gratifying progress. After fifty years of Baptist work it seems now as though we were just beginning. Everywhere is new courage and new devotion. When I visited that country in 1919 we had 1,700 Baptists. At the meeting of the union in October this year there were reported 2,300. There are six times as many salaried workers under appointment as there were then. The seminary has been organized this past year with my friend, fellow traveler and interpreter, Dr. Prochazka, as rector, with eleven students enrolled. The school is housed in the annex to our First Church and begins its career with great promise.

Several much needed edifices have been assured. One was provided by the generosity of a woman member at a cost of \$1,500. It is to be furnished by each member providing two chairs, one for himself and an extra one for visitors.

A new Baptist periodical in the Bohemian language has been launched, with a paid up circulation of between 4,000 and 5,000.

A noteworthy and unique bit of publicity is carried on by our folks over there through the publication of a calendar (almanac) which contains general useful information and especially Baptist facts of interest. This is the most attractive and best edited publication of its kind in the country and represents enterprise and ability of a high order.

Perhaps the most gratifying news from Czecho-Slovakia has to do with the effective unity between the four races in

the country as exemplified in our "Union." Here Czechs, Slovaks, Germans and Magyars cooperate in most earnest and happy concord: a much needed demonstration for the nation in solidarity just at this time.

From Poland comes gratifying news of a good harvest and improved conditions among the people at large. Among the 200,000 refugees from Russia, however, are a number of Baptists and in the territory ceded by the Soviet government last year from the Ukraine, White and Great Russia, there are a number of Baptists who are in dire distress.

It is a pleasure to report the recovery and restoration to active service of our representative, K. W. Strzelec, who was seriously ill for several months and so unable to administer the relief provided. His family has now joined him and he is settled in Poland for some time.

After negotiations between the German-speaking Baptists in America and the Foreign Mission Society they have agreed definitely to become responsible for the support of the mission work among the German population in Poland, leaving to the Foreign Mission Society general matters, such as training leaders, most of the relief, and the promotion of mission work among the Slav population. Our Polish congregations are growing in numbers and attendance. There is urgent need of several men from America to help in this work.

A new religious periodical in the Polish language, called *Nowe Drogi* (New Ways), has been inaugurated. It is well edited and has proved popular. The new publication society has been obliged to enlarge its plant and has all the business it can care for.

The time for the opening of a seminary is not opportune, but it has been definitely decided that when it is established it will be located in Warsaw. Two promising young men have been sent to England for preliminary training.

Dr. Rushbrooke reports a most interesting visit to Latvia and a conference in Riga with the Baptist leaders. The union of Latvian Baptists is a strong body representing a number of men who hold positions of influence in the government. In proportion to the population it is probably one of the strongest Baptist unions in Europe. There have been 600 additions to our churches in the first ten months of the year and the evangelistic spirit is high. They feel the great importance of evangelism to meet the social unrest of the country at this time. The rebuilding of thirty-seven ruined chapels is one of the most pressing material needs at present.

The seminary opens in January under the leadership of Rev. J. A. Frey with twelve students, three of whom have had some university training. The associate teacher has studied at the universities of Moscow and Riga. The school will have its home in the Zion (German) Chapel on most generous terms. It is hoped that this school can provide at the same time the beginnings of a leadership for Lithuania.

I have recently sent the editor an intensely interesting letter from Rev. Adam K. Podin, of Estonia [Appearing in this issue, Editor.], which expresses the great appreciation of our brethren there for our assistance and telling of the remark-

able spiritual awakening everywhere throughout Esthonia. He has had audiences numbering 3,000, eager listeners to the Word. Doors long closed have swung wide open to our ministry.

From France Mr. Brouillette reports that the experiment of conducting daily vacation Bible schools in the four Foyers and some of the churches in the devastated area, proved a conspicuous success. The relief program is supporting over 800 orphans and many of them were in our schools. Young people's work as we know it in America has been almost entirely unknown among our Baptists in France. Recently under the inspiration and initiative of Mr. Brouillette, seconded by Mr. Robert Farrelly, who graduated from Rochester last year, the first Baptist Young People's Convention was held and was attended by 200 young people. It is of peculiar interest to note that some of the most remarkable conversions have taken place these past few months in Pas de Calais, the region most industrialized and most strongly Romanist, but also a part of the occupied and devastated area where we have expended the most in relief work.

Time and space forbid more than these hasty glimpses which may be taken as typical of the way in which our Baptists are arising under the leadership of God to absolutely unprecedented opportunities which this hour presents to us in Europe. Let us not slacken our speed or relax our effort. We have won a campaign but not the war for making Christ supreme in Europe.

## A Word from Latvia

The Foreign Mission Society has received letters from Asso. Secy. W. B. Lippard, written from Danzig, the port of entry for Poland, and from Libau, Latvia. At Libau he was not far from the borders of Russia and was greatly impressed with what he saw. The people in Libau, regardless of religious beliefs, gave him a great reception. As many as 5,000 people crowded into one of the large unheated Lutheran church buildings on a very cold night, and sat there for nearly two hours while Mr. Lippard's address was being interpreted by Rev. J. A. Frey, and while Mr. Frey himself preached a sermon. Mr. Frey pronounced it the greatest meeting ever held in Libau. The people were attracted by the fact that Baptists in America were making large gifts, not merely to relieve members of their own denomination who were suffering, but to minister to the most needy, regardless of racial or political differences. A part of Mr. Lippard's letter is as follows:

"Frey says we have opened the door so wide to interdenominational friendship and understanding that it can never again be closed. Never in the history of Libau has there been anything else held in this Lutheran church except the formal services. Never before in the history of Libau has there been any kind of union religious meeting. It is almost a miracle, and only the steamship Esthonia in the harbor, the bales on the pier, the American in the city and the unsectarian emphasis on our relief activity have made this possible. More than a score of poorly clad, hungry looking, aged women came with tears in their eyes and kissed my hand. I do not imagine I will ever again



see such a meeting or be given such a hearing. Bear in mind also that the weather here is bitterly cold, the temperature around zero by our thermometer, and not an ounce of heat in this immense building. Frey and I stood in the pulpit with overcoats and mufflers, our breath freezing about three feet in front of our mouths; yet the crowds stood in the cold for more than two hours on a Saturday night when you would hardly expect anybody to attend."

### With Polish Baptists

Evidently the large shipment of clothing and other supplies to various European countries has made deep impression. Rev. K. W. Strzelec, who journeyed to Danzig with several representatives of Polish Baptists to meet Asso. Secy. Lippard and receive 650 large bales of clothing and many barrels of soap and toys for distribution in Poland alone, has written the Foreign Mission Society as follows:

"Please extend the thanks of the Polish people to all those who have contributed the clothing for their use. I have never seen anything which moved me so deeply as the bales of clothing which I watched being unloaded from the steamship. Tears came to my eyes as I saw the barrels of toys. I know many bright children who were born in 1914 and later years who have never seen toys, and some of them are in our Sunday schools. The Fellowship Ship will go down in the history of the Baptists of Poland. Besides the needy Baptists, it will make thousands of needy non-Baptists happy. May God give to all the contributors on Christmas Day a real sense of the joy which their gifts will bring to the poor in Poland who will receive some of the clothing. I wish to all a Merry Christmas and a Happy New Year."

### Notes on the Baltic States and Russia

I HAVE just returned from an interesting journey to Lithuania, Latvia, Esthonia and Finland. In these countries winter conditions already prevail, and I found the earth, even in the second week of November, snow covered. In Reval and Helsingfors, though the harbors are not closed, some of the minor creeks were beginning to freeze over. Signs of a hard winter abound.

The impressions with which I return are curiously mixed. On the one hand there is a quickened sense of the widespread poverty and suffering in these lands; on the other a heightened admiration of the patience and faith with which our people are bearing up and carrying on their work. I note but a few representative facts.

In Kowno, the capital of Lithuania, the one Baptist chapel in the land is in such a condition as to be practically unusable. During the war the congregation was dispersed (very largely banished), and it remained pastorless until three months ago. Now a brave man has ventured to accept a call from the little band of returned refugees, the majority of whom have lost almost their all. His settlement has been made possible by the generosity of the American Baptist Foreign Mission Society, but it will be long before the disastrous effects of the war are neutralized.

In Latvia I preached twice, and I could wish that any Britishers who are luke-

warm with regard to the help of the needy had been present at the morning service in Riga. After my address the pastor spoke a few words of gratitude to the Americans and British who had shown such sympathy. He then asked those present who have been assisted to rise in their places. Not far from one-fourth of the people responded. I had afterwards opportunities of speaking with many of them, and shall not forget the two blind women who were led up to press my hand and to invoke God's blessing on those who had not forgotten them in their need.

Apart from the direct suffering of individuals, our church work in Latvia has been hard hit by the destruction or serious damage of buildings. No fewer than thirty-seven chapels, large and small, have been destroyed or damaged by the soldiers, and the Latvian Baptists are quite unable to bring together the £4,000 which in the present condition of the exchange would enable them to carry out renewals and restorations. The need is as real as that of Northern France—though far less has been heard of the martyrdom of Latvia—and I doubt not the Baptists abroad will meet it in the same spirit they have already displayed in France.

The deplorable poverty of the Esthonian Baptists sets in relief their heroic qualities. In this land the Baptist witness has been borne, and the ministry of the churches carried on, almost entirely by untrained laymen; it is only recently that a very few seminary-trained men have presented themselves or that organization has been seriously taken in hand. One thinks of the railway employe who, between his weekdays of hard work, and in spite of a very troublesome internal complaint, has borne his witness on the Sundays and gathered about him a church of a hundred members; and of small farmers or farm bailiffs who in the country districts are rendering splendid service. Given some measure of assistance, especially in the production of literature, the restoration of the war-destroyed churches, the setting free of some of the better qualified men to give whole-time service, and the appointment of a few traveling evangelists, great things could be expected in Esthonia. Without a doubt the Canadian Baptists, the Baptists of the Northern Convention, and our own Continental Committee, who divide the responsibility for these countries, will assist effectively. Already in Esthonia, as in Latvia, they have guaranteed the support of a seminary, which is to be opened in January.

I hesitate to write much about our work in Finland. There Britain is responsible for advising and assisting the purely Finnish-speaking work. It has suffered most gravely; after the great war, and the Bolshevik civil war that followed, it was found that one-third of the Finnish-speaking Baptist churches had ceased to exist. Certain fanatical movements—political and religious—have wrought grave mischief. Nevertheless, there is a kernel of healthy Baptist Christianity in Finland, and, under the blessing of God, our cooperation will do something to make the future brighter than the more recent past.

All through this journey I have been alert to discover any facts concerning Russia or means of reaching Russia. Documents that have come to me directly from that country, and talks in Riga with members of the American Relief Administration and persons who have within the last few days come out from Russia,

confirm the fact of enormous and terrible need. *It is impossible to do too much for Russia*, and the American Relief Administration is working on thoroughly sound lines tested now by the experience of years. The American effort to "fill a ship in fellowship" proved so successful that, although it was initiated on behalf of other lands (Russia was not yet open), it is now found possible also to send many car loads of clothing to Russia. Baptists of the Southern Convention, led (as the Northerners were) by foreign mission representatives, are now entering upon a drive to obtain clothing for Russia. I have been assured that if British Baptists can offer similar help in sufficient quantities the American Relief Administration would undertake to deal with it from London.

Russia is now definitely opening. Letters can be sent and received freely. Already the receipt of cases of Bibles has been acknowledged, and indications point to the early dawn of a day of large opportunity. All honor to the brave Baptists and others who right through these years of confusion have kept at their posts and sustained the work of God in their land! —DR. J. H. RUSHBROOKE, in *The Baptist Times and Freeman*, London.

### A Letter to Dr. Brooks from Esthonia

AS my dear wife and I have been at home in our own country some weeks and the relief has been received and distributed among the poor ministers and monthly distributions for widows and orphans have regularly taken place, I am glad to write these lines. You cannot imagine the joy on the faces of the brethren when told that relief had come and each one could receive the sum you appointed for them at the conference. As they were in such need, this fitted in beautifully.

It happened like this: We had a two-weeks' Bibel Cursus, or Bible study in Rothel. To this Bibel Cursus had come some 100 persons—ministers, Sunday-school teachers, evangelists and other thirsty souls. The church in Rothel gave lodgings for all, but each one had to pay for the food. At this very time the relief arrived. Some cried, some sobbed, others laughed for joy. This was a relief that filled their hearts with joy. They thought I was in some way worthy to be thanked and would have done some extra honor to me, but the president called them to thank God. No wonder they were so happy! Some wore such clothes that you American pastors in your land of liberty and plenty would not acknowledge them as your colleagues. Some had such boots on that they could scarcely reach home. One of them, a pastor who stopped at my house and held services each night at which several souls have been awakened, was nearly barefoot. My church members tried to mend his shoes to wear home. Three of our pastors that I had on my list when I put the needs before the committee did not see this day of gladness as they had been called to that land where there is no more hunger, where the Lamb shall feed them. One of those on my list came to such poverty that he sold all his belongings and went to Finland, where he has done colporteur work, besides working among the Russians, being himself a Russian marine officer. I had a nice letter from him recently. One of the above mentioned pastors died from underfeeding and some twenty to thirty church mem-



bers in the same place from typhoid.

At present we can have as much food as we like, but the prices for it are most awful as nearly everything is imported from America, England, Holland and elsewhere, and our money is so cheap—1,350 mark one £. But the brethren will be helped even through this. Some going home have thanked God, blessing the American and English children of God the whole night. O, if your brethren could have seen the need and then the joy on their faces they would soon send some more dollars to lighten their faces. The widows and children receive the monthly gifts with tears. You with your visit and your brethren with sympathetic hearts have cheered up those that for years have suffered—some imprisonment, some self-denial or mockery. Nearly all have worked with their hands to keep soul and body together and preached the gospel without any wages. It is wonderful how God has used his simple servants. No one could do the work here better under the circumstances.

If I would not tire you with my long letter I would give you a sketch of my last evangelistic journey. I left March 20 with my wife on invitation to take an eight-days' mission fifty miles from my home, in a district that covered several miles. On our arrival the same night the place was full of people anxious to meet with God. I conducted the meeting, and some commenced to cry bitterly about their sin. The same night several souls came to Christ. Next day being Palm Sunday was a day that will not be easily forgotten. A pastor spoke first, then my wife, and I delivered my address last. I spoke of the incident when Jesus entered Jerusalem and how they made him their king, putting their garments and palm branches on his road. Several determined that day to be His subjects, giving themselves to Him. Next day we had the same picture and souls were saved. March 22, we had a meeting in a theatre arranged by the district people themselves. On our arrival we found the large room filled to the uttermost, with several hundreds standing outside the door and windows. We spoke for two hours while the people, with tears running down their faces, listened to the gospel truth.

Next day we traveled with horses some twenty miles to where a huge theatrium house had been arranged for gospel services. An hour before beginning the place was packed. Strong fishermen, listening to the pardoning love of God, cried like babes. When we closed our meeting some commenced in the crowd to cry for mercy. The people asked us to come again any time and we will be welcome. Next day we had a meeting in a Baptist church again some twenty miles from that place. It was a wonderful day. The meeting started at 5 o'clock and it was 11 p. m. when we closed. Thirteen souls were led to Christ and the whole church was revived. In our land we have nice revivals. Yesterday in my own church again several had given themselves to God. Pray for us.

The people show every kindness to strangers, but you must not mind if when you go to bed you find other lodgers in the same room, even women and children, and a great many of them, too.

Everything is so natural that if you say nothing they think so it is in the whole world. All dine together on strong healthy food, but you must not expect any white bread, sweet cakes and sweet puddings. Those things you will get

when you go back to your land of peace, liberty and plenty.

The traveling is very difficult. To travel 100 miles with horses was more difficult than to travel from London to Revol. We started on Easter Sunday at 1 p. m. thinking to have time enough to reach our train some twenty miles away. But to our surprise we came to one small river and found that the flood and ice had washed away our bridges. Some man told us of another bridge three miles down the river. We started again, driving through deep waters as the most part of the road was under water. Passing several deeper places the bridges carried us over, but now came a small river again, the road deeply covered by water. My driver, who had in his carriage another pastor and his ten-year-old child, went ahead straight into the river as the ice and flood had carried away the bridge. The child could be rescued as the father carried him on his shoulders. To rescue the horse and wagon the two were in deep ice water keeping the head of the horse above the water. So I had to throw away the heavy clothes and go to help. The horse was rescued and it took some time to fish out the wagon from the bottom of the river, and it was all ice water. We succeeded in getting the wagon out, too, so we drove to the next Baptist church two and one-half miles away, where we changed our clothes, spent the night and preached on Easter Sunday morning. A brother took upon himself the task to get us to the railway station by some round-about way—he succeeded, too. In the dark evening we arrived at a farmhouse two miles from the station, but it was too late to catch the train. When the farmer's wife listened to our story and how it came that we came so late under the roof, she exclaimed, "I am old and could not go to the meetings; I prayed to the heavenly Father send me some child of God for these holy days. Now I am glad he has sent you." So she put the New Testament on the table asking about the coming of the Lord and we had again meeting. Next day, having refreshed us with various things, they brought us to the long desired railway station. So we arrived after three hours traveling by the train, tired but blessed and encouraged seeing many souls being saved. (Written on April 1, 1921.)

Kegel.

ADAM PODIN.

## An Appeal from Roumania

The brethren in Roumania are persecuted beyond description. There are Baptist churches and meeting houses closed. Persecution ranges all over the country—now here, now there—headed by priests of the state church. Our boys are being beaten and thrown out of the public schools, while their parents are heavily fined, simply because they are Baptists and do not want to kiss the icons and make the sign of the cross or submit to baptism by the priests into the state church.

The brethren have made petition to the minister of religion, asking him to stop the barbarities, but his excellency keeps still while Baptists are being beaten on bare bodies to the bleeding point. The cry of these innocent brethren and sisters ought to reach to the whole Christian world and the Roumanian government should be brought to reason. The Roumanian minister at Washington made public denial of any religious persecution whatsoever in Roumania. His excellency either denies it wilfully or is

misinformed as to this, for during the past three years the Baptists of Roumania have been continuously persecuted.

We beg you through the columns of your paper to ask the Christian people of the United States to pray for us, for our persecuted brethren, sisters and school-boys.

J. R. SOCACIN.

Bucarest, Dec. 9, 1921.

(The writer is a native Roumanian, a graduate last year of the Southern Baptist Theological Seminary at Louisville, Ky., and is to teach in the proposed Baptist seminary in Roumania.—Editor.)

## Congo Conferences

(Continued from page 1562)

spirit prompted the consideration of a number of projects besides those on the program. For instance, the organization of the Union Hostel at Kinshasa was completed and one new society entered into the scheme, our American Baptist Foreign Mission Society. A similar plan was set on foot for Matadi and the same board of trustees was appointed to serve for Matadi Union Hostel. Strong recommendations were made respecting joint evangelical, educational and medical work for Matadi, and a committee appointed to study the questions involved. Progress was made in plans for co-operative medical work and a union medical school was projected at Kinshasa to serve the whole Congo field. Union medical work was recommended for other places but plans were not fully completed. Union higher schools, including the one already established at Kimpese, were proposed for four centers. These schools are to emphasize an all-round training adapted to the needs of the Congo natives.

Perhaps one of the most effective co-operative efforts is the agreement between the Congo Balolo and the Disciples of Christ Missions whereby they have adopted a standard dialect which they use in all their fields. This gives the combined field a population large enough to warrant the translation of an extensive literature for their churches and schools.

Another splendid advance was made in regard to standard *lingua franca*, or preferably, one only, which is possibly to be "Kingala." The conference agrees to collaborate with the state in a serious effort to produce and use a standardized *lingua franca*. The use of one, or at most, three standard dialects for the whole Congo would mean a tremendous saving of time in producing literature in the future.

"Watchman, what of the night?" "The watchman said, The morning cometh, and the night." But has not this dark African night been long enough? Thus appeals the Congo General Conference. It expects the appeal to be heeded by all countries represented, but their hands are stretched out most hopefully to America with its great resources of young men and women and its unparalleled wealth.

Young people of America, how much longer is the night to be?

## Conference of the American Baptist Foreign Mission Society

Sixteen delegates of our own society, including our Congo secretary, Dr. Ier-rigo, who had been attending the general conference left Bolenge early Nov. 7, on

(Continued on page 1574)





# The Chimney Corner



## The Six Who Tasted the Onion Stew

YOU are not to suppose from the title of this story that the six who tasted the onion stew found poison in the pot! Far from it—for it was a very good stew, as stews go; but long, long before ever an onion bubbled or boiled, there was a certain murky October evening with a half drizzle of rain and a sharp tang of frost in the air. Along a certain dingy street two men went slinking, about ten feet apart: "toughs," if ever there were persons to deserve that disreputable title, and behind them came as nice a lady as you would care to meet.

But you may guess she kept an eye upon those two ahead, and her heart beat uncomfortably fast as the street led underneath a railroad bridge, a jet-black tunnel of a place, full of grim shadows, with deserted warehouses guarding each end and street lamps flickering pale, wan lights only at distant intervals.

You must admit it was not pleasant; one wonders what you would have done yourself! She, at her wits' end, did something most peculiar—she ran ahead and grabbed the arm of the nearer tough: "I b-beg your pardon," she began, as he swung around at this unexpected assault, "but I feel a little frightened about going under this dark bridge alone, I wonder—would you mind protecting me?"

Would he? Would he?

"Why sure, liddy, sure!" he cried, and clasped a grimy hand around her elbow. And she never guessed the strange, queer thing that was happening in Paulos Nievitch's heart, so relieved was she to know she need not walk alone through dangerous darkness; but, being the first American lady who had ever spoken to him in all his nine long, lonely years in this country, you can imagine the startled pride he felt in safeguarding this rare creature! When they had passed under the bridge he said to her, awkwardly: "Just spik de word, liddy, und me no drop you sooner you gets on de place what you'se goin' to!"

"Oh, how very kind of you," she said, "I would be so glad to have you come with me."

And quite as if his shoes were winged, and his shabby clothes had turned to glistening armor, he walked beside her proudly—like some knight errant of old who had rescued a fair lady! It is also pleasant to note that she did not seem to object to his rough, run-down appearance; calmly she explained how she was a city missionary, and how she had heard of a certain family in trouble and was hurrying there to help: "But I did not realize it would be quite such a deserted neighborhood," she added, as they reached the

doorstep; "how can I ever thank you for your goodness in coming out of your way to bring me here so safely?"

"No spik it!" begged Paulos, pulling off his tattered cap politely, and overcome because she offered to shake hands. "You make me awful proud, liddy!"

So she disappeared indoors to do what she would have considered her real errand of mercy; and two hours later when she came out on the sidewalk again she had actually forgotten her escort and was considerably startled to have something that looked like the trunk of a tree detach itself from the shadows and walk forward to meet her.

"Oh!" she exclaimed, "oh, you waited! But you shouldn't have done it, not in this cold, unpleasant drizzle. Why, I never dreamed of such a thing—it's very, very kind of you—"

"Dat's all right, liddy," Paulos said awkwardly, "where we go to now, huh?"

"Home," she answered, and all the way along those dark, mysterious city streets they walked and talked, while she discovered that nine years ago he had first reached this Every Man's Land of ours, a little boy of ten, with his father.

"You should to see us work on factories, liddy, me und him; say, we work und save, work und save, for to send back to de old countree for de folks. But come two year ago dat old fader, he die in accidents; so now me work und me save, all alone," and Paulos sighed as he slapped his hip pockets to show how empty they were, adding significantly: "Slow work, yes?"

He told her all there was to tell, and a lonely something that had made him hate America began to thaw and melt within his heart. And it seems to me that that was the time when the onions for the stew must have begun to sprout excitedly in some farmer's garden!

However that may be, sure it is that when the next pay-day came, Paulos Nievitch bought a collar and a necktie, and on Sunday scrubbed his grimy hands and went to church. To the church where his missionary lady went, of course—as far as he was concerned there *was* no other church in town, and certainly no other lady of any consequence at all.

As for the missionary, she persuaded him to go to night school, and helped him add his bank account to see how soon he could afford to send for his family in Europe. And in the course of time Paulos decided he wanted to join "her" church. His simple confession of faith won the heart of every deacon. But it just happened that on the very Sunday morning when he was to join there was only one other person to be received, and

this person was a gentleman so famous and well known that if his name were mentioned here you would know it instantly yourselves, and agree with the deacons that possibly such a celebrity might not care to stand side by side with poor, rough, awkward Paulos Nievitch. Indeed, Paulos felt embarrassed about it himself! But the celebrated gentleman was disgusted with the deacons when they broached the matter to him: "See here, my good friends," he argued, "we live in a democracy, you and I, and none of us can ever claim that I am any better American or better Christian than this boy who's already gone through trials by fire and water to arrive. Who knows what he may become—a fellow who's pulled himself up this far? Gentlemen, I'm proud to be received into the membership of this church on the same day as he!"

And this word came to Paulos' ears. A great lump rose in his throat: "Sure, I makes no forgetting of this, mister!" he exclaimed, gripping the celebrity's hand in a giant clasp. So that on that radiant Sunday morning in the month of April I think the onions for the stew were ready for the market. In any case, the money for three passages across the ocean had reached a certain little town in Europe where a mother and two daughters were rolling quilts and kettles into bundles, and bidding farewells to all their lifelong neighbors.

Never was a little home of two small rooms in New York City more lovingly prepared for its new owners than the home which Paulos rented and which the missionary lady cleaned and scoured and polished. And no sooner had the newcomers landed and heard all of Paulos' tale than those onions were put on to stew! "For," as Mrs. Nievitch said, emphatically, "anybody who's been so angel good on Paulos has a right to the best supper I can cook up!"

So the invitations went out that very morning, and that evening around a bare pine kitchen table the six of them sat down to onion stew. You may think it was a curiously-mixed sort of gathering, as indeed it was: when on one side of the table sat a tired and quiet missionary with a man who was a real celebrity, used to butlers and footmen and finger-bowls, yet obviously enjoying the simplicity of onion stew when shared with such beaming souls as his host and hostesses. How can one tell in words the speechless gratitude of those three delighted women? Not a word of English could they speak, but they beamed incessantly and gesticulated with their knives and forks to express the gratitude they felt for this gentleman and lady who had reached way down to pull poor Paulos up.



## The Young Reserves

### Something up O Mitsu's Sleeve

IT IS not surprising that O Mitsu had something up his sleeve, since Japanese kimonos generally have sleeves about two feet long which can be the grandest pockets in the world—indeed, O Mitsu's sleeve was already jingling whenever his fan bumped against the tops and pebbles which were hidden there. Yet another crinkly something up his sleeve was newer and far more interesting, for it had been dropped by a young lady as her train went snorting and champing through his village in that peculiarly disdainful way which fast trains have.

Since young ladies do not usually drop things out of car-windows into the hands of astonished little Japanese boys, you may be interested to know exactly how she happened to be so obliging to O Mitsu. She was on a trip around the world with her father, and everywhere she went she saw busy missionaries trying to win people to God, so when she reached Japan, she said: "I do wish there was some special way I could help you dear over-worked people. But, of course, since I can't speak Japanese and am always on the 'go,' I suppose I couldn't be of a particle of use!"

Oh, how they laughed at her! "My dear," those missionaries said, "you can be of the greatest service in the world to us just by developing... *dropsy*!"

"*Dropsy*?" she repeated, turning a little pale, and looking frightened. "Why, I thought dropsy was some dreadful disease, almost incurable?"

"There's nothing fatal about the kind we mean," smiled Mrs. Missionary cheerfully, "we simply nicknamed it dropsy because we make it a habit to *drop* things where we go, as if by mistake, you know. Only we do it on purpose, with a prayer in our hearts that God will bless what we drop and use it to lead somebody to worship him.

The young lady's eyes were wide with astonishment. "And what, *what* do you drop? Bibles, perhaps?"

Mrs. Missionary reached in her pocket and pulled out a small colored leaflet. "A Bible would be rather big and expensive to drop, and it couldn't be read through as quickly as one of these tracts. See, it has only a few pages, yet it tells all about the true God. Moreover, it is so attractive to look at that it makes a person curious to read it through at one sitting. At the end are directions where to go for further information about Christianity. Enough of these scattered through Japan, and hundreds of thousands of people may begin making inquiries, you know."

The young lady smiled happily. "Just you give me stacks and stacks of them, for I'm going to develop the most desperate attack of dropsy that ever was. I'm beginning to be glad that father's business will take him to queer out-of-the-way corners of Japan where I can drop, drop,

drop, drop, drop!"

There had not been a railroad passing through O Mitsu's town very long, so when the one train a day went thundering past, O Mitsu was usually sitting on a certain mossy bank thinking the most poetical little Japanese thoughts about snorting trains which puffed white clouds out of their nostrils and champed along like giant dragons with glittering scales.

Well, one day he was sitting there exactly as usual when at one of the car-windows somebody waved to him and tossed something pink at his feet.

"*Banzai!*" he cried excitedly, which is the Japanese way of saying "Hurrah!" for never before had a passenger noticed him. He picked up the bit of crinkly pinkness, and turned its pages curiously. Knowing how to read, he sat there staring at the strange words which told of the One True God who made everything and everybody, and expects men to worship him in the Christian's way.

"Curious!" he muttered to himself, and slipped the tract up his sleeve, which was two feet long, as you surely recall, and was already full of pebbles and tops and a fan.

All day long he was conscious of that piece of pinkness, and at night he gave it to his father, saying: "Wouldn't it be safer to us to have this honorable new God on our god shelf with the other idols?"

But his father sneered at him: "You pay little enough attention to the idols that are there now. There's no sense in having more to worship." And he tore the pink tract first into halves, then in quarters, and tossed the pieces on the matting floor as he left the room.

Quick as a flash O Mitsu collected the scattered bits, and tucked them up his sleeve, so that he might piece them together the next day, as you would match a picture puzzle. He even took O Hoshi San (Miss Star) into his confidence, since sisters were more apt to be awestruck than grown-up fathers.

"See here," he pointed; "this tells about an idol called the One True God, who made every tree and flower and bird, and you and me, too. I think we ought to have him sitting on our god shelf with the other images, don't you?"

O Hoshi San nodded her head politely, exactly as he expected her to do.

"Then listen," whispered her brother impressively; "our honorable parent does not think as we do about this, partly

because he did not read this heavenly print through to the end. But it lies in my heart that a God who made us could do painful tortures to us if we did not worship him suitably."

O Mitsu shuddered. And O Hoshi San shuddered. (A genuine copy-cat, if ever there was one!)

"Therefore," said O Mitsu importantly, "we must buy this One True God ourselves, so I will need all the birthday money you received on the Feast of Dolls. Run and get it."

"Oh, dear! Oh, dear!" cried O Hoshi San, "it's such a very little bit of money, and I don't want a new doctrine that will cost me anything. I wanted that money myself, O Mitsu."

"Nonsense!" he said scornfully; "what a selfish, miserable person you are. Couldn't I use money, too? Well, and am I not giving up all mine? The quicker we buy this idol the safer we will be. Here in the corner of this printed pinkness is the address where we are to send for further knowledge; I will ask them to send just as big a god as possible for the few sen we have been able to scrape together."

So O Mitsu took his brush and painted odd-looking Japanese words up and down a sheet of paper ordering this new idol to be sent at once, please! Then he took O Hoshi San's pieces of money and his own to the station post-office, where they wrote him a money-order.

Then he waited. And waited. Finally a letter came. "Honorable Sir: We beg to inform you that the Christian's God is not an idol made by men's hands, but a great and father Spirit. We have used the sen you sent us as payment for a Bible, a book which tells the full story of God's plan for those he made. We have marked in red ink certain chapters you will need especially. We beg you to write as often as questions arise in your heart."

O Hoshi San chuckled. "They write as if you were a grown man," she cried; "how important you must feel to read those high-sounding words."

O Mitsu looked at her severely. "I am a grown man!" he cried, "and I have the task of a grown man before me." For with a solemn face and a determined heart he went in to speak to his father. "Honorable sir," he said, bowing politely, "not for nothing did you name me O Mitsu, *Abundance*, for surely a son should pour all his treasures into his father's arms. So I ventured to send for the One True God, so that I might place him beside our other idols on the god shelf—yet see what a courteous reply I received, and what an unexpected book! Should we not look into this matter?"

O Mitsu's father read the letter curiously, and fingered the Bible reverently. Well, perhaps he *would* look into this matter, after all. And without a missionary in town, or a single church, that little family read the Bible and believed it word for word. Whenever a train thunders by, O Mitsu waves a very grateful "Thank you" after it, hoping his particular young lady may see him and guess what good she accomplished.

### Speaking of Kimonos

don't  
forget  
to  
compete  
for the one that's waiting in Japan  
for you. See THE BAPTIST  
for Dec. 3.





# Young People's Work



## Topic for January 22

(Missionary Topic) Isaiah 9:2-7.

### "CRUSADERS OF THE CHRISTIAN FAITH"

1. *The People.* When the missionaries first came to the Karens, they found a wild but peaceable people. Because of oppression, they made their homes in the farthest recesses of the tropical jungle and the most inaccessible mountain fastnesses. With the coming of the British Government, oppression gradually decreased. Thousands of the Karens found their way down to the plains of lower Burma. They now number about 850,000 and are divided into many tribes, with varying dialects which have greatly increased the difficulty of mission work.

2. *Opportunities, Present and Future.* Karen missions today, as in the past, are the most outstanding in Burma and among the largest and most advanced in the world. The work has grown so steadily and normally, gaining in self-support, that no widespread appeals for funds or workers have been made. Now they must be brought into the intelligent limelight once more. Of the twelve stations, six are either entirely unmanned or are in charge of those who have reached the retiring age or are nearing it, or by those whose furloughs are shortly due, with no one in view to fill the gaps.

\* The danger is that with the missions so prosperous the idea will take root that the churches could be safely left without foreign supervision or leadership. We must remember the tremendous advantage which hundreds of years of Christian training and world-wide contacts have given us. Contrast with these the facts that from time immemorial the Karens have lived for the most part in small, scattered communities, often surrounded by cruel, implacable foes, hence are shy, timid, perhaps suspicious. It is impossible in the nature of things that from such cramped, confined antecedents they should derive that breadth of vision, that power of seeing things in the large, which is indispensable to the highest leadership and to united enthusiastic following. In one case, where a large field was left with meager oversight, the churches rose to the occasion nobly, but eventually found the burden too heavy for them and petitioned for a full-time missionary.

The *Survey* mentions the following requirements in Burma by 1924. With the information at hand the writer cannot definitely separate the needs of the Karen work from that of the Burman and other missions, but since the former comprises so preponderant a portion of work in Burma, the figures are given as a whole: 3. *Requirements by 1924.* New missionary families, fifty-five; new women mis-

*This page is for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

sionaries, thirty-four; new stations, ten; new mission residences, thirty-three; new school buildings, forty-three; new college plant at Rangoon; Moulmein trade school; hospital additions, five; Rangoon institutional church, one; automobiles, twenty-five. (Adapted from *Service*.)

## Things That Happen in the Nevada-Sierra Convention

By H. S. FOOTE

Since our last convention, that was held in April of this year, we have had a number of rallies that will be remembered. The distances being great in this field, we have to travel many hours sometimes before we reach our destination.

Our first rally was with Fallon, Nev., which is somewhere near sixty miles from us. We made the trip by auto. Then the Fallon young people came to Sparks. Sparks entertained Reno, and Reno returned the rally by having a big time in their city.

On Dec. 9-10 Sparks was entertained at Loyalton, Cal., by the Loyalton young people. It takes a couple of hours to make this trip by a fast machine, but

when one has one that is loaded to capacity it takes somewhat longer. The machine that I was driving was a Chevrolet five passenger. I had six in it and some baggage. The machine ran fine until we started to climb the hills when the clutch began to slip. I told the people in my machine that it would be a night out in the darkness, unless, we walked up the hills. They all thought it would be a good thing to walk the hills and limber themselves, so I unloaded and climbed the hill without any load. When I got to the top, I would stop the machine and then go back and walk up the hill with them. All the way on this trip, we were singing songs that made things full of life. We arrived at Loyalton after being on the road two and a half hours. We were royally entertained while there and when we left for home on Sunday afternoon, we did not exactly feel like leaving.

We are now planning on entertaining Loyalton in Sparks the early part of next month.\* It will be a time that will long be remembered if the plans are worked out that are now in mind.

We also have something planned for the holidays. We are going to have a great big rally up in the snow at Susanville, Cal. We will be able to have with us at this rally Dr. Millard L. Thomas, the young people's worker for Northern California and Nevada. The societies will be well represented. There will be young people from Susanville, Lassen, Standish, Alturas, Loyalton, California, and from Reno, Sparks and Fallon, Nevada.

## News

### Down in Rubber Town

On Nov. 27, General Secretary White addressed a rally of Akron (O.) B. Y. P. U. Association at Calvary Church. The representation of 124 was divided as follows: Ohio, thirty-nine; West Virginia, twenty-seven; Pennsylvania, fifteen; Georgia, six; Indiana, five; Kentucky, three; North Carolina, three; Maryland, three; Missouri, three; Alabama, two; Illinois, two; Iowa, two; Mississippi, two; Massachusetts, one; Tennessee, one; Washington, one; District of Columbia, one; Minnesota, one; Louisiana, one; Arkansas, one; New Jersey, one; New York, one; England, two; Canada, one. The morning and evening hours of worship were spent with Pastor Edmonson.

### Farmer Party

On the evening of Dec. 15, the young people of the Third Church, St. Louis, gave a farmer party. Overalls and bungalow aprons were worn. Ice cream, coffee and home-made cakes were brought by the various unions. Each union was allowed ten minutes for a stunt or game.

## Now Ready

The following pamphlets are now ready for distribution:

- "What We Owe and How to Pay It"
- "Thanksgiving Ann"
- "Is Tithing Worth While?"
- "Is the Tithe a Debt?"
- "Obedience the Master's Test"
- "Objections to Tithing"
- "A Tithing Catechism"
- "Does Tithing Pay?"
- "Does a Tenth Belong to God?"
- "Mine and Thine"
- "Reasons for Tithing"
- "Talks With Money"
- "Who Owns the World?"
- "How to Tithe and Why"
- "Proportionate Giving"
- "The Deacon's Tenth"

Select any two of the above and order enough of each of the two to supply one for every member of the local society. Secure from B. Y. P. U. of America, 125 North Wabash Avenue, Chicago, Ill., or 408 Humboldt Bank Building, San Francisco, Cal.





# Religious Education



## International Uniform Lesson for January 22

ELIJAH'S FLIGHT AND RETURN  
Kings 19:1-21. Golden Text: Psalms 40:1

**Setting**  
After running the eighteen miles before Ahab's chariot to Jezreel, Elijah, learning that Jezebel threatens his life, flees to Beersheba, thence into the desert. He is tired, hungry, depressed, discouraged. The spiritual elation over the triumph on Mt. Carmel has left him. He sleeps and an angel tells him to eat. Physically refreshed, he goes to Mt. Horeb, the mount where God talked with Moses, eighty miles distant.

**Lesson Story**  
In a cave on Mt. Horeb the voice of Jehovah again speaks to the discouraged prophet: "What doest thou here?" Elijah tells of his zealotness for the work of Jehovah and is told that he should stand upon the mount before Jehovah. Then comes a terrific, shattering windstorm followed by an earthquake; fire comes in the wake of the earthquake, but in none of these is God. Then Elijah hears a still voice and recognizes it as the voice of God. He is recommissioned: "Go, return on thy way (back to Israel) by way of Damascus, and I will leave me 7,000 in Israel which have not bowed unto Baal."

**Lesson Thoughts**  
1. Physical exhaustion and spiritual depression—to what extent was the former to blame for the latter in Elijah's case? In any case? "Know ye not that your body is the temple of the Holy Ghost?"  
2. To fill its destined end every life must have a definite purpose. "What doest thou here?"  
3. The greatest demonstrations have not always the greatest power. Silent, unseen forces are the wonder workers. It was in the still small voice that Elijah heard God.

## Interesting Training Books

THE new series of books dealing with various phases of religious education in the church and the home, known as the Judson Training Manuals and published by the American Baptist Publication Society, seem to meet with general acceptance.  
Two representative statements are here given:  
Dr. Millard L. Thomas, director of religious education, northern California: "I am more than interested in the Judson Training Manuals. Everybody who has seen the last book in the series, 'The Use of Projects in Religious Education,' speaks of it in highest terms. The preceding

volumes are having a favorable reception in our section. It is a delight to me to see headquarters doing fine work not only in programs and helps, but also in producing good, forward-looking books on religious education."

Prof. Luther Allan Weigle, school of religion, Yale University: "I find myself in full agreement with the principles set forth in Dr. Tralle's 'Planning Church Buildings,' and I am especially glad to have a book so well fitted to put in the hands of teacher-training classes, church officers and ordinary folk generally. It seems to me it is of great importance that we make the principles of church building available to form a right public opinion on this subject within our churches. This book is better fitted to do this than any other that I know of. It was a happy thought to set down at the end of each chapter questions for further consideration. I can imagine no better course for many adult classes than is herein afforded."

"I shall use this book with my classes in the divinity school this year and I hope that I can use it with a class of teachers and church folk in the community. Also, I am using Dr. Tralle's 'Story Telling Lessons' and Miss Hartley's 'The Use of Projects in Religious Education' in connection with my course this year on methods of religious education."

## The School of Religion at Lake Avenue Church

IN connection with the need for providing a better trained group of teachers for the religious educational work of the Lake Avenue Church, Rochester, N. Y., under its new scheme of the three-period Bible school session, the church is conducting a school of religion, offering a course extending over three years, two terms each year, with from two to three courses each term. The first term of the course has just been completed, running through eleven weeks. Over 120 people took enough of the courses, with the four tests given, to receive credit for work done. 202 people were registered in the classes.

The courses have been offered in connection with the Wednesday night club of the church. Supper has been served at 6:20; prayer-meeting from 7:15 to 8:15; the first course in the outline of Hebrew history by Dr. Beaven from 8:15 to 9:00; and the following course on getting acquainted with the Bible by Prof. C. H. Moehlan from 9:00 to 9:45. The second term of the course begins the middle of January and extends to Easter.

The three-period session was begun by the Lake Avenue Church a year ago. The

essential elements of it are as follows: Bible school beginning at 10:30, the same time as church, and the first period given to three-quarters of an hour of worship, when both parents and children gather in the main auditorium. The second period from 11:15 to 12:00, is a study period for children 14 years of age and under when they go out for departmental instruction. The third period, 12:10 to 1:00, is a study period for all adults and children in Bible school.

Under this plan the children receive as much additional instruction on Sunday as they would have received if the church had been able to put on an extra week-day religious instruction program, and this extra instruction is given to all of the children of the Bible school, not simply to those living in the vicinity of the church.

As contrasted with the old plan, the children receive ninety minutes of instruction each week instead of thirty, and forty-five minutes of worship with the best equipment which the church has to offer instead of twenty minutes of "opening exercises" as under the previous arrangement. The plan of the Lake Avenue Church is being studied and copied widely.

The emphasis upon religious education which it has brought into the life of the church has resulted in practically doubling the average attendance of the Bible school, which has risen from an average of 600 to about 1,125. Any who are interested in securing an outline of the plan and methods may write the Lake Avenue Baptist Church, Rochester, N. Y., for a folder just off the press.

## B. Y. P. U. Notes

**Nebraska:**  
The program of the Department of Religious Education includes: 1. A young people's council organized and effectively at work. 2. New constitution adopted by the young people brings them fully in line with the state convention constitution. 3. Missionary education council under the leadership of Rev. H. G. Smith, organized and started on an aggressive program of work. 4. Seven vacation schools conducted during the summer. 5. Large adult Bible class campaign on to double attendance in adult classes by December 4. 6. A summer assembly of young people proposed for the coming year.

**New Brunswick**  
The first fall rally of the city B. Y. P. U. of St. John (N. B.) and vicinity was held in the Central Church, St. John. All the Baptist churches in the city were well represented. Rev. A. J. Vincent of Sackville, N. B., delivered the address of the evening on the power and definite consecration in the work of the church.



# The Washington Conference—Forces That Function in the Background

By WILLIAM AXLING

A SMALL cohort of world leaders occupy the limelight in this conference. Around them are grouped officially appointed delegates, advisors and experts. Officially these make up the "Conference for the Limitation of Armaments." The unofficial membership of this conference, however, constitutes a host innumerable. When one scans the background he discovers that the mountain sides are massed with men and women who have enlisted in this war on war.

## A People's Parley

This conference stands out unique in the annals of international peace gatherings as a conference not of governments but of the people of the nations represented. It was the voice of the people that compelled the calling of this conference. The definite demands of the people largely determined its agenda. The consuming interest of the people created the atmosphere in which the conference has been working. The backing of the people and the pressure of public opinion have swept obstacles aside and shoved the conference out along its present path of progress.

An up-to-date analysis of the letters, telegrams and resolutions received in Washington from the American public shows that almost 12,000,000 people have voiced their convictions regarding this conference and its goals and share in its work.

Of these 6,477,400 are members of Christian churches. Moreover, when to this number is added those who have simply given assurance that they are taking the conference on their hearts as they enter the Holy of Holies and are interceding in its behalf, we find that 10,000,000 American Christians have joined in this crusade to outlaw war. Has any conference in history had behind it 10,000,000 avowed intercessors? And surely this is but a fraction of the Christian men and women who are remembering the conference as they tarry in their chambers of communion. This indicates that a section of the church of Christ has faced its failure in connection with the world war and has resolved that Christ is an international Christ who summons his followers to put him at the center of world, as well as national and personal, affairs.

In addition to these members of Christian churches 3,458,976 members of women's clubs, 1,003,500 members of commercial clubs, 109,000 members of labor organizations, 56,000 students in our colleges and 199,068 members of municipal groups have rallied around the conference and are assisting it to achieve the highest possible success. Of America's more than 100,000,000 people only 403 have sent in a protest against the limitation of armaments!

The General Information Committee of the American Delegation is constantly keeping its finger on the public pulse of America. It not only reads and tabulates every telegram, letter and resolution sent in from individuals and organizations but it deals in a similar way with every editorial dealing with the conference printed

in the thousands of America's daily papers and in other publications.

From England, France and the other nations represented there is an embryo army of newspaper men. Many of these stand at the top of their tribe and are world-known moulders of public opinion.

Miss Manicom of England, representative of the International Congress of Working Women, brought in person a petition for peace from the untold millions of working women of the world and presented it to Secretary Hughes as chairman of the conference.

## The People of Japan in This Push for Peace

No people, outside of the American people, have made their will for peace and influence so potent at Washington as the Japanese. They have not trusted their cause wholly to the officially appointed Japanese delegation. The Protestant Christians of Japan sent Dr. H. Kozaki—the pattern pastor and the pride of the Japanese church—to communicate to the conference their passion for peace.

Japan has a branch of the "World Council of International Friendship through the Churches." There is also organized the "International Peace Association of Japan." Its president is Marquis Hachitsuka of the house of peers. Its vice-president is Mr. Hayakawa, a member of the house of peers and president of the Manchurian railroad. Its membership includes many members of parliament and men who stand high in the life of the empire. These two organizations sent as their representative Dr. K. Tsunajima, a prominent Tokyo pastor, who is here as the living link between the organized peace efforts of the East and those of the West.

The Christian women of Japan have been represented by that picturesque pleader for peace Madam Yajima. On her face glows eternal youth in spite of the fact that the winds of ninety winters have beat upon it. She came bearing the following prayer for peace signed by 10,000 of Japan's women: "Japanese womanhood prays for the success of the Washington conference and the dawn of a new epoch of higher and better understanding between nations." This she calls, "the mobilization of the hearts of Japan's women in favor of peace."

Madam Inoue, a distinguished educator, president of the Women's Peace Society of Japan is here with a message to the women of the world assuring them of the friendship of Japan's women and urging a women's crusade against war "because it destroys what women create."

Mr. K. Kawakami, secretary for Japan of the "Fellowship of Reconciliation," is here engaged in the gracious and Christ-like task of reconciling the men of the West to the men of the East.

Mr. D. Tagawa, member of parliament, represents that group of Japanese liberals who are ushering in a new political day for Japan. Their leader Mr. Y. Ozaki, member of parliament and ex-minister of justice, is in Japan pouring his life into a nation-wide campaign in favor of disarmament; while his colleague, Mr. Tagawa, holds up high world ideals here.

Mr. Tagawa is, moreover, one of Christ's noblemen. The history of his life of faith is one that thrills the souls of men.

The commercial interests of Japan are heart and soul in this drive for peace. An industrial commission made up of twenty-three of Japan's outstanding captain's of industry, representing \$4,000,000,000 of capital and messengers of many of Japan's chambers of commerce timed its itinerary to America and to Washington so that it would be able to back up the program of this conference with its presence, prestige and far-reaching influence. Of these twenty-three industrial magnates two are aggressive Christian leaders, three more are members of Christian churches and another, Viscount Shibuzawa—the J. Pierpont Morgan of Japan—is an enthusiastic patron of Christian institutions in that empire.

Fifty-two representatives of the Japanese press are here functioning as the optic and sensory nerves of the Japanese people. More than that, at one stage in the conference they threw a bomb into the Japanese camp by lining up fifty-two strong, calling on the head of the Japanese delegation and demanding that Japan cease her dilly-dallying and accept the 5-5-3 ratio of naval limitation. Their action and daring was something decidedly new under Japan's sun and is a sign of the rising tide of democracy in that land. A good number of these men look out upon life from a personal Christian experience.

## The Reach of Christian Missions

The recital of the sweep of the Christian influence exerted on this conference would be incomplete without a recognition of the Christian men on the oriental delegations. The Chinese delegation might well pass for a Christian deputation. All of its three chief delegates are products of Christian missions. Minister Sze, Chinese minister to the United States, Dr. Koo, Chinese minister to England and Dr. Wang, chief justice of the supreme court of China, are all graduates of St. John's College of Shanghai. Moreover, Dr. Wang is an out-and-out Christian jurist. Dr. Tyan, secretary general, and Mr. Tsao, assistant secretary general of the Chinese delegation are both Christian men. Mr. Wen, counsellor and Mr. Yen, technical advisor of the delegation, are active in Christian service, both being directors of the Y. M. C. A. in China. Secretaries Huang, Chang, Li, Lee and Si are all earnest followers of the Christ.

In the Japanese delegation Baron Kanda, Prince Tokugawa's right hand man, Mr. Fukai, financial advisor to the delegation, and Messrs. Sakai, Kanai, Mitani and Takagi, experts and secretaries, are fine representatives of Japan's Christian manhood.

Thus is it written in letters of light all over this conference that the religious dynamic lies deep down behind this drive for a new world brotherhood. It is the Christian men and women the world over, and those who like them are animated by Christian ideals and possessed by the Christian spirit, that burdened with the world's ills and inspired by a great hope dare to say in the name of the Prince of Peace, "It must not be again."





# Our Own Folks



## Boston Letter

By CHARLES H. WATSON

### "I Go A-Fishing!"

THAT seems to be the purpose of many good churches in other parts of the country; and they consider the Old Bay State the original "fishing banks," judging from the frequency with which the long pole is in requisition. By the time this letter is in type, Ohio, Indiana and other predatory states nearer by may have "landed" some of our most competent and promising leaders.

But it is not an altogether one-sided ecclesiastical sport. Now and then Massachusetts "goes a-fishing," and shows the enterprising West how scientifically to catch a game creature and get him into the church basket. It is all done in abundant good nature. The East is flattered by the appreciation of the West; and the West is secretly proud when her best ministers are accounted worthy of promotion to the East. It is just like exchanging Christmas gifts; and we all keep a smiling.

### The First Church, Brockton

Always the live, thrifty city, that makes men's shoes only, keeps ahead of the competing "fliver," so as to take none of their dust. Minds fixed upon men's shoes also insist upon men to fill them. Some of Brockton's manufacturers have wide renown because of their mastership; and the city's mechanics, merchants, and ministers, stretch up to the high scale. The solid and imposing modern plant of First Church is a characteristic Brockton institution. There is nothing better, of an ecclesiastical sort, in the city. The recent unanimous call to its pulpit of the Rev. Thomas S. Roy of London, Canada, was characteristic in its method. It assumed that a minister of self-respect, such as was wanted, would not enjoy stalking over the pulpit platform to have his "points" examined, so the church thoroughly investigated through its committee, and called Mr. Roy unanimously without hearing him. Flashing a speaking face on a large screen it was announced: "There is the minister you have called!" Then all sang "Praise God!"

Such calls are likely to be accepted. Mr. Roy is a graduate of Acadia and Newton, with a fine record, a clear note of conviction, warmly devoted to his calling, and a strong leader of young people.

### E. Nelson Blake

The recent passing of Dea. Blake at Arlington, Mass., in his ninety-first year, will recall to many in the middle west, a layman who left his mark upon our Baptist enterprises in the seventies and eighties, taking high rank in business and in active Christian service. Mr. Blake was a steward of the Lord, conscientiously giving him a large proportion of his time and money. Because of his large benefactions he was mistakenly rated as a millionaire, but he carefully disavowed that, unwilling to be classed with many who had more than he ever possessed, and gave much less than he

gave. At his funeral, his pastor stressed his faithfulness—his outstanding quality. In boyhood and youth as a son of his widowed mother, all through his manhood to old age as a son of God, in faithfulness he was preëminent. It takes many years, and much Christian grit and grace to produce such men. They grow like the cedars of Lebanon.

### A Baptist Storm-Center

Only because he happens to be a Baptist, and has been given a necessary, though a tempestuous job; not being a quitter and being also unafraid, he is becoming unpopular with certain political types; many others are loving him for the enemies he makes. I am speaking of Harold D. Wilson the efficient federal enforcer of the prohibition law. What causes the politicians to stand aghast is that he is enforcing the law without fear or favor, up and down, right and left, top and bottom. One loquacious politician who himself is never backward in coming forward, calls Harold a conceited meddler with other people's business. He is a meddler all right, especially when the business is crooked; nor does he expect to learn modesty from his critics. His scalp would be in serious danger were not the decency of the community vigilantly behind him. Politicians rarely do a sealy trick when the people are looking.

### President Clarence S. Barbour

Dr. Barbour has been delighting us in speeches and sermons. In all the elements that get fused into effective public address, he is an apostle of richness. Everybody hears him gladly. His address to the ministers on the zones of growth and power was a quickener. The clear analysis, the pervading substances, the masterly development, the old truth clothed in the modern habit, the resonant voice though modulated into tenderness, the suppressed passion sweeping everything onward as a tide. We had it all in speeches, and the Brookline Church has had it all in sermons. It makes a good atmosphere for the new pastor when he soon comes—Rev. Samuel Macaulay Lindsay. He will face a great opportunity in Brookline, beginning as he will with their enthusiastic confidence.

### Dr. Charles H. Spalding

Before this is printed, this greatly beloved brother and father may have left us sorrowing. After two weeks of utter prostration, it seems now but a question of a few hours. In his eighty-fifth year, the weight of days gets too great for the light recuperative power. But he is radiantly ready for the crowning.

### But the Young Men Flourish

This is the refreshing conviction left to the old fellows. How much younger it makes us feel to see our juniors coming into the great tasks with trained powers, and irradiated with a glow of promise.

Tabernacle Church, of Utica, N. Y., has discovered one of our very best, and

unanimously called him without seeing him—Rev. E. M. A. Bleakney, pastor of First Church, Hyde Park. There are two other cases where our young ministers have been approached in the same way after thorough investigation. What does it mean? Does it mean that the ill-favored stalking-horse method of candidating is beginning to lose what little charm it had? Let us hope so, and that we are getting something more solid and certain.

Mr. Bleakney accepts the call to Utica to begin his pastorate March 1. He is in the early thirties, is an Acadia and Newton graduate, and during his pastorates at Stoneham and Hyde Park has put in five years at Harvard in special studies. The Utica Church makes a wise investment, and gets a man not only completely equipped scholastically, but one who has already proved that he can lead and develop a church into the largest success in its history. Too many capable young ministers are leaving the state, but we are training others who will raise the torch and wield the cycle.

## Christmas Sunday Morning

By BENJAMIN OTTO

NO, I did not go to church. Everybody else seemed to be going—to hear the music and the sermon, to meet the folks home for the holidays. I went to the theater. Of course, it was an unusual performance which drew me there. And strange but true, when the performance was concluded and the scenery shifted, they showed me the fine courtesy of inviting me to make the final address, though I had only come to be a spectator and listener. I spoke, in English, of course, on the "Christ of History, the Need of Men and Nations Today." However, the more than 400 Polish men—and women scattered here and there among them—listened attentively until the close and applauded to the echo.

Who were these men and what had brought them together Christmas morning? They were members and friends of the Polish Educational and National Alliance of Chicago—many of them socialists, not a few avowed "unbelievers," some Jews, but most of them by descent members of the Roman Catholic church. They had rented the theater for the occasion; their male chorus of forty voices, a violinist, and a young Jewess as piano soloist, had provided the music. And they had invited our Polish Baptist pastor, Rev. J. Frydryk, to lecture to them on "Jesus of Nazareth." What an opportunity! And he made good use of it. For more than a month he had given himself to preparation for this occasion. And then for an hour and a quarter with fervent eloquence he told about the Lord whom he adores and delights to serve. Expressions of approval and applause were frequent.

The second speaker was the cultured and refined Mr. Izycki, until recently the Polish vice-consul, but dismissed for too great interest in the Polish Baptist church and too hearty approval of former



lectures by the Baptist pastor before this body, on "Religious Freedom," "Church and State," "The Bible," etc. (Dark and crooked are the ways of Rome.) The ex-vice-consul was followed by a Mr. Hinkelman, an eloquent Polish Jew and lawyer. My interpreter, an ardent and devout Christian, told me how reverently and beautifully both these gentlemen added their testimony to the words of the Baptist preacher and laid their offering of frankincense before the Child in

the manger.

When the audience was dismissed and scores of the men sought the speakers to give expression to their appreciation of their addresses, one could but feel that Christ had been honored that day in Chopin Theater quite as much as in the orthodox church building; and we had seen the prophet's words fulfilled: "I was found of them that sought me not; I was made manifest unto them that asked not after me."

## Church News by States

### Pacific Coast

#### WESTERN WASHINGTON

THE JAPANESE BAPTIST CHURCH of Seattle has plans for the new building and expects to begin building operations the first of the year. Recent heavy rains caused the present building to slide and the people have had to abandon it and seek temporary quarters elsewhere.

THE NEW SAUK VALLEY CHURCH is erecting a church building which it expects to have ready for use soon after the opening of the new year.

GREEN LAKE CHURCH, Seattle, has voted to change its location. It is now looking for a new site and hopes soon to begin building. This church lost its building by fire a few months ago.

THE CHINESE BAPTIST CHURCH, Seattle, has purchased a lot on the corner of 10th

and King Sts., on which it hopes to erect a building at an early date.

THE DAVIS MEMORIAL CHURCH, MOUNT VERNON, will break ground on Feb. 22 for a handsome building for which plans have been adopted.

THE FREMONT AND UNIVERSITY churches of Seattle and the Sixth Avenue Church, Tacoma, have building enterprises for which subscriptions have been taken and all hope at an early date to begin the erection of buildings.

THE MEN'S CLASS of the First Church, Seattle, held a "get-together" dinner Dec. 5 at which three important actions were taken. The men launched a campaign for 100 members in 100 days, beginning Dec. 11. They voted to secure a male chorus of at least forty voices to assist in the Sunday evening service once a month. They appointed a Gospel Team to do lay preaching in places of need. These plans show the character of this vigorous organization.

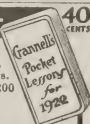
MRS. V. J. DIDRICKSON, of Seattle, has been appointed campaign director for the Columbia River District for the women's continuation campaign.

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### Rocky Mountain States

#### COLORADO

##### Rejoicing at Boulder

There is great rejoicing among the Baptists of Boulder over the underwriting of \$125,000 for a new church in the university city of Colorado. The campaign closed at 10 p. m. Dec. 25. The goal was \$125,000 and the total pledges \$125,262. This included two expectancies, one for \$5,000, the other for \$10,000, which the church considers perfectly sure. The old

church property valued at \$12,000, and the new lot valued at \$10,000 are not included in the \$125,262. There were 309 pledges made. The largest one was for \$10,000, and it was this pledge that furnished leadership that won. There were other pledges of \$5,000 and \$6,000. One brother whom the pastor baptized some months ago pledged \$6,000 in what is equivalent to cash. The success of the campaign was due to the leadership of Dr. F. H. Divine of Brooklyn, N. Y. His preaching, methods and personality won the hearts of our people from the first and they are still praising him. Mr. George E. Merrill, architect-secretary of the Home Mission Society, is on his way to Boulder to plan the building and as soon as is possible the work will begin. Boulder is the home of the Colorado State University where 5,000 students come annually. The membership of the church is 500. The Sunday school has an enrollment of 350. The city has a population of 16,000 and the need for a new Baptist church building is great.—J. H. SHEEN, pastor.

### Atlantic Coast

#### NEW HAMPSHIRE

IN THE DEATH OF REV. DENNIS DONOVAN there has passed from the ranks of New England Baptist ministers one who served churches for a half century. His death occurred at the home of his son Prof. W. N. Donovan, of the Newton Theological Institution, Dec. 15. Brother Donovan came to America from Ireland in 1847 where he was born in 1837. His education was obtained at the University of Vermont and at the Newton Theological Institution where he graduated in 1867. He held pastorates in Massachusetts, New York, and at Cornish Flat and South Lyndeboro, N. H. South Lyndeboro was his last pastorate where he had served for thirty-two years. He retired from active work in 1918 and has since lived with his son in Newton Centre. Mr. Donovan served on the board of trustees of the New Hampshire Convention from 1911 to 1916. His long ministry at South Lyndeboro was of the kind that will tell for long years to come. He was always held in high esteem and did his work with a dignity that becomes a minister of the gospel. He honored his Master in all that he undertook.

#### CONNECTICUT

ON DECEMBER 18 AND 19 THE WINSTED and Torrington churches united in a conference held in the church at Torrington. As the pastor of the Winsted church serves the Colebrook churches these were included also. Stewardship, evangelism, missions and religious education were considered and practical methods discussed. Dr. A. B. Coats, Dr. J. N. Lackey, Rev. E. E. Gates, Rev. W. T. Thayer, Mrs. W. T. Thayer, Mrs. H. B. Sloat, Rev. Samuel Johnson and the director of promotion participated in the program.

THE FIRST CHURCH, BRIDGEPORT, Rev. D. B. MacQueen, pastor, has just closed a seven weeks' missionary and educational institute in which the average attendance per week on Wednesday night was 101. So much interest was aroused by the success of the program that the people are demanding another institute after the holiday season. The ladies' auxiliary sale and supper was a huge success; the Bible school is going strong, and the young

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AT THE FIRST CHURCH, NEW LONDON, Rev. Chester H. Howe, pastor, things are doing. The church family night has been adopted for prayer meeting night with the result that attendance at the prayer meeting has doubled. The Bible school of the church now has the largest enrollment in its history. On Dec. 11 there was a record attendance. The popular people's service on Sunday evenings is crowding the people into the gallery. The evangelistic messages have resulted in definite decisions. The ordinance of baptism has been administered frequently. On Christmas Sunday one of the professors of the Connecticut College for Women was baptized.

THE WEST HAVEN CHURCH organized in 1915 laid the corner stone of the new church building on Sunday, Dec. 11, at 3 p. m., Rev. James McGee made the address, Rev. A. B. Coats offered the prayer, Rev. W. H. Wakefield, Jr., pastor of the church, laid the corner stone. The box to be placed under the corner stone was presented by W. E. Fiske, senior deacon. Others participating in the service were Rev. E. E. Gates, W. R. Dixon and Richard Jones.

AT THE MINISTERS' MEETING in the First Church, New Haven, a number of the ministers present from the churches of the New Haven Association voted to commit themselves to the denominational program of education in Christian stewardship, and further voted to take such steps as were necessary to interest all the pastors and churches of the association to the end that a League of Stewards be organized in every church in the association. The program was presented to the ministers by Rev. D. P. Gaines of Waterbury.

EASTERN PENNSYLVANIA

THE OLIVET CHURCH, WEST CHESTER, just closed a church school of missions. It reports an enrollment of sixty-six with an average attendance of fifty. The sessions were held on Wednesday evenings and greatly increased attendance at prayer meetings.

PASTOR R. D. MINCH is much encouraged by the result of evangelistic meetings recently held in the church of which he is pastor in the Wayne Association. He was assisted by Brethren R. M. Honeyman and W. A. MacKensie. There were fifty-three professions of faith.

KEYSTONE ACADEMY marked the week before Christmas with a round of special activities. On Monday evening the Music Department gave a recital of piano and voice which drew a crowd to the chapel; Tuesday evening, Prof. F. G. Quevedo delivered an illustrated lecture on Porto Rico, and on Wednesday evening, at the Factoryville Church, Robert O. Bowman, impersonator, appeared in the Keystone Academy Lyceum Course.

THE WYOMING AND WELSH ASSOCIATIONS have united their forces to encourage evangelistic work among their churches. A joint committee of two representatives from each association has communicated with all the churches and is securing their co-operation.

THE FIRST CHURCH OF LANSFORD celebrated the third anniversary of the dedication of its new building, on Sunday, Dec. 4. Rev. Leroy Stephens, delivered

the morning sermon and Rev. W. G. Russell preached at the afternoon session and gave an address in the evening. Rev. John Pounder, pastor of the church, delivered the historical address at the evening service. He came to the church a little over four years ago when it was laboring under a debt of \$15,000, with an uncompleted building upon which work had been at a standstill for three years. Under his leadership the building was completed in thirteen months, and during the four years of his pastorate approximately \$50,000 has been raised. Following the historical address the pastor applied the match to a note for \$5300, final payment upon which had been made within the previous two weeks. He then made an appeal for funds by which \$2100 was raised, upon which he assured the members of the church and congregation that they would be free from every cent of debt by the end of the year.

Mississippi Valley

OHIO  
Dayton Association

The pastors held their monthly meeting Dec. 9 at the First Church. Pres. Albert Read being absent, Rev. M. F. Scruby presided. Dr. R. B. Smith, of Springfield, read scriptures and offered prayer.

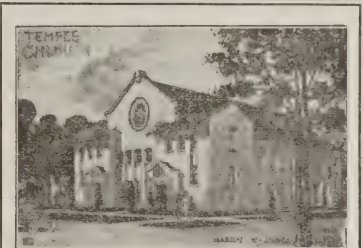
Springfield, Dr. Smith, pastor: The church is expending a good sum for improvement of a new heating plant. Dr. Smith has been preaching a series of sermons which have been attracting a large audience, "The Gospel Contrasted with Modern Fads." He has been sending forth his people in twos for personal work. Special meeting being planned for the middle of January.

Troy, Henry Brandt, pastor: The church finds itself hampered for room for the growing Sunday school. Additions, two by letter and five by baptism. Pastor Brandt held a special meeting at Zanesville, Colorado Avenue, M. F. Bagby, pastor. The Sunday school is the best in history of the church. A growing B. Y. P. U. society. The pastor also was away for two weeks in a special meeting assisting the evangelistic committee of the state. Received two by letter and three by baptism.

Linden Avenue, G. W. Johnson, pastor: The work retarded on account much sickness in the flock. Received five. The Sunday-school thermometer has reached the 400 mark and is still rising. The church is using the group system for young people's meeting.

Greenville, O. T. Swigart, pastor: Received two by letter, baptized one and a number waiting. The work has been steadily increasing as a result of the pastor's tireless efforts. The primary class is one of the best in the school. Pastor Swigart has accomplished a splendid work at Ithaca and Gordon. It has been through his wise and earnest efforts that these two churches have now united.

Third Street, W. R. Sloman, pastor: This church has reached nearly 500 in the Bible school, nearly 100 in the prayer-meeting and seventy-five for the B. Y.



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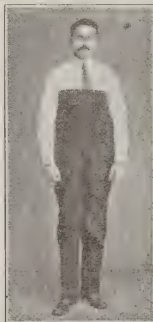
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**Lem T. Root**, General Evangelist. Twenty years' experience from Pacific Coast to Kentucky. References. Mail addressed 3206 Sixth Avenue, Tacoma, Washington, is forwarded. Busy until March 15.

P. U. It is planning an intense campaign for the month of January. Pastor Sloman also gave two weeks for evangelism in the state.

Franklin, E. MacFarlane, pastor: A campaign for interesting the men in church work has started. There is a men's class of more than sixty for an average attendance.

Piqua, F. F. Fenner, pastor: The work is starting well with the new pastor. Although in the new church for only a short time, it is going to be necessary to enlarge to take care of the growing Sunday school. There have been more than thirty additions.

Haynes Street, M. F. Scruby, pastor: This church is coming to the front under the pastor's effort. Prayer-meeting from six to forty-six. Evening congregation filling the room. Eight additions, four baptisms.

Tippecanoe City, J. M. Cosby, pastor: The members are loyally supporting the pastor and his work. They have felt keenly the unemployment situation. The attendance has been on the increase. One received. Will hold special meetings the first of the year.

Summit Street, O. E. Hall, pastor: A number received into the membership. Pastor Hall's church is spending a good sum for a new heating boiler. They have one of the best organized schools in the city.

First, Dr. J. B. Slocum, pastor: The work of the First Church is moving forward. The Bible school under the leadership of R. T. Tompsett and his able staff of workers is one of the best in the city. The Berean, a large class of men and men who do large things for the Lord, is hoping to pass the 200 marks for an average attendance this winter. Judge B. F. McCann is the efficient teacher. Dr. Slocum who was to have been the speaker for the morning, was ill. His subject was to have been the work of the Board of Promotion. He sent an able substitute in the person of Mr. W. D. Chamberlin, who ably presented the work of the denomination.—PHILIP BAUER.

## MICHIGAN

E. J. PARSONS, pastor of the Parr Memorial Church, Petoskey, has received fifty-five new members during first year of his pastorate. The new year opens auspiciously. A house and two lots have been recently willed to the church for parsonage purposes.

## Chicago Baptists and the New World Movement Crisis

In view of the seriousness of the present financial crisis of the New World Movement, the Baptist Ministers' Conference of Chicago convened a special meeting of the pastors of the association at Baptist Headquarters on Dec. 29, to consider what action might be taken by the churches of the association. There was a good representation of the pastors, presided over by Dr. R. N. Van Doren, moderator of the association, and a splendid spirit of co-operation was manifested.

Dr. Benj. Otto, superintendent of the Executive Council, stated the object of the meeting, drawing particular attention to the denominational situation as presented in THE BAPTIST of Dec. 17 and 24. He urged as a special motive to the taking

of a deep practical interest in the matter, various important advantages which had accrued and were accruing to the Baptist work within the association during the last year or two, largely by virtue of the financial assistance received from the New World Movement.

The subject having been sympathetically and earnestly discussed, the motion of Dr. Carl D. Case prevailed: "That every church in the association be urged to hold in the immediate future a conference (either of its official board or entire membership) on our present denominational situation, and that the churches invite, under the advice of Dr. Benj. Otto, denominational representatives to attend these conferences to give necessary information and advice."

The following motion of Rev. C. B. Althoff was also carried: "That we concur in the plans of the New World Movement stewardship and tithing campaign to take place in February, and that we encourage our churches to participate in it." This latter movement is aimed to benefit the work of the local churches, as well as to promote the success of the New World Movement.—A. C. HODGSON, secretary.

## Congo Conferences

(Continued from page 1565)

the S. S. Oregon and reached Ntondo late that night. We were heartily welcomed by Mr. and Mrs. Rodgers and Mr. and Mrs. Marsh. Even by moonlight, "Welcome to Ntondo" glowed in letters of red and green. In a short report one cannot tell of the beautiful Ntondo on the shore of marvelous Lac Ntumba, but remember that the adjectives have been carefully chosen.

With no rest from the fatigue of the general conference we commenced work the next morning and kept hard at the task until late Sunday night. Besides the many details connected with our work including the careful review of appropriations needed, the designation of missionaries and the call for new missionaries, the auditing of accounts, the reading and discussing of committee reports, this conference undertook the study and formation of a comprehensive mission policy on medical, industrial, educational and evangelistic work.

Under the inspiration and guidance of Doctor Lerrigo a splendid policy was worked out and adopted. This could not have been done so easily or quickly had we not been able to check each item with the policy of the board as explained and presented by Doctor Lerrigo. Now that we have a definite policy to work toward and the board knows through Doctor Lerrigo just what we need, the kind of men and women sought and the kind of task they will be expected to undertake, we can reasonably hope that the men and women and the money we need will be forthcoming.

Our conference took up enthusiastically every cooperative effort in which our help is sought by the general conference and we stand pledged to push every effort which should make for efficiency and economy in men and money in order that the gospel may speedily be given to the Congo and that churches and schools may be established for the all-around development of our Congo Christian communities which we hope will some day be able to take a larger share in the spread of the gospel to their own benighted African brothers.

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WHAT DO CHILDREN LIKE TO SING?

A contributor to "Religious Education" sent out a questionnaire to a large number of Sunday-school boys and girls asking them to name their favorite hymns. Four hundred and seventy-four boys and girls between the ages of eight and twenty years sent replies. These boys and girls were in the Congregational, Methodist, Presbyterian, Baptist and Episcopalian denominations. The replies were much to their credit, for almost without exception they named the fine old hymns full of spiritual significance as their choice. Among those hymns were "Abide With Me," "Nearer, My God, to Thee," "Jesus, Lover of My Soul," "Onward, Christian Soldiers," and forty of the young people named "Holy, Holy, Holy, Lord God Almighty" as their choice. It might not be supposed that young people would care for "Lead, Kindly Light," but thirty-three of the boys and girls named this beautiful hymn as their favorite. None of the comparatively new and lively hymns received many votes although a few of the boys and girls manifested a preference for these hymns. The writer who sent out this questionnaire gives us something to think about in selecting songs for the Sunday school when he says:

"In view of the answers to the questionnaire, we are forced to the conclusion that it is a mistake to suppose the cheaper, lighter music is that which young people want. If they like the best give them the best. What they like best they will sing best. . . . The fault with the present situation is not with the taste of the children, but with the mistaken notion of adults as to what children respect and enjoy."

It is necessary, if the Sunday-school music is to be what it should be, that the leader should keep a careful record of the hymns sung by the school. He should know what hymns the school can sing, and when they have been used, as accurately as the leader of a symphony orchestra knows its repertoire, and on what occasion the various numbers have been used.

The ideal for Sunday-school music is not quantity, but quality, not how many hymns can be sung, but how many hymns can be sung with appreciation and joy.—FELIX FAXON in *The New Century Teachers' Monthly*.

WHAT VOICE DO YOU SING?

There are many misplaced singers in our choirs. Natural sopranos sing in the alto section, natural altos make attempts at the high notes of the soprano, basses and baritones try tenor stunts, and tenors vainly endeavor to strike bottom in the bass regions. Sometimes that cannot very well be helped. There are not enough voices available for the several parts, as often happens in smaller choirs, and then some one valiantly steps into the breach and tries to fill it as best he or she can. All honor to such. More often, however, such conditions are brought about by ill-advised judgment on the part of the singer himself, for they are usually placed into the voice for which they themselves express a decided preference, unless the director should consider them simply impossible there. Now the singer's prefer-

ence is not always determined by the natural quality of the singer's voice, but quite often by the peculiar bent of the singer's ambition. Just why should a natural alto wish to sing soprano? And just why should a tolerable bass insist on poor tenoring? It harms a voice to sing constantly in the extremes of its compass or even beyond it. It gives the audience little pleasure indeed to listen to it. And it robs the singer of the opportunity to develop his voice for pleasing and inspiring service where it can best be rendered.

—The Choir-Leader.

ORGAN NOTES

Not every hymn-tune in the modern hymnals is open to every choir and congregation. In many cases the music is quite difficult, and to attempt it without the requisite skill is to invite disaster and make what might otherwise be a hearty service, a very depressing affair.

We notice that organists often, when playing transcriptions, neglect to consider the selection organistic but follow the orthodox interpretation associated with the original form whether for piano or other instruments. This, in our opinion, is wrong. Much better results will be secured by performing a transcription purely as an organ composition irrespective of its original arrangement. This last might entail some changes in tempo and accentuation, but the changes would be justifiable, and would do greater credit to the transcriber's work.

A successful choirmaster in a small town not far from New York always, when submitting a new anthem to his choir, goes over the music from beginning to end, having the organ interludes played carefully and the solos either sung or hummed. In this way, he claims, the choir grasps the anthem in its entirety and more quickly learns it. The writer has heard other choirmasters recommend the same or similar scheme for the quick mastery of numbers.

We have often heard of organ recitals being "frosts," but only when they had little or no advertising.

Some organists seem afraid to play loudly during the opening voluntary. They use poor judgment. Nothing is grander and more likely to uplift one's spirit to receive the benefit of the service to come than the full, rich tones of the king of instruments skillfully presented.

Sometimes after an organ selection in a service, organists transpose hymn tunes which follow almost immediately. Their excuse is that a new and "distant" key breaking in upon the effect obtained by their voluntary is unpleasant. It is good to have the key sequence of an organ number and a consequent hymn tune somewhat relative. But the key of a hymn should not, under ordinary circumstances, be changed because it upsets the musical calculations of the congregation, which in churches, in which hymnals with the complete words and music are used, are often considerable. A far better scheme than transcription is the addition of short modulatory *dimuendo* to the voluntary. Then after the short pause before the hymn the congregation will accept the new key without a definite recollection of that of the organ piece.

—The World.

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### "It Is to Laugh"

In conversation with Muriel, Myrtle confidentially announced that the engagement of their mutual friend Melissa to the young minister was off.

"She told me he was awfully nice in many ways," went on Myrtle, "but he was horribly jealous and took undue advantage of his position."

"How was that?"

"Well, every time she had an engagement to motor with some other man, he would pray for a storm."

Willie (to his father, who had recently married the second time)—There's a shop in the High Street just like you, daddie.

Father—Shop like me. What do you mean?

Willie (getting near to the door)—Why, it's under entirely new management.—*Edinburgh Scotsman.*

Pat to Mike: "Did you hear that England was going to set Ireland free?"

Mike: "They are?"

Pat: "Yes."

Mike: "And we don't have to fight any longer for it?"

Pat: "No."

Mike: "Ain't that just like the dirty English?"—*Treat 'Em Square.*

An English story tells of a merchant finding his clerk on the floor looking dazed and battered.

"What happened?" he inquired.

"An Irishman came in for an overcoat, and I asked him if he wanted an ulster," replied the vanquished one.—*Boston Transcript.*

He had been fishing, but with bad luck. On his way home he entered a fishmonger's shop and said to the dealer: "Just stand over there and throw me five of the biggest of those trout?"

"Throw 'em? What for?" asked the dealer, in amazement.

"I want to tell the family I caught 'em. I may be a poor fisherman, but I'm no liar."—*Presbyterian Banner.*

Some people in England have been talking of starting a "Jolly Monday Club," the object of which is to take the blueness out of the first day of the week. The members will be pledged to smile directly they awake in the morning and to keep smiling all day. They are to greet every one with "A happy new week to you." Why not? they ask, since you can't have a happy year unless you have happy weeks.

A few of the proposed rules for members are:

A husband must say: "Good-bye, darling; I'm glad it's Monday, so that I can go to the office and earn more money for you and the dear children."

Wife to neighbor: "Good morning, Mrs. Blank. How delightful it is that washing day has come round again."

Employer (to himself): "Monday again. Thank goodness! No more wages to pay until next Saturday."

While the cat is supposed to purr: "So glad it's Monday. The house won't be crowded and I can snooze again in my favorite chair."

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Number 50

# The Baptist

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## WORLD SURVEY NUMBER PART TWO



COLGATE UNIVERSITY CHAPEL

THE new Colgate University chapel was the gift of Miss Mary Colgate of Yonkers, N. Y., in memory of her father James B. Colgate. The edifice is one hundred fourteen feet by sixty-five feet, is built of stone taken from the University quarry, with limestone trimmings, to correspond with the other stone buildings on the campus. The building is colonial in its style of architecture, with a Doric portico, with limestone columns and pediments facing the quadrangle, and with an octagonal belfry ninety-six feet high. The auditorium, with balconies on three sides, seats 1000 people. A devotional service is held in this building four days each week and these services exert most helpful influences upon the lives of the 675 students at Colgate.



## Fresh from the Field

The death of William Hale Maynard occurred at his home in Hamilton, N. Y., Dec. 24. Dr. Maynard was eighty-six years of age, and had been connected with the faculty of the Theological Seminary of Colgate University since 1875. He was born in Waterville, N. Y., was graduated from Hamilton College with the degree of A.B. in 1854, and from the Colgate Seminary with the degree of B.D. in 1858. He was ordained at Cohoes, N. Y., and served as pastor of the Baptist Church there for nine years. He held pastorates also at Ft. Covington, Malone and Auburn, N. Y., and became professor of ecclesiastical history in the University in 1875. Since 1918 he has been professor emeritus. He is survived by his wife and by his daughter, Mrs. Cornelius S. Schaible, whose husband is professor of Bible and history in Coker college, Harts-ville, S. C. Because of his ability as a preacher, Dr. Maynard was much sought for by churches needing a speaker for special occasions, and as a skilled and consecrated teacher he left a hopeful impress on the lives of hundreds of seminary students.

The marriage of Margaret Wallace, daughter of Mrs. James Wallace, of Hamilton, N. Y., and Dr. John J. Frederick Vichert, dean of the Colgate Theological Seminary, was solemnized at Hamilton, December 27.

There has recently been organized a Baptist church in La Villa de Guadalupe, one of the suburbs of Mexico City and the heart of Roman Catholic fanaticism for all Mexico. The church is weak and poor, like any infant. It has begun its separate existence with a pledge of \$250 per month, American money, toward the pastor's salary. This is the right beginning for a Baptist church that looks forward to ultimate self-support. It is encouraging to know that in this little village abounding in costly shrines and temples, and frequented by tens of thousands of pilgrims every year from all over Mexico, there is this witness of the gospel in its purity.

Mr. E. W. Watson, head of the music department of our college at Cristo, Cuba, keeps his soul refreshed by preaching each Sunday in English to a group of Jamaicans, many of whom are Baptists. These Jamaicans come to Cuba in search of larger opportunities.

Three hundred and fifty foreign students were guests of Mrs. Cyrus H. McCormick and the Student Department of the Chicago Y. M. C. A. at a Christmas dinner on Dec. 28. Twenty-eight nationalities were represented by the students present. The program included Christmas greetings from several lands, a short talk by Cyrus H. McCormick and an address by Bishop Thomas Nicholson on "The Spirit of Christmas." Mr. W. F. Hypes, president of the board of managers of the Chicago Y. M. C. A. presided at the meeting. One of the interesting features of the meeting was the extraordinary applause which greeted the two German students who were introduced to the gathering.

The Tabernacle Church of Chicago gave to its retiring pastor, Rev. L. J. Velte, a reception on the evening of December 28, at which time, besides an expression of good will, it presented him

with a substantial purse of money. Mr. Velte is open to engagements with churches which may be in need of the service he can render.

Rev. Jacob David, a graduate of Brown Univ. in 1899 and of Newton in 1901, since which time he has been engaged in educational work in Urmia, Persia, is now in this country. His family is staying with his brothers in Chicago while he is working for the Near East Relief in Mississippi and other southern states. Mr. David passed through the Turkish massacres in Persia and only by the providence of God escaped with his life. Both he and his family were in imminent danger and had a number of hair-breadth escapes. His friends will be interested to know that letters addressed to him at 310 Garfield Ave., Chicago, will be forwarded.

The oldest house in Germany is found at Winkel in the Rhineland. It was the property of the famous Bishop Rhabanus Maurus and he died in it in 830.

A well-known correspondent for the secular press has figured it out that American missionary activity in the Far East underlies the present disarmament conference and explains the "astounding support" given it by the American people.

*According as a man is a faithful steward or not, he becomes:*

*In acquiring, either a benefactor or an exactor;*

*In spending, a provider or a prodigal;*

*In saving, a conservator or a miser;*

*In giving, a philanthropist or a patronizer;*

*In proportioning, a partner or a legalist;*

*In accounting, a creditor or a debtor;*

*In influencing others, a stepping-stone or a stumbling-block.*

DAVID MCCONAUGHY.

In the section lying within the purview of the agenda are 4100 American missionaries at work, with an annual budget of \$11,000,000. This comes, moreover, in small contributions from many people.

The World Friendship Information Bureau and Clearing House, Room 1010 Arts Bldg., Chicago, Ill., is sending out the suggestion that local groups of people in this country write to some group similar to their own in Japan, China, Great Britain, France, Italy and Mexico, expressing their friendly feeling toward members of those groups, telling how they feel about mutual disarmament and the eventual outlawing of war, and relating something of what is being done in this country toward these ends. Such an exchange of letters between mothers' clubs, student groups, school children, Bible classes, professional societies, sent out early in January, from thousands of groups, would carry a message from America, for the new year, that would permeate the communities of these countries.

As a result of the increased emphasis that was placed upon evangelism by Southern Baptists during the past year, there was a total of 250,814 baptisms administered in the local churches cooperating with the convention during the associational year that closed Dec. 1. It is announced by the headquarters of the 75 Million Campaign. This breaks all records for baptisms among Southern Baptists and exceeds their previous high mark of 173,595, attained last year, by 44.5 per cent. Two causes are regarded

(Continued on page 1580)

## The Women's Goals in the Continuation Campaign

IT seems desirable to reach the constituency of the two women's societies, through our denominational papers, with a fuller statement of the change in the goals of the Continuation Campaign than was possible in the article sent to those papers by a committee of the Administrative Committee.

Since the meeting of the General Board of Promotion in Indianapolis in November, the Continuation Campaign Committee has held itself in readiness to make such adjustments in its program or goals as might be made advisable by the action of the National Laymen's Council when it was organized. The committee recognized that the judgment of a group of our leading laymen, based upon their own knowledge and experience of business conditions and their forecast for the coming months, would have great weight with the entire constituency of the denomination and that the success of the Continuation Campaign would be more fully assured by accepting their viewpoint and working in harmony with their judgment.

When, therefore, a sub-committee of the Continuation Campaign Committee was asked to meet the executive committee of the National Laymen's Council and it was learned that the executive committee believed that the wise course to pursue was to secure present gifts for the present emergency, thereby providing for the operating budgets and debts of the Board of Promotion and of all the cooperating boards and affiliating organizations, the committee cheerfully assented on behalf of the Continuation Campaign Committee to the necessary change in its program. At the meeting of the Administrative Committee on Dec. 29, the change in the denominational program recommended by the National Laymen's Council and endorsed by the Continuation Campaign Committee was approved by the Administrative Committee.

Fortunately, this involves for the Continuation Campaign a change in but one of the goals of the campaign and no change in the figures of that goal. It means that we will still seek for \$2,000,000 and for the payment of \$2,000,000 on or before April 30, 1922. This goal will be more strongly pressed than ever since all our energies will be concentrated upon it. Wherever three-year pledges can be secured, they will be gladly accepted, but the main objective will be the \$2,000,000 pledged and paid during this fiscal year.

We recognize the fact that any change in the midst of a great campaign is undesirable unless the reason therefor is unanswerable. In this case, we believe it is unanswerable. We believe also that our great constituency will rejoice with us that the laymen have organized and are putting their strength under the denominational burden and will further rejoice that the work of the laymen and the women is to be along parallel lines during the vitally important months before us.

We are sure that the women of every state, association and church will respond heartily to this call to gird ourselves anew in faith and prayer and effort to bring to pass through the power of God the great undertaking to which we have given our hearts and our hands and ourselves.

On behalf of the Continuation Campaign Committee,

ALICE B. COLEMAN, Chairman.



# The Baptist

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## Men

The MASTER OF MEN commanded a group of MEN to give his gospel to all MEN; therefore missions is a job for MEN. As a MAN we want you to help us get all the MEN in your church to read the LAYMEN'S NUMBER of THE BAPTIST. This will be the issue of Jan. 28. If the MEN of your church have done some distinctive piece of work drop the editors a word about it at once. MEN, I almost forgot to say that I appropriated the substance of this appeal from one by Dr. F. G. Cressey of Ohio, our director of promotion in that state.

## Killam's Kollum

### A Religious Bringing Up Father

Secretary Cress of Montana says: "It (the Kollum) is good publicity and good for home consumption. It is a kind of religious 'Bringing up Father.'" Father usually needs religious bringing up. We believe that many fathers, and mothers too, will live to see the day when they realize that it is a sore mistake to furnish the home with the daily paper, the various story magazines and trade papers and neglect entirely the church journals. That is just what the very great majority of Baptist parents are now doing. Father needs some religious bringing up. We rejoice to know that the young people through their organizations are going to remedy this condition.

### What About Subscriptions?

Now this is a rather personal question but we are glad to report that quite a number of the subscribers to THE BAPTIST face the new year with a clear conscience as far as their financial obligations to the paper are concerned. Our poor book-keeper is working over-time. She says that some days the subscriptions alone run more than \$700. So be it. But, kind reader, you have not discharged all your obligations to the paper when you pay your bill. It is not *our* paper, it is *your* paper. Speak to your friends. Find a way to secure a larger list in your church. Go the limit to make the paper serve the denomination. Of course you will. More "shop talk."

### How Is This?

"You do not need a new department of methods as much as you need a new manner of reporting news by the pastors and churches. Leave off 'the thunders against sin' and tell us in a line or two how he worked. Tell us of the methods he used to secure attention and interest. In a recent number of THE BAPTIST some one reported, 'Stewardship is becoming operative in many hearts and lives.' Just what did he mean and how was the desirable result attained? Again, 'The Sunday school is bounding ahead in enrollment.' Now, why not tell us how it happened? Give us the method and leave out the oratory. Another, 'Congregations are steadily increasing.' Why not tell us what he did to get the crowd, even that would be better advertising." And this from a minister! In his suggestions Rev. A. B. Carson, Cape Girardeau, Mo., says a number of things which the editor's kind heart would not permit him to say. What do you think of the doctrine? A large part of THE BAPTIST is made up of news. Can we make the news of more help to other folks?



## Fresh from the Field

(Continued from page 1578)

as chiefly responsible for this large showing in the number of baptisms: First, the readiness of the people to hear the gospel, and second, the better organization of the Southern Baptists for going afield after the lost.

The National W. C. T. U. is putting out a special suggested program for church services on Jan. 16, which is the second anniversary of the national constitutional prohibition victory.

The retirement of Dr. S. Earl Taylor from the Board of Foreign Missions of the Methodist Church was a severe blow to that organization. It has become evident that the health of Dr. Taylor is permanently impaired, his condition compelling him to live in Arizona. The board of bishops has been looking for a successor and has finally chosen Dr. Titus Lowe of Omaha. Dr. Lowe studied at Ohio Wesleyan and at Western Theological Seminary. He spent five years as pastor of Thoburn Methodist Church of Calcutta. In more recent years he has held prominent American pastorates and has served on the Board of Foreign Missions of his denomination.

The reports of relief work in the various European countries, made possible by the response of Baptists in several parts of the world to the program outlined by the London Conference in the summer of 1920, show that the most urgent needs of many thousands of people have been met. While Baptists in other countries have made an excellent response, in the nature of the case it was necessary for our denominational groups in America to furnish the larger part of the money required for the execution of the program. Here in America the Foreign Mission Board of the Southern Convention and our own Foreign Mission Society have cooperated heartily, each of the two organizations furnishing \$166,666 per annum. The volume of suffering in Northern Europe, where our Foreign Mission Society is interested in the support of missionary effort, has been greater than in the more southern regions where the Foreign Mission Board of the Southern Convention is lending assistance to the churches in the conduct of their regular work, but our Southern brethren have very graciously desired to have their funds used where the suffering is greatest, regardless of any other consideration. At its last meeting the board of managers of the Foreign Mission Society took action expressing its appreciation of the magnanimous cooperation of the Southern Board. The money used by the Foreign Mission Society in its relief work in Europe is being contributed in special offerings by the churches for that purpose. A part of the special Christmas offering of the Sunday schools will be used in support of this relief program.

## Send the Book of Remembrance to a Missionary

SUPPOSE every one of our missionaries, in this country and abroad, could be provided with the Book of Remembrance. They would all use it, you may be very sure. And what an addition they would make to the fellowship of definite, personal prayer made possible by the book!

Why not send a copy to some missionary? You can select your own repre-

sentative. Or if you will send twenty-five cents to the Secy. of Literature of the General Board of Promotion, 276 Fifth Avenue, New York, asking that a copy be sent to a missionary, he will mail it and will send you the name of the missionary to whom it is sent. Then of course you will pray for that missionary on his

## A Seafarer's Sketch Book

By WILLIAM B. LIPPARD

### NO. 1. THANKSGIVING SEASICKNESS

IT WAS Thanksgiving Day and I was seasick.

Was there ever an epicurean tragedy comparable to this? Who would ever have imagined associating two words whose ideas were so diametrically opposite in their gastronomic significance. Yet it was a fact for it was Thanksgiving Day and I was seasick. It was not necessary to prove it. I admitted it. On a day to which the average, healthy, normal, wholesome American looks forward with keen anticipation as an occasion, aside from its deeper spiritual meaning, for the maximum gratification of an average, healthy, normal, wholesome appetite I was being tossed to and fro in my narrow bunk and held in the "fell clutch" of that merciless maritime malady which involves total abstinence from all things good for food.

The steamer "Esthonia," on which I sailed, with her immense cargo of relief supplies contributed by 4,000 Baptist churches for distribution in Northern and Central Europe left New York on Wednesday afternoon, Nov. 23. A storm was in the making and no sooner had we passed Sandy Hook than the winds seized hold of the ship and she began that rolling that continued for practically a week. Many times I wondered why they had built engines in the ship for it seemed to me that all that was necessary was to tow her out of the harbor, set her adrift and she would roll herself all the way across to Russia. Verily I believe she would roll even in the smooth swan pond of the Boston Public Garden. Pretty soon I began to feel those premonitory symptoms so readily recognizable by all veteran seasickers. Calmly, silently, regretfully I retired to my cabin and prepared to meet my fate.

When morning dawned the ship was on the broad expanse of the high seas and they were appropriately named high seas. From my cabin porthole I could hear the waves break against the sides of the ship each wave sending a shock through her hull that made her tremble from bow to stern. In my cabin my bags and my shoes began a merry chase across the floor, but little did I care for with bitterness I realized that it was Thanksgiving Day and that I was miserably seasick. All the grim jokes of seasickness, which had heretofore seemed so amusing with their sardonic humor when told at the expense of others, now became hideous leering realities that mocked me in my dire affliction. The captain called at my cabin and facetiously remarked that he was on his way to the engine room in order to see if anything was wrong. It did not seem to him that the ship was moving and he was wondering whether we were still tied up at the pier. A fellow traveler, sympathetically inclined, called and recommended a remedy which he had understood had al-

ways been quite effective. It was a sandwich made of raw meat and a glass of beer! When I heard that I turned my face to the wall in utter despair. To cap the climax the steward called and showed me the dinner menu. Vaguely I remember that it included asparagus soup, filet of sole, celery and olives, roast turkey cooked as only an expert Danish chef knows how to cook him, the usual line of vegetables, Danish pastry, fruit and coffee. Instead of stimulating my appetite this menu card only served to accentuate my abhorrence of all things to eat. Once more I sadly realized that it was Thanksgiving Day and that I was seasick.

Thus the day came and passed away. Late in the evening as I was looking forward to blissful unconsciousness a wonderfully comforting thought came to me. Truly my condition was an affliction but was it not also a rare privilege? How few people there were who had been seasick on Thanksgiving Day! It was even possible that I was the only Baptist in the Northern Baptist Convention who had had this distressing experience! What a distinction! At once my feverish brain conceived a brilliant idea. I would organize immediately the "Amalgamated Association of Thanksgiving Day Seasickers," limited in membership only to those whose experience had been similar to my own. It would be a choice, select fraternity and membership in it would be a coveted honor.

Comforted by this new suggestion I joyfully prepared for the night. As the mountainous waves kept tossing the ship lengthwise, sideways and apparently in every direction of the compass there came to my ears the words and the music of that well-known song "Rocked in the Cradle of the Deep." I had never fully appreciated the sentiment and the poetic rhapsody of the closing refrain and now as I was being tossed up and down as in some gigantic cradle I seemed to hear over and over again that closing refrain:

"Then calm and peaceful I shall slee-ee-eep  
Rocked in the cradle of the deep."

As I was drifting peacefully into that dreamy blissful state of gradually approaching oblivion the words in the last line suddenly seemed to change and in the bewildered disordered state of my imagination I seemed to hear some great concert artist singing to an overcrowded audience:

"Then calm and peaceful I shall slee-ee-eep  
Rolled in my blankets and my sheet."

And just before absolute unconsciousness seized my brain an immense wave crashing against the side of the ship below my cabin porthole reminded me too painfully again that it had been Thanksgiving Day and that I had been seasick.

birthday, and perhaps you will write him a letter, too. The missionaries of the Woman's Foreign Mission Society have been provided with copies, but few of the representatives of the other societies have the book.

Here is a fine plan! Order a copy for your missionary today.





# The Baptist



## Look Carefully, Baptists, Where You Walk

**B**APTISTS have always been sufferers from a union of church and state. Recent history in Roumania and elsewhere but repeats the past. The Established Church of England had no use for Baptists. The church of the standing order in Massachusetts Bay Colony made life as uncomfortable for them as possible. It compelled Henry Dunster, the first president of Harvard College, to flee to Plymouth Colony and banished Roger Williams. The doors of the church building of the First Baptist Church of Boston were nailed up by order of the Court.

If their principles had not led Baptists to oppose such a union, their experience would certainly have done so. But as a matter of fact their insistence upon a spiritual religion made inevitable the separation of church and state. They could not and would not acknowledge the right of any secular body to interfere in matters of religion. The glory of having been among the earliest, if they were not indeed the very earliest, advocates of religious freedom belongs to them and they have never been slow to claim it.

The influence of Virginia Baptists is said to have been responsible for the introduction into the Constitution of the United States of that provision which declares that Congress shall never make provision for an establishment of religion.

Baptists, therefore, should be the last to take any action looking toward such a union of church and state. For this reason we quote the following from a recent issue of the Western Recorder, of Louisville, a staunch opponent of evolution in all its forms, and especially of Darwinism: "On Dec. 8, Hon. Wm. J. Bryan spoke before the Florida Baptist Convention, meeting at Miami, on the danger to the world of the theories of Darwinism. Following the address, the convention asked Mr. Bryan to draw up a program of legislation to be sent to the Florida legislature, requesting that body to pass an act prohibiting the teaching of anything in the schools and colleges of the state contrary to the Bible. The possible action of Florida, and of the Kentucky legislature in connection with a similar purpose in Kentucky, preparation looking toward which action is now in process among Kentucky Baptists and others, will elicit a nation-wide interest."

Will the act be entitled, "An act for the suppression of opinion in schools and colleges"?

That a Baptist body has a perfect right to make such a recommendation to all schools and colleges conducted as private institutions by Baptists, will be generally

conceded. But when the request is made concerning the public schools, it is the request that the power of the state shall be used in accordance with the desires and beliefs of a particular religious body, and men are approaching perilously near a union of church and state. If it be said that the action is asked only in the interest of public morals, then there rests upon the advocates of such legislation the task of proving beyond a reasonable doubt that this particular doctrine is responsible for certain moral lapses which they deplore.

If such a request were to be granted, consider the following questions: What Bible is to be the standard—the Authorized Version or the Roman Catholic? Who is to determine what is contrary to the Bible? If the Supreme Court does this, you have a judicial body determining matters of religion and have passed over a portion of your Christian liberty to a state court. If some religious body is to do it, it is more than possible that other religious bodies will feel aggrieved. Will Protestant and Jews and Roman Catholics come to anything like harmony on this matter? If they do not, whose view shall prevail? There are many Baptists, including conservatives like the late Dr. Strong, who hold to some form of evolution; are their views to be taken into account as fully as are the views of Mr. Bryan? A wide field of questioning opens up when matters like this are projected into the civil field. And so far as we have noted, all the attempts as yet made to show that such legislation would not bring about a practical union of church and state, at least to the extent that a court could determine what the Bible does or does not teach, make distinctions about as futile as that between Tweedledum and Tweedledee.

Note that what is said here is entirely apart from the subject of Darwinism itself. The men who are attacking that and other forms of the evolution theory are actuated by the highest motives and we are not here discussing them. They must be careful, however, that in their zeal to puncture a belief which they consider hostile to a true conception of the Bible, they do not deny one of the strongly-held Baptist principles.

Mr. Bryan is a Presbyterian and we are not surprised at him. But we are a little surprised and disturbed that Baptists should wish to read into the civil law, thereby creating something very like a union of church and state, matters which are distinctly of religious concern. We believe that it would be better for them to continue their fight on other lines and not to bring it into the field of legislation.



## A Comrade's Valedictory

**F**EW editors of religious journals have served longer or performed more distinguished work than Dr. Howard A. Bridgman who on December 31 retired from his position of editor-in-chief of the *Congregationalist* to enter upon educational work of a sort which makes to him a special appeal. For thirty-four and one half years Dr. Bridgman has been at his task week after week, and has produced a paper which well warrants the remark of Dr. Nehemiah Boynton: "Howard Bridgman has made the *Congregationalist* the best-edited religious paper in America and the *Congregationalist* owes him a great debt for his facility, his ability, his calmness of judgment and the generosity of his spirit."

In the last issue of the year, Dr. Bridgman gave his valedictory, speaking to his fellow-workers, his constituency and his brother editors of other denominations. He calls what he has to say "From Comrade to Comrade," and reveals thereby a portion of the secret of his success during these many years. He has loved his work; he has rejoiced in the human contacts formed through it and the opportunity to touch and to help in shaping great events; he has been glad to serve the brethren. He has played no favorites among the men of his own denomination and he has never failed to be fair and kind to those of others. He turns from his task with what is almost a homesick feeling.

Of the particular things said in his "comrades" two are worthy of particular mention. The first is a statement of the splendid faith which has actuated him. He says: "I have stood for the faith of the fathers, interpreted in the light of what we now know about the Bible, the universe and the facts of history, for a comprehensive Christian fellowship, for the fearless application of Christian principles to business, politics and all social relationships, and for a brotherhood of the nations that shall unite all peoples in mutual service and goodwill. What I have liked best and tried hardest to do has been to strengthen others in their faith in the Father of our Lord Jesus Christ and to make his program for our life on earth attractive and commanding." That is a splendid confession and nobly has he measured up to it.

The other thing has to do with the paper. Notice this: "I have seen the paper pass from private to denominational ownership, and become our only denominational weekly from Coast to Coast, recognized and financed by the action of the National Council, yet not so tightly controlled as to embarrass a freedom-loving editor. I have had only kind treatment from those entrusted by the denomination with responsibility for the paper. No Board of Directors, no Business Manager, has ever sought to muzzle me. My opinions, however wrong or insufficiently voiced, from one's point of view, have been my own opinions." That speaks well for the retiring editor. But how well also it speaks for his denomination and its governing boards!

To all of Dr. Bridgman's comrades in editorial chairs, a fine flavor will have gone from the weeks because there will no longer come to them his editorial utterances. But they will every one wish him joy in his new work and thank God for a man such as he, frank, Christian and unafraid.

## The Worst Famine in History

**H**ERBERT HOOVER calls the present distress in Russia, "the worst famine in the history of the world." President Harding says, "We must put aside considerations of international politics and fundamental differences in government. The big thing is the call of the suffering and dying."

The plain facts are bad enough; there is no need of enlarging upon them. No food is to be had in an area larger than our entire Atlantic seaboard. At least 15,000,000 peasants on the verge of starvation. Multitudes of them are trying to subsist on a bread composed of withered grass or powdered bark. Rubbish carts go about the streets every day to collect the dead bodies of children. Every day death takes its toll of old and young. Thousands are fleeing, anxious to go anywhere away from the terror that pursues them.

Whose fault all this is matters nothing. In fact nobody can be blamed for the overwhelming drought which came upon the region of the Volga. Nor can little children be blamed for what their fathers have done. Certainly the mass of a great people, war-weary and which had given in battle more lives than any other nation, cannot be held responsible for the conditions which made possible a communistic tyranny.

Is it not enough that there are millions who are hungry and need food, who are naked and need clothing? What would Jesus do? Twelve or fifteen dollars will save a life until the harvest. What millions of money have not been spent in the United States during the Christmas season on needless luxuries! Is it not time now that similar amounts were spent for these suffering brethren of our Lord?

## Good Work

**A**T the meeting of the administrative committee of The General Board of Promotion held in New York Dec. 29 the officers' council presented recommendations providing for a reduction in the expenses of the board. The recommendations provide for a decrease in the expenses of the last five months of the year of \$76,745. This amount is equivalent to a decrease of 25 per cent in the budget expenditures for the remaining five months of the fiscal year.

Special provision had to be made for financing the Continuation Campaign being conducted by the women and also to provide for additional expenses for the intensive promotional program being carried forward in the various states, through which it is planned to enlist every member of every church to help the denomination to meet the present financial crisis.

The amount of reduction made in the operating budget of the Board of Promotion for the remaining five months of the fiscal year was sufficient to care for the appropriations authorized by the Administrative Committee to carry on these intensive campaigns. This reduction does not mean that we are to reduce the real work of promotion. It does mean that the money so much needed for the intensive campaign before us has been provided for without an increase in the total of the expense budget.



# Editorial Comment

## AN ANTI-LYNCHING BILL

The House of Representatives has before it a bill which is designed to "assure to persons within the jurisdiction of every state the equal protection of the laws, and to punish the crime of lynching." In this there is a kind of pyramiding of legislation, for this is a law to see that other laws are properly enforced. The country in which legislation of this kind is thought needful is our so-called "Christian" America. How to compel lazy or reluctant officials to enforce laws is the problem. The maker of this bill thinks that such a result can be obtained by making it a felony to refuse to make all reasonable efforts to prevent such crimes as lynching, and to put in the same classification the participation of citizens in "any mob or riotous assemblage by which a person is put to death." The country in which a lynching takes place would, if this bill passes, be compelled to pay \$10,000 to the family of the victim or, if he have none "for the use of the United States." There are crimes which must stir the blood of every decent man and woman. But we will never get anywhere until there is cultivated a respect for law. If a bill like this can shake the fear of God and of the law into officials and lawless individuals and help wipe out what is a national disgrace, we are for it.

## FUNDAMENTALS ON THE MISSION FIELDS

The hearts of many will be reassured at this ringing statement on fundamentals, taken from one of our missionary publications. In their loyalty to the great evangelical truths the Ongole missionaries do not differ from their brethren.

"We are getting letters asking where we stand on the inspiration of the Bible, divinity of Christ, vicarious sacrifice and many other stand-by doctrines.

"Be it known that we at Ongole are solid with the saints. We swallow whole all the old-fashioned doctrines and feel good over it. India is a nation of Unitarians and if we do not believe in the old doctrines we have no message for her people. We acknowledge a debt to the higher critics in helping us to distinguish between the real doctrines of the Bible and man's doctrines based on personal interpretations.

"Have you ever wondered why Jesus did not establish a theological seminary so as to fully develop in the minds of the disciples his many new and wonderful teachings? Is it not likely he knew the tendency of the human mind to get off by itself into a world of its own, disconnected with both God and man? If he did know, then his method of teaching the great truths and at the same time having them worked out in contact with both God and man, is easily understood.

"Even in conservative India, those who are close to the people as spiritual leaders see the naked souls of men and their great needs. At the same time such leaders are unusually dependent on the power and wisdom of God for methods and means, and it is the general experience of Indian missionaries that the Bible—as it stands and has been interpreted by the saints, rather than by the set-a-part scholars of the church—is what India needs and is, therefore, God-given and must not be altered, subtracted from, or added to."

## A MOHAMMEDAN UPRISING

Mohammedans seem in many countries to be coming to a fresh consciousness of themselves and to be planning quietly or openly to threaten in every way possible the authority of the hated Christian overlords. Significant indications of this have been seen recently in Egypt, India and the Near East. The Turkish massacres during the war were in part religious massacres. That is, Mohammedans were slaughtering the Christians for the honor of their religion and to secure for themselves a favored place in heaven. Wherever you meet young Moslems in the Near East, they seem full of the determination to reclaim their countries for their own faith. Notably is this true of those of India. The British flag does not command the same respect in Turkey and Persia which was once given to it. In Persia the hatred which was formerly felt towards Russia seems to be turning towards England. And yet the American flag has honor in these regions, and it is more than likely that in the days immediately ahead, the Stars and Stripes may be the only thing which stands between large Christian populations and slaughter. America which dwells in peace must come to appreciate her possible influence as a steadying influence among the nations of the world. She must not compromise or equivocate; only straight-forward and unbending righteousness in relation to all other peoples will serve the need of the hour.

## CHRISTIANS IN THE PEACE CONFERENCE

The *Congregationalist* in a recent number calls attention to the surprisingly large number of those connected officially with the Washington Conference who are either outspoken Christians or warmly sympathetic. For instance: "No less than eighty in the Chinese delegation are related to the Christian churches in China, or to the Y. M. C. A. organization there. The present minister from China at Washington was reared in a Christian school. In the group from Japan, both among the leaders and the attaches, are twenty who have served either on local or national Y. M. C. A. committees. The delegate from India, Mr. Sastri, was welcomed when he arrived at New York by members of the International Committee, and given a dinner at which he made known his earnest desire for the extension of Y. M. C. A. activities in his own land. From half a dozen to a dozen of these foreign delegates are speaking in the Washington churches every Sunday. We should not look upon these delegations from the Orient as made up chiefly of those ignorant of or opposed to Christianity. Our missionaries and Y. M. C. A. workers in these lands have done much to create a Christian background and atmosphere for the present conference on which the world is pinning so much hope."

There is much significance in the fact that a movement in which American churches have shown such intense interest has so prominently connected with it large numbers of men who are the product of the church's work abroad. The effects of Christian missions are far-reaching even in America.



## Two First Cousins

*Two sons of two brothers, each of whom has been prominent in denominational life, write books which the professor of English at Yale highly commends.*

By WILLIAM LYON PHELPS

AS all good Baptists know, there are two first-rate Baptist brothers, both of whom have served their denomination and the country as college presidents—W. L. Poteat of Wake Forest, N. C., and E. M. Poteat, formerly president of Furman University, S. C. They used to exchange neighborly greetings in a manner quite unlike the famous remark made by the governor of North Carolina to the governor of South Carolina.

These two splendid brothers, both of whom have rendered inestimable services to the cause of Christian education, are well represented by their sons. Hubert, the son of W. L. Poteat, is professor of Latin in Wake Forest, and two sons of E. M. Poteat, Gordon and McNeil, are missionaries in China.

The two first cousins, Hubert and Gordon, have each published an important book in 1921, which I should like to see widely circulated. Through the firm of R. G. Badger, Boston, Prof. Hubert Poteat, has issued a little book called "Practical Hymnology," which is of acute interest to all people who go to church. It is a treatise on congregational singing, with a two-fold object. It aims to lead churches and Sunday schools to use only good hymns, of literary and devotional value. Professor Poteat declares war on jazz, and believes that no concessions to a debased popular taste are necessary. He gives a list

of 300 excellent hymns. But the most important part of his book is not destructive but constructive. He is an accomplished musician, and has had much experience as director of voluntary choirs. He realizes, as everyone ought to, that the average congregational singing is simply lamentable—and in this book, he shows clearly how it may be improved, both in quantity and quality. The singing of hymns set to familiar tunes is one of the most inspiring and cheerful forms of worship. If one goes into a church where the congregation sings with vigor and volume, one feels that it is a living institution; unfortunately, in most churches quite the contrary is the case. It must be discouraging to a pastor to hear only a half-articulate murmur from the people in the pews, most of whom have open books in their hands, but are apparently thinking of something else. I wish every church-goer would buy and read this interesting, lively and valuable little book.

Through the firm of George H. Doran & Co., New York, Rev. Gordon Poteat has published a small and attractive volume, called "A Greatheart of the South." This deals with the college days and short missionary career of a veritable American hero, who gave his life for the cause of Christ. It is refreshing to read of such a character; here was a man whose daily existence

seemed almost without a selfish thought; yet he was no prig but a natural, healthy, joyous, unaffected young American. In his college career although supporting himself he managed to help others every day; he had a passion for usefulness. The same purpose animated him throughout the medical school; he attracted constant attention from both students and faculty, not because he was sensational, but because he was interested only in the welfare of others. He sought and found opportunities to help, so that he was literally a constant blessing to all with whom he came in contact. On the way out to China, it was the same story; he gave up his own comfort on the ship to help another who he thought needed it more; then came his professional work as a missionary in China. He would have had a great career there, and one cannot overestimate his value; but his life was cut short by an accident that seemed so needless and so trivial that for the moment it positively staggers one's faith in God. We regain faith as we look back on the life of this man, consecrated to Christ by passionate devotion. No soldier ever followed Napoleon with more loyalty than this young American followed his leader. Such persons are rare in any age; but all ought to read the story of this Greatheart, because it inspires and strengthens our own lesser lives.

## A Morning Prayer

Hearken unto me, O Lord my God and my King. Thy loving kindness and tender mercy have never failed me. Fill me now, I beseech Thee, with Thy glory and bless me.

I thank Thee that Thou didst watch over me during the night and didst not suffer any harm to come to me. Stay Thou with me till the setting of the sun and keep me under Thy sheltering care.

I know not what awaits me this day, I only know that I am a sinner and need Thy grace, I am weak and need Thy strength, I am ignorant and need Thy help. Grant that each unfolding hour may witness to Thy presence and each recurring experience may bear testimony to Thy guidance and control.

Give me, I pray Thee, a fearless faith and a dauntless courage that I may not flinch before difficulties, nor turn aside to seek my own pleasure when Thou dost bid me serve Thee, but go on to do Thy will with glad alacrity and devotion.

Keep me today from doing that which is mean or selfish and give me a holy quest for that which is pure and noble. Restrain every wayward impulse that I may not sin against Thee, and show me the path of righteousness. Prevent me from hurting the feelings of others by impatient words or unkind deeds and empower me by Thy grace to help them by encouragement and service.

Transform me by the renewing of my mind that I may prove what is Thy good and acceptable and perfect will, so that every duty may become a privilege and every burden a call for spiritual strength.

When the evening shadows fall, may I be enabled to look back upon this day with a thankful heart and a tranquil spirit. Brood over me by Thy grace during the nightwatches, enfold me in Thy loving care and fill me with Thy peace.

Through Jesus Christ, Amen.

DWIGHT E. MARVIN.



# A Primer of Theology

By A. H. STRONG

## X. ETHICAL IMPLICATIONS

IN closing this brief synopsis of doctrine, I cannot omit all allusion to things that should follow. The apostle Paul was never content to leave his theology by itself, as if it were a mere play of rhetoric or an exercise of philosophical speculation. The one word "Therefore" in Rom. 12:1, shows that, to him, doctrine had more serious consequences. It was the source of ethics; and, if it did not lead to ethics, it had no validity or right to be. "The proof of the pudding is in the eating," says an old proverb, and that is true most of all in theology. I deeply feel the necessity of vindicating my own work by this principle. But here also I feel that my teaching must be more than ever dogmatic and autobiographical. After what I have already taught, I trust the reader will bear with me if I strain his attention and his faith to the utmost limit; for this is no child's play, but a statement of personal relations between the personal God and each individual person whom he has made. As the whole of God is in every place, this bit of ethics has to do with your soul, as much as if you and God were the only persons in the universe. I put my thought into four great statements:

1. *Here is something to believe.* In writing this Primer, I have had a new experience. It began with a dream. I seemed to be in great darkness, and that darkness seemed to be God's coming down to judgment. His universe seemed to be full of evil; and he had come to put that evil away, not by wrath and justice, but by taking it to himself, and bearing all its sin and misery in his own great heart. Out of the darkness I heard a mighty word, and the word was "NOW." I saw a garden, and a trembling human form. It was God himself, narrowed down into the person of his son. And that frail mortal was drinking the cup of sorrow and shame, till his sweat and blood fell in drops to the ground. Never before had I realized what it was for the Man of Sorrows to take upon himself the sins of the world. As his heart broke for sorrow, so my heart broke for sympathy, till I heard the word: "It is finished" (John 19:30). Then came a sudden change, and all was light. Since Christ had "trodden the winepress

alone" (Is. 63:3), the ransom had been paid, the atonement had been made, and the universe was free. It seemed to me as if all the sons of God were shouting for joy. The sound of celestial music met my ears and I awoke.

I am not much of a believer in dreams, though they suggest and revive many good suggestions of the day. But this dream led me to reflection. What was the meaning of that word "NOW"? In the dream, I seemed imprisoned in the bonds of space and time. In my sounder sense, I remembered that God is not so imprisoned. I had heard what may really be the language of eternity. That scene of appropriated suffering was not a matter of an hour, a day, or even of a life-time, but was God's eternal vindication of himself in his treatment of sin. I saw more clearly than ever that this is God's way of atonement, not laying the burden and responsibility of it upon man, but providing himself the sacrifice, as he did of old to Abraham (Gen. 22:8-14). "The Lord will provide," not merely earthly good, but all good, for the body and for the soul, for time and for eternity. Believe this, and you have solved the problem of the universe, and have learned that God had a right to make you, because he could redeem you.

2. *Here is something to confess.* I think no one can really believe what I have written thus far without being moved to confession, both of his own sin, and of God's mercy in his salvation. All idea of comparing his own proud and self-moved righteousness with the holiness of God, is like thrusting an electric lamp against the sun: the astronomer with his smoked glass sees it as a black spot upon that blazing disk. Infinite generosity calls for generous response. Not to feel that one is a sinner, in the presence of such love, is to declare that one is "past feeling" and is doomed to death. The redeemed soul hungers and thirsts to make his redemption known (Acts 4:20); he cannot stay; he must speak forth the things which he has seen and heard. Non-confession proves lack of belief. And here is the error of our churches. We seek effects, without thinking of causes. When the seven churches of Asia ceased to be evangelical, they ceased also to

be evangelistic; and when they lost their message, they lost also their existence. We are running the same course of futility: much hole-drilling, but no dynamite; many missionaries, but no gospel. What we need is to see the cross anew, as Luther did; to cry: "*Für mich?*" "For me?" as Luther did. Then we too, could face the Diet of Worms, and brave its terrors, and our work like his would abide. So I plead for spiritual revival, instead of six-penny socialism, as the only means of present salvation; for internal union with Christ, instead of theatrical effort to bring about an external union with other bodies of Christians.

Come quickly, Lord Jesus! Give us the spirit of confession! Let us pledge ourselves and our institutions, to make evangelical confession, not simply possible, as the basis of gifts, but also prerequisite to all our reception and disbursement of funds. So shall we be ourselves confessed, when we meet our lord in his judgment.

3. *Here is something to preach.* Can we doubt that this is the truth that will capture the world? Christ himself did not doubt it. "And I, if I be lifted up, will draw all men unto me," were his own words (John 12:32). What are we to think of the recent sneers at evangelization, as compared with effort to preach the gospel? Does it not show that Christian men have lost their faith in that gospel, and that they are trusting to their own works, instead of trusting to God's appointed method of salvation? Has not every great missionary conquest begun with the touching of heathen hearts by the story of the cross? From Greenland to Cape Town, and from China to Peru, that story has done more to civilize and to reform than any economic benefits. Thank God for hospitals and for schools! But remember that these are secondary and not primary means of blessing, and that they may become instruments of evil, unless purified and accompanied by the preaching of the cross. I even go so far as to say that without an experience of the truth of union with Christ, no young man has a right to enter the Christian ministry. It is certain that without such experience he will be as feeble and abashed as I myself was at the beginning of my



work. I long to see the day when ordaining councils and presbyteries will refuse to lay hands on students who have no settled faith, and will tell them to go back to Jericho till their beards are grown. One man with settled faith is worth a hundred who know not where they stand in theology. Red-hot zeal, even with many defects of training, wins more souls to Christ, than do all the modern philanthropies; for it is the gospel, and not merely its applications, which is "the power of God unto salvation." (Rom. 1:16).

4. *Here is something to live by, and to die by.* Was there every such intensity of effort as that of the apostle Paul? Read 2 Cor. 11:23; 28 and remember his shipwrecks and scourgings! Compare with these the half-heartedness and dilly-dallying of our Christian service—our men so plainly given to money-making, our women so plainly given to social ambitions outside the church and only a few laying all their gifts and influence at the feet of Christ, their Lord. I do not excuse myself, but rather mourn that I have come so far short of the intensity of zeal which ought to characterize every true believer.

"Lord, it is my chief complaint  
That my love is weak and faint;  
Yet I love thee, and adore!  
Oh, for grace to love thee more!"

And I close this Primer by saying that I would wish to have only two inscriptions on the tablet that preserves my memory. The first is: "For me to live is Christ." And the second is: "I have kept the faith."

Dear reader, you and I must soon stand at the judgment seat of Christ. It will be then as if he and you were the only persons in the universe—

all his sacrifice endured for you alone—all his revelation in nature and in Scripture made to show you the way of life. Will you say that you have never seen God? The answer will be that you have never seen anything else, for every atom in the universe has been a manifestation of him. Will you say that he has

**Resolutions by the Chicago Baptist Ministers' Conference upon the Death of Dr. Augustus H. Strong (Aug. 5, 1836-Nov. 29, 1921).**

Since it has pleased the Lord of the churches to summon to himself one who gave to his service a long life singularly filled with passionate devotion to Christ Jesus, and singularly successful in up-building the Kingdom of Christ through speech and written word, through his great teaching and administrative gifts, and through his impressive personality; the Baptist Ministers' Conference of Chicago hereby

Expresses its thankfulness that to it was delivered on Nov. 7 the last of the many addresses given by Doctor Strong to such conferences in many lands, an unpremeditated valedictory so impressive and tender that we shall cherish it through all years to come;

We recognize the loss, to our denomination and to the Christian world, of one who has directly and powerfully influenced for good the lives of thousands of the leaders of the churches in all lands, and who has through his writings and in manifold ways helped to mould the religious thought and invigorate the religious purpose of all Christendom; and

We resolve, as ministers of Jesus Christ, to gird ourselves anew to the exercise of that conscientious industry which held Dr. Strong prone to his task until far past the age of four-score, and pledge for ourselves unswerving loyalty to the Christ whom he so loved and exalted, and whom he served with utter fidelity until in the ripeness of his useful years God's angel called him.

Augustine S. Carman, R. N. Van Doren, Carl D. Case. Committee.

never spoken to you? The answer will be that every word of Scripture was his voice to your soul. The only question then will be that question of the ages: "What think ye of the Christ? Whose Son is he?" (Matt. 22:42). How have you used the talent with which he endowed you? What has been your attitude toward that great movement of the world to God? Have you fallen in with it and promoted it, or have you turned aside, to make your selfish interest supreme? Will you *now* join yourself to Christ, and so launch your barque on the vast tide that is everywhere flowing toward God, or will you be left high and dry on the shores of time, as the merest refuse of the universe? In short will you chose to worship Christ, or the works of his hands! Your answer will determine your real character, and decide your eternal destiny. Christ, or the universe! Chose you this day whom you will serve! May your answer be the words of the poet:

"The holy, meek, unspotted Lamb,  
Who from the Father's bosom came  
For me and for my sins to atone  
Him for my Lord and God I own."

May this answer be the result of reading this Primer of Theology, in the case of some one who has been led by it to see his own sin and his need of Christ as a Savior! For Christ is near to save, and his words are: "Him that cometh to me, I will in no wise cast out" (John 6:37). In the "Pilgrim's Progress," John Bunyan sees a man with a muck-rake, who is gathering a few straws, while a glittering crown hangs, all unnoticed over his head. Let us leave the straws, and take the crown; for "now is the accepted time, now is the day of salvation!" (2 Cor. 6:2).

## Denominational Universities Will Aid in Campaign

THE denominational schools, colleges and universities are lining up for victory in the continuation campaign of the New World Movement.

Des Moines University, in Des Moines, Iowa, which had planned for a special campaign, through its president, Dr. John W. Million, now declares its purpose to throw all its energy into the success of the general campaign. Other educational institutions in various parts of the Northern Baptist Convention are taking the same firm stand for victory. The following statement, made by Denison University, in Granville, Ohio, is typical of the spirit in our Baptist

schools, colleges, and universities, in regard to the New World Movement Program:

"A special meeting of the board of trustees of Denison University was called in Cleveland, Dec. 20, 1921, by Mr. Ambrose Swasey, president of the board, to consider the relation of the university to the Continuation Campaign of the General Board of Promotion for additional funds for the New World Movement.

"After full discussion of the present status of the One Hundred Million Dollar campaign and the financial condition of all the cooperating organizations, the board expressed

unanimous approval of the Continuation Campaign for thirty million in additional pledges, and voted to express its readiness to assist in every way possible in effecting the success of the campaign in Ohio.

"In order that the officers of the university might have needed assistance in carrying through this campaign the board made provision to secure immediately the services of a competent man whose time should be so placed at the disposal of the state Board of Promotion as to insure the hearty cooperation of the university. (Signed) Ambrose Swasey, C. W. Chamberlain, H. F. Stillwell, W. D. Chamberlin, Millard Brelsford.



# Missionary Education Through Dramatics—III

By MRS. MILTON FISH

## Suggested Dramatizations of the Remaining Chapters of the Text-Book, "World Friendships."

### Lesson Four: The Romance of the Printed Page

#### PRINTING

Hymn: "Jesus Hath Loved Me." October *Missions*. Let the pianist play it as the class is gathering. Have the words on the blackboard.

Sentence prayers for the blessings we have in Christ Jesus.

Which would be worse: not to be able to read or not to have anything to read if you knew how?

Chart 2. This chart should always produce a feeling of genuine thanksgiving that we are in America and a heart burden for the people of India.

Chart 6 makes a fitting introduction to this chapter.

Show a map of the unoccupied territories, see Survey. Tell story of Tyndale-Biscoe, page 73. What will hold these youths to this new standard? Bring out the widespread need for good literature.

Concert reading: "General literature," page 102. Let the class answer the question in the next paragraph.

#### DRAMATIZATION

Prologue: Pages 65-67 from "Making Missions Real."

The following dramatization is taken from the same book combining the material on pages 28, 29, 68-70. Every Sunday school or young people's society should have this book. In preparing this demonstration the leader should read both articles.

A missionary and his interpreter are sitting at a table covered with books and manuscripts.

MISSIONARY (*reads*): "Go tell that fox, what is the word for fox?"

NATIVE: Oh! teacher, we are a poor country. We are all out of foxes.

MISS.: Is there anything like a fox?

NATIVE: What is a fox?

MISS.: Oh! it is a small animal which cannot climb a tree. It steals chickens and is very cunning and sly.

NATIVE: Oh! White Man, we have no animal like this. We have the jackal, which is mean, steals chickens, comes at night and cannot climb trees. Please will not the jackal do?

MISS.: Yes, we will write: "Go tell that jackal." There is another animal mentioned in Revelation. What is the word for bear?

NATIVE: No, White Man, we have no bear. I do not know if he has hair, or wool, teeth or claws, but if he is in the Bible it is all right.

MISS.: We will have to use the Greek word "arkto." What is the word for snow?

NATIVE: What is snow?

MISS.: Snow is frozen rain and is soft and white and stays on the ground until the sun turns it back to water.

NATIVE: That is very hard to understand. We believe you, teacher, though. Could you not say, "White as rain"?

MISS.: Yes, we will write it that way. We have been trying for two years to find a word for "save," and I had nearly given up hope that there was such a word until last night when Kikuni was telling the story of an adventure with a lion. Suddenly he said: "*Buana Nukulhanwa ne*

*Kikuni*." Did he say, "The master was saved by Kikuni"?

NATIVE: Yes, teacher.

MISS.: Why, that is the word I've been wanting you to tell me all these days, because I wanted to tell you that Jesus died to—

NATIVE: Master, I understand now, that is what you have been trying to tell us all these moons. Jesus died to save us from sin.

MISS. (*calls wife*): Our work of translation is done. I have at last found the word I have so long been looking for in order to complete the translation. I have the word for "save."

WIFE: Isn't that blessed?

NATIVE: Now it can speak our words. Oh! teacher, let me call the people together. I will say to them, "Come, we let you hear how the Book speaks our own words. It is hard to learn to read and make it speak, but be strong and try. If an old man like me has done it, it ought to be easy for you."

#### CLOSING PROGRAM

Gospel Solo: "I Have a Saviour, He Died For Me."

Inspirational story: "The Career of a Cobbler," *Missions*, Dec., 1920—May, 1921; or "The Boy with Five Talents," in "A Noble Army."

Memory verses: Mark 16:15-16.

Hymn: "We've a Story to Tell."

### Lesson Five: Planters Extraordinary. Preaching.

Hymn: "The Son of God Goes Forth."

#### DRAMATIZATION: PLANTING BY THE WAY

Use a lantern or mirrorscope. Someone represents the missionary and shows to the class pictures from the life of Christ. If you use the mirrorscope you can show postal pictures or any pictures you may have of events in Christ's life. This should be done seriously and take the place of the devotional reading. Eight minutes will be long enough for the pictures.

Then say: "My Chinese friends, these beautiful pictures you have been seeing are of the One whom the Christians worship. Him we call Lord and Saviour. You have a wonderful teacher, Confucius. Many of our precepts are like yours. As you have seen, Jesus Christ did many marvellous things, such as no one who has ever lived has been able to do. He was the Son of God. He lived and died for you and me. "God so loved the world that he gave his only begotten Son that whosoever believeth on Him should not perish but have everlasting life." I have here a little book that tells the whole story of His life. Wouldn't you like to know more about Him? This little Book will cost you only a few cash. In each copy is a card. If you would like to have someone come to teach you more about this Person and the Way the Book tells us to live, write your name on the card. We will try to send a teacher that you may understand the wonderful words of life which are written in the Book."

Prayer: For the planters of the good seed.

Use charts one and two. Let 7 hang before the class with its silent message.

Types of missionaries not yet mentioned. Read in concert last paragraph, page 113.

Questions: What three elements are essential in planting a church? Which seems to you the heaviest burden the heathen world is bearing: Sickness, poverty, ignorance, sin (superstition and fear)?

Have the class realize that after all, giving the gospel is the greatest service which we can render. Humanity is so heavily burdened with sin.

Solo: "The Light of the World is Jesus."

One night, in Chicago, a woman handed a young actor a tract as he was leaving the theatre. As a result Dr. George Lorimer was given to the church as a preeminently successful soul-winning preacher. Have two members of the class tell the stories of Kali Banurji, page 117 and Kim Chung Sik, page 118.

This lesson can be most profitably spent as a biographical meeting.

Three seven-minute sketches: 1. The Hermit of the Himalayas (Mary Reed) in "A Noble Army." 2. Ann of Ava (Mrs. Judson). 3. The Black Barbarian. (Mackay.)

Hymn: "We've a Story to Tell," verse 3.

Leader tells incident told on page 122 and quotes the last sentence in the chapter.

Prayer: That the Lord of the harvest will send forth sowers and reapers.

### Lesson Six: Servants of Society. Uplifting.

Hymn: "He Lifted Me."

Devotional: Matt. 5:43-48.

Concert reading: Last paragraph, page 135.

Social sins: Chart 8 will start the discussion.

Questions: How is Prince Ito's statement (page 163) true of other countries? A missionary from China states that the presence of the missionary and his willingness to start negotiations saved many towns from fire and sword during the revolution. In what other ways is the missionary the "Servant of Society"?

Dramatization: Use "The Twelve Spies" from "How to Use the Kingdom and the Nations," not to picture conditions in the Near East but to show how prejudice and misconceptions of the missionary task really cause most of the objections to foreign missions. Each country has something of value to give to the world.

Hymn: "Christ, for the World," sung as a solo.

Pray that each Christian may live "not to be ministered unto but to minister."

### Lesson Seven: America, Friend of the World

Hymn: "We've a Story to Tell." Repeat the chorus until it sings itself into the hearts of the class.

Why, from a selfish standpoint, must America concern herself with the safety and welfare of the world?

An elderly lady, with a lovely home and no children, in Ontario, Cal., found her Japanese vegetable boy ill with typhoid.



When she bought her home she had dedicated it to God's service. She took the sick lad home and nursed him back to health. She also taught him to read from the New Testament. When he had recovered he wrote all that she had done to his mother. His mother wrote a beautiful letter of appreciation asking for a copy of the little Book that made people do such kind acts for others. How was this woman helping improve international relations with Japan?

Chart 1, completed needs no comment. Chart 9. If we saw Christ in every stranger how would we treat them? Solo: "Far, Far Away, in Heathen Darkness Dwelling."

#### DRAMATIZATION: WHAT SHALL I DO?

##### Characters:

Mr. Richman, nearing the end of life.  
Bob Richman, his son.

Dr. May, a young and successful Christian doctor.

Representatives from South America, Japan, China, India, Africa. The leader may add to the list if she desires.

(Mr. Richman sits in a reclining chair, the doctor beside him.)

MR. RICHMAN: Doctor, tell me truly, have I long to live?

DR. MAY: No, at best only a few weeks before you will enter into the great beyond. One who has given so generously must go to a sure reward.

MR. RICHMAN: Doctor, I have not given generously—I have given so that all my rewards are for this life and in this world only. Doctor, I am a rich man in more than name. I would like to leave my money so that it would bless the world, in Christ's name. I have not even brought my son up to recognize true values, but to live richly and selfishly, indifferent to Christ.

(Knock is heard; doctor steps to the door as Bob Richman enters.)

BOB: Father, there are half a dozen queer foreigners asking to see you. I told them you were too ill to see anyone—they will not take no for an answer—what shall I say?

MR. RICHMAN: Let them come in. No, doctor (as he appears to protest) perhaps this is the answer to my question as to the use of my money. (Exit son.)

DR. MAY: As you wish—only they must enter one at a time. (Bob comes in bringing a representative of South America.)

BOB: This is Maria and she has a story to tell you.

MARIA: I come from the neglected continent. Oh! sir, do you know how terrible is the waste of life in Latin America? The death rate in New York is 13.6 per cent but in some of our countries it is 25.7 per cent. The rate of illiteracy varies from 40 per cent of the population in Uruguay to 90 per cent in Ecuador. Prostitution, illegitimacy and child labor are triple evils. Oh! your heart would ache if you could see the blind for whom nothing is being done. American capitalists have invested \$1,000,000,000 in Mexico. For missionary purposes we have invested \$2,000,000. The greatest unevangelized territory in the world is in the center of South America. American mission boards do not support one hospital in all the continent. Every school should double its capacity at once, they are so utterly inadequate to the needs. Oh! sir, give us money to establish new schools. A Christian education would correct so many of our evils. (Exit.)

MR. RICHMAN: I see where every dol-

lar of my money goes—I don't need to hear the other appeals. (Enter African.)

AFRICAN: I come from darkest Africa to tell you of our needs. Commerce and industry have far outstripped the progress of missionary effort. The white man comes to us for gold, diamonds, copper, ivory, rubber, and many other of our rich products. We live better, life and property are more secure. But, oh, the evils of civilization. Prostitution, worse than polygamy, and its attendant diseases, the fire water, too, is disastrous to the native. It is a dark continent indeed when you think of the dearth of literature. Why learn to read if one has nothing to read? In Abyssinia, only one in a thousand can read. Give us schools; then give us the means for producing good books and papers. I beg you not to forget my appeal. (Exit. Enter Hindu girl.)

HINDU GIRL: I come from the land of superstition, where women, nay, little girls even, bear burdens too heavy to be borne. Undesired, shut within four walls, nothing to read, nothing with which to occupy their time, bearing children while still children; the years of the better class are few and sad. Those who are poor, work twelve hours a day. Men, women and children are herded in our hot and crowded factories. There are two and a half million wives under ten years of age. We are all sick or diseased. Did you know we have whole villages ready to turn to Christ if we but had some one to show us the way? Oh! that there were some to carry the Gospel of the loving Christ into every village and hamlet in India. Our cry is the same; we don't want Western civilization without Christianity. Great as are our physical needs our spiritual needs are greater. May we count on you for help? (Exit.)

MR. RICHMAN: I am a poor man in the face of such needs as I see tonight. I wish that I had a life to give. (Enter Chinese Girl.)

## AND THIS IS JAPAN

By Jessie R. Wilson

"From the first we have been impressed with the respectful and courteous treatment accorded us by both men and women. Repeatedly in the street cars they have given their seats to Louise, and once when I was carrying William a lady offered me her seat. On the streets they have shown us every kindness. American habits still cling to us, and we have made many mistakes. Had we as foreigners made similar mistakes in America, some one might have rudely corrected us adding, 'Remember, you're in America now.' But so far as we know, no one has thus rebuked us or even looked like he wanted to. On the other hand, many have offered suggestions and help. In the shops, they have put forth real effort to understand and please us. The servants in the home have been willing and gracious in all their ministrations. We could not but be both surprised and pleased with such kindly treatment."

CHINESE GIRL: There are many, many burdens which China is bearing. While they must be lifted, I have come to plead the cause of education. We are superstitious, ignorant, diseased. Less than two per cent of our women can read. Perhaps poverty is the great cause of our illiteracy. In spite of our being an industrious people, we are desperately poor. We long for education—we cannot afford to travel far to school. (Exit.)

MR. RICHMAN: She shall have one more if money can provide it. (Enter Japanese man.)

JAPANESE MAN: I am proud to say that Japan has a well planned educational system, with 98 per cent of her children between the ages of 6 and 12 in school. We also have splendid hospitals. However, there are 30,000,000 in Japan who have never heard of Christ. We need more Bible schools for women and fewer but better equipped divinity schools. We need institutional churches and, in our great cities, social centers. Japan is drifting away from all religion. The great need and opportunity are in the industrial centers. Buddhism is awakening. Unless our Christian missions are greatly reinforced, Christianity will have missed another open door in Japan. I come to ask you to give us a social center in one of our most crowded industrial districts. (Exit.)

MR. RICHMAN: Doctor, you say I have but a few weeks to live. I can't die now. Why man, I want to answer every one of those appeals. I believe I am better already.

DOCTOR: I guess you are. You certainly appear to have more vitality. I am going to answer one myself. I am going to answer that appeal from Latin America. Answer it with a hospital and a school and go myself as head of the hospital. There are plenty of doctors ready to wait on you rich folks. I am going where people are poor and needy and no one is there to help them.

BOB: Father, please, I have been listening to these appeals; I want to go to Africa, but I fear that my training as a rich man's son, has not been a very good preparation. Let me go to India and carry the gospel to some of those villages that are crying out for some one to lead them into the new and better way?

MR. RICHMAN: Son, I thank God that I have lived to know that my son is going to spend his life for Christ. I will send our board money to enlarge and equip our most needy school in China. It must be a normal school whose influence will reach out farther and farther. We will send to our central station in Africa, the finest printing outfit that money can buy. As for that social center in Japan, I'll pay all the expense if we can find someone to take charge of it. Bob, you would be well fitted for that place in Japan. We'll find someone else for India. Doctor, I'll be visiting that South American hospital of yours some day.

(CURTAIN.)

Pianist plays: "My Life, My Love."

#### CLOSING PROGRAM

Three Questions: Where have we failed as a nation in world friendship? Where have we failed as a church? Where have I failed as an individual?

Ask each member of the class to respond to the question: "I have but one life to live—how can I spend it best to show my love for Christ and really add to the World's Friendship?"

Solo of consecration, "Have Thine Own Way, Lord," sung as the class bows in silent prayer.



# A Survey of Baptist Progress for 1921—II

*From all parts of the Northern Convention come reports. The Lord's work moves in the land of the free and the home of the brave.*

## The Roll of the States

### New England

#### Maine

TO "hold the fort" is sometimes an "outstanding achievement." The rural aspects of Maine have been accentuated during and since the war period. Half of our 400 churches are at the cross-roads or in small communities. Deluded people continue to go from us. To keep the breath of life in these small churches under such circumstances is a real victory. The addition of four pastor-evangelists to our staff of workers has greatly helped in this rural church work. Several churches, among others Houlton, Clifton, Farmington, South Berwick and Oldtown, have renovated, enlarged and modernized their houses of worship. Evangelistic effort has rewarded the faith and works of pastor and people and special helpers. The work of the director of religious education has been richly blessed. Gifts on account of the New World Movement have exceeded the benevolences of any previous year. Another preparatory school, making five in all, has affiliated with us during the year.

We should do more of the same kind of work and do it more efficiently in the year to come. There are fallow fields to be cultivated. An evangelistic atmosphere created by preaching and praying and serving and giving and much personal effort must be secured. At some strategic points definite advance community work should be undertaken. The lethargy which sometimes prepares the way for religious extravagances of one sort or another, should be supplanted by a zeal that is according to knowledge—at least some knowledge. And not least, an intelligent denominational loyalty prompting our constituency to "keep rank" as did the men of David's time, in the great missionary and educational and evangelistic enterprises of this epochal hour in which we are living, should be diligently cultivated.

Waterville.

IRVING B. MOWER.

#### New Hampshire

WE HAVE added one more worker to our convention force, a brother who is serving as general missionary pastor. We now have two missionary pastors and a colporter. These three men are none too many to care for the neglected districts of the state. They reach and minister to people who would be reached by no other worker. In a more complete way than ever heretofore the associations organized the past year for evangelistic work through pastoral exchange. Although this plan has some limitations it proved very useful and added to the number of baptisms. The past year was the banner year of all years for giving by the members of the churches. This larger giving has come through the stimulus of the New World Movement.

The outlook for 1922 is that it will also

be a year of unusual giving. There is expectation that the churches will give themselves whole heartedly to the Stewardship plan. Special effort will be made that every church capable of having a pastor shall enjoy the privileges of such a ministry. A more complete organization for all the denominational work is the hope of those having work in charge.

Manchester.

D. S. JENKS.

#### Vermont

BY far the most outstanding and encouraging achievement of the past year is the opening of Vermont Academy at Saxtons River, Vt., which was closed for five years. During the year nearly \$100,000 was expended to modernize the buildings and put them in first-class shape for a coeducational school with Christian ideals. The principal and faculty of fifteen are all Christian men and women and the 126 students now enrolled promise much for the future.

During the past year we recorded nearly twice the number of additions to our churches by baptism that were recorded the previous year. Vermont is preeminently an agricultural state and with the older people dying, the younger people moving to the larger centers and cities and the farms being occupied by French Catholics, the work of building up the protestant churches is slow and in the future we must have both the best men and methods even to hold our own.

All our pastors and churches have taken hold of the New World Movement splendidly. We are after those who did not pledge or who pledged for only one year, and those who have come into the churches since the pledges were made. We hope for a decided gain during the present fiscal year.

W. A. DAVISON.

Burlington.

#### Massachusetts

BAPTISTS are numerically second among the Protestant denominations in Massachusetts; 344 churches, 89,481 membership. Over 300 of the churches are definitely committed to the New World Movement. During the last fiscal year the churches paid in \$1,000,000, which represents 97.6 per cent due on pledges. Expect to receive every dollar pledged and to secure many new pledges.

Remarkable development of younger churches in growing suburbs. (Massachusetts has the most cities of any state in the Union.)

Forty-two standard three-year training classes, with over 400 students. Two hundred and forty-five Massachusetts pastors and church leaders attended New England Baptist School of Methods at Ocean Park last summer. Eighteen daily vacation Bible schools with enrollment of 2,800 pupils. Young people of the state now organized for aggressive work. Boston Workers' Union, monthly meeting,

175 in attendance. Three hundred and eighty professed conversions in the Sunday school enlistment days.

More than two-thirds of the people in Massachusetts are of either foreign birth or parentage. Baptists have more than forty centers of work for new Americans, fifty regular missionaries, and nearly 200 unsalaried workers. Another Russian missionary, a Polish missionary, and an Italian woman missionary-evangelist added during the year. Christian Americanization by the women of the churches for new American women a feature. A twelve-point program of advance in work for new Americans adopted and in operation. Consolidation of Boston Baptist City Mission Society and Boston Baptist Bethel Society effected during the past year. This New Standard City Mission Society, Class A, operates in Boston, Cambridge and Chelsea, in charge of both English and foreign speaking work.

The year has been one of soul-winning and ingatherings. Baptisms, 3,840—an increase of more than 1,000 baptisms over the previous year. The state is organized for a year of church evangelism. Over 150 series of special meetings are already planned. All departments—aided churches, religious education, new American and board of promotion—are concentrating on evangelism.

Boston.

W. E. WATERBURY.

#### Connecticut

THE past year has been marked by four events of more than passing interest and importance to the Baptists of Connecticut. The first was a wide-spread and well organized evangelistic movement which resulted in additions to the churches of 1,242 members by baptism, a number exceeded but twice before in a single year in the history of the denomination in the state; the second is practically a threefold increase in the amount contributed by the churches in a single year to the benevolent work of the denomination. The collections were more than 100 per cent of the allotment, based on pledges to the New World Movement.

The third event is a marked advance in the effort which the Connecticut Convention is making to reach and help the new Americans. During the year the convention, aided by the Home Mission Society and the New Haven Baptist Union, secured a suitable and commodious property in New Haven for a settlement house among the Italians. The work had been carried on by the Congregationalists for some years in what was known as the Davenport House, near the center of the Italian quarter. Their success had not been very great and we found opportunity to purchase the entire outfit for \$30,000, which is less than half the cost of erecting the same buildings. The Woman's Home Mission Society has sent two trained workers to aid in conducting the work. We came into possession of the building about Sept. 1, and the work is



already developing in a very encouraging manner.

The fourth event, which we believe contains in it great promise of good, is a complete, harmonious and satisfactory union of the Woman's American Baptist Foreign Mission Society and Woman's American Baptist Home Mission Society, into the Woman's Baptist Mission Society of Connecticut. The union was finally consummated at the meeting of the Connecticut Convention in October. Miss Mary L. Howard is president of the new organization. Already wide and extensive plans have been adopted and the women are vigorously at work in putting these plans into execution.

The outlook for 1922 is very favorable in many directions. The evangelistic effort, so successful last year, is to be continued. The work of the woman's society as above indicated, is to be pushed with vigor. The matter of stewardship is to receive increased attention. While we share with all other parts of the country in the financial depression, which is showing itself in decreased payments, we are still hoping by the end of the year to make the total amount collected equal that of last year. On the whole, Connecticut Baptists are full of courage and hope.

Hartford.

A. B. COATS.

### Rhode Island

BAPTIST work in Rhode Island enjoyed in 1921 one of the best years of its history. Features of the work were: (1) The change of the convention year and the holding of the annual meeting in May instead of October. (2) The notable revival spirit in the churches and the large number of baptisms. (3) Courageous giving to the New World Movement in spite of the serious industrial depression in the state.

The outlook for the coming year presents a variety of problems: (1) Our Italian work needs new and larger facilities. The two promised new edifices should be under way soon. The site for one, costing \$7,000, has been purchased and funds amounting to about \$37,000 are now available for the two edifices. We need at least as much more to carry through the present plans. (2) We need a Baptist home for the aged and needy. A committee was appointed at the last state convention, which is expected to elaborate plans for providing such a home.

The general secretary, Rev. B. T. Livingston, who began his service in 1917, has done excellent work. The convention is free from debt and a gratifying increase of enthusiasm in its work is noticeable in the state.

Providence.

FRANK L. WILKINS.

### The Middle States

#### Things in New York

EVERY Baptist pastor in New York City is in constant receipt of letters assuring him that Baptist people of other parts of the country recognize that he is working in the "most difficult Baptist field in the world." Comparisons are odious. Every man's field has its own peculiar difficulties. We make no claims about the difficulties of Christian work or Baptist work in New York that would in any way intimate that any Baptist pastor elsewhere has an easy job. Our conviction is that any man anywhere who undertakes to fight the devil will have a right royal time of it. Certainly he will in New York City.

To set forth some features of the problem, we have in the five boroughs of New York a population of a little less than 6,000,000 and our evangelistic committee declares that 3,000,000 of our people never go to church. This is probably meant to be a general statement that half of the city's population are not churchgoers. Of course there are a great many people who cannot go. There is an army of aged people who are too infirm to go. Any one who trots about New York's apartment houses knows this very well. There is a great multitude of sick people who must be taken into account. The annual death rate of the city is very low, only 12.39 per thousand, but even so there are 75,000 people die in New York every year. There is a constant sick list of at least 200,000. There are over 130,000 births in New York every year. Think of the human care, anxiety and suffering attendant on this, and the multitude of people whose church going is interfered with. Think of the army of doctors and nurses, the many whose employment takes up their time on Sundays, the vast number of men engaged in the protection of the city. It is easy to say in solemn tones how great a multitude of people do not go to church, but upon analyzing the statistics you find that many people cannot go. When you count the infirm aged, the sick, the children under five years of age, the mothers who must care for infant children and who cannot provide a substitute, those engaged in necessary employments, and all the attendants on the sick and the young, you will have to cut the number reported as non-churchgoers in half. But even if we say there are 1,500,000 people who never go to church you still have an appalling number.

One statistician gives us in the five boroughs of New York a Protestant church membership of 459,576, and reports the Roman Catholic parishioners in the same area as 1,453,464. The Roman Catholic churches have no such record of members as our churches have. Their reports of the number of their parishioners are usually guesses, or estimates, whichever you wish to call them, and are always in round numbers, say 10,000 or 20,000 to a parish.

But if the Protestant Christians seem in bad plight the Jews are much more so religiously. With a population variously estimated at from 1,500,000 to 2,000,000, they report in membership with their synagogues only 44,155 families. That would make not much more than one-tenth of their whole number of people. On any Jewish holiday the business of the city is at a standstill, synagogues are overcrowded, many halls are hired and Protestant church buildings are called into service. But in their ordinary life there is no body of people in the metropolis who show such utter neglect of stated worship as do the Jews. It is commonly reported that they are filling the Christian Science churches. No doubt many of them are found there. But the number must be small as compared with the whole Jewish population. The Christian Scientists give out no information about their work, not even the number in their fellowship or the value of their property.

The Sunday school is the weakest end of our work in New York. In the entire city there is a school registration of 1,005,257. This includes nearly 75,000 in high schools and vocational schools. But the whole number reported as pupils in the Sunday schools of the city is only

417,325, which includes Roman Catholic schools and Jewish as well as Protestant. Of course in the Sunday-school enrollment are a great number who are below public school age, and nearly an equal number who are above public school age. It would be a conservative statement to say that not more than one-third of the children of school age in New York City are enrolled in any religious school—Protestant, Roman Catholic, or Jewish. The average attendance in our religious schools would make the showing much worse. If present religious conditions are trying here, we may say, in view of the religious neglect of the children, that the future promise is much worse.

In Manhattan and the Bronx, full figures for which lie before me, our Baptist showing is not encouraging. Of the nearly 28,000 members in the churches of the Southern New York Association, about six thousand are in suburban churches, leaving over 21,000 in the churches of Manhattan and the Bronx. More than half this number are in our Negro churches. To be accurate, the Negro churches report more than 12,000 members, and the foreign-speaking white churches report something over 1,000 members, leaving less than 9,000 members in the English-speaking white churches. If you take out the city mission churches there would be a further reduction. The whole association reports an enrollment of Sunday-school pupils of only 9,641, not much more than one-third of the reported church membership. If you confine your research to Manhattan and the Bronx, you will find less than 1,000 pupils reported in our foreign-speaking white Sunday-schools, a little over 2,000 in our Negro Sunday schools, and about 3,800 pupils in the Sunday schools of the English-speaking white churches. Included in this number are the English-speaking city mission churches, and what is worse still, included in this small enrollment are the hundreds of men who are in the famous Rockefeller class and other men's classes in our churches. There are a good many things that might be said in explanation of these facts. We are not dealing now in explanations. These are the facts.

FRANK M. GOODCHILD.

New York City.

### New Jersey

THE year 1921 has been, from the point of view of missionary giving, taking in consideration the present financial conditions, the most remarkable in New Jersey's Baptist history.

The percentage of increase over past years in the numbers received for baptism in both self-supporting and mission churches, gives full proof of the fact that a missionary church is necessarily alive to its own local needs, and conqueringly evangelistic.

More students for the ministry and mission fields have been aided than ever before.

The churches throughout the state, with almost absolute unanimity, have heartily supported the New Jersey Baptist Convention in its largest undertakings, and actively participated in our great denominational forward movement.

The convention staff last fall formulated a unified and comprehensive plan of advance and printed it in pamphlet form. Mrs. Helen B. Montgomery, president of the Northern Baptist Convention, enthusiastically commented on the value of this plan. Our Baptist constituency have also very heartily accepted this as the basis



for general church activities throughout the state.

Without the high-quality preaching and leadership on the part of our pastors, and hearty cooperation on the part of the rank and file of our churches, the great work accomplished would have been impossible.

We face 1922 with humble confidence that the attainments of 1921 are but "an earnest" of vastly greater achievements for our God in the fertile days ahead. Our English and foreign-speaking mission pastors are planning to do a more intensive work in religious and missionary education, as well as putting forth more passionate evangelistic endeavors. It goes without saying that the other pastors are planning to declare the whole counsel of God and carry forward a well balanced constructive program.

Pastors and churches are warmly responsive to the plan for a state-wide stewardship campaign.

We are preparing with real hopefulness to meet the denominational missionary crisis and complete the raising of New Jersey's quota in the one hundred million dollar campaign.

The state convention has entered upon a new day in planning to safeguard entrance into the Christian ministry. A convention committee representing all of the associations, is pledged to this work of such underlying importance.

We know that the inspiring record of teacher-training, vacation Bible school, and general religious educational accomplishments will be exceeded this new year. We are planning to have our great summer assembly exceed 1921's success.

Our women are carrying on a great campaign in missionary education and giving.

In the name of our Divine Master, we accept the challenge of a greater day for Baptists in New Jersey.

Newark. THOMAS P. HOLLOWAY.

## New York Up-State

NEW YORK up-state has pledged \$4,074,000 towards the New World Movement on a quota of \$7,606,000; out of 791 churches in the state 740 or 93½ per cent are contributing; 292 churches have met or exceeded their quotas. We have received in cash this year five times the entire apportionment to the same churches in the year 1917-1918. We have collected 86 per cent of last year's payments. 2573 are now enrolled as titheers in 104 different churches. Sixty pastors report increase in salary, seventy-four have enrolled in the Ministers and Missionaries Benefit Board's pension plan.

At the annual meeting of the state convention this year President Granger, who has been president for fourteen years, retired as president emeritus.

Two interesting developments have been the strengthening of the work of the Erie Association and the Monroe Association in the cities of Buffalo and Rochester respectively. Rev. E. H. Dutton, efficient secretary of the Buffalo Association of Churches, is doing an outstanding piece of work, one that is calling attention to itself throughout the country and having an influence on the surrounding churches. The Baptists of Buffalo have exceeded any other communion in accessions to membership of churches in the last year and a half and the increases have been more than in any previous year in a decade of Baptist history. In Monroe County, Dr. A. E. Isaac is the new executive secretary of the newly formed Baptist Union of Ro-

chester and Monroe County.

In the northern part of the state the church at Carthage has reported the building of its house of worship at a cost of \$35,000, all of which has been subscribed.

In the central eastern part of the state Rev. H. Clark Colebrook at Gloversville reports strong spiritual interest along missionary lines in his church, with the result that several have volunteered for missionary work and a gift of \$15,000 has been made from his church for a dormitory building in India.

Some strong churches are without pastors, such as Tabernacle Church of Utica, First Church and the Calvary church of Rochester. Work at First Church, Syracuse, is proceeding with great enthusiasm and vigor, under the leadership of Rev. Bernard Clausen. Rev. Clinton Wunder, new pastor of East Avenue Church of Rochester, is getting hold of the work with remarkable vigor. Great enthusiasm pervades the entire organization.

Rochester and the entire Baptist world feel greatly the going of Dr. A. H. Strong. Memorial services have been held for him in First Church and in the Seminary. Surely a prince of Israel has fallen with the going of Dr. Strong!

The seminaries in the state are showing the result of the swing-back from the war. A splendid class of the strongest men are present at Rochester.

The outlook for this year is not without its problems but seems very hopeful.

The State Board of Promotion has set up a "second-mile" campaign under the direction of Rev. R. E. Farrier, state director, dividing the state into five groups. An attempt will be made to bring every church up to its original quota. A committee of laymen under the leadership of Dr. Clarence A. Barbour will secure special gifts. The new enthusiasm which is already beginning to be felt is shown by the fact that last month's payments on the New World Movement are up to 111 per cent of the payments the same month last year. As a result of the appointment last year in the state convention of a committee on efficiency a report was made and plans developed for new and aggressive movements for the new year. Strong emphasis will be put on rural work and missionaries to the small town and open country church. The movement for systematic giving and the forming of titheers' groups in the churches is in full swing. Probably there never has been such an effort to put religious education to the forefront as is now evident. The spirit of unity is obvious in the church life of the state and a promise of generously sacrificial response to the challenge of the needs of the time is confidently predicted.

Rochester.

A. W. BEAVEN.

## Pennsylvania

DURING the past year the state has been thoroughly organized along evangelistic lines; practically all our associations have adopted methods planned by our evangelistic department. By an efficient committee in every association, every church is reached with a definite plan to hold an evangelistic meeting some time during the year. The results of this systematized evangelism have been most gratifying and we can report a larger number of additions to our churches by baptism than for many years.

Another notable event is the growth of the titheers' leagues in a large number of our churches. These churches have shown a great increase in missionary offerings

and as a result they have had a large increase in membership. This of course is the fulfillment of the promise, "Bring ye all the tithes into the storehouse." It has been quite apparent in Pennsylvania that sacrificial giving has resulted in spiritual blessing.

Another notable event, perhaps because of its rarity: Our most efficient secretary of the Education Board, Dr. Leroy Stephens, resigned at the last meeting of our convention in October. Dr. Stephens is in his eighty-first year and has been educational secretary for twenty-seven years. Now comes the unusual thing—the convention retired Dr. Stephens on full pay for the balance of his life and made him secretary-emeritus.

Pennsylvania has suffered a severe loss in the death of Senator Ernest L. Tustin, who last year was president of the Northern Baptist Convention. A man of tremendous energy, a lawyer of note, the head of the welfare department of the City of Philadelphia, a man whose deep interest in the denomination made his influence felt not only in the state, but in the nation. He seemed to be at the height of his influence and activities when the end suddenly came. A great and good man has gone from our midst and his place will be most difficult to fill.

Spiritually Pennsylvania is making gratifying progress. Industrially we have suffered as few states have suffered, but in spite of this our people are giving nobly to the New World Movement.

The secretary recently visited a church not large in numerical or financial strength, that had a titheers' league of sixty-five members. Knowing that the industrial situation was most deplorable, the secretary asked one of the members of the league, "What about your tithing?" The reply was—"Most of our men have been out of work for ten months; we are still tithing, but there is very little to tithe."

Philadelphia.

C. A. SOARS.

## Delaware

IT HAS been a quiet year with few outstanding happenings in this, the smallest of our state conventions. Every pulpit has been manned, and well manned, so that church work has been everywhere maintained. A group of young people attended the Peddie Assembly in New Jersey and brought back an inspiration. The Anne Semple Library for the colored people of Delaware has been successfully launched under the auspices of the convention.

The new year began auspiciously with a Christian Workers' Institute at Wilmington, Jan. 1-4, in which all the churches cooperated with the publication society in pre-empting the opening days of the year for the kingdom of God. It is hoped that all pastors and workers of the State will get together for our share of the great task of completing the New World Movement program.

GEORGE D. ALLISON.

Wilmington.

## West Virginia

THE peculiar conditions in West Virginia due to industrial unrest have made the past year a trying one. Practically all of our factories have been closed and the coal interest has been almost at a standstill. Notwithstanding these conditions the story of the year is a good one to tell—enlarged vision, more cooperation, increased giving, and gratifying spiritual results.



For the year closing May 1, 1921, West Virginia Baptists gave a total of \$242,879.50. This was an increase of 350 per cent over the average giving to the New World Movement program of the year previous. The increase is more notably marked by a comparison of the years. For instance, in 1917 the giving of our people increased over 1916 by 10 per cent. In 1918 the increase over 1917 was 12 per cent, in 1919 the increase over 1918 was 15 per cent; in 1920, which year realized the first results of the New World Movement, the increase over the previous year was 52 per cent, and the increase of 1921 over 1920 was 142 per cent.

In evangelism we have made notable advance. A large percentage of the churches entering into the New World Movement have been visited by increased interest in vital Christian things and the recorded additions to the churches by baptism last year were 4,215.

We enter the new year as Christian optimists. Our outlook is in our uplook. The conditions about us are discouraging; but the conditions above us are as bright as the promises of God. With the eternal God for us, we are possessed of a vital faith and dauntless courage to "carry on" to the glory of our Lord Christ.

Parkersburg. G. E. BARTLETT.

## By the Inland Seas

### Indiana

THE year 1921 was a very satisfactory year in Indiana. The organizing of six new churches, the largest missionary offering in our history, the largest number of baptisms of any year save one in our history and the best convention in many years should be mentioned as some of the achievements of the year. The outlook for 1922 is very bright in every way. We are united, we are at work and our one resolve is so to exalt Jesus Christ in our lives that many others may come to know him and be lead to give their lives and talents to him.

C. M. DINSMORE.

Indianapolis.

### Wisconsin

OUTSTANDING achievements for the past year are: 1. A closer relationship between pastors and churches than there has been for some time. We understand one another better. 2. A larger state convention work—more missionary centers, and a larger field force than in the past. 3. The reorganization of the Milwaukee City Mission Society. This is showing a much larger activity in Wisconsin's leading city. 4. Educationally, recreationally, and spiritually, a greater, better, assembly at Green Lake.

Outlook for 1922: 1. Advanced work in Milwaukee. It is expected we will employ a city missionary. 2. Renewed activity in evangelism. A director of evangelism will probably be employed part of the year. A united evangelistic campaign is planned for the whole state. 3. Renewed activity to raise money to meet the world's needs.

Milwaukee.

A. LEGRAND.

### Minnesota

IN 1921 the appointments of Rev. A. J. Hansen, state director of religious education; Rev. J. J. Runyan, secretary of Baptist Union of Minneapolis; Rev. C. S. Marston in charge of church at Laporte where modern rural work is being opened,

and recently Dr. G. E. Burlingame has begun special evangelistic work; the appointment of Rev. W. G. Clark as hospital worker at Rochester where nearly 5,000 Baptists from everywhere are treated annually—all these mark advances. The building of the University Church, Minneapolis, has been begun and good progress made toward the completion of the social wing. In St. Paul the Lake Park Chapel is being put up, which will furnish a greatly needed house. The interest in evangelism is growing, though large results have not yet been reported except in a few places.

The outlook for 1922 seems good, although greatly dependent upon financial outcome of fiscal year in state and country. At present the financial conditions in Minnesota are not good and the spirit is far from optimistic.

Minneapolis.

E. R. POPE.

### Illinois

LAST year the Baptists of the Illinois Baptist State Convention did nearly twice as much for beneficence as the year before and about three times as much as in previous years. The amount given last year was \$688,215. The denomination made a total increase of 15,938 in its membership during the year. The state convention missionaries added 1,387 to the churches. This work was done outside of Chicago. The meetings of the associations all over the state were the best ever held. There was a spirit of hopefulness, aggressiveness and loyalty to the denomination. Shurtleff College made rapid gains in every way. One of the items of progress was the securing of eight acres of ground, with good buildings on it, adjoining the campus. This increased the campus to twenty-three acres. Northern Baptist Theological Seminary in Chicago also made rapid progress during the past year. University Church of Champaign did the best work in its history.

The outlook is hopeful. The financial stringency of the country makes religious work difficult in some ways, yet there was never a time when our churches were planning to do larger things than during the coming year. Dir. A. E. Peterson, of Chicago, is planning an aggressive work to bring up the finances on the New World Movement. He has been elected general superintendent of the state convention and will combine the forces of the two offices during the coming year. The state convention missionaries and evangelists have their hands full of aggressive work for the coming year. Many pastors are planning to go out and help churches in special meetings. Some of the associations are well organized and are helping every pastorless church and mission point in their associational territory.

Normal.

E. P. BRAND.

### Michigan

A SIMULTANEOUS spiritual pastors' retreat, on Oct. 26, 1920, was followed by simultaneous evangelistic campaigns in three associations. Accessions were large, seventy-three churches reporting 3,308 additions for the six months preceding Easter. Practically all associations have now a director of religious education. Forty churches carried teacher-training courses and three institutes have been held. Michigan is pioneering in city extension work and this work is to be greatly extended. Four parish pastors have been employed all or part of the

year to minister to dormant fields. The convention has aided sixty-three missionary pastors, serving some eighty-one churches. Their churches have reported 453 baptisms and ninety-eight other accessions. Four convention pastors have served sixteen points during the year, especially between pastorates and have also helped in evangelistic campaigns. Regional missionary conferences, followed by local one-day missionary conferences have resulted in a deepening of church activity. In the New World Movement, the churches have pledged 66 per cent of their quota and raised 83 per cent of their yearly portion. In one year the missionary offering was increased from \$100,000 to \$475,000, and striking spiritual results have followed.

The following goals have been set for the new year: 5000 tithers in the churches; 7000 additions by baptism; 5000 members enrolled in Stewardship Leagues; fifty churches paying the pastors' pension premium (in the M. & M. Board); \$700,000 in additional pledges on quota of the New World Movement; \$500,000 paid this year on account of the New World Movement; a full program of intercession, instruction, stewardship and soul-winning on the part of every church; a loyal, united, aggressive constituency; new buildings at seven points where the need is imperative, and temporary structures in five other places, to take care of Sunday-school locations and church organizations; Negro centers for students at Ann Arbor, one at Flint, and the church at Grand Rapids aided in the erection of buildings.

GRANT M. HUDSON.

Lansing.

### Ohio

IN MY judgment the most notable achievement of Buckeye Baptists during 1921 has been the initiation and partial fulfilment of a state-wide program of simultaneous co-operative evangelistic campaigns. Rev. Charles H. Stull of Marietta has been graciously released by his own people for special emergency service during a period of six months. Under the joint auspices of the department of evangelism of the American Baptist Home Mission Society and the Ohio Baptist Convention, he is prosecuting his task as superintendent or director with courage, wisdom and devotion. The plan is to cover the commonwealth in four periods, district by district, though no church is to be rigidly held to the period within which its district effort is definitely scheduled. The first section has already been cared for and more than forty series of special services held, pastors from other portions of the state being drawn in for the assistance of pastorless churches or for the aid of pastors in this southeast district. The evangelistic efforts average two weeks in duration. While these evangelistic helpers were absent from their own pulpits their places were filled by district superintendents and others of the state convention force, ministerial students, retired ministers and laymen. In every instance evangelistic helpers and supply preachers wrought without remuneration.

This work is vital and fundamental. We have endeavored to recall and to stress once more our enduring, unchanging obligation and our primary task. Rich results are already evident. Very many have been won for Jesus Christ. The direct and definite issues are most encouraging and most valuable. Significant by-products are also to be noted. Weak hands

(Continued on page 1607)





# Religious Education



## International Uniform Lesson

### ELIJAH IN NABOTH'S VINEYARD

I Kings 21:7-10, 16-20. Golden Text: Numbers 32:23.

#### Background

Several years have passed since last Sunday's lesson with Elijah probably in retirement while Ahab was waging war among the Syrians. Persecution has evidently ceased and Elijah no longer fears Jezebel. Jezreel is about twenty-five miles north of Samaria, the capital, among the spurs of Mt. Gilboa and on a 200-foot elevation. It was either the summer home of Ahab or the favorite home. Here he built his ivory palace, and from the windows of it he could see Naboth's vineyard.

#### Lesson Story

Desiring Naboth's vineyard that he might make of it a garden which would be a fitting outlook for his ivory palace on the hillside, Ahab offers to purchase the land. Naboth refuses, with the law and tradition on his side, for not even a king could force a man to sell his land. Spoiled, Ahab cannot stand the refusal of any desire. He sulkily goes home and to bed, where he turns his face to the wall. Here Jezebel finds him. Though she may not be more wicked than her husband she is strong where he is weak. "Dost thou now govern the kingdom of Israel?" she asks, assuming that his pow-

er as king should get for him whatever he desired. Then she says, "Arise, be merry. I will get you the vineyard of Naboth." But it must be done so as to put Naboth in the wrong. By her order, a feast was proclaimed through letters sent to the nobles and elders of the land stamped with the seal of the king. These were to have two witnesses ready to swear that they had heard Naboth curse God and the king. The penalty of this was death. When Jezebel's plans had been carried out, Ahab went down to take possession of Naboth's vineyard, for it was the law that if a man died for cursing the king, his property reverted to the king. In the coveted vineyard Elijah appeared before Ahab. "Hast thou found me, O mine enemy?" said Ahab. Then comes Elijah's prophesy, and Ahab has reason to know that the seer speaks truly, warning Ahab that as the dogs have licked the blood of Naboth so will they lick his blood. Thus it came to pass about four years later.

#### Leading Thoughts:

1. Respect for the rights of others. The world is big enough and prosperous enough for every man to have his place in it.
2. Might, versus right. The wrong use of power is well illustrated. Had Ahab's and Jezebel's might been used for right what a power they would have been!
3. The haunting power of

sin. Whether or not a sin is discovered by the world makes little difference. The man who has committed it knows and the whole texture of his life must be changed thereby.

## A New Gideon's Test

By REV. WILLIAM J. SLY, Director of Religious Education for New Americans

NO Christian work can be more important than discovering talent. As Barnabas sought out the young man, Saul; as Paul found young Timothy and as Sir Humphrey Davy made his greatest discovery in his apprentice Michael Faraday, so many a pastor and Christian layman will realize his greatest life-work and life-reward in some other life which he has helped to direct into useful leadership in Christ's great cause. It is estimated that Russell Conwell has helped more than 3,000 young men towards a Christian education. For years he has put his entire savings and all the proceeds of his lecture, "Acre of Diamonds," into boys. Dr. Ernest L. Tustin, former president of the Northern Baptist Convention, who recently died in Philadelphia, is reported to have aided no less than ten young men to go through Bucknell.

The New Americans' Division of the Religious Education Department of the Publication Society has provided for an award essay contest this fall and winter which is open to young people of foreign birth or parentage, fourteen to twenty-one years of age, members of Baptist Sunday schools who write and present an essay of 1,500 words in English on the subject of "The Value of a Higher Christian Education to Young People of Foreign Parentage in the United States." Awards of \$100, \$50, \$25 will be given for the best essays judged on the basis of age, argument, expression and illustration; the money, if desired, to apply on a scholarship in some educational institution of the successful contestant's own choice.

This contest furnishes a great opportunity for young people of these groups. It is just as great an opportunity for all foreign-language pastors to discover talent. This contest is likely to prove a Gideon's test for it will furnish a list of the choicest young people in the Baptist churches among our New Americans and from this list will become apparent those that are enterprising, ambitious, painstaking, industrious, capable, spiritual. It will be a genuine modern Gideon's test. Blanks for enrollment may be secured from the American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa. The essays must be sent in not later than May 1, 1922. The award will be made June 1, 1922.



The Baptist Church at Saint Paris, Ohio, has what is held to be the oldest Sunday-school class in the world. The teacher, Mrs. Eliza Riker, seated third from the right, is eighty-nine years of age and has been a Sunday-school teacher for seventy years. The age of the thirteen women in the picture, all of whom are members of the class, totals exactly 1000, an average of seventy-eight. There are only two of the women less than seventy years of age. The class has four members over eighty and ten of the women in the picture are widows.





# The Chimney Corner



## Wait A Minute!

(A play suggested for women's societies and chapters of the World Wide Guild to give during the month of February.)

**STAGE setting:** room with two chairs, grandfather clock (see directions) and table on which are cover, lamp, Bible, ink-bottle, pen, paper.

MOTHER knitting beside the lamp.

ENTER CHRISTINA (wearing hat, coat, gloves, fur) Hello there, little mother of mine! (Kisses her.)

MOTHER: Christina dear, aren't you rather late? I've been waiting supper for you!

CHRISTINA: Yes, of course they had to keep us at the office on the very evening when we all planned to go to the movies! There's a return engagement of that remarkable Griffith film called "Hearts of the World" and we don't intend to miss it this time. (Tosses her fur scarf over back of chair and unbuttons coat.)

MOTHER (rising, puts knitting in basket on table): Then I'll have supper ready in just a minute. (Goes to door, then says): Oh, by the way, there's a letter for you on the table.

CHRISTINA (takes off hat, peels off one glove, leaving other on as she picks up letter): Well, what's going to happen! Mary Scott writing to me in the middle of the week! (Opens letter, and reads it aloud): "Darling Christina, don't be too surprised to hear from me, my dear, for I'm writing eight others just like it by the same mail, for I've just discovered that all of us have a sudden and thrilling chance to do the most marvellous thing in the world. You're one of the ten on my list, and I'm another of them, so what hits you hits me!"

"Perhaps you've heard that Baptist women have promised our denomination to secure pledges for \$6,000,000 this year to apply on our \$100,000,000 New World Movement drive. They're calling this \$6,000,000 the Continuation Campaign, and I began by thinking that it was an awfully big job, and they'd simply never do it, and that they'd better not come near me—for you know that I haven't a very fat pocket-book; so really, I was dreading an appeal! But oh, Christina, I had the thrill of my life in reading the December number of *Missions* yesterday, for right on the first page was an alarm clock ticking away, with a really startling list beside it to show how any Baptist can support every blessed bit of Baptist work the whole world round for one second of time for only 64 cents, and for a whole minute for \$38! The list went on to show how much an hour or a day or a week would cost, but of course those sums were way beyond my purse; but imagine how perfectly stunned I was to

This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.

discover that for thirty-eight little dollars I, good modest, timid little I, could support for one marvellous minute every Baptist mission school, every kindergarten, every college, every hospital, every dispensary, every Christian center, every mission church, every gospel ship, besides over a thousand wonderful Baptist missionaries—all mine—not to mention every blessed Bible woman, and those splendid adventuresome colporters!! Well! I was flabbergasted, to say the least. For I've spent \$38 on a new suit many a time, and considered it mighty cheap at the price. Yet think of this simply stupendous thing I can now do for \$38! I've figured out it will cost me 11 cents a day for 365 days—and goodness knows I've squandered that much on sodas and movies and frills a hundred times over.

"So, Christina dear, here I am, passing on this news of a real bargain. You aren't a true daughter of Eve if you don't snap it up! I know you pledged something to the New World Movement drive two years ago, but that was before you had your present salary, which is my case, too; surely we can give now in proportion as God has prospered us! I'm sending you a copy of *Missions* herewith, so that you can see for yourself the ravishing opportunity of taking care of all those adorable babies and grannies as well as the dear in-between ages—your own, during that one spellbound minute. You'll do it, won't you, Christina? Lovingly your old pal,

MARY SCOTT."

CHRISTINA (throwing letter down on the table, and peeling off her glove): Well, of all things! Does she think I'm made of money! Thirty-eight dollars, indeed! Huh! (Takes off coat with a jerk): The very idea! What does she think I earn every week, anyhow? I guess I've got other uses for my poor little salary. (Opens *Missions*. Turns pages with a frown, suddenly smiles): What an adorable child! (Turns pages) What a forlorn old soul! Poor dear! (Turns pages) Just the same, it isn't up to me to go squandering my hard-saved earnings. I've noticed they can always think up plenty of ways of spending other people's money. I'll just sit right down and write Mary a good flat "No, thank you, madam!" If I get it off my mind it won't spoil the movies for me tonight! (Sits down, uncorks ink-bottle, draws paper and pen toward her; slowly reads each word as she writes it): "Dear Mary, I'm very sorry that it will be utterly —" (hesitates, pen poised in air) let me see, how

shall I say it, anyhow? (Meditates.)

VOICE OF THE CLOCK (in a slow monotone):

Tick-tock! Tick-tock!

"Behold I stand at the door and knock."

CHRISTINA (looks up, startled; listens; glances in a frightened way over her shoulder. Then nibbles end of pen, reflectively): Well, it's my money, isn't it? Nobody consulted me about starting this campaign? It's nothing to me if they fail! (Dips pen in ink-bottle) I'll just write that it's utterly impossible. (Is about to write when one by one the various Hearts of the World enter. To vary her actions, sometimes she may nibble end of pen, but oftener should dip pen in ink as if to write the fatal word!)

ENTER FOUR-YEAR-OLD CHILD (through case of grandfather clock. Has left arm thrust through an enormous red cardboard heart and carries in left hand an unlighted candle. Hurries over and touches Christina on the arm): Oh, wait a minute! Wait a minute! Is it really nothing to you that the little child hearts of the world must go walking in heathen darkness all their days? For see, our little candles have no flame. (Leans over and says in her ear) We all thought that your God loved a cheerful giver! (Stands behind Christina's chair.)

VOICE OF THE CLOCK: Tick-tock! Tick-tock! "Behold I stand at the door and knock!"

ENTER (through clock casing) TWO SMALL BOYS (one wears Alaskan furs and pulls sled after him; other has bright Navajo rug around his shoulders, and one feather in his hair, held in place by red band tied around head.)

ALASKAN BOY (hurrying over): Wait a minute! Is it nothing to you that all the little Indian orphans in Alaska and America need Baptists to mother them during that one uncared-for moment of yours? (Stands behind her chair.)

INDIAN BOY (touching her arm): Red man ask, is it nothing to the white woman to make plenty big forgetting how it is more blessed to give than to receive? (Stands behind.)

VOICE OF THE CLOCK: Tick-tock! etc.

ENTER THROUGH CLOCK SMALL CHINESE GIRL (gay pajamas may serve as a costume; carries school books in one arm, gay lantern in the other. Hurries over, makes a deep polite bow): Oh honorably wait a minute, most distinguished and glorious female! Is it nothing to you that your mission schools have no more room for small new pupils? Must all the rest of us go ignorant through life, thinking that the earth is carried on a dragon's back, that demons lurk in every bush, that evil spirits hover in the air? Oh, must we be like empty paper lanterns all our days, while you hold back the knowl-



edge of the world? (Cocks her head on one side as if considering the glories of this grand personage, then bows quaintly.) Permit me to miserably remind you that "freely ye have received, freely give!" (Stands behind chair.)

VOICE OF THE CLOCK: Tick-tock! etc.

ENTER COLLEGE GIRL (carries diploma, wears mortarboard cap and black graduate gown. Unrolls her diploma and lays it on table before Christina.) Yes, wait a minute, Christina dear! Is it nothing to you that not another girl in all the world should enter Baptist colleges? Look at the list of those who wait in America and throughout the Orient! Is it nothing that no one else should learn to teach the ignorant, to nurse the sick, and to redeem the lost? I would remind you, wage-earner that you are, that in Deuteronomy 8 are the words: "Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." (Takes diploma, rolls it; stands behind chair.)

VOICE OF THE CLOCK: Tick-tock! etc.

ENTER IMMIGRANT WOMAN AND HER LITTLE DAUGHTER (each wears checked apron, shawl around shoulders, gay scarf over head, tied under chin and carries big bundle done up in a shawl. Child is miniature duplicate of her mother.)

IMMIGRANT (drops bundle and wrings hands): Ach, wait ein meenit, Leddy! Ain't it nuttings to you that sooner I comes on this so beeg cuntry you gotta Baptist missionaree for to make callings on me? Ain't it nuttings that she climb the so high stairs und sits by me mit lovings, so that the immigrant hearts of the world they ain't got no awful lonely left in them? (Her daughter has also dropped bundle and is tugging at her mother's apron.) Vel, spik up, Becky! 'Scuse her, ledly, but she's nearly bust to say her leetle spill!

DAUGHTER (nodding head vigorously and gesticulating with her hands excitedly): Yah! Joost youse wait ein meenit, ledly! Ain't it nuttings to you that my mudder she learn proper how to bring up kids like me? Ain't it nuttings that youse gotta Christian center joost round the corner from our tenement where they tells Bible stories on kids like me, und learns me how to cook und sew und be a good American? (Both pick up bundles, stand behind chair.)

VOICE OF THE CLOCK: Tick-tock! etc.

ENTER NEGRO GIRL: Yes, wait a minute! Is it nothing to you that all the black men walk the trails of fear and darkest ignorance—both black men in this land of yours and those across the sea in savage Africa? Is it nothing that we poison und we kill, that unknowingly we break God's ten commandments, and do this in he minute left for you to sponsor? (Joins others behind Christina.)

VOICE OF THE CLOCK: Tick-tock! etc.

ENTER WHITE-HAIRED HINDU WOMAN (in black hanging draperies with a shawl-like sweep of goods over her head; bent over, very feeble; touches right hand to her forehead slowly as she says in high unavering voice): Salaam, oh greatmem ah! I pray you, wait a minute! Is it nothing to you that bent old grannies like me should creep their weary way on

countless pilgrimages, seeking peace in vain? Is it nothing that we totter to our graves hungry for the very God you worship? Is it nothing that we live, and die, in outer darkness? (Limps over and quotes in her ear, pointing first to self, then to the others standing behind Christina's chair.) And Jesus, turning, said: "These are my mother and my brethren." (Joins others behind chair.)

VOICE OF THE CLOCK: Tick-tock! etc.

ENTER BIBLE WOMAN (draped in white, carrying Bible): Wait a minute, member of a Christian church! Is it nothing to you that I, a Bible woman who have come up from darkness into light myself, should now be sent on joyful feet to those who thirst and hunger after righteousness? Is it nothing that I sit day after day on earthen floor in poor mud huts to open wide the Book of God to those who weary for your Saviour? (Stands behind chair.)

VOICE OF THE CLOCK: Tick-tock! etc.

ENTER HINDU WOMAN (draped in colored cloth, carries bundle in her arms to represent a baby): Yes, wait a minute, you who were a cherished infant in the arms of your own mother! Is it nothing that my baby dies, and all my neighbors' babies, too, because we do not know the simplest rules of health you live by? (Stands behind chair.)

VOICE OF THE CLOCK: Tick-tock! etc.

ENTER LAME OLD WOMAN (with Mexican mantilla over head, leading Mexican blind boy who wears dark glasses; sombrero on head, bright girdle around waist. Gropes with other hand): Yes, wait a minute, senorita, thou who art so strong and well thyself. Is it nothing that the lame and blind find hope in Baptist hospitals? That their gropings and their hobblings may be eased by followers of the Great Physician? (Both join others behind Christina's chair.)

VOICE OF THE CLOCK: Tick-tock! etc.

ENTER TRAINED NURSE (in apron and cap; carries tray with empty pill bottles and empty blue Red Cross cartons): Yes, wait a minute, sister of mercy! Is it nothing to you that they burn their bodies to let out evil spirits? That they beat loud drums and shake the weary patient to chase away pain demons? Is it nothing when your Baptist hospital funds run low, when the medicine bottles are empty (holds a bottle upsidown to illustrate; same with carton), and the bandages, the gauze and necessary cotton are all gone? Is it nothing that He who raised the dead, and healed the sick at sunset time, said to His followers, "Greater works than these shall ye do because I go unto my Father?"

VOICE OF THE CLOCK: Tick-tock! etc.

CHRISTINA (tears up the letter she has

#### DEAR YOUNG RESERVES:

This play is for you, too, for surely you can see many parts just meant for YOU to play! Be sure to see that they give it in your church. Next week your poems are to fill both Chimney Corner pages!

M. T. A.

started; rising, impulsively clasps her hands in prayer): Dear God in heaven, forgive me! What a Christian I have been! Of course it matters to me now—for seeing is believing! (Turns to look at those clustered behind her chair.) Oh, Hearts of the World, you are my heart now! Pain of the World, you are my pain now: mine to soothe and heal. And Ignorance of the World, you are mine to teach and elevate. (They smile joyfully at each other; the children noiselessly clap their hands, the older ones turn to one another, nodding.) All mine for one dear wonderful minute! (Opens purse, and counts out some money.) Thirty-eight dollars,—of course I can't pay it all at once, but oh! what a paltry little sum it really is, compared to all the good it's going to do! And how it brings the whole wide world into my heart!

HEARTS OF THE WORLD (together): "For where your treasure is, there will your heart be also."

CHRISTINA (nodding to them): Yes, that's it! (Turns around to face audience.) Oh, I'd like to whisper it to each of you, to thrill your heart as mine is thrilled—"For where your treasure is, there will your heart be also!" Not one of us who bears the name of Christ can lock her heart selfishly at home within her pocketbook. There is a tie that binds hearts each to each the whole world round. Shall we not all join in singing "Blest Be the Tie That Binds"? (Turns to Hearts of the World) Come, stand by me! (They cluster around her, all holding hands; Japanese child with heart and candle standing in front.)

ALL SING TO TUNE DENNIS: "Blest be the tie that binds."

(Curtain)

#### Suggestions:

1. This play is simple enough to need only one good rehearsal, provided the participants have fully learned their parts beforehand. Christina, who has most to say, will find it a great aid to keep a copy of the play open on the table before her (with the letter paper this will be unnoticed). The other players have only one paragraph apiece to render, but each should assume that hers matters supremely! This is not so much a play as a prayer.

2. "Voice of the Clock" should be rendered by an unseen girl standing behind clock; choose some one whose voice, in monotone, carries tellingly to back of auditorium, otherwise much of the effect will be lost.

3. All entrances of those representing Hearts of the World are to be made through the open back of a grandfather clock. It is hoped that this clock, when made, may be set up against a doorway leading on to the platform. If there is no such door then a row of screens must be set up behind which all the Hearts are to wait in utter quiet until it is their turn to walk through the clock.

4. A grandfather clock can be easily nailed together by the church janitor from four boards, two long, two short, so that they will form a rectangular casing just

(Continued on page 1605)





# Young People's Work



## Topic for January 29

BAPTIST YOUNG PEOPLE AND WORLD FELLOWSHIPS

Ps 107:1-3

(B. Y. P. U. DAY)

*Note:* Topic for January 22 in "Young People's Service" should be "Crusaders of the Christian Faith." B. Y. P. U. Day should be observed on the 29th and not on the 22nd.

*Materials.* The pamphlet "Baptist Young People and World Fellowships" is now ready for distribution. Send to Headquarters, B. Y. P. U. of America, 125 No. Wabash Ave., Chicago, Ill., or 408 Humboldt Bank Bldg., San Francisco, Cal., for enough copies to supply leaders of the meeting for the 29th.

*Outline.* Our young people have a chance at the creation of these fellowships, in part, because they are young. The possibilities of the next generation in constructive work are incalculably great. Many of the social institutions of the world have been pulverized in the last war. They lie in ruins and constructive work is the order of the day. It thrills us who are older, to think of the possibilities which are open to our brothers and sisters in reconstructing so much of the world's life. Some special reasons:

1. The World is now open to Baptists.
2. Baptists are well-fitted for such tasks because of their democracy of government and of spirit.
3. Because of their insistence upon a religious experience.
4. Because of their lay view of religion.
5. Because of their missionary view.

*All Assets of Personality Needed.* If Baptist young people with all the fitness which our Baptist faith has contributed to their preparation are still to share in creating the world fellowships that are to mean so much to the future peace and happiness of mankind, they must put into full practice all the assets of personality:

1. Our young people must be significant in themselves.
2. They must judge questions from the world's standpoint.
3. Their fellowships must be based on a similarity of spirit.

*Baptist Young People's Day.* Letters have gone out to all pastors asking them to join in the observance of the day. Speak to your pastor about it.

Communications have gone to all Baptist educational institutions in the United States and Canada, asking them to make provision for the observance of the day in some form. A large number have responded at this writing. It is quite possible that, beginning Jan. 22 and closing with Jan. 30, there will be delivered 10,000 talks and addresses on the subject.

We wish to ask all readers of this notice to join with us in bringing before the churches throughout the land the importance of our young Baptist life.

## 1922 Special

*It affords us much pleasure to present in this issue of THE BAPTIST cuts of those who are going to assist in making our two Young People's pages in the paper the best in existence. There are twenty-nine representing state and city organizations of young people, the Young People's Division of the American Baptist Publication Society, City and State Directors of Religious Education, State Convention Secretaries, pastors and the Department of Missionary Education.*

*The next issue of the paper will carry an extended announcement about the new study courses. Watch for it.*

JAMES ASA WHITE, GENERAL SECRETARY.



W. A. HILL  
New York



G. E. WALLENDORF  
Minnesota



J. Y. IRWIN  
Delaware



HELEN CRISSMAN  
New York



ALEX HENDERSON  
Maine



C. H. YOUNG  
Oregon



JOHN RUTHVEN  
Washington, D. C.



J. D. SPRINGSTON  
So. California



T. H. HAGEN  
Washington



# Future Contributors To Our Young People's Page



W. A. SHANKS  
Idaho



H. S. FOOTE  
Nevada



ARTHUR HANSEN  
Minnesota



M. L. THOMAS  
No. California



A. J. R. SCHUMAKER  
Pennsylvania



M. M. MCGORRILL  
Pennsylvania



L. I. HANSEN  
Colorado



A. H. GAGE  
Chicago



A. V. ALLEN  
Detroit



S. L. ROBERTS  
Pennsylvania



C. H. BURRILL  
Montana



F. F. PETERSON  
Massachusetts



MISS MATE GOODELL  
Iowa



MISS VIVIAN BEARD  
New York



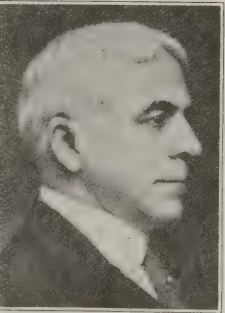
C. H. BOYD  
Wisconsin



W. A. DAVISON  
Vermont



W. A. HOLMES  
Ohio



O. R. MCKAY  
Indiana



C. W. BRIGGS  
New York

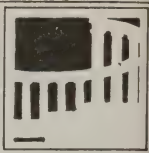


F. L. CARR  
Pennsylvania





# The Open Forum



## THE TORCHLIGHT PROCESSION

Leadership is important; let us admit that. Leaders are indispensable; admitted also. Modesty also has its place, and humility its crown. Are we not in danger of over-advertising leadership of the pastoral kind if our news items in religious papers continue to look like a torch-light procession of preachers names, often lugged in, forced in, to an item that tells what a certain church is doing? "The First Church of Philadelphia, or of Gooseberry Corners—of which Rev. Soandso is the efficient pastor, has," etc. If the church has done an outstanding thing how would it do to let folks inquire who the pastor of that church is? I heard Prof. Albion W. Small decry the fashion of placarding a piano at a concert (as for example, "Chickway Piano, furnished by Up-and-Coming Piano Co."). He said that if the piano was noteworthy in its tone, people would ask about it. The editors say that often the flattering animadversions to "efficient pastors" are furnished by the pastors themselves—so, of course (of course), they must be true. But I have often wondered if pastors would really suffer, and if the looks of the news items would not be much improved, if for one issue, at least, we let the pastors rest, unless the item is a personal one concerning him.

E. V. PIERCE.

Brookings, S. D.

## HOW TO KILL THE PRAYER MEETINGS

Having attended the mid-week meetings of his church for many years and under varieties of pastors, and meekly received without audible protest the blame laid by the pulpit upon the pew when the prayer meetings became unprofitable, "The worm has finally turned and a Voice from the Pew essays to set forth from a reverse standpoint something of the Gentle Art of Killing the Prayer Meeting.

He does not claim these are the only ways, nor that the pew is without blame, but he merely craves opportunity to disclose a few of the plans which he has personally seen tried out with marked success.

(a) Let the pastor always talk not less than half an hour and until it is practically closing-time. Then let him casually say, "If anyone wishes to speak, we have a moment or two for brief remarks."

(b) Should any be so bold as to utter a thought not absolutely in accord with the pastor's ideas, the latter should at once take the opportunity to criticize the same, and even insinuate the speaker's untruthfulness.

1. No article must exceed 400 words. The editors will cut copy to that limit in the interest of fair play to all.

2. No attacks upon persons, either directly or by implication, will be allowed.

3. Controversy as such will be avoided, but every man or woman who honestly believes that he has a vital message for the denomination will be given a hearing.

4. Articles which are merely repetitions of arguments previously published will not be used while there is new matter on hand.

5. The editors reserve the right to terminate any particular discussion whenever it seems to them wise to do so.

(c) Read no more of the Scriptures than the verse or two needed for the introduction of your remarks.

(d) In selecting your subject, take none which will appeal to common folks, nor one which is especially suggestive; or, if there proves to be danger of this in any topic selected, talk it to shreds yourself.

(e) Let the pastor be careful always to call upon certain members by name for prayer. This helps all to realize they are immune from such duties after the named ones have been ordered to the throne of grace; and some who might otherwise take part will, if they do not happen to be called upon, begin after a time to feel they are intentionally overlooked. Moral: Jerked prayers are sure to give spiritual dyspepsia and eventual heart failure to any meeting.

(f) On your printed church calendar give full prominence to every engagement of the young people and the ladies, but do not allow more than a line or so for the prayer meeting.

(g) Refer sarcastically from the pulpit to those who fail to attend the mid-week meeting, and suggest it is because

Not when we are determined, come what may, to have a pleasant and a happy life; not then, as the reward of that insistence, does God bestow the music of the heart. He gives it when there is forgetfulness of self, and the struggle to be true to what is highest, though the morning break without a glimpse of blue, and the path be through the valley of the shadow. The one sure way to miss the gift of happiness is to rise early and sit up late for it. To be bent at every cost on a good time is the sure harbinger of dreary days. It is when we have the courage to forget all that, and to lift up our hearts to do the will of God, that, like a swallow flashing from the eaves, happiness glances out with glad surprise.—G. H. MORRISON.

they do not want to think, reminding them this meeting is the pulse of the church—a mechanically actuated pulse.

(h) Never give the Holy Spirit a chance to interfere with your control of the service. Always remember you are the ordained leader of the church.

Any pastor who will faithfully carry out these suggestions can be assured of success in killing his prayer meetings.

P. E. W.

Boston, Mass.

## EXTRACT FROM A PERSONAL LETTER TO PRESIDENT MONTGOMERY

There are two ways open to us in our present situation and only two that I can see:

First, we can take the attitude of the Roman Catholic Church and control the teaching in our colleges. That would mean the end of the freedom of thought.

Second, we can trust the Christian men and women in our colleges to work out a type of thought and of religion that will actually function in the educated classes. I believe that this is in very rapid course of development at the present time. But it is not a religion that is based on formulas; it is a religion of service and an attempt to be Christlike rather than Calvinlike.

It is a good deal the situation out from which Methodism came and the great theologians of the fourth century came. Only it is a fundamentally different conception as to what Christianity really is from that which was formulated in the eighteenth century. It is a part of the general movement of a return to Jesus Christ, away from the formulas into which the development of the Roman Catholic Church forced the Christian church. It is moral and religious rather than theological. It is exactly the distinction which Jesus Christ himself makes.

Do not understand me to say this involves the denial of personal immortality and a personal God. It does, however, it seems to me, make it imperative that we people who, as we believe, have thought our way through into the period of readjustment, should stand for freedom of thought in our colleges. The moment we yield to what those in the majority may think is indispensable, we are transforming the Baptist church into a new type of Catholic church.

It is a really tremendous task we face. It is so desperately easy to follow the trail of Catholicism—an ecclesiastical authority built up to control men's minds for fear lest freedom of thought will cause mistakes. God knows that whoever tries to think will make mistakes; but he also knows that it is the truth and not ecclesiastical control that makes men free.





# Our Own Folks



## The "Finish the Task" Campaign in East Washington and North Idaho

By A. H. BAILEY, General Superintendent

On Sept. 13 East Washington-North Idaho Convention began a "Finish the Task" campaign for the purpose of raising in cash and pledges \$200,000 to complete its quota of \$626,000 in the New World Movement. We were favored in having Rev. W. H. Bowler, general field representative of the Northern Baptist Convention Promotion Board, with us to advise, counsel and assist in setting up the campaign. The plans for the campaign were provided by Bro. Bowler and the writer believes that they are the best that have yet been devised. Bro. Bowler not only proposed the plans and assisted in setting up the work, but he also took responsibility for directing the campaign and put the plans in operation in the Spokane district. The convention was divided into eight districts and volunteer workers were secured to have charge of each district. The necessary traveling expenses of these volunteer workers were paid. There was no other expense to the campaign. Each worker was in charge of a district consisting of from seven to nine churches and was therefore able to give personal attention to each church, and in most instances was present during the canvass. The campaign covered the period from Sept. 13 through Thanksgiving night Nov. 25. Unfortunately the last six days of the campaign were most seriously interfered with by a storm such as has not been known in the memory of white men. Five transcontinental trains were stalled for a period of five days between Spokane and the coast. The storm was accompanied by below zero weather, and coming as early in the season as it did found the majority of people wholly unprepared to cope with its severity. Nearly a third of the churches had planned to put on their canvass during these last six days but owing to the storm were unable to do so. This is the main reason why we have been so slow in sending out a report of the results of the campaign. I have been reluctant to send out a guess or an estimate. The figures which are now in reveal the fact that the campaign has netted new pledges toward the New World Movement totaling \$47,231.62. This is less than one-fourth of the amount which we were attempting to raise. It is unnecessary to say that these results are extremely disappointing to the writer and yet they reveal two things. First, the extremely grave financial situation which the East Washington-North Idaho Convention field is facing together with the entire country, and second, they reveal a spirit of denominational loyalty and of sacrifice for missionary interests which are very gratifying. We have been given to understand that the effort in East Washington and North Idaho inspired the promotion board members at Indianapolis to take courage, and nine other state conventions have decided to put on similar campaigns. We

are glad that we have made the effort. We believe that the gravest sin we can commit just now is that of not trying. We are determined to let nothing stand in the way of constant and most earnest efforts to reach our goal by April 30, 1924, the end of the New World Movement period.

## Detroit Baptist Doings

By ALBERT H. FINN

On Dec. 18 occurred the corner stone laying of the Royal Oak Church. That splendid 82 years' young congregation is coming into new strength and vigor under the inspiring leadership of Rev. George E. Dawkins. This new edifice will be the third and by all comparisons the largest and finest in all its history. This is to be the auditorium proper and later a Bible school and social unit will be added. The writer gave a historical address Chairman Thomas J. Jackson of the local building committee told of the plans; Pres. W. W. Smith of the Detroit Baptist Union which, with the Home Mission Society is aiding in the new enterprise, spoke of the happy spirit of cooperation, after which Supt. Gleiss gave a sermon and appeal for funds which resulted in nearly \$5,000 being added to the building funds. S. H. Morgan, a member of the building committee of the Detroit Baptist Union, also spoke. Every possible effort will be made to get into the building by early fall.

Bethel Church, in Royal Oak township, is planning for enlargements—must have them to care for the enlarging membership and Bible school. Baptisms are frequent.

In conformity with a readjustment of associational lines in Michigan, the Detroit Baptist Association has voted to limit its area to fifteen miles of the city limits of Detroit. The Detroit Union has also voted to enlarge its operating limits to the same and divide lines of work. This will enable the Union to better anticipate the needs of its environs and suburbs. Mt. Clemens, Council Corners and Birmingham now will function with their big metropolitan sisters.

Detroit is the fourth largest Polish city in the world. There are about 180,000 of these frugal, constructive people in Detroit. It is said that not over 60,000 are in any way affiliated with the Roman Catholic church. This leaves a great unchurched constituency and the Baptists are endeavoring to reach them. Rev. Jos. Rzepecki has done a splendid work, principally on the west side of the city. Now Rev. Mr. Morzé has been engaged to take up a work on the east side, where there is a very large settlement. The Detroit Union is actively engaged in preparatory work looking to an adequate Polish Christian center. This is greatly needed as our work among these people is very poorly housed in rented quarters.

Jefferson Avenue Church has extended a unanimous call to Rev. Harold L. Reader, of Webster Groves, Mo., a suburb of St. Louis. It is expected he will be

on this splendid field early in February.

Detroit Baptist churches will hold an evangelistic and stewardship conference at the First German-American Church on Jos. Campau Avenue, on Jan. 9. Rev. J. E. Norcross of New York, Rev. H. H. Ford and Rev. F. L. Currey are the speakers. The stewardship committee of the Detroit Union will have charge of the dinner program and the evening session, H. C. Macdonald presiding at the first and E. E. Staub at the latter. Rev. A. V. Allen is to give an illustrated talk on the joy of stewardship and tithing.

No part of our work is more productive of good than that done by our seven women missionaries. All of these sisters are most self-sacrificing and God-honoring in their service. The ladies of the Warren Avenue Church tendered a Christmas reception to these missionary workers Thursday afternoon, Dec. 15. The state board of the Women's Union prepared splendid Christmas presents for all of them. We are glad to welcome another such worker in the person of Miss Emma Becker, of Pittsburgh. She was trained at the Christian Workers' Training Institute, Philadelphia. She comes as missionary of the First German-American Church, Jan. 3.

At Stanton Park, Pastor Weachter and his loyal people are experiencing a new joy in Christian service. A number of new members have been received. The field has been divided into eight districts with a leader from each, with three or four helpers. Every week some one is visited for Christ and the church. They plan a roll call and every-member canvass in January and evangelistic meetings beginning Jan. 22, with Rev. H. H. Ford assisting. Since Brother Ralph K. Smith became superintendent, the Sunday school has greatly improved; 215 in attendance a few Sundays ago.

Rev. C. A. Daniel, pastor of the First German-American Church, spent a recent Sunday in Bay City where a new work among the German-speaking Baptists is being developed. The pastors of our German churches are taking turns going to Bay City for these services every two weeks.

At Redford, a residence suburb of Detroit, Rev. Harold H. Davis, pastor, the financial canvass for 1922 has been made, netting the largest returns in the history of the church. A class of seven was baptized on Jan. 1st. This is a field handicapped by insufficient room, but a new edifice will probably be built during 1922.

Burns Avenue Church, Rev. Benjamin Graf, pastor, is prospering. The church building has been repaired at an expense of \$2,700. Baptisms are frequent; \$400 was received in an offering for relief of the poor in Russia.

Christmas festivals of one sort and another have been held in all our churches and missions. The thought of giving has been generally stressed with splendid results and increased happiness. Never have our Bible schools been so largely attended and so well organized.



## St. Louis Letter

By W. E. DARROW

Of interest to the Baptists of St. Louis and vicinity is the annual training school for Sunday-school workers, women's missionary societies and pastors to be held at the Third Church, Jan. 15-20. It will be opened with a mass meeting at the Third Church on the afternoon of the 15th at 3 o'clock. Members of the faculty will speak. The classes will be held each evening, beginning with Monday, from 6:15 to 7:05 and from 7:35 to 8:25. A cafeteria lunch will be served at the church from 7:05 to 7:35. Rev. L. M. Hale of the Delmar Church will conduct the chapel service each evening from 8:25 to 8:45. At 8:45 on Monday evening and later Prof. Frank Powell of the Southern Theological Seminary, will speak. The evening program will close at 9:30.

An excellent faculty for the training school has been provided. J. C. Hockett, Jr., Sunday school and B. Y. P. U. secretary of Missouri, will be the director and teach the Sunday-school manual, divisions I and II. Rev. R. K. Kelly of the Lafayette Park Church, will teach division III of this manual. Mrs. M. M. Ginn of Nashville, Tenn., will teach the course for beginners and primary; Mrs. G. W. Scruggs of this city, the course for juniors; Mrs. W. H. Geistweit, also of our city, the course for intermediates and Rev. H. F. Atwood of Illinois, the course for seniors

and adults. Dr. S. E. Ewing will have a class in the "Doctrines of Our Faith"; Rev. E. L. Pinkerton of the Immanuel Church, a class in Old Testament History and Dr. R. B. Whiteside of the Euclid Church, a class in New Testament History. Rev. W. S. Wiley of Nashville, Tenn., will have a class in evangelism; Rev. L. R. Call, a class in psychology and Rev. Oliver Shank, of the Fourth Church, a class in teaching. In addition to these there will be opportunity for mission study. Miss Laura Lee Patrick of the Delmar Church will conduct a class each afternoon during the week on the work of the W. M. U. We are to be favored with the presence of Dr. M. D. Eubank, who will conduct a missionary conference each afternoon and teach a class in mission study during the evening class periods. Rev. P. G. Van Zandt of the West Park Church, will direct the singing. Miss Hilda M. Huppert of the Fourth Church has charge of the enrollment, Dr. S. E. Ewing and Miss Laura Lee Patrick will look after matters of finance and entertainment; Rev. L. R. Call of the Second Church is in charge of the publicity and C. J. Prince, supt. of the Third Baptist Sunday School, is secretary of the school. The writer is chairman of the Sunday school committee, St. Louis Baptist Association, arranging for the training school. This training school promises to be the biggest and best of its kind ever held in our city.

and is looking forward to its dedication at Easter. The week preceding dedication prayer meetings were held each evening. For two weeks Dr. Meyers conducted special meetings, preaching the gospel with truth and sincerity and many were blessed. The pastor is a consecrated, energetic man, an enthusiastic worker, among young people, and the church has grown numerically and spiritually under his ministry. A missionary spirit prevails and the church hopes to have its own missionary on the foreign field. With a more commodious building and good organization it expects to do more for the Master in the coming years.

FIRST CHURCH OF RIVERSIDE, Rev. Richard E. Day, pastor, held an impressive new membership service recently, at which sixty persons received the hand of fellowship. A red carnation was handed to each new male member after his welcome and a white carnation to each girl or woman. This addition to the church is the outcome of a two-weeks' revival service conducted by the pastor with Prof. B. F. Stout as soloist. Already seventy-five have been received and the number who have signified their intention of joining totals 100.

## OREGON

PASTOR W. E. PETTIBONE REPORTS the presence of the revival spirit in the Oregon City Church, as evidenced by a number of baptisms recently.

GLADSTONE CHURCH, Rev. Hardie Conner, pastor, is in the midst of a successful financial campaign and spiritual revival. Mr. Conner has been able to secure funds of approximately \$2,500 for additional improvements and for the complete liquidation of indebtedness upon the building. Dr. George M. Lehigh of Olympia, Wash., has been assisting Mr. Conner in meetings, and seventeen have been received into the membership.

REV. F. R. LEACH HAS BEEN LEADING the Medford Church in a splendid financial campaign to provide for the erection of its new edifice. Over twenty-five thousand dollars has been pledged and additional amounts are expected.

THE CHURCH AT GRANTS PASS, Rev. C. M. Cline, pastor, has purchased a parsonage. Rev. H. E. Marshall assisted the church recently in an evangelistic campaign, which resulted in a large number of additions and a genuine revival of spiritual life.

REV. C. A. DELEPINE IS NOW settled in the parsonage with the church at Hood River, and feels very much encouraged with the outlook.

REV. T. S. MOSHER, PASTOR at Riddle, reports the work as growing in strength in every department, and recent additions, both by experience and by baptism. Fifteen hundred dollars has been subscribed for a new building.

EVANGELIST MILO G. BENTLEY recently held a meeting at Aloha, which is the youngest church in our State Convention, as a result of which eight were baptized by Pastor Maguire.

THE ASTORIA CHURCH, REV. E. A. GOTTBURG, pastor, has purchased a lot upon which a splendid new edifice will soon be constructed. For some months a splendid work amongst the Chinese has been in progress, in which Mrs. W. D. McCallum, city missionary for Astoria has been a moving spirit.

# Church News by States

## Pacific Coast

### WESTERN WASHINGTON

AT THE INVITATION OF IMMANUEL CHURCH, Bellingham, a council met with them Dec. 16, 1921, to consider the ordination of their acting pastor, Mr. G. F. D. VanderMei. Mr. David E. Lane, of Bellingham, was moderator; E. C. Cofer of Blaine, clerk. Rev. D. M. McPhail directed the examination. Mr. VanderMei gave a clear statement of his conversion, call to the ministry, views of Christian doctrine and preparation for the ministry. In executive session the council voted unanimously to recommend his ordination and in the evening the following ordination service was held: Sermon, Rev. D. M. McPhail; ordaining prayer, Rev. E. C. Cofer; charge to candidate, Rev. T. W. Harris; charge to church, Rev. J. O. Boeve; hand of fellowship to the Christian ministry, Rev. D. M. McPhail.

REV. E. MONNES, OF POWERS LAKE, N. D., has accepted a call to the First Nor-Dane Church of Seattle and began his pastorate January 1.

ON SEPT. 1 REV. DUNCAN M. MCPHAIL entered upon the ninth year of his pastorate with this church. He is in demand as a speaker on special occasions. On Dec. 2 he gave the address to the graduating class of the State Normal School at Bellingham, which has this year about 1,000 students. Dr. Irving E. Miller, professor of education, and Dr. L. A. Kibbe, professor of psychology and education, are active members of First Church, Dr. Miller having a large class of Normal school

pupils in the Sunday school. Dec. 7 the pastor gave the address at the quarterly rally of the B. Y. P. U.'s of Vancouver, B. C., and environs, one of the most flourishing Young People's Unions in the West. Dec. 8 the church held its annual business meeting and banquet. About 180 people enjoyed the excellent dinner prepared by the ladies. Reports were encouraging. The debt on the new Sunday-school building was materially reduced. The outlook for the coming year is full of hope. A new feature in the church work is the junior choir of about 25 members, composed of high-school students. This choir is under the direction of Mrs. Irving E. Miller and Mrs. Charles Yule.

REV. DAVID Q. BARRY HAS RESIGNED AT Bellevue to accept the unanimous call of Bethel Church, Gresham, Ore.

### SOUTHERN CALIFORNIA

FIRST CHURCH, SAN DIEGO, Rev. Frank O. Belden, pastor, has passed through another prosperous year, receiving 262 into its membership, seventy-one by baptism. Christmas day the pulpit was most acceptably filled by Rev. F. J. Davies, of Los Angeles. Prayer meetings were led by Rev. F. T. Barkman and Rev. H. E. Barnes during the temporary illness of the pastor.

THE AUDITORIUM OF FIRST CHURCH, Santa Barbara, Rev. W. V. Catherwood, pastor, was dedicated Nov. 6, the fourth anniversary of Mr. Catherwood's work. Dr. Cortland Myers, of Tremont Temple, Boston, Dr. O. P. Gifford, of Pasadena, and the former pastor, Rev. G. C. Wright, were present. The auditorium has a seating capacity of 800 and was built at a cost of \$50,000. The church will begin at once the annex of the Sunday school



Rocky Mountain States

COLORADO

BETHANY CHURCH (west side), Denver, Rev. F. F. Butler, pastor, held a series of revival services Nov. 20-Dec. 18, with Supt. G. G. Laughlin of Denver Baptist Union assisting the pastor. The results were thirty-five conversions, twenty-nine baptized and four awaiting baptism; nineteen others received by letter and relation of former Christian experience, many renewals of faith and the signing of fifty-two for definite personal work. This is the second series of meetings in which Evangelist Laughlin has led Bethany Church, the first being in April, 1921. Fifty-six baptisms have so far resulted from these meetings. The church voted unanimously to invite Mr. Laughlin for still another series as the Lord may open the way.

UTAH

IMMANUEL CHURCH, SALT LAKE CITY, burned the final \$3,000 mortgage held on its property Sunday night, January 1. There is rejoicing over being out of debt on the \$100,000 church plant. With the lifting of this load there is a spirit of determination to enlarge the local program of work, and to substantially increase missionary contributions.

Atlantic Coast

MAINE

WILLIAM GEORGE COOPER, London evangelist, has closed a 12-days' campaign with the South Berwick Church. Brother Cooper's work was of the finest order. The pastor speaks in highest praise of methods used and results gained.

THE LORIMERS of the fourth generation enter the ministry with the ordination of Frank W. Lorimer, son of Dr. Addison B. Lorimer of the Central Square Church, Portland. Graduating at Yale, 1916, after one year at Newton Theological Seminary, Mr. Lorimer enlisted for army service. After the armistice he was executive secretary of the Y. M. C. A. camp at Beame, France. He took his M. A. at Chicago University in 1921. During the autumn he did special graduate work in Union Theological Seminary. He has been called to the pastorate of the Harlem Street Church on the East side, where he will have opportunity to lead in social service for which he has exceptional preparation. Dr. Birney S. Hudson was the moderator of the council and Rev. J. Harrison Thompson, clerk. In his statements, Mr. Lorimer dealt principally with the revelation of the truth and will of God that had come to his soul through his Christian experience. He gave it as the duty of the minister to bring men to the knowledge of God through Jesus Christ, and into such association as Christian brotherhood and service alone provide. The following program of ordination service was carried out: Sermon, Dr. Birney S. Hudson; ordaining prayer, Dr. A. B. Lorimer; hand of fellowship, Rev. A. D. Paul; charge to candidate, Rev. J. Harrison Thompson. Mr. Lorimer will continue special work at Union Theologic-

al Seminary in connection with his church at Harlem.

THE FIFTH ANNIVERSARY of the successful pastorate of Rev. Francis S. Bernauer in historic First Church, Bangor, was observed with enthusiasm Dec. 11. During this period the church has made substantial gains in all departments of its life and service—the beautiful meeting-house of stone has been freed from an encumbering debt; congregations, Sunday schools, prayer meetings, all church organizations, have largely increased; the church has had a large share in the New World Movement and has also increased its local benevolences. The pastor is a strong, thoughtful, interesting preacher and musician, conducting orchestra and chorus choir. The Christmas cantata "The Light of the Ages" was given with a chorus of forty voices and a twenty-piece orchestra, the whole being conducted by Mr. Bernauer. The "Hallelujah Chorus" from the *Messiah* was effectively given as the closing number. At a platform service in the evening hearty testimonials were given as to the value of the service rendered in this pastorate, especially significant being the testimony of those who had been led to Christ. Mr. Bernauer spoke of the joy of the service and Mrs. Bernauer, licensed preacher who has rendered important service not only in her home church but in some of the smaller churches of the suburbs, made a gospel appeal to which there was response. On Monday night following, pastor and Mrs. Bernauer were tendered a surprise reception at which a substantial purse of money was presented to the pastor.

NEW HAMPSHIRE

A COUNCIL CALLED by Carroll Church to consider the ordination of Miss L. B. Treadwell convened with Manchester Church on Dec. 28. The council was organized with Rev. D. S. Jenks, secretary of the convention, as moderator, and Rev. A. N. Chandler, of Berlin, as clerk. The council was unanimous in its vote approving ordination and arranged for ordination service to be held the evening of the same day. The order of the evening service was as follows: Sermon, Rev. H. G. Clark, Portland, Maine; ordaining prayer, Rev. D. S. Jenks, Manchester; welcome to the ministry, Rev. W. W. Harris, Whitefield; charge to candidate, Rev. A. N. Chandler; charge to church, Rev. E. M. Fuller, North Stratford. Mr. Fuller also had charge of the music, Miss Treadwell has previously served as pastor in Maine and New Hampshire churches. It is now more than a year since she took the pastorate of Carroll Church at Twin Mountain. The church had suffered great losses and seemed beyond recovery. Under Miss Treadwell the work has been reorganized and revived; there have been baptisms and the church has come to its own materially and spiritually.

VERMONT

FIRST CHURCH, BURLINGTON, ALTHOUGH pastorless had a good time during the Christmas season. The quartet and orchestra prepared an elaborate musical program, under the direction of Mrs. P. G. Hill with Miss Jessie B. Cilley as organist for Sunday morning. Sunday evening the children from the Bible School gave a concert under direction of Supt. Harry L. Ford. Superintendent Ford arranged for a White Christmas. The women from the Home for Aged Women and the children from the Home for Destitute Children were the guests of the Bible School Monday evening. After an

entertainment enjoyed by a full house, presents were distributed to the guests and children of the Primary Department. Everybody received a box of candy. The church has been presented by Mr. Arthur G. Crane with 200 copies of "The New Century Hymnal" in memory of his mother, Mrs. Harriet B. Crane. The old Baptist Hymnal and responsive reading books were given to the State Convention for use elsewhere. One thousand hymn books could be used among our little churches to good advantage. If any church or Bible school has good hymn books not in actual use, the Vermont Baptist State Convention will be glad to receive them and put them where they will render good service.

DERBY CHURCH, REV. F. E. DAVISON, pastor, recently redecorated the interior of the church edifice and painted and improved the outside. This work was done under the leadership of Mr. Albert A. Silver, Jr., at an expense of about \$450 and is paid for.

THE FEDERATED CHURCH AT GRAFTON, REV. Geo. E. Congdon, pastor, recently held a series of special meetings in which he was assisted by one of the state workers, Rev. Walter F. Sturtevant. These meetings resulted in the quickening of the church members and in fifty people declaring their desire to become Christians. Sixteen have already been received into the Baptist church, eight being from one family. Thirty-nine signed tithers' cards. The contributions for both local expenses and benevolence will be greatly increased. Pastor Congdon has faithfully sown the seeds for five years and is now reaping the harvest.

RICHFORD CHURCH, REV. GEORGE POMFREY, pastor, has had a good year, having raised and paid for current expenses \$2,871.60 and for missions \$723.75. The church has received into membership by baptism eighteen, by letter five. Pastor and people are united and the outlook for 1922 is encouraging.

VERMONT ACADEMY CLOSED ITS FIRST term with 126 students enrolled, all of whom have done good work and expect to return for the opening of the school January 3. The faculty and students are a happy family, with Principal McFarland as father and Lady Principal Swaffield as mother. The first issue of the resurrected "Vermont Academy Life" has appeared and shows that teachers and students are doing good work in every department.

MASSACHUSETTS

INSTEAD OF THE USUAL children's Sunday evening Christmas concert this year, members of the Bible school of the Winter Hill Church, Rev. H. Douglas Pierce, pastor, had a Christmas tree entertainment and cantata during the week. Christmas evening a unique candle-light vesper service was observed—a service of carols, prophesy, instrumental music and tableaux representing the "Vision of Angels" and the "Adoration of the Magi," with suitable music accompaniment. The audience taxed the capacity of the church. It was an epoch-making occasion. The real Christmas spirit has been much in evidence this year. In this service over \$70 was contributed for Near East relief and Christmas dinners for over eighty people.

RHODE ISLAND

IN THE EXTENSION COURSES AT BROWN UNIVERSITY, 1,501 students are enrolled. Of these, 388 are in the recently formed



Community School of Religious Education, established by the cooperation of the university and the R. I. Sunday-school Association. These courses are given every Friday evening. From 7:45 to 8:30 Prof. Marion E. Bratcher, associate pastor of Calvary Church, lectures on "Old Testament History and Literature"; and Dr. Leonard C. Harris lectures on the "Life of Christ." At 8:30 all classes meet in Sayles Hall for devotional service with an address by some leading minister. At 8:50 p.m. the classes separate again into sections to study either "Sunday School Administration," "Demonstrations in Sunday School Training" or "Story Telling." Thus nearly 400 Sunday school teachers are now studying at Brown University.

#### NEW YORK

TABERNACLE CHURCH, UTICA, has been pastorless since September, when Dr. Perry J. Starkhouse resigned to go to Chicago. The church has a membership of 976 and is considered the strongest church in the Oneida association, both numerically and financially. Rev. Edward M. A. Bleakney of Hyde Park, Mass., has been called and has accepted, his pastorate here to begin in March.

THE COUNCIL called by the People's Church at Endicott to inquire into charges made against the character of its pastor, Rev. Ernest Doloway, adopted the following resolution at the close of the session: "While finding itself unable to be unanimously satisfied as to the guilt of the accused, the council considers the charges and the evidence of such character as to preclude Rev. E. S. Doloway's further usefulness as a Christian minister, and therefore recommends to the People's Church that it accept at once his resignation. The council recommends to the Rev. E. S. Doloway that he refrain from the exercise of the privileges of a Christian minister until such time as a regularly called council, to which representatives of this council shall be invited, shall authorize their resumption. The council would suggest that the church secure as stated supply for three months or more some man of experience and good repute, such as Dr. C. S. Savage or Dr. A. E. Waffle."

#### EASTERN PENNSYLVANIA

AT BEREAN CHURCH, Carbondale, Dec. 29, with Rev. C. Mason Jones, moderator, and Rev. James H. Carter, clerk, Raymond J. Cornish was ordained to the Gospel ministry. The sermon was preached by Rev. P. H. Lynch, Newcastle. Other parts by Rev. J. S. Thomas, Rev. F. A. Stanton, Rev. J. H. Carter. Mr. Cornish is a graduate of Bucknell and will graduate from Crozer next June.

#### DISTRICT OF COLUMBIA

FIRST CHURCH, WASHINGTON, Dr. Henry Allen Tupper, pastor, has passed into the fourth year of Dr. Tupper's services. During this period a revolution has been wrought in every department of church life. Hundreds have been added to the membership; the congregations, representing many states of the Union and prominent officials of the government, have increased greatly; offerings to missions and benevolences have grown tenfold; every Thursday evening the lecture room is filled at the devotional services where new members unite week by week; a complete organization of the church has been effected and the whole body is being grouped for service under appropriate officers and chairmen of committees. A band of over 200 young people associated

with the B. Y. P. U. meet Sunday evening and are enthusiastic in their practical and spiritual work. The attendance at Sunday school has doubled. Preparations are now being made for the celebration next March of the 120th anniversary of this historic church.

#### WESTERN PENNSYLVANIA

BELLEVUE CHURCH, REV. CHAS. A. DECKER, pastor, is making preparation for an intensive campaign of evangelism from January 1 to Easter Sunday. The aim is to win seventy-five persons for Christ and the church during that time.

PARK CHURCH, McKEESPORT, REV. W. R. HILL, pastor, is now holding services in the Bible school rooms of its new church. Dedication week observed January 8-15.

AN ORCHESTRA of twelve pieces leads the song service of First Church, McKEESPORT, Rev. Jas. S. Braker, pastor, Sunday evenings. An interesting "Five-minute Answer Forum" is held at these services. Ten were baptized Christmas evening and fifty young people sang Christmas carols in various parts of the city.

#### WEST VIRGINIA

WHEN VIRGINIA WAS STILL an English colony, the Simpson Creek church was founded where the town of Bridgeport now stands. The church record goes back to 1775, and the church may be older. Though this church is the oldest one in W. Va., and one of the oldest in the United States, it is still carrying on a vigorous work. About twenty-five new members will soon be received, the result of a meeting held by Dr. Wm. J. Cambren. The Sunday school claims the youngest Sunday school scholar in the world. Pins for regular attendance are given and Charity Day will receive her nine months' pin on her first birthday. She has missed only one Sunday since she was three months old, and was excused that day because of sickness. Her sisters aged 10, 12, and 14 years, are among those to be baptized soon.

## Mississippi Valley

#### MINNESOTA

IMPRESSIVE WATCH NIGHT SERVICE was observed at Anola Church. The church is doing a worthy work under its efficient pastor.

#### KANSAS

STATE LEADERS ARE BUSY SHAPING PLANS for the continuation campaign. This stupendous effort will be under the general direction of the department of promotion with the state director of promotion especially in charge. Mrs. W. M. Grey of Chanute has accepted the position of women's state director in the campaign. Her successful experiences in the past bring added encouragement to all. The work will be conducted along associational lines with a director and associates covering the territory of each association. Ten weeks, beginning Jan. 22, have been agreed upon as the period for the canvass and right of way is sought for this extraordinary effort in behalf of the One Hundred Million fund.

THE SPLENDID MEETING HOUSE of the Wichita First Church is crowded at most of the regular services. A sentiment has been created that the necessity of advertising standing room would prove an asset to the church worth several thousand dollars per year. Pastor J. B. Smith has an

assistant and adequate office help. The whole program of the church is moving forward with the spirit of conquest.

THE HUTCHINSON CHURCH under leadership of Pastor H. W. Cole gathers strength. An adjacent property has been purchased and plans are being thought through for needed enlargement of the building. Recent union meetings in the city brought large additions to the membership. Pastor Cole is the president of the Kansas Convention.

THE CHURCH at CHANUTE recently had a gala service in which it cancelled all indebtedness on the building and burned the mortgage. This is one of the churches that went over the top in their pledges for the New World Movement and has been meeting payments with splendid regularity. It is happy in the financial progress, though at the present time passing through some straits because of temporary unemployment. E. H. Cook is pastor.

AN EXCELLENT AND ADEQUATE HEATING PLANT has been installed in the Bethel neighborhood building, Kansas City. Miss Nathana Clyde and her helpers conduct an enlarging service of great benefit to the surrounding populations. P. H. Seise, executive secretary of the Kansas City Baptist Union, has his office quarters in the building. He is busy in important tasks connected with the mission enterprises of this industrial end of the growing city.

OTTAWA UNIVERSITY is encouraged in its work. The student body is enthusiastic. Its teams have made some excellent records. The new athletic field is now being graded and shaped for use next season. The funds for this needed improvement were started by a large gift from the class of 1921. The Kansas City Theological Seminary is also in the midst of a splendid school year. The students and faculty supply many churches within a radius of fifty miles.

THE OFFICERS AND MEMBERS OF THE FIRST Church of Coffeyville, Kan., are rejoicing in the splendid Christmas gift made by Mrs. E. A. Upham, consisting of a commodious house and one and one-half lots with a seventy-five foot frontage, adjoining the church property on the east. This will be the center for the primary and beginner's departments of the growing Bible school. The dedication service was held on Christmas morning. Mrs. E. A. Upham is the teacher of the young men's Bible class, president of the Women's Mission Circle, and is greatly beloved not alone for her consecration of time and money, but more for her fine Christian character and inestimable service for the church, Bible school and missions.

#### OHIO

BENJ. D. PROFIO, Colgate University, was ordained Dec. 28, by a council called at First Church, Greenfield, O. A. W. West of Washington, C. H., was moderator; H. M. Fullerton, deacon of Greenfield, clerk; pastor E. O. Smith (Colgate '94), examiner. The evening sermon was preached by A. W. West. Charge to candidate was given by E. O. Smith; ordaining prayer by Dr. Theodore M. Hofmeister of the First Church, Greenfield. Pastor Hofmeister presented the young minister with a beautiful Bible, the gift of the church.

UP TO DECEMBER, 1919, the state convention had helped Bellevue Church support a pastor, there were 76 resident members, all laboring people; \$1,000 was the high-



water mark for pastor's salary, \$200 of that coming from the state convention. Dec. 1, 1919, the church called Rev. A. G. Adriance. With some difficulty it was persuaded to raise the pastor's salary to \$2,000 and to cease taking money from the state convention. Two years have passed and the pastor has yet the first week to wait for a cent of money. There have been a few accessions but no more than have been erased so membership remains about the same. Following is a comparative statement: 1919, \$1,000; 1920, \$1,901.96; 1921, \$2,206.51. To this last amount must be added \$200 raised for the painting of the church but not reported by the treasurer because it was a separate fund handled by a special committee. The astonishing thing is that the church contributes the present amount more easily than the \$1,000. The church is convinced that it does not pay to make religion cheap. The mission offerings have undergone as radical a change as the current funds. On New Year's day the pastor baptized and received ten into the church. As the evening service closed he was presented with a purse of \$40 and wished a Happy New Year.

#### MISSOURI

JOHN W. TEASDALE was born Nov. 13, 1838, in Fredericksburg, Va., died in Charlevoix in the early fall. His parents were Rev. John Teasdale and Susan Losey Teasdale. He became a Christian when a boy, uniting with the church at the age of eight. He came west with his parents in 1851, attended school at Shurtleff College, Upper Alton, Ill. He came to St. Louis in 1854, and united with the Third Baptist Church, and at the time of his death was the oldest male member of the church. He filled the position of treasurer, trustee and deacon. He had charge of the rebuilding of the main auditorium of Third Church on Grand Avenue. He established his business in 1862, which developed into the largest dried fruit business in the United States. He was an active worker in the Third Church up to a few years ago, when illness laid him aside. He was a liberal supporter of the kingdom. He leaves behind him the heritage of a good name, a lovable character, a devoted disciple, a faithful and hard-working servant in the work of the kingdom.—W. H. Geistweit.

#### NEBRASKA

MEMBERSHIP IS SCATTERED, but there is a good opportunity to build up a strong church at Enders. There is a heavy debt on the new church building. Rev. K. S. Douglas will soon take the pastorate. This is the only Baptist church between McCook, Neb., and Holyoke, Colo. If any brethren find it in their hearts to help in the struggle, communicate with Mr. W. H. Humphrey, Enders, or the pastor.

DR. JOHN MASON WELLS, PRESIDENT of Grand Island College, was with Fairbury Church, H. M. Wyrick, pastor, Jan. 1. He spoke in the morning on "The Church and the Future"; at night on "The Hopes of Humanity." Some of the strongest leaders of the denomination have occupied the pulpit of this church, including many national men, yet the verdict of the congregation was that no man had ever made a stronger impression. Surely there are great things in the future for the college under his leadership.

#### WISCONSIN

THE FIRST CHURCH OF RACINE has been used by an overwhelming vote to accept the resignation of their pastor, Rev. Henry

Clarke. The preamble to the resolutions signed by about four hundred members of the church reads as follows: The First Church of Racine presents an outstanding example of the achievement possible under the leadership of a truly great pastor. When Dr. Clarke took charge, eleven years ago, we stood facing many serious problems. He showed us how to conquer them all. Under his wise, constructive, far-seeing leadership the church has progressed steadily through the years to the eminence it now holds. We have all felt the might of Dr. Clarke's spiritual influence and have become better men and women, and better Christians, for having felt it. We have but to look around us to see ample evidence of his ability as a master of material affairs. For us, and for our church, he has proved himself a builder. Leadership like his is not found every day. Our pastor has led us a long way and always in the right direction, but there is still much to be done. In view of his wonderful record, do we not owe him the opportunity to complete his plan of constructive development?

#### NORTH DAKOTA

THE NEW CHURCH BUILDING at Park River is being enclosed, and roofed as rapidly as possible. When completed, it will be one of the finest small church buildings in the state. The exterior will be of stucco and crushed granite.

WORK HAS BEEN STARTED on the new church building at Roseglan. Rev. C. W. Finwall has been giving considerable time to this field. Some splendid results have been realized in conversion of influential people in the community, and in securing of pledges for the new building.

REV. DANIEL BEGAN WORK at Minot, Dec. 1. Miss Emma Anderson who worked in the Minot field for two weeks reports interest in the church and the Sunday school in prosperous condition. Miss Anderson has organized a World Wide Guild.

REV. E. WISLE, DIRECTOR OF RELIGIOUS education, assisted Rev. E. Monnes in a series of revival meetings at Power Lake. Rev. Monnes closed his work in Powers Lake, January 1 to become pastor of a Seattle church. Powers Lake has already extended a call to Rev. Mehus of Bellingham, Wash.

#### MICHIGAN

REV. R. A. NORTON, IN HIS new charge at Melvin, finds a loyal band of workers willing to stand by a pastor who has the Gospel message to give. The church feels a loss through the removal to California of Burton Groat and Orval Groat with their families. Another great loss is sustained in the death of Mr. J. O. Hilborn, Dec. 21, after a lingering sickness of over a year. About fifteen years ago he was licensed to preach the gospel and served the churches at Washington, Elmer and Laurel until his health no longer permitted. Rev. Roberts, Rev. L. A. Townsend and Miss McIntyre gave inspiring addresses one afternoon and evening in the interest of the New World Movement.

HUDSON AVENUE CHURCH, Detroit, is still handicapped by inadequate facilities for carrying on its work; but this does not diminish the ardor, loyalty, or liberality of the people. On Thursday, Dec. 29, after a happy time at the supper table,

young and old put their gifts into a large stocking made for the purpose. When counted, this amounted to \$1,685.14. Twice within three months the church has given the same amount toward the new building.

FIRST CHURCH, LANSING, has been observing the week Jan. 8-15 as education week, with the following program as announced in the church bulletin: Sunday 10:30—"The Place and Possibilities of the Modern Church School." Our S. S. teachers and parents special guests. Monday to Friday 6:00—Supper conferences at Y. W. C. A. Monday—"Sunday School Administration." Tuesday—"Elementary Work." Wednesday—"Young People's Work." Thursday—"Adult Work." Friday—"General Sunday School Work." Both local and strong out-of-town speakers. Sunday 10:30, the 15th—An unusual program. Pastor will review with the congregation current issue of *Missions*. 7:00—A special Boy Scout program. Our Publication Society has some of the best modern books here for that week.

#### ILLINOIS

A HOME FOR GIRLS will be erected near Logan Square, Chicago, if the Ruth Society of the Logan Square Norwegian Baptist Church, Rev. J. O. Sotaas, pastor, continues to help to the line as in the past. Jan. 1, 1903, at the instigation of Rev. C. W. Finwall, then pastor of the church, twenty girls organized themselves into a society for the purpose of aiding (especially) foreign-speaking girls seeking employment; or in case of sickness, distress or temporary non-employment, to offer girls and unmarried women a place of refuge in Christian environment. The membership has grown considerably, with Miss Dorothy Knudsen, 3232 Wrightwood Ave., as president. With the money the members systematically put into the treasury, the society bought a valuable lot 40x135 feet and have paid for it with a snug, safely invested, interest bearing surplus. Rev. C. W. Finwall, for the last six years at Bismarck, N. D., was invited by the society to give the address of the evening at their last annual entertainment on Thursday evening between Christmas and New Years. At its close he appealed to the large audience to aid the Ruth Society in its building enterprise, with the result that \$1,700 were added to the building fund. When the plans materialize forty to fifty girls will be accommodated, protected and given opportunity for development along Christian lines.

DANVILLE CHURCH IS REJOICING over the

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## Tarbell's Teachers' Guide

To the International Sunday School Lessons (Price, \$2.00; \$2.10 postpaid)

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success of its campaign for funds to meet pressing financial claims upon the property. More than \$8,000 was secured in cash. Rev. F. L. Enslow, pastor, believes that the Lord has a task for his people along other lines as well.

FIRST CHURCH, JACKSONVILLE, Rev. A. P. Howells, pastor, began a six weeks' church school of missions with sixty-six present, and four classes studying as many standard mission books. The study session opens each Sunday evening at 6:30 with the lecture period an hour later, which feature includes two mission plays, two stereopticon lectures, one missionary song service and a missionary mock trial. The number of titheers is increasing in the church, and the report of the Every Mem-

ber Canvass Committee gives assurance that the New World Movement offerings will double this year.

### Charles Hubbard Spalding 1837-1921

AN APPRECIATION BY CHARLES H. WATSON

It would be a large company of mourners, were all who loved Dr. Spalding gathered together. Few men among his own people, especially, were more highly honored, or widely known and cherished. Hearts will melt in tenderness all through New England, as contact with his warm and gracious personality is recalled, with the saddening reminder that they shall see his radiant face no more.

True, it was an official relation with the churches that afforded him such wide contact. But it was that in him which made the relation far more than official—that made so many friends, and that now will make so many mourners. He loved many, therefore many loved him.

It is undoubted character that forms the solid basis of an enduring affection. And when that character becomes gradually enriched by the pursuit of its own Christian purposes, and its enlarging interests, its eminence is accounted for. But when the grace of God pervades it all, the full display of it is largely, sweetly human:

"Honor, love, troops of friends."

One's first impression upon meeting Dr. Spalding was: "Here is a man of Character!" Especially in his later life was this impression most certain. Every friend of his marked his ripening and strengthening after he had passed his sixtieth year. There came to his spirit a chaste austerity, and a certain majesty in its public expression of itself. It made him a marked man in our Baptist assemblies, where his honorable ministry and his distinguished denominational service were known.

His pastoral ministry of twenty years in four churches was a creditable and valuable prelude to his larger secretarial work of twenty-five years among all the churches. In both of these ministries, he kept what he gained and added to it. The pastor was not lost in the secretary—only greatly enlarged.

Nothing is easier in so long a secretarial service as his than to lose edge and distinction—to become more like a man "on the road," with refinements somewhat impaired and mentality made monotonous because of confinement to the same line of appeal. It takes character to buffet that tendency; and perceptibly to grow in refinement, whet your own mental edge and add to your capital of Christian competency. This he certainly did.

Dr. Spalding's character was kept and enriched by an unyielding conviction. His conviction always seemed broad and solid at its base. You could be sure of him whenever truth was involved, and when love enswathed it. Like a rock he was solid in fixity, but there were broad harvest fields around it that suggested tolerance, and an open vista that spoke of freedom. He had the conservatism that ripens into intelligence, and that keeps Christian brotherliness free from taint of suspicion. That is a nice balancing of conviction that keeps us faithful to truth, yet tolerant to another's differing conviction which comes to him by a freedom in the truth like unto our own.

With such a conviction, Dr. Spalding proved to us that courage could go. Always like a Christian man unafraid, he

held to his conviction without a flinch. The Spirit of Jesus possessed and shown, was his supreme test of a Christian, never any specific literalism. Courage for duty—when did he ever lack it? Trimming, to avoid an obligation that promised unpleasant consequences—had he any of that? He had flash, heat, indignation when meanness, injustice, or wrong provoked him. Then he would raise his voice; and his voice was just like himself—clarion, out-speaking, brave, yet tenderly kind and resonantly true.

Consecration was the pure flame in which all these personal qualities were fused. It was kindled when as a boy in business life he yielded himself unto God and soon found his career as a student at Suffield, Brown, and Newton, then as a minister. It was fed from the unseen all through his toiling years, into ever-increasing strength and beauty, until the worn out servant lay wearily, yet triumphantly, in the everlasting arms that were underneath him. His consecration buoyed him up through every changing circumstance, kept him faithful in every day's work, fed his spirit as from unseen springs, and latterly, mellowed him into a ripeness of mind and sweetness of soul that made him a benediction wherever he went.

In the weekly assembly of his brother ministers, his good gray head was always looked for in its accustomed place. We were certain that in any emergency it would help us to sanity and safety. How devoutly he prayed; how kindly he listened; how radiantly he hoped; and how tenderly he loved! There, and in the church home at Brookline that he blessed, his heart seemed ever to be enlarging the circles of its affection.

He was still bearing fruit in his old age in fulfillment of the promise, and according to the terms of the covenant made so long ago.

In that inner circle of home, where with best beloved children and grandchildren so much of his life was spent, we can confidently declare his Christ-like influence; but its sanctities are safe from our intrusion. Doubtless to them the remembrance of him will seem more and more like a heavenly vision unto which they would not be disobedient.

His heart wavered not, as, conscious of waning powers, he faced the last great mystery. He was never uncertain. He knew Whom he believed. He launched out on the dark sea confident that his haven would be his Lord.

### "It Is to Laugh"

Mabel—How ever did you make up your mind to marry George instead of John?

Helen—Very simple. I went out with each on a dark day. John said: "It looks like rain, but we'll take a chance." George said: "It looks like rain. We'll take a taxi."

—From Judge.

The Diner—"How did I order my eggs?"

The Waitress—"Well, you wasn't any too polite about it."—The Daily Northwestern.

Manager (to applicant for office boy vacancy): "Aren't you the boy who applied for this position a fortnight ago?" Boy: "Yes, sir." Manager: "And didn't

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I say I wanted an older boy?" Boy: "Yes, sir. That's why I'm here now!"—*London Evening News.*

A contemporary gives the following advice to his delinquent subscribers: "If you have frequent fainting spells, accompanied by chills, cramps, corns, bunions, chilblains, epilepsy, and jaundice, it is a sign that you are not well and liable to die any minute. Pay your subscription in advance, and thus make yourself solid for a good obituary notice." We pass the advice along for any of our subscribers who may have observed these symptoms, or any of them, in themselves.—*Western Christian Advocate.*

The Soviet has issued paper money to the extent of five trillion, seven hundred and fifty billion rubles. That is a dollar and seventeen cents in American money.—*Seattle Argus.*

## Wait a Minute!

(Continued from page 1595)

wide enough and high enough for the players to walk through. The dial may be made of a circular piece of white cardboard tacked in place at the top of the box-like casing, the center of the dial to be at center of upper casing. For the usual weights use tassels at the ends of ropes of uneven length. Hang a dark curtain over back of clock so that entrances may not be too noticeable before they are made. If the players sit on a chair beside this curtain just as their turn comes they will find that, with a little practice, it takes fewer motions of stooping and stepping to go through the casing! The clock should be securely fastened to wall or floor so that it cannot fall. This is highly important!

5. A far more beautiful effect may be obtained if the auditorium is darkened so that the only lighting comes from a lamp burning on Christina's table. Not only will the crudity of the home-made clock be hidden, but the mystery of its "voice" will be heightened, and the appeal of the Hearts of the World will sound more gripping in the softer glow.

6. Following such a presentation, certain societies may wish to make an immediate appeal for pledges. If this is to be done, we suggest a unique pledge-card which has been used on similar occasions with telling effect: a 1½-inch circle of white cardboard with two "jogs" left on opposite sides of the circle through which a string may be run to form a wrist watch. Number the hours around the margin. Since Valentine's day is at hand there will be no trouble in buying tiny red gummed hearts to paste in center of dial, after which mark in the hands. Without any comment these watches should be tied on the wrists of the audience as they enter the door. When the play is over, and a passionate appeal has been made for "minutes" and "hours" of time to be pledged, the bow-knots of string may be untied, and pledges, also names and addresses, may be written on reverse side. This suggestion makes an especial appeal to girls, and if watches are not desired for pledge-cards they would make very alluring in-

itations. Tie them on the wrists of those you invite on the Sunday preceding the meeting.

7. Before and during the time of pledging do not dissipate the effect of the play. Hymns played softly on the piano will do their share in the time of consecration; and have you ever tried having a hymn hummed as a prayer, books open, so eyes may follow the words? Another suggestion for this pledging time is to have the Voice of the Clock continue its monotone: "Tick-tock! etc." Appropriate hymns would be: "Something for Thee," "Take My Life and Let It Be Consecrated, Lord, to Thee," "One More Day's Work for Jesus," "Lord, Speak to Me, That I May Speak."

## Remotest Asia Reports West China

### I. Outstanding Achievements.

1. The assumption of responsibility in the several departments of our work—evangelistic, school and medical—of our Union middle school and college-trained Chinese leaders.

A graduate doctor from the medical department of our Union University is doing specially good work with Dr. Tompkins in our hospital at Suifu, while a second graduate from the department of education is associated with Mr. Moncrieff at Munroe Academy.

2. Crowded girls' and boys' schools in each of our stations and in all grades.

3. Real evangelism welcomed and a large number of baptisms in our Suifu field.

The writer has never known a time when the common people were more willing to hear the "good news" than now. He has been in campaigns where thousands were reached with the message of life and where literally tens of thousands of Christian literature portions were sold and distributed. As of old, "the common people" hear us gladly.

### II. Outlook.

I am writing on Armistice Day and believe what is done at Washington the next few days will be a great factor in our work for 1922. Relations between China and Japan have been very much strained and the student attitude toward Japan is exceedingly hostile. Only with peace within her borders may we hope for advancement in our work.

At the moment provincial political conditions are far from satisfactory and the people are suffering from military oppression on the one hand and bandits on the other. Some of the main highways are unsafe for travel.

### III. Needs.

1. Decidedly more and better-trained Chinese leaders is our first need.

2. More cooperation among the several churches and less denominationalism.

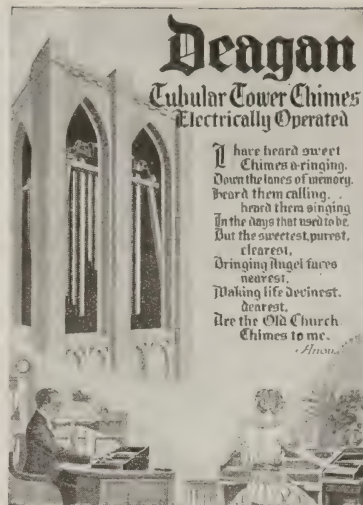
3. More and better equipment for our work.

We have had some splendid additions to our missionary force during 1920-1921, but our appropriations have been cut; special requests tabled, with consequent crippling of efficiency.

West China has and will be a fruitful mission field.

Chengtu-Sze.

T. H. OPENSHAW.



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I have heard sweet  
Chimes a-ringing,  
Down the lanes of memory.  
Heard them calling,  
Heard them singing  
In the days that used to be.  
But the sweetest purr,  
Clearer,  
Dringing angel faces  
nearest,  
Making life dearest,  
Dearest,  
Are the Old Church  
Chimes to me.  
—Anon.

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### HALF A CENTURY AS ORGANIST OF CHURCH

#### Jubilee of William E. Wood

A recital of unusual interest was that given on Sept. 25 in the First Church of Arlington, Mass., by William E. Wood, organist emeritus, in celebration of his fiftieth anniversary as organist at this church. The recital was given in the afternoon and drew a large attendance of church members and friends of the faithful performer who has devoted almost a lifetime to the organ bench. The program was largely reminiscent and included several compositions which were given to Mr. Wood by his teacher, S. B. Whitney. The list of offerings included: "Te Deum Laudamus," Claussmann; Pastorale in G, Whitney; Invocation in B flat, Gullmant; Prelude and Fugue in C minor, Bach; Cantilena in D flat, Salome; Trio in F, Merkel; Offertoire in A flat, Read; "Hymn of the Nuns," Lefebvre-Wely; Prayer, "Adorabunt Nationes," Friedrich Himmel; Largo (from "Xerxes"), Handel; Berceuse, Faulkes; "Marche Triomphale," Wachs.

Music, with Mr. Wood, who was born in January, 1852, has been an avocation. His manufacturing business has occupied full days since early manhood. His father, William T. Wood, who was choir leader and who played piano and the violin, started him at an early age on both instruments, and during school days he was under the instruction of S. Payson Prentiss, then organist at the First Parish Church. In 1867 he substituted for four Sundays at the Baptist Church. In May, 1868, when sixteen years of age, he obtained his first regular position as organist at the Orthodox Congregational Church and was made director the following year. His father died in July, 1871, and Mr. Wood began his service as organist and director at the Baptist Church Oct. 1 of the same year. Ill health has caused a number of interruptions during this long period, but he serves at the morning services from time to time, and the present organist, Mark S. Dickey, always graciously welcomes him.

In 1879 a new organ was installed in the former Gothic, wooden church and in preparation for that Mr. Wood studied intermittently for two years with S. B. Whitney, organist of the Church of the Advent, Boston. In 1900 the former church and organ were burned, and in 1902, under supervision of Mr. Wood, a large three-manual organ was installed in the new church, he being largely responsible for the specifications.

As Mr. Wood stepped from the choir gallery on Oct. 2, he was met at the door by Deacons Watson and Leetch, who conducted him to the pulpit platform. Here he was received by Dr. Potter, the pastor, who presented a testimonial in which the church expressed its esteem and love and appreciation of a half century of service not only as organist but as a member and long-time official. At the same time Deacon Watkins affixed to the name plate on the keyboard of the organ a bronze plate, bearing the following inscription:

1871—OCTOBER FIRST—1921

In appreciation of the devoted and gratuitous service in this church of

### DEACON WILLIAM E. WOOD

who for fifty years directed the music and played the organ and under whose supervision this instrument was built in 1902.  
—The Diapason.

### MUSIC REVIEW

From Carl Fischer, Cooper Square, New York City.

Your Tender Voice.....Contrell (\$.40)  
Only a Word.....Contrell (\$.50)

These two melodious songs, issued separately under the composite caption of "Two Heart Songs," are simple in structure, with direct sentimental appeal, usable for either teaching or concert purposes. The adept hand of the composer is seen in many deft touches in the well-written and effective accompaniments; all in all, two songs that should gain a wide use for their simplicity and beauty. They are issued in two keys—for high and low voice. The ranges called for make them ideal songs for teaching purposes.

From J. Fischer & Bro., Astor Place, New York City.

In My Heart There Lives a Song.....Branscombe (\$.60 net)  
Travelin' to de Grave.....arr. by Reddick (\$.50 net)  
Wee Little Floweret, Schminke (\$.50 net)  
Are They Tears, Beloved.....Grieg (\$.50 net)

Four very interesting and valuable songs from one of our most progressive publishers. The first two are issued in two keys (for high or low voices), the third listed appears for high and medium ranges, and the Grieg song is issued in a medium key only. In the first song noted, we have a lovely melody, charming in its easy flow, richly harmonized with an adequate supporting accompaniment. It is a "singer's song" of the better class, destined to attract because of the inherent beauty of its outlines rather than by any particular profundity of content. Mr. Reddick is gradually making a fine place for himself as arranger or imitator of the type of song known as "Negro Spiritual." Burleigh, to my notion, has never been approached in mastery of this field; it is high praise to class other arrangements with his! The number now under consideration is worthy of such comment. It is a most interesting folk-melody set by a master hand, not hard to sing, and returning fine interest on the time spent in mastering its message. The Schminke song is a simple appealing melodic number of limited range, of especial value for teaching purposes or home use. The Grieg song is a reprint of one of the great master-songs by a master-composer. Deems Taylor, well-fitted for the task by his known literary and musical achievements, has supplied an exquisite, singable translation of the original Norwegian text. A song to be studied and appreciated by all singers worthy of the name! A wider knowledge and resultant valuation of such songs would automatically banish much of the banal arid trash so steadily forced upon an ignorant or careless public by cheap publishers, who imagine that they have to play down to a debased public taste. Congratulations to Mr. Fischer for the fine class of songs he is releasing these days!

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Ohio

(Continued from page 1592)

have been strengthened and feeble knees confirmed. Faint hearts have been cheered. The unifying influences of these endeavors are exceedingly interesting and important. Firm friendships have been forged among those who have thus labored together in the gospel.

Encouraged by the glowing successes in the most difficult district, where are to be found the greatest number of our pastorless churches, our small churches, our remote churches, our determination is to carry the campaigns in rapid succession through the remaining sections, until the hills and valleys of Ohio shall once again be vocal with the praises of our Redeemer. Granville. T. F. CHAMBERS

States of the Rolling Prairies

North Dakota

SEVERAL items stand out in the work of the past year. More than fifty series of revival meetings have been held in the state. Some of these were of unusual power and success. The churches reporting baptisms this year show an increase of 100 per cent over the number reported by the same churches last year. The missionary offerings of our churches show an increase of 400 per cent over those of the previous year. Naturally, along with evangelism and an enlarged giving has come consecration of life. Our Life Service League, organized during the year, now has an enrollment of seventy-five and may reach the 100 mark before the end of the year.

All of our state meetings, including those of our foreign-speaking groups, have this year been of unusual spiritual power. God has surely visited us. Our first young people's convention was held this year.

We have a still larger program of advance for the coming year. Financially, the outlook is exceedingly dark—spiritually, it is equally bright. Two new church buildings will be dedicated during the year. With more consecrated and God-fearing pastors, we shall enter new fields and assume new tasks. Grand Forks. FRED E. STOCKTON.

South Dakota

AMONG the outstanding achievements of the year past might be mentioned: 1. The payment of a large percentage of money due on our pledges to the New World Movement. 2. A very large increase over the previous year in number of additions to our churches. 3. A very large increase of money pledges on local church budgets—from 50 to 90 per cent.

The outlook for the year 1922 is hopeful. It includes a state-wide campaign for Christian Stewardship which will carry with it a deepening of spiritual life; evangelism pressed in all our churches; pastors and people all cooperating loyally to attain the objectives and put on the program adopted at Des Moines. Our aim is to make every Baptist church 100 per cent Christian and 100 per cent efficient in the work of the kingdom of God. Sioux Falls. L. L. MANN.

Nebraska

OUTSTANDING achievements are: 1. The new Grand Island College spirit. A 60 per cent gain in student body indicates

the growing confidence of Nebraska Baptists in our college. The new president, John Mason Wells, is winning the hearty cooperation of all. The outlook was never so hopeful. 2. The largest amount contributed to the missionary enterprises in the history of the state. 3. Opening of our new Christian community center, "Fellowship House" in Omaha. In a field 70 per cent foreign, it promises large returns in Christian Americanization. 4. Three new churches organized. Rev. F. W. Benjamin called to lead in our town and country church work, and plans matured for an advance program including one Christian community center in a distinctly rural field. 5. The largest evangelistic results in years. Nebraska shows a larger number of baptisms compared to membership than the standard set by the denomination at large.

Nebraska, a distinctly rural state, has been hit harder than most states in the recent recession of farm prices, but the churches are evangelistic, united, led by capable, spiritual pastors, loyal to Christ and his missionary program, and we expect a year of great advance in every department of our work. Grand Island. WALTER I. FOWLE.

Kansas

FOUR outstanding achievements may be mentioned: 1. With but one exception the denomination reports the largest number of baptisms of any year in its history. 2. Although general conditions were not favorable for church building enterprises, some good meeting houses were constructed and a number of properties were remodelled or enlarged. 3. The missionary work of the convention surpassed in volume and results the records of any previous year. Ninety-six workers reported the largest number of baptisms, together with marked increase to the churches in other ways. The entire state felt constructive uplift at a time of special need. 4. The benevolent contributions of the churches were the largest for any calendar year of our history. They maintained a standard two and one-half times as high as was reported prior to the New World Movement.

The outlook for 1922 embraces four items: 1. We are now setting up our plans for a state-wide, united effort in the Continuation Campaign. Our people feel the financial strain but we are hoping for good responses in the world program. 2. More than a score of churches are promoting building enterprises and awaiting the approach of the promised "normalcy." Favorable economic and crop conditions will witness the erection of many excellent and much-needed church buildings. 3. The convention voted to accept the Home Mission Society's proposition which turns to our state grave responsibilities in the church edifice department. It was also voted to study with our Swedish Baptists, plans for enlarging the equipment and maintenance of the Sunset Home and Hospital. These two enterprises are enough to try out our mettle and aggressiveness for any one year. 4. We are hoping for definite advance in the regular constructive lines of church activities. Topeka. J. T. CRAWFORD.

Iowa

OUTSTANDING achievements of the past year are: The large increase in membership; amount of cash actually paid in during the year for the New World Movement; the new impetus given to our

work at our state educational institutions through the hearty cooperation of the local, state and national leaders; the marked advance made by the Des Moines University in faculty, students and equipment; the splendid new church buildings erected during the year.

For 1922 we are justified in looking forward to a larger denominational consciousness, a general spirit of unity, and more effective cooperation; the determination to look the great task ahead of us squarely in the face; notwithstanding the tremendousness of the obstacles in the way to "carry on" in his name. Des Moines. G. P. MITCHELL.

On the Roof of America

Montana

DURING the year 1921, two edifices were completed, furnished and dedicated at Havre and at Roundup. A new edifice for Negro work was erected in Great Falls, though not completed as yet. The evangelistic spirit was evident and with one exception our churches baptized more new members than in any previous year in our history. A superintendent of evangelism was appointed for full time service. Our Indian work marked a year of unusual achievement among the Crows. The work developed through long years by the American Missionary Association was taken over and merged into our already great Baptist Crow Mission. Two new American churches were organized. Three colporteur-missionaries and three district missionaries covered untouched areas with the gospel message. Our convention cooperated heartily in the Montana plan of the Montana Home Missions Council, a unique interdenominational organization for Every Community Service Endeavor. In May the convention held a very successful annual meeting in Butte and has launched plans for a Baptist Summer Assembly to be held at Helena next June. Seven vacation Bible schools held successful meetings and were everywhere commended for excellence of service rendered. The New World Movement has been kept constantly before our churches. 1922 comes in with promise of a greatly increased interest and with one of the best programs ever adopted by our convention. Lewistown. G. CLIFFORD CRESS.

Wyoming

FEW churches of any denomination in Wyoming have adequate equipment for up-to-date work. Equipment is one of the major needs of our denomination in this state and we are glad to report that we have made some real advance along this line during the year 1921. Cheyenne First has completed additions and improvements to its old building, making it outstanding in the community as an instrument with which modern church work can be done in all of its phases. In addition to the main auditorium, the church now has a standard gymnasium and all rooms and departments needed for the social and religious educational life of the church.

Beginnings have been made and brought to a point of usable completeness at Torrington and Powell. When completed these will be up to the hour plants.

Standing on the threshold of the new year we look and hope for beginnings on four modern buildings, the completion of the religious, educational and social service unit of the building of Casper First.



the securing of an able director of religious education; a vigorous winter evangelistic campaign, full accomplishment of what is asked of us in the continuation campaign for the hundred million dollars, and a successful summer assembly on permanent grounds.

Casper.

J. F. BLODGETT.

### Colorado

SIXTEEN new churches organized; six new meeting houses erected; over 1600 baptisms; 92.16 per cent collections on New World Movement pledges; enthusiastic support of the New World Movement by the women of Colorado in their continuation campaign; plans well laid for an extensive campaign to complete our New World Movement quota; not a single self-supporting church pastorless in the state the last week in December and the larger number of our mission fields well manned—these are the outstanding features of Baptist work in this state.

Denver.

F. B. PALMER.

### Arizona

THE outstanding achievement for the past year has been the ability to keep all our work going in spite of the financial depression. This has been due to the New World Movement funds. With the mines of the state opening February 1, the outlook for 1922 is very encouraging. Several mission churches should come to self-support and several new church houses built. Two new stations should be opened for American and two for Mexicans.

Phoenix.

H. Q. MORTON.

## On the Shores of the Pacific

### Northern California

FOLLOWING are the outstanding achievements for Northern California for the past year: Great increase in financial receipts—1919, \$57,900; 1920, \$149,000; 1921, \$198,000. Great spiritual uplift among churches, reaching allotment of New World Movement. Growing tendency on part of churches to give on basis of half to local work, half to world-wide missions. Five hundred more Baptists than previous year. Young people have formed Volunteers' League with forty-nine volunteers for ministers and missionaries. Phenomenal growth in foreign work. The Japanese business men of two leading centers approving Baptist policies and doctrines, made unsolicited request that our board take their church and make it Baptist. The doors are wide open in both places without effort on our part. The outlook for next year is good. The churches are setting themselves to reach every goal of the New World Movement. A simultaneous evangelistic campaign started January 1. There are no professional evangelists as leading pastors volunteered their services for conducting the campaign and meetings.

San Francisco.

C. W. BRINSTEAD.

### Southern California

THE year 1921 has been a notable one in Baptist circles in Southern California. There has been a constantly rising tide of spiritual interest and power.

The convention held in May at Riverside was marked by deep devotion, encouraging reports and splendid enthusiasm, indicating a year of remarkable achievements.

There has been an increase of 165 per cent in conversions and baptisms over 1920. Additions to the churches have far exceeded those of any previous year. New churches have been organized, new houses of worship and parsonages have been erected, but not a tithe of the number needed to meet the unprecedented opportunities that abound on every hand.

Work among the hundreds of thousands of foreign-speaking people has been enlarged. A training school for the preparation of ministers for the Spanish-speaking people has been established in Los Angeles.

Terms of cooperation have been effected with the Negro Baptists and assistance has been rendered them in ministering to our 150,000 Negro population, which is increasing with amazing rapidity.

Interest in religious and missionary education has exceeded all expectations. Many institutes and conferences have been held and schools of missions have had an overflowing attendance. The growth of Redlands University has been most gratifying. Although several new buildings have been erected, the attendance of students has more than kept pace with the material development. Additional accommodations are imperatively needed at once.

Consciousness of world-wide relationships and needs has been greatly developed. Every Baptist church in Southern California contributes to denominational causes. Subscriptions through the New World Movement exceeded ninety-five dollars per capita of resident members and \$26.28 per capita was paid on same during the year.

Our unity and solidarity are being constantly strengthened by hearty allegiance to the Christ of the New Testament. We see no hope for the lost world excepting through God's wondrous grace in the crucified and risen Saviour. We recognize our duty to hasten to give his gospel to all men everywhere. Our preachers do not soft-pedal the essential doctrines of the historic Baptist faith.

More than 90 per cent of the pastors attended the pastors' retreat held in September. A wonderful spirit of unity, harmony and fellowship prevailed.

The outlook for 1922 indicates a continuation of the same character of achievements as those of the past year. We shall continue to place emphasis upon the spiritual life, loyalty to the Word, evangelism, world-wide missions and Christian education.

Our serious embarrassment is the amazing increase of population, the unparalleled growth of our cities and the development of new sections. With present resources we are utterly unable to meet this situation adequately. We are compelled to yield many strategic opportunities to others or leave them unimproved, opportunities that can never come again. Unless the proper foundation work is done now we cannot function largely or strongly in the terrific contest between Christian and Pagan ideals, the battleground of which is in this enchanting wonderland.

Los Angeles.

W. F. HARPER.

## Additional Reports

### Western Canada

TO those of us who are close up to the situation there have been no outstanding achievements during the past year. However, there has been real progress made in securing further and final pay-

ments on our denominational forward movement, and in spite of adverse financial conditions, considerable progress has also been made in connection with the Brandon College extension campaign.

In each one of the four provincial conventions there is an earnest effort being put forth to achieve real results in sane evangelism and along the lines of religious education.

Notwithstanding the alarming crop failures and hard shortage of funds, we are looking forward to 1922 with confidence that it will be one of the best years in our history.

HOWARD P. WHIDDEN.

Brandon, Manitoba.

### Tasmania

THE outstanding achievements of the past year were:

1. The splendid foreign missionary spirit shown by our members—the giving to foreign missions was about 15 per cent of our membership and in home missions, too, the giving was good.

2. A forward move made at Hobart, the capital of our state. An Anglican building was purchased at a place called Sandy Bay and is now in charge of Rev. G. Wainwright, late of England.

Rev. E. H. Holiday returned to England at the end of this year. The Hobart Church will be ever grateful for the splendid work done by its late minister. Over 100 were added to the church in 1921.

The outlook for 1922 is fairly bright. Industries are being established by the state authorities, which will bring population. A large field will then present itself to us for work. Our need is money and men. More money would enable us to push ahead. Still God is with us.

Latrobe.

V. G. BRITTON.

## Swedish Baptist General Conference of America

DURING 1921 the interests of the Swedish Baptists have been centered largely about educational matters. The fact that the Bethel Theological Seminary was just rounding out the first half century of its existence gave occasion for the strong jubilee note that pervaded the anniversaries in St. Paul, Minn., last September. It was recorded with thanksgiving that 247 students had been graduated from the seminary since the day it was organized by Dr. J. A. Edgren in 1871 as a department of the Union Baptist Theological Seminary. As an institution it is still young and vigorous, rejoicing in an increasing number of students, a capable corps of teachers and an excellent curriculum.

During 1921 some progress has been made with reference to an Endowment Fund, although the movement along that line has been somewhat retarded by present financial depression.

The evangelistic work of the conference shows progress. Two general evangelists are at work on the conference field, and a third one has been called for the Pacific Coast region. His acceptance is confidently expected.

The prospects, in spite of changing conditions of the field, are bright with hope. Linguistically our churches are in the transition stage. But with the changing language there is no change in the message. Constantly growing in number, increasing in giving for the Lord's work, the Swedish Baptists of America are looking forward hopefully.

Chicago.

J. O. BACKLUND.



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Volume II

January 21, 1922

Number 51

# The Baptist

Published Every Week by the Northern Baptist Convention



## THE MOUNTAIN AND ITS ICY FINGER

**M**OUNT RANIER from Paradise Valley Ridge, near Paradise Valley Hotel, Ranier National Park, reached by easy automobile ride from either Tacoma or Seattle.

The picture shows Nisqually Glacier and Mount Ranier.

Delegates to the Northern Baptist Convention at Seattle can readily make this trip at slight expense. The chances are that few of them know that a glacier of this magnitude, put forth by a mountain like a great icy finger, can be reached so easily. Indeed the Northwest is so rich in wonderful scenery that it properly never ceases to urge that all the rest of us should "See America First."



### Fresh from the Field

The Beverage Journal, formerly a Brewers' paper, says that 667 former breweries are now making non-intoxicating near beer; 431 former breweries are now making other drinks; 118 plants are making soft drink syrups; sixty-three are making malt syrups; 145 are manufacturing ice; fifty are cold storage warehouses, and 152 are still idle.

Comment was made in THE BAPTIST of Dec. 31 on the opportunity for missionary work afforded by the city of Chicago. A correspondent notes that, according to the Jewish year book there are 225,000 of that race in the city.

The Philadelphia Evening Bulletin calls attention to the international makeup of the soccer team at Cornell this year. The goal keeper is a Cuban, the full-backs are English and Irish, the half-backs American, Peruvian and Chinese. Among the forwards are two South Americans, a man from Argentina, a Frenchman and an American. Readers of THE BAPTIST should realize the foreign mission opportunity that is offered in our great universities. The Board of Education is trying to meet this end through its university pastor work.

Rev. J. W. Donnelly who was called to the Ridgewood Church, Joliet, Ill., has been released in order that he may go to the much larger field at South Haven, Mich. The Ridgewood Church, therefore, is yet looking for a leader.

While at Marietta, Ohio, where he is now acting pastor of the First Church, J. W. Weddell is using his pen for editorial work on two new volumes of Moody's sermons about to be published in book form and is making corrections for a new edition of "Your Study Bible," his marginal notes through fifty years of Bible markings.

Three thousand dollars looks mighty good to a Baptist preacher, but Rev. M. C. Eidson pastor of the Beacon Hill Baptist church, San Antonio, Texas, has just torn up a check for that amount which came to him as a mark of gratitude on the part of John Duncan, Sr., a railroad man, for the part the preacher played in leading him to Christ. "I am preaching to win souls and not for the almighty dollar," was the preacher's explanation of his conduct. When Mr. Duncan learned of the destruction of the check he arranged to accompany 100 of his fellow railroad workers to San Antonio to attend a revival conducted by Mr. Eidson.

The Auckland Baptist Tabernacle has completed a wonderful year under the ministrations of the Rev. Joseph W. Kemp. The membership stands now at 686, 120 having been added during the twelve months. In the month of March the church called the Rev. A. S. Wilson (the general secretary of Auckland Y. M. C. A.) to be associate pastor. Over 160 conversions were recorded in an evangelistic campaign conducted by the two pastors assisted by Mr. C. J. Rolls, of India.

Adelaide Street Church, London, Ontario, is experiencing a gracious time under the leadership of Rev. G. A. Lechlitter, formerly of the Colorado Avenue Church of Dayton, Ohio. The hand of fellowship was extended to nine new members at last

(Continued on page 1612)

## The Newest Publications

### The Withered Fig Tree

Studies in Stewardship

By EDWIN M. POTEAT

The author's purpose is to make clear the fundamental principles underlying the Stewardship movement and to furnish a basis for the organization of local leagues or groups of Christian stewards. Authentic personal testimonies reinforce the argument.

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### Modern Money Methods for the Church

By FREDERICK A. AGAR

The object of the author is to suggest ways whereby the local church may be delivered from unwise financial methods, and to outline a plan adapted to provide adequate financial resources for both the local and the wider Christian enterprise.

\$1.00 net

### By-Paths to Forgotten Folks

By COE HAYNE

Mr. Hayne's stories of home mission work bring us into immediate contact with the living factors of human interest. It is as if we visited the homes of Indians, Alaskans, Nicaraguans, ranchmen, and foreign-speaking people, and made personal acquaintance with them and with the men and women who are the hand and the tongue of Christian concern for them.

\$1.25 net

### Constructive Evangelism

By INGRAM E. BILL

The writer's aim is to show the interrelations of evangelism with religious education and social service. His work combines a statement of the principles of the new evangelism with a practical manual of methods and a challenging appeal to service.

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# The Baptist

Vol. II                      January 21, 1922                      No. 51

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## A Most Serious Charge

Rev. John R. Estes, of Muskegon, Mich., writes several good things about the paper as a whole and then turns on the publisher's page with vengeance: "I like it for three reasons. It has 'pep'; it is newsy and it tells the truth." This charge almost crushes us. After we have worked so hard to be judicial, why could he not have said, "It is pious, dry and equivocal." In these days who is there in the religious newspaper game who wants to be charged with telling the truth? Let them speak up.

## Killam's Kollum

### The Lord Pity Him

We received a letter some little time ago which would wring tears from a stone. It is from a pastor. He says: "Dear Killam, I want advice. I have in my church a maiden lady. She sits in a conspicuous place in the congregation and approves or condemns with a nod or a shake of the head. It has been for some weeks near perpetual motion. I am told that those head movements determine with accuracy the length of any man's pastorate. She has been doing a lot of 'shaking' lately and I fear I must seek another field. My chief sin has been that I have called on others to pray in the public meetings instead of doing that for which I am paid." The Lord pity him for he is almost in the position of an editor of a denominational newspaper. It is "nods" here and "shakes" there and sometimes we fear we must seek another field.

### There Will Be No Bill

"Will you send me additional copies of THE BAPTIST of Jan. 7? We are to have on a Wednesday night reports of the various societies and countries. Each person will be assigned a definite part of the report. Send me a bill." When a man has the good sense to plan such a meeting it would be a crime to send him a bill. The same good sense will in due time find a way to have THE BAPTIST visit every family each week.

### A Business Method

Who says pastors are not business men? That statement must be modified. It may be that some pastors are not good business men. For that matter some business men we know are not shining examples of business genius. Study for the moment the tactics of Rev. H. F. Adams of the Twelfth Avenue Church, Belmar, N. J. Very few of his people were acquainted with THE BAPTIST. He felt that it was for their interest to become acquainted. He purchased twenty copies for a series of weeks. He gave these copies out to families who ought to have the paper. He now writes: "A number have indicated their purpose to become subscribers. I shall see them all soon." We call this an example of good business sense. The denomination has established two journals—THE BAPTIST and Missions. The same sub-committee of the Administrative Committee is seeking to further the interests of both journals. Why should not every pastor make it his business to introduce his people to both of these papers? The combination rate of \$3 makes a most attractive offer. Of course both subscriptions must clear through one office.



## Fresh from the Field

(Continued from page 1610)

communion service. The morning attendance has doubled several times and the evening congregation crowds the Auditorium seating well over 1,100. This has been a consistent growth and the Church does not experience the usual "off nights." It has found a regular place in the lives of a host of the city folk.

The International Sunday School Association will hold its sixteenth quadrennial convention in Kansas City, Mo., June 21-27 inclusive. Prayer is asked that God's spirit may be present in power at this gathering.

The McAll Mission in France will be fifty years old on Jan. 17. It was begun at that time as a ministry of life to the newly-born French Republic. Stations of the mission have been established in Paris, Lille, Roubaix, Rouen, Amiens, St. Quentin, Nantes, St. Etienne, Marseilles and Nice, and the record of the half-century achievement is written in thousands of regenerated lives from the channel to the Italian border. An anniversary offering of \$50,000 is being raised to commemorate the event.

## Large Gift to McMinnville

At the annual meeting of the board of trustees of the McMinnville College held January 10, announcement was made of a magnificent gift of property, valued at more than \$250,000, by Mrs. Frances Eleanor Ross Linfield, on condition that the name be changed to Linfield College as a memorial for her late husband, Rev. George Fisher Linfield, who passed away while principal of Wayland Academy, Beaver Dam, Wis. The hearts of Pacific Baptists will raise an anthem to our Great Teacher who has inspired the donor to aid our educational program on the coast, now well established. (Telegram from Dr. J. Y. Aitchison at Portland, Oregon.)

## Don't Delay; Get a Calendar Today!

A NUMBER of the extremely beautiful and useful New World Movement Calendars for 1922 are still on hand, the calendar department of the General Board of Promotion at 276 Fifth Avenue, New York, reports.

More than half of January is gone, but it is by no means too late to send in your order. For the New World Movement Calendar for 1922 is much more than a mere record of time. If it did not have a single date in it anywhere, you still could not afford to be without this calendar.

Why? There are a hundred good reasons. Among them are the attractive pictures of home and foreign mission work and of educational headquarters all over the Northern Baptist field—pictures that will give you a more vivid knowledge than you ever had before of the activities and needs of the denomination. Another reason is found in the inspiration of the Bible verses for every day. A third is in the convenience of the young people's prayer-meeting topics, and the Sunday school lessons. Any one of these reasons is enough to make the calendar a part of the essential equipment of every Baptist for 1922.

The retail price of each calendar is 30 cents, while the wholesale price varies with the number purchased. The local

## A Seafarer's Sketch Book

By WILLIAM B. LIPPHARD

### NO. 2. THE SEA

MANY years ago an ancient Hebrew writer might have been seen standing on the shore of the Mediterranean Sea. Probably a strong northwest gale was blowing and the surging sea was piling up in watery superabundance the foamy billows at his feet. He was impressed with the unconquerable energy of the sea, the majestic fury of the storm and the wild mountainous splendor of the waves. As he gazed upon this awe-inspiring scene, noticeable on every coast yet never monotonous, out of the ecstasy of his soul he exclaimed:—"The sea is his and he made it."

What would this ancient writer have written had he had the experience of crossing the Atlantic during a stormy week in November? How would he have described the immensity of the sea? Day after day on this journey of the relief ship "Estonia" I have gazed for hours at a time at the ceaseless expanse of water. Although sailing constantly, the horizon never approached nearer in front and never seemed to recede further in the rear. At times the sea was a vast area of quiescent fluidity that reflected the glittering sunlight from a million ripples; at other times tumultuous foam-crested peaks of water lashed their fury against the sides of the ship; and again the whole sea seemed to rise and fall in an immense watery mass incapable of disintegration. Possibly the same Hebrew writer had this in mind when he wrote in another psalm, "He gathereth the waters of the sea together as a heap." How often there came to me that immortal paradox of the Ancient Mariner:

"Water, water everywhere  
And not a drop to drink."

What wonderful stories the sea could tell of those who during all the years that are gone have been carried across on its heaving bosom. Over this same ocean highway on which I traveled came the Norsemen and the ancient Vikings of whom the captain of "Estonia" is a descendant. When looking into his finely chiseled face and his flashing brown eyes one is looking into the face of his heroic adventurous ancestors. Across this same sea came Columbus on his voyage of discovery and Cortez on his journey of exploitation and conquest of which there is doubtless no parallel in recorded history. These same watery mountain peaks tossed the Mayflower to and fro on her journey to Massachusetts and enabled her to bring to America those moral foundations on which the greatness of the republic has been established. Over the same highway came the multitude of slave ships with their human cargoes that were destined later to furnish the occasion for the fiery turmoil of fifty years ago. This same immense expanse of ocean carried to France that recent army of 2,000,000 modern crusaders. It was a tremendous achievement to transport them over and an equally great achievement to carry them back again across the same tempest-

uous waves—all except that noble company who, eternally oblivious to the turmoil of war and the unsteady readjustment of peace, now sleep beneath those thousands of white crosses on the soil of France. Over the same highway of the sea on which the "Estonia" sailed went the Unknown Soldier, then known to his friends and family and in the exuberant enthusiasm of youth. Once more the same sea was called upon to carry back his broken body, the unknown personification of self-sacrifice in a great cause.

Of equal fascination were my reflections as to what lay beneath those dark and foamy waves all along this ocean lane. Once more the ancient Hebrew anticipated my thoughts for long ago he had written "Yonder in the sea great and wide, wherein are things creeping innumerable, both small and great beasts." Submerged below those immense seas were gigantic fish, great sea monsters seen only occasionally and innumerable smaller inhabitants, many of which seldom are noticed near the surface. Of more absorbing interest are the sunken relics of man's maritime civilization. Hundreds of ships, the victims of the early pirates, lie buried deep in the immeasurable slime of the bed of the sea. Late one afternoon we passed directly over the spot where the Titanic sank after her encounter with the icy monarch of the North Atlantic. Early on another morning the captain pointed off in the distance to the region where the treacherous submarine emerged from the sea and sent the Lusitania to her watery sepulcher. At the bottom of the ocean highway over which we sailed were doubtless scores of wrecks sinking deeper in the soft ooze of the ocean's floor, many of them ships of mystery that sailed from their respective ports never to return. When reflecting on these things and when viewing the expanse of the illimitable sea one realizes how hopelessly inadequate is the human mind to comprehend even partially the tremendous truth stated by the writer of the book of Revelation where he describes the judgment scene and speaks of the sea as giving up the dead that were in it.

The loneliness of the sea is indescribable. During the entire voyage from New York to Cuxhaven we passed only two other ships, both of them so far away as to be discernible only through glasses. At night, when gazing at the expanse of water below and at the starry firmament above, the sense of loneliness was almost oppressive. Here again the psalm writer has anticipated. How true it is that "If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy right hand lead me and thy right hand shall hold me." Sometimes the best way to get near to God is to get far away from everybody else.

And so ships come and go and men follow their beaten course through life; but the sea, eternally restless, continually surging, constantly rising and falling but never changing, goes on forever to the achievement of its destiny. The ancient Hebrew writer was correct and what he said cannot be improved upon. In one brief trenchant sentence he has described the sea, its origin, its eternal mystery and its ultimate destiny! "The sea is his and he made it."

church organization which undertakes the sale of the calendars may make a profit of from 10 cents to 15 cents a copy. Orders should be sent in to The Calendar Department of the General Board of Promotion, 276 Fifth Avenue, New York City.





# The Baptist



## The Spiritual Man

ONE of the things looked for by a church not a thousand miles from New York in the man who shall become its pastor is that he shall be a "spiritual man." Unfortunately it has not defined that term and so helped all other churches in a similar position. But it may be suspected from hints which have been dropped that by spirituality it means a traditional piety touched with emotion.

What definition would you give if asked now to tell what is meant by the term "a spiritual man"? It is assumed that a man is Christian in the accepted evangelical sense. But what do you mean by "spiritual"? Would you indicate by that term a man who has a certain warmth of feeling, who uses the pious language which has long been common in our churches, who can effectively tell a few death-bed stories, who is likely to put his arm about you when he speaks or to catch hold of your buttonhole? Or would you feel that you must go deeper than this and speak of things which are far more essential? The question is a serious one and worthy of consideration, for it has much to say about the life and ideals of our churches.

The dictionary, in dealing with this aspect of the word says that spiritual means holy, pure, heavenly-minded, that it is applied to one who is controlled and inspired by the Spirit. But this does not help a great deal, for to the mystic to be heavenly-minded means to possess an attitude so far removed from the ordinary affairs of this world that one can hardly be said to belong to it in any measure. And men are accustomed to judge the control of the Spirit by its manifestations. There is not a freakish manifestation of Christian life in all Christian history to which such an explanation has not been applied.

How would it do to say that the spiritual man is the one who possesses the mind of Christ? He delights in unbroken fellowship with Christ. He is the one who takes the attitude Jesus did towards God and men, towards life and death, towards the world and all its problems, its good and its evil. He has brought every thought into subjection to Jesus in whose face he has seen God. He has a true sense of values and is seeking first those things that are above. He loves God as he has seen him manifested, with all his heart and soul and mind. He loves his neighbor and tries to practice the Golden Rule. He is ordering his life from day to day as he believes Jesus would have him do it. He is a good husband or wife or child or father or mother. He looks upon his work as a task in which he can serve men. He is unselfish. He desires to minister rather than to be ministered unto. He is doing his best to bring in the Kingdom of God in every part of life and to make Christ king among men.

Such a man may be emotional or unemotional. He may be easily moved or may be more or less stolid. But he preserves day by day, untouched by outward events his inner allegiance to God, which is an allegiance to all that is good and beautiful, and rejoices in the hope which God has given him. He is profoundly grateful for all that makes men happier and better.

Piousness is a mighty poor substitute for spirituality. No real disciple of Jesus or student of the Bible would ever mistake or confuse the two. It is because churches often do so that men whom they sadly need in their work often find themselves pushed, by silent hands, quite outside the portals of the sanctuary. The kingdom of God does not lose by this but the church does.

## Beer Advocates Press Their Demands

RECENTLY the common council of Chicago passed a Resolution memorializing Congress to permit the manufacture and sale of "wholesome beers and light wines." It also ordered that the memorial be sent to all cities of 25,000 people or more with the suggestion that the governing bodies follow suit. Nobody who knows the Chicago common council will be stunned by the surprise of this action. Possibly even Congress will know about what value to place upon it. Some suspect that when a few days later President Harding spoke of the defiance of the prohibition law by numerous communities, he may have had the general attitude of the Chicago council in mind.

An editorial in the *Chicago Tribune* of Jan. 14 begins in this way: "The citizens who are organizing the Association Opposed to Prohibition are not wets, in the sense that word has been used. They are for the permitted use of wine and beer, but are opposed to the

saloon and to that extent traffic in liquor. They are not distillers or brewers and their effort is to keep the association clear of such influences. They are liberals and they recognize, what a majority of American citizens do not recognize, that a serious change is being made in American principles and that it affects the freedom and the intelligence of the American people." There is something very familiar in that talk to men and women who have fought the liquor traffic. Camouflaged organizations have been innumerable. We thank the *Tribune*, however, for its tribute to "a majority of American citizens." This new association ought to extend its field and urge that the ban be taken off the selling of dope, and that there be no punishment for sexual sin, and indeed that law cease to place any restriction whatever upon the liberty of the individual. When a principle is carefully applied only in one direction the motive must naturally fall under suspicion.

In our opinion the men who are fighting prohibition are hurling themselves against a stone wall. Whenever



the people have spoken on this subject they have spoken positively. The country did not have national prohibition until after three-fourths of the country, by action of the states, had been made dry. And, despite the law-breakers and those who have condoned their offense, the attitude of the people has not changed.

But this is also absolutely clear. The time has not yet come for church people to stop fighting. The battle is won but a lot of severe skirmishes yet remain. We shall need all the power of the Anti-Saloon League and the W. C. T. U. and the other valiant organizations which have engaged in this contest. Every effort must be made to keep strong the prohibition sentiment which amended the constitution, to overcome the lawlessness which is much in evidence just now and to press this matter to such a conclusion that no one will have any longer a question what the people of the United States want. We believe that they wish a United States sober and not a United States drunk. Very well, let us fight for our belief and meet every despairing onslaught of the enemy with firmness and courage.

### A Boy Craves Excitement; Give It to Him

JUDGE BEN B. LINDSEY, of Denver, said recently: "The only way to combat wrong ideas in children is to crowd them out with better ones." Preoccupy the ground and the bad does not so much as get its nose into the tent.

Many decades ago, Horace Bushnell preached a sermon, whose echoes are heard to this day, on "The Explosive Power of a New Affection." The best way to drive out bad ideas is to stage an attack upon them by good ideas. If the new emotion is strong enough, the old will succumb before it.

Centuries ago Jesus told a story about a man from whom an evil spirit was cast out. But the swept and garnished room was not occupied and so the evil spirit came back in time with a lot of others, worse than himself, and the man had no defense against them.

One can call it psychology or by some other name, but it becomes all those who deal with boys to attain just a little knowledge of boy nature and also to get some idea of how to conquer undesirable habits and ideas. Wise mothers seldom attempt forcibly to take from a child object after object which he foolishly wants; instead, they divert attention by placing before the child something which for the moment is more attractive. And under the spell of the new, the old is forgotten.

Boys will loiter on the streets, they will go to forbidden places, they will easily become bad unless there is given them something more interesting to do? They crave excitement; why not give it to them under good auspices. They want action; why not see that they get it? The task of teachers and leaders of boys in our churches and in our homes is not to enforce certain prohibitions, no matter how desirable the objects in view may be. It is rather to give the boy action which he enjoys and which will produce the reactions which the church and society agree are good.

Many a good woman fails in teaching boys because she tackles a problem at the wrong end. And not all men are wise, as the constant succession of boys passing through their classes readily shows.

### Stressing Stewardship

THIS issue of THE BAPTIST stresses stewardship, presenting a variety of material which is both thought-provoking and inspiring.

In connection with the material here printed the editors would refer readers to the plans proposed for our own denomination and for other arguments on the subject printed in the issues of Nov. 12, Nov. 26, and Dec. 10.

Giving, to have any permanent value in the church or the Christian life, must be on a spiritual basis. Back of it should be the sense of God's ownership of all things and of our responsibility to him. Let this recognition become strong and there will be no question of the amount of money which will flow into the treasuries of our denominational organizations. Until this comes about, we shall inevitably live from hand to mouth.

There is much encouragement for the future in the increasing number of tithers. Were all our members both tithers and stewards, as Dr. Agar shows they may be, all financial difficulties would be at an end and there would be spiritual blessing in all the churches.

We suggest that pastors and church officials and church members prayerfully study together the facts and arguments which are here presented.

### Church Members Do the Giving

A SECULAR newspaper, the *Boston Transcript*, recently compiled the amount of the charitable gifts made by the people of the northern and eastern sections of the country. During a year the staggering amount was nearly a billion dollars. The names on the lists of donors were carefully scrutinized and it was found that seventy-eight out of every 100 names were those of communicant members of the churches, Jewish, Catholic or Protestant. When it is remembered that the communicant membership of the churches, Jewish, Catholic and Protestant, amounts to but 41 per cent of the population the figures become still more significant. Seventy-eight per cent of the givers were drawn from less than half the population; while 59 per cent of the population furnished only 22 per cent of the givers. It is safe to say that the givers who were not church members had for the most part a church-going ancestry.

### The Irish Free State Launched

BY the Irish acceptance of the new treaty, the Irish Free State becomes a reality. Great Britain is already evacuating her troops from the island and passing over control as rapidly as may be. The attitude of Irish extremists is yet in doubt. Many months ago, Lloyd George intimated that England would be willing to do almost anything upon which Irishmen might agree. Such agreement was impossible to get. Will the Irish now agree among themselves? To this question there is as yet no answer although upon it depends somewhat of the world's peace of mind.



# Editorial Comment

## CONFIRMING THE BOOK

The next few years are destined to bring to light much material, as the result of archeological work, which will shed light on the narratives of the Bible. Work in Palestine, for instance, is to be done under better conditions than ever before, and we confidently expect that the results will be striking. As an example of what has recently been happening in another part of the old world the following editorial comment from a recent number of the *Outlook* is an evidence.

"The Old Testament refers to Ethiopia as a great and strong country. It is not a strong country to-day, and has not been, indeed, for so long that some critics have supposed the Biblical references rather imaginative. But discoveries just made prove the contrary.

"These discoveries were the work of the joint expedition undertaken by Harvard University and the Boston Museum of Fine Arts, and were made at Napata, in the Sudan. Napata was the ancient capital of Ethiopia. The tombs of twenty-four kings and twenty-nine queens of Ethiopia, buried for over two thousand years, have been brought to light with inscriptions giving a complete dynastic list and also giving information concerning the remarkable arts and crafts of the period.

"The Old Testament brackets the Ethiopians with the Libyans; the discoveries show that the Ethiopian royal family sprang from a tribe of Libyan nomads who entered Ethiopia about a thousand years before our era.

"Again, the mention of Tirhakah, King of Ethiopia, in the Second Book of Kings and in the book of Isaiah, comes to mind as we read of the unearthing at Napata of his burial chamber. Tirhaqa or Tirhakah was a notable king, and one of the five Ethiopian monarchs who also ruled over Egypt."

## JESUS IS BOSS HERE

Mr. John J. Eagan of Atlanta, Georgia, recently elected president of the American Cast-Iron Pipe Company, stated on taking office, "The directors are all church members. They have elected another professing Christian as president on a basis that the teachings of Jesus Christ are to be the ruling principles of the business. I am glad if the action of the directors of our company will cause other professed followers of Christ to give this question their thought." The platform adopted by the directors declares for a reasonable living wage to the lowest paid workman, constant employment for every member of the organization, and an actual application of the Golden Rule to all relations between employee and employer.

So the good work goes on. Not very long ago men were saying that business could not be run on Christian principles. Business is business, was the word, and religion is religion and only sentimentalists would think of mixing the two. But now there is not one business but a number which are seriously trying to conduct their affairs according to the Golden Rule. And interestingly enough they are finding that the experiment pays. Men may even come generally in time to believe Paul's assertion that godliness is profitable both for the present time and that which is to come.

## DIVORCE WHERE THERE IS NO DIVORCE

A despatch from Rome, under date of Jan. 10, announces that the Sacred Rota Tribunal of the Vatican has annulled the marriage of Prince Radziwill to Miss Dorothy Deacon which took place in London in 1910. Previous despatches indicated that annulment was sought by the princess on the ground that she had not entered into marriage voluntarily.

The Roman Church makes claims which lead many to suppose that it absolutely opposes divorce and allows re-marriage under no conditions. What is not so often said is that the same church will, for a number of reasons, declare a marriage contract null and void, a proceeding which has the same result as a divorce. In the first place a civil marriage is not recognized as valid and is therefore no bar to a second marriage. A marriage can be annulled on any of the following grounds: want of requisite age, impotency, disparity of worship (one or both parties being unbaptized), solemn profession in a religious order, public propriety, spiritual relations.

Probably it is true that the Roman Catholic Church has a stiffer position on this subject than most others, but its attitude often allows what is to all intents and purposes exactly the same thing as a divorce.

## THE PATRONS OBJECTED

The new Civic Opera Association, which has taken charge of grand opera in Chicago has announced that the exotic opera, "Salome," in which Mary Garden has appeared, will not be produced again this year or so long as the organization controls. An announced performance was withdrawn. In explanation it is said that the protest against the opera was entirely on the part of its patrons. The city officials, so far as is known, had made no objections. Some of the subscribers had refused to attend previous performances of "Salome" declaring that the opera was unclean and that Herodias's daughter, as depicted in the Oscar Wilde version of her story, was merely a victim of perversion, demented by an unnatural passion.

Mention is made of this incident here because of the suggestion it contains. The patrons can censor any performance they wish. There is in the hands of decent people a power of protest which, if used, would prevent much indecency in all our cities.

## NEW EDITOR FOR THE CONGREGATIONALIST

Rev. William E. Gilroy, pastor of the Plymouth Congregational Church, at Fond du Lac, Wis., has been elected Editor-in-chief of *The Congregationalist*, and THE BAPTIST extends to him a hearty greeting as he enters the brotherhood. He is no novice in religious journalism, having been for several years editor of the *Canadian Congregationalist* and a frequent contributor to the *Christian Century*, and is possessed of gifts which should prove of the utmost value in his new work. The committee which chose him is confident that he will be perfectly able to maintain the high standards of the paper over whose destinies he will preside.



## Time For Action

By H. R. GREAVES

A CLOSE study of our financial situation at the present time shows us that the time has come, not for discouragement, not for pessimism, but for quick and concerted action on the part of the entire denomination.

The task that lies ahead of us is, by no means, an impossible one. It is undeniably true, however, that an extremely serious situation confronts all our societies and boards. This is no time for doubt and it is no time for dalliance on the part of those who love their denomination, and who desire to keep the promise made to God when the New World Movement was undertaken.

It is the time for unwavering faith, for hard work, for immediate action.

The following table gives a comparative statement of receipts on the One Hundred Million Dollar Fund from

May to December during the fiscal year of 1920-1921 and 1921-1922:

Month	Total Receipts 1920-1921	Total Receipts 1921-1922
May .....	\$ 301,707.65	\$ 175,015.77
June .....	822,101.01	324,858.33
July .....	*1,285,036.69	337,944.13
Aug. ....	651,924.10	323,818.23
Sept. ....	555,562.95	479,298.98
Oct. ....	840,238.22	428,235.04
Nov. ....	827,533.89	673,668.05
Dec. ....	699,587.37	552,717.63

Total .....\$5,983,691.88 \$3,295,556.16

\*\$600,000.00 received on account 1919-1920.

## Illusion

By ALLYN K. FOSTER

I SAT in a moving train, a local, the other day, my back to the engine. We were approaching a station. On my right, as I gazed out of the window, a fast express clattered past at high speed. All my attention was centered on that other train, and all at once a strange thing happened. I became distinctly conscious that the train I was on was backing. There could be no doubt about it, for my wits were all about me, and I could have sworn that our engine had reversed and was speeding to the rear, the direction I was facing. I became startled and wondered what had happened. All the time I had been watching that express speed by. Suddenly and with something akin to alarm I shot a swift glance to my left, and then my ocular nerves untwisted. We were not going backwards at all, but making a good steady pace forward.

The fact is that I was watching the faster train, and my eye geared me up to that. Compared to that fast train which was passing we were going in the opposite direction. The eye, which is a very unsophisticated organ, was easily deceived, and easily in turn deceived me. I suppose, strictly speaking, our slowness to that fast train was a backward sweep. The truth was that I looked too long out of one side of my train. On that side everything was passing me and I got the notion that we were not going ahead at all. When I looked in the right direction, where the stationary objects were, the only things that could furnish me the

measure of motion, I saw that we were not only *not* still nor going backward, but forging merrily ahead.

There are sermons in trains as well as in stones, and I saw the parallel which is a parable. Progress has a varying speed. Thirty miles an hour is only half of sixty, but it is speed just the same. Measure your progress by the static things sometimes as well as by the moving things. Are you passing any landmarks or milestones, and are you with proper speed making along toward your station? Be an express if the old engine has the power. It is a shame for an express to be a local when it might be a "flyer." Stoke her up and open out the valves, and make her old ribs rattle. Sand your tracks if she gets a mood to slide. But remember, old man, a local, by her patient acquiescence in the wishes of others, accommodates more people than an express. Short hauls and swift runs are both necessary and a freight would be ridiculous if it tried to be a "Century Limited," as a "Limited" is not adapted to pull coal cars.

Speed is the arch-deceiver of this age. Many a man has been ditched by the lure of it. Getting there first either blots out the scenery or leaves a person with too much dangerous leisure. The figures prove that if you get rich quick you will speed up in ill-spending which damns more souls proportionately than poverty ever did. The need of the age is that every worker shall see that gains are won only by the honest payment of

effort. Gambling and speculation are wrecking the nerves and the morals of this generation at an alarming rate. Men on the locals are too often riding backwards and gazing curiously at the flying express, and a sickish feeling comes over them that makes them feel that they are going in the wrong direction or standing still. Look out of the other window, men! You are in the grip of an ocular illusion!

Steady plugging away has little of the poetry and the glamour of speed, but its everlasting joy is that it reaches its stations one by one. Speed speeds up everything in the neighborhood. If you go fast all your sensibilities go fast too. Make more money and your tastes grow more expensive. Work too fast and your nerves will run away with you. If you get everything you go after, you may gain the whole world and lose your soul, which holds your power to enjoy normally. There is a speed that is natural to trains and to men. Get the natural speed out of your engine. Don't let it shirk and don't, by all means, let it get away with you. Express time to an express and local time to a local but when you measure motion find the static things to measure by. That is the only way to gauge your situation.

The next time I ride on a local, I am going to sit facing the engine, and I am going to keep my eye to that side of the train where the stations are.

Granville, Ohio.



## Sovereignty and Stewardship

*To possess the Savior is to acknowledge him owner. The Lord puts us on a partnership basis. He prefers the fruits of love rather than the products of duty.*

By FREDERICK A. AGAR

**S**ALVATION is the gift of God through our Lord Jesus Christ. It cannot be bought or earned. But when you have received the gift, its increasing value to you will be largely determined by the price you pay to demonstrate its power in world salvation. The price will include a thorough-going stewardship of all the elements that inhere in or belong to the life. That type of stewardship will be a constant and loving demonstration of the sovereignty of God over all that makes up your life.

To possess the Saviour is of necessity to acknowledge the Lord because the Saviour of the soul is the Lord Jesus Christ, the only begotten Son of the Father—Owner. To acknowledge the Lordship of Christ is at once and in the fullest sense to recognize that every saved soul owns nothing, but is a steward of all that inheres in and belongs to the life, which includes the life itself and all its elements, such as time, energy, talent, personality and substance or money. A true stewardship does not attempt to eliminate any one of these elements from the accountability to God nor to substitute one element for another but does, wholeheartedly, give to God the fruitage of all in the life. Notice that I use the word "gives," because the Father-Owner, while he has the right and the power to exact a proper accounting or payment, always prefers to deal with his children on a giving rather than on a paying basis. He really puts us on a partnership basis. He prefers the fruits of love rather than the products of duty.

### What Stewardship Covers

Stewardship that is truly Christian covers *getting, spending, giving and keeping*, and is related to every element in the life and not alone to money, for all of these experiences are parts of the administration of our stewardship. Jesus is Lord of all. The life must needs be a balanced one, in that the passion or endeavor to get does not obscure the necessity of spending wisely, nor the desire to save obscure the wisdom and need to give the Father-Owner the first portion of everything.

Do not confound *tithing* and *stewardship*, for stewardship is the un-

derlying principle as well as practice, while tithing is just one of the practices that result from a minimum accountability of the money element in the life. Some tithers are good stewards, but not every tither is a steward, for the element of proportion must be taken into account. Let me illustrate by telling of two cases that recently came into my experience in a local church.

### Both Tither and Steward

A noble widow was left with three small children to care for and she earned the living over the wash-tub and the ironing-board. She was able to earn about \$9 a week on an average. Her pledges to current expense and missions for herself and the tots amounted to 90 cents a week. Now she was not only a tither but she was most assuredly a good steward.

In that same church was a man earning \$5,500 a year, who himself said that he had laid up about \$50,000 in savings. He also constantly proclaimed that he was a tither and gave a tenth of his salary to the extent of \$550 a year, about half of which he distributed through church channels. But he was only a tither while he was not a good steward. The widow gave \$46.80 a year and had left \$421.20 with which to provide for her growing brood of children while the man, it is true, gave \$550 a year; but had \$1,950. with no family even to provide for. The income from his savings he re-invested and did not count as income to be tithed. The two people are not in the same class of givers, for while the man was a tither of his salary he was not a tither of his income or a good steward. He gave more in amount, but far less in proportion. Proportionate giving is part of stewardship. The widow was constantly in prayer meeting, in Bible school with all her children, and many a night, when the children had been tucked away in their bed, she went out to do good unto others by personal ministry, while the man gave a tenth of his salary, allowed the income from his savings to pile up through compound interest and was only seen at the morning service and when asked to give of his time, energy, talents and personality, he would

curtly refuse. Stewardship is giving distributed over all that is in the life. The good steward accounts to his Lord for all that is in life because his Lord is sovereign over all. Furthermore, the good steward learns how to get and give, how to spend and save every element in his life because his sovereign is his Saviour and love is the great incentive of his life.

There is a *joy* in stewardship. Of late I have been making public inquiry whether any of my hearers knew of any who became stewards just of their money who went back to the old haphazard manner of distributing their substance and no one has yet responded, but at once there are those who arise to say that their whole life has been on a bigger and better basis with joys before unknown because they have adopted the above practice. Yes, there is a real joy in knowing that God is intimately related to the whole life and very often the key that unlocks the door to this joy is found in beginning with a stewardship of money.

### Discipline in Stewardship

There is a *discipline* in stewardship. A woman recently made a stewardship covenant with her Lord and church. She went home to examine her life and found it without either plan or program. She had been drifting through her days and years. She therefore proceeded to analyze her day and her year and at once it became apparent that she had been doing the easy and pleasant things to the exclusion of many things quite essential to a well-ordered living. Her days, planned and programmed now, are producing a disciplined soul. She has learned how to make a life instead of living. The words *disciple* and *discipline* are the same in the Christian dictionary.

There is *victory* in stewardship. Some weeks ago a young newly-married couple attended one of our conference sessions and went home to reorganize their household. First came a time schedule with a definite hour for arising, then the breakfast period with family worship and so on through the day and the week. Two of the afternoons of the wife's time were set apart for church work.



Besides prayer meeting attendance one other week night was assigned to Christian work. Each of them had been giving 25 cents a week to current expense and nothing for beneficences because they said that they did not believe in missions. When their new pledges came in on the following Sunday each of them was scheduled to give \$1.50 per week divided equally between missions and church support. A good steward cannot disbelieve in the plan of world redemption for which his Lord laid down his life. It seems to me that I can hear the apostle Paul quoting, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ," for in the grace of stewardship those young people found the victory over careless living and by finding a real purpose in life pressed forward, "toward the mark" of the prize of the high calling of God in Christ Jesus our Lord." Thus they put on the living that is

immortal and incorruptible because it is "steadfast, unmovable, always abounding in the work of the Lord."

There is education in stewardship, for it requires a growing knowledge of the Father-Owner's plans for a life. At the same time stewardship produces the wonderful knowledge of how the Senior Partner operates to save not only a soul, but a world of sinners. It is a splendidly informing thing to be partner in an enterprise that is world-wide and in which one can invest the elements deposited in his charge called energy, talent, personality, and money.

The local church must be an enlistment force for stewards as well as a training camp for them, but if the influence and projecting power of the local organization does not go beyond enlistment and training, the church will have failed in its mission and the potential stewardship resources in the lives of believers will never be developed and projected ac-

cording to the plans of the Father-Owner. The world is a place of wonderful possibilities for the carrying out of the plans made by the Senior Partner, but it requires the immediate enlistment, development and projection of all potential stewards if God is not to be disappointed.

*Idealism*, you say! Yes, idealism, I answer. Practical idealism, however, through sustained, rightly related living under our Lord's plan. Try it and see how wonderful such idealism works under the sovereignty of God.

You have finished the reading, *now sing; sing in your soul, sing under your breath or sing aloud.*

"All hail the power of Jesus' name,

Let angels prostrate fall;

Bring forth the royal diadem

And crown Him Lord of all."

Sing it soul, sing it again, sing it over and over I say. Sing it, and go out to live it, for it means *everything* to you, yes, and to your Lord.

## The Stewardship Plans of Other Denominations

By GILBERT N. BRINK

### I. The Plan of the Methodist Episcopal Church

OUR Methodist brethren have designated 1922 as stewardship year. Their immediate goal is 1,000,000 signed tithing stewards by Jan. 1, 1923. Their ultimate goal is every Methodist a steward. The week preceding Easter is set apart as stewardship week, when, in addition to devoting much time to prayer and personal consecration to the Master, every member of every church will be urged to tithe his or her income for that week; the whole of this tithe to be presented at the church service as a special offering on Easter Sunday.

A new literature, with text books, is being prepared to cover the whole subject of stewardship. The formation of a stewardship band, a league or association in each congregation is urged with a view to extending the practice of stewardship, and with the payment of the tithe as an acknowledgement of stewardship.

A training conference for national field-men has been held in Chicago. The coaching of stewardship representatives is arranged for. A district stewardship leader will be appointed for every district in the United States. This will provide a force of 453 carefully selected men, nearly all pastors, sympathetic with both stewardship ideals and local church needs, who, unsalaried and

unrewarded, will assist pastors and churches, and speak at local and district training conferences.

A working stewardship organization is planned for each local church, and a definite form of stewardship campaign in each church, including a Sunday preaching program, stewardship study classes, stewardship reading contests, stewardship topics for the mid-week service, young people's courses and Sunday-school programs. It is to be a well planned, thoroughly organized, intensive campaign, that will be pushed throughout the entire year in all the churches of Methodism.

### II. Stewardship in the Presbyterian Church in the U. S. A.

In the Presbyterian church the stewardship department has been a natural outgrowth of the development of the Every Member Plan. Commencing as far back as 1902, in what was then known as the "Forward Movement" of the Board of Foreign Missions, attention was focused upon the installing of the silver rule of the early church, "Let every one of you lay by in store on the first day of the week, as he has prospered." For a dozen years or more emphasis was laid upon the systematic side of giving as an integral factor in worship every Lord's day. Like a rising tide, the gifts of the Presbyterian church

grew steadily year by year under this persistent process of inculcating system in giving. But during the latter part of 1916 or early in 1917, another note began to be sounded. It was that of proportionate giving "as the Lord has prospered." Dr. J. Wilbur Chapman, then moderator of the general assembly, sent out a letter to all Presbyterian pastors in the autumn of 1917, suggesting that the time had now come to add to systematic giving the no less important element of proportionate giving. A conference was called at Princeton, at which addresses were delivered by outstanding leaders of the church, urging that this further step in advance be taken without delay. Within a short time after that the textbook "Money The Acid Test" was prepared and soon attained the circulation of a popular novel, reaching nearly 100,000. This book treats stewardship not as a scheme for raising money, but as a school for raising men. It stresses especially the reflex effect upon character, resulting from the handling of money as a sacred trust. Passing by the well-worn arguments for tithing, it took the broader ground that when men have come to act upon the principle that God's ownership of all implies their stewardship of all, then in no servile spirit of bondage, but in the glad freedom of partnership, they will delight in adminis-



tering every dollar of income according to the will of God; "Whether ye eat or drink or whatsoever ye do, do all the glory of God." It was not long before the message of "Money The Acid Test" was being sounded in thousands of Presbyterian pulpits and the text-book continues to be used for study classes throughout the church.

Charts and pamphlets and lantern lectures and Biblical lessons for use in the Sunday school, dialogues and other helps have been prepared and are being widely used throughout the church. Nearly 100,000 enrollments are reported. A special Sunday is set apart each year for enrollment as Christian stewards, that for 1922 being February 26.

### III. Stewardship Plans for our Brethren of the Southern Baptist Convention

The Convention Committee of Nine recommended the following organization for the promotion of stewardship:

1. To plan and supervise the campaign in each state a steering committee of five is suggested; the chairman of the Laymen's Executive Committee for the state, the corresponding secretary of the State Board, the corresponding secretary of the Woman's Missionary Union, an enlistment man and the state B. Y. P. U. and Sunday-school secretary.

2. This committee is expected, if possible, to secure an active, dependable layman in each association as organizer. It is recommended that he associate with him a live pastor and the leader of the Woman's Missionary Union for that association.

*Note: While the committee considered it important to secure a layman as organizer, for the sake of enlisting and developing a large company of such men, yet it would not sacrifice efficiency for the sake of securing a layman. In such cases it may be wise to secure a preacher or a woman.*

3. The associational organizer with the other two members of his committee is expected to formulate and execute a plan that will present this cause in an effective way before every church in the district.

*Note: The committee strongly recommends that those churches that have good leadership be encouraged to conduct this campaign without any help from the outside. This policy tends to develop local leadership and to promote the efficiency of the local church. The associational committee, however, must*

*furnish help for those churches that need assistance.*

4. The committee thinks it vitally important that the state and associational committees shall cooperate in making arrangements to have this cause forcefully presented at the meeting of every district association.

5. The committee recommends that November 27-December 4, a period of eight days, including two Sundays, be designated as the round-up period for this campaign and that it be known as "Half-Million Week."

*Note: It is strongly advised that a large number of churches, cities and even district associations put over this campaign in advance; such policy would stimulate other churches, advertise the campaign, inspire hope, develop leaders and keep the cause constantly before the people.*

6. While the Woman's Missionary Union and some of the secretaries have pledge cards on hand and use them, so far as practicable the committee suggests the use of a uniform card. Each state leader is

requested to notify the general secretary of the Laymen's Missionary Movement as to the number of cards needed for his state.

7. One-half million tithers is about one-sixth of the total number of Baptists in the Convention. While a quota for the association will be furnished by the state steering committee, and a quota for each church by the associational committee, those who wish to put on this campaign in advance will be safe in setting their goal for at least one-sixth of the membership.

8. This committee recommends that those who agree to tithe sign one card; that the cards be preserved by the local church and a correct list of the tithers be sent to state headquarters. When a member agrees to adopt the tenth, but prefers not to sign a pledge, the committee suggests that such a member be included in the list of tithers.

*Note: There are doubtless other denominations that are undertaking systematic stewardship campaigns, but exact data were not at hand for inclusion in this article.*

## The Arrival of the Ship of Fellowship in Poland

By K. W. STRZELEC

THE Estonia arrived at Danzig Dec. 6. I and three other representatives of Poland stood on shore watching her as she slowly plowed in with the precious cargo which represented to us the inexpressible joy and gratitude of the thousands who would benefit by it.

Mr. Lippard greeted us from deck. He had arranged with the ship authorities for a dinner for us. We were disappointed to hear that there were only 600 bales of clothing instead of 700 which we were expecting for Poland. We have the border to Soviet Russia open now, and the representatives of our Baptist churches come to us for help. After talking the matter over, Mr. Lippard agreed to allow us fifty bales from the portion designated for Lebau to the international Red Cross in Russia. These and fifty bales from Poland's portion will enable us to supply the most urgent needs of those for whom no provision was made.

Poland has received help from various societies for the past three years, but because the country was so plundered by the various armies passing to and fro, the help, though great, is still unnoticeable in many places, especially in the regions in which the war between Poles and Bolsheviks lasted up to March, 1921.

We have twenty-one Russian and Ukrainian missionary pastors helping us in distributing the gifts in these regions. They are not employed by our society, being in the service of various denominations, but most of them independent. Besides these we have nineteen German and six Polish Baptist pastors lined up in the relief work, so we feel confident that the clothing will be distributed conscientiously and officially among those who need it

most urgently and immediately.

There are many concentration camps, where the refugees from Soviet Russia live in barracks under deplorable conditions. Among these the Y. M. C. A. central office in Warsaw is doing relief work. We have agreed to supply them with needed clothes because their supply is exhausted.

On Dec. 17 there came to my office a gentleman in a long old raincoat under which the only clothing he wore were remnants of a shirt and trousers; this young man comes from a prominent family and before the war was in the government postal service. On Dec. 19 there came three former Russian officers, homeless, no means of support and no clothing to speak of. Hundreds of families returning from Soviet Russia have their children clothed in old burlap bags in place of coats. What other clothing they wore under these, I did not try to investigate. I have been told by our missionaries that among these can be found some Baptist families.

During the past year we have helped clothe and feed children in three orphanages: one Protestant in Lodz, one Russian Orthodox in Grodno and one Roman Catholic in Wilno. These three institutions are looking to us now for clothing.

The Baptist orphans, as far as we were able to reach them, are provided with the most necessary things. We have among them children born in 1913-1914 and later who have never seen a toy. You can imagine the rapture and curiosity with which they will welcome our gifts of toys.

We expect the first carloads of supplies in Warsaw and Lodz today (Dec. 20), and we will begin the distribution at once.



# Stewardship Voices from the Atlantic to the Pacific

*Here pastors and laymen tell of methods that are good and ways that are better. How to develop a devoted life and a consecrated check-book.*

## Leadership in the Pulpit Produces Givers in the Pew

By ARTHUR M. HARRIS

CAN a business, organized to sell soap, pickles, collars or securities, make a success without real leadership at the head of its sales department? Will salesmen follow the head who has not real leadership? The answers are obvious. Real leadership requires that ability and enthusiasm on the part of the head which enables him first to sell himself to his salesmen. Having sold himself to his men, that is having won their confidence, they will follow his leadership because they believe in him.

Note the giving in different churches and shall we not find that in the church where the proportionate amount given and the proportionate number of givers is large, there you find the church which has for its pastor one who has sold to his people the truth—"It is more blessed to give than to receive." There is a vast difference between occasionally leading a church to give to some particular object and constantly and consistently so leading that the membership will be trained to give joyfully, regularly, proportionately and systematically.

Let a young man just beginning his Christian life in a church with real giving leadership, form the habit of systematic and proportionate giving and he will rarely abandon the principle, but let him form the habit of giving only occasionally and as he may then be induced and that will become his fixed policy in all his giving. Let a man grow into middle life under a preaching that because of its lack of real leadership in the matter of giving develops the "tightwad" spirit and a "tightwad" he will die.

In too many of our Sunday schools we teach the child to sing "Hear the pennies dropping" and neither teacher or preacher ever takes the trouble to teach him anything else. Too many of our laymen are ungenerous largely because they have not been fortunate enough to sit under the preaching of that kind of leadership which develops a consecrated check book.

Ministers, "Train up a child in the way he should go; and when he is old, he will not depart from it." Many are doing so, but too many are not.

New York.

## Dreams and Drives

By JOHN SNAPE

LET us not abandon all drives. Drives are dreams and we must dream big dreams—if we are to become participants in big achievements. But our people are a-weary of financial drives. My judgment is that the sooner we drop the vocabulary of the "New World Movement" (it has become a shibboleth in some quarters and a red flag in others), and begin to focus the attention of our people upon our regular denominational beneficences, the faster and farther shall we get on toward our goal.

You ask for personal experiences. Here is one. First Church, Oakland, through a campaign conducted by her young people, has recently secured 250 signed

tithers. This is about one-fourth of our church membership. When one-fourth of the 1,250,000 Northern Baptists become tithers, the day of financial drives will have become unnecessary. Every new member who unites with us (198 united in 1921) is given a pledge card and a box of envelopes before he is received by letter or accepted for baptism and at that time instructed by the pastor in the joy and duty of cooperating with his brethren in helping God get his work done in the world.

I wish that for a solid year we could focus our forces—church, Bible school, B. Y. P. U., women's circles, brotherhood and all the rest—upon evangelism. Thus focusing our forces we should unite our forces and make a great advance in the incarnation and proclamation of the dynamic good news which is the greatest need of our day. And this is vitally connected with the question of financial drives. Nothing is so essential to successful money raising as a warm, evangelistic mood.

Oakland, Cal.

## A Presbyterian Who Is Educating Baptists

"LAYMAN" is eighty-five years old. For almost half century or, to be accurate, since the Centennial year 1876, pamphlets, articles and letters by the millions have gone out from Chicago to ministers, divinity students and laymen of all denominations.

"Layman" is a Presbyterian. He was for years a commissioner to the Grand Assembly but his ministry has been to all denominations.

A few days ago the editor of THE BAPTIST visited his office in a loop building. He found the old gentleman at his desk busy in the preparation of material for the tither's corner in a religious journal. After a few moments of conversation, Thomas Kane, for that is his name, said: "The Baptist denomination gives promise of a more striking development along the lines of tithing than any of our other Christian bodies. This is largely due to the fact that its members have not been spoiled hitherto by some of the mistakes that have entered into the stewardship plans of some of the other denominations. I do not mean that the Baptist denomination will of necessity reach a higher per capita of giving, taking Baptists the country over, but that the advance will be marked by a raising of the general standard of giving."

This was interesting as coming from a man whose meat and drink has been for nearly half century the study of the financial plans of God and of the churches.

"You will be surprised to know," he continued, "that during the past sixty days upwards of 300,000 pamphlets have gone out from this office to the Baptist churches of the land."

We were surprised, for the stream flows out not only to our own denomination, but to all denominations where interest leads to definite requests and a definite promise of careful distribution.

Thomas Kane furnished the older folks among our readers with the "silent" slate—the school slate with the red felt bind-

ing. He furnished some of us as students in the seminary with pamphlets upon tithing, and now in his old age he is showing the same keen interest in the increased provision of the churches for their enlarging work.

## Tithing in Christian Experience

By CORWIN S. SHANK

YOU ask whether our church has found a satisfactory method of raising money. Yes, and I can tell you in one word what it is—tithing. All of our church members are not tithers, but we have a Tithers' League representing a large proportion of the finances contributed to our church.

Notwithstanding the undisputed facts of history and the evidence which is overwhelming in the lives of men and churches proving the plainly-expressed and thoroughly demonstrated declarations of Scripture, there are many ministers as well as laymen who will lay aside this evidence which stands proven beyond any reasonable doubt and say that tithing is a wrong doctrine to teach and that the only true statement of our financial obligations to God is expressed in the over-worked and soothing word "stewardship." I venture the statement that no man who has ever kept an account with his Lord and truly practiced tithing doubts the divine authority for it. The argument comes from non-believers in it and those inexperienced in the practice of its principles, from theorists, not from practitioners. These same ministers and laymen criticize severely the man outside the church who finds fault with the church because he is not in it and cannot speak with as equal authority as the man who is in the church. The same rule is applicable to the experience of a man within the church who is criticized by another man within the church who does not know anything about the practice of the principle. It is the old story of the maiden lady who gives instruction as to the science of raising children, of the mechanic who endeavors to teach political economy, and the like. Let us deal with this question fairly and let us have the voice of men and women who know its action upon their lives and not be guided by unbelievers.

The principle of tithing comprehends the broadest sweep of stewardship, but stewardship as now taught is in many ways simply a cloud behind which some are able to hide and thus fall in the deeper duty resting upon them. Simply because the Bible teaches stewardship does not necessarily negative that it teaches also some specific things with reference to finances. God specified a few "thou-shalt-not's" and a few things that are holy. Among the latter are the Sabbath Day and the one-tenth. We have a stewardship of time, and yet the Sabbath Day is specified as a thing holy unto him. We have a stewardship of things, and yet the one-tenth is holy unto him. It would give me great pleasure to have any one who criticizes this position upon tithing to state first whether he does in fact keep a true account with his Lord of his income and account to him for the one-tenth. There are experiences in the lives of men



which are unanswerable by men who argue from theory.

Again I state that if our great denomination could realize the blessing that would flow from the practice of tithing devoutly and prayerfully followed, there would not only be ample money in the treasury, but a spiritual revival the like of which is unknown. The problems we are now facing as a denomination would be solved and our denominational leaders as well as the ministers would be devoting their time to spiritual rather than to financial matters.

Seattle, Wash.

## Let's Begin Again, and Begin Right

By WILLIAM HOLLOWAY MAIN

THE general impression seems to be that the day of big financial drives is past, and what the general impression is would seem to be true to the fact.

Yes, there is a much better way. It is to make the great scriptural principle of stewardship the very heart of our Christian nature and teaching.

You cannot get much money from one who doesn't want to give it.

One who is wrong in money matters is usually wrong in other matters, so we must go deeper than the mere emphasis of money-giving.

What a time we have had in raising money when all the time God had a simple and sure way—the tithing of everything He has given us, which of course includes money.

There ought never to be a big drive or every-member-canvass for money, but every Christian ought to bring himself and his gifts to the house of God.

Let us now, as we begin all over again, begin right. *There is the stewardship in worship.* People who have not been in the church for months, perhaps years, say: "I will send the usual check." The "usual" check is about the price of a few movie shows or one evening's entertainment of friends. We must get away from the "usual" check as we have gotten away from the "dollar a year for missions" and "Hear the pennies dropping."

The "usual" check follows the usual worship.

There will never be a sure and steady income for the work of our Lord until there is a steady worship in the house of the Lord.

*There is the stewardship of time.* There are 168 hours in each week. Of each day we have eight hours for labor, eight hours for sleep, and eight hours for—?

Before we can get a tithe of money there must be a tithe of interests. The need of this hour is the giving of specific work for Christ, and with increasing interest there will be increasing gifts of money.

We have sixteen hours, aside from sleeping, each Lord's day—how are they being used?

*There is the stewardship of influence.* Where is the emphasis? Just generally good, or throwing the whole power of Christian personality into the work of the kingdom?

Do something definite towards turning the tide of thought and life Christward.

*There is the stewardship of knowledge.* We know! Are we helping others to know? The most pathetic thing possible is a large church and a shortage of Bible school teachers.

We have been taught—shall we not teach?

Are we robbing God of a part of which he has given us?

The youth of today trained in stewardship means a prosperous church and the coming of the kingdom in the world—tomorrow.

*There is the stewardship of prayer.* We thank God for material blessings and pray that they may continue. We pray for ourselves, our homes, our friends—do we daily pray for the Kingdom of God, The Board of Promotion, our great societies, our churches?

Earnest prayer means liberal giving.

*There is the stewardship of personal work.* We buy, sell, persuade and plead every day. For what? Do we say a good word about our Lord and his work? Enlarged personal work means enlarged interest, and enlarging gifts to the cause for which we work.

Christianity is not an esthetic something, the church a place in which to hear an address—occasionally—and enjoy fellowship. The church stands for a great commission to go into all the world and preach the gospel to every creature.

Because of our failure in these essential things we are getting only a tithe of spiritual blessing.

Now, Mr. Editor, I know just what you are saying.

You asked for something about the best way to raise money, so greatly needed, and you think that I have failed to answer your request. I do not think I have failed. We can never have a sure, steady and large income for our part in this great work until we have a genuine deepening of spiritual life and a real broadening of spiritual vision.

Philadelphia.

## High Pressure or Consistent Giving

By JOHN H. McLEAN

THE day of the drive is over, or at least its value is greatly diminished. Every pastor who is keeping close to his people and community feels this fact. We have had so many of these efforts during the war and since that men are weary of them and the psychology of our day is quite against them. I think that the financial drive should never have been anything more than an emergency method. In some cases, as during the crisis of the war, the drive may be useful and necessary. As soon as the emergency has passed, however, it ceases to have value and power. This is especially true of all of the causes and agencies which in the last few years have sought to secure their financial support by these methods. It is high time that we leave behind the high pressure, emergency and occasional way of financing our church program and get down to the steady pull of systematical and consistent giving.

This brings us to the fundamental objection to the drive as a method of money raising, especially from the Christian's standpoint. In the last analysis it must be classed with all other devices for getting money—bazaars, oyster suppers, etc. It is time that we put from our minds the thought that the ultimate object sought is an amount of money without much regard as to how it comes. The Christian gospel seeks to get life, and when life is secured other things come in their proper place. All Christian churches have had too artificial a notion of the meaning of religion, salvation and the obligation of church membership. There has been little regular systematical em-

phasis upon the teaching and practice of stewardship as a necessary and regular manifestation of Christian faith fifty-two weeks in the year. The next great movement and emphasis of our evangelical faith will be along these lines and a generation from now we will find the requirement of stewardship, honesty and faithfully obeyed, to be one of the essential requirements for church membership. The drive serves its purpose as a spurt in an emergency, but to keep our missionary program going steadily and continuously throughout the years we must turn to the teaching and practice of fundamental stewardship principles. As a matter of fact we have not really begun to live the Christian life until we apply it to the possessions. Jesus' teaching on this subject of money is very illuminating. When the day comes that we put the emphasis where he did we will not need the drive for raising money, except in some occasional times of emergency which is its only proper place.

Minneapolis, Minn.

## Baptist Tithers' League

By JAMES A. WHITE

1. *A Beginning.* About four years ago, Rev. C. B. Althoff, pastor of Lorimer Memorial Church, Chicago, became interested in pushing tithing among the young people. He brought the matter to the attention of Mr. Orlo O. Montague, that princely young layman of Englewood Church. At that time, Mr. Montague was actively connected with the city Young People's Union. On several occasions he brought the subject of tithing to the attention of the writer. At first I paid but little attention to it, for like so many other ministers of today I did not especially care about tithing, considering it principally an Old Testament affair and connected with the religious life of the Jews.

2. *A Personal Experience.* Finally, on Mr. Montague's insistence, I visited Mr. Thomas Kane, who for more than forty years has been a devoted apostle of tithing. From his office there have gone out millions of pamphlets on the subject of tithing to any and everybody who would use them. At last I decided to sign up, and conscientiously I began the practice. The first thing it did for me was to force upon me, the keeping of exact accounts with the Lord, if I expected to be an honest man. The next thing was to convince me very quickly that I was not doing all that I should do for benevolences. A decided increase was made. Scarcely has there been a day since I began to tithe that I have not had some money to meet calls which naturally come to a religious worker. The third thing tithing did for me was to bring to me a richness of religious experience which I have not had since the day of my conversion. A realization of the fact that I am in partnership with the Lord has meant great spiritual blessing. At the close of business each year I find a real joy in charging off a great deal more than my tithe.

3. *A Wider Outreach.* Having become absolutely convinced of tithing as a great character builder, it was now my duty and privilege as General Secretary of the Baptist Young People's Union of America, to institute the Baptist Tithers' League as one of the departments of work. But we had no money and few ministers would listen to our story. The laymen

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## Pithy Paragraphs on Stewardship

### Widow's Mite Equals \$400

THERE is a booming town in the West where they are building a splendid Baptist church that will be a credit to the denomination. One Sunday when they were taking pledges for the new building a young fellow came forward and presented four \$100 Liberty Bonds. He was the oldest son of a widowed mother and practically the sole support of a family of five. The family were intensely interested in the Liberty Bonds as they represented much sacrifice and it was planned to use them for the purchase of a Ford car which would save mother walking the long distance to church. But as the young fellow said, when he gladly made his offering that Sunday morning: "It is more important to have a church than to have a car in which to go to church." Once more the widow had given her mite.

### Swede Gives a Cow

THERE are many Swedes in Minnesota but not all have the conscience of the one who sent a check to our state headquarters with the following explanation: "I have been sick and God restored me, and for this I give him the best cow; sold for \$65 and I add \$5, in all \$70." A few months later came another check as a special offering from the same man: "Give \$5.00 to home mission as I was avoided from an unlucky cause which not the whole world could restore as a gun vent off immature and nearly killed my only son." What debtors we all are to God's goodness continually as well as when he helps us in special times of need.

### Knocked and It Was Opened

I WAS making an every-member canvass for one of our churches and we had met at the church and started out two by two; a brother officer in the church was with me, and we had called on nearly all on our list when he read off the name of a woman and remarked, "There's no use calling on her, she is a poor widow and has nothing." I said, "Where does she live?" He pointed out a small cottage of two rooms standing back in a lot. We knocked at the door and it was opened by an old lady. She said she was so glad we had called and I mentioned our mission. The good brother who was with me added: "But we don't expect anything from you." "Well," she said, "since my husband died I have been nursing and of what I make in this way I give one-tenth to the Lord and I always keep his money separate. Wait and I will see." She was gone a few moments and returned with a pocket book and opened it in our presence. "See," she said, "I have quite a little for the Lord," and she handed us \$10. "Now," she said, "you can come again."

### A Stingy Man

THERE is a man in Baltimore who, for the past thirty years, has been heating up the enmity of his business associates by his utter stinginess. Poor devil, he thinks he is a Christian, but he knows not the man who satisfied his hunger with a handful of grain from the wheat field. And the tragedy of it now is that, just after the prime of life, he has been attacked by an incurable illness which is destroying the sense on which he depended

most for his living. He goes on his way alone. His greed has embittered his associates so that they keep out of his path. "Terribly sad case," they say, but few are the words of sympathy they give him, and these are obviously strained and better unsaid. Rightly or wrongly they feel that there is a direct connection between his selfishness and his affliction.

### A Christian

ONE of the men I most admire is one of the most righteous men I know. He is a tither. Yes, with an income of not more than \$1,500 a year, he gives a tenth and more to the church, the poor and other worthy causes. And he says without qualification that his gifts have never failed to bring back to him manyfold their value. He believes in the literal interpretation of Holy Writ on the

If one in five of Northern Baptists earns as much as the average young business woman and gives the tithe of it, this one-fifth of the denomination could pay the whole One Hundred Millions in four years.

"I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ."—David Livingstone.

When a Christian begins to make money, God either gains a fortune or loses a man.

A man may give without loving, but he cannot love without giving.

A revival in the realm of Christian stewardship will bring every other blessing needed in the church of Christ.

"One more revival is needed; the revival of Christian stewardship, the consecration of the money power of God."—Horace Bushnell.

### Baptist Tithers' League

(Continued from page 1621)

to whom we talked about the matter always showed the greatest sympathy. Again Mr. Kane came to our rescue. For a long time he furnished us without cost all the pamphlets we could use. With the free literature, there was the expense of clerical help and mailing. It actually cost in educational propaganda in those days, about 10 cents to secure a tithing signature. It was suggested that we secure partners who would be willing to share in this expense. We again turned to the laymen. Mr. Orlo O. Montague and Mr. H. G. Baldwin, of Cleveland, responded. For a number of months we submitted statements to these men of God and they faithfully forwarded their checks to cover cost. Mr. H. R. Clissold, of Morgan Park, also assisted.

As time passed and our demands for literature grew, Mr. Kane requested that we take over one-half of the cost of the literature. Till this day, Mr. Kane is still our partner. For every dollar that we put into tithing pamphlets published by "Layman," Mr. Kane contributes one. Months and months of quiet work and waiting have brought their reward. We now have a budget, though still inadequate, to push the work. The General Board of Promotion has looked with favor upon our accomplishments. A great effort is now on, backed by the whole denomination, to enroll a large number of tithing stewards.

4. *Present-day Proportions.* In the beginning we ordered only a few hundred pamphlets of material at a time. From December 12 to 30, 1921, we sent out to the constituency of the Northern Baptist Convention 25,304 leaflets on tithing. The first week in January saw a shipment of 47,000 on its way to our San Francisco office for distribution throughout the Pacific Coast states; a shipment of 96,000 delivered to our Chicago office, and a rush order placed for 75,000. Twenty-seven states have already ordered material through their Young People's Department for the big February Stewardship Campaign. We are very happy over the results.

Chicago, Ill.

### DEACON DUTCHMAN AND GOD'S TITHE.

Vun lone tater out of ten! Vy gootness me, how can a man be mean enough to gif less? I owe him dot much, I believe I give him 'nother.

subject of giving. There are other tithers of my acquaintance who do not so believe, but their lives are the most sunshiny, beautiful and helpful I know.—B & O Magazine.

### Thought Provokers

Kotlah, a goat herder in South India is a Christian, and although he is sixty years of age, every year he walks from his village to the mission station to attend the harvest festival and brings a goat with him. He takes the first goat that is born each year and gives it to the Lord. It would take one month to earn enough to buy a goat. It is, therefore, a large offering. For ten years he has brought in the goat as soon as it was grown. In his poverty he recognizes his stewardship and gives largely.

If one Baptist in sixteen earns as much as a city brick-layer that sixteenth could with their tithe pay the whole One Hundred Million in four years.

Not how much of my money shall I give to God, but how much of God's money shall I keep for myself.



# Additional World Survey Reports

## Oregon

THE outstanding achievement of the past year in Oregon consisted in the raising of approximately \$100,000 for the Baptist New World Movement, the purchasing of a permanent Baptist assembly site, and the baptizing of the largest number of candidates into our church in any one year of the history of the convention. In benevolences this represented an increase of approximately 300 per cent, in baptisms an increase over past years of approximately 30 per cent.

The outlook for the new year clusters about the program of evangelism, religious education in our churches and Sunday schools, promotion of our Baptist world program, looking toward the achievement of our part in the \$30,000,000 asked, and, speaking educationally, of a marked advance in the interest of our college at McMinnville, the freshman class numbering about 100, which is the largest in the history of the institution. The first of the new buildings was erected when a splendid gymnasium was constructed the past summer. President Riley is supported by an efficient faculty, and the student body is the finest ever. Our churches are all hopeful, our pastors are all able and alert, and while we feel the financial depression we are not discouraged.

O. C. WRIGHT.

Portland.

## The Czecho-Slovak Baptists

THANK the Lord, we had a very fruitful year. Our last year's conference met in July under the sunny Southern skies in old Richmond, Va., where we have a Slovak church, and a host of Southern Baptist friends. The reports from the field were very encouraging. We now have thirty-two churches and missions in America with a membership of 1,800, and a Sunday School enrollment of 2,313. There were 176 baptized last conference year. Our members, notwithstanding the financial depression, raised a total of \$57,841 for various church needs.

Four of our pastors—two Czechs and two Slovaks—left us to conduct Baptist work in Czecho-Slovakia. Also Rev. V. Kralicek, pastor of the First Bohemian Church, Chicago, and professor in the Slavic Baptist Training School, resigned to accept an important appointment by President Masaryk of whom Mr. Kralicek has been an intimate friend for many years.

On the other hand we were re-enforced by five new pastors, namely: Messrs. Catlos, Hadraba, Cech, Profant, and Shuldes, who graduated from the above-named school last June. All of them are in active work. Mr. Paul Kubick, a student in the Northern Bapt. Seminary, succeeds as pastor of the Slovak church, Chicago, Rev. A. P. Slabey who was appointed instructor in the Czecho-Slovak department of the International Bapt. Seminary, at East Orange, N. J.

We are especially grateful for this institution. It is in an ideal location and well adapted to its needs. The American Baptists are pursuing a wise policy in training their foreign pastors in their respective mother tongue as well as in English. We now have eight Slovak students in this seminary and several others are studying in various American schools.

Our brethren in Czecho-Slovakia have also had a great year. They are in the midst of a great religious awakening. Full religious liberty is enjoyed by all. The Slovaks who were severely oppressed by the former Magyar (Hungarian) hegemony, are now fast recuperating under the liberal Czecho-Slovak government. It makes a big difference when a nation is free.

Our outlook for the future is even brighter. In America even the Slovak secular papers are freely discussing religious matters. There is considerable dissatisfaction with formalistic, ritualistic religion, and practical Christianity after the teachings of Jesus is demanded. Even the Roman Catholic priests are publicly criticized. Everything is pointing to a better day in our Lord's harvest. If we only had more laborers. We pray that the Lord shall send them.

ANDREW PAUL SLABEY.

East Orange, N. J.

## Burma

1. The outstanding features of the past year have been the increased emphasis on evangelism by the membership of the churches and by the teachers, not ordained, in our mission schools, with results which have gladdened all hearts, and the increased interest in "devolution," the putting of greater responsibility upon the membership of the native churches.

2. As to the outlook for 1922, it is simply "more of the same and better." We are pushing along these same lines for the next year with hopes of better and better success despite political unrest, which, however, very slightly interferes with work.

3. Our needs are more men and more money, for it takes both to direct the ever-growing work, despite all the devolution we have accomplished and can accomplish. There are ever open doors and broader fields to cover and every accomplishment only opens the way to greater opportunity.

F. D. PHINNEY.

Rangoon.

## Argentina, Uruguay and Paraguay

THE Argentine Baptist Mission, operating under the auspices of the Southern Baptist Board, Richmond, Va., may look back over the past year, the eighteenth in its history, with genuine gratitude to God. At date of writing no tabulated figures are to hand, but the following outstanding achievements will be of interest: A marked extension of the work into the interior province of Cordoba. An unusually good year in both the theological seminary and the boys' academy, which is in its second year. A successful beginning of Sunday school teacher training classes. An encouraging progress in the erection of church buildings, with considerable help from native money and effort. The maintenance of a healthy denominationalism, free from entangling alliances, and the faithful preaching of the Word by an increasing number of efficient native pastors. The acquisition of a beautiful site and building in Buenos Aires for the Baptist Boys' Academy and Seminary. The reinforcement of our missionary staff with four new couples, making eleven couples in all. The successful advance

with the gospel into Paraguay by our native missionary board.

What is the outlook for 1922? Given a year of political peace, with the grace of God we enter a year of unprecedented opportunity. While we do not count upon any special large gifts in 1922, the home base, in spite of a financial crisis, is loyally and generously supporting all our normal advance movements. The native churches, some thirty in number, with numerous outstations, are keyed up for sacrificial giving, are deeply interested in their building projects, and are more sensitive than ever as to the need of education, of organizing the young people's and women's work, and of personal responsibility in evangelism.

As always, we have needs. We could think of many special needs, were we to conceive of a program fully meeting the spiritual crisis in these republics of the River Plate, whose area nearly equals that of half the United States. But with our present program, among the chief needs yet to be filled should be mentioned at least the following: Additional missionary pastors and evangelists to open up and man many promising interior points, in which the gospel is not yet proclaimed. Better church buildings in our larger centers. Institutions for the training of girls and women. Additional buildings and equipment for the seminary and boys' academy. More educational missionaries.

GEORGE A. BOWDLER.

Buenos Aires, Argentina.

## South Brazil

1. In addition to the number of conversions which we have recorded in the various churches in this section of Brazil—I cannot give the figures now—I would say that one of the most outstanding features of our work is the rapid establishment and growth of schools. Of course we have had a few central schools and these have had a constant growth, but during the year we have founded a great number of what we call "Escolas Anexas," day schools in connection with the churches. As the reader will readily recall, Brazil is one of the countries which shows a large percentage of illiteracy—about 80 per cent according to recent figures. The people are beginning to see the shame of this condition and to whom belongs this blame for such conditions, namely, the Catholics. We had one school which is more interesting than the others. It had survived through the past year and at the beginning of this year the teacher (who is not at all advanced in his studies) decided to put on a little campaign for students. He did so, and the Catholics put on a counter-campaign, saying that they would close up our school on a certain day. But they did not close it up; they only sent us on the day set to close it up about 100 pupils! The brother in whose house I am at present has just returned from a trip into the interior of the State of Minas Geraes, and he says that they founded four schools without any trouble. The school work is one of the outstanding features of our work at present.

2. The outlook for 1922 is fine for all lines of our work. The great drawback to the work is the lack of trained workers. Our seminary cannot supply the preachers needed for one state, and the

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## The Church and Labor

*The story of how a Baptist church became a "labor temple." "The churches that are trying to solve the great economic problems of the day would succeed faster if they came out of the clouds and lived among the people."*

By THE PASTOR

RECENTLY the writer spoke before the local Rotary club on why men stay away from church services. We are not complaining as our building is full, of men mostly, every Sunday evening; but the secret of how they began to come may be of interest to others.

When I came here the railroad men, (because of the predecessor's attitude toward organized labor) had withdrawn all support from the church not only from ours, but also from all other churches in this city of six thousand. Every Sunday we faced a little band of women and children. The salary was always behind several weeks or months.

How could men so embittered against the church be reached? How could the industrial prejudice against the churches be annihilated? How could these professed infidels be persuaded to listen to Christ's message? These and related questions were asked by the local preachers.

The writer, having been in his early days a member of the coal miners union, was naturally drawn to the men of the shops and railroad. He proposed to the other ministers a plan of action which was considered by them impractical, too radical, and likely to oppose the business men of the town to the church that would dare approve the plan. After much prayer and thought, the writer (pastor of the local Baptist church), decided upon a plan of action for himself. He sought the Lord's advice, and when he got it he asked the Lord for wisdom and strength to face what would perhaps be his ministerial suicide so far as that city was concerned.

### On the Trail of the Men

First, he made a quiet survey of living conditions of railroad men. In this survey he ran across many cases of need, poverty, sickness and other forms of distress. He called a meeting of the church and stated what must be done to alleviate these conditions. About this time he was made an honorary member of the Chamber of Commerce, and in a speech before that body he pictured the neglect of the laboring element by both business and religious organizations. He pictured the need of closer co-operation before real community living conditions could prevail. A series of sermons was prepared and eight hundred or more men were sent a personal invitation to hear them. Several sermons were preached before any interest was manifested on the part of the men. In the meantime the preachers and churches were prophesying sure failure, saying that statements regarding profiteering made in some of the sermons would cause the business men members of the church to leave.

One Sunday evening was set aside for railroad men only. Baptists were asked to stay home, and announcement made that as long as a seat remained it would be held for a railroad man. The topic was "Christ and the Laboring Man." This sermon made such a hit, that the men who had been so prejudiced and had come to church with great reluctance, asked me to have five thousand copies

printed. This was done and they paid the bill. This sermon was sent to every railroad center of the United States. Though that was eight months ago, requests for copies keep coming in. Another issue of this sermon is in preparation.

Soon men began to come to the evening services and a month after that meeting some began to send their children to Bible school, until our school filled the church and the parsonage was opened for the overflow. It was not long, before the pastor was asked from time to time to address the various sixteen unions. He mingled with them in their shops, rode with them on their trains and talked religion to them. After a while he baptised some of them, and today there is a concerted move on, begun by themselves, to send all their children to the Baptist church.

### Union Meets in Church Building

The result has been remarkable. From the rear of the procession the Baptist church has forged to second place and is on the heel of the first. It is only about fifty behind the largest school. About two months ago the church trustees, headed by two business-men members, offered to all the unions the free use of the church building in which they might hold their meetings and other lodge activities. The result was consternation among the other churches. The unions immediately accepted the offer and now every evening except Wednesday there is at least one organized labor meeting in our social parlors. Every Sunday evening people are turned away from the service because of lack of room. This is the only church with over 75 per cent men in the audience; it has the greatest men's Bible class in the city; it is on easy street financially, and the outlook for the future is rosy indeed. The pastor, has been made an honorary member of all unions and editor of the labor column in the local papers. He was recently sent as their delegate to a convention, and is consulted regarding all the problems that go to make up the life of a railroad man. The church is forced to consider enlarging its plant, as the men look to it for all their religious needs. The auditorium holds but three hundred comfortably, yet five hundred men desire to make this their church home. Of course all these have not been converted, but there is hope of baptising many of them before another year is gone. The membership has almost doubled, and it is believed that the present membership will be doubled in another year.

*"Oh that my tongue might so possess  
The secret of his tenderness  
That every word I breathed should bless!"*

*"For those who mourn, a word of cheer;  
A word of hope to those who fear;  
And love to all men, far or near."*

*"Oh that it might be said of me;  
Surely thy speech betrayeth thee  
As friend of Christ of Galilee!"*

The men have christened this church, the "labor temple." The pastor is looked upon as their leader in political, commercial, social and religious life. A mass meeting was called at the church to consider the political course they should take next fall and at the spring municipal election. Their appreciation is shown in substantial ways. Only this week three checks were received totaling a handsome sum for Xmas presents. They are inquiring whether the coal bill is paid. They inquire into the financial condition of the church and are anxious to see an addition or a new building.

The church is about to celebrate its anniversary and looks back upon the greatest year of its history. But the greatest victory is not the almost doubled membership, but the winning of the confidence of the labor organization to the church and Christ. The Lord is gradually opening up a field of labor that sometimes makes his people tremble but when they trust and obey they find that he still performs miracles. The church hopes to make this the greatest laboring-man's church in the country. Its vision is weekly being realized and it believes that God has greater things in store for his people. Too long has it been neglecting the great mass of laboring men. Christ had a peculiar sympathy for the toiling masses, and no church that neglects the poor can hope to prosper. Lincoln said that the Lord must have loved the poor, for he made so many of them.

### The Church Must Overhaul Itself

The churches that are trying to solve the great economic questions of the day would succeed faster if they came out of the clouds, and lived among the people. We have been too high, both religiously and socially, to impress the man whose chief business in life is to feed his family. We criticise him for frequenting pool and dance halls, then lock the doors of the church for six days a week. We prohibit him entering the church and criticise him for entering the only open doors where they are welcome. The church in the industrial centers must overhaul itself and get down to "brass tacks." The average man is honest, and open and above board, and has no use for the mere shams the churches hand out too often.

The laboring man, as a rule, is in earnest and has no use for the hypocritical effort the average church puts forth to down the men who are responsible for the economic highway robbery that the country is suffering under today. He wants religion that he can use today. Give him a religion that will help him in his shop and in his home and he will respond. He does respond, and when he does he's there with his whole heart and soul. He takes pride in the man who shows real interest in him and his family. He wants to listen to a language he can understand, and cares little about the original language in which the Bible was given. He wants a message from the Bible in the present language, that will solve his present difficulties.





# Religious Education



## International Uniform Lesson for February 5

ELIJAH TAKEN UP INTO HEAVEN  
2 Kings 2:1-18. Golden Text: Revelation 2:10

### Survey

The death of Ahab in battle, the succession of his wicked son Ahaziah to the throne, his death and the succession of his son Jehoram to the throne have taken place in intervening chapters. During these last years Elijah has been teaching in the schools of the prophets at Gilgal, Bethel and Jericho. The Gilgal mentioned in this lesson was probably the one about eight miles north of Bethel. Bethel was on the southern frontier of Samaria fifteen miles from Jericho. Jericho was about five miles from the Jordan and the same distance from it on the other side lay the Dead Sea.

### Lesson

Elijah, knowing that the time had come when he would be taken up into heaven, started with Elisha from Gilgal to Bethel, thence to Jericho. Doubtless he wished to make a farewell visit to these schools which had been the scenes of his labors for years. He was an old man now, probably feeble, which led the young men at Bethel and Jericho to say to Elisha, "Knowest thou that Jehovah will take away thy master today?" "Today" in oriental language probably meant soon. Perhaps the feebleness of his companion had something to do with the persistence of Elisha in refusing to be left behind, when Elijah urged him to tarry while he went on to the Jordan. Probably, too, he wanted to be at hand when the great change came to his master. With fifty of the young prophets standing afar off, Elijah took his mantle and smote the waters of the Jordan so that they passed over on dry ground. When Elijah said to the young man who had been his close companion and attendant for nearly ten years, "Ask what I shall do for thee before I am taken from thee," Elisha, faithful to the best in himself, answered, "Let a double portion of thy spirit be upon me." Doubtless double that which a younger son would ordinarily receive. "If thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." And as they went on and talked Elijah went by a whirlwind into heaven. Elisha lamented and rent his garments, then he stooped and picked up the mantle of Elijah.

### Leading Thought

*Faithfulness* to Jehovah and his life work made Elijah go forth unafraid to meet his Lord. *Faithfulness* kept young Elisha by his side until the last moment. *Faithfulness and faith* brought to Elisha the mantle of the great prophet.

## Religious Education in the Family

By T. E. HUGHES

IN VIEW of the fact that the family worship of by-gone days has gone the way of all worn-out good things of the past, and that a more modern and effective system should take its place, the following method is suggested: Provide a series of printed instruction covering one year, adapted to the various ages of the children, including hymns and forms of prayer. Secure the willing and universal adoption and regular use of the system by every family in the parish.

While there is scarcely a congregation which does not include some person competent to arrange a suitable course of lessons for such purpose, it would seem to be much better to have our Publication Society issue the series the same as they do the lessons for use in Sunday schools.

There is much to be said in favor of the immediate adoption of some such measures as will supply the place formerly, though inadequately, filled by the catechism and family worship; but it goes without saying that pastors and laymen are keenly alive to the need of more efficient and effective religious training of our children than the great majority of them are now receiving.

The lack of adequate family religious instruction in the past generation has been strikingly brought out in the recent published report of the service of chaplains in the recent world war entitled, "Religion Among American Men." This shows a marked difference between Catholic and Lutheran soldier boys in comparison with Protestant soldier boys, as to definite knowledge of religious principles according to the faith of their parents, and this can be accounted for solely on the ground of special religious training along definite lines by parochial schools and parental teachers.

Such being the case with the present generation of Protestants, what may we expect from the next and succeeding generations but a slump and sure decline in genuine spiritual religion?

While Baptists in general are without doubt coming to see the need, and while plans and systems will in time appear from some quarter as a result of the demand, why should not the Baptist churches lead the way and not longer wait for others but assume the initiative because of the urgent need? There are those among our teachers (and educators, if not to be found in every congregation, are in most of them), who are amply capable of constructing a pedagogical system for family use. If the need is conceded, why not go about it at once?

Minneapolis, Minn.

## The Church Week-day School

By THOMAS S. YOUNG

THE church week-day school has come to stay. The first formal attempt of a sustained character was that in Gary, Ind., begun in 1914. Because of the character of the public school system, the conditions are different from those obtaining in other places, yet it has furnished much material and inspiration of untold value. Over 4,000 pupils are in regular attendance in these schools. In Toledo the movement is in its fifth year, and has something over 3,000 pupils registered.

There are over 150 cities and towns which have church week-day schools either in operation or in process of organization. Of this number, about 50 per cent are using public-school time. Very few use the public-school building. Field workers earnestly advise the use of churches wherever it is a physical possibility. Where public school time is used, the whole problem is greatly simplified.

These church week-day schools are held at four different times. After the public school day, as in Philadelphia; on Saturday afternoon; some evening during the week as in a church night school; or during the public-school day. The percentage of attendance of available pupils for any time aside from the public-school day is approximately 25 per cent under favorable conditions. When public school time is used, the lowest percentage of attendance on record is that of a high school having 65 per cent. There are very many schools with a record between 80 and 90 per cent, several with from 90 to 97 per cent, and at least three with 99 per cent of available pupils in attendance.

One of the most interesting facts in the movement is that in almost every city where public school time is used, the superintendent of public schools has either initiated the movement or is an enthusiastic supporter of it. In many cities, the school boards have offered public-school time to the churches as soon as they were prepared to present an acceptable program.

Another interesting fact is that Protestants, Catholics and Jews are frequently in hearty cooperation in asking for public-school time. Whenever the Protestants of a community at the very beginning of the movement go to representatives of the Jews and Catholics and place the whole matter before them, there is usually cooperation as a result. Of course, this cooperation extends only to the matter of securing public-school time. Whenever there is opposition from one or both of these communions, it usually has its origin in one of two things—either they have been ignored in the movement and are therefore suspicious of it, or political factors enter in and cause the trouble.





# The Chimney Corner



## They Have Faith in "Her"

TO THE READERS OF THE CHIMNEY CORNER:

It is just a year this month since it became my pleasant task to furnish articles for these columns, and I have not yet ventured to address a personal word to you. But "the time has come, the walrus said!" And it has come because I want to beg you to read through the delightful little poems on these pages; surely as you look them over you will also be good enough to overlook any strange peculiarities in meter or rhyme, for the poets are still rather young, but at least they have two qualities which are requisites for versification—a passionate belief, and a yearning that burns! So allow me to introduce you to these Young Reserves of ours. As a rule they keep modestly within their own bounds on the opposite page, although every once in awhile they break forth into writing me the most delectable letters and into competing diligently in all our contests. So it occurred to me to see how they would react to this new Continuation Campaign of yours and mine. Such a mouthful of a name to descend upon youthful poets unawares! It remained to be seen whether they would spend any too precious hours of their Christmas vacations on us.

Can't you, in imagination, picture them with their legs curled around desk chairs, nibbling the ends off their new Christmas pencils as they wrestled with words. Words are such slippery eels; you think

you have the very one, but dear me, once you land it, it's too uncomfortably long for a poem, or it won't rhyme reasonably. "Continuation," for example! Can't you hear a plaintive: "Mother, what in the world rhymes with *continuation*?"

Mother, mending socks, thinks it over; then presently: "I have it! *Insinuation*!"

So into the famous poem goes that tremendously significant word. And I would beg of you to let these heartfelt little verses insinuate themselves into your heart. For our Young Reserves are desperately in earnest. They have faith in *us*. Indeed they have! And it is a dreadful thing to lose faith in anybody when you're young. Never shall I forget, once upon a time, losing faith in a "Her." A Bible "Her," at that!

They were reading me in Exodus a passage so timely for you and me today that I quote it: "Moses, Aaron and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; so they took a stone, and put it under him and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun."

It was so pleasant to find a lady doing conspicuous valiant things in the Bible

that I remember asking curiously about this "her." Never shall I forget the exasperated thud of disappointment at discovering that Hur was a—man!

That disappointment has tugged away ever since: is it always to be men who give the valiant supportings? Not a bit of it! There are Promised Lands stretching before our denomination right now, and day-before-yesterday we set out to take them. But an "Amalek" met us half-way. (You know Amalek?) Yet as long as the hands of the denomination were held up, we prevailed; but yesterday, when those hands suddenly let down, this sly old wretch of an Amalek prevailed. So today we have planned a new plan: Aaron to hold up the hand on one side and a very enthusiastic Her to hold up the hand on the other side. Yes, even though that hand costs \$6,000,000 she will hold it up! And I think one of the spurs to victory may be that there are these Young Baptist Reserves on the side-lines watching, with all the confidence in the world in—Her!

Very faithfully yours,

MARGARET T. APPLEGARTH.

*There was a lady—Mrs. Taft—  
Feared Baptist women had gone daft;  
How can they raise six million dollars  
From housewives and from youthful  
scholars?"*

*Give her the answers she deserves  
In clever poems, O Young Reserves!*

## "The Continuation Fund"

By CLAIRE JACOBS, Salt Lake City, Utah

THE Northern Baptists some years ago  
A vision saw—a world in woe:  
America, Europe, the isles of the sea,  
Africa, China, as dark as could be.

O'er the wide world this darkness had  
spread

Until all light and hope had fled.  
"This must not be," the Baptists said,  
"Let there be light; arise from the dead!"

And so with purpose brave and true  
The Baptists arose to dare and do;  
One hundred million dollars, a fund to  
raise

To send the light, God's Son to praise.

From far and near the pledges came  
Until—almost—the goal was seen.  
Carry on! Carry on! we shall succeed,  
We must supply the world's great need.

"We, too, shall help," the women cry,  
We can, we must, we will or die!  
Six million dollars our share shall be  
To set the world from bondage free."

## To Bee or Not To Bee

By Y. T., New York

WHILE Bumble Bee stored up her  
honey

Poor Grumble Bee stored up her money:  
"I haven't got a cent to spare,"

She buzzed in high disgust, "so there!"  
And as for me, I think it's funny

For Christian Bees to "give" such  
stings

When they should give the gospel wings  
And fly to Oriental gardens

To beg the heathen children's pardons

For storing up so much that's sweet

We surely ought to share this treat,

For in the Bible we perceive:

"Freely give, ye who receive!"

## My Bit

By STACY JOHNSTON, Denver, Colo.

I'D like to give an awful lot,

But I'm not very rich,

Yet if I give just *what I've got*

I guess God has a niche

Where he can use my bit of money

And say, "I thank you sonny."

## Maid of Money

By GEORGIE SMYTHE, Lincoln, Neb.

MAID of Money earned a dollar,  
"This is for a mission scholar!"

Maid of Money saved a quarter:

"This is for some convert's daughter!"

Maid of Money took two nickels:

"To teach immigrant's babies not to eat  
pickles!"

Maid of Money gave a *foot of dimes*

To heal sick children of other climes.

And the Great Physician who watched  
each cure

Said: "Thank you, dear, for I know  
you're poor."

## Listen!

By C. F. STOBIE, Fairmont, W. Va.

HEAR the women's millions

Jingling as they roll,

Telling to all peoples

How Baptists reach their goal!

They are casting down *their* idols

Melting them to dollars

With the bright cooperation

Of the youthful Baptist scholars.



## Eventually—Why Not Now?

By LESLIE CROWN, SHIRLEY CROWN and JACK CROWN, Denver, Colo.

SUPPOSE, my little lady, that you couldn't read a word  
And that your thoughts about the earth were really quite absurd:  
Suppose you thought it rested on a restless dragon's back  
And if he opened wide his jaws to give a monstrous smack  
You really might get swallowed up and never more be seen—  
Don't you think you'd probably wish some Baptist girls weren't mean?  
Suppose, my little fellow, that you were very sick  
And that the heathen doctor's cure was needles he would stick  
Here and there all over you to let pain demons out.  
Oh! don't you think you'd squirm and kick and very likely shout:  
"What's happened to those Baptist boys that live in Christian lands,  
It's high time that they looked to see me stretching out my hands!"  
Suppose, my BAPTIST readers, that every Young Reserve  
Got exactly what their pocketbooks show that they deserve,  
Don't you suppose that some of us would never attend schools,  
And others would be ignorant of all the hygiene rules,  
While others would be kneeling at some heathen idol's feet—  
Afraid to live, afraid to die, afraid to walk the street!  
I guess we'd wish we'd championed This splendid world-wide Baptist fund!

## The Crusader Spirit

By ADELAIDE NOBLE, Buffalo, N. Y.

WE'LL bring our dimes by feet and inches,  
We'll save and save until it pinches,  
We'll get our friends to help us, too,  
And go over the top, as the big folks do.

To China, India and Assam  
Our money goes as fast as it can.  
Six thousand dollars from a thousand bands  
All of it given by loving hands.

## S. O. S. and I. O. U.

By "SWEET SIXTEEN," Detroit

FROM Alaska's icy mountains  
To Cuba's coral strand,  
From Africa's sunny fountains  
To our own precious land,  
From China's Yellow River  
To India's palmy plain  
They call us to deliver  
Their lands from error's chain.  
Shall Baptists who are lighted  
With wisdom from on high,  
Shall Baptists to those benighted  
The lamp of life deny?  
Ah, yes, *Continuation*  
We name our new Campaign:  
Continue till each nation  
Has learned Messiah's name.

## Women's (W) Rites!

By W. T. WILLIAMS, San Francisco

SOME Baptists said that it couldn't be done,  
But she, with a chuckle, replied  
That maybe it couldn't, but she would be one  
Who wouldn't say so till she'd tried.  
So she waded right in with a trace of a grin  
On her face—if she worried she hid it;  
She started to sing as she tackled the thing  
That couldn't be done—and she did it!  
Some Baptist scoffed: "Why, you'll never raise that,  
At least, women never have raised it!"  
But she put on her coat and she put on her hat  
And the first thing we knew she'd begun it.  
With a lift of her chin, and a bit of a grin,  
Without any shouting or credit  
She started to sing as she tackled the thing  
That couldn't be done—and she did it!

## Ode (Owed!) to Our Missionary Soldiers

By DOROTHY EVANS, El Paso, Ill.

THEY who fought for freedom's cause,  
They who went when others stayed,  
Have they gotten their just applause?  
Have they received their needed aid?  
They who gave their all for us,  
They who gave their lives—and more,  
We who make a complaint and fuss:  
Hadn't we better think it o'er?

No matter how often we may say  
"Oh! I'll wait till another day,"  
Don't you think it would be best  
If you'd give now and help the rest?

So think it o'er, my brother;  
See if you can't help another.  
Pass it on! This word sublime:  
"Give till it hurts, then give your time!"

## The Continuation Fund

By LOIS J. WOOD, Boise, Idaho

THE schools and the scholars  
Wanted six million dollars:  
They asked our good women to raise it.  
The women, they thought,  
That they really ought  
To find plenty here who would pay it.  
So they quickly began  
On a definite plan  
To find how the task could be done.  
They asked that each one  
Pay a small or large sum  
To make out the six million dollars.  
Many littles make much, we are told,  
And with such a plan  
I'm certain we can  
Complete the fund in full measure.  
So the scholars and schools,  
As they follow their rules,  
Will receive their amount with great pleasure!

## Our Part

By HELEN M. GOODWIN, Northwood, N. H.

WE will raise six million dollars  
To send across the sea,  
To people who need the gospel  
As much as you and me.

In this great work of ours  
Each Young Reserve has a part,  
He'll rally to the standard  
And give with all his heart.

All Baptist women and children  
Will do what they know is right,  
They'll dig down into their pockets  
And give with all their might.

When the victory is won,  
In which all have had a share;  
Great will be the rejoicing  
Of the heathen over there.

## The Income-Tax Girl

By JEREMY JONES, Newark, N. J.

THERE once was a civilian fair  
Who longed to be a millionaire:  
"I'll pledge your Fund a ton of money!"  
(Meanwhile she practiced parsimony.)  
For though she drew her weekly cash  
She spent it all to cut a dash,  
And squashed our mild insinuation  
To tithe it for "Continuation."  
We made her read the "Survey" through  
Whereat she cried: "Here's something new!  
I've simply got to have a part  
In carrying through what Baptists start!"

## C. W. C. and That "Foot of Dimes"

THERE once were some Crusader dimes  
That had the most Crusoe-dear times  
Following foot-prints as fast as could be  
As they set out to See-Double-You-See  
(C. W. C.)  
The black Fridays of other climes—  
Such as Topsy and elephant tooth,  
Rustling Chief, Poor Dirt and Old Ruth.  
And every last child  
Cried: "Oh, we've been wild  
To hear this great Story of Truth."

## "One Sent"

By Y. T., New York

"I'M going to Burma,"  
Said busy little Irma.  
So off she sailed in an upsidedown chair  
And waved to us fondly when once she got there.  
And no one was ever as busy as she  
Converting her Burmans under a tree!  
So when she sailed back—still visionary—  
We dubbed her our family missionary!  
She asked us at once what that long word meant;  
And we said that a missionary meant *one sent*.  
And now I fear this tale's on me—  
For the very next day, at half past three,  
We attended a meeting and heard them explain

(Continued on page 1637)





# Young People's Work



## Topic for February 5

BETTER BAPTIST YOUNG PEOPLE'S UNIONS

1 Cor. 15:57, 58. (Consecration Meeting)

### Note

Through an error, we have the privilege of discussing again the matter of improving our local organizations. Leaflet material should be ordered as well as young people's manuals and a thorough study of the situation be made.

### Materials

"Young People's Service" published by the American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa., or any branch house, single subscriptions 60 cents per year. "B. Y. P. U. Handbook" by White, 35 cents; "Our B. Y. P. U.," the latest manual on young people's work, price 75 cents and "Baptist Young People at Work," price 75 cents.

### Free Leaflet

"B. Y. P. U. Round Table" leaflet for discussions in local organizations may be secured by writing to B. Y. P. U. of America, 125 N. Wabash Ave., Chicago, Ill., or 408 Humboldt Bank Bldg., San Francisco, Cal.

### Discussion Topics

I. *The place of the B. Y. P. U. in the local church.* 1. Is the B. Y. P. U. necessary? 2. Can the Sunday school do the work of the B. Y. P. U.? 3. Can the organized class do the work of the B. Y. P. U.? 4. What is the place of the B. Y. P. U. in church activities? 6. What is the relation of the pastor to the B. Y. P. U.? 7. What should be the attitude of the deacons? 8. What is the attitude of the Sunday-school superintendent toward the union?

II. *The officers and their tasks.* 1. What officers are absolutely necessary? 2. How should the officers be elected? 3. How often should officers be elected? 4. Should a good officer be re-elected? 5. What are some of the duties of the president? 6. Has the vice-president any work to do? 7. What are the duties of the corresponding secretary, treasurer and chorister? 8. What are the responsibilities of the group captains?

III. *The committees and their tasks.* 1. What committees are essential? 2. How should they be selected? 3. When and how often should committees meet? 4. Who compose the program committee? 5. What are the duties of the Program Committee? 6. What is the chief task of the Educational Committee? 7. What are the duties of the Social Committee?

*Note.*—All the above questions and many others are answered in the new manual "Our B. Y. P. U." published by the American Baptist Publication Society, price 75 cents.

*These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

### Do We Mean Business?

If so, we can greatly improve the society immediately and for years to come by introducing the splendid Christian Culture Course as outlined on the Young People's pages of THE BAPTIST.

### Young People's Page

Negotiations with THE BAPTIST resulted in an additional page for presenting the work of our Baptist young people, on the condition that the paper should not have to carry extra overhead expense.

The paper is growing in popularity with the young people of the denomination, hence this additional space.

The Baptist Young People's Union of America has assumed the financial and editorial responsibility. We desire to ask our young people to share this responsibility with us in two ways:

1. *In new annual subscriptions.* For each 1,000 new annual subscribers sent in by the various young people's organizations, B. Y. P. U., Christian Endeavor, Organized Class, and World Wide Guild, at the annual subscription rate of \$2.50 single subscription or club subscriptions when the list is equal to 10 per cent of the reported membership of the church, \$2 per year, THE BAPTIST will give us credit for \$500.

In cases where it is impossible to reach a 10 per cent list THE BAPTIST will grant a rate of \$3 for THE BAPTIST and *Missions* provided both subscriptions clear through the office of THE BAPTIST, 417 S. Dearborn St., Chicago, Ill.

Special blanks for reporting subscriptions may be secured from the office of the B. Y. P. U. of America, 125 N. Wabash Ave., Chicago, Ill.

Such a plan makes it possible for the young people to secure this fine space in THE BAPTIST with practically no expense. Four thousand such subscriptions will just about care for the expense for one year.

Our pastors are requested to appoint the young people as a committee for placing THE BAPTIST in the homes of our people. We ask all young people's organizations to take the matter up at a very early date. It is quite possible a subscription week will be announced at an early date, but do not wait.

2. *Publicity.* We urge every young people's organization of whatever name to

appoint a strong publicity committee to furnish our office with the latest news from the field such as bright ideas for entertaining stunts for socials, live programs for devotional meetings and missionary meetings.

### Special Awards

To the young people's organization securing subscriptions equal to 10 per cent of reported church membership, we will send free and postpaid a library containing the following helpful books:

"Our B. Y. P. U."  
"Training the Devotional Life"  
"The Triumph of the Missionary Motive"  
"You and Your Church"  
"Baptist Beliefs"

In churches of 1,000 members and over, this library will be given for securing subscriptions equal to 10 per cent up to 1,000, namely, 100 or more subscriptions. Such a church, however, could not be considered a "10 per cent church." Subscriptions must be taken at \$2.50 each, or at \$3, the combination rate for THE BAPTIST and *Missions*. Such a plan places a library within the reach of the small church as well as the large.

For securing 20 per cent and over of reported membership, the following library will be given:

"Our B. Y. P. U."  
"Training the Devotional Life"  
"Triumph of the Missionary Motive"  
"You and Your Church"  
"Baptist Beliefs"  
"Church Vacation Schools"  
"Story Telling"  
"Baptist Young People at Work"  
"Church a Field of Service"  
"Short History of the Baptist"

These libraries will be of great educational value. The placing of our denominational paper in the homes of our people will go a long way toward solving many of our problems.

The service asked of our young people is not a hard one. If entered into enthusiastically, we believe the task will be a joyful one.

JAMES ASA WHITE, Gen. Secy. B. Y. P. U. of America, 125 N. Wabash Avenue, Chicago, Ill.

*Note:* The above plan in no way changes the subscription policy of THE BAPTIST. No individual local organization or church receives any financial benefit whatever from this arrangement.

*A man's moral character can be determined by his ability to see clearly the moral good in his fellowmen.*—C. M. CARTER.



## Christian Culture Course

### MOTTO:

"We Study that we may Serve"

### ANNOUNCEMENT

We are happy to announce to our constituency that the American Baptist Publication Society through its Young People's Division and the Baptist Young People's Union of America have worked out and are promoting together this study course for young people. What has been known as the "Baptist Trained Leaders' Course" has been extended and enlarged to the "Christian Culture Course." This course ought to care for the training needs of our young people in so far as they can be met by local class or correspondence study.

All details, such as examinations, records, etc., in connection with the "Christian Culture Course" will be cared for by the Baptist Young People's Union of America, 125 North Wabash Avenue, Chicago, Illinois. All books should be ordered from American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa., or any Branch House.

We sincerely hope this course will meet a real need and will have a large place in the educational program of our Baptist young people.

JAMES ASA WHITE,  
General Secretary.

## Outline of Christian Culture Course

### OBJECT

The object of this course is to do for the young people in our various societies what the Standard Teacher Training Course has done and is doing for the Sunday School teachers. In many instances our young people have had no larger vision than service in and for the young people's society. This course will prepare them for larger and more effective service in the various departments of church life.

### FIRST YEAR COURSE

#### I. Study

1. "Our B. Y. P. U.," by White, 75 cents, or "Baptist Young People at Work," by Detweiler, 75 cents.
2. "Training the Devotional Life," by Weigle, 25 cents.
3. "The Life of Christ," by Barclay, 25 cents.
4. "The School of the Church," by Chalmers, 25 cents.

#### II. Practice

1. Serve actively as an officer of the young people's society, as a group captain, chairman, or as a member of the educational, social or membership committee of the young people's society. In case there is no young people's society, the student will be required to serve actively for one term as an officer of the Sunday school or an organized class thereof. Please understand this is not a substitute and in no case will be accepted as such in case there is a young people's society in the church.
2. Teach a Sunday school class for a period of not less than twelve Sundays, either as a regular, assistant or as a substitute teacher.
3. Prepare the program and assist in its execution for three meetings of the young people's society as follows: (1) One missionary or conquest meeting. (2) One doctrinal meeting. (3) One consecration meeting. In case there is no young people's society, credit for this point will be given for assisting and executing three programs for the Sunday-school hour.
4. Attend regularly the worship services of the church.

### SECOND YEAR COURSE

#### I. Study

1. "An Airplane View of the Old Testament," by Price, 20 cents, or "Studies in the New Testament," by Robertson, \$1.00.
2. "You and Your Church," by Kirtley, \$1.25.
3. "The Program of Christianity," by Sanders, 25 cents, or "Triumph of the Missionary Motive," cloth \$1.00, paper 50 cents.
4. "Baptist Principles," by Jones, 70 cents, or "Baptist Beliefs," by Mullins, 85 cents.

#### II. Practice

1. Read "Church Officers," by Agar, 75 cents.
2. Attend two regular or called meetings of a Baptist church, including one annual meeting and election of officers.
3. Study and report on present organization of your church; suggest methods of improvement.
4. Attend regularly the worship services of the church.

### THIRD YEAR COURSE

#### I. Study

1. "How We Got Our Bible," by Smyth, \$1.00.
  2. "Talks on Soul Winning," by Mullins, 75 cents, or "Enlisting for Christ and the Church," by Johnston, cloth \$1.25, paper \$1.00.
- There are four units in the third year course. Units 1 and 2 are required. For units 3 and 4, select any two of the following books:
- "Baptist History," by Vedder, abridged edition 50 cents, larger edition \$1.50.
  - "Vocations Within the Church," by Crawford, \$1.25.
  - "Recreation and the Church," by Gates, \$1.25.
  - "Graded Social Service," by Hutchins, \$1.25.
  - "Church Vacation Schools," by Gage, \$1.50.
  - "Story Telling," by Tralle, 75 cents.
  - "Dramatization of Bible Stories," by Miller, \$1.25.
  - "Community Forces in Religious Education," by Fiske, 60 cents.
  - "Mission Study Class Leader," by Sailer, cloth \$1.00, paper 75 cents.
  - "Week Day School," by Squires, \$1.25.

#### II. Practice

1. Reading tithing and stewardship leaflets, "How to Tithe and Why" and "Thanksgiving Ann," mailed free on request to Baptist Young People's Union of America, 125 N. Wabash Ave., Chicago, Ill.
2. Read "The Withered Fig Tree" (Stewardship Studies), by Potat, \$1.00, or "The New Christian," by Cushman, 50 cents.
3. Plan and assist in the execution of three social and recreational programs, or one drama, or missionary pageant.
4. Attend regularly the worship services of the church.

## Attention B. Y. P. U. Leaders!

The B. Y. P. U. topic for Jan. 29, is "Crusaders of the Christian Faith: The Story of the Karens." Write for a free copy of American Baptist Missions in Burma. And be sure to send thirty-five cents for the three-color wall map of British India, showing the location of all our mission stations. You will need this for the map talk in the suggested program in the young people's service. Send your order to the Literature Department of the General Board of Promotion at any of the following addresses: 276 Fifth Avenue, New York City; 125 North Wabash Avenue, Chicago; 700 Ford Building, Boston; 504 Columbia Bldg., Los Angeles. A special set of five origin pictures can be had for five cents.

### RULES GOVERNING GRANTING OF CERTIFICATES AND DIPLOMA

1. Persons desiring to obtain credit on the Christian Culture Course Diploma must register at the headquarters of the Baptist Young People's Union of America, 125 N. Wabash Ave., Chicago, Ill., where definite record of all examinations and credits will be kept.
2. Under each year's course there is required certain "practice" work. If at all possible, such "practice" work should be carried on with the study. In no case will a certificate be granted or diploma issued without certification by the Church Committee on Education or by the pastor of the church, Sunday-school superintendent, or young people's president that such work has been satisfactorily completed.
3. Examination will be on the honor basis. When the student has completed the study of each book and is ready for the examination, examination questions will be sent from the headquarters as named above, on written request. Examination papers must be sent to headquarters of the Baptist Young People's Union of America, 125 N. Wabash Ave., Chicago, Ill., for grading and recording.
4. Persons registering for the course are requested to take the books in the order as presented in outline of the course.
5. In no case will a certificate or diploma be granted without written examination.
6. Upon the successful completion of the first year's course a certificate will be issued by the Baptist Young People's Union of America. Upon completion of the second year's course an appropriate seal will be given, which may be affixed to the certificate. A second seal will be issued for the last or third year's course. Upon presentation to the headquarters of the Union, 125 N. Wabash Ave., Chicago, Ill., of the certificate and the two seals, a Christian Culture Course Diploma will be granted.
7. Diploma credit will be given for the completion of the above work only if the work is taken by one of the following methods:

- (1.) Through local class work meeting regularly under instructor with examination at close of each study, or
  - (2.) Through correspondence study under the direction of the Correspondence Study Division of the American Baptist Publication Society, which will act as an instruction agent of the B. Y. P. U. of America.
- In either case individual registration must be made with the B. Y. P. U. of America Headquarters, 125 N. Wabash Ave., Chicago, Ill., from which all the work will be directed.

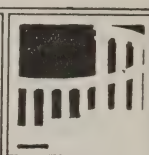
### RULES GOVERNING INTERCHANGE OF CREDITS

1. Students who are taking the Christian Culture Course and who are working for the Standard Teacher Training Diploma may receive credit on the Teacher Training Diploma upon application therefor and upon presentation of grades to the Director of Teacher Training of the American Baptist Publication Society, 1703 Chestnut St., Philadelphia, Pa., for books 2, 3 and 4, of the "First Year's Course" and book 3 of the "Second Year's Course."
  2. Students taking the Standard Teacher Training Course and who are working for the Christian Culture Course Diploma may receive credit on Christian Culture Course Diploma, upon presentation of grades to the headquarters of the B. Y. P. U. of America, 125 N. Wabash Ave., Chicago, Ill., for books 2, 3, and 4 of the "First Year's Course" and book 3 of the "Second Year's Course."
  3. Credit will be given on the third year of the New Standard Teacher Training Course for four units of work in the Christian Culture Course, provided these four units include "Community Forces in Religious Education," by Fiske, and one full unit of practice work as required by the Standard Teacher Training Course.
  4. Credit will be given on the third year of the Christian Culture Course for four units of work in the Standard Teacher Training Course, provided these four units include "How We Got Our Bible," by Smyth, and "Talks on Soul Winning," by Mullins.
  5. Credits received for work previously done on the New Standard Teacher Training Course on units included in the Christian Culture Course will be accepted on presentation of credit card. This card will be returned after grades are recorded.
- Address all correspondence to Baptist Young People's Union of America, 125 N. Wabash Ave., Chicago, Ill.





# The Open Forum



## AN AMERICAN LEGION POST ON DEBS

I have been directed by the members of Templeton-Parry Post, No. 126, American Legion, speaking through their executive committee, to address to you our formal protest against the editorial entitled, "The Freeing of Debs," which appeared in the December 31 issue of *THE BAPTIST*.

Debs is an arch-traitor to America, a supreme villain, a knave who is ever working to bring about the overthrow of law, government and the church. His release from the penitentiary was a crying disgrace to the present administration, and an insult to every man who wore our country's uniform during the war.

It is almost unbelievable that *THE BAPTIST* would uphold Debs' release. We might expect such an attitude from papers like the *Illinois Staats-Zeitung*, but never from the official organ of the Northern Baptist Convention. The editorial pictures Debs as the "victim of a war hysteria"! Shame upon the paper for that! What shameful folly to attempt to make a martyr out of the greatest traitor God ever suffered to harass America!

One hundred sixty-six members of the First Church of Indianapolis, which sponsors the Templeton-Parry Post No. 126, American Legion, likewise were "victims of a war hysteria." Thank God they were "victimized" into putting on the khaki and going forth to fight for the greatest country, the greatest flag and the greatest principle that the world will ever see! Some of them died for America, and their souls cry out in anguish that brethren of their faith now seek to acclaim as a martyr the man who was and still is their vilest enemy.

The Templeton-Parry Post of the American Legion, a Post 100 per cent Baptist and 100 per cent loyal to our country, protests against an editorial policy or an editorial weakness that will allow such an article as that on "The Freeing of Debs" to appear in *THE BAPTIST*. We claim that that article does not represent the attitude of Baptists in the Northern Convention.

TEMPLETON-PARRY POST No. 126, Ralph G. Elvin, Adjutant.  
Indianapolis, Ind.

## ANOTHER SOLDIER SPEAKS OF DEBS

I want to express my appreciation of the liberal and thoroughly Christian way in which you handle comment on current events. For instance, the copy of *THE BAPTIST* which arrived today thanks God for the returning sanity of the American people after the war, which demands the freeing of Debs, and which opposes the continued imprisonment of political prisoners. During the war I was a combat officer in a machine gun battalion in France, and the Prussianism which we

found well entrenched here on our return bade fair to negate that for which we thought we fought. We can well thank God that sanity is beginning to return, and that we realize we have not been Christian in all our relationships.

Golden, Colo.

G. L. COLLINS

## THE WORDS THAT JAILED DEBS

Now what did Debs say or do? I wish I had space to quote his exact words which the daily press has been so careful to avoid doing, but the statement is too long, so I will give the substance of it.

In a speech at Canton, Ohio, in June, 1918, he said that wars are usually declared by statesmen at the behest of the ruling class in order to advance the interest of that class; that these gentlemen never go to the front to fight the wars, but by appeals to patriotism, flag waving and other well-known devices try to induce the young men of the country to enlist, and if these schemes fail, they are drafted. They are then sent to the front to slaughter other men whom they have never seen and against whom they have no grievance, and are slaughtered and maimed by thousands and millions, and those who are not killed, at the end of the war return and are compelled to slave the rest of their lives to pay the cost of the war.

That is what Debs said and that is what he was sent to prison for. Are those words of his true? Every sane person, viewing the events of the last few years, knows that they are true.

The attorney general says that Debs has not been pardoned, but is released merely as an act of grace, that the government still believes him guilty of violating the law, that is, of violating a law that is unconstitutional. And there are people who profess to wonder why respect for law seems to be decreasing.

C. S. GRIEVES, of Amesbury, Mass., in *Newburyport Daily News*.

## POLITICAL PRISONERS AND THE CHRISTIAN CONSCIENCE

The record of our attitude toward those who "for conscience sake" refused to support the war is a matter which Christian intelligence can no longer decline to contemplate. We passed laws depriving such men of what they had supposed were their constitutional rights of freedom of speech and press. We enforced those laws with a degree of passion in excess of that obtaining in any other country, not excepting even Germany itself. We stretched and strained their language far beyond its face value. For their violation we imposed sentences of ten and twenty years' imprisonment while our allies were punishing similar offenders with sentences of six months to three years. When the war was over we refused to grant the amnesty

that was given after our civil war on the ground that these men were criminals because they had disobeyed a statute which made the expression of opinion a criminal offense. By the same legal sophistry we might pass a law declaring wilful homicide not to be murder and there would then be no murderers in jail. Finally we let a few of these men out into the sunlight with the same action that sets free others condemned for murder. Some of them we let go on condition that they consent to deportation and pay their own expenses. The rest we do not pardon, for that would restore their citizenship rights; so we commute their sentences. In France such men had their citizenship restored by law and in England and Italy several of them are serving in the national legislatures, and that by vote largely of ex-soldiers.

Surely this latest act in the passionate tragedy of the conflict between war and conscience is a halting, grudging gesture. Yet it is perfectly typical of the feeble, fumbling manner in which we are slowly disengaging the national mind from the clutch of war propaganda and painfully feeling our way toward political sanity and Christian justice. . . . We are continually stultifying and nullifying our ideals, failing to do the thing we know is right, in church as well as in state, because it will put us in conflict with some small but powerful group, whose economic interest is therefore able to assert itself successfully over our convictions.—*The Christian Century*.

## THE CHURCH IN WAR AND PEACE

The part played by the church in the war and its peace has been, from the point of view of the church's professed ideals, so cowardly, blind and compromising that one has to apologize for suggesting that the church might in the future take any noteworthy stand against war. Nevertheless I am convinced that the church will take such a stand, for the logic of its most fundamental teachings, as well as world events will force the church to choose between conscientious objection to war or complete forfeiture of the moral respect of mankind. The Christian church professes to believe in the divinity of Jesus. Well then, can it scrap its leadership in time of war and crawl out by saying that this was forty-nine per cent compromise which it had to make because it had to choose between two alternate evils, and that there was no possible other choice which would not have involved participation in the Devil's game of war? Again the Christian church claims that it is holy and catholic, that it exists to give utterance to the voice of God and to shelter all of his children in a universal

(Continued on page 1637)





# Our Own Folks



## The Redlands School of Missions

By S. FRASER LANGFORD

The school of missions as we have been developing it in the First Church of Redlands is the greatest single agency that we know anything about for stimulating the missionary interest of the church and for the organization of a strong home base for the evangelization of the world.

Fifty per cent of the entire membership of the Redlands Church has been enrolled this past year in the study of missionary books in the organized school of missions which held its fifth annual session, Oct. 16-Nov. 20. There was an average attendance in all the classes throughout the six weeks of 335 and a total attendance in all sessions of 2,009.

The preparation for our school of missions begins very early in the year, in the commission of religious education, the commission selecting delegates to the training school of missions in Los Angeles, choosing those who are being thought of for responsible positions in the work of planning for the school. This year the delegates selected were Mrs. J. F. Arthur, Mrs. W. H. Heacock and Miss May Cross. Shortly after returning from the training school the commission selected the following faculty: Mrs. J. F. Arthur, women's class; Prof. H. E. Tilton, men's class; Prof. C. H. Marsh, B. Y. P. U. group; Miss Joybelle Hatcher, high school girls; Mr. Harold Scott, high school boys; Mrs. S. A. Conrad, intermediates; Mrs. Guy Fairbanks, juniors; Mrs. W. E. Richardson, primary.

The following books were selected for study: "The Kingdom and the Nations," North, adult classes; "World Friendship Incorporated," Murray, young people; "Noble Army," Ethel Hubbard, intermediates; "Under Many Flags," Cronk-Singmaster, juniors; "Stories of Many Lands," arranged by the teacher of class.

On the opening night in the general assembly the room was decorated with flags of all nations and with slogans and posters to stimulate missionary interest, such as "Go ye into all the world and preach the gospel," "God is the owner of all things," "Christianize your bank roll," "Stewardship is God's kindergarten for raising men, rather than for raising money," "The need of the hour is for a church that lovingly gives to God at least the first fruits of all time, energy and money," "When we know we care, when we care we pray, when we pray we give," etc.

The key word this year in all the opening exercises was Christian stewardship. Dr. V. L. Duke, president of Redlands University, presided and directed the opening exercises. A series of interesting talks on stewardship of time, prayer, possessions, money and life were given. The school hymn "O Zion haste!" was sung at every opening session; the music included orchestra under the direction of Mr. Harold Scott.

The following is a record of average class attendance: Women's class, 95; men's class, 57; B. Y. P. U., 91; high school girls, 24; high school boys, 7; in-

termediates, 16; juniors, 25; primary, 22. The total attendance in all classes each night was: Oct. 16, 402; Oct. 23, 198 (rainy night); Oct. 30, 326; Nov. 6, 346; Nov. 13, 330; Nov. 20, 407; total, 2,009.

There were some special features connected with the school, including addresses by Mr. Theo. Fieldbrave, worker with the Hindus in the Imperial Valley. Rev. Peter Frederickson and Mrs. Frederickson, of Sonoma Bata, Africa, and Miss Viola Hill of China. Special features were developed in several of the classes. The juniors dramatized the different kind of workers that were needed in the foreign field; the intermediates dramatized a missionary theme called "Three Knocks in the Night." The women's class dramatized "China's Needs," and on the closing night of the school twenty-seven high school girls gave "The New Hallelulah Chorus" and the pastor of the church, Rev. S. Fraser Langford, gave a missionary address on "Adoniram Judson or the Prisoner of Aungmye." In the closing session of the school all classes took up the topic of Christian stewardship and stewardship cards were given out to be signed. The school will go on in the reading of many missionary books among the men, women and children, under the direction of a committee.

There have been many delightful echoes from the school which are worthy of note, and we quote a few: One junior boy said to his mother during the sessions, "Mother, would you care if I decided to be a medical missionary?" Another junior boy, on a night when his parents were somewhat reluctant to attend, said, "I want to go, we learn things at that school." The child led the family out that night. A junior girl, hearing the teacher say "I wish I had heard about Mary Slessor when I was a child, I might have been a foreign missionary," turned to one of the helpers and said, "Can you tell me where I can find something to read about Mary Slessor; you know I am going to be a missionary." A junior boy surprised his mother one morning by saying, "I am going to be a Sam Higginbottom some day." In the women's class this remark was heard, "Every session has been so interesting I wish the class would continue." Teacher of the women's class: "I never taught such a group of faithful, willing women. Thirty-five different women took part in the class work."

One of the best effects of the school of missions appeared at a missionary banquet of men addressed by Rev. F. P. Manly, of Nellore, India, and Rev. and Mrs. Peter Frederickson of Sonoma Bata, Africa, in which twenty-five men pledged themselves to read five missionary books during the year, and a committee is now handling this matter among the men. One of the big successes of the school was the development of missionary interest among the high school girls. Comparing the school with other courses it is the largest we have had, and has deepened the missionary conviction of the church so that the church is now giving two dollars abroad for each dollar it gives at home.

There is now in the University of Redlands a strong student volunteer band. This band was organized in the third year of our school. One year seventeen young people pledged themselves for this work. The school is developing very marked ability in the teachers which are being appointed each year and in presentation of missionary demonstrations.

We feel that it is worth all the effort put into it, that it does not interfere in the least degree with the audiences in the main auditorium of the evening services of the church. Looking at it from every point of view it is one of the best things in the line of church work that we know anything about.

## An Apostle of Christian Goodwill Visits England

By S. W. HUGHES

AMERICA is rendering great service to our nation in the loan of her gifted leaders. They come to us not only as representatives but as symbols of the highest life of the great republic. We are able, through their ministrations in our midst, to apprehend the moral and spiritual significance of America as a servant of righteousness for the whole race of mankind. We therefore welcome your apostles of Christian faith and goodwill as among these international thinkers, who are girdling the earth with the architecture of divine citizenship.

All the nations need an interchange of heart and mind that shall make bridges of all our frontiers and so facilitate an exploration of the racial mind which makes for universal friendship. The world is one in the bond of necessity and it is for our master-minds to promote its joyous unity in the knowledge and love of Jesus Christ. To this great end Dr. Rolvix Harlan has recently served in really strategic centers in our land. Our principal pulpits and platforms have afforded him splendid opportunities which he has redeemed with great power and widespread acceptance. His scholarly gifts quickly marked him as a man whose well-knit mind was at the service of "the Mind of the Master." In his name he taught and expounded the essential truths that constitute the only adequate basis for the new international superstructure.

He has made many friends in formative fellowships, and we rejoice to feel that he has linked us the more intelligently to the soul of your great nation in the faith and practicality of Christian idealism. We beheld him prophetic as he discoursed on civilization and brotherhood before our National Assembly. Here the thought of universal brotherhood was lit with the philosophy of Christian Faith, and raised to the confidence of a hope "too fair to turn out false" by the proclamation of its exclusive secret in the gospel of Christ. Our friend stood in one of our most honorable associations in this grand task, for he was delivering the first "Clifford Lecture" in succession to Dr. John Clifford whose wonderful message of 1920 marked the establishment of this lectureship. He



rose to the occasion by the power of him who quits his devotees in the places of secret discipleship, and, as we shared the fellowship of this masterly representation of the world's true hope, we thanked God and took courage. In this simple tribute to the powerful service of one of your most gifted sons, I share the hope of increasing good for the world through the mutual intercourse thus promoted.

Westbourne Park Chapel, London.

### Philadelphia Letter

By ARTHUR C. BALDWIN

"A Christian without cant, a Baptist without bigotry, a patriot without price," was the terse summing up of the life of Ernest L. Tustin, made by his pastor Dr. Carter Helm Jones in an address of rare beauty. The funeral services were simple. The Scriptures were read by Dr. Nichols, the prayer was by Pres. Emory W. Hunt, and Dr. Jones made the remarks. The great church was crowded. The mayor and the city officials, the council, and people of every walk of life were present. The Ministers' Conference on Jan. 9, had a memorial service where many appreciative words were said. Pres. Milton G. Evans, Dr. J. Milnor Wilbur, president of the conference, Rev. John A. Hainer, moderator of the association, Ray L. Hudson, president of the Baptist Union and of the state convention, together with representatives of the Negro and Chinese races, took part.

An outstanding event in Baptist circles was the Church Workers' Training Institute held Jan. 9-13 under the auspices of the Publication Society and the Promotion Board of our Union. A program of unusual richness was offered. The faculty included twenty-four names, the entire staff of the Publication Society and other specialists like Sumner Vinton, Mrs. Wm. H. Farmer, H. F. Stilwell, Ray Petty, Prof. Isaac G. Matthews. The subjects of study included everything that goes to make up the life of a modern church. Our churches showed their appreciation of this rare privilege by pouring out in such numbers that even the facilities of the great Temple building were taxed to take care of them. Any city will be favored indeed that can get the Publication Society to put on such a program as this; and it will be doubly fortunate if it has such an executive agency as our local Promotion Board to push it through.

The idea of a church day in the middle of the week with a supper, study classes, a social expression and the prayer meeting seems to be catching hold in this city. It is receiving notice in the daily papers. Other denominations are using the plan and developing it. One Presbyterian church of West Philadelphia with a membership of nearly 2,000 begins its activities on Wednesday morning at ten o'clock. Until late evening something different is going on each hour. There are movies at the right time for young people, study classes, sewing, and many things more. I cite this as an illustration of the needed effort in the scattered membership of a vast city to bring the people together into the church as a common home.

Many friends of Dr. Wm. H. Main will be interested to hear of the marked success that is attending this, his second pastorate with Memorial Church. He is now in the third year of this pastorate after a first pastorate of nine years. Large congregations are the rule; the Bible school, a model graded school with many young men, is flourishing. In the last year and a half the church has paid more than

\$20,000 on the New World Movement. The record of baptisms has been good. Five were baptized on Christmas evening and three at the last communion. At the White Gifts service Christmas night an offering for charities, including the Old People's Home, the needy of the parish and the Armenians in the Near East amounted to more than \$600. The last three Christmas offerings for these objects have totaled over \$3,000. I told a prominent member of Memorial that I was going to make an example of this second pastorate and he replied warmly, "You can't put it on too thick."

Among events in the near future are the annual dinner of Rochester alumni with President Barbour on February 13, various social unions in February, and the dinners that represent the beginning of the drive by the women for the interdenominational schools of the Orient. The latter gives us pause, not that the object is not of commanding interest and importance but on account of a question as to the effect of this great campaign upon the other plans of our Baptist women to raise \$6,000,000 to help our own Board of Promotion. Is there not danger that the ground will be so burned over by the interdenominational appeal that our own vast needs and unprecedented debts will not have the proper hearings? After all, while the women do the work, every man and woman knows that all the funds come out of the same pocket, the family purse, and there is a limit. We are facing an unprecedented denominational situation and must exercise our faith in wisdom.

### The Next Meeting of the Baptist World Alliance

By JAMES H. FRANKLIN

The first meeting of the Baptist World Alliance was held in London in the year 1906. European countries and America, as well as the British Isles, were well represented, and the program was of a high order. The delegates returned to their home lands with a distinct feeling that a long step had been taken in the direction of denominational solidarity. The next meeting was held in Philadelphia in 1911, when the presence of numerous brethren from Russia was perhaps the most impressive feature of the gathering. The president at that meeting was Dr. John Clifford of London, who was succeeded in the presidency of the Alliance by Dr. R. S. MacArthur of New York, the present incumbent. The Philadelphia meeting appeared to have done much to develop a world-wide denominational consciousness. The next meeting was set for 1916, and was to have been held in the city of Berlin, but the outbreak of war in 1914 frustrated all such plans. Now it is announced by the executive committee of the Alliance that the Baptists of Sweden have asked that the next meeting be held in Stockholm in July, 1923.

In 1920 the Episcopalians of the world sent representatives to the Lambeth Conference in London. In 1921 the Methodists and Presbyterians held similar gatherings. It is highly important now that Baptists of the world hold another meeting. The time has come for the renewal of fellowships. The time has come, too, for Baptists to do everything possible to promote the solidarity of their denominational forces the world over. The hour calls for fraternal cooperation in the delivery of our distinctive message, without in any wise lessening such cooperation with other evangelical bodies as we be-

lieve is acceptable to our Lord. In recent years certain movements, which Baptists for centuries have resisted, are showing evidence of new strength. Isolated groups in our denomination acting independently can hardly proceed effectively against such movements, but unitedly we can do a great deal.

It is appropriate that the next meeting of the Baptist World Alliance should be held on the Continent of Europe, and no better place than Stockholm could be found for such a meeting. The city itself is one of the most attractive of all European capitals, and is easily accessible from those sections of the Continent where Baptists are numerically strongest. There are several good steamship lines from American ports to the Scandinavian countries. Then, all in all, the Baptists of Sweden are the strongest group of our denominational kinsmen to be found anywhere in Europe. Although the first church was organized only in 1848, the total membership now is well beyond 60,000, and their work is thoroughly organized. Their consecrated able leaders, such as Broady, Bystrom and Benander, are already well known to many of our people. They were wise in planning and developing a theological seminary, which has trained many able preachers of the gospel. Today there are more than 600 Baptist churches in Sweden, and they are supporting a foreign mission work with more than forty missionaries under appointment. One of the finest groups of Baptists in all the world is found in Sweden.

The meeting at Stockholm should prove a blessing to the work in all sections of Europe. It is to be hoped that many of our Russian brethren, after their long period of isolation, will be able to journey to Stockholm. But the next meeting of the Baptist World Alliance should be world-wide in its representation. Baptist bodies in the Orient and in Africa should feel the thrill of fellowship with the great denominational family. Its thrill should be felt in every direction.

This article is written to call the attention of our own people to the meeting in Stockholm in July, 1923, so that those who entertain thought of a journey to Europe within the next few years will be led to time their visit with a view to attendance upon the next meeting of the Alliance. Let us begin even now to pray for this meeting, and to do our utmost to make it an occasion for the promotion of fellowship and solidarity in our denomination, and for the preparation of Baptists everywhere for larger Kingdom service.

### St. Louis Letter

By W. E. DARROW

Monday evening, Jan. 2, was an eventful day for the Grand Avenue Church, of which the writer is pastor. For some time negotiations have been under way for the transfer of the property at 2701 North Grand Avenue from the St. Louis Baptist Mission Board to the church corporation, the church having been self-sustaining for the year previous. On Nov. 25, the transfer was made and a deed of trust for \$8,000, to secure denominational money, chiefly from the Second Church, executed. This deed of trust secures a note for the \$8,000 and both have meaning only when the church shall cease to function as a Baptist Church, disposes of this property without the consent of the Mission Board, or fails to pay the \$1 interest due from year to year, the deed of trust being practically a gift-mortgage. Almost from the



beginning of its organization, in 1890, the church has been without ownership of its property, there being a deed of trust to secure money borrowed, this until 1914, and then ownership by the St. Louis Baptist Mission Board as impediment thereto. Naturally the church celebrated. Dr. S. E. Ewing in a very happy manner spoke at the celebration meeting. There were addresses by the representatives of the various departments of the church activity. All present felt that a new chapter of Grand Avenue Church history had been opened with the beginning of the new year. The church was never so prosperous as now, financially and spiritually. It is united and hopeful, ready for the tasks that lie before.

Our Baptist Ministers' Conference starts the new year with a new program committee and a new program. The members of the committee are the writer, Dr. R. B. Whiteside and Rev. W. L. Nash. We had

the first meeting of the year on Jan. 2, Brother L. M. Hale leading a discussion on "The New Year: Its Retrospect and Prospect." There was general participation in the discussion. On the first and third Mondays fifteen minutes of the time is given to field reports. On other mornings there will be opportunity for book reviews. On Jan. 9 Bro. G. C. Schwartz of the Tabernacle Church read a paper on "Peter Cartwright: Pioneer, Preacher, Patriot." On Jan. 16 Mr. C. J. Prince will lead a discussion on "Sunday School Efficiency." The last Monday in the month is for the meeting of the Ministerial Alliance, an interdenominational organization. Of our Ministers' Conference, Bro. H. C. Combs of the Compton Heights Church is president; Bro. J. W. McAtee of the King's Highway Church, vice-president and Bro. Oliver Shank of the Fourth Church, secretary-treasurer. The meetings are in the Third Church.

## Rocky Mountain States

### IDAHO

THE EMMETT CHURCH, Rev. A. C. Lathrop, pastor, is rejoicing in a gracious revival. During December, Evangelist Bruce Evans, of Long Beach, Cal., held union meetings with the Methodist, Christian and Baptist churches cooperating. These meetings were the best ever held in Emmett. Our churches were quickened and many led to accept Christ as their personal Saviour. In the Baptist Church the revival spirit still continues. To date fifty-three persons have united with the church, thirty-five being by baptism. At least ten more are booked for baptism, and others are inquiring. We expect the additions will reach between 65 and 75 by Feb. 1.

### WYOMING

REV. THOMAS S. DULIN has closed his pastorate at Worland to begin work at Glenrock.

## Church News by States

### Pacific Coast

#### WESTERN WASHINGTON

THE ANNUAL RALLY of the B. Y. P. U., under direction of Rev. T. H. Hagen, director of religious education, was held in Everett Jan. 2. The president, Mr. C. B. Forland, of Mount Vernon, presided over the afternoon session which was given to roll call of unions by districts, conferences, business, social hour, devotional service and the annual message, which was delivered by Dr. Geo. M. Lehigh, of Olympia. The banquet, partaken of by 500, followed, Dr. J. F. Watson acting as toastmaster. The closing address was given by Dr. A. M. Bailey, of Seattle. Everett B. Y. P. U. proved a royal host.

A LARGE NUMBER of Bremerton members gathered at the supper table which preceded the annual meeting, Dec. 28. Reports were encouraging, seventy-four additions, thirty-four by baptism. Notwithstanding a year of unusual financial depression, many members of the church being affected by reduction of wages, dropping of men and reduced hours of work in the Navy Yard, the treasurer's report showed all current expenses for the year provided for and the church voted to continue the same budget as last year. Rev. W. H. Eaton, pastor, is cheered at the outlook.

#### Schools of Missions

First Church, Everett, held its third school of missions for seven weeks during October and November with an average attendance of 183. There were eight classes, one each for men, women, young people of senior age, for those of intermediate age, two for juniors and one for primary children. One class for juniors met at 11 o'clock; the others at 6:15. After a five-minute study period the classes assembled for a closing period of fifteen minutes. This was the largest and best school the church has had.

Sixth Avenue Church, Tacoma, held its second annual session of school of missions during October and November. Five groups made up the school: junior, intermediate, younger and older senior, and

adult. The sessions were held at the B. Y. P. U. hour on Sunday, taking the place of the regular program during the mission study period. The only extra group was the adult. The textbooks were: adult, "The Kingdom and the Nations"; senior, "The Gospel and the Plow"; senior, "Playing Square with Tomorrow"; intermediate, "A Noble Army"; junior, "Under Many Flags." Several returned missionaries' lectures were able to make the entire evening services strongly missionary in their appeal.

First Church of Seattle will hold a school of missions beginning Jan. 8 with at least four classes. The adult study book will be "The Kingdom and the Nations."

University Church, Seattle, will hold a school of missions beginning early in the year. Definite arrangements have not yet been made. The school will be held under the auspices of the church board of education.

#### NORTHERN CALIFORNIA

##### Women's Miracle Ship

The women of Northern California have entered enthusiastically into the Continuation Campaign. A cabinet has been formed, composed of campaign director Mrs. C. E. Tingley; secy-director, Mrs. M. E. Fox; state president, Mrs. John Snape; chairman of special gifts, Mrs. H. S. Johnson; prayer chairman, Mrs. M. W. Thomas; publicity chairman, Mrs. Geo. M. Thomas.

It is the plan of the cabinet to fill a ship, loading it with passengers composed of the women of Northern California, the name of it to be "Miracle Ship," the price of the passage for a three years' cruise \$30. The ship will set sail April 30, and the passengers will go with it in spirit to the various mission fields of the world. The ship will also carry dollars and missionaries which will be dropped off at places along the line of travel.

The Orientals clamoring for schools, the children attending day school in Mexico, girls needing scholarships in Santa Ana, will hail with joy the arrival of the ship. News of the results of the trip will appear in THE BAPTIST and Missions periodically.

All Aboard!—at 20 cents a week!—Mrs. GEORGE M. THOMAS, Publicity Chairman.

### Atlantic Coast

#### MAINE

THE QUARTERLY MEETING of the Penobscot Association met with the church at Brewer on Jan. 10. Moderator J. S. Pendleton presided and also gave a forceful address on stewardship. The devotional meetings were features of the session. Promotion Director Whittemore spoke of the achievements of the New World Movement and the new goals of the year. He also asked for the organization of the association stewardship council. This was heartily voted and Mr. A. F. Anderson, of Bangor, a big-hearted Christian layman, was chosen its head. Two of the Bangor churches are holding special meetings. At the first church, Rev. Benj. C. Bubar, of Blaine, is assisting Pastor Bernauer, and Pastor-Evangelist Perley E. Miller is with Pastor Pendleton at Columbia Street. Both have been heard with great interest. In the evening at the association there was a sermon by Rev. Mr. McKillop, of Levant. The ladies of the Brewer Church served dinner and supper. This church is strongly led by Pastor Brewer. It went over the top in the N. W. M. campaign and every department is flourishing. The Boy Scout troop is considered the best in the county.

THE OLDTOWN CHURCH, under the leadership of Pastor Schurman, is not only greatly improving its edifice but is making new records in congregations, Sunday-school attendance, church support and benevolences.

DURING THE YEAR, thirty-four new members have been received, most of them by baptism, into Freeport Church, Rev. Clarence M. Fogg, pastor. The Sunday school has reached its record, the teachers' training class, which meets after prayer meeting, increasing the value of its work from an educational standpoint. Early in the season social plans were made and a social calendar printed. These events have been well and profitably attended. General business depression is not allowed to interfere with support of the church or missionary contributions.



A BROTHERHOOD has been established at Main Street Church, Saco, by the efforts of the pastor, Rev. Harold W. Curtis, and men of the church. Monthly meetings are held on a week night with an inspirational address by a speaker brought in for the occasion, followed by a social hour and light refreshments. Three such meetings have been held with interest and attendance good. A constitution has been adopted, officers and committees chosen. The speakers have been exceedingly helpful and it is expected that the organization will prove a growing factor in the work of the church. The December speaker, a clergyman who spent nearly a year at the front as chaplain with the A. E. F. and eight months with the Army of Occupation in Germany, spoke on "The Army of the Occupation and Its Lessons for American Citizenship."

#### Things a Pastor Should Know

First Church, Sanford, found a unique way Christmas to show appreciation of its pastor, Rev. Irad B. Hardy. At the close of the Sunday evening cantata he was presented with an original book, a deluxe edition of only one copy, written, compiled, typed and edited by members and friends of the church. The book is bound in handsome seal leather, the title inscribed in gilt, "Things a Pastor Should Know." It contains many pithy, original and complimentary paragraphs, each contributing to the purpose of the volume—to let the pastor know of the esteem in which he is held in the church and the community. Appreciative articles were contributed by representatives of the merchants, banks and schools of the town. A typical item says: "The Baptist church is doing much for righteousness in Sanford. It has a broad, practical program that has a strong appeal to those without as well as to those within the church. Mr. Hardy is a man's man, devoid of artificial grace and manner, full of vigor and alive to the vital problems that affect every one of us. He is a man we like to meet in our business and on the street. The wholesome thoughts he expresses in sermon and address are always helpful."

One page of the book is entitled: Bird's-eye View of the Baptist Church. Sermons by the pastor—strong, able and inspiring; congregations—large and appreciative; Sunday school—growing steadily in numbers and enthusiasm; women's organizations—alive and rendering splendid service; church giving—generously to relief work in Far East; Boy Scouts—one of the most inspiring organizations in the church, with the pastor as scoutmaster; statement of treasurer—church subscribing 50 per cent more toward current expenses than five years ago and approximately twelve times as much for missionary and benevolent work. The volume is dedicated to "Our Pastor, Irad B. Hardy, as a token of the love and esteem of his people."

The idea of the book originated with Evangelist J. W. Hatch, and the presentation was made by Mrs. Hatch, and Mr. E. D. Folsom, one of Sanford's popular business men. The last pages of the book bore checks amounting to \$200.

#### NEW HAMPSHIRE

THE EXECUTIVE COMMITTEE of the State Convention held its regular meeting Jan. 4, with all members present. Secy. D. S. Jenks read his quarterly report and several items of business were attended to, among which was an arrangement for the enlargement of the missionary work at Goshen and vicinity under the supervision

of Rev. J. W. Rafter, pastor of Newport Church. The same day a meeting of the State Board of Promotion was held. One important item of business attended to was action taken calling for the week beginning Jan. 22 as Pay Up Week in New Hampshire for pledges to New World Movement.

THE FOLLOWING CHURCHES have voted to make the Convention trustee for their funds: Chocorua, Gilmanton Iron Works, New Ipswich, Newmarket. New Ipswich will also give the convention the reverent right in its property.

DEERFIELD CHURCH, after being closed for ten years, opened its doors last June, having called Rev. Christina MacKenzie as pastor. The attendance has been most gratifying, with conversions and baptisms.

REV. F. S. BOODY, for nine years past at Wakefield, has accepted a unanimous call to Franklin Church and will begin his work February 1.

The stereopticon lecture, "In the Foreign Field with the New World Movement," is being given in the churches. Arrangements for this lecture can be made at the office of the State Convention.

#### MASSACHUSETTS

DUDLEY STREET CHURCH, Boston, closed one of the greatest years in its history. More money has been raised (almost \$50,000) and paid into the treasury, for local and missionary purposes, than in any other year in its century of service. Great crowds have thronged the evening services. 140 members have been received into the church. The building has been renovated, its capacity enlarged and a new organ, electrically equipped throughout, with the latest stops and combinations and cathedral chimes, installed and dedicated. It is fully paid for and is said to be one of the finest organs in Boston. Memorial windows were unveiled in memory of George S. Child, a prominent Boston business man, for many years a member of the church; and Chester R. Lawrence, formerly superintendent of the Sunday school, and an earnest church worker. The Sunday school now numbers over 900. New England Baptists are rejoicing over this re-awakening in old Dudley Street. Rev. Arthur T. Brooks in his year of service as pastor has preached ninety sermons, made forty outside addresses, held over 1,400 office conferences, made between 800 and 900 pastoral calls, given over 100 prayer meetings and Bible school talks, beside caring for funerals and weddings. Between 1,500 and 1,600 members are now registered on the church roll.

REV. GUY G. BLEAKNEY'S RESIGNATION from the pastorate of Braintree Church releases a minister of unusual initiative and competency. His five-year service at Braintree is a story of constant enlargement.

THE UNUSUAL SUCCESS of the recent school of missions at First Church, Medford, points to the value of such effort and the readiness of our workers to welcome them. 135 were enrolled. The teaching staff was made up of Pastors D. J. Neily, Frank W. Swaffield of West Somerville, Rev. Wm. Reid, state promoter, and Mrs. Gertrude H. Millet, of Medford.

FIRST CHURCH, MEDFORD, closed an unusually prosperous year. Pastor Denton J. Neily is leading a strong and cooperating church. Accessions in 1921 were 109.

Evangelistic services for January, conducted by Rev. York A. King, are planned.

REV. THOMAS S. ROY of London, Canada, accepts the call to First Church, Brocton, and begins his service Feb. 1. The people have happy anticipations, and will give the new pastor a great welcome.

#### CONNECTICUT

NEW YEAR'S DAY MARKED the beginning of the thirteenth year of Rev. Edgar R. Hyde's pastorate in First Church of Middletown, the longest in the history of the church, which covers a period of 120 years. Mr. Hyde is also dean of Baptist pastors in the state. The occasion was one of special services with rededication of the remodeled church auditorium. The work consisted of removing the side galleries in the auditorium, installation of an electric lighting system for the whole building, laying of a cork carpet in the auditorium, placing of new cushions in the pews and new hymnals in the racks and decorating the whole interior. At the morning service the pastor was assisted by Prof. Binney Gunnison of Wesleyan University, a deacon of the church, and Rev. A. B. Coats, secretary of Connecticut Convention, who preached the sermon, following which the Lord's Supper was administered, and new members welcomed. In the evening the two Congregational and the Methodist churches united with First in a union service.

REV. H. J. WHITE, First Church, Hartford, baptized three candidates on Christmas morning.

#### NEW YORK

MRS. ELIZA A. BRIGHAM, widow of the late Rev. George H. Brigham, passed away at Cortland on Jan. 2 at the age of ninety-four years. Mrs. Brigham was a native of Wyoming, N. Y., the daughter of Mr. and Mrs. Johnson Perry. She was united in marriage at Wyoming on Aug. 26, 1853, to the Rev. George H. Brigham. After pastorates in Homer, Groton, and some other places for a period of twenty-three years his work was confined largely to the interests of the Foreign Missionary Society. Mrs. Brigham was a faithful member of First Church of Cortland and always manifested a profound interest in all its activities.

#### Religious Education

At least thirty-seven towns and cities in the state are doing work in week day religious education on school time. Rev. A. H. McKnight, Potsdam, writes: "We are organized in accordance with Dy Young's Four Points. Two grades from the public school are dismissed at a time. The schedule is so arranged that a child misses only one hour in thirty of a given school subject. It is part of the school system. After parents have once signed, indicating the church of their choice, the children are compelled to attend. Absence or tardiness is cared for by the public school authorities. Our teachers, courses of study and work in training all have to be approved by the superintendent of public schools. Our work comes the same day each week, and groups of two grades each follow on consecutive hours. Attendance runs 99 per cent of enrollment. Results have been: several new families discovered, church and Sunday school better attended, and children and community holding the church in a new regard. With us it has largely made possible the junior church. Best of all, instead of a single hour a week as before, our children are now receiving four hours



of religious instruction per week. The cost of the school is less than 25 cents per pupil."

At Geneva, where Pastor Havaard Griffith took the lead in organizing the community and promoting week day religious instruction on public school time, more than a thousand of the 1,500 school children are being regularly taught religion on week days in their churches.

At Phelps, Liberty and Afton the pastors go together to the public school and take over the school for one or more hours per week, teaching the Bible to all the children one or more hours per week. The Catholic priest gathers his flock into one department room by themselves, the other pastors taking one or more grades each. Where the community votes for this it is not ignoring the principle of separation of church and state, and it has the distinct advantage of bringing Bible instruction to every child in the community.—CHAS. W. BRIGGS.

#### NORTH DAKOTA

**DURING THE NEW YEAR** forty-six were baptized, thirteen received by letter and four by experience in Chelsea Church, Atlantic City. Rev. Thos. J. Cross, pastor. Present membership is 304. The building fund treasurer received from all sources \$4,100. Total moneys passing through various treasuries amount to \$12,250.

**FIRST CHURCH, BAYONNE, C. H. Rannels**, pastor, entered the year with work at high-water mark. At the Watch-Meeting the key verse selected for the year was Matt. 5:16. At the first prayer meeting of the year it was decided that personal work in soul winning should be the principal objective for 1922. The first Sunday in January was marked by congregations that filled the house. The choir repeated its Christmas music and the hand of fellowship was given to one.

#### DELAWARE

**THE FIRST SUNDAY OF THE YEAR** closed with an impressive revival demonstration at Bethany Church, Wilmington. Two young men made declaration of faith in Christ and others accepted the Saviour. At the last two communions young men have been received into the church, while others show a deep interest. Recently Dr. C. C. Earle, pastor, held a special Bible-school church day which brought the entire school into the morning worship. One of the large classes attends church the first Sunday of the month and remains for communion.

#### PENNSYLVANIA

**MRS. ELIZABETH M. FINN**, assistant director of church vacation schools and week-day religious education for the publication society, has been secured by the education board to conduct intensive training schools of religious education in strategic centers where churches are willing to cooperate. Mrs. Finn is available for this service only until May 1, 1922.

#### EASTERN PENNSYLVANIA

**FIRST CHURCH, NORRISTOWN**, is making steady progress under the leadership of Rev. Will H. Houghton. Christmas morning thirty-three persons were baptized, sixteen being young men. Average attendance at Sunday evening services is over 500. The pastor conducts a noon-day Bible class for high-school girls each Wednesday, with about fifty present. A similar class for business girls is held each Friday.

**REV. J. P. CURRIN**, pastor of Central Church, Steelton, baptized thirty-three

persons in the eight days from Christmas through New Year's day.

**DAVISVILLE CHURCH**, Southampton, has extended a call to Rev. Geo. W. Tupper, of Ambler.

**REV. RAYMOND J. CORNISH** was ordained in Berean Church, Carbondale, Dec. 29, examination occurring the previous afternoon.

**IMMANUEL CHURCH**, Scranton, Pa., Rev. Charles H. Rust, minister, reports membership of 1,143, 76 members received last year; 250 in three years; \$15,700 raised for current expenses in 1921 and \$12,700 the New World Movement. The church has an active educational board and under its leadership the Sunday school is departmentally organized and progressing finely. Largest congregations are Sunday evenings. Three months of stewardship, missionary education and evangelism from Jan. 1 to April 16.

#### WESTERN PENNSYLVANIA

**THE ANNUAL MEETING, JAN. 9**, showed that Meadville Church has had a good year. Membership is 657; \$12,000 was contributed, over \$5,000 of this being for the New World Movement. The number at the January communion exceeded 300. The Christmas pageant had to be repeated, and even then the crowd could not be accommodated. The pastor's book, "Words of the Faith," has been very well received.

## Mississippi Valley

#### INDIANA

**MONDAY EVENING, JAN. 2**, First Church Indianapolis, met to tender Dr. and Mrs. F. E. Taylor a reception given under the auspices of the Ladies' Social Circle. A large number gathered to wish the pastor and his wife a happy New Year, pledging their help to make this, the sixteenth year of Dr. Taylor's pastorate, the greatest in its history. The rooms were beautifully decorated, music was rendered by the Sunday-school orchestra and W. W. G. girls assisted in serving refreshments.

#### KANSAS

**CHILES CHURCH** has closed a two-weeks' revival conducted by Rev. J. E. Woods, of Alta Vista, with V. Chester Guthrie, of Manhattan, as singer. In the year and a half pastorate of W. Harley Smith at this church twenty-nine have been received into the church.

**REV. W. E. DEDERICK** has changed from Frederick to Cedar Vale, beginning his new work Nov. 13. Since that time eighty-four members have been received into the church, fifty-one by baptism. A new church building, to be started early in spring, is being planned. Contributions toward this would be gladly received.

**DURING NOVEMBER, FIRST CHURCH, Atchison**, held the greatest evangelistic campaign in its history. The crowds were large from the start and grew steadily. On several occasions the building was too small to hold them. Dr. W. O. Shank, pastor, was his own evangelist and his preaching was one of the big elements in making the meetings such a success. Other large factors were the great popularity of Dr. Shank among his own people and throughout the city; the splendid work of the special chorus choir, and the hearty, enthusiastic cooperation of the church members. The meetings resulted in great

spiritual uplift in the life of the church and a large number of accessions.

**REV. ROBT. J. CHURCH** has gone from Arkansas City to Girard, where he began work with Kincaid Memorial Church Jan. 15.

#### NORTH DAKOTA

**REV. JOHN S. NORDELL** recently visited his former pastorate at Kenmare. He reports eight meetings at Kenmare, three at Nobe, and one at Norma with good crowds and interest. Rev. Nordell and family are on their way for a visit to Sweden.

**THANKSGIVING DAY** the ladies of Lone-tree Church served a free dinner in the church. Miss Emma Anderson gave an address in the afternoon.

**PASTOR B. H. THORLAKSON** and Rev. C. J. Hill assisted Prophet Mountain Church in a series of revival meetings. A Sunday school was organized at the consolidated school house, seven miles northwest of Prophet Mountain.

**DIRECTOR E. WISLE** recently visited the Jamestown field and brings encouraging reports of the work under the direction of Pastor W. E. Sharp.

**FEARING SEVERE WINTER WEATHER** a number of the German churches have begun revival meetings earlier than usual. Rev. S. Fuxa held well attended meetings at Tabor, a preaching station of the church at Rosenfield. Rev. E. Broeckel conducted evangelistic meetings in Underwood, a number of conversions are reported. Brother Broeckel took charge of the church in Washburn Oct. 1, after a successful pastorate in Goodrich. Rev. F. Dobrovolney of Ashley, assisted by Rev. C. Balough of Chancellor, S. D., held a busy campaign in his field. Rev. Balough takes charge of the church in Hebron in January. The church at Napoleon has bought and remodeled a church building of another denomination.

#### SOUTH DAKOTA

**FIRST CHURCH, LEAD**, rededicated its enlarged house of worship Oct. 23, and now has one of the finest workshops for Sunday school in the Black Hills. Cost was \$2,800, fully provided for. A banquet was held the evening preceding the dedication. Sunday, Dr. S. P. Shaw, superintendent of Baptist state missions, delivered the morning sermon; Rev. W. H. Bayler, state director of religious education, and Miss Elsie Kappen, under direction of board of promotion, had charge of the afternoon services; Rev. L. L. Mann preached the evening rededication sermon. Christmas night the Cornish carol singers, a score of male voices, sang to a capacity house. On New Year's eve annual roll call and election of officers drew a crowded house. The annual luncheon was served at 9:30 o'clock, after which a program arranged by the pastor was given. This is one of the largest pastorates in the Black Hills. During the five years of the Rev. J. Maurice Hupp's pastorate he has witnessed eighteen changes in the city pastorates. The work in the mining district is not an easy one, but during the past years there has been a decided growth.

**DR. S. P. SHAW**, general superintendent of Baptist work in the state, who is recuperating at Mound Park Sanitarium, St. Paul, came to Sioux Falls to officiate at the marriage of his son Lowell Shaw to Miss Sandberg. He returned at once to St. Paul to undergo a nose and throat operation. As soon as he recovers sufficiently he will go to Florida for the remainder of the winter.



## MICHIGAN

SCOTTEN AVENUE CHURCH, Detroit, recently held two weeks of successful evangelistic meetings. At the Watch Night Service three young men were baptized as the old year was dying. Baptismal services are scheduled for every Sunday in January.

THANKSGIVING WEEK. BATTLE CREEK CHURCH celebrated its fiftieth anniversary of the dedication of its house of worship, with services every night, including the two Sundays. Former pastors, B. Frank Tabor, of Washington, Pa., and John W. Crouch, of Lagrange, Mo., were present, contributing much to the occasion. Tuesday night nearly 500 members and friends sat down to a fellowship supper served by the women's union. Wednesday, pioneer night, all living members who were present at the dedication contributed something to the occasion. Pictures of pioneer families thrown on the screen recalled happy memories. The beautiful pageant, "Bearers of Light," under the direction of Miss Mary Curtis, was presented Thursday night. In this was told the story of the church from the beginning. Friday, educational night, the program was presented under the direction of Mr. W. W. Hamilton, Sunday school superintendent for twenty-five years. Mrs. Sarah Robinson told of the Sunday school seventy-five years ago. Dr. Frank B. Bachelor of Kalamazoo college closed with a lecture on Christian education. The following Sunday was one of dedication in which many volunteered to give their life in service to Jesus Christ. The thank offering collection will purchase a carpet for the auditorium.

SIXTEEN HAVE BEEN RECEIVED into First Church, Lapeer, recently. Prayer meetings are well attended and therein is breathed forth an earnest desire for souls and spiritual blessings. Christmas night an impressive program was given by the Sunday school and the men of the church showed their appreciation of the pastor, E. T. Potter, by giving him a Morris chair. The church took its part in helping fill the Fellowship Ship; the Sunday school made a generous cash offering to the Near East Relief as their Christmas gift. A ten-days' meeting was held in the fall with Rev. C. R. Osborn, of Coldwater, assisting and in cooperation with Flint River Association's campaign of evangelism.

## IOWA

ON CHRISTMAS EVE the SUNDAY school of Ames Church gave the Cantata "Santa Claus," with seventy participating, led by the pastor, Rev. R. B. Davidson. After the entertainment well-filled baskets were carried to four needy homes and an offering was taken for children of the Christian Centers of our country and Europe. A sermon on "The First Christmas" was preached Christmas morning; in the evening the chorus choir sang "The Hope of the World" by Schnecker. The services of the day closed with a dramatization of the "Birth of Christ," under the leadership of Mrs. F. H. McClain, wife of one of the college professors. Mrs. McClain came to Ames last fall from three years' experience in social service work in Gary, Ind., and has been asked to become executive secretary of the city's Social Service League.

FIRST CHURCH OF ATLANTIC held its annual business meeting Dec. 27. A banquet served at 6:30 p. m., at which a majority of the membership was repre-

sented, was followed by the business session with satisfactory reports from the various departments of the church, showing growth and development. An efficient corps of officers was elected for the ensuing year. Rev. Ferguson is just entering upon the work here. New avenues of labor are opening.

FRIENDS OF MRS. O. C. KIRKHAM, widow of Rev. O. C. Kirkham, who was pastor at Tiskilwa, Ill., at the time of his death, may be interested to know that she passed to her reward Dec. 17, at the home of her daughter, Mrs. James Leslie of Clinton, where she had been ill since June. The body was taken to Tiskilwa and buried beside those of her husband and daughter.

FUNERAL AND MEMORIAL SERVICES for Lieut. Laurens C. Shull were held at First Church, Sioux City, Dec. 11. Lieut. Shull was a graduate of Sioux City high school in 1912, of University of Chicago in 1916. He died Aug. 5, 1918, in France of wounds received in action in the service of his country.

## ILLINOIS

AN ALL-DAY CONFERENCE on evangelism was held at Second Church, Chicago, December 12. Over fifty pastors sat down to a dinner served by the ladies. Dr. J. J. Ross spoke on "The Holy Spirit in Soul Winning"; Dr. Geo. R. Stair on "Special Meetings"; Dr. P. J. Stackhouse on "The Pastor's Convert Class"; Rev. Albert Gage, "A Decision Day in the Sunday School"; Dr. A. G. McClashan, "Adjusting the Church to New Converts." A discussion followed each subject after which a season of prayer was held.

CENTRAL CHILDREN'S HOME, Maywood, Donald H. MacGillivray, superintendent, was generously remembered at Christmas, all the children receiving personal gifts, candy and toys. Sunday schools and churches sent donations of eatables too numerous to mention. The Tabernacle and Austin people furnished chickens for the Christmas dinner. Irving Park people took the children by auto to Oak Park for a treat. Berwyn Sunday school invited them to share in their Christmas entertainment by giving the pageant rendered at the annual meeting of the home. Besides the annual gift of flour and cash, a special offering of canned goods was made at the entertainment. A number of cash offerings from Sunday schools and individuals were received. There are seventy-seven children in the home and all are well. Thankfulness is expressed toward all who contributed to the welfare and the joy of the children during the Christmas season. All correspondence and special offerings should be directed to the superintendent of the home, 504 South First Ave., Maywood.

JANUARY 1 ended the second calendar year of the pastorate of Rev. T. Elmer Jones at First Church, Barry. During this period the membership has increased from 186 to 235; the Sunday-school enrollment from 205 to 220, while the average attendance of the two schools has risen from 75 to 125. The young people's society is doing good work with Mr. Julien Strubinger as president. Miss Lottie Hubbard is the efficient Sunday-school superintendent.

A FIVE-DAY BIBLE CONFERENCE was conducted by Rev. Charles H. Gray, pastor First Church, Canton, Ill., at First Church of White Hall, Dec. 12-16. It is doubtful if in the history of the church the White Hall people have before heard so much

gospel truth in one week's time. Those who enjoyed this spiritual feast have a new appreciation of the wealth of truth the Book contains, and its power in human life. Churches that appreciate the teaching of the great Christian fundamentals, and who are unable to have the leaders of the world-wide movement to teach them, would do well to secure the services of such a man as Mr. Gray.

OLNEY CHURCH had a serious loss through the burning of its parsonage. The pastor's library, as well as many personal effects, was seriously damaged. The church is now holding a series of special meetings.

## Chicago Women Meet

THE JANUARY MEETING of the Woman's Mission Union was held at the new North Shore Church. The building was filled to its seating capacity. Eight hundred delegates from women's circles were served to a dainty luncheon. The keynote of the program was the Continuation Campaign for the \$100,000,000 fund. Dr. Frederick F. Shannon, of Central Church, gave an inspirational talk in the morning on the missionary incentive: "Love one another as I have loved you." In the afternoon Mrs. Robert Hilton spoke on the present task of the central district, and Mrs. Topping on the Illinois association's big job of raising \$170,000 in three months. Mrs. Andrew MacLeish, president of the Woman's American Foreign Mission Society, was the principal speaker. She presented the thought that unity and harmony would better fit the women for the great task before them. Following the meeting a reception was given Mrs. MacLeish by the women of the North Shore Church.—MRS. CARL D. CASE.

## OHIO

CHRISTMAS SUNDAY was a great day at Euclid Avenue Church, Cleveland, when Dr. Bustard baptized nearly fifty at the morning service and received 100 members at the Christmas reception. This makes the greatest year in the number of people received in the history of the church, nearly 400 having united during 1921. The Bible school has also broken all records, having reached the highest mark in attendance and is now on its way to an average of 1,000 present every Sunday. The crowds have been so large at Sunday services that recently Dr. Bustard has taken his evening meeting to the Masonic Temple, which seats 3,000 people, and from which as many as 1,500 were turned away. This spring Dr. Bustard will begin his fourteenth year as pastor.

JAN. 1, FIRST CHURCH of Cambridge extended a unanimous call to Rev. Alonzo R. Stark of Glenville Church, Cleveland, and was pleased to receive his acceptance the following week. Rev. J. Hector Palmer, former pastor, was taken away by death Nov. 6. Dr. Stark has been pastor in Cleveland for ten years.

FIRST CHURCH of Mr. VERNON, Rev. I. J. Clelland, pastor, had the services of Dr. J. I. A. Henry, Rev. Fredk. H. Baker, of Titusville, and Mr. McKeever, soloist, of Pavilion, N. Y., in a recent evangelistic campaign. The results were gratifying, about fifty coming forward, the majority from the Bible school. The entire church and community felt the soul stirring influence of the meetings.

REV. ALBERT READ, of Xenia, has accepted the pastorate at Van Wert, where he begins his work Jan. 22.



"It Is to Laugh"

Two laborers were trying to place a stone in position on the foundation wall of a new building. A crowd was standing around looking on, and each one offered his criticism and counsel freely and loudly, but did not so much as lift a finger to help.

"That reminds me of our church work," said a passerby to his companion.

"Why?"  
"Because," was the reply, "two men are doing the work and twenty are doing the talking."—*The Lutheran*.

"Yes, there's a church near," said the country farmer to his paying guest, "not that I ever puts my face inside of it."

"Anything the matter with the vicar," asked the guest.

"Well, it's this way; I sold the old vicar milk and eggs and butter and cheese, and seeing as he patronized me I patronized 'im. But this new chap keeps 'is own cow and 'ens. If that's your game, thought I, we'll 'ave 'ome grown religion too."—*Central Christian Advocate*.

Exchange and Service Department

**SINGING EVANGELISTS**  
Mr. and Mrs. John Imrie, singing evangelists, are available to help pastors in the new year. Address them at Ekron, Ky.

**OLD MAGAZINES WANTED**  
R. McMURDO, GOODYEAR, ARIZONA, is trying to reach the religiously neglected parts of Arizona by sending week by week religious papers to families remote from churches. One such family is forty miles from the nearest church. He will be glad to receive used copies of *THE BAPTIST*.

The Church in War and Peace

(Continued from page 1630)  
fellowship together. Can it then put arms in their hands and cry, "Slay one another?" The church has not yet perceived the full anomaly of her present position, but the multitude of telegrams from churches pouring in to the Washington Conference show that the church's conscience is beginning to be troubled. When that conscience awakes it will see that the church must, for her life, take an out-and-out stand against all armament and war. The church will be late in joining the procession, but when she does come she will join in strong.

JOHN N. SAYRE, in *The World Tomorrow*.

South Brazil

(Continued from page 1623)  
same is true of teachers. Many of the teachers are just primary-school pupils. You say, "Why not give them more training, for they cannot teach with such little knowledge?" Well, we must sacrifice the first ones to carry on the most urgent work while we try to train another group for higher and more efficient work.

8. Besides the needs which are indicated in No. 2, we have a great need for build-

ings adequate and suited to our needs. The greater part of our churches and schools function in rented halls which resemble the old-time country store of the states. There is insufficient light, air and space, and the price of rent is terrible. We buy the buildings many times in the course of a few years and yet do not own them. We are taking care of the building problem better now through an organization for that purpose. This organization loans money on easy terms to the more needy places and requires them to build certain types of buildings. That will be a great aid to us for some time to come. But the progress is exceedingly slow.

Rlo Janiero.

C. A. BAKER.

"One Sent"

(Continued from page 1627)

About this six-million dollar campaign. When they took up the offering I sneaked in one cent, And Irma, with loving and beaming intent, Pointed out with the joy of a radiant fairy:

"Look! mamma has paid for a missionary!"

With gasps of delight the ladies turned toward me,

(There wasn't one of them who ignored me!)

"God answered our prayers!" they exclaimed with a cheer,

"We had faith we'd receive that twelve hundred a year!"

I sat as if I had turned to stone, For I'd never been generous with what I own—

But surely you see that I couldn't expose My miserable gift to such women as those! So my husband and I did some figuring that night

And decided twelve hundred would be all right.

Indeed we're so happy we now think it's as well

That Irma's too young to have learned how to spell!

This Continuation Fund

By H. L. SCOTT, San Diego, Cal.

HOW can you meet it—and not defeat it?  
Put by your fears—pay up arrears:  
With gladsome smile the rank and file  
Will th' millions get—on this they're set—  
To buy no gum—'twill swell the sum—  
To buy no lace—nor powder face—  
One meal a day—or so they say—  
These things you bet will six millions get—  
Without much fuss, if all of us—  
To "Love's great task" give what we ask.  
Girded by prayer we'll "do and dare"! 'Tis thus we'll meet it and not defeat it!  
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Together

By ESTHER HAINES, Glendale, Cal.

THE Baptist women of our land  
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Every difficulty, they will overcome  
As they pull together for the sum,  
Six million dollars, they will raise  
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### HINTS FOR THE CHOIR

One of the common mistakes of inexperienced players and singers is to rush from one verse into the next one without making a sufficient pause between them. We all know that the first and the last measures in a given piece are supposed to fit together perfectly, so that if the piece is in four-fourths time and the last measure has three-quarter notes or its equivalent, then the first measure will have the other missing quarter. But that is far from being a hint that one verse should be joined to the next one at that speed. Whenever it is done, the effect is bad, and is suggestive of the nervousness of singer or player. Just how long a pause should be between verses is largely a matter of taste. Generally speaking, one might allow about the value of a full measure of time to elapse before beginning the next verse.

It is a great advantage if a choir has at least one leading voice in each part. To assure that some churches engage a paid quartet and build the choir around it. The main duty, however, of a leading voice is not so much to lead as to inspire confidence in the other voices. As soon as the element of leading becomes prominent, the effect is bad. In ideal choir singing no particular voice stands out, but the choir sings as a unit. Let none dragglingly wait for the leadership of any voice, nor assume the functions of leadership which properly belongs only to the director.

Always use the same seat. This is one of the little things that go to make singing in the choir just a bit easier. For if every singer is always in the same seat, then you always have the same singer next to you, and one gets so used to singing next to certain persons that a sudden change is always more or less disturbing. Then one also is always in the same position relative to the source of light, to the organ, and to the director, and all these little things tend to put one at ease, which is an important element in good choir work. Don't change seats if you can help it.

—The Choir Leader.

### MUSIC REVIEW

From the A. P. Schmidt Co., Boston, Mass.

Hope thou in God ..... *Nevin* (\$50)  
Aspiration ..... *Cox* (\$50)

Two interesting songs by two composers of reputation. The first is a good sacred song, with a finely conceived melody and supporting accompaniment. The text is Scriptural, and the declamation is well-handled—not very often the case where the text is a prose one. Mr. Nevin knows and appreciates the practical needs and limitations of the average choir, organist and instrument; and he is sagacious never to let his creative enthusiasm run away with his good judgment. This song is a case in point; it is a sample of the maximum in results with the minimum of requirements. The song is issued in two keys—high and low. The Cox song is a serious song, not definitely "sacred" as to text, but of ethical import sufficient to allow its use in church if the sermon-subject warrants. Built on the text-statement "To build is joy," it well expresses the urge of its subject-matter. It

is singable to a high degree, will please both the singer and the listener. While making more technical demands than the Nevin number, it still stays comfortably well this side of any considerable degree of difficulty. It is published in two keys also.

From the Lorenz Co., Dayton, O.

The Choir Leader for January.

Again this valuable and interesting monthly choir magazine appears on the desk. As always it contains practical, effective choral selections well-adapted to the uses intended, together with some pithy, pointed editorial comment and suggestions for the improvement of church music, as well as some well-written articles having to do with salient points in the problems of the choir director and organist. This issue contains anthems by Wilson, Heyser, Williams, Wildermere, and Ashford, of varying moods and styles, but all equally adjusted to the needs of the average church choir. The set articles include a consideration of "The Song-Service" by von Berge; "Phrasing in Popular Hymns" by Mansfield; "The Pastor's Viewpoint" by the Rev. Henry B. Hudson, and an article by Wm. Zerff on "Commonsense applied to singing." Truly, a goodly feast; the modest price put upon the volume makes it a fine bargain for the choir using such material.

From The White-Smith Music Co., 40-44 Winchester Street, Boston, Mass.

The Lord Rewarded Me ..... *Coerne* (\$10)  
By the Pool of Pirene ..... *Stoughton* (\$60)

The first title above specifies a finely conceived and well-worked-out choral number by a composer of quality. Devotional in mood, of the "hymn-anthem" genre, possessing unusual melodic appeal, this anthem should win a wide hearing for the sincerity of the message put forth, and the simplicity of its statement. The text is Scriptural. The organ number is from a set of pieces issued as "Tanglewood Tales." Mr. Stoughton has developed a mania for "oriental" coloring and modes that seems to be settling down into an obsession. No doubt the field is financially profitable; but one wonders if there will not soon be a surplus of eastern program music upon our market. Mr. Stoughton has too much ability to justify his crystallization into such a localized type. A restless search for strange ways in which to put down thoughts can never balance up weakness of the ideas themselves. A conscious search for unusual harmonies and peculiar colors is too often prone to obscure the importance and necessity of supplying ample thematic material. We too often get more clothes than man—and then, when the clothes get shabby . . . ! The number under consideration at this time, is no better and no worse than much of Mr. Stoughton's recent output. It cannot come up to the Fairyland Suite put out a couple of seasons ago by Ditson, and it lacks the freedom of the earlier oriental cycles for organ, in the catalogue of the White-Smith people. The greatest usefulness of such music as this is in the movie-houses, and as occasional spice for recital programs. Such material has little place in church service use, for its very peculiarities would prove too disturbing and outre for the preservation of a reverential mood.

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**S**ALARIES must be paid promptly no matter what else goes undone. We are receiving only  $\frac{1}{4}$  of the amount monthly which we must pay out in missionary salaries. Retrenchment? *Not if Baptists will realize their full responsibility.*

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Volume II

January 28, 1922

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JAN 27 1922

# The Baptist

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THE Church of San Marco, Venice, Italy, 830 A. D., from the interior court of the Doges Palace. This picture of the southwest corner shows a beautiful portion little known to the general public. At the right is the grand staircase to the Doges Palace. Built in the form of a Greek cross, covered with Byzantine domes in the center and at the end of each arm, its architecture shows the influence exerted by the Church of Constantinople as against the influence of the Church of Rome at a later period.



## Fresh from the Field

Dr. William Axling is at Gothenburg, Neb., spending a few weeks with his aged parents. Then, after meeting some appointments on the Pacific Coast, he, with Mrs. Axling, will sail from San Francisco for Japan on the "China Mail" on Feb. 21.

The stone and steel for the National Baptist Memorial, in Washington, D. C., are now being prepared and the work is under way for actual construction, which, it is expected, will be rapid. As Mr. Lloyd George is not coming to this country, the corner-stone laying, which might have been placed earlier on his account, is now expected to take place in the early spring, with Mr. Chas. E. Hughes, secretary of state, as the speaker.

On Jan. 15, Dr. Thomas J. Villers resigned as pastor of the First Church, Detroit, to accept an urgent and unanimous call to "The White Temple," Portland, Oregon. He will begin work there on March 1. Since the beginning of his pastorate in Detroit, June 1, 1913, 1,455 new members have been added to the church—564 by baptism, 756 by letter, 123 by experience, and twelve by restoration. The current expense budget the first year was \$12,925; for the year 1920-1921 it was \$23,269. The benevolences then amounted to \$6,591; for 1920-1921 they were \$42,360, an increase of more than 600 per cent. Within these nine years \$157,910 were raised for current expenses; \$179,362 for benevolences; \$34,693 were raised from other sources, making a total of \$371,965.

The Metropolitan Board of Promotion, cooperating with the two city societies of New York and Brooklyn, has secured, as promotion director, Rev. Edward C. Kunkle, formerly pastor of the First Church, of West Chester, Pa., and for several years closely related to the promotional work of the State of Pennsylvania. Mr. Kunkle succeeds Rev. F. King Singiser, who resigned, as of May 1st, to become

pastor in Troy. Rev. Charles H. Sears still retains the relationship of director of the Metropolitan Board, but Mr. Kunkle will be immediately in charge of all promotion work in the Metropolitan New York area.

The small audiences which gather in our churches have been taken as an index of the religious interest of the people. The *Christian Century* tells of a man who recently went out to investigate lodges and found them tenfold worse in this respect than the church. One lodge with 700 members had thirty-five present. Another with 500 members claimed an average of thirty. The American Legion of this town with 1,100 members had an average attendance of sixty men, while his church of 1,200 members had 445 in the morning service and 206 in the evening service. The much-berated prayer meeting had a much higher average than any of the lodges visited.

The Northern Baptist Theological Seminary reports a registration of 100 students for the present school year. Quite a number of other students have reported that they will be present on or before Jan. 24 when the second half of the year opens. This is the largest registration that has been reported in any year of the history of the seminary. During 1920-1921, eighty-six students registered, which was the best enrollment up to that time. This school was organized in 1913 and held its first classes in that year.

A total of 388 students, the largest class in the history of extension courses at Brown University, is enrolled in the community school of religious education. Dr. M. E. Bratcher has been appointed lecturer in Biblical Literature, and is conducting weekly classes. He is associate pastor of the Calvary Church of Providence. The school is now in charge of an advisory council of nine members, six appointed by the Rhode Island Sunday School Association, and three by Brown University.

The Harlem Church, so long and honorably served by Rev. Adam Chambers, through the aid of the New York City

Mission Society, has secured Rev. Frank W. Lorimer as pastor. Mr. Lorimer is a native of Maine, his father being one of the leading Baptist pastors of that state. He has been trained at Yale University, Newton Seminary, Chicago University and Union Seminary. He has had overseas experience, both in the ranks of the United States Army and as a Y. M. C. A. worker and settlement house experience in Chicago and New York and pastoral experience in Maine. He, therefore, comes well equipped for the difficult work of administering a center of Christian work in a congested district of the city.

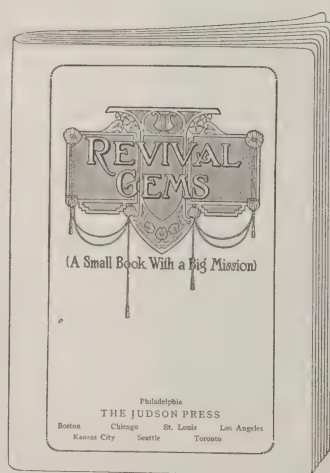
The Council called on Dec. 28 by the Carroll Church, N. H., to consider the ordination of Miss L. B. Treadwell, convened with that church and not with the Manchester Church, as stated in the issue of Jan. 14.

At the meeting of the board of trustees of McMinnville College on Jan. 10, Mrs. F. E. R. Linfield gave deeds and securities, all income bearing, to the president and board of trustees of the college amounting to over a quarter of a million dollars in value on the one condition that the name of the college be changed from McMinnville to Linfield in honor of her deceased husband. The board voted unanimously and heartily to accept the gift and to take immediate legal steps to comply with the conditions. It is a great boom to our Baptist educational work in the Pacific Northwest and the presentation of this gift practically assures the securing of the additional \$200,000 offered the college by the General Educational Board on condition that the college secure \$400,000 additional endowment funds. Mrs. Linfield is a member of Grace Church of Spokane and also a member of the board of directors of the East Washington-North Idaho Convention.

A recent message from Dr. John Y. Aitchison, who has been attending a number of western conferences, reports that Southern California has determined to meet its share of funds in the New World Movement Campaign. "The Southern California Convention after full consideration of the financial crisis, voted heartily and unanimously approving the New World Movement," Dr. Aitchison states. "Southern California is pledging its renewed support to the New World Movement. The convention delegates numbering nearly 500 express their determination to meet their share of the funds needed, in order to prevent retrenchment in Northern Baptist work. The meeting here was a great spiritual victory."

Chapel Car "Glad Tidings," Rev. and Mrs. F. I. Blanchard in charge, has been dispatched from Nebraska to Wyoming. At Loup City, one of the last stopping places in Nebraska, three young ladies were converted and immediately began to prepare for missionary work. Twenty-three persons became "Comrades of the Quiet Hour," pledging to make it the rule of their lives to take at least fifteen minutes a day for quiet communion with God. Nebraska wanted to keep the car longer, but Wyoming had been promised its aid some time ago. Wheatland was the first appointment. "During my last six weeks in Nebraska," writes Mr. Blanchard, "I had the privilege of having on my list six, and possibly seven, who intend to prepare for the ministry and missionary work. Three of them have already started for college and three intend to start next fall. Three of them

(Continued on page 1644)



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HON. CARL E. MILLIKEN

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## By Their Fruits

In discussion of the affairs of a certain church we reminded a good woman that the Bible says, "By their fruits ye shall know them." "Yes," was the quick reply, "but their fruits are mostly lemons." Many a truth is spoken in jest. We all believe in growing citrus fruits but we are opposed to growing them in the churches. One of the best preventives is the grace of God and a genuine interest in somebody else. THE BAPTIST and *Missions* in every issue bring appeals for your love and service. Give them freely. This will prove a sure cure for sour church members. Do these journals go to every family in your church or do you produce lemons?

## Killam's Kollum

### How Does He Know?

Some one, to us unknown, through a member of the newspaper committee, sends us the following comment on the funny column in the back of the paper: "A fine collection of yarns to go into a Christian home! Reads like the Police Gazette." How does he know? Does he have the Police Gazette in his home or does he read it surreptitiously?

### What Is Your Score?

100 .....	We did.
90 .....	We will.
80 .....	We can.
70 .....	We think we can.
60 .....	We might.
50 .....	We think we might.
40 .....	We wish we could.
30 .....	What is it.
20 .....	We don't know how.
10 .....	We can't.
0 .....	We won't.

What is the score of your church? You know that the interests of Baptists at home and abroad would be greatly stimulated if your people generally knew what a few of them know. The mediums of information are found in THE BAPTIST and *Missions*. It will not be a difficult task to secure a list equal to at least 10 per cent of your membership. This would make the rate of THE BAPTIST but \$2 per year. The combination rate with *Missions* is \$3 for one or 100 subscriptions. If you do not make up a great list find the reason on our measuring stick. Score 100. Say, "We did."

### Keeps Wife Quiet

"Don't kill Killam, he's harmless. Besides he furnishes my wife amusement. She says that she doesn't understand him but she reads him anyway. Killam has more real sense in his Kollum than many column writers with brains. Q. E. D. Spare him."—A. Z. Hall, Eaton, Col. We have been stirred by conflicting feelings as we have read and re-read this communication in an effort to classify it. Is it for or against? It says, "Spare him" and seems to base the vote on the fact that each week for a brief period the Kollum occupies the attention of Mrs. Hall. One thing we know. Mr. Hall is the friend of the denominational newspaper and at one time sent in one of the largest single lists of subscriptions in his state. That is the only way by which the subscription list of THE BAPTIST can be made what it ought to be. Some one must make it his business to place the paper in every family in his church. Is that somebody you?



## A Seafarer's Sketch Book

By WILLIAM B. LIPPARD

### NO. 3. THE CAPTAIN OF THE ESTONIA

FROM time immemorial the men of the Scandinavian countries of Europe—Denmark, Norway and Sweden—have followed the sea. Possibly the geographical environment of these countries and their enormously extended coast lines explains why every Scandinavian boy as soon as he reaches the age of understanding looks with eager longing eyes to the surging tides near his home and fondly anticipates the coming of the day when he too may go to sea. We first hear of these men of the sea in the stories of the early Norsemen and the Vikings, the original discoverers of America. Throughout all the centuries that have passed since then these men as a race have been born sailors, daring seamen, skilled navigators and adventurous pathfinders of the deep.

The captain of the "Estonia" exemplifies to an unusual degree the maritime traditions of his race. As a descendant of an honorable race there seems to be in his blood an unconquerable love of the sea and a most despondent feeling of homesickness whenever he is compelled to tarry for a few days on land. Doubtless the honor accorded me by assigning me the place at the dining table at his right was in recognition of the immense cargo of relief supplies carried in the hold of the "Estonia" and which were contributed by Baptist churches for distribution in destitute regions of Europe. I have, therefore, immensely enjoyed this unique privilege of becoming intimately acquainted with one of the most interesting men I have ever known.

Captain H. K. Christensen is a man still this side of middle age who has followed the sea since boyhood. Born in Denmark, he had his first experience on the highway of the ocean at the age of fifteen, when he sailed on a tiny bark of only seventy-five tons freight-carrying capacity on a six-weeks' voyage to America. The crew consisted of the skipper, the mate, two other boys and himself, a total of five, one of the boys serving as cook. A trip like that is a most fitting initiation into a career of seamanship. When I recall my own recent stormy voyage across the Atlantic in a relatively big ship it seems utterly incredible that so tiny a vessel with five in her crew should ever have survived the perils of the sea.

During the years that followed his first trip at sea the captain of the "Estonia" has visited almost every known part on earth. He has circumnavigated Africa and South America, has made three voyages in sailing vessels to Australia and five voyages in modern oil burning ships. He has journeyed up and down both coasts of North America, has been in most of the harbors of the Caribbean Sea and of Mexico; and has made fourteen trips through the Panama Canal. He has sailed far up the Yangtze River into the very heart of China. He knows the ports of India as well as most English navigators and is almost as familiar with the harbors of Japan as was the late Capt. L. W. Bickel. He has long ceased to keep count of his many trips across the Atlantic, for they have become almost innumerable. Today he looks upon such a trip with the same degree of unconcern as a Jersey commuter faces his daily crossing on the Hud-

son River ferry. Astounded at this record of maritime cosmopolitanism I ventured to ask him just where he had not been on this earth. There were just two places. One was Alaska, which he had not visited because no Danish shipping company had interests there. The other place was Switzerland. With characteristic sea humor he explained that he had not gone there because the allies at the Versailles Peace Conference had failed to give Switzerland a seaport.

With such a record of sea travel Captain Christensen has naturally had numerous adventures. Many and exciting were the tales that he told us at the dining table and in the ship's parlor during the evenings when the three cabin passengers including myself and the captain and the first officer gathered for a victrola concert and for the exchange of experiences. Once he was shipwrecked on the west coast of South America, his ship striking the rocks late at night. His officer and five men decided to risk a lifeboat while the captain and the others decided to remain with the ship until morning. The former were lost and the later were rescued. On another occasion on the west coast of Mexico more than 1,200 miles from land the engine broke down and for five days the ship drifted. The wireless brought no response and the break could not be repaired. At that time he was first officer and with characteristic abandon and fearless courage he, with five men, volunteered to sail 1,200 miles in a lifeboat and summon assistance. Once more the engineer worked all night to repair the engine and by morning had located the trouble thus making this self-sacrifice unnecessary.

During the war Captain Christensen escaped with only one encounter with the German submarine. He was sailing merrily along on a smooth sea with an American cargo consigned to an American firm in Copenhagen. This was before America had entered the war. Out of the depths rose the submarine, fired several shots, ordering him to stop and then summoned him aboard with the ship's papers. Upon review of the papers the German commander handed them back and regretfully announced that he had orders not to sink him and would therefore have to allow him to proceed. The only explanation which the captain can suggest is that in some way the German government had received advance knowledge of this cargo and had been informed that Germany through Denmark was to be its ultimate destination.

The humorous experiences of the captain's career are equally numerous and possibly account for the delightfully humorous streak in his personality. Once as an ordinary seaman he was arrested for walking aimlessly about the streets of Valparaiso and since he could not pay the \$10 fine he spent two days in prison, his task being to sweep out the horse stables. On the "Estonia" he keeps a daily record of the amount of fresh water used for drinking and washing, the amount varying from eight to sixty tons each day. With "dry" humor he remarked to me that in looking over the record of the year he can tell exactly the kind of

### Fresh from the Field

(Continued from page 1642)

were converted in one of our series of revival meetings."

Rev. Chas. H. Stull, who is directing the campaigns in evangelism in Ohio with such excellent success, has resigned the pastorate at Marietta and will remove to Granville. Rev. J. W. Weddell, the assistant pastor, will carry on the work at Marietta.

John W. Grainger was ordained at the Calvary Church, Bridgeport, Conn., on Jan. 10. The sermon was by Rev. D. B. MacQueen, ordaining prayer by Dr. Horace B. Sloat, charge to candidate and welcome to denomination by Rev. Walter Gay, charge to the church by Rev. W. M. Richardson. Rev. D. B. MacQueen acted as moderator and Rev. Frank S. Clark as clerk.

H. S. Myers, 276 Fifth Ave., New York City, announces that there have been of late requests for the purchase of hymn sets and that his department is now able to supply such at fifty cents a slide. The following are available: America the Beautiful, 17 slides; My Country 'Tis of Thee, 23 slides; I Gave My Life for Thee, 15 slides; Greenland's Icy Mountains, 20 slides; Where Cross the Crowded Ways of Life, 21 slides; Hymn of Continent, 41 slides.

weather on each trip from the amount of water consumed. In fair weather the passengers drink plenty and wash frequently, whereas in rough weather they remain in their bunks, drink little and go unwashed.

The passing of the years finds him not less daring, but more cautious and conservative. Although not compelled by law to have a lookout in the "coop" during the day, the captain has a man in the "coop" at the top of the foreward mast every hour of the day and night. On wild stormy nights he himself seldom sleeps. Thus during the thirty-six hours of fog and storm of the English Channel and the North Sea he spent most of the time on the bridge and secured only an occasional hour's sleep on the sofa in his room. About half a day out of the channel a ship seventy miles ahead sent a wireless that she had just passed a huge floating mine—gruesome reminder of the war. Immediately the captain retired to the chart room, located on the chart the approximate position of the mine, estimated its drifting speed and the rate of the ocean current and then sharply turned the "Estonia" southward on a wider detour so that we entered the channel from the southwest instead of from the west. During the night I shuddered at what might have happened had we struck that mine and I thought of those thousands of people in Europe awaiting the arrival of this relief ship who might have had to be told that the gifts of Northern Baptists were buried in the depths of the sea.

With such a careful, experienced, skillful navigator guiding the "Estonia" there comes an assurance to the traveler not otherwise possible. So each night I retired to my cabin in the serene confidence that everything humanly possible was being done to assure my own safety on the deep and to assure the safe arrival of the precious cargo in my charge.





# The Baptist



## What Failure Means

A RECENT letter from Assam tells of the annual conference which met in Jorhat on Dec. 1 and spoke of the faith in the Master which is moving among the missionaries as they attempt to do the impossible for their Lord. Then it adds that during the conference word was received from America that, unless large gifts are received from the churches, fewer missionaries will be sent, less funds be available for the present years and it may be necessary to close parts of the present work. As there has never been a time when workers and funds have been adequate this news was a severe blow. In addition it was indicated that, although the missionaries are losing from 15 to 20 per cent of their salaries owing to the standard basis on which the value of the rupee has been calculated and although the price of commodities continues to increase, there can be no adjustment of salaries. The missionaries listened to the old story and then, with unbounded faith, girded themselves again for their task. But can America afford to allow them to do their work under such conditions?

Dr. Lerrigo has been telling of the remarkable movement towards Christ on the Congo. During his recent trip he saw 300 baptized on one morning and learned that these are only part of some 1500 who have been baptized in that place in five or six months. The Pentecost on the Congo promises to be far surpassed by the present movement. The situation calls for more workers and better equipment. Failure of the churches at home to give the money means that the door the Lord has opened cannot be used except in part.

Multiply these facts many times, consider the work in all our foreign fields, in our home mission field also,

whether in country or city, see the workers who must lay down their task, the buildings which must be closed, the children and women who cannot be served, the multitudes to whom the gospel cannot be preached in their own language, the religious education work which must languish, the students in colleges to whom we cannot minister—in other words see in human terms the work we are doing all over the world, and you can see what the failure to keep our pledges to the Lord and to the churches will mean this year. It is not money for which our denominational servants are pleading; it is rather for all these people and for the work of the Lord that it may not halt.

We have talked of drives and campaigns and pledges and all kinds of machinery, and have not always found it inspiring. Now let us talk of people and of their suffering and their need of the gospel. The Lord has called us to minister to people—in Asia and Africa and Europe and America. Without us there must be a famine of the hearing of the word of the Lord. Every cent we give during the next three months is not for the glory of some great program, but for the sake of people and in the name of our Lord. Think of some missionary you know, at home or abroad. Do you want him to live on a smaller salary? Do you wish his work cut in half or closed? Do you want his witness to stop? Do you wish the people to whom he ministers to be left destitute? Of course not! But that is what failure, in whatever degree it may come, means. We cannot fail. Our money is the Lord's; shall we not give it to him for his work?

## Laymen Get Under Way

IN ANOTHER column will be found a report of the meeting of a representative group of laymen who in Chicago on January 20 made plans for the long-discussed national laymen's council and elected temporary officers to serve until the annual meeting of the Northern Baptist Convention.

These laymen, in all the organization they may set up have before them an immediate and an ultimate goal. The immediate aim is to enlist all the laymen and all the laymen's organizations of the convention field in an effort to meet our present denominational crisis. To do this, they have set before them as an objective to be reached before May 1 the raising of \$15,000,000. Of this at least \$6,000,000 may be expected, if heroic effort is made, to come from pledges previously made and the women are in a campaign to secure \$2,000,000. This leaves \$7,000,000 over and above all the rest for the men. The amount is not excessive when the means of our Northern Baptists are considered and the men are confident that it can be raised.

The ultimate goal, work on which begins at once but which will demand the service of years, touches evangelism and stewardship. The men believe that the time has come to press upon all laymen the need of personal work and the use of gospel teams. The men of the churches must take up again their primary work of witnessing for the Lord. Stewardship work must be continuous. There is a stewardship of time inasmuch as every Christian owes to his Lord a portion of his time for that Lord's work. There is also a stewardship of property which has been too much overlooked. The men believe that by stressing together stewardship and evangelism they will produce in the churches a condition which will make impossible another crisis like that in which we now find ourselves.

During the next few weeks, there will be gatherings of laymen in all our states. The opportunity of a lifetime for great work is before them. We have no question of the response when once the facts get to them. The best manhood of our churches will pull the denomination out of the hole into which it has fallen and then fill up the hole so that the situation may not be repeated.



## Preach the Gospel

**D**R. CHARLES F. AKED believes that the only excuse on Sunday evening for striking subjects and unusual topics, no matter what the field from which they may be drawn, is to give the preacher a congregation to which he can preach the gospel. He declares that for many years he has spoken on biographies, novels, dramas, controverted social and political questions, and the like, but that "as in the presence of my Savior I assert that I have yet to preach the first one which has not Christ in its heart and which does not lead to Christ before the final words are said." Just now he has been giving a course on "The Moral Value of Shakespeare's Greatest Plays," with the purpose, through them, of preaching Christ. Consider this:

"We really must not abandon the attempt to preach the gospel to the multitudes of 'unsaved' that stream through our city streets and crowd the movies on the Sabbath evening; we can do better than show them 'The Bluebird' or 'The Inside of the Cup.' We can do better than bring a professional lecturer to explain the iniquities of Soviet rule. By great effort we may attract people to our churches, and when they come we can preach Christ. To the pastor of the church with the closed door on Sabbath night, or of the church which shows film pictures, or of the church which offers an Open Forum, I desire only to say very lovingly, Try again."

The object, after all, is to reach the people with the gospel. Some of us may not personally care for the methods of some of our brethren but if they are really doing the thing which Dr. Aked says that he is doing, then we can only rejoice with Paul that in every way Christ is preached.

## The Master Passion

**J**ESUS said, "My meat and drink is to do the will of him that sent me." His passion was to do God's will.

Paul said to the Corinthians: "I determined to know nothing among you save Jesus Christ and him crucified." His passion was the preaching of the crucified and risen Lord.

John Knox said, "Lord, give me Scotland, or I die." His passion was a reborn Scotland.

"Mr. Spurgeon," says W. Robertson Nicoll, "always made salvation a wonderful, a supernatural thing—won through agony and garments rolled in blood. That the blood of God should be one of the ordinary forces of the universe was to him a thing incredible." Spurgeon's passion was to be the mediator to men of God's wonderful salvation.

To Henry Drummond the gospel was good news and he delighted to preach it in terms which he believed the young men of his time could understand.

Ian Maclaren thought of his pulpit as his throne. He was possessed of the great thoughts of the incarnation and the atonement. He was always thinking, not of ideas but of people as affected by ideas and great forces. He delighted to minister to people.

As a pastor, as a parent, as a Sunday-school teacher, as a friend, as a Christian, there is some one thing above all others which gives value and tone to your life. Does

it compare well with those of the great servants and lovers of mankind?

What is your master passion?

## Respect for Law

**I**F THERE is anybody who does not now know that there is an international conspiracy to break down the prohibition law in the United States, he is inexcusably ignorant.

The same powers which in the past have debauched our cities, which have fattened on alliance with every kind of crime and evil, which have defied all law which they themselves did not make, are doing their utmost to promote a campaign of ridicule and of law-breaking.

Decent people who take up their propaganda are lining themselves up with every bootlegger and every criminal who asserts that laws may be for other people but not for him.

If this prohibition law is broken down, there can be no certainty that any of our laws will stand.

Those who will take the trouble to investigate will find that already remarkable gains have followed the coming of prohibition. Any concession which allows beer will in a short time undo all these. No such partial prohibition is workable.

The present task of all right-minded people is to defeat this lawless conspiracy. Knock that in the head and conditions, even in the big cities, will show vast improvement along all lines.

## Innocence in the Senate

**A**LITTLE more than a bare majority of the members of the United States Senate has voted to seat the junior senator from Michigan. These men hasten to disapprove of the methods by which the election was brought about but yet profess to believe that the candidate's ignorance of what was being done and the fact that personally he had not transgressed make him excusable. On this plea of "sweet innocence and complete lack of knowledge," the editor of the *Living Church* has some words to say which we are happy to pass on:

"Yet forty-one senators voted against this reward of irresponsibility. And there can be no doubt that the acceptance of this sort of defense for wrongs that one could and ought to have prevented but did not, is certain to be fraught with vast evil some day, alike in church and in state. We need in high places men whose sense of responsibility is thoroughly developed.

"There was a time when evangelical religion stood strongly for the doctrine of personal responsibility. Its decline is a real menace.

"Thank God for the minorities that realize that personal responsibility is a reality upon which God insists, and for which he demands an accounting, however contrary to the lax spirit of these days it may be."

\* \* \*

Particular attention is given in this number to the work being done by laymen, both in the United States and abroad. Conditions of the times are making an imperative call for lay activity in the churches. Baptists have reason for gratitude that the men of their own denomination are hearing the call so plainly.



# Editorial Comment

## POPE BENEDICT XV

The short reign of Benedict XV resulted in a gain for the Roman Catholic Church in the political recognition given by various states like France. Other gains are not so obvious. If there is a better feeling in France, there have been on the other hand great losses in Bohemia and other portions of Europe. By his own church Benedict is hailed as a great and good man; common opinion in the rest of the world is that he was pro-German throughout the war, or perhaps we should say pro-Austrian, and that he utterly failed to speak clearly and persuasively on the great moral issues involved. To say that a man was neutral in such a conflict is no credit to a religious leader, especially one who assumes to speak with the voice of Christ.

## A CONTEST FOR CONTROL

A letter sent out from New York on Jan. 14, on the letterhead of the Committee on Conferences on Baptist Fundamentals and over the signature of J. C. Massee, contains this paragraph, which is repeated here for the general information of the Baptists of the North:

"This year more than ever we must keep the fight going all along the line in order that we may come to the next Convention sufficiently well organized and in forces strong enough to be recognized in the election of Convention officers, the appointment of Convention committees and the determination of Convention policies. We can never consent to stop short of seeing the denominational machinery in control of the great Conservative constituency which makes up at least three-fourths of the denomination. We must therefore eliminate from our Boards and offices of responsibility all those men who have put in jeopardy the spiritual life and purpose of the denomination and who wink at the subversion of our schools to the propagation of a modernistic program."

This is the clearest statement yet made publicly of the present denominational purpose of the Committee on Conferences on Baptist Fundamentals. In the view of this committee, there is now going on throughout the North a struggle for the control of the denominational machinery.

## A WOMAN WITHOUT A COUNTRY

Emma Goldman has left Russia and has been spending a short time in Sweden. Characteristically during this interval she has broken her promise to the Swedish government and published matter of a political kind.

Sweden has been saying to her, "Your visit is now at an end. Please depart." But no other country will have her. She has been deported from the United States to Russia; now Russia refuses to receive her back, saying that she has already made trouble enough. Germany will not even allow her to pass over the borderline. No country will welcome her. So Sweden has on hand, "The Woman Russia Gave Me," and does not know what to do with her.

The penalty of preaching hate is not always visited in the eyes of all the world. In this case it is. Emma Goldman has been an evil force in society. Her hand

has been against every man. As old age comes on the hand of every man is against her. The mills of the gods sometimes grind with fair rapidity.

One can be sorry for an old woman who has become a woman without a country. But no one can wish the doors of the United States open to an alien who has for years bitten the hand which fed her and who is today as bitter as ever.

## MILITARISM IN FRANCE

Great resentment has been expressed among Frenchmen at the charge that, as a result of the war, the center of militarism has been moved 1,000 miles westward. And yet the recent resignation of Aristide Briand as premier means that for the moment militarism and extreme nationalism are in the saddle. Poincaré's insistence on the fulfilment of the treaty to the letter, on the payment of the last drop of blood, clearly indicates a spirit which has been Europe's bane for decades.

Briand was conciliatory. In order to help Europe out of its present stagnation he had made certain concessions which other statesmen regarded as necessary. In return, Lloyd George for England was willing to agree that Great Britain would come to the help of France if she were again the object of German aggression and violence. But the extreme element would for the moment have none of this and so there came the change in the ministry. The situation is both absurd and tragic. For the day is sure to come when the common sense of the French people will lead them to make even greater concessions than Briand was proposing. Meanwhile reconstruction is held back and the world continues to wallow in its suspicions and agony.

## ARE COLLEGE ATHLETICS OVERDONE?

President Lowell of Harvard University is inclining to the opinion that college athletics are not yet on the right basis in the United States. He seems to think that a limited number of intercollegiate contests may be desirable in order to stimulate interest, but that the great majority of contests should be intramural, the object being to give the students the best possible physical development and recreation. He especially raises the question of the collegiate value of football games which have become great public spectacles, preparation for which keeps men from their studies for many weeks and which keep out of most of the games the better athletes who are trained and saved for the one or two "big" contests.

Response to his views, presented in his annual report, has come from many parts of the country. Some educators agree. Others think that the men engaged in sport are saved from undesirable recreation. Yet others believe that intersectional games, even if they do keep students for a time from the class room, give a knowledge of the country and its people and develop a spirit which is well worth while. The chances are that we are now in for an interesting debate on this subject.

This topic might be debated: "Are intercollegiate athletics for the sake of the man or does the man exist for the sake of the athletics?"



## "We Cannot—God Can"

*Say Women of the Continuation Campaign*

THERE is something almost inspiring in the challenge of the eleventh hour. At least Baptist women feel so, and if they are unafraid to face the facts and realize the seriousness of the situation confronting the denomination, they are also unwilling to admit any discouragement. Was not the greatest victory of all history won by the allied armies under Marshall Foch at the eleventh hour of the eleventh day of the eleventh month?

From all the districts reports of progress continue to flow in steadily. The beginning of the New Year finds leaders everywhere girding on the whole armor to fight the good fight. The women are aroused and their fertile minds are producing as many ideas and plans as there were plums in the Jack Horner pie of Mother Goose fame.

"Central District is getting up four-minute speeches and working on a financial plan which promises to be very attractive," writes Mrs. Robert A. Hilton, and Mrs. J. E. Huchingson, sends along the encouraging report that "with Mrs. F. I. Smith as district campaign leader, Rocky Mountain expects to do her part!" Atlantic District is arranging for an inspirational mass meeting in the First Church of Philadel-

phia for January 20, with Mrs. G. W. Coleman and Mrs. Andrew MacLeish as the speakers. Mrs. Geo. W. Swift, writes in reference to the same district, "I find that the more the state women are given to do, the better they like it. I am in touch with each state president and each has promised in a very lovely way to cooperate always, and to try to find the right woman as campaign director in her state."

"Enthusiasm and courage prevails, which presages success," says Mrs. W. E. Chalmers, the president of the Pennsylvania state society. "I have been most delighted at the wonderful spirit of harmony which prevails within our board, and at the general eagerness of the women to be put to work. The greatest courtesy and interest has been accorded the publicity directors and the editor of our state paper who received an article too late for immediate publication had it issued as a special supplement, and sent out to all the churches. He said, 'I want not only the women to get the message. I want the pastors and laymen also to see what you are planning to do. I hope something of your spirit and enterprise may enter into all of us, and that we may put through this task of ours at once.'"

Mrs. O. E. Howe, president of the District of Columbia woman's society tells of the way she is handling her prayer groups. "I called women in different churches whom I knew were interested, praying women, and asked each one to call two more to arrange that the three might pray together each day. They were to meet if possible; if not, to pray at the same hour, each in her own home. Then Friday of this week we met in Calvary Church for a season of prayer together. We prayed first that as a denomination we may turn to prayer, and then prayed definitely for the success of the movement. You would be surprised to know how the women have responded to this."

With such a spirit as this, coupled with the earnest, active zest of Baptist women country-wide, the Continuation Campaign of the Hundred Million Dollar Fund cannot but succeed. There are no *little* women in these big times—there is no room for them.

We cannot—God can! When the thirtieth of April dawns and shouts of victory go up from over half a million Baptist women, it will be because they have called for aid on the one who can give triumph to trusting hearts.

## The Layman in Action

By FRANK H. ROBINSON

IN putting on campaigns for the raising of money for our denominational enterprises, the chief difficulty I have experienced is the lack of information on the part of our Baptist constituencies. The reasons for this are easy to understand. Most of our churches have an average membership under 300, and yet these small churches are "gold mines" if you know how to "prospect." They are not often visited by missionaries or secretaries, because they are not so accessible as the large churches in the cities. Their pastors are cut off from meeting their brother ministers and so do not get the denominational news. Again, probably not one Baptist family in six takes a denominational paper, so even the printed word does not reach them. Then, we have been emphasizing the independency of the local church for several hundred years, consequently the bulk of our

membership have not thought in terms of the denominational life and activities, and have not been keenly interested in anything outside of their own community activities. Again, many of our churches in the country and towns are pastorless. They do not have regular preaching services. In many, the members are discouraged and disheartened. There is an opportunity for doing aggressive work in many of these localities, if fellow Baptists in nearby churches, preachers, women and laymen would occasionally visit these fields. This is one of the large possibilities for laymen service, such as is contemplated in the new laymen's movement in our denomination. What would it not mean to a small church, to have a team of half a dozen keen, active, spiritually-minded laymen visit them, with their message of hope and optimism? I have found, in the three

campaigns in which I have been interested in Pennsylvania, that the results are encouraging and almost instantaneous when sympathetic and instructive information is given. Our people do not respond, oftentimes, not because they are "tight-fisted" but because through lack of information, they are not interested. In other words, the subject is foreign to their thoughts, so they do not give consideration to the question of giving to such objects. In the million dollar campaign, we set out to get an offering from every Baptist Church in the eleven associations in western Pennsylvania. A few churches did not respond, but we secured sufficient offerings from missions and from churches that had been closed for a long while and were not listed as active Baptist churches, so that our total was slightly more than the number of churches reported by these asso-



ciations. Our responses in the other two campaigns, while not quite so sweeping in their scope, were equally gratifying—the amount subscribed being much larger in almost every case. It was interesting to note how these formerly unresponsive churches increased their offerings with each campaign. It was the personal touch that contributed most largely to these results, and where we failed to secure results, it was through lack of contact.

There is no open sesame to success in these campaigns. Just the wearing out of shoe leather and the sound of the human voice. Information, as a rule, means response. Of course I am not forgetting the absolute necessity of prayer, and the need of tactfulness. But after all, the enlisting of our membership in giving,

is not the chief objective. We must have the life, the "witness" that in the early church brought such magnificent results. We are expecting too much of our pastors and laying too heavy a burden upon them. We must have a return of lay evangelism, and in some degree, of lay preaching, in the simplicity of genuine trust in God and the need of regeneration in the human soul. With a return of religious fervor, the prayer meeting will not be a problem, nor will the Sunday-night congregation. Methods may change, but I know of no substitute for Romans 12:1. What, then, should be the objectives of our laymen's movement? First, the securing of sufficient funds this current year to put the societies and boards out of debt. Second, the teaching of stew-

ardship and the organization of a Christian Stewardship League in every church. Not technical or mechanical giving, simply because it is the law, but the glad surrender of the life and all that we have, because we are his, and in the joy of the Lord find surrender is a privilege and stewardship the keenest pleasure. Third, lay-evangelism for the reaching of souls. Just the personal seeking of the unsaved—the straight, kindly question put to our friends as to their relation to God. We know how to sell products; why should we not know how to witness in Christ's name so as to save lives? In addition, the laymen in every numerically strong church should adopt some nearby small church when such adoption is welcomed and done in the spirit of the Master.

## What Baptist Laymen Are Doing in Europe

*Christian men in the British dissenting churches are fairly well on their job. On the Continent men have yet to find an active place. Woman power also undeveloped.*

By ROLVIX HARLAN

THE place of the laymen in Baptist churches in Britain is not very different from that of laymen in other communions. Certain fairly well defined duties and responsibilities are placed upon the laymen in the dissenting churches of England. American churches have not as yet clearly defined many of these functions and duties. For example, in every church in which I preached, the church secretary, who is a layman, gave most careful and courteous attention to having all the details of the service arranged for; and in most cases, it was he who ushered the minister into the pulpit. The part the layman plays in thus preparing for the service, and having every detail cared for inspires a dignity, especially in respect to announcements and other matters, very often lacking in the American church service.

It was my privilege to meet a number of splendid laymen who are interested in community work. Dr. McAfee, of West Kirby, near Liverpool, is very active in the promotion of Bible conferences, and in addition to his professional duties as a physician, is the founder and director of a children's hospital, which is a church philanthropy. This is the first children's hospital where, in addition to older, approved methods of treatment of children's diseases, outdoor open-air treatment is provided, in Britain.

The men of the churches in Eng-

land seem to be especially interested in evangelistic work. In one community where I preached, and which has three high-grade churches, ministering very largely but not exclusively to well-to-do commuters, a service of evangelism is conducted in a community house, cooperatively, by all the churches, under the direction of a number of the laymen. The service in the churches is held at six thirty, and they aim to close at seven forty-five. Following the service in the churches, this large evangelistic service—an additional evening service—is conducted beginning at eight o'clock, for eight months of the year. This gives the layman opportunity for personal evangelistic service, and acquaints him with the unchurched people of the community.

### Englishmen in Evangelism

I was in one of the quarterly meetings of the London Baptist Association, where Dr. Clifford presented his plan of personal evangelism, and where he made report concerning the growing interest of the laymen in that movement. All over the British Islands churches are found in which personal evangelism on the part of the laymen is as distinctly recognized a part of the church program as is, for example, a Sunday school in connection with an American church program.

My attention was drawn to one particular case in which a fine bit of

church extension was being undertaken and conducted by a Baptist church under the direction of a group of laymen. It is the new Baptist church at Ealing, London, which was organized in January, 1921. Not having a church building, a group of laymen undertook to provide for a special type of religious service to their community by engaging a large moving-picture theater called the Paladium, and became responsible for the rent of the place and for the management of religious services such as could be conducted in such a building. It was my privilege to preach one Sunday in early September for this organization. They had what would be a splendid congregation in the morning for an ordinary church service, but only partially filling the first floor of the theatre. The evening service, which has been planned to be a presentation of the claims of religion upon the thoughtful people, was attended by an immense audience which required the placing of the "Full House" sign ten minutes before the service began. This kind of a service and such an audience has been a regular thing from the beginning of the enterprise. These laymen felt that they had an obligation to the community to have the claims of religion presented under conditions which would secure a large hearing, and thus far they have wonderfully succeeded. There is no question but that the evening service in most com-



munities could be made a splendid opportunity for Christian propaganda if a group of consecrated laymen could only take hold of the proposition and cooperate with the pastor. If the regular pastor is not able to put across the message, these men could arrange for a special speaker, and special music, and have the pastor take care of the regular morning service, the teaching, and parish functions of the church.

### Brotherhood Everywhere

The Brotherhood organizations in Britain run through all the denominations. Our Baptist men are very well organized in most of the churches, although perhaps the Wesleyan Methodists have pushed the Brotherhood work more zealously than others. The Brotherhood service, coming Sunday afternoon, makes the third service, and is addressed ordinarily by some outside speaker, although the function of the pastor in connection with the work of the men in the church and the community is ordinarily provided for. It is remarkable with what zeal and interest professional men, working men, business men, will serve on the committees which are intended to make the Brotherhood meeting a success. In one large Brotherhood meeting in East Ham, London, which I addressed 2,000 men were present on Sunday afternoon. The organization is democratically governed and controlled from within. Men aspire to the offices and to a place on the committees in the Brotherhood organization with somewhat the same zeal and interest that is shown in the offices of a popular lodge. The local program of the Brotherhood would be called one of propaganda and relief. They have groups which are studying the ethical principles of Christianity, and their possible application in the every day world of civic and economic life. Many of the Brotherhood organizations carry on a certain amount of relief work among the destitute of their community.

Brotherhood work on the Continent is not very well organized, and it is difficult to estimate the influence of the laymen in the Protestant churches there. Through an article in *Missions*, we have been made acquainted with the splendid work of Mrs. Kolatur in Prague, but the work of her husband, a man who was converted from Romanism, is equally remarkable. He is most faithful in supporting in every way the full program of the Baptist church, and often addresses meetings in the mission stations.

The World Brotherhood Congress, held in Prague, brought together a number of laymen as well as ministers from the nearby cities. They participated in the program and in discussions.

Of course, Brotherhood work on the Continent is largely promoted by the British Brotherhoods and Mr. William Ward, who for many years was a leader of Brotherhoods in Britain, has been unusually zealous in seeking to establish organizations of Christian men on the Continent. The war scattered these groups, but there are signs to indicate they are being brought together again. In fact the word Brotherhood, is a word which applies to a group of Protestant Christians in many parts of Central Europe. The Protestant groups of Christians are dominated by the men for the most part. One

### What Baptist Brotherhoods are Doing

REPORTS from 700 men's groups in the churches of the Northern Baptist Convention, members of the Baptist Brotherhood Federation, present the following interesting facts concerning their activities. The items listed suggest lines of work which are stressed in these brotherhoods, and do not, of course, indicate all of the lines of work in which men are engaged.

- 164 The general religious work of the churches including visitations on "Every Member Canvass."
- 24 Missionary studies.
- 26 Evangelistic services.
- 21 Educational programs.
- 168 Social service studies and activities.
- 25 Community service.
- 14 Conduct lecture courses.
- 25 Athletics.
- 30 Interested in civic affairs.
- 4 Carrying financial burdens for the church.
- 10 Provide programs of public addresses and debates.
- 5 Conduct weekly forums.
- 3 Engaged in welfare work.
- 1 Americanization outstanding work.
- 5 Have employment bureaus for the unemployed.
- 6 Promote fellowship.
- 20 Engaged in benevolent work.
- 2 Personal work.
- 8 Visiting the sick. Visiting members of the church. Newcomers.
- 6 Gospel evangelistic teams.
- 13 Boys' work.
- 2 Law enforcement, especially prohibition laws.
- 560 Report Sunday Bible classes.

### Southern California Re-Affirms Loyalty to New World Movement

Probably the most enthusiastic state convention ever held in Southern California came to a close Jan. 17, with a vote unanimously re-affirming the loyalty of the Baptists of the convention field "to the great world tasks of the New World Movement."

of Protestantism's problems in Europe will be the developing and utilizing of the woman power in the churches.

We had a fine conference with one of our Baptist laymen in Paris who was delegated to arrange our itinerary to Baptist points of interest. His intense interest not only in the work of his own local group but in all the relief work that was being undertaken, was very heartening.

On the whole, it would be true to say that the Christian men of the British dissenting churches are fairly well on their job but that Protestantism on the Continent is either made up of strong state churches where laymen have little or no direct participation in church work, or of weak dissenting groups, and that the influence and work of men in connection with the church varies greatly from place to place.

This loyalty on the part of Southern California Baptists was further shown by the passing of a resolution to undertake to raise by April 20, the full amount due on their pledges, plus \$320,000, their share of the twenty million. The convention was permeated by a spirit of victory. The greatest readiness to begin the hard work that lies ahead during the next few weeks was manifested by everyone.

Dr. John Y. Aitchison made a stirring address on Jan. 16. Dr. W. F. Harper, state convention secretary for Southern California, later sent a message to the General Director of the Northern Baptist Convention that a large and energetic Laymen's Council had been organized. There were 769 enrolled delegates at the convention, and an attendance of over 1200. A message was sent to every state convention, suggesting that each one call a special convention. The convention came to its close in a spirit of faith, readiness to work and a belief in ultimate victory.

### Opportunity Still Open

The Ministers and Missionaries' Benefit Board suggested to the churches prior to the holidays that they pay the first year's dues of their pastors to the membership of the Retiring Pension Fund as a Christmas present. Many accepted the suggestion and brought joy to the heart of the pastor.

The board realizes that the annual meetings of perhaps the majority of the churches do not occur until the beginning of the new year, or in the spring, and the budgets of expenses will not be made up until that time. The board would, therefore, suggest to those churches whose pastors are still not members of the Retiring Pension Fund that this first year's dues be put in the budget of annual expenses of the church for the ensuing year. Distributed thus among the entire membership of the church, the cost would be a comparatively small item. Small indeed when compared to the pleasure it will bring to the pastor.

Your pastor is worthy of such backing! Put your church in the progressive list. —P. C. WRIGHT, Associate Secretary.



# A Growing League of Baptist Brothers

By J. FOSTER WILCOX

WHEN, in 1908, at Oklahoma, the Northern Baptist Convention recognized the Baptist Brotherhood as a department of its work, our leaders believed that only when the men of our churches are organized in leagues and brotherhoods for Bible study, practical service and missionary support can our laymen render the largest possible ministry. In 1910, at Chicago, the convention again placed itself on record as favoring the Brotherhood by the following resolution: "That in the Brotherhood we have the most practical and efficient agency for promoting those Christian activities which are of vital interest to men." Again, in 1912, the convention insisted on sustaining the work of the Brotherhood, but the child of its adoption was not sufficiently nourished and the Publication Society was asked to provide money and direction for its extension. At this meeting of the convention the same society was asked to promote the social ministry of the church, and conferences were held with the members of the Social Service Commission and the Brotherhood Council and it was decided to organize in the Publication Society the department of social service and brotherhood. This was speedily accomplished and on Oct. 1, 1912, Dr. Samuel Zane Batten became secretary of the department. The department created a noteworthy literature and promoted the organization of many new brotherhoods. In May, 1919, the Denver Convention voted to make the conference committee of the Home Mission Society and the Publication Society the Brotherhood Council. Under this new arrangement, Dr. Rolvix Harlan became executive secretary of the Brotherhood, and J. Foster Wilcox, director. Samuel Zane Batten, secretary of social education of the Publication Society was charged with the preparation of the study courses and educational work for the brotherhoods. Under this plan we are now enlisting and enrolling organized groups of Baptist men in our federation. The director has to do with organization, activities and programs. The following statement of general policy and objectives was adopted and the Federation has stressed them in all parts of the convention territory:

## General Policy

To continue, conserve and strengthen existing brotherhoods and other men's groups, and to continue approved lines of work heretofore undertaken.

To regard the men in every Baptist Church as the local Baptist Brotherhood, and to urge them to come together, regularly or occasionally, to consider matters of importance to the local church, as well as the great objectives of the church and Kingdom at large.

To regard all the men in Baptist churches as our Baptist Brotherhood, whether organized locally or not, and to represent them in the National Interdenominational Brotherhood, and in the World Brotherhood Movement.

To promote interest on the part of the men of our churches in national and international brotherhood tasks.

## Objectives

1. To reorganize and revive interest in the existing men's organizations by disclosing present needs and new lines of work.

2. To organize a brotherhood in churches where heretofore they have had no organization. To interpret to them their church responsibility and their community and Kingdom tasks.

3. To vitalize the whole life, thought and activity of the church and to assist in some form of aggressive evangelism.

4. To promote fellowship and closer acquaintance on the part of the men of our churches, locally and denominationally.

5. To foster worthy ideals of citizenship and community service.

6. To enlist the energies of the men in the great missionary enterprises of the churches at home and abroad.

7. To secure and apply the united influence of Baptist men to such moral questions, local, national and international, as require united Christian action for their solution.

8. To encourage all the men of the church to enroll in study classes.

## Plans and Program

1. To procure lists of men's organizations already in existence for the purpose of establishing a Baptist Brotherhood Federation, with a corresponding secretary in each local organization.

2. To revise the old and create new promotional literature.

3. To cooperate with state conventions in securing attendance of men at the conventions. To present men's work at these conventions. To interest state conventions in promoting brotherhood work.

4. To develop evangelistic interest and activities on the part of the men of our churches in cooperation with the superin-

tendent of evangelism of the Home Mission Society

5. To promote fathers' and sons' gatherings and to develop a sense of responsibility on the part of the brotherhood for the boys of the community.

6. To mobilize the men of the denomination for law enforcement. To create a sense of world-wide responsibility for temperance.

7. To disseminate knowledge of social conditions and needed reforms.

8. To present the challenge of Kingdom tasks to the men of the denomination by publicity campaigns as urgent need arises.

9. To bring about interdenominational cooperation for the dissemination of the spirit of brotherhood.

In the executive secretary's report, which was also an announcement of the above plans to the denomination, this significant statement was made: "The work of the Baptist Brotherhood Federation is henceforth not merely an aspect of, or an adjunct to, any department of social service, but will have to do with the work of the men of the churches as such, whether those activities are thought of as evangelism, religious education, missions, or social service." Thus it will be seen, the Brotherhood Federation exists to promote every worthy objective of the local church or the denomination at large.

The Federation has been steadily growing and now we have 800 men's groups enrolled and to these we are ministering constantly. Various denominational agencies use our mailing list and thousands of pages of informational and inspirational literature are mailed to our men. In these groups we have upwards of 2700 selected leaders through whom we send information to the thousands of our brothers holding membership therein. Naturally, brotherhoods are organized more readily and successfully in the larger churches. Comparatively few of our churches are blessed with men in sufficient number to warrant the organization of men's groups outside of the Bible School. 2567 of our churches (30 per cent) report fifty members or less; 2292 report between fifty and 100 members (27 per cent); 4859 (56½ per cent) 100 or less; 1985 (23 per cent) report over 100 members but not over 200. To any person who has studied the problem of men and the church, it will be clearly realized that the choicest men in hundreds of our churches are now enrolled in Bible classes, and any movement which successfully reaches these men must consider the organizations already existing. We have many of these small groups in our Federation and we are endeavoring to line up these men back of the minister and his program.

The Baptist Brotherhood Federation exists to help every church and pastor organize and lead out into service Baptist men. There are no fees or dues. We do not ask any group to change its constitution or even its program, if such program is a real challenge. But we are desirous of offering to our men all of the helps available for the strengthening of the work. The federation rejoices in the new plans adopted for the promotion of men's work throughout the Northern Baptist Convention. We offer our facilities for the advancement of the interests of the Kingdom. A great league of Baptist brothers stands ready to cooperate now as in the past.

## Cazenovia Men Enjoy Witnessing

THE church at Cazenovia, N. Y., Rev. C. C. Winter, pastor, is enjoying a continuously wholesome and unique experience, covering a period of more than a year, arising spontaneously near the beginning of the second year of the present pastorate. In November, 1920, in response to the request of a neighboring pastor, about twenty of the men of the Cazenovia church accompanied their pastor and under the direction of the president of the brotherhood the men conducted a testimony meeting which resulted in great blessing both to themselves and to the church visited. This new and novel experience prepared the men for a still greater blessing the following month, when a group of Spirit-filled men from the Delaware Street Church, Syracuse, were invited to attend and speak at the regular monthly meeting of the Cazenovia Brotherhood. At this meeting the evangelistic fervor of the visiting brethren became contagious, and the local men were encouraged to attempt what they had never done before. For more than a year the men have been continuously busy and happy in Christian service. They have conducted several meetings in their own church, conducting a decision day in the Sunday school with the result that ten members of the school united with the church. The men conducted the week of prayer in January, 1921, and again this year, attracting a large number of men to these meetings. The men have put virility into the regular mid-week prayer meetings throughout the year. These mid-week services have felt the reflex influence of the men going out to other churches on about fifteen different occasions and conducting meetings, in many cases extending the invitation to accept Christ, and securing decisions. Truly, the Lord can work wonders today with men who are willing to do His will!



# Momentum for Missions

By HERBERT W. HINES

THE word "momentum" for the purpose of this paper is derived from "mo," Home Mission dialect for "more"; "men," a good Anglo-Saxon word meaning the gender not usually prevalent in missionary study circles; "tu," Bostonese for "to"; and "m," the curtain-raising consonant of a word needing to be branded on the cuticle of many a church official board. If we can attract more men to missions we can add momentum to missionary activities. But how?

First and foremost we must take a step that will make the number of men interested in missions as numerous as those interested in the work of the church. We must so link church and missions that interest in one is *per se* interest in the other. We cannot take time to put on two campaigns, one to win a man to the church, another to win him to missions. Enlisting under the banner of Christ must imply accepting his program or plan of campaign, of which missions is a necessary part, like the fourth quart in a gallon; if you haven't that quart, you haven't the gallon. If you haven't a missionary vision, you are not a full Christian.

The initial step, therefore, will be the clear recognition by the church that it is not a real church if, instead of doing missionary work itself, it lets whatever is being done among its members be done by the Woman's Society, a W. W. G., or a B. Y. P. U. committee. It must do its own missionary educational work, having its own committee for the work—its own committee! A church missionary committee! This should be a strong committee with its majority men who will get informed about missionary progress, and plan the work for the church in such a way that when it brings forward plans and propaganda, the whole church will "sit up and take notice." A missionary committee of the church, with men on it, planning and talking, and reporting to the church about missions—that will add a bit of momentum, and will accomplish at least three things.

1. It will bring home to the church the realization that missions are an integral part of its task. Many people have the idea that missions is something added to, extra, or superimposed upon the church, whereas, it is organically and vitally connected. It certainly is, scripturally considered! When Jesus gave his brief farewell message to the eleven, as recorded in the last few verses of Matthew's gospel, he said plainly: "Go ye therefore and make disciples of all the nations," and just before his ascension, as recorded in the first chapter of Acts, the very last words the disciples heard from his lips were: "Ye shall be my witnesses... unto the utmost part of the earth." From our Lord himself the emphatic parting message made the church's task clear—its main task—not to be cast lightly aside for a subsidiary organization to pick up heroically and perform, but for the church itself; its responsibility, and its privilege, to be delegated, if at all, to a strong missionary committee of the church.

2. It will create a wider circle of interest. The church missionary committee can reach a wider circle than any subsidiary organization. The writer knows a church which took this new step and

appointed a missionary committee of five; two of them men of the church, two from the woman's organization, and one from the young people's society. This committee, cooperating with the pastor, put on a church school of missions of the following form: The church met in five groups from 6:30 to 7:30 Sunday evening for the study of the text-book, "The Kingdom and the Nations." These five groups were men, women, young people, intermediates and juniors. At 7:30 the five groups came together in the church auditorium for an illustrated lecture by the pastor on the subject discussed during the previous hour. Observe that one of these groups was men, men under a man leader studying missions! This was considered marvelous by the whole church and community, but it has been made possible by the church missionary committee—missions had been made the business of the church, and in that the men were leaders and willing to take a hand, especially when men led off.

3. It will do away with the enormous extra effort to extend the circle of missionary interest. There is a tremendous effort on the part of a faithful few to interest more people in the work of missions, in its achievements, and in its need of financial support. Many of our churches have a loyal and devoted band of women who have performed miracles in drilling through the lethargy of groups utterly lacking in missionary vision. They have

given the youth of tomorrow the vision of world evangelization through the Sunday-school sessions, and they have reached many of their own sex through their missionary programs faithfully rendered, month by month, year by year. But the men folks regard their meetings and activities as something belonging to the women, like women's clubs and finery—something to smile about indulgently. Faithful efforts, earnest prayers, and intensive organization for the "Little Jewels," "Heralds," "Crusaders," "World-Wide Guild" have laid lasting foundations, but have not yet furnished a superstructure of a church missionary to a point of saturation, and to the point where it is taken for granted as essential, as are praying, personal work, and praise. If the impact of effort now being made through all of the above organizations, by means of literature, lectures, reading courses and study books could be focused upon the church through its missionary committee on which men functioned, far greater results would immediately be registered. This would kindle the flame of missionary zeal in the place where it really should ignite—in the whole church as a church. It would immediately give the cause the dignity it should demand, and the standing to which it will eventually expand.

Give missions a church standing and add to its momentum!

Kankakee, Ill.

## A Dedication at Shigei on the Inland Sea

FROM far-away Japan comes an inspiring account of the dedication of the first church building on the Inland Sea field, the Hakes Memorial given by a dear old lady one hundred years old.

The church stands on a commanding hill truly a light set on a hill whose rays shall penetrate the darkness far and near.

President Chiba preached the dedication sermon. The house was packed, all the front pews being full of the elite of the place from the mayor down. All wore full ceremonial dress to do honor to the occasion. Some not acquainted with the customs of Christian worship applauded the sermon and even the prayer.

Deacon Watanabe made a great speech. He told how the feeble beginnings of the work had been ridiculed, how Captain Bickel held on tenaciously, never letting go when once he took hold, never getting discouraged, never wavering; how one by one men and women were won from the different islands and the foundations laid. "But this day," said the deacon, "marks a new era in these islands. Hitherto we have had 'the little white ship' coming and going among us, but it never remained long in one place. We never knew in fact if it might not some day sail back to America. But now we have a building here on land, something that can never sail away, something that is all our own, that will remain among us, a permanent evidence of the new day of incoming Christian faith and conquest, forever carrying on the work so gloriously begun by Captain Bickel. Nor should we think of to-day as marking a goal reached. It is rather a beginning. To-day I share the Captain's faith; I see not this one church only in this one town;

I see Christian church spires rising in every village in all these islands, I hear the voice of song and praise ascending to our father, God, and his son, Jesus Christ, from every hamlet, from every household throughout this wide parish, the home of the *Fukuin Maru*. God speed the day of ultimate triumph."

Another inspiring address was given by Mr. Shibata. It had a lesson of faith in prayer for every one of us. He spoke of the fact that Shigei was the town of the old rick shaw puller whom Captain Bickel called "Old Pilgrims Progress."

He told us how the old man had urged the needs of Shigei time and time again, how he plead for a kindergarten and a church building in his native town and how he was told over and over again to wait. We put him off, said the speaker, telling him it was too soon to expect such things for Shigei, that there were a dozen or more places that must be provided for first. But we never discouraged old *Ode San*. He kept on praying that God would open a kindergarten in Shigei, and here we have it, not only a first-class kindergarten already running but a modern plant to accommodate it! He prayed for a church for Shigei and here it is, the first in the whole Inland Sea. Who can say in the face of such things that our God does not hear and answer prayer, even the prayer of an old, ignorant coolie? Prayer is a triangle. The petition and the answer meet in God. Here was an ignorant old coolie in Shigei waiting on God for a church building, and there was an old lady in Pasadena waiting on God for guidance in the use of \$5,000. God brought these two together and helped the one answer the prayer of the other.



# Northern Baptist Laymen's Council

*Northern Baptist Laymen's Council gets under way at great meeting in Chicago. Out for \$15,000,000 before May 1. To stress evangelism, stewardship and immediate enlistment for the present task.*

THE churches do not need more *males* but more men—not more men but more *man*," said Judge Freeman of Denver in his opening address as temporary chairman of the first meeting of representatives of the laymen of some twenty-five states in Chicago, Jan. 20.

For years there has been felt a great need for more general use of laymen in the work of the societies, boards and in the Northern Baptist Convention itself. Gratifying evidence of a growing interest upon the part of an increasing number of men has been seen in recent years. The rank and file of the churches little realize the vast amount of time and money which is now being freely given by the large number of men on the various committees and boards of the denomination. In this Chicago meeting there were several from the coast who were under the necessity of giving more than a week of their time in order to be present to help in the plans to meet the present crisis and to perfect a permanent organization of the laymen of the convention.

The ideal for this new organization is to so correlate and unify all the existing groups of men in the Baptist brotherhoods, the organized classes and other local and state men's groups that from coast to coast and from the great metropolitan church to the isolated rural band of disciples the men may be set to a common task by speedy and effective methods of communication. We are all familiar with the fact that the women of the churches have for years been able to do that which is little short of marvelous because of their thorough and complete organization in all the states, associations and in the vast majority of local churches.

## Opportunities Hitherto

It was pointed out that in most of the movements hitherto the laymen have been "opportunists"; that is, when the denomination was in debt the laymen organized and went after a million. A little later they went out for six millions. There is grave danger, it was pointed out, that now we will build up an organization to help meet the financial crisis which is upon us and then settle back into our old ways. Henry Bond of Brattleboro in addressing the men said, "We are trained in business methods. We ought to bring our training to bear upon the business problems our denomination must solve. But we must do more than that. We should become not simply financial agents in our local churches but we should be soul winners there. If this organization is to be worth while it must increase our joy as laymen in Christian service." Bringing an Old Testament expression down to date he said, "Lord, thou hast given us more joy than when the board of directors sit about the table with a good big balance on the right side of the balance sheet." Mr. W. G. Brimson also addressed the men briefly along similar lines. Dr. J. Y. Aitchison reported the action of the special meeting of the Southern California Convention, recently held to consider the denominational situation, and urged that some plan must be

made which will reach down to every local church and give each church the real facts. He was confident that when the facts are understood the churches will, as usual, respond heartily.

In the afternoon, committees appointed in the morning reported, giving the outlines of a possible organization and also suggesting the task which lies before the laymen. The committee on aims and objectives reported that three things should be kept in the forefront in the new movement, namely: Evangelism—stressing the need of personal work on the part of men all the time and the use of gospel teams; stewardship—of time and property. Laymen must be taught that they owe their Lord not only a share of their income but also a portion of their time for personal work (an inquiry by the chairman revealed the fact that 85 per cent of the laymen at this meeting practice tithing); the enlistment of every layman and of all laymen organizations in an effort to meet the present crisis. This committee also urged that there should be established in every state a laymen's council to work in cooperation with the national council, that the state conventions should be urged to call special sessions where this is possible in order to forward the ends the laymen have in mind, and that all agencies of the denomination be used in this great effort.

## Temporary Organizations

The committee on organization and finance reported the following temporary organization, the officers elected to serve until the Seattle convention when a permanent organization will be formed:

General Chairman, F. W. Freeman, of Denver;

Vice-Chairmen, Albert L. Scott, Boston; F. A. Grow, Chicago; L. A. Bodeway, Los Angeles.

Secretary, Frank C. Nichols, Minneapolis. Executive committee: F. W. Freeman, A. M. Harris, Albert L. Scott, H. M. Fillebrown, D. C. Shull, C. E. Milliken, F. A. Grow, F. H. Robinson, E. H. Rhoades, Jr.

It was further recommended that the executive committee shall have power to name additional members and to fill vacancies, and that all officers shall be ex-officio members of this committee.

It also recommended that the finance committee of the General Board of Promotion be asked to add \$30,000 to its budget to provide for the work of this laymen's council from its organization until the Seattle Convention.

This report was adopted and the officers elected. Judge Freeman in announcing his acceptance of the position of general chairman spoke of a covenant made years ago with the Lord that if additional years of life were given him he would hold those years subject to the Lord's service, and that in fulfillment of that covenant he was undertaking this difficult task which his natural inclination bade him decline. Later the names of L. A. Bodeway, J. Foster Wilcox, John A. Brock and Mr. Davis, of Nebraska, were added to the above-named committee.

The evening session was devoted to a consideration of the financial objective

which the laymen should place before themselves for the period ending April 30. Most careful consideration was given to the needs of all the great societies and of the schools, the present world financial situation, to the ability of the churches and to the call of God for service. Finally it was decided that the objective should be placed at \$15,000,000, exclusive of the amount already paid in on pledges for the current year. The raising of this sum will enable the societies to pay all their debts, to maintain their work on the scale now projected, and will bring us to the new year with a fitting idea of our resources and of our competency to do the task to which God has called us, provided we have faith in God and use to the utmost the powers God has given us. A part of this sum, of course, will come from the payment of pledges already made as part of the New World Movement; the Continuation Campaign of the women is expected to yield \$2,000,000 more, and the men will attempt to raise the balance. None of the business men present, devoted Baptists all of them, minimize the magnitude of the task, but all of them believe that if the ability of the Baptist laymen of the North is placed in God's hands, the objective can and will be reached.

## With God We Can

"One of the things which has brought us to our present situation," said the General Chairman, "is that we thought the thing before us in the New World Movement was an easy thing to do and that we were going to do it in our own strength." That idea is gone. But the men do believe that God's strength will be added to their own when they do their best out of faith in him and love for men. And God willing, they propose so to work that the present crisis will be passed and so to organize that Northern Baptists will never again face a situation like the present. Every man in the churches will wish to have a part in a work begun in the spirit of this meeting and carried through with the principles which actuated the men who had part in it. The new laymen's organization must be a permanent body for the doing of the Lord's work through our churches. Detailed outlines of the plans in mind will go out to the churches at once.

## A Useful Book

**Parish Evangelism.** by Frederick L. Fagley, New York; F. H. Revell Co. \$1 net.

A plain sensible program for the church in which the pastor wishes to build up not an audience but a congregation. There is nothing sensational about it or very original. Here are worked out ideas tried by many men in many places. But the chapters are mighty suggestive to any man who himself is possessed of spiritual life and wishes to lead others into it. The author believes in setting the people to work in cooperation with the pastor and shows how it can be done. Chapters on the Evangelistic Committee, on Visitation, the Pastor's Training Class and on the Prayer Life of the People are particularly good.



# The Washington Conference—Its Record of Achievement

By WILLIAM AXLING

THE obstacles and crises which have beset the conference have only served to inject iron into the wills of its leaders and stiffen their purpose to write a record of large achievement. Thus in spite of the setbacks which it has met along the way it moves on toward its close laden with epoch-making accomplishments.

## A Landmark in Naval Limitations

The staggering blow administered by France shattered the conference's hopes of realizing all its goals relating to the limitation of naval armament. The delegates, however, simply took a fresh grip and have pulled out big results.

Nearly 2,000,000 tons of capital ship will be scrapped and the ratio of future strength as to these ships between the United States, Great Britain, Japan, France, and Italy has been agreed upon. Moreover the size of capital ships has been limited to 35,000 tons and their guns to sixteen-inch calibre. The size of cruisers has been fixed at a limit of 10,000 tons and they are allowed to carry nothing larger than eight-inch guns. Aircraft carriers have been limited to 27,000 tons; and their ratio between the nations has been fixed. Their guns also have been limited to eight inches.

Although France blocked the limitation of submarines, the conference pulled the teeth of this demon of the sea by outlawing it as a weapon of war against merchant and passenger shipping and by making the violation of submarine regulations an act of piracy. The use of asphyxiating, poisonous or other gases in war has been banned. Provision has been made for a future conference to deal with aerial warfare and such practices as that of bombing hospitals and unfortified towns.

A scrutiny of the above actions will show that not only has the conference succeeded in bringing about a vast reduction in the number of capital ships of the nations concerned and a ten-year holiday in their building, but it has brought an end to the mad race for naval construction, by limiting the size of both capital ships and auxiliary craft. This will act directly in a far reaching reduction of back-breaking taxation.

The temporary set-back caused by France's position on the submarine question has been circumvented by making them useless as a weapon for offensive warfare, since in the last war their offensive power was effective only against unarmed and unarmored merchant vessels.

England has definitely abandoned her age-long claim to the right of maintaining a navy equal to twice the size of that of any other nation by agreeing to an equality with America in the tonnage of capital ships and aircraft carriers. The inhuman practices of warfare resorted to by Germany through her barbarous use of the submarines, poisonous gases, and the aerial craft have been banned as between the nations represented in this conference, and invitations have been extended to the non-cooperating nations to fall into line and make these regulations amendments to international law. These agreements regarding capital ship tonnage, a naval holiday, the submarine use, the tonnage of auxiliary ships and aircraft carriers

and the ban on the use of poisonous gases constitute a mighty stride toward world peace.

## Problems of the Pacific

The Four Power Peace Pact, providing for consultation between America, England, France, and Japan in case of a threatened breach of peace in the Pacific, puts a barrier in the way of trouble arising in this vast section of the world and inaugurates there a new era of good will.

The Anglo-Japanese alliance, which was more and more functioning as an irritant in Anglo-American relations has been scrapped. Moreover this delicate feat was accomplished without embarrassment to England or Japan—the nations immediately concerned—and without compromising America in her relations to either of them. This in itself is a great diplomatic victory. As one of the by-products of the conference the Yap controversy between America and Japan has been settled to the complete satisfaction of both nations.

By an agreement between America and Japan to maintain the status quo as to naval bases and fortifications in the Pacific another barrier to good-will between these two nations has been destroyed. This will enable them to devote their thoughts and energies to pursuits of peace and mutual helpfulness in that section of the world rather than to preparation for war and mutual destruction.

But better than treaties and agreements is the larger understanding that exists today between America and Japan as a result of this conference. For more than two months the representatives of these two nations have been sitting around the conference table and thinking aloud. Controversial issues have been thrashed out. They now understand each other as they never have. In heart to heart conversations they have made known to each other their problems, policies, and purposes. This has enabled America and Japan to settle their decade-long differences and enter upon a new era of mutual understanding and friendly cooperation.

## China's New Charter of Rights

China's demand have not all been granted. Enough has been done by the conference, however, to usher this republic across the Pacific out into a new destiny.

At the top stand Mr. Root's four principles by which the nations assure China of, "protection from acts in derogation of her sovereignty, independence and administrative autonomy." They also provide "that there shall be a careful observance of the principles of free and equal opportunities in matters relating to China" and a strict observance of the "open door."

At China's request the 150 post offices within her borders under the control and administration of outside nations will all be closed by Jan. 1, 1923. Restitution is also to be made to China of full administrative independence of all radio and telegraphic stations on her soil.

China made a strong plea on the conference floor for extra-territoriality, tariff autonomy and the withdrawal of all foreign troops from her domains. In response the conference has made provision for an

international commission of jurists—one of which shall be a Chinese—to investigate China's judicial system and advise the powers if she is ready to have the rights of extra-territoriality relinquished.

An extended study of the tariff situation led the conference to deny China's request for tariff autonomy. It, however, granted an increase in her tariff rate that will bring in almost immediately an additional annual revenue of \$46,000,000. It also made provision to set in motion machinery for further increases when China shall have carried out necessary reforms in her tariff administration.

The conference approved, in principle, the matter of withdrawing foreign troops from Chinese territory and made provisions by which—at China's request—the foreign ambassadors at Peking shall investigate as to when it shall be practicable to actually carry this into execution.

The conference has passed resolutions providing for China's neutrality in case of a war in which she is not a party. The nations have also agreed not to enter into treaties concerning China without consulting her and giving her an opportunity to participate.

China has expressed disappointment that her "ten points" have not been granted in toto. Impartial observers believe, however, that China has made tremendous headway in getting her rights recognized and remedial measures started.

Certain it is that the conscience of the nations is reasserting itself. They see the error of their ways and stand ready to help China climb the upward path. So sympathetic and cordial has been the attitude toward her that if her domestic conditions had been less chaotic China would doubtless have received almost everything she asked for from this conference. It has made it clear to China, however, that she must herself put her hands to the plow and dig out her own destiny. The attitude of the nations is not only "China for the Chinese" but the building of a new China by the Chinese. Senator Underwood voiced the feeling of all when he said, "When China cleans house, establishes a parliamentary government in all her provinces and dispenses with the military control that now exists in many parts of her republic, she may hope to realize the ideals of sovereignty to which she is aspiring."

## Unsettled Questions

The Shantung issue is not directly a part of the conference program, yet its solution is closely related to the conference's goals. There is every indication that the long drawn-out negotiations between the Chinese and Japanese delegations in regard to this question will result in a mutually happy agreement. The crux of the difficulty in getting together is still the disposition of the Kiaochow-Tsinanfu Railroad. China offers to make a cash payment for this road and the appurtenant properties or to make deferred payments in Chinese treasury notes or in notes of the Chinese bankers' union extending over twelve years with the option of paying in full at the end of three years. China also agrees to employ a Japanese chief engineer so as to safe-



guard Japan's interest in the road. Japan's counter-proposal is that China secure a loan from Japanese capitalists with which to pay for this road, this loan to run for fifteen years with the option of paying it all off after five years. She also asks China to employ a Japanese traffic manager and a Japanese accountant on the road until such time as China makes full payment for the same.

The Japanese objection to the cash payment proposition is that China does not have the funds in hand. She would have to raise them by means of an anti-Japanese campaign, a popular agitation which would immeasurably injure Japan's standing and the relations between these two nations. Her objection to accepting Chinese treasury notes is based on their instability and questionable value. Her request that Japanese experts be employed on the railroad during the period of the loan is to safeguard her investment and this, she contends, is in accord with the custom which prevails everywhere throughout China where foreign money is invested in Chinese railroads. Japan is ready to turn over at once the road in full title to China but wants to maintain some kind of a contract with it for at least five years. This will enable the 20,000 Japanese who have settled in Shantung and invested \$65,000,000 there, with the prospect that Japan would retain at least a 50 per cent interest in the railroad, an opportunity to make readjustments that will save them from too great financial losses. She fears, moreover, that if she severs all connection with the road at once her nationals in Shantung would find it difficult to get equal treatment in rates and service.

In these Shantung negotiations Japan has agreed to give up the lease which she secured from Germany of Kiaochow, all public properties in Kiaochow, other properties which came to her from Germany and upon which Germany had spent millions of marks and upon which Japan herself has also expended much. She has agreed to turn this all over to China without any recompense. More than that, she offers to turn over without compensation wharves and warehouses valued at 60,000,000 gold marks. She asks for no exclusive or international settlement at Tientsin. She simply requests China to make this an open port for foreign commerce. She has agreed to withdraw forthwith her troops that have been stationed as railroad guards in Shantung. In the face of these concessions it seems incredible that there should be a failure to reach an agreement regarding the railroad.

Japan's return of Shantung to China will be followed by England's restoration of Wei Hei Wei and France's surrender of the leasehold of Kwang Chowan. "Spheres of influence" on the part of other nations in China will be abolished. The game of grab tied up with exploiting concessions will be condemned. China will be encouraged to look the world in the face and say that her soul is her own.

Siberia is on the agenda and is still to be dealt with. It seems probable that a renewed declaration by Japan of her purpose to withdraw her troops from that territory as soon as a stable government is established and pledging herself to respect the territorial and political integrity of Russia will be accepted by the conference at its face value. This will then be reinforced by an agreement among the nations on Mr. Hughes' "moral trusteeship" doctrine and providing for equal trade opportunity for all.

It is difficult to predict just what pronouncement the conference will make on the Manchurian and Eastern Chinese railroad problems. Much will doubtless depend on the character of the statement which Japan is expected to make to the delegates regarding the notorious "twenty-one demands."

### A Closing Summary

Many prophesied that England's attitude in this conference would be such as to make team work between her and America most difficult. The exact opposite has been the case. Great Britain's attitude and spirit has been shot through with a high idealism and at each stage of the conference's work the two great English-speaking branches of the family of nations have worked heart to heart and shoulder to shoulder. Good-will between England and America has consequently been greatly increased and Anglo-American ties tremendously tightened.

France, on the other hand, has bitterly disappointed her friends. When Premier Briand made his dramatic plea against the limitation of land armaments everyone said it was a case of nerves. The tragedy of the past years is still resting like a pall upon her. Her wounds are still fresh. Let sympathy and patience abound. When, however, France followed this up with a temporary demand for ten new capital ships and blocked the limitation of submarines and auxiliary naval craft by signifying her intention to embark on a huge program of expansion of these weapons of war, sympathy turned to surprise and patience to cutting censure. France's loss of prestige, sympathy and good will has been inestimable, and only an early repentance and reversal of her policies both on sea and land can save her from absolute isolation from her erstwhile allies.

Japan has been a disappointment only to her foes. During pre-conference days it was freely predicted that France and America would in every case see things eye to eye, while Japan and America would find themselves at opposite poles. Here a great surprise was sprung on those who thought they knew the line-up of the nations. France has seemed blinded by a sort of militarism and has blocked America's proposal at every turn, while Japan has seemed to glory in America's idealism and lined up straight and strong behind her peace program. Undoubtedly Japan has been seeing visions these months. It will be very strange indeed if this conference does not mark Japan's about-face from the ways of war to the paths of peace.

China has shown up in this conference in a new role. Instead of continuing to be an opportunist in international politics and endeavoring to attain her end by playing one nation off against another she has come out with a constructive straightforward program and fought for it on its merits against all comers. She has made her appeal not to the rivalry and prejudice existing between nations but to the right and justice of her case. And the exploiting nations of the West that for four score of years have selfishly forced their will on China have manifested a sincere purpose to give China a chance.

America has come to herself. She has come out from under the spell of self-centeredness and self-sufficiency that for a season possessed her soul. Again she has taken the world into her heart, made its burdens her burdens and marched up to take her place at the head of the line of the builders of a new world. Many have been the evidences that this reappearance

of America on the firing line of world reconstruction has inspired world leaders with a new hope.

Aside from agreements reached and treaties signed this conference has put international cooperation on the map. It has established the principle of limited armament. It has set a precedent of substituting consultation in international affairs for conflict. It has erected high barriers against the possibility of war between the four great powers that dominate the Pacific. It has paved the way for a better understanding between nations East and West. It has demonstrated the power of the people and the efficiency of open diplomacy. It has put the dynamic of faith behind international agreements instead of force. It has made the calling of similar Conferences inevitable. It has established cordiality as the big word among the nations and has made the path of peace a broader and a safer highway for humanity. Here is a story of progress in the ironing out of international problems unparalleled in ancient or modern history.

### The Open Forum

#### "DON'TS" FOR FUNDAMENTALISTS

I am vitally interested in the preservation of the integrity of the Scriptures in the teaching of our Baptist churches and have not hesitated to take a public stand in defense of the Fundamentalist movement; but in the crisis that we are facing as a denomination I would suggest a few "don'ts" for Fundamentalists:

1. *Don't* denounce our Baptist publications for striving to give a fair presentation to both sides of a question.
2. *Don't* class all men as heretics who do not agree with you in interpretation of Scripture.
3. *Don't* insist on a Fundamentalist pre-convention if the same messages can be brought in the regular sessions of our Northern Baptist Convention when more of the brethren are present.
4. *Don't* harshly criticize our schools and colleges until you have definite cases of information.
5. *Don't* discard our missionary societies and Board of Promotion until you have some better method to suggest of carrying on the work.
6. *Don't* dodge your responsibility to God and your denomination by mistakes that the Inter-church Movement may have made.
7. *Don't* forget to pray that the next meeting of our Northern Baptist Convention be the sweetest and most inspirational that we have ever known.
8. *Don't* forget that the best argument for Fundamentalism is your transformed life and Spirit-filled preaching.

May I suggest that there might be just as many "Don'ts" for many who are not professedly Fundamentalists.

RUFUS M. TRAVER.

East Orange, N. J.

"Human nature cannot be trusted to carry out its generous impulses. If I should succeed in winding any of you up to the determination to do generous things, you would run down again before next Sunday. That is what a solemn pledge to pay to God amounts to—a ratchet to hold us up to the pitch we have reached."

—A. J. Gordon.





# The Open Forum



## THE RURAL PASTOR

I have followed with great interest and anticipation the several articles in *THE BAPTIST* of late dealing with the rural church. I take for granted that it is not only the church of the open country, but of the small village as well. The writer of Dec. 17 calls himself a country pastor. I am one ahead, for I call myself the rural pastor.

From this angle I have drawn eleven years of experience that I would not sell, providing I could, for thousands of dollars. God bless the years of my past experience on rural fields. I have baptized the young and the old, I have visited the sick and buried the dead, I have filled silo, thrashed grain, cut wood, butchered pigs, milked cows and prayed with sturdy farmers who wouldn't say, "Praise God from whom all blessings flow."

It is true that the problems are many. We are in the wake of the great world war, it has left us more or less covetous and greedy, and the very air that we breathe is permeated with that uneasy, distrustful, longing spirit. It is not only enclosed within the city walls; it has crossed the plain and valley and it has lodged in the village as well. It's against this spirit and this unrest that we must line up our forces.

Allow me to tell how we are doing things at Verona, situated ten miles from

Madison, with a population of 500, of which the greater part is foreign born, and four churches—Lutheran, Catholic, Methodist and Baptist—with 110 members.

On the first Saturday of the month the Crusaders meet for mission-study program and refreshments. On the second Tuesday the mixed Guild meets for mission-study program; refreshments, social hour, and has an attendance from forty to seventy. On the third Thursday the Ladies' Union meets for mission-study program, refreshments, with an attendance from 150 to 200.

Let me lead you into the auditorium of the church for one Sunday only. It is the first Sunday of the New Year with the thermometer around the zero mark. About seventy-five present, sermon on "Leaving Egypt," Sunday-school lesson following.

At 7:15, forty young people are ready for young people's meeting, topic on "The Person of Christ," and for forty minutes we study and sing and talk. At eight we open the regular gospel service with eighty present and some have come in from four miles, and as we close the day and clasp hands we thank God for the rural church.

Now how do we do it? Not with brass bands or movies, but by working, praying, calling and most of all by exalting the "Man of Galilee" and as I close this article there is looking down from the

wall at my left the face of him who said, "Go and teach the farmer to love me and lo I am with you always."

C. N. Doody.

Verona, Wis.

## EGOISM

In your paper of Dec. 17 is a statement referring to Dr. Barnes as follows:

"Another fact in Dr. Barnes' career merits special mention. He holds the distinction, rare in any denomination, of having had two pastorates with the same church."

Now, if you would "bear with me a little in my folly," I would state a bit of my history as pastor of churches, both in towns and country fields, in West Virginia, for fifty-nine years.

I was pastor of Mill Brook Church twice; of Anwell twice; of Jennette twice; of Meadow Grove twice; of Minie Bell, my home church, four times, and of Montgomery twice. I was also pastor of Big Sewell Church twice, eleven years each time.

I am now eighty-one years old, and am retired from active service, but my reminiscences of the pleasant relationship with twenty-one churches as pastor affords me very great pleasure, and in mind and good wishes, I am still with them.

W. H. ADAMS.

Raven's Eye, W. Va.



One hundred and four men were in attendance on the Sunday that this picture was taken. The pastor of the church, is teacher





# Religious Education



## International Uniform Lesson for February 11

ELISHA AND THE SHUNAMMITE WOMAN  
2 Kings 4:8-37. Golden Text: John 5:25

### Setting

About five years have passed since the events of the last lesson, during which time there is the record of Elisha purifying the poisonous spring at Jericho, multiplying the widow's cruise of oil, calling down punishment upon the mocking boys at Bethel. While there is not the rugged dramatic Elijah tinge to his life, yet he is a worthy successor to the prophet in that he builds surely upon the foundations laid. He was a man of the people, dwelling among them, while Elijah was a man of the solitudes, coming to human habitations only when there was urgent need. Shunem, now called Solem, is three miles north of Jezreel, forty miles from Jerusalem, fifteen miles from Mt. Carmel, situated on the road from Gilgal to Mount Carmel, where was the famous sanctuary. Naturally Elijah traveled often along this road.

### Lesson Story

Naturally, too, that a kind-hearted woman of wealth, living at Shunem, should say, "let us make a little chamber on the wall: and let us set for him there a bed, and a table, and a seat, and a can-

dlestick." Thus was the prophet's chamber added to the Shunammite's house, that Elisha might have a stopping place on the long journey. Because of Elisha's gratitude a child was given to the childless Shunammite woman, and this boy it was who several years later, went into his father's fields on a hot day and had a sun-stroke. The father, helpless, ordered him carried in to his mother and in her arms he died at noon. There was none of the customary wailing. Instead she carried the boy's body to the room of the man of God, laid him upon the bed, then she went to her husband and asked for a servant and an ass that she might speed

to the man of God. Taking a servant and an animal out of the field when it was neither a holy day nor the Sabbath surprised the man, but he complied. When Elisha recognized her from afar, he sent his servant Gehazi to meet her, but she went on to Elisha, threw herself at his feet and persuaded him to come home with her. When Elisha was come to the house he went in and shut the door and prayed unto Jehovah. "And he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon him: and the flesh of the child waxed warm."

### Leading Thoughts

1. "As ye have therefore opportunity do good unto all men."
2. A substitute cannot do your work. Gehazi was a good servant, but he could not take the place of Elisha.
3. Persistence pays. The Shunammite woman knew what she wanted; she persisted in insisting that Elisha must come.
4. A purposeful life means results. The Shunammite woman seized her opportunity to do good to Elisha and was rewarded with a son. She wasted no time in lamenting his death, but sped to the one in whom she had faith and her son lived again.

*THE Colorado National Bank of Denver recently advertised offering a prize for the best household budget submitted. This prize was won by Mrs. Robert Jones, a member of one of our Baptist churches, whose budget included one-tenth for kingdom expenses. The chairman of the board of trustees of the bank and the advertising manager sent for her and handed her the check in person saying that they wanted to see a woman who actually practised that principle and was successful.*

*No personal or family budget is complete unless it provides at least one-tenth for kingdom work.*



larger membership. Few churches can boast of a finer group of young men. Rev. Ernest E. Sayles, Mr. J. L. Donaldson is president.





# The Chimney Corner



## The Wheelbarrow That Ran Over My Pocketbook

ONCE upon a time  
There was a  
Very Quaint Lovely Girl.  
And she was packing up  
To go away to school.

\$  
She took all she would  
Need: one pair of tiny satin  
Slippers; one pair of quilted  
Trousers; one wadded  
Jacket; one pair of chop-  
Sticks; and what more  
Could any girl possibly  
Need

At this new-fangled  
"Thing—called—a—school?"

\$  
Her bundle balanced  
One side of the wheelbarrow  
As she squatted primly  
On the other side.  
All the neighbors screamed  
Enviously: "Good luck! Go  
Slowly! Slowly!  
Store your stomach with  
Big wisdom!"  
For this was an  
Event!  
Nobody in all that  
Village  
Had ever before gone to a  
"Thing—called—a—school."  
\$  
Her father trundled the  
Wheelbarrow.  
The wheelbarrow jolted the  
Daughter.  
The home valley turned into  
An unknown hill.  
The hill dipped into another valley.  
Night came.

\$  
And in the noisy inn  
Everyone looked at her  
Spellbound.  
While news spread from  
Lip to lip;  
"Of all amazingness! a  
Female actually seeking  
To store  
Her stomach with knowledge!"

\$  
"It can't be done!"  
Said the village papas.  
"Just suppose it *could*!"  
Twittered the little females poking  
Their yellow faces through the door  
Wistfully.

\$  
Morning came.  
More hills. More valleys.  
More perspiration on the father's brow.  
More jolting of the daughter.  
Another night.

*This department is conducted by Miss Margaret T. Applegarth. Communications to her may be addressed in care of THE BAPTIST.*

Another inn.  
Another chorus of "Impossibles!"

\$  
Another morning.  
And the daughter aches.  
The father aches.  
Even the wheelbarrow aches. •  
But always this  
Baptist "Thing—called—a—School"  
Beckons!  
Another night.

\$  
Another morning.  
A straight road,  
And by and by  
A—building.  
*The Building!*

\$ \$ \$  
\$alaries\$ for Baptist missionaries  
the whole world round begin and  
end with Baptist dollar\$.

\$hip\$ and \$ail\$ and \$team-car\$ to  
carry them to their mission  
fields begin and end with Bap-  
tist dollar\$.

\$addle\$ and \$led\$, \$ampan\$ and  
\$edan-chairs\$, \$urrey\$ and \$wift-  
motor\$ to 'take them round their  
mission stations begin and end  
with Baptist dollar\$.

\$chool\$ and \$cholar\$hip\$, \$late\$  
and \$tudy board\$, \$eat\$ and  
\$emester\$ all begin and end with  
Baptist dollar\$.

\$icknesses\$ and \$urgeons\$, \$tretcher\$  
and \$plint\$, \$ponge\$ and \$pray\$,  
\$oaps and \$oup\$, \$heet\$ and  
\$upplies\$ for every Baptist hos-  
pital begin and end with Bap-  
tist dollar\$.

\$hoe\$ and \$ock\$, \$hirt\$ and \$kirt\$  
for little Baptist orphans begin  
and end with Baptist dollar\$.

\$wings and \$hower-bath\$, \$ewing-  
machine\$ and \$cissor\$, \$chutter\$  
and \$idewalk\$ and \$tep\$ on  
Christian Centers begin and end  
with Baptist dollar\$.

\$eed\$ and \$pray\$, \$pade\$ and  
\$cythe\$ for \$ample-Oriental-gar-  
den\$ (that converts may earn  
enough to support their own  
churches someday!) begin and  
end with Baptist dollar\$.

*We can all do more than we have  
done,*

*And not be a whit the worse;  
It never was loving that emptied  
the heart,  
Or giving that emptied the purse.*

The father wipes his brow.  
The daughter slides off the wheelbarrow  
And follows him demurely  
Indoors.

\$  
Of all places in the world  
She feels in her bones  
She could love  
This best.  
Hadt she been  
Waiting  
And praying  
For years?  
And now dreams came true,  
For here was  
Her "Thing—called—a—school!"

\$  
She bowed and bowed and  
Bowed  
To the Glorious Lady.  
Her father bowed and bowed and  
Bowed  
To the Glorious Lady.  
"Here we are!"  
He cried with polite pride,  
"Four days have I  
Trundled  
This troublesome female,  
So now honorably  
Stuff her full of knowledge."

\$  
But the Glorious Lady  
Honorably couldn't!  
Tearful wetness  
Dripped  
From her eyes as  
She showed the Amazing  
Crowdedness  
Of that building.  
Not another inch to  
Spare.  
For they had squeezed and squeezed  
And squeezed  
And kept on squeezing  
To get others in, earlier,  
Until not another little  
Female  
Could possibly be squeezed  
Inside that school-room  
Or that dining-room  
Or that sleeping room.

\$  
"But I trundled her  
Up-hill  
And down hill  
Four weary days!"  
Quoth the unbelieving  
Parent.  
As if somehow  
Or other  
Four days could make a room!

\$  
"I know! Oh, I know!"  
Sighed the Glorious Lady  
Ingloriously.  
"But you see for  
Yourself the impossibility."  
"Next year maybe—"



§

"But here I miserably am  
Now!"  
Wailed the astounded  
Female.  
"Couldn't I please be tucked  
In somewhere?"

§

"Alas, we've tucked our last  
Tuck,  
I fear, dear child,"  
Sobbed the Glorious One  
Yet more ingloriously.  
"Next year maybe  
Baptist pocketbooks will  
Leak  
Enough to add a wing  
To our school.  
We've written.  
We've waited.  
We've prayed.  
So now all we can do is  
To write again  
And wait again  
And pray again.  
But it doesn't help you  
Now, does it?"

§

"Woe is me!" wept  
The would-be scholar  
Climbing back onto the dismal  
Wheelbarrow.

"I am undone!" groaned  
The crushed parent as he trundled  
Her away.  
"I am heartbroken!"  
Gasped the anguished teacher.  
"Dear God,  
How long must we  
Keep on waiting?  
And turning  
Thy children  
Away?"

§

And God,  
Who must answer prayers like that  
Through Baptists like me,  
Whispered gently:  
"How much longer  
Will you keep Me  
Waiting? Not only Chinese girls  
But—Me?"

§

Then somehow or other  
He graciously permitted  
That wheelbarrow to be  
Trundled  
Right over my pocketbook,  
And what did not  
Leak out  
I took out  
And gave joyfully to  
The Continuation Fund.

§

For how could I  
Willingly  
Let that blessed child  
Be trundled home  
Through  
Those scoffing villages  
Again:  
"Didn't we prophecy  
Impossibility?  
Bah!  
You tried to stuff us with  
A fairy tale.  
We knew better!  
Education for GIRLS?  
Ha! Ha!"

§

I shuddered to think what  
Her answer  
Would be: "Oh,  
There's the school, all right,  
And there's education, all right,  
And lots of other girls learning, all right.  
But no room for miserable me.  
For  
Those honorable over-the-ocean  
Baptists are  
Poor.  
Suddenly very poor.  
All of them? I don't know—  
Maybe no rice for their rice-bowls,  
No tea for their cups,  
No wadded garments for winter:  
Nothing.  
So I miserably  
Wait.  
Wait for cash to build that school  
Bigger."

§

It was then that  
I looked  
At my larder  
At my wardrobe  
At my pocketbook.  
And what did not  
Leak out  
I took out—  
Gladly!

fully and positively and with an adorable  
twinkle in his eye: "Peggy Hathaway,  
do you know what a poet is?"

"They're supposed to rhyme things," I  
answered.

"Get the dictionary," he ordered, so  
Bill and I staggered over with Webster's  
Unabridged, while Uncletim turned the  
pages to look up poet, the two of us hang-  
ing over his shoulder. Presently he  
pointed out the Greek word from which  
"poet" is taken, and what do you sup-  
pose? Absolutely all it said there after  
that Greek word *poetas* was the one  
English word: maker.

"That's what a poet is, Peggy, he's a  
maker. And it seems to me you're a  
maker, my dear, a maker of a foot of  
dimes! Now a verse is all very well in  
its way: I suppose several hundred Young  
Reserves would have read your verses and  
said: 'Mercy on what a very poor poem,  
I could do lots better than that myself!'  
But of course the contest was closed, so  
it would have been too late for them to  
compete. But surely you see, Peggy, that  
that there's truer poetry in that foot of

(Continued on page 1670)

## The Young Reserves

### Are You a Maker?

By "PEGGY."

BILL and I got desperately interested  
in the poem contest we Young Re-  
serves have just had—I guess you have  
already read the two pages of verses  
printed last week in the Chimney Cor-  
ner, and no doubt many of you who were  
just longing to compete were really in  
the same boat with Bill and myself.  
*We just couldn't rhyme the things we  
were aching to say!* My wastebasket  
is full of poems that "have no tails to  
them," as my little brother Timothy says,  
meaning they never were properly fin-  
ished! One of the best ones was:

"There was a maiden poor and dingy—  
You might have thought she would be  
stingy,

But no indeed! many a time

She saved a quarter and saved a  
dime—"

and that's as far as the verse went, be-  
cause I simply couldn't make a sensible  
rhyme telling how terribly interested my  
maiden was in this Continuation Cam-  
paign, or how she really *did* save those  
quarters and dimes. It was "all in my  
mind," but it wouldn't get itself put on  
paper!

"I guess that man was right who said  
'poets are born, not made,'" I sighed.

And my darling Uncletim laid down  
his newspaper and sighed like a regular  
walrus, imitating me: "Break it gently,"  
he groaned, "are you *trying* to be a poet?"

"I am!" I sighed, and handed over the  
first four lines.

"Um-m!" he grunted, "and who is this  
'maiden poor and dingy?'"

"Well, it's a secret," I said, "but I  
don't mind telling *you*; She's supposed  
to be me, *Peggy!* Of course I'm *sort of*  
poor and I just put in the 'dingy' because  
I wanted it to rhyme with stingy.  
I guess I really do get dingy sometimes."

"You look a bit dingy around the cor-  
ners of your mouth this minute," he  
laughed. "Tell me more about the deeds  
of this maiden poor-and-sort-of-dingy."

"Well, you see, I thought maybe I  
could tell how I earned and saved a foot  
of dimes, the way all of us Baptist chil-  
dren are to do this winter. I had the  
greatest fun in the world *doing* it, and  
I thought if I would only tell the other  
Young Reserves then they could get busy,  
too. But I just can't be a poet! I can't!"

"Nonsense!" said my Uncletim cheer-

### Poem Winner!

THE judges wish to announce  
that they have awarded the  
prize (one year's subscription to  
"Everyland") to Claire Jacobs, 926  
McClelland Ave., Salt Lake City,  
Utah. I imagine they had a hard  
time selecting the best, there were  
so many good ones, but several  
verses were sent in by those who  
wrote: "I am over 17, or over 20,  
etc., so am perhaps too old to com-  
pete for the prize, but was inter-  
ested in the contest so am sending  
enclosed poem."





# Young People's Work



## Topic for February 12

CHRISTIAN PRINCIPLES IN BUYING AND SELLING

Prov. 20:10; Amos 8:4-6; Luke 6:38

*"Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again."*

1. *A Definition.* From the poorest to the wealthiest, we are engaged in the business of buying and selling, according to capital in hand. What are the principles which should govern these transactions? The answer must be found in the interpretation and application of the principles of Jesus to modern life. We must answer the question as to whether or not the principles enunciated by the Master nearly 2,000 years ago can be applied to the affairs of life in the twentieth century. Again, the Christian necessarily deals with others who make no profession whatever toward Christianity. What should be the Christian's attitude in such dealings? Should he attempt to meet the chicanery of the other fellow in driving a bargain? Some men do.

2. *A Practical Test.* The topic in hand must be taken from the realm of abstract theory and brought to the front in everyday life—in all our dealings with the groceryman, the milkman, the dry goods merchant, the real estate man, etc. It is generally conceded that one should have a fair return on investments. What and how much should it be? A Christian buys a piece of real estate for a certain amount, which from his point of view is entirely reasonable. A combination of circumstances makes it possible for him to sell the same piece of property to his neighbor who is a member of the same church, for practically twice what he gave for it. He did not create this extra amount, neither did his money earn it on a legitimate interest basis. Yet, the man takes it and exultantly reports how much he "cleaned up" on the deal. Is this Christian? Did the man have a right to so take advantage of his fellow Christian and neighbor?

3. *The Near-Profitier.* Of course, we howl loudly at the other fellow who corners on eggs or meat. What about the Christian who turns his money over to brokers who force the "corner," brings in great return on the investment, over which the Christian greatly rejoices? Is he a Christian when he accepts such ill-gotten returns? Think of the many poor people who have been compelled to suffer. The other day a respectable and law-abiding citizen said to me: "Do you ever gamble?" "No," I replied. Then he said: "I never gamble, but I had a tip the other day that such and such stock would be forced upward. I bought, and the

*These pages are for all Baptist young people's organizations. Send news items on activities, organizations, plans and methods of work for publication in THE BAPTIST to James Asa White, General Secretary, 125 N. Wabash Ave., Chicago.*

stock has now advanced about ten points." Before this conversation, I had watched the face of this man as he scanned the market report of the daily paper. When he came to "his" stock, a broad grin moved across his face, in fact somewhat disturbing a lusty beard. Could such a transaction be called gambling, or profiteering? Was this man a gambler?

4. *"Me and Thou."* Everybody is a little curious but me and thou, and thou art a little sometimes. How exceedingly hard it is to apply to our own lives, the rules we would force our neighbors and friends to live by! Young people must study life in all of its relations. Above all, they must let the Christ come in. Around him all life's activities should center. With such ideals, the young Christian will not go very far astray.

### Future Topics

February 19: "The Sources of Happiness." February 26: "By-Paths to Forgotten Folks" (Missionary Topic).

A BETTER B. Y. P. U.

is the slogan for the young people of the First Church, Peoria, Ill.

### TEXAS

Secretary T. C. Gardner's report to Texas Baptists showed 136 training schools had been conducted during the year; 11,557 B. Y. P. U. diplomas issued. There are now 2,300 Baptist Young People's Unions in the state, 225 of these being A-1 (standard).

## Journal Reports

DEAR DR. WHITE:

At the last Board meeting you suggested that I write you a few words about my method of introducing THE BAPTIST to our young people. The method employed is that of a "Journal Report" at each B. Y. P. U. meeting. Each week there is assigned to some young person the task of selecting what he considers the best current or special article in THE BAPTIST. A definite young person is assigned to make the report each week, and assignments are made a few weeks in advance. The young person who is to report at a given meeting is expected to look through the copy of THE BAPTIST for the preceding week, and select the article or news item he desires to tell about at the meeting. In the course of a few months all the young people willing to report have looked through the paper and become acquainted with it, and in many cases

have become interested. Time and again our young people have made enthusiastic "Journal Reports" in which they have said, "We did not know there was so much interesting reading in THE BAPTIST." Many of these young people have become regular readers of our denominational paper, through the making of these "Journal Reports." Incidentally THE BAPTIST is before the thought of all the young people every Sunday in an interesting and effective manner, and ceases to be a stranger to our B. Y. P. U.'ers. This method of making "Journal Reports" is not only instructive and informing to the young people, and a sort of advertising for THE BAPTIST, but it also adds variety to the Young People's meeting, and gives an opportunity for a larger number of young people to take part. Few young people decline to make "Journal Reports." The time for the reports is limited to five minutes. I should like to see this method, which I have seen work so well over a period of months, tried out by other young people's organizations, to see if it will help us in our desire to increase the interest of our young people in denominational objectives.

HERBERT HINES.

## Talking Points About the Big Baptist Young People's Convention

Concept of Program for St. Paul Convention

June 28-July 2

The keynote for the St. Paul Convention as adopted by the program committee is "Forward With Christ."

On the first day of the convention the addresses will center around the idea of study, or "Forward With Christ" in our study life.

On the second day addresses will center around stewardship, or "Forward With Christ" in the giving of our money.

The third day will center around Bible study and prayer, or "Forward With Christ" in our devotional life.

The Sunday afternoon program will deal with the matter of life service, or "Forward With Christ" in the giving of lives.

The closing address of the convention will be the coronation address. The idea being that since we have agreed to go forward in these various phases of life activities, we will go out to crown Him Lord of all in our lives.

### Program Acceptances

DR. W. S. ABERNETHY, pastor of Calvary Church, Washington, D. C., will conduct the quiet half-hours of the convention. He will also deliver the great life work address on Sunday afternoon, July 2.



MISS JESSIE BURRELL, the teacher of the famous Burrall class and professor of religious education in Stephens College, Columbia, Mo., will conduct one conference on tithing and stewardship. She will also deliver an address on this subject before the convention proper.

REV. BERNARD CLAUSEN, pastor of the great First Church, Syracuse, N. Y., will deliver one address before the convention. Mr. Clausen is a young man about twenty-nine years of age and is very popular with young people.

REV. SUMNER R. VINTON, of the General Board of Promotion of the Northern Baptist Convention, will give three of his famous illustrated lectures, presenting the missionary program for all parts of the world.

REV. CARLETON W. ATWATER will deliver the president's address which will be in line with the keynote of the convention, "Forward With Christ."

MISS EDNA GEISTER, famous social and recreational expert will conduct two conferences on this subject.

MISS VERA RICE, a great leader among young people, will conduct two conferences on "Local Organization and Operation."

MR. THOMAS RICHES, of Hamilton, Ontario, Canada, one of the leading young people's workers in Canada, will conduct two conferences on "City Union and Associational Organization and Operation."

MR. M. M. MCGORRILL, director of the young people's division of the American Baptist Publication Society, will conduct two conferences on "Intermediate Organization and Activities."

MISS HELEN CRISSMAN, of the department of missionary education of the Northern Baptist Convention, will conduct two conferences on "Missions." Miss Crissman is perhaps the leading young woman in North America in this line of work.

Conferences will also be conducted on "Junior Activities" and "Church Vacation Schools."

Invitation has been extended to Dr. F. E. Taylor, pastor the great First Church, Indianapolis, Ind., to conduct two conferences on "The Evangelism of Youth," and to deliver the "Coronation Address," closing the convention.

Watch the Young People's Page of THE BAPTIST and the columns of "Young People" for announcements from time to time about the convention.

## We Study That We May Serve

The following lines will indicate how the newly planned Christian Culture Course is being received.

COLORADO: L. I. Hansen writes: "I am mighty glad to see the two B. Y. P. U. leaflets, B. Y. P. U. Round Table and Christian Culture Course. They are needed just now. Send me 300 copies each."

NORTH DAKOTA: Rev. E. Wiese says: "Send me 75 B. Y. P. U. Round Table and 100 Christian Culture Course Outlines."

ILLINOIS: L. H. Koehler, state director of young people's work: "Your announcement concerning the Christian Culture

### TO OUR BAPTIST PASTORS, MY ELDER BROTHERS:

*The story of the young people's pages of this paper, is the story of the service we are being called upon to render to the young people of the denomination.*

#### STEWARDSHIP

*We have before us an exact daily report of leaflet material furnished to the constituency of the Northern Baptist Convention. It will perhaps interest you. Holiday mailings from Dec. 12-Dec. 31, amounted to 25,304 leaflets. Note the daily record: for Jan. 3, 6,466; 4, 5,262; 5, 5,474; 6, 5,442; 7, 17,18; 9, 4,408; 10, 3,925; 11, 4,782; 12, 2,678; 13, 47,315. At this writing, January 14, we have dozens of orders on hand, unfilled. Practically all of the above material was sent out on request.*

#### EVANGELISM

*There is all over the territory a new interest in real evangelism. Thousands of young people are taking seriously the 1921-1922 slogan, "Each one win one." We have sent out on request many thousands of copies of the leaflet "Soul-Winning," by Dr. F. E. Taylor. We plead a larger sympathy on the part of the pastors to and for these young people who are turning to the churches in large numbers, ready to give the best they have for their Master.*

#### STUDY

*The motto of our Baptist young people is, "We Study that we may Serve." There is unquestionably a new interest and wide-spread enthusiasm for study on the part of the young people. We most humbly plead with our devoted pastors everywhere to capitalize this new interest. An intelligent body of young people, means a responsive body, to all the needs of our beloved denomination.*

#### AND FINALLY MY BRETHREN

*We received for December, on account of the New World Movement, \$304.63; for January, \$202.13. These figures, on the basis of the very small budget of \$15,000 tell their own story. The secretary of each and every board connected with the Northern Baptist Convention could write the same pathetic story. Our needs are the same. The pastors and churches are demanding an ever-increasing service of us, and we are trying to give it. But, unless the pastors and churches everywhere come to our rescue with greatly increased receipts all of us face disaster. We serve not ourselves but you. In this hour of need, the faith of other days is still with us. Because of our confidence in our great Baptist brotherhood, and in our God, we face the future with hope. Sometimes we are forced to ask the question, "How Long?"*

JAMES ASA WHITE,  
General Secretary.

received my O. K. Please send me 300 copies. Now, let's go!"

NEW YORK: Miss Vivian Beard, director of religious education for Buffalo: "Kindly send me at once 1,000 copies of the Christian Culture Course and 2,000 copies of B. Y. P. U. Round Table. These will be put into the hands of the fifty young people's societies which compose the Baptist Young People's Association of Buffalo."

NEW JERSEY: O. F. Laegeler, superintendent of Sunday school and young people's work: "Will you send me about 500 copies of the B. Y. P. U. Round Table for use in conferences and discussions in our young people's organizations? Also, 500 copies of the Christian Culture Course."

MICHIGAN: A. V. Allen, director of religious education for Detroit: "Please send 200 copies each of the Christian Culture Course and B. Y. P. U. Round Table leaflets. I want to make immediate use of them. At our last rally I spoke on Christian Culture Course and we anticipate classes in a number of unions."

OHIO: Wilson A. Holmes, director of religious education for the state: "I want to congratulate you on the Christian Culture Course. I shall do all I can to push this work among our young people. Please send me 500 copies. The Round Table leaflet is fine. I could use 1,000 of these, or if I am asking too much, send me as many as you can. I should like to use them in conferences with groups of workers."

IOWA: Miss Mate Goodell writes: "We want to use the Round Table leaflets in our spring rallies as well as the assembly next summer, and we feel that we should have at least 1,000 of them. We should also have 500 of the Christian Culture Course outlines, as we hope to put strong emphasis on these courses in spring rallies."

PENNSYLVANIA: P. S. Roberts writes: "I am organizing four study classes in the B. Y. P. U. of different churches. I would like you to send me outline. Have been out of the work for the last two years and have lost track of the work. But I am back in it up to my neck. I have this end of Pittsburgh Association well organized. We have in our seven societies an average attendance of fifty-two present on Sunday evening. We are in for special study and definite work. Please give me this information as soon as possible."

"In Christ there is no east nor west,  
In him no south nor north,  
But one great fellowship of love  
Throughout the whole wide earth.  
In him shall true hearts everywhere  
Their high communion find—  
His service is the golden cord  
Close-binding all mankind.

"Join hands, then, brothers of the faith,  
Whate'er your race may be!  
Who serves my Father as a son  
Is surely kin to me.  
In Christ now meet both east and west,  
In him meet south and north,  
All Christly souls are one in him  
Throughout the whole wide earth."





# Our Own Folks



## Boston Letter

By CHARLES H. WATSON.

### Memorial Service at Newton

It was a befitting and valuable service to the student body at Newton to gather lessons from the lives of three men who as teachers or leaders had brought honor to the school: Prof. Saml. S. Curry who was the long-time teacher of expression, Dr. D. A. W. Smith, class '63, president of our Karen Theological Seminary at Rangoon, Burma, and Dr. C. H. Spalding, class '68, for twenty-five years the New England secretary of our publication society.

Dr. Edward P. Tuller, of Everett, proved that he was just the man to speak of Professor Curry. His ability to do it was supplemented by his appreciation. Both these qualities kindled an enthusiasm in speaker and hearers. He showed that Curry's whole philosophy of expression was grounded in a mastery of nature and a correct psychology.

Dr. E. F. Merriam's delineation of Dr. Smith was a gem. Evidently it came warm from personal touch and with compelled admiration. In the brusque hurry of our day what should be more welcome to our young students than a vision of a Christian scholar who was especially a gentleman! Dr. Smith was one who exemplified the refinement of a perfect courtesy. He took time to be kind; he irradiated the Master's spirit in every relation, and filled a large place in educational missions.

C. H. Watson spoke of Dr. Spalding, his intimate friend of more than forty years. He claimed that the lesson of his life was one of patient faithfulness. Dr. Spalding did not come to his full power until he was sixty-five, then he fast grew and ripened for ten years, then was a benediction for ten years more. Don't be in a hurry! Be satisfied to have a long prime, then a primacy at last. Prematurity is not quite as desirable as maturity—a great lesson for the young man who cannot wait.

The whole service was impressive and profitable, and not at all funereal. The young men honored it with their intelligent welcome.

### A Holiday Suggestion

In a student body gathered from distant states and provinces, the question that arises is, "What shall we do with the short holiday vacation?" President Horr gave one pleasant answer, and about fifty students enjoyed its quality. It was a holiday feast with holiday features. The president became the glad host and entertainer, and the "boys" furnished the guests and the happy appreciation. Of course the now aristocratic turkey with his proud accompaniments was in lordly evidence. Students' wives, if they had them, smiled their approval. Illustrated lectures made art a felicitous handmaid to it all. Perhaps no one's joy exceeded that of host and guests except that of the market-man. He expands at Christmas time.

## In the City

We are well through our municipal election, and the successful candidate who before election was dreaded by press and public, is now being groomed for his duties with much serious attention and honor by different civic organizations. He protests that he owes nothing to politicians, and is perfectly free to be good. Surely the crux of democracy is the big city, and the dread of a local "Tammany" is ever with us.

### Tremont Temple

Dr. J. H. Norris of Fort Worth has been the preacher and the evangelist at the Temple for several weeks. He had been billeted as the "Tornado," but that announcement seems to have been excessive. The "weather man" makes us apprehensive every now and then by scaring us with an approaching cyclone, but our gulf stream seems to take it in hand, pull its teeth and warm it up, so that we get off very comfortably. Noons, nights, and Sundays Dr. Norris has delighted and done good to large crowds. He has earnestly and ably opened up some heroic themes that have storms stowed away in their middle, but Boston has remained comparatively calm. The old "Hub" must be a sort of religious gulf stream.

The Temple Church does not find the man for its great task and pulpit. Doubtless it is searching hard. Strength, sanity, blood-red earnestness, and great platform power—that is a rare combination. But it is an outfit which in a consecrated leader of that great church would strengthen and hearten all the churches in Massachusetts. May such a captain arrive!

### Two Social Unions

The women and the men come on successive evenings with their meetings in Ford Hall. The one seems to supplement the other—they appear not to compete. This was particularly true of the January meetings. The men considered "The World Reach of Home Missions," and Rev. Charles A. Brooks, our denominational scout out on the far-flung line, was the speaker. In vivid fashion he related and connected the supposedly alien districts of our big cities with the present struggle of Poland, Roumania, Czechoslovakia, Russia, and all the rest, showed how closely the gospel had bound them together and how American "aliens" were springing across the seas to help lay the new foundations and lead their bewildered countrymen. Every Baptist in the land ought to hear that speech. Pass it around!

The ladies were getting a deal of valuable information, accompanied by a champion world traveler and picture man. Everybody knows the *National Geographic Magazine*. Well, the man who talked and showed the wonderful pictures was Editor Williams of that famous periodical. It was all like a comfortable journey through India. Mrs. O. J. White, the charming and capable president, is giving the women an unusual administration.

## Home Talent

January 6, the ministers' conference refreshed itself with home talent. Whenever it does that, it comes out very happily. It did this time. Rev. Frank M. Swaffield, the vigorous young pastor at West Somerville, read a paper on "The Church at the Judgment Seat of the World." While the church came off better than we feared she would, the world was damaged somewhat as a just and impartial judge. Often the world has not only blind eyes, but loaded scales in weighing the church. There are things in the world that clamor for judgment while she keeps busy judging the church. It was well for us to have the faults of the church admitted, and have our attention called to the foibles of her judge. It was a strong and plain spoken discussion. We ought to have more of our own young men of promise speak at gatherings like this. Wisdom is undoubtedly with the aged but there is a vast deal of enthusiasm and common sense among the young.

### Back to Tremont Temple

By the hearty invitation of the Tremont Temple Church, the conference voted unanimously to return to its old home in Chipman Hall. The ministers judged that the action of the church was self-explanatory, and adequately self-expressive. We shall be permanently welcome, and Baptistically free, and shall be the guests of the church. That is an ideal arrangement. All the roots of our conference, as well as our tenderest traditions are in that building. The hall is high up, cheerful, quiet, and well ventilated, so "all's well that ends well," and confident we are that freedom and welcome will continue. Assistant Pastor Lockrow has won the credit for this happy issue.

## Wisconsin News and Notes

By ROBERT W. SHAW

### The Annual

The Wisconsin Annual has just come from the press. It is brimming full of the usual information which is so often stored away forever in such publications. Some of these facts are interesting enough for publication. The membership columns show a net gain of 446 over the preceding year, giving us a total of a few more than 20,000 members. There were 1,100 received last year by baptism, 370 more than the year before. The Sunday school enrollment has increased about 2,500, giving us 19,300 in that department. The permanent property values have increased something in the neighborhood of \$227,000. The benevolence columns prove a most interesting study. In 1920 about \$86,000 was given for denominational objects, and only \$6,700 for other benevolent objects. This year nearly \$111,500 was given to denominational objects, a worthy increase of nearly 30 per cent; but the offering to other objects for 1921 was \$22,600, which is nearly 333 per cent of an increase. We wonder if such an increase is general throughout the states.



### Christmas Programs

A change in the character of the Christmas programs has been observed for several years. This year instead of a program of songs, recitations, etc., many churches went in for dramas and pageants, and most of them feel that this is a task worth while. In Wisconsin we have an enthusiast for pageants and dramas in the person of Rev. Chas. A. Boyd, director of religious education for our state, and he has pushed this very much during the past two years. In addition to his dramas of Esther, Ruth, Elijah, and others, he is preparing a pageant based on the December number of *Missions*, which it is hoped many churches will give during the campaign for the financial relief of the denominational boards and conventions.

### The Campaign

The machinery is being rapidly developed for the campaign in Wisconsin. January 10 a large number of workers met in Milwaukee to study methods and plans. There was a confidential feeling that once the people knew the situation they would rise and bring relief needed to our denomination. It was interesting to note that the pastors, for the most part, felt that the local churches needed to be stirred with the financial appeal every year, in order to keep the best financial interest in the work of the denomination. Dr. LeGrand is giving this his most serious attention, and we believe that victory is in sight.

### Honorable Mention

For the most part the churches remember their pastors at Christmas time in some substantial way. This year several have done it so well that we mention them with the hope that next year some other churches will do likewise for their ministers. Pastor Pierson, of Janesville, was given a check for \$500 and his dues paid in the M. and M. Pension Fund. Pastor Gordon, of Fond du Lac, was given a check to cover the initial payment in the M. and M. Fund. Pastor Phelps, of Milwaukee, and his wife each were given substantial purses, and now have money jingling in their pockets. Other churches may have done similarly with their ministers, but word of it has not reached the writer.

### Other Things

Pastor H. C. Carnell, now at Bay View, Milwaukee, is pleased at the way things are opening up in this new field. The church has undertaken a program four times as big as ever before.

Pastor F. L. Holden has removed from Bangor to Antigo, where he has begun his work as pastor of the church. His work was well done at Bangor.

W. C. Osborn, who has spent two years in general work in this state, is supplying Bangor Church. He is ready to locate as the pastor of some good town church.

Dr. A. A. Hobson, of First Church, Milwaukee, has a committee at work on a ten-years' program. They are facing the city problem of a changing neighborhood, but instead of waiting until it is too late, they are getting ready to meet it.

### Detroit Baptist Doings

By ALBERT H. FINN.

The leaven of tithing and stewardship is spreading throughout the Detroit Baptist churches. There have been a faithful few who for years have taken pleasure in a partnership with God—not alone in the tithing of their income but in a

recognition of stewardship of time, energy and prayer. They said little about the richness of their lives as that might seem vain glorious. Now that the campaign for stewardship is on they are most active in the propaganda which includes sale and circulation of literature, holding of conferences, writing, speaking and prayer, by which means they are offering to their friends and acquaintances this glorious new vista of Christian experience and fellowship with their Lord.

Ministers, pastors, laymen and laywomen gave up January 9 to a conference at First German-American Church. Evangelism and stewardship were the great themes. There was a good attendance. Rev. Dr. Norcross, of New York, was the chief out-of-town speaker and his messages were engaging and heart-searching. There was a dinner conference led by H. C. Macdonald and an evening service presided over by W. W. Smith, president of the Detroit Baptist Union. Rev. A. V. Allen gave an illustrated lecture on stewardship that was convincingly appreciated.

In the afternoon Supt. Gleiss gave a rapid sketch of advance work that imperatively needs to be done in the Detroit area this new year: the new \$80,000 church edifice at Royal Oak (already under way); a new meeting house for the rapidly growing church at Redford, to cost nearly \$80,000; a new church building at Grand River and Clarendon Avenue for the Hudson Avenue congregation, to cost about \$75,000; the first unit for the Calvary Church in St. Clair Heights, to cost approximately \$18,000; a Christian center for the Polish people on the west side that should cost \$90,000; additions to Bethel and something on Grand River, near Monier Road. How can it be done? God alone knows how all these can be financed. But these are not all of the crying needs Baptistically of this dynamic city. A large part of the above must be provided for over and above the New World Movement pledges.

The serious period of readjustment and unemployment is surely bringing men and women back to God. There is a deepening of the Christian life evidenced in all the churches. The Bible schools are greatly increased in attendance. The campaigns for teacher training are already resulting in new and better teachers. Last year was an outstanding period in ingathering

and the new year promises to exceed even last year.

Dr. Norcross has been spending several days in and about Detroit with splendid results. His messages are so cheery and practical, so full of actual experience and firm conviction based upon Bible truth that he is welcomed everywhere. We wish that every church in the Detroit area might be privileged with his charming inspiration and heart searching talks.

The work at Beulah Church moves on with earnestness and zeal. Pastor James S. West has been with the church fourteen months, during which time 278 new members have been received, of which 106 were by baptism. No extra meetings, no outside preacher or singer but a full house all the time and always an earnest appeal for decisions. Last Sunday \$1,600 was raised toward the church debt. Pastor West stepped into a new building and a large debt when he began his work with Beulah. The intervening months have been most trying financially everywhere, but the business skies are clearing.

### Loren T. Bush

By JUDSON B. THOMAS

Loren T. Bush was translated to the heavenly land on Dec. 15, 1921, at which time he was living in Los Angeles. He had reached the ripe and mellow age of eighty-four. Born near Chautauqua, N. Y., reared in Iowa, graduated from the old Baptist Theological Seminary, under Dr. Northrup, a veteran of the Civil war, a missionary of the First Church, Chicago, while in the seminary, pastor for fifty years, including such churches as Cedar Falls, Waukegan, Portland, Ore., Morrison, Ill., assistant pastor in First Church, Cleveland, and Second Church, Chicago, where he was made "Pastor Emeritus"—this is a short summary of a true and modest and successful worker of God. His faith and his face glowed with the beauty of a sterling Christian manhood. Naturally modest and retiring, he was always untiring in the splendid and faithful work of his life's choice. He enjoys the rewards of fidelity but his works follow after and many are living who call his memory blessed. Dr. J. M. Dean of Pasadena conducted the funeral services. A host of friends all over the country mourn the loss of this faithful man of God.

## Church News by States

### Pacific Coast

#### WESTERN WASHINGTON

THE DATE of the Northern Baptist Convention, which meets in Seattle this year, will be July 5-12. The local committee of arrangements consists of: chairman, J. F. Watson; vice-chairman, Corwin S. Shank; secretary, G. F. Holt; treasurer, John K. Bush. Chairmen of sub-committees: finance, W. M. Livengood; reception, A. M. Bailey; transportation, T. J. Moore; exhibits, T. H. Hagen; meeting places, E. H. Hicks; pulpit supplies, Frank B. Matthews; assignment and hotels, Fred A. Ernst; registration, F. W. Carstens;

information, L. B. Latourette; women's work, Mrs. W. L. Thompson; relief, Dr. J. W. Thomas, and evangelistic meetings, Rev. Fred Berry.

UNDER THE LEADERSHIP of Rev. T. H. Hagen, director of education, a Sunday school was organized at Carlsborg Jan. 8 with fifty-four members. It is hoped that assistance can be given this Sunday school by workers from Port Angeles.

FIRST CHURCH, Tacoma, Rev. C. O. Johnson, pastor, held its annual meeting Jan. 4. Reports showed a successful year's work. There were 250 additions, about half received by baptism. \$20,365 had been raised and expended. The church has a large program for the coming year's work. Each department, officer and committee is active and enthusiastic in striving to carry out the program.



DR. J. Y. AITCHISON, general director of the General Board of Promotion, in a hurried visit to the coast, spent Jan. 10 in Seattle. He was kept busy with conferences, meeting a group of leaders at one o'clock, addressing the quarterly meeting of the Seattle Union of Women's Mission Circles at 2:30 and addressing a large group of men at 6:30. His clear statements of the situation helped to remove misunderstandings and awakened a deeper interest in the work. There is a fine spirit of cooperation on the part of the pastors and churches in Western Washington toward the denominational program.

A SCHOOL OF MISSIONS will be held by the church at Centralia beginning this month.

#### OREGON

REV. THOS. BROOMFIELD died Sunday, Dec. 18. The funeral service was held Dec. 23 in Highland Church, Portland, conducted by his pastor, Rev. W. L. Riley, Rev. J. E. Thomas, Rev. C. E. Tunnell and Dr. O. C. Wright participating, and others of his ministerial brethren were honored as pall-bearers. Mr. Broomfield was born in Ireland. Coming to this country early in life he entered the ministry and attended the Morgan Park Seminary. Miss Daisy Garvin became his wife while he was acting as summer student supply at Garden City, Minn., and she survives him, having ever been a noble coworker in all of their Christian service. Their son, Lieutenant Hugh Broomfield, lies buried among the thousands who fell in France. Mr. Broomfield held pastorates at Lake Benton, Fairfax, Bemidji and Parkers Prairie, Minn.; also at Aberdeen, Wash., and Gladstone, Ore., his final pastorate being with Sellwood Church, Portland. Pastor W. L. Riley, his life-long friend, and Dr. W. T. Milliken, pastor of Salem Church, who has known him intimately for twenty-five years, record the conviction of his brethren when they said that few men exemplified more perfectly the ideals of a person who is God's own man.

#### SOUTHERN CALIFORNIA

CHRISTMAS EXERCISES of First Church of Pasadena, were marked by the raising of \$900 to provide an automobile for the veteran missionary, Dr. J. M. Baker, of Ongole, India. Rev. Jesse W. Stenger, also of Ongole, is foreign pastor of First Church of Pasadena. The church has also among its membership Mr. and Mrs. H. J. Rounds, of China, Rev. Ford Canfield, of the China Inland Mission, Miss Ruth Ward of Japan, Mrs. Laura Carson of Burma, and Miss Mary Ranney of Burma.

### Rocky Mountain States

#### ARIZONA

SPECIAL MEETINGS ARE IN PROGRESS under Brother Bassett at Tempe, J. Lawrence Bell at Yuma Valley, and Pastor Northrup of Glendale. Meetings in Scottsdale, Evangelist Bassett preaching, resulted in twenty-nine professions and sixteen additions to the church, with others coming. At Tucson First, Clifton L. Fowler preaching, there were fifty confessions and a large number received as members, seven, being Chinese. At Bisbee First, Clifton L. Fowler preaching, over thirty have come into the fellowship of the church.

BAPTIST MINISTERS OF MARICOPA COUNTY have effected an organization with the first regular meeting held in Mesa church, Jan. 9. Nearly all the pastors and their wives were present. At each monthly meeting an afternoon and an evening service will be held, the evening service for the public. The Mesa church entertained the visitors with a chicken dinner.

REV. A. C. RUSSELL, PASTOR of Mt. Olive Church (Negro), Prescott, was taken ill at the close of a service Dec. 30, and died next morning.

REV. E. L. BARKLEY, PASTOR in Winslow, is in the hospital in Gallup, N. M., preparing for an operation. May brethren of the state pray in his behalf.

REV. T. E. SUMMERS IS GETTING a splendid hold on work in Buckeye. He and Pastor Brown, of Palo Verde, are cultivating the Buckeye Valley for the Lord.

REV. W. B. PIERCE, DEPORT, TEX., has become pastor of Chandler church.

SUPT. OF EVANGELISM DARNELL is in Globe and Miami rendering splendid service to these churches. It is hoped that they may soon have a pastor.

REV. R. MARION GARRETT, missionary to Mexicans in Phoenix, has been working so hard that he has become exhausted and was ordered by his doctor to take a period of rest. He is steadily regaining his strength and will be able to resume work soon.

CHAPEL CAR, "GLAD TIDINGS" with the Rev. A. B. Howell, missionary, has been at Nogales for three weeks. Results of the car in this city show fifty-one professions of faith, eleven baptisms, forty-two enrolled in the Sunday school; a church organized. First Church, American, has kindly voted the use of its house temporarily for Mexican work. Bible worker Villanueva reports that he had sold more Bibles in Nogales than in any other city within this same period of time. One man, after conversion, bought fifty Bibles to give to his friends. The car is now located in Tucson to aid Brother Urbina in a series of meetings. The Rev. E. L. Humphrey, of San Miguel, El Salvador, C. A., in United States on furlough, is to become temporarily the missionary for the Mexicans of Nogales, following the work of the Chapel Car. Brother Humphrey has had years of experience with Spanish-speaking peoples.

STEWARDSHIP IS BEING STRESSED in Arizona churches. A league has been organized for propaganda purposes in First Church, Phoenix, with sixty charter members; also in Bisbee with forty members.

#### COLORADO

THE ANNUAL MEETING OF FIRST CHURCH, Eaton, held Jan. 6, with 150 present to partake of a supper, was the best in the history of the church. Pastor N. J. Peterson reported thirty-one members received, twenty by baptism, during the four months of his pastorate. Among seven baptized on Christmas day were the two children of Dr. A. Z. Hall, former missionary to China. Three more have been received for baptism. The Sunday morning congregations fill the building. A five-point goal was adopted at the annual meeting: seventy-five members for the new year; an average attendance of 200 in the Sunday school; prayer meeting attendance of fifty; every member of the church a contributing member; an addition to church building to accommodate growing Bible school.

### Atlantic Coast

#### MASSACHUSETTS

SUNDAY EVENING, Jan. 9, Park Memorial Church of Springfield burned the mortgage on the main church building, which had been reduced from \$12,000 to \$5,000 in the past twenty years. Then followed the dedication of the new \$75,000 parish house, the gift of one of the members, a woman who has been one of the Sunday school's successful primary teachers for several years. On Thursday evening, Jan. 12, the annual roll call and banquet was held in the new parish house with between 500 and 600 present. The program was the reading of reports by chairmen of last year's committees and the forecast of their proposals for the new year by the new chairmen of the committees. Because of the opportunities opened by the new parish house a greatly increased budget was found to be necessary. Full amount of this budget has been raised by pledges for the new year.

#### RHODE ISLAND

RECENTLY ELECTED OFFICERS of the pastor's conference, which meets weekly in First Church, Providence, are Rev. L. O. Gates, president; Rev. Charles B. Fisher, secretary; question committee, Dr. Frank Rector, Rev. Maurice Dunbar and Rev. Horace H. Hayes.

REV. DANIEL RIDER, pastor of Bethany church, Pawtucket, has resigned to accept the pastorate of a Massachusetts church.

REV. B. U. HATFIELD, of First Church, Westerly, is delivering a series of Sunday evening sermons on "The Measure of a Man."

HOPE VALLEY CHURCH, under Pastor Struthers, is making progress. The church is being renovated inside and out. Reports at annual roll call were encouraging.

#### CONNECTICUT

AT FIRST CHURCH STAMFORD, Jan. 1, the pastor, Rev. W. J. Barnes, baptized eight persons. A men's club has been organized with twenty-two charter members, Alfred Stokes, president. The Woman's Missionary Circle, under the leadership of Mrs. D. P. McLean, put on a missionary pageant Jan. 10.

THERE IS AWAKENING OF INTEREST in Memorial Church, Bridgeport, Rev. Walter M. Richardson, pastor, as shown in the large attendance of both the Bible school and Young Peoples' Society.

AT CALVARY CHURCH, BRIDGEPORT, a boys' club has been organized under the leadership of the pastor, Rev. J. W. Granger, who was ordained Jan. 10 by a regularly constituted council. Mr. Granger's statement of his conversion, call to the ministry and views of Christian doctrine were most satisfactory to the council, of which body Rev. D. B. MacQueen, Bridgeport, was moderator and Rev. F. S. Clark, Rowayton, clerk. The church was advised to proceed with the ordination, and at 7:30 p. m., the following program was carried out: Invocation, Rev. W. M. Richardson, Bridgeport, who also gave the charge to the church; sermon by Rev. Donald B. MacQueen; ordination prayer, Rev. H. B. Sloat, Hartford; charge to candidate and welcome to the ministry, Rev. Walter Gay, Bridgeport.

SOUTH NORWALK, REV. L. J. SCHOEPPLE, pastor, had the joyful experience recently



of burning the mortgage on the church property. Rev. T. Harry Thompson, a former pastor, and Rev. D. B. MacQueen were present and gave stimulating addresses.

At DANBURY FIRST CHURCH, Rev. Ellis Gilbert received four recently by baptism. The Bible school is having the largest attendance in years. The church has just installed a new heating plant.

FIRST CHURCH, BRIDGEPORT, is planning a thorough-going program in instruction in Christian stewardship covering a period of seven weeks. We hope to announce the program later.

Mrs. W. T. THAYER, wife of director of religious education for Connecticut, underwent a serious major operation in the Hartford Hospital on Jan. 7. Mrs. Thayer is doing as well as could be expected.

## MAINE

### Institutes in Religious Education

For some time Director Henderson has anticipated the coming to the state of a group of Baptist leaders in religious education. It was a "stormy" reception which the leaders from Philadelphia received upon arrival at Portland, but it was Maine's own way of saying, "Come in, and make yourselves at home." For four days they conducted an institute in religious education.

The members of the team were Rev. William E. Chalmers, secretary of religious education for the American Baptist Publication Society; Rev. Seldon L. Roberts, director of teacher training; Rev. Thomas S. Young, director of church vacation schools; Miss Meme Brockway, director of elementary work; Mr. Milton M. McGorrell, director of young people's work, and Rev. Isaac Higginbotham, Portsmouth, N. H., lecturer on missionary education.

On Sunday these workers were busy at church services, Sunday schools and young people's meetings. A mass meeting was held in the afternoon, at which Miss Brockway gave a unique and stirring address. The claims of the child to better religious training was deeply impressed upon the audience.

On Monday morning Drs. Chalmers and Roberts spoke to the Baptist ministers of Portland and vicinity. Monday afternoon saw the opening of the institute proper. All meetings were held in First Free Church. In spite of wintry weather the first session was well attended. Rev. B. S. Hudson led the devotional service suggesting the text and motto for the institute—II Timothy 2:15. Then followed the classes with lectures on, "Training the Devotional Life," "The Church Program of Religious Education," "Missionary Education," "Young People's Methods," "Principles of Teaching," "The Church Vacation School," "Elementary Work," and "Dramatization and Story Telling."

Eleven lectures were given each day besides a devotional service and an inspirational address. Rev. J. Harrison Thompson and Rev. A. B. Lorimer spoke helpfully at other devotional meetings. The addresses by Dr. Chalmers and Dr. Young were of vital interest, and brought a fresh appreciation of the scope of the work of religious education. The co-operation of Rev. R. R. Kennan, pastor of Free Church, meant much to the success of the institutes. Miss Matilda Utecht, who served as registrar, did a great deal to make possible her partial report of two hundred and seventy-five registrations.

From Portland three of the team went to Waterville, while the other three, including Director Henderson, went to Rockland where intensive institutes were held Thursday and Friday.

The Sunday school work has been strengthened by these institutes. A broader vision of the task has come to many. The work of the church vacation school created considerable interest, and it is hoped that many schools will be started in our churches next summer.

## VERMONT

FIRST CHURCH, BENNINGTON, Rev. W. G. Towart, pastor, has established as a regular feature of its work a school of missions, held each fall. Every Sunday morning the pastor gives the children a missionary story as a part of their church worship. In the Bible school the regular missionary stories are used. The first Thursday of each month a stereopticon lecture on some mission station is given. But the school of missions is different: it is an intensive effort to have the whole church concentrate on the study of missions for six Sunday evenings. The first part of the meeting is social, with light refreshments, followed by a devotional service. Then comes the study for forty minutes in graded classes, followed by a short talk or pictures by some prominent man or woman who has had experience on a mission field. Average attendance this fall was 125. The annual business meeting of the church was held January 2. The records, especially along financial lines, were the best ever. The money received during the year was \$14,905.34 not including money raised or expended by the Ladies' Society or the Young People: \$8,383 was given for benevolences and \$6,210 for current expenses with \$312 for educational and other needs. This is the fourth year that the church has given more for missionary purposes than it has spent on the local field. Reports from the Sunday School, Woman's Missionary Society and Ladies' Aid Society were encouraging.

SUTTON CHURCH, Rev. Kenneth MacLeod pastor, held a school of missions for six weeks at the parsonage. Pastor MacLeod leading the men in the study of "From Survey to Service," while Mrs. MacLeod led the women through a rapid survey of a continent concluding with the islands.

MANCHESTER CENTER CHURCH, Rev. Joseph S. Brown, pastor, held its annual business meeting Jan. 2. All reports from church, Bible school, Christian Endeavor, Service Club and Women's Mission Circle showed that earnest, faithful work had been accomplished. Roll call followed the business meeting, 64 persons responding in person or by letter. Pastor Brown was retained by illness and unable to be present at the annual meeting for the first time in nine years.

DEACON F. W. SHEPARDSON OF FAIRFAX, who next month will be 86 years of age, sings every Sunday morning in the church choir as he has done for about 70 years.

## NEW JERSEY

### Peddle Notes

The winter term at Peddle Institute, Hightstown, opened Jan. 4 with indications of continued success and prosperity. The present enrollment includes over 350 students, with an unusually large percentage of "old boys," and the spirit of the entire student body augurs well for the coming months.

Under the able leadership of Headmaster R. W. Swetland, the school faculty,

consisting of thirty-two members, is finding the present year one of great progress in all phases of school life. Three additions were made to the faculty at the beginning of the year, as follows: Mr. W. K. Sprague, a graduate of Peddle and of Brown University; Mr. O. W. Elsbree, a graduate of the University of Pennsylvania and of Crozier Theological Seminary, and Mr. W. T. Frederick, of Temple University.

The school Y. M. C. A. was very active during the fall term. Mr. William Avery Barras, faculty advisor of the organization, and Americus R. Underdown, '24, president, stimulated great interest among the students, with the result that the regular Tuesday evening meetings were invariably attended by a large and enthusiastic group of young men. The annual reception held at the beginning of the year under the auspices of the "Y" was an inspiring affair, marking as it did the entrance upon an equally inspiring year.

Throughout the fall term the students had a series of real treats in the Sunday evening services, the speakers being as follows: Clayton S. Cooper, New York; Prof. Albert T. Davis, East Orange, N. J.; Dr. Paul M. Pearson, Swarthmore, Pa.; Dr. Cornelius Woelfkin, Fifth Avenue Church, New York; Rev. Sumner R. Vinton, New York; November 27, Rev. Cuthbert P. Newton, Gethsemane Church, Trenton, N. J. The students also had the frequent pleasure of attending the Sunday evening services in First Church of Hightstown, of which Rev. Harry E. Owings is the pastor.—F. L. FERRIS.

## NEW YORK

PEOPLE'S CHURCH, Newfield, started the new year with a clean slate so far as finances go. The new church building, which takes the place of the one burned five years ago, is paid for. Through the zealous work of the pastor, Rev. Clayton I. Swayze, and the hearty response of the people, the last few hundred dollars were paid and the notes burned. Rev. Swayze has been in Newfield about two years, faithfully leading in the Lord's work, ably assisted by his wife.

## DELAWARE

THE CHRISTIAN WORKERS' INSTITUTE conducted by representatives of the Publication Society under the auspices of the Delaware State Convention, Jan. 1-4, was an outstanding success. All of the Wilmington churches were well represented in the classes and inspirational gatherings, and all but two of the white churches of the state had delegates. Second Church entertained with a lavish hospitality. Teachers, trustees, deacons and other officers received inspiration for the year's work. A library for the largest number of credits was won by Second Sunday school. A follow-up committee, headed by Mr. Ralph M. Palmer met promptly and set on foot plans for church-night simultaneously in the churches, and future evangelistic and educational work. Week-day religious education was brought to the front and is a topic of widespread discussion as a result. The entire financial budget was raised by the second night of the meetings and a debt on one of the vacation schools of last summer liquidated from the overflow.

## WESTERN PENNSYLVANIA

HUNGARIAN CHURCH, McKeesport, Rev. L. Stumpf, pastor, has opened a mission in Duquesne. There are many Hungarians in Duquesne and experience has proved they can be reached.



REV. L. F. TAYLOR, of Tarentum, has accepted a call to Allison Ave. Church, Washington.

AT THE MEETING of the Permanent Council, Pittsburgh Association, Monday, Jan. 9, action was taken recommending Mr. H. S. Bickel to Greensburg Church, Dr. H. J. Whalen, pastor, for ordination. Beulah Church, West Elizabeth, and Zion Church, New Kensington, were recognized as regular Baptist churches and recommended to the association for admission.

DR. H. J. WHALEN, Greensburg, is giving his series of lectures on Baptist history, at First Church, Kittanning, Rev. E. B. Dwyer, pastor. The first lecture

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on Jan. 1 was attended by over 200, the second, a week later, by more than 300. Mr. Dwyer recently received 150 new members as the result of revival meetings.

THE STEWARDSHIP COMMITTEE of Wilkinsburg Church, Mrs. Elmer E. Cole, chairman, has arranged to have a four-minute speaker present the claims of stewardship each Sunday morning in February. On February 19 cards will be given to the Sunday-school pupils to take home for counsel with their parents. If signed the card should bear the endorsing signature of the parent. On Sunday, Feb. 26, these cards will be called in and opportunity given at the morning and evening service of B. Y. P. U. meeting for adult members to join the Wilkinsburg League of Stewards. The league has now enrolled seventy of its quota of 120.

## Mississippi Valley

### IOWA

THE ANNUAL MEETING of Calvary Church, Davenport, Rev. A. Frank Houser, pastor, showed that 135 members had been received during the year, sixty-six of them by baptism. Money raised during the year was in excess of \$15,000 as over against \$7,200 three years ago. The average attendance at the morning service has been 245; at the evening service 295.

DR. FRANKLIN W. SWIFT and wife conducted a successful revival with Council Bluffs Church Nov. 13-27, with meetings well attended. Two large choirs led the music. A goodly number of first decisions were made, seventeen have been baptized and others received by letter and experience. Dr. Swift and his wife made many friends. The after effects of the meetings are good. 224 of the present membership, 45 per cent, have been received during the pastorate of Rev. J. Frederic Catlin. Eighty new members were received during 1921. An interesting Christmas program was given Dec. 23. The pastor was presented with a fine traveling bag. Miss Gilbert, the assistant granted by the state convention board, closed her work here Dec. 21 and has entered Des Moines University.

### NEBRASKA

MRS. B. F. FARRAR, wife of Rev. B. F. Farrar, pastor at Wellfleet, died in Lincoln, Dec. 15, after an illness of a few days. She was converted at the age of twelve, and for twenty years was a most courageous and consecrated pastors' wife. Hundreds remember her in love for her deeds of kindness. The funeral service was held at Adams, her childhood home. Besides her husband she leaves a daughter nine years old; a sister, Mrs. C. I. Whyman of Adams, and three brothers—J. A. Meyer, of Remote, Ore.; A. C. Meyer, of Adams and A. L. Meyer, of Crab Orchard, Neb.

### INDIANA

REV. PAUL JUDSON MORRIS has completed three months' work with the Emerson Avenue Church of Indianapolis. In this time he has called upon every member of the church and the larger portion of the church constituency. Sunday school attendance has reached 304. Present buildings are taxed to the limit of their capacity. The new gymnasium, the first unit of the new church plant, will be ready for use before February 1. It is the expectation of the church that by

Easter the Sunday-school attendance will have reached 400 and the membership of the church doubled. In the past eight months the church membership has increased 40 per cent. Since Mr. Morris came, twenty-two have united with the church. Recently copies of the "New Baptist Praise Book" were purchased for the services of worship, and copies of "The Hymnal for American Youth" for

DECEMBER 1 REV. A. C. COOPER began his fifth year as pastor of Dunkirk Church. At the annual meeting, Dec. 28, a gratifying report was given of the church finances. Twenty-two have united with the church mostly by baptism, during the past three months. At communion service, Jan. 8, when sixteen new members received the hand of fellowship, the largest number sat down to the "holy feast" in the present pastorate. All church organizations are wide awake and aggressive.

THE PAST YEAR in the life of First Church, Indianapolis, has been the greatest in its history. The church raised the largest budget for current expenses and benevolences ever raised and not only raised its yearly quota of over \$60,000 for the Forward Movement, but exceeded it by nearly \$10,000. There were over 100 baptisms and more received by letter and experience. The Bible school has an enrollment of over 1,600 and the church membership is over 1,700. The church ministers to nearly 4,000 who are directly or indirectly connected with the work.

### NORTH DAKOTA

POWERS LAKE: The General Superintendent spent New Year's Day at the Powers Lake Church. Rev. E. Monnes closed his work at Powers Lake Christmas Sunday, after eight and one-half years of happy and splendid service. The church in many ways expressed its appreciation of the pastor. Until a new pastor is secured, the state convention will help to care for the interests of the church in providing a speaker for two Sundays a month. For the present, Rev. C. W. Finwall will visit the church the second and fourth Sundays of each month.

PARK RIVER: The church and Sunday school observed their Christmas program in the new church basement, which has been completed and is an exceedingly attractive room. About 200 persons were present. An offering was taken to help in the church-building enterprise. The State Convention and the Home Mission Society are liberally assisting the church in its heroic undertaking. When the building is completed, it will be one of the most attractive small church buildings in North Dakota.

PAGE: The Baptist, Methodist and Lutheran churches of Page united in observing the Week of Prayer. The closing meetings of the week were held in our Baptist church.

DRAYTON: Rev. P. Joneson, who closed his work at Drayton, December 1st, was called to Seattle by the sudden death of his father.

KENMARE: Rev. A. F. Swanson of Newport spent the first week of January with the church at Kenmare, and conducted the Prayer Week services. The plan has been made whereby Pastor-at-Large, Rev. O. S. Jacobson, will visit the Niobe and Kenmare churches every other Sunday.

REV. O. S. JACOBSON: Pastor-at-Large Jacobson, will care for the Swedish



churches at Naughton, Wilton, Coleharbor, Kenmare and Niobe, preaching every other Sunday at Kenmare and Niobe. Reverend Jacobson's family is again in quarantine—this time for smallpox and diphtheria.

#### MINNESOTA

WITH THE NEW YEAR Pastor Arthur Wickenden of Owatonna, inaugurated "church night," and in an effective circular letter addressed to the members has urged that as far as possible all mid-week church activities be arranged for Wednesday evenings. The church annual meeting on Jan. 4 started off the new plan. The church is cooperating actively with a group of six local churches in the maintenance of a training school for religious workers which meets weekly. The church will engage in special services for revival and evangelism Feb. 15—March 5, in which the pastor will be assisted by Geo. E. Burlingame, who is working this winter as an evangelist of the Home Mission Society and State Convention in Minnesota.

PASTOR ARTHUR C. SMITH, of First Church, Brainerd, reports a spirit of fine enthusiasm and devotion among his people, expressing itself in a weekly prayer meeting attended by forty or fifty on a cold winter night; in the recent baptism of four; and in the purpose of one young man to study for the ministry. A church bulletin is now a feature of the work. A building enterprise, for the present checked by untoward conditions, when completed, will provide ample equipment for worship, educational and social work.

CHRISTMAS NIGHT at Canby church was notable for an impressive baptismal service. Pastor Davies gave a forceful sermon on Christian baptism, after which fifteen were baptized. Eight members of a girls' class of nine were baptized, after singing their class song, "O Jesus, I have promised, to serve Thee to the end!" Pastor Davies considers his class in religious instruction, which meets weekly for credit in the high-school curriculum, a fruitful influence in the recent conversion of a large number of his young people.

#### MICHIGAN

NEW IMPETUS HAS BEEN GIVEN the work of Davison church by the addition of workers to its force. Seventeen, most of them young people, were recently baptized by the pastor, Rev. P. J. Johns. A B. Y. P. U. with twenty-five members has been organized. Men of church and community are holding regular meetings where topics of the day are discussed.

THE BURTON CHURCH, Grand Rapids, tendered a farewell reception on New Year's eve to its pastor, Rev. Morgan L. Williams, who goes to Lansing as director of education for the Michigan State Convention. As a mark of appreciation the members of the church and congregation presented Mr. Williams with a gold watch. The presentation speech was made by Mr. Don Lakie, in which he expressed the regret of the church in accepting the resignation. Mr. Burton in his response assured the church that his interest in its work would not end with his pastorate. During Mr. Williams' connection with Burton Church the congregation has shown a marked growth, the finances improved and the Sunday school made into a model of efficiency. The church has appointed a pulpit committee of which Mr. Everett C. Fish, 139 W. Greggs St., Grand Rapids, is chairman.

"I'LL SEE YOU IN TOLEDO" is the phrase used by the W. W. G. in boosting for its

third annual convention, to be held in Toledo March 12-14, in Ashland Avenue Church. Miss Alma Noble, Buffalo, national executive secretary; Miss Elizabeth Vickland, missionary from Assam, and Miss Mildred Kaminski, Americanization worker from Newark, N. J., will be the principal speakers. Dr. Vincent, pastor of the entertaining church, will conduct the annual early Sunday morning communion service and preach the sermon. An attendance goal of 800 Ohio young women has been set. A state booster has the whole state organized for boosting. Ohio has thirty associations with 2,000 members in all and nearly 200 chapters. For Christmas the girls gave their state secretary a watch and a pin, sent five dozen silver spoons to the stocking of Mather Industrial School, Beaufort, S. C., and sent innumerable Christmas boxes to her various specifics in China, Assam, South India, Alaska, and Mexico. In the past two years there have been more than 100 life service recruits from the guild membership. Missionary programs study and plans are pursued according to national plans and the work grows steadily. The girls are preparing to enter enthusiastically upon the task allotted them in the Continuation Campaign of the New Movement. The latest venture is the publication of a news sheet called "The Convention News," giving detailed news of the coming convention, personal letters from leaders and plans for general work. Ohio girls invite Baptist readers to join them each morning at the waking hour in a prayer tryst for the success of their work as God counts success.

#### ILLINOIS

THE FORTY-FIFTH ANNIVERSARY of the Woman's American Home Baptist Mission Society and the forty-first academic year of the Baptist Missionary Training School are to be celebrated as Founders' Day on Feb. 2. The program is to take place at the training school, 2969 Vernon Ave., Chicago. An alumnae luncheon; a historical session; living pictures of events in training school life, given by students; a reception; a banquet and an evening address are included in the program. The Baptist public is invited.

#### Shurtleff College Jottings

Shurtleffians are happy over the increased enrollment of students in Shurtleff College, the "Pioneer College" of the West. The freshman class is the largest in its history. Most of the students have had high-school training and are doing well. There must be 100 freshmen next year.

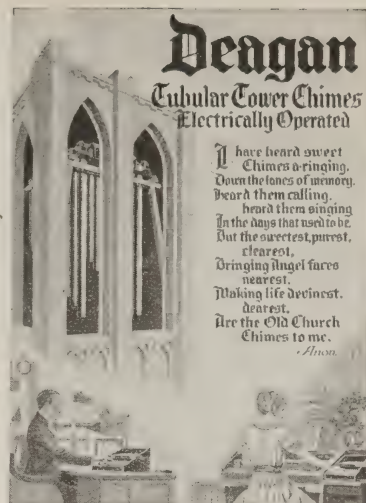
Students are gradually coming back to pre-war conditions. They are doing well in athletics under Coach Lowery. Their games have been clean, the victory over self being considered more important than winning games. Inter-class games in basket ball have just been played, the sophomores winning the cup.

Many faculty members and their wives are engaged in Sunday-school work. On a recent Sunday Professors Carr, Fulbright, Lowery, and Tyner, and Mrs. Bruner, Mrs. Dunkin and Mrs. Potter taught classes, while Professors Bruner, Dunkin, and Stevenson supplied pulpits in Illinois and Missouri. During the Christmas holidays Prof. Dunkin will conduct revival services.

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# FOUNDERS' DAY

Thursday, February 2nd, 1922, at Baptist Missionary Training School  
2969 Vernon Avenue

Forty-Fifth Anniversary

of the

Women's American Baptist Home Mission Society

Forty-First Academic Year

of the

Baptist Missionary Training School

Fine Afternoon and Evening Program

**RESERVE THE DATE—THURSDAY, FEBRUARY 2ND, 1922**

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## Our Book Shelf

**Princes of the Church**, by W. Robertson Nicoll, New York; Geo. H. Doran Co. \$3 net.

For many years Dr. Nicoll has contributed to the *British Weekly* sketches of outstanding religious leaders. Thirty-four of the best of these have been gathered in this volume. To commend the style is needless. To commend the volume is easy. It is bound by its variety to make an appeal to preachers and to all who believe that men are the most interesting and vital things in the world. No preacher can afford to neglect such vital and inspiring biographical sketches as these.

**A Gentleman in Prison**, by Caroline MacDonald, New York; Geo. H. Doran Co. \$1.75 net.

One of the most vital and unique human documents which has appeared recently. The book is a translation of the confession of a Japanese criminal, written while waiting execution. The man had found Jesus Christ while in prison and wrote these pages in the hope that they might be of service to other men who had never had a chance. Some will enjoy this book as a study in the power of Christ to save; some will be interested in it as a psychological study; others will find it a thrilling romance. It is good from any of these standpoints.

**Around the Camp Fire with the Older Boys**, by Margaret W. Eggleston, New York; Geo. H. Doran Co. \$1.25 net.

This book is designed for the use of boys in their teens who are called upon to tell stories around the camp fire or on some other occasion. They do not know what to talk about; here is the answer. Bible-school teachers, parents and ministers will find it equally useful. The stories are real enough or true enough to a boy's best ideals so that they can be readily adapted to conditions by the tellers.

**Ice-Breakers and the Ice-Breaker Herself**, by Edna Geister, New York; Geo. H. Doran Co. \$1.35.

To all who have to plan games and socials for young people a book of good suggestions is invaluable. Here it is. The first part is full of clever games, stunts and suggestions for parties. The second part tells how to do these things and how to become an effective leader of recreation. Young people's organizations are referred to in this book; it is what they have been looking for.

**The Prophetic Ministry for Today**, by Charles D. Williams, New York; The Macmillan Co. \$1.50.

We are accustomed to look for good things in the volumes in which are contained the Lyman Beecher Yale Lectures. This volume of lectures delivered in 1920 by the doughty Michigan bishop is no exception. If, as he says, it represents "fragments" of his scattered mind, they are yet good fragments. The art and material of preaching, though old, is ever new, and we fail to see how any minister may not learn new things concerning his important prophetic work from the perusal of this volume. Only those who think that they have already attained will be indifferent.

## Are You a Maker

(Continued from page 1659)

dimes—just think what a poem you've made of it; a foot of dimes to go traveling around the world to send little brown girls to school, and sick yellow boys to the doctor, and to tell frightened black children that there's nothing to be scared about, because God watches out for them day and night. Now isn't that a pretty grand poem, you dear maker?"

I nodded. And Bill nodded. And little Timothy nodded. So Uncletim nodded, too: "Of course, it's the most poetical kind of poem in the whole world. And you only put it in the Chimney Corner, then all those Young Reserves will read about your foot of dimes and will say: 'Now, why wouldn't I be *that* kind of a poet, myself? The kind that makes the merriest, cheerfulest jingles go racing all over God's world as the dimes start schools and churches and hospitals to tell the red children and the white ones and the brown—and tan ones what makes Baptists so happy! I may be too late to enter the poem contest, but I guess any boy (or girl) can be a *maker*. A maker's a hundred per cent better than being a poet."

So I'm writing now to ask all you Young Reserves: Are you a maker? The kind of poet who aims to make jingles with dimes in this Continuation Campaign of ours?

Come on, Young Reserves,  
Let's surprise everybody  
By our generosity—  
Why not? ? ? ?



# An Enlarged Bible Work Made Possible

*(Provided the money is raised)*

THE American Baptist Home Mission Society, recognizing the strategic place which the Word of God occupies in all missionary endeavors, has most generously released to the American Baptist Publication Society \$750,000 of its askings for equipment in the New World Movement to enable the Publication Society to publish certain editions of the Bible, for which there is a present urgent demand, and also to create an endowment fund with the remainder, the income from which each year shall be available for the publishing of the Scriptures.

The Publication Society now has in hand a splendid edition of the complete Russian Bible, which was undertaken without sufficient designated funds, hoping that individual gifts might be had to enable its publication. The same is true of a separate edition of the Russian New Testament.

The Society is asked to publish an Estonian New Testament with the Psalms, and to provide an extra set of plates of this work to be used in printing the book in Europe. The Gospels in Spanish are already available; the Society ought to provide the whole New Testament, at least, in this language. Then, too, there is need for a larger fund for printing the Scriptures in English. The needs for this work in terms of dollars are as follows:

To complete the RUSSIAN BIBLE, at least	\$10,000
To make plates and provide an initial edition of 3,000 copies of the Estonian New Testament and Psalms	12,000
To provide an extra set of plates of the Estonian New Testament and Psalms	500
For the Spanish New Testament	15,000
For the publication of Scriptures in English	50,000
Total	\$87,500

The Society hopes that the full \$750,000 will be given to the Bible work it is doing for the denomination. The following distribution of this amount is proposed:

That \$150,000 be designated for expenditure in publishing the Scriptures; that a fund of \$600,000 be set up as a Bible Endowment Fund.

New gifts to the American Baptist Home Mission Society may be designated for this SPECIAL BIBLE WORK of the American Baptist Publication Society, or for any part thereof, and be counted in the \$100,000,000, up to the total amount of \$750,000. Should designated gifts for this purpose exceed this amount, the excess would necessarily have to be considered as outside the \$100,000,000.

The generous act of the Home Mission Society makes it possible for those who greatly desire to extend the distribution of God's Word among the un-churched peoples of the earth, to give directly for that purpose.

*Note: It is to be remembered that no part of this money is available except as it may be given, hereafter for this Special Bible Work. The gifts of our people alone make possible the giving of God's Word to the peoples of the world.*

GILBERT N. BRINK, D. D.,  
Executive Secretary

SAMUEL G. NEIL, D. D.,  
Bible and Field Secretary



## Foreign Missions in Peril!!

The two Foreign Mission Societies are in peril! They face an emergency and a grave danger such as the present generation of Northern Baptists has never known.

1. Missionaries report wide open doors and an unprecedented evangelistic opportunity. Hundreds of inquirers wait for baptism, and more than 10,000 converts were baptized in 1920. Statistics for 1921 are not yet compiled but the movement Christward gathers momentum.

There is **danger** that this work of grace must stop.

2. Medical missionaries have never before had such opportunities for ministering to the sick. In 1920 147,000 patients received treatment and heard the story of the Gospel.

There is **danger** that this healing ministry must be curtailed.

3. On the ten mission fields, 128 stations are now in active operation, serving as promising outposts for the Kingdom.

There is **danger** that some of these will have to be closed.

4. Northern Baptists now support more than 950 foreign missionaries. Large sums are needed to pay salaries, evangelistic touring expenses, allowances for mission work and other items in their missionary service.

There is **danger** that some of these missionaries must be recalled.

## What Is the Reason for This Emergency?

To carry forward the work projected for the year, the Foreign Mission Society must receive by April 30, \$1,125,860.05 and the Woman's Society must receive \$520,767.31, a total of \$1,646,627.36.

In view of this crisis some missionaries have offered a month's salary toward meeting the emergency.

## Two Things Are Needed

**PRAYER.** This crisis is leading us all back to God. Man's extremity has always been God's opportunity. Never was prayer more needed by the missionary enterprise than now.

**MONEY.** This work cannot go on without the financial support of the constituency. The two Societies are confident that the denomination does not wish to see its foreign mission program curtailed. Will the denomination maintain that confidence?

**AMERICAN BAPTIST FOREIGN MISSION SOCIETY**  
**WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY**

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THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION  
 276 Fifth Avenue, New York City























